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# ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II.—No. II.

HAMILTON, SEPTEMBER, 1845.

Price 2s. 6d. per Annum

## The Record.

The Publisher particularly requests, that when money is transmitted to him on account of the Record—the names of the Subscribers to whose credit it is to be placed, be distinctly intimated.

The Commission of the Synod of the Presbyterian Church of Canada will meet by Synodical appointment, at Kingston, on the first day of October, at 12 o'clock, noon. As matters of much importance will come before the Commission, it is requested that members will make their arrangements to be in attendance. The Home Mission Committee of the Synod will meet at Kingston on the close of the Commission.

The Sustentation Board of the Presbyterian church will meet by adjournment in the Brick Chapel, John street, Hamilton, at 2 o'clock, on the 9th October. For list of members see last No. of Record.

The collections in aid of the Foreign Missions of the Free Church of Scotland, to be made by appointment of Synod on Sabbath the 7th September, are to be remitted to John Respath, Esq., Montreal, who was appointed by the Synod to receive and transmit them to Scotland.

**PRESBYTERY OF HAMILTON.**—The next ordinary Meeting of the Presbytery of Hamilton is to be holden at Hamilton, on the second Wednesday of October, at noon, in the brick chapel, John street.

**THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH, TORONTO.**—The winter session of this Institution will open, we understand, on the 1st November. Dr. Burns and Professor Essoon will be assisted by several Ministers in their respective departments—so as to render the course of instruction as complete as possible under existing circumstances.

Our columns contain several interesting communications this month, under the head of Home Missions, to which we would call the attention of our readers. The sketch by Dr. Burns, of his recent Missionary labors, communicated at our request, and to be concluded in our next, will be found well worthy of perusal. We would also solicit special attention to the extract from Mr. Gordon's letter. In our next No. we hope to be able to give notes by Mr. Stark of his visit to certain portions of the Presbytery of Kingston, as also similar communications by Messrs Bayne and Alexander, respecting the bounds of the Presbytery of Montreal.

Under the head of Foreign Missions, the intelligence from Calcutta will be found most interesting. It is condensed from the eloquent and graphic letters of Dr. Duff, which appear in the Missionary Record of the Free Church of Scotland for August, and which, had our limits at all permitted it, we

would willingly have given in full. We trust, however, that we have been able to give the leading particulars of his affecting narrative, and that the remarkable and hopeful movement which it describes will be joyfully pondered by the Church, and will stir up and encourage many wrestlers at the throne of Grace in behalf of the benighted millions of Hindostan—in behalf of those faithful missionary servants of the Lord, who stand in circumstances of great difficulty—and in behalf of their persecuted people.

We would now call the attention of parties more immediately concerned, to the meetings of the Commission and Sustentation Board, as above intimated. It both seems and is especially desirable that there be a full attendance. Several matters of importance to the Church will come before the Commission, and the adjournment of the Sustentation Board is resolved on with the view of affording an opportunity of attendance to as many as possible. It will be kept in mind that besides the Members of the Board named by the Synod, a representative from every Deacon's or Manager's Court is entitled to a seat. The minutes as furnished by the Secretary, will show the proceedings taken at the late meeting; but we may add, that it was very gratifying to witness the unity of sentiment which was manifested by the members present on that occasion, in regard to the importance of the scheme to the well being of the Church—and the cordial desire to carry it into effect throughout the Church. Most of them have been long and intimately acquainted with the working of the old system, or rather *no-system*, of leaving each congregation to bear its own burden as it best might, and know well how miserably it worked, and how deplorable were its consequences in many instances—and therefore they are prepared to appreciate the value of the new one. We are fully persuaded, notwithstanding all that has been done and said to mar it, that it will speedily commend itself to the universal adoption of the Church—as not only the most Christian-like, but the only efficient way of conducting this great department of the Church's affairs so as to promote her stability and extension—the usefulness of her ministers, the faithfulness of her people, and the honor of her blessed Head in all.

Under the head of Miscellaneous Intelligence we will find a report of the proceedings of the Presbytery of Glasgow, respecting the call to the Rev. Andrew King from the congregation at Kingston. For various obvious reasons we have thought it our duty to give this report in full as we find it in the Scottish Guardian, although it is with great pain that we do so. We feel that our infant church has been subjected to a severe stroke in being denied the services of a minister so respectable in his standing, and possessing qualifications peculiarly fitting him for usefulness in this country, and in the particular locality in which we had fondly hoped to see him settled. But we are still more deeply pained by the circumstances which have manifestly occasioned us this disappointment, and which Mr. K. with characteristic frankness and faithfulness seems

to have stated fully to the Presbytery. Until a few days before the meeting at which the case was disposed of, he informs us that, although personally preferring to continue his labors in Scotland, he had great freedom of mind in leaving the determination of his future sphere of action to the Presbytery—being ready to stay and willing to go, as his brethren might deem most conducive to God's glory and the good of his Church; but that after having read the accounts furnished by the public prints of the proceedings of our late meeting of Synod at Cobourg, that freedom of mind, and readiness to acquiesce, had been greatly impaired, by the strong impression made on him, that the Church here had imputed to their proceedings—learnings towards independence, or in other words we presume, an undue submission to popular influence as to the office and duties of Deacons, in regard to which he seems to understand the Synod has betrayed scriptural principle and order. Mr. King is certainly altogether at fault in this conclusion, in so far as the mind—the deliberate and decided opinion of nine tenths of the members of Synod are concerned—for we have the fullest reason to be assured that with very few if any exceptions, the views of the Synod on this important subject fully coincide with those which are entertained by the Free Church, and are set forth so unequivocally in the standards, and sustained by the word of God. Nay, more—we can also frankly declare our persuasion that the great bulk of our people here to these views as fully and intelligently as their brethren in Scotland, and have not the slightest sympathy with the few who have attempted to gainsay them. In proof of this it is sufficient to state that the deaconship is in full operation in a great number of our congregations; and that in those cases in which it has not yet been introduced, the former system of administration by committees of managers or trustees has been retained, merely as a matter of local expediency, or because the more scriptural mode has not been proposed to the members of the Churches, and certainly not because they are opposed to it, or have, after deliberation, rejected it. We ought also to state that the subject of the deaconship was not at all discussed in the Synod; and that although the recommendations of the Commission respecting it in connection with the Sustentation fund scheme, were not formally adopted by the Synod, nothing whatever was done or could have been done, if it had been proposed—at variance with the doctrine and rules laid down in our standards in regard to this office, which have of course full authority amongst us, and are quite sufficient for our guidance.

While we make these statements, however, to shew that Mr. King's conclusion is unfounded in fact, we must at the same time admit that we are not greatly surprised that he should have been led to form it. During his residence at Toronto, he had ample opportunity of witnessing the persevering and unprincipled efforts which have been pursued by a portion of the newspaper press, to stir up and foster suspicion and distrust among the Presbyterian population, against the office bear-

ers of the Church—to represent ministers in particular, and the rulers of the Church generally, as nothing better than a band of conspirators engaged in plotting against the religious liberties of the people, and as utterly unworthy of their confidence; and to propagate, when necessary, for the furtherance of these wretched ends, the most gross and palpable perversions of Presbyterian government and order. He had also occasion to hear the avowal of sentiments by parties, though not office-bearers, really possessing character and influence in the Church, that might appear to him to show that these efforts were approved of, and to some extent sympathized with. Taking these painful reminiscences into account, and knowing the garbled and distorted character of the reports of the proceedings of the Synod at Cobourg which reached him, we again say that we are not greatly surprised at Mr. King's conclusion, and we have no hesitation in affirming that it is to these causes we must ascribe the painful disappointment to which the Kingston brethren have been subjected, and the great loss which the Church at large has suffered on this occasion. Indeed, Mr. King's refusal to come to us is just one of the unhappy consequences which we have long apprehended as likely to result from the causes we have adverted to. How far his views of the state of the Church here may be participated in by others in Scotland and elsewhere, and to what further extent we may suffer by their prevalence, we are unable to say; but while it is clear to us that they have no real foundation in the sentiments of our intelligent and right-hearted people—nor in the actings of the rulers of the Church—it is equally clear that if we would not forego all prospect of obtaining ministers of standing and character from a distance—nor deprive ourselves of the friendship and confidence of the sound, evangelical, Presbyterian Churches in Great Britain and Ireland, we must, office-bearers and people, maintain such a course as will secure us from being identified at a distance with reckless and disorganising parties, who may seek to thrust themselves into our affairs, and make it manifest to all that the scriptural principles and wise and salutary constitution of our Church will be maintained by us, at all hazards, in all their integrity. This, through the blessing of the great Head of the Church, we must set ourselves uncompromisingly to do.

We have much pleasure in announcing the arrival in Canada of Rev. A. N. Somerville, one of the ministers of Glasgow, commissioned as a deputy of the Free Church of Scotland, to visit the Presbyterian Church of Canada. After spending some time in Nova Scotia and New Brunswick, Mr. S. left St. Andrews, in the latter province, on Monday the 25th ult., purposing to reach London on Saturday the 30th ult.; but altho' constantly travelling he was able only to reach Hamilton on the evening of that day. On the Sabbath he conducted the services in the Presbyterian Congregation at Hamilton, and on Monday evening, on which their monthly prayer meeting for the spread of the Gospel was held, he addressed them again.

On Tuesday, Wednesday and Thursday, according to arrangements made in the meantime, Mr. S. held meetings at Dundas, Guelph and Forges respectively, returning to Guelph and preaching a second time there on Thursday evening, in the Methodist Chapel, which was kindly offered for his accommodation. At all these places the meetings were well attended considering the shortness of the notice and the pressing engagements of the

Agricultural population, and in all of them the preaching and addresses of Mr. S. were listened to with the deepest interest. On the Thursday evening at Guelph, the place of worship was crowded, and the most marked attention was kept up during the whole services which last upwards of three hours. This is the first visit which has been paid by a deputy of the Free Church to the Wellington District which contains a large body of Presbyterians, warmly attached, with a very few exceptions to the principles of that Church, and we have good reason to know that their hearts have been much refreshed and encouraged by Mr. Somerville's peculiarly faithful and affectionate Addresses. On Sabbath the 7th inst., Mr. S. is to assist Dr. Burns in the dispensation of the Lord's Supper, at Toronto, and sets out on Monday for the West, where the following appointments have been made for him, viz:—

London, Tuesday evening 9th September.  
 St. Thomas, Wednesday 10th do.  
 Dunwich, Thursday morning 11th do.  
 Aldborough do afternoon do do.  
 Wardsville Mosa, Friday morning 12th do.  
 Eckfrid Church, do afternoon do do.  
 Eckfrid, Saturday morning 13th do.  
 London, Sabbath 14th do.  
 Woodstock, Monday afternoon 15th do.  
 Zorra, Tuesday morning 16th do.  
 Stratford, Wednesday morning 17th do.  
 Galt, Thursday morning 18th do.  
 Kingston, Sabbath 21st do.  
 Cobourg.  
 Peterborough.  
 Montreal.

SUSTENTATION BOARD.

Pursuant to public notice given in the August number of the Record—The Sustentation Board met on Tuesday evening, 26th August, in Wesley Chapel, Hamilton. There were present, W. Nottman, Esq. in the chair, Messrs. McKenzie, Macnab, McLaren, Davidson and Walker, and the Rev. Mr. Gale, who opened the business of the meeting by prayer.

1. Resolved, That full distribution be made forthwith for the first quarter of the present year, on a quotient of 11, and that the Secretary be directed to make the said distribution in the absence of the Treasurer.

2. Resolved, That the Board deeply impressed with the importance of this scheme to the stability and extension of the church, and being fully persuaded of its efficiency from the result of the last half years' proceedings under it, would also record their unanimous conviction, that the advantages of the system will only be brought out by its universal adoption throughout the church; and instruct the Secretary to transmit a copy of this resolution to the various congregations which have not yet come upon the fund, together with a copy of the Circular issued by the Board, on the 3rd March.

3. Resolved, That for the information and guidance of congregations, that portion of the sustentation scheme which has been fully approved of by the Synod be republished in the September number of the Record.

The Board then adjourned to Thursday, 9th October, at 2 o'clock P. M., then to meet in Wesley Chapel, Hamilton.

Extracted from the minutes of the Sustentation Board.

JAMES WALKER,  
 Secretary.

(CIRCULAR.)

To the Members of the Deacons' Courts, of Managers, of the several Congregations of the Presbyterian Church of Canada:—

HAMILTON, March 3rd. 1845.

GENTLEMEN.—Your particular attention is requested to the following arrangements, adopted by the Sustentation Board, for the guidance of its Office-Bearers, and those of the Congregations

placed upon: the fund, in conducting the business of the Scheme:—

I. The Board having appointed Mr. James McIntyre of Hamilton as Treasurer, and Mr. James Walker of Hamilton as Secretary, the business of the Board will be conducted in Hamilton, through these gentlemen, in the departments assigned them respectively. Remittances may be made to the Treasurer through any of the Banks or their Branches, Merchants, &c.; all letters must be post-paid.

II. The Deacons Court, or Committee of Managers, in each congregation, are required forthwith to appoint a congregational Treasurer for the Sustentation Fund, whom the Board will recognize as their local Treasurer. The name and address of the person appointed to this office must be communicated to the Board without delay; and the Board recommend that he be a member of the aforesaid Court or Committee, and be commissioned as the representative thereof, to sit at this Board.

III. The Board have resolved, that, as far as possible, interim payments be made to all Ministers whose Congregations are placed on the Sustentation Fund, quarterly, on the 31st March, 30th June, 30th September, and 31st December, and that a full settlement be made with each of them, yearly, according to the principles of Distribution laid down in the Scheme.

IV. The Board have resolved to authorise for the present, as they hereby do, each Local Treasurer to make payments (quarterly if practicable, as specified in No. 3,) to the minister of his congregation at the rate of £100 per annum, and where the amount of a congregation's annual contribution to the fund, as declared to this Board, exceeds £100, one half the excess to be also paid to the Minister and the other half to be remitted to the Treasurer of the Sustentation Fund. We subjoin an example of this transaction as it will appear in the books of the Local Treasurer:—

Dr.—Congregational Treasurer of—  
 March 31. To contributions during quarter, .....£62 10 0

March 31. By Sustentation Board, per Minister, .....£43 15 0  
 " Remitted to Sustentation Board, ..... 18 15 0

N. B.—When Contributions in kind are received by Ministers, their value should be included in the quarterly receipts.

V. The Board have resolved that all interim payments made to Ministers be charged, by local Treasurers, to the Sustentation Board, and receipts taken according to a prescribed form.—(Four of these are enclosed for the current year, in the case of every congregation received on the Sustentation Fund.)

VI. The Board have resolved that all sums remaining in the hands of local Treasurers after making the payments authorised in No. 4, be remitted quarterly to the Treasurer of the Sustentation Board, on the days specified in No. 3, with the receipts from Ministers, as also a report of the working of the Sustentation Scheme in the several congregations, and any information that may be necessary or useful to the Board.—N. B. Strict and punctual compliance with these requirements,—as to Remittances and the return of Receipts and Reports,—is indispensable. The Board strongly recommend that the several Deacons' Courts, or Managers, meet quarterly, at least ten days before the end of each quarter, so that the necessary steps may be taken to enable the Local Treasurer to make his quarterly return to the Sustentation Board in a satisfactory manner.

We also submit the following statements and suggestions for your consideration:—

1. From the number of declarations received at the late meeting of this Board, in Toronto, in favour of the principle of a General Sustentation Fund for the support of the Ministers of our Church, and from the liberal sums which most of the congregations have intimated their intention to contribute to the Fund, (falling below the minimum fixed in the Scheme only in four cases out of thirteen,) and from the fact that several other congregations are expected to place themselves immediately on the fund—and that many are only hindered for the time from doing so, by local diffi-

culties, which we doubt not will be speedily removed, we feel the strongest confidence as to the ultimate success of the Scheme.

2. We feel it our duty, however, to remind you, that the successful working of the Scheme depends, in a great measure, on the cordiality and energy with which it is entered into and sustained by our congregations generally—the congregational office-bearers giving regular and unremitting attention to their duties—and each member and adherent contributing freely of his substance, at the stated periods, to this great object, as the Lord hath prospered him.

3. We would especially urge on the Deacons, or other office-bearers in each congregation, the importance of making immediate and effectual arrangements for collecting, at stated periods, (weekly, monthly, or quarterly, as may be most convenient in each locality,) the contributions of the people to the Sustentation Fund—assigning a small number of individuals or families to be visited by each office-bearer, with the aid of a sufficient number of collectors.

4. Where seat-rents are continued, if, as is likely to be the case, the amount raised for the Sustentation Fund in that way, fall below what the numbers and ability of the congregation could afford, the Deacons or other office-bearers ought immediately to give the people an opportunity of supplementing it by termly contributions, collected in the manner described in no. 3.

5. As the Sustentation Scheme is based on the great Christian principle that every one contribute to the support of the Gospel, according to his means,—and as its success is manifestly dependent on the faithful carrying out of this principle, the Board expect that office-bearers will guard against any tendency to limit their exertions in behalf of the fund to the making up of the precise sums they have declared for—but will perseveringly endeavour to bring their congregations and every member thereof up to the standard of duty in the matter.

6. It is earnestly requested that those congregations which have not yet reported to the Board, will do so without delay, if possible, before the expiry of the first quarter on the 31st March, it being obviously very important that the Scheme be put in operation throughout the Church previously to the next Meeting of Synod, so that its advantages may then be known, and its difficulties ascertained and provided for. In the case of congregations in arrears to their Ministers, who have thereby been hindered from taking the necessary steps to place themselves on the Sustentation Fund—we deem it our duty, after much deliberation, strongly to recommend that a separate arrangement be entered into for the gradual extinction of such claims, so that the immediate resources of these congregations may be set free, and become available to the Sustentation Fund. By this means both parties may be relieved from dragging a lengthening chain, and a regular and satisfactory system will be at once introduced.

7. The Board is prepared to accommodate itself to the circumstances of congregations which have made special pecuniary engagements with Ministers, and have not been relieved from them; and they trust that if any of the wealthier congregations are prevented, for the present, by such circumstances, from placing themselves formally on the Fund, they will yet contribute to it in proportion to their means, and thereby bear a due part in sustaining the ministrations of the Gospel in the weaker congregations of our Church. An early intimation of their purpose to this effect, is desirable.

ISAAC HUCHANAN,  
President of the Board.

JAMES WALKER,  
Secretary.

The objects which require to be provided for, in making arrangements for the distribution of the sustentation fund are the following:

1st. The placing of congregations upon the fund, as entitled to share in its distribution.

2nd. The distribution of the fund among those entitled to share in it, in such a way as most effectually to promote the ends for which it has been resolved upon. And

3rd. The formation and effective management of a distribution committee; under these heads

the following proposals and recommendations are accordingly submitted:

*First.*—Arrangements as to the placing of Congregations upon the Sustentation Fund.

I. It is proposed that existing congregations shall be divided into two classes,—those contributing a minimum entitling them to come on the sustentation fund, and those contributing less; and that the minimum required shall be a hundred pounds cy. per annum.

II. That the distribution committee shall be empowered to place on the fund by an act of grace existing congregations contributing less than the minimum; but that for the future, no congregation contributing less than the minimum, shall be put upon the fund, except by an act of grace on the part of the Synod or Commission, founded upon the report and recommendation of Presbyteries.

III. That the mode of ascertaining the title of a congregation to come upon the fund, as contributing the minimum, shall be by requiring from existing, and also from new congregations, including under that term members and adherents, a written declaration of their intention to contribute to the fund not less than the minimum.

IV. That in the event of congregations, coming by right upon the fund, failing to contribute the minimum, or of congregations admitted by grace failing to contribute the amount which they have promised or which they have been accustomed to contribute, the distribution committee shall, if they find it impossible to remedy the evil, report the case of any such congregations to the Presbytery of the bounds, which shall examine into all the circumstances and report to the Synod, by which it may be struck off the fund, and, if deemed advisable, reduced to a missionary station.

*NOTE.*—The objects and advantages proposed and believed to be secured by the above arrangements, are the following:

1st. By fixing on a hundred pounds as the minimum entitling a congregation to come on the sustentation fund, our people will be reminded that a less sum than this is not considered adequate for the respectable support of a minister in Canada. And it is considered of importance that this should be kept distinctly before them, and that they should not be allowed to suppose that, except in cases of clearly ascertained inability, less ought to be offered.

2nd. By empowering the distribution committee to place on the fund, by an act of grace, existing congregations contributing less than the minimum, by allowing the Synod to do the same for new congregations contributing less, by a similar act, a preventive of deception and slothfulness on the part of able congregations, will be secured. A motive to raise at least the minimum will be presented, and yet ample provision will be made for supporting and encouraging weak congregations.

3rd. By the arrangements for checking defalcations in the contributions of congregations, a stimulus to exertion will be given, and a remedy for a possible evil, which might destroy the advantages of the fund provided.

N. B. In case of mistake it may be here stated that the declaration proposed to be required from congregations before being put upon the fund, is not intended to have the effect of imposing a stringent obligation, but is merely recommended as being considered the best means of ascertaining what congregations are able and willing to contribute.

*Second.*—PLAN OF DISTRIBUTION.

The objects which it seems desirable to accomplish in the distribution of the sustentation fund, are the following:

1st. To raise the stipends of the ministers of poorer congregations, by drawing to some extent upon the funds raised by the wealthier congregations.

2nd. To apportion the salary of ministers in some proportion to the importance of their congregations, and the probable expenses of the style of living required of them.

3rd. To prevent anything like invidious inequality in the salaries of ministers.

4th. To present as powerful a stimulus as possible to congregations to contribute liberally to the fund.

All these objects, it is believed, will be attained by adopting the following scheme:

Let the minimum number representing each congregations be 10; and let 1 be added to that number for every £20 over £100 contributed by that congregation; then

Add together the numbers representing each congregation.

Divide the whole sustentation fund by the sum so found.

Multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of said congregation.

The numbers fixed upon in this scheme have been selected after considerable thought, but it will be plain to those who examine it, that the rule given may be employed to alter the relative amount of the dividend due to each congregation, by simply altering the numbers selected: i. e., by either making the minimum number more or less than 10.

It will also be seen that the numbers added to congregations contributing a higher sum than the minimum, might be added for a smaller sum than £20, so as to increase the number of classes formed by the rule, (and that without altering the relative amount of the greater and less dividends) by increasing the minimum number representing each congregation, and diminishing in proportion the sum entitling to an additional number: as, for instance, by making the minimum number 20, and adding 1 for every £10 above £100.

The accompanying calculation of the application of the scheme, (marked A. B. C.) in which a conjectural amount of contribution has been assigned to each existing congregation within the Synod, will show the relative amount of the dividends which, according to the scheme, would become due to congregations; and by going over these calculations, and working the rule above given, in adaptation to any other amount which it may be considered more likely that congregations will contribute, it is believed that the objects stated above as desirable to be attained in the distribution of the sustentation fund, will be found to be realized.

1st. It will be seen that the salaries of ministers of poorer congregations would be raised at the expense of the funds contributed by the wealthier; and that the deduction made for this end from the funds raised by the wealthier congregations, would increase in the ratio of the amount contributed by them, (so as to throw the burden on the back in proportion as it was able to bear it.)

2nd. It will also be seen that the salary of each minister would be to some extent proportioned to the importance of his congregation and the probable expenses; at least, if, as it is believed, the amount raised by each congregation may be taken as the surest and least exceptionable index of these circumstances.

3rd. It will at the same time be seen, that great inequality in the salaries of ministers would be prevented; and it is plain that, if deemed desirable, this inequality might be lessened to any amount, by increasing the minimum number representing each congregation.

4th. And lastly it will be remarked, that provision is made by the scheme for giving a stimulus to congregations to contribute liberally to the fund, inasmuch as it appeals in the first place to their interest in the whole Church, from the circumstance of every minister and congregation being benefited by every additional penny contributed to the fund; and inasmuch as it enlists, at the same time, their interest in their own locality and their feelings of attachment to their minister, and desire for his personal comfort, by providing not only that every additional penny contributed to the fund shall increase the quotient (above referred to), which determines the amount of his dividend, but that every additional £20 above the minimum which they are able to raise, (or a smaller sum if that be deemed preferable,) by adding an additional number to the minimum representing the congregation, shall entitle him to a sum equal to said quotient.

N. B. It is feared that this general statement of the scheme will give it an aspect of complication, but it is believed that if the calculations be only gone over, as presented in the accompanying document, (marked A. B. C.) it will be found to be as simple and easy of application as it is hoped to be in other respects satisfactory.

Third.—Distribution Committee.

With respect to the composition and regulations of the distribution committee, the following recommendations are submitted:—

1st. It is recommended that the distribution committee should be composed entirely of laymen, to be appointed annually by the Synod.

2nd. That those should be empowered and instructed to consult, as they see cause, with the moderator of the Synod, and the moderators of the churches.

3rd. That a report of their proceedings should be presented to the Synod at its annual meeting.

4th. That it should be part of their assigned duty to provide for the visitation of congregations, with a view to the promotion of the interests of the fund.

5th. And lastly, That they should be instructed to cooperate with the sustentation board, by giving as much publicity as possible to the manner in which congregations are fulfilling their duty to the fund.

Table with columns: Collected by, Co. sent, No. received, Amount of contribution by, Proprietary shares, and other financial metrics for various churches.

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Home Missions.

CORRESPONDENCE OF MISSIONARIES

The Rev. Dr. Burns.—We have read with great interest, and have been deeply moved by the account of your mission to the London and Bazaar Districts, by Dr. Burns. We can hope to see your full report next publication.

My Dear Sir:—In regard to the visit you request I set down to do it. I have only had time to visit the London and Bazaar Districts. Three weeks both were devoted to these visits, and the greater part of four weeks. Every Colonial Minister must be to a certain extent an Evangelist or a Missionary; and I feel much gratified in thinking that my congregation here are fully aware of this, and concur readily in the appropriation of a portion of my

time both to the business of the College and to the work of Missions.

I can scarcely say that I visited the London District at all; I merely passed through a part of it. My special object being to give a Sabbath to the town of London, and to dispense the ordinance of the Lord's Supper to our brethren there. On my way, however, I preached or addressed meetings at three places.—Dunlop, St. George, (Dumfries,) and Galt. Owing to the wetness of the night the attendance at the first of these was smaller than it would have been; but judging from what I saw, I would say that the congregation of our friend Mr. Sturgeson to be decided in their principles and united as one man. At St. George I occupied the pulpit of Mr. Roy, a worthy minister of the United Secession Church, who preaches here and at Braithford every Sabbath. At Galt the meeting was a very crowded one, and it was manifest that the interest felt in the debate a few weeks before, between Dr. Laddell and Mr. Bayne, had whetted the appetite of the people to hear a little more about the principles of the Free Church. The town of Galt is the chief place in the township of Deerness, beautifully situated in a valley on the Grand River, and possessing great capabilities of increase. The township is 14 miles square, and the land nearly all arable; a large proportion of it being cleared, and of the finest quality. The population is estimated by a late writer to be 12,000. Mr. Bayne is a very important one, and his congregation is one of the largest and most influential in Canada.

On my way to the west, I had also an opportunity of paying a visit to the Rev. Thomas Christie at a place which I never observed until the United Secession Synod of Canada, whose strength has, for many years past, been great in the work of evangelizing efforts, and who have been instrumental of planting a number of congregations. On his arrival in the district without a need to respect him, Providence led him into conversation with a plain man who was breaking stones by the way-side, and whose judgment and piety were of considerable avail to him. Of the kind or rising ground which then caught his eye, Mr. Christie said, "there is the proper spot for a house of worship." On that spot his church was soon thereafter raised, and has since been a place of great usefulness to the community. With the brother of the work in the West, I had the pleasure of now having a proposal to visit him at a few days. It was the thought of harvest. My compass was that I would visit him, and I had the strength and health to do so. The first night I spent in a hotel near the place, and the next day I went to the place and had the pleasure of seeing him. He had the power to witness to me the manner in which he had been in the domain, and the respect all concerned in one large congregation of the same kind; while the full heart of fire in the meeting witnessed the same kind of the number of people in the congregation, and of the work of the day. With Mr. Christie and his laborer's prompt presence, he testified and abundant provision, and entire abstinence from particular things, and the moral and spiritual effects he made me capable to every eye.

As you have had occasion to address a congregation of these kind, I have made it a rule first to present the Gospel to the people of Galt to fulfil and bring in, and I have, if it is deemed proper, in the circumstances, to address the hearers on their duties as a congregation connected with the Free Church of Scotland. In the present situation of our Church in Canada, the labor of 1855 has very frequently been found necessary; but in no circumstances of the same nature in the future one become necessary, for it is after all, by the faithful participation of the members of the ever-lasting Gospel, that the proper standard and progress. It is also of importance for us to point out the close connection between the views of the Kingdom of God on earth, and the Kingdom of God in heaven, and the proper interpretation and application of the leading truths of the Gospel to the consciences and hearts of men. An agency or power, call it what you please, that interposes between Christ and the spiritual control of his own

Dr. Burns has visited and preached at Hamilton, Onkell, Wellington Square and Niagara before.—Ed.

domain, is an agency and a power also that throws a secular and a carnalizing influence over all the ministrations of the Church. An abandonment of the state connexion will be of little avail to us if it does not elevate the tone of our preaching and add to the energy and zeal of our spiritual life.

Among the respectable Scottish proprietors whom I had the pleasure of meeting in the vicinity of Hamilton, I must be allowed to particularize the Honorable Adam Ferguson of Woodhill, who settled with his family in Canada West twelve years ago, and whose patriotic efforts for the improvement of the colony are exactly what might have been expected from the enlightened public spirit he ever manifested in his native land. His communications to the Highland Society of Scotland (afterwards embodied in a volume for the public) are very valuable. He has presented me with a copy of the second edition of this work, inscribed to the library of our Free Church College here, and in his letter to me he modestly speaks of the work as "belonging to a day that has past, and if looked into now," says he, "it can only claim notice as affording a pleasing and a cheering record of the advances we have made in the last ten or twelve years." Well may he add, from his own experienced observation: "I see no reason to shrink from the sentiment of *'Spero meliora.'*"

My visit to London soon convinced me that the pious habits of the Christians of Ross and Sutherland had accompanied the emigrants from these counties, who are settled in large numbers in and around that place. A day had been set apart during the previous week for solemn humiliation, and its public and private services had been waited on by large and attentive audiences. On Friday there had been held an experience meeting for "speaking to the question" as it is called; and several aged and pious Highlanders had entered into subjects of spiritual and practical theology with the depth and precision of a Baxter or a Bates. Saturday was ushered in with early prayer meetings, at eleven we had public service in English and Gaelic; the evening also being devoted to prayer meetings. On Sabbath the spacious Scots Church was packed with English hearers, while one of the Methodist Chapels accommodated the Gaelic part of the congregation at 3 o'clock, when they got possession of the Church, and the communion service in Gaelic went on. The singularly affecting strains of the music of the Gael, their slow and cautious approach to the table, and the whole solemnity of the scene brought forcibly to my mind what I had often heard of but never saw, the sacramental scenes of Martin and Kitchin. The evening service was in English; but on Monday we had both English and Gaelic. Our excellent friend, Mr. McLeone of Zora, took the entire charge of the Gaelic service, and a large number of his people came in to join in the service. His services in this district, along with those of Mr. McMillan of Williams, and Mr. Allan of Stratford, have been eminently blessed. Nor must I omit to notice the debt of gratitude we owe to Mr. John Fraser of the Bank, who by his own almost unaided efforts has kept together the congregation in London—conducting public worship both in English and Gaelic, with faithful and judicious exposition of Scripture, and in every way that sound judgment can dictate, building up the Church.—that our brethren of the Free Church at home had just seen for once what I have seen of these interesting assemblages of an industrious, well-conditioned and pious peasantry from the hills and vales of Caithness! They would need no pleading further; it sends us over a few of their Macdonalds and Frasers, and Stewarts to occupy such a noble field. Nor let it be supposed that the English part of the population here is less interesting than the Gaelic. There is great need of the ministrations of the gospel to all classes. Indeed for the town of London, an able and acceptable English minister is perhaps of more importance at present than a Gaelic one; but St. Thomas, Eckfrid, Moss, and other settlements in the district are almost wholly Gaelic; and these warm-hearted Highlanders are really hungering and thirsting after the bread and water of life. Would the Free Church only send us just now were it only one Gaelic minister, of power and popular gifts, we might, with the aid of Mr. Fraser, and the occasional visits of Gaelic ministers from other townships, 'get along' pretty well, as the men of the United States say. But if these townships are left much longer without

out help in either language, one of the finest openings of a missionary character in the world is closed perhaps forever.

Prior arrangements required my leaving London on my return on Monday evening; and a second letter will state the particulars of my visit thence to Bathurst. My regret is that I had not another Sabbath for the visit. London may be considered as the centre of a noble country, equal in extent to the whole lowlands of Scotland, and in agricultural resources, far superior. I felt a great desire to go along through the whole of the districts of Lake Erie round to Godrich, knowing as I did, that there are masses of our countrymen there who would have given me a hearty welcome. The sound Presbyterianism of our Free Church is the very thing that these districts require, along with good schools, to form a great country. Deeply also do I lament that our Deputies from Scotland have kept so far to the east. The finest parts of Canada have not been reached by them as yet. May the great Head of the Church speedily send forth standard bearers, to display the banner of his cross and crown in those goodly lands!

My dear sir,  
Most sincerely yours,  
ROBT. BURNS.

The following extract of a letter from the Rev. Henry Gordon, of Gananoque, will, we are sure be acceptable to the readers of the *Record*, referring as it does to a portion of the field which has long been left very destitute of the regular ministrations of the Gospel, by our Church, although possessing a very large population—warmly, and almost unanimously attached to our cause, a population of a thoroughly evangelical and Presbyterian character. Mr. Gordon's letter is dated 25th August.—

I was sent by the Presbytery on a tour to visit and give my assistance in my power, to the congregations in the Bathurst and Dalhousie Districts. This visit I was able to make longer than it could otherwise have been, by Mr. Wardrope and I having exchanged pulpits. As I trust a report of the truly interesting procedure at the ordination of our young brother, Mr. Wardrope, (who promises to be a signal gift from God to our church) has already, I trust, been sent to you for insertion in the *Record*, and as that gifted, indefatigable and warm hearted Doctor, whom God has sent across the Atlantic to help us in this part of his vineyard, has gone over a good portion of the same ground (a considerable part of which I also traversed and reported on last year) and will give you the benefit I hope of a report on it; I shall make only a few brief remarks.

The congregation of Bytown gives very pleasing promise of being a united, happy, working, church-like society. I use the phrase "church-like" as meaning *like what a church of Christ ought to be*; not, as so many of the societies called churches seem to do, contenting themselves to meet in a certain place once a week and hear sermon, and occasionally to receive the sacrament of the church, but banding themselves together according to their Lord's commandment, to a lance, in various ways, the glory of God, the spiritual interests of Christ's kingdom, and to stimulate each other to growth in grace and increase of good works and mutual love. I do not say that the society has been long enough formed to have reached that progress which it aims at. But there is a goodly number of pious men ever accustomed to pray and take sweet counsel together. At several of their weekly and Sabbath evening meetings in different places I had the happiness of being present, and had great pleasure in observing the Christian spirit and manner in which they were conducted. And in other of the congregations which I visited, I think there is a disposition to a better and more spiritual state of things and openings for the zealous labours of devoted ministers for the enjoyment of which there is a longing desire. After visiting the congregations of Beckwith, Ramsay, Carlton Place, Perth and Osgoode, which I visited twice (I may say thrice.) I went out from Perth to Dalhousie, and I can abundantly confirm the interesting account given of that people by the eloquent and graphic pen of our brother, Mr. Leishman, in his singu-

larly excellent reports of his missionary labours, published in the *Record*. They have been settled under government grants since the years 1820-21; and as the land is mountainous and to a great extent sterile, they have been subjected to no little trial and privation. But by dint of persevering efforts they have succeeded in securing comfortable homes; and by their reading habits, and the use of an excellent library, for which they are indebted to the liberality of Lord Dalhousie, they are very intelligent and as hospitable and warm hearted as intelligent. Methinks I could perceive the happy influence which their sequestered situation, hardships and reading habits had combined produced on their character and manners; and in particular it seemed to me that the peculiarity of their circumstances had drawn them closer together, and had, by forming a bond of mutual dependence, produced the natural effect of strengthening their mutual attachment. But above all there is a goodly measure of piety among them. The warm hearted reception which they gave my visit, the intense and enthusiastic interest with which they heard God's word, and my statement of the bearings of the great church question in Scotland on the church in Canada, and the whole scenes of the day, filled my heart to the very brim with emotion. It was with great reluctance I tore myself from their warm hearted converse;—wishing with all my heart to them what we have all too much occasion to wish to other desolate congregations,—that God would soon send them a skilful and tender-hearted Shepherd to lead them Sabbath after Sabbath to the green pastures and still waters. After this they are earnestly panting, and for this they are fully ripe, numbering, if all were collected, about 100 families. No place, if I mistake not, have I seen, where a faithful minister would find it more agreeable to labour; for this reason, that I think their dispositions, habits, long privation of ordinances, &c., would afford favorable elements for moulding them into a simple-hearted Christian society, walking by the direction of the word of God, and to see even *one* such Christian society were worth the living and the dying for.

At the request of several of the congregations, viz. Osgoode, Beckwith (who have sent a call to Mr. McMillan of Cardross) and Dalhousie, I explained the great outlines of the Sustentation Scheme, and I am happy to add that they expressed their decided approbation of it. I was greatly pleased with the way in which it was received at Osgoode. "My friends (said one at a meeting there) I have been reading a little about this Scheme, which we have just heard explained, and I confess that I greatly like the simple, bible-like, brotherly principle on which it is founded, of all desiring to act as a band of brothers, and as they have witnessed together for Christ, so willing to share alike as to temporal things." Beckwith is very strongly in its favour, and although the Dalhousie people are scarcely in a stage of progress to come to a conclusion concerning it, they at the meeting which was numerous, signified their liking to its great aim and leading features.

Mr. Lochhead, who, by this time, I presume, has been inducted to the charge of Osgoode, is a person of large ministerial experience, of excellent natural and acquired gifts, and has for months past been labouring most energetically and devotedly in the face of many difficulties, and especially the want of roads in this new country where his charge lies, having sometimes to tramp it on foot for eight miles or more in his visitings, which he is indefatigably pursuing, the road being unfit for a horse. The country though new, is fertile; great improvements in the state of the roads may in the course of a few years be expected; and the people seem highly to value his services and to be very desirous to promote his comfort so far as circumstances admit.

I must not omit to notice an interesting event which occurred while I was at Bytown, viz. the arrival of a missionary bearing very high credentials from "the Free Church of Scotland." His name, "Andrew Melville," is gladdening to Presbyterian hearts, and if my brethren and myself are not greatly mistaken, he will not discredit the name. He preached at Bytown a sermon full of Gospel riches—most luminously and yet simply arranged, and most earnestly and energetically delivered; and what I greatly admired was his

pointed, searching, experimental, Richard Baxter-like application. His manners are so unassuming and affectionate, that he won the hearts of the Bytown people, and of the assembled brethren as well as our own. He is well known to Doctor Burns, and very favourably too. Having a letter of introduction from Mr. McNaughton to the people of Bristol and Clarendon, on the Ottawa, he has been the last two Sabbaths there. But so urgent is the demand for missionaries in our bounds, that when regularly admitted as a probationer of our church, he will, whatever be his final destination in Providence, have to labour as a missionary for some time.

Mr. LACULAN McPHERSON, one of our students appointed to act as a Catechist in the townships of Ekfrid, Moss and Zone, writes in the following terms under date August 19th. Mr. McPherson was appointed to the same field last year, but was constrained to retire almost immediately after entering on his labors, by severe and protracted ill health. The Presbyterian population in these townships amounts to 1,500 or 1,600 souls—the majority speaking the Gaelic language.

The Home Mission Committee will probably think it strange that no communications have been received from this portion of their Missionary field, while reports are pouring in upon them in great abundance from every other quarter. It would certainly afford me no less pleasure to report, than it would them to hear, were there any thing interesting to be told of which they were not already acquainted. Hitherto, however, I could have said little more than that I was here, and was endeavoring to act upon the instructions received from you last year; nor am I even now prepared to say much more.

I came to this place about the end of May, and commenced with private visitation from house to house, and meetings upon the Sabbath for public worship. From what little experience I have already had in these duties, I consider the former as decidedly the most important part of the Catechist's work, and when rightly performed, will, in many cases, be attended with effects highly beneficial, and which would not be realised by Sabbath day or other public instructions alone. With regard to our Sabbath day meetings, they are generally well attended; but on account of the number of stations and their distance from each other, these meetings cannot be held at the same place but at long intervals. As to what success may have hitherto attended my feeble efforts, I cannot say much; still, I would humbly hope that the Lord has not entirely rejected them. The people have treated me with the greatest kindness ever since I came among them, and often express their gratitude to the Home Mission Committee for the interest they have taken in their spiritual welfare.—They are also at this moment taking steps to manifest their gratitude in a more substantial manner, by contributing to the funds of the Mission. They are all, with very few exceptions, warmly attached to the Free Church, and should the Lord in His good providence send them a gospel minister, he would no doubt be gladly received and liberally supported. There is at least a considerable interest excited in religious matters, from which it is to be hoped some good may arise. Many who almost despaired of ever seeing their spiritual destitution removed, are again taking courage and looking for a better state of matters. Who knows but that these things may be the symptoms of returning health, or the first glimmerings of morning light to this long benighted region. But alas! dear sir, it must not be concealed that spiritual death and spiritual destitution have done their sad work here as well as elsewhere. Not a few, after spending years of silent sabbaths, in the midst of darkness which might be felt, have at length sunk down into a state of total indifference. Others again, born and brought up in this condition, can neither estimate the value nor feel the want of advantages they never possessed. In such circumstances, it is not to be wondered at, that ignorance, superstition and vice should be so general and so deeply rooted. But, formidable as these obstacles in the way of the gospel may appear, if the gospel and the spirit of the Lord were but once to begin



their work, even "this solitary place" would yet be made glad, and the desert, dry and barren as it is, and overrun with thorns and briars, would rejoice and blossom as the rose, and become the habitation of righteousness, and peace, and joy in the Holy Ghost. The Lord, however, works by means, and unless these are speedily procured, the evil that is already so deeply felt, and so much deplored by many, will continue to increase, and new obstacles will be thrown in the way. Strongly impressed as I am with the certainty that such will be the result in the case of further delay, permit me to take the liberty of suggesting to you the propriety of sending Mr. McColl or Mr. McKinnon, who have completed their Theological studies, and who are, besides, acquainted with the Gaelic language, to visit the people of this district.

The contributions to the fund of the Home Mission, I hope will be considerable, but on account of circumstances which need not be mentioned, will not probably be fully collected until the month of January. Part however, may be realized sooner, and will likely be paid to me, for which I will be accountable to the Home Mission Committee.—Mr. Leshman will perhaps be able to give you what other information may be necessary.

### Foreign Missions.

The recent intelligence from Calcutta is deeply interesting. From the time when Dr. Duff and his colleagues were driven from the Mission premises, leaving their whole stock of books and apparatus behind them, the seminary under their care suffered not the slightest injury, in so far as the number of pupils was concerned. They commenced operations in the new premises with about 1090 on the roll, and this number has been steadily increasing ever since. But this unexampled measure of outward prosperity did not satisfy the hearts of these devoted Missionaries, and in the midst of all that was encouraging and cheering in this respect, their correspondence has indicated throughout their earnest longings for some token of the divine presence and favor in regard to the higher aim of their labors, viz: the conversion of souls.—The much desired blessing seemed to be denied, and instead thereof came a severe and trying bereavement. Two youthful converts of the highest promise as to future usefulness among their benighted countrymen, were suddenly snatched away by the hand of death. But as it has often been found in the experience of God's people, the darkest hour was that which immediately preceded the dawn, and we rejoice to announce that the Lord hath visited very graciously his chastened and mournful servants. Their sorrow has been turned into rejoicing, for the Lord "hath heard their supplications—the Lord hath received their prayer."

The narrative which Dr. Duff gives of the conversion of Umesh Chandra Sirkar and his wife, unfolds one of the most remarkable instances of awakening which we have ever seen recorded; and the perusal of it will awaken adoring gratitude in the dwellings of the righteous, and lead many, we trust, to be more importunate in their pleading for India at the throne of grace. What the Lord has been pleased to do in the case of these wanderers, he is able to do for thousands. "His hand is not shortened, that it cannot save, his ear is not heavy that it cannot hear."

This event occurred in the latter end of April. Umesh was a student in one of the higher or college classes of the Institution. It now appears that for two years his mind has been under deep religious impressions, leading to many serious exercises and internal struggles—although this was wholly unknown to the Missionaries. About a month before this period, his father—a person of high standing in the Hindoo community at Calcutta—under some apprehensions of leanings towards Christianity, removed him from the institution, and placed him under great restraint, so that he could only pay an occasional and stealthy visit to the Missionaries. On the first occasion, however,

of his coming in this private way, he revealed the entire state of his mind and circumstances to Dr. Duff. He also made known the affecting fact that from the time of his first serious impressions, he had begun to instruct his wife, a young creature, then little more than ten years of age—he himself being at the time about sixteen. The wife had proved a willing, docile and successful pupil. She became fully convinced of the worthlessness of the idolatrous system in which she had been trained, but being yet without a sufficiently lively impression of the gospel scheme of salvation, she pleaded for some delay, saying to her husband—"what would be the use of my leaving all, if I did not feel myself ready to become a Christian?" This hesitancy on the part of his wife, proved a source of great anxiety and distress to Umesh, who felt constrained by his own convictions and feelings to profess his faith in Christ at once. But as this step would involve his utter separation from her, and the casting away of the only chance of conveying the truth to her soul, he was powerfully restrained from taking it immediately. He continued her instruction for some time longer. The sickness and death of Mahendra occurred, which seems to have been greatly blessed to Umesh.—The faith of his wife was strengthened, and in reading the "Pilgrim's Progress" with her, a book which Mahendra had given them before his death, when they came to that part where Christian finally resolves to forsake all and flee from the city of destruction, she stopped, and as if under a resistless impulse, said to her husband: "Is not this exactly our condition? Are we not now lingering in the city of destruction? Is it not our duty to act like Christian—to arise, forsake all and flee for our lives?" To the spirit of this spontaneous utterance, Umesh joyfully responded, and after various trying difficulties, they made their escape from his father's house, and took refuge at Dr. Duff's. He thus describes their unexpected but welcome arrival:

"On Sabbath afternoon, the 20th instant, about four o'clock, while meditating in my own closet on the ways of God, and wondering whether, and in what way, he might graciously interpose to deliver us from our distresses, suddenly the outer door of the house was opened, and in a moment Umesh, his wife, and Jagadishar, one of the converts, appeared before me! It looked like the realization of a vision or a dream. "The Lord be praised," said I—what could I say less?—"His mercy endureth forever. He hath visited and helped his servants. To him be all the praise and glory."

Of the trials to which Umesh and his wife were subjected for several successive days by the importunities and violence of his relations and friends persisted in, in every form, until their baptism on the following Sabbath, we can only find room for the following specimen, extracted from Dr. Duff's most interesting letter:—

"In the evening, his father and eldest brother came to our house in the greatest trepidation and distress. They remained upwards of two hours, and would have remained all night, had I deemed it proper to allow them. They implored, they expostulated, they besought—accompanying their entreaties with tears, and looks indicative of mental agony. All the tenderest and most endearing associations were pathetically appealed to. Bribes, allurements, and proffers of every kind were freely held out. All these were alternated with various attempts to whitewash Hindooism, and bespatter Christianity; but all in vain. They then dealt out the most formidable threats—declaring, moreover, that he was not of legal age—that they would apply forthwith for a writ of *habeas corpus* against me—that he and I would both be severely punished—and that have them rescued they would, by fair means or foul, though it should cost them *lacs*, or hundreds of thousands of rupees. The young man, who is certainly of age—which for males in this country is *sixteen*—being now at least *eighteen*, remained perfectly cool, collected, and calm. To their questions he meekly replied—to their arguments he intelligently responded—to their abuse and revilings he answered not a word, but maintained an unbroken silence. At length I begged of them to ask him plainly whether he wished to stay in my house, or go away with them; that if he wished to stay he was welcome to do so; and that if he wished to go he was free to go. They did so again and again; and again

and again he told them, in the clearest and most emphatic manner, that of his own free-will and accord he came to our house, that it was his own free desire to remain; and that he did not wish to return, and would not return with them. "I am a believer in Christ Jesus," he said; "I trust in him alone for salvation; and by the grace of God nothing will prevent me from publicly embracing him by baptism." At last, when all efforts failed, the father, who had hitherto kept within reasonable bounds, lost all temper, patience, and sense of propriety. He stood up, and with uplifted arm and vehemence of gesture, he advanced towards his son, looking like a person fairly infuriated. For a few moments it seemed as if the swelling tumult of passion could find no vent, and then it impetuously burst forth into something like a volcanic eruption. With a rapid, fearful, and overpowering energy, he poured upon his son "the curses of a father, and the curses of a father's fathers for a thousand generations; and the curses of all the gods, whether in heaven, or in earth, or in hell.—And you'll be smitten," said he, "with every disease, and overtaken by every calamity. You'll be deaf, and you'll be dumb, and you'll be blind, and you'll be a leper, and you'll pass through innumerable births of loathsome monsters and reptiles. Every pain and every misery will be yours. You will be an eternal disgrace and reproach to your kindred and your country; all that bear of your name will load it with execrations; and the very depths of hell will everlastingly receive you."—These and other similar curses, uttered in the Bengali language, and in a tone of unearthly vehemence, made all present instinctively quail & shudder. At length, as if exhausted by the effort, his voice stopped; and seizing his son by the hand, he meltingly implored him to come away. His son could only reply: "Father, forgive me, as I forgive you; but my mind is made up and I cannot go with you." Shortly afterwards all went away; and peace and quietness being restored, we commended ourselves in the reading of the Word, and prayer, and praise, to the mercy and protection of a covenant-keeping God."

It is interesting to observe that this is the first instance in this part of India, of a respectable Hindu and his wife being both admitted at the same time on a profession of their own, into the Church of Christ by baptism. Although the baptism as has been intimated, allayed the violence of Umesh's friends, this conversion made a deep impression on the Native Society in Calcutta, which has been greatly extended and strengthened by the events which followed, but which we can only advert to. On the 7th of May a young Hindu named Bykanta Nath, came to Dr. Duff respecting baptism. He had been upwards of eight years in the institution.

"In the case of this convert the trials have been peculiarly severe. Threats, allurements, entreaties, tears,—every variety of persuasion which human ingenuity could devise, was resorted to, in order to withdraw him from those with whom he found grace to cast in his lot. At length, by stratagem, he was decoyed to the gate, and by main force, and in open day, carried off by his heathen relatives. For about three weeks he was kept in such seclusion, that the most active search which the missionaries, who had obtained a writ of *habeas corpus*, could cause to be instituted, was fruitless. A later communication, however, conveys the pleasing intelligence of his restoration. He is now with those who have been honored to lead him to Christ.

"This case, from the peculiarity of its circumstances, and coming so closely on the back of Umesh's, made a prodigious noise, and lighted up afresh all the fires of an exasperated bigotry. Nor was this all. On Sabbath the 10th (the Sabbath immediately following Bykanta Nath's abduction) another nice young man from one of our senior classes, made his appearance, applying for baptism. His name is Banko Behari Basu. On Tuesday, the 13th, at the evening prayer-meeting in the Free Church, he was baptized by Mr. Ewart. This, of course, furnished fresh fuel for the flames already blazing all around. Nor did the matter stop here. On Sabbath, the 18th, another of our young men came forward with a similar application; and on Sabbath, the 25th, was publicly baptized in the Church by Mr. McDonald. His name is Harieh Chandra Mitra. More still. On Saturday last, the 31st ult., another candidate for baptism appeared, in the person of a young man

who had been removed from the institution about three years ago, and has since been employed as head teacher of Lord Auckland's school at Barrackpore.

"Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the rising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of "Down with Christianity! Down with the Missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resounded through every street, and re-echo from every bazaar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippic—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!"

Dr. Duff in concluding, refers in the following terms to the effect which these events have had on the Institution, and while we may well rejoice with these servants of Christ, we ought to cherish a solemn sense of the difficulties of their present position in the midst of thousands of infuriated heathens, and pray much for them, that the Lord who can still the tumults of the people, would keep them safely from the strife of tongues, and give them to see greater things than have yet been manifested. The converts also need an interest in our prayers; the persecuted pupils should be remembered before God.

"Before any of the cases of baptism took place, the actual daily attendance considerably exceeded a thousand, there being upwards of twelve hundred, or rather about thirteen hundred bona fide pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Garu Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal, that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May the attendance was nine hundred and sixteen; on the 31st, six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!"

#### CONVERSION OF THE JEWS.

CONSTANTINOPLE.

The hands of Mr. Allan are strengthened by

brotherly association with the missionaries from America. He mentions some very affecting incidents connected with their labours among the Armenians. With the sufferings of those persecuted for righteousness sake, every member of Christ's body must deeply sympathize.

All the branches of our mission at Constantinople are in full activity, and give much promise of good results. The school, the dispensary, and the operative institution are flourishing; whilst, by Mr. Smith, assisted by Mr. Konig, the gospel is fully proclaimed.

The Rev. W. O. Allan writes as follows from Constantinople:—

The American mission in Turkey held their annual meeting in Constantinople in the early part of May. It was unanimously agreed that I should be invited to attend as a corresponding member. With the greatest pleasure I availed myself of this very kind invitation; and, in addition to the benefit of their spiritual exercises, derived also the benefit of much information and experience. I understood more perfectly than formerly the nature and extent of the work these men are doing among the Armenians; and it is refreshing and encouraging to know that there is, in these lands of darkness and of death, an enlightening and vivifying power at work. This has been the case for some time, but at no former period more remarkably so than at the present. And if proof were needed, it is found in the fact of a combined, wide-spread, determined persecution. The power of darkness is disturbed, and bestirring itself. During the sittings of the mission, there occurred an incident which, for cruelty, has rarely been surpassed, and for cold unblushing deceit, has, I think, not been equalled. A young man of Trebizond, belonging to the Evangelical party, was seized and sent hither without any notice. He went to the house of the Armenian patriarch, who at the time was not at home, but wrote to his steward that the young man was his friend, and must be provided with comfortable and honourable apartments. This letter was read to the young man, who, amid his warmest thanks for such kindness, was led to his apartments, well furnished with chains! In a few days he was removed to a most filthy place—half prison, half bedlam—where the poor insane are confined; many of them being made so by their treatment. His friends found means of access to him, though on this account the keepers were beaten; they found him on one occasion unable to speak, being fastened to the wall by a chain round his neck. The missionaries were not idle; they applied to Sir Stratford Canning, who has earned, and richly deserves, the honourable title of the Friend of the Oppressed. Prayers were offered up unceasingly by the missionaries and the native brethren; it was supposed that not an hour of the day or night passed without finding numbers assemble together for prayer. The young man enjoyed much peace, and witnessed a good confession. The mission, in view of the circumstances in which they are now placed, and of which this instructive example is but a specimen, appointed a day for humiliation, and that day to be as early as notice thereof could reach the several stations. Before the day came, the young man was set at liberty—by what influence remains yet a secret. A very large fire occurred in Constantinople, contiguous to the prison, by which a vast number of poor were left homeless. The patriarch visited the destitute locality, when he was asked by the keeper of the prison what he should do with his prisoner. The patriarch professed great astonishment at finding him there, and in such a condition—ordering him to be set at liberty, accusing the Turks as the authors of his sufferings, but strongly dissuading him from his expressed intention of prosecuting the instruments of his unjust imprisonment. At Trebizond and Ezroom the persecution is of the most stringent and unscrupulous character; and our friends, the missionaries, are being compelled to contemplate the early organization of a separate body—an event which they have been certainly not desirous to hasten, and which, when it comes, will bring with it such necessary suffering, that they contemplate it with very considerable solemnity. The numbers, too, of the missionaries are diminished much by sickness. Three have left at this time, on account of the sickness of their wives.

BERLIN.

The labours of Mr. Schwartz among the Jewish

proselytes seem greatly blessed. Our readers are aware, that although numbers of them had been baptized before the establishment of our mission, there was too good reason to fear that they were Christ's only in name. It is most cheering to hear of such things as Mr. Schwartz narates, and to be encouraged in the hope that, instead of a barren and empty profession, the life and the power of godliness will prevail amongst them.

### Miscellaneous RELIGIOUS INTELLIGENCE.

CANADA.

#### ORDINATION.

Bytown.—On Wednesday last, the 13th instant, the Revd. Thomas Wardrope was ordained to the pastoral charge of the Free Presbyterian Church at Bytown. The ceremony was interesting and solemn in a very high degree. It took place in the Methodist Church, Upper Bytown—the large and handsome place of worship now in process of erection for the use of the congregation, not being yet completed.

The Rev. Dr. Burns, of Knox's Church, Toronto, preached and presided on the occasion. He delivered a most eloquent discourse from the words "Lift up a standard for the people (Isa 62c. 10v.)" peculiarly appropriate to the present infant state of the Presbyterian Church of Canada. After sermon he explained briefly, but comprehensively, and in a style exhibiting nothing of that acrimony and railing severity which we have so often heard ascribed to him, the causes of the Disruption in Scotland, and their bearing upon the Church in this Colony.

After devotional exercises, the usual questions were put by Dr. Burns, and satisfactory answers were given by Mr. Wardrope. After Mr. W. had been set apart to the work of the ministry, by prayer and the laying on of the hands of the Presbytery, he was addressed in an impressive and affectionate manner, by the Rev. Mr. Smart, of Brockville, the father of the Kingston Presbytery. The Rev. A. McLean followed Mr. Smart by delivering a short and feeling address to the congregation.

The services were concluded with prayer and praise, about half past 3, P. M., having commenced at 11, A. M. Before the ordination prayer, Dr. Burns warmly expressed his happiness at being unexpectedly called upon to preside at the ordination of the son of an old school-fellow of his own, and brother in the ministry, of whom he had long cherished an affectionate remembrance.

We were struck with a new and pleasing (at least to the writer) and very promising feature in this ordination,—we mean the presence, on the platform, of several ministers of the different religious denominations, who appeared to take great interest in the proceedings.

The ceremony throughout was conducted with great order, and all seemed to feel the solemnity of the occasion.

The Doctor preached again in the evening. On both occasions the house was filled.

Mr. Wardrope enters upon his important charge beloved and respected by all who have the pleasure of knowing him. His brethren in the ministry have high hopes of him. May his course be as the shining light that shineth more and more unto the perfect day.

We may mention that Dr. Burns left Toronto on Wednesday, 6th August, went straight to Brockville and preached there on Thursday afternoon. He preached at Gananoque on Friday, returned to Kingston on Saturday, and preached three times in the Free Church there, on Sabbath, August 10th. On Monday he left Kingston for Bytown, at which place he met with the Kingston Presbytery on Tuesday evening. Some hours were pleasantly and we trust profitably spent in prayer and conference. On Wednesday the ordination of Mr. Wardrope took place; and on Thursday morning Dr. Burns left us with the intention of preaching, God willing, at Beckwith, on Thursday evening, at Ramsay, on Friday, at Lanark or Dalhousie, on Saturday, and at Perth on Sabbath, August 17.

The prayers of the Church go with him. May the great Master of Assemblies preside in the



meetings which he may be enabled to address—how his intercourse with the various congregations, and restore him to his people in peace and safety. May he find it increasingly sweet to spend and be spent in the cause of Christ, and may the Lord make him and all His other faithful servants, an honoured and effectual instrumentality in reviving His work in the midst of the years—so that the inhabitants of Canada may ere long be enabled, by the grace and blessing of God, to say from comfortable experience, "Happy is that people whose God is the Lord."—*Communicated.*

**Beekwith, August 14, 1845.**—At a Meeting of the United Congregations of Beekwith and Goulbourn, held in the Presbyterian Church at Mount Pleasant, on this the 28th day of July, 1845,—the meeting having been constituted by prayer, and the Rev. Henry Gordon, of Gananoque, having been called to the Chair, it was unanimously resolved—"That a Call to the Rev. John McMillan, of Carlisle, Scotland, be with as little delay as possible signed, and through the said Rev. Henry Gordon, Moderator of the Presbytery of Kingston, be transmitted to him. And seeing that the subscriptions cannot just at present be fully completed, the Trustees in full reliance on the congregation, and that the amount guaranteed by them will be easily secured in the event of his accepting the call, do undertake that a salary of £150 a year be raised, and a Manse provided.

**HENRY GORDON, President.**  
**NEIL STEWART, Secretary.**

**N. B.**—The people of Beekwith have also resolved to contribute fifty pounds to aid in defraying Mr. McMillan's expenses to the country upon his accepting the Call.

**FRENCH CANADIAN MISSION.**—The Rev. Mr. Tanner and John Dougall, Esq., of Montreal, have been engaged for some weeks past in bringing the claims of this Mission before the Christian community in Canada West, addressing public meetings in the principal towns, and organising committees for the purpose of sustaining and extending the interest which has been awakened in behalf of this very interesting and important Christian enterprise, and of communicating with the acting Committee in Montreal. The meetings in Toronto and Hamilton were well attended, and the deputies expressed themselves as much gratified with the cordial reception which they had met with throughout, and the marked attention with which their statements had been believed. One principal object which the French Canadian Missionary Society is at present labouring to accomplish, and which their deputies fully explained, is the establishment of an extensive Seminary in the neighbourhood of Montreal, for the education of French Canadian young men. A large farm on the banks of the St. Lawrence, some miles below Montreal, has been purchased as the site of this Institution, and a large portion of the funds requisite for the erection of the necessary buildings, has already been contributed in Montreal and in Great Britain. The manual labour system is to be adopted, so that habits of industry, and the capability for bodily labour may be acquired or kept up among the pupils; and it is designed that the whole course of instruction shall be so directed as to imbue the pupils with the truths and influences of the Gospel. We were much pleased to hear the sound Christian views on the subject of education, expressed by both the deputies, and especially by Mr. Dougall, and if the Society shall be wisely guided in the selection of a person to superintend their projected Institution, much good may be expected to result from its operations. As the general object in view, viz., the communication of the pure Gospel light to our benighted brethren and fellow subjects in Lower Canada, it possesses claims of the strongest kind upon our attention and prayerful exertions—claims preferable, we conceive, to almost every other Missionary undertaking, and involving at once the best interests of our own community, civil as well as sacred.—Had the Christians of Great Britain done their duty to Ireland in evangelising it as they might have done, what an amount of evil might have been prevented. Let Christians and churches in Canada consider this parallel case, and learn from it their duty, and the sad results to be expected from the neglect of it.

**CALIFORNIA—Grand River.**—Measures have been taken under the direction of the Presbytery

of Hamilton, for organizing the numerous Presbyterian population in that quarter as a congregation. At a recent meeting a roll of members and adherents of the Presbyterian Church was made up, and two individuals were chosen by the congregation for the Eldership. Mr. Gale presided on the occasion.

## SCOTLAND.

### FREE PRESBYTERY OF GLASGOW.

The Presbytery of Glasgow held a *pro re nata* meeting on Friday,—the Rev. Mr. Miller Moderator—for the purpose of considering a call to Mr. King of St. Stephen's, from the congregation of St. Andrew's Church, Kingston.

#### CALL TO MR. KING.

The call to Mr. King, signed by 171 heads of families and seat-holders, with a long letter, urging the peculiar claims of the people of Canada to the sympathy of the Free Church of Scotland, having been read, the Clerk intimated that in obedience to the instructions of last meeting of Presbytery, the congregation of St. Stephen's had been summoned to appear and state their objections, if they had any, to the proposed translation of their minister to Canada.

Parties were accordingly called, and there appeared for the congregation of St. Stephen's, Messrs. Galbraith and McDougall, elders, and several members of the Deacons' Court. Mr. King also appeared for himself.

A minute of a meeting of the congregation of St. Stephen's was read, and also a memorial then adopted to the Presbytery, signed by 456 seat-holders, 329 of whom are communicants, praying that Mr. King be not removed from his present charge, and expressing their unanimous opinion that his translation would be attended with most injurious effects both to the cause of the Free Church and to the interests of the congregation.

The Rev. Dr. Buchanan read two letters, the one from the Secretary of the General Assembly's Colonial Committee, requesting that in considering Mr. King's call, the Presbytery should remember the peculiar position in which the congregation at Kingston is placed; and the other, from Mr. Gale, on the part of the Home Mission Committee of the Synod of Canada, giving a statement of the circumstances of St. Andrew's congregation, and earnestly praying the Presbytery to sanction Mr. King's removal. Extracts from letters of Mr. Bonar and Mr. Arnot were also read, the former stating that the congregation were united in their desire to have Mr. King for their minister; and the latter that they were waiting in suspense for Mr. King's answer. Mr. Arnot also expressing his own opinion, that if Mr. King would consent to go to Canada, his labours, under Providence, could not fail to prove a great blessing to the Church in that land.

The Commissioners from the congregation of St. Stephen's were then heard. They severally expressed the cordial and unanimous feeling of attachment which existed on the part of the congregation to their pastor; much fruit had appeared from his labours amongst them. They conceived that it would be for the interest of the Church at home, as well as essential to the stability of St. Stephen's congregation, to have Mr. King continued among them, and earnestly desired that the call should not be sustained.

Mr. King, having been called upon, said, that he felt the difficulty of the position in which he now stood. In so far as the call was concerned, he had just one statement to make from the first; that statement he made to the people in Canada, when this call was presented to him, and he had now to repeat it, that if this was a matter in which he was free to choose for himself, then he would just wish to remain where he was. They had to keep in mind, however, that as soldiers of the Cross, they were not at liberty to choose for themselves a particular sphere of labour; they must be ever ready to listen to the calls addressed to them in God's providence. They were not at liberty to fix the bounds of their habitation; it belonged to the Spirit of God to direct the movements of his servants, and to carry on his own work as to him seemed proper. With these views, therefore, he could not say to the people at Kingston, that no consideration would induce him to accept of their call; and he stated to them that,

after the matter was brought under the consideration of the Church, it were thought right, that he should remove from his present charge, he would have no difficulty in the case. Mr. King, here adverted to the spiritual destination of the province, its great importance as a field of labour, and sympathised in the difficulties in which the people had been involved. To do justice to himself, there was a matter which he felt called upon to speak of. Up till two days ago, his own feeling was that he should not allow himself to say what course he thought it right or wrong to pursue in this matter, but simply to abide by the decision of the court. But within these two days, a communication had reached him from Canada, which had made a deep impression on his mind; he referred to an act of the Synod, by which they seemed to set loose some of the principles of the constitution of the Presbyterian Church, principles which he held to be sacred. The change which had been introduced into the Church in Canada had respect to the ministrations of the ecclesiastical funds. That was a matter which he believed to be of vital importance. The Scriptures were explicit on the point that the disposal of the funds of the Church should be vested in Deacons' Courts; and just because of the Synod of Canada departing from this principle, the case was not now so clear as it had been before. He could recognise something like congregational view, in the late proceedings of the Synod of Canada, and if a Church began to tamper with its constitution, there was no saying where they might stop. They were aware that too many viewed the standards of the Church simply in the light that they were expedient. His own views were that the standards of the Free Church were founded on direct scriptural authority, and the more closely they adhered to Bible principles, they would be the better able to do justice to those objects for which a visible church exists.

Parties were then removed.

Dr. HENDERSON said he considered that the Presbytery were now in a position for giving judgment in this case. When he first heard of the call to Mr. King, and reflected on the destitution of Canada, the great majority of the ministers connected with that province having deserted their fields of labour, he did think that it was a call to which they ought to respond. And were he not now aware that Mr. King's mind did not lie in that direction, he would have been disposed to move that he be translated. The statements which they had just heard from their rev. brother were founded on pure and Christian principles, and on that ground he felt that he was not free to carry out the views he at first entertained upon the question, by supporting the call; on the contrary, in the whole circumstances of the case, he thought himself justified in moving that the translation do not take place.

Dr. SWAIN, after expressing a deep sympathy with the congregation at Kingston, and paying a high compliment to the worth and business talent of Mr. King, seconded Dr. Henderson's motion.

Dr. BUCHANAN, Mr. GIBSON, and Mr. MILLER, severally concurred in the motion, and expressed their high admiration of Mr. King's sound judgment, business talent, and disinterested kindness. The strength and stability of the Church abroad depended much, under God, on the talent and experience of her Ministers at home; and it was their unanimous opinion that in this case the interest of the Church would be best promoted by retaining Mr. King in his present charge.

The motion was unanimously agreed to, and parties having been called in, and judgment intimated, the commissioners for the congregation of St. Stephen's acquiesced and craved extracts.

**MASSÉ SUIVANT DE LA FREE CHURCH OF SCOTLAND.**—In our last number we noticed that this great undertaking has been fairly and most successfully commenced under the auspices of the Rev. Mr. Guthrie, of Edinburgh. Further and most gratifying accounts of Mr. Guthrie's interesting progress have reached us. The proceedings at the great Glasgow meeting, and in particular the overwhelming and eloquent oration of Mr. Guthrie, produced a strong and almost indescribable impression.