

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								✓			

THE
ECCLESIASTICAL AND MISSIONARY RECORD,
For the Presbyterian Church of Canada.

Volume III. No. 1.

TORONTO, NOVEMBER, 1846.

Price 2s. 6d. per Annum.

The Record.

NOTICE RESPECTING THE COLLEGE COLLECTION, TO BE READ TO CONGREGATIONS.

As seen from the Abstract of the Minutes of Synod, that the Annual Collection for Knox's College is to be made in all the Congregations and Mission Stations of the Church, on Sabbath, the 6th day of December next, or on the earliest convenient Sabbath thereafter. And we would now earnestly and affectionately urge all our brethren, whether Pastors, Missionaries or Chuchists, to recommend the claims of the College to hearty and liberal reception on the part of their congregations.

At no period, either prior to our disruption, or subsequent to it, have we been more urgently called on, than at the present, to make vigorous exertions and devoted sacrifices for raising up a well-instructed Gospel Ministry in this land.

We have been bewailing the want of spiritual labourers; we have been calling for prayer to the Lord of the Harvest, that he would send us labourers; and doubtless some have been stirred up to plead with him to take pity on our destitution,—and now, in the number of pious youths who are repairing to our Seminary for that mental culture, and those researches into Divine Truth which may fit them for being effective preachers of the Gospel, we may behold an answer to prayer. The Lord is virtually saying to us, I send you men suitable for my service, be it your part to aid them in the acquisition of those gifts which may contribute to their greatest usefulness.

If we are at all in earnest in our desires to have the kingdom of Christ set up in this land,—and if we would do our part towards bringing about this blessed consummation, then must we exert ourselves mightily in upholding and fostering our infant Seminary. It is yet only in the third year of its existence, and the Students are well nigh Forty in number. The Church may well consider herself bound to provide instruction for these, and to give assistance as circumstances require, for their maintenance. The ministry amongst us holds out few attractions as to ease, honour, or emoluments to the carnal mind,—and we do desire none but regenerated men to study for it; yet, it is too much to expect, considering the temporal circumstances of our people generally, that many youths will be found with resources adequate to carry them through a protracted course of study. Would to God that we saw many of the affluent consecrating their wealth for training themselves or their pious ones to the service of the Redeemer, in our own land or in Heathen lands: but, as things are, individual congregations in the Church collectively must in a sense adopt the pious youths who are giving themselves to this service, they must assist them with means for attending College, where

this is required, and they must maintain the College, which is just a company of Teachers, for their instruction.

The expenditure of the College hitherto has been very limited, from the gratuitous services of Deputies from the Free Church of Scotland, and of the minister of Knox's Church, Toronto. That expenditure henceforth must be greatly increased from the increase of Professors, the enlarged accommodation required for the College, and the greater demands on the Bursary Fund.

And we now call on our congregations to come forward with enlarged offerings, to show that they appreciate the honourable and important duty to which the Great Head of the Church is calling them, and that they are determined to give, as well as to pray, for the raising up of labourers for the gospel harvest.

This is the first general collection in our churches since the harvest of our fields has been gathered. Should we forget that the scarcity which prevails in many districts of our father-land is unknown amongst us,—yea, that that scarcity which causes wide-spread misery there has been the occasion of an increased demand and higher price for the productions of our fields? Let us then, at the ensuing collection, present liberal and hearty offerings of thanksgiving to Him who is Lord alike of the natural and spiritual harvest.

We have said nothing here of the Toronto Academy, because it is not directly dependent on the proper College Fund; but we cannot forbear to notice, that its prosperity will be of great importance to the College, as well as to the church generally and the country, and we rejoice to say, that, thus far, it is exceedingly prosperous, and we earnestly bespeak the prayers of our people for it, as well as for the College.

By authority of the College Committee.

WILLIAM RINTOUL,
Chairman.

Streetsville, November 30, 1846.

N. B.—It was hoped that the above statement would have been in the hands of ministers and preachers at least, before the Sabbath in November, on which the collection for the College should have been announced. The new and peculiar engagements of the Editor of the Record have been one reason for the delay that has occurred in the publication of this number. It is hoped, that, though a corresponding delay may have taken place in making the collection, the collection itself will not on that account be eventually injured.—The weather and roads, especially in the country, have of late been very unfavourable to full congregations, and it may happen in many places, that the collections may be made in their congregations. In this case, it is earnestly requested that absent members should be waited on in private, that they may have an opportunity of contributing to the cause of the young ministry of the Church,

as well as those who may have been privileged to meet in the sanctuary, and listen to appeals in its behalf.

It may be proper to mention, that, when it was found that this number of the Record was to be late in being issued, the statement respecting the collection was printed in a separate form, with a view to its being transmitted to ministers and preachers, and, that it was not sent through the mail, because it was found that the Postmaster persisted in demanding letter postage for every copy of the statement.

W. R.

Toronto, Dec. 9, 1846.

The delay in the publication of this and the preceding number of the Record, has been occasioned by the removal of the individual, on whom the editorial charge of it is devolved, to Toronto,—and that so suddenly as to render it impracticable for him to make inter-current arrangements for its being issued at the ordinary period. The circumstances to which reference is made are now so generally known to the readers of the Record, that it seems unnecessary to be more particular respecting them. The variety of duties and difficulties connected with the commencement of such an Institution as the Toronto Academy, entered upon at very short notice, will easily be appreciated by all, and will, it is hoped, be sustained as a sufficient apology for the irregularity which has occurred. The Record will henceforward be published at Toronto, by Mr. James F. Westland, Bookseller, King-street, to whom all communications respecting the publication ought to be now addressed.

The number for December will be issued by the middle of that month: that for January, in the beginning of the month as formerly. The Editor thinks he has reason to hope, that, in his new circumstances, he will have more efficient aid than formerly in the conducting of the Record, and that it will be found in all respects more worthy of the attention of its readers than hitherto. He would take this opportunity of again requesting Clerks of Presbyteries particularly, and ministers, and missionaries, and members of the Church generally, to furnish such reports and articles of intelligence as they may deem suitable for the columns of this, the organ of the Presbyterian Church of Canada. Were this request generally complied with, as it might easily be without burdening any one, our successive Nos. would become, what it was designed they should be, a full and minute record of the state and progress of our Church in the various localities throughout the length and breadth of the country in which her congregations and people are found, and would thus acquire a very peculiar interest and value. We would anew urge this on the attention of all concerned.

There is less satisfaction, but a still greater necessity, to urge on the subscribers to the Record the duty of supplying the publisher with the funds requisite for carrying on the publication.

What with our numerous subscription list, and the gratuitous manner in which all the copies concerned with the Editor's and Publisher's departments have hitherto been performed, there should be no difficulty in meeting regularly the expenses incurred in the publication. But from the negligence of many of our subscribers, some of whom are in arrears for two or three years, our excellent Publisher at Hamilton has been often subjected to serious inconvenience. We appeal to such parties themselves, whether this ought to be so; and we call upon all concerned to see that we are duly sustained in this our account to promote the interests of our beloved Church. Ministers, Elders, and Deacons should, we think, take a special interest in this matter; and we would request that they and our other agents will immediately exert themselves to collect and forward arrears and subscriptions, and to furnish us with correct lists of subscribers' names for their several localities. In our next No. we shall be able, we trust, to give such an outline of the Model Trust Deed as will be gathering for parties desirous to avail themselves of its provisions. We shall also give the queries which the Synod enjoined the Sustentation Board to issue—respecting the temporal management in congregations—the sequel of D. Bates' interesting tour in the West, will likewise appear.

SUSTENTATION BOARD OF THE PRESBYTERIAN CHURCH OF CANADA.

A meeting of this Board will be held (D.V.) at Hamilton, in Knox's Church there, on Thursday the 14th of January, 1877, at 10 o'clock, A.M. The attendance of members is earnestly requested, as the reports on the visitation of congregations will be submitted, and the general subject of the Sustentation of the Ministry will be considered in connexion with them. Provision will also have to be made for the visitation of the congregations of the Presbytery of Hamilton.

PRESBYTERY OF HAMILTON.—The ordinary meeting of this Presbytery will (D.V.) be held at Hamilton, in Knox's Church there, on the second Wednesday of January, 1877, at 12 o'clock, noon.

N. B.—The Home Mission Committee of this Presbytery meets at Hamilton, in the Session House of Knox's Church, on the first Monday of every month, at noon. All communications, by letter, respecting the Home Mission within the bounds, should be addressed to the Rev. George Cheyne, Convener. Personal applications may be made at the monthly meetings. Missionaries are requested to transmit reports of their labours to the Committee, from time to time.

HAMILTON.—**CALL TO THE REV. MR. ROBB OF HALIFAX.**—It will be seen from the notice of the proceedings of the Presbytery of Hamilton, that this interesting and influential congregation have given a call to the excellent minister above named. And it will be gratifying to the church at large, to be assured that the most delightful harmony and cordiality have characterised the movement of the congregation in this matter. We regard the promptitude and unanimity with which they have acted on this delicate and trying occasion, as a decided token for good; the sound judgment they have manifested in the choice they have made, will be acknowledged by all who know any thing of Mr. Robb's

character, talents and experience. Let them cast themselves confidently on the gracious Head of the Church, and He will doubtless graciously send them a pastor according to his own heart. By communications from Mr. Robb, the congregation have learned that their call has been submitted by him to the Presbytery of Halifax, who are to meet on the 7th January for the final determination of the matter.

HAMILTON REVIVAL BOOK REPOSITORY.—We have lately had an opportunity of again inspecting the useful Establishment, which was opened last summer by Mr. D. McLellan, and we are happy to find that its original character is fully maintained by its judicious and spirited conductor. His fall importations from Glasgow and New York, have been selected with great judgment, and comprise several new Works,—such as Dr. Welch's Sermons, with Memoir, by Alexander Doolop, 1sq.; the Rev. Andrew A. Bonar's Commentary on Leviticus; the Free Church Pulpit, 1st and 2d vols.; Lectures on Foreign Churches—a course lately delivered by eminent preachers in Scotland; Calvin and Servetus, by the Rev. Mr. Tweedie, of Edinburgh; Modern India, &c., by J. A. Wylie, of Dollar; D'Aubigne's Essays and Discourses; Saw on the Confession of Faith; the Free Church Catechism; Peterson on the Shorter Catechism. In a word, Mr. McLellan's stock is well worthy of the attention of the Christian community.

GALTEN.—This congregation which has been so long vacant, and so severely tried in various ways, has at length united in a call to the Rev. J. G. McGregor of St. John's, New-Brunswick. Mr. McG. has intimated his acceptance of the call, and we trust an efficient settlement of this important charge will be accomplished in the Spring. Mr. McGregor has resided for several years in St. John's, and although principally engaged in teaching, took a very decided stand for Free Church principles in that country, and has rendered valuable services to the cause of the Church there, by his missionary labours.

A communication reached us some time ago, from Melbourne, C. E., intimating dissatisfaction with some statements in the Home Mission Report of the Presbytery of Montreal, respecting that locality. The document has been transmitted to the proper quarter, and further reference will be made to it, probably in our next number. It would have been noticed sooner, but for the circumstances which have intertetter with the regular publication of the Record.

WAS THE DISSENTION CALLED FOR IN CANADA? We would again call the attention of our readers to the able exposition of this question drawn up by the Rev. Mr. Bayne, of Galt, at the request of the Commission of Synod, and published some time ago. Supplies of it were forwarded by Mr. D. McLellan, of Hamilton, to the various sections of the Church, and in particular to Mr. Westland of Toronto, Mr. Milne of Cobourg, Messrs. Andrew & David Shaw of Kingston; Mr. Kennedy of Bytown; Mr. McKerris of Cornwall; Mr. Redpath of Montreal,—and the Rev. Mr. Clugston of Quebec. It is requested that these gentlemen will

report to Mr. McLellan as to the disposal of the copies transmitted to them on or before the 12th of January next.

GALT.—The congregation of the Presbyterian Church at Galt, under the pastoral care of the Rev. John Hayne, have recently transmitted a sum of upwards of sixteen pounds to Mr. Andrew Hudson, student of Divinity at Knox's College, Toronto, as a token of their esteem for him, and with a view to facilitate the prosecution of his studies for the Holy Ministry. We have great pleasure in recording this act, which is equally creditable to both parties.

MISSIONARIES.—Three Missionaries sent out by the Colonial Committee of the Free Church of Scotland to the Presbyterian Church of Canada, have recently entered on their arduous and interesting labours; Mr. Greig in the Presbytery of Kingston, Mr. Pettes in the Presbytery of Montreal, and Mr. King in the Presbytery of Hamilton—to which he has been transferred until the beginning of January by the Presbytery of Toronto, he having been originally designated to the latter. These fresh labourers come with the highest testimonials of piety and talents. We doubt not they will meet with a cordial reception among our people—and we cordially and earnestly bid them God speed—May their self-denying mission and labours be rewarded with the gain of many souls to Christ.

DR. MC CORKLE.—In the beginning of this month, the Rev. Mr. McCorkle, minister of the Free Church at St. Nialans, arrived at Toronto and immediately entered on his duties as Interim professor of Theology in Knox's College. This appointment is a fresh and encouraging token of the lively and unabated interest which the Free Church takes in the prosperity of the Presbyterian Church of Canada, which, as well as the self-denying readiness of Mr. McCorkle in leaving his family and flock to come to our aid, constitutes a peculiarly strong claim on our gratitude. We are persuaded, however, that both he and the Free Church will esteem themselves more than compensated for their efforts and sacrifices by the cheering prospects which are opening up before us of providing effectually for the Evangelisation of this land by means of a well educated and pious native ministry. On the help of the Free Church we mainly depend under God for the means of realizing these prospects,—and we hope ere long to have to announce the appointment of a suitable professor to be permanently put in charge of the Theological department. How extensive and noble a field of usefulness, such a man will possess can only be estimated in any just degree by those who are intimately acquainted with Canada, its resources, present prosperity and prospective greatness. Surely ministers and office-bearers, and the members of our churches generally, should be much and earnestly in prayer, that the Great Head of the Church would vouchsafe his special guidance and blessing to those to whom our church has delegated this all-important appointment. The Rev'd Mr. Alexander of Kirkaldy and the Rev'd Mr. McGillivray of Glasgow have also come out as deputies from the Free Church; the former is supplying the Cote Street congregation Montreal, the latter is to devote himself to the Gaelic-speaking population, to whom his services will be a great boon.

SUSTENTATION OF THE MINISTRY.

HAMILTON, November 2, 1876.

REV. AND DEAR SIR,—The direction given by the Synod of the Presbyterian Church of Canada, at its meeting in June last, to the Sustentation Board of the Synod, then appointed, to visit all the Congregations in the Church with as little delay as possible, for the purpose of ascertaining the mind of the whole Church, and communicating information regarding the support of gospel ordinances, having been taken up by the Board and partially executed; it appears to be the duty of the Board to make known as generally as possible to the Church the results of these visits, which have extended to all the settled Congregations, with few exceptions, East of Toronto.

The following Congregations have been visited partly by John Burns, Esquire, and partly by the undersigned, according to the appointment of the Board under the direction of the Synod.

Streetsville—Rev. Mr. Rintouli.
Toronto—Rev. Robert Burns, D. D.
Darlington—Rev. Mr. Steele.
Peterboro'—Rev. Mr. Roger.
Oranoke—Rev. Mr. Wallace.
Caran—Rev. Mr. Douglas.
Cobourg—Rev. Mr. Alexander.
Grafton and Colborne—Rev. Mr. Reid.
Pitton—Rev. Mr. Hamilton.
Demorestville—Rev. Mr. Rodgers.
Gananoque—Rev. Mr. Gordon.
Spencerville—Rev. Mr. Geggie.
Kemptville and South Goscer—Rev. Mr. McDowell.
Hellamgrille—Rev. Mr. Luke.
Bytown—Rev. Mr. Wardrope.
Ramsay—Rev. Mr. Johnston.
Perth—Rev. Mr. Melville.
Dalhousie—Rev. Mr. Finlay.
Brockville—Rev. Mr. Smart.
Prescott—Rev. Mr. Boyd.
Kingston—City Buildings.
Kingston—Rev. Mr. Reid.
Indian Lands—Rev. Mr. Clarke.
Lacinte—Rev. Mr. Henry.
St. Theresa—Rev. Mr. Black.
Montreal—Rev. Mr. Leishman.
Montreal—Cote Street.
Quebec—Rev. Mr. Clugston.
Port Neuf—Rev. Mr. Fraser.

A concluding remark of the Report furnished by Mr. Burns, reads thus: "From what I have seen and heard, I am convinced that the prosperity of the Church depends not a little upon the spirit with which the scheme for sustaining the Ministry is taken up. There is not, as far as I can judge, any real objection to the Synods Scheme, that those who oppose it are willing to urge." I might with advantage have made copious extracts from the same Report, but defer doing so at present, as the whole results of the visitation will be submitted to the Board, and by them, no doubt, communicated to the Church in authentic form. I may, however, be permitted to state from these Reports, that out of about thirty Congregations already visited, but two are opposed to the existing scheme of sustentation; two or three others appear undecided in the matter; their indecision arising apparently rather from their imperfect organization—and their having as yet no thorough acquaintance with the principle and working of any general sustentation scheme, than from any other cause.

It now appears desirable that the Hamilton Presbytery should also be visited. The members of the Board in this locality, would request the counsel of members of the Board from other localities, before proceeding further in this work, and for this purpose advertise a general Meeting of the Board at Hamilton, on Thursday, 14th January, 1877, at which meeting the Reports will be submitted, and the whole subject of the sustentation of the Ministry will come to be fully considered, and the visitation of the Hamilton Presbytery provided for.

Should this communication appear to you of sufficient importance, you will by giving it, and notice of the meeting on the 14th January, an insertion in the *Record* for the present month,

Much oblige, Rev. and Dear Sir,

Your obedient Servant,

JAMES WALKER,
 Secretary, S. B.

PRESBYTERY OF HAMILTON.

The Presbytery of Hamilton held their ordinary meeting in Knox's Church, Hamilton, on the 14th October. There was a good attendance of members. Mr. George Smith was chosen Moderator, and much interesting and important business was brought forward, especially connected with Missionary Districts. While it was encouraging in one view that so many applications were made for the preaching of the Gospel, it was in another view painful to think that there were so few labourers to send into the vineyard. Our church, at the same time, has reason to be grateful to the Lord, for the blessing which seems to have accompanied her establishment and her labours, in her almost unprecedented extension in the Colony. The number of ministers, at the time of the disruption, little more than two years ago, having been about twenty three, while now there are about fifty. Interesting particulars were communicated in regard to the congregations at Woodstock, Ingersol, and St. Andrew's, and appointments made for the occasional supply of these stations. An appointment was made for organizing the congregation and ordaining Elders in Walpole, and it was resolved that Mr. Bethune's labours should be continued there.

The Rev. Mr. McLean gave in a report of his missionary tour, and especially called the attention of the Presbytery to the interesting field of labour in the district round Port Dover, Simcoe, and Victoria.

The cases of Owen's Sound, the eighth congregation of Flamboro', Wilnot, Beuheim, and Mitchell, were severally brought before the Presbytery.

At Niagara, and the Cross Roads, it was stated that Mr. Robert Burns had been labouring with much acceptance.

The subject of Session Records was brought forward, when it was enquired that the Records of the several congregations of the Presbytery be given in to the Clerk, at the ordinary meeting in May next, fully made up and regularly engrossed in suitable books, in order that they may be examined and reported on by the Presbytery.

Statements were given in by the Clerk in regard to the election of the Rev. Alexander Gale, by the College Committee, at Toronto, as Professor of Classical Literature, and Principal of the New Academy there. Professor Esson, a member of the College Committee, was present to support the translation of Mr. Gale;—and, after mature consideration, it was moved and agreed to, that in respect of the urgent circumstances of the case, the irregularities which have taken place in the proceedings in this matter be passed over, and the actions of the parties sustained, and that while the Presbytery express their deep regret at the prospect of being separated from their much esteemed brother, yet feeling the great importance of the office to which he has been called, and his high qualifications for fulfilling the duties of it, they are willing to acquiesce in the translation of Mr. Gale, provided no sufficient reasons be brought forward by the congregation against his separation from his present charge, and in consideration of the irregularities which have taken place, in sympathy with the circumstances in which the congregation is placed, and in order to prevent misapprehension, the Presbytery depute the Rev. Professor Esson, of the College Committee, and the Moderator of the Presbytery, to attend the meeting of the congregation, and state the whole circumstances of the case for their information.

The Presbytery thereupon resolved to wait the result of the congregational meeting, and adjourned till the evening.

The Presbytery, on resuming, had the call from Guelph to Mr. J. G. McGregor, of New Brunswick, probationer, which had been taken up at the *pro re nata* meeting at Guelph brought before them, when the call was sustained, and Mr. McGregor's acceptance of the call having been read, suggestions for his trial discourses were presented, and the Clerk was empowered to call a *pro re nata* meeting for the purpose of hearing them, and, if satisfied, of taking steps towards his ordination.

An application from the Presbytery of Kingston, in regard to the reception of Mr. Finlay, was agreed to.

An application from the congregation at North East Hope, to have the services of the Rev. D. Allan confined to that station, was given in and considered, and Messrs. Donald McKenzie, William Meltrum, and Robert Lindsay, along with their Elders, were appointed a Committee to ascertain the wishes of the people, and take such steps in the matter as they may think most advisable.

The case of Mr. David McKenzie was then taken up, and he having denied the charges brought against him, a committee was appointed to prepare a libel, and proceed to a full investigation of the same.

A deputation from the meeting of the congregation of Knox's Church, Hamilton, was then introduced, and read the following resolution, which had been passed at the meeting just held, viz.:

"This congregation, taking into consideration the great importance of the educational scheme of the church, and its manifest necessity for the stability and extension of the Presbyterian Church of Canada, *Resolves*, 'That, notwithstanding its devoted attachment to their beloved pastor, and his excellent partner, which has been confirmed by many years of endearing Christian intercourse, it does not appear, under the circumstances, to be consistent with an enlightened view of Christian principle, to oppose the application of the College Committee.'

On motion made and seconded, and agreed to, the Moderator, in name of the Presbytery, expressed to the gentlemen of the deputation the gratification which the Presbytery felt at the enlightened and Christian sentiments which the congregation had expressed in the above resolution, and the spirit which they exhibited in the matter.

The Presbytery did thereupon resolve to record their sanction to the transference of Mr. Gale to Toronto, and appoint the Rev. Mr. Stark to preach in Knox's Church, Hamilton, on Sabbath first, on the forenoon, and to declare the charge vacant. It was further resolved, that the congregation be placed, during the vacancy, under the superintendence of Messrs. Stark and Cheyne, who shall have power to confer with the Elders and Deacons, in all mental matters, and also to correspond with the College Committee, in regard to supply of preaching."

The names of the Rev. Mr. Cheyne and Rev. Dr. Ferris were added to the Home Mission Committee—Mr. Cheyne to be *Couvenor*—and the Committee to hold regular meetings, at Hamilton, on the first Monday of every month, at noon.

The Presbytery then adjourned till the following day, when an application was made from the Rev. Joseph Marr, to be received as a minister in connection with this church. The consideration of the application was deferred, in consequence of the want of the necessary documents.

Mr. William Ross Sutherland, student, was taken upon trials, and having undergone a lengthened examination on the usual branches, and the prescribed discourses having been heard, the Presbytery, on taking a conjunct view of the whole, unanimously agreed to sustain them, when the Moderator, after prayer, did license Mr. Sutherland to preach the Gospel, and having addressed him on the duties and responsibilities of his calling, he was accordingly received as a probationer within the bounds of the Presbytery, and was appointed to labour for three months as a mis-

sonary at Woodstock, Ingersol, St. Andrews, and other stations in the West, subject to the arrangement of the Home Mission Committee.

The next ordinary meeting was arranged to take place at Hamilton, at Wesleyan Knox's Church there, on the second Wednesday of January, 1847, at 12 o'clock, noon, when the Presbytery was closed with the Apostolic benediction.

UNION OF PRESBYTERIANS IN CANADA.

Hamilton, Nov. 17, 1846.

The following is the Minute of the proceedings at the late meeting of the Committees of the Synod of the Presbyterian Church of Canada, and of the Missionary Synod of the Secession Church. The Conference was conducted in the best spirit on both sides, and an earnest desire for union, if attainable without the sacrifice of principle, was manifested.

The Committees of the Synod met, Dr. Burns was chosen Chairman, and the meeting was conducted by prayer. There were present of the Presbyterian Synod of Canada, Rev. Dr. Burns, Rev. A. Gale, with Mr. W. McMillan, Elder; and of the Missionary Synod, Revs. Messrs. W. Proudfoot, Thomas Christie, James Roy, and R. H. Thornton; and R. Christie, Elder.

Rev. W. Proudfoot was chosen Clerk, and read the Minutes of the former meetings.

The Rev. Mr. Gale, for the Committee of the Synod of the Presbyterian Church, and the Rev. Mr. Proudfoot, on the part of the Missionary Synod, read statements of opinion as agreed upon at last meeting of the Committees to be submitted.

It was moved by Mr. Gale, seconded by Mr. Proudfoot, that the respective committees exchange papers, and that at some future time, when remarks by both parties be exchanged, and that at an early day thereafter, said Committees meet for further Conference, it being understood that the same remarks be exchanged in sufficient time previously to said meeting, to allow necessary conversation to each Committee. The meeting was closed with prayer.

ROBERT BURNS,
Chairman.

W. PROUDFOOT,
Clerk of Committee.

Home Missions.

VISIT TO THE WEST, BY DR. BURNS.

(To the Editor of the Record.)

MY DEAR SIR.—You have requested of me some account of my visit to the West in October last. Of my first visit to London, in August last year, some notices were inserted in your October number of the same year. To these I shall not at present advert; but before proceeding with my present narrative, permit me to advert to a district of the West, (though nearer Hamilton,) in which I attach great importance, and to which I had an opportunity of paying a visit last summer. I allude to the stations on the Grand River, and in the Talbot District. These are properly two distinct fields, and may prefer a peculiar claim on our regard. No one rejoiced more than I did in the settlement at Caledonia and Ancaster Co. Con. of my old and much esteemed friend, Dr. Ferrier, my visit to whom and his excellent family was very refreshing. If God shall give him health and strength, his labours on the Grand River will be felt as far as Dunnville; but the field is far too large for one man, even with all the help which the labours of our worthy missionary, Mr. Bellane, may afford. The friends at Dunnville, though I had it not in my power to visit them, are warmly interested in the cause of our church, and are earnestly thirsting for a regular supply of the waters of life. The physical features of this district are becoming every year more and more favourable to health, and I would strongly recommend this station to the Presbytery of the bounds,

as one of the most accessible, and at the same time the most promising. Were an active and truly zealous missionary stationed there, the hands of Dr. Ferrier would be greatly strengthened, and a healthful spiritual influence would be diffused over a part of the land where Satan has his seat, more particularly in the forms of profane idolatry, Sabbath transgression, swearing, and gross intemperance, the feeder of all the rest.

I say little of my interesting ride on the Grand River, from Brantford down to Caledonia. The scenery for more than 20 miles of the winding Ouse most beautiful—the morale of the scene tenderly affecting. There on the bank of the river stands the great "Council-House" of the "Six Nations;" and here and there present themselves to the view of the passenger, small groups of red men, women, and children; the remnants of the old occupants of the soil, and still the possessors of many thousands of acres of the finest land in the Province. The thought which pressed itself on my mind in looking at them was,—Has the Presbyterian Church done any thing for the improvement and christianization of the aborigines of this land? I verily believe that had we done—I mean the British Presbyterian churches—all that we could and should have done for our settlers, a direct and also reflex influence for good would have gone forth upon the natives.

In the Talbot or Port Dover District, to which the Plank Road from Hamilton of 35 miles makes the daily access very easy, I spent one Sabbath and two days of the following week. The Sabbath's services were diffused over a real equilateral triangle—each side about seven or eight miles in length—and each station of easy approach. At Victoria, the old capital of the district—of ancient settlement—a beautiful village; we were favoured with the use of the Baptist church in the forenoon. At Simcoe, the present chief town of the district, we had the use of the Independent chapel in the afternoon; and at Port Dover we met in a school-house at six in the evening. On each of these occasions we had tolerably fair congregations. The evening one was lessened by a painful event, which had taken place just an hour or so before I came to the village of Port Dover. Five young men, from 15 to 20 years of age, had been plying a canoe on a Mill Dam in the neighbourhood, when the canoe upset and four were drowned! Death had thus fearfully "entered into the windows" of three families of the place, and "weeping, lamentation, and woe," were thus spreading themselves over the peaceful village at the moment of our entrance. We endeavoured to impropose the sad event in the evening service; and the whole of Monday, till four in the afternoon, was spent in visiting the abodes of sorrow. Never have I seen more of human character in such a short compass as on that day—never had I a more palpable proof of the difference which the grace of God causes betwixt the sorrow of the world, and the deep but holy and profitable sighs of the children of the kingdom—never did I see more the value of a pious resident missionary, both in the way of checking youthful folly, and of pouring the "excellent oil" into the wounds of the Learnt. On Monday afternoon I went to Vittoria, and preached a second time in a school-house, and held some intercourse with our friends in the village, who stand greatly in need of judicious direction. On Tuesday, at 12, I preached at Normandale, three miles south-west, and on the margin of Lake Erie. The termination of a lonely valley is here the seat of one of the most extensive iron works in the Province, and the "Van Norman Stoves" have a high reputation. From the worthy proprietor, Mr. Van Norman, I experienced much kindness, and he pressed much on my attention the importance of a resident missionary in the District of Vittoria, thus embracing four stations, all easily accessible. How interesting to see, on the ringing of the "Furnace Bell," a goodly company of perhaps 30 stalwart iron furnace men, in working dress, and with their wives and families, meet in the adjoining school-house to hear the message of salvation. Their looks indicated intelligence and satisfaction. Some of them had come lately from Lanarkshire, in circumstances rather limited—now they are proprietors of the soil, and in comfortable circumstances. Every where in Canada

I meet with Scotsmen—they are the best of all settlers. Many of them have seen or heard me before; and their hearty shake of the hand, and their hearty "hoor's a' re' yeer," is, in a distant land, very cheering. The memory of some is at times provokingly tenacious; for on one occasion I was thanked for a new and modern improved edition of a discourse which, said the repeater, "I heard from you at Strathroy, on a week-day, in autumn, 1832." Among other "memorabilia" thus had escaped me; but by a short appeal to the faculty called "the Association of Ideas," I found my friend perfectly correct.

It was not from my own Presbyterian friends only, such as Mr. Van Norman, or Mr. Clark of Simcoe, or Colonel McCall, or Mr. Riddell of Port Dover, I received kindness; Mr. Hewitt in Vittoria, and the family of a lady in the neighbourhood, both of the Baptist persuasion, were unwearied in their attentions. The number of Presbyterians, or of Old Country people, in this district, is not very large; and yet this station, hitherto much neglected, would richly reward skilful cultivation.

Resuming my course to the Westward, it was with feelings of regret I found that the Free Church of Canada had not lifted its standard in the town of Brantford, which is fast increasing in importance and in wickedness. There is a small body of Scots Presbyterians here under the inspection of Mr. Roy, a pious Minister of the United Secession Synod, but the cause does not seem to prosper very much. Were there a resident Minister in the place, whether of the one body or of the other, something more effective might be accomplished. My impression is, that it is just in such young and rising towns as Brantford that the energy and zeal of Christian Churches should show themselves. The Presbyterian Churches of Britain have neglected many fine opportunities of planting the gospel in rising settlements by not keeping their eye set hom the first on infant movements and trying to make prospective provisions for coming emergencies. The slow and tardy cautiousness of Scots Presbyterians has in this respect presented a strange contrast to the *perfidium ingenium Scotorum* in other things. We have always wanted to see what other bodies would do before we'd do anything. Thus a sound, and vigorous, and healthy Presbyterianism has failed to be the pioneer in the bush. It has lagged behind, and yielded the palm to other sections of the Christian Church who take advantage (very laudably) of her supineness, and then laugh at her when she begins to rub her eyes and draw her curtain aside. I visited, in August last, Owen's Sound—a splendid settlement where the "City of Sydenham" is in embryo, rising amid the thickest forests with fairest prospects—where of 1200 settlers, 700 are Presbyterians, wealthy and intelligent, and to whose interesting formation processes, the Presbyterian Churches have given too little attention.

One main object of my visit to the West was to preside at the dispensation of the Lord's Supper at Woodstock. The Presbyterian Church here is in a somewhat unfinished state, but it is capable of seating from 4 to 500 hearers. It was erected some years ago on Government ground, adjoining the Court House. The rules have not yet been made out, but there is reason to hope that as the great majority of the people belong to the same Church, the deed will be ultimately granted in their name. The congregation consists of two classes; the English class residing mostly in the town, and the Gaelic class, perhaps the largest in point of numbers, and residing mostly in the District around. On the Communion season there are congregated, besides the ordinary congregation, not a few from Zorra, Nissouri, Moss, and the other Townships, contiguous to Woodstock, and where Highland settlers abound. These children of the hills and glens of Caledonia retain much of the character they bear in the father-land. In the view of the holy ordinance of the Supper to be dispensed on the first Sabbath of October, they began to collect in or around Woodstock by the middle of the month, and there was from Wednesday unto Sabbath, a daily service in English and Gaelic; sermons, prayer-meetings, or

meetings for speaking to the question. These last are experimental exercises, under the charge of the ministers, but in which private Christians, office-bearers, and others of approved character, are admitted to take a share. Interesting questions in casuistry are discussed, bearing altogether on Christian experience, and the tendency of the whole seems to be very favourable to lively and vigorous godliness. Besides these more public meetings, there were on Friday and Saturday different assemblies more or less large for prayer and special intercession. I was much struck with the very gratifying and solemn appearance of the people on these occasions, in going to and coming from their meetings, as well as those engaged in them.

On Sabbath we met at 10 o'clock, in the church for the English congregation, and in the Court House for the Gaelic. Our excellent friend Mr. Mackenzie of Zorra, presiding in this last place, surrounded by not a few of his own people, as well as by those of Woodstock. Both places were crowded before the hour of service, and many stood all the time. In these Highland congregations the number of communicants is seldom large, arising from the peculiar sacredness with which our pious Gaelic people regard the solemnity of the Supper. There were however two services in English and four in Gaelic; the Gaelic congregation having got admittance to the church at 3 o'clock, when the English service was over. The slow and solemn approach of the communicants, with the peculiar impressiveness and melody of the Gaelic singing—to say nothing of the sort of Handel style in which the lute is read—was very refreshing to me, as I had not been present in any such services since the sacramental season in London, on the first Sabbath of August, the year before. What with the combined labours of Mr. Mackenzie, Mr. Sutherland (since licensed) and myself, ten sermons must have been preached on this occasion, besides the other varied exercises of a sacramental season. There were all the external symptoms of seriousness, and I doubt not many of God's people were edified and comforted. The Monday's services were attended by the greater part of those that had been present on the Lord's Day; and, after sermons, we had a very important meeting of the congregation, when, after consultation on its spiritual affairs, four resolutions were unanimously passed on the subject of supply, and ordered to be transmitted to the Presbytery of Hamilton, and to the Convener of the Home Mission of the Synod of Canada. On this occasion, the speeches of several Elders, and other respectable members, were characterized by good sense and right feeling. Woodstock is one of our most important stations. The town is the capital of the rich and healthy District of Brock. It occupies a prominent place betwixt Hamilton and London, and is of easy access from both. Its inhabitants are likely to increase. The neighbouring townships are rapidly filling up. Most earnestly would I press the importance of Woodstock, as a central station, for another Gaelic clergyman, whose labours would tell with effect on a large surrounding locality. From Mr. Smith, merchant in the town, Mr. Douglas, Mr. Whyte, and the other excellent Elders, I met with much attention, and my visit to Woodstock will not soon be forgotten by me. May the prayers of its pious people for a faithful pastor be heard and answered by the Great Head.

There are two places near Woodstock which will form together one nice charge for a pious minister having Gaelic. These are Ingersoll and St. Andrews. At both of these places, churches are in the course of erection—that at Ingersoll characterized by the neatness and beauty of its structure, and the picturesque situation where it stands. It is on a wooded knoll, by the side of the water—a spot retired and peaceful. My nephew, W. C. Burns, had repeatedly preached here to listening crowds, and his recommendation led to its selection as the place on which to rear a house for the Lord. Ingersoll and St. Andrews are rising villages, particularly the last; and though eight miles from each other, the two may be easily combined into one pastoral charge. I promised to open them, God willing, at "sleighing-time." One of the most beautiful objects in this young

country is a new place of worship in the Bash, rearing its humble form, and witnessing for God and truth with silent impressiveness.

I find I must here stop, and reserve for another letter my visit to the "farther west."

My dear Sir,

Sincerely yours,

ROBERT BURNS.

REPORT OF FEMALE ASSOCIATION, KNOX'S CHURCH, TORONTO.

OCTOBER, 1846.

This Association has for its object the aiding of the Home Mission of Canada, and the encouraging of the Theological Seminary, by giving Bursaries to the Students, and, also, the occasional relief of Poor or Sick Members of the Congregation. It has now been more than a year in operation, and the following general Statement of Accounts is respectfully submitted to the Members: (the particular items being marked in the Treasurer's Books):—

AMOUNT OF DONATIONS RECEIVED.	
From the Members of Knox's Church, including Seven Pounds Ten Shillings (£7 10s.) from the Children of Miss Ross's School	£ 16 16 0
From a Member of the Congregation at Vaughan	0 5 0
" Dundas Female Association	0 5 0
" A Friend, by Dr. Burns	5 0 0
" Mr. Clugston's Congregation, Quebec, by Dr. Burns	10 0 0
" College Fund, by Mr. Spreull, (part of Donation from Quebec)	5 0 0
Proceeds of Work sold at the Monthly Meetings, including Contribution from Misses Spreull, Glasgow	53 17 0½
First Sale of Work from Scotland	140 9 11½
Second Sale, including £4 15s. 4d., Work sold by Mrs. Stark, Dundas	37 0 0
	£274 8 0

A Box of Work, which was not Sold, has been sent to Belleville, where a similar Association is forming, and Materials being wanted for commencing, it was thought a favourable opportunity for disposing of part of our surplus Stock. The proceeds will be returned to the Common Fund. A variety of useful Articles being still on hand, it is proposed to send them to some other parts of the Country, where Auxiliary Societies may be established.

APPROPRIATION OF FUNDS.	
Paid College Fund, (Mr. M'Nuttich)	105 10 0
" Home Mission Fund (Mr. Shaw)	87 11 6
" 3 Bursaries	24 10 0
" Presents to Students (Linens, Books, &c.)	28 13 6
" Printing, Postages, and Freight of Boxes	11 4 6
" Assistance to Sick Members	3 3 7
" Halifax Bazaar	1 5 0
" Materials for Work and Articles bought for Sale	8 3 10
" 12 Pairs of Shoes Making up for Sale	2 10 0

Received £273 8s. 0d. £272 11 11
Balance in Treasurer's hands 0 16 1

In reviewing these statements, we think there is cause of gratitude for past success, as well as encouragement for future exertion. Our beginning was small, but our progress has been successful. We thankfully acknowledge the kind interest which our friends in Scotland and in this Country have taken in promoting the cause of our Association. We look to them for continued support, and they being the means of blessing others, will be blessed themselves, whilst their prayers and their alms will come up as a memorial before God. One powerful motive to renewed diligence and exertion among our own members is, the liberal assistance given by friends at a distance. Truly

it is cheering to find that they are willing to stretch out to us a helping hand. They have already given us substantial proofs of their enlarged Christian Spirit. Over and above all their labours of love in the cause of Christ at home, they have had something to spare for those at a distance, and they will find in their own happy experience, "that there is that scattereth, and yet increaseth." We may quote an extract from the letters of two Correspondents, showing the cordial response given to our Appeal. One Lady a member of the Ladies' Colonial Committee, in Edinburgh, thus writes to Mrs. Burns,—"I have much pleasure in taking the pen to inform you that Two Boxes, filled with a variety of Articles of Ladies' Work, were put on board the *Mary*, Captain Harrison, for Montreal, to be sent to Dr. Burns, Toronto. Should the effort prove successful, in giving the return expected and deserved by you, I have no doubt the good friends here may be appealed to again for a repetition. In addition to the Edinburgh contributions, a number of Articles were sent from Dundee, Montrose, Perth, Glasgow and Paisley. Altogether we were pleased by the response given to our call, and we sincerely hope that you, Mrs. Esson, and the dear Ladies aiding in your many good Works, may find them useful. A number of your personal friends have sent articles, with notes which I enclose, as it will be gratifying to recognise and have communion with dear friends in this way. I am sure it is the earnest desire of our ladies that the Lord may grant an abundant blessing on all to which you lay your hands, seeing it is so evident that your heart's desire is that souls may be won to Christ, and his name glorified thereby. It is delightful that we can thus hold intercourse, bear each other's burden, or rejoice in each other's joy," &c. &c. The other letter is from a private friend in Glasgow, who, with her sisters, have contributed to our association, work to the value of nearly £20:—

"My DEAR Mrs. Burns,—I duly received your letter. It gave us much pleasure that you did accept so graciously of our little offering, and your kindness in writing us encouraged us much in our purpose of working for Canada, when we found you so willing to help to dispose of what we could make. It has been a pleasing work to us; we like the objects of your Society. Our hearts are set upon helping the Bursaries. We regret we have done so little for your cause at this time, but if spared in health we will help you yet."

The Association is supported by Donations in Money, or Contributions in Work, so that all have an opportunity of casting in a mite. By gathering up the fragments, a valuable amount may be the result.

ELIZABETH B. BURNS,
Treasurer.

"The Members of the Association kindly contributed One Month's Work to the Bazaar, at Halifax. The proceeds to assist in Building a House for the Minister of the Free Church there.

OPENING OF KNOX'S COLLEGE,
NOVEMBER 3, 1846.

The Theological Seminary was opened for the Winter Session on November 3rd. Addresses were delivered by Professor Esson on the "relations of Education and Religion;" and by Dr. Burns on "the Studies preparatory to Theology." In the Preparatory and Theological departments, about 40 students are enrolled. The number of those who are properly Theological is 24—being two more than the whole number attending the Seminary last year. Since the College was opened, it has received a valuable accession in Mr. McCorkle, of St. Ninian's Free Church, deputed by the Colonial Committee to assist in the department of Theology. All the classes are now in vigorous operation. The Library has received valuable accessions during the summer recess, not only by purchase on the part of the curators, but mainly by donations from various quarters.

The following appeal in aid of the French Canadian Missionary Society has just been published—we commend it to the attention of our readers, fully concurring in the statement of the Circular accompanying this appeal.—

“That the Evangelization of the French Canadians is the duty of the Churches of Eastern and Western Canada generally, and not alone that of the Montreal Churches, upon whom the burden of the work has hitherto chiefly fallen; and because they are convinced that the prosperity of this country as a whole, is intimately connected with the rescue from ignorance and superstition of the French Canadians, who form so large a portion of its population.”

THE FRENCH CANADIAN MISSIONARY SOCIETY was established in 1830, under the direction of a Committee composed of different denominations in Montreal, for the purpose of evangelizing the French Canadians, numbering above half a million, and who are sunk in the darkness of Popery, under the yoke of a numerous and wealthy priesthood. Although naturally intelligent, the French Canadians are extremely ignorant;—hence this Society, in connection with the direct preaching of the Gospel, seeks the advancement of education [upon a Scriptural basis] among them. In furtherance of the latter object, an Institute, to which a farm of 100 acres is attached, has been erected at Pointe aux Trembles, near Montreal, where one hundred youths may be educated, and, at the same time trained in the knowledge of agriculture, in which the French Canadians are miserably deficient. From among these youths also, it is hoped, will be raised up Colporteurs, Schoolmasters, and other Missionary labourers. Already this plan has been attended with encouraging success at the Belle Riviere Institute, commenced in June, 1844, which has been attended by above fifty youths, several of whom have given evidence of conversion to God. At Montreal is a female seminary, where the pupils are trained up in scriptural knowledge and in useful occupations. In this institution also, it is to be hoped, suitably qualified teachers will be raised up.

Many hundred copies of the Word of God and thousands of Religious Tracts have been circulated amongst the French Canadians, who are prejudiced against the Missionaries as much diminished; so that a wide door is opening to the labours of the Colporteurs, and for the preaching of the Gospel.

At the same time it is to be remarked that the Church of Rome is redoubling her efforts to control the education of the people (she cannot altogether prevent;) and to uphold her unscriptural system, which teaches the doctrine of men for the truth of God—leads the people to put their trust in medals, relics and lying wonders; and, in short substitutes the mediocrity of Mary and the Saints, for that of the Lord Jesus Christ, the Eternal God. To maintain thus her sway, she has called to aid the Jesuits (whose order was publicly re-established at Montreal in 1813) and other devoted partizans of Rome.

The Society has six permanent stations, besides other places where meetings are held. The Missionaries (most of whom have been approved of by a Committee in Geneva, composed of Dr. Malan, Dr. Merle d'Aubigne and others) consist of three ordained ministers, one evangelist, (formerly a Romish priest,) one teacher, and five colporteurs, making, with their wives, (who also labour in the work,) fifteen persons. The number of converts at the different stations is about 50; and the whole number who have left the Church of Rome about 150 souls.

Besides these fruits among the French Canadians, the labours of the Missionaries have been of much benefit to the British population scattered throughout the French Canadian settlements without regular means of grace.

The amount borrowed on interest to complete the Institute at Pointe aux Trembles, is upwards of £1500; and there is a further deficiency in the general funds of £450, at the very time when it is necessary to lay in supplies of clothing, provisions, and fire-wood for the educational institutions and

other stations, preparatory to the rigour of a Canadian winter. Additional Missionary labourers are also greatly needed. An ever increasing circumstance the Committee, in commending the Redeemer's cause among the French Canadians to the prayers of God's people, feel also constrained to appeal to them for immediate and liberal pecuniary aid.

Contributions towards the Building Fund, or the general expense of the Society, may be handed to — who is hereby authorized to receive the same.

On behalf of the Committee,
JAMES COURT,
Rec. Sec. & Financial Agent.
Montreal, 12th November, 1846.

STUDENTS FROM SCOTLAND.—Among the many encouragements which the Gracious Head of the Church is vouchsafing us, it is not the least interesting and animating one to find that devoted young men, who have already made some progress in their course of education for the Sacred Ministry, have been led to turn their attention to Canada, and to entertain the thought of coming hither to complete their studies. One such has already arrived—and we have heard of some others who propose to follow him. Means ought to be immediately provided by our Church to facilitate the movements of such parties. Under proper restrictions, the application of funds by our Presbyteries, or through the Synod's Home-Mission Committee, might bring us not a few precious young men, possessing the advantage of a thorough preparatory education obtained at home. This matter was under consideration at the last meeting of the Home Mission Committee, and it will not be lost sight of. Presbyteries should consider it also, and communicate their views of it to the Convener of that Committee.

Foreign Missions.

CALCUTTA.

From Calcutta Dr. Duff writes a most interesting Report, as usual, of the state of this Mission. Two native females were recently admitted by baptism into the Christian Church, the whole service being conducted in the Bengali language by one of the missionaries. It appears that the Romish priests are very busy in endeavoring to pervert and seduce the native converts. As is their way, they leave the toil of assailing the bulwarks of Heathenism, and reclaiming the wastes of ignorance, to the Christian missionaries, and then, “when as (Dr. Duff writes) a faintful missionary, or perhaps a succession of missionaries, have laboured on in weariness and watchfulness, sowing in tears, and encompassed with trials, and, as the result of their prayerful labours, have been through grace, privileged to rejoice over a few, hopefully converted to the Saviour.—then, sooner or later, the emissaries of Rome are sure to rush in like the wild boar from the forest, demolishing the fences of the newly planted vineyard, treading down the tender vines, and spreading havoc and desolation all around! In this way many of the Missions of the Church of England, the Baptists, and the London Missionary Society, and this year our own, have more or less severely suffered.”

CALCUTTA.—Late accounts from Calcutta state that 4 native young men were licensed by the Free Church Presbytery as catechists, on the 26th May last. The service was conducted by Dr. Duff, and was deeply interesting. These young men are all of great promise, and we may well hope that, by the blessing of God, they will be able to effect not a little in that service to which they are now called. Two native females, the wives of native Christians, who have succeeded in rescuing them from the widowhood to which they were consigned by the conversion of their husbands, were to be baptized next day by the Rev. Mr. Ewart.

MADRAS.

A most interesting scene was witnessed in the town of Madras last March, which may form the beginning of a new era in the history of Christian

Missions in that part of India. Three native converts, P. Rajahopal, A. Venkumrahiah, and S. Lathasooon, who have been training for some years by the zealous and laborious Missionaries of the Free Church of Scotland, were licensed by the Presbytery of Madras to preach the Gospel. They had been led, by the Spirit of God blessing the instructions received at the Mission House, to forsake their idols, and to embrace Jesus as their only Saviour; and on the 20th June, 1844, were admitted by baptism into the Church of Christ.

It occurred to some of our Presbyterian friends at Manchester that they might forward the good work which is going on at Madras, by assisting in the support of these promising agents. We have great pleasure in stating that the Sabbath Schools connected with our English Presbyterian Churches in Manchester have undertaken to support one of these native preachers of the Gospel.

We may add, that God has greatly prospered the Mission at Madras during the last year. In the parent institution the number of pupils daily has been nearly 200,—at Triplicam, 330,—at Congeveram and Chingleput together, about 250,—in all nearly 1100.

The seed of God's Word has been largely sown in the hearts of hundreds of young Hindoos and Mahomedans, some of whom, lately bowing down to stocks and stones, are now singing the praises of their God and Redeemer, and rejoicing with the missionaries in the light and liberty and purity of the Gospel. One of the most delightful features of the Mission is, that there are upwards of 250 Caste girls at the schools, and the hindrances hitherto in the way of Female Education are gradually disappearing. May the Lord plentifully bless the efforts of his servants in this work, and may our young friends at Manchester be encouraged and gladdened by tidings of much good being effected through the instrumentality of their Hindoo preacher!

MADERA.

We gave an account, in our last number, of the persecution which has been raging in this island, conducted by a lawless mob, instigated openly by the Popish priests, and connived at by the Portuguese authorities. Dr. Kelley on escaping from the island came to this country to lay the matter before the British Government, so far as the interference with the rights and property of British subjects was concerned. We trust that the Government will act with promptitude and decision. In the Protestant days of Oliver Cromwell these outrages could not have happened, or if they had they would have been redressed speedily. As for the active Christians, their Church has meanwhile been broken up; many are in hiding amongst the mountains; many more have left their native land as emigrants to the West India Islands. But there has been a noble witnessing for Christ in Madeira, from the effect of which the Popish Church there will not soon recover; and the good seed of the kingdom scattered in the island will yet bear fruit abundantly to the praise and glory of God.

The Rev. Mr. Hewitson, of the Free Church of Scotland, who laboured with much success for a time in Madeira, writes thus, “Let me request all who love the Lord to give thanks and praise on behalf of those of the persecuted flock now scattered abroad, who have been upheld by his mighty arm, and delivered from the mouth of the lion.” If they could send a call to us from their hiding-places in Madeira, from the ships that are now waiting them across the sea, or from the distant shores on which they may have already landed, their call would be, ‘Brethren, pray for us.’ In their name, therefore, and as one who has laboured amongst them in the work of the ministry, I request that prayers and supplications be offered on their behalf—that as they have been kept hitherto, they may be kept still by the power of God through faith unto salvation. Nor should the weak ones of the flock, who have denied the Lord through fear of death, be forgotten in our prayers. Peter denied his Lord, and was converted; Crastner also, and Jerome of Prague; nevertheless the Lord restored them, and they died in Martyrdom for his name's sake. Who knows but the Lord

will be pleased, in answer to many prayers, to lift up again those that have stumbled in Madeira during this 'dark and cloudy day?'

DR. KALLEY—MADEIRA.—The following are the terms in which the *Tablet* (the well known Popish newspaper) treats of the late Jewish persecutions in Madeira: "At last have the disgusted natives of Madeira refused to swallow any more of Dr. Kalley's Calomelistic drugs. It was hard, indeed, that these poor islanders, after having been scourged to the quick by Don Pedro, the usurper, and punished of every comfort by his rapacious followers, should be doomed to see their holy laws blasphemed and attacked by the devil and Dr. Kalley, who had wantonly conspired to chouse them out of it!" Our readers will be happy to learn that Dr. Kalley is now safe in England.

LEMONS.—The Rev Robert W. Stewart, in a letter addressed to the Editor of the *Witness*, dated July 9th, states that there "are never fewer than twenty, and often as many as fifty, British ships here at one time; and though from thirteen to fourteen is the general number of the crew of each vessel, yet, taking it at ten for each, we have thus all the year round an average of from two hundred to five hundred British sailors in this port. Dr. Duncan first began to preach on board ship to the sailors here. Mr. Wood on his return from Malta, followed his example; and since the beginning of February last, there has been constant service every Sabbath afternoon; and so encouraging has been the attendance, and such an effect has it had in drawing out the poor fellows to our church in the afternoon, that the Episcopalians have at last taken alarm, and after a total and studied neglect of the Mole, which reaches back as far as the memory of the oldest British resident here, the Episcopalian Minister has at last seen fit to imitate our example, and for the last month has also had a service in the Mole on Sabbath evenings. There is certainly room enough for the labours of both of us; and I hope that this simple statement of facts will show your readers that this station, as a colonial one, is very important, and that by giving a contribution towards the erection of the first Presbyterian church in Italy, they are doing a good work."

JERUSALEM.—It is said that Mr. Gohari, the new Bishop of Jerusalem, proposes to direct his exertions more towards the Mussulman population than to the Jews, as almost all former missionaries have hitherto done; and this task will be the more easy for him, as he has in his former travels acquired considerable knowledge of the manners and language of the Arabians.

CORFU.

Several persons who knew the state of the Jewish population in Corfu, recommended to a Ladies' Society, in connexion with the Presbyterian Church in England, to send out a missionary, who should make the Jews the special object of his ministry. Accordingly, they sent out Mr. Charteris, who arrived in September of last year, and who, after having acquired a knowledge of Italian, has entered upon his duties. The Ladies' Society has also resolved to maintain a school for Jewish girls, and, with this view, they have sent out Miss Greig, who has had good opportunities of acquiring a knowledge of the best systems of instruction at the Normal Schools of Scotland. Miss Greig intends, God willing to open her school in the end of October, and will give instruction in Italian, English, French, Grammar, Arithmetic, and Needlework. The Scriptures of the Old and New Testament will also be daily read. Mr. Charteris, who has already employed himself for some months in teaching a few Jewish youths the English language, intends so to extend his instructions as to include Geography, Mathematics, Algebra, and Readings in the Sciences.

As the Society which has originated this mission is not strong in funds,—as the travelling expenses, &c. of their missionaries have necessarily been considerable,—and as the English Presbyterian Synod have resolved to send also a clerical and

medical missionary to China, Mr. Charteris has thought it advisable to appeal to the Christian Society of the British residents and others in Corfu, in order to raise such a sum as may suffice for paying teachers, books, and other apparatus for the school-room. Were a sum sufficient for these purposes to be realized in Corfu, it would, high on the expenses of the Society in England, would enable them to exalt their efforts to other stations, at the same time that it will allow to contributors in this place an opportunity of well-doing, and of remembering the words of the Lord Jesus:—"It is more blessed to give than to receive."

FULL CHURCH JEWISH MISSION.—Mr. Ederheim arrived in Jassy on the 16th July, having preached to his countrymen at Constantanople on his way thither; and the Lord has been graciously pleased already to bless his labours in his new station, for such crowds of Germans and Jews go to hear him proclaim the gospel-olka, that Dr. Mason writes that they will be obliged to have a larger place for their meetings. On the 5th August, Mr. Ederheim preached at Seunni, a village of Jews on the Pruth, about eleven English miles from Jassy, to about 100 Jews and Jewesses, congregated before the gallery of the inn. He selected the 53d chapter of Isaiah, and was listened to with great patience and attention. New Testaments and Hebrew tracts were then distributed and eagerly received. He purposes visiting the other villages, in the neighbourhood in like manner. He has found a wide door unfolded to him among the Germans and Jews.

Miscellaneous

THE PRESBYTERIAN CHURCH IN ENGLAND AND THE CHURCH OF SCOTLAND.

(To the Editor of the *English Presbyterian Messenger*.)

Sir.—An attempt is at present being made most unjustly to eject some of our devoted ministers from their Churches, with the view to the property being seized upon, and ministers intruded in their room connected with the Established Church of Scotland; but the Minutes of one of the Presbyteries now before me clearly proves that we are not a part of the Scotch Church: that we are in fact the orthodox remnant of the English Presbyterian Church, whose Standards the Scotch Churches have adopted; that our ministers were not taken exclusively from Scotland till proper ones could not be had in England; and that the idea of connexion with the Northern Church, implying that she had any control over us, or any interest in our prosperity, was never for a moment entertained.

About 150 or 200 years ago it became difficult in England to obtain Presbyterian ministers holding our doctrines, and also our views touching the connexion of Church & State; in which circumstances surely it was most natural to look to the Church which had adopted our Standards for the men we wanted. Again, it was most natural for members of the Scotch Church coming to England that they should join themselves to our Churches: but surely it would be most unjust for them to claim our property, and seek to subject us to a Church in whose Courts we had no place, and which all along disclaimed the connexion.

If any one here puts the question, saying, Why, then, and whence is it, that so many of our Churches came to be called Scotch? I answer, this was not because the Scotch Church had implanted them, or paid money for their buildings; but because so many of the ministers were Scotchmen, retaining strong prejudices in favour of their native Church: and in point of fact, when these prejudices prevailed so much that we actually applied for some sort of connexion, the application was refused, and we never were connected.

The ministers might in one sense be connected, but the people were not; the property, however, did not belong to the ministers, but to the people.

I am yours, &c.,

AN ENGLISH PRESBYTERIAN MINISTER.

Sept. 25, 1846.

THE EVANGELICAL ALLIANCE.

The British members of the Alliance are to meet at Manchester on the 4th of November, for the purpose of forming the British organization. We cannot conceal our fears that the Alliance will prove a failure; at least, for the high and noble ends that might have been achieved by it. Contrast the worthy statement of its "Objects," with the brief, but expressive design of Cromwell's "Protestant Council;" which was not merely to meet the organized efforts of Rome, but "to keep correspondence everywhere, to know the state of religion all over the world, that so all good designs might be protected and assisted." There is need and call for present energetic, and united action among Protestants: not merely a great Re-union every seven years, or at long intervals, for making speeches and enjoying Christian intercourse.

We fear also, that Truth, if not sacrificed for the sake of peace, is in danger of being silenced on many points of high witness-bearing. It is well that all efforts be made to have the truth spoken in love; but is all this great apparatus of the Alliance required to make Divines speak and write as gentlemen and Christians in their controversies? We say again (as in the *Messenger* for August,) that Cromwell's design was the grand model and ideal for the Alliance, and that the practical hints of Dr. Chalmers ought to be attended to, if anything is to be effected worthy of the stir and preparation that is to be made in this matter—*English Presbyterian Magazine*.

UNITED ASSOCIATE AND RELIEF SYNODS OF SCOTLAND.

These reverend bodies met in Glasgow on the 5th October, and continued their sittings during the week. Reports were laid before them from the Committees formerly appointed to adjust the basis and terms of union. In the Secession Church it was stated that there had been received from Presbyteries, Sessions and Congregations, communications on this subject, amounting altogether to the number of one hundred and sixteen. Twenty-two Presbyteries out of the twenty-four had sent in Reports, and one hundred and eleven Sessions had given in written Reports, as well as thirteen Congregations, besides Congregations who had only reported orally. These communications the Committee had divided into three classes, viz.:

1st. Those Presbyteries, Sessions and Congregations that approved generally of the basis of the scheme of union, who said in general they went in with the scheme, leaving it an open question as to slight modifications.

2nd. Those Presbyteries, Sessions and Congregations who said, We approve of this basis of union, with certain modifications which we recommend.

3rd. There were some Sessions that had reported as unfavourable to the basis of union.

In the Relief Church there were only two exceptions to the general manifestation of feeling in favour of the union, and these were presented in the Reports from the Congregations at Kilmarrack and Dalkeith, which considered that the matter was not yet ripe. After a good deal of discussion, the basis of union was agreed to.

The Synods met again on Monday evening, and up to Tuesday afternoon were occupied with their general business, in greatly diminished numbers. It was agreed to postpone the consummation of the desirable, and we believe, all but universally desired union, until their meetings in May next. Meanwhile, every barrier seems to be removed. Committees have been appointed to adjust all minor matters.

THE POPISH MOVEMENT IN THE CHURCH OF ENGLAND.

(From the London Record, Church of England paper.)

We perceive more and more reason, day by day, for the opinion that the movement towards Rome in the English Church, instead of being "over" and "past," as certain writers would fain persuade us, is as extensive, as real, and as effectual as ever. We believe that only the more honest, incautious, and outspoken of the party have yet succeeded, and that they have left behind them hundreds of attached servants of the Papacy, who are at this moment labouring in various ways to carry the people towards Rome.

Our readers have already heard something of Mr. Mourro and his monastic school at Harrow Weald. They have also heard something of Mr. Bellars, of Stockport, a Government Inspector of Schools. It will show something of the sympathy existing, and of the common cause in which these parties are all labouring, to mention, that recently, when on a tour of inspection in the West of England, Mr. Bellars, observing in a school, a very promising youth, remarked to a friend, "I think that lad will do for Harrow Weald."

In a church in the Western part of the metropolis, which has already drawn much attention by its Popish manifestations, the Curate was recently heard, in his Sunday afternoon's catechizing, to teach the children the Romish doctrine of transubstantiation, in its fullest extent, without the least reserve, and with the further declaration, that "such was the teaching of our Church."

In another church, in a Western county, a clergyman was struck with the singular appearance of a new building, bedecked with crosses, images, candlesticks, &c. He asked a woman, whom he found in it, "What place it was?" and was surprised to hear that it was a new church. Going to a reading-desk near "the altar," he took up a book which lay there, and found it to be the Romish Missal! Expressing his surprise again to the woman, she called out the clergyman, who said that it had been left there by mistake; that it was *his own*, and *he had been using it*, but it did not belong to the Church.

The operation of all this Romish teaching is just what it is intended to be. The people, so far as they come under the influence of it, are going over to the Romish Church. Conversions of this sort are constantly taking place. We believe that general members of the family of one of the representatives of a borough in the southern part of the metropolis, have been recently received into the pale of that Church. A person who is in the habit of visiting Oscott on business, remarked, the other day, that he never went there without meeting several persons who had come there to be "received;" and that, on his last visit, he sat down at table with nineteen such persons who were to abandon Protestantism for Popery the next morning.

A very extensive publisher of Romish tracts and books remarked, very lately, that not a week passed in which he did not receive several letters from young persons in Protestant families, requesting him to send them various Popish works by circuitous means, so as to reach them without coming to the knowledge of their relatives.

Such is the work going on among us! What is to be done to stop it?

It is a peculiar and unusual effort of the Church's great enemy and the only effectual barrier must be placed by Him alone who watches over his Church's safety. A spiritual delusion can only be overcome by spiritual power.

Yet certain means may, and ought to be used; we do not counsel controversial preaching in the general understanding of that term, i. e., courses of sermons against Popery. But surely all the ministers of Christ, at all times, and in all places, are called upon to instruct their people very fully and very earnestly, in such seasons of temptation, in those great fundamental doctrines of the gospel, which are so artfully assailed and undermined by the system of Antichrist.

SOUTH AFRICA.

The war in Kaffirland still rages, and we fear that for a season all missionary operations will be suspended. The native converts have not joined in the war, and have moved into the colony, where they remain under protection of the Governor. The following from Sir Andreas Stockenström's camp is interesting.—"Religious worship is steadily kept up in Sir Andreas' camp. A gentleman who spent a night in it says, that the camp appeared to him to be divided into eight or nine sections, in each of which religious worship was held night and morning, Sir Andreas attending in person. At four o'clock, a herald plays on the trumpet a tune to the hymn, 'Praise God, from whom all blessings flow,' when all assemble at their various sections, to praise the Author of Life and the Lord of Hosts. The services are conducted either by the commandants or church-officers (elders and deacons) who are in command. When he heard the deep manly voices of the Boers singing God's praises, it reminded the narrator of the Great Protector's Ironsides, singing the 100th Psalm as they marched to battle, and charging the enemy in the name of the Most High God! In the Governor's (Sir Peregrine Maitland) camp there is the same noble reliance on the Supreme Ruler and Disposer of nations. May success now crown their honourable toils!"

The Kaffirs are no contemptible enemy. The hostile tribes number 120,000, of which 30,000, at least, are fighting men. The chiefs are opposed to all missionary proceedings, being afraid of foreign influence interfering with the independence of their country. Mr. Govan from South Africa, was last week present at the Synod of Glasgow, when he gave a statement of the condition and prospect of the Kaffir Missions, and expressed his conviction that much might be effected by the institution of native agency through schools and otherwise, as the Free Church have so successfully done in India.

NEWFOUNDLAND.

The following is an extract from a letter, to a friend in London, dated St. John's, Newfoundland, 25th May, 1846:—

"I have been twice to the Presbyterian Church, the first Sunday Mr. McLenman, from Prince Edward Island, officiated, and during the week returned to his home; he belonged to the Establishment. After his departure, it appears some of the congregation, holding Free Kirk principles, invited Mr. Wilson, from Cape Breton, to come and supply the vacancy. He arrived last Saturday, and being a Free Kirk minister, the trustees of the Church, who adhere to the Established Church of Scotland, were displeased thereat, and from what they stated it was expected they would prevent his officiating. However, the opposite party had the keys of the kirk; and the trustees contented themselves with posting an interdict on the kirk-door. I was standing there reading it when a zealous Free Kirk partisan arrived, and seeing the document, indignantly pulled it down, and threw it away. Your humble servant picked it up, and put it in his pocket, and now sends it to you. Mr. Wilson officiated without any interruption, further than one respectable (?) individual contemptuously walking out the moment he entered the pulpit.

"It is said that legal proceedings are to be instituted by the trustees. It is a thousand pities that feelings, having no basis whatever on religion, should be so rife in a church without a pastor.

"It is but right to state, that the Free Kirk party comprise about 250 in number, and the others, trustees and all, only about 9! And it does seem hard that the latter should seek to intrude a minister on the congregation."

The following is a copy of the interdict referred to in the above letter:—

"We, the undersigned, trustees of the Established Church of Scotland, in St. John's, Newfoundland, in order to prevent any unseemly interruption of divine worship on Sunday next, the 24th inst., or any succeeding Sabbath, do hereby give notice, that no minister has at present any license or authority from us to pray or preach in the said church, as minister thereof, and should any per-

son disturb the congregation of the said church, by attempting to pray or preach therein, without our sanction and licence, he will be deemed a trespasser, and prosecuted in a due form of law.

(Signed)

JOHN STEWART, WILLIAM GRIEVE,
JOHN McWILLIAM, Attorneys for
WALTER GILPATRICK.

In presence of us,
HARCOURT MURRAY, Counsel,
THOMAS H. CHASSALL, Attorney,
For the Trustees,
St. John's, 23d May, 1846.

FOREIGN MISSIONS.

CONTRIBUTIONS TO THE SCHOOLS OF THE PRESBYTERIAN CHURCH OF CANADA.

Pictou	£ 3 10 0
Cote Street, Montreal	18 9 6
St. Therese	3 13 0
Streetsville	4 1 6
Boston Church, Esquesing	2 0 0
Ayr	1 10 0
Tuckersmith and Stanley	2 10 0
Prescott	5 5 0

SANDWICH ISLAND COLLEGE.—Mr. Robert Gordon, late of Boston, has opened a high school at Honolulu, which, the Editor of the Polynesian says, will prove of great benefit to the natives, as well as draw many scholars from the Society Isles, from Oregon and California. What an interesting part of the world that will be to visit, when the railroad is completed through to Oregon, and the distance to the Pacific so essentially diminished!

HOMI MISSION FUND—PRESBYTERY OF HAMILTON.—Mr. A. Currie, Student in Knox's College, has transmitted £5 18s. 4d. for this Fund, being amount of a collection made at Aldborough in aid thereof.

FREE TEMPLE CHURCH, CHINGACOLY.—A call has been recently moderated in this congregation, to the Rev. Robert Wallace, Minister of the Gospel at Otomabee. It will be laid before the Presbytery of Coburg at their first meeting. We regret to learn that Mr. Wallace's health has suffered severely in his present field of labour during the past summer.

NOVIUM—ESQUESING.—It ought to have been stated in our last number, that the Rev. Peter Gray—a licentiate of the Presbytery of Toronto—was ordained by that Presbytery, a few weeks ago, to the Pastoral charge of the congregation in the village and neighbourhood above indicated. Mr. Gray having laboured for some time as a Missionary in that quarter, a very harmonious and cordial call was addressed to him by the people to become their Minister, which has thus resulted in a most satisfactory settlement. An extensive and promising field of usefulness is open to Mr. Gray. May the Lord strengthen him and prosper his labours!

CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.—The issue for the year 1845-1846 has just been completed by the appearance of two volumes, "The Lives of Henderson and Guthrie," and "Select Extracts for the Young," both of which amply sustain the character of this series of publications.

POPERY.—A colony of missionaries, of the order of St. Benedict, started from Munich on the 29th of July, for the United States of America, to form at St. Joseph, in Pennsylvania, the first Monastery of Benedictines. It is composed of the Rev. Father Boniface Wimmer, (Prior), F. Maximilian Goetner, two theologians, four scholastics, and several lay brothers. On the eve of their departure, the evangelical labourers assisted together at a solemn office, celebrated by the Rt. Rev. Dr. Reissack, the Bishop Coadjutor of Munich, to call the blessings of heaven on their long journey, and on their generous undertaking.—[Roman] Catholic Advocate.

Published by JAMES F. WESTLAND, Bookseller and Stationer, 35, King Street, Toronto