

**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 plats 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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

## ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II--No. 8.

HAMILTON, MARCH, 1846.

Price 2s. 6d. per Annum.

## The Record.

THE College Committee of the Synod of the Presbyterian Church of Canada will meet (D. V.) on Tuesday, the 31st day of March next, in the Divinity Hall at the house of the Rev. Professor Esson, in Adelaide Street, at the hour of seven, P. M. An examination of all the classes in the College will take place on the day following, commencing at ten, A. M.; and on this account, as well as because that the attention of the Committee will be called to measures for giving permanency and enlargement to the institution, a full attendance of members is requested.

W. M. RINTOUL, *Convenor.*

Toronto, 25th Feb., 1846.

For the information of our Gaelic readers, we would intimate that the *Gaelic Witness*, a monthly periodical issued under the auspices of the Free Church of Scotland, is stamped and can be sent to Canadian subscribers by mail. The yearly subscription for it, when sent by mail, is 3s. 6d. currency; and subscriptions will be received, and carefully forwarded, by Mr. D. McLellan, King Street, Hamilton.

## MEETING OF COMMISSION.

At the adjourned Meeting of the Commission of Synod, holden at Toronto on the 10th and 11th ult., the only business of a formal nature transacted, was the preparation of the draft of a Model Trust Deed, for Church property. This document, which was drafted by a legal gentleman connected with the Church, and well acquainted with Presbyterian institutions, was subjected to a careful examination by the Commission, and various suggestions were adopted in regard to its provisions, and ordered to be submitted to the legal counsel, with a view to their being introduced by him in proper form into the Deed. The Convenor of the Committee was also instructed to cause the Deed, after being thus revised, to be printed in the *Ecclesiastical and Missionary Record*, in order that the attention of the Church generally may be drawn to it, and especially that Presbyteries may take it into consideration and report their observations on it to the Synod. We hoped to have been able to print this document in the present No. of the *Record*, but we now find that it will not be ready in time for this purpose. We shall, however, cause it to be put in type immediately on its completion, and shall forward copies of it, in a separate form, to each Presbytery Clerk for distribution in the meantime, reserving a place for it in our April No. We may take this opportunity of stating, that the Deed is designed to provide merely for the holding of the property for the proper ecclesiastical purposes, and for giving the Trustees sufficient power to protect it from injury—the whole matter of the ordinary internal management of the affairs of congregations being studiously excluded from it—so that those concerns

which pertain to the spiritual society may be as little as possible brought into contact with secular laws and courts.

The Commission and College Committee were principally engaged during the meeting in deliberations respecting the Theological Institution; in which, as also in regard to the Model Trust Deed, they enjoyed the valuable assistance and counsel of the Rev. James Begg of Edinburgh, a deputy to the Church from the Free Church of Scotland, and of the Rev. Mr. Robb of Halifax, N. S. The conclusions arrived at in regard to this all-important matter, have not yet assumed a form sufficiently definite and mature to enable us to submit them to the Church at large; and we can only state at present, that it is regarded as indispensable to the well-being of the Church that immediate steps be taken to place our seminary on a more extended basis, before the commencement of another session. For this purpose, an additional Professor in the Theological department will have to be appointed, and suitable buildings erected. It is also strongly felt that we ought to aim at the establishment of a school and boarding-house for the general education and training of youth; to be placed under the direction of a person of tried religious character, practically acquainted with the systems pursued in the best seminaries of the present day, and qualified to imbue the whole course of education with a thoroughly Christian spirit. This department of the Institution, if wisely and vigorously conducted, would not only afford great advantages for preliminary instruction to those of our youth that are looking forward to the ministry, but would be available to our youth generally, and be regarded as an invaluable boon by many Christian parents. It is also contemplated that it should be adapted for the training of teachers, and should exemplify the most approved modes of tuition. We have the best reason to expect that our friends in Great Britain will readily and liberally lend us their aid in accomplishing these objects; and some efficient agency must be employed to bring the undertaking under their notice with suitable effect; but an effort—and a great one—will also be required on the part of the Church and its friends in this country; and we trust that when it is fairly brought before us, we shall not be found wanting.

## THE REV. JAMES BEGG.

This able and respected deputy of the Free Church of Scotland has recently paid a short visit to Canada West—having arrived in Toronto in the beginning of last month—after spending several weeks in visiting various parts of Nova Scotia and New Brunswick. He was accompanied to Canada by the Rev. Ralph Robb of Halifax. Mr. Begg, after visiting Hamilton, Dundas and Brimbrook, in the first week of last month, returned to Toronto, and assisted Dr. Burns in the dispensation of the Sacrament of the Lord's Supper on Sabbath the 6th ult. On the evening of Monday the 9th he addressed a large meeting in

Knox's Church, Toronto—on which occasion an address was presented to him by the Highlanders of that congregation—in testimony of their admiration of his exertions in behalf of their persecuted countrymen in Scotland—Tuesday and Wednesday were occupied with the business of Commission and College Committee—and on Thursday Mr. Begg addressed a large meeting in the Presbyterian Church of Streetsville. On the following day he set out for Montreal and Quebec. He purposes to return home by the end of April. We need hardly add that his visit has proved a most refreshing and profitable one, short as it was, and that we anticipate great a vantage from it to our Church. Since Mr. Begg's departure Mr. Robb has visited a large portion of the Presbytery of Hamilton—a visit which has proved most acceptable wherever it has been enjoyed.

LONDON.—REV. MR. SOMERVILLE.—The call from London to this excellent minister was brought before the Presbytery of Glasgow on the 7th of January; and it is not without painful feelings that we state, that he has declined accepting of it. We have only room to add, that the Executive Government have decided the question respecting the property of the place of worship at London in favour of the adherents of the Presbyterian Church of Canada,—they refunding, according to their own proposal, the sum subscribed towards the building by the adherents of the Scottish Establishment. This is an act of equity which might well have been exemplified by private parties in many other cases, in which, unhappily, a very different course has been pursued. We trust our brethren at London will, under present circumstances, be enabled to cast themselves with confidence on the great Lord of the Harvest.

## PRESBYTERY OF HAMILTON.

A special meeting of this Presbytery was recently held at St. Thomas, for the ordination and induction of the Rev. John McKinnon as pastor of the Congregation there. We have as yet received no formal report of the proceedings, and can only state from incidental information that after sermon by the Rev. Wm. Meldrum of Pausluch in Gaelic, and by the Rev. Mr. Bayne of Galt in English, the peculiar solemnity of the day was conducted by Mr. Bayne—and the youthful pastor was set apart to his sacred office, by prayer and the laying on of the hands of the Presbytery. The Rev. Donald McKenzie of Zorra also took part in the concluding addresses, to the newly ordained Minister and his people. The whole services were, we understand, felt to be of the most impressive kind, and we fervently trust that this will prove at length the commencement of a day of Gospel light, and blessing to this large and long neglected congregation.

THE REV. DR. FERRIER.—An application has just been received by the Presbytery Clerk for the moderation of the Presbytery of Hamilton in a call to Dr. Ferrier, from the Presbyterian congre-

gation of Caledonia and the adjoining settlements. This application is signed by upwards of 129 male members and a licentiate—the greater number of whom are heads of families. The necessary steps will be taken without delay by the Presbytery, and we shall rejoice to find so able a minister as Dr. Fetzter disposed to enter on the charge of this very extensive and destitute field.

**PRESBYTERY OF COBURG**—The Presbytery of Cobourg met at Cobourg on Tuesday, 10th ult. Present: Rev. J. M. Roger, Moderator, P. T.; Rev. Messrs. Alexander, Reid, and Steele; and Messrs. Jeffrey and Johnston, Elders. The Presbytery had under consideration a call from the congregation at Otonabee in favour of the Rev. Mr. Reid. After hearing the statements of a deputation from the congregation at Grafton, and a statement from Mr. Reid, the Presbytery resolved that Mr. Reid should not be translated; the Presbytery at the same time resolved to use all the means in their power towards promoting the interests of the congregation at Otonabee. The Presbytery assigned certain missionary districts to each minister, and agreed that reports should be called for at next meeting and at every subsequent meeting.—The Presbytery made arrangements for the establishment of a Bursary for the support of a young man at the Theological College, Toronto, and Mr. Reid was appointed to act as local Treasurer.—After transacting some other business, the Presbytery appointed its next meeting to take place at Grafton, on Wednesday, the 6th May, and the meeting was then closed with prayer.

## Home Missions.

TO THE EDITOR OF THE RECORD.

### WHAT CAN I DO FOR CHRIST?

MR DEAR SIR,—There is a very important question, which every office-bearer, and every private member of the church, ought to put to himself and herself. It is this: Is there anything in my power I can do for Christ? or, Have I done all in my power for Christ and his cause? If we only open our eyes on the vast fields around us in Canada, unless we are morally blind, we will at once perceive an overwhelming extent of spiritual destitution of the public means of grace. In some of these the Gospel has very seldom been heard, and in others its joyful sound has never been heard at all. In these places there are a few pious persons, here and there, feeling the want of public ordinances—like the Psalmist David in his banishment longing to enter the house of prayer—who meet on the first day of the week for the purpose of singing praise to God, prayer, and reading the bible; still, their earnest prayer is that of the man of Macedonia, whom Paul saw in vision, "Come over and help us." There are fields where the stillness of death reigns; where many of our countrymen are located, who have sunk down into a state of apathy in regard to the soul and eternity. Shall we just suffer them to remain in that state of indifference? Shall we make no aggressive movement into their territories in order to alarm them, by the law and the Gospel, that they may see to Christ and be happy? The reply which any Christian would give to these questions would be, "Send them missionaries to preach the Gospel." It is very easy to say, "Send them missionaries;" but how are they to be supported in these places? We are not to suppose that a pious man in one place, and a pious woman in another place, will be able at first to pay for a missionary. It is of great importance, when the missionary enters these fields, that he has even one to take him by the hand. This is a great point gained. You say, "Send him;" but who are to furnish the fund for maintaining him? To this we reply, "All who are the professing followers of Christ should willingly contribute their mite for this important purpose." We do not ask them to give a sum that would throw them into difficulties, but just a mite which they would never feel the want of.—The amount of such mites would go far in sending the missionary to our neighbours in Canada who are destitute of the means of grace, and would contribute also for sending the bible and the mis-

sionary to the Jews and the heathen. Who gives us our being? Who fills our cup with good things or denies them at his pleasure? He who still says to his servants, "Go into all the world and preach the Gospel, and lo I am with you always to the end of the world." Are there not many professing Christians who have never aided in this good work, in sending the missionary to those who are destitute of the means of grace? Many of these pretend that they love Christ, and wonder at the Jews inflicting such cruelties upon Christ, when he appeared among them in human nature; who say, had they been living among the Jews when Christ was their teacher, that they would have done him every kind act in their power; still these very persons have done nothing for extending a knowledge of the Gospel abroad among those who are longing for it, or among those who care for none of these things. What is done to the followers of Christ, or his cause, he regards as done to himself. A cup of cold water given to any, in the name of a disciple, Christ has promised most certainly to reward. Christ has work for his people to perform in all ages. He has work for women as well as for men. While he was engaged in his missionary work, accomplishing the redemption of his people, which he had engaged in love to perform, he suffered some penitent believing females to minister to him of their substance. We read of one who "washed his feet with her tears, and wiped them with the hairs of her head;" another poured a box of precious ointment on his head as he sat at meat;—Martha and Mary kindly entertained and lodged him, and listened with great attention to his heavenly instructions;—holy women followed him from Galilee and ministered to him. We are not informed that Christ commanded these pious females to perform any of these kind offices to him. They did it willingly, actuated by the principles of love and gratitude for spiritual blessings received. Of one of these females Christ said, "She has done what she could;"—a very high commendation indeed, given by him who knows all things, and who cannot err. Is there a member of the church on earth to whom this commendation of Christ in strict propriety can be given? During their past life have they done their duty to Christ? has no duty been neglected? no sacrifice withheld? has every one given a fraction of his gas or labours to the cause of Christ? Who can answer these questions in the affirmative? Some who are rich have given much, but they have not equalled the woman that did what she could for Christ. Christ stands no longer in need of temporal comforts; he no more asks a drink of water, as he did of the woman of Samaria, nor exclaims, as he did on the cross, "I thirst;" but although the Head has no need of these temporal comforts, the members of his mystical body have need of them all. They require the help and sympathy of each other. He has a cause to be maintained in the world, and it shall be maintained by his own believing people. We are not to suppose that Christ's cause is only to be upheld by believers who have much of the riches of the world at their command, while those who have a little or a very limited share of these are exempted from the duty and the privilege of testifying their love to Christ by aiding in the support of his cause. There is not a Christian in the militant church, whatever be his external circumstances, but can do something for the support of the gospel. Christ does not require any man to give above his ability, but as he has prospered him. There are few Christians that cannot give a few pence per month for the cause of Christ, and a few each month would amount in a year to something, perhaps as much as would purchase a bible; and when a number of such little sums are combined, the amount would go a great way to the support of a missionary in some of the destitute places around us. If some should say, we cannot spare a penny for the missionary cause, we should ask them, have you nothing to give of your worldly substance, of the produce of your hand, to a society which has for its immediate object the sending the gospel to the destitute, who are perishing for lack of it, and who are dead to their best interests? Could you not spare a fleece or two every year of your sheep, which would be as good as money, and which would indicate, on the part of the donor, a love for Christ? Some may think themselves exempted, after all, because they have no farm, no sheep, no cow, &c.; but

such are not discharged from performing any duty for Christ. The pious female, however poor, has it in her power to do something for her beloved Saviour. She can spend a few hours every week, by using her needle, in making an article for some Ladies' Missionary Society; and this she does not for the Society, or to please any of the members of the Society, but because she sees it to be her duty, and she does it for Christ's sake. Those who have nothing to give nor care for Christ's cause in the heathen world, will never pray that the kingdom of Christ may be extended over the world. It is to be feared that such persons do not pray for themselves. It is very different, however, with the children of God: it is their delight to aid, by every possible means, according to their ability, however little it may be, in money, or labour, or donations, and by their earnest prayers that "Christ's kingdom may come, and his will be done on earth as it is done in heaven."

By the formation of Ladies' Missionary Associations in many congregations, which we hope will soon become universal, facilities are afforded for carrying into action means and instruments which will produce effect, in regard to the raising of money for the support of missionaries, truly astonishing. How delightful the thought to be doing good! to be engaged in Christ's service! to be a wing for Christ! to be knitting for Christ! to contribute to the comfort and animation of those who are devoting all their time, faculties, and powers to win souls to Christ! Thus the hand and the heart of the tender and the delicate may powerfully aid in causing the gospel trumpet to be sounded where it was never heard before. The young and the beautiful may vote their abilities, and a little of their time, to the cause of Him who is altogether lovely; and may in this way be led to think and taste of his love. The tokens of love they may receive of the King; the bible evidence applied by the Spirit, that they are the children of God. How cheering the hope of joining with the company of the redeemed in glory! and with some in that company they have been instrumental, indirectly, in bringing from sin and danger to grace and glory, by means of their needle. Such gracious favours enjoyed here in the service of Christ, however humble the sphere, and such glorious company and enjoyments forever in heaven, will infinitely more than compensate for all the sacrifices they have made for Christ, however severe.—We should always remember that it is more blessed to give than to receive. Let us unite all our little efforts to send the missionary not only to the destitute places of Canada, but wherever we hear he is wanted. As we proceed on the journey of life let us abound in every good work. Never may we put to ourselves the peevish question of the inexpressor of religion, "how little will we give for Christ?" but the liberal enquiry, "how much will we give for Christ?" or, "is there anything we possess we dare withhold from Christ?" If we have tasted of the joys of God's salvation ourselves—been animated with faith, which works by love, and makes us rejoice in tribulation for Christ's sake—we will make every effort in our power to send the instruments appointed by God, with his message of mercy to men, to tell the ignorant of the great teacher sent from God; the guilty, of the atoning sacrifice of Christ; the poor, of the durable riches and righteousness of Christ, laid up in him for them; the sick, of the physician who cures all diseases, both of soul and body; the friendless, of an eternal home of happiness in heaven—of the free offers of pardon and acceptance made in the general calls of the gospel.—"Whoever will, let him come and take of the waters of life freely."

A—r.

R. L.

### KNOX'S CHURCH TORONTO.

The following excellent address was lately transmitted to the ladies of the Female Colonial Committee in Edmunt by the ladies of the Female Association of Knox's Church Toronto. This institution has now been in operation about six months, and we have great pleasure in acquainting the Church generally with the christian efforts for which it is affording so suitable a channel—"Let us consider one another to provoke unto love and to good works."

Toronto, 24th Dec., 1846.

DEAR FRIENDS:—It is with pleasure that we have undertaken to write to you as members of the Female Colonial Society in Edinburgh. We are encouraged to do so in the hope that we plead for a cause in which you are deeply interested.

We have probably already lost too much time in opening a correspondence, but it may be that the delay has strengthened our arguments by affording additional evidence of the spiritual wants of the Province, and the yet small, though certainly brightening prospect of getting them supplied.

In the Presbytery of Toronto alone, there are thirty stations without regular ordinances and therefore depending on other resources. In Hamilton the vacant stations are innumerable; Owen Sound is a colony of itself, its population daily increasing; an attempt has been made to gain them over to Episcopacy; the people refused, but if we neglect or cast them off where are they to look? The more advanced of our students are already called into service in visiting such stations and conducting worship on Sabbath. While this is of practical benefit to themselves, the people are most thankful; but it is only a temporary alleviation, making them the more desirous for permanent supply. Much has been done, but more is yet to be done for Canada, else we shall lose golden opportunities for reaping a precious harvest. This country is both a *desert* and *encouraging* missionary field—*desert* because of the relationship existing between this and Britain, the Mother Country, to whom she looks with a filial eye, and by whom she must for a time be nourished and strengthened, trusting that by and by, she will depend on her own resources, and it may be return with a double blessing the benefits she now receives. While she thus lifts an imploring look, and holds out an empty hand, her parent should put forth every energy to encourage and help her, not by sending merely crutches which can never satisfy large desires, but as bountiful a portion as parental love will dictate. We know how many calls the Church has to answer at home, but those from a distance seem the more urgent inasmuch as the root may stand in its own native strength, while the branches require continual support. As a missionary field, Canada is *encouraging*, because the door is open and the land lies before us; we only need to take possession. It is not that ministers are waiting for people—but people are waiting for ministers—flocks are gathered, but there are no shepherds—Churches are built and filled, but pulpits are empty. Need we wonder then that religion is in a low state, and the land a wilderness? All the means of grace are required to promote spiritual life, and when these wells of salvation are dried up, does not the soil become barren and dry? We are more surprised that any symptoms of life should appear, than that none should exist—but these must be cherished, else they will grow weaker—while there is desire, let it be satisfied. It is remarkable, to observe in many instances, how deprivation has rather sharpened the appetite and prepared it for receiving the food which faith enables it to expect. Every day there are petitions for gospel supplies—the Church here is doing all in her power, but she has little to offer—while one congregation is full, half a dozen are starving, and for one full Sabbath, there are many silent ones. The successive visits of your respected deputies have greatly cheered us, and for these, Canada is not ungrateful—they have been of immense value and perhaps in no way more than in strengthening the voice of the people here, by being enabled from personal observation to plead their cause among Christian friends at home. But a *loan* is not sufficient; for permanent existence, we depend on daily food; therefore we desire a *gift*. As a sister association we entreat of you to prevail on ministers and missionaries to come and remain with us. We hope you will help us; we are endeavouring to stir up one another here, and we have in the meantime formed a female association, chiefly connected with our own congregation—its object is to supply funds for missionary purposes, combining bursaries to students, and other objects for promoting the cause. We raise the money by the sale of female work; our meeting is held in our own house every month; religious exercises are engaged in; contributions are brought and the articles are disposed of. We are encouraged by

our humble efforts meeting with success, though we have only had three sales we have realized £30, including seven pounds from work done by children. £25 have been appropriated to three bursaries for our students. We are now working for our home mission, in promoting which a good deal of expense is incurred—distances are great, travelling expenses heavy, and Bibles, books and tracts in constant demand; so there are many ways of usefulness open to us, and if you can do anything in the way of sending ministers, money, work, Bibles, books or tracts, all will be turned to benefit, for *every* shilling counts, every effort *counts*, and every step imprints on a virgin soil. Some kind friends in Glasgow have espoused our cause and I am busy working for us. The means of communication are now so easy, a very pleasing bond of union may be formed and a mutual interest excited, which would greatly help and encourage us. Meantime give our infant institutions and our extending country a place in your united prayers, and though the mighty Atlantic rolls between us, "we may agree as to what we shall ask," that the Lord may bless Canada, and make it a fruitful corner of his own vineyard.

We remain yours in Christian bonds.

(Signed) ELIZABETH B. BURNS,  
Treasurer.  
ELIZABETH ESSON,  
Secretary.

18th February, 1846.

TO THE EDITOR OF THE RECORD.

MY DEAR SIR:—It is due to our good friends at Ingersoll to say something respecting their condition and prospects as a Presbyterian Station.—The Presbyterian population in this place and neighbourhood, is numerous; but, with a few exceptions, there is reason to fear that they are behind in information on the great points of christianity, and that their estimate of true religion is materially deficient. There is a disposition to worldly gaiety which requires to be checked, and a neglect of the means of salvation which is much to be deplored.

You took notice of this Station in your last number, and I take the liberty to communicate the nature of my visit since that time.

It had occurred to them that a public festival or *soiree* might tend to unite the Presbyterians, and give an impulse to their proposal to erect a place of worship. They requested me to *provide* on that occasion, which I agreed to do in the hope that a few brethren would be there to conduct the business of the meeting. In this expectation I was completely disappointed. The ministers whom they expected were all otherwise engaged, so that it was impossible for them to attend, and I am sorry to say that the burden of the evening's address, with the exception of a few sentences from two or three laymen, fell upon myself, incapable as I was to do justice to the important object of the meeting. I had, with the approbation of the committee of management, arranged a few topics to be allotted to different speakers, all of which I thought appropriate to the occasion. The most important of these were,—The causes of the Disruption, and the consequences which have arisen, or may be expected, from the organization of the Free Church. Being so much a stranger, I felt both a difficulty and a delicacy in entering on these subjects myself, but I should not prevent them exactly as they have been viewed by those who were directly engaged in the struggle; and I anxiously wished that some of the brethren of the Presbytery had been present to take them up. But as I thought it necessary to the design of the meeting I ventured to make a few statements myself on these subjects.

The entertainment was diversified by vocal and instrumental music, and went off, in most respects, to the satisfaction of those concerned; and, it is hoped, in some degree, to the advantage of the Presbyterian cause in that place.

One lot of land has been kindly granted by Daniel Carroll, Esq., on which it is expected the Church will be built; and another is offered by the same gentleman at a convenient distance for a burial ground. Fully eight hundred dollars have been subscribed for the building, and more is ex-

\* £30 have now been realized

pected; and perhaps the benevolence of those who have already distinguished themselves by their liberal donations to the Free Church could find no better channel for another tide of christian generosity than that which is presented by the Station here,—for the people are neither numerous nor affluent, and though they have been exemplary in their own exertions, they may find it necessary to look to their friends in other places for countenance and aid in bringing their enterprises to a consummation.

I preached in Ingersoll on the afternoon of the second Sabbath of February to a large congregation, and have been there on a week day since.—The Station will require nursing, and I hope the ministers nearest them will lend their aid by occasional visits. I have been always welcomed by the people, and from the family of Thomas Brown, Esq., in particular, have met with the most hospitable entertainment. It would indeed be a great omission in me not to notice the valuable services of this gentleman and his excellent lady to the Presbyterian cause, not merely in liberal pecuniary subscription, but in opening their house and hearts at all times to Presbyterian Ministers. For unwearied christian kindness that pleasant family can scarcely be surpassed. They are from the United States; and they have all the affability, politeness, and benevolence, for which the people of their country are distinguished. I have always felt myself at home with them, and have been reminded by their ceaseless and varied attentions of not a few dear friends in their country with whom I was once connected, and whom I shall always remember with gratitude and delight.

I trust that the time is not distant when the Presbyterian congregation in this place shall be fully organized, and blessed with the stated labours of a minister of their own. In the meantime I recommend them to the special notice of the Presbytery of Hamilton, and commit them to the care of the Great Shepherd of the sheep.

I am,

My Dear Sir,

Yours most faithfully,

ANDREW FERRIER.

Hamilton, C. W., 24th Feb., 1846.

#### BIBLE CLASSES—KNOX'S CHURCH, TORONTO.

We have read, with much interest and pleasure, the communication of our young friend respecting Bible Classes, from which we can only find room for the following extract. In his introductory remarks he shows that the use of the Bible Class is by no means superseded either by the stated preaching of the Gospel, or by the instructions of the Sabbath school; but that there is a place to be supplied between these, which the Bible Class alone can properly fill. To this view we would invite the attention of our ministers and congregations generally, and we would, in a more copious manner, commend it to the serious consideration of our young men. Not to mention the case of those youths who may have received but little religious instruction in their boyhood, in the family circle, or in the Sabbath school, we wish at present merely to offer the obvious remark, that if the process of close and regular Bible study and training is allowed to terminate abruptly with the period of boyhood—as it too generally is—these early instructions will, in all probability, prove fruitless, and the religious knowledge of the man, in those circumstances—even supposing the individual to attend regularly on the preaching of the word—will, in the majority of cases, be found crude, confused, and unfruitful. To make the Sabbath school and the instruction of children in the family efficient for permanent good, they must be followed up by the Bible Class. What can we expect, otherwise, but that the curses and pleasures of the world will choke the good seed, and that the devil will catch away that which was sown in the

youth is heart? Our correspondent thus proceeds:

I shall now proceed to give you a short account of the Bible Class under the Rev. Dr. Burns, whose labours for the spiritual welfare of his loving flock in general, but more particularly of the young, cannot be over-estimated. Anything which I could say would not add in the least to the reputation which he has obtained here and in his native land, for the zeal which he has always manifested for the advancement of the cause of God. Suffice it to say, that his thorough knowledge of the Word of God, and of the Gospel scheme, renders his services invaluable to the young of his congregation, and not only to them, but to the Presbyterian Church at large—more particularly at the present time, when Error is spreading her withering influence throughout our province.

Dr. Burns's class numbers, on an average, from 50 to 60, including six or seven Students of Divinity, who may not be employed on the Sabbath in distributing a portion of the bread of life to our destitute brethren in the country. The young men who attend this class vary in age from 15 to 20, or upwards: those under 15 attend the Sabbath school. This class is composed of young men of piety and intelligence, and many of them will soon be able to take their places as teachers in the Sabbath school: and it is to be hoped that many, by the grace of God, will be led to embrace Christ as he is offered to us in the Gospel, which is the grand object of all such instruction. From their punctual attendance, we may judge that their hearts are engaged in the work.

What a delightful sight does it not present to the pious mind to see so many young men, in the morning of life, separating themselves from those who in our towns and cities indulge in all kinds of sinful practices on the Sabbath, and thus bid defiance to the laws of God!

I must also allude to the valuable services which the Rev. Henry Esson rendered to the youth of Knox's Church, previously to the arrival of the Rev. Dr. Burns,—a service which he enters into with his whole heart—along with that truly excellent servant of God, the Rev. A. Kerr, whose labours will long be remembered, and whose name will be long held in veneration by that congregation, and particularly by the young.

It affords me great pleasure to state, that Mrs. Burns has a class of young females, which numbers 22, and is still increasing. Her services, I need hardly say, are contributing greatly to the benefit of the female portion of the young of our congregation, in obtaining a knowledge of the great truths of the Bible.

The Sabbath school in connexion with Knox's Church, is also in a flourishing condition, about 200 pupils being in attendance at it. Let me add, in conclusion, that I look upon Bible Classes as being, when properly conducted, the seminaries which we most mainly look to for the piety and intelligence of the rising generation. I hope this brief and imperfect notice may be the means of drawing the attention of ministers and people more strongly to this most important subject, on which, in my opinion, the prosperity of the Church, in a great measure, depends.

A MEMBER OF DR. BURNS'S CLASS.

The following interesting sketch, which we extract from *The English Presbyterian Messenger*, will, we are sure, be acceptable to our readers:—

#### DISRUPTION IN THE NATIONAL CHURCH OF THE CANTON DE VAUD.

In a former number we gave the more important particulars of this event. Since the disruption in the Scottish Church, no event has taken place in Europe that we deem of higher moment than this secession from a National Swiss Church. It indicates that there are principles at present in operation which are destined to change the ecclesiastical condition of the world. It indicates that the Church is becoming aware of her own inherent liberties, her independence of the powers of this earth, her right and her duty to manage her own spiritual affairs; and is assuming a determination to assert those rights and to perform those duties, let who will interfere them, and let the temporal consequences be what God may please to ordain. It indicates that the Church is becoming awake to

the fact that she has been robbed of her birthright privilege, her high-priced freedom, bought by the blood of her sole King and Head, and ratified by the blood of her martyrs, and is resolved that, through the grace of God, she will suffer not even an Uzzah to touch the ark, not even a Theodosius to profane her ordinances, not even a Constantine to dictate her laws: that she will have no King but Jesus, and that the rulers of the earth shall bear no rule in that kingdom which is not of this world. The principles which shook Europe when maintained by a Beckett, an Anselm, and a Gregory VII., principles right in themselves, only then carried to excess, vilified by our secular historians though they be, and censured by our ill-informed or erastian ecclesiastics, the principles that the State has no right to intermeddle in spiritual affairs, are again rising in all the plenitude of their power, and though they may not again overturn thrones and dynasties, that is, if secular governments do not provoke men beyond the ability or the obligation to obey, yet they will hurl back the earth's domination within its legitimate limits, and vindicate for the Church all that liberty wherewith Christ has made his kingdom free. We rejoice to live in such times. We praise God that our lot was not cast in the coldness, the deadness, the servile secularity of the eighteenth century when the Church was the veriest slave of the State, and ministers of religion a mere politico-religious police to carry into execution the edicts of erastian princes and parliaments. We exult in being one of a generation of men who have intelligence enough to know their rights, courage to maintain, and principle to suffer for them. A disruption in Scotland and Switzerland are enough to stamp any age with earnestness of conviction, depth of emotion, and energy of character. And the principle that has produced such results, vindicates its claim to the consideration of men, whether they be politicians, philosophers, ecclesiastics, or mere worldlings.

Our readers will be anxious to learn the history of that event alluded to at the head of our paper, the causes that have led to it, and the circumstances in which it has occurred; and as we are aware that many of them have not access to other means of information, and as in fact, we must confess we have been obliged to ransack many sources in order to ascertain the point for ourselves, we are the more easily induced to supply the requisite information.

The deadness and heterodoxy of the eighteenth century, which overspread the whole earth, penetrated also into Switzerland, and pervaded the whole country. The infidel, demoralizing and anarchical principles that issued in the French revolution, sealed the frozen barriers of the Alps, and took possession of the land of Calvin and Beza, of Zuinglius and Bullinger. The presence of French troops, and the dissemination of French principles throughout the country, while it formed almost an integral portion of the empire, rendered the Swiss as infidel, democratic, and demoralized as their French masters. At the general peace of Europe, their old constitution slightly modified, was re-imposed upon the Helvetic cantons, not only without their consent, but against their desire. The presence of foreign troops, and subsequently the vigorous rule of Louis Philippe, controlled the democratic elements in France, and the revived energy of the Romish clergy recalled the people to their old religious traditions. But there were neither foreign troops, nor a sagacious king, nor a clergy, independent either of the populace or of the rulers in Switzerland. The Swiss citizens were their only sovereigns, and the national clergy were their mere stipendiaries, whom they elected, controlled, and cashiered at the bidding of their own veriest caprices, and the clergy, too, were as heretical as their hearers; Socinians or infidels, both in name and in fact. Their whole orthodox confessions and catechisms were rejected with scorn and contempt, and heretical formularies were substituted in their place.

But the revival of religion which has marked this age, forced its way also into Switzerland.—Man's immortal spirit found no sustenance among the negatives of rationalism and heresy, in a cold barren region of bare abstractions, a mere vacuum. A revival, principally through the instrumentality of Mr. Haldane, of Edinburgh, and of Dr. Mula, of Geneva, commenced amid much opposition and began to triumph over pertinacious hostility on the

part both of Government and populace. Jesuitism was particularly active, and was the first to bring down upon its head the persecuting animosity of the infidel and revolutionary part of the people. But in order to reach at the revived religious convictions of a growing party in the State, it was deemed or found necessary to force on a political revolution, and overturn the Government. This revolution succeeded in February last, and as its first religious act the Jesuits were expelled from the Canton de Vaud. The opposition to the Jesuits however did not spring from Protestant, but infidel sentiments, and the party who attained to power proclaimed openly, and even in the Senate, that it was not enough to have expelled the Jesuits, that the country must also shake off the "nightmare" of the revived christian faith. In this crusade against Christianity in every form, the Government are zealously supported by their literary organs. One of these journals recently declared, that "belief in God is the source of all the evils of society, and that real love of religion begins only with atheism;" and another announced that "there is no God but humanity, and that since humanity is imperfect, God must be imperfect also." These horrid statements are enough to show the true sentiments of the faction and demonstrate the real causes and the true originators of all the calamities that now convulse that unhappy country. It was not a Protestant hatred of Jesuitism, then, that led to the expulsion of the Jesuit fathers, although that was inaugurated in this country, and the act in consequence applauded.—It was a hatred to Christianity in every form, and a determination to suppress every religious emotion which was powerful enough to influence the conduct of men.

It was impossible that the Protestant clergy could long escape coming into collision with the atheistic Government, and we almost envy the Jews the honour of having been the first to suffer at such hands. The reason, however, why the Protestants escaped longer was not that they were less zealous in the propagation of their tenets, or less hated by the rulers, but that as the ministers of the Established Church, they were protected by the laws: one advantage this, by the way, of establishments; although, as we shall see, counterbalanced in this instance by an equal disadvantage, counterbalanced, however, only because the Government violated the laws. But although the clergy of the Established Church were protected by the laws, there was no such protection guaranteed expressly to any religious meetings, but such as were held in the parish churches. The infidel populace, therefore, rose in mobs and dispersed all such assemblies, and the Government, instead of repressing, rather encouraged, if they did not primarily instigate such riotous proceedings. The Established Clergy to their credit, stepped forward in defence of such dissenting assemblies, and at a synod in May last, sent a memorial to the government subscribed by 208 members pleading for liberty of conscience and of worship. The Government, however, instead of listening to law, reason, or Scripture, issued an edict forbidding the national clergy to officiate in any dissenting chapel or anywhere else but in the established churches. The clergy held another synod: and in all these proceedings how manifest is the advantage of our own Presbyterian form of Government over every rival system! At this Synod they drew up another memorial, signed by 229, respectfully but firmly declaring that they could not obey the orders they had received, as they were manifestly inconsistent with the interests of the Church, and above all, with the commands of Christ. All this happened in May and June last. The parties were evidently coming every month into closer collision, and it must soon be decided which was to yield, and the next act in the drama decided that point.

The Revolutionary Government found it necessary to attempt a justification of the Revolution, which had placed them in power, and of the acts they had performed since the reins had fallen into their hands, although both were utterly and demonstrably unjustifiable. For this purpose they drew up an elaborate statement, and commanded the ministers to read it from the pulpit during Divine service on the Lord's day. This happened in August last. To enforce and ensure the reading of this desecrating manifesto, Government agents were despatched to every Church; and to prevent the possibility of allowing the ministers time t

consult together, or even to reflect upon the matter, the document was placed in their hands only as they were ascending to the pulpits. Taken at unawares, however, though they were, and with the perfect conviction of the consequences of refusal fall in their eyes, about forty of the clergy, to their eternal honour, peremptorily refused to be made the tools of turning the house and service of God into a political cabal; and others have since declared in communications to the Council of State that they complied only because they were under the impression that such was their legal duty, but that being now better informed, they would not obey again. The Government evidently anticipated a refusal in some cases, for their agents had instructions, in every such instance, to mount the pulpit and read the manifesto themselves, instructions, we believe, which were carried into execution.

The pretext for persecution thus afforded by their own violation of the constitution, the Government speedily and greedily clutched at. The ministers, however, resolved to place themselves under the protection of the laws. They consulted fifteen of the most eminent constitutional lawyers in the canton, and obtained their written opinion to the effect that in refusing to read the manifesto from the pulpit, they had only acted in accordance with the law of the land, which, as public functionaries, they were bound to obey, and in compliance with the commands of Christ, to which, as ministers of religion, they were under the highest obligations to render implicit obedience. This opinion, signed by the lawyers who gave it, the ministers sent to the Council of State along with a memorial of their own.

But the Infidel Revolutionary Council were as deaf to the voice of their own laws as they were indifferent to the authority of Jesus Christ. Partly, however, to preserve some show of regard to the forms of the Constitution, and partly to sow dissensions among the clergy, they ordered the four classes, or Presbyteries, of which the forty non-complying ministers were members, to try them for rebellion or insubordination to the orders of the Civil Government, in refusing to read the revolutionary manifesto from the pulpit; and in addition, the Presbytery of Lausanne was enjoined to pronounce a verdict against three of its members, viz., Messrs. Bridel, Scholl, and Desconhar, for having preached in a Dissenting chapel. To overawe the Presbyteries and render them ready tools of Government oppression, and thus sow dissension among the ministers, and remove part of the odium from themselves, the Council issued a violent proclamation vituperating and denouncing the refractory clergy.

On the 23rd of October the Presbyteries assembled. The eyes of the whole Canton were fixed upon them. Loud were the shouts of anticipated triumph on the part of the infidel faction, and grievous the misgivings of the faithful remnant. Behold again the advantages of Presbyterialism. Union is strength. Sympathy is communicated in assemblies. Men are encouraged to do, to dare, to suffer when acting in companies. Liberty is maintained amid public discussions. Truth is distilled amid brotherly deliberations. Justice is vindicated in the light of heaven, and religion upheld by fraternal communications. "In a free country (said the Rev. M. Monard, a member of the Presbytery of Lausanne) it is the law which governs, and liberty consists in submission to just laws. The Council of State has violated the laws, and it is both the right and the duty of citizens to resist them."

Bold sentiments these, and not less true than bold. From such men the accused had nothing to fear. Three of the Presbyteries by an unanimous decision, and the fourth, with the exception of two craven voices, not only declared their brethren innocent, but censured the act that had led to their trial. Honour to the men who thus maintained this cause of liberty and religion. Their names will live in history; and generations yet unborn will glow with the ardour of truth and freedom, and become nerved to resist tyrants by the contemplation of their glorious deeds.

But important as was the decision itself, not less important were the principles on which it was avowedly based. We have already seen the sentiments of M. Monard, but others were not less imbued with the spirit of liberality and religion. One of the pastors recalled to the recollection of

his brethren a series of parallelisms between their own case and that of their brethren in England at the period of our glorious revolution: another proof that deeds of renown are immortal, both as facts and as principles: they propagate their species from generation to generation. The acquittal of the brethren who had refused to read the proclamation from the pulpit was based upon the laws of the land, because they were found sufficient to justify the act. But higher ground was taken in acquitting those who had preached out of the established pulpits. "That," said the Presbytery of Lausanne, "cannot be a crime in a minister of an Established Church, which is his duty as a minister of Christ Jesus." A high and holy principle this; a principle of much wider application than the case it was employed to justify: in short, it is one of the very foundation-principles which regulate the relation between Church and State, and without the maintenance of which Established Churches become little better than a department of civil and administrative affairs.

The Rubicon was now fairly crossed, and it was but too manifest that without disaster and ruin the step taken could not be retraced. But the pastors had no thought of retraction. They had taken up their position thoughtfully—prayerfully, after a full calculation of the cost of adherence to principle, and with a firm reliance on the grace of him who has promised. No men that hath left house, or land, or home, for my sake, and the Gospel's, but shall in this same life receive an hundred fold, and in the world to come life eternal. They had performed their duty, and they calmly waited the consequences.

But the Government; did they falter? how did they act? They were evidently not prepared for such a result, and the still calculated upon dividing the ministers. Their tactics seem to have been to endeavour to obtain the sanction of, at least, a part of the national clergy to their proceedings, or at least to terrify them into submission; and in order to this, acting upon the maxim avowedly applied to the Scottish Church in her recent triumphant struggle, that "what firmness has once done, firmness can do again"—oblivious of the fact, that firmness is not monopolized by Erastians, they passed no censure upon the Presbyteries, who had acquitted their brethren, but, like the Scotch civil courts, they assumed direct spiritual jurisdiction over the accused pastors, and by an edict, suspended them for various periods (from one to four months) from the discharge of their ministerial functions.

This bold and despotic act, it was hoped, would overawe those ministers who, although they had hitherto acted with sufficient firmness, had yet paid all due respect to the civil authorities. But in this the infidels, ignorant of the power of religious principle, and judging of others by themselves, were gloriously disappointed. The whole clergy felt that the time had passed for all attempts at compromise or conciliation. The call now was "Who is on the Lord's side, who?" the command, "Halt not between two opinions;" the warning, "Ye cannot serve God and Mammon;" and the call, the command, the warning, found the ministers ready with their answer, and prepared to pursue a line of conduct conformable to their profession. According to the constitution of the Canton, only the civil authorities could summon a National Synod. But the time had passed for attending to the mere punctilios of a constitution which was every day violated to their oppression, without affording them any protection. Regarding the constitution, therefore, and the relation between Church and State as virtually rescinded, and the Church, consequently, thrown back upon her own inherent liberties, the ministers summoned a meeting of the National Synod to deliberate on the measures that should be adopted in such a crisis of affairs.

The call was responded to throughout the whole Canton. The clergy assembled at Lausanne to the number of 180, on the 11th November last, and continued in prayer and deliberation for two days. The aspect of the meeting was grave and solemn, such as befitted the occasion. The question that lay before them awaiting their decision was no holiday affair. It was one that would test men's faith, and courage, and love to Christ. It was not merely, as was the case at the Scottish Convocation, whether they should renounce their benefices, and throw themselves and those dearer

to them than themselves, upon the sympathy and support of an affectionate and religious community that approved of their principles, and would aid them in the conflict. They well knew that the immense majority of the people were either infidels, or mere worldlings, who had no sympathy with their sentiments, and did not approve of their conduct; and that the Government could, and in all human probability would, not only deprive them of their benefices, but banish them from the country as they had done to the Jesuits, confiscate their properties, and, at the very least, interdict them should they disobey. In order to find a parallel case to this we must look, not to Scotland in the present day, but to Scotland and England too in former times. The Vaudois pastors were circumstanced like our own glorious fathers and like the Scottish Covenanters at the disastrous era of the Restoration. They met as our fathers met, to deliberate not only whether they should renounce their benefices, but, in addition, whether they were prepared to take patiently the spoiling of their goods, and to have trial of cruel mockings, yea, moreover, of bonds and imprisonments, if not furthermore, as some of them had, even of death. It was a season to make trial of men's spirits; just one of those emergencies which God occasionally permits to make proof of the reality of true religion, and to demonstrate that he can make his grace sufficient for his people, and his strength perfect in their weakness.

But we will not attempt to describe a scene which is enough to immortalize an age, and form an epoch in history. Suffice it, that out of the 180 that attended the Synod, 160 signed the deed of resignation we have presented in another column; and that the other twenty had been obliged to leave the meeting before the deed was fully drawn up, but are expected yet to sign it; and what makes the result still more glorious, the preachers and students of theology, men who had not experienced the Erastian interference of the State, and looked forward with the joyous hope of youth to spend their lives in those picturesque and comfortable manse, adhered to the decision of their fathers. The national clergy of the Canton de Vaud amount to about 250, and of this number about two-thirds have resigned their benefices: a larger proportion than the world has ever yet seen have here sacrificed their earthly all for Christ.—And ought they not to be commended? or rather, ought we not to magnify the grace of God which was in them? And what is the language of this providence to England? Is it not, with little alteration, the address of Mordecai to Esther?—"Think not with thyself that thou shalt escape in (thy fortress of fancied civil privileges) more than (thy brethren who are exposed to peril). For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to (thy persecuted brethren) from another place, but thou and thy father's house shall be destroyed, and who knowest but thou art come to (thy high power and wealth) for such a time as this?"

"Oh, for an hour of Dundee!" exclaimed the Highlander who marked the inefficiency of his leaders: Oh, for a year of Oliver Cromwell! say we, when we mark the indifference of our rulers to the cause of God. Tahiti, Madeira, the Vaudois would then feel that there was a deliverer—one with religious principle enough to sympathize with Christ's followers wherever they were oppressed, and courage sufficient to fight, and power to win their battles. But what our rulers will not attempt the Christian people of England must achieve for themselves. And through God's grace they will achieve it. But we must return to our narrative.

The Council on receiving the memorial of the clergy, immediately held a meeting, at which they came to the most formidable resolutions. They demanded that they should be armed with the fullest dictatorial powers, both civil and ecclesiastical—that all the laws bearing upon religion and public instruction should be suspended—that all meetings for religious purposes, except those held in the established churches, and sanctioned by the Council, should be suppressed—that the laws bearing on baptisms, marriages, and deaths should be suspended—in short, that powers the most unbounded and despotic should be placed in the hands of infidels, atheists, and ascetics, as hostile to religion as the French encyclopedists, and as tyrannical under the grotesque mask of cario-

tered liberty as Robespierre and his insidious crew. The great Council assembled to consider of this matter, and almost unanimously conceded to the Executive Council the outrageous powers they had required.

We have carried the narrative as far as the events have been developed at the time we write, (15th Dec.) We must therefore pause to watch the further progress of those transactions.

After waiting as long as our time permits (20th Dec.) for further information, we now proceed, in a word or two, to narrate the proceedings both of the protesting clergy and of the civil rulers of the Canton de Vaud.

We regret to state that a few of those pastors (some twenty or thirty) who had resigned their charges, have, partly through fear and partly perhaps through some less commendable motive, retracted and returned into their benefices. Our only ground of regret is that at present the infidel rulers may be led in consequence to blaspheme the more at finding Christian principles weak, and be tempted besides to deal more harshly with the more steadfast ministers in hopes of breaking their resolution too. But, in another point of view, it is happy that the chaff which could not bear the storms of persecution should be winnowed from the wheat—that the vacillating and the weak that would fear the enemy's face, should be drafted away from the Gideon band that are to fight the battles of the Lord. But to restore our joy, others have stepped forwards to fill up the gaps left in this sacramental host by the desertion of their faint-hearted brethren, and among these noble confessors are some of the most eminent professors in the theological faculty.

The government, on the other hand, seem resolved to perpetrate the grossest atrocities against liberty of conscience and freedom of judgment.—These Athiests and Infidels have indulged in cant which would be ludicrous if it were not disgusting. They have written to the resigning ministers imploring them for the sake of God's glory and the good of his Church to remain in their cures. What words are these in the mouths of avowed Atheists? Are they, too, becoming Methodists? as Dr. Scherer sarcastically asks in the *Reformation at Vaud*: "Or do they fancy that such hypocritical cant can impose upon the world?"

But not content with attempting to speak the language of Canaan, they have had recourse to more appropriate instrumentality—the persecuting weapons of Pharaoh. They have interdicted all meetings for religious worship but such as are held in the established churches, and celebrated by pastors salaried by the State. The Free Church ministers disregarding such an anti-Christian edict, opened chapels, and as they deemed their duty to God and man demanded, commenced preaching to their adherents. No sooner, however, had service commenced, than armed mobs surrounded the chapels, and by force obtained admission. On being denounced by the lion-hearted pastors by whose authority they thus presumed to act, the infidel rioters replied, by authority of the Sovereign people, and immediately proceeded to put their autocratic commission, by force, with blows and insults, dispersing the peaceful worshippers of the Lord of Hosts. Not satisfied with this outrageous violation of liberty, civil and religious, the rioters forced their way into the private houses of the ministers and their adherents, to disturb their fellowship meetings and domestic devotions, and showed a determination, had they been resisted, to proceed to blood-shed.

And the Government—the Infidels—the Democrats—the friends of freedom, of thought, and of action—how did they act in this emergency?—Why, instead of punishing the rioters, they punished the peaceful worshippers and servants of Jesus. They issued an edict forbidding all acts of social worship except in the established churches, and on the Sabbath-day, threatening if this edict was disobeyed, to break up the meetings by armed force.

Such, at this moment, or worse, is the state of matters in Switzerland. We shall watch with intense interest the further proceedings of both parties, and shall not fail to communicate to our readers anything of interest that may, from time to time, transpire. In the meantime, we intreat our people to pray for our brethren in the Canton de Vaud; and as prayers, like faith, without works, is dead and useless, we intreat them to aid

our brethren by their liberality, their counsels, and every means within their power. We shall be truly happy to be honoured as the medium of transmitting any sums that may be contributed for this glorious cause. Our brethren are not supported by the mass of the people, and those who adhere to them are not only poor. They have contributed and will contribute to the very utmost of their ability. But do let some of our members step forward to their aid. What ever judgments befall us, let us not be exposed to that fearful denunciation, "Curse ye Meroz, curse bitterly, because they did not come to the help of the Lord, to the help of the Lord against the mighty."

#### UNION AMONG PRESBYTERIANS IN THE UNITED STATES.

The Convention which met in Philadelphia in May was composed of delegates from the several branches of the Scottish Church in this country, consisting of the Established, Irish Presbyterian, Secession, Relief, and Old Light Bargarh Churches. The design is to unite them into one body, under the name of the United Presbyterian Church.—Should the union take place, it would put Scottish Presbyterianism on a vantage ground, which it has never yet occupied in America; the church would contain between 400 and 500 ministers, and by the blessing of her Divine Head could not fail to increase rapidly, and to exert a very wholesome influence upon the country. She would set herself specially to the work of supplying the spiritual destitution of the Scottish and Irish part of our population, and from some attention which I have given to the subject, I am enabled to say, that this destitution is far greater than is generally imagined. You know enough of the form of worship of the Congregational, and even the Presbyterian Churches in this country, to judge of the feeling of strangeness which would come over a Scotman in attending them. The result is, that in the manufacturing towns of New England and in the other parts of the country where Scotsmen and Irishmen have settled, there is really as much spiritual destitution as if no Church of any description existed near them.

But you will, perhaps, ask, What is the prospect of union? Is it likely to be consummated soon? To this I reply, I have no doubt that it will ultimately be effected, and this too, before many years are gone. The feeling in favour of it has been growing on all sides. There is no real difference of principle among the parties, their doctrine and forms of worship are the same; but there are still some remains of old party prejudice, and hence the need of great caution and deliberation. At the last Convention a basis of union was completed, which is now under the consideration of the Presbyteries of the several bodies. This basis just consists of the Westminster Confession, and a Testimony appended, condemnatory of the prevailing errors of the times. The only point of disagreement is slavery, and even here, the only difficulty is in so stating the rule of the Church that men shall not be excluded from the communion simply because they are slave-holders. There are those in our southern states who (slave-holders not of choice, but from necessity), would gladly manumit their slaves, but who are unable to do so from the peculiar laws of the south, or from the unwillingness of their slaves to move to a free state. Now it certainly seems cruel to deny a man placed in these circumstances the privileges of the Church; yet there are a few who go that length. But my own opinion is, that the difficulty will be overcome, for the prevalent sentiment in all the bodies represented in Convention is strongly anti-slavery. At the last meeting of the Assembly of the Presbyterian Church in America, held in Cincinnati, this subject was taken up, and though many anti-slavery people are greatly displeas'd with the action of the Assembly, yet it in truth shows the change that has taken place in the public mind on this subject. A few years ago the subject would have been very summarily disposed of; now it is formally referred to a Committee; and to say the least, one step has been taken by the Assembly in the right direction.

The marriage question was also taken up again (that is, whether a man may marry his deceased wife's sister.) Mr. McQueen's Presbytery was advised by the Assembly to restore him again to

the ministry, if it could be done consistently with the peace of the Church in that quarter; but at the same time all such marriages are strictly prohibited for the future; and though past delinquents are passed over, all future ones are to be subjected to discipline. I was under the impression that the question might now be regarded as settled, but I was yesterday informed by a friend from Princeton that such is by no means the case, and that it will not be until that clause of the Confession which declares that a man may not marry any of his wife's kindred nearer in blood than he may of his own, is erased from the standards of the Church.

[We are glad to see union among those who hold the same standards, and who, in fact, ought never to be separated. Why should not union be attempted in England between all who subscribe the Westminster standards? We think the time is now arrived when this subject ought to be taken up in the spirit of charity and truth. To make the necessary observations on the other parts of our Correspondent's letter would occupy at present more of our space than we can afford.—*Exp. of Presbyterian Messenger.*]

#### MINISTERIAL INCOME.

This subject is exciting the deepest interest among all denominations. All are engaged in plans and deliberations to ameliorate the condition of their pastors. It is full time that something were done, not merely by planning and scheming, but by active exertions, munificent sacrifices on the part of the wealthy, and frequent contributions on the part of the poor. But as we have expressed our own feelings on the subject already, and will have frequent opportunities of doing so again—opportunities which (such is our conviction of the necessities of the case, and our determination to stand forward as the advocate of our poorer brethren), if they do not spontaneously occur we shall create them. We shall not enlarge our own remarks. Our object at present is merely to submit to our readers the following letter from an Independent minister to the editor of the *Christian Witness*, (decidedly one of the most talented of our contemporaries,) with the editor's remarks in reply. We ought to mention that there is another letter on the same subject, which, from want of space, we are obliged to omit. The editor's own remarks, we are obliged, from the same cause, to curtail; but the remainder we may probably give in a subsequent number. The following is the letter referred to, a few sentences being omitted as of less importance to our object:

I refer to the subject of ministers' salaries. I may, perhaps, refer to this important matter with the more freedom, because I am not at all likely to profit by any of the plans here suggested, even on the supposition of their being adopted. Still I must observe, that my own resources are so very limited, that I sometimes feel the pressure of pecuniary difficulties, and it is on this very account, chiefly, that I am led to feel so much for my still poorer brethren. I am quite confident that many excellent men of sterling piety and useful talents must be suffering great privations, or great difficulties, or both. Necessity has made me a pretty "good economist," and knowing within a trifle how far a certain sum will go in domestic life, I confess myself at a loss to conceive how many are able "to make all ends meet and tie."

I love independency for everything but ease; it makes no adequate and systematic provision for its ministers. It provides amply for a few, does pretty well for still more; but leaves a vast number to chance or accident, to eke out a miserable existence as they may be able. If the church a pastor may happen to serve can and will help him, it is all very well; but if not, the sympathy and relief he will obtain from the body will be limited enough, and, in many cases, nothing at all. Independency appears to have destroyed the idea of responsibility belonging to our churches, except so far as their own pastor is concerned; there is no idea of responsibility in reference to the body. It does not extend even to a neighbouring brother. Then in cases not a few, in which a Church may have given £300 or £400 per annum to their minister, whilst, perhaps, a brother, three miles distant, perhaps with a larger family, and no other resources, is receiving not more than one! And

A TABULAR VIEW OF AMERICAN MISSIONS.

COMPILED FOR THE FOREIGN MISSIONARY CHRONICLER.

The following table shows the statistics of the Foreign Missions of the American Churches, taken for the most part from the Annual Reports of 1845. The Congregational, New-school Presbyterian, Reformed Dutch, German Reformed, Lutheran, and Cumberland Presbyterian Churches, co-operate with the American Board of Foreign Missions. The denominational character of the other Boards or Societies is indicated by their respective titles. Ministers of the Gospel are classed as Missionaries; Physicians, Printers, Teachers, as Assistant Missionaries; Female Missionaries are not included.

	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Schools.	REMARKS.
<b>INDIAN TRIBES.</b>						
Board of Foreign Missions, American	26	15	8	1315	710*	Oregon, Choctaws, Pawnees, Cherokeee, Siou, Ojibwas & Ojibwas, Ottowas, Cherokeee, Creeks.
" " Baptist ...	10	2	9	1559	300	Oncidas.
" " Episcopal...	1	—	—	125	—	Iowas, Creeks, Ottawas, Oregon, Cherokeee, Choctaws, Creeks, Chickasaws, &c.
" " Presbyterian	5	2	—	30	100*	
Methodist Missionary Society.....	44	—	—	4412	—	
<b>SOUTH AMERICA.</b>						
Methodist Missionary Society... ..	1	—	—	—	—	Buenos Ayres.
<b>AFRICA.</b>						
Board of Foreign Missions, American	6	1	5	19*	220*	Gaboon, W. A.—Zulus, S. A.
" " Baptist....	2	1	2	24	—	Basas, W. A.
" " Episcopal...	4	2	—	25*	—	Cape Palmas and vicinity.
" " Presbyterian	4	1	1	32	140*	Kroos, Liberia.
Methodist Missionary Society.....	16	—	—	637	363	Liberia.
<b>COUNTRIES NEAR THE MEDITERRANEAN.</b>						
Board of Foreign Missions, American	32	4	28	—	500	Constantinople, Smyrna, Beirut, Orosnah, &c.
" " Baptist....	3	—	—	—	—	Greece.
" " Episcopal...	5	—	—	—	600	Athens, Constantinople.
<b>INDIA.</b>						
Board of Foreign Missions, American	24	5	89	622	936*	India (west and south), Ceylon.
" " Baptist.....	5	1	4	8*	100*	Assam, Telooagos, S. I.
" " Free Will Bap...	—	—	—	—	—	Orissa.
" " Presbyterian..	17	—	10	—	800	India (north).
<b>CHINA.</b>						
Board of Foreign Missions, American	7	1	—	—	—	Amoy.
" " Baptist....	4	1	6	90*	50	Hongkong, Canton, &c.
" " Episcopal...	4	—	—	—	—	Shanghai (probably).
" " Presbyterian	6	3	—	—	30	Macao, Amoy, Ningpo.
<b>BURMAN, HAN, INDIAN ARCHIPELAGO.</b>						
Board of Foreign Missions, American	9	—	1	—	20	Siam, Borneo.
" " Baptist....	21	2	73	1959*	263*	Siam, Burmah, Arrakan.
" " Presbyterian	1†	1†	—	—	—	Siam.
<b>SOUTH SEAS.</b>						
Board of Foreign Missions, American	28	12	1	22653	*	Sandwich Islands.
<b>THE JEWS.</b>						
Board of Foreign Missions, American	1	—	—	—	—	Constantinople.
" " Presbyterian	1†	—	—	—	—	
Associate Reformed Synod.....	1	1	—	—	—	Holy Land†
<b>PAPAL EUROPE.</b>						
Board of Foreign Missions, Baptist..	—	—	—	—	—	Missions supported in France and Germany.
" " Presbyterian:	—	—	—	—	—	Missions supported under the Evangelical Societies of France and Geneva.
Foreign Evangelical Society.....	—	—	—	—	—	Missions supported in France, Belgium, &c.

Miscellaneous

**NEWINGTON FARM CHURCH.**—At a meeting of the elders and deacons of this congregation, on Thursday evening last, the following resolution in reference to the mission of their esteemed pastor, Mr. Begg, to Canada, was proposed by Mr. Noble, seconded by Mr. Forrest, and unanimously adopted:—  
 "The elders and deacons of this congregation desire to register their grateful acknowledgments to Almighty God for the blessings bestowed upon them by the able and faithful ministry of their beloved pastor, Mr. Begg. They would also express their unfeigned regret for the temporary suspension which, by the good providence of God, is about to take place. But considering the spiritual destitution of their countrymen in North America, and the gifts and graces of their minister, they are most willing that he should be absent from them for a time, to carry the glad tidings of salvation to those who are perishing for lack of knowledge. They therefore commend him to the Keeper of Israel, who slumbers not nor sleeps, praying earnestly that he may be preserved safe amid the dangers of sea and land—that his labours may be abun-

dantly blessed—and that he may be restored to his attached flock, doubly endeared to them after his temporary absence, and be long spared to go in and out among them, and be much honoured in winning souls to the Saviour."  
 Mr. Begg made a very appropriate and affectionate response, and the meeting, after arranging some congregational business, and engaging in praise and prayer, dismissed. The rev. gentleman met with the congregation on Monday evening, for the last time previous to his departure. The meeting was numerously attended, and the utmost affection evinced between pastor and flock. Mr. Begg, we understand, left town yesterday morning, and will sail from Liverpool to-morrow.  
**THE EVANGELICAL ALLIANCE.**—In the London Divisional Committee, the office of Chairman is worthily and appropriately filled by Sir Culling Eardley Smith, Bart., and that of Treasurer by R. C. L. Bevan, Esq.; while, in addition to the Honorary Secretaries (Drs. Bausing, Leifchild, and Seane, and Messrs. Bickerseth and James Hamilton), a clergyman of ability and zeal, whose whole heart seems to be in the movement—the Rev. A. D. Campbell—has been appointed Official Secretary, with a Non-conformist colleague.

yet, Sir, what does this comparatively wealthy congregation know or care about this poor brother, who is struggling with difficulties that are enough to waste his body, consume his energies, and sink him into a premature grave? I believe there are hundreds of such cases in the kingdom. Here it may be asked, is this the natural and inevitable consequence of Independency? That it is the real fact is beyond a doubt. But does the system necessarily lead to this? If so, then I think our praise and admiration have been beyond their due limits. Let me not be told there are County Associations and Charitable Institutions to assist these poor brethren. Do these meet the demand? Do they afford efficient aid and relief? Let us look at facts. There are, I believe, in our country hundreds of men, with a college education, pious, talented, active, useful, and honourable men, in many cases with families, subsisting upon sixty, seventy, and eighty pounds per annum,—not the amount of a respectable mechanic, and positively not more than two-thirds of what is allowed by Government to the gaugers of a beer-barrel! And who are these poor hard-working, care-worn labourers of whom we are speaking? To what denomination do they belong? Are they Primitive Methodists, labouring amongst the very poorest of the people? No! but they are ministers of the Independent churches, the most wealthy and respectable body in the kingdom next to the Establishment itself! "Oh tell it not in Gath, publish it not in the streets of Askelon!"  
 It will then be inquired, What is it that you contend for? Is it a perfect equality? No, in the nature of things it cannot, and, perhaps, ought not to be. Men of commanding talents and great energy, living in London and large towns, both deserve and require more. We do not wish to see one penny subtracted from their incomes; but we wish to see the condition of these "poor and godly ministers of Christ's holy Gospel" brought prominently before our churches, and that some general fund should be raised to be under the direction of a general, and, perhaps, some branch committees. I cannot think that we shall ever possess that commanding influence in society to which we are religiously entitled until something, and something noble, is done for this object! Look at the situation of a minister with an establishment to support out of £80 a-year! Eighty pounds a-year, for food, raiment, servants' wages, medical attendance, books, contributions to religious societies, journeys, &c. &c. What can be expected from such a state of things? His time is consumed in contrivances, his spirits are depressed, his energies are impaired, and his usefulness diminished! He is restless, anxious, unsettled. He has to talk to others from January to December, about giving, and yet he has nothing to give himself. In numerous cases he is urging his people to send their money to the four quarters of the globe, whilst delicacy forbids him to tell his own "tale of woe," though he knows not where to look for aid, to supply his own wants, nor how to carry on till the period of the next quarter.  
 Let us look for a moment at the Free Church of Scotland. If they have much to learn of us respecting the purity of our discipline, surely we have something to learn of them concerning the liberality of their conduct! They are, as you well know, Sir, giving their ministers a hundred pounds\* per annum the first year of their secession, besides raising sums for other objects so immense as almost to surpass credibility! How is this? Are their congregations more numerous or more wealthy than ours? I should think on an average they cannot be either. But the people as a body feel that they are responsible for the wants of the body, and they act accordingly! Oh that it were so in England in our own churches! We want nothing but the same conviction to produce the same results.  
 Oh, Sir, how I should rejoice to see the pages of the *Christian Witness* devoted to this object, and your powerful pen employed in advocating the cause of our suffering brethren! Most sincerely do I hope that it will become a "witness" of the sufferings and claims of one of the most respectable bodies of men in England or the world.

\* The writer greatly understates the matter; he leaves out of the supplemental, as also of the fact, that in many parts of Scotland money bears double the value it does in England.—EDITOR.



## STREETSVILLE.

On Monday the 21st inst. a Source was held in the Presbyterian Church, Streetsville. The office bearers of the Church, in encouraging this meeting had a view to combine religious instruction with social entertainment and intercourse, and to promote the funds of the Congregational Library. Nor were they in any respect disappointed in the results of the meeting. The admission was by ticket; and the attendance large beyond all that had been expected, but not beyond the supply of refreshments,—for there, consisting of tea and coffee, with cakes and other eatables of domestic manufacture of the best kind, were furnished in the utmost abundance. The ladies of the congregation provided the refreshments and presided over their distribution. The Rev. Mr. Rantoul asked the blessing and the Rev. Mr. Robb of Halifax gave thanks.

The Rev. Professor Eason addressed the meeting on the importance of education and of education based on the Bible. The Rev. Mr. Gale of Hamilton, after adverting to the gratifying contrast presented by the appearance of the country now as compared with what it was when he first visited Streetsville, directed the attention of the meeting to the importance of domestic religion as the basis of all that is good and prosperous in a community.

The Rev. Mr. Hutchinson of the Wesleyan Methodist Church made a few remarks on Christian Union, and adverted to the exemplification of this as found in the meeting itself, as it was composed of members and adherents of different Churches.

The Rev. Mr. Begg, Deputy from the Free Church of Scotland, addressed the meeting on the history of that Church, and conversant as he is with Scottish ecclesiastical history as found in the records of remote times, and in the traditions and stories of times nearer our own, and great too as has been his part in the doings in Scotland in these our days, his speech was of the most interesting kind. Numerous anecdotes of varied character, appropriately introduced and told characteristically, added to its effect. The hearers in various unequivocal ways attested their delight in listening to this speech.

The Rev. Mr. Robb followed Mr. Begg with a powerful address, and introduced some notices of the state of the Presbyterian Church of Ireland, and the sympathy and interest she had manifested in the struggles and triumphs of the Free Church of Scotland. Singing had been intermingled with the speeches. Mr. Begg offered up a closing prayer, when the assembly broke up about 11 o'clock. P. M.

**Ayr.**—On the 27th Jan'y, 1846, a number of the ladies in the congregation at Ayr, of the Presbyterian Church of Canada, formed themselves into a Missionary Society, for the purpose of raising a little money for missionary purposes, chiefly to aid in sending the missionary to destitute places in Canada and other places. The number of members already amounts to forty-one, and more are expected. The entry-money is a quarter of a dollar. Twenty-four needles are now in operation, making men's shirts.

**ENGLISH PRESBYTERIAN COLLEGE.**—The College was opened this winter on Tuesday, the 4th of November, when the Rev. Professor Campbell delivered a lecture. The audience was large and respectable. The Rev. William Nicolson, Moderator of the London Presbytery, opened with prayer, and the venerable Dr. Hunting, so well known, and where known so highly and justly respected, concluded with prayer and the apostolic benediction. It was altogether a very gratifying occasion to the friends and members of the Presbyterian Church in England. The Rev. Professor Lorimer delivered an admirable introductory lecture on Tuesday the 11th, and the Rev. Dr. Henderson a truly excellent introductory lecture on Wednesday the 19th, both to large and delighted audiences. The number of students that enrolled themselves on the first evening exceeded the attendance of last session, and at present there are upwards of thirty attending the classes. This is a subject worthy of notice, and deserving of grati-

tude. It is a well known fact, experienced in all infant institutions, that the first meeting, or year, is no criterion by which to judge of its prospective condition. Friends will lend you a helping hand when just setting up for life, will advance you a little credit, and lend you a patronizing smile. But you must not make the same demands upon them for the second year. You must then lean upon your own resources. Your friends have done all that you ought to expect. The rest you must manage for yourself. Besides, there is always a little excitement connected with a new institution. There is novelty to excite attention; an undefined hopefulness to attract regard. And there is, above all, as has been already noticed, that kindly sympathy of human nature to give the "young folks" a fair start in life. It is accordingly, always found that the second year is much more trying than the first. Everything adventurous has then vanished. The institution is then tested by experience, and subjected to the ordinary ordeals by which prudent practical business-like men decide upon the object they mean to support. The romance of the thing has vanished with the first year—the institution honeymoon, and the second year must find it prepared to stand the test of the stern realities of life.

How the College has stood this ordeal, the preceding facts abundantly evince. Its character is now established, and the Church of which it is so essential a part, has abundant cause to felicitate herself upon the result of her undertaking. Nor has she less cause of rejoicing in the character of her students. We have the authority of the professors for stating that they are a truly superior class of young men, and if God spare them and bless their studies, they will yet do much honour to the College and the Church.—*Presbyterian Messenger.*

**THE ESTABLISHED CHURCH AT TONGUE.**—A correspondent in Sutherlandshire has sent us the following account of the dispensation of the sacrament of the Lord's Supper in the Established Church of Tongue, on Sabbath last, that being the first time the ordinance has been dispensed there since the period of the Disruption in 1813:—"The Gaelic congregation, which met at eleven o'clock, consisted of five individuals, apart from the minister's family. When the parish minister finished his discourse in Gaelic, he went out of the church, and did not return, either to communicate or to assist in the other services of the day. The Rev. Mr. Stewart of Edderachillis, who succeeded him in English, said he was indisposed,—and I do not wonder at it. The Gaelic and English congregations together amounted only to twenty-four individuals. The Rev. Mr. McColl of Durness acted as elder, in bringing forward the elements. He also consecrated them by prayer.—The first table was served in English by Mr. Stewart. The communicants were only ten in number, and consisted chiefly of parish officials and their families. Mr. McColl, in Gaelic, then requested the Gaelic communicants to come forward, but none took their seats save Mr. Stewart. After some delay, a female came into the church with the minister's wife, and took her seat at the table. There were now two communicants at what was meant for the Gaelic table; but as the female, who, it appears, is from Edinburgh, and is servant to a certain doctor here, does not understand the Gaelic, Mr. McColl had to change the service into broken English. And so ended the business of the day!"

**PRESBYTERY OF PERTH.**—On Wednesday a meeting of the Free Church Presbytery took place, when, among other business, chiefly of an important nature, a call from the congregation of Ranelagh Chapel, Pimlico, London, in favour of the Rev. Mr. Bonar, Collace, was taken up. On the document being read, the Rev. Mr. Chalmers, one of the London deputation, in a very eloquent speech of great length, made out a strong case in favour of the translation, and showed the immense amount of Christian good that such a minister as Mr. Bonar was fitted to perform in such a field of gospel labour, compared with what he could possibly effect in the parish of Collace. It was followed by the Rev. Mr. Hamilton, and another of the deputation, who likewise produced strong arguments for Mr. Bonar's translation. Three

gentlemen having delivered their sentiments, the court was afterwards addressed, on the part of the parishioners, by J. M. D. Nairne, Esq. of Dunblane, who, after describing the extensive good which the ministrations of Mr. Bonar had effected in the parish, and dwelling on the high estimation in which he was held by the parishioners, objected, in strong and glowing terms to the translation. He was followed, in more homely style, by six of the deputation from Collace, who, however potent or otherwise their reasoning might have been, showed at least that their love for their pastor was sincere and fervent, and not without sufficient cause. The court, after hearing both parties at full length, and considering the matter in all its bearings, ultimately came to the unanimous resolution of refusing to sustain the call, to which Mr. Bonar seemed gladly to assent, observing, that it never had been impressed on his mind that it was really one from the Lord. The court was crowded to suffocation the whole time.

## COLLEGE FUND, TORONTO.

JOHN M'CURRICH, ESQ., TREASURER.	
Dundas and Ancaster, per Rev. Mr. Stark	£5 0 0
Vaughan, per Rev. Mr. Harris	2 5 4
Williams, per John Michie, Esq.	2 12 6
London (additional) per do.	0 4 7
Ayr, per Rev. Mr. Lindsay	2 0 0
Fergus, per Rev. Mr. Smellie	3 0 0
Chinguacousy (East), per S. Wallace	1 6 0
Norval, per Mr. Robert Burns	1 18 5
Elfrid, per Rev. J. McKinnon	2 2 3
Aldborough, per do.	5 10 0
Dunwich, per do.	7 7 6
Union Church, Esqueping, per Mr. R. Burns	3 5 6
Bytown, per Rev. Thomas Wardrope	3 6 8
Prescott, per Rev. R. Boyd	5 0 0

## BURSARY FUND.

SAMUEL SPREULL, ESQ., TREASURER, —TORONTO.	
Ladies of Knox's Church, Toronto, per Mrs. Burns	£24 10 0
Isaac Buchanan, per Dr. Burns: for the John Knox Bursary, £10:—for the George Buchanan Bursary £10	20 0 0
Ladies, Hamilton congregation, per Rev. Mr. Gale	10 0 0
Quebec Bursary, per Rev. Mr. Clugston	10 0 0
Subscription from Mr. Clugston's congregation, for aid in Students	20 0 0
Ladies, Dundas congregation, per Rev. Mr. Stark	5 0 0
Cobourg Presbytery Bursary, per Rev. Mr. Reid—to acc.	2 10 0
Hamilton Presbytery Bursary, per Rev. Mr. Gale	7 10

## HOME MISSION FUND.

Presbytery of Toronto.	
JAMES SHAW, ESQ., TREASURER.	
To collection Free Temple Church, Chinguacousy, per Rev. James Harris	£5 0 0
To contribution from friends of the Free Church, Niagara, per Mr. Thomas Whan	6 5 0
To donation from Female Association of Knox's Church, Toronto, per Mrs. Burns	8 0 0
To collection at Mono, per Mr. A. Laidlaw	0 9 4
Received per Rev. Dr. Burns on his returning from Lake Simcoe	
To collections at Brock	2 12 4
" " Caledon	9 5 0
" " Thora	16 10 0
" " Ora	1 10 0
" " West Gwillimbury	26 13 4

£36 10 8

[The list for the Presbytery of Hamilton is postponed till our next publication, for want of room.]

PUBLISHED by JAMES WEBSTER, James Street, Hamilton, Mar. 1, 1846.