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# THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II.—No. 9.

HAMILTON, APRIL, 1846.

Price 2s. 6d. per Annum.

## The Record.

**PRESBYTERY OF HAMILTON.**—A *pro re nata* meeting of this Presbytery will be held at Hamilton, on Monday, the 13th inst., at noon, to take into consideration a call to the Rev. Dr. Ferrier. M. Y. STARK, Clerk.

**KNOX'S CHURCH, HAMILTON.**—This new place of worship will be opened, D. V., on Sabbath, the 12th inst. Due notice will be given respecting the order of the services on the occasion, and the ministers by whom they are to be conducted.

**MODEL TRUST DEED.**—The legal gentleman who kindly undertook the preparation of this document having been called away to attend to parliamentary duties before it was completed, we are still unable to lay it before the Church. It will, however, be ready for publication soon.

**REV. DR. WILLIS.**—This eminent Divine and able minister of the New Testament, has been closely engaged for some time past, in our Theological College, where his lectures and instructions have been highly appreciated by all concerned. The sacrifices which he has made to serve our Church, at the present crisis, have laid us under peculiar obligations to him. He purposes to be at London on Sabbath the 5th inst., and he has kindly agreed to take part in the services at the opening of Knox's Church, Hamilton, on the 12th inst., after which, we understand, that he and Mrs. Willis will direct their course homeward.

**REV. W. C. BURNS.**—This devoted servant of the Lord, after spending some time at Kingston and in its vicinity, has recently visited Toronto, where he has preached several times with much acceptance. The students connected with our Theological Seminary have also had the privilege of special addresses from him. On Sabbath, the 29th ult., he was to preach at Acton in Esqueving, and perhaps, some of the adjoining stations. He intends to proceed thence to visit some of the stations in the Presbytery of Hamilton; purposing, D. V., to be at London on Sabbath the 12th inst.

The Rev. Dr. Burns has lately made a missionary tour among the Owen's Sound settlements, where we doubt not his services have proved very acceptable and cheering to the population.

**COMMITTEES ON UNION.**—The committees of the Synod of the Presbyterian Church and of the Missionary Synod met at Hamilton on the 18th ult. The minutes of their proceedings will be found in this No., but no very distinct idea can be formed from it of the interesting and lengthened discussion which took place on the occasion. This discussion was conducted in the most friendly spirit, turning mainly on the question of Christ's Headship over the nations—or the duty of nations as such to re-

cognise him as their Lord and King—to acknowledge the authority of His Revelation—to conform their laws and administration to his will—and to honour, protect and cherish his word and ordinances, as lying at the foundation of all confidence and duty in civil society.

**ST GABRIEL STREET CHURCH, MONTREAL.**—ORDINATION.—On Wednesday, 4th ult., the Presbytery of Montreal, in connexion with the Presbyterian Church of Canada, met in St. Gabriel st. Church for the Ordination of the Rev. Wm. Leishman. The Rev. James Begg, one of the Deputies from the Free Church of Scotland, preached an able and eloquent sermon; and the Rev. Thos. Henry, of Lachine, in the absence of the Moderator, presided at the Ordination, and delivered suitable and impressive addresses on the respective duties of the Minister and congregation. A public meeting of the Presbytery was also held in the evening, for the purpose of hearing from Mr. Begg an account of the recent progress of the Free Church in the Mother Country. A large congregation assembled and listened with deep attention to the graphic and interesting details which were communicated by the Rev. gentleman.

We understand the ladies of the congregation of St. Gabriel Street Church have presented their new Pastor with an elegant pulpit-gown, in token of their respect on his entering on the duties of Pastor of the congregation.

**RAMSAY.**—We are happy to learn that the Rev. W. G. Johnstone was inducted to the charge of this large and flourishing congregation on the 24th of February last. The Lord's Supper was dispensed among them on the first of last month, and there is reason to hope that it was a refreshing season. There was an addition to the Church of thirty-nine members, and the number in full communion now is one hundred and seventy-eight. It is believed that the Lord is beginning to pour out his life-giving spirit on that interesting region.

The greatest kindness and hospitality have been shewn to the minister since he came among them. In addition to many marks of regard, the young gentlemen of the congregation lately presented him with one of the finest horses in that quarter, and the ladies with three elegantly fitted up Buffalo Robes. May the Divine blessing accompany the labours of the Pastor, and make the congregation as a well watered garden and a field which the Lord hath blessed.

**PRESBYTERY OF KINGSTON.**—We understand that on the 26th of February last the Presbytery of Kingston met at Perth for the ordination of the Rev. Andrew Melville, and his admission as minister of the Presbyterian congregation there. The Rev. Mr. Goggie preached and presided on that occasion. The Rev. Mr. Johnstone, of Ramsay, gave the charge to the minister; and the Rev. Mr. Wardrope, of Blytown, addressed the congregation.

The Rev. Mr. Luke is called to the congregation of Bellamy's mills, and the Rev. Mr. Corbett to the congregation of Pembroke.

The Presbyterians at Beck with were organized into a congregation on the 10th of this month. They are anxious, if possible, to have the services of a minister who is acquainted with the Gaelic language. There is a large field of labour here, and every prospect of prosperity and comfort, through God's blessing, were they supplied with a suitable Pastor. We hope the Great Head of the Church will provide for them in his own good time, and for other destitute places in the extensive region around.

The Presbytery of Kingston is now without a single missionary, although there are many vacant congregations and stations which would most gladly receive regular supply.

**CALEDONIA.**—CALL TO DR. FERRIER.—On Tuesday the 24th ult., a very harmonious call was given by the congregation of Caledonia to the Rev. Dr. Ferrier, to become their Pastor. The Rev. Mr. Gale moderated on the occasion, and the call having been signed by every member and adherent present, was left for further signatures with the committee of management. There is a large Presbyterian population in this rising village and the surrounding settlements—and they have manifested the utmost cordiality and decision in the step which they have just taken.

**MEETING OF THE COMMITTEES OF THE SYNOD OF THE PRESBYTERIAN CHURCH, AND OF THE MISSIONARY SYNOD OF THE SECESSION CHURCH AT HAMILTON, 18TH MARCH, 1846.**

The Committees appointed by the Synod of the Presbyterian Church and the Missionary Synod, on the subject of union of the two bodies, met. On the part of the former Synod, were present,—Messrs. A. Gale (convener), M. Y. Stark and J. Bayne, ministers, and Messrs. William McMillan and William Kyle, elders; and on the part of the Missionary Synod, Messrs. William Proudfoot (convener), T. Christie, R. H. Thornton and Jas. Roy, ministers, and Robert Christie, Esq., and Mr. Walter Chisholm, elders.

The Rev. Mr. Proudfoot was called to the chair, and the meeting was constituted by prayer. The Rev. Mr. Gale was appointed Clerk.

The minutes of the former meeting of the Committees were then read.

Statements were then read by the respective conveners of the committees respecting the questions suggested in the minutes of last meeting; and, after a lengthened conference on the subject of endowments for religion by the civil magistrate, as connected with the doctrine of the Headship of Christ over the nations and the great end of civil government, it was agreed to adjourn till to-morrow, at nine o'clock.

**MARCH 19, 1846.**—The committees met pursuant to adjournment, and the meeting was constituted with prayer. Sederunt—Messrs. William Proudfoot (Chairman), Thomas Christie, R. H. Thornton, James Roy, Mark Y. Stark, John Bayne and Alexander Gale, ministers; and Messrs. Robert Christie and William McMillan, elders.

The committees considering that there is a difference of opinion in regard to the points on which written statements, prepared by the two committees, were read and discussed yesterday, and apprehending that such difference may originate in some diversity of sentiment respecting the Headship of Christ over the nations, agreed to enter more fully into the views held in regard to this doctrine.

After full conference, it was resolved, that, in order to bring out the views of the committees more fully on various points, for the information of their respective Synods, statements of the views and principles held by the committees severally, respecting the following points, be prepared and interchanged by them, through their conveners, on or before the third Wednesday of May, for the purpose of being transmitted to their respective Synods at their first meeting:

*Points on which Explanations of the Views and Principles of the Committees are mutually desired:*

1. Definition of Christ's Headship over the nations, as distinguished from His Headship over the Church.
2. Province of the civil magistrate.
3. Is national recognition of Christ's Headship over the nations a duty; and if so, in what form is it to be made?
4. Duties of the civil magistrate: 1. As to the recognition of the authority of Revelation, and its

application to his peculiar duties. 2. As to the suppression of sine against the first table of the moral law, and especially against the law of the Sabbath. 3. As to the education of the young. 4. As to the promotion of religion, and especially as to the application of any portion of the public funds for the advancement of religion or in the endowment of the Church.

5. Sense in which certain statements in chap. xx. sec. 4, chap. xxiii. sec. 3, and chap. xxxi. sec. 2, of the Westminster Confession, are understood.

6. Views respecting existing establishments.

7. Relations of the Synods severally to other Churches.

A. GALE, Clerk.

### Home Missions.

#### OWEN'S SOUND SETTLEMENTS.

Report of a Committee of the Presbytery of Hamilton, appointed to visit Sydenham and other parts of the Owen's Sound Settlements, to organize a Congregation there, ordain Elders and dispense ordinances.

On the morning of Tuesday, the 10th February, I left Fergus in company with Mr. Meldrum: we preached at Mr. Patterson's, on the fourth line in Arthur, at 12 o'clock, and again in the evening of the same day at Mr. Chesnut's, beyond the river Maitland; and after advancing a little further, halted for the night. Next morning we were forty miles from Sydenham: there had been a heavy fall of snow during night, and we had not proceeded far when we were told it was impossible for us to reach our destination that day: but having made an appointment to preach at Mr. Smith's, 19 miles from Sydenham, at 2 o'clock, and knowing that it is of the greatest importance for ministers to be punctual, both as a means of saving time to themselves when on a tour of this kind, and of teaching the people to assemble at the proper time, and not be disappointed, and so frustrate the object in view—we pushed forward and arrived at Mr. S's a little after the hour specified, but before the audience assembled. After preaching there and refreshing both ourselves and our horse, we started again in the evening, and by moonlight drove into Sydenham before the inhabitants had retired to rest. We had intimated our intention of being there if possible that evening, the 11th, and holding the following day, Thursday, as a fast, preparatory to the dispensation of the Lord's Supper; or if the state of the roads, or any other cause should prevent our travelling so expeditiously as we wished, of holding the fast on Friday. The leading persons concerned, in all the circumstances judged it better to fix the fast for Friday: we accordingly had Thursday to rest ourselves, call upon some of the people, and see the place.

We walked across the head of the Bay on the ice to the Indian Village, in company with Mr. Telfer, the Government Land Agent in this quarter, a kind, intelligent man, in whose house we were invited to take up our abode while in Sydenham. The Indian village is beautifully situated on the West side of the Bay: it is composed of a number of regular and comfortable looking houses, erected by Government for the accommodation of the Indians; and its appearance is greatly improved in the Christian's eyes by a small neat frame Church, which rears itself conspicuously above the other houses, and almost seems to pronounce a censure upon our countrymen in the other village, who have not yet got any place of worship erected. The Indians here profess Christianity. We entered into several of their houses, and attempted to converse with some of them: we observed a few books in their possession—among others, the Gospel, by John, translated into their own language, and bound together with an English copy of the same. We were told that there is no more of God's word than Genesis, Matthew, and John yet translated into Indian.\* We paid a visit to one of those who acts in the capacity of their minister. He speaks English tolerably well, seems grave and shrewd; but acknowledges that he has enjoyed

\* From a "brief view of the plans and operations of the British and Foreign Bible Society" for 1815, it would appear that the Pentateuch, the Psalms—Isaiah with Luke and John, are translated into the Mohawk dialect, and only John into the Chippeway.

no regular training for his work. We were anxious to ascertain something as to the effect which his instructions seem to have on his hearers, and the state of religion generally among the Indians professing Christianity; also, of the views of his heathen countrymen regarding the being of a God, a future state, and the necessity of an atonement. In reference to the former, we believe that while they are very regular in their external devotions, raising every evening the hymn of praise, and repairing every sabbath to the house of prayer—the evidence of real conversion to God, as among ourselves, is not so clear or so frequent as it is to be desired: and with respect, again, to the latter, we concluded that their belief of their first principles of religion is not so distinct as we are generally led to infer from writers on such subjects.

On Friday, the fast day, Mr. Meldrum drove a distance of twelve miles on the lake shore road, and preached in Gaelic: while I remained in Sydenham and preached in English to those who assembled there. On Saturday we had Gaelic and English service in separate places in the village, at the same time; and after sermon all went into one place, where Elders were to be ordained. The congregation were then asked if there were any objections to any of those who had been nominated to the Eldership, in order that the same might be stated; and none being offered, those persons were called upon. One of them, Mr. Duncan Bell, having been ordained in the mother country, was first admitted to exercise the functions of his office in that congregation. Having then, along with him, constituted a session for the time being, and having received satisfactory answers to the questions contained in our formula, from the others, viz:—Messrs Thomas Lunn, Jas. Ross, Hugh M. Dermid, and George Mackay,—we did, by solemn prayer, set them apart to the Eldership. Some of these Elders, though able to answer in English, understand Gaelic still better. The Elders and congregation were therefore addressed both in English and Gaelic. The service was interesting and solemn in organizing a regular congregation, and planting a Presbyterian Church for the first time in that remote corner of the Colony: in a region only lately reclaimed, or but beginning to be reclaimed from the forest; and till within these few years trodden only by wandering tribes, who knew nothing of the living and true God, or Jesus Christ, whom He has sent to be the Saviour of the world. And we think that our church has cause to congratulate herself on the men who have in this case been selected to hold office in her connection: they are not only apparently men of respectful lity, intelligence, and piety, but have accepted office, we believe, with the view of having their hands strengthened in their endeavors to do good. All of them, without exception, we understand have been in the habit of assembling their neighbors, on the sabbath day, and conducting their devotions. Some of their meetings, we are told, are numerously attended, and at them, all the outward decorum of a regular church is observed. More such persons might be found; and with advantage, in some parts of this extended settlement, might be called to bear office in the church. After the ordination of the Elders, tokens of admission to the Lord's table were distributed to intending communicants.

On Sabbath, the 15th, there was service in the forenoon, both in English and Gaelic, as on the day before, when both places were crowded; particularly the one where Gaelic was preached; which, however, was smaller than the other. The Lord's supper was afterwards dispensed in the larger place, first to communicants who were addressed in English, and then to those who were addressed in Gaelic: and the service of the day was concluded in the former language. About fifty persons communicated; one or two of these coming all the way from St. Vincent, a distance of twenty-five or thirty miles, because they had never enjoyed a similar opportunity since their settlement there, many years ago: indeed, on the Saturday evening we conversed with and resolved to admit to the Lord's table two men, heads of families from that place, who had never partaken of this ordinance, but who were apparently anxious on the subject, who had travelled so far that the opportunity might not pass unimproved, and who, we un-

\* The Methodists have had a preacher stationed in Sydenham for some time.

derstood, were in the practice of holding fellowship meetings with a few of their neighbors. The general attendance at Sydenham on the Sabbath day was, considering the circumstances, very large—three or four times larger than any meetings ever held there before; and was by some computed at more than two hundred. This statement of particulars may perhaps disappoint the expectations of some; but it is taken into consideration with regard to the number of communicants, that the population of the highlands of Scotland from which many of the settlers are drawn, have a characteristic hesitation about approaching this ordinance, and many additional members of the church live in this district, who, from age and want of conveniences could not be present; and with regard to others, that a snow-storm had come on during the previous night and threatened to continue during the day, which might have prevented many coming from a distance; and if we add to this the peculiar situation of Sydenham, with the circumstances of the settlement generally, to which I shall afterwards allude more particularly,—the attendance being numerically smaller than some might expect, may be accounted for; and its amount at any one place at any time will not furnish an index of the number of Presbyterians in this quarter, or of the desire for ordinances.

On Monday I preached in Sydenham at 10 o'clock, A.M., and Mr. Meldrum proceeded four miles on the way homewards, and preached in Gaelic at the same time. After service I overtook him, and we travelled together to Mr. Smith's, near the twenty mile swamp, where he preached in the evening, according to appointment, first in Gaelic and then in English. Next day we advanced a few miles further and preached again—Mr. M. in Gaelic, at one McKechnies', and I in English at McCormick's. We then drove on beyond the fifty mile Swamp to Mr. Waw's, where we had appointed a meeting, but the hour being late and the sky dark, as well as the population thin in that neighborhood, few persons assembled, and therefore, instead of a regular sermon, we satisfied ourselves with reading a portion of scripture, making a few remarks, and praying.

On Wednesday Mr. M. preached in Gaelic at Mr. Lamond's, on the fourth line in Arthur, and I in English at Mr. Gunn's, on the seventh line: and we returned to Fergus that night—on the whole we were pleased that we had had this work assigned us by the Presbytery, and thankful that we were brought back from our journey in perfect safety. We had been away from this place nine days; and during that period had preached eighteen times, besides delivering addresses connected with the ordination of Elders, and the dispensation of the sacraments. We had scattered the good seed on ten different localities, and had in general what we regarded in the circumstances of the settlement, large as well as attentive audiences. In particular, we were pleased and astonished at the attendance upon the Gaelic services, amounting in some instances to seventy persons; and perhaps in Sydenham on the Sabbath day to 100,—and never below fifty. Taking together all those who waited upon our ministrations during our tour, without including the same individuals twice, the number amounted surely to many hundreds, and all warmly attached to our church.

Besides performing the immediate duty of preaching the word, &c., we did not fail on all occasions to urge upon the people the necessity of doing something energetically for themselves, and recommended them to embrace the favourable opportunity afforded by our Home Mission Scheme. In the Northern Division of the settlement we think there is a general desire and intention of making an effort; indeed there has been a movement made in the right direction, and it would appear that the prospect of the people there being able to support a minister among them, is in their opinion not very far distant. A collection was made on the Sabbath in Sydenham while we were there, in behalf of the Home Mission Fund, which amounted to about eighteen dollars; and a public collection was made at one of the Highland settlements on the Garafra road on the Tuesday following, where there was service by Mr. Meldrum. But in the Southern Division, although we were several times, in name of our church, attacked for neglect of her people in these parts, I fear there is great apathy among the settlers, and want of a sense of their duty to provide according to their ability for

the public worship of God. It is now two full years since I first pressed upon some of those in Arthur the obligation and necessity of exertion in this matter. They at once seemed to express satisfaction at the idea of receiving ordinances, and talked as if they would immediately set about doing something; but all has evaporated in talk, at least nothing has been done. And although I understood from Mr. Macintosh, that the way was prepared for making collections at every place where we were to preach; yet we always met with some excuse for its not being done.—So we mis-understand—some idea that it was a subscription and not a collection that had been recommended, except in one place, where a collection was attempted, and if the sum contributed be any indication of the state of feeling, it only confirms the truth of my surmises.

In order, however, to give a correct idea of the spiritual wants of the Owen's Sound Settlements, and the prospect of maintaining Gospel ordinances there, it may be of importance to state that these settlements, commenced only four years ago, extend along a line of road running nearly South from Sydenham till it passes the forty mile swamp, and then turning South-east, or nearly so, as far as the village of Arthur, fifty or sixty miles, and along the St. Vincent and Lake Shore roads, from Sydenham several miles in a North-easterly direction. The whole territory comprises the Northern Division, extending from the Sound to a little beyond the larger branch of the Saugein, or containing the six townships of Derby, Sydenham, Silt van, Holland, Beatrice, and Glenelg; and the Southern Division extending from the boundary of the other, to the village of Arthur, or comprising the four townships of Normanby, Eremont, Minto, and Arthur. The former Division, I ascertained from the agent, contains a population of 1950 souls, of which 1005, or more than one half, are Presbyterians. I have not learned exactly what is the population of the latter: it was upwards of 1100 last year, and it is probably now between 1300 and 1500; but I imagine that the Presbyterians there will scarcely amount to one half, there being a great many Irish Roman Catholics, as well as Methodists, &c. The line is settled almost the whole way from the one end to the other, except where the ground is swampy, or otherwise ineligible, or in the case of a few lots which remain as Reserves. There being, however, yet few or no settlers back from the road, a long space contains but a comparatively small number of inhabitants, though the aggregate population of the whole is considerable. Indeed, even in the neighborhood of Sydenham itself, the settlers are but few; its own population does not probably yet exceed twenty families, and only five of these are Presbyterians: while three miles square are reserved for House and Park Lots, of which very little is yet cleared. This, along with the circumstances formerly stated, may in some measure account for a smaller attendance at divine service, in any one place, than might be expected by those who had merely heard the gross amount of the population; and shows that while the wants are great in proportion to the actual numbers, the practicability of supplying them by the settlers themselves, is in the mean time much diminished, or in other words, the destitution is rendered still greater by the manner in which they are located. I would beg leave also, to remark, that in the Northern Division, probably much more than one half of the Presbyterian population speak Gaelic, and most of those know little English, many almost none; while all have a preference for and understand their native language better. And here, with all my former suspicion that ignorance of English was often affected by our Highland brethren in this country, I desire to bear testimony to it as a fact, that to most of the Highlanders in the Owen's Sound Settlements, a minister who could speak English only, would be of little benefit. I met many with whom I could hold no more communication than with the majority of the Indian tribes: and in answer to my inquiry, if they could speak English? received only an awkwardly pronounced "not much." The Highlanders have generally settled in clusters along the line, which would increase the difficulty of supplying the settlers with ordinances. And in commencing the work, a missionary or an ordained minister, capable of speaking both English and Gaelic, would require to have several stations to visit in rotation; which, as the back concessions in the neighborhood became

and the people improve in circumstances settled, might form distinct congregations. And I may add, that so strongly does the tide of immigration set in in this direction, that the agent expressed to us his confidence, that if the present liberal mode of granting land be continued by Government, the population will double in twelve months. The quality of the soil, too, and the situation of the place, affording facilities for communication with the principal markets, are well known and allowed to hold out the prospect of its becoming in a short time a very important portion of the country.

If we were to point out the manner in which it seems the work of supplying the spiritual destitution of this district ought to be begun, we would say that there should be a preaching station for English at Sydenham, as the central place of interest; and another, towards the South end of the Northern Division with a station for Gaelic on the Lake Shore road, twelve miles beyond the village of Sydenham, another on what is called the tenth line of the township of the same name, four or five miles on this side of the village; and a third about twenty or twenty-five miles below it—that is, in all, *five* preaching stations in the Northern Division. And in the Southern Division, there would require to be a Gaelic station in the upper part of the township of Arthur, and an English one in the lower part; with another English one above Maitland. This would form an interesting mission field, but is too much for one person to undertake as Pastor. The duties would be arduous, and there would be a great deal of travelling. Even in sleighing the road is rough, and at other times, I understand that a great part of it is scarcely passable. There is, however, an immense prospect of improvement in this respect, £1000 having been voted by Government to be expended on this line (which) it is expected will be applied to the intended object in the ensuing summer. And thus the communication being facilitated, and the settlers generally getting over their early difficulties, we trust that if we can only stir them up to exertion before they become entirely careless, or supply the wants of such of our people as are at all concerned about the matter, ere they be drawn away by other bodies,—our church will, at no distant period, have flourishing congregations and stated ordinances, with perhaps a Presbytery of her own, in this District; and what is of more consequence, professing christians entering upon the occupation of those lands, will take possession of them in the name of the King of Heaven—plant in a hitherto vacant soil vital christianity, which will maintain and propagate itself through successive generations—and extending the Kingdom of Jesus Christ, hasten the glorious period when the earth shall be filled with the knowledge of the glory of the Lord as the waters covers the sea.

G. SMELLIE.

#### LADIES' ASSOCIATION OF KNOX'S CHURCH, HAMILTON.

1. That the designation of the Association be "The Ladies' Association of Knox's Church, Hamilton."
2. That the Minister of Knox's Church be President of the Association.
3. That each Member contribute 5s. on admission, and 2s. 6d. annually thereafter, to the funds of the Association.
4. That contributions of articles of Plain and Fancy work be received from the Members of the Association, and others disposed to aid in the objects thereof; and that these be sent to the Depository and sold for the benefit of the funds, under the direction of the Association.
5. That the Association meet on the first Wednesday of each Month.
6. That the Depository present at each Monthly Meeting a list of the articles of work deposited with her, together with the names of those by whom they have been contributed.
7. That the Visitors and the Teachers of the Bible Classes give Monthly reports respecting their several departments of duty.
8. That Contribution Cards be furnished to the Members of the Association, for marking donations to the funds of the Association.
9. That the Association will seek to promote the following objects, viz:—1. The aiding of the Home Mission Fund of the Presbytery of Ha-

milton. 2. The visitation of families and individuals in affliction, especially when such services may be desired by the Session. 3. The establishment and superintendence of Classes for the religious instruction of young women.

This Association originated in the suggestion of the Session of Knox's Church, Hamilton, at a Meeting of which, held on the 6th December, 1845, the following resolution was adopted.—"The Session had under consideration the opportunities and means of usefulness possessed by Christian females in every community, and after deliberation, resolved to recommend that the females of this congregation do associate themselves for such objects of Christian benevolence as may appear to them most proper, as well as for prayer and Christian conference; and request the Moderator to communicate this recommendation from the pulpit, and appoint such time for meeting with them as he may find convenient."

In accordance with the above recommendation, a few of the Ladies of that congregation met on the 26th December, 1845, and agreed to form themselves into an Association, to be called "The Ladies' Association of Knox's Church, Hamilton."—Office-bearers were then appointed, the Rev. Mr. GALE, President; Mrs. CARROLL, Secretary; and Mrs. GALE, Treasurer and Depository; and a list of Members was opened, with the names of the Ladies present, seven in number, and which has since increased to thirty-three.

The object which appeared to the Members to have the strongest claim on their Christian exertions was the Home Mission of the Presbytery of Hamilton, and it was resolved that this should be the first and primary object of the Association continued with two others—the visitation of families or individuals in affliction, and the establishment and superintendence of Classes, for the religious instruction of young women.

The first of these objects, whether the extent of the field, or its destitution be considered, is well calculated to stimulate Christians to greater zeal, self-denial, and liberality than has yet been manifested amongst us. The Presbytery of Hamilton comprises within its bounds no fewer than eight Districts, the Gore, Niagara, Wellington, Brock, Talbot, London, Western and Huron; and a surface nearly as large as Scotland—a wide field, indeed, of which it may be truly said, "the harvest is plentiful, but the labourers are few." In every part of this extensive region there are localities where extreme religious destitution still exists, and from which the Macedonian cry is often heard, "Come over and help us." On the North-westerly side, beyond Fergus, we have the rapidly increasing settlements on the Owen Sound Road, extending about 60 miles in length,—here there is a large Presbyterian population, but no Minister. The Settlers on the Grand River are almost equally destitute, there being no Presbyterian Minister on the whole line of its course for 40 miles upwards from its mouth. In the whole District of Talbot there is no Presbyterian Minister, and only two in the great Huron tract, which contains 18 Townships.—and various localities besides, not less necessitous, although less extensive and populous, than those specified. In addition to all this it ought to be stated that such important stations as Guelph, London, Williams, Woodstock, Eckford, and Aldboro', are without Ministers; although earnestly desirous to obtain faithful Pastors, and able and willing to support them. The foregoing statements will afford some idea of the extent and destitution of the Home Mission field of the Presbytery of Hamilton, and the more fully the subject is considered, the more strongly will Christians feel the obligation resting upon them to put forth their energies towards its mitigation. Surely while themselves enjoying the unspeakable privilege of a regular dispensation of word and ordinances, they will not feel indifferent to the spiritual necessities of thousands around them, who in the providence of God are not equally favoured. Indeed it will generally be found that just in proportion as Christians prize their own advantages they will cheerfully devote their time and means, and energies, towards placing within the reach of their destitute brethren the means of Grace. Much may be accomplished by *little*s. He who applauded the widow's mite and declared it to be of more value than all the magnificent sums cast into the treasury, still

applaud, and will cause to accomplish its purpose, the smallest sum given with a heart-felt desire towards the extension of His Kingdom. The feeling that they have but little to give, should deter none from doing what they can, but all should remember that a sacrifice is the best offering to lay upon the Lord's altar. Did Christians appreciate as they ought, the value of the gift bestowed, when He who was rich, for their sakes became poor, that they through His poverty might be made rich, they would not rest satisfied with giving merely what costs them nothing. They would deny themselves in all things, that the Lord's treasury might be increased. The Association, as will be seen from the Treasurer's accounts, has paid into the Home Mission Fund, as the fruits of its first year's exertions, the sum of £92 2d., besides raising a Bursary of £10 for the Presbyterian College, Toronto. Encouraging as this result has been, those exertions have been hitherto very much confined to a few, and it is much to be desired that many more, indeed all the female members of the congregation, should take part in the great work. The hope of being the honoured instruments of winning even a single soul to Christ, may well make all ambitious of being engaged in it, and how much more the expectation that by the blessing of God, earnestly sought for, and resting on the labours of the Association, many may by its means be turned from darkness unto light.—As a motive for renewed exertions on the part of those already connected with the Association, and an inducement to others to join it, it may be mentioned that the Association has resolved to take upon itself the entire support of a Missionary, and that the Rev. Messrs. BROWN, SOMERVILLE, and MACNAUGHTAN, in Scotland, have been requested to select a suitable person. It is fondly anticipated that from the circum-stance of having a Missionary of their own in the field, a new interest will be given to the meetings of the Association, and that an improvement will take place in the attendance. Those meetings, the object of which is chiefly prayer, and the communication of Missionary intelligence from the various stations within the bounds of the Presbytery of Hamilton, are held on the first Wednesday of every month.

The second object of the Association, the visitation of families and individuals in affliction, has not yet obtained from Members the degree of attention which it claims, but it is to be hoped that the many interesting openings for Christian usefulness which are thus presented, will be more adequately improved in the future progress of the Society. In a few cases of distress pecuniary relief has been afforded from the funds, and the beneficence of individual members has been attracted through the Visitors' reports to several cases of the same description.

It is gratifying to have to state with regard to the third object, that under the efficient and unwearied exertions of Mrs. MARSHALL, a flourishing Bible Class of young women and girls has been formed, which meets every Sabbath afternoon, immediately after divine service. Much good may be expected to flow from this source, and it is most desirable that the heads of families will do all in their power to afford youngwomen employed by them, an opportunity of profiting by such advantages.

May the Lord bless and prosper these feeble efforts to promote His cause, and enable His unworthy servants, unitedly and individually, to do all with a single eye to His glory.

TREASURERS ACCOUNT,—1845:  
RECEIPTS.

	£.	s.	d.
From Sales of Work.....	72	5	1½
Annual Contributions.....	7	15	0
Donations.....	2	15	0
Amount of Contribution Cards	14	6	11
	£97	2	½

DISBURSEMENTS.

	£.	s.	d.
Material purchased, Printing, &c.....	5	1	10½
Paid into Presbytery's Home Mission Fund.....	92	0	2
	£97	2	½

MARGARET GALE,  
Treasurer.

Foreign Missions.

LETTER—REV. DR. DUFF TO THE CONVENTION.  
Calcutta, December 6, 1846.

MY DEAR DR. GORDON.—Our institution may now be said to have fairly recovered the tremendous shock of May last. Our numbers are nearly as great as ever, and all operations are carried on with undiminished vigour. If we have had our severe trials, we have also had our songs of praise. To Him who has so graciously and marvellously overruled all, be the glory!

Sil's college still goes on, but in a languid state. The Hindu confederacy is not, in point of form, broken up, but its burst of energy has been succeeded by a reaction of comparative inertness. Meetings are still held, and resolutions still expressed, as to the founding of the joint institution; but the manner in which ours has weathered out the storm—the effects of the collapse which usually follows a violent paroxysm—the real internal disunion among the parties themselves—and the contempt or disapprobation manifested by many respectable Europeans—all these, and other influences, have conspired to damp their feelings, darken their prospects, and paralyze their energies.

In the meanwhile, they are labouring, in secret, to oppose Christianity, by all manner of slanders and calumnies. To counteract these, we are proceeding with the weekly publication of Anti-Infidel tracts. These have a very extensive circulation in Calcutta and its neighbourhood. We have found the means of freely introducing them among all the pupils in the Government and other institutions, which exclude religion from their course of instruction. The previous distribution of the wicked Infidel tracts has excited a curiosity to peruse those on the other side; and the contrast between the low and abominable style of the former and the pure and elevated style of the latter has, in many instances, created a new and more favorable disposition towards Christianity itself. Thus may it be found that here, as in other cases, good shall be evolved from the threatened evil. Altogether, the present is a remarkable period in our transitional state; and we increasingly feel our need of divine wisdom, guidance, and grace.

Some of our friends having spoken to the ex-aminee of Scinde, now resident about fifteen miles from Calcutta, as state pensioners, concerning our institution, they expressed a desire to see it. Accordingly, last Saturday four of them, with the Government officials, paid it a visit. They seemed highly gratified, as they had never seen an English institution before. The exercises of the two or three hundred boys in the gallery particularly arrested their attention. After inspecting all the classes, and witnessing some experiments, they went away highly delighted. The youngest of them, in particular, exhibited a great deal of intelligent curiosity; and it was hoped that an additional impulse would be given to his mind, in the way of studying our language and learning. In showing them our maps and globes, it was very natural and rather affecting, to note the earnestness with which they first of all asked to have Scinde pointed out to them—how they traced its distance from Calcutta, and the still greater distance of Great Britain from both. If the rays of true knowledge were ultimately to pierce the mind of any one of them, their fall might prove the greatest gain.

We have been delighted with the energy and liberality towards our mission cause manifested at Madras.—Your's, &c.

FREE CHURCH OF SCOTLAND IN INDIA.

MISSION SUBSCRIPTIONS.—There have been several reports in the Calcutta papers during the month relative to the amount subscribed this year for the Free Church Mission, and in these reports we are informed there are one or two unintentional mistakes. The truth we believe to be, that in the first year of the Mission's collections, from the 1st October 1843 to the 30th Sept. 1844, 27,000 rupees were collected for the Mission, besides all that was subscribed for the erection of a church, and several sums which were sent home for special purposes. In Madras more was collected for the Mission, but there they have not yet commenced building a church. In Bombay there was a very large collection for a church, and a considerable

sum for the Mission, but we do not know the precise amount.

The present financial year of the Free Church Mission in Bengal will extend to the end of 1845, and in it, besides all that has been drawn from Scotland, there has already been received by the Committee for general purposes of the Mission, about 16,000 rupees; 27,000 rupees have been received from a friend in America for the library; and upwards of 10,000 rupees for the converts' building from private friends in Calcutta,—principally in subscriptions of 500 rupees each; and about 100 rupees which were specially contributed just prior to the Disruption, for a Panchala have since been handed over with the express assent of the subscribers, to the Free Church for this purpose. Thus the total received in fourteen months in cash amounts to more than 32,000 rupees. A valuable piece of ground which belonged to Dr. Duff has been also made over to the Mission; and a large amount of valuable donations in the form of scientific apparatus and of books for the Institution has also been received.

In Madras we believe that, including the sum lately raised for building an institution, fully as much has been collected for the Mission in the same period. Considerable collections have also been made in Bombay and Nagpore. There have also been Sustentation Funds raised for the passage money and support of Free Church ministers of Bombay and Calcutta, and large additions have been made to the Church Building Funds in both places. This statement we have received on the best authority, and we give it with sincere pleasure, because we hope and believe that it will cheer and encourage the Lord's people wherever it is known.

RECENT ADMISSIONS TO THE CHURCH AT POONA.

—On the 14th of September, an aged Mussulman woman was baptized by the Rev. James Mitchell of the Free Church Mission at Poona. She had been brought to a knowledge of the truth chiefly through means of her daughter, who had been baptized at the same station upwards of two years ago. On the 18th of the same month, three other natives were baptized by Mr. Mitchell. One of these is an old man, a native of the poor asylum; and the other two are young women, wives of members of the Church. These all witnessed a good confession, and we pray that they may walk worthy of the vocation wherewith they are called.—*Dnyanodaya*, Nov. 1.

MADRAS.—We learn from the *Natives Herald* (Madras), the gratifying announcement that more than 18,000 rupees have been subscribed towards the erection of premises for the Free Church Institution at Madras. According to the estimate, 25,000 rupees were required for the building.

CHINA.—The correspondent of the *New York Journal of Commerce* at Canton, under date of November 27th, 1845, says:—"We heard from Dr. Macgowan a few days ago. The mission at Ningpo seems to be prosperous, though Mrs. Macgowan does not enjoy good health. Physicians at the North cater Chinese families, and have their practice much more than is permitted here. There had just been an insurrection in the neighbourhood of Ningpo—the people refusing to pay taxes. The military were called out, and in their efforts to quell the disorder, the commander-in-chief and a number of men were wounded. Hearing of Dr. Macgowan, they applied to him for healing, and are now doing well. They have heard the Gospel and with the mouth pronounced it good. Mr. and Mrs. Jones, of the Baptist Mission in Siam, are now at Macao, waiting for a passage home. Four families from other missions are also waiting at Macao or Hong Kong with the same object. Two of them are from the Sandwich Islands, Mr. Smith and Mr. Himes. There are also Dr. Hepburn, Mr. Doty, and Mr. Pohlman's children. It is said that Mr. and Mrs. Wood, and Miss Morse, who came out with Bishop Doane, will soon be obliged to return, perhaps this winter.

ORDINATION OF A MISSIONARY.—On Tuesday the 13th ultimo, the Rev. Alfred Eldersheim was ordained by the Presbytery of Edinburgh as missionary to the Jews. The Rev. Alexander M. Stuart preached and presided. The Rev. Dr. Duncan delivered the address.

**JASR.**—Mr. Edward has returned in safety to the scene of his former usefulness. He speaks with delight of the state of things at Pesih. Our readers cannot have forgotten how much and how long his faith was tried; and they must now rejoice with him on entering, with renewed ardour and restored strength, on the work to which the Lord has called him.

**BERLIN.**—The cause is prospering at Berlin.—Our missionary, Mr. Schwartz, has encouragement in his work, and is comforted by association with others labouring for the same great end as himself. The attendance of Jews and proselytes on the preaching of Christ is large, and Mr. Schwartz has peculiar encouragement in dealing with the young.

**DEPARTURE OF THE REV. DR. CLASON FOR THE CANTON DE VAUD AND MALTA.**—On Sabbath afternoon, 11th January, the Rev. Dr. Clason took a temporary farewell of his congregation in Free Buecleuch Church, and in doing so, chose for his text, *Philippians, i 12*—"I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." At the close of this discourse, the reverend Doctor mentioned, that some time since a proposition was made to him by the Colonial Committee to visit Malta, which, after prayerful consideration, he accepted; but from the recent important religious movement in the Canton de Vaud, he had also been deputed by the Presbytery of Eliaurgh to visit Switzerland, and carry out to the suffering persons and people there the sympathies of the Presbytery in the trying circumstances in which they were placed.

### THE DUTY OF SUPPORTING THE GOSPEL.

FROM AN ADDRESS, DELIVERED BY THE REV. JAMES BEGG, OF EDINBURGH, IN THE CORE STREET FREE CHURCH, MONTREAL, 5th March, 1846.

(Reported for the Montreal Witness.)

After disclaiming all idea of interfering with matters in this country, the Rev. Gentleman said. Some think that ministers should occupy themselves wholly with preaching certain doctrines, and not descend to such secular affairs as pecuniary questions, but leave them entirely to the laity. This objection had almost wholly disappeared in Scotland, and it was observable everywhere that it was not made by zealous, liberal-minded Christians, but, generally speaking, by those who were lukewarm and penurious. He remembered an anecdote in point:—Dr. Chalmers, in the warmth of his self-denying zeal, had gone to the island of Arran to preach a discourse, in which he urged the claims of Christ's cause in a pecuniary point of view upon the people; and after service, a wealthy man who never gave anything, shook his head, and said, "The Doctor is a gud man, but unco worldly."

There might be a secular element so connected, by Divine Providence, with a spiritual matter, as to be, humanly speaking, essential to it; such, for instance, was the work of printing Bibles; and as God had not seen fit to employ angels in preaching the gospel, but men, it was evident that the preachers must be supported, and, therefore, the secular element formed a part of the question, whether the gospel was to be preached or not.

The Bible would be found to abound in instruction and exhortation on the subject of giving to the Lord, and he believed it a minister's duty to explain, illustrate, and enforce everything contained within the boards of that book. He referred to the building of the Tabernacle (*Exod. xxv., xxvi.*) when the people were first enjoined to give, and then restrained from bringing, because they gave too much. The Lord could have set up the Tabernacle without human aid, yet he saw fit to command the people to do it. The same plan was adopted with respect to the Temple, (*See 1 Chron. xxix.*) and with the same result. David, though precluded from building the Temple himself, yet considered it his duty to do what lay in his power towards that work. Again, when the people grew cold, Haggai had a special mission to wake them up to the duty of giving. Indeed, temporal prosperity was invariably turned into a

curse unless sanctified by the offering of the first fruits to the Lord. The New Testament taught the same truth. As soon as there were Christians at all, they brought their contributions to the Lord's cause, and laid them at the Apostle's feet; and the Macedonian disciples, after giving themselves to the Lord, contributed of their substance to their power, yea, and beyond their power. The experience in Scotland confirmed that of the early churches. So long as people went to church through habit or fashion merely, their gifts were of the most stunted kind; but when they awoke from lethargy to the power of the gospel, they found that they had both the will and the means to give, and a flood of liberality set in.

The ground of giving is, that Christ is precious—that to hear the gospel preached is an unpeppable blessing to ourselves, and therefore, we should desire that others may enjoy the like blessing. In comparison with the value of the gospel, carnal things look small indeed. The payment of our own church edifice, and our own ministers, are not so much acts of benevolence as duty or debt. The helping of others is more in the light of charity or benevolence, but still a duty. A story is told of a good man, who was reduced from affluence to bankruptcy, and when his creditors met, they all sympathized deeply with his misfortunes, but no one proposed any remedy, until a Quaker, turning to his neighbour, said, "How much dost thou sympathize, friend? I sympathize £50." There are three points to be kept in view—

**First.**—Every member of a Christian congregation should contribute. If any man profess attachment to a church, and give nothing, his sincerity is to be doubted. However little, let him give something. Nearly all great contributions are raised in small sums. The Wesleyan motto will conquer the world, "All at it, and always at it." Their Missionary Society raises £100,000 a year, upwards of £53,000 of which is in sums under 20s. The god of this world's policy is to keep all his servants busy. They have all something to do, and they are all active doing it. And truly they give largely. Men often make themselves poor for Satan, but how few make themselves poor for Christ?

The mode of collecting pursued in Scotland was this. They had the name of every individual attending a given church enrolled, which was ascertained in allocating the seats, and this list was divided into small districts, each of which was put in charge of a collector, who visited those on his or her list once a month, to give them an opportunity of contributing what they saw fit. It was not, however, sufficient to collect from the heads of families; every member of the family, including servants, and even little children, were encouraged to feel the duty and the privilege of giving.

**Secondly.**—Every one should give according to his ability. God does not reap where He has not sowed. Where He has given little, He asks little. The principle which Christ inculcated is clearly set forth in the story of the widow's mite. Mr. Wm. Campbell, of Glasgow, who had given, one way and another, to the Free Church, perhaps £20,000, was an example of liberality, and his testimony is, that instead of suffering in consequence, it has pleased God to bless him more abundantly. But the poor make still greater proportionate efforts. In one place, a church was built by them in a single day. In another, three hundred bolls of lime were carried fourteen miles on the backs of Highlanders; and a poor woman had insisted upon giving £12 of her little savings to build his own church; whilst another woman, with a very small income, sends him £20 annually to be devoted to various religious purposes. There were, in fact, people in all their congregations, who had sacrificed even more than ministers.

An anonymous letter from an operative in Manchester, enclosing £20, and stating that he had saved it at the rate of 2s 6d a week, was recently handed in at a Missionary Meeting in Manchester: yet operatives in this country have higher wages than they have in Britain.

**Thirdly.**—Gifts should be free-will offerings, with nothing like constraint; better not give at all than give grudgingly. In connection with gifts, the Free Church had, generally speaking, resolved to make no exactions for seat rents; every one can have a seat, or as many seats as his family needs, without money and without price. The

principles on which this plan proceeded were, that there should be no trafficking in the church for value received—that the amount given by each individual should be on the responsibility of the giver, and not assessed by church officers. When the office-bearer fixed a seat rent, the hearer paid it and his conscience was satisfied. But what right had the office-bearer thus to step in between the cause of Christ and the contributor? The true plan was to give the gospel freely, and let the hearers give to the cause of Christ freely. Many had doubted this plan, but it was found to work admirably. Take the case of Dr. Candlish's congregation, one of the wealthiest in Scotland; in his old church, St. George's, the fifteen or sixteen hundred sittings had let for fifteen or sixteen hundred pounds; now in a much inferior building with only 1200 sittings, and without seat rents, that congregation raises from £9,000 to £10,000 a year for the cause of Christ. In the old system an ordinary church of a thousand sittings, which he had in his mind, might be expected to yield for seat rents £250, and for all other collections £150, or possibly £250 more, making in all £400 to £500, whereas the same congregation had, without seat rents, subscribed £1400 a year.

Besides these subscriptions, which were chiefly for general funds, (and their general funds had solved many problems, enabling them to build churches and maintain ministers and teachers, where they could not otherwise be maintained,) there were local funds, made up chiefly of collections; and instead of the half-penny a week, which used to be brought to these collections, there were now large sums raised in that way. In Dr. Gordon's congregation, in Edinburgh, for instance, they raised £20 a week, which looks a large sum, but when we reflect that a thousand persons at a sixpence each is £25, it does not appear large at all. The deacons make a calculation of what is wanted and state that it will be made up if so many will give a crown—so many a shilling—so many a sixpence, &c., and their calls are responded to.—In ordinary congregations £4, £8, and £12, are now collected every Sabbath where the collections used to be 9s, 10s, and 2s. *If men would only obey the scripture injunction of bringing and offering with them when they go into the house of God, and there presenting it solemnly in the presence of the Searcher of hearts, there would be no lack.*

When debt exists on a building, the necessary efforts should be made to pay it off, for so long as it remains it will be a kind of bugbear in the way of all other subscriptions. Owe no man anything, is a duty peculiarly resting on congregations. If there be a house in the town that should be free from debt, it is the house of God; debt, it was to be feared, had led to the tax of seat rents, whereas the house of God should be equally open to the poorest as to the richest. While all should be done in order, all should be free. But on the other hand, a habit of giving to the cause of Christ should be cultivated as a duty; the amount which each can, and ought to give, should form a part of the calculation of our annual expenditure, instead of being left to random impulses, whilst calculations are made for all other items. There should, in a word, be a steady fixed principle of giving to Him, who though He was rich, yet for our sakes became poor, that we, through his poverty, might be made rich."

### THE QUARTERLY REVIEW'S OPINION OF THE FREE CHURCH.

The following portrait, making due allowance for the Scotch-Episcopal prejudices of the writer, is true in at least the more prominent features:—

"Fourthly, we come to the Free Church; undoubtedly the chief inheritress of the traditions of the early, and especially of the middle; Presbyterianism of Scotland. Here is the hard-favoured, but manifestly legitimate descendant of Knox and Melville, of Cameron and Cargill. The spirit which animated those men, whatever else it might have been, certainly was a notable fact in the history of the world. On the one hand, *dour, dogged and unruly*—having little of the serpent, and nothing whatever of the dove—hedged in between the narrowest defiles of prejudice, and unable, not only to see, but to believe in any world beyond them; on the other hand, *bold, resolute, enthusiastic, indefatigable, not less earnest than intemperate,*

not less self-devoted than self-willed, masculine alike in its virtues and in its faults,—it supplied a picture for the master's hand, and within our own memory that hand has been found to draw it. But it is not only a picture, it is at this hour a living reality, though softened and tempered by the powerful influence of time to the age in which we live, yet still retaining some of the narrowness and some of the sternness, with, as we believe, all the courage and all the fervour, of its earlier and more renowned existence. The Free Church of Scotland, as it is called, is about two years and a half old. Within that period, it has levied in voluntary contributions, from the less wealthy classes of a not very wealthy people, some seven or eight hundred thousand pounds. Its original ministers are a body of persons of whom a large portion abandoned actual benefices in the Establishment, and the remainder the road to such benefices, because Lord Aberdeen, and those for whom he acted, would not allow that the acceptableness of a candidate for a charge was to be considered unconditionally and universally as among his qualifications for it; or, in other words, would not give an irresponsible right of rejection to the people. The notion for which these men abandoned their warm firesides is, to the minds of Englishmen, shadowy, thin, unappreciable, in great part unintelligible.—The secret of its strength and sacredness to the minds of a large number of Scotchmen is to be found, if anywhere, in the peculiar history of the Scottish Reformation, of which it appears to have been a secret instinct to replace, or to aim at replacing, the title, commission, and ecclesiastical descent of the former Church, by an authority purporting to be derived immediately and of Divine right from the Christian congregation at large.—The Free Church, therefore, is strong in its relation to the Presbyterian tradition of Scotland. It is strong in zeal, as may appear from the few words in which we have spoken of its efforts and its sacrifices. It is strong in unity of doctrine: nothing can be more remarkable than the patience, nay, the pride of great numbers of Scottish Presbyterians under the yoke of Calvin, as compared with the uneasiness of the modern Germans, under the mere shadow of the yoke of Luther. Lastly, it is strong in its numbers, counting something near seven hundred congregations: it hears the Establishment in a majority even of rural parishes throughout the country generally; and in some districts, as in Sutherland, it is evidently and undeniably the Church of the people.

There is at least not less truth in the following portrait of the Establishment. It may, perhaps, show some of our Moderate friends how the epithet *Residuary* should have stuck so fast:—

"We have reserved for the last place in our enumeration the National, or, as it is contemptuously called by the rival body, the Residuary Establishment. There can be no doubt that the Kirk of Scotland lost by the Secession of 1843 the great majority of its more conspicuous and popular ministers. As little can it be disputed that we are not now to look within its bounds for the spirit which anathematized the Black Indulgence, which repudiated Leighton's Accommodation, which prompted the usings that terminated at Pentland and at Bothwell Bridge, the Covenant of Queensferry, the Declaration of Sanquhar, the Excommunication of the King at Torwood, and, in a word, which finally achieved the legal and political establishment of Presbyterianism in Scotland. We can find no counterpart to the present Kirk in the struggles of a century and a half, from the Reformation to the Revolution. Perhaps it more nearly represents the indulgent ministers of the time of the later Stuarts than any other class.—But, on the whole, it must be considered as answering to the large neutral mass which subsists in the composition of all communities, which enters into the *substratum* of history, but gives to it little or no portion of its form."

#### STATE OF THE CHURCH OF ENGLAND.

The *Record*, a Church of England paper, published in the British metropolis, has in editorial, on the 1st January last, from which the following extracts are taken. True Christians, of every denomination, will deeply sympathize with the writer—who is evidently much distressed at the state of

things he describes, entertaining, as he does, just views of the Gospel and the office of the Church, as a witness for truth, although little aware that the prelatial constitution and Erastianized condition of that Church, are no inconsiderable sources of the evils he deploras:—

It is with deep grief that we express our apprehension that our own beloved Church, the united Church of England and Ireland, is rapidly departing from her prowess against the great Antichristian errors of Greece and Rome, which she had maintained from the period of the Reformation.—God has had, in all ages, witnesses to his truth. The witness borne by our beloved Church against the great Antichrist at the period of the Reformation, we and the whole world know. Though, subsequently, her witness was more feeble, both from her own weakness, and from circumstances not loudly calling for a more decided testimony, still we stand before the eyes of the world, in the habitual use of our Articles and Formularies, not only distinct from, but protesting against, Antichristian Rome, while the State, under the influence of the Church, maintained the throne, the constitution, and the laws, on pure Protestant foundations, in the use of terms the most precise and absolute. Church and State stood as witnesses for God against those doctrines, which, assuming to be the Gospel, rendered it of non-effect, and especially against that apostate Church, which had perpetrated the forgery of the truth in which she glories, and in which is involved the eternal ruin of all who trust in her most antisciptural announcements.

How long the haven of Rome had been working among us previous to the publication of the first number of the *Tracts for the Times* we know not; but then it manifested itself in a way not to be mistaken by him who had been himself taught of God.

After referring to recent manifestations in the Church of England, of a disposition to fraternize with the Romish and Greek apostacies, and plainly declaring that friendship and fellowship with them is equivalent to a relinquishment of her Protestant character, and her testimony for the truth as it is in Jesus, he proceeds as follows:—

It is difficult in the present anomalous circumstances of our Church, to see a fresh step taken by her (exclusive of the administration of the laws by her constituted tribunals), of which it can be said this is the action of—THE CHURCH. None of her proceedings, perhaps, partake so much of a corporate character as those under which the Primate and Metropolitan has recently with the general concurrence and acquiescence of the bishops and clergy, nominated to various foreign bishoprics—and, among others, to the bishopric of Gibraltar and that at Jerusalem. In these cases the *English Church* has acted according to the general apprehension of the world; and the character of her action has been clearly marked and is very peculiar.

In relation to the bishop placed at Malta, he was denominated the Bishop of Gibraltar, avowedly, because a Popish bishop was already fixed at Malta, and this Church did not wish to interfere with his labours: and, as it regards the bishop placed at Jerusalem, it was emphatically announced that he was not sent thither in anywise to interfere with the *Orthodox Greek Church*, but merely to minister to such Protestants as might be found in Syria and the neighbouring countries: and not only so, but an epistle was addressed to the patriarchs and bishops of the Greek Church, in the name of the archbishops, bishops, and clergy of Great Britain, requesting the formation of an amicable alliance with her, as a sister Church, thus making a still further advance on the present principle, on which we act in regard to that idolatrous communion: that there shall be no interference by us with her dark and destructive reign.

Now, who can deny that this is not the action of the Church of England as constituted at the Reformation; but the action of a Church, not Protestant, and which is gradually assimilating itself to those apostate communities against which the wrath of God is declared.

He thus appeals to the Evangelical Clergy:—Who accomplished the Reformation? Men of

Evangelical principles and none other. Who, under God, can now save the Church? The same parties and no other.

But for the most part they are doing nothing. Nothing suitable to the exigency of the times. Nothing to show to the Church and to the world, that whatever others do, they will not be silent and quiescent while the Romish and Greek Churches are acknowledged instead of being protested against. Nothing to justify the opinion circulating among the thousands of the younger clergy—"those doctrines cannot be very bad or destructive which, though lying at the foundations of the Greek Church, our archbishops and bishops have agreed to look over, and not only so,—for they have offered the right hand of fellowship to a Church glorying in, and teaching them to the myriads of her people."

We again solemnly ask the Evangelical clergy what they are doing, and what they intend to do, for the salvation of their falling Church? Falling! we do not speak of its earthly buttresses, but falling from the principles which are its true glory and strength. Are multitudes of them not quietly taking part, really or apparently, with those by whom this change is being gradually effected—coming in, with a note more or less distinct, with the prevailing spirit of the times, instead of raising their voice as a trumpet against the change that is passing over us? How would it have been had men at the Reformation acted so feeble a part?—How different the spirit then and now! Is not that worth preserving which they wrought out for us at such a cost!

THE POPE AND THE EMPEROR OF RUSSIA.—It is an ominous fact that the Autocrat of Russia—the Head of the Greek Church—has recently paid a visit to the Pope.

On the last day of the visit he stood upon the cupola of St. Peter's, where, by the instructions of the Pope, a collation had been provided for him. On that occasion, taking a glass in his hand, he pronounced the following words:—"To the health of the Pope. May C<sup>h</sup> preserve that venerable person and GRANT HIM ALL THAT HE DESIRES."

There is no good reason why the Romish and Greek Churches should not at length become one; and more extraordinary things have happened in the world than such a consummation. There are no better reasons than carnal pride and mutual lust for power and pre-eminence, and there were no more solid reasons for the original division. Let them unite, and they will constitute, in their united capacity, one great Antichrist instead of two, now speaking, materially, the same language and minding the same things. Such is the alliance and fellowship courted by the Church of England, which at the same time rejects and casts out all Evangelical Churches. Are not all Christians who remain within her pale responsible for these things? Do they consider this awful responsibility?

#### THE EVANGELICAL ALLIANCE.

The following are the resolutions which were adopted at the Aggregate Committee, held in Liverpool, a few days ago:—

Moved by Rev. J. Haldane Stewart; seconded by Rev. Dr. Buchanan,—

1. "That, in seeking the correction of what we believe to be wrong in others, we desire, in humble dependence on the grace of God, to obey ourselves, and by our practice and influence to impress upon others the command of Christ, to consider first the beam that is in our own eye. That we will, therefore, strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins, and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than our own."

Moved by Rev. Dr. Massie; seconded by Rev. Tod Brown,—

2. "That when required by conscience to assist or defend any views or principles wherein we differ from Christian brethren, who agree with us in vital truths, we will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ by speaking the truth only in love."

Moved by Rev. J. A. James; seconded by Rev. W. W. Ewbank; supported by Rev. Dr. Urwick.

3. "That, while we believe it highly desirable that Christians of different bodies holding the Head, should own each other as brethren by some such means as it is agreed the proposed Evangelical Alliance will afford, we disclaim the thought, as injurious and uncharitable, that those only who openly join this Society are sincere friends to the cause of Christian union. That, on the contrary, we regard all those as its true friends who solemnly purpose in their hearts, and in any way profess that purpose with their lips, and fulfil in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the unity of the whole body of Christ."

Moved by Rev. Dr. Bunting; seconded by Rev. Dr. Steane.

4. "That we therefore would invite, humbly and earnestly, all ministers of the gospel, all conductors of religious publications, and others, who have influence in various bodies of Christians, to place on public record, in any way they prefer, their serious purpose to watch, more than ever, against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote, more zealously than hitherto, a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ."

Moved by Rev. E. Bickersteeth; seconded by Rev. J. Howard Hinton; supported by Rev. J. Cooper and T. Waugh.

5. "That while several reasons may hinder Christians who belong to the Society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee, we desire to acknowledge all those of them as Christian brethren who, except with reference to the Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's supper, adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness, and to practice towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

Moved by Rev. John Kelly; seconded by Rev. Joshua Russell; supported by Hon. and Rev. Baptist W. Noel.

6. "That since we are commanded by the Holy Spirit to add to brotherly kindness love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth, we earnestly recommend to the members of the Provisional Committee of the proposed Evangelical Alliance, special prayer for all merely nominal Christians, holding those errors which the basis of union is designed to exclude, as well as Jews and Gentiles through the world."

#### CANTON DE VAUD.

One would feel a little curiosity to know what kind of a Church the new Government, it left to follow out their own views, would establish, and what kind of authority they would be willing that it should possess. Fortunately, we have in the *Vaudois Gazetteer*—the grand organ through which Mr. Druey and his associates propound their views—a few sufficiently distinct propositions, in which the sentiments of the existing authorities are enunciated. The first of these is, that in a country in which the sovereignty of the people is not a mere name, the doctrine and worship of the Church cannot be other than those of the majority of the people; that, in fact, to the people alone belongs the right of determining the doctrines which ought to characterize the Church of the majority, or the National Church.

2. That the pretensions of those who assert that they hold their ministry from God, cannot be sustained; and that, to go no further, it is absurd to say, that in the consecration of a pastor, there is the intervention of a Divine power.

3. That the Church is not a distinct power, but only a particular form, which receives its mould from the sovereign authority, just like the army or the electoral body, and hence it results that its very existence depends entirely on the will of the sovereign of the law.

4. That the ministers of the National Church

are not and cannot be anything more than public functionaries.

Thus, then, without the slightest attempt at disguise, every idea of a spiritual power, communicated by Christ himself to the Church, and to be exercised according to his laws, is totally banished, and the ministers of the gospel are placed on precisely the same level as a sergeant in the army or an officer of the establishment of police.

#### Miscellaneous RELIGIOUS INTELLIGENCE.

LYONS.—The following statement is cheering—the more so that a similar progress is exhibited in other parts of France:—"The attendance at the church in Lyons continues to increase steadily. When I was there in May last, it was as full as it could hold, not a vacant sitting to be found. Now, I am rejoiced to hear that the passages also are filled to overflowing, and they are seriously considering the necessity, either of enlarging the present church, or of building a new one to accommodate all that seek admission. The most remarkable feature about this church, however, is that a very small proportion of its members were Protestants by birth and education. It is a church chiefly composed of those who were once blinded Papists, but who, by the grace of God, have been brought into that 'glorious liberty wherewith Christ makes his people free.' Another most refreshing feature in it is, that these converted Papists, so soon as they experience the grace of God in their souls, become the most zealous missionaries among their Popish acquaintances, friends, and relatives, and are continually addressing to them this invitation, 'Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.' Where each in his own sphere thus becomes a preacher of righteousness, and is not ashamed of Christ's reproach, it is wonderful what blessed effects are produced,—literally 'out of the mouths of babes and sucklings God is there perfecting his praise.' There are now so many houses of Papists open to them, that, instead of one minister, they would require three or four to overtake the work which he before them."

POPEERY IN OXFORD.—A correspondent of the *Times* says:—"In the rooms of more than one student of the University of Oxford may be seen at the present moment a small wainscot book-closet, externally as plain and unpretending as possible, exciting no suspicion and affording no clue whatever to the mysteries within. This seeming book-closet, or convenient cupboard being opened, the article of furniture is discovered to be neither more nor less than a portable altar, as rich and gorgeous as gold and emblazonry can render it. In its form it copies the triptic of the Roman Catholic altar. The inner side of either door presents richly embellished scrolls, upon which are portrayed, with suitable inscriptions, the passion of our Saviour, and such like scenes. At the back of this cupboard-altar, and in the vesica, is fixed the cross, now bare, and now, where the proprietor is rich enough to command the treasure, adorned with the figure of the Saviour, and other accompaniments of a similar nature. The ground is painted deep blue, and is studded with stars. At this altar, the *fac-simile* of many used in Romish families, the early matins of the student are devoutly offered up."

PUSEYISM AND POPEERY.—APOSTASIES.—The Rev. Edgar Estcourt, M.A. of Exeter College, Oxford, was received, a few days since, into the Roman Catholic Church at Prior Park, near Bath. The Rev. Mr. Formby, rector of Rourdean, in Herefordshire, formerly of Brasenose College, and the Rev. Mr. Burder, who had lately been assisting at Rourdean, were received into the Romish Church recently by Dr. Wiseman. The Rev. John Brande Morris, Fellow of Exeter College, Oxford, and under-professor of Hebrew, has been received into the Roman Catholic Church in Birmingham. Mr. Henry Mills, of Trinity College, Cambridge, has been received into the Roman Catholic Church at St. Chad's Cathedral, Birmingham. Mr. Mills is son to the late fellow of Trinity, and is related to Dr. Chapman, the present head of Caius College.

DR. PUSEY.—This notorious individual, who has introduced such corruption and ruin into the English Established Church, is now again figuring on the stage—perhaps, we should say, in the pulpit. The authorities of Oxford, after much delay, and with seeming reluctance, were forced, under the stress of public opinion, to suspend him for a limited period from the exercise of his ministerial functions. The ground of their action was his open and daring avowal, in one of his sermons, of the popish doctrine of the real presence or transubstantiation. The period of his suspension having expired, it was announced that he would again appear in the pulpit. Crowds thronged to hear him, and the pertinacious old gentleman, taking up the thread where he had left it so many months ago, re-asserted his old popish views of the mass, and added to it the doctrine of priestly remission of sin! The papists of Europe have been praying for him by name, that he may be converted to their faith, and now we think they may spare their breath, as they have him almost as certainly as they have Mr. Newman.

REV. MR. NEWMAN.—The above gentleman, together with several other clergymen who have lately left the Established Church, are making arrangements to take up their residence at Old Oscott College, which is situated about one mile from the new establishment. The immediate object of their removal to this residence is not stated, but it is believed that their stay is intended to be more than temporary. Mr. Newman's library at Littlemore, which, it is said, consists of about three thousand volumes, of the choicest literary and ecclesiastical works, is in progress of removal, and extensive alterations are being made at the above college for their reception.—*London Times*.

THE NEW GERMAN CHURCH.—It is stated that Ronge has entered into explanations of his views with some of the leading members of the sect of the *Licht Freunde*, or "Friends of Light." They have, in consequence, determined to unite themselves to the German Catholic Church. The Friends of Light hold ultra-liberal opinions on theological questions, and are more obnoxious to the German Governments than the German Catholic Church, from their views on political subjects being equally bold and free.

THE BISHOPRIC OF JERUSALEM.—The *Augsburgh Gazette* publishes intelligence from Berlin, to the effect that the Prussian Government, which now has the privilege of appointing a Protestant Bishop to the See of Jerusalem, had made choice of M. Belson to fill that post. M. Belson, like Dr. Alexander, originally belonged to the Jewish persuasion, but lately embraced Protestantism.

POLITICS AND RELIGION.—We recently saw an essay with the title, "Political excitement, a cause of religious declension." Should it not be reversed, "Religious declension, a cause of political excitement?" We have heard the point as first stated, frequently insisted upon, but have felt very sure, that if Christians keep their hearts right in the sight of God, they would not only keep out of political excitement, but have a powerful influence in suppressing it in others. When we hear a professing Christian talking perpetually of politics, we presume he has but little intercourse with God in his closet.

BANCHORY TERNAS.—A second disruption has taken place in the Establishment here,—a second swarm has come off the parish church, and, of all places in the world to settle in, has housed itself in the Independent chapel in the village, under a Voluntary minister!! Verily, "misery brings us acquainted with strange bed-fellows." The parish now presents the strange spectacle of three different congregations,—the parish church (Established), with a congregation of about two hundred, with a minister under sentence of a Church Court,—the Free Church, of between eight and nine hundred, under a minister of their own election,—and the Voluntary Moderate congregation, of about one hundred, under a Voluntary minister, presented and suspended, if report speaks true, by the patron of the parish and the Moderate gentry; but it seems they are not likely to find rest here, as an Episcopalian party is said to be in treaty for the chapel, to form a fourth congregation. What will the lairds do next?—*Aberdeen Banner*.



**PRESBYTERY OF STIRLING.—OVERTURE ON CHRISTIAN UNION.**—Early in November notice was given in the Free Presbytery of Stirling, of a motion on Christian union, by Mr. McCorkle of St. Ninians. At the meeting in December, the motion was brought forward in the shape of an overture to the Assembly, which Mr. McCorkle proposed and supported in a speech of considerable length. After several members had expressed their opinion on the overture, the discussion was adjourned. The Presbytery met again on the 6th instant, and the whole question of union, in connection with the recent movement in Liverpool, was deliberately considered. The Presbytery appointed a Committee to report on the overture, and, in the meantime, agreed to adopt the substance of it, and resolved, "that the Assembly be overtured to take the subject of Christian Union into consideration, and to give no countenance to any scheme of union inconsistent with the principles and the constitution of the Free Church of Scotland." At the same meeting Mr. Beith read a series of resolutions with reference to this question, drawn up by himself, and which he proposed the Presbytery should publish. They bore very strongly against the projected union between members of our own Church and ministers of the Establishment. The resolutions were referred to the Committee on the overture to be included in this Report.

**FRANCE.**—Colportage is already in vigorous operation all over France, now that the winter, which drives the people to their homes and firesides, is fairly commenced. In the south of France, the agents of the Geneva Evangelical Society are scattering the Divine seed far and near,—labouring, praying, selling the Holy Scriptures,—reading to little groups of hearers the blessed truths of the Word of God,—visiting the towns and villages, and hamlets upon their errands of mercy,—sometimes animated with the most cheering evidences of success, at other times encountering every species of obstacle and opposition. This department of missionary labour has for many years engaged the interest, and called forth the exertions of the American Foreign Evangelical Society; and it has been customary either for wealthy individuals, or more frequently for single congregations, to undertake to maintain one of these humble pioneers of the preachers of the gospel during the months of winter. Several friends in Scotland have felt that the same system of supporting colporteurs might be introduced in our own country; and two individuals in Paisley, about two months ago, undertook to pay for the maintenance of a colporteur connected with the Geneva Society during the commencing winter months.

The Continental Committee of the Free Church convinced of the importance of this department of labour, have already voted £200 for the support of ten colporteurs during the winter months. The journals of these devoted labourers will be sent from time to time to the Secretary of the Committee, and will furnish interesting details of their difficulties, and trials, and labours, and successes. It is farther gratifying to learn, that other individuals and congregations are beginning to follow the example of the friends of the cause in Paisley, so that, we trust, it will not be long before Scottish Churches will begin to enter with interest and with energy on the great work of scattering the Divine and immortal seed of the kingdom over the continent of Europe, and especially over France, the most important of all the continental countries, and that in which God has granted to His Word the greatest success.

**THE VOLUNTARY PRINCIPLE.**—what is it? A writer in the United Secession Magazine for January lays down three propositions, which are as follows:—1. "That the kingdom of Christ is a spiritual kingdom, distinct from the kingdoms of this world." 2. "That it is the duty of those who are the subjects of Christ's kingdom, or member of his Church, to support the ordinances of his gospel." 3. "That it belongs to the Church and not to human governments, to extend the gospel for the salvation of men." Now, we are not Voluntaries, nor are we of those who are a whit more reconciled to the *Voluntary principle* by the position which evangelical Churches have been compelled to assume, namely, that of com-

plete, and, as we take it, final separation from civil governments, yet, although no Voluntaries, we can, honestly, as we do most heartily, subscribe to the three propositions in which the writer before us attempts to embody the *Voluntary principle*, or at least his own views of what that principle is. This is curious. It is not less curious, that out of every ten expositions of the *Voluntary principle*, given by those who ought to know it best, there are not fewer than nine in which we could coincide. There must be a great deal of misconception somewhere. There is, we suspect, some little discrepancy between the *Voluntary principle* and the *principles of Voluntaries*,—that is, there are few who hold the *Voluntary principle* in its ultimate form.—*Witness*

**DEPARTURE OF THE FIRST MISSION SHIP FROM LIVERPOOL.**—The mission ship Warree sailed from the Trafalgar Dock on Tuesday morning, for Old Calabar, on the West coast of Africa, provided with everything that human forethought can suggest for establishing and prosecuting missionary operations there, under the auspices of the United Secession Church of Scotland. The idea of this mission originated with the emancipated negroes in the island of Jamaica, who have embraced Christianity, and now long for the evangelization of their fatherland. This desire was communicated to the kings and chiefs of Old Calabar, and by these a formal invitation was given for missionaries to take up their residence with them. Four of the missionaries who have sailed in the Warree are coloured persons, two of them negroes, the other two descendants of the African race. Their constitutions are thus adapted to the climate. To engage in this work they have cheerfully relinquished comfortable situations and favourable worldly prospects in Jamaica, and accompany their minister, the Rev. Mr. Wallell, on his errand of mercy. The use of the ship Warree is the spontaneous gift of an opulent merchant of this town, who has done much for the civilization of Africa.

**AUTHORITY OF THE BIBLE.**—The Rev. Adolph Monod gives the following illustration of the benefits arising from the reading of the bible:—"The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own? This was her answer—"Because, to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the scriptures has alone wrought the prodigy which surprises you."

**KEEPING THE SABBATH.**—A French pastor relates the following anecdote:—"In a district in Haute Vienne, where an astonishing revival has lately taken place, and where almost the entire population seem to be desirous of leaving the errors of Romanism, a farmer requested his neighbour, one Saturday, to come over and assist him on the next day in labouring in a field. 'You forget,' replied the neighbour, 'that we are Papists no longer, and that we must not work on the Sabbath.' 'True enough,' said the farmer, 'but really I cannot find time for this piece of work next week.' 'Well, then leave it be, and I will come on Monday and do it alone.' This was agreed upon, and on Monday the Sabbath keeper went and performed alone in his neighbour's field the labour of which he had been requested to do only half. The same man once said, with the simplicity bordering on sublimity, in reply to some who urged that it was impossible to avoid losing money in business without telling falsehoods, 'It is better to lose than to be lost!' Now our friend had not read this in any book, for he does not know how to read."

## THE RELIGION OF MONEY.

The following curious document, quoted in the *Archives de Christianisme*, discloses to us the business carried on at Rome, by the Agency of the Roman Catholic Apostolate, established there for transacting certain ecclesiastical matters. We extract from a circular addressed to the Roman Catholic clergy in France. After expressing a firm belief that any work tending to the glory of God, the edification of the faithful, and the advancement of the Holy See, will meet with the approbation of the clergy, it goes on to say, "I have the honour of transmitting to you a list of the chief requests which the Agency charges itself with at Rome;" and this is accompanied with a hope that orders may be sent gratis, as in that case alone prompt attention will be given to obtain, if possible, what had been solicited:

### LIST OF DEMANDS, WITH CHARGES ANNEXED.

	Fr. c
For obtaining the special favour of an "altar privileged," by means of which, plenary indulgence may be obtained for souls in purgatory,.....	13 50
For obtaining plenary indulgence, after having confessed and communicated,.....	10 80
For obtaining the same favours twice a month, both for one's self and for parents	10 80
Dispensation from the celebration of certain enjoined masses,.....	27 00
Dispensation from the recitation of the daily service of the Church, and other works of obligation,.....	21 60
Permission to perform certain duties reserved to Bishops,.....	12 50

These are specimens of some of the charges made by this Apostolic Agency for obtaining certain supposed privileges. We may add, in the words of the writer in the *Archives*, in reading such things one is tempted to believe that he is dreaming.

**NOVA SCOTIA.—ST. JOHN'S CHURCH SOIREE, HALIFAX.**—The soiree in behalf of the funds of St. John's Church, came off last evening, agreeably to announcement,—his Worship the Mayor presiding, supported by the Rev. Messrs. Robb and Begg. The vice-chair was ably filled by James Foreman, jun. Esq., supported by the Rev. Mr. McTavish and Dr. Fraser of the rifles. The company, numbering about 220, were served with tea and coffee, which was succeeded through the evening with a variety of cake and fruit. Dr. Belcher asked the blessing, and Rev. Mr. Smith returned thanks, after which the whole company joined in singing the 100th Psalm. The meeting was then addressed by the Rev. Messrs. Robb, McLeod, and Begg, Joseph Howe, Esq., Dr. Belcher, and Rev. Mr. McTavish. The meeting closed about half-past ten, singing Bishop Heber's Missionary Hymn,—Rev. Mr. Begg pronouncing the benediction. The proceeds amounted to about £20. For the very successful accomplishment of the undertaking, the company were indebted to the ladies, whose untiring efforts were seconded by the members of the Young Men's Association, about twenty-four of whom had the pleasure of waiting upon the company.—*Halifax Morning Post, Dec. 27.*

## HOME MISSION FUND. PRESBYTERY OF HAMILTON.

DANIEL MACNAB, ESQ., TREASURER.

Ladies' Association, Dundas.....	£8 0 0
Guelph congregation.....	11 10 0
Galt do.....	1 17 6
Ladies' Association, Saltfleet.....	3 0 0
Woodstock congregation, per Mr. Smith	3 5 0
Dundas and Ancaster congregation, per Mr. Dixon.....	5 17 11
Aldborough congregation.....	5 10 0
Welland do.....	6 10 0
Dunwich do.....	2 10 0

**THE SUSTENTATION BOARD OF THE** Presbyterian Church meets, by adjournment, at Hamilton, on the 21st inst., at two o'clock P. M., in Knox's Church,

JAMES WALKER, Sec.

PUBLISHED by JAMES WEBSTER, James Street, Hamilton, April, 1846.