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The Record.

It was intimated in the last No. of the *Record*, that the Collection for the College Fund would be made in all the Churches and Mission Stations connected with the Synod on Sabbath the 7th inst.; this arrangement, rendered necessary by the want of the College Treasury, having been agreed to by the Committee of the Synod on Home Missions—for which latter object the Collections would be made until March. We would again call the attention of ministers, missionaries, and the Church at large, to this call, and would respectfully urge a prompt and liberal response to it. It may be that the Collection cannot be made at every of our Mission Stations it cannot be on the day appointed, an opportunity should be given to our people on as early a day as possible thereafter to contribute to this most important object, which has a peculiar and peculiar claim on the liberality of our distant congregations. Much, we apprehend, remains to be done, in order to put the more liberal advantages of the Church fully in possession of the pecuniary importance of this object, and to inspire them with a due sense of responsibility in regard to its vigorous and successful prosecution; and we trust that this occasion will be improved for such purpose congregations the extent of which is the question that urgently requires immediate attention. A large annual addition made to this desideratum by the rapid increase of our population, and the immigration of new settlements—the pecuniary facilities of access to a very large proportion of the population, which the Presbyterian Church possesses, and any other evangelical body—and the utter insufficiency of all sources of supply, but that which the adorable Head of the Church, the great Lord of the Harvest, may vouchsafe to our prayers, our efforts from the youth of the century. The considerations of his Christian duty, responsibility, and privilege, which ought to be present to a conscientiously pressed on the attention of the Presbyterians, so that they may rightly understand and estimate what the Lord would have them to do in this matter. There is yet another fact that calls on us to speak with peculiar emphasis to the same effect, viz:—the number of promising young men who, from all parts of the country,—many of them from the more desolate localities,—have come forward at the call of the Church, offering to devote themselves to the service of the Lord; no fewer than 22 of these have already entered the institution at Toronto—more will probably yet join it during the present session; and several we know are in the meantime availing themselves of the opportunities which they enjoy near their homes, of instruction in preliminary branches of education, with the intention of prosecuting themselves as students at a future period. Considering this fact with what we know of the character and views of many of these young men, and comparing it with what seemed to us only a few years ago the almost

hopeless barrenness of the land in this respect, we cannot but be amazed in the hand of the Lord in it, nor help regarding it as conveying to the Church a call from the Great Head of the Church for our co-operation, by our prayer and liberal giving of our substance, so that the harvest may not be wanting to our Father's glory, by removing obstacles out of the way of the Lord's blessing.

By a resolution of the Synod from Toronto, we learned that the well known course of lectures on our history, now being given at the College, on all the Sabbath days of the day, in the hall of the College, and in addition, devotees two lectures a day to the same course in lecturing at the College, and in addition, the excellent of the students. Professor LINDSAY, besides conducting Greek and Latin classes, has retained perfect command and extension on mental and moral culture. An outline of his course will be found in our columns, and will be read with interest by many, and will be able to present similar outlines to the same effect in a future No. The Rev. Mr. RICHARDS, of the Hebrew studies, and the Greek also, and lectures on Hebrew and Greek, both Dr. LINDSAY and Mr. RICHARDS, will give their respective courses, and several of our courses, and the following are also included a paper meeting among the students, a temporary character. The Rev. Mr. W. B. B. of the Church, and we shall be glad to see the view of our students, and the use of our devout and prayerful interest in the institution.

We have pleasure in presenting our readers with some of the interesting proceedings of the meeting of the United Union, recently held in Liverpool. The resolutions adopted by that meeting are given in full in the present No., together with a speech by Dr. CHALMERS, delivered in the Presbytery of Liverpool, in which he gave a brief, but distinct outline of the history of our proceedings. On Tuesday the 20th of October, a number of the friends of the United Union, who had been invited to the City Hall, for the purpose of hearing from members of the Liverpool conference an account of their proceedings and proceedings. The vast Hall was crowded to excess in every part, and many were unable to obtain admittance. The audience was composed of all classes of society, and evinced a deep interest in our proceedings. JOHN HENDERSON, Esq. of Lark, who is a member and office bearer, if we mistake not, of the United Secession Church, and to whose suggestion we are indebted for the volume of essays on Christian Union, presided over this meeting, which was addressed by Dr. HAYES, of the United Secession Church; Drs. BERTHMAN and CAMERON, of the Free Church; Dr. McCANN, of the original Seceders; the Rev. Mr. J. S. TAYLOR, of the Relief Church; Dr. ANDREW SIMONSON, and Dr. BARR, of the Re-

formed Presbyterian Church; Dr. WARDLAW, of the Independent Church, the Rev. Mr. INNES, of the Baptist Church and Dr. JOHN BROWN, of Edinburgh, being unavoidably absent. All these eminent and excellent men were members of the Liverpool meeting; and the object of the meeting in Glasgow, which has no doubt been followed up by similar meetings in other places, was to afford an opportunity of distinctly unfolding to the Christian community the precise amount of their proceedings and the principles on which they were entered upon and conducted. A full and able report of the speeches is given in the *Scottish Guardian*, but our narrow limits prevent us from attempting even extracts. We must, however, mention a few prominent points on which all the speakers gave a full, explicit, and harmonious testimony, viz: the very great satisfaction which all had in the Liverpool meeting, and the perfect frankness and unreserved freedom which prevailed there in regard to the points of difference between the assembled parties, there being nothing like a suppression or sacrifice of Christian truth, as held by any party—no attempt at a mere "semblance of harmony, as Dr. BERTHMAN expressed it—a mere holiday exhibition of mutual courtesies—men consenting to bottle up their own convictions, and endeavoring to practice a cold and studied reserve, and along with their peculiar views, to bury all their real differences under the surface of a senseless and hardly honest show of ceremonious civility; but the meeting of Christian freemen, fully understanding each others views, and speaking all their mind."

The Rev. Dr. SMYTH, of Free St. George's, conducted the opening devotional exercises in a very impressive manner; and after uniting in prayer and praise, the Rev. Dr. McFARLANE, Moderator of the General Assembly of the Free Church, on the invitation of the Chairman, dismissed the meeting with the Apostolical benediction.

Dr. CHALMERS has just published a long and interesting letter addressed to him in July last, by the celebrated D'ACQUIN, explanatory of the views he had expressed regarding the "Voluntary" question in his former letter to the Doctor, at the close of his late visit to Britain; we can only find room for the following extract:—

"A dear Scotch friend (I think he is the minister of a congregation of Seceders) writes thus to me:—'The Voluntary principle, as held in Scotland, is briefly this: That civil governments have nothing to do with God, and that God has nothing to do with civil governments.' I own that this astonishes me. If this is the Voluntary principle (which I can scarcely believe), I do not partake in it. First, I think that God has something to do with civil Governments, because he has to do with all, and because the Bible even says that God gives a king in His anger, and takes him away in his wrath; 'that He guides the hearts of kings as rivers of water,' &c. Then, I think that kings and magistrates have something to do with God; for I think that they will render account to God of their administration, as well as the low and the poor. I think that if Queen Victoria should eat a bit of bread with the thought of God, she should