

Cornelius, of the original Secession Church, be received as a minister of this church.

The following memorial, from St. Gabriel Street Church, was presented, and Messrs. Archibald McFarlane and George A. Pyper appeared in support of it:

*Utile in Reverti Ubi Presbiterium of Montreal, in connexion with the Presbiterium in the Parish of Canada, the Memorial of the undersigned members and adherents of St. Gabriel Street Church, Montreal:*

RESPECTFULLY SHOWN—That your memorialists have, for a considerable period, felt the warmest interest in the great principles which led to the Protest of the Presbyterian Church of Canada against connexion with a church which submitted to the illegal and unconstitutional encroachments of the civil power on the spiritual privileges of the members of the Church of Christ.

That St. Gabriel Street Church, as the Presbytery are well aware, is the oldest Protestant and the original Presbyterian Church in this Colony, and was for some time the only church of Scottish origin in this country which was open to the Deputies from the Free Church of Scotland, to preach the Gospel, and explain the grounds which led to the disunion in the Church of our Fathers.

That the congregation, of great unanimity, and in the face of very great and repeated trials and discouragements, have maintained a consistent adherence to Presbyterian rule and order, and still cordially approve of the principles of the Presbytery of the Church of Canada.

That various circumstances, for which your memorialists are not to blame, have recently taken place which have been injurious to the cause of Christ, have impeded the advancement of the interests of our Protestant Church, and even threatened the prosperity of its several churches.

That while your memorialists would willingly forgive and forget many injuries which they have patiently suffered, it grieves them deeply and grieves them to the heart, to see they now desire to call the attention of the Presbytery. A Missionary Committee was some time ago appointed by the Presbytery, to make arrangements, in the absence of a resident minister in this city, with missionaries and other ministers who might come to labour within the bounds. From this committee the congregation of St. Gabriel Street Church have been excluded, and the management of its business entrusted to persons belonging to another congregation recently formed.

Your memorialists especially complain of the injustice of such an arrangement, and so long as it continues, are prevented from taking an interest in the Home Mission proceedings in your bounds, and from contributing, by church collections or otherwise, to funds in the promotion of which they have been so long and so warmly engaged.

May it therefore please the Reverend Presbytery, if they shall now find it necessary to continue a Missionary Committee, to re-appoint the same upon a more equitable basis, and to afford the memorialists an opportunity, by the same amount of representation as may be enjoyed by any other congregation, to take an interest in the advancement of the cause of the Redeemer's kingdom in the destitute wastes within the bounds, and to contribute to the same in the Lord hath prospered them.

The above is respectfully submitted, in the confident hope that the Presbytery will act in the premises, in such a way as shall advance the glory of God and be according to justice.

[Signed by a number of names.]

The Presbytery received this memorial, and agreed to decide upon its prayer at next meeting. In the meantime they instructed the Missionary Committee then and there to produce all their books and papers, that the Presbytery may be ripe for a decision.

The case of Mr. Duncan, student of Theology from the Free Church of Scotland, and now residing within the bounds, was brought under the notice of the Presbytery, and Messrs. Alexander and Leishman were appointed a committee to

superintend his studies, and to take such steps as may be necessary to satisfy the Presbytery and Synod, that his studies, during the winter, have been such as may be regarded as equivalent to a regular attendance during the College Session at Toronto.

The Rev. James Fettes, preacher of the Gospel from the Free Church of Scotland, being present, produced his commission from the Colonial Committee of the Free Church, designating him as a missionary within the bounds of this Synod, and meantime to labour under the direction of this Presbytery. The Presbytery agreed to endorse the commission in the Minutes, and directed Mr. Fettes to make Georgetown, in the Chateaugay District, his central station, and to extend his labours to the destitute places within his reach, as far as may be practicable.

Supplies were appointed for St. Eustache and Grande Tremere.

It was reported to the Presbytery that the Rev. Walter McGillivray, Deputy from the Free Church, had arrived, and the Presbytery agreed to record their thanks to the Colonial Committee for sending Mr. McGillivray and Mr. Fettes to labour in the destitute settlements within the bounds; and the Clerk was instructed to communicate the same.

The Presbytery appointed its next meeting to be holden within St. Gabriel Street Church, at noon, on the last Wednesday of February, and the sederunt was closed with prayer.

*Extracts from the Report of the College Committee, read in Synod, Session VI., Hamilton, 5th June, 1846.*

The College was partially open, for several months, during last summer. The students in attendance were eight in number. Mr. Esson gave instructions to these in Classics and Mental Philosophy, and during his absence in Montreal, for a few weeks, his place was supplied by Mr. Gale and Mr. Rintoul successively.

The Winter Session was opened in the beginning of November, and continued unbroken, except by a short recess at the New Year, until the beginning of April.

The entire number of students admitted at the opening of the session, or soon after it, amounted to twenty-two. Through the good Providence of God, teachers and taught enjoyed a great measure of bodily health, and the work of the Session was prosecuted with alacrity and comfort, and, as your committee believe, all the more so that it was done in a spirit of prayer.

The students were all examined, previously to their being admitted to the classes, as to their actual acquirements in the different branches of study—tho' personal experience of Divine Truth, and their views to the ministry; and the result of these examinations was, on the whole, highly satisfactory.

In the course of last summer, the committee applied to the Colonial Committee of the General Assembly of the Free Church of Scotland for assistance in the department of theological instruction. No reply had been received up to the time that the committee met to make arrangements for the actual opening of the Winter Session. The committee were thus compelled to seek the aid of some of their own number, who seemed competent for conducting some of the classes. Accordingly Mr. Bayne consented to give a short course of Lectures in one department of Moral Science. Mr. Gale undertook to give a short course on the Evidences of Natural and Revealed Religion; and Mr. Rintoul undertook the department of Hebrew, with a short course of Lectures on Biblical Science. He was subsequently engaged, with the consent of his congregation, to take up his residence in Toronto, for the period of the Session, and to take a part in the Classical Department.

Mr. Gale and Mr. Bayne were to have given their Lectures towards the middle of the course; but as Dr. Willis arrived in Toronto soon after its commencement, and as these brethren desired

that their services might, on this account, be dispensed with, the committee, at their own request, relinquished their claim on them.

In the Latin and Greek languages considerable attention was paid to the elements—small portions of diligent classic authors were read—while large portions of the Greek Testament were carefully studied.

In the Hebrew the advanced class went through the Grammar with points repeatedly, and read portions of the Pentateuch, the Psalter, the books of Isaiah, Jeremiah, and the Lamentations—the same class also went through the Chaldee Grammar, and read a portion of Daniel in that language.

A Junior Class, composed of students who could give only a partial attention to the language, went through the Grammar, and read a portion of the book of Genesis.

Mr. Esson, besides the class for Mental training, taught the class for Mental Philosophy. In this class, Lectures were delivered according to the outline sketched by Mr. Esson at the commencement of the course. There were made the subjects of examination, while occasional Essays were given in by the students. We subjoin an outline of Lectures, as it was at the time printed in the Record:

"The course to be opened, in humble dependence on the Divine blessing, with a few preliminary lectures on the Love of that Truth which is the end of all knowledge and science,—viewed in its relation to God its author and source—to man its subject and percipient—and to wisdom its fruit and consummation, pointing out the necessary, the vital union, which subsists between wisdom as its end, and the love of truth as the principle.

"Estimate of the ignorance of man in his present state of existence, necessarily arising out of the narrow limits of his faculties and the circumscribed sphere within which they are exercised, so that the least of God's works is sufficient to confound human pride, and true knowledge thus becomes the best teacher of humility.

"The proper subject of the course will then be introduced by a general outline of the field or map of human knowledge as a whole, that thus ascertaining the common bond which gives continuity and unity to the system of science in all its grand departments, physical, political, moral, and divine, we may determine the relative place and importance of the philosophy of mind, or, as perhaps it might with greater propriety be denominated, the philosophy of man, and its bearings upon all knowledge, human and divine, speculative and practical. It will more especially be the aim of the lecturer to state the causes and influences which have hitherto unhappily prevented mental and metaphysical science from having their proper and perfect work as the handmaids of Divine Revelation. The various ways in which all the great branches of science, and especially the philosophy of mind, may be rendered tributary to Christianity, will be fully considered.

"In the second, the subject will be prosecuted under the general heads of the intellectual, and of the moral and active powers. The first or speculative part will embrace, what Dr. T. Brown has not unhappily denominated the physiology of the mind, giving an analysis of the nature of man, sensitive, intellectual and emotional, understanding by this last the various original active springs of principles, including the moral faculty, by whatever name it may be designated, as the supreme and governing power.

"This will prepare the way for introducing Logic, Ethics, and the practical branches of Natural Theology, in which the application of the theory of the intellectual powers to the right conduct of the understanding, and of the moral principles to the elucidation and enforcement of our various duties, personal, domestic, social, moral, and religious, towards their proper objects,—God, man, civil society, ourselves and families,—will be considered in successive order, bringing all into the light, and subjecting all to the authority of the Divine word. It will be a paramount object of this stage, to demonstrate how insufficient are all that man's knowledge and powers can effect in