

monthly invested, year, by year, until the whole sum invested amount to £ —.

"To exemplify the working of this system, your Committee would take the income of the year 1849, being the first year of a new operation.

"The income for 1849 will stand as follows:—
Interest on £4000 permanently invested, £120 0
Annual Sermon, taken at the average, . . . 400 0
Annual subscriptions of 100 Clergymen 125 0

£645 0

"Now if £45 be deducted to meet any contingency, and to defray any expenses which may be incurred in the management of the fund, there will remain (at the first year) £600 available for the relief of the widows and orphans. It is to be expected that the greater part of this sum will, for the first year, be permanently invested; for, supposing that there should be so many as five widows to be relieved during the first year, yet there would still remain £400 for permanent investment; and it may be fairly supposed, that, during the first few years, the annual balance to be thus invested would be large.

"In conclusion, your Committee would add that they feel confident, that under this system all demands could be fairly met,—and I believe that in this manner each Clergyman in the Diocese may, by the annual payment of the small sum of £1 5s. and due diligence in securing the assistance of his flock, through the medium of the annual sermon, secure a annuity of £40 per annum to his widow."

The above scheme differs, as I have said, in several material points, from that which I have suggested, and I have hinted that I am inclined to think those points of difference—improvements. Permit me, before concluding my letter, briefly to refer to them.

The first point of difference is, that according to the scheme proposed in your number for June, more than half the principal of the fund is contributed by the Clergy themselves; while by that proposed by the Committee of the Church Society, the whole principal of the fund is derived from the contributions of the people, and Clergymen are not required to make any payment till the end of the accumulating period, when annuitants begin to receive their payments. This is undoubtedly an improvement. If it is unobtainable that ministers of the Presbyterian Ministers can neither save anything for their families, nor afford to pay an annual life insurance, then it is the bounden duty of the people to provide for their domestic families,—a provision to which, in my opinion, they are as clearly entitled as to their stipend; but in drawing up the first sketch I was afraid lest, by asking too much, or what might seem too much, I should put a stumbling-block in the way of the cause I advocated; and although the annual payment of £5 might bear hard on the small incomes of our clergy, I thought they would gladly submit to some privation in order to secure a competence, though small, to their widowed families.

The second improvement in the scheme of the Church Society is the small, perhaps too small, payments required from the ministers,—£1 5s. a year; but if £1 5s. be too little, £2 is certainly too much; an average payment of £2 a year would be more suitable to the narrow incomes of our Presbyterian clergy.

The third point of difference between the two schemes is, that by the scheme proposed in your number for June the congregational collections are to cease at the end of five years, while by that of the Committee of the Church Society, they are to be permanent, or at least to continue till the fund shall have accumulated to £ —. I need scarcely say, that I consider this also as an amendment—as a fulfilment in part of the great duty, according to new Testament and ancient Christian precedent, of providing for all the widows belonging to the Church; as affording constant exercise to, and fastening habits of Christian benevolence; and as a most important means of strengthening the tie between pastor and people; on all these accounts I think that the contributions ought to be perennial.

The last and most important amendment in the scheme of the Church Society, is, that it is in actual operation. Our brethren of the Anglican Church are up and doing; we sit still, and have scarcely yet begun to talk about it. Before the

close of the present year, about £1000 will have been invested by them on account of this fund, and in the year 1849 each of their widows will derive an income of £10 from it.

Almost a year has past away since I feebly, perhaps, and inoffensively, called the attention of your readers to this subject. Must another year pass away and nothing be done? Do we wait for more victims of our apathy? Must one unknown and unobtrusive individual alone hit up a voice, unheeded amid the din of strife, in behalf of a measure which every principle of justice and benevolence—very tie of gratitude—very consideration of the well-being of the Church—so imperiously and urgently calls for?

Deacons of the Cause! to you I again address myself; it is your business to take the lead in this matter; this duty belongs to you alone and to your constituents; for, nearly as it touches the dearest interests of our ministers, and deeply as they must have felt, for years past, the unprovided state of their families for that event which comes to all, they cannot be expected, and they ought not to be allowed, to put themselves forward here; to do so might appear unseemly in the eyes of a harsh and censorious world.

Will no individual or Court do honour to themselves, and benefit the Church, by taking the initiative in regard to this scheme? Will not the Deacons of Hamilton, of Toronto, of Montreal, who have hitherto discharged the duties of their office so laboriously and successfully, and set so praiseworthy an example to other congregations, render a still greater service to the Church by performing this labour of love? Will the Deacons, whose labours on behalf of the destitute portion of Christ's vineyard have been crowned with such signal success,—will you stand aloof from this work of mercy? To you I appeal on behalf of the widow and fatherless. Can you forget the widows and orphans of those who are over us,—who have spoken to us the Word of God? I have learned—long may it be ere you experimentally learn,—that the pang of bereavement is too bitter to need to be evanished by the scorpion-sting of want.

While the example of our English brethren ought to stimulate us to exertion, their success affords us the highest encouragement to go forward; and I feel more than ever persuaded that, let but a beginning be made, the result will far exceed what I have ventured to anticipate. But, let it only equal my estimate, and it is enough. If the average number of communicants to each congregation equal 111-1-3, then the average annual contribution of 94s. for each is all that is required to realize my estimate; should it even be as low as 8s. no more than 1s. 6d. would be requisite. With this and the Ministers' payments we should be able to give, not £1—that is too little—but upwards of £50, to each widowed family.

I am, sir,

Your obedient servant,

PHILADELPHUS.

Ancaster, 13th April, 1845.

THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH OF CANADA.— CLOSE OF THE SESSION.

The College Committee met in Toronto, on the evening of Tuesday, the 31st of March, and were laboriously occupied until Friday. We can give at present only a hasty sketch of their proceedings, but we trust, ere long, to be able to submit to our readers the Report on the College for the past year, when the same shall have been prepared and laid before the Synod.

It had been intended that the bursaries should have been awarded about the New Year; but the pressure of other engagements on the Professors prevented them at that time from examining the many written exercises—some of them of considerable length—which had been given in. These exercises were ultimately carefully examined by at least two of the Professors, and in this work Dr. Willis took the principal part. We subjoin a list of the Bursars, and the amount awarded to them severally. The Committee have not as yet been able to gratify their own wish, and that of many of the contributors to the Bursary fund, in assigning a Bursar to each congregation or society, that has made up a bursary, as the awards were, in the

first place, made of certain sums, without respect to the amount subscribed in different quarters, and as the sums actually paid exceed the contributions specially destined for Bursaries. It is intended that the George Buchmann Bursary, founded by Isaac Buchman, Esq., for eminence in the Latin language, shall be completed for at the commencement of the next winter session.

Various prizes, consisting of appropriate books, were distributed, all of which, excepting those given for Essays in the Divinity Class, were awarded by the votes of the students in each class. A list of the successful competitors is also subjoined.

The examinations extended over the whole course of study prosecuted during the session, each professor examining in his own department; and the result of the whole was such as to excite at once gratitude and hope, especially as the institution itself is so partially furnished with teachers, and as so many of the students have only recently addicted themselves to study.

The following students, after special examinations, were certified as qualified to apply to Presbyteries for license to preach, viz: Messrs William R. Sutherland, Lachlan McPherson, and Peter Gray.

The following were examined and admitted to the status of Catechists, viz: Messrs. William J. McKenzie, George Jameson, and Andrew Hudson.

The Committee had under consideration a scheme of study to be prosecuted by the several classes of students during summer, whether they be acting as Catechists or attending the instructions of Professor Esson in Toronto; this, we trust, will be decided on at the next meeting of the Committee, and duly notified to the students.

During the sitting of the Committee, a public meeting was held in Knox's Church, at which, besides devotional exercises, in which the College was earnestly commended to the Great Head of the Church, the award of the Bursaries and prizes was publicly intimated, and the thanks of the Committee to the Colonial Committee of the Free Church of Scotland, and to Dr. Willis, announced. The following is an extract of the Minutes on this subject.

"The Committee agreed to record their renewed sense of gratitude to the Colonial Committee of the Free Church of Scotland for their recent liberal donation to the funds of the College, and especially for their having sent forth to take part for a season in the instruction of the students, a minister so well versed in Theology, and otherwise so highly gifted, as the Rev. Michael Willis, D. D., of Glasgow.

"And the Committee also record their conviction of the obligation under which the whole Church is laid to that much-esteemed and honoured brother, for his able, zealous, and laborious services both in extensive missionary tours and in prelections and instructions to the students of Theology."

Dr. Willis acknowledged the thanks of the Committee, and expressed his high satisfaction with the progress made by the students; and urged the importance of enlarging the institution, and giving it a more permanent character by the erection of suitable buildings. Mr. Gale and Dr. Burns also addressed the meeting, in the way of recommending the institution to the prayers and liberality of the Church generally.

Mr. Rintoul gave an account of the labours of the senior students as Catechists, during the session, at stations in the neighbourhood of Toronto, and at a considerable distance from it, and closed the meeting with prayer and the apostolical blessing. The meeting was numerous, and appeared to take a lively interest in the whole proceedings; and indeed, the members of Knox's Church Toronto, have given many substantial tokens of their regard to our institution. Some of them have contributed in various ways to the comfort of our students; and we regard it as not the least mark of their affection, that teachers, as well as students, have been remembered in their prayers, in their social prayer meetings, as well as in the public assemblies, on the Lord's Day. We doubt not that many other congregations bear in their hearts at a throne of grace our youthful aspirants to the ministry of the gospel.