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The Record.

KNOX'S COLLEGE.—A meeting of the College Committee will be held on the 28th instant, at 7 o'clock, P. M.

WM RINTOUL.

PRESBYTERY OF TORONTO.—Next ordinary meeting of the Presbytery of Toronto, will take place on Wednesday, April 29, at 11 o'clock, A. M.

KNOX'S COLLEGE.—The winter Session in this Institution is just closed; but we must defer to our next number any report of the concluding exercises. In it, however, we shall be able to give a list of the prizes distributed—and of the parties to whom they were awarded—as well as other particulars of interest.

MEETING OF THE SUSTENTATION BOARD.

The Sustentation Board, of the Presbyterian Church of Canada, will meet (D.V.) according to appointment, in the Lecture Room of Knox's Church, Hamilton, on Thursday, the 13th May, at 2 o'clock P. M. A full attendance of members is requested.

JAMES WALKER,
Secretary.

THE PRESBYTERY OF HAMILTON will meet in Knox's Church there, on Wednesday the 12th May, before which day the Presbytery's Missionaries and Catechists are required to give in reports of their labours up to that time, or as nearly so as possible. Session Clerks are enjoined, as resolved at a former meeting, to produce the Session Records of their respective congregations, fully engrossed in suitable Books, and each Minute signed by the Moderator and Clerk of Session.

M. Y. STARR, P. C.

PRESBYTERY OF TORONTO.

An interesting communication was made to the Presbytery of Toronto, at a late meeting, by the Rev. Duncan McMillan, of Caledon.

Mr. McMillan, and two or three other Ministers, had been allowed to retain their government allowances after the disruption, in 1844, notwithstanding their separating themselves from the body holding a connection with the Established Church of Scotland. The reason of this favour, we believe, was that these Ministers obtained their government allowance at first as Ministers of the United Synod, and not as Ministers connected with the Established Church. Upwards of a year ago Mr. McMillan, for reasons explained in the letter which we now subjoin, concluded that it was inconsistent in him to accept of that allowance from government, and actually ceased drawing it.

Mr. McMillan came to this conclusion, and

began to act upon it, at a time when he was literally stipendless, as from the state of his health he had been led to resign his charge, in the township of Williams, a short time previously. And so little influenced had he been by the desire of applause in the resolution which he adopted, that he did not even mention it to his brethren in the Ministry, nor had he written to the government office on the subject.

Recently a communication from the Receiver General's Office reached him, stating that his allowance for 1846 amounting, we believe, to upwards of *seventy pounds*, was waiting his order. A very fraction of this amount, would at the time, have been important to Mr. McMillan, but a regard to the honor of his Master's cause forbade his touching it. He immediately wrote to the Receiver General resigning his allowance for ever, and wrote to the Presbytery a letter explanatory of his views and proceedings in the matter. A copy of that letter we now append. The Presbytery ordered it to be engrossed in their Minutes, and recorded their high approbation of the conscientiousness and single heartedness of Mr. McMillan in this matter. The Presbytery have appointed Mr. McMillan as one of their stated Missionaries.

Here follows Mr. McMillan's letter to the Presbytery:—

March 25th, 1847.

REV. AND DEAR SIR,—Having lately received a communication from the Receiver General's office, seeking information as to the reason of my not having drawn the Government allowance which I enjoyed, as Minister of the United Synod, during the last year; and deeming it my duty to acquaint the Presbytery, as well as that office, with my views and intentions regarding said allowance, I beg leave to state that, after serious and prayerful consideration of the matter, and with the advantage of the additional light thrown upon the subject of late, I came to the resolution more than a year ago not to continue to draw the said allowance.

The two following considerations have chiefly induced me to take this course. *First*—It has always been my opinion that, in the event of a formal permanent grant being made by Government for the support of Popery, we ought not to give our countenance to such a measure, by receiving support from a Government that thus to a great degree identified itself with a system of errors so distinctly pointed out and described in the Word of God, as the prime enemy and opponent of Christ's spiritual kingdom on earth, the overthrow and destruction of which is essential to the universal spread of evangelical truth in the world. I expressed my views in this way when, some years ago, a proposal was made by certain parties to settle the Clergy Reserve question by admitting Roman Catholics to a participation in them. I therefore sympathise with those who consider it the duty of the people of God to protest against this non-scriptural appropriation of the funds of a State, professedly Protestant, and as such an appropriation has of late been made, to a more distinct form than heretofore, and an intention avowed of following up that first step by more enlarged endowments so soon as it is practicable, I feel called upon to refrain from any participation in such State endowment, lest by doing so I should become

partaker of the sins of others. In doing so it is a comfort to me to be on the same footing with the rest of the brethren who have felt themselves called upon to sacrifice worldly interest in bearing testimony for the truth.

It appears likewise to me that the Government has, for some time past, assumed an attitude in general hostile to vital Godliness, frowning upon and discountenancing such parties as the Church of Christ as have manifested a determination to adhere closely to the Word of God as the only rule of faith and practice in spiritual matters, while at the same time parties that have substituted the forms for the power of Godliness, have been encouraged and patronized. On the one hand I see Christ opposed in his cause, and on the other the present policy of Government appears to me calculated to encourage and strengthen his enemies. And I am not willing, either directly or indirectly to appear to approve of such a course, but rather feel called upon by love to the Saviour and allegiance to Him, to raise my humble testimony against it, and in doing so I cheerfully resign the worldly advantages that might result to me from the continued enjoyment of said allowance.

Under the influence of these views and feelings, I have refrained from drawing it since January, 1846.

I am,

Rev. and dear Sir,
Yours truly,
DUNCAN McMILLAN.

The Rev. W. RINTOUL,
Presbytery Clerk.

Gaelic Missions.

(To the Editor of the Record.)

Fergus, C. W., March 18, 1847.

DEAR SIR,—I beg leave to send to you as Convenor of the H. M. Committee, the following report of my visit to Owen's Sound:—

Agreeably to appointment of Presbytery, I proceeded to Sutherland; and, on Sabbath the 21st of Feb., dispensed the Lord's Supper to our congregation there. I need not enter into any general remarks at present, having given my impressions at full length last year. The Rev. W. R. Sutherland, who preaches both in English and in Gaelic, and who spent three weeks in the settlement, and visited all the localities, will probably report to you the result of his observations, made with a fresh eye. Mr. Sutherland assisted me in the preparatory services, and addressed the Gaelic population while seated at the Table, and to his zeal and devotedness—his piety and general acceptability I beg leave to bear testimony. I preached eleven times during the eight days that I was from home, and baptized eighteen children, besides performing the duties already specified; but Mr. S.'s labours were in proportion still more abundant.

I am desirous, however, to embrace this opportunity of again stating my conviction of the importance of Sutherland and its neighbourhood, as a Missionary field, and a position to be occupied by our Church. The congregation seems steady, and on the whole in a healthy state, and the attendance at public worship increasing. Ten new members were this year added to the roll. The weather on the Communion Sabbath, as last year, was unfavourable, and many at a distance were prevented from getting forward, yet the number assembled was larger than on that occasion. A wish was expressed that for the sake of some old persons