

The Rev. Mr. Read, of Grafton, followed in a *manly happy strain* of counsel and encouragement. The Horatian precept, *Festina lente*, he illustrated by the answer he once received from an old settler, in answer to an inquiry as to whether he could reach, on horseback, a distant place on one day. The answer was, "Yes, if you do not travel too fast." The body, he reminded them, like the horse, would not bear to be overdriven.

Mr. Professor Eason followed with a few remarks to the students of a congratulatory kind, on account of the excellent and appropriate addresses to which they had been listening.

The meeting was then closed with the apostolic benediction.

Amongst the ministers present on the occasion, it was pleasant to observe two who had recently themselves been students in the College, viz: the Rev. Peter Gray, of Esquesing, and the Rev. James Boyd, of Markham.

At the request of the College Committee, and in the exigencies of the institution, until the arrival of Mr. Bayne, or Professors from Scotland, Mr. Robb and Mr. Rintoul have engaged, relying on the consent of their people, to devote as much time as possible to the departments of Theology and the sacred languages. The work of the session has commenced with affectionate and faithful conference on the part of the committee and professors, with all the students separately, whether they are admitted for the first time, or have been in the institution previously, as to a work of grace in their own hearts, and their views and aims towards the ministry of the gospel.

#### SUPPORT OF THE COLLEGE.

We beg the earnest attention of every member and adherent of the church to this subject. The resolution of the Synod on the subject runs thus:

"XI.—That from the approximated estimate of the expenditure necessary for the College, during the year on which we are now entering, as well as arrears of last year, salaries of Professors and assistants, rent of College building, assistance to the Academy, extension of Library, expenses of deputy and incidentals, the Church would require to raise the sum of £1200—and that the Synod now, in dependence on Divine strength, engage to endeavour to raise this sum; and that for this object the College Committee are now instructed to issue an appeal to the whole Church, on this subject, and to call on such ministers and other agents as they may see fit, to visit and address congregations and stations on the subject, and, as far as practicable, to bring the claims of the College before every member and adherent of the Church."

This, like all the other resolutions on the subject of the College, was adopted, with entire unanimity of ministers and elders, and after serious and prayerful deliberation; and when our congregations and the members and friends of the Church do all consider the subject with deliberation, and in the view of the importance of our seminary to the advancement of Christ's Kingdom, and of their own obligations to the Redeemer and his cause in this land, we feel persuaded that their offering will be abundant and willing, and that the resolution of the assembled rulers of the Church will very soon be carried out; that, in short, the money will not be wanting to the carrying out of all the great objects contemplated by the Synod. We give here a copy of a circular, issued under the direction of the Committee, soon after the meeting of the Synod.

Some of our readers have seen it, and more of them, we presume, have heard it read; but it may still bear a reading, feeble though its pleadings be for the school which the Lord of the Prophets has himself, as we trust we may say, founded amongst us:

#### To the Congregations of the Presbyterian Church of Canada.

[CIRCULAR.]

DEAR BRETHREN AND FRIENDS,—It is with churches as with individual christians, in this respect, that, while some services are their duty at all times, there are times and circumstances which give to some of these services a peculiar and more exclusive claim on their attention. That service which is now for the time the commanding duty of the Presbyterian Church of Canada, is undoubtedly the training of ministers of the gospel. A few obvious considerations show that this is the case. First.—Our want of ministers is very great. Stations might be reckoned by hundreds, where, with a little help from without, ministers and missionaries might be settled. Secondly.—We have no adequate supply, indeed scarcely any supply at all from other churches. Thirdly.—God has put it into the hearts of many of the youths of our own church to devote themselves to the ministry; and he has done more, he has given us the means of training them. Yes, and has blessed the means that we have been putting forth to this end.

Let us view his dealings with us since the eventful time of our disruption; in respect to the raising up of ministers amongst ourselves, and that with the view of finding direction and encouragement towards aiding in the training of these. Some who wished us to remain in connexion with the established Church of Scotland, predicted that our separation from her would be our annihilation; but while such a prediction has been abundantly falsified, the hope that we cherished, that that step, as being a testimony for great and fundamental truths, and as tending to bring us into intimate communion with the Free Church of Scotland, would rather conduce to our spiritual revival and establishment, have been abundantly realized.

We trust that there may be found, throughout our congregations, other tokens of the favour and blessing of the great Head of the Church; but here at least is one not to be misunderstood; that a goodly number of pious youths have been led to dedicate themselves to the service of the Saviour in the ministry, and that of these not fewer than eight or nine are now labouring as ministers or missionaries.

Our theological school was opened a few months after our disruption. The number of students in attendance has been progressively increasing, as will be seen from the following statement:

Session 1844-5,	Students 7.
" 1845-6,	" 22.
" 1846-7,	" 37.

Surely, when we look at these numbers, and take into account that there is much in the spirit and attainments of these students to encourage hope as to their future usefulness in the ministry of the gospel, we may well exclaim, "what hath God wrought?"

From the opening of our theological school, in 1844, we have had only one fixed Professor, with a salary. The strictly theological department has been conducted by those who have had pastoral charges amongst ourselves or in Scotland, and, with the exception of an allowance for expenses to one of these brethren, this department has been without charge to the funds. And here we would record with gratitude, that through the prompt liberality of the colonial committee of the Free Church of Scotland, the Rev. Andrew King, of St. Stephen's, Glasgow, was in Toronto, and, together with Professor Eason, opened our seminary in October, 1844. Mr. King continued labouring, in teaching and preaching, until the close of that spring; and fragrant is the remembrance of him, with those who knew him as a Professor, and with many more who knew him as a Pastor. In the following winter session, the Rev. Dr. Willis, of

Glasgow, assisted in the Divinity Hall; and while our students enjoyed the benefit of his accurate and profound theological instructions, not a few of our congregations and mission stations were edified by his preaching. During the last session, we had the Rev. Mr. McCordie, of St. Annans, who, without labouring less than any of his predecessors, devoted himself principally to the work of instructing the increased number of students in our college.

Now the Free Church, truly, has many "great spirits," as Dr. Owen said of Scotland in his own day; and we believe that her liberality to us is by no means exhausted, and that she could continue to send out a succession of able theological instructors, if necessity required it, or if it were in itself expedient that we should have a constant change of teachers. But, blessed be God, he has raised us above the necessity of depending on merely temporal labourers; and there are urgent reasons for our rather seeking one or more permanent ones.

Consider, brethren and friends, that the division of labour is a law in the kingdom of the Saviour, as well as in civil society. Now, the pastoral work is one department of spiritual labour, and teaching theology in all its branches is another; and it is obvious that, in ordinary circumstances, he must be the best pastor who occupies himself wholly in the duties of the pastoral office, and he the best teacher who gives himself wholly to study and teaching. On this account, it is fit that our theological teachers should only be teachers.

Another important consideration, that recommends the appointment of permanent teachers in preference to the system of change, which has heretofore prevailed in our divinity hall, is this: that much of the success of a theological professor depends on his personal intercourse with the students, and the oversight which he takes of them. He must not be the mere lecturer, addressing them from the chair only; he is to be the guide of their studies during the whole time they are studying theology,—directing their reading, hearing and entering their discourses, and, by personal conferences, cherishing in them a spirit of devotedness to the service of the Saviour. In reference to these important parts of professorial duty, he temporary professor, however highly gifted, must be inferior in usefulness to the permanent one; just as the casual occupant of a pulpit, however able a preacher, is in ordinary circumstances less useful than he who, besides preaching, is going out and in amongst the flock, in private pastoral services.

Our second session had scarcely commenced when the college committee felt and recognised the need of a permanent professor. In 1846, the Synod opened a correspondence with the colonial committee of the Free Church, for the appointment of a professor, but as yet no appointment has been made. And at the late meeting in Kingston, the Synod, with a view to provide against further delay, did, after much deliberation and not without prayer, appoint the Rev. Mr. Bayne, of Galt, to proceed home to meet with the colonial committee, and, in concurrence with them, to choose a fit and proper person to be professor of theology. They have also empowered him, in concurrence with the committee, to choose another labourer for the college, who, as tutor or professor, may attend to some of the departments which at present are unprovided for, or in which assistance is required.

Now, dear brethren and friends, we address you at this time with a view of interesting you more deeply in the college. We have two distinct requests to prefer in its behalf; we request your prayers, and we request your contributions. We would say to you, pray that the great Head of the Church may bless our brother, Mr. Bayne, and prosper him in the important mission on which he is going forth; that he may send us well-accomplished and holy men to be teachers, and may increase the number of godly, talented, and devoted students, and that he may also abundantly bless those who are now watching over our college and teaching in it. We would remind you, dear brethren, and we would ever keep it before our own minds, that all the success of our school of the prophets, all the success of our ministry, depends on the favour and blessing of Him who is at once