

# ECCLESIASTICAL AND MISSIONARY RECORD,

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## The Record.

**MEETING OF COMMISSION.**—As formerly announced, the Commission will meet at Toronto, on Wednesday, 7th October.

**MEETING OF PRESBYTERY OF HAMILTON.**—The Presbytery of Hamilton will meet at Hamilton, on Wednesday, 14th October.

**KNOX'S COLLEGE.**—The third session will commence on the 1st Tuesday of October. It is expected that, in accordance with the request of the Synod, an additional Professor of Divinity will be sent out from Scotland. Several Bursaries will be disposed of by competition. From the establishment of an Academy at Toronto, in connexion with the College, and the appointment of a Professor of Classical Literature, there will be greatly increased facilities for students obtaining a complete professional education.

**TORONTO ACADEMY.**—The Committee having been enabled to complete their arrangements, the Academy is now in operation, and opened on Monday, 22th ult. The new Institution has been long and much desired by the Synod, at its last meeting, instructed the Committee to take steps for the establishment of an Academy and Boarding House, where young men having a view to the ministry, and others, might receive a sound and thorough christian education. The following appointments have been made, viz: Rev. A. Gale, Professor of Classical Literature in Knox's College, Principal of the Academy; Rev. T. Wightman, 1st Assistant Master, and Mr. Henning, 2nd Assistant Master. All the gentlemen are practically acquainted with the work of teaching, and it is confidently hoped, that under them the Institution will soon be in a flourishing state. Its commencement is highly auspicious. We commend it to the prayers of our christian brethren, and we would, at the same time commend to their prayers the congregation at Hamilton, for the present, deprived of a Pastor. May the Great Shepherd provide for them, and make all things work together for their good and for His own glory.

We may mention, that at the opening of the Academy interesting Addresses were delivered by the Rev. Dr. Burns, the Rev. Messrs. Erson, Lillie, Gale, and Boyd, and also by the Rev. Dr. Byrnes, Superintendent of Education for Canada West.

**REV. MR. BURN.**—Mr. Boyd, who has labored for a long time, not only in Present and its vicinity, but also in the country around, has lately been presented by the congregation of South Gower, Oxford and Mountain, with a gold watch and chain, in token of their esteem and gratitude. On the occasion of heading to Mr. Boyd this token of christian affection, the congregation presented an address, to which a suitable answer was returned.

**KNOX'S CHURCH.—SALE OF LADIES' WORK.**—We learn that the proceeds of the sale of Ladies' work, sent from Scotland to the Female Association of Knox's Church, amounted to £130, which sum has been paid as follows, per Mr. Burns, viz: To Home Mission Fund £50; to Theological In-

The first anniversary meeting of the Dundas Ladies' Association, in connexion with the Presbyterian Church of Canada, was held in their usual place of meeting, on Wednesday the 30th of September. The room was tastefully decorated with evergreens, and the display of articles of useful and fancy work was large and well arranged. Some articles were sent by Mrs. Dr. Burns, from Toronto, from among those which had been forwarded by ladies of the Free Church of Scotland, for behoof of our Theological College, and the proceeds realized from which were to be remitted to Toronto for that object. Some articles were also received from the Ladies' Association at Hamilton. The attendance of ladies throughout the afternoon and evening was most encouraging, and the sales amounted to between £16 and £17 each year. The whole amount paid by the Association during the year, from its Funds, exclusive of sales, is—To the Home Mission Fund of the Presbytery of Hamilton, twenty pounds ten shillings; and to the Bursary Fund of the College, five pounds; in all, twenty-five pounds ten shillings, which, considering that the value of the materials has been paid out of the funds of the Association, and that the sum realized only indicates the value of the work done, appears most creditable to the zeal and industry of the ladies of a comparatively small community, and shows how much may be accomplished in a good object where there is a willing spirit, even where the outward means are apparently limited, and may serve to encourage the ladies of small congregations to imitate the example, that they too may receive the commendation of the Lord to those who are faithful to him, and zealous to his cause, and which is irrespective of the extent of what is accomplished; but in correspondence with the measure of fidelity in those who seek to honour him,—“They have done what they could.”

## Home Missions.

To the Editor of the Ecclesiastical and Missionary Record of the Presbyterian Church of Canada.

CALIFORNIA, C.W., Sept. 12, 1816.

MY DEAR SIR,—The Address on the Superintendence of the temporalities of the Church, which has appeared in three preceding numbers of your valuable periodical, was sent by me, under a persuasion that it might tend, in some degree, to throw light on the objects of the Deacon's office, and thus be of some use in extensively reviving this office among ourselves. The subject appears to me to be of vast importance, especially at present, when endeavouring to complete the organization of our Presbyterian Church in this rising

Province. In the Established and Secession Churches of Scotland, from causes which would be easily explained, the Deacon's office had got, in a great measure, into disuse. It is for us, I should think, at this early stage of our ecclesiastical career, to endeavour to ascertain, directly from the word of God, the nature and design of this office, and then to set ourselves, diligently and anxiously, to reform our views to practice, with the help of the Lord.

Now there is not so apparent from the New Testament, than from the Acts of Deacons, a distinct office in the christian church. We read, in the sixth chapter of the Acts of the Apostles, of original institutions, of the circumstances in which it arose, and of the purposes it was intended to serve. It is true that, in that chapter, those who were chosen are not expressly called Deacons. But by comparing the description of character in the Acts, with that in the third chapter of first Timothy, it will be seen that the reference is to the same class of office-bearers.

From these two portions of Scripture, and others, giving brief and general views of the deacon's office, it is evidently one of great importance. My opinion is, that no Presbyterian Church since the Reformation, has exactly struck on the full design of this office; but that the Free Church has approached nearer its real character than any denomination, yet still, that they have scarcely reached its grand design. You would almost think, from what Paul says to Timothy, in the third chapter of his first epistle, that the office of elder or bishop, whether ruling or teaching, and the office of deacon, are of equal importance; for the qualifications prescribed for the one, are nearly the same with those prescribed for the other. At all events, I think it will be admitted that both offices are essential, equally essential, to a fully constituted christian church.

It is not difficult for those who are acquainted with ecclesiastical history to discover the time when, and the causes why, the office of deacon was either perverted or discontinued. In general, however, I would only remark that this took place just in proportion as the original commission of Christ to his disciples, to go into all the world to preach the Gospel, was neglected. For a considerable time the christian church were zealous in following out this ample commission, and they did so with marvellous success; and then the office of deacon was in full play, and was found to be indispensable to the operations of the church. But, with the growth of antichrist, the external state of the church was materially deteriorated; and although christianity was still the same, and its objects prosecuted by the scattered remnant of the faithful, as far as their light, and means and opportunities enabled them, yet their endeavours were greatly counteracted by outward circumstances.

Many of the churches of the Reformation did not completely return to the primitive model; and although by some of them the Saviour's commission was considered binding, and both domestic and foreign missionary efforts were made with considerable success, to carry out its design, yet it must be confessed that among reformed Presbyterian Churches there was, in this view, a gradual deterioration of duty, a selfish and monopolizing spirit, contrary to that charity which the gospel inculcates, and a cold, heartless indifference about the everlasting interests of men, whether at home or abroad. But in some of our churches the spirit of christian philanthropy has recently been revived, and it is now felt, among the different Presbyterian denominations, that a pure, consistent, and faithful church, must necessarily be a missionary church, and that it is the duty of christianity, as once, to maintain the gospel among themselves, and to extend it to others.

This is the true scriptural character of the church of Christ, and to maintain this character it