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THE RECORD.

**PRESBYTERY OF MONTREAL.**—The next ordinary Meeting of this Presbytery is to be holden in St. Gabriel St. Church, Montreal, on the first Monday of May.

**PRESBYTERY OF COBOURG.**—The next ordinary Meeting of this Presbytery is to be holden at Cobourg on the first Monday of May.

**PRESBYTERY OF HAMILTON.**—The next ordinary Meeting of this Presbytery is to be holden at Hamilton on the second Wednesday of May, at noon.

The Commission of Synod is appointed to meet at Toronto on the 14th day of May.

The Circular of the Sustentation Board will, ere now, have reached the various Congregations, and we doubt not, will receive their calm and candid consideration. We cannot give it a place in the Record without excluding much matter which we are desirous of placing before our readers; and as the Circular has been extensively distributed, we presume that almost all immediately interested, are already in possession of it. Since it was issued, indeed, communications have reached us from several quarters, which show that it is producing the desired effect in securing attention to the Scheme, and a dispassionate consideration of it, which we are persuaded will invariably lead to a high estimate of its value, to the stability and extension of the Presbyterian Church in this land. Without stooping to any special notice of the gross and disgusting perversions of the truth, (both as to facts, and the Scriptural doctrine and order of Presbyterianism,) which have recently been circulated, in regard to this matter, in certain quarters, we would beg the attention of the Church generally to the following statements.—1st. A scheme of a *Supplementary* Fund, and a Board for its management, was prepared by the Commission under the direction of the July Synod in the month of August, and was in the process of being carried into effect, when 2d. The Synod which met in October, after long and anxious deliberation, and principally on the counsel of the Free Church Deputation, Messrs. King and MacNaughtan, laid aside the *Supplementary* Scheme, and instead thereof resolved that the full Sustentation principle should be adopted; and all the old local congregational arrangements for the support of the Ministry, given up, so far as they might interfere with the operation of that principle. 3d. The preparation of the details of the system of general *Sustentation*—thus deliberately adopted by the Synod without a dissentient voice, was again intrusted to the Commission—by whom accordingly the arrangements published in the December Record, were sanctioned and recommended to the Church. 4th. It ought to be known farther that for the whole details of both Schemes—*Supplementary* and *Sustentation*—marked as they are, (especially the latter,) by singular ability, the Church is indebted to one highly gifted and devoted Minister, and that he continued to prefer, even after the discussion in the October Synod, the *Supplementary* Scheme, not as better in itself,

but as containing a less extensive and sudden change on the previous system of the Church; and as less likely to excite opposition in the more numerous and wealthy congregations. He acquiesced, however, in the decision of the Synod—founded as it was on the strongly urged experience of the Deputation. 5th. The difference between our Sustentation Scheme and that of the Free Church is just this—that in the latter case each congregation is understood to supplement to some extent, from other sources, the allowance paid to the Minister out of the Sustentation Fund, which supplement is usually derived from the Sabbath-day collections, while in our case all that the congregations can raise for the support of the Ministry is cast into the common treasury and distributed to Ministers according to a fixed and equitable scale, adjusting itself to the circumstances of each. In so far as the mere pecuniary interests of Ministers is concerned, the Free Church plan might answer well enough in the town congregations here, in which the Sabbath day collections amount to something considerable, but would utterly fail, it is believed, in the country congregations, in which these collections, in the present circumstances of our agricultural population, would be quite inconsiderable. A local supplement to the Minister's stipend in this country, in the great majority of cases—could only be raised by an additional contribution from the members and adherents, obtained by precisely the same process as that intended for the Sustentation Fund; and it will be at once understood by all who have any practical acquaintance with such matters, how powerfully these two processes of contribution and collection would operate against one another, and tend to hinder the whole object. 6th. As to the machinery by which the Sustentation Scheme is to be carried out in the congregations, whether under the directions of Deacons or Managers, with or without seat-rents, &c.: the Synod has as yet determined nothing, neither is it likely to interfere in such matters, beyond a recommendation of what may seem most expedient or necessary to secure united and harmonious action throughout the Church, or indispensable for the preservation of the order thereof as a Presbyterian Church. The Commission has not only never gone beyond such recommendation, but has expressly declared that the details of the Scheme are not to be regarded as imperatively imposed on congregations, and with respect to the deaconship has simply set forth what is contained in the standards of the Church in its bearings on this matter. 7th. The Sustentation Scheme does not propose nor contemplate that the property belonging to congregations should be vested in the deacons; neither does it prescribe anything at all respecting the holding of such property; but merely indicates that, in accordance with the laws and practice of the Presbyterian Church, whenever deacons are appointed it is a part of their duty to take care of the property of the congregation, and to collect and apply the monies required for the various religious objects authorized by the Church, rendering an annual account to the congregation of their proceedings, and being liable to the regular discipline of the Church in case of malversation in office.—We respectfully urge these statements on the attention of our readers, and beg that in connexion with them the provisions of the scheme, as it appears in the Record for December, may be carefully read and considered. The maintenance of the general prin-

ciple of the scheme we regard as most important to the stability and extension of the Church, but as to its practical administration, it is, and must of course continue to be, open for modification and improvement as experience may dictate.

We would respectfully remind Presbyteries, that in addition to the Sustentation Scheme, their attention ought to be directed to the principal acts of last Synod, which in so far as they are not merely of a declaratory nature, ought to be regarded as only *interim* acts, and carefully considered and reported on by each Presbytery at next Synod. The act respecting the admission of ministers and preachers of other churches, and the formula and relative questions, require special consideration. The tenure of property belonging to congregations ought also to engage the serious attention of Presbyteries, before the next meeting of Synod, at which a model deed should be prepared for the guidance of the Church generally. We may be permitted to suggest farther the establishing a book and tract depository for the general benefit of the Church, as a matter well worthy of consideration, the want of such an establishment having been much felt by ministers, sabbath school committees and the managers of congregational libraries, and by Presbyterians generally.

The Rev. Andrew King, of St. Stephen's Church, Glasgow, who at the request of the Synod, in October last, took charge of their theological seminary, and of the congregation of Knox's church, Toronto, and who has, during the last four months, discharged the important duties thus devolved on him with the utmost zeal and efficiency, takes his departure this week for Scotland. A call from the congregation of Kingston has lately been addressed to him, and although circumstances require his return home, we trust that his valuable services may be restored to Canada at no distant period. A farewell entertainment was given to Mr. King in the City Hall, by the congregation of Knox's church, on the evening of Friday, the 28th ultimo, at which not fewer than 500 persons must have been present. Jesse Keckham, Esq., was called to the chair. The meeting was addressed by several members of Knox's church, and by ministers of various denominations, and it was made apparent by the whole proceedings, that the guest of the evening had obtained a large place in the christian esteem of all present. We understand the congregation of Knox's church have presented Mr. King with a handsome sum to be laid out in the purchase of books for his library.

We have just been favoured with the perusal of a letter from Dr. Burns to the Rev. Mr. Stark, accompanying a printed circular, by which Dr. B. has appealed to the members and friends of the Free Church of Scotland in behalf of the library of our theological seminary. We cannot now find room for this circular, and can only inform the Church that Dr. Burns expects to bring with him nearly 3000 volumes for the use of the Institute. He had taken passage for himself and family on board the *Erromanga*, from Greenock, direct for Montreal, and was to call on the 2nd of April. We trust that in the good providence of God he will reach Toronto in safety and comfort before the end of May.