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THE  
**ECCLESIASTICAL AND MISSIONARY RECORD,**  
For the Presbyterian Church of Canada.

Volume II.—No. 10.

HAMILTON, MAY, 1846.

Price 2s. 6d. per Annum.

## The Record.

### MEETING OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

The Synod of the Presbyterian Church of Canada meets at Hamilton on Wednesday, the 31st day of June next, to be opened with sermon by Rev. Dr. Burns, the last Moderator, at seven, P.M.

The Clerk will be in attendance at Knox's Church there, at 12, noon, against which time the Rolls of Presbyteries, attested by their several Clerks, should be in his hands.

Presbytery Records, fully engrossed, should be brought up to the Synod.

The Treasures of the Synod Fund, of the College Committee and Bursary Fund, are requested to forward their accounts, balanced and duly audited, up to the 1st June; and Deacons' Courts, or other bodies of management in congregations, are requested to have all payments or arrears for the current year paid into the hands of the Treasurers, on or before said date.

The Act respecting collections for the Schemes of the Church will be seen in the *Record* for July last, page 100. By that Act the collection for the Synod Fund is to be made May 31st, that is the Sabbath immediately previous to the Meeting of Synod. This collection should be made at Missionary stations as well as in stated congregations; and, in the event of there being no sermon on the 31st May, it should be made on the 24th.

Presbyteries should report their Home Missionary operations, with statements of their accounts, duly audited, up to the 1st June, to Mr. Gale, Convener of the Home Mission Committee.

The Treasurer for the Foreign Missions of the Free Church of Scotland is requested to forward a statement of the collections received and forwarded by him. It may be recollected that the 7th day of September last was the day for making collections for the above accounts. It is hoped that any congregations which have not yet made their collections will do so before the Meeting of Synod, that the report of the Treasurer may exhibit returns from the whole Church. The Treasurers are as follows:—James Shaw, Esq. (Toronto) Synod Fund; John McMurrich, Esq., College Fund; Samuel Spruell, Esq., Bursary Fund; John Redpath, Esq., (Montreal) Foreign Missions Fund.

Sessions are respectfully reminded that it is highly desirable that they should each be represented by an Elder in the Synod, and that in the event of its being inconvenient or impracticable for a Session to send one of its own members, it may choose its representative from any other Session within the bounds of the Church.—(See the Act of Synod in the *Record* of November, 1844, page 27.)

WILLIAM RINTOUL,  
Synod Clerk.

Streetville, 24th April, 1846

The Commission of the Synod of the Presbyterian Church of Canada meets in Knox's Church, Toronto, on Wednesday, the 6th instant, at 12 o'clock noon. The Synod's Home Mission Committee, and the College Committee, will also meet there on the close of the Commission.

By appointment of Synod, a collection is to be made in all the congregations of the Presbyterian Church, for the Synod fund, on Sabbath, the 31st instant. Ministers and Missionaries are requested to give attention to this.

The next ordinary meeting of the Presbytery of Hamilton is to be held here on Wednesday, the 13th instant.

The members of the Committee of the Synod of the Presbyterian Church, on union with the Missionary Synod, are requested to meet at my house, on Tuesday evening, 12th instant, at seven o'clock.

A. GALE, Convener.

To our AGENTS AND SUBSCRIBERS.—The publisher acknowledges payment for the *Record*, in part, from a good many places, and in full from not a few. He now requests that all parties in arrears will remit, forthwith, their subscriptions for the second year. He reminds subscribers that payment in advance is expected, and that if this be not realized to a considerable extent, the *Record* cannot be afforded at its present low price.—The publisher intends, in future, for the satisfaction of parties remitting, to give a list of the places from which remittances have been received during the preceding month, in each No.

We have barely room left to direct the attention of our readers to the several articles under the head of Home Missions, and to that on the subject of a Fund for Ministers' Widows. They will all be found well worthy of perusal. The subject of the last-mentioned article will doubtless, at no distant period, engage the special consideration of the church.

We would request the attention of the Church generally, and especially of Ministers and Elders, to the notices of the Synod Clerk, respecting the approaching Meeting of the Synod. Care should be taken by the proper office-bearers that the appointments of the Synods, respecting collections, &c., be duly complied with. The collection for the Synod Fund, which is yet to be made on Sabbath the 31st instant, ought not to be overlooked by any of our congregations or missionary stations, as it is from this fund that the expenses, necessarily incurred in conducting the business of the Church, are defrayed. If any other of the appointed collections have been omitted, the omission should be supplied before the meeting of Synod. The various Treasurers will no doubt give due attention to the request of the Clerk, and forward detailed accounts to him, to be laid before the Sy-

nod, and published for the information of the Church.

We would farther beg leave to direct the special attention of Sessions to that part of the Clerk's notice which has reference to the attendance of Elders. Surely the counsels of the Church—the due administration of the affairs of Christ's Kingdom—should not be made dependent on, or subordinate to, mere convenience on the part of those to whom these great interests are committed.—Matters of vital importance to the advancement of the Gospel in this land will come to be considered by the Synod, and it is therefore particularly desirable that there be a full attendance both of Ministers and Elders.

We must also specially advert to the duty of Presbyteries, or of their Home Mission Committees, to transmit, as soon as possible, to the Convener of the Synod's Home Mission Committee, reports on the state of Home Missions within their respective bounds. It must be manifest how important it is that a full and distinct view should be presented to the Synod of the religious destitution of the country, and of the amount of effort which has been put forth in the various sections of the church for its supply. It will be recollected by many how defective the information in this department was at the last Synod, through the want of reports from Presbyteries. It is to be hoped that full reports for the current year, from all the Presbyteries, will be in the hands of the Convener ten days, at least, before the meeting of Synod. The following points should be attended to in drawing up these reports: The number of missionary districts, and of the stations in each of them, arranged by the Presbytery, or their Home Mission Committee; the actual or probable number of members and adherents of the Presbyterian Church connected with each missionary station; the amount of missionary supply extended to each during the year, whether by ministers, missionaries, or catechists; the average attendance on the religious services at the several stations, whether prayer meetings and Sabbath schools have been established at the stations; the state of the Presbytery's Home Mission fund, exhibiting its receipts in detail as derived from contributions and collections at the several missionary stations, and by the several congregations, and its disbursements in payment of salaries to missionaries and catechists, and allowances to ministers; suggestions for the more effectual prosecution of Home Missionary operations by the church.

In conclusion, we would earnestly call upon the Church at large—its various office-bearers—its several families—and individual members—to have special reference to the Synod at its approaching meeting—in their exercises at the throne of grace. In particular at the period of its meeting, ought there not to be a season set apart in each of our congregations and missionary stations, for special and united supplications and intercessions in behalf of the Synod—that the Great Head of the Church may vouchsafe his gracious presence

and guidance in all things—and that the spirit may be abundantly poured out on its assembled members—as a spirit of wisdom, and meekness, and zeal and love? As to the members of Synod, it surely concerns them very deeply to have their minds suitably exercised in respect of the sacred duties to which they are called—and the weighty responsibilities under which they act. May they receive the spirit of power and of love and of a sound mind; and may their meeting prove a source of encouragement, edification and comfort to the whole church—not only through the wisdom, vigour and unanimity of their counsels, but by the exemplification in all their proceedings of the spirit of the meek and lowly Jesus.

We have great pleasure in announcing the arrival, by the last steamer, of two additional deputies from the Free Church of Scotland, viz: the Rev. Mr. Fraser of Kinkhill and the Rev. Mr. McLachlan. The Rev. Mr. McTavish also, who came out with Mr. Begg, and spent a considerable period in the destitute parts of Nova Scotia and New Brunswick, has recently reached Montreal, and will, we trust, devote some adequate portion of time to the visitation of this country. We understand that Mr. Fraser will remain until the arrival of the next mail, in the Lower Provinces, and then proceed to the London District, in this Province. Mr. McLachlan is in the meantime to succeed Mr. Stevenson at Montreal, where he will remain until the arrival of another deputy, who may be expected in the course of a few weeks. All these ministers possess we believe the Gaelic language, and will no doubt devote a considerable portion of their time to the visitation of our Gaelic congregations. Mr. Stevenson is just about to return to Scotland, after having spent the winter in Montreal, where his services have been highly acceptable, and we have reason to believe much blessed. He purposes we understand to pay a passing visit to Toronto and Hamilton, whence he will proceed direct to Boston.

We are happy to be able to state, that the Tract which, at the earnest request of the Commission, the Rev. Mr. Bayne undertook to draw up, for the purpose of exhibiting the grounds of our withdrawing from connexion with the Scottish Establishment, and of exposing the various misstatements and misrepresentations which have been propagated on that subject (especially by the late deputation from the Establishment), is now in the press, and will soon be ready for circulation. We believe it is intended to issue a Gaelic translation of it for the use of our Highland brethren. It has long been our wish—and as we well know the wish of many others—to have the substance of some of those able addresses on this subject we have heard delivered by Mr. Bayne, secured in a permanent form. We doubt not the members of our Church generally will gladly avail themselves of the forthcoming publication.

In connexion with this, we would specially invite the attention of our readers to the views and opinions held by the majority of the Court of Session, and by our leading statesmen, as to the present constitution of the Scottish Establishment. They are given in their own words, and there is certainly no opportunity of misapprehension. No man can read them without being struck by the terms and apply the laws under which that institution now exists, without being driven to the

conclusion that Christ is not its Head, *temporal, legislative, or judicial*; that it is a mere corporation, like the city of Edinburgh, having some limited power to make *by-laws*, which are good, if ratified by parliament, but no farther; the creature of civil law, deriving all its powers from the law. So say the supreme civil judges—so say they to this Church, which is yet content to acquiesce in these terms, for its endowments. The Executive Government is equally explicit; for Sir Robert Peel and his colleagues, with one voice, declare that no church shall be established by them without having its spiritual power restrained, subjected to stringent control, and made subordinate to parliament. What shall we think of professed ministers of Christ—and those in Scotland too—and in the church planted and defended by Knox and Melville, and Henderson and Thomson—bearing their necks to such a yoke, homologating such principles, and thereby betraying the honour of Christ and the best interests of his people? How can any thinking Christian man—whether in Canada or in the remotest corner of Australia—give them the right hand of fellowship, by continuing in their connexion and communion?

### Home Missions.

The subject of the following paper is one that has a preeminent claim on the attention of the Presbyterian Church of Canada at present, and it will doubtless have a large place assigned it in the deliberations of the Synod. We cordially commend to the consideration of Ministers and Elders and the Church at large the suggestions of our respected correspondent, who is well acquainted with the religious wants of the country—and has been most abundant in his labours for many years in our Home Mission field.

#### THE DUTY OF THE PRESBYTERIAN CHURCH OF CANADA AT THE PRESENT CRISIS IN REGARD TO MISSIONS.

The present it will be admitted is an important era of our church. Previous to the unhappy division to which we owe our existence as a separate body, we had, as a united church, to deplore a vast amount of destitution and privation of ordinances; but the evil may be regarded as now of still greater magnitude, inasmuch as the proportion it bears to the Presbyterian Church is greater than the proportion it bore to the whole church before the disruption, when in connection with the establishment of Scotland; for while we have reason to believe that the great mass of the Presbyterian population adheres to us, the body of Ministers on whom it depends for supply, with all the increase it has obtained since the disruption, is scarcely a moiety of what the whole church was, previously to that event; and the Parent Church also to which we must look chiefly for a considerable time yet for ministers and missionaries to fill our vacant congregations, has not, owing to various obvious causes, so many labourers to spare, and the danger of losing our footing in these destitute congregations is obviously greater now than it was in our former circumstances; an event which in entire consistency with the views and feelings dictated by Christian charity towards other bodies is yet to be deprecated by us—especially if through our supineness and inactivity, or any other cause, we should fail to occupy the field which is open for our reception, and by taking possession of which ourselves we would not only impart the benefits of a Gospel Ministry according to Scriptural order, but extend those great principles, for the maintenance of which we were constrained to assume our present position, and in the dissemination of which we feel so conscientiously. On the evils flowing from that destitution of ordinances for which we are desirous to provide a remedy we shall not enlarge, and there is the less need for expatiating on the subject that many recent and affecting descriptions of it have been given both by those min-

isters who have been of late kindly sent to us from Scotland, and who have visited so many of our destitute settlements, and also by ministers and missionaries amongst ourselves. That in so many places, among such a soil, this privation of a Gospel Ministry, indolence, spiritual indiffidence and coldness of affection towards the church of their fathers should be gaining ground; that in so many of these settlements of her sects whose principles we repudiate, should be obtaining such a footing as to render the establishment of our church among them very soon difficult if not impossible, and all this at a crisis too in the history of the Province when the position we may secure shall likely be a permanent one for ages; these evils flowing from an inadequate supply of a Gospel Ministry to thousands of our hearers are more to be deplored than language can express, and the very thought of them should excite us to the most earnest prayers and the most indefatigable exertions both as a church and as individuals to remedy it to the utmost extent of our power. The columns of the Record for the last twelve months and the communications of the Deputies of the Free Church of Scotland furnish sufficient means to all interested of judging of the extent of the religious destitution of this country, and we shall not here attempt any description of it—not being able to give even a list of all the settlements in which it prevails, and far less to state fully the circumstances which give peculiar interest to many of them.

For affording a preached gospel to such places, resources to a certain extent exist amongst ourselves—these resources have of late been rendered more available than hitherto and they can be rendered still more available, especially by Presbyteries faithfully carrying out the plan of distributing the superintendence and supply of destitute localities among their members. To this subject and others connected with the management of Home Missions we intend to advert on a future occasion.—In the meantime what we are now chiefly intent upon is, as the meeting of Synod is at hand, to tender a few suggestions in regard to certain action, which we, humbly and in all deference to the united wisdom of our brethren, conceive they ought to take with the view of obtaining from the Free Church of Scotland an augmented supply of missionary and ministerial labour; and as there perhaps never was a time when greater exertions should be made by us to obtain from her such a supply, so perhaps there could not be a time more favourable to the success of such an application. There is quite a combination of propitious circumstances encouraging us to set forth our necessities, to present our claims and to solicit assistance.—And first of all the parental interest and affection which the Free Church has manifested towards us of late in sending so many of their most faithful and efficient ministers to visit us, and to offer us a temporary supply of ordinances, in a guarantee or her favourable reception of our appeals and representations. She has also repeatedly, especially of late, admitted the inadequacy to meet our pressing wants of what she has hitherto done in our behalf, and that her liberality and exertions to afford us aid require to be on a scale altogether different from what they have manifested hitherto. Various of the respected deputies, also, after returning home and giving an account of their mission to assemblies of their brethren and the people, have represented the destitution and desolation prevailing as vast and deplorable; that now is the time for exertion in our behalf, that if such exertions are not now made to extend the Church here they will be less likely to be successful afterwards; that soon the people will be as ready to hear from any lips as from those of Presbyterian Ministers (a result which our brethren from Scotland could not fail to have observed) that this is the crisis of her moral and spiritual history, and that we may be lost to many good influences if the present opportunity be not improved, while if improved it may tell on the welfare of the community for ages to come. Such representations coming from impartial and well qualified eye witnesses will tend no doubt to prepare the mind of the church for giving a favourable ear to our application. We should also be encouraged to urge our suit by the consideration that in all probability some of the brethren who have visited us will agreeably to the intention signified by them bring our case speedily before the General Assembly with the

view of leading the church to the adoption of some energetic means for our relief, so that the action which shall be taken in consequence of this step will still further open the way for us.

As therefore there is an urge it call upon us for making some movement at present, so there is the most ample encouragement to hope that it will prove successful; & as we have reason to place the fullest reliance on the anxious desire of the church to afford us relief to the utmost of her power, what is chiefly necessary on our part is to suggest to her by what means she may most effectually carry her benevolent desires into effect; and such counsel as to her course in the matter we should be encouraged to give, not only from her friendly dispositions and the propitious circumstances we have adverted to, but from the desire she has on recent occasions expressed that we would render to her whatever advice we might conceive conducive to her guidance and direction in the adoption of means for our relief.

What the advice and the suggestions should be which the Synod should tender to the Parent Church it is for the Synod in her wisdom to determine and the subject is worthy of her most serious consideration. We shall however in humility and in deference to the superior wisdom of our brethren suggest a few recommendations which might with advantage be made by us to the Parent Church. And first it should we conceive be strongly recommended to the Free Church that they adopt the plan which was a considerable time ago recommended by a member of the Colonial Committee but never acted upon, of sending missionaries for a limited time, say three years, to return after the expiration of that term if they think fit; their passage to and from Canada paid. The benefit which our church and destitute settlements would obtain from even the temporary labours of these missionaries, would be cheaply purchased at the expense of their voyage, and an additional benefit we doubt not would accrue from the plan by the settlement in all probability of some of these labourers in the vineyard in fields of usefulness in this country; and even such as returned would there is reason to believe, in many cases be serviceable to us from the knowledge they would possess of our wants and circumstances and the attachment they would cherish towards a people among whom they had so long laboured. There is another plan, which if adopted, might have the happiest results, and which was suggested by the Rev. Mr. McMillan of Carlisle, viz:—that each Synod of the church would send us two ministers to labour among us (having their pulpits while absent supplied) for the course of a year; so many Synods uniting in this mission at the same time and that for five years, we would have several ministers labouring constantly among us. The benefit which the adoption of this plan would confer upon us might be incalculable—not only would a remarkable extension of the church in all probability be the consequence of the adoption of it, but the knowledge which the church at Home in all her ramifications would obtain of the pressing wants of the mission field might impart an impetus to the cause of missions which would tell powerfully for good on the destinies of the world. How great a boon would we regard it if only half of the proposed supply were sent—one missionary instead of two from each Synod.

Another suggestion which it might be well to make to the Church at Home is, that she would take it into her serious consideration whether a considerable amount of the sacrifices and expenditure which are at present expended by the church on more distant missions, and where success is more doubtful, might not be wisely transferred to missions in this and similar fields of labour which can be supplied much more easily and at so much less expense, where the destination is so immense and the supply of it next in importance to that of the Home population, at a crisis too so momentous and where the beneficial fruits of missions among us would, there is little doubt, amply compensate for the labour and resources which might be expended on them.

[We are reluctantly obliged to postpone the remainder of this communication till our next publication.]

#### FEMALE ASSOCIATION OF KNOX'S CHURCH TORONTO AND THE EDINBURGH LADIES' COLONIAL COMMITTEE OF THE FREE CHURCH.

We are indebted for the following interesting statement to one of the office-bearers of the first mentioned association, and we have great pleasure in presenting it to the readers of the *Record*, who will doubtless rejoice with us in seeing fresh channels opened up through which the spiritual wants of this land may be more extensively made known and additional efforts called forth for the supply of them.

No official reply to the interesting letter from the pen of Mrs. Burns, Treasurer to the Female Association Knox's Church, Toronto, has as yet been received; but some communications contained in a letter from one of the Secretaries of the Edinburgh Ladies' Colonial Committee of the Free Church, in answer to a private one, may be considered so expressive of the sympathy and interest of that Committee as to show that the appeal has been duly felt and responded to; and we therefore take the liberty of giving you the substance of them in compliance with your request.

It was stated that the earliest opportunity was embraced of laying the letters before the Committee with which they were much delighted, and most cordially united in the resolution to set about collecting articles for the sending out a box of ladies' work, if by this means they could have the gratification of assisting the association in their most praiseworthy efforts. It was agreed that in order to give publicity to the proposition, the letter from the Toronto Association to the Committee should be put into the *Missionary Record* and it will be found in the number for March. The advertisement was also to appear in the *Witness*, and they sincerely hoped to be enabled by the kindness of their good friends throughout the country to carry out these their desires towards us. In the meantime they wished us to be informed of this and that we should also be assured of the interest and importance which they attach to our operations. They are particularly pleased that by the plan of collecting articles of work they may have it in their power to show this interest, not having the means to forward a grant of money.—The Committee at present support Mission Stations in Malta, Gibraltar, Janberoo and Kinau, New South Wales, Langwick on the Salmon river, Canada, and a school at Palanouth Jamaica. An application has also been made to them for assistance in continuing a supply of work hitherto sent privately to a zealous friend at Quebec which might otherwise have failed, and thus they likewise expect to be able to do.

Another proof of kindness is shown in the valuable gift to the *Theological College* of a set of beautiful maps, presented to them by a friend.

Allusion is made to the long list of surrounding places destitute of Gospel ordinances or a permanent provision for them—and the wish expressed that they could effectually recommend a number from among their good young men to go to Canada, but that the lack of supply for home necessities was still great. It is added, however, that there is a great interest felt by many of the students in Canada and a desire to labour there. The following extract is so interesting that we venture to give it entire.

"There is a little colony on the Salmon River of Highland emigrants that our Ladies Committee have felt a deep interest in; most anxious have we been to procure a minister for them and many an enquiry have we made, but hitherto without success. How delighted have we been of late to hear that the two worthy men to whom a small grant has been given to act as catechist and school-master have been so remarkably blessed in their labours among that poor people. The glad tidings were conveyed in a letter to Mr. McLeod, formerly minister to a number of them before they left this country, and I observe the awakening is also alluded to in a letter from Mr. Fraser, who has lately visited them on a preaching tour. Such intelligence is particularly cheering to the committee while mourning over their inability to satisfy the ardent and oft expressed desires of this people to have a Gaelic Minister sent to them, for in 'doing what we could' for them the Lord has

been graciously pleased it would appear to grant a special blessing on the humble instruments employed."

ADDRESSES FROM THE STUDENTS OF THE THEOLOGICAL SEMINARY, TORONTO, TO THE MEMBERS OF THE MISSIONARY ASSOCIATION IN CONNECTION WITH THE NEW COLLEGE, EDINBURGH.

#### Dear Beloved in the Lord:

We have resolved to celebrate the opening of the Second Session of our Infant Institution by the opening up of a friendly correspondence with our dear friends in Scotland; and we trust that this will be but the commencement of a series of similar communications, which shall tend by a pleasing interchange of reciprocal regard, to draw closer "those cords of love" which ought ever to subsist betwixt brethren of the same family in Christ, and more especially those who are united together by the additional bond of a common attachment. Towards the close of last session a proposal was made, and measures were adopted with the view of establishing a Missionary Association amongst us, and a committee of our number was appointed to carry the resolutions then formed into effect. Our object mainly is to gain information with respect to those mighty movements which are at present going on in the Missionary field; and so far as in us lies, to join our feeble co-operation, and unite our humble endeavours in helping on the glorious cause. We trust, that thus while, on the one hand, we cherish within ourselves a spirit of Missionary zeal, we may on the other, be owned by the great Master of the Vineyard, in doing something, however little for the advancement of his glory. It is by united efforts that the greatest results have been effected, and it is only thus, accompanied as all must be by the Divine blessing, that we may expect the realization of that blessed era "when the knowledge of the Lord shall cover the whole earth" and when the mighty field of the world, on which such few spots of spiritual verdure are at present to be seen, shall become as a garden which the Lord hath blessed—and surely it becomes us all, to unite heart and soul in this blessed work, and "if we ourselves have tasted that the Lord is gracious" to seek that others may participate in a like unspeakable enjoyment. "If Christ be really formed in our hearts: the hope of glory" and if love to him be enshrined as the all-engrossing principle within the sanctuary of our affections, surely, it should beget in us a reciprocal desire for the salvation of our fellow-men and lead us to join in the expansive petition "Thy kingdom come." It is with such feelings, and under such convictions, we would seek to embark in this divine work, and next to the approval and favour of Him, whose we are, and to whose service, we profess to devote ourselves, there is nothing that our hearts would desire more, than to maintain a friendly intercourse with your Association, whose interests stand so identified with our own, and which is moreover so closely incorporated with a Church which we cannot look upon with other than feelings of an endeared filial attachment. We look to the Church of Scotland, free, as to a bountiful parent, from whom we have received many tokens of parental love in by-gone days, and to whom we are still indebted for a continued series of repeated obligations. To that lengthened struggle which issued in her glorious exodus from the galling chain of an Erastian domination, we have not been apathetic, but on the contrary have contemplated with the deepest interest, every stage of the conflict, and in being ourselves connected with a Church, which has more recently been called upon to testify to the same fundamental principle, our hearts feel naturally drawn towards you by the ties of a near and close relationship.

Your cause we feel to be our cause, and the interests of your Church to be identified with our own; and we feel it to be a privilege no less than a duty for us to wait to you across the great Atlantic, the tokens of our sympathetic affection, while we look forward with pleasure to receiving from you in return a reciprocal expression of kindred emotion. We have heard from the lips of your respected deputies of the mighty doings of Scotland's church since the memorable era of the disruption, and our minds have been filled with abun-

nate emotions of wonder and gratitude, but with no feature in the narration were we more delighted than with that which regarded your honoured Institution and the gratifying success and blessed results with which its opening efforts have been attended.

To you, as the truest hopes of what we may be permitted to call our Mother Church, we look with peculiar interest, as those on whom will devolve the onerous and responsible office of maintaining the great principle of spiritual freedom, when those God-honoured standard bearers who have so manfully and faithfully contended for the perfect rights of their adorable King, shall have been withdrawn from the field of action; and to your strenuous and prayerful exertions with the blessing of the Divine Spirit accompanying them, do we look for the successful maintenance of that exalted standard which your Church has assumed and for the continued dissemination of that sound and wholesome Theology, which has ever been, and which we trust, will ever continue to be, the distinctive glory of our Fatherland.

We congratulate you on the bright galaxy of talent and piety with which the faculty of your New College is graced, and while we console with you on the removal of some who shone with distinguished lustre in the intellectual hemisphere, we cannot but reciprocate the same emotions of gratitude which you must all feel in having those left behind who are so able and willing to supply those responsible seats, over the vacating of which, you have had cause so recently to mourn. While you are thus brought up at the feet of those spiritual instructors, our earnest prayer is, that you may richly enjoy the gracious presence and blessing of Him who alone teacheth savingly and to profit, and the "knowledge of whom is life everlasting."

Our infant Institution has also commenced its second Session most auspiciously, and the number of students nearly doubling that of last year, and altho' we can never expect that it will attain to that established eminence, which yours has so deservedly reached, still we trust that under the blessing of God it may be the means of rearing up many who shall become honoured and useful labourers in their Master's vineyard and instruments of advancing the interests of the Redeemer's kingdom throughout this extensive land. Already have four of our number been licensed to preach the everlasting Gospel, and during the past summer have been actively engaged in Missionary labour. Several of ourselves have also been employed in Catechetical work, to supply "the lack of service" which is so lamentably prevalent, and we can therefore bear our direct testimony to the general "hungering and thirsting" which is manifested for the word of life. The prospects of our own Church generally in the Irish are at present, we rejoice to say, very encouraging. The period immediately following our dispersion was a somewhat dark and depressing one, but we were supported and cheered in the midst of our afflictions by the presence and favour of the respected representatives of your Church, and the subsequent visits we have received from so many of her zealous and devoted sons, have only made us more anxious to strengthen the ties which they have been the means of more effectually cementing between us. The idea of which their presence and labours have produced is very great, and has tended in many places to excite a strong thirsting for the word of life, which their permanent residence amongst us will alone be able fully to satisfy. (1) that this might meet with a speedy realization; that He, who has all hearts at his disposal would include some of them and soars them among you, to lend a friendly ear to our Macedonian cry; the harvest is plenteous, &c. &c. Whole districts, equal in size to entire counties in our Motherland, are lying in a state of spiritual desolation, and their inhabitants, while enjoying a superabundance of temporal blessings, are growing up in a state of practical heathenism—their souls furnishing for want of that bread which you are privileged so richly to enjoy. The very crumbs which fall from your table would be to them a feast to which they have long been strangers, while the abundant provision to which many of them were accustomed before crossing the mighty waters, only serves to render additionally severe the spiritual famine under which they at present labour. Thoughts of home are not easily eradicated—recollections of by-gone privileges are as difficult to

erase, so that the very Sabbath bell which was wont amid the hills and vales of Caledonia to sound sweetest of any in the ears of the expatriated emigrant, now strikes so sorely what delicately on memory's ear, as it reminds him of some lessons now paid away and the sad opportunities which to him are now numbered among the things that were. Nor is this a new romantic picture—it is a real truthful description of the present condition of many portions of our land, and we have ourselves seen the furrowed cheeks of many a sturdy Gael bedewed with bitter tears when contemplating the spiritual desolation around him, and reflecting on children and relations growing up "without God" in the world, and destitute of that "knowledge which maketh wise unto salvation." But in the midst of all this moral wilderness, there are still some green spots where the "tree of life" has taken deep root and "the Rose of Sharon" has been seen to flourish. There are not a few zealous and devoted servants of Christ who have been employed in cultivating the vast field, and we trust their labour has not been in vain; and even in those localities which have not been favoured with the blessings of a stated pastoral superintendence, there have been some traces of spiritual life, some refreshment droppings from on high. May these be but the harbours of better things in reserve, "even showers of blessing" to revive our drooping herbage! Meanwhile, let us be earnest in prayer at a throne of grace, and that God may make bare his holy arm in our behalf, and that the scattered streaks of light which are beginning to dawn in upon us may be succeeded by a glorious outbreak of the Sun of righteous ness.

Dear Brethren: we ask your prayers in our behalf, when engaged in your Missionary fellow-ship meetings from week to week, forget not your little sister in the far west—be assured that she will not forget you—thus, may our mutual supplications in each others behalf meet around the throne and finding acceptance there come back to us fraught with heaven's richest blessing to our souls. Meantime, we subscribe ourselves as yours in the bonds of our common Lord.

ROBT. F. BURNS, *Cor. Sec.*

FROM THE MEMBERS OF THE NEW COLLEGE MISSIONARY ASSOCIATION EDINBURGH, TO THE STUDENTS OF THE THEOLOGICAL SEMINARY, TORONTO.

New College, George St., Edinburgh, 2  
2nd February, 1846.

DEARLY BELOVED BRETHREN.—We have received and read your letter with heart-felt satisfaction. The information it conveys, and the spirit of christian affection which breathes throughout it, we fully appreciate, and our desire is to send you assurance how deeply we are sensible of your attachment to us, to our churches, and to her principles, while we respond to your good wishes, and desire for spiritual union among us.

Had our intentions been fulfilled, we may tell you in a spirit of friendly rivalry, your letter would not have been the first to pass between our associations. Towards the close of last session, one of our committee was appointed to open a correspondence with you. Unfortunately for this design, his studies were just then brought to a speedy termination. Shortly after we separated last year, he was licensed, and almost immediately after, accepted a call to the pastoral office.

Resuming our studies at College this year, we regretted to find that our intentions had been frustrated, and deputed another of our number to prepare a letter for you. Scarcely had it been completed, when your welcome epistle arrived, and the pleasing duty devolved upon us, not of taking the initiative, but of continuing the correspondence so auspiciously begun by you.

Be assured that we are gladdened by the intelligence that your Institution is prospering. We rejoice in your increased numbers; we rejoice in your formation of a Missionary society, but more than all, we rejoice and give thanks to God, that in your distant western land there are those rising up who have been prepared and called by Christ himself, to engage in his work. Let us ever bear in mind, that whatever may be our Theological acquirements, without the Master calling we have no true warrant to proclaim his message; and that the divinely given test of discipleship

excludes all who have not the spirit of Christ.

With information respecting our College and honoured professors, we need not trouble you, as you seem thoroughly to know both the Institution and the men who preside over it. Nor do we need to tell you of our cherished association, of its trials, its vicissitudes, and the somewhat painful experience through which it has so lately passed. All these you know, and we shall therefore be spared the pain of recalling unpleasant reminiscences, though now we have to rejoice in well-attended meetings, and considerable interest in our weekly proceedings. Let us make you acquainted generally with what has been, and is going on, among us.

At the close of last session arrangements were made for a general and continuous concert in prayer on the part of our members. Our engagement was that during the summer a portion of each Saturday morning should be devoted to special supplication for Ministers and students, that the spirit of all grace would quicken them, enlarge their hearts, prepare expectants for being spiritual workmen, and strengthen those already in the field for their responsible duties. Though intended at first for the students alone, we know that others embraced the opportunity thus afforded, for united prayer, and we trust that its fruits have been, and will yet be, great.

Besides the students preparing for our own church, we have this session the pleasure of meeting many Irish students at the Hall. They form indeed no small proportion of our number; and we have been gratified by learning that they meet weekly for the purpose of mutual prayer. Some of the literary students also, assemble in the same way, and the spirit prevailing among them, we believe to be very encouraging, and full of promise.

But you will naturally ask what labours we are engaged in? These are various. During last summer several of the more advanced students were engaged as catechists, chiefly in the more neglected rural districts which call for attention.—At the present hour, the late President and Treasurer of our association, two much respected colleagues, are labouring among the dense population of Manchester.

In the City here, a few thickly-peopled districts have been assigned to the charge of some experienced students, who are thus enabled to direct and superintend the efforts of junior associates.—These render their services as visitors and Sabbath school teachers, striving we trust, to walk in the steps of their divine Master, alike in the spirit and manner of their intercourse with our much neglected poor fellow citizens.

Efforts of this kind, especially those lately originated, are made after the example, and in the method of our beloved Principal, Dr. Chalmers, whose active and benevolent mind has done much both in instituting, and furthering them. He himself, as you probably know, has taken an especial interest in one of the spheres where such exertions are going on, intending it, we believe, to be a kind of model for similar endeavours.

Of private and individual labours in tract distribution, district visiting, and Sabbath school teaching, we cannot speak definitely. We know however, that many are engaged in these self-denying walks of usefulness, doing good, we would earnestly hope, not less to their own souls, than to those among whom they go.

Thus much for home; but foreign Missions, we are glad to say, have not this year been without an accession from our number. During the present session, an honoured brother Mr. Thompson, has been ordained a Missionary to the Jews, and is now labouring at Constantinople, we believe.

Mr. Eyderham too, himself a descendant of Abraham, has within the last month, been ordained for the same purpose. At present he is acting as preacher to one of our country congregations, but is ere long to leave it, and go to his Hebrew brethren.

While speaking of other lands, we may advert to the addresses with which we have this session been favoured by strangers. Two members of an Irish deputation lately in town, embraced the opportunity our Saturday morning meeting afforded, of interesting us in their Mission, and met with eminent success. Within the last few weeks, our attention has been turned to the religious state of Greece, by a gentleman studying among us, who

has lately returned from that classic land, after a residence there, of twenty-one years duration. It was new and surprising indeed for us learn, (and that from a member of the Atræpægus, though a Briton) that the church there holds the very doctrine respecting popular election, for which our honourable pastors have contended and suffered.

At our last meeting, we were favoured with the presence of a Missionary, belonging to our own church, from California. There he has been located for twenty-one years, so that in hearing him we enjoyed the advantage of listening to a laborer of much experience.

But among the different visits paid to us, we cannot omit to speak of one from the Rev. Mr. Bonar, of Larbert. His aim in requesting an audience from the students, was, as you may participate, to interest us in the religious position of your land. And this he effected in a most impressive manner, by the simple statement of his experience, and by giving us the results of his observation, while among your countrymen. The meeting was unusually large, and for nearly two hours he rivetted the attention of his auditory by a compendious detail of what he had seen and heard in your vast country. We are persuaded that few of those privileged to hear him, did not feel as if a personal call was addressed to them, in behalf of Canada. Particularly must this have been the case, we think, with those third and fourth year divinity students, whom he was commissioned to invite to your shores. Whether any practical result will flow from his visit to us, it is not of course in our power to foresee, but we do trust that some of those so specially invited will be induced to dedicate a portion of their lives to a hearty and zealous course of labour among the emigrants and others inhabiting your plains and forests.

Not the least interesting part of Mr. Bonar's story, we cannot help assuring you, was that in which he spoke of the first fruits of the Toronto College, in the person of a young pastor, whose name however we cannot now recall. Between the date to which Mr. Bonar referred, and that of your letter, we rejoice to hear that several other preachers of the word have gone forth from among you.

With the eventful proceedings in Switzerland you cannot but be to some extent familiar. Perhaps too, you may know that more than one Free Church Minister, has visited the much tried people there, during their difficulties and struggles. The first was a highly respected pastor in our communion, the Rev. Andrew Gray of Perth. He has not yet returned, but one of our fellow students, who accompanied him as interpreter, has since rejoined us. From him we expect ere long, an account of what came under his personal observation, while in that interesting land.

And now dear friends, we must draw to a close. Our prayer for you is that the Holy Spirit may make you faithful servants of the Lord Jesus.—Your land does indeed seem to be crying loudly for labourers to go out through its length and breadth; and we trust that you will be thoroughly prepared for doing so, by the Master himself.

Hoping that it will not be long before you favour us with a reply.

We remain,

Yours, in Christian affection,

(Signed in name of the Society)

DUNCAN MACLAREN,

Sec. Nov. Coll. Miss. Ass.

## FUND FOR MINISTERS' WIDOWS AND ORPHANS.

TO THE EDITOR OF THE RECORD.

Sir: I have waited, for months past, in the hope that some one of higher standing and greater influence in the Church would recall the attention of your readers to this important subject, or that some decided step would be taken by the Deacons of the Church in regard to it; but in vain: either my communication was too dull, or the typographical errors by which it was disfigured disgusted your readers; or between organizing of congregations, building of churches, and their own things, everybody's attention and hands have been too much occupied to bestow a thought on the widow and the fatherless; or, if haply they may have

given a passing thought to the scheme, it has been only to defer it to a more convenient season.

Persuaded as I am that the creation of this fund is but the discharge of a debt due to the zealous and disinterested ministers who compose the body of the Presbyterian clergy in this province; and entirely convinced that the measure proposed bears directly and immediately on the highest interests of the Church at large; I must persevere in calling the attention of Presbyterians to it, in the hope that, by continual coming, I may at length wear them into the performance of this too long-neglected duty.

Referring your readers, then, to the sketch of the plan contained in your number for June last,—it is there shown that, in the short space of five years, at the low rate of six per cent. interest, a fund may be created sufficient to meet all the demands which are likely to come against it, and which will afford to each of fifteen widowed families an allowance so considerable as £34 currency per annum; or, supposing the proportion of annuitants to be as 10 to 90, a yearly allowance of £51 10s. to each family. Now, what is the cost to the people? A subscription and collection amounting the first year to £1,250, and an annual collection of £150 for the succeeding 4 years; that is to say, supposing the assumed number of 90 congregations to include 10,000 communicants, at the average cost of half-a-dollar to each communicant the first year, and three pence three-fifths annually to each for the succeeding four years: in brief, if I do not over-estimate the number of communicants, this noble fund can be created and put in operation at the average cost of somewhat less than 3s. 9d. currency to each individual.

The scheme has met with the warm approval of everybody; all admit that it is not less a debt than a benevolence; all are convinced of its claimant necessity; but all plead for delay, on the ground that, between organizing of congregations, building of churches and houses, contributions to the Sustentation and Mission Funds, &c., the people's means and strength are well exhausted. Now it were ungracious not to admit that there is some truth and force in this plea. The 'untoward event' of the Disruption has called forth exertions hitherto unheard of in Canada; it has produced fruits of self-denial and generosity which will not suffer by a comparison with those of the brethren in Scotland; it has thawed the frost of ages; it has unclosed the land fist; it has made the churl to be bountiful; it has transformed the coldness of Scotch caution into the warmth of Christian benevolence; and yet I say there is room and means for increased exertions. Let but Presbyterians unblibe larger draughts of that spirit which led the first Christians to throw their whole means into the common treasury for the support of all the widows and all the poor,—thus annihilating poverty, and its consequent evils, often more terrible than poverty itself; let them but live more habitually under the belief that they are only stewards of what they possess, from whom a most exact account will be required; let them but daily keep in mind this plain, simple truth, that all that is saved merely for the purpose of heaping up—all that is accumulated solely for self or family aggrandizement—all that is laid out in luxury and vain show—is squandered, sunk, lost; and that only is money saved and wealth acquired, which is expended for the love of God and the good of man; for the support of Christ's Church; for the extension of his kingdom; for alleviating human misery; for abolishing ignorance and vice; for preventing crime; for promoting piety and virtue;—this is the sole part of all a man's wealth that will remain to him after a few short years shall have gone by; this too often scanty portion of the Christian's substance is all that is saved; it is invested in the unshaking securities of Heaven, and will bear the ever-accumulating interest of eternity. Let us act, then, habitually on the belief of this undeniable truth, and we shall even now have enough, and more than enough, for our object.

But, admitting, for argument's sake, that the raising of £1,250 by subscriptions and collections in one year is an effort beyond the strength of the Presbyterians of Canada, I proceed to propose another plan by which this great object may be, perhaps, more easily, and not less effectually, attained, within the same space of five years.

My former proposal was, that £1,250 should be raised, by subscriptions and collections, the first

year, and £150 annually, by collections, for each of the next four years; this, together with the minister's yearly payments at £5 each, assumed to amount to £150, and the accumulated interest, would, at the end of five years, raise the fund to £5,078, the interest of which is £303.—I now propose that £100 be raised annually for the next five years by subscriptions and collections, beginning with the present year; this, with the same amount of ministers' payments and accumulated interest, will, at the end of the given period, bring the fund to £5,078, the interest of which is £301 10s. On the assumed number of 90 congregations, this will require an average collection of £18s. 9d. from each, if raised by collections alone,—no very great effort, surely.

Our brethren of the English Church have set us an example in this respect, which ought to stir us to emulation. They have a Widows and Orphans' Fund in operation in connexion with the Church Society. £190 were invested in Bank Stock last year, on account of this fund, and £406 have been already collected for the present year. Their plan is the same in principle, but differs materially in some points of detail, from what I have proposed, and I am not sure that those differences are not improvements. I take leave to make the following extract from the Report of their Committee, which, I doubt not, will prove interesting to your readers. After stating their belief that, "under existing circumstances, it would be impossible to adopt any system of Life Assurance for the Clergy,—First, because the circumstances of most of the Clergy of this Diocese are such as to preclude them from paying the annual assurance required to secure an annuity of £40 to their widows; and secondly, because the rate of insurance would have to be calculated on a higher scale than the ordinary English tables, it being believed that the mean duration of life is less than in England"—the Committee proceed to give the following *express* of their plan:—

"It is proposed, in the first place, that no annuities shall be paid under this system, until the total of the sum produced by the sermons annually preached in behalf of the Widows and Orphans' Fund amount to £2,000, and that the sum of money permanently invested, shall never be in less proportion than £20 for each Clergyman in the Diocese. Your Committee are confident that the sum invested will reach £2000 in 1848—which will give the sum required for one hundred clergymen. Until the year 1848, the sum produced by the annual sermon shall be permanently invested, together with all interest arising from monies previously invested on the same behalf. After the year 1848, the interest of the sum permanently invested (which cannot be less than £150) shall be available for the relief of the widows and orphans of the year. To this shall be added the proceeds of the annual sermon, which are to be no longer permanently invested, but to be annually applied to meet the expenses of the current year. To this shall be likewise added the annual subscriptions of the Clergy to this special purpose—(which your Committee recommend shall be fixed at £1 5s.)—the proceeds of which shall be also available for the same purpose. The permanent income of the Society, for this purpose, would thus be arranged under three heads:—first, income arising from the interest on a sum which would never be less than £2000; secondly, the annual sermon, which would, of course, be liable to fluctuation, but may be taken at an average of £400; and thirdly, the subscriptions of the Clergy, which, on one hundred, will give £125. Such would be the permanent income.—To this would be added special donations as they may arise.

"With regard to the provision to be made, it is proposed to fix the allowance at £40 for the widow of every Clergyman who, during his lifetime, shall have been a regular subscriber to this fund, either from the time that this plan shall go into operation, or from the time of his appointment in the Diocese.

"After each widow has received her payment of £40 for the current year, and after all special cases, whether widows or orphans, have been provided for (to consider which, your Committee recommend the appointment of a Board), and after all incidental expenses shall have been paid, the balance in hand—which there is reason to suppose will be large for the first few years—shall be pre-

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 £3000 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 widows and orphans,—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 in effectually, 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 Essoin 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.

LIST OF BURSARIES.

Mr. Robert Burns—(the Knox Bursary, founded by Isaac Buchanan, Esq.) for Essay on Inspiration of the Holy Scriptures .....	£	s.	d.
A critical exercise on MATTHEW xvi.—18, by the same author, was declared worthy of a bursary.	10	0	0
Mr. Lachlan McPherson, the Bursary of the Colonial Committee of the Free Church of Scotland, for general proficiency in Gaelic .....	10	0	0
Mr. Archd. Currie was declared by the adjudicators to be the most accurate writer of Gaelic.			
Mr. John Black, for critical exercise on 1 Peter iii. 18 .....	10	0	0
Mr. Robert Ure, Essay on Bacon's method of Induction .....	10	0	0
Mr. George Jamieson, Essay on same subject .....	10	0	0
Mr. W. Ross Sutherland, two critical exercises .....	7	10	0
Mr. John Scott, Essay on Faith .....	7	10	0
Mr. Thomas Dickson, Essay on Study of Theology .....	7	10	0
Mr. Robert Swinton, Sketch of Church History .....	7	10	0
Mr. A. Hudson, Essay on Inspiration.	7	10	0
Mr. Archibald Currie, Essay on Faith, and for general proficiency .....	7	10	0
Mr. William Ball, Essay on Inspiration	5	0	0
Mr. Wm. Jas. McKenzie, on Study of Theology .....	7	10	0
Mr. James Nesbit, Outline of Ancient History .....	7	10	0
Mr. Peter Gray, for General Proficiency	7	10	0
Mr. John Ross ditto .....	7	10	0
Mr. Duncan McCruick, on being examined in Greek Testament .....	5	0	0
Mr. William Troup ditto .....	5	0	0
Messrs. John Smith, William A. Johnston, and Alexander McLachlan, for equal proficiency in Grammar, repetition of Catechism, &c., &c. ....	4	0	0
Mr. James Boyd, Essay, &c. ....	5	0	0

LIST OF PRIZES IN THE HEBREW CLASS.

- 1st. (Mr. Rintoul's prize) to Mr. Robert Burns.
- The second—to Mr. John Black.
- The third—to Mr. Lachlan McPherson.

IN THE SENIOR GREEK CLASS.

- The first—to Mr. John Black.
- The second—to Mr. Andrew Hudson.

IN THE JUNIOR GREEK CLASS.

- The first—to Mr. William Troup.
- The second—to Mr. James Nesbit.

IN THE LATIN.

- The first—to Mr. John Scott.
- The second—to Mr. Robert Ure.

IN THE PHILOSOPHY CLASS.

- 1st. (Mr. Eason's prize) to Mr. Robert Ure.
- 2nd. (Mr. Gale's) to Mr. John Scott.
- 3rd. To Mr. George Jamieson and Mr. James Boyd—the votes being equal.

IN THE DIVINITY CLASS—FOR ESSAYS.

- 1st. (Dr. Willis' prize) to Mr. Robert Burns, for Discourse on Election.
- 2nd. (Dr. Burns' prize) to Mr. Geo. Jamieson, for Discourse on the same subject.
- Dr. Willis' prize, for best outline of Lectures, delivered in Divinity Hall, to Mr. James Nesbit.

DOES THE ESTABLISHED CHURCH ACKNOWLEDGE CHRIST AS ITS HEAD? By the Rev. James McCosh, A. M., East Free Church, Brechin.

The object of Mr. McCosh's unpretending but really able tract, as its title imports, is to prove, "First, that the judges and statesmen of the land do hold that the Established Church is bound to obey them in spiritual matters. Second, That the Established Church has, in its deeds (whatever may be its profession in words), taken orders from the civil courts in the most sacred and spiritual matters;" and, therefore, that practically it does not acknowledge Christ as its Head.

It is not difficult (he says) to comprehend how, in consequence of the repeated assertions of the ministers, made on all occasions, in sermons and in prayers, there are not a few of the people who

believe, with a sincerity for which we give them credit, that because the Established Church proclaims Christ to be its Head, it really and truly does so honour and acknowledge him. But the intelligent and inquiring mind will go deeper, and demand better authority than the mere professions, so easy to make by one party, or the sincere, though it may be unenlightened convictions of another party. I can conceive a person determined to be at the bottom of this subject, resorting to two quarters for information. He might go to the statements of the judges and legislators of the land, who made the law what it is; or he might look to the Acts of the Church itself, with the view of determining whether it was honouring Christ by obedience to his commands, as well as by professions of regard. . . . These tests, (he truly remarks) are decisive of the whole controversy.

We cannot, within our limited space, pretend to do anything like justice to Mr. McCosh's argument, which is ably conducted throughout, and, to our mind, completely incontrovertible. We can do no more than present to our readers a small portion of the evidence by which he makes out his case. And, first, in regard to the deliberate statements of the legal and legislative authorities, Mr. John Hope, now Lord Justice-Clerk, and acknowledged, on all hands, to be one of those who had most to do in making the ecclesiastical law of the land what it now is, says,

"When a particular religious persuasion or association is to be made a national Church, it depends wholly on the will of the State what authority it shall possess in any matter whatever (be it civil or be it ecclesiastical—be it doctrinal or spiritual) on which the State chooses to give directions, or for which to make provisions. The civil court being the tribunal of the Legislature specially for enforcing its statutes, is supreme. Whether the body is ecclesiastical or not, the performance to the State of the duty imposed by a statute is a civil obligation, no matter to what the duty relates; and hence the obligation being civil, may be enforced by the civil courts equally, whether the body which owes the duty to the State is ecclesiastical or not."

The late Lord President of the Court of Session uses words of precisely the same import as those employed by his son:—

"That the Saviour is the Head of the Kirk of Scotland in any temporal, or legislative, or judicial sense, is a position, which I can dignify by no other name than absurdity. The Parliament is the temporal head of the Church, from whose Acts, and from whose Acts alone, it exists as the national Church—from which alone it derives all its powers."

Lord Gillies says, when speaking of the Church: "Thus its power is just that of making by-laws—a privilege, properly speaking, of corporations.—Every corporation has privileges. The power of making by-laws is one of its privileges. Its laws are good if ratified by Parliament, as are the by-laws of the town of Edinburgh, and other corporations."

Lord Meadowbank cordially subscribed to all the views which had been presented by the Lord President and Lord Gillies.

"The Established Church (he said) must be regarded as an institution, deriving its authority from statute alone; and it cannot be argued that it possesses any other inherent right to any power or privilege, except what the Legislature has conferred upon it. The Church courts are of statutory creation. The Church is the creature of the law, and every power which it possesses is derived from the law."

So much for the opinions of the exponents of the law; the views of the legislators are no less explicit. When Lord Aberdeen's Bill was under discussion, the Lord Chancellor Lyndhurst spoke as follows:—

"If the Church courts did not conform to the Act, and exceeded the powers given to them, the civil courts had a right to interfere. It was quite unnecessary to enact anything of the kind. By so doing they would seem to throw a doubt on the subject; and if they did not take care to enact it in very full and ample terms, they would narrow the jurisdiction of the civil courts, instead of maintaining it untouched."

This language was used, it will be observed, when Lord Aberdeen's Bill was under consideration. We are thus enabled to meet the objections

of those who hint rather than assert that this Bill has done away with the prostrating decisions of the judges. His Lordship's own language is: "He had not the slightest intention of impugning the judgment in the Auchterarder case. No such unwelcome had been entertained by any one—quite the reverse."

Lord Chancellor Lyndhurst again and again declared, that

"There was nothing in the Auchterarder case contrary to the Bill now before their Lordships."

It was subsequently to Lord Aberdeen's Bill being passed into law that Mr Robert Peel said:—

"I do not see that you can establish a Church possessing all the emoluments of state endowments, without its submitting to stringent control on the part of the State. I think it of the greatest importance that the spiritual authority of the Church should be restrained, as it is restrained, and made subordinate to Parliament."

In regard to the second point which Mr. McCosh proposes to establish, viz., the practical aspect given by the Church to those views of her subordinate and enslaved condition: it is sufficient to ask, with him, how the General Assembly dealt, after the protesting party had left them, with the Acts which the Church had passed, in virtue of her supposed independent authority.

Did they say, These Acts are not very expeditious; but as they are the Acts of the Church, we will consider them as such, and obey them till we have time to repeal them? No, this was not their mode of procedure. The Assembly did not retain so much as the semblance of independent authority. It hastened to fling itself in subject prostration at the feet of its master. It declared that because the civil courts said so, the Veto was not a law, and never had been a law of the Church, and that the Strathbogie ministers had never been deposed. It made a kind of show of rescinding the Chapel Act, but all in implicit obedience to the civil authorities. In short, it was so anxious to hark in the smiles of the State, that it homologated and submitted to all that the State had chosen to lay upon it. "Isaiah is a strong ass, crouching between two burdens; & he saw that rest was good, and the land that it was pleasant, and bowed his shoulders to bear, and became a servant unto tribute."

Mr. McCosh states, in his preface, that this is his first appearance as a controversialist. We do not know whether it would be quite charitable to express a hope that it should not be his last, altho' in controversial times, there are few whom we would more readily trust on any question requiring a clear head, and good taste, and excellent temper. We hardly believe any one however strongly prejudiced could read his pamphlet without conviction. We think it might with great advantage be reprinted in a cheap form, for general circulation.

Miscellaneous RELIGIOUS INTELLIGENCE.

KNOX'S CHURCH, HAMILTON.—This church edifice was opened for public worship on Sabbath, the 19th ult., on which occasion the services were conducted by the Rev. Dr. Willis, of Glasgow, a deputy from the Free Church of Scotland, in the morning and afternoon—and by the Rev. Dr. Burns, of Toronto, in the evening. All these services were attended by large and attentive audiences; in the morning and evening particularly, the church was crowded in every corner. Having mentioned the names of those who ministered on the occasion we need only add, that there was an able, appropriate and faithful proclamation by them of the truths of the blessed gospel. Dr. Willis' preaching in the morning from Zeck. vii. 12, 13; in the afternoon from Luke vii. 47; and Dr. Burns in the evening, from 1. Kings viii. 13. The collection amounted, we understand, to nearly £70. On the preceding Friday evening, 16th ult., a meeting of the congregation was held for thanksgiving and prayer, when the services were conducted by the minister, assisted by Dr. Fernie. And on the evening of Monday the 12th, another large and interesting meeting, of a devotional kind, was held, at which eloquent and impressive addresses were delivered by Dr. Willis Dr. Burns, and the Rev. Mr. Rintoul, of Strontville, on topics of interest connected with the position and



duties of the Presbyterian Church of Canada and its Theological Seminary. At that meeting also, the church building committee presented their report, which was cordially sustained and due acknowledgment made of the obligations under which the congregation had been laid by the services of the committee generally, and especially by those of Daniel McComb, Esq., the chairman, James Walker, Esq., Treasurer and Secretary, and Mr. Albert Arms, who directed the very commodious interior arrangements of the church. From this report it appeared that the cost of this edifice would considerably exceed £2000. The church, without galleries, will accommodate about 600 sitters—by the erection of galleries, for which provision has been made, fully 900 sitters will find room in it. The large and commodious basement storey will afford ample and suitable accommodation for the Sabbath School, Library, Congregational and Seasonal Meetings.

**CALEDONIA**—**THE REV. DR. FERRIER'S INDICATIONS.**—At the *pro re nata* meeting of the Presbytery of Hamilton, intimated in our last number, a call from the Presbyterian congregation of Caledonia, and the adjoining settlements in Oneida, Seneca and Ancaster, was laid before the Presbytery, with the report of the minister who had moderated therein, to the effect that the call had been given with the utmost unanimity and cordiality. The Presbytery having sustained the call, it was put into the hands of Dr. Ferrier, and accepted by him, and arrangements were thereupon made for the induction, which took place on the 23rd ult., the Rev. Mr. Stark preaching on the occasion, and being assisted by the Rev. Mr. Gale, of Hamilton, in the other solemn duties of the day. It was a most important and auspicious day for this rapidly advancing village and the neighboring settlements, which have been long destitute of a stated ministry; but are so favored with a pastor of their own choice and of approved ability and faithfulness. We doubt not they will sustain, cherish and encourage him in his arduous work by every means in their power, and we pray that the Lord may give him souls for his hire—many from among them to be his joy and crown of rejoicing in the presence of our Lord Jesus Christ, at his coming. Dr. Ferrier entered on his pastoral labours on Sabbath, 26th ult.

**MISSIONARY MEETING, GRATTON.**—The annual meeting of the Graton Female Association for Missionary and Religious purposes, was held on Thursday the 12th March. A Report was read regarding the operations and prospects of the Association. During the year there was raised by subscriptions and donations, and the sale of ladies work, the sum of £170,85. This sum was given in various proportions for the following objects: 1st, the Missions of the Free Church of Scotland; 2nd, the Missions of the Presbyterian Church of Canada; 3rd, the French Canadian Missionary Society; 4th, the Sabbath School at Graton, and 5th, for general purposes connected with the Congregation. After the conclusion of the business part of the Meeting, an impressive address on the subject of Missions, was given by the Rev. W. McCulloch of the Methodist Church, who was followed by Rev. Mr. Reid, Minister of the Congregation. The weather was unfavourable and the attendance consequently not so great as otherwise it would have been. But the amount raised by the Ladies of the association in a comparatively small country congregation shows that there must be a considerable degree of interest felt in the advancement of christianity.

**PROGRESS OF THE FREE CHURCH IN THE CANTON DE VAUD.**—The third number of the *Avenir*, and private letters, have been received, which show that the Free Church is gaining ground in this Canton. The most important fact which they relate is, that the pastors who resigned, headed by the Central Commission of the Church, are signing a Confession of Faith. Ever since the year 1839, when the Helvetic Confession, which had been signed by the ministers of the Vaudois Church from the Reformation downwards, had been abolished by the Council of State, licentiates were allowed to enter the ministry without signing any Confession whatever. This was a great evil. It

had already been productive of injury to the Church, while it was likely, ultimately, to be productive of much more. By the new step, however, which has been taken, the dangers that awaited the Free Church in a that cause have been averted. We most cordially rejoice moreover, that it has been the Helvetic Confession, at least in its great doctrinal articles, that has been adopted. This revives old associations so deeply interesting to the Evangelical Swiss,—points the view to the days of the Reformation,—and forms a basis on which all the Evangelical Swiss Churches were wont to meet and acknowledge their agreement. To recall and revive it is like the unfurling of an old banner, around which, in former times, there often rallied the soldiers of the Cross, and under which they often marched forward to assail the enemies of the truth and the armies of the Pope. It does not appear that as yet either the pastors or the people have pledged themselves to any peculiar views of discipline. And perhaps for the present, and under existing circumstances, they have acted wisely in not attempting to do it. It is not all at once that the effects of a system of religious government, from which for centuries all ecclesiastical discipline had been banished, can be expected to be done away. Clearer and sounder views have yet to be adjoined from time to time, both from the pulpit and the press, before the minds of the people can be prepared for such important changes as the Word of God demands.

The following extract from a letter, dated the 4th of February, to the Secretary of the Continental Committee, from one of the most distinguished of the pastors who have resigned, will throw some light on the actual state of matters. "You will find," he says, "in our journal, the most recent facts relative to the Canton de Vaud. The persecution continues. It was said yesterday, that our Government was prepared to persecute on a larger scale. The question is regarding a law worse than that of the 29th of May 1824, which will secure the banishment of every one not connected with the National Church who preaches the gospel. M. Druey is capable of bringing in such a law. He has already shown that he has sufficient audacity. But the Lord reigns. The persecution consolidates the Free Church. The latter is continually gaining new ground. The parishioners are uniting and organizing themselves under the very fire of the enemy. The wicked one is always doing things which defeat his own expectations. At Lausanne, the Patochial Council of the Free Church held a meeting on Monday, and adopted resolutions calculated to establish the good cause. The same has been done in many other parts of the country. The same has been done in many other parts of the country. The most decisive point is the proclamation of our Confession of Faith which the pastors who have resigned are signing. The Central Committee of the Free Church has placed itself at the head of this work. It is also about to publish an address to the adherents in general, informing the religious public of the motives, every day becoming stronger, which call us finally to terminate our connection with the State. It signulates the alarming encroachments of the civil power in matters of ecclesiastical discipline, and declares that we ought to re-construct an Evangelical National Church not salaried by the State. Will all this open the eyes of the masses of the people? I do not believe that it will. The masses are not on our side. But it will confirm the weak and wavering,—it will rally our brethren,—and will demonstrate that we desire to exercise our rights, without being diverted from our purpose by the cries, or the strokes, or the menaces of our enemies, whether these enemies belong to the streets or to the Council of State."

**COLLEGE FUND.**

J. McLELLIN, ESQ., TREASURER, TORONTO.

Jan. 12. Dandas and Ancaster, per Rev. Mr. Stark	5	0	0
Jan. 17. Vaughan per Rev. Mr. Harris	2	5	4
21. Williams, per John Meine	2	12	6
21. London (additional) per do	0	4	7
22. Ayr, per Rev. Mr. Landay	2	0	0
22. Fergus, per Rev. Mr. Smellie	3	0	0
34. Chinguacousy (East) per S. Wallace	1	6	0
Jan. 26. Norval, per Robert Burns	1	18	5

Eckfrid,	2	2	3
Aldborough,	5	10	0
Dunwich,	7	7	6
Jan. 30. Union Church, Esqueving, per Mr. Burns	3	5	0
Feb. 9. Bytown, per Rev. Thos. Wardrope	3	6	8
Feb. 10. Prescott, per Rev. Robt. Boyd	5	0	0
13. Oakville, per John Urquhart	3	15	0
15. Sabbath School, Cobourg, per Rev. Mr. Alexander	1	13	11
Feb. 16. Chinguacousy, per Rev. R. Wallace	2	5	0
Feb. 18. Darlington, per Rev. Mr. Steele	5	5	0
March 4. Acton, per John Burns, Esq.	0	15	0
9. Picton, per A. Maculister	3	10	0
9. Cobourg, per A. Milne	10	7	6
16. Saltfleet and Brookbro, per Rev. G. Chayne	2	0	0
March 16. King, per Wm. Ross Sutherland	5	5	0
March 21. 93rd Highlanders, Cote St. Church, Montreal, per Jas. R. Orr	1	17	1
April 2. Zorra, per Rev. Mr. McKenzie	10	10	0
20. Peterboro' per Rev. Wm. Reid	5	3	1
22. St. Gabriel St. Church, Montreal, per Wm. Leishman	10	5	4
Laclute, per Rev. Mr. Henry	2	10	0
April 23. Welland Port, per Mr. R. Anderson	1	0	0
St. Thomas, per Rev. Mr. McKinnon	4	15	4
Pushinch	4	6	4

**HOME MISSION FUND.**

**PRESBYTERY OF TORONTO.**

JAMES SHAW, ESQ., TREASURER.

To collection at Streetsville, per Rev. Wm. Rintoul	3	15	0
Ditto at Caledon, per Mr. John Creighton	5	0	0
Ditto at Union Church, Esqueving, per Mr. Peter Gray	9	1	2
Ditto at Vaughan, per Rev. Dr. Burns	2	5	0
Ditto at Reach do	1	5	0
Ditto at Lidon (additional) do	0	5	0
Ditto at Knox's Church, Toronto, per Rev. Dr. Burns	£25	0	
Ditto at Young Men's Bible Class per Rev. Dr. Burns	4	8	
Ditto at Sabbath School, per Rev. Dr. Burns	3	2	
Ditto at Female Bible Classes, per Mrs. Burns	2	0—34	10
To donation from Female Association, Knox's Church, Toronto, per Mrs. Burns	4	0	0
Ditto from Mr. David McCutcheon	0	15	0
To Collection at King, per Wm. Ross Sutherland	12	15	0
Ditto at Crosby Markham, per Rev. Jas. Harris	1	13	4
Ditto at East Chinguacousy, per Rev. R. Wallace	4	10	0
Ditto at Brown's Corner Markham, per Rev. Dr. Willis	2	15	0
Ditto at Berwick and Pine Grove Station, per Rev. James Harris	8	11	3

**PRESBYTERY OF HAMILTON.**

DANIEL MACNAM, ESQ., TREASURER.

March 28. From Port Sarnia	4	5	0
April 7. From Eckfrid and Moss congregations	12	10	0
April 8. From the Pushinch congregation	4	2	7
April 10. From the Fergus congregation	3	16	0
April 11. From the Township of Zorra congregation	3	10	0
April 16. From the St. Thomas congregation	2	10	2
April 28. From Wellington Square and Waterdown	4	2	6

**FOREIGN MISSIONS.**

JOHN REEDPATH, ESQ., TREASURER, MONTREAL.

Congregation of Stratford, per Rev. Mr. Allan	4	5	0
Congregation of Zorra, per Rev. Mr. McKenzie	12	0	0
Ditto of Darlington, per Rev. Mr. Steele	2	5	0
Ditto of Port Sarnia, per Rev. Mr. Macalister	0	15	0
Ditto of Saltfleet, per Rev. Mr. Chayne	2	11	5
Ditto of Fergus, per Rev. Mr. Smellie	2	15	4

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