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

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TORONTO, DECEMBER, 1846.

Price 2s. 6d. per Annum.

The Record.

The Presbytery of Hamilton meets in Knox's Church, Hamilton, on the second Wednesday of January, at noon.

The Sustentation Board of the Presbyterian Church of Canada meets at Hamilton, on Thursday, 1-3th January.

In consequence of the absence of Dr. Burns from home, we are unable to give the sequel of his tour in the West, in this No.; but we hope to give it in our next. Copious extracts from the Missionary Journal of the Rev. Alexander McLean will be found in our columns for this month, and we commend them to the attention of our readers.

KNOX'S COLLEGE.—It will be interesting to our readers to learn that fourteen bursaries have recently been announced for competition in this institution, viz.; two of £15 each, being the John Knox and George Buchanan bursaries, founded by that munificent benefactor of the College, Isaac Buchanan, Esq.; five of £10; four of £7 10s.; and two of £5. These bursaries are to be competed for in the last week of February—the subjects of comparative trial—including all the departments of study embraced in the Curriculum—Theology, Church History, Hebrew, Logic and Moral Philosophy, Latin and Greek, Galic, General History, Chronology, and Antiquities. It ought to be mentioned that the ordinary value of the John Knox and George Buchanan bursaries is Ten Pounds a-year, and that they have been raised to Fifteen Pounds on this occasion in consequence of the latter not having been competed for last year.

LADIES' ASSOCIATION—KNOX'S CHURCH, HAMILTON.—The concluding sale of ladies'-work for the year, by this Association, has just taken place, and we are gratified to learn that the proceeds amount to upwards of £300;—on the whole year they will not, we understand, fall much short of £100. The funds of the Association are devoted to the support of the Home Missionary operations of the Presbytery; and the success with which the praiseworthy and indefatigable labours of these ladies have been crowned, may well animate others to similar exertions.

KNOX'S CHURCH, HAMILTON.—The young men connected with this Congregation, have recently repeated their late pastor, the Rev. Alexander Gule, with a very handsome donation of works, consisting of the whole of Dr. Chalmers's works in twenty-five volumes—the works of Robt. Haldane, &c.

LIBRARY OF KNOX'S COLLEGE.—Jas. Osborne, Esquire, of Hamilton, has recently presented to the library, twenty-one volumes of the Edinburgh

Christian Instructor—being very nearly a complete set of that work—which was established, and for many years conducted by Dr. Andrew Thomson. For the purposes of reference, and as exhibiting the progress of evangelical religion in the Church of Scotland, the Christian Instructor forms a very valuable addition to the library. The friends of Knox's College would most materially promote the interests of that Institution by imitating the good example set by Mr. Osborne.

The attention of Presbyteries is requested to the Queries issued by order of the Synod, and printed in this number of the Record. It will be necessary for them to forward forms to the several Congregations under their superintendence, to be filled up by the office-bearers, and returned to the Presbytery Clerks. These returns should be arranged in a general Presbyterial report, and forwarded to the Synod Clerk, on or before the first day of April next.

QUERIES ISSUED BY ORDER OF SYNOD TO BE ANSWERED ANNUALLY BY CONGREGATIONS.—At the last meeting of the Synod of the Presbyterian Church of Canada, held in Hamilton, on the third day of June last, it was

Resolved, That it be an instruction to Presbyteries to call from each of the congregations within their bounds an annual statement of the number of members and adherents connected therewith, and of all the receipts and disbursements on behalf of the Gospel Ministry, including the sustentation of their ministry, all collections for Missionary purposes, buildings, &c. &c. &c., according to a Schedule to be furnished for that purpose by the Sustentation Board; and that Clerks of Presbyteries be instructed to transmit the same to the Clerk of the Synod before its next meeting.

In order to obtain the necessary information, the following printed Schedule has been prepared to be filled up by each of the congregations within their bounds, and the Moderator, or Clerk of each Presbytery is requested to see that the same be filled up and transmitted to the Rev. Mr. Rintoul, on or before the first day of April next. And further, Presbyteries are instructed to remonstrate with such congregations as may not be doing their duty.

It has been deemed advisable to append several other questions, not immediately connected with the temporalities.

1. What is the Designation of your Congregation?
2. How many Church Members in full Communion?
3. How many Adherents not in Church Fellowship?
4. What is the average Sabbath Congregation?
5. How many Elders belonging to the Congregation?
6. How many Deacons?
7. How many Acts of Public Worship in the week?
8. How many Prayer Meetings in the Congregation?
9. By what numbers are the Prayer Meetings

10. How frequent are your Pastoral Visitations?
11. How many Sabbath Schools connected with the Congregation?
12. What are the numbers attending the Sabbath Schools?
13. Have you any Week Day School, and how is it attended and supported?
14. What is the Stipend paid to your Minister for the year last closed, and at what date did it close?
15. What is the amount of Stipend paid to your Minister since June, 1844?
16. From what sources do you draw the Minister's Stipend?
17. What amount did the Congregation contribute for Foreign Missions last year?
18. What amount for College Fund?
19. What amount for Bursary Fund?
20. What amount for Home Mission Fund?
21. What amount for Synod and Presbytery Funds?
22. What amount for your Sabbath School and Libraries?
23. Is your Church free from Debt?
24. By what Tenure is your Church Property held.

(Signed) JOHN REDPATH,
President, Sustentation Board.
JAMES WALKER,
Secretary, Sustentation Board.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal, in connexion with the Presbyterian Church of Canada, met in Cote Street Church, on the 25th November.

The Presbytery, after being constituted, received the commission of the Rev. John Alexander, Deputy from the Free Church of Scotland, at present officiating in Cote Street Church, and Mr. Alexander took his seat, and his name was added to the Presbytery Roll.

The Rev. David Black, of St. Therese, resigned his office of Presbytery Clerk, and the Rev. William Leishman, minister of St. Gabriel Street Church, was elected to fill his place, and took his seat as Clerk.

Mr. Clark, of Indian Lands, not being present, the Presbytery agreed to defer consideration of the applications laid before the former meeting from Lochie, Vankleek Hill, and Martintown, in order that Mr. Clark's report may be heard at a subsequent meeting. The case of Inverness also to be taken up at next meeting.

Mr. Leishman brought under the notice of the Presbytery the case of Rawdon, formerly referred to the Missionary Committee by the Presbytery, and stated that the Missionary Committee declined to give Mr. McKenzie, who had laboured there for some time as catechist, any remuneration for his past services. Mr. Redpath was heard in explanation, and the Presbytery remitted again to the Missionary Committee the case of Mr. McKenzie, and the peculiar circumstances in which he is placed, as reported by Mr. Leishman.

A Circular Letter from the Clerk of the Presbytery of Hamilton, C. W., was laid upon the table, stating that application was to be made to the Consistory of Scotland, that the Rev. Mr.

Cornelius, of the original Secession Church, be received as a minister of this church.

The following memorial, from St. Gabriel Street Church, was presented, and Messrs. Archibald McFarlane and George A. Pyper appeared in support of it:

Utile in Revertit—The Presbytery of Montreal, in connection with the Presbytery of the Free Church of Canada, the memorial of the undersigned members and adherents of St. Gabriel Street Church, Montreal:

RESPECTFULLY SHUWETH—That your memorialists have, for a considerable period, felt the warmest interest in the great principles which led to the Protest of the Presbyterian Church of Canada against connexion with a church which submitted to the illegal and unconstitutional encroachments of the civil power on the spiritual privileges of the members of the Church of Christ.

That St. Gabriel Street Church, as the Presbytery are well aware, is the oldest Protestant and the original Presbyterian Church in this Colony, and was for some time the only church of Scottish origin in this city which was open to the Deputies from the Free Church of Scotland, to preach the Gospel, and explain the grounds which led to the disunion in the Church of our Fathers.

That the congregation, of great unanimity, and in the face of very great and repeated trials and discouragements, have maintained a consistent adherence to Presbyterian rule and order, and still cordially approve of the principles of the Presbytery of the Church of Canada.

That various circumstances, for which your memorialists are not to blame, have recently taken place which have been injurious to the cause of Christ, have impeded the advancement of the interests of our Protestant Church, and even threatened the prosperity of its several churches.

That while your memorialists would willingly forgive and forget many injuries which they have patiently suffered, a year or two ago they were deeply aggrieved on a point to which they now desire to call the attention of the Presbytery. A Missionary Committee was some time ago appointed by the Presbytery, to make arrangements, in the absence of a resident minister in this city, with missionaries and other ministers who might come to labour within the bounds. From this committee the congregation of St. Gabriel Street Church have been excluded, and the management of its business entrusted to persons belonging to another congregation recently formed.

Your memorialists especially complain of the injustice of such an arrangement, and so long as it continues, are prevented from taking an interest in the Home Mission proceedings in your bounds, and from contributing, by church collections or otherwise, to funds in the promotion of which they have been so long and so warmly engaged.

May it therefore please the Reverend Presbytery, if they shall now find it necessary to continue a Missionary Committee, to re-appoint the same upon a more equitable basis, and to afford the memorialists an opportunity, by the same amount of representation as may be enjoyed by any other congregation, to take an interest in the advancement of the cause of the Redeemer's kingdom in the destitute wastes within the bounds, and to contribute to the same in the Lord hath prospered them.

The above is respectfully submitted, in the confident hope that the Presbytery will act in the premises, in such a way as shall advance the glory of God and be according to justice.

[Signed by a number of names.]

The Presbytery received this memorial, and agreed to decide upon its prayer at next meeting. In the meantime they instructed the Missionary Committee then and there to produce all their books and papers, that the Presbytery may be ripe for a decision.

The case of Mr. Duncan, student of Theology from the Free Church of Scotland, and now residing within the bounds, was brought under the notice of the Presbytery, and Messrs. Alexander and Leishman were appointed a committee to

superintend his studies, and to take such steps as may be necessary to satisfy the Presbytery and Synod, that his studies, during the winter, have been such as may be regarded as equivalent to a regular attendance during the College Session at Toronto.

The Rev. James Fettes, preacher of the Gospel from the Free Church of Scotland, being present, produced his commission from the Colonial Committee of the Free Church, designating him as a missionary within the bounds of this Synod, and meantime to labour under the direction of this Presbytery. The Presbytery agreed to endorse the commission in the Minutes, and directed Mr. Fettes to make Georgetown, in the Chateaugay District, his central station, and to extend his labours to the destitute places within his reach, as far as may be practicable.

Supplies were appointed for St. Eustache and Grande Tremere.

It was reported to the Presbytery that the Rev. Walter McGillivray, Deputy from the Free Church, had arrived, and the Presbytery agreed to record their thanks to the Colonial Committee for sending Mr. McGillivray and Mr. Fettes to labour in the destitute settlements within the bounds; and the Clerk was instructed to communicate the same.

The Presbytery appointed its next meeting to be holden within St. Gabriel Street Church, at noon, on the last Wednesday of February, and the sederunt was closed with prayer.

Extracts from the Report of the College Committee, read in Synod, Session VI., Hamilton, 5th June, 1846.

The College was partially open, for several months, during last summer. The students in attendance were eight in number. Mr. Esson gave instructions to these in Classics and Mental Philosophy, and during his absence in Montreal, for a few weeks, his place was supplied by Mr. Gale and Mr. Rintoul successively.

The Winter Session was opened in the beginning of November, and continued unbroken, except by a short recess at the New Year, until the beginning of April.

The entire number of students admitted at the opening of the session, or soon after it, amounted to twenty-two. Through the good Providence of God, teachers and taught enjoyed a great measure of bodily health, and the work of the Session was prosecuted with alacrity and comfort, and, as your committee believe, all the more so that it was done in a spirit of prayer.

The students were all examined, previously to their being admitted to the classes, as to their actual acquirements in the different branches of study—tho' personal experience of Divine Truth, and their views to the ministry; and the result of these examinations was, on the whole, highly satisfactory.

In the course of last summer, the committee applied to the Colonial Committee of the General Assembly of the Free Church of Scotland for assistance in the department of theological instruction. No reply had been received up to the time that the committee met to make arrangements for the actual opening of the Winter Session. The committee were thus compelled to seek the aid of some of their own number, who seemed competent for conducting some of the classes. Accordingly Mr. Bayne consented to give a short course of Lectures in one department of Moral Science. Mr. Gale undertook to give a short course on the Evidences of Natural and Revealed Religion; and Mr. Rintoul undertook the department of Hebrew, with a short course of Lectures on Biblical Science. He was subsequently engaged, with the consent of his congregation, to take up his residence in Toronto, for the period of the Session, and to take a part in the Classical Department.

Mr. Gale and Mr. Bayne were to have given their Lectures towards the middle of the course; but as Dr. Willis arrived in Toronto soon after its commencement, and as these brethren desired

that their services might, on this account, be dispensed with, the committee, at their own request, relinquished their claim on them.

In the Latin and Greek languages considerable attention was paid to the elements—small portions of diligent classic authors were read—while large portions of the Greek Testament were carefully studied.

In the Hebrew the advanced class went through the Grammar with points repeatedly, and read portions of the Pentateuch, the Psalter, the books of Isaiah, Jeremiah, and the Lamentations—the same class also went through the Chaldee Grammar, and read a portion of Daniel in that language.

A Junior Class, composed of students who could give only a partial attention to the language, went through the Grammar, and read a portion of the book of Genesis.

Mr. Esson, besides the class for Mental training, taught the class for Mental Philosophy. In this class, Lectures were delivered according to the outline sketched by Mr. Esson at the commencement of the course. There were made the subjects of examination, while occasional Essays were given in by the students. We subjoin an outline of Lectures, as it was at the time printed in the Record:

"The course to be opened, in humble dependence on the Divine blessing, with a few preliminary lectures on the Love of that Truth which is the end of all knowledge and science,—viewed in its relation to God its author and source—to man its subject and percipient—and to wisdom its fruit and consummation, pointing out the necessary, the vital union, which subsists between wisdom as its end, and the love of truth as the principle.

"Estimate of the ignorance of man in his present state of existence, necessarily arising out of the narrow limits of his faculties and the circumscribed sphere within which they are exercised, so that the least of God's works is sufficient to confound human pride, and true knowledge thus becomes the best teacher of humility.

"The proper subject of the course will then be introduced by a general outline of the field or map of human knowledge as a whole, that thus ascertaining the common bond which gives continuity and unity to the system of science in all its gradations, physical, political, moral, and divine, we may determine the relative place and importance of the philosophy of mind, or, as perhaps it might with greater propriety be denominated, the philosophy of man, and its bearings upon all knowledge, human and divine, speculative and practical. It will more especially be the aim of the lecturer to state the causes and influences which have hitherto unhappily prevented mental and metaphysical science from having their proper and perfect work as the handmaids of Divine Revelation. The various ways in which all the great branches of science, and especially the philosophy of mind, may be rendered tributary to Christianity, will be fully considered.

"In the second, the subject will be prosecuted under the general heads of the intellectual, and of the moral and active powers. The first or speculative part will embrace, what Dr. T. Brown has not unhappily denominated the physiology of the mind, giving an analysis of the nature of man, sensitive, intellectual and emotional, understanding by this last the various original active springs of principles, including the moral faculty, by whatever name it may be designated, as the supreme and governing power.

"This will prepare the way for introducing Logic, Ethics, and the practical branches of Natural Theology, in which the application of the theory of the intellectual powers to the right conduct of the understanding, and of the moral principles to the elucidation and enforcement of our various duties, personal, domestic, social, moral, and religious, towards their proper objects,—God, man, civil society, ourselves and families,—will be considered in successive order, bringing all into the light, and subjecting all to the authority of the Divine word. It will be a paramount object of this stage, to demonstrate how insufficient are all that man's knowledge and powers can effect in

the enlightenment of the understanding, and the regulation of the will, without light and grace from on high.

"The whole course will be wound up with a few lectures on the moral constitution of man in which Butler, Abercrombie, and Chalmers, will be our chosen guides, concluding with an outline and estimate of Natural Theology, in the last of the practical branches on which it will be possible to enter during the present session; these lectures to be supplemented and their deficiencies as far as possible supplied, by prescribing to the students the private reading in *schools*, or in certain specified portions, of Reid, Stewart, Brown, Butler, Abercrombie, Chalmers, accompanied with suitable classical exercises, and the preparation of essays and outlines in writing, in the several classes."

In the Divinity Hall Lectures, Dr. Burns gave a few introductory Lectures on the general subject of theological inquiry—the Baconian system of induction as applied to the investigation of religious truth—and the various systems of morals as tried by the standard of the Christian Revelation. He then gave, in succession, twenty-five Lectures on the general principles and evidences of Natural Theology, and the doctrines of Revelation regarding the character, perfections, and government of God—the Trinity of persons in the Godhead—the Divinity of Christ and of the Holy Spirit—the fall of man, and the scheme of mediation through the righteousness, atonement, and intercession of the Great Redeemer.

Mr. Rintoul, for the greater part of the Session, gave a Lecture once a week on Biblical criticism. The following are the heads of the Lectures:

The claims of the Hebrew language on the study of Theological students, (introductory to Hebrew course)—the importance of Biblical Science, and the preparatives to its successful culture—the structure and contents of the Bible, vincty of its subordinate authors, and classification of its books—the Hebrew language and affiliated or kindred dialects—Hebrew alphabet, points, &c.—sources of interpretation of Hebrew—limited range of language—Hebrew Poetry—diversities of style in different Books of Scripture—dialect of Greek Testament—illustration of Leusden's classification of Hebrews—M. S. S. of Hebrew Bible—state of Hebrew text—on the critical and doctrinal study of the Scriptures proper for students of Theology, (concluding Lecture.)

Dr. Willis, of Glasgow, sent out from the Free Church of Scotland, expressly with the view of assisting in the Theological Department, arrived in Toronto soon after the opening of the Session, but, with the concurrence of the committee, he yielded to the many urgent demands made on him for missionary labours in various quarters, and did not commence the work of stated instruction until after the middle of the Session. His labours were abundant, and were alike prized by the committee and the students themselves. Many Essays and Discourses, some of them of great length, were given in by the students, both as class exercises and in the competition for bursaries and prizes. These were examined and criticised by Dr. Willis. His own Lectures investigated and discussed the profounder themes of systematic theology.

We regret that, for want of a fuller outline of his Lectures, we can only state, generally, that after two introductory Lectures on the Canon of Scripture, he lectured on the Person and work of the Mediator—His offices of Prophet, Priest, and King—the atonement, in its necessity, reality, special destination and efficacy—electing grace viewed in connexion with the freeness of the offer of the Gospel—the work of the Holy Spirit, especially as it relates to union and communion with Christ.

Dr. Willis also gave one or more lectures on the distinguishing features of Presbyterian Church Government.

In addition to the exercises properly scholastic, and the daily devotional exercises, in which the students took a part, a meeting of all the students was held every Saturday, Dr. Burns and occasionally the other Professors presiding, for prayer and the practical reading and explanation

of the Word of God. This was found to be refreshing, both by Professors and students.

Nor would your committee omit to notice, in this estimate of the advantages enjoyed by the students, the visits from the Deputies of the Free Church of Scotland.

The Rev. Mr. Somerville, of Anderson, amongst his abundant labours when in Toronto, in September, 1815, gave a powerful address to the students at the time in the Seminary, or residing in the city. The Rev. Mr. Robb, of Halifax, gave them an able Lecture on the Atonement. The Rev. James Hogg gave an address on preparation for the Ministry, and the Rev. William Burns met with them repeatedly, expounding different portions of the Word and praying with them.

Not fewer than ten of the students were employed, during the winter, as catechists, in supplying religious ordinances on the Lord's Day to stations around Toronto. Each of these went out, on an average, almost every alternate Sabbath during the Session. The aid to the missionary cause thus obtained was highly important. A goodly number of stations, which must otherwise have been left almost entirely destitute of public ordinances, were supplied with them with considerable regularity, and, we have good reason to think to the profit of many souls. The Professors and the committee alike were zealous of calling students too soon into such employment, or of engaging them too much in it, yet it is believed that no material interruption to the studies of those so employed was the result.

Only a very few of the students, during last Session, were entirely dependent for support on the committee; almost all of them, from private resources, or the proceeds of their labours as teachers or catechists, during summer, were more or less able to support themselves. A considerable sum was contributed by friends in the church, in various quarters, for bursaries. These the committee held out as rewards for diligence in study, and as the compensation for them was general, such also was the distribution of them—the comparative merits of the competitor being marked as far as was practicable by the amount of the bursary.

The Colonial Committee of the General Assembly of the Free Church of Scotland, and Isaac Buchanan, Esq., have been the most liberal contributors to the Bursary Fund. This benevolent gentleman has given a substantial proof of his affection to our church, and of his desire to promote a well-instructed ministry, by funding £500. Two-thirds of the interest of this sum are to be appropriated annually to two bursaries, each amounting to £10, and the remaining third to the ordinary expenditure of the College. To these bursary endowments, Mr. Buchanan has judiciously affixed the names of two of the most illustrious names in the ecclesiastical and literary history of Scotland—John Knox and George Buchanan. The bursary bearing the latter name being destined to reward eminence in classical learning.

On the recommendation of the Professors, prizes, consisting of Books, were distributed in each class to the more eminent students. These, excepting for special Essays whose merits were judged of by the Professors themselves, were given on the votes of the students in each separate class.

The Session closed on Thursday, the second day of April. That day and the two preceding were devoted to the examination of the students on the studies pursued by them in their several classes, and the result was highly gratifying—suggesting reasons at once for gratitude to the Great Head of the Church for what he is doing for us towards raising up spiritual labourers, and for hope and encouragement for the advancement and perpetuity of his work amongst us. As the immediate result of the examinations, three students were certified to have completed their collegiate course, and to be admissible to trials for license. Four were placed on the list of catechists—and the arrangements for the whole,

during summer, recommended or sanctioned by committee, are as follows:

- 3 to study for license, and act in the interim as catechists, of whom two to be in Hamilton Presbytery, and one in Toronto Presbytery.
- 2 catechists in Hamilton Presbytery.
- 4 catechists in Toronto and occasionally by other Presbyteries.
- 2 catechists, Montreal Presbytery.
- 2 teaching, Toronto Presbytery.
- 3 catechists and studying in Toronto.
- 2 studying in Toronto (not catechists)
- 4 gone to reside with friends.

The work of instruction has been prosecuted by Mr. Dixon, with scarcely any interval, since the close of the Winter Session. Several matriculated students have been in attendance, while others are availing themselves of his instructions, who may yet probably offer themselves as students for the Ministry, but they have not been examined by the committee.

SUGGESTIONS AND RECOMMENDATIONS.

Thus far the historical part of the Report. The committee would now respectfully tender to the Synod various suggestions and recommendations towards the enlargement of the College, and the giving it greater efficiency and permanence. Heretofore our operations may be said to have been mainly tentative, and the blessing of God on our endeavours, such as they have been, equally with the increasing demand for spiritual labourers, demands of us that we go forward.

Your committee do not profess to determine what should be the precise number of Professors in the Institution in order to its full efficiency: they believe that it will grow with the growth of the church, and so its foundations should be made for a large superstructure. In the meantime, it may be enough to carry forward the Institution, according to our resources, and the number of our students, and, what the number of students now urgently require, we trust resources will not be wanting to provide for, viz., an additional Professor.

The Synod are under no moral obligations to the congregation of Knox's Church—obligations which we recommend should be directly acknowledged—for their consenting so readily to an arrangement by which so large a portion of their minister's time (amounting to at least one-third) is devoted to the concerns of the College. In the infancy of all churches, the union of the offices of the pastor and doctor or teacher of Theology has been found to be unavoidable; and the circumstances of our church are certainly not such as to require us to dispense with the combining of these offices.

Your committee believe, however, that in addition to all the time and attention which Dr. Burns can give to the Seminary, that another Professor of Divinity is indispensably required to do full justice to the various departments of Theological science—one who should be at liberty to devote his whole time to the care of the students, and who would share the work of instruction with Dr. Burns, as Primarius Professor, according to some well understood arrangement to be sanctioned by the committee.

The committee recommend that the Synod use immediate efforts for procuring such a Professor, so as that, if practicable, he might enter on his duties at the commencement of next Winter Session.

Your committee are inclined to think, that even with the addition of one Professor, however variously gifted, there may still be a need of assistance in some of the departments of the course—such as one or two ministers might render for some six or eight weeks during the Winter Session.

The committee believe that the time has now come, when the Synod must contemplate the providing suitable edifices for the College. The valuable property, in the form of a Library, that is in process of being accumulated, and the accommodation required for teaching a variety of classes, two or three of which meet at the same

ours, do all require that apartments different from those that are found in the house or houses of the Professors, should be provided.

Then it is a part of the original scheme of our College, which we see no reason to alter, that a Boarding House should be provided for as many at least of the students as should see fit to avail themselves of it, and this both on the ground of economy and on the higher ground of making the best practicable arrangement for the comfort and and religious superintendence of the students while attending College.

In the report of last year, it was stated that Mr. Eason, out of his own zeal in the cause of education, had, with the assistance of some of the students, opened a school for boys, in which the elements of classics and other branches were taught, combined with a scriptural training. This school Mr. Eason abandoned, because he could not conduct it and do any thing like justice to the department of his Professorship. But he conducted it long enough to prove that such an institution may be most fitly combined with the College, and most profitably worked in harmony with it. The committee see a great opening in Toronto for a school, which, conducted with the economy and vigour of a Scottish High School or Academy, shall at the same time, like the institution of the Free Church under Dr. Duff in Calcutta, be pervaded throughout with the influence of Bible truth. The committee believe that many parents throughout the country, as well as in Toronto, would rejoice to send their children to such an institution. We contemplate that it should stand prominently forward as a religious school, in the best sense of the phrase, and we do not doubt that, both directly and indirectly, it would confer important advantages on the church. Though in no sense formally designed to be a nursery to the Divinity Hall, it is not too much to expect, that, through the Divine blessing, some of its pupils might have their hearts touched with Divine grace, and so be led to consecrate themselves to the work of the ministry.

But, important as are these considerations, there are others which go more directly to recommend the connection of such a school with our College. These are—*first*, the assistance which it would give to our College in educating in the elements of classical learning those who, admissible to the College in so far as character and views to the ministry go, are yet, from the want of early training, unfit at first to enter into its classes; and, *secondly*, the assistance which such a school would receive from the College. It is evident, that, with one Head Master, who might himself have a seat in the College, the school might require, for a time at least, no other assistants than some two or three of the most advanced students. This is not the proper place to enter into the details of the arrangements proper for the Academy now recommended; we would only say that the employment in it of some of the more advanced students, so far from being injurious to their own studies and preparation for the ministry, might be made conducive to both, while it would be of the utmost importance to the Academy itself.

It might be well to institute among the students something like an order of merit, or class of scholarship, which should entitle those promoted to it to certain privileges and advantages—such as residence in the College for two or more years after the collegiate course was completed for the prosecution of the higher departments of Theological learning, and a small annual stipend, it being a condition that besides missionary labours on the Sabbath on the part of those promoted to this order—for we would allow them to receive in due course a license to preach—they should each employ some two or three hours a day as tutors in the College, or the Academy we are recommending.

We are not formally enumerating all the advantages which the Academy might be expected to realize, but we would not omit to notice, that it might be so conducted as to prove a good school of training for teachers. The elements of useful learning would be taught, and taught in the best way, and in subserviency to man's highest inter-

ests and pursuits, and thus our school would, in the best sense, be a Model or Normal School.

We will only farther remark, that we contemplate that the school should be open to all youths fit for entering its classes, who paid the prescribed terms, and were ready to comply with its regulations.

Your committee recorded in their Minutes an expression of the obligation under which the church was laid to the congregations of Knox's Church, Toronto, and Streetville, for the amount of service to the College obtained from their pastors; and a letter was written to the latter of these congregations, acknowledging the favour they were conferring in consenting to the temporary absence of their pastor. Your committee now suggest that in respect to the peculiar services enjoyed through the labours of Dr. Burns—the accommodation obtained for the Library and Divinity Hall in his house, and the virtual surrender, on the part of his congregation, of a portion of his valuable time, to the important work of educating the future ministry of the church, the Synod should make, in such way as may be deemed fit, an acknowledgment to Dr. Burns, and to this congregation, of the favours derived from them severally.

WILLIAM RINTOUL,
Congreg.

Home Missions.

(For the Record.)

PREBTERY OF HAMILTON.—Extracts from Report of Rev. Alexander McLean, of Missionary labours from June to October last:—

I. GUELPH.—Preached here several times, always found a large, attentive and intelligent congregation of worshippers, often the large School-house was literally crammed; boys stowed on the desks—men in the window-seats—children on laps—aged men in the vacant seats of the pulpit; plank seats added and filled till ingress was impossible. Many standing without, and some going away for want of room; and yet their own church stood in sight, an empty monument of the generosity of a few who will neither fill it themselves, nor suffer others, who would do so, to occupy it, unless they will give up their principles for the key, and bind themselves not to speak of the sins of the erring Establishment. But thus crowded, we were happy in the promise of a "large place" in the love and affections of "Him who loved us, and gave himself for us," notwithstanding all our unorthodoxy.

Guelph is a neat picturesque village, surrounded by a rich and poor, fertile farming country. There are but few poor farmers, and scarcely a poor family in the neighbourhood. It is a central place, yet to become of very great importance; it is the capital of a tract of rich country half as large as "broad Scotland;" it is on the direct road to Owen's Sound, 40 miles from Hamilton, and 25 from Galt. What a great change has lately passed upon the unbroken wilderness! Now, where a few years since the wandering savage pitched his wigwam-tent, neat, substantial, well built houses are seen, and along the late forest-path now hurry two daily lines of coaches filled with passengers.

II. WELLINGTON SQUARE AND WATERDOWNS.—These are two beautiful, promising villages, 6 miles apart. The former is a neat, cleanly, airy place on the shore of Lake Ontario, near Burlington Beach, about 9 miles from Hamilton. Around, the scenery is picturesque, rich, and varied, the farms are good, and the people are thriving and comfortable. The village is a pleasant, healthful, quiet retreat, for those who wish to be away from the noise and dust and turmoil of a town, and yet conveniently near Hamilton, the great emporium of the West.

Waterdown is a thriving little place, in a romantic situation, having as its name indicates, water-falls or privileges; it is on Dundas Road, about 6 miles from Hamilton, at the head of a dark, deep, rough, forest-filled, rocky-sided glen.

These two places united embrace about 45 families adhering and attending, and about 50 com-

municants or members. Rarely do congregations so recent and so small, accomplish so much in church building, and in supporting the Mission Fund as have these places. For besides aid to the Mission Fund, they have within a short time built Mission Pews, they have within a short time built and almost paid for a neat little church at Wellington Square, which was opened for Divine Service by that most laborious and untiring servant of our great Lord, the Rev. Dr. Burns; they need but to go forward as they have begun, in the strength of Him who makes the few united more mighty and successful than the many indifferent.

Preached in these places four Sabbaths—in the morning at the Square, and in the afternoon at Waterdown, and in Mr. Wilson's neighbourhood on the evening of a week day. The audiences were generally large, and the attention to the things spoken seemed growing more marked. There is here a goodly promise of a nucleus for a spiritual and useful church. Visited all the families attending, who reside in Wellington Square, Waterdown, the Beach, the Lake Shore, Port Nelson, Dundas Street, and Mr. Wilson's neighbourhood. In every instance kindness was shown, and in many the water was refreshed. Visited three Day Schools, and spoke a word to the scholars. They will remember a friendly visit, and a short advice, while they would forget a long lecture. I was happy to see the Bible in the hands of the scholars. O may its saving truths be sown and take root, and produce fruits of peace in their hearts! Was greatly pleased with the catechizing in two places—very small children appearing to know the things which are able to make them wise unto salvation. Why will not all parents rejoice in the pleasant work of inluring the minds and memories of their households, and refreshing their own with the sweet truth as it is in Jesus. Visited a family in a tavern—the master of the family took the Elder (Mr. Bastedo who accompanied me) and myself up into a quiet room, where we saw well-used Bibles. He gathered all his family and household that could assemble with us, and we had a refreshing hour in pleasant exercises with those who seemed to love our blessed Lord's worship. O that the Spirit of the Lord might displace the spirit of evil from all our houses of entertainment, and cause his mercy to abide in the homes of the wayfarer! How pleasant to see, as is the case in some few hotels, the Bible as the pilgrim's book of guidance by the way, and the source of his spiritual and mental refreshment! That day we visited 15 places—find in visiting many things to encourage us—the people's hearts are more open to the things of Christ than we at a distance imagine—it is at their homes that the minister can best know the mental and spiritual material with which he has to deal. It is only by knowing what is most needed in a given case, that we are fitted to bring the things new and old out of the treasury of truth, in such a manner as the Lord will own and bless. Let the messenger of reconciliation visit the people, and let him not be timid on the one hand, nor harsh and exacting on the other, and he will reach their hearts as a pastor, as well as picture them as a preacher from the pulpit.

We returned from this day's work, weary in body, but refreshed in spirit—and around the Elder's family at our with new delight, we joined in praise and prayer, that the Lord would revive his work, and refresh his heritage with the dew of his heavenly grace.

June 21st.—Preached in the School-house, Paisley Block, (Guelph)—about fifty attending. On Monday, at a private house, examined two candidates for admission to the Church, and had good reasons to hope that grace had begun a good work in their hearts;—preached to about 30, and baptized 4 children,—visited nearly all the families adherents, in Paisley Block, Eramosa Road, Scotch Block, and York Road,—was not able to visit in the direction of Paulinch,—visited, in all, about 40 families. It was cheering to meet the warm welcome, and the well-worn Bibles and Psalm-books brought out for the worship. All were kind—many ardently so; none were cold in their treatment, and all expressed gratitude for that which was a source of true joy to me—a visit to any of the people of God. May they soon have a pastor to lead them into the greca

pastors, and by the still waters of salvation. There being but few of the congregation residing in Guelph, the business-burden of the Church falls mostly upon two excellent, persevering men—Mr. Martin, the elder; and Mr. Robert Armstrong.

There are from 50 to 60 families who adhere to our Church, with a communion-roll of about 80 members. The congregations about to build another Church; they have given a call to the Rev. Mr. McGregor, of New Brunswick.

The Presbyterian cause here is strong, and would be stronger still, if the goodly band of Presbyterians belonging to the "Secession Missionary Synod" and our body should adjourn their differences about the power of the Civil Magistrate, &c., until the millennium,—and all combine together in Jehovah's work and worship. But perhaps there is work for two pastors.—the Secession congregation is erecting a church on the hill overlooking the town.

In Paisley Block, had the pleasure of meeting with a member of that body once in "Fitzrick Shepherd" who has long been tracing the footsteps of the flock;—was refreshed by his graphic recital of the ways and wonders of grace. How sweet to have the earthen vessel replenished from an unexpected rill by the way! How pleasant to meet brethren of the same great hopes, though dwelling in the different divisions of Zion!

III. DUNVILLE.—This important place is situated on the Grand River, about 6 miles from Lake Erie; it is a promising business place; the back water of the river, however, has rendered the climate unhealthy.

The people are enterprising; they have built a well-proportioned brick church, and although numbering only but about 18 members and 150 adherents, they are determined to call a pastor. If the same harmonious spirit continue which prevails amongst them now, they must succeed in their object. There is a good promise that a right-hearted active Minister might be a great blessing here. I preached three Sabbaths in Dunville, visited the schools, the sick, and all the families adhering and attending. A Roman Catholic woman when dying sent a request for me to visit her, as she had received the last rites (Extreme Unction) from the Priest. I informed her that my presence would conflict with the wishes of her Priest; but her constant prayer was for "mercy from the Lord Jesus Christ." She seemed to have forsaken all hope but that of salvation alone by Him; in a few days she died. Her husband had been brought up in the Presbyterian Church in Ireland.

Here I found some whose souls rejoice in our great Lord, and are captivated with a view of his glory in the Covenant of Redemption. How delightful is it to find those who not only confess the name of Christ, but whose souls' delight is in the wonders of the great love wherewith "He hath loved us?" It is pleasant to find the possession of the knowledge of salvation, but it is more cheering to find even a few who not only know of the doctrine, but confirm their knowledge by doing the will of God.

The attendance was always good, and the attention was more and more marked; here also I saw the benefits of visiting the people at their homes; I am convinced that more can be learned at the people's houses of their personal religion and family piety, than can be known of them by years of merely preaching amongst them.

I was accompanied by an excellent aged man, whose soul is ardent in the cause of our Lord, to visit nearly all the families in Dunville. I found ready access to all, and a kind invitation to return again as soon as possible.

Set out to visit on foot the families that were scattered between the village and the Lake shore; visited 10 families, and walked that day about 12 miles; the heat was excessive; arrived at the house of Mr. Chalmers on the Lake shore almost exhausted, but by the kind care of his family, and by rest, I was prepared the next morning to preach in the School-house on the shore.

IV. WOOLWICH.—Visited this place first, July 26, and preached once in the Presbyterian Church; it

was formerly occupied by Mr. Rose, who has left his church and a few of his adherents to hold it. It is open for Methodists and Episcopalians, but not for us.

Sept. 2d.—Visited Woolwich again; the road from Galt, 15 or 17 miles, lies through a rich farming country of great and varied beauty. There are a great many points on the bank of the Grand River, which afford the most delightful views. On Monday the notice was given, and it was carried onward from one to another till it had reached the corners of the forest. Even the aged men and women walked miles to hear the word, and on the next day at 11 o'clock, the people began to assemble on the road side. We knew not where to assemble, but knowing that the same power which closed the church could (notwithstanding the good will of the teacher,) keep us from occupying the School-house, we sought a shelter from the sun in a barn; its floor was soon filled with serious worshippers, some of whom had passed through disruption scenes in Scotland.

There are here about 30 families who adhere or would attend upon the ordinances. After the services closed, a meeting was called in order to provide a place of worship, when there was an unanimous appointment of a Building Committee, Collectors and Trustees, to provide and hold a site and church and property for the congregation. Near the close of the meeting it was announced that George Davidson, Esq., of Aberdeen, Township of Waterloo, had proposed to give a site for a church, and that it was the corner where we lingered, while the people gathered, and from which they went to the barn. A subscription was opened immediately with good prospects of success.

Visited Aberdeen, and preached on the 7th Oct. This neighbourhood should be supplied in order to gather in those who do not attend on the means of grace regularly in any place. The country around and between Aberdeen and Galt is rich in soil, and is well cultivated.

V. PORT DOVER, SEABOARD, VICTORIA AND NORMANDALE.—These are all villages, situated about 40 miles from Hamilton near the shore of Lake Erie. The climate is mild, the farms are beautiful, the orchards loaded with fruits of all kinds, and the inhabitants are comfortably settled upon the slopes and hills which abound here.

At Port Dover there is a church in progress, but its affairs are involved. Found here but one family actively engaged, although there are a number of young men of enterprise; but they were either ill or absent. After spending two days here—went to Simcoe, where I found two very active Presbyterians, Messrs. Clarke & Campbell.—was introduced to the Rev. Mr. Clark, of the Congregational Church, who kindly placed his claim on our service for the afternoon of the following Sabbath; visited a number of families mostly where there were members of them sick. After spending two days here, proceeded to Vittoria. A few enterprising families have erected in this place a beautiful brick church; it stands in a pleasant grove of oaks, upon an eminence in the village. This site was given by Miss Anderson: this is one of the most pleasantly situated churches in the Province. After visiting in the place and neighbourhood two days, proceeded to Normandale. This is a romantic place, a nest amongst the hills. Here are the Iron Works of Mr. Van Norman, and employing about 150 men. This place is surrounded by grove-covered hills, and deep glens divide them, and a perpetual stream of great beauty and clearness runs through the hollow to the Lake. Preached in the School-house on Saturday evening.

On Sabbath morning preached at Vittoria, in the School-house; the audience was large and attentive. A notice was put into my hands with the request that I would preach a Dedication Sermon, and open the church on Wednesday 2nd September. On that day, notwithstanding the intense heat and the short notice, the church was well filled mostly with Presbyterians. May it be a temple to the praise of the Highest, and to the joy of many souls. In the afternoon of Sabbath preached in Simcoe, in the Rev. Mr. Clark's Church, and in the evening in Port Dover. In all these places there are about 40 families that

would attend the ordinances, could a Missionary be sent to them. The field is as yet uncultivated, and calls for the care of our Presbytery. May many be gathered into the fold of the Great Shepherd.

M.C.

Foreign Missions.

The recent intelligence received from different missionary stations of the American Board, is of an interesting and some of it of a very affecting character. We give the following extracts:

TENNESSEE.—The intelligence from this country continues to be of the deepest interest. On the first Sabbath in September, ten persons were admitted to the new evangelical church in Constantine. The persecutions of the evangelical Argentine in Trinidad continued very active to the latest date; so also at Adu Nazar. The persecuted Christians, however, seemed to bear their heavy burdens with great patience and fortitude, and God was overthrowing their persecution for the furtherance of the cause of truth.

NEBRASKA.—The accounts from this interesting people continue to be of a cheering nature. In the Fall of Seminary at Oronook there are about twenty pupils who give the missionaries satisfactory and continued evidence of real piety. Three or four of our pupils of this Seminary have addressed an answer to a letter from a society of young females at Massachusetts, giving a most pleasing account of their school exercises and of their religious advantages and experiences, and inquiring most affectionately respecting their own spiritual state. A literal translation of this interesting epistle will appear in the Day Spring.

BIBLICAL HISTORY.

The *Princeton Review*, in noticing Neill's Lectures on Biblical History, recently published, brings out the following results from several historical tables, showing how the longevity of the *antediluvians* supplied the want of historical records.

This sceptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times the story must be repeated by different persons. Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2. Adam, during six hundred and five years, could discourse it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through those four distinct channels Noah could receive a direct account from Adam. But again, 5. Adam lived till Methuselah was two hundred and forty-three years old; time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6. Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood.

All the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch ten, Methuselah eleven, Lamech eleven, Noah eight, Shem

and brothers, four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give in one lineal descent, eighty-one different channels, through which the account might be transmitted.

Another important point is the occurrence of the flood at the precise time, and the only time when it could have occurred, without contradicting the sacred history, and the chronological account. The reason assigned in sacred history for the deluge, was the great wickedness of men, for which all were to be destroyed, except Noah and his family. Now, if the flood had occurred ten years sooner than it did, it would have involved Methuselah and Lamech in the destruction of the wicked; for the former lived to the very year of the flood, A. M. 1556, and the latter within five years of it, A. M. 1551. And again it would have involved a contradiction: for if the ark had been completed in fifty instead of one hundred years, and the age of Methuselah and Lamech had been given as it is, it would have brought their death fifty years after the flood! And there is not one year from the creation, at which the date of the flood could have been fixed without involving such a contradiction, till the very date given! This is a very remarkable coincidence; and if the accounts given are fabrications, a most fortunate escape from a fatal blunder.

Who ever imagined, without making the comparison, that Noah lived to see Abram sixty years old, and that Shem lived to see all the glorious things transacted between God and Abram, and finally to see him buried, and to name in the general mourning the father of the faithful? Who would have supposed that Abram lived his whole lifetime, from birth to one hundred and eighty years, and Jacob forty-eight years, while those who for one hundred years of their early life witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening of heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abram; Shem down to Jacob; and Arphaxad down to Isaac; Seth and Eber down to Jacob, and probably Eber to the twelve sons of Jacob.

Three narrations bring the account to the time when minute and particular history commences; and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participations in the awful scenes of the flood lived to see the Pyramids, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us. So that we have the account, in a manner, second-hand from Shem.

Miscellaneous

Dr. CHALMERS AND THE WEST PORT OF EDINBURGH.

"I will say nothing of the gifts of our minister. They will speak for themselves. But I will speak of something far more important than talents or eloquence or pulpit attractions,—I will speak of the assiduity of his household ministrations. It is to the aggressive principle, which he puts incessantly into operation, and to the activity of his secondary agents, that I ascribe the chief success of our undertaking: and I confess it is most cheering to find that the success of our cause depends upon nothing so rare as genius, or talent, or transcendent abilities, but upon the assiduities of Christian worth and Christian principle. Give me within a stone-throw of the West Port, the most eloquent preacher in the world,—and give me another within the West Port, who has no pretensions to oratory or eloquence, but who plies the families with the assiduities of Christian kindness, and, I say that the eloquent preacher will not attract one-tenth part of those who will be gathered around the other by dint of his plain, household ministrations. Upon this, then, I found my anticipations of the success of my plan. Talents are

rare; and I should give up the cause of the world's regeneration, if I thought that it hinged upon men's high talents. Grace is diffusible; Christian worth may be brought down by prayer from heaven upon all. These ingredients are capable of being indefinitely multiplied, and it is by virtue of them that christianity will be diffused throughout the mass of the population. But look at the present system in Edinburgh. We want a minister to fill in church; and for this purpose we get the ablest and most eloquent man we can find in Scotland, and when he comes he does fill the church by his oratory,—but from whence does he fill it? From previous congregations. There is no creation of new worshippers; there is a mere transference of old worshippers from other places. This is the whole amount of the mere congregational system, with a fine, eloquent, and attractive minister: whereas we get a man on the territorial principle, whose business is to fill the church out of the district,—to expatiate among the people through the week, to be a constant attendant of every sick-bed,—to pray at every dying couch,—to dignify every funeral by his presence,—and to ingratiate himself with all the neighbourhood by his interest in their welfare, and by his attention to the religious and moral education of the young; and this is the right way to get new churches filled altogether by new hearers. It grieves me to hear of jealousies about raising churches here and there. There might be jealousies, if we meant to fill churches at the expense of previously existing congregations; but we do not want that. Our system is such that it creates new customers. We make none it merely on the outside population, which is increasing by thousands every year, in spite of all the crowding and hustle we see on the streets on Sunday, when the bells are going for the church."

EVANGELICAL ALLIANCE.—The venerable Dr. Chalmers of Scotland, who grows in zeal as he grows in years, in a late lecture delivered by him in Edinburgh, has pointedly speaks of the great London Convention:—"I have no thought that the Evangelical Alliance will keep together; for a thousand Christian ministers have been sent up to London to pray for union, while notwithstanding all their prayers for such a consummation, they have separated without making one single effort by way of fulfilling the last injunction of the Saviour, by 'going into all the world and preaching the gospel to every creature.' I am for something of a substantial nature. If it could have been reported that they had agreed to a particular course of reunion, that would have been something gratifying; but no such report was ever furnished. If the sixteen ministers who went up to London from this city had returned warm from the Evangelical Alliance with some plan of action for their respective congregations, in uniting together in one great and common effort for Christianizing the people around them, I say this would have been a trophy. If it is all to be mere speculating, I predict that it will be a perfect futility."

THE EVANGELICAL ALLIANCE.—A correspondent informs us that Dr. Young, of Perth, has withdrawn from the Evangelical Alliance, on anti-slavery grounds.—Nonconformist.

OBSERVANCE OF THE LORD'S DAY.—The Directors of the principal steam-packet company, whose numerous vessels ply between the Continent of Europe and the ports of Folkestone and Ramsgate, on the south coast of England, have resolved to discontinue the "Sunday sailing" of their packets!

LORD RECTORSHIP OF THE UNIVERSITY.—We understand that Mr. Woodworth, the distinguished poet, is to be nominated as a candidate at the approaching election.—Glasgow Courier.

THREATENED REVOLUTION IN GERMANY.—Rev. Dr. Baird, says in a recent letter:—"The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be done, to scatter the seeds of truth; for it alone can avert the horrors of a bloody revolution. Indeed, I think all continental Europe is going to be shaken to its very centre before many years pass away."

SCRIPTURE PROOF.—The Catholic Herald, by an array of those scriptural passages in which the term "world" is applied as descriptive of the ungodly, proves, as it thinks, very conclusively that the Evangelical Alliance is properly styled the World's Convention—that is, a convention of the ungodly and wicked, who acted not only under the influence of the world, but by the instigations of the flesh and the devil! Although our Catholic contemporary has failed in its proof in this instance, we are disposed to apologise for it on the ground that it has not been much used to prove any thing from Scripture, and to encourage it, since it has made such an unusual and extraordinary effort, to try again. The attempt would be interesting in relation to the practical dogmas of the Church of which it is put and parcel.

ROME AND THE POPE.—Accounts from Rome continue to speak of the opposition which the new Pope meets in carrying out his reforms. But he does not shrink from the task, and the masses sustain him with enthusiasm. M. Rossi, the Ambassador of France at Rome, left Paris on Monday last for Italy. M. Rossi, it appears, was instructed to recommend moderation to the Pope, and above all things to cultivate the friendship of Austria. An English newspaper has lately been seized at Rome. It is called the Roman Advertiser.

APPOINTMENT OF THE PUBLIC FUNDS TO PORTUGAL PURPOSES.—On the petition of Drumell being called on, the sum of £11,841 was granted. Of this sum £3,000 was voted for finishing the Roman Catholic chapel, and £200 for meliorating a wall around it. At Ferny Sessions a similar occurrence took place.—Clar. Journal.

ROSE.—Ronge lately presented a petition to the King of Prussia for permission to preach, but he was ordered to leave Berlin for Breslau immediately, and two gendarmes were sent to conduct him to the railway station.

SANDWICH ISLANDS.—A letter has recently been received from Messrs. Alexander and Emerson, dated May 13th, in which they submit a report of the state of the seminary at Lahainaluna. The whole number of pupils who have graduated from this seminary are 296; of these 42 have died, leaving 254 now in different parts of the islands; 108 of whom are acting as teachers; 42 are in the employment of the Government; 31 are otherwise usefully and honourably employed. The great mass of these graduates are among the most respectable and influential members of society, while only about 40 of them have proved immoral and vicious men. In regard to raising up a native ministry for the churches in the islands, the missionaries say that the difficulties are more numerous and serious than was at first anticipated; nevertheless, they are making some progress in the good work. Three had been sent from the seminary since the last general meeting, who, it is hoped, will become active preachers; there were three in the seminary who were qualified to receive license to preach the gospel, and four others were pursuing theological studies with reference to the same end.

WESTERN AFRICA.—A missionary, labouring in this ill-fated land, says, "A strong effect has been produced upon the minds of the heathen in Africa, by the efforts that have been made, at such an expense of life, to send them religious instructions." As an illustration, he says, "When they have heard of the sickness of the Missionary Society's Agents, they have assembled for prayer, that God would spare the life of His servants whom he had sent among them. The whole country of Frantee and Ashantee, and a long line of coast, are entirely open to missionary operations. There is not a town, of any considerable importance, and there is not a kingdom, into which we might not have full and free access, had we men to go and occupy them. We have had, at the mission house at Cape Coast, and other places, men who have travelled hundreds of miles to solicit teachers—men who had never before seen a European—men who had never before heard the truths of the gospel, but on whose hearts the Spirit of God had so far operated as to create deep dissatisfaction with their own system, and an

intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the coast to their own country. "When I first took my stand in Africa, I was an object of suspicion to all parties. I found that almost every word was reported to the King of Ashantee, and we were most strictly watched for six or eight months. I could not, at first, take my stand and preach in the streets of Comassie the unsavoury riches of Christ, but I was afterwards able to do this Sabbath after Sabbath. I could protest against their ancient customs, their bloody rites and ceremonies, with the fullest confidence, and no one opposed me. The question generally asked was, Does the Book of God forbid these practices? If I answered in the affirmative, it was sufficient. Every one acquiesced in the truth of the fact. The King himself never attempted to justify human sacrifices."

PROFANISM AT SEBASTOPOLIS.—The Rev. Mr. Morrison called on me after divine service—said he heard that our child was doing seriously ill, and that he had called to see us. I thanked him, and desired him to be seated, after which he had some talk on the nature of the child's illness. He proposed joining in prayer, to which I readily assented, and at once arose to hand him a prayer-book. He stood up at the same moment, and stopped me by saying, "Is not this the child that was baptized by Mr. Fyvie?" I replied, "yes." He then asked me if I would allow him to perform a certain part of the service for the baptism of infants, namely, to take the child in his arms, pronounce it received into Christ's Church, and sign her on the forehead with the sign of the cross:—I replied "certainly not." After a little conversation on the subject of our religious opinions, he gave me to understand that if the child should die, and I should ask him to officiate at the burial, he would not do so, as she had not been baptized by an episcopally ordained minister, and as I refused the present opportunity of having the error corrected. I told him after this refusal before being asked, he might rely on it I would not put him to the trouble of another denial when the sad moment arrived. I also told him that it was exceedingly unkind thus to harrow up a parent's feelings at such a time, and more especially as his visit was entirely a gratuitous one.

AMERICAN AGITATORS.—Wright, Garrison, and Douglass, are at present labouring to enlighten the people of Manchester regarding the Evangelical Alliance, the Free Church of Scotland, and the Methodists of America. At a meeting held by them on Monday in that city the Chairman opened the business by referring to the late meetings of the Evangelical Alliance, and expressed his conviction that the proceedings of that party were clearly calculated to corrupt the mind of the British public on the question of slavery. Wright denounced the Methodists' Society in America (from which body several delegates to the Alliance were sent) as "a band of pickpockets, hypocrites, and thieves;" while Douglass informed his auditors that he had formerly been the property of a Methodist preacher, who treated him with so much Christian kindness, that he availed himself of the first opportunity that offered of making his escape. It fell to Garrison to denounce the missionaries of the Free Church of Scotland, as having given their support to the slaveholders, whom he alleged, they designated "God's overseers."

ANTI-PRESBYTERIAN BIGOTRY IN ENNISKILLEN.—At a recent meeting of the Enniskillen Poor Law Guardians, a very curious spirit in reference to the Presbyterian body was displayed by certain parties. It appears that, according to these liberal gentlemen, if there be in the Workhouse only half a dozen members of the *Established Church*, an *Episcopalian* chaplain must be provided for them—if there be only half a dozen *Roman Catholics* a Popish priest must be paid out of the public funds for ministering to their spiritual wants; but if there be half a dozen "black-mouthed" Presbyterians, they must look to their own spiritual concerns, as certain parties will not hear of the appointment of a Presbyterian chaplain! The plain English of this worse than bigoted conduct is, that the Presbyterian poor must be left to take their chance for futurity, as their souls are not worth the trouble of saving! This shameful

intolerance is, we know, ostensibly excused on the ground of the actual paucity of Presbyterian numbers as compared with those belonging to the other two denominations; but the accounts made at the meeting referred to have completely set aside this hypocritical pretence. It is really monstrous to expect that Presbyterians should contribute to the salaries of an Episcopalian Minister and a Popish priest, while their own clergyman is insultingly excluded, as if he were unworthy to occupy a place in the same category with the worshippers of the rotten carcases alleged to have once belonged to dead men, yclept saints.—*London Weekly Standard*.

STATE EDUCATION.—The object of the State-educationists, let our readers be well assured, is not the extension of education, but a substitutional process. Under the pretext of rendering it more efficient, it is sought to de-popularize it, and to de-protestantize it. Mr. Kay has revealed the ultimate design of those who were at the bottom of the State-education movement; and we thank Mr. Edward Baines, for recalling our attention to his language: "What I mean is," says Mr. Kay, "that none but the lowest forms of Protestantism," (that is, Methodism and Dissent) "will ever affect an ignorant multitude, but that Catholicism is particularly designed for such a multitude; and what I do wish is, that if we may not have an educational system whereby to fit our people for the reception of Protestantism, we might again have Roman Catholicism for the people." This is to say, if we cannot put down popular Protestantism and religious dissent by State-craft, let us fall back upon the old priest-craft. Mr. Kay thinks the condition of the people in Ireland, Naples, the Swiss Catholic cantons, and Austria, infinitely better than it is in Protestant Scotland and his native Lancashire. An intense hatred of evangelical Protestantism is, we have good reason to believe, the main spring of the zeal affected by many of the advocates of Government education for the improvement of *secular* instruction. In this warfare, *Papists and latitudinarians go hand in hand.*—*London Patriot*.

Rev. Messrs. Wood and Feabody have organized Protestant churches in Nicomedia and Ada Bazar. A letter from Mr. Wood, dated Constantinople, Sept. 6th, gives an exceedingly interesting account of the severe persecutions and trials of one of the brethren of the church at Ada Bazar. He had been dragged from his home, eighty miles, to Constantinople, and there imprisoned and chained as a malefactor, and repeatedly arraigned before Governors for the truth's sake; but persevered in witnessing a good profession, and stood steadfast.

A letter from Mr. Bliss, dated at Trebizond, August 1st, gives an account of the dangers to which the protesting Christians in that place have been exposed. Many of them had been arrested and offered the alternative of renouncing their faith, by subscribing to the idolatrous confession prepared for them by the Patriarch, or receiving a bastinado followed by imprisonment, and these punishments to alternate and continue until they yielded. While the process of arresting was going on, the persecuted Christians assembled for prayer, and continued with one accord in supplication day after day. In the mean time they forwarded petitions to their Turkish rulers; and to the surprise of all, these petitions received a more favourable attention than could have been anticipated, and their rights of conscience were secured to them.

Their severe trials had humbled and purified the faithful brethren, and prepared the way for the formation of a church on a scriptural foundation; and at the date of this letter from Mr. Wood, the missionaries were only waiting to receive from Constantinople a copy of the Confession and Covenant of the first evangelical church in that city, before organizing the protesting Christians of Trebizond into an independent church. Thus the very means adopted to prevent the spread of pure Christianity have been overruled, in the providence of God, to the purification and firm establishment of the same.

All the accounts from this region of country show that the spirit of persecution continues unassuaged. False accusations and false witnesses, and every device of Satan, are employed to harass

and distress the evangelical believers; but, thus far, with very little success; and these very attempts to extinguish the true light have been instrumental in bringing it under the observation of the Turks as it would not otherwise have been seen by them; so that within a year they have probably seen more of real Christianity than during the entire occupancy of that country. Thus the wrath of man is made to praise God.

An extremely interesting letter has been addressed to the parents of the American Board by the members of the First Evangelical Church of Constantinople, gratefully acknowledging their Christian kindness in sending them missionaries and making them acquainted with "the excellencies of that faith which is established by the pure and simple preaching of the gospel to them who were before in utter destitution, and were rich only in external rites and human doctrines hostile to the holy Scriptures."

AFRICA—OLD CALABAR.

Letters have been received from the Rev. Mr. Waddell, dated the 6th and 8th May; his journal of the first month's residence in Old Calabar; a letter from Mr. Edgerly; and a letter from Mr. Young, King Eyamba's brother, written with his own hand. These communications are of the most interesting and satisfactory character. They announce that the mission reached Duke Town on Friday, the 29th of April; that they were cordially welcomed by King Eyamba and the chiefs of Duke Town, and by King Eyo Honesty of Creek Town; that they at once got a promise of ground on which to erect the mission houses, and every encouragement that could be desired; that they were busily engaged in putting up one of the frame houses at Duke Town, and the other at Creek Town; that they opened a school in one of Eyamba's houses on the 6th of May; and that they had met with the kindest assistance from Captain Beckett (the Governor of Fernando Po) in the repairs of the trading vessels lying in the river; and that they were all in good health and spirits. The following are some extracts from the letters and journal:—

"From King Eyamba, and the gentlemen of Duke Town, I got a highly satisfactory reception. They said that they had long looked for us, and were very glad we had at length arrived. They said that the land was all before us, to choose any place we liked to settle, either that place which was selected in our name three years ago, and allotted for us, or any other we liked better. On looking over the district as generally as we could, we approved of the selection that had been originally made, and resolved to occupy that place, already known as the School-house-land. It is a gentle hill, rising indeed rather abruptly from the river to the height of fully 200 feet, but sloping on each side to two native towns,—to Duke Town on the one hand, a place of about 6,000 inhabitants, and to Henshaw Town on the other, a place of somewhat under 1,000 inhabitants, while it runs back in a continuous ridge, and communicates with higher ground farther inland. On the top of this eminence, overlooking the river, the shipping, and the towns just named, our residence has begun to be erected,—the first residence for white people and Christian people ever built in this part of Africa. It commands an extensive prospect, and looks over an immense stretch of country in all directions. The clearing away of the wood, which at present covers the hill, has commenced, and it is fast falling before the sawy arms and sharp axes of the Kroomees, or ship's labourers, which several captains of vessels in the river have most kindly afforded us the use of."

"By King Eyo Honesty, of Creek Town, and his chiefs, we have also been cordially welcomed. He is a man of superior intelligence and prudence, and very desirous to promote the improvement of his country by education, religion, and the arts of civilized life. Creek Town contains about 4000 people, and is situated about eight miles above Duke Town, on a branch of the Old Calabar river. He also gave us a favourable situation for the erection of our house, and promised to aid us with labour, as soon as we should be ready to put it up."

SWITZERLAND.—The late revolution in Geneva awakened some painful apprehensions in our mind, but our want of definite knowledge of the complexion of political parties in that country, kept us in uncertainty as to the religious bearing of the outbreak. A correspondent of the New Orleans Protestant, in a letter from Geneva in October last, represents the tendency of the revolution as unfavourable to evangelization. He says:—

"But I pity the Evangelical Christians. There is a dark day dawning for them. As soon as the change was made, one of them was knocked down in the street. Two more passing by, were along with him. 'Ah! there go the hypocrites; we will soon get rid of them.' Others have kept their houses all day, not daring to show their faces in the street. The good and wise among us are greatly troubled. It was the very best men in the Republic who were at the head of affairs. It must pass now into the hands of inferior men, and what changes they will make none can tell. Many fear that the Evangelical ministers will be driven from their pulpits, and insulted as they were in De Vaul. God only knows, and to him the affair is committed. He reigns omnipotent and laughs at the rage of men."

"It is also feared that the Theological School will be broken up. It will be, if the party can accomplish it; though, what is most singular, the President of the administration at this moment is the professor of Greek in the preparatory department of the Theological School, M. Belant. He was not a radical, but a conservative. If the preservation of religious liberty depended upon him it would be safe, but it is feared that even if he remains in office, his power will be very small."

TORONTO ACADEMY.

Our readers are no doubt aware that an Academy was opened in Ontario Terrace, Toronto, in September last. We extract from the Prospectus, which was issued by the Directors, the following view of the object and plan of the Institution:—

"It has long been the impression of many citizens of Toronto, that a superior Preparatory School, for the different branches of Useful Knowledge, on a liberal principle, but with a decidedly religious tendency, is greatly needed; and circumstances have lately occurred, peculiarly favourable to the establishment of such a school.

The Synod of the Presbyterian Church of Canada, having fixed their Theological Seminary at Toronto, under the name of "Knox's College," were of opinion, that an institution for the preliminary instruction of their young men, was absolutely necessary; and they resolved, that while such an institution should be set up, it should not be limited to candidates for Theological study, but made accessible to young persons generally.

The institution thus originated, embraces two departments—a day-school for Elementary, Classical, and Commercial Education; and a boarding-house for young persons from the country, whose parents may desire to avail themselves of such education for their families.

The plan having been submitted to persons of respectability and influence in the city, has been cordially approved by them, and a Guarantee Fund, to a liberal extent, provided—the Subscribers to which, are entitled to exercise a controul over the management, by means of a Committee of their number, annually chosen, to co-operate with a Committee of the same extent named by the Synod.

The following are the branches to be taught, and the terms of boarding and tuition:—

1. Elementary Instruction, including English Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language—*Three Dollars per Quarter.*

2. Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, theoretical and practical; Book-keeping; the Elements of Geometry, Trigonometry, Mensuration, Algebra; Geography and History, Ancient and Modern; Latin and Greek Languages and Literature—*Five Dollars per Quarter.*

3. The higher Mathematical pursuits, together with the more advanced Classics; French and other Modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

Board, with the Principal—*Two Dollars per Week*, besides a private charge for Washing. A small charge will be made on Pupils in both departments, during winter months, for Fuel—perhaps Half-a-Dollar each."

It will be gratifying to our readers to know that the character of the Summary is designed to be decidedly religious and moral—based on Christian principles—while no effort will be spared to keep pace with the growing demand for sound Literature and Science:

"The character which it is designed to give to the Academy and Boarding House, is that of an Institution thoroughly imbued with Christian influences, and divested of all sectarian feelings. The course of Scripture Instruction will be commenced from the beginning, and carried on throughout, so that, at the close of the course, the youth may be thoroughly acquainted with every part of the Book of God, and with the History of Nations, as illustrative of Divine truth.

"In addition to the Devotional Exercises conducted, and the Religious Instruction communicated in the Institution, it will be the constant aim of those in charge, to give a Christian character to the whole of the Studies—holding up continually the Word of God as the great standard of truth and righteousness; and endeavouring in all things to keep the mind of the Pupil fixed on the great end of his being.

"The great aim will be to infuse into the Pupils individually, and as a body, Christian principles and feelings, so as to lead them, by the Divine blessing, to act under the influence of these, not only in school, but out of it; and if all who have the charge of the Institution shall, as it is hoped, be thoroughly imbued with such influences, and are enabled to keep them in active and habitual exercise, in their own hearts, the friends and patrons of this Institution are persuaded that very much more may be accomplished than is usual in Schools, to elevate the moral character of young men."

From the opening of the Academy to the commencement of Christmas recess, 75 pupils have been enrolled, and 37 boarders have been in the establishment.

A private examination of the classes by the Directors was held on the 24th December; the result of which was most satisfactory.

The following is the list of teachers and managers:—

Principal Master—The Rev. Alexander Gale, A. M. *First Assistant*—The Rev. Mr. Wightmac. *Second Assistant*—Mr. Thomas Henning. *French Master*—M. Des Landes.

Managers—Rev. Dr. Burns, *Chairman*; Rev. Professor Eason, Rev. William Hinton, Rev. James Harris, Rev. Alexander Gale; Messrs. Jno. McMurrich, J. F. Westland, Samuel Spreule, E. D. Gilbert, W. M. Gorn, John Thompson, Alexander Badenach, Peter Freeland, Alexander McGlashan.

All applications for admission to the Academy, either for education or board, to be made by letter or otherwise, to the Rev. Alexander Gale, Principal of the Academy, Toronto.

CONTRIBUTIONS TO THE SCHEMES OF THE PRESBYTERIAN CHURCH OF CANADA.

FOREIGN MISSIONS.

JOHN REDPATH, Esq, Treasurer, MONTREAL.	£ s. d.
Free Church, Cote-street,	18 9 6
Pevon congregation Rev. Mr. Hamilton,	3 10 0
S ^r . Therese, " Rev. D. Black,	3 13 0
Streatsville, " Rev. W. Rintoul,	3 1 6

Boston Church, Esqueving, per Mr. Laudlaw,	£ s. d.
Ayr, Rev. R. Lindsay,	2 0 0
Puckerburgh, & Stanley, Rev. Mr. Graham,	1 10 0
Prescott, Rev. Robt Boyd,	2 10 0
	5 5 0

HOME MISSION FUND.

PRESBYTERY OF TORONTO.

Contribution from York Mills, per Mr Andrew McGlashan	£15 16 2
Collection at Mow, per Rev. Professor Eason	1 16 4
Collection at East Caledon, per Rev. D. McMillan	2 7 4
Collection at Vaughan, per Mr. Samuel Ervin	1 0 0
Collection at Etobicoke, per Mr. Wm. Thompson	5 0 0
Part proceeds of sale of Ladies' work from Scotland, sent in charge to the Female Association of Knox's Church, Toronto, per Mrs. Burns	50 0 0
Collection at Mow, per Mr. Alex. Laudlaw	0 18 7½
Collection at Vaughan, per Rev. D. McMillan	3 4 0
Collection at Erin, per do. do.	1 15 7½
Collection at West Caledon do. do.	4 0 0
Collection at Nassagaweya do. do.	4 12 6
Collection at Crosby's Corners, per Mr. B. Bowman	8 0 0
Part proceeds of sale of Ladies' work from Scotland, sent in charge to the Female Association of Knox's Church, Toronto, per Mrs. Burns	12 0 0
Contribution from York Mills congregation, per Mr. A. McGlashan	17 17 6
Contribution from Niagara, per Rev. Dr. Burns	5 0 0
Contribution from Oakville, per Mr. Robert Swinton	4 0 0
Contribution from Trafalgar Mills, per Mr. John Proudfoot	8 0 0
Contribution from congregation at Berwick and Pine Grove, per Mr. John Black	8 10 0

JAMES SHAW,

Treasurer.

KNOX'S COLLEGE FUND.

Sept. 26. Received from a member of St. Gabriel Street Church, Montreal	5 10 0
Nov. 16. Proportion of interest from the Buchanan Fund	10 0 0
Cote Street Church, Montreal	13 15 1
Dec. 17. St. Gabriel Street Church Sabbath School, per Mrs. Eason	8 0 0

J. McMURRICH,

Treasurer.

HOME MISSION FUND—PRESBYTERY OF HAMILTON.

Oct. 9, 1846. By cash from Galt congregation	£ s. d.
" 12, " By cash from Wellington Sq. cong.	1 0 0
" 14, " By cash from Ladies Association, Dundas	5 0 0
" 15, " By cash from Woodstock cong.	12 10 0
Nov. 21, " By cash from Aldborough cong.	6 0 0
	8 18 4

DANIEL MACNAR,

Treasurer.

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