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

Volume III. No. 12.

TORONTO, JULY, 1847.

Price 3s. 6d. per ANNUM.

## The Record.

### NOTICE.

An Abstract of the Minutes of the Synod is now passing through the press. It is requested that Presbytery Clerks transmit orders for the number of copies required for the respective congregations within their bounds without delay, and that they, at the same time, mention the channel through which they wish them to be sent. The price will not exceed one dollar for twelve copies, and on account of the embarrassed state of the Synod funds, it is not contemplated to issue any gratuitously. It is much regretted that copies of the abstract published last year were so late in many instances in reaching their destination.

It is requested that any arrears due on account of these, be transmitted without delay, to Mr John Laidlaw, of the house of Henderson & Laidlaw, King-Street, Toronto. Treasurer of the Synod Fund, &c to the Subscriber.

WM. RINTOUL,  
Synod Clerk.

Strevestville, 29th June, 1847.

### NOTICE TO COMMITTEES.

At the ninth resolution of the Synod, at the late Meeting at Kingston, the Home Mission Committee, and the Sustentation Board are authorized "to appoint such agent or agents as they may deem necessary and suitable for promoting the effective operation of these and the other schemes of the Church." I have now, at the suggestion of several members of Synod, to request that the members of the Committee and Board aforesaid shall assemble at Hamilton, on Tuesday, the 3rd of August next, and within Knox's Church there, at the hour of noon, that the Committee and Board may meet separately, or conjointly as may seem fit, for the object aforesaid.

And I do hereby also appoint the acting sub-committee of the College to meet at the same time and place.

WM. RINTOUL,  
Clerk of Synod,  
and Chairman of College Committee.

N. B. The Sustentation Board is the same as last year. See the names of the Home Mission Committee in this number of the Record.—Resolutions on the Home Mission, No. X.  
Strevestville, July 17, 1847.

### ORDINATION AT BELLEVILLE.

On Tuesday the 23d ultimo, the Rev. Wm. Gregg was ordained Pastor of the congregation, belonging to the Presbyterian Church of Canada, in this thriving town. The Presbytery of Kingston convened for the occasion, and after transacting some preliminary business, repaired at 2

o'clock, P.M., to the temporary place of worship in order to go through with the services of the day.

The Rev. Wm Hamilton, Picton, preached the Ordination Sermon, delivering an interesting and instructive discourse from Zech. vi. 12.—"Even he shall build the temple of the Lord, and he shall bear the glory." At its close Mr. Gregg having appeared in the presence of the audience, and satisfactorily answered the customary questions proposed, was solemnly invested with the oversight of the congregation, by the offering up of prayer, and the laying on of the hands of the Presbytery. Thereafter the Rev. James Rogers, of Demarestville, Moderator, pro tem, gave the address to Pastor and people, setting forth in a Scriptural and faithful manner the respective duties of each and their mutual obligations.

The utmost attention seemed to be evinced by all present, and the deepest interest taken in the solemn and important proceedings of the day. Cordial were the greetings with which the young Pastor was saluted, and many were the good wishes expressed in his behalf, forming at once a pleasing evidence of the attachment which his new flock cherish towards him, and an encouraging earnest of his future acceptability and usefulness.

Mr. Gregg, who is a native of Ireland, came out last fall, under the auspices of the Colonial Committee of the Free Church of Scotland, and during the interval, his labours have been more or less confined to this place and neighbourhood in and over which he has now been settled, embracing in addition to the Town of Belleville, (which is every day increasing in size and importance,) the adjoining district of Huntington Tyndranga, with occasional visits to Mallock and some other contiguous stations.

His labours have been, and we fondly trust and pray will continue to be, duly appreciated. May he be encouraged and blessed in the discharge of his important duties when going forth with the sickle in his hand, in this the morning of his ministerial career, to the interesting though arduous field over which he has been appointed a labourer: may he in due time return again in the evening bringing many 'sheaves' with him.

### ORDINATION AT KINGSTON.

We have pleasure in giving the following extract from a letter of a friend in Kingston, giving a brief but graphic account of the interesting solemnity above mentioned:—

"There was a pretty good attendance for the forenoon, in the City Buildings. The Ministers present were Messrs. Gordon, Hamilton, Gregg, Reid, Lorimer, (Baptist.) At the commencement Mr. Gordon returned a blessing on the services of the day; after singing the latter verses of the 73d Psalm and prayer, Mr. Hamilton read the 4th chapter of 2 Corinthians, and preached

from the 5th verse. Mr. Gregg gave an address or lecture defending Presbyterianism, a very clear exposition; after which Mr. Gordon proceeded to the more special solemnity of Ordination which he conducted in a very appropriate and impressive manner, with much feeling and earnestness; he included both Pastor and people in the address—dwelt upon the mutual obligations they now came under,—they giving the charge of their souls to him, he thus taking the charge, carrying forward the result of this newly formed relationship to the day of final reckoning, the day of days. Hope, he said, had been long deferred, now they and their teacher, of whom he spoke as a kindred spirit to young Melancthon. To his dear young brother he addressed himself very affectionately and faithfully, pointed out both his advantages and also the snares to which he would be exposed—his faith a gift from God, to be consecrated to God, with all the freshness of the morning dew."

### NEW UNIVERSITY BILL.

We, the undersigned ministers of the Presbyterian Church of Canada, observing that a Bill has been recently introduced into the Provincial Legislature, under the sanction of the Provincial Executive, for partitioning among a few religious denominations the greater part of the endowment of King's College, Toronto, with the reservation of a small residue for the support of grammar schools, feel it not only a political duty, but a solemn obligation, moral and religious, to express our deep sorrow and indignation that an enactment so absurd and impolitic in its principle, (if principle it can be said to have,) and so mischievous and disorganizing in its tendency, should have been brought in by those who are put in trust with the guardianship and conservation of the domestic and most vital interests of the country: Education, Learning, Social Harmony, and Religious Liberty.

Entertaining these convictions, however repugnant it may be to our feelings and distracting and embarrassing in the midst of many other better and more congenial pursuits, to enter, even for a brief season, into the arena of political contention, we may not hesitate to declare our determination to oppose to the uttermost this most foolish and unprincipled enactment, and we would call upon our brethren every where throughout the land, to unite with us in taking immediate steps to resist at every stage, this Bill; and if unhappily it should be hurried through the Provincial Parliament, it will become our painful but imperative duty to appeal to our most gracious Sovereign, and to the British Parliament, to protect us against a measure fraught with all the worst elements that can enter into a legislative enactment.

We cannot permit ourselves to believe that a measure like this can ultimately, under any circumstances, obtain the sanction and approval of an enlightened, experienced, and patriotic statesman, such as we conceive our present Governor to be; we cannot imagine it possible that he will recommend to our gracious Sovereign to sanction it, stamped as it is with every feature of deformity which can characterize the worst ministerial job, thereby raising a monument of shame to dishonor his own name, and throwing a stigma upon his administration in all future time. We can only at present throw out two or three remarks to justify this emphatic condemnation of the Bill, indicating the most obvious and weighty objections to which it is obnoxious.

It destroys and annihilates the very object, and precludes the possibility of fulfilling the great end for which a university education is designed in the view of all enlightened statesmen.

This Bill, while it paralyzes the existing Institution by breaking down its funds—now nearly a legate to the purposes of their destination—and precludes the very possibility of providing a comprehensive and efficient education for our youth, at the same time aggravates enormously the well founded and heretofore vainly urged complaint of the country, against the sectarian character and administration of the University of King's College. For one sectarian college, opposed and jealously watched by the numerous rival and distrustful denominations hitherto excluded from its management, we are to have by the present bill four or five denominational colleges, with all the concentrated spirit, it may be, in some instances; the rankest virus of sectarianism, bigotry, and political partizanship. A meagre and paltry provision of literature, science, and philosophy, is all that the fractional part of a noble fund, thus partitioned, by this worse than Gothic or Vandal barbarism of our Canadian rulers, can be expected to afford.

It needs no prophetic vision to foresee the miserable and fatal results of this suicidal enactment, in sweeping away at one fell blow all the valuable and permanent blessings of higher education, by which the most influential portion of the youth of our land might, under a wise and impartial management and application of this noble fund, be qualified to serve their country in all its most important interests, to be the light and the heaven of the coming age. If this bill shall be allowed to become law, a gross and palpable insult, as well as an outrageous wrong, will be inflicted on the country at large—forasmuch as instead of removing or lessening the weighty and unanswerable objection of the existing partial and sectarian administration of the government and funds of the university, it aggravates it a thousand fold, by superadding three other purely sectarian colleges, to extend, multiply and perpetuate the evils of which the country are seeking redress at the hands of the rulers and the legislature; and to eterize sectarian distinctions and divisions by infusing

their fatal taint into the very main fountains of national education.

This bill, in fine, runs in direct opposition to every principle of sound policy and enlightened legislation, which would naturally aim at making such seminaries common centres, in which all the youth of the land may be brought together and associated on perfectly equal terms in the generous pursuits of liberal knowledge and science, and where an assimilating and harmonizing influence may be brought to bear on their minds and hearts, thereby rendering these institutions the cement of nationality, and the source of a equal, common, and liberal-minded patriotism.

But it will be our duty to resume this subject at an early opportunity, and to enter more fully into the grounds of our opposition; in the mean while we exhort our people to lose no time in petitioning with all vigour against this impolitic and injurious measure.

It may be proper to add for the information of our beloved brethren, that having, in the providence of God, met in this city on business connected with the Church, we have felt ourselves warranted, and in a manner constrained, from the abrupt introduction of the bill and the necessity of immediate action in opposing it, to issue this notification calling upon our people to petition against it, not doubting that we shall have their unanimous approval and concurrence in this proceeding.

Signed HENRY ESSON,  
WILLIAM RINTOUL,  
JAMES HARRIS,  
ALEXANDER GALE,  
THOS. WIGHTMAN.

Toronto, 17th July, 1847.

The readers of the Record will, we are sure, be happy to receive in this number the College Report, and other important Synodical documents.

The publication of this number has, we are sorry to say, been delayed by various circumstances, which the editor could not well control.

#### MINUTES OF THE SYNOD AT KINGSTON.

KINGSTON BROOK-STREET PRESBYTERIAN CHURCH,  
2nd June, 1847, Wednesday,  
Seven o'clock, P. M.

The Synod met, and heard sermon from Mr. John Bayne, moderator, from Colossians ii., 9.—“For in him dwelleth all the fulness of the Godhead bodily.”

The Synod was constituted for business with prayer, by the Moderator.

Presbytery Rolls were given in, and the Synod Roll was made up and read, and the members present answered to their names.

The election of a new Moderator deferred until the Session of to-morrow forenoon, on the ground that several members of Synod had not yet arrived in Kingston.

A reference having been made to the Synod by the Clerk respecting uniformity in the making up of the Rolls of the several Presbyteries, and the propriety of placing permanently on the Roll of the Presbytery of Toronto, those ministers not connected with charges, who have during the past year been appointed to offices in Knox's College and the Toronto Academy.

The Synod appointed the following Committee:—Mr. Roger, Convener, Mr. Rogers, Mr. Bied, Mr. Smellie, Mr. McDowell, Ministers, Mr. Steen, Mr. Latour, Elders, to consider the matters in said reference, to recommend some uniform method of making up the Rolls of Presbyteries, and report as to the propriety of giving all ministers in the College and Academy, not already attached to the Presbytery of Toronto, a place in the Presbytery; also a committee of Bills and Overtures appointed—committees for revising the records of the several Presbyteries, and the records of the Synod and Commission; Presbyteries authorized to meet in Kingston for any competent business during the present sessions.

The Synod to meet to-morrow at 9 A. M., and devote one hour to devotional exercises.

The Committee of Bills and Overtures to meet at 10 o'clock, and the Synod to be constituted for business at 11, A. M.

KINGSTON CITY BELLINGHOUS,

Thursday, June 3, 9 A.M.

The Synod met and engaged in devotional exercises.

At 11 A.M. the Synod was constituted with prayer.

The Roll was called and the names of members present marked.

The Moderator called on the Synod to proceed to the election of a new Moderator. It was then moved by Mr. J. M. Roger, and seconded by Mr. James Roger,

That Mr. James Harris be elected Moderator for the ensuing year.

The Synod expressed their cordial approbation of the motion, but on Mr. Harris' earnest declination of the appointment on account of his health and other considerations, it was agreed that the motion should be withdrawn.

Mr. Gordon moved that Mr. William Smart be chosen Moderator. Mr. Smart requested that his name should be withdrawn, on the ground of his infirm health, the motion was withdrawn accordingly.

It was then moved and seconded, that Mr. John M. Roger be appointed Moderator. The motion was unanimously and cordially carried. The Chair was then vacated by Mr. Bayne and taken by Mr. Roger.

On motion made and seconded it was unanimously agreed that Mr. Bayne be requested to allow the excellent sermon, preached by him last night, to be published. Mr. Bayne consented, and Smellie and Mr. Gordon were appointed to superintend the publication, it being understood that no charge shall be made on the Synod Fund on account of it.

Mr. Walter McGillivray minister of St. Jude's Church, Glasgow, Deputy from the Free Church of Scotland, being present was cordially and unanimously welcomed by the Synod, and invited to sit and deliberate during the present Session.

A Report from the Committee on the reference from the Clerk, respecting the Rolls of Presbyteries was given in and read.

The Synod sustained the Report and referred the recommendation in it respecting the admission into the Presbyteries of Elders from congregations not having Pastors, to the committee on the Code of Discipline, and in terms of the other recommendations of the Report, resolved that no general rule, for the present, be passed respecting the admission into Presbyteries of ministers not in settled charges, but that each case shall be brought before the Synod through the Presbytery of the bounds to be dealt with as the Synod shall see fit. That Mr. Alexander Gale, Principal of the Toronto Academy, be received as a member of the Presbytery of Toronto; and that the question as to the admission into the same Presbytery of Mr. Thomas Wightman, first assistant master in the aforesaid Academy, shall be considered in connection with a reference from the Presbytery of Kingston, respecting his demission of his ministerial charge at Camden.

Committees were appointed on the Records of

the Synod and Commission; on the Records of Presbyteries; on the Synod Fund, for the appointing of ministers to preach in the congregations in Kingston and the neighbourhood on the next Lord's day.

The Synod agreed to meet this evening in Brock-street Church, to hear the Reports of Presbyteries, on their Home Mission. Mr. McGilvray, Deputy from the Free Church, was requested to address the Synod and the congregation that may assemble.

Thursday, June 3, 3 P.M.

The Synod met and was constituted with prayer. Report of the Committee on Bursaries and Ordinates read.

In conformity with the recommendation of that Committee it was agreed that the arrangements for business shall be as follows:—

The Synod to meet every morning at 9 o'clock, to spend an hour in devotional exercises, to meet at 10 for business, and to close at 1 P.M.; to meet at 3 P.M., and close at 6; and, to meet in the evening at 7 or 7½, as circumstances may require, it being understood that at the former meeting the Synod may sit in Committee or Committees, and that in the evening matters more generally interesting to the Christian community shall be taken up.

The Committee on arranging for Ministers to preach in Kingston and neighbouring places on Sabbath next, reported and the report was received and adopted.

The Synod called for the report of the Committee for preparing a letter to the General Assembly in Ireland; it was reported that the letter had not yet been prepared.

The Synod appointed that a draft of such letter shall be prepared during the Session of the Synod, Mr. Bayne, Mr. Hamilton, Mr. Reid, Ministers, Mr. Steer, Elder, to be a Committee for that purpose.

Mr. Bayne reported that he had not been able to prepare the Pastoral letter.

Mr. Gale in behalf of the Committee, on the Model Trust Deed, reported that the copy of a Model Trust Deed was still in the hands of Legal Counsel, to whom it had been referred.

The Synod re-appointed the Committee, with instructions to hasten the finishing of the draft, and issuing the same.

Mr. Smellie in behalf of the Committee on a Scheme of a Widows' Fund, reported progress. The Committee were instructed to report before the rising of the Synod, and Mr. Hamilton, Mr. Johnston, Mr. Reid, Mr. Lochhead, Ministers; Mr. McAlister, Dr. Dickson, Hon. John Macdonald, Elders, and James Walker, Esq., Secretary to the Sustentation Board, were added to the Committee.

It was reported by the Clerk, in absence of Dr. Burns, Convener, of the Committee on visitors, that the digest of the returns of visitations had not yet been completed.

The Synod re-appointed the Committee with instructions to have the digest finished and to submit the same to the first ordinary meeting of Commission.

Mr. Gale gave in a report concerning the *Missionary Record*.

The Synod appointed the following Committee: Mr. Gale, Convener, Mr. Robb, Mr. McDowell, Mr. Smellie, Mr. Rogers, Ministers, Mr. MacMillan, Mr. Lister, Mr. McAlister, Elders, to consider

## KNOX'S COLLEGE.

Report of the College Committee, to the Synod, June, 1847.

God often allows his people to be frustrated in the enterprises in which they have engaged for the advancement of his kingdom. Yet, the want of success, however trying it may be to the faith of his servants, is not in all cases a token of his disapprobation. The lessons which he is teaching

may point to an issue very different from that of the abandonment of their enterprises and labours. Your Committee have had their own trials and difficulties in the important department of Ministerial Labour, which has been committed to them. But they desire in the outset of this Report distinctly to recognise the grace which has been imparted to them, by the Great Head of the Church, in the large measure of success with which he has been pleased to bless them. The number of Students in attendance has been, well nigh, double that of the preceding Session. The Studies have embraced a wider range—they have been prosecuted during a Session of full 22 weeks, with untiring ardour—the progress of the Students, in the various classes, has been very marked—and, indications are not wanting that a spirit of deep and enlightened piety is also on the increase among them. Prayer, it may be hoped, has had some instrumentality in procuring these precious, and unmerited blessings to our Church, and we thus record them, that thanksgivings and praise may be rendered unto our gracious God and Saviour.

The want of a permanent Professor of Theology exclusively devoted to the College still exists—That want was supplied during last winter in so far as it could be done, by another respected Deputy, from the Colonial Committee of the Free Church of Scotland, the Rev. R. McCorkle, of St. Ninians. That gentleman arrived in Toronto at the commencement of the Session—and secluding himself, to a great extent, from other ministerial employments, he gave himself unto the very close of the Session to labours, literally, night and day, for the Students and with them. And it is to his devoted and unobtrusive labours, under God, that your Committee attribute much of the success in study of the late Session.

Your Committee have acknowledged, so far as a vote of thanks goes, their sense of the obligations under which the Church at large have been laid to the Colonial Committee of the Free Church, which sent him forth, to himself for undertaking and executing so well the commission given to him, and to the congregation at St. Ninians, for sparing him so long to our College in this land.

Your Committee have been permitted to draw on the same Committee to the extent of Twenty-five Pounds Sterling, to the Bursary Fund.

### STUDENTS.

The number of Students that were enrolled during the Session is 37. Of this number one, Mr. James Duncan kindly sent forth to us, by the Colonial Committee of the Free Church, was not in actual attendance, at the recommendation of the Committee, the Presbytery of Montreal, within whose bounds he was acting as a Catechist, kindly directed and superintended his studies.

### CLASSES.

The classes taught were, in all fourteen, as follows:—

1. Junior Latin, by the Rev. A. Gale, Principal of the Academy.
2. Senior Latin, ditto.
3. Junior Greek, ditto.
4. Senior Greek, ditto.
5. Mathematics taught in the Academy by the Rev. Thos. Wightman.
6. Moral Philosophy, by Rev. Professor Essoe.
7. Mental Philosophy, do.
8. Senior Hebrew, by Rev. Wm. Rintoul.
9. Junior Hebrew, do.
10. Biblical Criticism, do.
11. Rhetoric, Rev. Professor McCorkle.
12. Evidences of Natural and Revealed Religion, ditto.
13. Systematic Theology, ditto.
14. Church History and Pastoral Theology by Rev. Robert Burns, D.D.

A Fund for Bursaries to the amount of £125 currency was raised. The donation from the Colonial Committee of the Free Church, already acknowledged, and a part of the interest of the bequest of Isaac Buchanan, Esq., went to make up this sum, the rest of it was raised by contributions from Congregations and Associations. It was deemed most advisable to dispense

these so as to make them incentives to study, and they were awarded in sums varying from 5 to £15: three were given as rewards for Essays, on subjects previously prescribed, and eleven for the best extemporaneously written answers to questions, and heads of examination on the studies of every several class, dictated at the time of competition.

The competition took place in the end of February, and the result was highly satisfactory. It is hoped that henceforth the competition for similar rewards may be made at the opening of each winter Session; and the Committee are preparing to publish the subjects of examination for the bursaries of the next winter Session. So that Students may be so far directed and excited to study during the summer vacation.

At the close of the Session, prizes of books were also distributed in every class, three in most cases, on the votes of the Students themselves.

### EMPLOYMENT OF STUDENTS AS CATECHISTS.

During the Session, as heretofore, several of the Students were occasionally called out to labour as catechists on the Lord's Day, in the Stations around Toronto.

Your Committee do not feel it to be necessary to defend this employment of Students, since whatever objections may be made against it, it is in some respects justified by necessity. Indeed the want of preachers is so very great that were we now to receive no aid from our Students in preaching in Mission Stations, and vacant congregations, we should be driven to what would be a worse alternative of taking them out of the class of Students, and sending them prematurely forth as Probationers.

It will be recollected that at the last meeting of the Synod, two of the Students received a qualified permission to be taken on trial for licenser, neither of them, however, availed themselves of this permission, but attended the College during the whole Session. The gentlemen alluded to are Mr. James Boyd and Mr. Robert F. Burns. They have since the close of the Session, however, appeared before the Presbytery of Toronto, and are now raised to the status of Probationers. Some of the others have finished the Collegiate Course.

Mr. Essoe, besides attending to his own proper class, gave a large share of his valuable time and labours to the Academy; of which we shall by-and-by speak. He is now giving a short summer course of lectures in Moral Philosophy, while he still gives a measure of attention to the Academy; and some of the Students are attending on his lectures, and are at the same time enjoying the advantages of the Academy. The most of the others, whose progress and gifts at all warrant their taking part in conducting religious exercises, are employed as catechists in different parts of the country.

### OF THE ACADEMY.

It may now be proper to speak of the Academy. The instructions of the Synod regarding such an Institution, first, indeed, recommended to the Synod by the College Committee, were of a general nature; and, the committee felt that a large discretion was allowed them in regard to many things connected with its external organization. One of the first steps towards its establishment, which the committee took, was the appointing of the Rev. Mr. Gale, of Hamilton, first Master or Principal. They had great confidence that the varied qualifications required for the head of such an Institution were to be found united in him in an eminent degree; and this judgment, we believe, been sustained by all who are acquainted with him.

As Mr. Gale was a Pastor, and connected with a most important ministerial charge, the committee, with a view to the making of it manifest to all that he was still to be an instructor within the church, as well as because of the intimate connexion between the Academy and the College, appointed him Professor of Classical Literature in Knox's College, as well as Principal of the Academy. This appointment in the College the committee feel confident the Synod will sanction.

In proceeding with subsequent arrangements,

the committee found that two things were indispensable to a successful commencement and management of the Academy, first a fund to sustain the great outlay which it was necessary to make at the outset. And, secondly a body of directors in the city of Toronto in addition to the members of the committee, that were found there or in the neighbourhood. These desiderata your committee obtained in having a voluntary fund subscribed by the friends of the undertaking in Toronto, as well as some members of the committee; and in allowing these subscribers to choose seven of their number to be associated with an equal number of your committee as the Directors of the Academy. The Directing Body is thus separate from the committee, and only in part dependent on it.

But the Synod must see that in the approbation of the Scheme of the Academy by so many members or friends of the church in Toronto, and in their engaging themselves to its support there is pledge enough to be found, that a representation of these is the government of the Academy is not at all likely to impair its efficiency or introduce any element diverse from that which the Synod desires to be found in it. The Guaranty Fund amounted to about £700, and an instalment of it has already been called for. And when an account is made of the expense required for fitting up the Academy, and furnishing the Boarding-house it will readily be seen that it is likely that this fund will be found wanting rather than too large.

The Academy was opened in the latter end of September. The Rev. Thomas Wightman, of Canada, was appointed first Assistant Master, and Mr. Thomas Henning formerly of the High School Quebec, second Assistant Master, while other assistants have also been employed. The objects sought in this Institution were, first, the raising the elements of a liberal education in common with a thorough training in Bible truth, and secondly making it an auxiliary to the College, both in the way of preparing Students for it, and of assisting to educate those admitted to the College, whose early education had been defective. These ends your committee rejoice to think have thus far been to a great extent attained.

#### BOARDING HOUSE.

A Boarding-house, as contemplated in the first proposal of the Academy, was opened simultaneously with the Academy itself. This is conducted and presided over by Mr. and Mrs. Gale, and it may be enough to say, it is found to fulfil the highest expectations which have been formed concerning it. Your committee can truly appropriate the words of the Secretary to the Directors in a Circular recently issued by him: "The youth residing within the walls of the Institution enjoy in a high degree the comfort and care of the paternal roof, and are in all respects under Christian influences, and kind and judicious management."

A great proportion of the Students during the Winter Session, boarded in the Institution, and while it is believed that no inconvenience was found from their congregating at the same table, and in some cases the lodging together of the senior Students and the younger pupils, important advantages, it may be hoped, have accrued to the latter especially—from this intermingling.

For the success which has hitherto attended the Academy, we may well praise the Great Head of the Church, seeing that so many of the rising generation, who are ere long to take their part in sustaining the business of the State and the Church, are under a training that is favourable alike to their intellectual and spiritual well-being. Yet the care and concern of the Synod and church generally with this Institution must not terminate with the efforts that have been made to found it. It requires to be cherished in the affections and sustained in the prayers of all our people who are taking an enlarged and enlightened view of the present position and wants of the church. And, in addition to the special efforts of its directors, it makes a demand on our bounty because of the services which it is rendering to our Students for the Ministry.

The Synod will do well to form an appropriate estimate of the entire amount which should

be raised throughout the church for the current year, on account of the education of the rising ministry, and it will be proper in that statement to give a place to the claim which the Academy has as an appendage to the College. And your committee would not lose the opportunity presented in this Report of reminding the individual Members of the Synod, Ministers and Elders, that they may each help forward the Academy, by recommending it to the parents in their flocks who, able to meet its very moderate terms, are desirous of giving to their sons a liberal, practical, and withal Christian education.

#### ADDITIONAL PROFESSORS.

This Report must now recall the attention of the Synod to the College proper. And we must first remind the Synod how much of the instruction is conducted by merely interim labourers. The Rev. Dr. Burns, Minister of Knox's Church, is by the act of Synod at the XI. Session, at Toronto, 1844, Professor of Divinity, though in point of fact Systematic Theology, during these two last Sessions, was almost wholly taught by the respected Deputies kindly sent us by the Colonial Committee of the Free Church of Scotland. The department which Dr. Burns actually taught during last Session was Church History and Pastoral Theology, while his employment in teaching was necessarily much interrupted by the Missionary labours to which it is well known he gives himself so devotedly.

The department of Hebrew and Biblical Criticism was, as in a former Session, taught by Mr. Rintoul. Three or four days only in each week being given to teaching as he did not wholly reside in Toronto during the Session.

The importance of having an able Minister permanently and exclusively devoted to the teaching of Theology has been already, in various ways, recognized by the Synod as well as your committee; and, the need of such a labourer in your College is increasingly felt with the increase of the Students. The application made to the Colonial Committee of the Free Church in consequence of the resolution of the Synod last year, has as yet been ineffectual.

The list of five Ministers agreed on by the Synod from which one was to be chosen by the Colonial Committee for the Professorship, was duly communicated by the Moderator to Mr. Bonar, the Convener of that Committee.

In the course of the autumn your committee learned through a communication, made in Dr. Burns by the Convener, that the Colonial Committee had actually been on terms with Mr. Arnot for appointing him Professor, at the time that the communication from the Moderator, above referred to, reached them; and that as Mr. Arnot's name was not in the Synod's list, the treaty with Mr. Arnot had been broken off. This communication of Mr. Bonar was intimated to the commission thereupon authorized your committee to inform the Colonial Committee that Mr. Arnot's name had been before the Synod, and had not been inserted in the list, only from an impression which was entertained that Mr. Arnot had declined coming to Canada, and that his appointment would, as they believed, be highly acceptable to the whole church in Canada.

This communication was duly made by the Convener since the meeting of the commission, and though no reply has been formally made to him, a letter from the Secretary of the Colonial Committee, of date 22d April, addressed to Dr. Burns, has been received, stating that Mr. Arnot declines accepting the Professorship. Thus, after the lapse of a whole year, the appointment of a Professor of Divinity does not appear to be nearer, while the need of one is manifestly more and more urgent. And, one of the first and principal steps that should be taken by the Synod, is the doing something more decisive in the matter. Your Committee have adverted to the fact that the Rev. Dr. Burns is nominally and ostensibly the Professor of Theology. Now, it has been brought before the attention of your committee, from quarters entitled to much consideration, that this fact has operated unfavourably towards the acceptance of the appointment which

you have been just lending to several through the Colonial Committee; inasmuch as that while you were seeking a Professor who shall be virtually charged with the principal department in Divinity, he must yet, with the existing arrangement, appear as though he was to be only an assistant or at least a second in this department.

Your committee have given this matter much consideration and have been brought to recognize more distinctly the caution and wisdom with which the Synod acted in 1844, for their appointment of Dr. Burns to be Professor of Theology, and to have the charge of training the young men for the holy ministry, "is qualified in these words, "This appointment being of course subject to any contingency arising either from the Synod's resolving to separate at a future time the office of the Professor from that of the Pastor, or from such circumstances in the progress of the church, and the condition of the public educational institutions of this country as may affect the decision of the Synod in regard to the establishment of a permanent Institution, or the locality in which it may be most advantageously placed." At the time this resolution was adopted by the Synod, the Constitution of our church was altogether different from that in which it now is. Our members were few in number, our congregations feeble, and many of them only in the process of being formed, the people being well agitated with the revolution through which we had passed in the preceding May. Our Students were few in number—a mere handful; and, it then appeared to us, as in fact it was, no small privilege to have the prospect of a teacher of Theology, with the name and the talents which Dr. Burns possessed. Yet, even then we did not contemplate the making our Professorship an appendage to a Pastoral charge, and we did not leave Dr. Burns under the impression that we should do so. It seems fit, therefore, that in our present circumstances when the entire and undivided labours of one Professor in the department of Theology are confessedly insufficient, we should separate the Professorship from the Pastoral office both in name and in fact.

While this Report is now in preparation, Dr. Burns is on a visit to the adjacent Provinces of New Brunswick, and Nova Scotia, contributing by his counsels and labours in preaching, to supplement the vast desolation of ministers in the Free Church Congregations of those parts. And, on account of his absence, your committee have had no opportunity of conferring with him on the views here submitted. But they know well that he considers a plurality of offices in a Minister, such as that which he himself has occupied, as justifiable only in extreme emergencies, such as were those of the Synod in 1844. And, from his well proved zeal for the best interests of the church, they cannot doubt of his concurring in these views.

His has been the honour of helping forward the College by lecturing gratuitously for two successive Sessions, and by collecting books for its Library ere yet he had left the shores of Britain; and the Synod will, no doubt, take some appropriate method of expressing the obligations to him under which the whole church has been laid by these and other services.

The important departments of Hebrew and Biblical Criticism were provided for temporarily for the last as for the preceding Session. Mr. Rintoul having given three or four days every week to those classes. Henceforth some permanent provision must be made for them, and for these as well as other classes in which additional assistance is required, your committee feel themselves well justified in calling on the Synod to give the Institution another labourer in addition to the Professor of Theology.

Your committee think that they may be intrusted with some discretionary powers as to the special department for which an additional Professor should be appointed. Even with such addition, the Professors will be required to take more than one department; and, a assistance may be given in some departments more effectively than in others by the Professor of Theology to be appointed, and the Professors and teachers already

in the College and Academy, the precise place which the additional Professor should occupy might be left to the determination of the committee after the appointment of the Professor of Theology.

### RESOLUTIONS OF SYNOD ON COLLEGE REPORT.

The following Resolutions after being considered eccliatim and amended, were unanimously adopted.

The Committee appointed to consider the various details of the Report of the College Committee, have examined the same, and recommend the following resolutions for the adoption of the Synod:—

I. That the Report be printed in the *Record*, under the direction of the College Committee with all due despatch, and circulated as extensively as possible.

II. That the Synod acknowledge through a letter from the Moderator, to the Moderator of the General Assembly of the Free Church of Scotland, the obligations under which the Church has been, anew laid to the Free Church for the reasonable mission of the Rev. Robert McCorkle of St. Ninians, Scotland, as Professor of Divinity, during last session.

III. That the Synod record their sense of the obligations under which the Church has been laid to Mr. McCorkle for his valuable labours in various departments of instruction in the College, for last session, also to the Rev. William Rutland, for his valuable services in the department of Hebrew and Biblical Criticism, and that the Moderator tender the thanks of the Synod to these brethren.

IV. That the Synod confirm the appointment of the Rev. Alexander Gale, Principal of the Academy, as Professor of Classical Literature in Knox's College.

V. That the Synod approve of the diligence of the College Committee, in regard to the establishment of the Academy, and record their purpose to countenance and encourage it.

VI. That the Synod, in conformity with the recommendation in the Report of the College Committee, and for the reasons set forth in the said Report, viz. the provisional union of the Professorship of Theology with the pastoral office, in the first appointment of Dr. Burns to the Professorship,—the increase of students requiring the undivided services of a Professor in the department of theology—and the difficulty of obtaining one, who should be nominally or really, an associate or second Professor, resolve to separate, as they heretofore do separate, the Professorship of Theology in Knox's College, from the Pastorship of the congregation of Knox's Church, Toronto; and declare, that the Professor who shall be appointed, shall, for the time at least, be sole Professor of Theology.

VII. That the Synod having respect to the many services rendered to the Presbyterian Church of Canada by Dr. Burns, especially his zeal and diligence in collecting books for the Library of the College, previous to his leaving his native land, his valuable prelections to the students of Theology and his watchfulness over their spiritual interests, for two successive sessions, shall record, as they now do, their sense of the great obligations to him, under which the whole Church has been brought, and tender him their grateful acknowledgments—the Synod, regretting that from the unlooked for absence of Dr. Burns from the Province, an opportunity has not been afforded of conferring with him respecting these arrangements; the urgency of the circumstances of the college requiring, that they should be gone into without delay.

VIII. That the synod deeply regretting that their endeavours, heretofore, to procure a Professor of Theology, have been ineffectual, shall depute a Minister of the Church, to proceed home without delay, and confer with the Colonial Committee of the Free Church of Scotland, respecting

the appointment of a Professor, and in concurrence with said Committee, to choose a fit and proper person to be Professor of Theology. The deputy to be instructed by the Synod's College Committee, as to the manner in which the appointment is to be made, and as to the mode of tests on the College in general, and the Church in general, or which shall be in accordance with the Colonial Committee.

IX. That the synod call on Mr. Byrnes of Galt, to undertake this mission.

X. That the College Committee be authorized in terms of the recommendation of the Report, to procure a fit and proper person for the work of teaching—the deputy to confer with the Colonial Committee on this matter, and call upon the concurrence with them, to procure a suitable library for the departments reporting to be supplied.

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

XII. That the synod approve and adopt the recommendation of the College Committee, for the government and direction of the College by a general Committee, who shall have, at least, three stated meetings during the year, and an acting sub-committee, with such powers as they may see meet to delegate to them.

XIII. That the General Committee shall issue such interim regulations respecting the admission of students into the College, and the course of study to be pursued, especially, defining the qualifications and separate merits that shall be sought in all applicants for admission into any of the literary and philosophical classes, and into the Divinity Hall.

XIV. That the synod recognising the great importance of providing to the utmost, for the spiritual instruction of the youths in attendance on the Academy and College, authorise the College Committee to provide such special services for the students and pupils of the Academy, on the Lord's day, as they may see fit; such arrangement to be made in concurrence with the Presbytery of the bounds.

XV. That the College Committee shall have no power over the students in regard to appointing them to the office of Catechist; but shall simply certify to Presbyteries, any whom they may deem fit for the office.

XVI. That in any matters not provided for in the foregoing resolutions, the Committee be left to a wise discretion, subject to direction and counsel from the Commission.

XVII. That as Mr. — Duncan, the Student sent us by the Free Church of Scotland, has, as has been certified by the Clerk of the Presbytery of Montreal, been pursuing his studies in Theology during the last winter under the direction of said Presbytery, and with the concurrence of the College Committee, he shall be regarded as having made the same progress in the curriculum as though he had attended the Winter Session at Knox's College.

### COLLEGE BUILDINGS.

In the Report of the Committee last year, the erection of College Buildings was recommended to the Synod; and that partly from a belief which the committee had been led to entertain that a suitable site could be obtained gratuitously from some friends of the College in Toronto. In regard to this your committee had been misinformed. But though they were empowered by the Synod

to take steps for raising funds to obtain a site previous to the erection of buildings, they have come to the conclusion that for the present, the College and Academy can be sufficiently accommodated, as they now are in rented buildings. In the present state of the Church, and with the late quiet depression yet pervading the minds of the members as to the importance of the College towards the training of the Ministry, it may not in the end be prejudicial to the ultimate growth of the College that it should for a season be located in a private hired house. Your Committee have learned, that, in this respect it is only in the same condition with a seminary its senior in age, and in all other respects of greater celebrity, that of the Theological School of Geneva, over which the distinguished Mette D'Aubigne presides.

### FUNDING.

The funds yet raised for the College have been almost exclusively the collections made by the several congregations of the Church. Not that those in the past year have been sufficient for the wants of the institution in its now enlarged state, but your committee have laboured to make any efforts to supplement them because the amount required is so large that the Synod itself must take the initiative in measures for raising it. It is one of the very continuous of successful efforts to advance the kingdom of the Redeemer in our world, that they admit of no relaxation on the part of those who have been honoured to employ them, and thus the very success of our Seminary for training a gospel ministry, in their increasing number of Students and in their improved scholarship, requires a greater effort to sustain it. New teachers must be employed, and a greater expenditure incurred in order to the accommodation of the students, to say nothing of gratuities in form of bursaries, or other payments, to assist those who may require aid while prosecuting their studies.

One important question which the Synod must be prepared to answer is this—how may the liberality of the Church towards the College be best stimulated and called forth? The annual collections need not be laid aside—and were all the members of the church brought to apprehend the college scheme in all its importance and recognise its claims upon them, the scheme might be found sufficient for its ordinary wants; but, for a time at least, some agency must be brought to bear on congregations, and their individual members to call forth a due measure of liberality to the scheme, and it is now for the Synod to determine whether that agency shall be put forth by some stated commissioned visitors, or by presbyteries, or deputations of presbyteries acting within their own several bounds.

The Treasurer's report may exhibit a probable estimate of the expenditure required for the current year. Your committee would only say, that, for the making up of the deficiencies of the past year, for the payment of professors' salaries, and rent of college buildings, for the payment of a moiety to the Academy on the score of the assistance derived from it towards the teaching of our students, for making an addition of books to our library, and the providing for their safe preservation and other contingencies, a sum not less than £1200 would require to be raised during the current year.

The sum is certainly not large for the great object which is sought to be accomplished, by it, and the committee are confident, that a unanimous and hearty resolution on the part of the representatives of the Church, met in Synod, to raise it, will be a pledge that it shall be done.

### COLLEGE SESSIONS.

In regard to the periods of study throughout the year, the committee recommend that there shall be two sessions, a winter and a summer session. The winter to be the principal session at which all students shall be expected to attend, extending throughout six months, viz. from the middle of October until the middle of April. The summer session continuing for three months, from the middle of April until the middle of July—that attendance on the latter shall not be compulsory, the college committee being authorized to direct

and counsel the students as to their attendance and determine what classes shall be taught, and who of the professors shall teach during the session; it being required that at least one of the professors shall be in attendance throughout.

#### COURSE OF STUDY.

It will be remembered that the Synod at the last meeting instructed your committee to submit to the commission for their consideration and approval a plan of the course of study to be pursued in the College.

This subject occupied much of the attention of those members of the committee on whom the administration of the College chiefly devolved last winter, and the paper of Professor Esson on the subject was carefully revised and extended by him, and has been submitted to the committee. But it has not been found practicable since the close of the last session to obtain a full meeting for final decision on the subject. And it is now respectfully suggested to the Synod that the subject may be left to the renewed consideration of the committee to be appointed; while they may be allowed to use a wise discretion in determining the classes that shall be taught, and in arranging the students in these classes, according to their several attainments and degrees of progress.

#### ADMINISTRATION OF THE COLLEGE.

On this subject your committee recommend that the College shall, for the time at least, be administered as heretofore, by a committee appointed from year to year by the Synod. From the experience of the past year, however, your committee recommend that while the responsible body shall be large, and have not less than three meetings during the whole year, it shall be allowable for them to appoint a small acting sub-committee. During the last session it was found that while the occasions for the committee's meetings were both numerous and pressing, it was seldom that the number required by the Act of Synod to constitute a quorum could be assembled. This was in part referable to the distance of several of the members of the committee from Toronto. The committee might be increased to meet at the commencement and the close of the Winter and Summer Sessions respectively; the close of the former and the commencement of the latter being coincident as to time, with power to continue in session by appointment for any period not exceeding four days.

#### ON THE SPIRITUAL IMPROVEMENT OF THE PUPILS AND STUDENTS.

The Synod do not require to be told that there is something higher and more important than the personal comfort of the students and pupils in our seminaries, or their advancement in learning, which requires to be provided for—even their spiritual improvement. A college at all worthy of being regarded as a School of the Prophets, must be characterized for a living and scriptural piety among both its teachers and its students.

The students should ever be made to cherish the conviction that they are in a state of training for the service of the Kingdom of God in our world.

The professors have reported much that is promising in the devotional spirit of the students, and their readiness to engage in services and various studies for the spiritual good of others as well as in their devotedness to study. Your committee may just mention, that the spiritual improvement of all the inmates of the Boarding-house is contemplated, and sought for, in the daily devotional exercises which are maintained in it, and of all, whether pupils or students, by the spiritual exercises which accompany the ordinary business of teaching. Indeed, instruction in the Bible is part of the daily work of the Academy.

Then there were on the Saturday, special religious exercises for the students, conducted by Dr. Burns, and in his absence, by the acting Professor of Theology, the Rev. Mr. McKillop. On Sabbath, too, there have been Bible classes for the students and the pupils.

Some efforts were made to have public worship in the Common Hall of the Academy on the afternoon of the Lord's day for the students and pupils,

as it was not convenient for many of the latter to attend the evening diet for public worship in Knox's Church. But difficulties were raised to the opening of the Hall for this purpose. The matter is thus brought before the Synod, that if the Synod see fit, the committee for the ensuing year may be authorized in concurrence with the Presbytery of the bounds to open a College Chapel.

The list of students in attendance, the names of the successful candidates for Baccalaureus and Prizes, the names of the students of every several class, as well as the Treasurer's report must all be referred to an appendix to this Report.

In the name of the Committee,

WM. RINTOUL,

CONVENOR.

### RESOLUTIONS ON THE HOME MISSION.

1. That Synod adopt the following regulations formerly issued by the Home Mission Committee, and recommend Presbyteries of the Church to use their best efforts, in conjunction with the Home Mission Committee of the Synod, to carry the same into effect, within their several bounds.

1. The arrangement of the Missionary field.—The whole field of religious destitution, especially those townships or parishes which contain a considerable number of Presbyterian, within the bounds ought to be carefully considered by each Presbytery—and according to the information derived from the several members, or others, suitable localities ought to be deliberately chosen and fixed upon as Preaching Stations—these stations, including organized congregations that may be vacant, ought to be grouped together as Missionary Districts—and each of the Districts thus formed ought to be placed under the superintendence of a minister, and have a missionary assigned to it, as soon as the Presbytery's supply of labourers will admit. The arrangement made by the Presbytery in this respect, should, of course, be fully recorded, and it would be advantageous to procure a separate Record for all such details.

2. The organization of Missionary Stations and Districts.—It is recommended that each Presbytery, after having divided and arranged their missionary ground according to the foregoing suggestions, take immediate steps for the visitation of the several Preaching Stations within each of the Missionary Districts, by the Ministers under whose superintendence they have been placed for the following purposes:—1. To explain to the people connected with each Station, the division and arrangement which the Presbytery has made, as above,—the exertion which the Presbytery is making to procure an adequate supply of missionaries,—and the necessity of fixed and regular contributions by the people, to secure a suitable provision for missionaries. 2. To organize the people connected with each Station, by superintending the election and appointment of a committee of their number, (the members of which might be ordained as Elders or Deacons, if suitably qualified) with a Secretary and Treasurer. 3. To nominate to the people at each Station what supplies of preaching the Minister in charge of it can give, until a missionary be obtained for the District. 4. To explain and enforce the duty of assembling for social worship and religious instruction on the Lord's day, and of contributing to the support of the Gospel.

3. The duties of the Officers of Committees at the several Stations.—The Officers of Committees at the several Stations, should be instructed to proceed immediately after their appointment, to make up a roll of the members and adherents of the Church connected with the Station—and a certain number of families having been assigned to each of them—to visit such families forth with purpose of obtaining their concurrence in the arrangements of the Presbytery—and of receiving their free-will offerings to the Presbytery's Home Mission fund—which they ought to collect at stated periods, quarterly or oftener, as may be thought expedient. In the absence of Ministers, Missionaries, or other supplies by the

Presbytery—they ought also to meet with the people on the Sabbath for religious exercises, to be conducted according to such order as has been sanctioned by the superintending Minister, and to establish and conduct Sabbath Schools for the young. The Treasurer should transmit quarterly to the Presbytery's Home Mission fund, the contributions of the people—and the Secretary should furnish the minister in charge of the station, with a quarterly report showing the total number of souls belonging to the Presbyterian Church, connected with the Station—the number of contributors to the Presbytery's Home Mission fund—the amount of contributions during the quarter—the numbers attending the meetings for worship on the vacant Sabbaths—the number of Sabbath Schools connected with the station, and the number of scholars attending—together with any further information or suggestion regarding the interests of the Station or Mission.

4. Home Mission Committees and Funds.—It is recommended that each Presbytery appoint a Committee to superintend their Home Missionary operations—and besides Ministers and Elders, a suitable number of Members of the Church, should be placed on it, so that a quorum might be conveniently assembled by the Convenor at all times. This Committee ought to have the charge of the Presbytery's separate Record for Home Missions, and enter in it minutes of all their proceedings—the substance of the Reports from the Station Committees, and of the Reports of Ministers and Missionaries—submitting the same at the ordinary meetings of the Presbytery for their judgment, and further direction. A General Home Mission fund should also be instituted forthwith in each Presbytery, under the charge of a Treasurer appointed by the Presbytery—by whom all contributions for that object would be received, and all disbursements made under the direction of the Committee and a report of the state of the fund submitted to the Presbytery at their ordinary meetings. This fund would be raised and sustained, 1st. By the periodical contributions from the several Stations.

2d. By such Sabbath day collections as may be made in behalf of it in the several congregations, by appointment of the Synod or Presbytery. 3d. By the annual contributions of Associations formed in the several congregations, under the direction of the Presbytery or the Committee, and with the concurrence of the Ministers and Elders, and Deacons in each case. 4th. By an annual collection made at each preaching Station in the several Missionary Districts established within the bounds of the Presbytery.

7. Reports.—Besides the quarterly reports by the Committees at the several Stations, Presbyteries should require the Ministers in charge of the several Districts, and all the Missionaries and Catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the H. M. Committee and the Presbytery, and eventually to be deposited with the Convenor of said Committee. Missionaries and Catechists should also be required to furnish monthly reports of their services to the H. M. Committee. Each Presbytery should prepare a general annual report for the Synod, on the state of Missions within their bounds, comprising specific statement on the following points:—The number of Missionary Districts and of the Stations in each of them, as established by the Presbytery; the number of members and adherents of the Presbyterian Church in each District; the amount of missionary service extended to each District, and whether rendered by Ministers, Missionaries, or Catechists; the usual attendance on the religious services at the several Stations in each District; the number of Sabbath Schools, and of scholars attending them in each District; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections of the several Stations, and from collections and contributions by the several congregations,—and its disbursements, in payment of salaries to Missionaries and Catechists, and allowances to Ministers.

8. That it shall be the duty of the Home Mission Committee to appoint among the sev-

ral presbyteries, the Missionary labourers at the disposal of the Church; and in order that this may be done in an equitable manner—that it shall be the duty of presbyteries to furnish to the Home Mission Committee, during the session of Synod, a list of the Ministers without charge—probationers, catechists, or other missionary labourers, whom they can certify as available and efficient for the work; as also, a list of the sanctioned charge and preaching stations, as may indicate their respective importance and claims upon supplies from the Home Mission,—and to guide the Synod's Home Mission Committee in the distribution of Missionary labourers, and that any addition made to the number of Missionary labourers and vacant charges sanctioned by presbyteries shall be intimated without delay to the Home Mission Committee.

III. That in order to the efficiency of the Home Missionary operations of the Synod, it is necessary that a common Synodical fund be instituted to be made up of the annual collections in the organized congregations for this object within the bounds and in accordance with the foregoing regulations, and the Synod authorize the Home Mission Committee to appoint a general Home Mission Treasurer for the Synod, to whom such funds shall be remitted—and that the contributions raised at mission stations for the Home Mission Fund, shall remain at the disposal of the presbyteries for the payment of Missionary labourers within their bounds, through the Home Mission Committee:—quarterly returns being duly transmitted to the Synod's Home Mission Committee, showing fully the receipts and disbursements on this account, along with reports of the Home Missionary operations during the preceding three months.

IV. That Presbyteries be recommended to enquire without delay, into the case of such ministers as appear from the statistical returns before the Synod to be inadequately supported by their congregations, with the view, if they see meet, to release such ministers from their pastoral charges, and if deemed suitable and efficient for the Home Mission work to report them to the Home Mission Committee, that their names may be added to the list of Missionaries.

V. That it be the duty of the Home Mission Committee to look out for additional, suitable labourers for the Home Mission work in this land, and for the purpose of corresponding with other churches, representing the existing destitution.

VI. That it shall be the duty of the Home Mission Committee of the Synod in concurrence with presbyteries, to fix the salaries of missionaries at present in the field, and that in the hope that the Synod's Home Mission Committee may be able to obtain, at least for a time, the services of ministers of eminence and approved efficiency for this work, that they be vested with a discretionary power to make such provision for them as circumstances may require.

VII. That the Home Mission Committee, five forming a quorum, shall hold stated quarterly meetings, of which presbyteries shall be duly apprized through the *Missionary and Ecclesiastical Record*, and shall also hold a meeting during the session of Synod, to meet and consult with presbyteries respecting the general interests of the Mission, to correct the list of Missionaries and especially to take measures for the efficient supply of the more important vacant charges within their bounds.

VIII. That no minister, licentiate, or probationer, admitted into the church, unless coming on the express call or invitation of a congregation, shall be settled in any pastoral charge until he shall have laboured for one year in the Home Mission field, except by the special sanction of the Synod or Commission.

IX. That the Home Mission Committee be authorized in conjunction with the Sustentation Board, to appoint such agents or agents as they may deem necessary and suitable for promoting the effectual operation of these and the other schemes of the Church—the expense incurred in such agency to be met in just proportions by the funds of the several churches of the Church.

X. That the following ministers and elders compose the Home Mission Committee, viz:—Mr. Wm. Rintoul, Mr. James Harris, Dr. Burns, Mr. P. Gray, Mr. A. Steele, Mr. R. Robb, Professor Lyon, Mr. J. Bayne, Mr. A. Gale, Mr. M. Y. Stark, Mr. George Chryne, Mr. Wm. Reid, Mr. W. Hamilton, Mr. Robert Reid, Mr. H. Gordon, Mr. R. Boyd, Mr. W. Leishman, Mr. T. Wardrop, and Mr. McDowell, Ministers; Messrs. E. Steen, J. Redpath, James Fraser, Wm. McMillan, George Davidson, Wm. Miller, Wm. Lattier, Andrew Jeffrey, Hon. John McDonald, Dr. Dickson, Messrs. A. McAlister, George Scott, George McNish and John Graham, Elders.

Messrs. Robb and Stark to be joint conveners, and Daniel McNab, Esp., Treasurer.

XI. That as soon as any Presbytery shall have taken the preliminary steps respecting any applicant for admission, as a minister or probationer, into this Church, so as to be prepared to address the circular letters to the presbyteries, recommending the reception of such applicant, such presbytery shall, at the same time, intimate their procedure in this respect to the Home Mission Committee, that the name of such applicant may be placed on the roll of Missionaries, at the disposal of the Home Mission Committee.

#### RESOLUTIONS RESPECTING CONGRESSIONAL STATISTICS.

Mr. Redpath in behalf of the Committee on the Synod Fund, reported that an abstract of the returns from congregations to queries issued by direction of the Synod at the XIV. Session of 1846, had not yet been completed, as answers had not yet been received from a considerable number of congregations: Mr. Redpath also submitted a Resolution on the subject.

The Report was sustained, and the Resolution was adopted, and is as follows:—

That the Synod express regret, that so many congregations appear to have failed in replying to queries ordered by the Synod—that it be an instruction to the Sessions of such congregations as have failed in so doing, to send replies to the clerk of Synod without delay—that a Committee to be hereafter nominated, shall be charged with completing the abstract and circulating it throughout the Church, and that in the event of it being stated in the same, that any congregation has not made a return, it shall be the duty of the presbytery to which such congregation belongs, to make inquiry respecting the omission, and provide that a return be obtained and transmitted to the clerk without delay.

And further, that Presbyteries be instructed to direct their attention to the abstract when the same shall be published, and in the event of it appearing that any thing in the returns calls for animadversions, to deal faithfully and affectionately with congregations in such matters as they may see fit.

And further, that it be the duty of the Committee to obtain full reports on congregational statistics, at least one month before next ordinary meeting of Synod so that the same shall be reported to the Synod.

The Committee to be the Clerk, (Convenor) Mr. James Harris, Mr. Alexander Gale, Ministers; and Mr. Stevens, Mr. McMillan, Mr. Burns, Elders; the Treasurer to the Synod Fund.

#### RESOLUTIONS ON MISSIONS TO FRENCH CANADIANS.

The Synod received through the Committee of Bills and Ordinances a communication from Mr. George Wardrop, Secretary of the Students' Missionary Society of Knox's College respecting a Mission to the French Canadians, stating that the Society was ready to sustain one of its own members as a Missionary to that neglected Class of our fellow subjects, and that one of them had now gone to Canada East, to acquire the French Language. Accompanying said communication, there was transmitted a Copy of the Regulations

of said Society. Mr. Rintoul as convenor of the College Committee gave an account of the circumstances in which the projected Mission of the Students originated, and testified as did also Mr. Gale to the high qualifications as to scholarship and piety of Mr. John Black, the Student who had given himself to prepare for a Mission to the French Canadians. Several members expressed their views as to the great importance of the Church's engaging actively and zealously in Missionary labours to our bright fellow subjects the French Canadians; when the following resolution was submitted to the Synod and adopted.

That the Synod highly approving of the excellent spirit manifested in reference to this matter by the students of Knox's College, desire to give them every encouragement in their undertaking. And this Synod recognize the French Canadian Population as an important field of Missionary enterprise, and recommend it to the special attention of the Home Mission Committee. The Synod also having received from members of the Court, connected with the College highly satisfactory testimony as to the qualifications of Mr. Black, who has offered to devote himself to this work would give him every encouragement to prosecute his studies with a view of labouring in this field: And the Synod would further recommend that Juvenile Missionary Societies be formed in the different Congregations under their charge with a view of exciting an interest in this Mission and collecting funds for its support.—The synod further instruct their Home Mission Committee to charge themselves with the encouragement and supervision of the Students' Missionary Society of Knox's College and all such societies as may be formed in terms of the foregoing recommendations.

#### DEATH OF Dr. CHALMERS.

This great and good man has, by the will of God, finished his glorious career, and accomplished a mighty warfare, leaving behind him a name that will be honoured and revered through all time, and monuments of his genius, eloquence and piety which must transmit that name with ever increasing lustre to future ages. Like his great exemplar and prototype, the Venerable Reformer of Scotland, and founder of our Presbyterian Church, he will find his best monument, and the only adequate exponent of his profound wisdom and sagacity, of his farreaching and comprehensive patriotism, piety and philanthropy, in the harvest which time shall ripen and perfect, out of the seed sown by his hand. By its fruits is the tree known. Indeed it is the necessary condition of the greatest and noblest minds that, laying as they do their foundations very deep, they are sometimes not understood and certainly are seldom duly appreciated by their immediate contemporaries.

The greatness of the work which Thomas Chalmers, like John Knox or Andrew Melville, has accomplished, under favour of Divine providence, in our day for Scotland and for Christendom, will be best known after the lapse of another century. The prophetic Spirit of Bacon anticipated an interval of not less than two centuries, after his own day before the world would recognize the value of his reform of Philosophy, which led to struggle against an all but universal opposition, before it obtained a final and triumphant establishment. And if this hold of such philosophical reformers as Bacon, Locke, Reid, it is not less true in those mighty and deeper reaching revolutions, affecting the moral and religious world, which have been wrought out by those master spirits of their respective ages, Calvin, Knox, Chalmers, who, moving above the middle region of political and philosophical uncertainty, have dispelled the overshadowing clouds of ignorance



and superstition, or have opened the pure and sublime empire of religion and given a new irradiation of that light which shall shine more and more unto the perfect day. What was the condition of the Church of Scotland, and what the state of Evangelical religion therein, at the end of the last, and at the beginning of the present century? Would you estimate the mighty power of faith and genius combined—contemplate the results of that spiritual reformation which was ushered in by those two illustrious contemporaries and co-workers Chalmers and Thompson—results which, as yet, may be said to be manifested only in their incipient stage. We have not seen one half of what shall yet be progressively wrought out, in God's good time, mainly through their agency, and as the fruit of what they have sown. It is destined slowly to ripen in the lap of ages yet unborn.

The name of Dr. Chalmers finds its fitting place among the great religious reformers and the spiritual regenerators of the world, and thus we deem the highest exaltation of human fame.

The character of Dr. Chalmers, we would observe in conclusion, exhibits an example extremely rare, even in the Christian Church, of the union of simplicity, humility and Christian consistency, with the greatest powers of genius and the loftiest endowments of the mind. It is important to remark that these graces of simplicity and humility have never been inculcated out of the school of Christ, and vainly should we search the whole field of the world's history for one solitary example of their union, as in the present instance, with the highest splendour of genius, eloquence, and intellectual accomplishment. Let those who doubt or deny the Divine truth of the Gospel, and the efficiency of the work of grace in the soul of the Christian, ponder this fact, and while they contemplate the characters of such men as Fenelon, Pascal, Chalmers, in very different and even contrasted circumstances of the outward constitution and administration of the Church, confess that there is, there must be a spirit at work in them better and greater than all that is in the world—a spirit whose light breaks through even the darkest night of corruption and superstition, and seems to possess almost an omnipotent power. Especially let their own testimony be believed, when they aver from personal and heartfelt experience that it is merely by the grace of God that they are what they are, each for himself proclaiming "Not I but the grace of God that is in me." Blessed be God that grace is the same yesterday, to-day and for ever, and its omnipotent power, which raised up and endowed in past ages such men of whom the world is not worthy, shall never lack, in any future period of the Church and of the world, organs and instruments mighty, through the grace of God, and the power of his Spirit, even to subdue all things to himself. Let us all then, in faith and prayer, looking above the most glorious organs of the Spirit of Christ, wait upon Him who hath the residue of the Spirit, who worketh all and in all, and who is able to do exceeding abundantly above all that we can ask or think: to whom be glory for ever and ever. Amen.

#### DEATH OF DR. VINET OF SWITZERLAND.

But a few days before the sad intelligence of the demise of Dr. Chalmers arrived, a packet-ship announced the sudden exit of one of the best and most

distinguished men on the continent of Europe, Rev. Dr. Vinet, of Lausanne, Switzerland, whose commanding breadth of intellect, earnest eloquence, and fervent piety have given him a wide and distinguished influence, and rendered his devoted services to the cause of evangelical religion undeniably valuable. His decease was sudden and unexpected—though the particulars of it are all unknown to us—and cannot have failed to produce a deep and mournful impression. We have been favoured with the following sketch of his life and estimate of his character, by Rev. Dr. Baird, who had the advantage of an intimate personal acquaintance with the deceased.—*New York Evangelist.*

Professor Vinet has been called, by Merle d'Aubigne and others, the Chalmers of Switzerland. And yet, it would seem, not with strict propriety. He was, indeed, an eloquent preacher, but his manner was more that of our own Jonathan Edwards. Like Dr. Chalmers, he wrote his sermons, and read them closely. His voice was, however, feeble, rather thin otherwise, and his manner was chastened, serious, and earnest, but not at all like that of Dr. Chalmers, which was almost boisterous. Dr. Vinet was emphatically an effective preacher, for a select and highly cultivated audience. His style was elegant. No man, since the days of Pascal, has ever used the French language with more dexterity: no one has more fully comprehended its fineness and its flexibility. And certainly, no one has ever developed more admirably the grace of expression, if I may so speak, of which it is so capable. In his writings are many passages of unsurpassable, inimitable beauty. I have heard first rate French scholars, and very able critics, speak with perfect admiration of the elegance and tournaire of his diction.

Mr. Turnbull, in his Introduction to the Essays and Discourses of Dr. Vinet, which he has so well translated, compares him to John Foster. This is correct, in many respects. He had, however, a far more acute mind than John Foster. He was, in fact—in my opinion—by far the ablest Christian philosopher in Europe, in his day. His powerful intellect comprehended more perfectly than that of any other man living—or I am wholly mistaken—the philosophers of the Scotch, French and German schools. The French have had no man since the days of Descartes, to compare with him. And he was not only a profound philosopher, he was a Christian philosopher. He demonstrated that the highest, truest philosophy, is not only not opposed to Christianity, but co-existent, if not identical with it. He was indeed a profound thinker, and whatever he wrote was read with an avidity which was truly remarkable, by such men as Merle d'Aubigne, Guizot, Casparini, and others, who are the elite, as to intelligence and cultivation, of the Protestant world in France. I have heard the first names of these gentlemen affirm that he never met with, in all his reading, things so profound as some of the writings of Vinet contain. And yet it was not the profundity of German transcendentalism, which deserves rather to be called *unintelligibility* than any thing else. Vinet had no penchant even for such a mystic philosophy—if indeed it deserves the name of *philosophy* at all. He had too much of the clear-headedness of the tree from which he sprang for that.

Dr. Vinet was born on the 17th of June, 1797, in Lausanne, the capital of the Canton of Vaud. He passed his youth at that beautiful and picturesquely situated city. His studies were pursued in the "Academy" or so we should call it, *University*—of that place. At the age of twenty he was appointed Professor of the French Language and literature in the university of Goble, the city of Neuchâtel, and where is the

tomb of Erasmus. In that very pleasant old German city, on the banks of the Rhine, he resided many years, not only giving instructions in the University, but preaching to a French Protestant church which is there, and in which his tomb, the Rev. Dr. Grandjean, now (and since many years) at Paris, had preceded him. It was while there that he published many of his earlier writings. It was probable whilst there that he attained those views of spiritual religion, which he has so ably developed in his various discourses.

In 1837, Dr. Vinet received the appointment of Professor of Theology in the "Academy" in Lausanne, from the authorities of his native Canton. There he spent the last ten years of his life, and there he died a few weeks ago in peace.

It is a singular circumstance that Dr. Vinet was called so was Dr. Chalmers, to contend for the independence—the *autocracy*, as the Germans term it—of the church in his native Canton. But he became farther advanced in his ideas. He was the ablest champion in Europe for the separation of church and state: and the advocates of that union will not find it easy to answer his great work, entitled "*Sur la Manifestation des Conventions Religieuses, et sur la Séparation de l'Eglise de l'Etat.*"

Like Dr. Chalmers and his friends in Scotland, Vinet and those who shared his opinions in the Canton of Vaud, abandoned the Established Church of that Canton, and organized a "Free Church." The last work of his life was to assist in the organization of that church, and the formation of its *Articles of Faith and Government*.—Thus done, and the Free Church of the Canton of Vaud set up, and started in its career, he fell asleep in Christ—in the vigour of manhood, in the prime and maturity of life, and in the midst, so far as man can see, of his selfishness. But the Master has had need of his emancipated and glorified spirit elsewhere, and He has called him away from a weeping and desolate church.

Professor Vinet was author of many works, of which I have no time to speak in this letter, already too long, and which I must here bring to a close.

**A PROMPT TREASURER.**—One of the most useful men to any church and society, so many know by experience, is a prompt, gentlemanly Treasurer. On the appointed days, and, perhaps, at the same hour in those days, he makes his appearance at the pastor's house, and the pastor sits in him, as it were a whole congregation eager to fulfil their obligation to their minister. The bonds of love, through the delicate sense of obligation and gratitude, usefully grow stronger in the pastor's heart. He respects his people more; he is admonished and quickened in his duties. But when the Treasurer comes for behind his time and then pays over only a small part of the large amount, and dolefully tells the minister that the society is very poor, and that they find it exceedingly difficult to raise his salary, then the minister and his wife have long and sad conferences about their circumstances; they meditate an encroachment upon the little property which a relative left him, the knowledge of which is the reason for, or assigned, by some parishioners, for refusing to pay their dues. From the experience which brethren in the ministry have related in confidence, it may be asserted, that if there be any cruelty, and any suffering which is peculiarly exquisite and here, it may be found in the treatment of a sensitive pastor by an unfaithful people, and in his secret sorrows on account of it.

All men love to be paid promptly. It is a universal truth, that "short reckonings make long friends." You need pay money to a labourer or tradesman promptly, and with a willing mind, without putting him in good humour. How freely he speaks about the weather, inquires for the health of your family, indulges his innocent wit, smiles, thanks you, and wishes you feel that you are one of his benefactors and friends.—*Bibliotheca Sacra.*

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

Volume III. No. 12.

Supplement to Missionary Record of July.

Price 2s. 6d. per Annum.

### The Record.

#### REV. MR. BAYNE, OF GALT.

Intelligence has just been received from the Rev. Mr. Bayne, of Galt, now deputed by the Synod of the Presbyterian Church to Scotland, for the purpose of procuring the appointment of a Professor of Theology for Knox's College, Toronto. Although Mr. Bayne had only been a fortnight in Scotland, and of course is not able to speak with certainty of the ultimate result of his mission, we heartily rejoice to be assured by him that our prospects of success in this most important object are good.

#### COMMISSION OF SYNOD.

According to appointment of Synod, the commission of the Synod of the Presbyterian Church of Canada will meet at Kingston on the 6th of October, at 12 o'clock, noon, in Brock-street Church.

#### NOTICE TO COLLEGE COMMITTEE.

The General College Committee will meet on Wednesday, the thirteenth day of October next, in the Divinity Hall of Knox's College, Toronto, at 11, A.M.

This is the stated meeting before the opening of the college, and a full attendance is requested.

WM. RINTOUL, *Contenr.*

Streetsville, Sept. 8, '47.

#### KNOX'S COLLEGE, TORONTO.

The College will open (God willing) on the 20th October next.

Introductory addresses will be given on the occasion by the Professors and some of the clerical members of the College Committee.

A full attendance of students is expected at the opening, as the examinations for the award of Bursaries, and the assignment of students to their several places in the Curriculum, will be commenced on the following day.

#### PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is to be held on the 1st Monday, 4th of October, in the Divinity Hall of Knox's College at 2 o'clock P. M.

Several communications have reached us for publication in the *Record*, which will be duly transferred to the new editor.

#### NEW SERIES OF THE ECCLESIASTICAL AND MISSIONARY RECORD FOR THE PRESBYTERIAN CHURCH OF CANADA.

At a recent meeting of the Synod's Home Mission Committee—it was Resolved that a new series of the *Record* should be commenced, the first number to be issued on the 1st day of November next.

The individual who has conducted it during the last three years, finding the superintendence of it quite incompatible with his present engagements, the charge of it has been devolved on the Rev. William Rintoul, of Streetsville, who has agreed to undertake it for the present—in the hope that, at no distant period, an editor less engrossed with other duties, may be found. John Burns, Esq., of Streetsville, has kindly consented to act as publisher, and to keep the accounts of the *Record*.

A sub-committee has also been appointed to consider whether any and what changes may be advantageously made in the form of the *Record*, and in particular the propriety of its semi-monthly publication. If any material change is resolved upon, it will be duly intimated to all interested. In the meantime all may be assured that such arrangements will be made as will secure the regular publication of it on the first lawful day of each successive month, if not more frequently.

The publication of the *Record* for the third year having been completed by the issue of the number for July last, it has been thought expedient to delay the commencement of the new series till the above mentioned period, in order that due time might be allowed for placing all matters connected with it on a proper footing, and it is earnestly requested that the ministers, missionaries, catechists and other office-bearers of the Church, and all, in every locality, friendly to the continuance and prosperity of the *Record* will immediately take effectual steps for collecting and transmitting the arrears which are still extensively due on former years, and to make up new and more numerous lists of subscribers for the new series. In regard to the arrears it ought to be known that the immediate collection of them is necessary, in order to relieve the former editor and publisher from serious pecuniary liabilities, and it is hoped that ministers and office-bearers particularly will see to this, and that in every Presbyterian settlement throughout the Province, some one will be found of sufficient public spirit to act as agent for this purpose, and for making up lists of new subscribers.

Orders and remittances, with lists of subscribers may be addressed (post paid) to John Burns, Esq., at Streetsville, or to Mr. George Wandsape, Knox's College, Toronto.

All communications for the *Record* are to be addressed (post paid) to the Rev. William Rintoul,

at Streetsville, and it is particularly desired that the ministers of the Presbyterian Church in all parts of the country, will from time to time send in such statements of facts and other communications as may be suitable to the columns of the *Record*.

We regret the numerous blunders and omissions which occurred in the number of the *Record*, which was the closing one for the third year. They arose in part, from the inability of the editor, under his present engagements, to give due attention to the press, and partly from his absence, at the time of publication, in consequence of domestic affliction. They are referred to here that he may have the opportunity of thus apologising for them, and of expressing his sincere regret for the manifold defects which have marked the whole course of his management, and his confident expectation that under the new arrangements, the *Record* will be greatly improved in all respects, and flourish accordingly.

#### SETTLEMENT IN CALEDON.

The Rev. Duncan McMillan having accepted a call from the congregation of Caledon and Erin, the Presbytery of Toronto, at a recent meeting, appointed his induction to take place on the 14th inst., (Sept.) on which occasion the Rev. Mr. Boyd of Markham was to preach and preside.

#### SETTLEMENT AT BECKWITH.

We understand the Rev. William Blair has accepted of a call from this congregation, and will be settled over them forthwith.

#### CHEAP PUBLICATIONS OF THE FREE CHURCH OF SCOTLAND.

We are happy to inform our readers who have not subscribed for these valuable works, that they can now be supplied with either the first, second, or third years' sets by applying to J. F. Westland, 35, King-street West, Toronto, who has lately received a large number of copies from the publisher.

We acknowledge the receipt of \$3 from the Rev. David Black of St. Therese, for *Records*.

#### COLLECTION FOR FOREIGN AND JEWISH MISSIONS OF FREE CHURCH.

The first sabbath of October, being the third day of that month, is the day appointed by the Synod for collections through all congregations and mission stations for the FOREIGN and JEWISH MISSIONS OF THE FREE CHURCH OF SCOTLAND. Both of these great departments of

Christian enterprise continue to enjoy the blessing of the great Head of the Church, and eye and until the Presbyterian Church of Canada shall have her own Missionaries sent forth to the Pagan world and to the outcasts of Israel, her congregations should rejoice to claim a special interest in the missionaries of the Free Church, and should account it a privilege to help to sustain them by their pecuniary, as they should endeavour to sustain them, and all Evangelical missionaries, by their prayers.

Congregations are reminded that John Redpath, Esq., Montreal, is treasurer to this fund. From the return made by that gentleman to the Synod, it appears that the following congregations made no collections either for the Foreign or Jewish Missions, during the last synodical year, viz: PRESBYTERY OF KINGSTON.—Demorestville; Camden; Kingston, Brock-street; Kingston, City Buildings. PRESBYTERY OF BROCKVILLE.—Brockville; Edwardsburgh; South Gower; Osgoode and Gloucester; Belknapville. PRESBYTERY OF PERTH.—Ramsay. PRESBYTERY OF MONTREAL.—La Chute; Port Neuf; Indian Lands. PRESBYTERY OF HAMILTON.—Galt; Thorold; Stratford; Grimshy; Caledonia; Wellington Square. PRESBYTERY OF TORONTO.—Free Temple Church; Thorah; Eldon. PRESBYTERY OF COBOURG.—Cavan (south) and Milbrook; Otonabee.

Besides the stations or congregations without ministers, which are marked in the abstract of returns recently printed and sent to every minister of the Synod, as having made collections, the following stations not mentioned in that Abstract are reported by Mr. Redpath as having made collections, viz:—Elfrid, East Chingua-cousy; West Flamhoto; London; Ingersol; Metis; Williams; Sunnidale; Nottawasaga.

It is to be hoped that in the report for the ensuing year, fewer blanks will be found under the head of "collections for Foreign and Jewish Missions."

Missionaries, Catechists and Elders, who conduct religious services at Missionary Stations, or in vacant congregations, are reminded that the Synod expects that all the people shall have an opportunity of giving their offerings to this cause. Surely they ought to esteem it a blessed privilege to help toward the kingdom of the Redeemer in the world.

And it is for us, the office-bearers of the church, at once to lead them to appreciate the privilege, and give them an opportunity of enjoying it.

WM. RINTOUL, Synod Clerk.

Streetsville, 8th Sept., '47.

N.B.—The special destination of every remittance made to Mr. Redpath should be mentioned, as to whether it is the Foreign Missions or the Jewish Missions, or in what proportion to both.

#### SUPERINTENDENCE OF HOME MISSIONS AND AGENCY FOR THE SCHEMES OF THE CHURCH.

At a recent joint meeting of the Home Mission Committee of the Synod, the Sustentation Board and the College Committee, held according

to appointment of Synod, it was unanimously resolved that the Rev. William Rintoul of Streetsville be called to superintend the Home Missionary operations of the Church, and that an agent be also appointed to take charge of the accounts of the Church, and especially to manage the sustentation fund. To this latter office John Burns, Esq., was unanimously nominated. The minute of Mr. Rintoul's appointment was accordingly brought before the Presbytery of Toronto, by the Rev. Mr. Robb of Hamilton, one of the conveners of the Home Mission Committee, with a view to Mr. Rintoul's being released from his pastoral charge. The congregation of Streetsville appeared by their commissioners and presented a memorial expressive of their cordial attachment to their minister, and deprecating his removal from them. The Presbytery, however, were disposed to accede to the wishes of the Home Mission Committee, and the congregation apparently were satisfied of the peculiar importance and urgency of the work, to which their minister had been called, when the adjustment of the matter was arrested by a dissent and complaint on the part of Dr. Burns. At a subsequent meeting of the above-mentioned committee, it was agreed that in the event of the complaint being persevered in, Mr. Rintoul's services should be availed of, in the meantime, as far as possible, compatible with his pastoral duties, and the charge of the *Ecclesiastical and Missionary Record* was devolved on him. Mr. Burns, under existing circumstances, declined entering on the office to which he had been nominated, but expressed his readiness to serve the Church to his utmost ability, as his circumstances might permit and occasion require, and we doubt not the Sustentation Board will avail themselves of his valuable assistance, as heretofore.

#### LIGHTS AND SHADOWS OF MISSIONARY LIFE IN THE SOUTH SEA ISLANDS.

October 30, 1846.

The work at the station (Samoa) continues to present the same appearance of light and shade, affording encouragement and discouragement, hope and fear. A few give hopeful evidence of having received the Gospel in the love of it, some are very indefinite, and many very indifferent. Mrs. N's boarding school for girls continued to afford encouragement when we left two months ago. The general aspect of the mission has also a varied appearance, but there are many things affording grounds of confident hope, and calculated to call forth gratitude and thanksgiving.

We have now the agents of the Man of Sin in the Island, doing what they can to establish themselves in the different districts. They have gained over a few adherents, and what may be the result of it no one can tell; only this we know, that in the Scriptures of Truth his doom is sealed, and he must come to his end in the Islands of these seas as well as in those lands where he has so long held sway. There is a new society which appears to have been lately formed, which joins commerce and priestcraft, thus trying to work their way insidiously among these Islands. They have two large vessels, besides some smaller ones

in their employ, and I find that one of the large ones has been, and perhaps is now, at Samoa—plenty of priests on board—amazingly liberal in offering presents to the people, and giving large prices for things. But the plan may yet work itself out, many of the people can see through the scheme, and wisely regard it as a trap; others are caught in it without seeming to think much what may be the end of it. We have now the *New Testament* completed and printed, so that the natives are in possession of the Sword of the Spirit to wield against this adversary of all truth. The Samoa Seminary (for training young men) too, promises to prosper well, and be productive of great and permanent good. We are preparing the different portions of the *Old Testament* for revision; other books and plans also are in progress for the benefit of the people.

You would like to hear a word or two about my voyage, however I must begin by telling you it was not all sunshine with no during the visitation; we had to look at the dark clouds gathered thick, as well as be cheered by the sunshine of hope—Yet the Lord reigneth and his counsels shall stand.

The first Island at which we called was Faie (Sandwich Island) a large and populous land, to which brothers Murray and Turner were led in rather a peculiar manner last voyage, and where they occupied two stations by four teachers. Here we found our teachers well, treated well by the people, in good spirits, and the work apparently prospering. The teachers have five villages, at which they regularly hold services on Sabbath, and many of the people profess to have renounced heathenism. The teachers appear to have been gaining an influence for good among them, and they profess to be laying aside some of their old customs. Many other villages around appeared very friendly, and there was great hope of the good work spreading. We assembled some of the chiefs, and after conversation with them, decided upon leaving five new teachers, and took up some new stations, so that they might more easily spread over the land. I went on shore at one of the villages, the people were very friendly, the number of children remarkable.

Having sailed from the Island we stood for Tanna. At Erromanga (which is on the way) we saw a vessel at anchor collecting sandal wood, and the captain of it told us that he had heard a report of the departure of our teacher from Tanna, which, while we did not wish to believe it to be true, made us desirous to push on there as quick as possible. On board the vessel I saw some Tanna lads and also some Erromangans. One of the Tanese understood the language of Erromanga, so I spoke a little through him to these people respecting our object, &c., told them to make it known to the chief, and that perhaps, some other day, the vessel might call again. They seem a very wretched and degraded people—few in number—dreadful cannibals—having little food on the island.

Having reached Tana we entered Port Rosolution, and of course the object for which we most naturally looked was the house we had erected, but we looked in vain. The quiet in the bay was remarkable. Only a few children seemed to be about in canoes, but none came near. Some people were on the beach, but showed no disposition to have intercourse. At last Lais, the Chief who had been taken to Samoa, came off and said us

the sad tale, which was afterwards more fully narrated by the teachers. We found that for many months after the teachers had been placed upon the Island last time, the work seemed to proceed hopefully, and afforded the prospect of ultimate success. There were good congregations accustomed to assemble at the different services of each of the stations, and the teachers were in the habit of visiting other settlements. But after the return of the Tanoese who had been at Samoa, and went back in the vessel on her way to Sydney last time, great disease broke out among the people, and according to their inveterate prejudice, they would blame the teachers as the cause, and many sought to kill the poor fellows, but the chief Vivia interposed and saved them. At another district, Ioane, one of the teachers was so severely beaten with a club as to have his jaw bone broken. Some months afterwards, disease having again broken out, the people of Port Resolution burnt the teachers' house to the ground, and a very few days after, killed one of them. Upon this they determined to leave in a vessel which came to anchor the day after the murder. The chief and people of the mountain district were unwilling that their teacher should leave them, they had always been kind to him and the station appeared to be in a hopeful state; however, they all left together and went to Aneteum—Anatom. Several chiefs and people of Tana, notwithstanding all these things, are friendly, and I believe would not ill treat the teachers, but the chiefs do not seem to have the power to protect them from the rage and malice of the people. Very unhappily, the crew of the vessel in which our teachers left had a bad affair with the natives. After their departure the people burnt down our house. We have for the present left them till we see what may turn up in the providence of God respecting them.

At Aneteum (Anatom) we found the teachers all greatly disheartened—through want of success, frequent sickness, scarcity of food, &c., so much so that they had made up their minds to leave the Island. We tried to dissuade them from such a step, but they were firm, so that the only course was to get them all on board. Some of the principal men of the place seemed to wish the teachers still to stay among them, but for the present we had to give up that station; however there was another station on the Island to which teachers had been appointed, but where they had not been able to remain long, owing to sickness. We wished to make a trial of that place again, and on the way to it two teachers engaged to go on shore if the chief was willing. Having had an interview with this chief, and finally making arrangements for the landing of teachers, four agreed to give their services. Two of them were from Tana, who will watch the tura affairs may take in that Island.

We sailed next to Mare (Brittaina Island) in the Loyalty Group. Teachers have been on this Island several years, but of late the work does not seem to have made any advance at all. The people still keep to their heathenism and do not attend to instruction. The teachers have been treated, upon the whole, kindly by the chief and people. They had twice been in rather alarming circumstances, their deaths being sought by men opposed to them on account of the dreadful sickness in the land, but by the interposition of the chief's son they were saved, and seemed now living without any fear or alarm. We left three

new teachers, and pray that brighter days may soon dawn upon that benighted land.

We then went to Lifu and found things more cheering than at Mare. Many of the people regularly attend service in a house set apart for the purpose. The chief and his adviser are very favourably disposed—sometimes assist at the prayer meetings, and have family worship. We cannot say how much real good has as yet been accomplished, but appearances are hopeful and the Lord of usefulness appears to keep open. May the Lord send down his spirit from above to bless the seed sown, and an abundant harvest result to his praise. We left three new teachers here also.

We then tried to make a small Island in the neighbourhood, where chief and people wish for teachers, but owing to the strength of the wind we could not gain an entrance to the lagoon which forms the anchorage, and seeing no prospect of a speedy change, we had for the time to leave that field. We sailed for New Caledonia from which the teachers were removed last voyage owing to difficulties and dangers, but we found the settlement a wilderness and no human being to be seen. The people of the Isle of Pines have devastated the place and we had to bring back the two youths we had with us and the teachers intended for them. This is a dangerous place for a vessel from sunken reefs, still God preserved us, and saved us out of the dangers by which we were surrounded. We then returned on our way to Samoa, and after three weeks called off Savage Island to put a chief on shore whom we got at Samoa, and, if possible, with him to introduce a teacher—a young man of their own island—but converted and instructed in the truth. This is an island into which various attempts have been made to introduce the Gospel, even previous to its being brought to Samoa it was tried, but without success. We prayed that this might be the set time, and we rejoiced to learn that the people had agreed to receive the teacher, and, having landed his things through a high surf, he himself went in good spirits to introduce among his countrymen the Word of Life. May God be with him and bless him.

#### AMERICAN GENERAL ASSEMBLY

Reported for the Presbyterian.

#### DEBATE ON FOREIGN CORRESPONDENCE.

On Tuesday morning, May 25th, the Committee on Foreign Correspondence reported replies to the Letters from the General Assembly of the Free Church of Scotland, and that of the Presbyterian Church of Ireland. The answers were read, when the Rev. Mr. Kerr, of Ohio, asked that the foreign letters might be read to afford the Assembly an intelligent view of the whole subject. The moderator decided, that the letters having been referred, it would now be out of order to read them. An appeal was taken from this decision, and the chair was sustained. Then a motion was made to reconsider the reference. On this

Dr. C. C. Jones, of Georgia, remarked that the foreign letters were strongly abolition in their character, and the replies to them intimated that a continuance of the correspondence on this subject, was not expedient or proper. The public reading of such epistles in this Assembly might create an impression unfavourable to Presbyterianism on the subject of slavery, whereas our church had maintained a high and noble position in opposition to the violent temper of abolitionism, and that position should still be held. A correspondence of this kind should not be permitted to trammel us from year to year.—

It was not to be conducted on any terms of equality. Our foreign brethren seemed not to admit the possibility of compromise, but assumed that they were right, and that we were utterly and ruinously wrong, and that we must give way, or be utterly denounced. Now in such a case, we had better say to them, the matter must proceed no further; here it must stop. We must agree to differ, each pursuing his own course and his own responsibility. With these views, he thought it would be the part of wisdom to adopt the answers which had been submitted.

The Rev. Mr. Kerr explained, that in asking for the reading of the letters, he had no intention of altering an expression in the answers. These he could adopt as they were. He had sustained the decision of the Assembly in 1845, and had incurred much odium on that account; still it was respectful to our correspondents that their letters should be read.

Dr. Hoyt of Georgia, was opposed to the reading, because he knew that the communications were so expressed, that they were not fit to be heard in this house. He had doubted whether a due regard to self-respect should permit us even to notice them at all. He could not remain to listen to them, and if they were read through the impetuosity of some, it might be repented of in the end. The wisdom of the Committee might be relied on, and if any gentleman wished to peruse the letters, they could go to the table and read for themselves.

The Rev. Mr. Cook of New York, said that his motive in moving the re-consideration was to make the proceeding consistent with itself, for there could be no propriety in saying that we had duly considered the letters we had never read. He had but little objection to the replies. Some expressions might be modified with advantage; but he objected to any appearance of evading a fair investigation. He hoped that there was to be no intimidation because they were in a southern city. It would be a poor compliment to Richmond, and to the Presbyterian Church, to suppose there was any danger of acting openly. There should no veil be thrown over the subject. Let the letters and the answers be publicly read, and then he was prepared to adopt the latter with some slight alterations.

The Rev. Mr. Robinson of Ohio, had heard it asserted that the letters had been judiciously answered. It might be so, but how could he ascertain the truth unless he saw both sides. The threat from the brother in Georgia, that he would leave the house, was unfortunate. Surely we had sufficient fortitude to listen to all the denunciation which those letters contained, nay, even in their tithal abuse, if that was their character. Another brother had supposed that to listen was, in a sense, to approve; but he imagined that no such consequence would follow. We might hear what our Irish and Scotch brethren had to say, without identifying ourselves with them. The most consistent, as well as courteous course, would be to hear the letters.

Mr. McCandlish of Ohio, deprecated any excitement of feeling on this subject. There was no just occasion for it. He wished the letters read, although he was ready to adopt the replies. He could scarcely bring himself to believe that the Assembly of the Free Church of Scotland could descend so far as to write an inflammatory epistle. Whatever the tone of them, we had our plain path of duty, to maintain the ground we had deliberately chosen, and to do it with calmness and dignity. Any other course would neither consist with duty nor with the sacred liberty of speech.

The Rev. Mr. Junkin made some remarks in opposition to the motion of reconsideration, on the ground that it was out of order.

Dr. Hodge of Princeton regretted that a cause of confusion and excitement should have arisen in a way so incidental. The Presbyterian Church had stood pre-eminent for its conservatism on the agitating subject of slavery. It was characterized by great unanimity of feeling and principle, and its discussions of the question had been calm and dignified. But here an incidental matter, not particularly involving the merits of the question, had arisen to cause confusion; and even the motion before the house was confused, as it did not app-

near what it was which it proposed to reconsider. He thought the whole had better be postponed for the present, and accordingly moved that it be laid on the table.

Dr. Janeway concurring in this, the subject was for the present laid on the table.

The discussion being renewed on Wednesday, Dr. Jones of Georgia, on behalf of the Committee, explained that they were entirely willing that the foreign letters should be read, if it were the wish of the house. They had no desire to suppress them; but had supposed that as the ground assumed by abolitionists was so well known, it would be an unnecessary waste of time for the Assembly to hear a reiteration of their views. Since the reading had, however, been called for, he hoped that members would be gratified.

Dr. Hoyt took occasion also to explain the remarks he made yesterday. He had never supposed he was uttering a threat or using intimidating language. When he said that those who called for the reading might see cause to repent, he did not imply that they would incur danger thereby in a Southern city; far from it; such an intimation would have done grievous wrong to the citizens of Richmond; but he meant to be understood, that when the language of the foreign letters was heard, they would repent that they had not suffered such truths to pass in silence. In saying he would leave the house if the reading was entered upon, he intended to be understood, that he would not suffer himself to be lectured in such tones as characterized those letters. The speakers then referred to Mr. Lewis, one of the Scotch delegates to this country, who had most grievously slandered a ruling elder in one of the Southern Churches, and although the church to which this elder belonged had sent a communication to Scotland demanding an investigation by the proper ecclesiastical authorities there, yet no notice had been taken of their request, and Mr. Lewis was permitted to repeat his unfounded libel against a worthy and innocent man. By such men he was not willing to be lectured.

The discussion was then continued in good temper and with much animation. Southern brethren manifested right feelings and expressed their readiness to concede the point pleaded for, while those from the North manifested a readiness to throw upon the moderate, not to say mild spirit, with which the foreign churches are disposed to interfere with the policy of the American Church of which they have no just ideas or proper appreciation. Several speakers were careful to distinguish between the letters from Scotland and Ireland. The former is written with proper courtesy, and it was literally a triumph of the friends of the American Church in Scotland over the rampant abolitionists who had been wrought up to the highest pitch of fury by such men as Garrison, Douglas, and Thompson. The letter from Ireland is a most remarkable specimen of the epistolary style. It speaks very moderately (and this is the only good thing about it) of the dignity and good sense of the Irish Assembly, which could have sanctioned it. It never could have emanated from one who had enjoyed the advantages of good breeding. Several of the speakers with no little wit referred to the beginning and the ending of this brotherly epistle, and to make the matter obvious they brought the extremes together somewhat in this fashion:—"Beloved brethren—ye are man-stealers; dearly beloved in Christ, ye are man-slayers and murderers; dearly beloved, ye are murderers of fathers and mothers; you are honoured servants of the Lord, but we cannot rely on your word," &c. The letters were read, and then the answers were adopted with almost entire unanimity. These answers we hope in due time to lay before our readers.

CHRISTIANITY IN EUROPE.—In a report given in the Boston Journal, of an address delivered by the Rev. Dr. Baird in that city, we find some gratifying intelligence on this subject. In discussing the possible reasons why the Turks were permitted to conquer the nominal Christians of the Mediterranean, Dr. Baird observed that this very circumstance had arrested the perversion of sacred truth in those nations, and had wrested from their grasp the sword of persecution; adding—

The Turkish government now favour the spread of the pure gospel, and extend their protecting power around the little Protestant Church of eighty or one hundred men, in Constantinople, who are Bible Christians, saying a few months since to those Armenian priests and others, who would disturb their simple worship, "Go home to your houses, your wicked dogs, you base hypocrites, and let these unobedient Protestants alone." The Pacha of Egypt and the Sultan of Turkey are disposed to protect missionaries, and the time is at hand when Mahommedans, with entire impunity, may embrace the gospel; indeed, he doubted whether they would even now be molested on account of believing in Christ and rejecting Mohammed.

Countries that have done most to sustain the Papacy, are now open to Christianity. France, which has been the right hand of Papal power, ever since the days of King Pepin, is now asking loudly for preachers of the gospel. The few Protestants of France and Belgium called on us twelve years ago to aid them in circulating the Scriptures, and the change produced by their agency already far exceeds all our expectations. And all over Europe light is spreading, and the days of revolution are dawning. Whoever lives four or five years will see great changes. Men are beginning to think for themselves—to be capable of standing on their own feet, and determined to have liberty, civil and religious liberty.

In France the influence of the Bible on the hearts of the people is so great that Protestants are overwhelmed with its magnitude. They have not a tithe of ministers necessary to meet the demand for religious teachers. Twelve years ago they had thirty colporteurs, now they have three hundred spreading the Bible throughout the kingdom, and hundreds of ministers are needed to harvest the seed thus sown. This year 200,000 copies of the Scriptures will be circulated in France, and a million of religious tracts and volumes. There are now about one hundred evangelists employed in the country—there are two hundred evangelical preachers in the established Church and one hundred among the dissenters. But what are these among thirty millions of people?

In Belgium there are fifteen evangelists and twelve or fifteen colporteurs. A committee, at the head of whom was the Hon. and Rev. Baptist Noel, of London, spent, during the past year, six weeks in the middle and South of France, and they report fifteen communes as open to the preaching of the gospel; and such is the demand every where, that it has been determined to establish a seminary in Paris for the education of evangelists. In Spain, Portugal and Italy there is also a demand for teachers, and many are ready to hear the pure word of God.

SYNOE FUND.

MR JOHN LAIDLAW, Treasurer.

June 1	£.	s.	d.
To Contributions from Knox's Church, Toronto, per Rev. R. F. Burns	10	0	0
Saltfleet, Rev. G. Cheyne	1	5	0
Streetsville, Rev. W. Rintoul	1	5	0
Norval and Union Church, Rev. W. Rintoul	1	5	0
Free Temple Church	1	0	0
Ayr, Rev. R. Lindsay	2	2	0
St. Thomas	1	5	0
Niagara	2	11	6
Donerestville	1	5	0
St. John's Church, Quebec, per Rev. John Clugston	5	0	0
South Gower, Rev. J. McDowall	1	5	0
Grafton and Colborne, Rev. W. Reid	1	5	0
Darlington, ditto	1	5	0
Peterborough, Rev. J. M. Rogers	5	0	0
Dundas and Ancaster, D. McMillan	2	12	6
Rev. Mr. Robb, Hamilton	8	0	0
Osgoode and Gloucester	1	5	0

Cote Street Church, Montreal, W. J. Redpath	5	0	0
Verth, per Mr. Nicol	0	17	6
Black Street Church, Kingston, per Rev. Mr. Reid	1	5	0
Pictou, Mr. McAllister	1	5	0
Otonabee, Rev. R. Wallace	1	5	0
Bytown, Rev. Mr. Wauchope	1	5	0
Gananoque, Rev. Henry Gordon	1	5	0
Prescott, Rev. Mr. McDowall	1	5	0
Galt, Rev. John Bayne	5	0	0
Ramsay, Rev. Mr. Johnston	1	10	0
Returns from Rev. John Bayne's Pamphlet, per Mr. J. Redpath	2	2	6
Ditto, Messrs Shaw, Kingston	1	14	0
Manities of Synod	0	11	10 1/2
Nottawasaga, Mr. James Mair	0	10	0
Boston Church, Esquesing, per Rev. W. Rintoul	1	5	0
West Gilmansbury, per Mr. J. Scott	2	0	0
Congregation City Buildings, Kingston	4	11	10 1/2
Eldon Congregation, per Mr. J. Ross	1	15	0
Tucker-Smith and Stanley, per Rev. W. Rintoul	1	5	0
Port Sanna, Mr. T. Houston	1	5	0

FOREIGN MISSIONS.

1847.	£	s.	d.
Feb. From the congregation in the township of Williams by D. Frinsen, Elder	3	0	0
March. Darlington, Rev. Mr. Steele	3	0	0
April Sunnada	1	0	1
Nottawasaga	2	9	4
Grafton, Rev. Mr. Reid	4	0	0
May Presbyterian Missionary Association of Peterboro, Rev. Mr. Rogers	18	0	0
Knox's Church, Hamilton: Collections £17 15 0			
Sabbath Sch. 12 8 11—30	2	11	
St. Thomas Congregation	4	4	0
Wellington Square, Mr. Bustelo	1	10	0

J. REDPATH.

May 29, 1847.

The £3, recently acknowledged for the Home Mission Fund of the Presbytery of Toronto, from Nottawasaga, should have been from St. Vincent, per Mr. James Mair, Catechist."

COLLEGE FUND.

1847	£.	s.	d.
June 21 Vankleek, per Rev. Mr. Mc Giltvray	3	0	0
26 Beckwith per Mr. Stewart	2	15	0
Pictou, per A. Macalister	2	10	0
Gananoque, per Rev. Mr. Gordon	5	0	0
Galt, per Rev. J. Bayne	17	1	0
Ramsay, per R. J. Johnston	2	0	0
Fergus, per Mr. Smellie	2	10	0
Saclute, per Mr. Henry	2	15	0
July 16 A debtor to the College, per Rev. Wm. Rintoul	2	10	0
Apr. 14 Zora, per Rev. Mr. McKenzie	8	10	0
June 2, West Gwillimbury, per Mr. Thos. Maconkey	4	5	0

J. McMURRICH,

TREASURER.

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