

to a far better channel for the purity of their ordinances, holding the principle—" *Ecclesiam non pendere a ministerio, sed ministerium ab ecclesia*." Dr. Willis proceeded to speak of the nature of the distinction maintained by the Presbyterian Church between the rulers and the ruled, and what constituted a call to the Gospel Ministry. He then adverted to what was required of theological students, with respect to the length of the College course and the discipline they had to undergo—not merely within the College walls, but before the College studies began. Among these requisites was an acquaintance with metaphysics, a study which turned the mind inward on itself—and mathematics, which produced a habit of mind, fitted to train the student to avoid rash conclusions, and to detect fallacies and sophistries. "Let none enter here who has not learned Geometry," was written on the walls of the ancient Academy, as expressing the mind of Plato, and all modern schemes of education equally recognized the essential importance of mathematics. Nor was the logical art to be despised, aiding, as it did, in rectifying false judgments, and detecting sophistical argumentation. Modern education also rightly exacted a larger knowledge of physical science, than formerly, and here the inductive process had the most appropriate field for its exercise. And while glancing at the different parts of a College course, and while commending philosophy in all its wide extent, he must not omit to name Philology in the wide application of that word. For laying a foundation for an acquaintance with the principles of general grammar, nothing had been found more useful than the study of Greek and Latin. Nor need he assert the essential importance of the former of these, as well as of the simpler and more ancient tongue, the Hebrew, to any sufficient knowledge of the sacred text. These studies might be regarded as preliminary to the study of theology, but they should not cease to be followed out in connection with the more distinct study of theology itself. The learned Principal then expressed his opinion that the time allotted in this country for College studies, in preparing for the Ministry, was too short, and that it ought to be extended to a course of seven or eight years. He also dwelt with much urgency on the importance of instituting an elocution or rhetoric class, and mentioned some facts which had strongly impressed upon his mind the evil done by a bad elocution, in marrying the usefulness of ministers of the Gospel. In the absence of an elocution class, he would have students do what might be done, in the way of acquiring rational modes of reading and speaking. They might learn much of nature. They might learn to speak in the pulpit, as they spoke in the parlor, giving to the words of eternal life in their converse with their fellow-immortals the benefit of those laws of intercommunication which were exemplified without effort by the pleader at the bar, and by the merchant at his desk, or his counter, when stating the merits of the wares he had to dispose of, and which were even more forcibly exemplified in the war of words, the *epic pterostenta*, often heard in our back lanes, when male or female orators kindled into eloquence, their well or their highway being in question, and when every tone was suitable to the idea to be conveyed, and possibly unbidden the action was suited to the world. (Laughter.) In listening recently to a well-known Baptist preacher in London, he could not but observe the extreme naturalness of every utterance from beginning to end. Except in the necessary elevation of the voice to reach the limits of the auditory, he spoke exactly as a man would speak at the domestic fireside, where the conversation was peculiarly animated, and each party laboured with the desire to make full conveyance of his mind to his fellows. Dr.

Willis then proceeded to urge with much earnestness, as the prime qualification of an aspirant to the Ministry, simple and fervent piety. To the Theological Student, the Bible should be, as Augustine had said it should be, the " *caste delicia*" of his soul, or in the words of an older and more authoritative writer, " his meditation all the day." He should not only know Christ but love Him supremely, and he should seek in communion with the Master he professes to serve, a present anointing of the Holy Spirit, and such a knowledge of the divine life as would enable him to apply his teachings to Christians in all their various circumstances and exigencies. After some further remarks, enforcing on the students the indispensable importance of sincere personal piety, Dr. Willis concluded his lecture amidst cordial applause.

Prayer was then offered by Dr. Willis, a few verses of a psalm sung, and the benediction pronounced, which terminated the proceedings.

KNOX COLLEGE—ORDINARY FUND.

We have more than once referred to the present state of the College Fund, and urged the necessity of special efforts to sustain it. Means are being adopted with the view of bringing the matter before all the Presbyteries and congregations of the Church. The object aimed at is to have some systematic measures employed in each congregation, with the view of drawing forth an increased measure of interest and liberality in behalf of the college. We again remind brethren of the appointment by the Synod of the 1st Sabbath of November, as a day of special prayer for the College in all its interests.

Editorial Items.

CALLS, RESIGNATIONS, &c.

OSGOODE.—The Rev. James Whyte, has received and accepted a call from the congregations of Osgoode.

PICTON.—The congregation of Picton, vacant by the resignation of Rev. T. S. Chambers, has given a call to the Rev. R. S. Swinton.

BELLVILLE.—The Rev. W. F. White has been compelled by ill health to tender his resignation of pastoral charge of Bellville.

GUELPH.—The Rev. S. Young has resigned the pastoral charge of Guelph.

WOODSTOCK KNOX'S CHURCH.—The Rev. W. S. Ball has resigned the pastoral charge of Knox's Church Woodstock, in order to accept a situation as Agent of the Upper Canada Bible Society.

REV. D. FRASER A. M.—The Rev. D. Fraser of Montreal, has, we understand, received a call from the English congregation connected with the Free Church, Inverness, Scotland.

DEATH OF JAMES GIBB, ESQ., QUEBEC.—It is with deep sorrow that we notice the death of James Gibb Esq. His death was very sudden, and took place on his return from Church on Sabbath 10th ult. Mr. Gibb was a leading member and office-bearer of Chalmers Church

Quebec, and was a most liberal supporter of the general schemes of the Church. Both in the church and in the community with which he was so long connected as a merchant, his loss will be long and severely felt.

IRISH DEPUTATION.—The Rev. Mr. McClure of Londonderry, and Rev. Professor Gibson of Belfast, after spending some weeks in the Lower Provinces, and in the United States sailed for Britain on the 27th. They met with a cordial reception in Philadelphia and New York, as well in the British Provinces. Their visit will we trust be useful.

TRACTS ON THE FORM AND ORDER OF THE PRESBYTERIAN CHURCH, BY MINISTERS OF THE PRESBYTERIAN CHURCH IN IRELAND.

We Beg to call attention to the Tracts published under the above title. The series consists of twelve tracts in all, and they are written by some of the ablest and most esteemed ministers of the Presbyterian Church of Ireland. Our readers will observe that we publish part of one of these tracts viz: one on "The Teaching Elder" by Rev. W. McClure of Londonderry. We shall conclude the tract in next number, and it can then be supplied at a cheap rate as a tract, to those wishing it. Those wishing copies of the tract, will please send intimation of the number of copies they wish by the 15th of the present month.

Items of Intelligence.

COLONIAL APPOINTMENTS.—We learn from the *Home and Foreign Record*, that the Rev. Mr. Gordon, has reached South Australia; that Rev. John McSkimming, has sailed for New South Wales; and that the Rev. A. Tod, and the Rev. P. Barclay are to be ordained for New Zealand, the former for Otago, and the other for Port Napier.

CONTINENTAL APPOINTMENTS.—The Rev. A. B. Murdoch is returning to Nice, to open the Scotch Church there: the Rev. J. McDougall proceeds to Florence to take charge of the congregation there; and the Rev. George Brown, has been ordained for the pastoral charge of the Presbyterian congregation at Paris.

CALLS &c., FREE CHURCH SCOTLAND.—The Rev. Mr. Simpson, has been called by the congregation Loanhead; the Rev. Mr. Milne by the congregation at Auchterarder; and the Rev. T. Grant by the long vacant congregation at Tain.

PROGRESS OF PRESBYTERIAN CHURCH OF ENGLAND.—We observe from the last number of the *English Presbyterian Messenger*, that progress is being made in various quarters. A congregation has been formed, under favourable circumstances at Alderney. A new church has also been opened at Ryal, Northumberland.

MEETING OF KIRCHENTAG AT HAMBURG.—The October number of the *News of the Churches*, contains an interesting account of the recent