

dence and the rights and privileges of the people, and had therefore named in things vital and fundamental to the Church of Christ, and 2d. That the Synod of Canada in Connection with the Church of Scotland, had made herself act and part in the sin of the Church of Scotland, by continuing in close and friendly alliance with her. After shewing in the most conclusive way, that the merits or demerits of the Veto Act—to which the Canadian adherents of the Scottish Establishment are so fond of referring—and on the illegality of which they lay so much stress—has nothing whatever to do with the present question Mr Bayne went on to illustrate and prove his first position by a masterly exhibition of the claims put forth by the civil courts within the spiritual province, and the submission of the Establishment to these usurpations. Dr. Liddell followed with a long address, which was principally made up of a somewhat perplexed historical account of the Church of Scotland, from the Reformation downward—the hearing of which, in so far as we were able to discern it—was to shew that patronage had always been resisted by that church in the days of her purity and faithfulness—that the Veto law was calculated to perpetuate patronage—and that it was illegal—from all which he seemed to wish to draw the conclusion, that the Church of Scotland was not Erastian. We were quite unable to see any connexion between the premises and the conclusion, and it was quite manifest that the position and evidences adduced by Mr. Bayne had been left by the Dr. entirely untouched. Mr. Bayne in his rejoinder, after pointing out how his main position had been evaded, and exposing in a most effective manner the absurdity of Dr. Liddell's attempt to defend the existing church of Scotland by a diminution of patronage—proceeded to illustrate and establish his second position.—Another lengthened and rambling harangue by Dr. Liddell concluded the matter. The only portion of this closing address, which seemed to us to have any bearing on the main question, was that in which the Dr. attempted to define the powers of the civil magistrate in regard to spiritual things, and here in so far as we could gather his meaning, his doctrine savoured more strongly of Erastianism than anything we have previously ever heard him express in words.

The original arrangement, it appears, limited the time of each address to an hour and a quarter and the replies to half an hour, with the intention, no doubt of preventing the patience of the audience from being too far trespassed upon. But it was quite evident that the limits thus fixed were too narrow, and that it was impossible to do anything like justice to the subject before them. The Chairman, after receiving the thanks of the audience, and paying them a well merited compliment on the perfect decorum which had prevailed, pronounced the benediction, and so dissolved the meeting. The proceedings were commenced at 11 A. M., and closed about 4, P. M.

EDUCATIONAL COMMITTEE OF THE SYNOD.—Dr. Burns' REPORT.—A meeting of this Committee was held at Toronto on the 24th ult., for the reception of the Revd. Dr. Burns, who was cordially welcomed by the members present, and to hear his report of the steps he had taken in behalf of the Theological Institution before leaving Scotland. The Revd. Dr. Burns stated that his reports had been principally directed to the obtaining of a collection of suitable books for the Library—that he had with this view published an address, and that this and other means had been attended with a considerable measure of success—nearly 3,000 volumes having been sent to him for the use of the Institution. The Committee recorded their grateful sense of the zealous and valuable services of Dr. Burns in this report, and authorised and requested him to prepare and publish in name of the Committee, a further appeal to the friends of the Institution in Scotland. It was resolved that the Committee recommend to the Synod to hear the inaugural discourses of Dr.

Burns, and Mr. Eason during the Session of Synod. The Convener was appointed to prepare a draft of the Committee's report for the Synod.

Sr THOMAS, SOUTHWOLD, &c.—Mr. Duncan McColl, who, after due enquiry and examination as to his religious character and attainments, was authorised several years ago by the Presbytery of Hamilton, to act as a Catechist in the populous Gaelic settlements around St. Thomas, and has, we have good reason to believe been the instrument of much good in that destitute corner of the Lord's vineyard—has just furnished us with the following statement:—"I beg to intimate to you the way in which I am situated here, and the state of the place I am in. I was appointed a catechist by the Presbytery amongst the people here three years ago, and I have found the people very kind as I go round to catechise them. Although a great number of them were ignorant of spiritual things, yet they seem to have some desire after knowledge especially in Southwold. Since the Rev. William Mackillican left this place, there is none in connection with our Church to exhort the people but myself, except when one of the Missionaries comes round. The harvest is great but the labourers are few. There are four townships in which I am labouring, and they are like a wilderness for anything I can do: Southwold, Yarmouth, Westminster, and Dorchester, and many other Townships besides these: but I am Sabbath about in these four Townships, and am always catechising in the winter.

The people gather well on the Sabbath day to hear the word of God, but the most of them are careless in the way of supporting the cause of Christ. We have a prayer meeting in the Presbyterian Church in St. Thomas on the first Monday of every quarter, and a prayer meeting in Southwold every first Monday of the month, and a Sabbath School in Southwold, but few attending.—There are many sects in this place that are endeavouring to draw the minds of the Presbyterians after them. Two years ago we had the Millerites. I have no doubt you know something of their erroneous doctrines. 1st. They declare that Christ was to come personally into this earth that same year. 2d. That the earth is to be the everlasting abode of the righteous. 3d. That the children of God were perfect in holiness in this life. And 4th. That there is no everlasting punishment hereafter. Now this doctrine had great effect upon the minds of poor ignorant people. I testified against them. Although the people were displeased at me, I did not care for that, because I found it to be my duty to stand up in the defence of the truth. We may expect from the word of God some glorious days in the Church, before Christ will appear the second time; and the Apostle John says "If we say we have no sin we deceive ourselves, and the truth is not in us.

Whatever may be said as to conversion, one thing I can say, that there is a great change in the outward conduct of the people in this quarter, and the word of God has some effect upon some at the time of exhortation at least they are more established in the truths of religion. There are some places in the rear of the townships, where there are some of our church lying careless without the means of grace. These must be sought after, for there are none who hold Christ precious to whom the salvation of souls is not precious also. But in my circumstances and from the inadequate way in which I am supported, it is impossible for me to spend the whole of my time in the duties to which I have been called."

NOTTAWASAGA—VAUGHAN.—We have received an interesting communication from Mr. James Mair, Catechist, respecting the recent visit of the Revd. Angus Mackintosh to these townships, where the Revd. gentleman's Missionary labours have been highly appreciated and attended with very happy effects. We would at once insert Mr. Mair's communication, but that we shall be able in an early No. to give an account of the whole

tout from the pen of Mr. Mackintosh himself. We are happy to understand that he will soon be able to pay a second visit to those destitute regions—which have been too long neglected—accompanied by a minister possessing the Gaelic language. Mr. Mair's labours, especially among the Gaelic population at Nottawasaga, have been of great benefit to the interests of true religion.

HAYSVILLE, BLENHEIM, &c.—We are much gratified to learn from a correspondent in Haysville, that the Presbyterians in that quarter are bestirring themselves to obtain the stated ministrations of the Gospel, and that for this purpose they have agreed to unite their counsels and resources and prayers, putting aside the minor differences which they have previously separated them. Preparatory steps are being taken by them for the erection of a place of worship, and a common fund established to meet the expenses of missionary services amongst them. The Revd. Mr. Bayne, of Galt, who has the Superintendence of the Missionary District, in which they are situated, will, we doubt not, visit these stations at no distant period, and we trust that the Presbytery of Hamilton's Home Mission Committee may have it in their power soon to render them some further aid by the visit of a Missionary.

COLLECTIONS AND DONATIONS,

For the Scheme of the Presbyterian Church of Canada.

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Owen's Sound Settlement—Per Revd. A. Mackintosh	£4 8 10
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COURSE OF LECTURES—FOREIGN CHURCHES.—This Course, undertaken under the auspices of the Committee of the Free General Assembly, for corresponding with Foreign Churches, and having for its object the opening up of the history, state and prospects of those Churches and the duties of Christians in regard to them, has been commenced by Dr. Candlish, his subject being "the relations in which the Churches of Christ stand to one another—principles of union—mutual duties." Dr. Wilson of Bombay gives the second lecture on "The Eastern Churches."