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THE ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume II—No 3.

HAMILTON, OCTOBER, 1915.

Price 2s. 6d. per Annum.

The Record.

THE Publisher of the *Record* earnestly requests that all arrears for the year which closed with July last, be immediately remitted to him. From not a few places to which the *Record* has been regularly sent since its commencement, no remittance has yet been received, and thus the final adjustment of the accounts for the past year is inconveniently delayed, although there would be ample funds to meet all charges, if these arrears were paid up. He also requests that the subscription money for the current year, be paid in, and that lists of all subscribers' names be forwarded to him.

He regrets to learn that in several cases, the Nos. of the *Record* do not regularly reach subscribers, but he can say with confidence, that the disappointment does not originate here, and he should suggest to parties strict enquiry of their Agents or at the Post Office, in case of disappointment in this respect.

We call the attention of the Church to the appointment by the Commission of Synod, of 30th October, to be observed as a season of thanksgiving for the abundant harvest, &c. (See report of proceedings of Commission in this No.)

We would also direct the special attention of the Church to the Report of the College Committee, and the other notices contained in this No. respecting the Institution at Toronto. It will thence be seen that the Committee are using their best endeavours to secure an efficient course of instruction for the young men who place themselves under their care during the ensuing Session, with a view to preparation for the work of the sacred Ministry. Before the commencement of another Session; we hope to see at least one additional Professor permanently established in our College—devoting himself exclusively to the work of instruction. In the meantime we have good reason to know that those on whom the Synod has more immediately devolved this important work, and those who have been called upon by the Committee for temporary service in it, will exert themselves to the utmost of their ability for its successful prosecution. The arrangements to which we refer for the ensuing Session, involve some sacrifices on the part not only of Ministers, but also on the part of congregations; but we doubt not that this will be cheerfully submitted to by all parties for the promotion of an object so vitally important to the welfare of the Church and of the country. The urgent and extensive demands for Missionary labour in our numerous destitute congregations have, we are well aware, materially interfered with the proper pastoral duties of most of our Ministers; but their congregations, we trust, will not only give due weight to the exigencies of the time, but rejoice that their less favoured brethren should to some extent be made partakers of their privileges; and that through their self-denial

the Gospel should be preached more extensively.

As to the College it is manifestly under God, the great hope of our Church, and ought to be a chief object of our prayers and efforts—for it is abundantly clear that no adequate supply of labourers for the harvest of this land is likely to be obtained but from among the youth of the country. Nor are we without encouraging tokens of the Divine blessing on this department of our work—a cheerful ardour and devotedness in study, and a most satisfactory progress in learning, characterising the students already connected with the Institution, and a great number of additional candidates having intimated their desire to enter it, at the commencement of the ensuing session.

We regret that we cannot find room in this No. for various interesting pieces of intelligence, respecting the progress of the church in Scotland and other countries, especially the proceedings of the late meeting of the General Assembly of the Free Church at Inverness. We shall endeavour to give a summary of them in our next.

The Rev. McLeod of Logie Easter, Ross-shire, one of the deputies of the Free Church, who has spent several months in Nova Scotia and New Brunswick, is to spend Sabbath, the 12th inst, at London, C.W. He proceeds immediately to Canada East, intending to visit some of the destitute Gaelic settlements there, previously to his return to Scotland, in the middle of November.

Notices of various contributions to the Schemes of the church have reached us, and will be inserted in our next No.

SYNOD OF CANADA.

REPORT ON THE THEOLOGICAL SEMINARY.

Toronto, June 5, 1915.

According to the injunctions of last Synod, the Seminary was opened in November 1914, under the inspection of Mr. Esson as Professor of Science and Literature, and of the Rev. Andrew King, of Glasgow, one of the deputies of the Free Church of Scotland, as Professor of Theology. The number of Students at the opening of the institute and admitted afterwards was 14; of whom one half were students in Theology of the first, second, and third years; the rest belonged to the preparatory course. Of the whole number, twelve gave throughout regular and full attendance; the other two had it in their power to attend only partially during the season. Several others may be considered as students although not yet actually entered in the Seminary. Prior to admission to either branch of the Institute, the Committee on Education examined each student regarding his views to the Ministry and his attainments in learning, and the members of Committee were led to entertain a very favourable impression of the talents and piety of these young men.

Mr. King lectured on Systematic Theology, and employed as his text book the Westminster Confession of Faith, from the beginning to the twenty-first chapter. He also taught the advanced class of Hebrew. He examined the students regularly on their progress, and prescribed Essays and discourses which were read in the Hall and criticised by him.

Mr. Esson taught in the Preparatory Class, Latin and Greek, and a junior class of Hebrew; together with the elements of History and Philosophy. He also gave some lectures on the Philosophy of the Mind; and a sketch of Ecclesiastical History.

At the close of the session the students were examined by the Committee on the subject of their studies; and the result of this examination was, on the whole, satisfactory. Three of the advanced students in Theology (Messrs. Wallace, McKinnon, and McColl,) were certified as admissible to trials for license, and ate at present before their respective Presbyteries. Messrs. Hulton and Ross were certified as having attended the Theological course, in addition to the Preparatory; and the Committee leave it for future consideration whether they shall be reckoned to them as one Session in Theology. Their position, as well as that of the others in the Preparatory Course, will be determined by the appearance they may make at the examination, previous to the commencement of next session.

The Committee exacted no fees for either of the courses, though they have, by no means, decided that the Preparatory Course shall always be gratuitous.

It had been proposed to have a boarding-house for the students, in which they might have been accommodated with lodgings at the expense of the funds of the Institution,—but chiefly from the difficulty of obtaining suitable premises, this part of the plan was abandoned. To compensate for the aid which would thus have been afforded to the Students, gratuities in the way of donations or loans were afforded to several students amounting in all to £31.

The three most advanced Students had been employed for several Sabbaths, in the course of the session, as Catechists in the Presbytery of Toronto, and their expenses were defrayed out of the Mission Fund of that Presbytery.

The Committee at the close of the session entered on their Minutes the following expression of their sentiments regarding the services rendered the Church by the Rev. Mr. King, in conducting the Theological Department:—

"The Committee in view of the vigor with which the education of the Theological Students has been conducted during the past session, agree to record their sense of the obligations under which the Church is placed to the Rev. Andrew King, the Deputy from the Free Church of Scotland, for the promptness with which he gave himself to the work of teaching, and the zeal with which he has pursued it, notwithstanding the numerous and pressing engagements of the pastoral work in Knox's Church, and the Committee desire to see in Mr. King's services and in the prosperity of the Seminary, a token for good to our Church from her adorable Head, and a special call to renewed gratitude to him and confidence in his grace and all sufficiency.

Mr. Esson out of zeal for the cause of education and a sense of the importance of a right moral and intellectual training of the young, prior to their entrance on an academic course, opened a school for boys soon after the commencement of our Institution. This school he still continues, and he is assisted in conducting it by some of the Students. He has with much disinterestedness given up the pecuniary proceeds of it wholly to the Committee; and your Committee in respect to one of the most important of having such a means of moulding the minds of the youth who may attend it, and of having the command even of the limited amount of employment called for from teachers or others in such a seminary, for the sake of our theological students, recommended that the school should be continued.

A considerable number of the students having

continued to reside in or near Toronto during the summer recess, Mr. Eason has met with them daily for three hours: one hour in the morning for reading and examining in Hebrew Antiquities and on such works as Butler's Analogy; and two hours in the forenoon for the languages. The Committee recommend, that, in any future arrangement with Mr. Eason, special attention shall be paid to a fixed arrangement for the superintendance of such young men as may have their residence in Toronto; and, moreover, that means be used by both Professors for looking after the students of the young men of the seminary, during the recess, wherever they may have their residence.

Since the session closed, six of the advanced students have been employed as catechists in different places under the charge of the Home Mission Committee.

The Committee, through the Convener, issued, in the Record for January last, a circular to ministers on the subject of funds. The amount collected by congregations, and other ways, has been £327 4s. 10d. The sum received in addition from the Colonial Committee of the Free Church of Scotland, £150 sterling, has been entirely devoted, as designed, to the purchase of books.

The committee have peculiar pleasure in acknowledging the handsome donation of one hundred pounds from Isaac Buchanan, Esq., with a promise of a similar sum for the next four years.—Such liberal benefactions are well entitled to the grateful thanks of the Church. The Committee recommend that the interest of such donations as those of Mr. Buchanan should be appropriated as bursaries to young men, on regular competition.

Since the arrival of Dr. Burns at Toronto, the College Committee have had repeated meetings with him, and have learnt from him the efforts which had been made in Scotland on behalf of the Library of the Institute. Besides the above sum from the Colonial Committee, he had collected, chiefly among his friends, £40 sterling, which had been laid out in the purchase of works in Theology, and in paying insurance and expense of transfer. The greater part of those books he brought with him, and they are at present in the course of being arranged in the Library and of being catalogued in systematic order, under the charge of Dr. Burns and Mr. Eason, assisted by the students. The number of volumes cannot as yet be exactly ascertained, but Dr. Burns is of opinion that there cannot be fewer than two thousand volumes. A vote of thanks to the Committee of the Free Church and other generous donors of books and funds, has been transmitted, by the Committee; and a statement, similar to that issued by Dr. Burns, before leaving Scotland, in order to be circulated both in this country and in Britain, in the hope of obtaining additional donations, and of interesting the friends of the Presbyterian Church in behalf of the seminary.

With regard to the future arrangements for the seminary, your Committee would offer the following recommendations to the notice of the Synod.

1. That a Committee of Synod be appointed, who, under the designation of "the College Committee," shall have entrusted to them the whole concerns of the Institution, in its funds, arrangements for teaching, and superintendance of students, including their examination prior to admission, and afterwards; and this Committee shall have specially the power of deciding at what period young men may be admitted to be taken on trials by Presbyteries. Of this Committee, the professors shall be *ex-officio* members, and the Treasurer of the College Fund. They shall keep full and regular minutes of all their proceedings.

2. The Committee recommend that Mr. Eason's appointment as Professor of the elementary branches, be confirmed and made permanent, and that he and Dr. Burns shall be formally installed in their Professorships by the Synod at their present meeting, and shall be requested to read inaugural addresses.

3. That, if possible, an ordinary Professor of Systematic Theology and Church History, and a teacher of Biblical criticism and the literature of Theology, be obtained from the Free Church of Scotland; for which purpose the College Committee when appointed, will make application to the Colonial Committee at Edinburgh, it being understood that one of these professors shall devote himself wholly to the business of tuition.

4. The College Committee shall arrange with the Professors the parts or portions of the system of instruction which may be allotted to each.

The Committee do not at present recommend the erection of buildings for the College, and for many reasons which will occur to the Synod: they are glad to think it is less necessary, as both Dr. Burns and Mr. Eason have made provision in their houses respectively for class rooms, and a room for the Library.

The Committee recommend that the Synod should instantly declare the Institution a fixed and permanent one, and that the City of Toronto shall be its seat, leaving it at the same time in the power of the College Committee, to station one or more of the Professors for a time in one or other of the localities of most note in the Province, if the convenience of students residing in these localities, or other considerations, should at any time require such an arrangement. The Committee also recommend that the Synod will, on the nomination of the Council of Superintendence enjoin them to draw up and digest a plan for the Institution, such as shall commend itself to the enlightened judgment of all the members and friends of the Church, and such as shall be warranted by the experience through which as a Church we have passed, and in harmony with the position which the Free Presbyterian Church of Canada may be expected to occupy among the Evangelical Churches of the Province.

Without anticipating any ultimate arrangements which may be made, either as to the public educational Institutions of the Province, or the relation which private Seminaries for Theology for the different denominations may occupy in regard to them, your Committee most earnestly press upon the Synod to dismiss from their minds, at present, all considerations, but those which regard the efficiency of the Ministry in our own body. We would indeed cling to the hope that the Literary and Philosophical education which is properly preparatory to the culture of Theology, may, by the adoption of an enlarged and liberal policy, be yet obtained at the Provincial University; and we ought always to assert our claim to a fair share and interest in said University; and on this account we should aim at the foundation of a Theological Seminary only. But having a distinct reference to obstacles that may be found to stand in the way of any such arrangements as now referred to, we conceive that the plan of our Seminary should be of such a nature as to admit of the appointment of Professors or tutors for all the branches. Indeed we would decidedly give it as our opinion that a Professorship of Moral Science ought to be considered as an essential part of a Seminary purely Theological, considering that moral science stands at the very threshold of Theology, and that right views of this department are necessarily connected with sound views of divine truth. Considering also the disadvantages under which many of the young men of the Province, who may aspire at the studies of Theology, have to labour in a young country like this, a teacher of languages, and of such elementary branches as bear directly on the literature of Theology, is essentially requisite.

In conclusion, your Committee strongly press it on the attention of all the members of Synod, both Ministers and Elders, to look out in their respective congregations of such hopeful young men, as from their gifts and piety may be properly encouraged to devote themselves to the Church. They would further press on the Synod and on the College Council that may be named, the paramount importance of watching over and cherishing the personal religion of the young men; cultivating and calling into exercise devotional habits in connexion with study; and watching over their moral habits and demeanor with parental care.

WILLIAM RINTOUL,
Chairman of Committee.

The above Report having been submitted to the Synod at Cobourg, was unanimously approved, and the following Committee named to carry its recommendations into effect:

The Rev. WILLIAM RINTOUL, Streetsville, Chairman.

ALEXANDER GALT, Hamilton.
M. Y. STARR, Dundas.
JOHN BAYNE, Galt.
JAMES HARRIS, Toronto.

THOMAS ALEXANDER, Cobourg.
GEORGE CHURCH, Saltfleet.

Messrs. James Paterson, J. F. Westland, Andrew Jeffrey, John Redpath, Elders; with the Professors and Treasurer, *ex-officio* Members of Committee.

Extract from the Circular published by Dr. Burns, in February last.

"In a young country which is rapidly filling up, the establishment of a Library, either for the use of students or the public at large, is an important era; and the Synod of Canada, on their nomination of Dr. Burns to the Chair of Theology, gave him a special commission "to collect in Great Britain, or any part of Europe, books and philosophical apparatus for the use of their institution." In order to assist Dr. Burns in this department, the Colonial Committee have not only granted a donation of £150 from their funds, but have nominated a Sub-committee to co-operate with him in this and other matters regarding the Seminary; and the object of this Circular is, to lay these facts before the friends of literature and religion, and to solicit donations in money, in books, and in apparatus, as may be deemed best by benevolent donors. Those presenting books are requested to inscribe each volume with their names; and this is particularly desired in the case of authors, or editors, or publishers, who may be pleased to honor the infant Institution with tokens of their regard.

"We, the Members of the Colonial Sub-Committee appointed to co-operate with Dr. Burns, cordially approve of the above statement, and recommend the object of it to public patronage."

WM. CUNNINGHAM, D. D., S. T. P.
R. S. CANDLISH, D. D.
THOMAS GUTHRIE.
JOHN SYM, —CONVENER.

"NEW COLLEGE, EDIN.,
February 1, 1845."

In consequence of the Circular, of which the above is an extract, various donations of great value were made to the Library. Dr. Chalmers, Sir David Brewster, Dr. Keith, Dr. Hetherington, and Dr. Wm. Brown, presented complete sets of their works. General Macdowal, of Stranraer, presented from his splendid Theological Collection 230 volumes. The personal relatives of Dr. Burns have contributed 500 volumes; and many friends in all parts of Scotland, and several booksellers, — Messrs. Collins, and Blackie & Son, Glasgow, for instance, have contributed donations of books more or less numerous and valuable. The names of all the donors will be duly entered in the books of the College.

While Elementary and Educational works of all kinds will be thankfully received, and particularly treatises on Logic, Mental & Moral Philosophy, and Political Economy; the following list of Works, peculiarly adapted for students of Theology, may suggest to the friends of Canada, and of the Presbyterian Church, the idea of donations at once appropriate and seasonable:—

Levi's Liturgy of the Spanish and Portuguese Jews—3 vols.
Kitto's Pictorial History of the Jews, and Natural History of the Holy Land—3 vols. in one.
Kitto's Cyclopaedia of Biblical Literature.
Bagster's Translation of the Historical Fathers.
Nordheimer's Hebrew Grammar—2 vols. 8vo.
Stuart's (Moses) Hebrew Grammar.
Lees' (Cambridge) do.
Gesenius' do.
Lockman's Arabic Fables.
Bloomfield's Greek Testament—2 vols.
Valpy's Greek Testament—3 vols.
Episcopus de Regula Fidei.
Dr. Pye Smith's Works.
Introduction to New Testament, by Pritius—Hoffman's edition.
Hody de Bibliorum Textibus et Versionibus.
Davidson's Sacred Hermeneutics.
White's Hampton Lectures.
The Works of Archbishop Whately.
Richardson and Nye on the Canon of Scripture.
Carpzovii Critica Sacra.
Ornes' Bibliotheca Biblica.
Wayland's Elements of Moral Science.
Copies of Brown—Reid—Stewart, &c., on the Philosophy of Mind.

Summer's (Bishop of Chester) Records of the Creation, and any other Writings of that author.

The Hampton Lectures of Van Mildert, Falconer, Benson and others.

All the Bridgewater Treatises.

Stapferi Theologica Polemica—5 vols.

The works of the Greek and Latin Fathers.

The Works of Luther, Melancthon, Calvin, and other Reformers.

The Works of Presidents Edwards, Dickenson, and Witherspoon.

Moses Stuart on the Romans and Hebrews.

The Works of Drs. Alexander, Miller, and Hodge, of Princeton.

Jebb's Sacred Literature.

Isaac Taylor's whole Works.

Octavius Winslow's Works.

Dr. Harris' Works.

Dr. E. Henderson on Isaiah, and his other works.

Bedford's Lectures on the Divine authority of the Bible.

Dr. Payne's System of Theology.

— on Mental and Moral Science.

Jones on the Canon.

Dictionaries—(Hebrew and Greek)—by Gesenius,—(Robinson)—Giles—Donegan.

The Englishman's Hebrew Concordance—2 vols., large octavo.

Furai's Concordantia Hebraica et Chaldaica.

Wolf's Bibliotheca Hebraica—4 parts, 4to.

Kimmel's Libri Symbolici Ecclesiae orientalis; Jenæ, 1843.

Donations of books or money for the "Theological College of the Presbyterian Church of Canada," will be graciously received by any of the members of Committee, and by JOHN McMURRIC, Esq., King Street, Toronto, Treasurer.

In Edinburgh, by the Rev. Mr. Jaffray, 7, North St. Andrew Street.

In Glasgow, Mr. Wm. Collins, North Frederick Street.

In London, Mr. James Nisbet, 21 Berners Street.

In New York, Hugh Auchinloss, Esq.

In Montreal, John Redpath, Esq.

In Quebec, James Gibb, Esq.

Home Missions.

VISIT TO THE BATHURST DISTRICT.

By THE REV. DR. BURNS.

Toronto, Sept. 17, 1845.

MR DEAR SIR,

Mr. Stark, of Dundas, having been associated with me in the visitation of the Presbytery of Kingston, we made arrangements for going through the work assigned us during the early part of August. Kingston, with the adjoining districts on the Bay Quinte, having been allotted to Mr. Stark; I shall leave it to him to send you such notices as he may think proper regarding his visit to these places. Of course neither he nor I can be at liberty to put into a letter for publication those more minute but important statements which affect particular localities, and to which the serious attention of parties may Synodically be called; but with which the public have nothing to do. All that we can send you, and all that you wish, I presume is, a sort of running sketch of our tours, with such remarks as may occur affecting the religious state and prospects of the districts.

It was at the request of the Presbytery of Kingston, I went to assist at the ordination of our friend, Mr. Wardrope, of Bytown. Of the services on that interesting occasion, you have already inserted a notice in the Record. On the day after the ordination of Mr. Wardrope, the Rev. Mr. Lochhead was inducted to the neighboring charge of Osgood. The second Sabbath of August I spent in Kingston, preached three times on the Lord's day, besides giving a discourse on Saturday evening, especially addressed to the members of the congregation. At that period there was every reason to hope that Mr. King would have been among his affectionate friends in that place, and that matters would under his faithful ministry go on prosperously. The disappointment in this respect must be injurious to the religious state of that congregation, and every effort must be made both by the Presbytery and Synod and Home Mission Committee, to carry on

the supplies vigorously in that important station, in hope that the Free Church may yet be induced to send forth one of her sons duly qualified for occupying a place so influential. I left Kingston on Monday morning by the Rideau Canal. The scenery was new to me. At first the mud and the marsh were not particularly attractive, but that part of the scene was soon succeeded by something more picturesque and inviting. All at once we seemed to be transported to the far west regions of the States, where deep waters and leafless trees of varied size and height growing up out of the waste of waters, like so many masts of ships under the sea; and the only sound heard being that of our steamer as she made her turnings and windings in a narrow but deep stream through the dense forest, reminded us of the first invasion of an unknown land. But the broad expanse of the Rideau Lake, with its clusters of Islands, was peculiarly gratifying to the eye; and the massy works at "Jones' Falls" gave us a very high idea of the skill and enterprise which had been embarked in this mighty national undertaking—the Rideau Canal. Our excellent Free Church Chairman at Montreal, Mr. Redpath, who superintended the execution of these vast works, was present to my mind, and when I looked at the humble edifice which he then occupied, I felt grateful to that gracious Disposer who had given to such a man the great elements of doing good—ample means and an enlarged heart.

Bytown is a most important station for our Church to occupy. The Free congregation here is not at present very large, but is composed of the very best materials. They have got their neat place of worship well advanced, and with every prospect of a vigorous Eldership, the interests of the congregation will be successfully consulted, while our excellent young friend, their pastor, will have his hands strengthened by an attached people. The meetings which were held in connexion with this settlement were very pleasing, and the affectionate greeting he received from Christian fellow-labourers of different denominations was a feature in the case not to be overlooked. May the Chief Shepherd bless his own cause in this rising locality. The magnificence of nature combined with great beauty, mark the splendid falls in its vicinity and filled me with admiration. May the wonders of grace be seen here also with an impressiveness still more captivating.

At Beckwith and Ramsay I had the pleasure of addressing large congregations, united and prosperous. At the former, a call, signed by 240 members and adherents, had been drawn out in favor of the Rev. Mr. McMillan, of Cantross. This call was committed to my charge, and is now, I trust, in the hands of my excellent friend, Dr. James Buchanan, of the Free Church College, Edinburgh, to be by him, and the Committee, of which he is Chairman, put into the hands of Mr. McM. At the latter of these places, a call was in the course of signature, in favor of the Rev. W. G. Johnston, late of Pittsburg. Thus both congregations are in a matured and settled state—perfectly able to support the Gospel creditably, and presenting most promising situations for laborious and effective Ministers. The rising village of Carleton Place too was not overlooked. An hour's notice brought out a respectable, tho' not a large audience, among whom I was privileged to meet with a few very pious Presbyterians.

The Township of Ramsay is almost wholly Presbyterian. Of 600 families in it, I am informed that five-sixths are either Scotch or Irish, and decidedly Presbyterian and Free. A large proportion of Beckwith is Gaelic—many of the settlers are from the Marquis of Breadalbin's Country—and all of them more or less flourishing. The kindness I met with in both of these townships, disposes me, irrespective of all higher considerations, to repeat my visit.

Lanark had not been put into my list at all—the reason being that no disruption had taken place there. This, however, was no reason at all why I should not pay my respects to my old friends, whom I had known of old in that place, and to whom I wished to carry the message of freedom, and short as was the notice, we had a tolerable audience. I don't think that vital religion is in a flourishing state here. The Free Church of Canada would require to look after it a little more; and were Perth, Dalhousie and Ramsay all planted with a faithful and zealous Ministry, Lanark

would not be in such danger of being passed by as it is at present. An adjoining settlement, called Middleton, I visited also, and preached to about 200 in the open air. Here I met with such warm-hearted men as Messrs. P— and B—, and others whose intelligence and piety cheered me.

Perth demands all that we can do for it. The congregation here have built a Free Church, most advantageously situated. Here I spent the Sabbath—preached three times to crowded audiences, and on Monday held a church meeting, at which the Member of Parliament for the County of Lanark, Mr. Cameron, a member of the Free Church at Port Sarnia, presided, and where the very best spirit prevailed. There are here a number of sensible and active Elders and others, who take a lead in the congregation, and the cause would prosper exceedingly, could a young Evangelist of talent and piety, be obtained as pastor. A central situation like this will diffuse a healthful influence all around.

The Dalhousie District was to me personally very interesting. There I met with not a few whom I had seen and known 25 years before in Renfrewshire, and whose circumstances now contrasted most favorably with their situation then. It is wonderful what may be effected by industry, sobriety, and contentment, even when physical disadvantages are very great. The land here is far from being the best, and the distance from markets great, while the roads are bad. And yet, it was refreshing to find, that our industrious and well behaved people of the west of Scotland had come on amazingly well. A fine spirit prevails among them. Sobriety is prevalent, and they are what may be called a religiously disposed class. The library of St. Andrew's Hall, I had the opportunity of examining, and I have no doubt that the reading habits which that Institution has cherished, have proved salutary in promoting intelligence and sound morals. The number of volumes is nearly 1000, but they are mostly old and worn out, a good sign of the proper use which has been made of them. I preached in that Hall, and at another station in Dalhousie proper. The Free Church decidedly predominates, and a staff of nine Elders is a very good commencement. There are three stations which will form together one charge. The site for a Manse on the beautiful lake of Missisquoi, was pointed out to me, and the people are both able and willing to support a minister. A more promising station for an active, pious labourer, cannot be. I undertook to have the Sacrament of the Lord's Supper dispensed among them, in the course of the season.

Of Brockville, Prescott, and Gananoque, I need not particularly speak. I visited and preached at each, and held conferences with the sessions at each, the results of which are on record. To the kind friends in these places, I owe many thanks; may they and theirs prosper in the best sense! I regretted that I could not visit South Gower, one of the largest of our congregations; neither could I visit Edwardsburgh and adjoining settlements; but it gave me pleasure to learn that, there was a good prospect of the ordination of pastors over these congregations soon. Mr. Boyd of Prescott, has long laboured among them, in the way of occasional visits, and he will feel gratified in seeing them comfortably settled under pastors of their own.

In the Bathurst District, I found a peculiar attention had been paid to the cultivation of Sacred Music. The singing delighted me, and my associations led me back to the earnest and "grave sweet melody" of the Kilsyth audience, inspired by the revival of religion in that place.—The practice of Sacred Music, I found to be one of the relaxations in which the people took much delight. Long may such be the relaxation which pleases! St. Andrew's Hall was expressly built for what is technically called, a spree on St. Andrew's day. That is now past. The Temperance Society has gained its laurels here, as everywhere in Canada, and the voice of Psalms is the music that now fills the place.

The Presbyterian ministers of the Bathurst District, without one exception, adhered to the crastian establishment of Scotland. The people sympathized not with them. A stronger hold of the Presbyterian Mind, our Free Church has not, than in the enlightened, and liberal, and well conditioned county of Lanark.

At Perth, the ministry of Mr. Wilson, now of

Androssan, have been blessed with a revival. One intelligent gentleman told me that, by his own religious impressions were revived under his ministry, and that most of the leading members of the Free Church could say so also. If he came back to you as a resolute, I asked, would you keep by him? "No," was the answer, "much as I esteem him as my spiritual father, I could not conscientiously adhere to his ministry." Such noble-minded adherents of Free Church principles, deserve better treatment than they have hitherto received at our hands. May God open the eyes of Scotland's ministers.

My dear Sir,

Affectionately yours,

ROBERT BURNS.

JOURNAL

OF A VISITATION OF A PORTION OF THE BOUNDS OF THE PRESBYTERY OF KINGSTON.

By THE REV. M. Y. STARR.

DEAR SIR,—You desire to have notes of the visit which I made to Kingston and the neighborhood, by appointment of the Synod; and I proceeded to give you such particulars as I think may be most interesting to your readers—meagre and unsatisfactory as I feel they must appear. I arrived in safety at Kingston on the morning of Saturday, the 4th of August, about 6, A. M. I was informed that a meeting of the Committee of Management of the congregation, was to take place at 5, A. M. I attended, and opened the meeting with prayer. There was a full attendance of the members of Committee, and I entered upon the duties assigned me in so far as I found the subjects of enquiry applicable to the state of the congregation, or as it was possible to obtain answers in regard to them; but seeing that the congregation had never been fully organized—that they not only have no Minister but no Elders; that they have nothing more than a mere secular organization, many of the queries were not applicable to the congregation, and in regard to others which might have been, there were no office bearers qualified to afford information. The Committee met in a large splendid hall in the city buildings, which has been leased as a place of worship for the congregation for two years, at an annual rent of £65. A handsome pulpit has been erected, and convenient seats provided for between 5 and 600 people. I will not enter upon the particulars of my interview with the Committee, farther than to state that the congregation has laboured and still labours under manifold and great difficulties, discouragements and disadvantages, but that yet there are many circumstances which would give the hope of better things for the future. The congregation was an off-set from one which had been long established and flourishing, and those who composed it found themselves under the perplexing circumstances of being compelled, by principle, to withdraw themselves from their former connection, while their former pastor and the whole of the office-bearers adhered to the Synod in connection with the Establishment.—They were thus left as sheep without a shepherd. I need not detail the steps which were adopted towards the obtaining of a suitable and efficient Minister, the discouraging delays by which the attainment of their object was necessarily attended, and the disappointment in which they have hitherto ended. The evils attendant upon these circumstances have been very little notified by the weekly supply of preaching by the Ministers of Synod. I have felt impressed with the idea that the first object of the Synod should have been to take steps for the organizing of an efficient an eldership as possible, and the interim appointment of one of their number to take charge of the congregation till such time as a stated pastor could finally be chosen and appointed. The hanging together, however, of the congregation, under circumstances so trying, gives reason to believe that the motives and principles by which they were actuated in their separation from their former connection, were pure and well-grounded, and that they will prove steadfast; and I must say that I was gratified with the readiness which I found on the part of the Committee to impart any information in their power, the frankness and openness with which they communicated with me, and the apparent heartiness of their desire to ad-

vance the interests of the congregation. On Sabbath forenoon and afternoon I preached to a numerous and attentive congregation, estimated at about 400—I should say rather under that number. The congregation in the afternoon was not quite so large—whether from the want of acceptableness on the part of the preacher, or the prevailing habit of neglecting the afternoon diet of our Sabbath services, or partly from both causes, I cannot say; but I have had on many occasions to deplore the falling off of attendance on the afternoon services of the Sabbath—indicating too plainly that they are engaged in too frequently as a duty and not as a privilege—evidencing the low state of christian feeling among our professing christian congregations. I spent an hour in visiting the Sabbath School, which I was pleased to find had an average attendance of 60 or 70 pupils. It is conducted by ten teachers, and appears to be efficiently taught, though the want of a superintending and directing hand is deeply acknowledged. There is connected with it a library of about 200 volumes. On Monday I had opportunities of conversing freely with several members of the congregation, and found among them not only a mourning over the outward state of this congregation, and the insufficient enjoyment of the means of grace, but over the low state of genuine and vital religion, which shewed that they themselves were serious and earnest in desiring to promote a better state of things. They have much need for and earnest desires after the fostering care and the prayers of the Church. May God hear the prayer of his people in that corner of His vineyard, and the prayers of the Church in their behalf, and may they be visited with a plenteous and refreshing rain in the outpouring of his quickening Spirit, that that the Church there may be revived and quickened, through an abundant supply of the means of grace, and the regular dispensation of word and ordinance among them, by a servant of the Lord—a man after God's own heart.

On Monday I completed the arrangements in so far as practicable, for my future tour, and set out at 5, P. M., by the steam packet, for Picton, along with my esteemed friend, Mr. Wardrope, (since settled as pastor of the congregation of Bytown) and his brother-in-law, Mr. McAlister, and was happy to meet the Rev. Mr. McLean—the late Minister at Picton—on board, and in somewhat restored health. The Rev. Mr. Wightman also joined us at Bath. We arrived at Picton about 12 o'clock at night, and were hospitably lodged at the house of Mr. McAllister. Tuesday was the day appointed for the induction of the Rev. Mr. Hamilton to the pastoral care of the congregation at Picton, where, as requested, I preached the introductory sermon.—Mr. Rogers, of Demorestville, conducting the induction services, and addressing the Minister: Mr. McLean addressing the people; and Mr. Wightman concluding the services of the day with prayer and praise. The congregation was considerable, and seemed deeply interested in the solemn services. The reception of their new pastor seemed to be most hearty, and there is reason to hope that another faithful, and by the divine blessing, efficient watchman, hath been set on the walls of our Zion. I afterwards met with the Elders, Managers and Members of the congregation, together with Mr. Hamilton, their newly inducted, and Mr. McLean, their late Minister, and from the full and generally satisfactory answers obtained to the queries proposed, I had reason to believe that the organization, and, on the whole, the spiritual condition of the congregation was satisfactory.—The duties of the Session, along with their late Minister appear to have been zealously performed, and discipline to have been faithfully exercised, and there is every reason to believe that the congregation will be a flourishing and influential one. Picton is beautifully situated in the middle of a rich, undulating country, on the romantic shores of a branch of the Bay of Bay of Quinte. I had intended to proceed by land the same evening to Demorestville to preach and hold a meeting of the congregation there, but through some misapprehension, Mr. Rogers had given no intimation of my visit, and at that late hour it was thought useless for me to proceed. I resolved, therefore, on taking the boat next morning direct for Belleville, and passed so agreeable, and, I trust, not unprofitable evening in christian converse with my brethren of the ministry, whom the occasion had

brought together, and other friends. I set out for Belleville on Wednesday, at 5, P. M., on a lovely morning, the Bay, smooth as crystal, reflecting the numerous wooded headlands and scattered islands, which gave infinite variety and beauty to the scene of the whole landscape, mellowed by a slight transparent haze which rested on the waters. Oh that men had eyes to see in the wonders and loveliness of creation around them, the glory and the perfections and the attractive beauties of the great Jehovah visibly reflected, that their souls might be attuned to adoration and to praise. I met a former brother of the old Synod on board, who greeted me kindly, and we had some interesting conversation in regard to the position of the two Synods. He asked if I thought there were no means by which a re-union might be effected. I said I could not indulge any hopes of this. I felt that they were too firmly bound by those chains by which they were linked to the Establishment of Scotland, to hope that they could ever burst them, while we were so necessarily held by our principles, as well as our acts, to the position which we had taken, that an inseparable gulph was placed between us,—that we could not move to them—nor they, without forsaking the Establishment move to us. At Belleville I was rejoiced to meet Mr. Johnstone, who, along with Dr. Marshall, received me on the wharf, with whom I walked first to the house of the latter, and afterwards to Mr. Odey's—connected by marriage with the late respected Minister, at whose house it had been previously arranged that I was to sojourn during my short stay there. Although my recollections of Belleville were not very vivid, after an interval of 12 years, I could discern very great improvements which had taken place. I obtained such information from Mr. Johnstone in regard to the state of the congregation, as his short residence among them enabled him to collect, and altogether the prospects seen encouraging for the raising of a fine congregation there, could a Minister of suitable gifts and qualifications be obtained. In the meantime it is to be feared that there is somewhat of that apathy in regard to spiritual things which is engendered by the want of a stated ministry, and the dispensation of word and ordinance, and that since the departure of their late pastor for his native land, the effects of the want of a shepherd are visible in the flock, and that they are now comparatively easy under circumstances of destitution, which they would before have contemplated with sorrow of heart, and in losing the acute sense of their destitution, they have lost somewhat of the energy which would enable them to repair their loss, and regain their privileges, by taking active in asures adequate to the emergency. This is but too common a case; the withdrawal of the usual sustenives of a religious life, acts like the benumbing influence of cold, which induces to sleep insensibly; yet are there some among them who mourn over this, and who, I trust, will soon do more, and bestir themselves to exertion and prayer to remedy the evil. They have been deprived by the mere spectre of the former congregation of their comfortable church, and they have provided themselves with such accommodation as their circumstances and present necessities require. The attendance on the Sabbath services, so often as they are privileged to enjoy them is, I understand, good, and I preached to and addressed a respectable and attentive audience in the evening. An interesting, wide and increasing field is open, I should judge, for our Church in this place, could it be speedily and effectively occupied; and the labours of the Minister ought to be confined to the town and the immediate neighbourhood. The late pious and devoted pastor, in the largeness of his heart, embraced a wider circle of duty than his health and strength could enable him to do justice to, and thus the present fruits of his labours may be less apparent, though his faithfulness may not be less known to the minister, whom in humble and unostentatious piety he served. Many individuals in Belleville and in the neighbourhood, for a great distance round, bear a ready testimony to his faithful and acceptable labours. Through mistake, appointments were made for me to be at the preaching stations in the townships of Huntingdon and Tyendinaga the same day, and at the same hour. Mr. Johnstone, however, kindly agreed to visit Huntingdon, while I went to Tyendinaga, to which place Mr. Odey

kindly drove me th next day, and I was kindly welcomed at the house of Mrs. McFurlane. The township is comparatively a new settlement, yet there are extensive clearances, and fine farms, with every appearance of prosperity. There are many Scotch Presbyterians, and some few Irish, almost unanimously attached to Free Church principles. They are most anxious for the settlement of a Minister, and along with the adjoining township of Huntingdon, would be able, without difficulty, to provide a suitable support. Great excitement had been caused throughout the neighbourhood, by a deliberate murder which had been committed that morning, under aggravating circumstances, within a mile or two of the place where I was; but notwithstanding, we had a good meeting in the school house. I addressed them at some length on the subject of baptism, there being four applications for the dispensing of that ordinance, and afterwards on the objects of my mission. The people were earnest that I should represent their situation, and in so far as possible have missionaries sent among them that they might be enabled to select and give a call to one who might be acceptable among them. There has never been a congregation organised here; it was merely an occasional preaching station connected with the Congregation at Belleville. They have had only occasional and very infrequent service since Mr. Ketchan's departure. There are no ordained Elders among them—none who assemble them together for worship on the Lord's day, and they generally attend the preachers of all religious denominations who make their rounds through the country. Fine congregations might be gathered in this and the adjoining townships of Huntingdon, by a zealous and faithful Minister, who I am persuaded would meet with a warm reception, liberal support, and much Christian aid and co-operation. But the ground must be occupied speedily, else weeds will spring where the good seed might be favorably cultivated. These stations eminently demand the fostering care of the Presbytery, and I would say, as in all other such cases, that where they cannot be immediately provided with ministers they should be visited by the Presbytery, provided in so far as possible with suitable Elders and regularly organized as congregations. Next morning early, I set out on horseback for Shannonville, attended by the son of my host, where I hoped to find a conveyance to Napanee, where I had appointed to meet Mr. Wightman at noon, and after preaching there, to proceed to Newburgh in the way, and meet the congregation there. On arriving, however, at Shannonville, which is a small village, some time elapsed before I could procure a conveyance, and it was half-past two before I got to Napanee. I found, on inquiring, that Mr. Wightman had been there expecting me; but had made no appointment for preaching, (the number of Presbyterians in the place being, I understand, very small,) and had returned home. After a short delay I engaged the team which had brought me from Shannonville to carry me on to Newburgh, which place, after traversing a beautiful undulating old settled and well cultivated country, when I had expected to find nothing but bush farms and log houses—we reached in safety. I learnt that Mr. Wightman had made an appointment for me to preach at a station 4 miles beyond Newburgh, and that he had gone to advertise them of my non-arrival. He returned shortly after my arrival, and I fulfilled my appointment for the evening, when a good many people were collected, but few of them, as I understood, Presbyterians. The Presbyterian population under Mr. Wightman's charge is scattered over a very wide district, and although considerable as a whole, there are not many members of our Church who can be congregated in one place. Indeed the field is altogether a Missionary one, and one also of more labor than one man could well occupy; and although our esteemed and indefatigable friend has accomplished much, he has felt, I believe, the exertion necessary suitably to overtake the work is more than he is able for. The population in this, as in most of the older settled portions of the Province, is of a very mixed character, the descendants of many who were originally Presbyterians, have connected themselves with other denominations, who in the days in which the Church of Scotland was dead to the spiritual well-being even of her expatriated members, as well as to the salvation of Heathen lands, occupied the ground by her left uncultivated and uncared for.

Mr. Wightman kindly proposed to drive me to Fredericksburgh, my next station, and having taken leave of his family, we set out after an early breakfast, and passed through an interesting country to Bath, where I found that due notice had been given of my purpose of preaching there on Sabbath day: as we arrived the meal was just setting off for Fredericksburgh, and to save Mr. Wightman so long a drive, I proceeded forward by that conveyance, and after a delightful drive along the bay, over an excellent road, arrived at the house of Mr. Anderson, to whom I had been previously introduced on my way from Kingston to Petton. I addressed a meeting in the evening, which was pretty well attended, considering the busy season of the year, and entered at some length into the causes for the disruption and the present position of our Church. I also on this, as on all suitable occasions elsewhere, endeavored to explain the principles of the Sustentation Fund scheme, and to enforce the great importance of it to the interests of our Church. I also took occasion, there and elsewhere, to recommend the circulation of the Missionary Record. On Sabbath forenoon I preached to a considerable congregation, the church being well filled with an attentive audience. I had much gratification in meeting the widow of the late venerated and beloved Pastor of this congregation, who for many years of a long life, at a time when Missionary labour was far more toilsome even than it now is—bore the labour and heat of the day in his Master's service, and was honored and approved in his work by many tokens of the Divine presence, and blessed in his end. The labours of this faithful Minister appear to have been more those of an Evangelist and Missionary than of the stated pastor of a congregation. They embraced a wide district, and there seems to have been no regularly organized Church at any station within the bounds which he visited. My time and means of information were too limited to obtain either extensive or accurate information; but I could not hear of a Kirk Session having been at any time constituted, or even of any Elders having been regularly ordained, or that the Sacrament of the Lord's Supper had been stately dispensed at any of the stations—a Communion roll kept, or regular discipline exercised. There appeared to me to exist, in so far as I could judge from what I heard, and from what was reported to me, a general adherence among those who professed to be Presbyterians, to the great doctrines of our Church—original sin, the corruption of human nature, and salvation by free grace alone through Christ, along with the supreme headship of Christ in and over his Church, but there seemed also to be a deficiency in their knowledge and appreciation of the principles and of the spirit of true Presbyterianism. A faithful Minister of our Church would, however, I doubt not, find many to rally around him in this neighbourhood, and to countenance him in promulgating the truth, and aid in carrying out the principles and the discipline of our Church. After service Mr. Anderson drove me to Bath, 10 miles distant, where I arrived just as the congregation were assembling for Divine service. The place of worship—a room, (I believe in the Mason's Hall,) though not large, was filled, but I believe that a considerable portion of the congregation were not Presbyterians,—some Church of England, some Methodist, and others probably of that class but too common alike in the older and in the more recently settled portions of the country, who have been accustomed to attend the preaching of the ministers of various denominations who may visit these localities, and who have no very distinct knowledge or discriminating apprehension of their several doctrines, but who imagine that they fulfil their duty by attending meeting—the attending meeting on the Sabbath—the giving of their presence in the church or meeting house on the Lord's day, being too often the sum and substance of their religion, without thinking that they have much concern with the peculiar views or opinions or doctrines of the preachers. This latitudinarianism is, however, much diminished of late years throughout the country, and if in the apprehensions of some, there may be more exclusiveness, or even what they may style intolerance, there is decidedly more knowledge, more arguing and more decided principle than formerly. Although Mr. Wightman preaches at Bath once a fortnight, I believe the number of Presbyterians in the place is so small that it cannot be regarded as more than a Missionary station. By the kindness of Dr. Stuart, who

obtained for me a place in the carriage of a person going to Kingston, I was enabled to reach that place, 18 miles distant, the same day, being anxious to see Dr. B. before his departure for Bytown on the following morning. I wished much to have visited one or two places in the neighbourhood of Kingston, on Monday, but found that from the scattered nature of the population, as well as their busy time occupied with their harvest operations, that I could not hope to obtain any useful interview even with a few individuals, far less to assemble any number of them together. I therefore abandoned the purpose; from the inquiries however, which I made from various individuals in Kingston, I learnt that there are a considerable number of Presbyterians and the descendants of Presbyterians scattered over Wolf's or Long Island, and that they have appointed a committee to correspond with the committee at Kingston; I could not learn that there were any Sabbath Meetings for public worship, but I was informed that there are three Sabbath Schools in different parts of the Island: from this interesting fact I should infer that there must be meetings, although of a more private nature, for reading the word—for prayer and praise; and it is a lamentable fact, that with so many ordained Presbyterian Ministers residing in Kingston, as there have been for some years past—the Presbyterians on this Island, so easily accessible at all times from the city, have but very rarely indeed enjoyed the privilege of a visit from a minister of their own denomination. On Amherst Island, at the entrance of the Bay of Quinte, there is also a very considerable and interesting Presbyterian population, mostly I believe from the north of Ireland; Mr. McDowal late minister at Fredericksburgh visited them, I was told, frequently, and had dispensed the Sacrament of the Lord's Supper there: but since his death they have been utterly neglected. At Portland 10 miles, and Glenburne 8 miles from Kingston, there are also many Presbyterian families, cultured, destitute of the means of grace in connection with their own church, and over whom a minister of the congregation at Kingston might exercise a general oversight. Had time and circumstances permitted, I should have had much satisfaction in visiting these places, and in enquiring more minutely into the circumstances and spiritual condition of our presbyterian brethren. I trust, however, Dr. Burns may have been enabled to visit this portion of the field.

On a review of my tour, I cannot but reflect with pain, on the great extent of spiritual destitution which exists among the members of our church scattered throughout the district I visited, and the apathy and deadness which, in consequence, is too generally manifest, and which is deeply felt by the really pious and godly persons among them, who know the value of souls. And in the want of missionaries and ministers under which our church labours, I can think of no means by which the spirit of religion can be kept up or revived, except by the regular organization of congregations where circumstances will warrant this, by the Presbytery, and the appointment of an Eldership, with expressly appointed duties, who shall report to the Presbytery, from time to time, along with the visits of a minister or ministers of the bounds deputed by the Presbytery, as need may be or occasion offer, to enquire into the state of the congregations. I have been impressed with the conviction, by my experience on this and a former occasion, that the annual visitation of congregations, by authorized deputies, is most important. This, however, I think, can only be effectually accomplished by Presbyteries within their respective bounds. The plan of Synodical visitation, appears to me to be too cautious, and too expensive, as well as subject to too many difficulties in regard to the details to be frequently repeated. And it seems to me with all deference, that it would be better for the Synod's visitors to be appointed to meet with the presbyteries themselves, and receive their reports, and deal with them on matters concerning the welfare of the church—they, in their turn, reporting to the Synod. I would humbly suggest, also, that the list of queries should be considerably extended, so as to embrace all matters bearing upon, or calculated to exhibit the actual condition of congregations.

MEETING OF THE COMMISSION OF SYNOD.

The Commission of the Synod of the Presbyterian Church of Canada met at Kingston on the 1st inst. There were present Dr Burns, Moderator, and Messrs. Rutoul, Alexander, Markintosh, Boyd, Gordon, Hamilton, and Gale, Ministers, and Mr. Samuel Anderson, Elder.

Various returns were received from the visitors appointed by the Synod, and the Moderator and Clerk, with Messrs. Harris, Esson, Bayne and Gile Ministers, and Messrs. Westland and Embleton, Elders, were appointed a Committee to prepare a digest of these returns, and to take all necessary steps for having the visitation completed. In connexion with these returns, it was remitted to the Synod's Home Mission Committee, to communicate with the Colonial Committee of the Free Church of Scotland, and with the Presbyterian Church of Ireland respecting the religious destitution of the country, as brought into view by the visitation, as also to transmit to these churches a copy of the Act of the Synod respecting the admission of Ministers into the Church, and to point out the importance of ministers and probationers proposing to give themselves to the work of the Lord in the Colonial field, being specially examined, and designated for that work, besides obtaining the ordinary Presbyterial Certificate.

An overture having been made for the appointment of a special season of thanksgiving throughout the Church, to a gracious God, because of the favorable and abundant harvest which this land has just enjoyed. The Commission approved of the overture, and appointed the 30th day of October next, or such other day as Sessions in particular congregations may deem more convenient. And the Commission enjoin Ministers, Missionaries and Catechists to endeavour to have their own minds suitably prepared for the occasion, and to labour also to stir up the people to a humble and hearty acknowledgment of the Lord's unmerited goodness to us in respect of the harvest, as well as the manifold blessings which as a community we enjoy; and at the same time to set before the people the urgent case there are for deep humiliation before God, because of the many offences with which we as a Church have grieved the Holy one of Israel, and for earnest and importunate prayer for the outpouring of us of the Holy Spirit towards the conversion of sinners, the reviving of believers, the raising up of Ministers, and the prospering of the Ministry, and ordinances amongst ourselves, and throughout the earth.

The Commission next had under consideration the subject of King's College, Toronto, with reference to the prospect of Legislative action in regard to that Institution, at the approaching meeting of the Provincial Parliament. After some discussion, from which it appeared to be the unanimous opinion of the members, that it was the duty of this Church to seek, in behalf of the interests of Education in the country—a thorough revision of the constitution and administration of the College by the Legislature, with a view to its being relieved from its present sectarian character, and placed on a footing that will command the confidence and support of the country; a petition to this effect was adopted, to be presented to the Legislative Assembly by Malcolm Cameron, Esq., and to the Legislative Council, by the Hon. Adam Ferguson; and it was recommended that Presbyteries and Congregations should petition the Legislature to the same effect, and use their best endeavours to procure the support of members of the Legislature, in their several localities, in behalf of such a measure. The Commission then adjourned until next morning at 10 o'clock.

The Moderator, according to previous appointment, preached in the evening an appropriate sermon in the spacious and elegant Hall in the public buildings, occupied by the Presbyterian congregation as a temporary place of worship; a large and attentive congregation attended this service.

On the following day the Committee first took up a reference for advice from the Presbytery of Hamilton, in the case of Mr. David McKenzie, residing at Woodstock, an applicant for restoration to the office of the ministry—whose case was some time ago referred by the Presbytery of Tongue, Sutherlandshire, Scotland—to the Presbytery of Hamilton, to be disposed of by them. The papers

in the case having been read and considered, the Commission recorded a deherence highly approving of the diligence, faithfulness and tenderness of the Presbytery—remitting the case to the Presbytery, with instructions to deal farther with Mr. McKenzie, and to report again to the Commission in May next, taking no decisive steps in the matter in the meantime.

A reference from the Presbytery of Kingston for advice in the case of the Rev. W. G. McDowell, a probationer from the Presbyterian Church of Ireland, applying for admission into this Church. From the statements and documents brought forward by the Presbytery, it appeared that Mr. McDowell had come out on the special application of the congregation of South Gower, transmitted through the Rev. Mr. Boyd, of Prescott, to Dr Stewart of Broughshane, and that besides an ample Presbyterial Certificate, he brought with him highly satisfactory testimonials and letters from Dr Stewart, bearing that he had been recommended by Dr S. to the Colonial Committee of the Free Church, but had been unavoidably prevented from appearing before them to obtain their designation. It also appeared that Mr. McDowell having preached several times to the congregation of South Gower, a unanimous call in his favor from that numerous and respectable congregation had been laid on the table of the Presbytery. The Commission having considered the whole case, agreed to advise the Presbytery of Kingston to deal with the case of the Rev. Mr. McDowell as being substantially one of special designation, and receive him accordingly.

Various papers and documents respecting the case of St. Gabriel Street Church, Montreal, were then laid on the table of the Commission, by the Moderator and Clerk, and the same were referred to the following Committee, to examine and report on them to a future meeting of the Commission, viz., Messrs. Bayne, (Convener,) Alexander, Stark and Reid, Ministers, and Andrew Jeffrey, Esq., Elder.

The report of the Committee appointed by the Commission to superintend the preparation of a model trust deed having been called for, the Convener stated that the matter had been submitted to suitable legal counsel, and that considerable progress had been made in the preparation of a draft. The report was sustained, and the draft was ordered to be presented at next ordinary meeting of the Commission.

On a motion, the Rev. Thomas Alexander was appointed to superintend the Collections for Foreign Missions, ordered by the Synod to be made in all the congregations of the Church, to correspond with Mr. Redpath, the Treasurer, on the subject, and to take such steps as he might deem suitable for carrying out the intention of the Synod in this respect.

On a motion, it was resolved that a short tract be prepared setting forth the great principles for which this Church has been called to testify, and exposing the misrepresentations which have been circulated, especially of late, respecting these principles, and the proceedings of this Church in support of them, and that the Rev. Mr. Bayne, of Galt, be requested to prepare such a tract.

A reference from the Presbytery of Montreal for advice in regard to the case of the Rev. Mr. Reid, a probationer of the Presbyterian Church of Ireland, an applicant for admission into this Church. It appeared from the report of the Presbytery that they regarded the case as falling properly under the former act of the Synod, respecting the admission of ministers and probationers, in which view the Commission concurred. Mr. Reid's testimonials and examination and pulpit gifts having been found most satisfactory, the Commission accordingly admitted him as a probationer of this Church, and remitted it to the Home Mission Committee to give him appointments.

The Convener of the Home Mission Committee on which the supply of the pulpit at Kingston had been devolved by the Synod, until the meeting of Commission, having represented to the Commission, that no proper Church organization had yet been effected in that congregation, and the necessity that appeared to him to exist for some immediate and effective steps being taken for that purpose, and the Moderator of the Presbytery of Kingston having expressed his concurrence in these views, the Commission in view of said concurrence, appointed Messrs. Somerville, (deputy from

the Free Church of Scotland,) Gordon, Boyd and Alexander, Ministers, and A. Jeffrey, Esq., Elder, a Committee, to organize the congregation at Kingston to examine candidates for admission—make up a communion roll, and generally to exercise discipline as a Session until a Session has been regularly constituted therein.—Mr. Alexander, Convener.

A Report from the Committee on calls was given in by Mr. Alexander, and consideration thereof deferred till next meeting of the Commission. The consideration also of the Sustentation fund scheme—as referred to the Commission by the Synod, was postponed till next meeting; and in connexion with this, a proposal for obtaining the services, for a time, of an agent from the Free Church of Scotland to undertake a general visitation of the Church, for the purpose of explaining and recommending the scheme, was referred to the Sustentation Board. The Commission was then closed with the usual devotional exercises, the next ordinary being appointed to be held at Hamilton on the 2nd Wednesday of January.

THE PRESBYTERY OF HAMILTON.

An ordinary meeting of this Presbytery was held at Hamilton, on the 8th and 9th instant; Mr. Cheyne, of Saltfleet and Binbrook, Moderator, in the chair. The Presbytery was engaged for some time, in hearing the reports of ministers on the Missionary Districts assigned to them; and in making arrangements for the future supply of the stations comprised in these Districts. It appeared that the visitation of the Missionary Districts had been pretty generally accomplished; and it was pleasing to discover, from the Reports of the superintending ministers, the marked progress which the various stations are making towards a more perfect organization, and a more regular and cordial attention to the ordinances and duties of religion, both public and private. The ministers who had not accomplished the visitation of their districts, were enjoined to fulfil this duty forthwith, and they, together with the absent brethren, were directed to forward their reports, in writing, to the Convener of the Presbytery's Home Mission Committee.

A Call from St. Thomas, in favour of the Rev. W. G. Johnstone; and a Call from Guelph, in favour of the Rev. William Leishman, was laid on the table of the Presbytery; and as neither Mr. Johnstone nor Mr. Leishman was present, the Clerk was directed to communicate with them forthwith, as to their disposition to accept them.

Petitions from Walpole, Fingal, Southwold, and other stations, were presented—and having been read and considered, were remitted, with suitable instructions, to the Home Mission Committee of the Presbytery. The Petition from Southwold had special reference to the case of Mr. David McKenzie: which was taken up in connexion with it, and the deliverance of the Commission in that case having been reported by Mr. Gale; the Presbytery, in conformity therewith, appointed the Rev. Donald McKenzie of Zorra, to visit St. Thomas and investigate the circumstances of Mr. David McKenzie's former correspondence with individuals in that quarter, and report at next meeting; and further directed Mr. David McKenzie, to avail himself in the meantime, as far as possible, of opportunities of private conversation with the members of the Presbytery.

On the evening of the 8th, the Rev. Mr. Bethune, a probationer within the bounds, preached, according to previous appointment,—before the Presbytery—and was, on the following day, received as a missionary, and appointed to labour for the ensuing three months, in the various stations on the Grand River, including Caledonia, and the 6th Concession of Ancaster, Onondia, and Walpole, Dunnville, and Wellandport.

On the 9th, besides much business of less general interest, the Presbytery had under consideration, an application by the Rev. Dr. Ferrier, for admission as a minister of the Presbyterian Church.—Dr. F. presented a satisfactory Presbyterial certificate from the Presbytery of Redstone, Ohio, together with numerous testimonials from ministers of eminence in Scotland, and the United States, testifying in the highest terms, to his literary attainments, and his ministerial qualifications and efficiency. After a lengthened and interesting conference, the Presbytery recorded their entire

satisfaction as to Dr. F's testimonials, and his views of Divine truth, and found that there is nothing in his views in any respect, to hinder his admission as a minister of this church. The Clerk was instructed to report the application, and the deliberance of the Presbytery thereon, according to the Act of Synod, and the Home Mission Committee of the Presbytery was, in the meantime, instructed to avail themselves of Dr. Ferrier's services. We omitted to mention that, among the missionary arrangements, provision was made for the dispensation of the Lord's Supper, at several of the stations, and among the rest, at Sydenham, in the Owen's Sound settlement.

An intimation was made to the Presbytery, of the desire of the Rev. Duncan McMillan, of Williams, to demit his charge of that congregation, on account of bad health: and the Presbytery ordered that, this should be duly announced to the congregation, in order that they may have an opportunity of stating their views on the subject, at next meeting of Presbytery. Mr. McMillan's leave of absence was continued in the meantime, and the Home Mission Committee of the Presbytery, was instructed to afford supplies to the vacant congregation, as far as possible. The Presbytery had also on this occasion, an application before them, by Mr. William S. Ball for examination and reception, as an intending student of Theology in the College at Toronto. The Committee appointed to examine Mr. Ball reported favourably, and the Presbytery agreed to recommend him to the College Committee, as suitably qualified for entering the Theological classes, during the ensuing session.

The next ordinary meeting of this Presbytery is to be held at Hamilton, on the second Wednesday of January next, at noon.

PRESBYTERY OF TORONTO.

The following gratifying intelligence came too late for insertion in our last No. —

"Our three students—Messrs. Angus McColl, John McKinnon, and Robert Wallace, were licensed after a very comprehensive and minute examination, and the usual discourses. The discourses indicated good talents for composition, a critical knowledge of the Holy Scriptures, and sound and deep views of Divine truth. One of the members of the Presbytery in moving that they should be licensed to preach the Gospel, adverted in fitting terms to the difficulties under which those young men had prosecuted their studies—the perseverance and success with which they had been enabled to do so, and to the grounds for thankfulness to the Great Head of the Church for the happy result—their being now licensed in circumstances so hopeful."

PRESBYTERY OF KINGSTON.

This Presbytery met at Kingston on the 30th ult. Mr. Gordon of Gananoque, Moderator in the Chair. We are unable to furnish any detailed account of their proceedings, and can only state that they had several calls before them, and several applications from ministers or probationers, for admission into the Church. The Rev. W. G. McDowell, a probationer of the Irish Presbyterian Church, has recently come out on an application by the congregation of South Gower township, and with very high testimonials from his Presbytery and from the Rev. Dr. Stewart of Broughshane. Mr. McD. having preached several times at South Gower, an unanimous and numerous signed call in his favor was laid on the table of the Presbytery; and his admission having been unanimously sanctioned by the Commission, his settlement will, no doubt, be immediately proceeded in by the Presbytery. A call from the congregation of Ramsay, in favour of the Rev. W. G. Johnstone was also under consideration, which we understand Mr. J. has accepted. He will also be immediately inducted to the pastoral charge of this large and interesting congregation. We understood that a call in favor of the Rev. Mr. Geggie, was also presented to the Presbytery; but we have not been furnished with the particulars. This Presbytery has, moreover, recently licensed Mr. Andrew Melville as a preacher of the Gospel, after the usual trials, he having brought very strong testimonials of his qualifications from the Presbytery of Paisley, and

the Commission of the General Assembly of the Free Church of Scotland. Mr. M. has been employed for some time past as a Catechist, or Lay Missionary in Scotland, and has given very satisfactory proofs of his gifts and devotedness. The Presbytery were much engaged in providing supplies for the destitute stations within their bounds—a department in which the labours of the brethren of this Presbytery have been peculiarly arduous and exemplary.

MEETING OF THE SUSTENTATION BOARD OF THE PRESBYTERIAN CHURCH OF CANADA.

This Board met by adjournment, at Hamilton, on the 9th instant, Colm C. Ferris, Esq. in the chair, and was opened with prayer. After hearing the Treasurer and Secretary's Report, the Board resolved that full distribution be made for the second and third quarters of the current year, on a quotient of 11, and that the Secretary be directed to make the said distribution in the absence of the Treasurer.

The Board had communicated to them the substance of a letter from the Rev. Mr. Bonar, of Larbert, to the Rev. Mr. Gale, to the effect, that he being strongly impressed with the importance of the Sustentation Scheme, to the stability and extension of the Presbyterian Church of Canada, had brought it under the consideration of the Colonial Committee of the Free Church of Scotland, and that that committee had manifested great interest in the success of the scheme, and a disposition to render any aid in their power towards its promotion. The Board having considered this statement, resolved to record their gratitude to the Colonial Committee of the Free Church, and to Mr. Bonar, for the interest which they take in this great and important department of our church's affairs, and their conviction that the visit of a competent lay deputy from Scotland, would prove highly beneficial to the interests of the Scheme, and the prosperity of the Church. The Board further resolved to open a correspondence with the Colonial Committee on this subject, and in accordance with the foregoing resolution.

The Board, after deliberation, also resolved that, the several Presbyteries be requested to take immediate measures for the visitation of the congregations within their respective bounds, in so far as they have not yet placed themselves upon the fund, with the view of explaining the arrangements of the scheme, and recommending its general adoption; and further that the secretary and other lay members of the Board, be requested to co-operate, as far as possible with Presbyteries, in effecting this visitation before the 1st of January, 1846.

The meeting was then closed with prayer.

Foreign Missions.

CHINA OPENED TO CHRISTIANITY.

An Imperial edict has been issued in China, which gives full liberty to Christian missionaries to preach the doctrines of Christianity within the five great cities which are open to the commerce of foreigners, namely, Canton, Amoy, Shanghai, Ningpo, and Fou-chou-fou; and it also gives permission to the Chinese to embrace that religion.

When it is considered that the population of that empire is no less than three hundred and sixty millions, or more than one-third of the whole human race, the importance of this event cannot be over-estimated. Until the present time, it was unlawful for any Chinese subject to profess the Christian religion. Now, we see it admitted in the memorial of the Viceroy Keying, which is embodied in the Imperial edict, that the tenets of Christianity "inculcate virtue and goodness, and reprobate wickedness and vice;" and the profession of the Christian religion will no longer expose a man to penal consequences in any part of the empire. The privilege of erecting churches and preaching is, by the edict, confined to the five cities above-named; but the only penalty for going beyond their boundaries is, that the offender is to be delivered over to the nearest Consul of his own country. Moreover, the five free ports are themselves extremely populous, containing, we believe, in the whole, more than a million of inhabitants; and they are frequented by merchants and others

from distant parts of the empire. They are, therefore stations of the highest importance both for missionaries, who teach with the living voice, and for the circulation of books and tracts. There is no restriction on the teaching of Christianity by native evangelists in any part of the empire; and we learn that already a convert and teacher named Leang Ata has gone to take up his residence in Canton.

The Directors of the London Missionary Society have made this great opening the ground of a strong appeal to their constituents to afford the means of occupying the fields of Christian labour thus presented by Divine Providence. Letters from Dr. Legge, at Hong Kong, and Dr. Medhurst, at Shinghae, show that the missionaries now in China regard the Emperor's edict as an era in the history of the empire: they speak of it with the utmost exultation and thankfulness. Very encouraging letters are received from the missionaries of that Society at Shanghai and Amoy, at both of which places they are gathering congregations, and at the latter they are treated with distinction and approbation by the chief Mandarin.

This important edict was obtained through the application of the French Envoy, Lagrene; and of course its immediate object was the protection of the Roman Catholic missionaries and converts in China, of whom the number is very considerable, and is on the increase. It is for Protestants, if they have not had the honour of (at least directly) obtaining this great concession for the Christian religion, to avail themselves of it thankfully and energetically, and not to let the missionaries of Rome outstrip them in zeal and self-denying effort. Language cannot express the importance to the highest interests of mankind of the course that may be taken by English Christians at this juncture.

ENGLISH PRESBYTERIAN CHURCH—MISSION TO CHINA.—We intimated in our last number, that application had been made to a minister of the Free Church, specially qualified for the service, to become missionary to China. It is with very great pleasure we now state, that the party applied to has declined the office. Whether he may not yet be induced to consent remains in the hands of God; but, at all events, the Committee will not be inactive in their efforts to obtain a fit man for this mission. We trust our friends will not relax their exertions in obtaining contributions for the mission to China. Manchester, St. Peter's Square Church, we rejoice to hear, has contributed already upwards of £100 by private donations in aid of the funds. Let all other churches go and do likewise.—From the English Presbyterian Messenger for September.

CONTINENTAL CHURCHES.

RELIGIOUS ANNIVERSARIES AT BALE.—In the first week of July, more than 100 pastors from different parts of Germany, Switzerland, Wirttemberg, and Alsace, met at Bale, and were received and entertained by the inhabitants with cordiality and hospitality. The entire city, with its magistrates, took an active part in numerous religious meetings which were held in the spacious Church of St. Leonard. On Monday, the annual meeting of the Society for the Advancement of Protestantism, which is affiliated to the great German Association of Gustavus Adolphus, took place; in the evening of the same day, a pastoral conference was held, when the pastors communicated to each other particulars respecting the progress of the churches and societies which they respectively represented; these were deeply interesting. On the morrow, after the meeting of the Central Committee for the propagation of the evangelical faith in Switzerland, the annual meeting was held of the Friends of Israel. After the reading of the report, M. Hauemeister, missionary to the Jews, (himself an Israelite,) gave an interesting account of his travels and labours; he was succeeded by Dr. Barth, who narrated the efforts he had recently made in England on behalf of the Jews. Devotional exercises preceded and followed the business of the meeting, which was attended by more than 2000 persons. In the afternoon, the Bible Society held its anniversary, which was even more numerously attended than that of the Friends of Israel. At the conclusion of the proceedings, the assembly adjourned to M. Buchoff's pleasure-ground, situated at the eastern extremity of the city, where refreshments of all kinds were provided.

ded, and tranquil enjoyment succeeded the business of the day. Some engaged in edifying conversation while walking beneath the great shade afforded by gigantic trees, while others assembled in a party to visit the grounds. Under an elegant pavilion, commanding a view of the fertile plain on the banks of the Rhine, a party of French Christians entertained themselves, and raised the chorus,—

"Yes, Jesus for his people pray," &c.

This drew to the spot a number of persons who understood the French tongue, and sweet converse followed on the work when God is carrying forward in some of the departments of Finance.—Wednesday's engagements were not less interesting. The morning was devoted to the examination of the pupils in the missionary institution, which was conducted by the pastor, while the other strangers visited and inspected the arrangements of the mission-house. In the adjoining gardens, a party of peasants of the Black Forest, who knew nothing of the dead languages or scholastic lore, listened to the expositions of Pastor Schaffhouse in their own tongue, and engaged in singing God's praises. The number of pupils receiving instruction, under the able superintendence of Professor Hoffman, is forty-eight. The afternoon was devoted to further proceedings connected with the missionary institution, and the evening was passed, like the preceding, in other grounds. The next day several missionaries were ordained, and on Friday, the annual meeting of the educational institution was held. Thus a week was passed in these delightful engagements, and many, for the first time, understood by experience what is meant by the "communion of saints." We have but one circumstance to regret, in the matter. We hear of no representative from Britain.—*Continental Echo.*

Miscellaneous RELIGIOUS INTELLIGENCE.

CANADA.

MONRO, PRESBYTERY OF TORONTO.—The Presbyterians of this township, a numerous body, had a meeting some time ago, to consider the question which has divided the Presbyterian Church in this country, and came to an almost unanimous vote, that it was their duty to the Great Head of the Church to withdraw from connexion with the Scottish Establishment and connect themselves with the Synod of the Presbyterian Church of Canada. Only two or three individuals in the meeting opposed this decision. These interesting people are striving amidst many difficulties to erect a place of worship, and they greatly desire a visit from some of our Ministers, which we trust the Presbytery will soon extend to them.

WELLINGTON SQUARE, PRESBYTERY OF HAMILTON.—The Presbyterians of this beautiful and flourishing village and its vicinity, have, although comparatively few in number, and as yet destitute of a fixed pastor, erected and completed a very handsome frame Church, capable of containing upwards of 200 sitters: we have rarely seen in this country a more tasteful or better finished edifice, and we are glad to understand that it is to be immediately furnished with a bell of suitable dimensions. They are indebted to Andrew Gage, Esq. for the site on which it is erected. The Church was opened for public worship on Sabbath the 29th ult., the Rev. Mr. Gale preaching in the morning, and the Rev. John McKinnon in the afternoon and evening. On the afternoon of Monday the 22d the Rev. Dr. Burns also preached a sermon in connexion with the opening of the Church, and in the evening gave an address on the principles of the Free Church. On all these occasions there was a numerous attendance, and a handsome sum was collected for the Church building fund, which we understand is now nearly sufficient to meet the whole expenditure. The Presbytery of Hamilton has given regular Missionary supplies at Wellington Square in conjunction with the adjoining stations of Waterdown and Nelson, and are taking steps for the regular organization of a Church.

GALT.—The large and commodious stone Church recently erected by the Presbyterian congregation at Galt, was opened for public worship by the Rev. Mr. Bayne, the pastor, on Tuesday

the 23rd ult. Dr. Burns of Knox's Church, Toronto, had agreed to preach the opening sermon on the above mentioned occasion, but was prevented from accomplishing his purpose by the severity of the winter. The Dr. however preached in the new Church on the succeeding Sabbath, the 25th ult. This Church, we understand, is seated for upwards of 800 regular sitters, and on the last mentioned occasion there could not have been fewer than 1100 assembled in it. The collection on the 23rd amounted to upwards of £50, on Sabbath the 25th, to upwards of £20 additional, making the very handsome amount of considerably over £100 for the building fund, which we believe places the Church free of debt.

ANNANBURGH.—We learn that the Rev. Mr. Peden and his congregation have been recently shut out from the use of their Church by a manoeuvre of a few who wish to retain connexion with the Scottish Establishment. This exploit seems to have been consummated under the auspices and generalship of the Rev. Alexander Mackid—the key having been given by the Trustees to some of his adherents, that he might preach to them, and they having retained possession of it, and the building since. The congregation have recently had a meeting on the subject, and have resolved to build a new Church rather than have recourse to any legal proceedings to recover the old one. They subscribed £900 at once for this purpose—a very handsome sum from so small a body. We trust that some of the more wealthy friends of the Church will come to the aid of this little flock, and their youthful but excellent pastor, so that they may be relieved as soon as possible from the inconveniences to which they are subjected by this wanton act of oppression.

NIAGARA.—The Rev. Dr. Burns is to open a handsome new Church, recently erected at the 4 mile Creek, near the town of Niagara, principally if not solely by the liberality of William Servos, Esq. The Rev. Mr. Cheyne of Saltfleet and Binbrook, is also to preach in this Church on Sabbath the 12th inst.

FERGUS.—We understand the Hon. Adam Ferguson of Woodhill, has recently presented the Presbyterian congregation of Fergus with a plot of ground, 10 acres in extent, in a beautiful and commodious situation, closely adjoining the Village, as a glebe, and for the erection of a Church and Manse. This donation, very valuable in itself, is peculiarly generous and well timed under all the circumstances, and we are happy to learn that arrangements are being made by the congregation, with the utmost spirit, for the erection of a handsome stone Church and Manse in the spring. In the meantime the congregation assemble for worship in a large Hall in the Village, having resolved rather to submit to wrong and inconvenience, than to the annoyance and hubbub which the Establishment party, consisting of scarcely two dozen individuals, has been keeping up, and of which the Minister has been the principal object: actuated, apparently, by spite or the merest childishness.

TORONTO THEOLOGICAL COLLEGE, IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF CANADA.

THE Winter Session WILL OPEN ON TUESDAY the 3d November.

The Rev. ROBERT BURNS, D. D., Principal, and Rev. Professor ESSON, will deliver their INTRODUCTORY LECTURES at seven, P. M., of that day, in Knox's Church, Toronto.

The College Committee have secured the assistance of three Ministers for the ensuing session. The Classes will be taught according to the following scheme:—

Latin and Greek.—Rev. Professor ESSON.
Logic and Moral Philosophy.—Rev. Professor ESSON, assisted by Rev. JOHN BAYNE, of Galt.
Hebrew and Biblical Interpretation.—Rev. W. RINTOUL, A. M., of Streetsville.
Evidences of Natural and Revealed Religion.—Rev. ALEXANDER GALE, A. M., of Hamilton.
Ecclesiastical History.—Rev. ROBERT BURNS, D. D.
Systematic and Pastoral Theology.—Rev. ROBERT BURNS, D. D.

The Physical and Mathematical Department.—Assistants in Toronto, as may be required.
Classes for Latin, Greek, and Mental Science, under Mr. ESSON are now open.

Young Men, suitably recommended and desirous of entering these classes, should apply without delay, either personally or by letter, to Dr. Burns or Mr. Esson, and all Students for the Winter Course should also inmate their names as soon as convenient.

A List of Boarding-Houses recommended by the Committee is in the hands of Mr. John Fenwick, King Street, Officer to the College.

Students who have passed the College Committee will be matriculated on and after the 4th November, by the Chairman of the Committee.

Two dollars* for the Library will be charged to each Student on Matriculation.

Toronto, Sept. 12, 1845.

* This, we believe, is the only Fee to be exacted in the Institution during the present Session.—*Ed. Record.*

THEOLOGICAL COLLEGE OF THE PRESBYTERIAN CHURCH OF CANADA, AT TORONTO.

BURSARIES.

THE COLLEGE COMMITTEE have resolved to bestow, during the ensuing Session, a number of Bursaries amongst the Students, according to an estimate of their comparative proficiency. The Bursaries will vary in amount, from £5 to £10, and the competition for them will take place early in January, of which more particular notice will be given hereafter.

The following are the subjects of comparative trial, which have been adopted with a view to suit all classes of the Students, from those who are just entering on Classical Studies, to those who have made some progress in Philosophy and Theology:—

1. Reading and Parsing a passage of an English author, and a chapter of the Holy Scriptures.
2. Translating and analysing the first chapter of the Gospel of John, in Greek.
3. Translating and analysing the first chapter of the Epistle to the Romans.
4. Translating and analysing the first Book of the *Æneid*.
5. Repetition and Explanation of the Shorter Catechism.
6. Repetition and Explanation of the Shorter Catechism, in Gaelic, in connexion with fluency and propriety of pronunciation in that language.
7. An Essay on the proper qualifications for the study of Theology, and the best mode of studying it.
8. An Essay on the responsibility of man for the use of his intellectual powers in matters of Religion.
9. An Essay on the objection to Revelation, from its mysteries.
10. An Essay on Lord Bacon's Method of Induction.
11. An Essay on the advantages of the study of Logic.
12. A brief outline of Ancient History—sketching the great eras and revolutions, until the Christian era.
13. A short sketch of Church History, from the close of the first century to the Reformation.
14. A Sketch of the rise and progress of the Papacy.
15. A short account of the Synod of Dort.
16. An Essay on the Inspiration of the Holy Scriptures.
17. On Faith as it unites the Soul to the Saviour.
18. A critical Exercise on 1st Peter iii. 19.
19. A critical Exercise on Matthew xvi. 18.
20. A view of Butler's character of Balaam, as given in his Sermon on that subject.

By order of the College Committee,

WILLIAM RINTOUL,

Convenor.

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