

A motion to the following effect was laid on the table by Mr. McGregor:—"That this Presbytery considering the importance of the sanctification of the Lord's day, resolve to form as soon as possible, a general Sabbath alliance, in connection with the Presbytery in Hamilton, to hold meetings; and to disseminate tracts as well as to put in operation other means to bring the claims of the Christian Sabbath more prominently under the notice of the public, as a divine institution, the best adapted to promote the spiritual and eternal interests of man; and that the brethren residing in the convenient country districts of the Presbytery, be recommended to form themselves into subordinate and subsidiary alliances, having the same great and glorious object in view."

It was agreed to take up the consideration of the Widows' Fund Scheme at the next ordinary meeting.

Messrs. Robb, Cheyne and McLennan were appointed assessors to Mr. Stark, with authority to take up and transact any Home Mission business standing over from this meeting.

The next ordinary meeting was appointed to be held at Hamilton, on the second Wednesday of January, 1849, at 10 o'clock, a. m.

The meeting was then closed with prayer.

M. Y. STARR,
Presb. Clerk.

FREE CHURCH OF NOVA SCOTIA.—REV. ANDREW KING APPOINTED PROFESSOR.

Many of our readers must remember, that at the time of the disruption in Scotland, most of the Nova Scotian Churches in connexion with the Church of Scotland, were abandoned by their Pastors. The attraction of the stipends and manes in Scotland, which devoted men had for the sake of truth abandoned, was too strong to be resisted by any attachment to their flocks which these Nova Scotian Pastors entertained. We rejoice to think that there is a prospect of a native Ministry being raised up to take the room of these hirelings.

The Free Church of Scotland has done much for the Lower Provinces, by sending Deputies to visit the Churches. She is now in connection with those Churches themselves, taking steps to organize Institutions in Halifax, like our Knox's College and Toronto Academy. The following quotation from the *Presbyterian Witness*, published on the 16th September, will show our readers what progress is making towards the opening of those institutions. We think it is a token for good, that the infant College in Halifax is to enjoy the labours of the Rev. Andrew King. The very favourable testimonies borne to this esteemed Minister, by his brethren of the Presbytery of Glasgow, when they were releasing him from his pastoral charge, could be amply confirmed by those who laboured with him in founding our Theological College, and those who witnessed or enjoyed for a time his pastoral labours in Toronto. We did regret that when he was called to a pastoral charge in one of our principal towns, he declined to comply with the call, and assigned a reason for his declination which involved a misapprehension on his part, either of the views of our Synod respecting the office of Deacon, which had been at the time under discussion, or of the proper place and duties of that office itself. But we do cordially congratulate the sister Church in Nova Scotia on their obtaining him for their Theologi-

cal School. Indeed, when we reflect on his many excellencies as a Divine and a Christian Minister, we think we see something of the wisdom of the Great Head of the Church, in sending him to such a station, where great patience of labour, much acquired knowledge, and prudence and gentleness, will be peculiarly required.

The extract we now give, is from the Editor of the *Presbyterian Witness*:—

THE COLLEGE AND ACADEMY.—The time has at length arrived when we can state that the prospects of the New College and Academy in connection with the Free Church in the Lower Provinces, are positively to be realized. By a letter received by the last mail, from the Convener of the Colonial Committee of the Free Church of Scotland, it is now certain that the Revd. Messrs. King and McKenzie have been appointed for the Theological departments, and Mr. Honeyman for the Academy. It is also the intention of the Committee, if possible, to procure an able Normal teacher, in addition to Mr. Honeyman, for the Academy. Thus, we may say, is an opportunity offered to pious young men to prepare themselves, under one of the most able and talented Theologians of the present times for a sphere of honor and usefulness, such as has never before been open to Presbyterians in the Lower Provinces. It is to be hoped that this evident interposition of Providence in behalf of His widely-scattered people, will be freely and thankfully embraced by all who are desirous of promoting the glory of God, and extending the kingdom of His Son. We may also add that the Rev. Alexander Forrester, of Paisley, now well known in the Provinces, for his eloquence and talents, has been appointed to take charge of the Free congregation in Halifax; and knowing his perseverance, energy, and zeal, we have reason to feel that a day of great things will soon be ours. Mr. Forrester's well known ability as a teacher, with his anxious desire to promote the cause of Education, will make him a valuable auxiliary to the Professors, and we feel assured that all his energies will be devoted to carrying out the schemes for the advancement of knowledge. With such privileges as are now about to be placed before all who desire to receive a sound education, it is to be hoped that parents and guardians of children will look to their interests; particularly as the Academy will be conducted on principles free from sectarianism. To young men desirous of devoting themselves to the ministry, and we trust there are many whose hearts are yearning to labour in the vineyards, we would say, now is the time. The call has been made, and surely it will not be in vain. We have reason to know that several, in addition to those who attended the classes of last season, are coming forward, and as the parent church has evinced such a warmth of feeling toward this destitute portion of the Colonies, it is to be hoped a corresponding action among ourselves will be the result, and that there will be many more candidates for the sacred office. It is probable we shall, in our next paper, be able to give many further particulars; but in the mean time it is sufficient to state, that it is expected the Professors and Mr. Forrester will leave Scotland by the first steamer in October.

Foreign Missions.

The following letter of Dr. Duff will be read with interest. And, indeed, which of his letters may not be read with profit as well as interest? A collection of his communications would form a bulkier volume than that which contains the despatches of the Duke of Wellington; and it would be as interesting and useful to Missionaries and the friends of Missions, as the despatches of the great warrior are to the students of military tactics.

Dr. Duff's remarks on the Sustentation Fund of the Free Church, may suggest instruction to our Canadian Churches as well as to our brethren in Scotland.

Next to the written word, the Ministry is the grand instrument for advancing the kingdom of God in the world; and as the active spirit in man requires a healthy bodily frame, in order to its various and effective actings, so, the Ministry must be sustained by the liberal contributions of the Church, in order to its being exercised with a proper singleness and intensity of purpose, in its grand work of exhibiting Divine truth to immortal souls.

LETTER—REV. DR. DUFF TO THE CONVENOR.

Calcutta, June 2, 1849.

MY DEAR MR. TWEEDIE.—Since I last wrote to you, other five of the orphan girls, in the institution under Miss Living, have been admitted into the Christian Church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on high on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance, and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight—such order, such propriety, such wakeful attention, such earnest interest, such praiseworthy progress in the knowledge of divine things on the part of the young people assembled!—Oh, that the number of such assemblies were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed—but especially of heart-sins. At times, they sobbed and wept bitterly under strong convictions of sin—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. McKay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart, in the presence of their own associates, and several members of the Free Church Congregation. Thus, within the last eight months, have not fewer than twelve given credible evidences of a saving conversion in that Institution! And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.

Nothing else very particular having occurred during the past month, I trust I shall be excused for briefly adverting to a home subject—though with such I do not usually intermeddle, except by way of passing a remark.

To us at this distance, it has been a-ke-d which of the Home Schemes bulks out the most? All of them are good, and most of them really great—but which is the greatest? The magnificent efforts which issued in the erection of so many hundreds of churches, manes, and schools—with a central college to supply them all with occupants—are greatly beyond all praise. But, to our mental eye in this distant land, the scheme which appears standing out with august dimensions, and towering Ben Nevis-like over the Grampian eminences of all your other multitudinous and gigantic schemes, is that of the *Sustentation Fund*.—The Church at home we regard as a grand missionary institute—exercising the twofold function of the evangelistic and the pastoral. The only difference between it and the foreign missionary institute seems to be, in the simple inversion of the order of these functions. In the foreign field at first there are none but heathens. In the home field there is a mixture of believers and of heathens;—for surely every man who is unconverted, however outwardly garbed with the errors, refinements, and courtesies of civilized life, is as