

The other collections made at the church-doors for religious purposes, in the course of the year 1851, were the following:—

January 1st, India Mission, -	£5 0 0
February 12th, Home Mission -	4 11 0
March 26th, Colonial Scheme, -	4 0 0
May 21st, (Chapel) Debts, -	3 0 0
June 4th, Sabbath Schools, -	3 17 2
July 9th, Education Scheme, -	5 0 0
August 26th, Endowment Scheme, -	5 0 0
October 8th, India Mission, -	5 0 0
November 12th, Finance Scheme, -	1 11 0
December 11th, Home Mission, -	1 0 0
	£42 2 2
Association, -	21 0 0
Total, -	£61 2 2

## THE CHURCH IN THE COLONIES.

### Ordination of the Rev. Peter Keay.

On Wednesday the 15th November, the Presbytery of Saint John, in connexion with the established Church of Scotland, met pursuant to adjournment, at Fredericton, with the view of ordaining to the office of the Holy Ministry, the Rev. Peter Keay, who had recently arrived from Scotland, having been appointed by the Colonial Committee to labour as a Missionary in that district of the Province of New Brunswick.

The early part of the day was occupied in hearing Mr. Keay's trial discourses, and in those examinations in Literature, Philosophy, Ecclesiastical History, Theology, &c., prescribed by the laws of the Church—in all of which Mr. Keay acquitted himself in the most satisfactory manner.

In the evening the ordination service took place, in presence of a large and attentive congregation, assembled in St. Paul's Church. The Rev. Mr. Brooke, Minister of that Church, having narrated from the pulpit the steps taken by the Presbytery, and addressed to Mr. Keay the questions appointed to be put to all candidates for ordination, left the pulpit, and entered a pew in front, where Mr. Keay, with the members of the Presbytery were seated. Mr. Keay having knelt down, Mr. Brooke offered up the ordination prayer, in the course of which he and the other members of Presbytery laid their right hands on Mr. Keay's head, and solemnly set him apart to the office of the Holy Ministry. Prayer being concluded, the brethren present gave Mr. Keay the right hand of fellowship.

The beautiful anthem from the LI. chap. of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c., so appropriate and suitable to the occasion, was then most effectively sung by the choir, after which Mr. Brooke addressed the young minister on the duties and responsibilities of the sacred office to which he had now been admitted; and the whole of this very impressive and interesting service was concluded by prayer and praise.

### CHARGE

Delivered on the ordination of the Rev. Peter Keay, in St. Paul's Church, Fredericton, on Wednesday the 15th November last, by the Rev. John M. Brooke.

You have now, my dear brother, by prayer and "the laying on of hands of the presbytery," as practised in apostolic days, been solemnly set apart to the office of the holy ministry; and I request you to bear with me for a few moments, while I address you a word or two on the duties and responsibilities of the sacred calling on which you are now about to enter.

We have abundant evidence, both from your various appearances before us in the course of your trials, and also from the ample testimony of many clergymen of high standing in our church, that inhero your course as a student has not been an idle one; but that on the contrary, you "have profited above many" by your diligence, and have made attainments in literature and theology of no inferior character. I need not remind you, however, that we have all much yet to learn; that in fact after a life spent in the study of God's word, we shall still find that there are, in that exhaustless mine, inestimable treasures which all our former researches have never enabled us to bring fully to light.

But while I have no doubt you will feel it to be both your duty, and for your advantage to be diligent in the researches of the closet, you are to remember that this is only a means to an end. If you are to store your mind with divine truth, it is that you may bring it forth, and spread it, in all its fullness, before those to whom you are called to minister. If you are to be eager in the pursuit of knowledge, it is not that you may hoard it up as a miser does his gold, but deal it out with a liberal hand, so that many may be benefited by it:—for knowledge and money have this in common, that it is not the possession, but the circulation, of them that is beneficial. You will have to deal with those who require to be taught "what are the first principles of the oracles of God;" with those, too, whose minds have been filled with false and perverted views of the gospel; with some, it may be, who are utterly indifferent to the whole matter; and, blessed be God! with not a few who are hungering and thirsting for the bread and water of life. Each of these classes, will, in some respects, perhaps, require a mode of treatment somewhat different; and I doubt not, you will be careful to adapt your instructions to the varied circumstances of your audience; that you will study to impart the knowledge of divine truth to those whose minds are unformed; to correct false notions where error has been imbibed; to awaken the careless to an earnest concern for their soul's welfare; and to comfort the heart of the awakened sinner with the cheering invitation of our blessed Redeemer—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." But while, in your pulpit and private ministrations, you will find that there are different starting points, if I may so express myself; you will bear in mind that there is but one termination. And whatever you begin with, let this be the end of all your teaching—to direct the sinner to "Jesus Christ and Him crucified" as the only ground of hope.

And I am sure, my dear brother, I need not remind you of the necessity of being peculiarly watchful over your own conduct. You are to remember that the truths you preach to others are also those by which your own soul must live. See then that the evidence of their power appear in your life and conversation. I know no more fearful condition, than that of the man who is daily conversant with the great truths of revelation, who is professionally called to speak concerning the solemn realities of an eternal world, and whose heart stands aloge-

ther unmoved by them. I am fully satisfied that this is an evil against which you will feel it to be your duty to guard with peculiar care.

Suffer me farther to exhort you to be faithful in your ministrations. It is a solemn responsibility that devolves upon you. You are set on the watch towers of Zion; and forget not, I entreat you, the admonition addressed to the prophet. *Ezek. xxxiii. 7-10.* "Son of man, I have set thee a watchman unto the house of Israel. therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

It becomes you and me, then, and all who are put into the ministry to reflect very seriously on this solemn charge. It becomes us to remember the priceless value of an immortal soul—a value that depends not on external circumstances, but which is centred in itself. The soul of the poor neglected sinner in the back-woods is of as much worth in the estimation of heaven, as that of him who dwells in a palace and wears a crown of royalty. It is with this immortal spirit that we have to do—the spirit that shall rejoice through eternity in bliss ineffable, or mourn through everlasting ages in the dismal dwellings of despair. The difference between these two conditions—between a soul saved and a soul lost—what mit can calculate—what language can express? What a fearful reckoning must be theirs who have the blood of souls to answer for—of souls that have perished through their neglect!

In meditating upon these most important duties, and the awful accountability which they involve, it is no wonder that you should be constrained, like another christian minister long before you to exclaim—"who is sufficient for these things?" Were we called upon to labour in our own strength, indeed, we should inevitably come far short. But remember who hath said—"My grace is sufficient for thee and I will make perfect my strength in thy weakness. The Master whom you serve can aid you in every duty, and sustain you in every trial. He has promised to be with his people, and especially with his ministering servants, "always, even to the end of the world." He sends them not "a warfare on their own charges." He will make them "more than conquerors." The warfare of this world is very uncertain. Armies may be raised and fleets fitted out, and they may be proudly pronounced "invincible;" and yet ere long they may be scattered as chaff before the wind. But the Captain under whose banners we fight is Almighty; and those who serve him faithfully shall share his triumphs; yea, they shall be "conquerors through Him." You may sometimes be discouraged, when, after preaching with much earnestness, and exhorting with much patience, you see no immediate fruits, but I would say to you "persevere" "In the morning sow thy seed, and in the evening withhold not thy hand; for who can tell whe-