

of Sheffield, reported that it was likely to become the most flourishing Church in that part of Ireland. Thus, by the blessing of God, they had been enlarging the place of their tent, and breaking forth on the right hand and on the left.

But he believed that what had been done was as nothing, compared with what was yet in store for them in the way of Church extension in the South and West of Ireland. Changes were going on, all tending to weaken the strength of Popery in that land.—When the famine visited Ireland, the blight fell on that particular plant on which Romanism had so particularly depended.—(Laughter.) Then came the dreadful famine and pestilence, which carried off a million of the population. Then an almost fabulous emigration carried off a million of his fellow-countrymen to another land.—The vacancies had to some extent been filled up by enterprising settlers from Scotland and the North of Ireland; and it was to them that the extensions he had spoken of were owing. But the stream of emigration was still flowing. In Connaught the population of whole districts were hurrying away. You could not take your stand at any railway station without hearing the wail of parting sorrow from emigrants and their friends. All the waggons were scarcely sufficient to carry the people away. So that if this should go on, the speculation of the Times newspaper might be realized—that some places in the world would soon be more Irish than Ireland itself!

Attempts had been made to stop the overflowing tide of emigration by promoting an extensive cultivation of flax. The speculators were influenced by tidings of the enormous profits of the linen manufacture in the north of Ireland; but they omitted one material item from their calculation, and that was the industrial energy and intelligence of the people of Ulster.

At a time when these changes had been going on without, there had been changes going on within the borders of their Church, by means of which God had been manifestly preparing them for the work to which he had called them. First, the persecutions and disabilities of more than 150 years were now past and gone; they now enjoyed full civil and religious liberty. Secondly, they had purged out every fragment of heresy; they were now thoroughly pure in doctrine, and efficient in their ecclesiastical ministration. In the next place, they had obtained complete union; and lastly, they had experienced a gracious awakening. God had been pleased to bless their Church with large outpourings of His Spirit which had refreshed the hearts of His people, and had converted multitudes of souls to the Lord. God was thus calling them to go forth in His name in faith, zeal, and holy enterprise. Merle

D'Aubigne had said that the greatest victory which their Church could gain in this century would be the conquest of Ireland.—That was the conquest at which they were now aiming; and they would not rest until their beloved country was in fact, what she had long been in poetry, "great, glorious, and free."

Is it not well worth all the effort we can put forth to extend the blessed influences of a pure faith in these Provinces. We make no "High Church" claims; we do not say that ours is the only christian church; but we do firmly believe that no church is purer or more scriptural than ours—that none is better qualified to be a blessing to the individual christian and to the community at large.

News of the Church.

Presbytery of Truro.

This Presbytery according to appointment met at Truro on the 10th of May.

There was laid on the table a circular from Mr. James Walker, Clerk of the Colonial Committee anent the death of its late Convener, the Rev. Dr. Bonar. Having considered the nature and design of the communication the following resolution was passed: That this Presbytery acknowledge respectfully the receipt of a circular from Mr. James Walker, Clerk of the Colonial Committee of the Free Church of Scotland, in reference to the demise of the Rev. Dr. Bonar, Convener of said Committee, and agree to express their cordial sympathy with their sister church in the loss of one so highly esteemed, and whose influence for good has been so extensively manifested. But as a portion of the Presbyterian Church of the Lower Provinces of British North America, they regard this notice and its object as unusual in the relation of independent churches, and all the more so from the connection implied to exist between the Free Church of Scotland, and the Presbyterian Church of the Lower Provinces of British North America, and moreover deem it inexpedient to establish a precedent by occupying the minutes of Presbytery with the notices of the removal of brethren of sister churches however useful they may have been in the denominations to which they belonged.

A case of discord between two office-bearers next occupied the court. Parties being heard, witnesses examined and the case fully considered, the Presbytery were enabled to give such judgment in the matter as they