

disposal of the Committee, and for this infant branch of the Mission, the prayers and liberality of the Church are eagerly sought.

Even to maintain the present staff of Missionaries, very considerable outlay is demanded, but the ever-repeated cry from India is, that additional laborers may be sent, and greater efficiency given to all our Institutions. The Missionaries in connexion with the Church are laboring, as the Committee confidently believe, with unflagging zeal; but, in some cases at least, they are greatly over-tasked, and although another Missionary has recently sailed for Madras, the addition of a single laborer can affect very slightly the state of the Mission. The Committee ardently desire to see the Mission extensively enlarged, and convinced that a certain amount of good has already been effected, and that, with sufficient means at their disposal, they could employ an agency through whose exertions that good might be much increased, they earnestly and most respectfully press the claims of the Foreign Mission on the members of the Church. They ask that, in a spirit of self-sacrifice, every one, to the utmost extent of his ability, would contribute to its funds. They do so, because the work in which they are engaged, as they firmly believe, pre-eminently deserves support. It is calculated to confer on India blessings of incalculable magnitude, elevating the condition of the people, and bestowing on them those spiritual benefits with which no temporal possessions can for a moment be compared. They cannot imagine that the members of the Church, intelligently acquainted with the nature and the history of this Mission, will permit it to languish and decay, from a want of the pecuniary means which are essential. Were a powerful and combined effort put forth in its behalf, by increasing the income at the disposal of the Committee, a fresh impulse would be given to the work. New and more comprehensive plans might be matured. The whole enterprise might be conducted on a larger scale, and the consequence, in all probability, would be, through the blessing of God, that the services of additional and enterprising laborers would be secured, and more decided inroads made on the appalling system of delusion, superstition and idolatry that now prevails. The Committee trust that these, and other considerations that must readily suggest themselves, will produce a due influence on the congregations connected with the Church, and lead not only to universal, but very liberal contribution. They invite a searching inquiry into the character and objects of the Mission, and they take credit for a willingness to spare no exertion that seems fitted to strengthen and extend and improve it in every practicable way; but they throw themselves on the liberality of the Church, for the means of carrying into effect the measures that are indispensable to success. They ask the prayers and countenance and confidence of the Church; and, when these are given, they feel assured that liberal and ungrudging contributions will not be refused; and they are convinced that if this Mission fail to receive support, to whatever cause the failure may be ascribed, it cannot be to any doubt as to the value of the grand design for which it has been appointed, and the desirableness of accomplishing that design. Let there be a vivid impression of the inestimable blessings of salvation, and prayer for light and direction, and the Committee cannot doubt that all the members of the Church will give of their substance, as God may enable them, that which may contribute to the great work of bringing in "Sons from afar, and daughters from the ends of the

earth," and speeding on the arrival of that glorious consummation of which the Psalmist speaks when he says, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee."

In name and by appointment of the Committee,  
JAMES CRAIK, D. D.,  
Convener.

### Rev. James Farquharson.

About a month back we mentioned that the Rev. James Farquharson, assistant to Dr. Forsyth in the West Church here, had been appointed assistant to Rev. Mr. McLearn, St. Luke's, Edinburgh. It was a common remark at the time, amongst those who knew Mr. Farquharson's abilities, and had heard him in the pulpit, that by his removal Aberdeen lost one of the most promising and respected young preachers she had probably ever possessed, and it was added the chances were he never would get back. The passing thought has been early verified: Mr. F. has already been presented by the Duke of Roxburgh to the important charge of the Parish and Church of Selkirk—a most desirable living alike in regard to situation, and other matters. We congratulate our townsman on his good fortune, and we are sure we but say what all will readily corroborate who know him, that the parishioners of Selkirk will find in Mr. Farquharson an able and zealous preacher, an accomplished scholar, and a man of large heart and kindly sympathies.—*Aberdeen Herald.*

### CHURCH IN THE COLONIES.

#### Letter from Rev. Mr. Love, Minister of Geelong, in the Synod of Victoria.

MANSE, GEELONG, January, 1857.

SIR,—I have to acknowledge the receipt of your letter of date 18th September, 1856; and the more readily do I set about the duty because the subject upon which you address me is one that lies very near my heart. You request information respecting the relations in which the Presbyterians in this Colony stand to each other, especially in reference to the proposed union of the several bodies of Presbyterians here; but it will be necessary to give you a short account of our own position previously to the opening of negotiations with the Ministers of the other Churches. Nearly three years ago the Presbytery of Melbourne obtained a dispensation of separation from the Synod of New South Wales, which had become necessary on account of the political separation of the two Colonies, as well as for other reasons which I need not stop to mention. On applying for this privilege, we adopted as our future designation, "Synod of Victoria," thus, contrary to my wish, sinking our nominal connection with the Church of Scotland, which, after some hesitation, was allowed by the Synod of New South Wales. This designation was adopted in deference to the opinion of the Free Church here, with whom we, for some time before, had been negotiating, in the view of bringing about a union of the two bodies.

From this point we started with evidently an earnest desire on both sides to have the breaches in our Zion healed up, and our common Presbyterianism brought before the world in a light more congenial to the true spirit of Christianity than we possibly could exhibit in

our divided, and, in some degree, antagonistic state. Meetings, discussions, disappointments, and delays, as usual in such matters, succeeded, but at length a basis of union was agreed upon, which I shall enclose for the information of your Committee. This virtual consummation was completed so far back as November, 1855; but its public and official consummation has been delayed until a bill shall have been passed by the Legislature of the Colony, giving effect to certain provisions made and provided in reference to the property of the Free Church party. But what these provisions are I cannot tell, as I have refused to have anything to do with the business. The bill, however, is now ready for presentation, and will soon be before the public, when I shall endeavor to procure a copy for transmission to your Committee. I must not omit to mention that the Ministers of the United Presbyterian Church took part with us in most of our discussions when the subject of union was under consideration, but, finally, they declined to adopt a basis which did not, as they thought, sufficiently recognize their views, especially in reference to the 23d Chapter of the Confession of Faith. This was the cause of disappointment and regret to those who saw the necessity of a cordial union of all the branches of the Presbyterian Church upon a fair and equitable basis.

This, then, is the relative position of the two bodies chiefly concerned in the proposed union; and as the Attorney-General has promised to take charge of the bill already mentioned, in its progress through the House, there can be no doubt the two Synods will soon be one under a new designation—viz: "The Presbyterian Church of Victoria." All this looks well in a general view, and, could the hopes of the sincere be realised, and the selfishness of the insincere be removed, all perhaps would be well. Of my own individual position in this important matter, or of my views in reference to the advantages of such a union, I have not yet spoken; and I may simply state, that, while I have no doubt, union on fair and just grounds, carried out in the spirit of charity, and with a view to the glory of God in the advancement of the Redeemer's cause, would prove of immense benefit to the scattered members of the Presbyterian body throughout the Colony, yet I have grave doubts respecting the satisfaction that should be experienced, and the candour and unanimity which ought to prevail among the members, and especially the ministers, of such a union as the one proposed. I feel that I am approaching delicate ground, but the position I have assumed in the Synod of Victoria demands of me that I speak plainly, which I hope I shall be enabled to do without giving offence to any one.

In our discussions from time to time, I have taken objections to several parts of the proposed basis, and now stand alone on our side in my opposition to the basis adopted, and, consequently, to the union altogether; and this because I cannot take a step which would place me on what Dr. McKay significantly calls "essentially Free Church ground"—a position which the Synod of Victoria will most assuredly occupy from the moment they shall have subscribed the basis, and enrolled their names on one list with the Ministers and Elders of the Free Church. This can be made sufficiently evident from one single clause in the 5th article of the basis, where the following words occur—viz: "That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches," &c. Now, it is true there is nothing in this clause that can, at first sight be deemed unrea-