

numbering from three to four hundred; and Harbor Grace Free Kirk, third. Free St. Andrew's, in St. John's, has for Pastor a minister originally connected with—at least sprung from—the Presbyterian Church in Ireland; who may therefore, for the sake of argument, be regarded as the representative—and a most worthy representative—of your former United Presbyterian body. The other two ministers—Harbor Grace Free Church and St. John's Church of Scotland—are both as it happens, Nova Scotians. The two Free Churches in Newfoundland, are ecclesiastically associated with the Presbyterian Church in Nova Scotia; the Church of Scotland with the Church of Scotland in Nova Scotia. Nominally they are so. What is the real condition of our churches? Practically we are congregationalists, independents. We have, virtually, no dealings with any men. We are, all three, isolated; properly speaking amenable to no superior ecclesiastical authority. Each has indeed, its Kirk Session, and conforms in ritual and doctrine, to Presbyterian custom and standard. But otherwise we have but a name to live—there is no concert between these three congregations, no community of action. At rare and distant intervals, one or another of the ministers may pay a visit to the Synod with which he is nominally in connection. But there is no vitality in that connection. The younger members of our congregations are growing up in utter ignorance of the traditions of their fore-fathers. We are powerless to extend. The communities in which we exist know nothing of us as Presbyterians. But one solitary relic of our real oneness remains of a nature to attract the notice of persons without our communion.—the Scotch holidays, as our two annual fast-days are popularly termed, the closing on these days of our Mercantile Establishments. Among the members of the two bodies, although their ministers are on most friendly terms with each other, there are yet, those feelings of jealousy and detraction, which are always most bitter when the causes of differences are most unreal, and this state of things must continue, why? how long? Because the Synods with which we are nominally connected, refuse to amalgamate for reasons equally unreal—on account of the vaguest sentiment;—until you choose to fraternise as Christians should. For suppose that we agree among ourselves to unite, which Synod are we to recognise? Which can we recognise? It is needless to expect that either body would consent to submit any differences which might occur to the authority of the Synod at present holding jurisdiction only over one. And we are not strong enough to stand alone. But on this aspect of the question it is needless to dwell.

II. Let me suppose that you were united, and therefore, that our handfull here might be regarded as one body. As to the imme-

diante effect upon the congregations, Mr. Grant has written so clearly, that not one word requires to be added. But as to the future life of Presbyterianism in Newfoundland; (1.) Three ministers are sufficient to form a Presbytery. We could then have conjoint action among ourselves, with all that conjoint action implies. (2.) One of our number, each in turn, could year by year, enjoy fellowship with our brethren at the Synod, and the expenses being divided among the congregations, would be easily defrayed. (3.) We could aid each other in cases of sickness.—could more freely interchange pulpits, could present a bolder front, in all ways, to the other bodies among whom we are labouring. (4.) In cases of vacancies occurring in the existing charges, more care could be exercised in supplying these vacancies, and the ceremonies of ordination or induction might be witnessed at intervals by our people. (5.) We might begin to contemplate the possibility of extension, from which at present we are precluded. (6.) We could welcome visiting brethren from any Presbyterian body into any of our Churches without reserve. Above all, we should as ministers be liberated from the crushing feeling of being alone; of being surrounded only by ecclesiastical enemies, of having none with whom to consult and advise; none save brethren to whom, although they are brethren, yet in a manner, the downfall of one or other would be rather perhaps a matter for congratulation than for regret. As a people, our jealousies would gradually vanish. Having nothing about which to differ, the sense of difference would surely, in time, disappear. We would hold a firmer footing in the land, and be able to make our influence more felt upon its social, as well as its religious life.

Earnestly praying, notwithstanding my fears to the contrary—rather in consequence of my fears—that the Great Head of the Church may, by his spirit, guide my Nova Scotia brethren to a speedy decision in favor of the view which appears to me to be sanctioned by Scripture and sound reason.

I am, faithfully,

M. A.

St. John's, Nfld., June, 1838.

The sacrament of the Lord's Supper will be dispensed, (D. V.) at Barney's River, on the 3rd Sabbath of August. Messrs. Mc-Gregor and Pollok to conduct the services.

NOTICE.

The House of Missions Board is hereby requested to meet for the transaction of business in the Presbytery Room, Halifax, N. S., on the first Wednesday of September, (2nd Sept.) at 5 o'clock P. M. Members of the Board are requested to accept this notice as sufficient intimation of the meeting. All missionaries and ministers supplemented by the Colonial Committee are requested to send