

the hands of Mr. J. W. Morrison, and ordered to be left at his store for additional signatures. The Presbytery further directed the call to lie open in this place on Monday the 22nd inst. between the hours of 12 and 2; and Mr. Pollok was instructed to give intimation of these arrangements on Sabbath first. The Presbytery then adjourned.

The Presbytery met again according to adjournment in St. James' Church on Monday the 22d ult., Rev. A. McKay, Moderator. The call in favour of Mr. Snodgrass, with 186 names appended, was put into his hands, and accepted by him. The Presbytery thereupon resolved to proceed with his Induction, and appointed the same to take place on Sabbath the 14th. November,—the Rev. Alex. McKay to preach and preside—and one of the ministers of the Presbytery of Pictou to be requested to address minister and people. The Presbytery also appointed the Rev. A. Pollok to preach in St. James' Church on Sabbath first and to serve an edict to the above effect, it being understood that Mr. Pollok is at liberty to procure a substitute.

The Presbytery then adjourned to meet in this place on Monday the 5th. of Nov. to make the usual inquiries into the affairs of the congregation.

THE REV. WM. SNODGRASS.

WE publish in another column the proceedings of Mr. Snodgrass's induction to St. James' Church, Charlottetown. For the sake of that congregation and the general interests of the Church of Scotland in the Lower Colonies, we rejoice at the formation of this pastoral tie. Mr. Snodgrass has already officiated for three years in Charlottetown. He arrived there at a period when the Church courts were in abeyance, and was left to act at his own discretion. Though sent by the Colonial Committee as a Missionary to P. E. Island, he saw the importance of attending chiefly to the congregation of St. James, and accordingly entered into an arrangement to officiate as minister there for three years. During that time we have heard frequently of the ability and acceptableness of his preaching, and we are much gratified to find he has now been unanimously called to be their permanent pastor, and that his settlement promises to be most harmonious. During the past three years our Church has assumed a very different position from that in which it was previously—and in the efforts to rebuild it, the labours of which have been heavy on account of the limited agency, Mr. Snodgrass has borne a principal part. As a man of talent and learning, zeal and business habits, he has very few equals in the ministry of any denomination, and, now that he is thoroughly committed to the Colonial field, we have no doubt that he will prove a pillar in Zion. The congregation of St. James' have great reason to be thankful to the Disposer of all events that they have secured the services of such a clergyman, who, we have no hesitation in saying, is one among a thousand. We are very glad to learn that they are about to show their appreciation of his labours, and to consult their own prosperity as a congregation by erecting without delay a Manse. It is only in this way by congregations encouraging their clergymen, and coming forward and aiding in a generous and liberal support, that we can expect our Church to flourish. It is utterly foreign to the history and spirit of the Church of Scotland for her, like some of the sects around us, to exact, as a condition of admission to the holy communion, a promise to support the ordinances of religion. Still our people must give cheerfully and liberally.

Indifference must give place to zeal, and grumblers must become workers, if the Church is to supply even the spiritual wants of her own children.—*Halifax Monthly Record* for Novr.

QUERIES

Addressed by the Synod of Nova Scotia to the different Clergymen having pastoral charges within its bounds.

1. When and by what Presbytery of the Church of Scotland were you ordained?

2. By whom were you appointed a Colonial Minister, and how long have you been settled in your present charge?

3. What is the extent of the district to which your labours are confined, its greatest length and breadth?

4. Do you preach in one or more places of worship? Mention their names, and their distance from each other.

5. How many of these Churches are secured by a proper deed for the exclusive use of the Ministers of our Church?

6. How many of the Trustees of the Church or Churches in which you officiate are Communicants?

7. Are the Churches in which you preach in a finished or in an unfinished state? And, if unfinished, are there any steps taken to put them into proper repair?

8. Are Collections made in the different places of worship within your bounds every Lord's Day?

What is the annual amount, and to what purposes are they applied?

9. How are the Funds raised for the support of Religion in your Congregation, by seatrents, annual subscriptions, collections, &c. and what amount arises from each?

10. Is there any Debt upon the Church or Churches in which you minister? What is the amount, and by what means is it to be ultimately liquidated?

11. Would you require any additional Places of Worship to accommodate the people attending your Ministry?

12. Have you any preaching Stations during the week?—Mention the number, and how often you visit each?

13. Do you make occasional visits to the settlements in the adjoining districts? Can you name those in your neighbourhood which are most destitute of Religious Ordinances, and state what provision ought to be made for them?

14. How many miles do you travel every year by land and water in the performance of your ministerial duties?

15. What is the state of Education in your district? What is the number of Schools in actual operation? Are any of the Teachers Members of the Church of Scotland? Are the Scriptures generally read, and religious instruction imparted to the young?

16. What is the system of Education pursued in the schools? Are the Teachers capable of giving instruction in Latin, Greek, Mathematics, &c., and are the books commonly used?

17. Have you any control over the course of Education?—What is its extent, and how is it exercised?

18. Are there any Sabbath Schools connected with your Congregation? Are these under your superintendence and that of your Session? And what is the number of scholars in each?

19. Will you specify the means which you employ for imparting religious instruction to your people during the week?

20. Can you state, as nearly as possible, the numbers of individuals connected with your Congregation, distinguishing those belonging to each district, also the number of families, and of Communicants under your charge?

21. How often is the Sacrament of the Lord's Supper dispensed to your people during the year?

And are the week-day services before and after the Communion kept up as in Scotland?

22. Have you a regular Session? What number of Elders? Have they been ordained according to the rules of our Church?—and are different districts assigned to them?

23. Do you keep a regular Register of Baptisms, Marriages and other occurrences in your Congregation?

24. What is the annual stipend paid to you as Minister?—Whence is it derived? And how is it secured?

25. Is your stipend paid in money, in produce, or in both, and what proportion of each?

26. Have you found any difficulty in realising the amount guaranteed? If so, has this arisen from inability or disinclination to support the Gospel?

27. Have you a Manse and a Glebe, or any provision in lieu of them, and to what extent?

28. Are there any Church lands granted to your Congregation, and applied for your benefit?

If not, are there any in your neighbourhood, which might be purchased and secured to the Minister in all time coming?

29. Have you any provision for Ministers' Widows amongst you? Or is there any prospect of such a fund being formed?

30. In what way do you conceive that the Parent Church could render the greatest assistance to you, as individual Clergymen, and as subordinate Courts? And how could the Funds, which may be raised in Britain, be expended among you to the best advantage?

31. Are there any subjects, connected with Literature and Religion, deserving of attention, but which are not comprehended in the above Queries?

NEW GLASGOW, 16th November, 1836.

THE CHURCH OF SCOTLAND.

GLASGOW MISSION TO SCUTARI.

THE Rev. Mr. Macnair has arrived safely at Scutari. He and Mr. Fergusson have each written the Secretary, expressing their happiness in each other's society, and their common gladness in carrying on the work of the Mission together. Indeed two more devoted men for such Christian labour could hardly be found; and the friends of the Mission should therefore thank God and take courage.

We regret exceedingly to announce the return of Mr. Fergusson to this country from bad health. Mr. Macleod has received a note from him, dated "on board the Arabia nearing Malta, 27th Aug.," in which he says:—

"My dear Mr. Macleod,—I suppose Mr. Macnair has already somewhat prepared you to hear of my return to Scotland for a time. A medical Board, on the 20th instant, decided upon sending me Home, and I am thus far on my way, feeling, I think, rather stronger since I left Scutari. The weather is calm, and I have not suffered much from sickness. I hope by the time we arrive at Portsmouth to be considerably improved. My instructions are to report myself at the Horse Guards on my arrival.

"I left two Presbyterian chaplains at Scutari. Mr. Drennan, who was expected to have gone to the Crimea, was fortunately detained; and, now that I have been sent off, he will of course remain where he is. I am extremely glad of this, both for the sake of the work and for Mr. Macnair's sake; for, had he been left at Scutari alone, his