

tion of Brechin, in March of the following year. Here he laboured with assiduity and energy for a period of eight years, faithfully preaching Christ and Him crucified—not shunning to declare the whole counsel of God—doing the work of a pastor among his flock—and striving, amid many difficulties and discouragements, to raise the standard of liberality among his people, in giving for the spread of the Gospel. Having been twice seized while he resided at Brechin with severe intermittent fever, which laid him aside from public duty for a considerable period, and perceptibly enfeebled his frame, he came gradually to be convinced that the climate of that locality was unsuited to his constitution. This persuasion, and other circumstances, prepared him for giving a favourable consideration to the claims of Canada, which were providentially pressed on his notice in a letter which he received from the Secretary of the Mission Board of the United Presbyterian Church, and in which he was urged to proceed to Canada, for the purpose of strengthening the ministerial staff of the Church in that colony. The high opinion which the Board expressed of his qualifications for this scene of labour, deeply impressed his mind; and he at length intimated to them his readiness, should the Presbytery see meet to loose his pastoral connexion with his congregation, to accede to their request, and proceed to Canada.

In setting forth the grounds on which he formed the purpose to leave his native country and join the branch of the church in Canada, while not ignoring personal and family considerations, Mr. Gibson mainly adverted to the imperfect supply of preachers there, as compared with the state of matters in the home Church. “Many of the missionaries,” he said, “had two, and even three, congregations to oversee: often stations in promising localities could not be formed; and others, that would have gone on prosperously, had to be abandoned for want of men. Even one man, in such circumstances, was a help—the gain to the Colonial Church is greater by far than the loss to the Home Church, by such a removal as was now contemplated, and on the Scripture principle of ‘the strong helping the weak,’ the sacrifice involved in it should be cheerfully made by congregations as well as individual ministers. He had all along thought, and he was not alone in thinking, that justice had not been done by the Home to the Colonial Churches in this respect—that both among ministers and people too great a disposition had been manifested to dwell in their own ceiled houses in Scotland, while the house of God in Canada and elsewhere was lying comparatively waste. And who are the parties that are suffering by this? Our own ‘brethren, our kinsmen according to the flesh’ in a large proportion—the members of *our own Church*, in no small degree. And shall it be, that when they emigrate to Canada, necessity is laid on them to join some other Church, with whose principles they do not accord, just because there is not one of their own to which they can go? Or, worse still, shall it be that they are in danger of becoming indifferent to all religion, and merging into mere men of *this* world, because they are beyond the reach of Christian ordinances altogether, and have settled down in a locality where there is neither Church