

in the first place, let me, in the second, ask the aid of your prayers that I may, as minister of the Gospel of peace, be enabled to display the banner of conciliation; with the one hand to raise high the standard of the Cross, and with the other to unfurl the banner of peace. And recollecting my father's church once so full, and in my brother's time so promising, O! let me beg that none through prejudice may keep aloof, or through malice become hostile. A minister's encouragement is his flock's attendance—a minister's crown is his people's conversion; wherefore, whatever tends to remove misunderstandings, or to bind into closer fellowship, let us mutually cultivate and make the paths straight, that none be turned out of the way but rather be healed; and this I ask for the Gospel's sake, that it may free course amongst us and God be glorified. If I should advert for a moment to the scene of my late ministry in Nova Scotia, it is but to state that I entered that field at a suitable opportunity prosecuted my ministry with impartiality, and found the minds of the people open to the preaching and love of Christ, and the hand of the Lord was with us for good. The praying class, understanding the drift of my ministry, upheld me as Aaron and Hur sustained the hands of Moses, by supplication, and thus it was that the weapons of our warfare were successful. Few or none were more tenacious of the Church of their fathers, or more attentive and devout than the Highland population, who, finding the Gospel preached in a plain and earnest manner, received it and appreciated its ministrations. Hence they became its friends, and advocates of its preachers, opened their houses to its light and hearts to its love. I can never forget how in '75 four Protestant bodies held an intercommunion in that large and handsome church of ours in Pictou town, and joined in singing that well-known Psalm, "Pray that Jerusalem may have peace and felicity," &c. These were some of the fruits of the Gospel Spirit maintained, and of the Gospel preached and lived; and, O! it is a satisfaction to know that though I have left them at your call they will not be forsaken! Now, it is the same God and Gospel we have here, and similar fruits will follow it through grace I preach and

you believe. Known unto God are the motives and intent of His servant in coming here, and He will not be wanting to the sincere endeavours of both preacher and hearer; and will it not be glorious to help on the chariot of the Gospel, to contribute to the advancement of the Redeemer's cause, and to the extension and triumph of His Kingdom, what better than to aid that work which angels are represented as employed in extending; it will be gain in time and glory throughout eternity; wherefore, let me on this, my first Sabbath after the interesting and satisfactory proceedings of last Monday, bespeak your prayers and your sympathy, and reckon upon your attendance, countenance, and support. And already have I cause to thank God and take courage for the cordial welcome, for the countenance of all the elders, and for the reception on the part of such people as I have been able to visit. May that happy state of things continue, and may our intercourse be sanctified, and be followed by the best fruits, so that on the day He makes up his jewels, he may record that this and that one was born there, for the results of a ministry are not for time only but for eternity.

Then shall the earth yield her increase;
God, our God, bless us shall.
God shall us bless; and of the earth
The ends shall fear him all.

THE CHURCH OF SCOTLAND TEMPORALITIES.

THE CASE FOR THE KIRK—ARGUMENT BY MR. MACMASTER IN REPLY—JUDGMENT TAKEN EN-DELIBERE.

The argument in this case was continued this morning—being the third day. Mr. Macmaster resuming his argument, which was begun on Saturday, said the respondent had misapprehended the issue by assuming that the petitioner's civil rights were controlled by the Synod. All the authorities cited relating to voluntary association, but from the corporation known as the temporalities. This corporation must be ruled by the terms of the act creating it, and the Synod had no power over the Corporation, except to nominate its officers. These officers