

the discharge of this duty,—but, as the pure and high principles of love and gratitude, which, during the past month, have animated our bosoms, can now, no longer be restrained—allow me then to say, for myself and fellow-students, that we have spent a most pleasant and profitable season.

“We have indeed found the ancient maxim true, that—there is no royal road to learning! Your thorough acquaintance, however, with the path along which you have led us—your admirable tact in resolving, on the one hand, what appeared to us heights insurmountable, and in filling up on the other what appeared depths impassable—have rendered the way so straight and smooth that we have been enabled to travel along it with comparative ease and delight, and we trust, with great advantage.

“Permit me now, Dear Sir, to state, without considering yourself flattered,—that your blandness, courtesy, and desire for our improvement—your readiness, ever and anon, to help us in any difficulty, and more especially your high-toned and unaffected piety—have be gotten in our hearts a love and esteem which will last with our lives.

“In testimony of this, we beg to present you with a standard work, which we trust, you will be pleased to accept at our hands.

“And now, Reverend and Dear Sir, May the richest blessings of Heaven rest upon you and yours,—May our Heavenly Father long spare your most useful life,—May He render your labours greatly successful in promoting his glory in this land. This is the sincere and humble prayer of your most devoted and affectionate pupils.

(Signed on behalf of the students.)

“WM. CLARKE.”

The book presented, an elegant copy of the Poetical Works of Milton (Daly's Edition), bears the following inscription:—

“Presented to the Rev. ALEX. RENTON, Professor of Literature and Sacred Theology, to the United Presbyterian Church, Jamaica, by the undersigned Students, as a small token of their Esteem and Affection.”

“Mr. Renton, who was totally unprepared for any manifestation of this kind, replied in brief but feeling terms, stating, that as this session formed a deeply interesting period in their lives, so it did in his. To them an introductory session could not occur again. He complimented them on the diligence and good spirit they had displayed in all the business of the class—high expectations would be held by him and the Church in consequence, and he hoped these would not be disappointed—he thought that as a class, they had great reason to thank God and take courage; and he concluded by commending them earnestly to the grace of God.”

“We most cordially wish this new and higher department of the Presbyterian Institution success.”

ORDINATION OF MR. ALEXANDER ROBB AS A MISSIONARY TO JAMAICA.

On Monday evening, 11th October, Mr. Alexander Robb, A.M., was solemnly ordained and set apart to the work of a missionary by the Presbytery of Aberdeen. The services took place in the Rev. Mr. Angus' Church in that city, of which congregation Mr. Robb was a member. The Rev. Mr. Turner, Craigmad, preached from Luke xii. 49, “I am come to send fire on the earth;” the Rev. Mr. Angus ordained; the Rev. Mr. Somerville, Mission Secretary, addressed Mr. Robb, and the Rev. Mr. Renton, Kelso, Moderator of the Synod, addressed the audience. The services were very interesting, and the crowded audience seemed to be deeply impressed and affected. Mr. Robb is expected to leave this country for Jamaica about the close of November.

THE DESIGNATION OF THE REV. H. H. GARNET, AS A MISSIONARY IN CONNECTION WITH THE UNITED PRESBYTERIAN CHURCH, TO JAMAICA.

A public meeting was held on the evening of 19th October in the Synod Hall, 5 Queen Street, Edinburgh, for the purpose of designating the Rev. H. H. Garnet, as a missionary for Jamaica. After devotional exercises, conducted by the Rev. Peter M'Dowal, Alloa, the Rev. Andrew Somerville, Mission Secretary, addressed the meeting on “The special promises given to the negro race;” the Rev. James Kirkwood offered up the designation prayer; the Rev. John Cooper, Fala, addressed Mr. Garnet; Mr. Garnet took farewell of the audience in a few appropriate and touching remarks; and the Rev. F. Muir, Leith, closed the proceedings by prayer. The occasion was a highly important one, and the whole services were peculiarly solemn and interesting. The Rev. Mr. Garnet, who is of African descent, is the first negro missionary sent out and employed by the United Presbyterian Church as an ordained minister of the Gospel. He was born a slave in Maryland, United States; escaped from bondage, along with his parents, when about nine years of age; obtained by his own diligence and zeal a literary and theological education, and was licensed and ordained by the Presbyterian Church in America, as a minister in the State of New York. About two years ago he came to this country, at the invitation of a number of the friends of the enslaved; and has since been occupied with much acceptance in pleading the cause of negro freedom. But as he felt a burning desire to have the opportunity of preaching the Gospel to his sable race, and as the horrid fugitive slave law forbids his return to America, he offered his services to the Mission Board of the United Presbyterian Church—having previously been admitted a minister of that body—as a missionary for Jamaica, and was unanimously accepted. He is to sail with his wife and family in the steamer which leaves Southampton on the 2d of November; and we are certain that many will follow him with their fervent prayers. An ordained minister of sable hue going out from a Scottish Church as a fully accredited ambassador of Christ, charged with the

honourable work of preaching the Gospel to the perishing heathen, is an event full of hope for the long-deposed African race. May he prove the glorious harbinger of an ever increasing band of Ethiopia's sons, who shall be raised up in Jamaica and elsewhere, and who shall, as the messengers of Christ, labour to their blest and exalted countrymen that God is true to his promise, that they man has an equal right to the Gospel as he who is white and of the fair skin, when they believe, are one and alike in Christ Jesus.—C. P. M. Record.

IRELAND'S MISSION FIELD.

By JOHN E. GALT, D. D., Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church in Ireland.

IRELAND'S MISSION FIELD, ABOVE.

Such, then, being Popish Ireland, the fact is of truth and righteousness should look well to the position which she occupies on the map of the world, and the influence which she exercises on the destinies of our race. She lies near, very near, Scotland and England, and can neither be drawn nor pushed away, and modern improvements are bringing her every day nearer the great New World of the West. Glasgow, Edinburgh, Dundee, and other towns of Scotland, are oppressed and despoiled by increasing swarms of illiterate, profligate, Irish Romanists, and are taking measures for mitigating the intolerable evil; crime in Liverpool has tremendously increased, on account of the huge proportion of its people who are now Irish Romanists; Manchester groans under a similar bane; and London feels it necessary to devote a special agency in her City Mission to bring reforming influences to bear on the increasing masses of Roman heathenism which are adding fearfully to the number and atrocity of her dangerous and perishing classes.

America, above all other countries, has an interest intense and alarming in Ireland, as a missionary sphere. The poor Irish Papist, with a desperate patriotism, long clung to the land of his father's grave, but the tie is broken. While the Irish priesthood are busy raising up a huge system of tyranny, and, by opposition to every reforming influence, are preparing for the people a heavier, deadlier bondage, the people, rising up in masses from the land which priests defile, are rushing away to the wilderness of the Far West, in hope of finding among the wild woods, and in the country of the stranger, the liberty, prosperity, and happiness, which were denied them at home. 279,000 persons emigrated in 1851; from 700 to 1000 daily land in New York alone; and of these by far the greater number are Irish Romanists.

Little did the great Dr. Beecher think what a tremendous verification of his own words he would live to see, when, twenty years ago, he wrote thus, in his “Plea for the West:”—“Since the irruption of the northern barbarians, the world has never witnessed such a rush of dark-minded population, from one country to another, as is now leaving Europe, and dashing upon our shores. It is not the northern hive, but the whole hive, which is swarming out upon our cities and unoccupied territory, as the effects of overstocked population, of civil oppression, of crime and poverty, and political and ecclesiastical design. Clouds, like the locusts of Egypt, are rising from the hills and plains of Europe, and, on the wings of every wind, are coming over to settle down upon our fair fields; while millions, moved by the noise of their rising, and cheered by the news of their safe arrival and green pastures, are preparing for flight in an endless succession. The rapid influx upon us of such masses of uneducated minds, of other tongues and habits, would itself alone demand an immediate and earnest national supervision, on the same principle of self-preservation that would dyke out the ocean, or turn the mountain torrent from carrying desolation over our fields. There is no despotism so terrible as a popular despotism, under the names and forms of liberty, where ignorance, and prejudice and passion, and irreligion and crime, are wielded by desperate political ambition, and a corrupting foreign influence; and if ever our liberties perish, it will be by the explosion of the volcanic power of the European and American populace; and foreign influence and American demagogues, in bad alliance, who will ride in the whirlwind and direct the storm.”

Here, then, is a view of Ireland, as a missionary field, which attaches to it an overwhelming importance. We have no serpents in our land, but our Romish population, like fiery flying serpents, are spreading over the face of other lands. Here are the head quarters of infection, from which goes forth disease more fatal than cholera or plague. Here the reckless spirits are trained who destroy the peace of Scotland, England, and America; our Maynooth produces more priests than Ireland needs, and thus the public funds of Britain are employed in training agents for ill, ringleaders in rebellion and riot, in lands across the sea.

Every true Protestant, every friend of his race, is deeply interested in the prosperity of America. The destinies of Britain and America are so united that they cannot be severed. It is now, as it has long been—England and America against the world—Popish and pagan world. No deadly wound can be given to Protestantism in America without our feeling it to our heart's core. But to whom is it a secret, that the Popish despots of Europe have been long gnashing their teeth with rage against the Protestant liberty of America?—who does not know, if the Pope had got hold of Penn or Washington, Witherspoon or Edwards, how graciously, by the help of his dear Inquisition, he would have handed him over to the civil power, beseeching tender-hearted Job to deal gently with the young man, even with Absalom, for his loving father's sake? It has long been notorious that Rome looks with anxiety and hope to America,