

well self-supporting congregation, and I have no doubt it will soon be in a condition efficiently to aid the weaker, and, alas! yet vacant stations which are but too numerous around it. The congregation is large, respectable, and, better still, they appreciate the ordinances, and are liberal in supporting them. Mr. Snodgrass has been yet but a short time among them; but I have reason to believe he has cause to rejoice that already he has had tokens that his labours have been attended with the Divine blessing. On the following Sabbath I preached in Belfast. The house, in which I lodged on Saturday night, was some miles distant from the church; and, while on my way on the Sabbath morning, I felt not a little surprised, and not a little uneasy too, at not seeing but a solitary individual here and there on the road. I feared I was to have no congregation. On arriving near the church a scene met me which I shall never forget. The field around the church was covered with faces, the expression of which was a mingling of sadness and joy,—an immense multitude, and all standing outside to wait the arrival of the minister of the Church of Scotland, who, they were told, was to preach to them in their beloved Gaelic. Many of them, as I understood, were there nearly two hours before the time for service. Never, while I live, shall I forget the feeling with which I walked through that crowd to the place of worship. All winter their Sabbaths were spent in their solitary dwellings. The last Gaelic sermon they heard was from the Rev. Mr. Sutherland of the last deputation. Mr. Snodgrass arranged to have a congregational meeting on Monday. The meeting was very largely attended. Their eagerness to obtain the services of a pastor from the Church of their fathers, and their ability, as well as a willingness adequately to maintain him are sufficiently shown by their agreeing to guarantee him the yearly stipend of £223 currency. Most sincerely would I rejoice were the attention of some pious Gaelic probationer directed to this part of our vacant field. It is surrounded by a large Gaelic population. An active and zealous man would find there a most inviting field of usefulness. Much as I would wish to see every chapel and Government church in the Highlands efficiently occupied, I would with all my heart allure a minister even from one of them, had I the power to do so, in order to supply the wants of the simple-hearted and honest people who have been so long and so wholly destitute. May God incline the hearts of a few pious men to these waste fields.

THE CHURCH OF SCOTLAND.

ORDINATION AT CRANSHAW.

The ordination of the Rev. William Menzies Hutton to the pastoral charge of the parish of Cranshaws, vacant by the death of the late incumbent, the Rev. James Hope Sibbald, took place in the parish Church on Friday, the 23rd of September. The Rev. Mr. Proudfoot, of Fogo, who presided on the occasion, after preaching a most appropriate discourse, also delivered very powerful and impressive addresses to the young minister and his people. Notwithstanding it was the season of harvest, the church was completely filled. Besides the members from the Presbytery of Dunse, there were also present from the neighbouring Presbytery of Dunbar the Rev. James Smellie, of Innerwick, the Rev. Walter Scott, of Whittingham, the Rev. Thomas Marjoribanks, of Stenton, and the Rev. R. B. Thomson, of Spott, also the Rev. Mr. Irvine, minister of Blair Athole, to whom Mr. Hutton has lately been acting as missionary. After the interesting services of the day the brethren returned to the manse, where they were most hospitably entertained. All the appropriate toasts were given, and most cordially responded to, among which "The truly worthy widow of the late minister and her fatherless children," was not forgotten, but was feelingly given by

Mr. Marjoribanks, as also, "The health of Lord Aberdeen, the Patron of the parish," which was given in great and good taste by Mr. Scott. Mr. Thomson, in returning thanks for the Presbytery of Dunbar, said "That, since it had pleased the Great Head of the Church to remove him who so long ministered in this place—one who would ever be remembered by all who knew him for his dignified and manly bearing, for his gentlemanly manners and unostentations but most ardent hospitality; since our Blessed Lord had been pleased to release Mr. Sibbald from his long continued labours in the Vineyard, they rejoice to think that his place has been supplied by one, who from all accounts is likely to discharge ably and well the important trust which had this day been committed to him. Mr. Thomson also stated that he and the other members of the Presbytery of Dunbar, now present, took a special interest in Mr. Hutton's welfare and success, because there was a more than usual bond of brotherhood between them; for, owing to peculiar circumstances, owing to the peculiar locality of their parishes, stretching far into the Lammermoors, while they were the parish ministers of several of his people, it was he who from day to day must visit them from house to house, and Sabbath after Sabbath from the pulpit feed their souls with the Bread of Life. It may be mentioned in connection with this settlement, as forming rather a curious and interesting coincidence, that forty years ago, on the same day of the week, and on the same day of the month, Mr. Sibbald, the late incumbent, was also ordained minister of the parish. It will also be most gratifying to the friends of Mr. Sibbald, and above all to his truly excellent and afflicted widow, to learn that his attached people have contributed the sum requisite for erecting a marble slab to his memory. The appointment of Mr. Hutton, it may be further stated, also promises to be a very happy one, not only because he has been unanimously elected by the people to be their pastor, Lord Aberdeen, the patron, having generously given them their choice, but as, during the period in which he acted as missionary to Mr. Irvine, of Blair Athole, he proved himself an able and devoted servant of his Heavenly Father.—*The Edinburgh Evening Post.*

PARISH OF ANDERSIER.—The Presbytery of Nairn met for the purpose of moderating in a call in favour of the Rev. Evan Ross, presentee to that parish, and presently minister of the Gaelic Chapel, Paisley. After sermon by the Rev. Mr. Grant, of Nairn, the call was signed by all the congregation present. Among the first signatures on the roll were the names of parties who previously canvassed for the appointment of another clergyman. The call was ordered to lie for two days for further signatures with Mr. Campbell, postmaster, Andersier.—On the same day Mr. Nimmo, schoolmaster, Cawdor, who has been recently appointed by the Colonial Committee to the pastoral charge of the Scottish Church, Newcastle, New South Wales, was ordained to that office. The Rev. Mr. Macpherson, of Cawdor, addressed Mr. Nimmo on the responsible nature of the office to which he had been called.

ORDINATION FOR AUSTRALIA.—The Presbytery of Edinburgh met in St. Andrew's Church for the purpose of ordaining the Rev. John Dougall, lately licensed by the same Presbytery, who has been appointed by the Colonial Committee with the concurrence of the Rev. Mr. Purves, delegate from the Synod of Australia, to a ministerial charge in Sydney, New South Wales. The interesting services of the day were conducted by the Rev. W. H. Gray, of Lady Yester's, and the Rev. Dr. Grant, of St. Mary's.

The Queen has appointed the Rev. Walter Munro assistant and successor to the Rev. Murdo Cameron in the living of Crick; and the Rev. John Mackenzie to the living of Tomintoul.

MUNICIPALITY.—Mrs. Richards of Woodlands has given the sum of £550 to endow Inverbroth-ock Church. This is in addition to the sum of

£860 which Mrs. Richards gave to build and complete a manse, which has been erected at her sole expense.—*Monrose Review.*

THE ESTABLISHED CHURCH, ABERDEEN.—From a statement, laid before the Town Council of Aberdeen, it appears that the number of sittings let in the City churches for the present year is 3333, while in 1843 the number was 2280. The cash received in 1853 is £918, and in 1843 was £631.

COMMUNICATIONS.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

THE REVOLUTION IN CHINA.

All the accounts we receive of this great movement, now taking place in the East, are very obscure and confused. But all such communications are in themselves affairs of obscurity and confusion, and cannot be distinctly seen or accurately described by any observer. The actors in them are not fully aware of their own motives in commencing them, and have no clearly formed, definite intentions to carry out. They are decided by the events which take place, and the parties which arise amid the whirl of the great enterprise in which they are engaged.

The whole scene is continually changing its character and shifting its place, as new associates come in, bringing with them new views, partialities and interests. Obstacles unexpectedly arise in one quarter, and unexpectedly disappear in another to urge them forward in the path they are already pursuing with accumulated force and accelerated speed, or turn them aside into new tracks. When a whole people is stirred-up, little else is certain than that the surging tides of human passion, having burst their usual barriers, will, for a time at least, dash together in wild tumultuous confusion.

Amid the vague aspirations, unsettled principles, wandering desires, obscure views and unfixed intentions, of the excited multitude, there will be found little sober sense; and whatever is just and good in their motives and intentions will for long be made unavailing by that circumstance, so fatal to the beneficial action of popular revolutions, that all engaged in them are hoping for things which cannot be attained: and no one will be content with moderate reforms, or securing such an amount of general welfare as is compatible with our frail virtue in this imperfect estate. God cannot rule us as if we were all righteous persons; how foolish then to expect that men should do so! Yet some vain imagination of this kind seems to possess the minds of men in popular revolutions. Liberty, liberty for all, liberty in all things is the universal cry; and it is forgotten that sinners need restraint, and that all men are sinners. The notions in the East as to what is right and reasonable may differ greatly from those entertained in the West; but in this our Eastern brethren are not likely to differ from Europeans, that each will hold himself to be