

making themselves acquainted with the Scotch churches which are in England, directing those parishioners to these churches who may be coming to settle here, giving them letters to the respective ministers, and pains-takingly enforcing on them the propriety and importance of their continuing to maintain the principles and attend on the ordinances to which they were attached in their native country. We have seen the good effects of such supervision where it has been exercised; but, we fear, with all due respect, that from inadvertency to the consequences, it has not been so generally attended to as it ought to have been, though required certainly over those whose interests ministers and elders must have the more deeply at heart, that they are leaving them for a land of strangers: and we feel persuaded that a respectful suggestion of its necessity will be received with kindness and acted upon with vigour.

Offering this suggestion with all respect, and hoping our fathers and brethren in Scotland will, in time coming, do their endeavours to promote the important object we have in view, as their wishes may devise.

We are, their servants for Christ's sake.

HUGH RALPH, LL. D., Minister of the Scotch Church, Oldham Street, Liverpool, Moderator;

THOMAS BOYD, Elder.

JOHN PARK, Minister of the Scotch Church, Rodney Street, Liverpool;

HARRY GORDON, Elder.

ANDREW M'LEAN, M. A., Minister of the Scotch Church, Nuttall;

WILLIAM GRANT, Elder.

WALTER M'LEAN, Minister of the Scots Church, Douglas, Isle of Man;

JAMES M'CRONE, Elder.

ALEXANDER MUNRO, Minister of the Scots Church, Manchester, Presbytery Clerk;

ROBERT BARBOUR, Elder.

HUGH CAMPBELL, Minister of the Scotch Church, Ancoats, Manchester.

Scotland are excluded from the Chair of Theology, as well as prevented from obtaining degrees in divinity; that the presbyterian youth of the province, desirous of obtaining a theological education, with a view to the ministry, are compelled at great expense and hazard, to repair to Scotland for that purpose; and therefore, they pray, that it may be recommended to her Most Gracious Majesty, to order such alterations in the charter of the College, as shall remove its restrictive clauses.

Similar petitions from particular congregations to the same effect were presented, and they were received respectfully by the parties to whom they were addressed; the subject seems to be open for consideration, and let us hope, although we cannot be very sanguine in it, that liberal principles may prevail. We are satisfied that the time is now come, when the friends of the Colonists, and of the expanding interests of the Church of Scotland, must seriously consider the duty of providing for the supply of the Colonial Churches by means of Theological Institutions of their own. As time, however, must elapse before these Institutions, though they were in existence, could produce to any extent the desired results, the Colonial Churches must, for an indefinite period, look to their mother Church for their requisite supplies. Might not the laws regarding the period of College study, wisely required for the holders of benefices at home, be somewhat modified in favour of young men who may come from the Colonies for education, or who may at an early period of their study, devote themselves to Colonial service? And might not our learned Theological Professors advert occasionally in their prelections to the rising interests of the Church of Scotland abroad? A missionary spirit might thus be cherished, while the hopes of the unfriended emigrant would be powerfully sustained by the kindly recognition of enlightened and patriotic men at home.

**GREENOCK AND PORT-GLASGOW AUXILIARY COLONIAL SOCIETY.**—Its Report has been published. It contains an excellently condensed account of the Glasgow Society, and of the General Assembly's Colonial Committee. We insert with great pleasure the following extract:—

"The Committee of the Greenock and Port-Glasgow Auxiliary Colonial Society continue to hold the opinion that the existence of the General Assembly's Committee, and its operation on the same field of spiritual labour, does not supersede the exertions of the Glasgow Colonial Society. The Glasgow Colonial Society has chosen British North America as its peculiar province. It has established its correspondences in that interesting country—the Scottish Churches there look up to the Directors of the Society as their best friends. In many of them they recognise intelligent merchants, connected with North America by commercial transactions, and some of them once resident among them; and whilst they rejoice that their cause has been espoused with her Majesty's Government by a Committee of the General Assembly, and that they are under the maternal eye of the Church which they revere, they have a confidence in the Glasgow Society, which length of time and sympathy with its directors have created and strengthened, and which they will not find it easy to transfer to another body of men with whom they are less generally and less intimately acquainted. The Assembly's Committee on the other hand, interest themselves equal-

From the Edinburgh Christian Instructor.

**NEW BRUNSWICK.—COLLEGE AT FREDERICKTON.**—At Frederickton, the capital of the province of New Brunswick, there is a College erected some time ago, under the name of King's College. It embraces a good many branches of liberal education, and it has also a Chair of Theology; but like the Colleges of England, it is *thured* to Episcopacy, and rendered almost entirely useless to the members of the Church of Scotland. In January last, the Synod of New Brunswick presented a respectful petition to his excellency Sir John Harvey, Lieut.-Governor of the province, to the Legislative Council, and the House of Assembly, stating, that by the Act of Union between the Kingdoms of England and Scotland, the reigning sovereign is bound to maintain unimpaired, all the rights and privileges of the Church of Scotland, equally with those of the Church of England; that in the province of New Brunswick, the two churches are upon an equality in point of Ecclesiastical status; while a very large proportion of its inhabitants are Presbyterian in principle; that by the present constitution of King's College, Frederickton, Clergymen of the Church of