

We are unworthy of the privileges which we now enjoy, if we do not feel an anxious desire to extend them to all around us. The spirit of Christianity is a catholic, a liberal, and a benevolent spirit, and all who have tasted that the Lord is gracious, ought to be ready and willing to consecrate themselves and their substance unto the Lord. We do fervently hope that these obligations will be powerfully felt, and that a society, which is so much required, and which is likely to be so extensively useful, will be cheerfully and liberally supported by the contributions, by the exertions, and by the prayers of the whole Christian public.

We wish every individual to know that the work is only begun, indeed in many places it is not yet begun, and that it will require great zeal and perseverance and liberality to carry it forward. Agreeably to the standing regulations of the society, a meeting must be held in Halifax, during the sitting of the Legislature, to receive the Annual Report, and appoint office bearers for the ensuing year. This period is not far distant, and it is certainly most desirable that such a mass of intelligence should be collected, and such a liberal sum should be then raised, as will enable the society to proceed with some degree of spirit and alacrity in this arduous but honourable undertaking. When it is known that this is entirely a Missionary Society, that its attention is exclusively directed to our own population, that the funds are placed under the superintendence of a most respectable and influential committee, who have pledged themselves to give an annual account of their stewardship, and more especially when it is recollected that at this moment there are hundreds and thousands of professing Presbyterians sitting in the thickest moral and spiritual darkness, and sinking into utter indifference and despondence, we should think that scarcely any person in comfortable and affluent circumstances, would refuse a small contribution to such a charitable and laudable object. In conclusion, we beg leave to state, that it will afford us great pleasure to record the proceedings of this institution, and to aid it in every way that we can think of.—*Halifax Guardian, Oct. 30.*

PRESBYTERY OF GREENOCK.

Wednesday, an ordinary meeting of the Presbytery of Greenock was held in the Sheriff Court Hall—the Rev. Mr. Brown of Innerkip, Moderator, pro tem.

The overture ament the union of the Associate Seceders with the National Church was then read; after which,

Dr. McFarlan rose and stated that the overture which had just been read, was drawn up in consequence of repeated conferences between a Committee of the General Assembly, appointed for the purpose, and a committee of the Associate Synod. Its conditions, he had good reason to know, were acceptable to the great majority of the latter body; and he would congratulate the church at large on the pleasing prospect now opened up of a great increase of parish churches and parish ministers from that highly respectable body of Christians. The General Assembly, when they first entertained the application for union, had laid it down as a condition not to be departed from, that the education of the applicants must be shown to be competent, and upon this point the committee had got ample satisfaction. The next point insisted on was the subscription of the formulas and standards of the church, and in this respect too they found the committee of the Synod of one mind with themselves; as they also were in holding the great principle of a national establishment of religion, so that on all the great and essential points they were agreed. The Rev. Doctor then went

into the details of the overture regulating the terms of admission, which provide that a seceding minister and congregation wishing to join the establishment, were to make application to the Presbytery of the bounds in which their church was situated, who were authorized to receive them into full communion, and to assign to them a territorial district, &c. &c. The present members of the congregation thus admitted, who reside beyond the bounds of the parish assigned, were to have the privilege of receiving sealing ordinances from their present minister. It was a rule of the church that no minister of one parish should exercise discipline, or dispense sealing ordinances to persons resident in another parish, without the consent of the ministers of that parish. Where ministers were reasonable men, no difficulty arose from this law, but as all men were not reasonable, it was thought desirable to leave no room for doubt on this point in regard to the present members of these congregations; but all who should connect themselves with them after the union, were to come under the common law of the church in this respect. Licentiates of the Synod were to be eligible to be called or presented to all the benefices of the church, as if licensed by its Presbyteries, and students of divinity might complete their curriculum either with their present Professor or in any of the Universities. Dr. McFarlan here added that Mr. Willis, the Associate Synod's Professor of Divinity, had declared that whenever the union was effected, the Hall over which he presided would be dissolved. After explaining the other regulations of the overture, the Rev. Doctor expressed his conviction that the terms of the union generally would be found to be fair and reasonable, and spoke in high terms of the conduct of the members of the Associate Synod's committee during the whole negotiation. He also remarked, that so far from being injured, the church would be strengthened and honoured by receiving within its communion men of the high character and attainments which distinguished the members of the Associate Synod. He therefore moved that the overture be transmitted to the Assembly with the approval of the Presbytery.

Mr. Menzies saw with great pleasure the disposition which had been manifested by the ministers and members of the Associate Synod to return to the bosom of the National Church, and he would regard it as not merely impolitic, but contrary to the express command of scripture, to interpose any unnecessary obstacles in the way of a consummation so desirable. Schism was always an evil in itself, and was no longer justifiable when the causes which gave rise to it were removed. On general grounds, therefore, he hailed the present proposal with much pleasure.—While he did not anticipate objections to the principle of the measure from any member of the Presbytery, still, in a matter of so much importance, and involving a number of regulations, he thought sometime for maturely considering these should be allowed. The present meeting of Presbytery was a very thin one, and even of those present several had not had an opportunity of seeing the overture, or of knowing its contents, all they entered the Hall. He, therefore, thought it was but fair to all parties, and no more than was required by the importance of the subject, that the consideration of the overture should lie over till next meeting.

Several other members of the Presbytery—all of whom expressed their warm approbation of the object and general tenor of the overture—spoke in favour of delay, in order that they might be able to examine the details; and it was at length agreed that the farther consideration of the overture should be postponed till next ordinary meeting.—*Scottish Guardian.*