

friends, although it has not yet realized all the advantages which might have been anticipated. It was instituted as its name indicates, to aid the church courts in carrying on their Home Mission operations, in assisting feeble congregations, in supporting missions already formed, and opening up new preaching stations in the growing settlements throughout the country. No object can be more laudable in itself or more advantageous in its tendency than this, if adequately supported and fully carried out. In occupying along with other religious denominations in these colonies, an important position as a branch of the Christian church, it is well known that a very wide field of usefulness lies before us, and that we are brought under deep responsibility to take possession of it as far as our influence and resources can extend. We hope it will not be forgotten by our friends in contributing to this collection, that we have been deeply indebted of late years to the Colonial Committee of the Parent Church, for the support which they have rendered to our ministers and missionaries, and that it is most desirable that this expenditure which is beginning to be felt burdensome to the friends of that Committee, should be reduced to as small an amount as possible. Much assistance we believe, is expected in carrying on our Home Mission operations from the Association lately formed in Halifax and Pictou. Each of these institutions has made a very hopeful beginning, and the influence of their exertions is already felt throughout the whole church. But whilst so much still remains to be accomplished, and whilst we are strongly stimulated by the liberal contributions of other denominations to support the institutions of our church, the Synod consider that they are bound to make an earnest appeal to their faithful people to aid them in carrying on this and other important schemes. Should ample funds be provided by this collection, the Synod, we have no doubt, would feel great pleasure in making appropriations to a number of weak congregations and mission stations, instead of retaining the monies as they have hitherto done, to send a sum to Scotland. A very little reflection and a general knowledge of the present state of our congregations throughout this country, must convince every one, and more especially the independent and worthy members of our community, that no cause can be more urgent and laudable than this. Surely those who appreciate the inestimable advantages of religious ordinances, ought to feel an interest in their fellow countrymen and fellow Christians, who are placed in more unfavorable circumstances than themselves. When listening to the glad tidings of salvation, and joining in the solemn services of the sanctuary, they ought to think of those within our bounds, who are spending silent sabbaths and lamenting their spiritual destitution, surrounded as many of them are with large families, who have no devoted pastor to care for their souls. We trust we have now said enough to

encourage and stimulate our friends to enlarge liberality on the present occasion, and we have no doubt that all who have listened to this appeal with the attention which it deserves, and feel an interest in the prosperity of that branch of the church which is so dear to us all, will give cheerfully and liberally, as God has prospered him. By Order,

JOHN MARTIN.

Halifax, N. S., July 27th, 1859.

—o—

FROM OUR SCOTCH CORRESPONDENT.

As there is generally a lull in matters ecclesiastical for two or three months after the meeting of the General Assembly, the only resource left to a church correspondent is to fall back on the past and glean what he may happen to find there. In the present case your readers will hardly regret this, for last Assembly was unusually fruitful in important discussions. And of those, certainly one of the most interesting was on Dr. R. Lee's case, who was brought to the bar charged by the Edinburgh Presbytery with having made innovations in the form of conducting public worship. The case excited a great deal of attention and some feeling in Edinburgh, and the reverend doctor himself seemed not ill-pleased that the whole question could now be pleaded with a "clear field and no favor." He felt quite at home in his position of defence; was evidently thoroughly "up" in his subject, and looked quite the polished gentleman that he is. When called upon to plead, about 3 o'clock P. M., the hall was quite crowded; and though he spoke for two hours, no one rose till he had concluded,—when there was an instantaneous rush from all quarters for the door and for dinner. A few waited to hear Mr. Tait on behalf of the Presbytery; but it was known that their stoutest champion was Dr. Grant, and he had reserved himself for the evening sederunt. Dr. Lee, in his speech, had indeed surpassed himself; as regards close logic, pleasant wit, and purity of style, I never heard a better; and as in the peroration, his nervous Saxon and concise diction became more mellowed and ornate, you saw that if not a born orator he was at least a perfect rhetorician. And when he wound up, blandly referring to the maxim, "in things essential, unity; in things not essential, liberty; in all things, charity;" gracefully beseeching their leniency, and praying that they would be guided by the Head of the Church to a wise decision, every one felt that he had little to fear if good speaking ensued success.

In the evening, the crush at the doors put one in mind of "the ten years' conflict" times. At the students' door the crowd forced their way in, and soon the house was crowded to suffocation. The case, however, was proceeded with, till Lord Polwarth called attention to the fact that members were excluded from their seats by other ministers whose places again were occupied by strangers. The same