

attained considerable prominence as an active pastor and eloquent preacher.

CHALMERS' CHURCH

was erected in 1848 and is a good edifice. The first pastor was the Rev. Dr. Burns, now of Halifax, who was only nineteen years of age when he undertook the duties of the pastorate. After some unimportant changes, the late Rev. Patrick Gray became the minister. He had a long and successful pastorate, and may be said to have died in harness.

The present pastor is the Rev. F. McCuaig, formerly of Clinton, who was settled here last summer, and under whose care the church continues to prosper. Mr. McCuaig seems to be the right man in the right place, and I have no doubt will prove a worthy successor to the lamented Rev. Mr. Gray.

BROCK ST. CHURCH,

of which the Rev. Andrew Wilson is the pastor, was erected in 1846, and is a quaint old fashioned building, not by any means in harmony with the spirit and progress of the age, or worthy of the congregation and minister, who has now entered upon the twenty-fifth year of his pastorate in it, but who is still in the prime of life, and it is to be hoped has many years of usefulness before him.

I found a large congregation at this church, the larger portion of which I learned came from the north of Ireland. They pride themselves in the thought that they still closely adhere to the type of Presbyterianism which was taught and received by their forefathers, and that they are opposed to innovations or removing any of the "old landmarks." The services were conducted by the pastor, the Rev. Andrew Wilson, who preached the anniversary of his twenty-fourth year as pastor of the church.

IN CONCLUSION :

With a college where ministers are being trained for our Church, and with three such congregations actively engaged in Christian work, the Presbyterian cause looks promising in the city of Kingston, whose foundations are laid upon a solid "rock," typical I hope of the foundation upon which our beloved Church rests, of which it is said that "the gates of hell shall not prevail against her," and which we hope soon to see break forth "fair as the moon, clear as the sun, and terrible as an army with banners." K.

Nov. 12th.

CHARGE TO THE MINISTER.

[The following is the "Address to the Minister," delivered by the Rev. J. Carmichael, M.A., of Markham, at the induction of the Rev. A. P. McKay, M.A., as Pastor of Knox Church, Scarborough, and now published by request.]

MY DEAR YOUNG BROTHER,—As there is no order in the church, as established by Christ and His apostles, superior to that of Presbyters, who are all equal, you have derived authority, from the Holy Ghost by the imposition of the hands of the Presbyters here present, to preach the Gospel, to administer the sacraments of Baptism and the Lord's Supper, and to feed the flock of Christ. And as it is customary on all such occasions for one of the brethren to address the person thus set apart to the office of the Christian ministry, that duty, rendered light and pleasant from your well-known character and attainments, has devolved upon me. This duty with the collateral one of addressing the people, appropriately distinguishes the beginning of a pastorate.

I pause for a moment to congratulate you, as I most sincerely do, on the office to which you have been ordered and on the pastorate into which you have been inducted; and I am persuaded that you will bring in to your people, as the bee brings into the hive, the rich treasures collected in your studies.

I shall direct your attention briefly to some of the employments to which in your new relation you will be devoted. I say briefly, because I am convinced that in the solemn circumstances in which you now are placed the suggestions of your own heart are more commanding and more persuasive than could be the voice of any external monitor. As you have given ample proofs of your scholastic attainments I need not exhort you to persevere in literary research. You have drunk deeply enough of the stream to know its wholesomeness—to have felt the pure pleasure which it sheds over hours which might otherwise have been dark and dreary. Yet ever bear in mind, my brother, that it is not the quantity but the quality of knowledge which determines the mind's dignity, that it is a higher knowledge than that which is born of the flesh which is henceforward to be your great, your absorbing

study; it is that knowledge or rather wisdom which teaches us to feed the sheep and lambs of Christ's fold, to watch over them with more than a shepherd's care; to defend them against the enemy with more than a patriot's devotion; that wisdom which will instruct you to tell men as our Lord told Nicodemus that they must be born again, to call upon them to repent and be saved, to point them to One who can cleanse all sin away. This is the wisdom—the sum of all knowledge which is henceforth to become your engrossing pursuit. It is these great truths taking possession of the mind, in conjunction with spiritual energy, which kindles living fires in the soul and enables us to proclaim with fervor and zeal the gospel of salvation. To bear the message of God to perishing men is a difficult enterprise, but the most honorable you can undertake. Yet this difficulty is lessened in proportion as we possess the spirit and acquaint ourselves with the full meaning of the message. To this end we are continuously to seek strength from Him from whom the message comes, who in answer to the prayer of faith is ready to perfect His own strength in our weakness; and further, we must know the contents of the message practically. must be diligent and prayerful readers of it for our own spiritual benefit and growth in grace; must likewise know its contents theoretically, *i.e.*, we must be theologians, studying the message in order to present its truth in all its length and breadth to the mind of others. The whole counsel of God is our theme in the work of the Christian ministry. Mere statement of doctrine will never build up a people in Christian knowledge. Mere speculation however pure and however sublime, will never win a soul to Christ; the mere exhibition of precepts will never check the weary pilgrim on his way to the better land. No, the whole message is to be set forth in that beautiful symmetry with which its parts are united, in the spirit of that love with which it has been revealed.

It is of the utmost importance that the minister of religion may not only be able to point out the way to heaven, but that he himself be found walking in it, going before his flock, because if not, though he speak of piety with the eloquence of an angel, and manifests in his conduct no traces of the fear and love of God, his words will be as an empty sound: and though he speak of charity in strains sweeter than ever angel sung, and exhibits sordid influences in his conduct, he will ruin the simple soul that trusted in his guidance. The holy and consistent example of the Christian pastor will do more to disarm opposition, conciliate prejudice, and win souls to Christ than the most eloquent discourse. By strict propriety of conduct we can reprove with less irritation, and more successfully reclaim the backslider and wanderer. Above all the servant of Christ ought to cultivate personal religion. If he do not feel the power and enjoy the comfort of religion in his own soul, he will be little qualified to commend it to others. Hence the apostle Paul, in his valedictory address to the elders at Ephesus says: Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God. The Psalmist too has left us a memorable example of the importance to be attached to the experience of religion. Restore, he says, unto me the joy of thy salvation and uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners will be converted unto Thee.

It is ours affectionately to superintend the training of the young of the flock; to see that the truths of the gospel are fixed in their hearts; to ever seek their sympathies and love that we may be the honoured instruments of leading them to Christ. The sick and aged also claim our attention, and hence we must be diligent in visiting them; cheering them with the consolations of religion, and thus aid in soothing the ruggedness of their path to the house of many mansions; warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Long may you continue in the office in which God has placed you, efficiently and acceptably to pursue its honorable and momentous duties, imparting lovingly that knowledge which maketh wise unto salvation; alluring with the Word and your own conduct the young into the paths of wisdom, and all your flock to improving pursuits; elevating, refining and guiding the energies of the people over whom you are now made overseer, and gathering from the volume of the Word and from the heavens above you, the earth beneath you, and the mind and heart with-

in you, fresh tokens of the wisdom and mercy and love of God. Thus will you, with the assistance of the Spirit, prove yourself a power for good and a help in the discharge of the duties of this life and an honoured assistant in preparing others for the awful realities of the eternity to which the winged hours are fast hurrying us; for if we use aright the powers and opportunities granted us here, we may live in tranquil expectation of that future life, where beneath the unclouded brightness of the new heavens, and amid the unfading beauties of the new earth, the perfected faculties and purified spirits of redeemed men shall be blessed in restoration to their primeval image and in dedication to their appropriate end.

And now, dear brother, I close with the prayer that when your ministry is closed, and your warfare is ended, you will be able to say in the presence of Him you now serve, Lord, here am I, and the children whom thou hast given me.—Amen.

PRESBYTERIAN COLLEGE, MONTREAL.

From a circular addressed to all the ministers in the Montreal College constituency, we make the following extracts:

As you are doubtless aware, in addition to this annual collection, a special effort is being made this year, by authority of the General Assembly, to wipe off the debt of \$7,500 on the ordinary fund of the college. It is the intention to have every Congregation in the constituency canvassed for this object. Already a number have been visited, and the rest will be during the winter. It is hoped that by means of this special effort the debt will be entirely removed.

To prevent the accumulation of debt in future it is of the utmost importance that the ordinary revenue should on this and subsequent years equal the expenditure. To accomplish this the contributions of the College constituency will require to be very considerably increased over past years, and the Board feeling that this lies very much in the hands of Ministers and Sessions, venture respectfully but most earnestly to invite your hearty co-operation.

The following three points the Board deem of great importance:—

1. That every Congregation (settled or vacant) and every Mission Station should contribute to the College fund.

2. That the amount contributed should bear a fair proportion to the numbers and ability of the people and to the wants of the College.

The estimate shows that an average contribution of about 65 cents per member will be required for the current year. While this amount will doubtless be exceeded in the larger and wealthier congregations, it is hoped that all congregations will aim at reaching this average, if at all possible.

3. That the Collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of Missionary Associations an appropriation be made to the College during December, and all Collections and Contributions forwarded prior to the first of January to the Treasurer, addressed Rev. R. H. WARDEN, 210 St. James Street, Montreal.

By request we re-publish the following list of books recommended by Rev. Joseph Cook as a "course of reading;" but it is proper to repeat that some of them are pretty "strong meat," and best suited to people who have good teeth and a powerful digestion:—For devotional reading: 1. Jeremy Taylor's "Holy Living and Dying;" 2. Thomas a Kempis' "Imitation of Christ;" 3. Bunyan's Works; 4. Pascal's "Thoughts on Religion;" 5. Horace Bushnell's "Sermons for the New Life;" 6. Bishop Huntington's "Christian Believing and Living." On the Deity of our Lord: 1. Liddon's "Bampton Lectures on the Divinity of our Lord;" 2. Dorner's "History of the Person of Christ;" 3. James Freeman Clarke's "Orthodoxy;" 4. Prof. Moses Stuart's "Miscellanies," including "Letters to Channing;" 5. Seeley's "Ecce Homo;" 6. "Life of our Lord." On Christian Evidences: 1. Butler's "Analogy;" 2. Paley's "Evidences," but always in connection with later works; 3. Farrar's "Critical History of Free Thought;" 4. Fisher's "Supernatural Origin of Christianity;" 5. Christlieb's "Modern Doubt;" 6. "Aids to Faith;" 7. "Whateley's "Peculiarities of the Christian Religion," "Historic Doubts about Napoleon," and "Christian Evidences;" 8. Horne's "Introduction," new edition; 9. Westcott's "Introduction;" 10. Miller's "Doctrine of Sin;" 11. Hagenbach's "Decline of German Rationalism;" 12. Dorner's "History of Protestant Theology."