

a good many excellent written answers.—
 am, &c., THOMAS MUNRO.
 Rev. W. Robertson.

EXTRACT FROM MINUTE OF COMMITTEE,
 13th November 1856.

"The Committee of the General Assembly on Popery, taking into consideration the ignorance which exists in reference to Popish error, think it very desirable that Sabbath classes should be formed, both in town and country, especially for those who have ceased to attend the ordinary Sabbath school.

"The Committee would further earnestly invite the ministers and kirk-sessions of the Church to promote the formation of such classes, and to give publicity and countenance to those already formed, in such manner as they may think best.

"WM. ROBERTSON, Convener

Turkey—First Fruits.

One of our missionaries (Mr Marcussohn) at Salonica undertook a journey lately to some of the old Greek cities farther south, near the lovely shores of the Aegean s.a. At Cassandra, while a little congregation was worshipping with him in a small house at the foot of a steep hill, a huge stone was rolled from the cliffs down upon the roof of their lowly temple. Some days afterwards they found out the authors of this wicked deed, and publicly, in the meek spirit of Jesus, forgave them the evil they would have done. The Greeks, shame-smitten by the tenderness of the missionaries, promised they would persecute no more. Then, at another place called Balta, a scene of great interest took place, in the baptism of a little child. Here it is described in the missionary's own words:

"More than sixty persons came to the house in order to see how Protestants would baptize. Many said, that if it were done in the name of the Father, Son, and Holy Ghost, they also would become Protestants, for the priests had told them that we do not believe in the Holy Trinity. The house being rather small, and the day most beautiful, I proposed that the baptism should be performed in the court-yard under the canopy of heaven. A table covered with a white cloth, bearing upon it the word of truth and life, was our altar, and the sacrifices we offered were prayers and praises to the Holy One of Israel; and instead of images and saints, the heavens and the bright sun—the handiwork of Jehovah—smiled on our exercise and instead of the puerile ceremonies of the priests, we spoke to them of the faith of Abraham by which he was justified, and tried to explain to them that baptism was nothing without a living faith in Christ. The mother gave the child to the father, who presented it to me, and I named it Anastasia, baptizing it in the name of the Father, Son, and Holy Ghost, according to the command of our divine Saviour, and then dismissed the congregation with the blessing. They were all very much satisfied, and I trust the Lord will turn their hearts from the precepts of men to the faith of the living God!"—*Church of Scotland Juvenile Record.*

LECTURE BY THE REV. NORMAN McLEOD.—
 On Wednesday night a lecture was delivered in Queen Street Hall by the Rev. Norman McLeod, under the auspices of the Saturday Half-Holiday Association. The attendance was numerous and respectable—the lecturer

being accompanied to the platform by the Rev. Mr. Robertson (Greyfriars') Rev. Mr. Nisbet, Dean of Guild Wemyss, Bailie Blackadder, Councillors Dickson and Paul, Mr. Duncan M'Laren, &c. The Subject was "A Life Sketch," being a biographical notice of an imaginary person. The graphic delineations of character, and the important practical lessons which the Rev. lecturer deduced from the subject, were conveyed with an eloquence and point which drew forth the alternate laughter and applause of the audience. On the motion of Bailie Blackadder, a hearty vote of thanks was given to the Rev. gentlemen for his admirable lecture.

GRASSMARKET CHURCH.—This place of worship for the poor, to which they may resort in their working clothes, was opened on Sabbath the 29th ult., when the Rev. Wm. Robertson of New Greyfriars, the minister of the parish, preached, and introduced to the congregation then assembled their future minister, the Rev. Wm. Ferguson, lately one of the Government chaplains in the Hospital at Scutari and in the Crimea, who has been appointed to the church, and who preached in the evening, the church being completely filled.

PRESBYTERY OF KINCARDINE O NEIL.—
 This Presbytery met at Logie Coldstone on the 19th current, for the ordination and admission of the Rev. George Davidson, as assistant and successor to the Rev. John McHardy, minister of Logie Coldstone. The Rev. Wm. Smith, minister of Midmar, preached an able and impressive sermon prior to the ordination, and afterwards addressed minister and people in eloquent and appropriate terms. The church was filled throughout with a deeply attentive congregation; and at the conclusion of the services, they gave Mr Davidson an emphatically cordial welcome as their future minister.

HOLBURN CHAPEL.—On Thursday, 19th inst., the Presbytery of Aberdeen met in Holburn Chapel for the ordination of the Rev. Alex. Gray, who had received a unanimous and cordial call to the pastoral charge of that congregation. The Rev Mr. Lang, of the East Church, preached, and, after the ordination addressed pastor and people; the services being very able and impressive. There was a large audience, and at the close Mr. Gray received a warm greeting from the members of his future flock. On Sabbath, Mr. Gray was publicly introduced to his charge by Rev. Dr. Pirie, himself preaching in the afternoon to a large audience.

Church Union

Those interested in our proposals of a Church Union, will be glad to learn that a local one has been formed in Glasgow. It already includes about twenty ministers, and thirteen elders. The first monthly meeting was held in February when the devotional exercises were conducted by the Rev Dr Hill, and Rev. Mr. Smith of Lauder. The Rev. Norman McLeod presided, and read a paper on the advantages of such an union. The next meeting is to be held on the evening of the last Monday of March—J. A. Campbell, Esq., in the chair. Subject of conversation—"The Best Means of Evangelizing large Towns."

We shall, from time to time, report proceedings in our pages.

Those friends at a distance who may wish to testify their sympathy with the Union, are requested to send their names as "associates" to the Secretaries, Rev. Norman McLeod, Barony Parish, Glasgow, or Rev. Mr. Colvin, Maryhill. It is hoped that a meeting of the Union and its friends may be held in Edinburgh during the Assembly week, for devotion and Christian fellowship.—*Ed. Christian Mag.*

CHURCH IN THE COLONIES.

A General Assembly in British America

In the expectation that this interesting and important subject will occupy a portion of the valuable time of the ensuing meeting of Synod, we propose briefly to indicate the practicability of the measure, and state some of the advantages that will result from it to the Church at large.

General Assemblies are among the institutions of Presbyterianism which the ministers of our Church at all times pledge themselves to support and maintain. As they are of great utility and advantage, our organization is obviously not complete without them. A Synod is not, properly speaking, a legislative body, but a court of review. Its functions should, by right, be confined to a jurisdiction over the inferior courts of Session and Presbytery, and to the transmission of causes and measures, which have their origin in these courts, to the Supreme Court of a General Assembly for final decision. Coming through these various stages, they receive fuller consideration, and are thoroughly matured for final disposal. The mind of the Church is more correctly ascertained, and the legislative court can proceed with much greater confidence and advantage in giving its imprimatur. At present much valuable time is lost on this discussion in the Synod, from the circumstance that members are not fully acquainted with their merits. A matter, for example, originating in the Presbytery of Quebec, is not familiar to any member of Synod beyond the bounds of that Presbytery, which would not be the case if that Presbytery were joined synodically with two or three neighbouring Presbyteries. And then it is obvious that from the extent of territory within the bounds of the Synod and under its ecclesiastical jurisdiction, and from the relative location of Presbyteries, the general superintendence of the Church cannot be felt or profited by, to the same extent, by Sessions and Presbyteries, as would be the case if it were exercised more directly and distributively through a number of Synods judiciously organized and arranged. With all the subjects that come up for the consideration of the Synod, as at present constituted, there cannot be, owing to the vast amount and pressure of business to be transacted, and oftentimes on that account imperfectly and inefficiently disposed of, that minute inspection of the inferior courts which should be coveted and prized.

As to the practicability of a re-arrangement of the existing organization, that is easily stated. The General Assembly we have in view is a court which would embrace within its supreme ecclesiastical jurisdiction all the Synods of the Church in British North America. Three Presbyteries are sufficient to compose a Synod according to the constitution of our Church, while any number of Synods thus formed compose a General Assembly. The