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The Presbyterian.

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

PAGE		PAGE		PAGE
	THE CHURCH IN CANADA.		THE CHURCH OF SCOTLAND.	
	To Our Subscribers..... 161	Montreal, St. Paul's Church..... 162	Bombay..... 169	
	Synod Minutes..... 161	Presbytery of Bathurst,—Induction at Brockville..... 162	Progress of Church Extension..... 170	
	The Juvenile Presbyterian..... 161	The late Rev. Andrew Bell..... 163	Endowment Scheme—Meeting at Elgin 171	
	Building Fund, Queen's College..... 161	Testimonial to late Synod Clerk..... 163	ECCLESIASTICAL ITEMS.	172
	Jewish and Foreign Mission..... 161	Important to Presbyteries..... 163	MISCELLANEOUS.	173
	Orphans in India..... 162	Address to Principal McFarlan, and his Reply..... 163	CORRESPONDENCE.	
	Dr. Aiton..... 162		From a Western Correspondent..... 174	
	Arrival of a Missionary..... 162	THE CHURCH IN THE LOWER PROVINCES.	A Word of Queen's College..... 175	
	Clifton, St. Andrew's Church..... 162	Public Meeting at Picton, (Concluded.) 164	POETRY. —"He dooth all things well"..... 176	
	Martintown Congregation..... 162	Synod of New Brunswick..... 167	SUBSCRIPTIONS.	176
	Montreal, St. Paul's Church..... 162		ADVERTISEMENTS.	176

No. 11, November, 1856.

VOLUME X.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1856, THE PRESBYTERIAN being payable in advance.

THE CHURCH IN CANADA.

TO OUR SUBSCRIBERS.

We call upon all our Subscribers who are in arrears, to remit their subscriptions. The individual amounts are small, but the aggregate becomes a large one. We shall with the December number enclose accounts to all, then in arrears. As a new year is approaching, we trust to receive an increase to our Subscription List. A little exertion on the part of our friends would greatly add to the number of our subscribers.

THE SYNOD MINUTES.

We are requested to state that, as access to the record of the mode of distribution pursued in former years could not be had, a number of copies of the Minutes of Synod were addressed through the Post Office in September to every Minister on the Synod Roll. If any have not received their parcels, they will please communicate the fact. The long delay that occurred is matter of regret, but it is owing to the peculiar circumstances. The summary of proceedings, the result of considerable labour on our part, published in our columns immediately after the rising of Synod, served however to some extent to lessen the inconvenience.

THE JUVENILE PRESBYTERIAN.

We again invite the attention of our readers, to the claims upon them of "The Juvenile Presbyterian." This publication is steadily advancing in the favour of the members of our Church, and the Subscription List is as steadily increasing, amounting already to 1825 copies monthly. The time is approaching when many schools, that do not countenance us, will be making their arrangements for juvenile publications for the ensuing year, and we trust that these will bear us in mind. We do not desire to supplant any existing publication. There is room enough for all; but we think that a Juvenile Paper, especially devoted to the interests of our own Church and to disseminating among the young a knowledge of the missionary operations of that and of the Parent Church, should receive a share of the patronage of our Sabbath Schools. It is besides published at a very low rate. If 25 copies are subscribed for, 1s. each per annum, and under that number, 1s. 3d. each per annum. At the end of the year it will furnish for 1s. a book of 200 pages with 25 wood-cuts and a great variety of interesting information, rendering it well worthy of preservation in a permanent form. The demand having led us to publish a second edition of the 1st number, complete sets can be supplied. The reception accorded to The Juvenile shows that it met a want. We shall en-

deavour to sustain its character and maintain the confidence of our friends. The combined circulation of the Presbyterian and of the Juvenile is 4000, thus enabling us to reach a large number of families.

SUBSCRIPTION IN AID OF THE BUILDING FUND OF QUEEN'S COLLEGE,

(Received since our last Publication)

	£	s.	d.
Beckwith Congregation.....	9	10	0

SUBSCRIPTIONS AND DONATIONS TO THE BURSARY FUND.

	£	s.	d.
St. Andrew's Church, Toronto.....	15	0	0
Do Do, Hamilton.....	13	0	0
Do Do, Perth.....	7	0	0
	£35	0	0

JOHN PATON,
Secretary to the Trustees.

Queen's College,
Kingston, 16th October, 1856.

JEWISH AND FOREIGN MISSION OF THE SYNOD OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

(Receipts since last acknowledgement.)

	£	s.	d.
Abraham Johnston, Kitley.....	0	2	6
Rev. Wm. Bain, St. Andrew's Ch., Perth.....	16	0	0
Rev. John Lindsay, Litchfield.....	2	5	0

JOHN MOWAT,
Treasurer.

Kingston, October, 1856.

ORPHANS IN INDIA.

Received from St. Andrew's Church Sabbath School, Hamilton, the sum of £4 currency, being for the support of a second orphan in India; to be called Lydia Burnet.

JOHN PATON,

Treasurer for the Orphanage Scheme.
Kingston, 16th October, 1856.

DOCTOR AITON.

We learn that the Revd. Dr. Aiton sailed from Quebec, by the Anglo Saxon, on Saturday, the 25th October, having been to a very considerable extent successful in his mission. He has awakened some degree of interest towards the cause he advocated. He has left the monies he collected, to be retained in Canada in the meantime, and, should our Synod take up the mission to Jerusalem, to be placed at their disposal for that purpose.

ARRIVAL OF A MISSIONARY.

We have great pleasure in announcing the arrival, as a Missionary, of the Rev. W. MacHutchinson, who accompanied the Rev. Wm. Snodgrass, the new incumbent of St. Paul's Church. He has been received as a Missionary within the bounds by the Presbytery of Montreal, and has preached in our City Churches with much acceptance. He will be a decided acquisition to the Church. With so many vacancies in our Church, and with so wide a field ready for the harvest, there is great need for labourers of the right stamp. Pray, then, the Lord of the harvest that He would send labourers into His harvest.

SAINT ANDREW'S CHURCH, CLIFTON,
C. W.

On Sabbath, Sept. 21, Divine Service was held for the first time in the new Church connected with our body at Clifton, the village at the Niagara Suspension Bridge.

The Rev. George Macdonnell, of Fergus, preached in the morning from Ps. CXXII. 1.—“I was glad when they said unto me, Let us go unto the house of the Lord.” And the Rev. J. B. Mowat, of Niagara, in the afternoon, from JOHN III. 31.—“He that cometh from Heaven is above all.” The attendance was very large, being upwards of 500 in the afternoon; the morning attendance was rather less in consequence of the showery weather. The collection taken up on the occasion, in aid of the Building Fund, was £54.

By appointment of Presbytery the Rev. J. B. Mowat dispensed the sacrament of the Lord's Supper on Sabbath, Oct. 12th, the congregation having been organised

on the preceding day by the formation of a communion-roll of 29 members, the adoption of “The Model Constitution,” and the appointment of Trustees and Managers.

It is always a cause of rejoicing to the Christian when another building is added to the number of those in which God's people meet to worship and praise Him; but your excellent periodical has seldom recorded an occurrence more calculated to gladden the hearts of the friends of our Zion than the opening of St. Andrew's Church, Clifton.

The scheme for the erection of this Church was originated by Gilbert McMicken, Esq., who has also been mainly instrumental in carrying it out. He has been unremitting in his exertions to obtain subscriptions in aid of it, and has spared neither time, trouble nor expense to make it an ornament to the village and a credit to our Church. We are happy to say his exertions have been eminently successful. The Church, which is of brick, has a handsome steeple, and is tasteful and well-proportioned. The roomy and comfortable pews are nicely painted, and the windows beautifully stained. A fine bell has been procured to render it still more complete. The whole cost is £2,100.

It is only when we consider that our adherents met at Clifton for public worship for the first time in April last, and that they have made such great efforts when they had no minister, and were not even organised into a congregation, that we can fully appreciate what they have done. We hope, ere long, to be able to announce the settlement of a pious and energetic pastor in this most important charge, and that other churches may be stirred up to greater exertions when they hear how God has blessed those of our people in Clifton.

We understand they are likely to show themselves as liberal in the support of a faithful minister as they have in the erection of their beautiful church.

We ought to mention that Mr. James Sievewright, a student of Divinity, was employed amongst them as catechist during last summer, and that his Scripture expositions on the Lord's day gave much satisfaction.

COMM.

MARTINTOWN CONGREGATION.

The Ladies of the Congregation of Martintown have presented their recently settled Pastor, the Revd. Peter MacVicar, with an elegant pulpit gown, in testimony of their esteem and regard for him, and of their approval of his ministerial labours among them.

COMM.

ST. PAUL'S CHURCH, MONTREAL.—This important charge, which became vacant in February last by the death of Dr. McGill, is about to be

supplied by the Rev. William Snodgrass, who has been labouring successfully for three years and a half as the minister of St. James's, Charlottetown, Prince Edward's Island. The Rev. gentleman, who has been in Scotland for some time on a visit, is about to proceed to his new sphere of usefulness. It is very pleasing to learn, not only that the ministers of our Church in North America are in general comfortably maintained by their congregations, but also that well directed activity and zeal do not fail to insure promotion.—*Edinburgh Post.*

ST. PAUL'S CHURCH, MONTREAL.

The Rev. Mr. Snodgrass, the new pastor of St. Paul's Church, who arrived by the *Anglo Saxon* from Liverpool on her last voyage, commenced his labours on Sunday, the 12th October, preaching in the Church by order of the Presbytery. In the forenoon he preached from Psalm ii., and last verse:—“Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.” He also preached in the Church on the following Monday evening; and on Tuesday at noon the Presbytery met in the Church, where the Rev. F.P. Sim preached a discourse, after which the call was subscribed in presence of the members of the Presbytery. The induction is to take place on Tuesday, the 4th day of November instant. We trust this settlement will prove an auspicious one. May the blessing of the great Head of the Church rest upon and abide with Pastor and people.

PRESBYTERY OF BATHURST.

Induction at Brockville.

The Presbytery of Bathurst met on the 22nd of October in St. John's Church, Brockville, for the purpose of inducting the Revd. D. Morrison to the pastoral charge of that Congregation.

After the usual preliminaries were gone through, the Revd. P. Lindsay, Mod., ascended the pulpit and preached from Matth. xxv. 31-46. After Divine Service he put to Mr. Morrison the usual questions, and read to him the Act anent the Spiritual Independence of this Church. Having given satisfactory answers to the one and his assent to the other, Mr. Morrison was by prayer admitted to the pastoral oversight of said Congregation.

The brethren then present gave him the right hand of fellowship. Mr. Spence then gave an interesting address to the minister, and the people were addressed by Mr. Mylne. On retiring from the Church the people gave their new minister a very cordial welcome.

Five years ago Mr. Morrison was ordained minister of our Church at Beckwith. Owing to the strong attachment that Congregation cherished for him, his translation was long delayed. His winning manners, his kindness of heart, and above all the grace and sweetness of Christian piety and love which he manifest-

ed, made it hard for them to think of parting with him.

Now that he is removed to a more prominent sphere of labor, we expect, by God's blessing, that he will be more successful. The Congregation of Brockville has suffered from various causes, and its members are not very numerous; but from their unanimity and love to Mr. Morrison and from his past labors in the ministry we look forward to a very different state of matters in that Church.

COMM.

THE REV. ANDREW BELL.

It is our painful duty to announce the lamented death of the Rev. Andrew Bell, of L'Original, late the Synod Clerk. This event was anticipated by all who came in contact with him at the last meeting of Synod. His sand was even then apparently spent, and the determination evinced by him to discharge in his feeble state the duties of his office, while claiming sympathy and respect, yet awakened feelings of compassion and sorrowful regret that one of the too scanty numbers on the Synod Roll was so soon to be called away, and one that could be ill spared. We publish in this issue an acknowledgement from his bereaved family of their appreciation of the evidence of the esteem of his brethren furnished in the Testimonial presented by order of the Synod. We invite parties, who have not yet contributed to this laudable object yet to do so, and that with such a degree of liberality as they may find their hearts prompting them to evince.

DIED.

On the 27th Sept. last, at L'Original, Upper Canada, in the 54th year of his age, the Rev. Andrew Bell, minister of the Presbyterian Church there, in connection with the Church of Scotland, and the eldest son of the Rev. William Bell, of Perth. He was born in London, the capital of England, on the 5th Sept. 1803, and spent his infancy and childhood there. In his seventh year his parents returned to Scotland, their native country, and he, of course, along with them. The elementary part of his education was acquired at the New Grammar School, Rothsay, then, and for some years afterwards, under his father's management. In 1817 the whole family removed to Canada, his father having been called to the pastorate of the Scotch settlers in Perth and neighborhood.

At an early age the subject of this notice was brought under the influence of Religion, and from that time forward felt a strong desire to preach the Gospel to others. His preparatory studies were for some years conducted by his father, there being at that time no public seminary in Upper Canada to which he could be sent. In 1823 he went to Glasgow, and remained three years attending the University in that city. On his return to Canada he was engaged as private tutor in the family of J. Lecord, Esq., at Albion Mills. Still however having a strong

desire to engage in the Christian ministry, he applied to the only organized Presbytery in the Province, was examined, and, upon his trial discourses being all sustained, was licensed as a Preacher of the Gospel. He soon after settled at Streetsville, and was ordained the pastor of a congregation he had collected there. Besides the one at Streetsville other congregations in the neighborhood were collected by his labours. To one of these, namely, that in Toronto township, he removed in 1830, and there devoted himself to the duties of his sacred office. In 1840 he received a call from the united Congregations of Dundas and Ancaster, where he laboured diligently till he was called to L'Original in 1852.

He had been Clerk to the Synod for some years previous to his going to Dundas, and the multiplicity of his labors in connection with that office, no doubt, contributed to bring on the disease of which he died, in which both his lungs and throat were affected.

At the very time of his death the Synod, to mark their sense of the labours of their Clerk, were preparing a valuable memorial to be presented to him as a token of esteem. A more extended notice may be given by and by; but in the meantime this may suffice for the information of his friends at a distance that he died in peace, and in the firm faith of that Gospel which he had preached to others. *Carlton Place Herald.*

THE TESTIMONIAL TO THE LATE SYNOD CLERK.

An acknowledgement.

The family of the late Rev. Andrew Bell beg to return their grateful thanks to the members of Synod and others, who have contributed to the Testimonial to the Synod-Clerk, for the valuable assistance thereby furnished them in their present circumstances.

IMPORTANT TO PRESBYTERIES.

The writer of this paragraph, having spent a few months in Scotland last summer, is enabled, from personal communication with licentiates and otherwise, to affirm that there is quite a number of young men disposed to come to Canada and engage in the work of the ministry in connection with our Church. It will be borne in mind that it is only within the last few years that the Universities of Scotland have furnished anything like a sufficiency of ministers for the supply of the wants of the Church at Home, and that consequently the Parent Church was not till then in a position to comply with the applications which were sent from this country, to anything like the extent that was desirable. Now, however, the vacancies occasioned by the Secession of 1843 are well nigh fully provided for, and young ministers are turning their attention to other spheres of usefulness, and especially to Canada. But, as the writer learned, the instructions of the General Assembly require that Missionaries shall be sent to Canada only in answer to applications

forwarded to the Committee through Presbyteries; and in more than one instance has an applicant for a Commission to proceed to Canada been rejected lately, on the ground that there are no applications from any Presbytery in Canada at present before the Committee. It may be said that many applications were sent from this country in former years to the Colonial Committee, and that most of these are still unanswered, in so far as the sending of Missionaries is concerned. But then it must be remembered that several important vacancies for which applications were made have since been otherwise filled up, and that, in the translation of ministers from one part of the country to another, the necessities of the case have been considerably modified, and the Committee may have been made aware of these changes, and so may have hesitated to act.

The fact that applications, made a number of years ago, were ineffectual should not, therefore, for a moment prevent a renewal of them now, since there is a likelihood of their being made successfully. We think we may confidently assert that the present Committee are disposed to do their very utmost to supply fully and efficiently the wants of the Church in Canada. As an evidence of this it may be mentioned that the Secretary to the Committee has sent a communication to one Presbytery in Canada, inquiring whether there are any vacancies within the bounds of that Presbytery, and whether any Missionaries are needed. It is very likely that a similar communication has been addressed to other Presbyteries. We would therefore recommend to all Presbyteries to send, without delay, to the Secretary, Mr. Simon S. Laurie, 22 Queen Street, Edinburgh, a detailed list of the vacancies within their respective bounds, as also a statement of the new charges that might be formed. We are very much mistaken if a properly authenticated account of this kind would be long without a favourable answer. As it is, if young men apply to the Colonial Committee and find that they cannot be sent, it is easy to see that this will have a most damaging effect upon our interests for some time to come; because, when it goes forth among the licentiates in Scotland that Missionaries cannot be sent to this country at present, as there are no applications for them, the natural result will be that young men so disposed, will be deterred from communicating with the Committee.

ADDRESS TO THE

VERY REV. PRINCIPAL McFARLAN, D. D.

We learn from the *Edinburgh Post* that a deputation, headed by the Rev. Dr. Barclay, of Toronto, waited recently on the Very Rev. Principal Macfarlan at his residence in the University, Glasgow, Scotland and presented him with the ad-

dress which had been adopted by the Synod of the Canadian Branch of the Scottish Church at its annual meeting at Kingston, Canada West, in the month of June last. The address was expressive of gratitude to the Very Rev. Principal for his long-continued labours, while Convener of the General Assembly's Colonial Committee, to promote the welfare of the Scottish Church of Canada.

We extract from the Minutes of Synod the Address, which is as follows.

To the Very Rev. Duncan Macfarlan, D. D., Minister of the High Church of Glasgow, Principal of Glasgow College, Convener of the General Assembly's Committee on Colonial Churches, &c., &c., &c.

VERY REV. SIR,—

It is with no ordinary gratification that we, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, address you in our ecclesiastical capacity. It is well known to all the Christian World that every branch of the Scottish Church is under a debt of deep gratitude to you. At an early period you manifested the liveliest interest in the spiritual welfare of our countrymen in all parts of the Colonial Empire. And to you, possibly more than to any other man, have the many ecclesiastical institutions, which have been established to furnish the means of spiritual instruction to your expatriated countrymen, been indebted for the sound principles on which they are based, and the efficient action that has characterized them. The zeal which was manifested by you at a comparatively early period of your life has, we are happy to think, suffered no decay by the increase of your years, while the prudence and energy which marked your first efforts have signally marked the whole course of your procedure. Multitudes who never saw your face have uttered your name with gratitude, in connection with the enterprises of the Colonial Committee of the General Assembly. And multitudes, we doubt not, in coming generations will have cause to bless your name for your persevering and disinterested efforts in procuring for them the stated dispensation of religious ordinances.

All this, and more, might be stated in reference to the Province of Canada. At the very commencement of our Church you took a deep interest in its welfare, and, when we formed but a little band in the wilderness, you watched over our interests with the greatest care; and to your labours, wise counsel and tender sympathies we feel that we owe not a little of the stability and efficiency of our ecclesiastical organization. And, now that after many trying difficulties we have become somewhat a powerful body, it would ill become us to forget the men in Scotland, and especially to forget you, to whom, under God, we owe so much. We know well that you looked not to man nor to any body of men for mere human compliment. We believe that, as you have acted from high motives, you have in the approbation of your conscience, and above all in the approbation of your God, the only reward which you seek. Yet, Very Rev. Sir, permit us to say that, did we not give expression to our gratitude and esteem, we would do less injustice to you than to our own feelings. To you we are under deep obligations, and we take this way of giving a sincere though feeble declaration of our own sentiments, and what we believe to be the feelings and sentiments of our whole Church in Canada.

We bless Almighty God that He has been graciously pleased to alleviate the infirmities, naturally incident to your great age, with undiminished mental energy, and a heart as open as ever to the welfare of your countrymen, and the progress of the Redeemer's Kingdom. And, although your advanced years preclude the hope of our enjoying the benefit of your wise counsels

and kind aid much longer, yet we earnestly pray that it may please the Sovereign Disposer of all things to spare your valuable life yet a little, and enable you, through His grace, in the high position you occupy to be an eminent blessing, not only to the Church of Christ in Scotland, but also to the Church scattered throughout the Colonies; and that He may crown your labours with the peaceful satisfaction which flows from a long life devoted to His service, and finally by the highest rewards of Heaven.

In Name and by Appointment of the Synod at Kingston, on this Fourth Day of June, One Thousand Eight Hundred and Fifty-six.

It was a happy but unforeseen coincidence, that this Address should have been adopted and forwarded to this tried friend of the Colonial Church simultaneously with his announcement to the General Assembly of his retirement from active duty and with the adoption of a similar Address by that Body.

The Address having been read, the Venerable Principal replied in the following appropriate terms:

Gentlemen and Brethren—I dare hardly attempt to offer an extemporaneous acknowledgment of the Address which you have now put into my hands. It is no affectation to say that the terms in which that very reverend body have been pleased to speak of my services in the Colonial Committee of the Church of Scotland are much higher than any to which I feel myself entitled. The only claims I have on their gratitude are a deep interest in the spiritual welfare of our expatriated countrymen, and a sincere desire to promote and perpetuate their connection with the Church of their fathers. That the children of Scotland should carry with them and preserve in every part of the World their early attachment to the pure and Scriptural faith, the simple and spiritual worship, the orderly and effective discipline of that Church, has been, in my estimation, an end worthy to be promoted by every effort which Scotland can make on their behalf. It affords me the warmest gratification to know that such efforts have been made, and that they have not been made in vain. In every part of the British Empire provision has been made, more or less effectually, for the religious instruction and administration of Gospel ordinances among the natives of Scotland and their descendants. In Canada, above all other colonies, the operations of the Committee have been attended with signal success. From a commencement every way inconsiderable, and in the face of difficulties the most formidable, that branch of our Church which you represent on this occasion has steadily advanced to that state of admirable order, government and social importance which it is now admitted to hold. I am aware that the pecuniary resources to which, as forming part of Protestant Church established in Great Britain, I hold it to be fully and constitutionally entitled, have not been made available in all their extent; but it is some consolation to know that they have not been entirely withdrawn, and that considerable benefit is still derived from them, with reasonable hope of its continuance. The high position which the Synod of Canada now has attained may be fairly ascribed, under the blessing of Heaven, to the fidelity and energy of its pastors, and the invincible devotion of its people to the sound evangelical principles of their parent Church. In whatever degree the measures of the Colonial Committee have contributed to such a result, their success will afford to all its members, and to none more than myself, unmixed satisfaction and fervent gratitude to the Giver of all good. It is no slight solace, under the infirmities of that advanced age to which Providence has extended my life, to know that my good wishes and honest endeavours have been so high-

ly appreciated, and that my countrymen at a distance regard me with those feelings of esteem and good-will which the address of the Synod expresses so strongly. I beseech you to convey to that very reverend body the assurance of my heartfelt gratitude, and of my constant prayers for their prosperity, both as individual members of, and as constituting a valuable governing body in, the Church of Christ. Let me only further offer you, gentlemen, my sincere thanks for the attentive manner in which you have executed the commission entrusted to you, and to express the pleasure which this interview has given me.

THE CHURCH IN THE LOWER PROVINCES.

PUBLIC MEETING HELD IN PICTOU.

(Concluded.)

Rev. Professor George, D. D., corresponding member from the Synod of Canada, said; I appear before you as a delegate from the Synod of Canada. I undertook this mission with a considerable degree of anxiety. The journey I knew would be long, and I would be under the necessity of being a considerable time from home. I felt that the duties I would be called on to perform would perhaps be poorly performed by me. Other duties were pressing on me. Still I entered on the discharge of my duties with much pleasure and high anticipations. These feelings were in the small measure produced by the visit we had from the delegate sent by the Nova Scotia branch of our Church. We have long stood as separate Synods in British North America; but there has been a sentiment felt for a long time in our Synod that we should have fraternal intercourse at last. This has been commenced and I trust will be continued. Even this intercourse of brotherly greetings, interchange of sentiment and Christian feeling cannot but have a beneficial effect upon the Churches. It is well that we should see each other in the face. Are we not brethren in Christ? And, if so, the desire to hold personal intercourse is but the desire felt by apostolic men and expressed by them. It is the living man with the heart warm, uttering the sentiments which he has long carried in his bosom, and uttering them to brethren that sympathize with him, that tells you most of what you want to know. When men sit down to write, they are apt to miss many things that are deeply interesting, and it is not until you have heard from the lips of a brother how things are that you know the state of that Church. And even then after all it is not fully known. I confess that, whether it may arise from an inability to see the minute and the interesting at a distance, I did not see much in the statements that I have heard about this Church that has deeply interested me until I have seen these things with my own eyes. I cannot help thinking, therefore, that even this kind of intercourse must tend to cherish confidence in one another, sympathy with one another when we are in affliction, esteem for one another and above all love for each other.

The interchange of these greetings and the carrying out of these arrangements have been already of great good. Not a few persons, after leaving the meeting which we held in Kingston, after having listened to the statements made by the delegates, expressed their delight and astonishment at what they had heard. Yes! and we were taught a lesson which we need to learn. We were taught that we had not been doing at all what we ought, and, if I am spared to go back, I shall endeavour to deepen that lesson. It often leads us to greater diligence when we see others with less means doing more work. An individual or a Church may sink into a state of dead formality. No appeals may rouse, no lessons may teach; but, if there be conscience in a man and in a Church, that can hardly fail to be moved

when a Church is brought to see how much more is done by a sister Church under greater difficulties and less means. I might enlarge upon the advantages of this intercourse. I might tell you of the delightful emotions I have felt on looking at the great congregations I have seen in this country—at the earnest attention of the hearers, and the real pleasure of heart I have had in my intercourse with my brethren of the Church here. But these are personal things, and much as I shall cherish them, yet on these I do not dwell here. It might have an air of compliment or flattery, and I do not wish to fall into either. I wish to speak of general matters. And I take leave to say that I hope that this intercourse will result in something more than these visitations.

We are not simply to visit each other's field and see how things are in the different branches of our Church; but let us struggle to bring our two or three Synods much nearer together. I know that this was a wish felt many years ago by leading men of our Church. I trust that the time is not far distant when that wish shall be realised. In a word I hope the time is near when we shall see a General Assembly of the Church in British North America. I dislike large words unless they have something in them. But surely this is not using a term at which any man needs bogle. It is true we are far from one another; but may we not hope that in a little while, by the aid of modern appliances, the three may be brought very near one another. It may not be so difficult to travel from King-ton to Pietou, as 30 years ago, it was for a minister in Cathness to attend the General Assembly in Edinburgh, traveling all the way on horseback. This is obviously a day of preparation.

Who can doubt that God will make in due time all the labours of science and of art to contribute to the advancement of His glorious kingdom of grace in the World? It is in this way that the riches of Tyre, that the wealth of the World may be made subservient to the advancement of Religion. The railroad, the electric telegraph, and other means which are now employed for the gratification of man's temporal pleasure, may be all made directly subservient to the advancement of the True Religion in the World. This world is not to continue, as it has been in a great measure, a province of hell. He will come whose right it is to reign, and will show His power and His wisdom in making human intellect in all its efforts, and human labour in all its efforts, subservient to His cause and to the highest interests of man. Indeed what were all these achievements without the Gospel but a means of deepening the wretchedness of man? I have been led into those thoughts from wishing to see what I have spoken of accomplished. It is not very long since the great General Assembly of the Old School in the United States formed but one Synod. Then there were two. Now what a vast body it forms, having its Synods stretching all the way from the Atlantic to the Pacific, and exercising by far the mightiest moral and religious influence of any body on this vast continent. Why may not we aim at accomplishing the same blessed results?

These Provinces have a mighty destiny before them, and why may we not cherish the hope that our Church is to be a blessing to them in advance? Is it fancy to suppose that there may be yet a General Assembly meeting at some central point, and having its delegates from even the remote shores of Lake Superior, yea, from the banks of the Red River, as well as from the Lower Provinces? Union, then, must be among Christians, if there is to be effective action; and this is one way in which we can make our Presbyterian action effective for good. It would not afford me joy that there were a Presbyterian Church with a thousand ministers belonging to it if I did not think that it would be a blessing to the land. This is a thing at which we must aim. God frowns on pride; and I think that, if the frown of the Most High has in it ever a peculiar fearfulness and power to blast, it is when He sees pride in the Church. These anticipations that I

have held out, however, will not be taken as motives to vanity, or matter to feed our pride. Woe to that Church when its great men, and even its little men, talk of it with pride. It will soon be broken up. Let us hope that our thoughts move in the lowly tenor of that piety which, for simplicity and for fruits, was so famous of old, and is yet famous in the parent Church.

There can be no doubt among Christians as to the desirableness of union. Are we to suppose that Christ's prayer had no meaning, and that it shall not yet be fully realized? Though the watchmen upon the towers of Zion look at each other with strangely bleared eyes, yet we must hope that the time will come when they shall see eye to eye, and shall look with an intelligence of vision in their eyes. There is not one thing I have desired so much as union among Christians. I have fought for it until I have folded my hands in a sort of painful despondency. My mind is made up. False unions are bad things. You may put the staves together; but, unless the hoopsing is true, the whole will soon be scattered, and the workmen put to shame. There is no hoopsing that will do but love to the Saviour. I am convinced of that; and, whatever unions are brought about on any lower grounds, be the arguments for them ever so specious, whether pressure from without or poverty from within, if there be nothing better than a well-disguised expediency, that union will not work for good. If we were united to Him as we ought to be, (and is it not a shame that we are not more strongly united to Him?) neither the World nor the Devil could keep us apart. We would unite and keep united. It is having Christ as the centre, and having the whole soul swallowed up in love to Him which can constitute true unions, and out of which alone can spring fruits that will bless the Church of the Living God. But may I not assume that there is something of all this true with reference to our Synods. My earnest wish is to see all true Presbyterians in British North America now in one Church. It is well to have intercourse for co-operation; and let it go further if the Synods are ripe for it; if all is prepared for going heartily, not merely with the shake of the hand but with the conscience and the heart, then it would be a blessed thing. It is sad that it should be otherwise. God has His wise purposes by these weaknesses of ours; but, until these are done away, until there come the strength of love, clear views, true forbearance and charity that believeth all things and hopeth all things, there cannot be that extended and blessed union. With ourselves at all events there ought to be this charity and this forbearance. Therefore we, as Synods connected with the Church of Scotland, are wishing to act together with fraternal greetings. We can come together as brethren. That word BROTHERS has not lost its force.

My Christian brethren, I said it was good for us in Canada that we have seen you through our former delegates, and I trust it will not lessen this good that I have seen you also. I have come to entertain and know feelings and sentiments which I shall not fail to communicate with sincerity and fullness to our Church in Canada. I shall be able to tell what our brethren are doing here, that they are doing more for a native ministry than we apart from our College have ever done, and that we ought to be filled with shame at the little we are doing.

Will you give a brief space to me that I may say a few things in reference to our Church in Canada. It is a painful reflection that it was long ere the Church of Scotland took any thing like an extensive hold of Canada. The country had been long settled, and many of these settlements had grown into wealthy communities ere ministers came out from the Church of Scotland in any numbers, and the consequence of this neglect was that in not a few of the larger and wealthier districts of Upper Canada our Church has but a feeble footing, and that is the more to be lamented as some of these districts were settled with Presbyterians. But nothing was

done for nearly 30 years to supply them. The greater part of these people had left the Church, and we have but feeble hold of these districts. This is matter of regret. They are not without the means of grace. There are many congregations of Methodists and the Church of England, but, as an ardent friend of our Church, my wish is to see her planted everywhere, just because I think she holds the Truth, and that from the lips of her ministers the doctrine of salvation has on the whole been preached more than by any other Church in British North America. However in such a country as Canada there has been field enough within those portions settled within 25 or 30 years. Our Church has been making laudable efforts. At the time our unhappy Division took place, (for it was unhappy, and no man will put me out of countenance by saying, "yes, unhappy, for you," I maintain it was unhappy for Presbyterians: it was uncalled for: I think it a great calamity: I think it was a great affliction to bring that bone of contention within these Provinces at all.) we were going on occupying the land. Congregations were being organised and were growing up and prospering.

This Division produced sad effects on Presbyterianism in Canada. There were exceptions, but almost all our churches were split. Hence in many places you have a handful that hold to the Free Church and a small body that hold to the Church of Scotland, which together would have formed a working congregation. It is true the country is filling up so rapidly that each of these may soon form a large congregation. God can bring good out of evil; but let not man take credit to himself if he has done the evil. This was a very serious matter for us in Upper Canada. For, let it be remembered, Upper Canada is not like this Province, a homogeneous people. You will find in every congregation a body of Scotchmen, Scotch Highlanders, Scotch Lowlanders, Irish Presbyterians, Presbyterians from the United States and those that are called Canadians. This state of things is one of the difficulties we have to encounter. I need not tell you that, though in Christ there is neither Jew nor Greek, yet people coming from different countries with their peculiar tastes are a people difficult to unite and easy to divide, and hence the extent of our division; hence the wedge splitting so many of our congregations.

When the Division took place we had a goodly number of ministers spread over the whole country. I think we had about 70 ministers at that time. After the Division we set to work and did the best under the circumstances. Our difficulties were very great. We had as many congregations as before, and not nearly as many ministers. We lost many of our ministers, and not a few of them were men of eminent piety, and some of them of high talents. Some of our ministers went Home, and the greater part of our students went away. There was only one devoted student remained.

But we have now to a considerable extent retaken our hold of the field, and are doing our utmost to extend our influence into the new regions. The prosperity of the country is without a parallel. And let me add that the prosperity of our people is one of our greatest difficulties. The accumulation of property is not only unprecedented, but, without God's grace, I think it is perilous to the soul. This prosperity is also opening up for us many new fields. Villages rise up as it were in a day. We are endeavouring to occupy places that are in much want. We have forbore doing anything that would disturb the congregations of others. We have not sent one of our ministers into any congregation either of the United Secession or of the Free Church. We have felt that to destroy is one thing, and to build-up is a very different thing. Our aim is to build-up and not to embarrass others. At present we have upon the roll nearly 90 ministers. Yet what are these among so many? We could double our number, and, had we remained one body, we might have had in Upper Canada alone a Church of 300 or 400 ministers. This will be admitted by all that know the state of the country. What

we want is your great want. We need men of God as preachers, and we need them in great numbers. Never! never was there more need of that prayer than in Upper Canada: "Lord, send labourers into the harvest." I may state that, while many of our congregations in the country are small, we have large congregations in the cities. I think that worldly mindedness is now fighting a battle with religion in Upper Canada, such as seldom has been seen. Christianity in order to triumph there will require the special aids of the Spirit. There are throughout our Church thousands of simple, earnest souls. We have been receiving preachers from the General Assembly, from the Presbyterian Church in Ireland, and from the Secession Church in Scotland. All of them after due trial.

We have felt all along that without a native ministry our Church could never take possession of the land. If I may be allowed the figure, it is not with auxiliaries from abroad that you can fight the battles of the Lord. You must have the sons of the Church enlisted under the banner of the Cross. Hence the attempt that was made to found a College and with some measure of success. This Institution has been in existence for fifteen or sixteen years. It aims at giving a somewhat thorough education so as to fit men for some of the learned professions, but chiefly to prepare men for the Gospel ministry. We have sent out a goodly number. We have students scattered over the whole country. It would not become me to say more, but it would be injustice to say less than that they are really laborious men. The College is in a condition at present still to supply such ministers. We have made an attempt to secure suitable College buildings, and they are suitable. They are such as no Scotchman, with all his native pride, would be ashamed to look at and say, 'This is a College in connection with the Church of Scotland in Canada.' These have cost a large sum; and we have had to make a very considerable effort. The sum is not yet all paid. The buildings and grounds are all in the town of Kingston. The Church has been appealed to, and, though she has not generally listened to that call, I have no doubt the means will be forthcoming. We have altogether this last year 83 students, but a very considerable number are Medical students. Others are studying for the Law, and perhaps two-thirds are studying for the Church. I read with delight of your Young Men's Scheme. I read of it in Canada. There is something grand in such a small body sending such a goodly number to study in Scotland. Our Church never did anything like that, and we had much need of it before we had a College. I hope they will be spared to return and be workmen of whom the Church will not need to be ashamed. The two that are with us have acted in every way so as to afford us the highest satisfaction. They came but poorly prepared, but every thing has been done to aid them. I hope they will return and be a credit to you. Those that come to us, we will do our very best for them and I now pledge myself to you and this assembly that we shall do nothing to retain one of your young men with us, if you wish them to return.

One difficulty that lay in my way in coming at this time was that I should have been out begging for our College. Any one that knows what it is to carry such a weapon will allow that it is not a desirable occupation. I have come here to beg, but not to beg for money. An appeal was made to you for us, but I cannot but think it is a shame that we should appeal to other churches for aid, and I am determined to set my face against it. You must let us have your prayers. A school of the prophets may have more splendid professors than ours and other appliances, but, if we have God's blessing, we will be able to send out men that will be a blessing to the Church. Let our school of the prophets have your prayers. It is now the complaint of all Churches that young men are not coming forward to take the place of the old, or to occupy the new ground that is to be brought in. One of the great Churches in the United States has at this

moment 400 or 500 vacant congregations. We have scores, not to speak of some half dozen new fields even since I left home. Young men are not coming forward as the Church would require. I do not stop to inquire into the cause of this, but would merely notice two things; *first*, the openings are so many and so tempting as to draw away many into other avocations; but *secondly*, the main cause is the low state of piety.

Before concluding let me address a few words to three classes of persons. *First*. I would speak to the ministers that are now present. Much depends upon them. They have great opportunities of knowing the young men that may prove useful. A minister has a solemn duty to perform in this thing. He ought to have his eye upon such as he thinks might become useful ministers of Christ. It is his duty to direct the minds of such by all prudent means to that work. In looking out for young men it is necessary to see that there is piety there. A spurious piety, however, is worse than no piety at all. It should be a piety that does not cashier common sense; a piety that lives near Heaven, but does not cut its connection with the Earth. It should be a piety that understands how man is to be dealt with. There is a real necessity that the young man be a person of knowledge, intellect and real intellect. The Church of God needs such ministers in British North America. Even ordinary men will not do. They must be men of strong faith and they must add knowledge to that faith, and strong good sense. *SECONDLY*. Is there any parent here that has a little Samuel that should be consecrated to the Lord, and brought up to the tabernacle to wait there and do service to God? It is no doubt right for a parent to seek honor for his child. It was a wise saying, however, of an aged minister: "I have been long in the ministry, and I count it a greater honour to be a minister than to be a monarch." When the Saviour shall sit upon the great white throne, what a turning up-side down there will be of our notions about honour and wealth, and such like. Let me say to parents whether it is not their duty to direct the minds of their sons to the sacred ministry. In giving education there might be added an earnest looking forward to this work. The most accomplished ministers have been made not so much in the halls of colleges, merely in the hands of intellectual manipulators, but by pious fathers and mothers wrestling in prayer.

A great work is to be done on this continent. We are doubling the population in 10 years. Scotland by and by will be but a small affair compared with Upper Canada. And what a scene is opening up on this Northern Continent! Before the end of this century nearly a hundred millions will be speaking our tongue in this part of the World. These millions are not sent to do the work of the flesh. God is to have the glory. Unless there be an efficient ministry, that cannot be. I intended lastly to speak to young men. I would urge them to ask themselves whether God and Christ have not a call upon them. We are not our own. But I have already detained you too long. My excuse is that I have spoken without arrangement, and out of the abundance of my heart.

Rev. John Martin said: I feel no small diffidence in appearing before you, and, were I to consult my own inclinations, I should remain silent after the very eloquent addresses which you have heard. You have heard of

the vast extent of our Church in Canada, of the importance of a General Assembly in British America, and of the bright and cheering prospects which are still before us in these colonies. I have been requested to speak upon the importance of Home Missionary exertions. The Church of Christ was first established by home missions. Our Saviour was a home missionary, when He went about preaching the Gospel of the Kingdom, and continually doing good. It was His design, in giving their commission to the apostles, they should be home missionaries. We must not neglect our duty to those at home. For, if a man provides not for his own, and especially for those of his own house, he is worse than an infidel. The Apostles were enjoined to begin at Jerusalem in preaching the Gospel among all nations. From that focus light was to spread far and near over the whole World. The Christian Church has been greatly increased and extended by Home Missions. We can never expect to prosper as a Christian Church unless we have missions among our adhering population. Thirty years ago the Rev. D. A. Fraser and the Rev. John McLennan were conveyed through the Island of Cape Breton from end to end over rugged roads and in boats, engaged in the work of home missions. Since that time numerous missionary visits have been paid by our clergymen. I have visited the western parts of Nova Scotia, travelling 300 or 400 miles in a few weeks and preaching during that time in a number of settlements. I have to narrate facts of the past which might fill our minds with astonishment. In the year 1843 there were 22 ministers connected with our Church in Nova Scotia, of whom 11 or 12 joined the Free Church, 7 went home to Scotland, and we were left with only 3 ministers to dispense the Bread of life to thousands. The hand of the Lord has been with us, however, in many respects. We have had a wonderfully attached people, and the number of Missionaries is increasing. There is one fact that shows at a single glance the necessity of Home Missions. There are 17 counties in Nova Scotia, and we have adherents in all of them, whilst ministers are stationed in only 2 of these counties. I might mention many other facts, did time permit, all evincing the importance of Home Missions. We ought to go forward in this matter in the strength of Divine grace. And I trust we shall also have the prayers and aid of the lay-members of our Church in conveying the Gospel to our destitute brethren.

Mr. Thomson, Elder, said: It might be presumption in me to address this audience after the very eloquent addresses you have heard, but you know that laymen form a part of our Church Courts, and I have come here along with my respected minister to assist in the business of this Synod. Mr. Thomson went on to explain the duty of sessions in assisting their ministers, the necessity for this being done to a larger degree than in past times, expressed his thanks to the Synod for the attention it had bestowed on the affairs of the congregation which he represented, and urged also a greater unanimity among Christians, and especially among Presbyterians in these Colonies.

The audience, which, though highly respectable, was not so numerous as might be expected, nor as the occasion demanded, was then dismissed with the benediction.

SYNOD OF NEW BRUNSWICK, AT ST. ANDREW'S CHURCH, CHATHAM, 21st AUGUST, 1856.

The which day the Synod of New Brunswick, in connection with the Established Church of Scotland, met according to appointment. After sermon by the Rev. Dr. Brooke, Moderator, on the text Psalm cxxii, 6, "Pray for the peace of Jerusalem," the Synod was constituted with prayer.

The Clerk then produced the following Roll of all Ministers having charges within the bounds of the Synod, and of the Elders representing the several Kirk Sessions, when such had been returned.

I. PRESBYTERY OF MIRAMICHI.

Ministers.	Residences.	Elders.
Rev. Jas Steven,	Restigouche.	John Duncan.
" Wm. Henderson, A.M.	Newcastle.	Donald McKay.
" Wm. Stewart,	Chatham.	Richard Coltart.
" Jas Murray,	Bathurst.	Wm. Napier.
" Alex ^r . Forbes,	Dalhousie.	
" Wm. Murray,	Moncton.	
	Tabusintac.	Rod'rk McLeod.

II. PRESBYTERY OF SAINT JOHN.

" John M. Brooke, D.D.	Fredericton.	James Campbell.
" Wm. Donald, A. M.,	St. John.	Wm. Girvan.
" John Ross,	St. Andrews.	
" John Hunter,	Richmond, &c.	John Bell.
" Peter Keay,	Nashwaak, &c.	

COMMISSIONS OF CORRESPONDING MEMBERS.

The Clerk laid on the Table a commission in favour of the Rev. James George, D. D., Vice Principal and Professor of Theology and Church History in Queen's College, Kingston, appointing him Corresponding Member to the Synod of N. B., along with a letter from him addressed to the Moderator, expressing his regret that, in consequence of unavoidable engagements, it was not in his power to attend the Meeting of this Synod.

The Synod are convinced that nothing but indispensable duties, requiring his attention elsewhere, have prevented Dr. George from fulfilling his appointment; but at the same time record their deep regret that they have not enjoyed the benefit of his presence and counsels.

A Commission from the Synod of N. S. in favour of the Rev. Alex. Mackay, A. M., of Belfast, P. E. I. appointing him Corresponding Member to the Synod of N. B. was produced and read; and Mr. Mackay, being present, took his seat.

ELECTION OF MODERATOR.

The Synod then proceeded to elect a Moderator, when the Rev. James Murray, of Bathurst, was unanimously chosen, and took the Chair accordingly.

After the appointment of committees, &c. the Synod resolved that some portion of time tomorrow should be spent in devotional exercises, and the Moderator, Mr. Mackay and Mr. W. Murray were appointed to conduct the same, with the aid of such other Members as they might think fit to call to their assistance.

REPORT RESPECTING BENEVOLENT AND MISSIONARY OBJECTS.

The several Ministers present reported what had been done in their respective Congregations for Benevolent and Missionary purposes.

APPOINTMENTS FOR SABBATH.

The Synod made the following appointments for preaching on the Sabbath:—

Chatham,	Rev. Messrs. Steven and Keny.
Newcastle,	" Dr. Brooke and Mr. Donald.
Black River,	" Messrs. McKay and Forbes.
Tabusintac,	" Mr. Henderson.
Burnt Church,	" Mr. W. Murray.
Redbank,	" Mr. Hunter.
Douglstown, evening,	" Dr. Brooke.

MR. ROSS'S APOLOGY FOR ABSENCE.

Mr. Donald, on behalf of Mr. Ross, stated that on account of his distance from the place of Meeting for this year, the time and expense that would have been required to give his attendance, he felt himself unable to be present on this occasion, and trusted the Synod would consider his excuse satisfactory. The Synod accordingly

express themselves satisfied with Mr. Ross's apology.

ADDRESS TO HER MAJESTY AND THE LIEUT. GOVERNOR.

Dr. Brooke reported that he, along with the other Members appointed for that purpose, had put into the hands of His Excellency, the Lieut. Governor, the Address prepared at last meeting of Synod to Her Majesty the Queen, and had also presented to his Excellency the Address to himself; and, farther, read a letter which he had subsequently received from his Excellency, stating that the Address to Her Majesty had been forwarded to the proper quarter; and that in due time he had received a Despatch from the Colonial Secretary informing him that the same had been laid at the foot of the Throne, and most graciously received. Dr. B. also read his Excellency's Reply to the Address presented to him. The several Communications were ordered to be entered in the Minutes.

THANKS TO CORRESPONDING MEMBER.

The Rev. Alexander Mackay being present as a Corresponding Member from the Synod of N. S., the Synod resolved to record their high satisfaction that the friendly intercourse, so auspiciously commenced last year with their Brethren in other quarters, was still continued, order the thanks of the Synod to be given to Mr. Mackay from the Chair, requesting him at the same time to convey the thanks of the Synod to the Synod of N. S.

The Moderator accordingly expressed the thanks of the Synod to Mr. Mackay, to which he made a suitable reply.

REPORT ON BURSARY FUND.

The Synod called for the Report on the Bursary Fund, which was given in and read by the Rev. Mr. Donald, Convener of Committee. Whereupon it was moved, seconded, and unanimously agreed that the Report now read be received, approved and inserted in the minutes *in extenso*.

TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW-BRUNSWICK IN CONNECTION WITH THE CHURCH OF SCOTLAND.

REPORT OF THE COMMITTEE OF SYNOD ON THE BURSARY FUND, 1855—56.

Your Committee beg to report that on the 16th Oct., 1855, they held their first meeting regularly as a Committee, their intercourse previously having been by correspondence.

The Synod, having long felt the want of a supply of Ministers and Missionaries, sufficient to meet the demands on them for ordinances in connection with their Church, resolved at their meeting at Newcastle, in 1854, that the time had come when they must endeavour to raise-up a native ministry, as the only efficient means of supplying their increasing necessities. And with this view appointed a collection to be made in all their churches for the purpose of raising a fund to aid young men of promising parts in prosecuting their studies towards the office of the ministry.

The first collection for the purpose contemplated was appointed to take place on the last Sabbath of October, 1854, being the 29th day of that month. The amount of collections in the several Churches and Preaching-stations within their bounds was £95 18s. 10d.

The Convener, finding the impossibility of getting a meeting of your Committee at that late season of the year, corresponded with the several members, and ascertained it to be their opinion that before any young man should participate in the benefit of the fund, an obligation should be taken from him, that he should put his services at the disposal of the Synod, as Missionary or Minister for three years, immediately after obtaining License as a Preacher. * * * * *

The Synod resolved that the benefit of this Fund should be restricted to young men, natives of the Province, or who had become resident therein. Two such young men became candidates for the benefit of the Fund, namely, Henry James McLardy, A. B., son of the late Mr. John McLardy, Baker, St. John, and William Porteous,

son of Mr. James Porteous, Clerk, St. John. The former was ready to enter on his studies in the Divinity Hall, Edinburgh, and the latter on the curriculum of Arts at the University of Glasgow. Your committee, on receiving the bond and obligation, above-mentioned, duly executed, resolved to appropriate for the year 1854-55 to Henry J. McLardy, £25 stg., and to Wm. Porteous £20 stg., which with the premium on the Bill of Exchange amounted to £65 11s. 9d., currency,—thus leaving a balance in the hands of the your Committee of £40 7s. 1d.

Your Committee resolved to place the sums thus appropriated to these Students in the hands of the Colonial Committee of the Parent Church, to be paid to the young men. * * * * *

Your Committee received very favourable accounts of the students referred to, and think themselves fortunate in being instrumental in aiding young men of so much promise in the prosecution of their studies with a view to obtaining their services for the Province.

At the meeting of Synod, held at St. John in August, 1855, your Committee were instructed to put themselves in communication with the Conveners of the Colonial Committee, and of the Home Mission Committee of the Church, and with the Professors of Divinity at the different Colleges in Scotland, and to authorize them to offer a bursary from the Synod Bursary Fund to any deserving young man in straitened circumstances who might be willing to come under the condition required by the Synod, as set forth in the before-mentioned bond and obligation. Your Committee have not felt themselves in a position with regard to funds to warrant them in carrying out this part of their instructions, as will be seen from the following statement of collections as ordered to be made on the last Sabbath of October, 1855, which shows a considerable falling-off from the amount received for the previous year, viz. Total, £59 19s.

At the meeting of your Committee already referred to another application was made for aid from the Fund by Robert Falconer, A. B., son of Mr. Wm. Falconer, Blacksmith, Newcastle, Miramichi, which your Committee received favourably, and resolved to allocate a sum to him on the conditions required from the other young men.

Your Committee, in the belief that the amount of the collections to be taken up subsequent to their meeting would equal that of the previous year, resolved to allocate to Mr. Henry J. McLardy, Mr. Wm. Porteous, and Mr. Robert Falconer, £20 stg. each. When the collections were received and the bursaries remitted, your Committee found that they had only a balance of £26 18s. 9d., remaining, and for this reason they did not feel warranted to carry-out the instructions given at last meeting of Synod.

The falling-off in the collections last year your Committee attribute to the depressed state of commerce and trade, and not to any disinclination on the part of the people to support this interesting and useful and necessary scheme of our Church; and it is to be hoped that, on a revival of mercantile business, our funds will again be in as flourishing a condition as formerly. Still your Committee would not recommend an extension of your operations till some of the young men, already receiving benefit from the Fund, shall have finished their studies. Mr. McLardy will have done so in the course of two years, when we may endeavour to find another young man, either in the Province or in Scotland, to take his place.

It should have been stated, that Mr. Falconer entered the Divinity Hall, Edinburgh, last year, and that Mr. Porteous attended the 2nd class in the Literary Course in the same University during last winter.

Most favourable accounts have been received of the attention and progress of all your students during last term. Mr. McLardy gained the 2nd prize offered in his class for an essay on "The Imprecatory passages in the Book of Psalms," and Messrs. Porteous and Falconer obtained most excellent certificates—the former from Prof. Kelland and the late Sir Wm. Hamilton, and the

latter from the very Rev. Principal Lee, Prof. Liston, and the Rev. Dr. Robertson.

In additions your Committee have the pleasure of informing you that Messrs. McLardy and Porteous are engaged for the summer as Tutors in families of great respectability, and are discharging their duties in a manner highly satisfactory to their employers, and creditable and beneficial to themselves. Mr. Falconer is also employing the recess in a manner to improve himself and in accordance with his views.

Upon the whole, your Committee have good reason to congratulate you on the great success of your Scheme hitherto, and look forward to results very beneficial and honourable to the Church. At the same time they desire to give thanks to the great Head of the Church for the measure of good they have already been instrumental in accomplishing, and to implore His continued favour and blessing on this interesting, useful and necessary undertaking.

In name of the Committee.

W. DONALD, *Convener.*

Since this report was given in, a collection made by the Rev. John Hunter in Richmond and Woodstock, amounting to £6 15s, has been received.

W. D.

Mr. Girvan, Treasurer of Bursary Fund, read statement detailing state of the Fund, which was also approved, and ordered to be inserted in the minutes. It is as follows:—

The New-Brunswick Synod Bursary Fund

1855. Cr. In Act. with W. Girvan, Treasurer.			
By Balance from last year	£40	7	1
Oct. 28. " Rev. W. Donald, St. John	26	15	11
Nov. 14. " " Dr. Brooke, Fredericton	10	0	0
" 19. " " James Murray, Bathurst	3	11	1
" 21. " " Wm. Henderson, Newcastle			
St. James's Church	£3	11	8
Redbank	1	2	10
Sundry Collections	0	10	6
		5	5
1856.			
Feb. 27. " " James Steven, Campbelltown	4	10	0
Mar. 12. " " Alex. Forbes, Dalhousie	3	5	0
July 31. " " Wm. Stewart, Chatham	1	10	0
Aug. 4. " " John Ross, St. Andrews			
Greenock Church	£2	16	0
Whittler's Ridge and St. Patrick's	1	13	0
		4	9
	£100	6	1

Dr.

To paid for Bill of Exchange for three Bursaries, say

Henry J. McLardy	£20	0	0
W. Porteous	20	0	0
Robert Falconer	20	0	0

Exchange and Premium 101-2 p.c. 13	6	8
To Discount on Montreal Paper	0	0

78 7 4

Balance in Treasurer's hands £26 18 9

The Synod re-appoint the Committee, and request Mr. Girvan to continue his services as Secretary and Treasurer.

The Synod then adjourned till to-morrow at 10 o'clock. Closed with the benediction.

Friday, 22nd Aug., 1856.

The Synod met pursuant to adjournment and was constituted with prayer.

MODERATOR'S SERMON.

It was moved and seconded that the Synod convey their thanks to their late Moderator for his excellent and appropriate sermon at the opening of the Session. Motion agreed to, and thanks given from the Chair.

REPORT OF COMMITTEE ON CHURCH PROPERTY.

The Clerk, in name of the Committee on Church Property, reported that the Committee appointed at last meeting of Synod had not succeeded in bringing before the Legislature such a measure as was contemplated: whereupon, on motion of Mr. Donald, the Synod resolved to re-

appoint the Committee, and instruct them to keep the object in view,—to prepare a measure, embracing the objects contemplated, to be laid before next meeting of Synod, and, if possible, to submit such measure, previously, to the several bodies of Trustees for their consideration and remarks.

COMMITTEE TO REVISE QUERIES.

On motion of Mr. Henderson the Synod resolved that a Committee be appointed to revise the Queries adopted by the Synod in 1851 to be answered by all the Ministers within their bounds; that a copy of the Revised Queries be printed and sent to each Minister, and that answers to the same be returned and laid before the Synod at its next meeting. The Moderator, Dr. Brooke, Mr. Henderson and Mr. Donald were nominated to constitute the Committee.

REPORT OF COMMITTEE ON KING'S COLLEGE.

The Committee on King's College reported that no steps had been taken by the Legislature to carry-out the suggestion of the Commission, nor otherwise, calling for their interference.

The Synod re-appoint the Committee, instructing them to watch over the proceedings of the Legislature, and to act in the matter as may to them appear expedient.

USE OF THE BIBLE IN PARISH SCHOOLS.

The Clerk reported that, as a member of the Committee appointed for that purpose, he had brought under the consideration of his Excellency the Lieut. Governor and various members of the Board of Education the earnest desire of the Synod that the Sacred Scriptures should be read in all Parish Schools. The Synod re-appoint the Committee, instructing them to keep this object in view, and to adopt such measures as may be most likely to accomplish the desired end.

CORRESPONDENCE WITH PRESBYTERIAN BOARD OF PUBLICATION.

Mr. Henderson, on behalf of the Committee appointed to correspond with the Presbyterian Board of Publications, Philadelphia, reported what had been done in the matter. Whereupon the Synod recommend to the different Congregations within their bounds to take measures to procure a supply of the Books published under the Superintendence of the said Board for the purpose of disseminating them as extensively as possible among the people.

HOME MISSION AND SYNOD FUND.

Mr. Donald, on behalf of the Home Mission and Synod Fund Committee, reported that Collections had been received by the Treasurer to said Fund from the several congregations, as per following statement:—

The Synod and Home Mission Fund in Ac, with John Robertson, Treasurer.

1856.			
July 26. By Rev. James Murray, Bathurst	£3	12	10
Aug 1. " " Wm. Stewart, Chatham	3	4	0
" 3. " " Wm. Donald, St. John	15	17	4
" 6. " " J. M. Brooke, D. D., Fredericton	6	0	0
" 22. " " Wm. Murray, Moncton	1	16	6
" " " Wm. Henderson, Newcastle	3	10	0
" " " Alex. Forbes, Dalhousie	2	5	5
" " " Peter Keay, Nashwaak, &c.	1	15	8

Off £88 1 9

Postage 6d., Memo. Book 9d. 0 1 3

Nett amount on hand £88 0 6

The Synod, having heard the Report, approve of the same, re-appoint the Committee, and resolve that the Hon. John Robertson be requested to continue his services as Treasurer to the Fund.

REPORT OF COMMITTEE TO PREPARE A STATEMENT OF OUR POSITION.

The Committee appointed to draw up a statement explaining and defining our position, as in connection with the Church of Scotland, reported that, owing to the distance from one another at which the several Members of this Committee reside, and the consequent impossibility of their meeting to consult and deliberate on the docu-

ment which they were instructed to prepare, they were not yet prepared to submit to the Synod such a statement as was expected. The Synod re-appoint the Committee, consisting of Dr. Brooke, Mr. Henderson, Mr. Donald, and Mr. Keay, with power to call in what assistance they may think proper; and instruct them to use all diligence to prepare such a statement as was formerly ordered.

REPORT OF CORRESPONDING MEMBERS.

Dr. Brooke and Mr. Henderson reported that they had fulfilled their appointments as Corresponding Members to the Synods of Canada and Nova Scotia respectively; giving some account of the state of our Church in the adjoining Colonies, and of the pleasing impressions produced on their minds by their intercourse with their brethren in the course of their Mission: whereupon it was moved and seconded,

That the Synod approve the diligence of their Corresponding Members to the Synods of Canada and Nova Scotia; and rejoice in the prospect of a continuance of such intercourse and even of a closer connexion in a general Assembly. And, with a view to such a consummation, they appoint the Moderator, Dr. Brooke, Mr. Henderson and Mr. Donald, a committee to correspond on the subject with any committees that have been or may be appointed by the Synods of Canada and Nova Scotia.

CORRESPONDING MEMBERS APPOINTED.

On motion, the Synod appointed the Rev. Wm Donald, A. M., as their corresponding member to the Synod of Canada at its next meeting in May, and the Rev. James Steven their corresponding member to the Synod of Nova Scotia to meet in July next year; and, in case they, or either of them, should be unable to fulfil the appointment, that the Rev. James Murray, Moderator, should be substituted for Mr. Donald, and the Rev. John Ross for Mr. Steven.

The Synod then adjourned till to-morrow at 10 o'clock. Closed with the benediction.

Saturday, 23rd August.

The Synod met according to adjournment, and was constituted with prayer. Sederunt as yesterday.

DIET FOR DEVOTIONAL EXERCISES.

Some portion of time was spent in reading the Scriptures, praise and prayer, which services were conducted by the Rev. Alexander Mackay.

REPORT OF COMMITTEE TO RECEIVE CLAIMS ON HOME MISSION AND SYNOD FUND.

Mr. Donald, on behalf of the Committee appointed to receive claims on the Home Mission and Synod Fund, reported that they had attended to that duty; that claims had been put in and allowed for travelling expenses to Members attending this meeting of Synod, and the same had been paid, viz.

	£18	7	6
<i>Expenses of Corr. Members as under.</i>			
Rev. Dr. Brooke to Synod of Canada	10	10	0
" Wm. Henderson to Synod of Nova Scotia	2	10	0
	£31	7	6

(Signed) WM. DONALD, *Convener.*

The Synod called for the Historical Account of whatever was memorable in the several Churches and congregations within their bounds as ordered last year. Several members gave a *viva voce* sketch of their own particular Church and Congregation, as it did not seem to be generally understood that a written account was required. The Synod, therefore, renew the order, and enjoin each Minister to be prepared to lay before the Synod at its next meeting a written Historical Account of whatever may have occurred deserving of notice in connexion with the Church and Congregation in which he is now labouring.

OVERTURE FOR ANNEXATION OF WESTMORLAND TO PRESBYTERY OF SAINT JOHN.

The Synod then entered upon the consideration of the first overture transmitted to them

which was as follows. "It is humbly overtured to the Rev. the Synod of New Brunswick, in connexion with the church of Scotland, that the county of Westmorland be disjoined from the Presbytery of Miramichi and annexed to the Presbytery of Saint John."

After reasoning it was moved and seconded that the Synod adopt the overture, and resolve in terms thereof. The motion was unanimously agreed to, and the Synod decided accordingly.

OVERTURE FOR THE ERECTION OF ONE OR MORE ADDITIONAL PRESBYTERIES.

The Synod then took up the Second Overture transmitted to them, which was as follows:—

"It is overtured that the Synod take into consideration the propriety of erecting another Presbytery or two Presbyteries within their bounds."

After some consideration it was unanimously agreed to delay the further consideration of this measure till another year.

OVERTURE ON BEHALF OF INDIAN ORPHANAGES.

The Synod then engaged in the consideration of the third overture which was as follows:—

"That, as the Scottish Ladies' Association for the Advancement of Female Education in India has established Orphanages at Calcutta and Madras, in which Hindoo-Orphans are supported and receive a Christian Education at the small charge of £4 currency a year; and as many Sabbath Schools in Scotland and America, connected with our Church, are supporting orphans in these schools,—it is humbly overtured that the Synod recommend this undertaking to the attention of all Sabbath School Teachers connected with our Church in this Province, as likely to be very useful in drawing the attention of the young to Missionary objects, and training them up to Christian liberality."

Mr. Henderson moved the adoption of the overture, which was seconded by Mr. Donald and unanimously agreed to; wherefore the Synod recommended accordingly.

INFORMATION REGARDING THE ANEITEUM MISSION.

While the Synod were engaged in the discussion of the preceding overture, the Rev. John McCurdy entered the Church, on which Dr. Brooke moved, that he should be invited to take his seat with the members of Synod, which was immediately agreed to, and Mr. McCurdy took his seat accordingly.

On motion of Mr. Donald, Mr. McCurdy was requested to give some account of the Mission of the Presbyterian Church of Nova Scotia to Aneiteum. Mr. McC. then gave a very interesting and pleasing account of the origin, progress and success of said mission.

The Synod having heard with much satisfaction the cheering intelligence which had been given, and feeling much impressed and solemnized thereby, it was unanimously resolved to engage in prayer for the success of that and other Christian Missions throughout the World. The Rev. Mr. Hunter, being called upon by the Moderator, offered up a peculiarly appropriate and impressive prayer.

It was also moved and seconded that the thanks of the Synod be given to Mr. McCurdy for the very gratifying intelligence which he has now communicated; which being unanimously agreed to, thanks were given to him by the Moderator from the chair.

The Synod then adjourned till Monday. Closed with the benediction.

Monday, August 25th.

The Synod met according to adjournment and was constituted with prayer. Sederunt as on Saturday, with the exception of Messrs. Napier, Girvan and McLeod absent with leave.

Some time was occupied in praise, prayer and reading the Scriptures, which services were conducted by the Rev. William Murray.

DOCUMENTS RESPECTING WIDOW'S FUND.

The Clerk reported that he had received from Hew Ramsay, Esq., of Montreal, a complete set of papers in reference to the Widow's Fund in

connection with the Church in Canada, which papers he now laid on the Table. The Synod recommend the respective members to take this subject into their serious consideration but refrain from taking any steps in the matter for the present. The Synod at the same time instruct the Clerk to return their thanks to Mr. Ramsay for his kindness in forwarding the documents referred to.

REPORT OF FULFILMENT OF APPOINTMENTS.

The various members appointed to preach yesterday at the different Churches and Stations reported that they had fulfilled their appointments.

It may be mentioned that, in addition to the appointments made by the Synod, members thereof preached by request in Mr. McCurdy's Church and in the Wesleyan Chapel.

COLLECTIONS ORDERED.

The Synod ordered the annual collection for the Bursary Fund to be made on the last Sabbath of October and the collection for the Home Mission and Synod Fund on the third Sabbath of May, or in either case, as soon thereafter as convenient, in all the churches and preaching-stations within their bounds.

THANKS TO THE QUEEN'S PRINTER.

The Clerk reported that John Simpson, Esq., Queen's Printer, had printed a hundred copies of the Forms ordered for the Returns to be made annually to the Synod, and declined to make any charge for the same; whereupon the Clerk was instructed to communicate to Mr. Simpson the thanks of the Synod for the kindness.

THANKS TO CONGREGATIONS OF CHATHAM AND NEWCASTLE.

It was moved, seconded and unanimously resolved that the warmest thanks of the Synod be due, and that they be given to the congregations of St. Andrew's Church, Chatham, and St. James's Church, Newcastle, who have so kindly extended their hospitality to those members who have come from a distance.

The business of the Synod being now concluded, the next meeting was appointed to be held at Fredericton on the fourth Thursday of July, 1857.

The Moderator then addressed the Synod in a very earnest and impressive manner, and the whole proceedings were closed with praise, prayer and the apostolic benediction.

MODERATOR'S CONCLUDING ADDRESS.

FATHERS AND BRETHREN,—

Your labours as a Court of the Church of Christ are now brought to a close; and it only remains that I say a few words before we separate. In doing so, I would again thank you for the high honour you have conferred upon me, in appointing me, young and inexperienced as I am, Moderator of this Court; and I entreat your kind forbearance and forgiveness for any remissness or error you may have seen in my conduct, while occupying this place.

Various matters, and some of very great importance, have come under consideration, but in all the greatest unanimity and brotherly feeling have been conspicuous. The success of Schemes, into which we in the infant state of our Church in this Province have entered, is well calculated to encourage us in our efforts for the good of our Zion, and to fill our hearts with gratitude to the Master whom we serve.

How encouraging, for instance, is the Report of the Bursary Fund Committee. The collections made in the different churches have indeed, from various circumstances, been smaller in amount than during the previous year, but we have surely much encouragement to persevere in this Scheme from the fact of our having received so highly satisfactory accounts of these young men who are at present receiving aid from the

Fund. The certificates of the Professors, under whom they studied last session, sufficiently attest their diligence, and from personal intercourse with them last winter, as well as from report, their diligence and general conduct were such as, in my opinion, to afford ground for great satisfaction to the members of our churches here, by whose liberality they are in a great measure maintained, and to warrant us in entertaining the hope that this our first scheme will be the means, under the blessing of the great Head of the Church, of raising-up a native ministry, who shall eventually fill up the waste places of our Zion.

The call, made on our congregations in behalf of the Home Mission and Synod Fund, has also been answered with great liberality.

We trust that the proposal made, and agreed to, that queries on the state of each congregation, and the means employed by the Ministers respectively for the advancement of Religion in the different localities, will receive due attention from the members of this Court. It is important that, as a court of the Church of Christ, we should be fully and accurately acquainted with the spiritual condition of our several congregations.

I am sure it must have been gratifying to all to see among us the Rev. Mr. McKay, the delegate from the Synod of Nova Scotia, to cheer and encourage us by his presence, and assist us in our deliberations. We can only express our regret that unavoidable circumstances have prevented the attendance of the Delegate appointed by our brethren in Canada. Let us hope that this friendly intercourse of the sister Churches in these Provinces will continue, and tend to draw us yet closer together.

Nor can I omit to take notice of the very pleasant meeting which took place on Saturday last, when we were considering the overture on the Calcutta Orphanage. I am sure that all must have been highly delighted and edified with the cheering account which was given by the Rev. Mr. McCurdy, a Minister of the Presbyterian Church of Nova Scotia, of a Mission on which that Church entered only a short time ago, and which has been attended with a success beyond their expectation. Was it not the impression on every mind that the feeblest efforts, when made with earnest prayer and in humble dependence on the Divine blessing, shall not be in vain? Let us then take encouragement,—let us never cease to pray, and use our utmost endeavours to advance the Redeemer's cause and kingdom in the World,—remembering that "he that watereth shall be watered also himself."

Allusion has already been made to the removal by death of two individuals, one of whom the Rev. Dr. McGill cheered us by his presence at our last meeting, as a delegate from the Synod of Canada, and the other, the Hon. Harris Hatch, M. C. L., though not present, appointed a member of one of our Committees. What a solemn call to each of us! "Be ye also really!"

We are now about to separate. Shall we all meet together again on earth? God alone knows. Meantime let us be diligent; let us study to show ourselves approved workmen, that need not be ashamed, rightly dividing the Word of Truth. "We are stewards of the mysteries of God," let us act as stewards that must give account.

THE CHURCH OF SCOTLAND.

[From the H. & F. Miss. Record for October.]

BOMBAY.

By a communication from the Rev. George Cook, of Bombay, dated 28th July, 1856, it appears that there were then various candidates for baptism; and that during the month of July "a Mussulman lad and a Hindoo" had been baptised. As Mr. Hunter is destined for the Punjab, Mr. Cook writes—"I consider it of the first importance to supply his place by sending an ordained missionary

or two with as little delay as possible." *
 "It is a hard battle," he adds, "the missionary has to fight, and requires no less coolness and prudence than fortitude, perseverance, and moderation in the expected results."

Details may afterwards be given as to the progress of conversion at Bombay from the joint labours of Messrs. Hunter and Sheriff, but the urgent necessity of sending to India a larger staff of missionaries cannot be stated in terms too strong. It is earnestly to be desired that probationers and students of Divinity would consider with serious attention the ample field of exertion which India presents to all who long to devote themselves to the ministry of the Word. This is indeed a labour demanding many qualifications, and involving much self-denial and patient endurance, combined with vigorous activity. But what labour can be more honourable and important? The life of a missionary may be crowned with a distinction incomparably superior to that which awaits efforts however successful in other fields. The highest talents and the most varied accomplishments cannot be dedicated to any undertaking of greater moment than that of endeavouring to bring the heathen to the knowledge of the only Saviour, and to that faith which rests exclusively on the Lord Christ Jesus.

The Committee anxiously desire to comply with the request contained in this communication from Mr. Cook. They are ready to entertain with the utmost cordiality offers from those who are qualified for the missionary field, and who feel that they are summoned by high considerations of duty to enter on the work. They would urge the importance of earnest thoughtfulness and fervent prayer under the hope that the hearts of some may be affected by the reflection that many who are now in darkness might be enlightened; and that, if this call be neglected, a favourable opportunity may be lost, which, had it been seized, would have issued in glorious results. Let every congregation and every family unite in fervent prayer that God would convince the young and active, who intend to be Christian ministers, that missionary labour ought to be undertaken, that success in its performance deserves to be highly esteemed, and that, if any disposition to engage in this labour has been felt, it ought to be fostered with kindest encouragement, and nourished into the strength that may prompt to patient and strenuous action.

The following communication from the Rev. Mr. Hunter, Bombay, has been received since the above notice was printed. It contains some very interesting particulars respecting the Mohammedan convert referred to in Mr. Cook's letter:—

Nusroolah, a Syed Mohammedan of Upper Scinde, was born at Mohaar, near Shikorpore, about the year 1833. He has been in Bombay for some years, and during the last eighteen months has anxiously thought of Christianity. During his residence in Western India he met with several clergymen; among others, with the Rev. Dr. Stevenson, from whom a letter of introduction to Rev. Messrs. Wallace and Fergusson was procured. The latter of these gentlemen Nusroolah had often seen. He had been advised to await my arrival.

In the beginning of January last I got a requisition from four Mussulman boys that a teacher from their own race might be appointed. I employed Ismael Mahomet, a good scholar, and a young man in whom we have much confidence. The Christian instructions, we believe, are faithfully imparted.

One of the first to join this class was Nusroolah. On his arrival I was considerably struck with his appearance. No bright coloured turban, snow-white dress, and pleasant, though somewhat impassive countenance of the Hindu, but the marked, never-to-be-mistaken features of a descendant of Ishmael. A little Greek cap, and almost French-looking dress, with a broad bright girdle, long flowing hair, the countenance stern but subdued, and the pale grey eyes which beamed so much intelligence, these compelled me at once to set him down as no ordinary man.

I confess to having at first received him coldly. I did not feel more anxious to test his sincerity and to try his motives than to give any advice or to impart any instruction. He told me he had long sought in the Koran for a Saviour, and could not find satisfaction. I answered, "Mahomet is your saviour." "Ah!" he said, shaking his head, and looking very earnestly, "how can a sinful man, any man, even an angel, save me? You, sir, know quite well that my religion is altogether false." I then raised many questions as to the apparently good things in the Koran, but received only the one answer: "It is a delusion. My trust is all in Christ, the Son of God." Thereupon he took up my Hindustani New Testament, and with practised fingers turned to the 3rd chapter of John. He read and talked from the 3rd and 16th verses: "Except a man be born again, he cannot see the kingdom of God." "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Although in the habit of carrying with him a small English New Testament, this young man seemed wishful to obtain possession of the Bible. I told him where a copy might be procured, and mentioned to him the price. He then left me. My intention was that Nusroolah should have his Bible free, or at a merely nominal price. He, however, purchased the precious volume. His stock of religious books is not very extensive. With the Koran in Arabic, Persian, and Hindustani, he is well acquainted. He regularly reads the Holy Bible in Hindustani, Persian and English, and it is with great profit that he has searched the Scriptures. I must not neglect to add that he possesses a well perused copy of the Assembly's Shorter Catechism.

Our conversations have been regular, numerous, and highly interesting. His views of man's depravity, of the power of heart sins, of the work of Christ, &c., are singularly clear, forcibly expressed, and often beautifully illustrated. Though this was the state of matters with Nusroolah, I did not formally take him on probation for baptism till the month of March. As far as I am able to judge, he has ripened fast in spiritual attainments. It was my privilege to explain to him the nature of baptism, and to inform him that there seemed now no reason why the administration of the holy ordinance should be delayed. We read together two passages bearing on the subject. These I explained, and laid down as my warrant for proceeding with the baptism. The Ethiopian eunuch asked Philip the evangelist, (Acts viii. 36, 37.) "What doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest." And again, the Apostle Peter appeals to the Jews on behalf of Cornelius and others, his Gentile converts: "Can any man forbid water that these should not be baptised, who have received the Holy Ghost, as well as we? And he commanded them to be baptised in the name of the Lord."

This interview was on the 7th June, and we fixed (D. V.) June 22nd for admission into the visible Church of Christ. But this was not to be. Severe sickness for a time prevented the carrying-out of our intention. The case of Nusroolah his one of great interest.

July has been an eventful month. The decisive step is about to be taken. We are much in prayer. The convert says his approaches to the Throne of Grace are frequent and "good" for him. He asks strength and grace. May they be granted.

On 17th July, at four P. M., he went home

but soon came back to the Institution, where we had thought it prudent to give him refuge. He seemed considerably excited, but soon recovered his composure. I could not leave that night without whispering the marvelous assurance: "Fear not, I am with thee."

Having no relations in Bombay, he resided with some friends, and to these former companions—most respectable men—he wrote next morning. No disturbance was apprehended, for Nusroolah assured me his people knew British law. I, however, wrote to the superintendent of police, stating what had been done, and asking assistance in case of need. This was not superfluous. About twenty of these fiery Mohammedans came to the Institution on the 19th July (the anniversary of my ordination) bent on a rescue. They put the scheme into effect when the police were not at hand, when none but Mr. Sheriff and Nusroolah were in the house, and when conversation was almost impossible. An imperfect communication was kept up by the interpretation of Nusroolah; but this did not long continue. They wished not arguments; they must carry off the person. Long Mr. Sheriff kept them at bay; but at length, before assistance could be had, he and Nusroolah were dragged down stairs, and almost to the outer gate. I was absent, preparing for the solemn services of next day,* and thus Mr. Sheriff was left alone to this painful and difficult work. The Mussulmans knew of the baptism, and therefore saw that now or never must the rescue be attempted. Their efforts, however, were unavailing. The whole subject seems a practical commentary on the truth: "The Lord reigneth." "Not unto us, but to Thy name be the glory."

THE PROGRESS OF CHURCH EXTENSION.

ALL our missionary projects, to be well planned and well carried out, must have a good and a broad foundation at home. Were we to be incessantly anxious about what is done for the spread of the Gospel among Caffres, Hindoos, South Sea Islanders, American Indians, New Zealanders, Esquimaux; but never so anxious for the spiritual well-being of thousands who are perishing for lack of knowledge among "our brethren, our kinsmen according to the flesh;" then an inverted pyramid might answer well as the symbol of our zeal.

Admiring and respecting, as we must do, the missionary zeal of all the Churches and individual Christians who are eagerly bent on the conversion of the heathen abroad; we must yet question their prudence and their Christian principles, whenever they neglect the heathen at home.

There is a romance about the far off island, the scarcely explored continent, the savage tribe, and the idolatrous people, which is not so easily thrown around the densely crowded rooms of a lane in the less reputable portions of a city; or about squalid cots and villages, far distant from Sabbath bells and from the ministrations of the Gospel. It needs a heart burning with truest Christian zeal to throw light around those less romantic scenes.

The blessing of God, however, can be looked for most, only when we are doing the work He has put most clearly before us. The more zealously we do, as Christians, what our hands find to do at home, the more shall our missionary efforts abroad be crowned with success.

There is a proportion between our Home and Foreign Missions—between what we can do most easily, and at least expense, and so as to be permanent; and what, on the other hand, is difficult and expensive,

* The baptism took place on the 20th of July.

and has often to be done at a venture—a proportion which it is not only prudent but Christian to note.

We cannot help thinking that our Church, with all her faults, has managed to attend to that proportion.

Who among us would throw up the Education, the Home Mission, the Endowment and the Colonial Schemes, for the purpose of putting all our pecuniary resources and all our Christian zeal into the treasury of any Foreign Mission whatsoever? We can only expend what the members of the Church give; and according to their expressed wishes their charity is duly apportioned; but we must warn them that the grand key to success in missionary enterprise abroad is a *due proportion of zeal for the spread of the Gospel at home*. The kingdom has to come—the reign of God and of His Christ has to be established, to some considerable extent, over the individual heart; then through that heart other hearts have to be influenced; until family and social circles own the blessed leavening principle, and until Churches are constrained to spread it far and wide—not out of ostentation, but out of a warm, irresistible, all-embracing love for the salvation of the souls of men.

Is it selfish to long for the salvation of our brethren at home in preference to that of the heathen abroad? We must first be sure that they *reject Christ* before we prefer heathen nations to them.

As zeal increases for the conversion of our brethren at home, increasing numbers of missionaries will start up, ready also for the most distant journey to which the Church may call them. The love for the souls of men, that has sought to extend ordinances to all the destitute of our land, will with a mightily accumulated strength go forth to the conversion of the heathen, and accomplish greater changes than ever have been witnessed since the apostolic age in many of the death-shadowed regions and hitherto impassable wilds of heathenism.

It is a favourite remark of the Convener of the Endowment Scheme, that every new parish and congregation, properly organised, is a new source of Christian influence and of revenue to all our Schemes, both at home and abroad. And it is as useful to mark the truth of this, for the general advantage of missions, as for the benefit of the Scheme so peculiarly the care of the respected Convener. Some are far too slow to observe the connection between the awakening of a truly Christian and devotional character at home together with the growth of Christian love at home, and the progress of the Gospel in lands far away from us, and accessible only to a zeal that has been awakened at home. It is to be feared that, with many, undue attention is paid to the mere *show-work* of churches and of missions, while undue neglect is exhibited to immediate duties, close at hand, and to the inevitable *heart-work* on which all true success at home and abroad must be founded. Between the *heart-work* and the *show-work*, if we may use the term, there is the *ordinary-work* of our beloved Church founded upon *heart-work* if it is to be well-founded; and that ordinary work is just the supply of ordinances and means of *grace* to all that live in Scotland. This ordinary work, though it secures to succeeding generations, as well as to our own, a regular ministry and regular ordinances, looks common-place to many. And the Endowment Scheme would

look much more common-place to them than it does if there were not one connected with it whose vital zeal and energy so triumphantly establish the grand importance of the Scheme.

In fact the Scheme and its Convener are hardly separable. He is the living heart of it—its hands—its directing head. If God spare him, he will see it carried out before he is an old man. For he is now far past the greatest difficulties in his task; and he is tenacious of his good purpose, and strong against obstacles, as is the granite of his native shore.

Well do we remember the doubts and fears, the cold hints and the colder praise, that used to be expressed at the earlier efforts made on behalf of this Scheme by Dr. James Robertson. The doubts have been extinguished; the fears have become hopes; the cold hints, warm congratulations; while admiration, and something like an excusable envy and emulation, have been aroused among those who were once unfriendly to the benevolent and far-reaching plan.

Only a few months have elapsed since our readers generally were made aware of the new plan by which it is proposed by Dr. Robertson to facilitate and hasten forward the erection of a *hundred new parishes*. Will it be credited that *already* the way is prepared, by subscriptions, for the erection of about *thirty* out of that hundred! It is most gratifying to see men and women of all ranks giving so heartily for the carrying-out of this benevolent and most important plan. While the noble Buccleuch (who has already given to the value of about twenty thousand pounds towards the erection and maintenance of new churches and parishes) gives his £25, and the "princely Hamilton" gives his £50, to each of *twenty churches*, it is interesting in the extreme to notice the lowest sums given by members of country congregations;—for example, two sums of "three half-pence" (being half-a-crown in all) devoted by "Peggy Murray" and "Jenny Rodger" in aid of each of twenty Churches. The poor man's contribution, and the widow's mite, are far greater aids to this good cause than they seem to be. And the offering, followed by the prayer and blessing of the pious, whether the offering be small or great, constitutes a gift that is most acceptable in the sight of God, as well as to the hearts of a Christian ministry.

All kinds of contributions are welcomed by the Convener. And several congregations have already given admirable examples of what may be done; some members giving pounds, some shillings, some sixpences, and so on, to each of *twenty churches*. Of course these subscriptions are *promised* in the meantime; and only a portion of the sum promised will be required (perhaps a fifth or sixth part at most) at any given period afterwards.

May every congregation do its duty in this great work; and may God increase our desires for one another's spiritual well-being throughout the whole land; *until none be left careless and prayerless, and at the same time unvisited by the earnest warnings and ministrations of the Gospel of Jesus*.—Amen!

CHURCH OF SCOTLAND ENDOWMENT SCHEME.

MEETING AT ELGIN.

A MEETING of the members and friends of the Church of Scotland was held in the Parish Church at Elgin on Thursday, for the

purpose of hearing a deputation from the Endowment Committee, and to organise an extensive and efficient agency for carrying out the Scheme in the North. His Grace the Duke of Richmond was in the chair.

The noble Chairman said, he felt, as he was not a member of the Church of Scotland, that some apology was required of him for occupying the proud position of Chairman of the very large and influential meeting now assembled. When he was asked by the Rev. Dr. Robertson, the zealous and talented Convener of the Church of Scotland's Endowment Scheme, to preside, he looked upon it as a command; and, when he considered how deeply he was interested, both hereditarily and personally, in the welfare of the Northern Counties, he felt that, in acceding to the request, he was only proving his gratitude to the great talents, perseverance, and zeal manifested by the rev. Doctor in prosecuting a scheme which, in his (the Chairman's) humble opinion, will be most conducive to the highest and best interests of Scotland, our fatherland.

The Rev. Mr. Wylie then read letters of apology from the Rev. Norman M'Leod, of Glasgow, detained by severe illness; the Earl of Seafield, subscribing £1000; Lord Saltoun, subscribing £100; Lord Cawdor, subscribing £100; James Duff, Esq., M.P., and George Skene Duc, Esq., M.P., both subscribing very encouraging sums; George S. Abercromby of Birkenbog, Bart., subscribing upwards of £200; William Murray, Esq., of Geanies, subscribing £50 and £50 by his brother, Mr. Murray, banker, Dingwall; &c.

The Rev. Dr. Robertson then addressed the meeting at considerable length on the existing spiritual destitution of the country, and on the numerous social evils arising in consequence. The radical prevention or cure, he maintained, could result only from the establishment in each individual of sound moral principle; and the object of the Church of Scotland was to provide for the spiritual destitution that prevailed by the extension of its long-tried parochial or territorial ministry. He then explained the Scheme of the Committee to provide endowments for the Chapels of Ease in similar terms to his statement at the Dumfries meeting, recently reported in our columns. The Rev. Mr. Robertson, of Mains and Strath-martin, followed in an eloquent speech.

Mr. Hay Macdowall Grant of Arndilly moved a resolution cordially approving of the Scheme, and pledging the meeting to cooperate and support the Committee in carrying it out. Mr. Grant said that he did not appear before the meeting as an advocate of the Church of Scotland, merely as such, but because he believed that that Church was a Church of God—that it had Christ as its Head and Foundation, and it taught in purity and faithfulness the essential principles of the Bible and our Protestant Christian faith. The hon. gentleman enforced the duty of prayer and exertion in behalf of the Endowment Scheme and hailed the efforts now being made for the erection of new parishes, a proof that the Church of Scotland was arousing herself in earnest in behalf of the thousands and tens of thousands of souls, perishing for lack of knowledge.

Sir Andrew Leith Hay seconded the resolution in a few remarks, expressive of his approval of the Scheme.

Admiral Duff proposed the thanks of the meeting to the Duke of Richmond for his

munificent contribution to the Scheme, and for presiding on the occasion.

The Duke of Richmond in returning thanks, said that the present large and influential meeting afforded a sure pledge to the deputa-tion that the great and benevolent Scheme they had advocated with so much eloquence and zeal would find a hearty and liberal support throughout the North, and that the people would put shoulder to shoulder, and would not rest satisfied till they had achieved a speedy and successful issue.—The meeting then separated.

ECCLESIASTICAL ITEMS.

THE COURT AT BALMORAL.—On Sunday her Majesty attended public worship in the parish church of Crathie. Besides the Queen there were in the Royal pews His Royal Highness Prince Albert, the Princess Royal, His Royal Highness the Duke of Cambridge, the Marchioness of Ely, Lord Clarendon, and other members of the Royal suite. The Rev. Dr. Anderson, of Newburgh, officiated, and preached an impressive sermon from Matthew xi. 28—"Come unto me," &c. This was the first occasion when the Princess Royal attended Crathie Church. The Church was well filled.

THE QUEEN AT CRATHIE CHURCH.—On Sabbath the parish church of Crathie was crowded. The Very Rev. Principal Lee, of Edinburgh, officiated, and preached an excellent discourse from Hebrews 13th chapter and 14th verse. In the royal pew with her Majesty sat Prince Albert, the Princess Royal, and two ladies of the suite, and behind sat a number of the high officials and retinue of royalty. Several distinguished persons were to be seen in all parts of the Church, and the congregation certainly was in every respect a most interesting one.—Her Majesty is expected to prolong her residence at Balmoral this year to seven weeks sojourn.—*Post.*

LORD ELIBANK has presented the Rev. Alex. J. Murray, at present assistant to Dr. Glover, of Greenside, Edinburgh, to the church and parish of Eddlestone, vacant by the death of the Dr. Patrick Robertson.

MUNIFICENT DONATION.—His Grace the Duke of Sutherland has generously intimated his intention to contribute £500 to the Fund of the General Assembly of the Church of Scotland, for endowing churches in localities destitute of the means of religious instruction.—*Inverness Courier.*

PRESBYTERY OF CUPAR.

THIS reverend body met on Tuesday last week, when Mr. Leitch gave notice of a motion for next Presbytery on the subject of the salaries of the parish schoolmasters. He stated that the object of the motion was to get the Church to co-operate with the heritors in a scheme for the raising of the salaries without any further appeal to the Legislature. He understood a plan was on foot for this purpose; but it would be premature to enter into the details at present. Mr. Anderson highly approved of the motion of Mr. Leitch, for he considered that something ought to be done for the school-masters, who have hitherto nobly stood by the Church under very trying circumstances. Dr. Anderson, Mr. Fisher, and other members cordially concurred in these views, and hoped that immediate action should be taken in the matter as soon as the proposed scheme should be matured.

On Thursday, the 4th Sept., Mr. Macfarlane was ordained and inducted by the Presbytery of Tongue to the church and Parish of Kinlochberrie. The Rev. Mr. Grant, of Durness, recently inducted, preached and presided.

COLINTON.—The Rev. Dr. Balfour having, on the 28th ultimo, completed his fiftieth year as an ordained clergyman in the Church of Scotland, and the thirty-third of his ministry in the parish of Colinton, his parishioners presented him with a handsome piece of silver plate and a timepiece of the value of sixty guineas, as an expression of their regard for their venerable pastor.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.—The Earl of Seafield, with the view of creating the parish of Inverallan in to a *quoads acra* parish, has generously offered to pay to the Church of Scotland's Church Endowment Fund one thousand pounds on condition that the parishioners raise five hundred pounds for the purpose of building a manse, and his Lordship further signified his intention to give off a glebe so soon as this sum should be raised.

LIBERAL DONATION.—Mrs. Richard of Woodlands has given the donation of £300 to complete the endowment of Inverbrothock church and parish. This is in addition to the sum of £800 gifted by that lady for the erection of the manse, which was built at her sole expense; of £500 to the endowment, and £100 more to take the matter through the Court of Tiends.

THE REV. DR. CUMMING IN THE WEST.—This eminent Divine has been lately delivering a series of lectures to large and respectable audiences in the principal towns on the West Coast. These addresses are intended to be in aid of the Scottish Protestant Association, and have hitherto been highly successful. We understand that the entire series will not be terminated for some weeks.

THE REV. DR. CUMMING, of London, preached a most eloquent discourse on Sabbath forenoon to a crowded congregation in the Mid Parish Church, Greenock, on the importance of infant education, taking for his text the words, "Train up a child," &c. A collection was made in aid of the schools in connection with the Church. The Dr. preached to an overflowing and highly gratified congregation in the West Parish Church (Rev. Dr. McCulloch's) in the afternoon.—*Edin. Post.*

SELKIRK.—On Friday evening last a large meeting was addressed in the Parish Church of Selkirk, by the Rev. Dr. Cumming, on the Roman Controversy. On the motion of the Rev. John Thomson, assistant minister of Selkirk, Mr. Murray of Philiphaugh was called to the chair. After prayer by Mr. Thomson, Mr. John Hope, W. S., Hon. Secretary of the Scottish Protestant Association, explained the objects of the meeting, and mentioned that arrangements had been made for the formation of classes to teach Blakeney's Protestant Catechism, and for the establishment of a book-depot, where parties might get cheap Protestant works; and also, that an auxiliary had been formed at Selkirk, with Mr. Pringle of Whytbank as President, and Mr. Paton, Selkirk, as Secretary. At the conclusion of the lecture, which was delivered in Dr. Cumming's usual style of eloquence, a vote of thanks to the Rev. Doctor was moved by Mr. David Pringle, Yair. A collection was made in aid of the funds of the Association, which, we are happy to learn, was very liberal.

THE EAST CHURCH, BRECHIN.—This church, just vacated by the Free Congregation, was opened in connection with the Established Church on Sabbath last, and the attendance more than realised the expectations of the friends of the church, embracing people of all denominations, the house being crowded to the door, and this, too, in spite of the attraction offered on the inauguration of the new building. The forenoon services were conducted by the Rev. Dr. Gillan, of Glasgow, and those in the evening by the Rev. Mr. Gardner. The collections realised on both occasions amount-

ed to more than £12. We believe that the ministers of the Old Church have made arrangements for holding Divine worship in the Old Church on the forenoon and afternoon, and in the East Church on the forenoon and afternoon every Sabbath.—*Post.*

On the 12th current the Rev. Donald Mac-kinnon, late minister of Fearn, Ross-shire, was inducted, in to the parish of Strath here the Rev. Mr. Tolmie, of Bracadale, presiding; and as the people of Strath generally, like those of the neighbouring parish of Sleat, remained in the Established Church at the Disruption, the congregation was different in numbers from what is met with at settlements in the North and West Highlands. Mr. Mac-kinnon is *third* in direct succession of his family who have been ministers of the parish of Strath, which has now been to them somewhat hereditary. Considering that the Established Church has stood for three hundred years, it is surprising how few parishes are in this condition; for it is very seldom you find the grandson succeeding the grandfather in any living, although the most of ministers have families; yet, it we take the *attachment of the people*, in the cases where they occur, as a test of their propriety, it will give us a rather favourable opinion of such family successions, although that is not always to be depended on.

FAIR ISLE.—The Island forms part of a parochial charge with a parish in Zetland, the minister of which visits the Island once a year, when he baptizes all the children, dispenses the Lord's Supper, and performs the ceremony of marriage. The Schoolmaster during the rest of the year reads sermons and performs devotional exercises every Sabbath in public. The Island is also occasionally visited by Wesleyan preachers from Zetland. The population is about 300. A curious historical circumstance is connected with the Island. It is generally believed that here the Duke de Madina Sidonia in the flagship of the Spanish Armada was wrecked in 1588 in attempting to return home, and that he and his followers were the first who taught these islanders the art of knitting.

THE LATE REV. DAVID STEVENSON.—Our obituary records the death, at the age of 34, of the Rev. David Stevenson, of Eday, Orkney, a native of Kilmarnock. He had devoted himself with great enthusiasm to the study of Languages; and it is not too much to say that, in the Church which has thus been prematurely deprived of his services, there were few equal and none superior to him as a Latin scholar. He was tutor successively in the families of four of the most distinguished commoners in Scotland—the present Member for Ayrshire having been a short time under his tuition. For the last few years he was stationed at Eday, and was Clerk to the Presbytery of the North Isles. Declining health at length compelled him to demit his charge, and not many weeks ago he returned to his birth-place to find a grave.—*Kilmarnock Journal.*

SYNOD OF GLENELG.—This Rev. Court met at Kyleakin on the 30th. A question having been raised in the Presbytery of Skye as to whether Presbyteries have power to enjoin one of their number who has not a manse to call upon the heritors to build one, after a keen discussion it was the judgment of a large majority of Synod that a Presbytery has no power to enjoin the building of a manse where the parish minister himself does not see it necessary to apply for one. From the judgement one or two members

appealed to the General Assembly. Upon the motion of the Rev. Mr. M'Rae, of Stornoway, the Synod unanimously agreed to send a complimentary address to the Duke of Buccleuch, in consideration of the eminent exertions made by his Grace to maintain the Christian character and extend the usefulness of the parochial schools of Scotland.

A motion was made, and carried by a majority of three, that the Synod shall meet hereafter at Portree, if permission be given by the General Assembly. *Northern Ensign.*

CHURCH OF SCOTLAND ENDOWMENT SCHEME. A very large and influential meeting for the promotion of this Scheme was held at Elgin on Thursday last. The *Elgin Courier* of Friday gives a full report of the meeting and dinner, from which it appears that a considerable sum has been subscribed, including £1000 from the Duke of Richmond £100 from Lord Saltoun, £100 from the Earl of Seafield, and numerous smaller subscriptions. The Duke of Richmond presided, and the Rev. Dr. Robertson of Edinburgh gave a lengthened and lucid exposition of the Scheme. Among other ministers present were the Rev. Messrs. Lillie, of Wick; Forsyth, Dornoch; Stewart, Rogart; Mackinnon, Creich; St Clair, Loth; Mackellar, Clyne; Mackenzie, Kirkhill, and Mackenzie, Ferrintosh. Resolutions in accordance with the objects of the meeting were passed.

THE LATE DR. LOGIE, OF KIRKWALL.—In our obituary of Saturday we recorded the death of the Rev. Dr. Logie, of Kirkwall, minister of the first charge of Kirkwall and St. Ola, which melancholy event deserves more than a passing notice. Dr. Logie has been a minister of the Church of Scotland for upwards of forty-five years, and the Church never had a more faithful servant. He belonged to a rare and select class, which is now quickly passing away, possessing in a happy combination the most sterling and enviable qualities of head and heart. Fervent but unostentatious piety was in him adorned by an intellect clear and comprehensive; soundness of judgement which was never at fault; integrity incorruptible and beyond suspicion; a temper peculiarly sweet and gentle; a large amount of benevolence and charity; the dignified deportment of a Christian gentleman, with a classical purity of taste in composition, ripeness of scholarship, and affectionate warmth of address and eloquence, which, coupled with his singleness of purpose, devotedness of aim, and unwearied labours of love in his Master's vineyard, gained for him the title, both from friends and strangers, of a "model of a parish minister." Throughout a long and active life he was enabled to a remarkable degree to exemplify the precept—"Be ye wise as serpents and harmless as doves." Ordained as minister of Lady parish in Sanday in 1811, he spent fourteen years in that rural parish, blessed with domestic happiness, the love of his people, and abundant fruits of his faithful ministry. In 1824, when the first charge of Kirkwall became vacant, his high character, talents and usefulness pointed him out to both of the then competing patrons, the Crown and the Town Council, and to the people of Kirkwall, as the fittest man to fill that important charge; and he left the shores of Sanday, mingling his tears with those of his sorrowing people, and was settled in the same year. In that town and parish he has done the work of an Evangelist during the last thirty-two years, enjoying the respect and confidence of all, and an unusually large share of those appropriate accompaniments of hoary hairs—"love, honour, obedience, and troops of friends." Strongly attached to the institutions of the country, and to the Church of Scotland, as, in his opinion, one of the most precious of them, he stood nobly in the breach at the lamentable era of 1843, and never gave any uncertain sound as to his unaltered love for the Church, and his firm determination to adhere to her, though all should forsake her in

that hour of defection and schism. There can be no doubt that his high character and influential position and incessant labours were greatly instrumental at that period of excitement in preventing the Church in Orkney from sinking to the same extent as it did in some other northern counties; and they have ever since been equally instrumental in building-up the walls of Zion, which he greatly loved. A few years ago the University of Edinburgh, at which he studied, gave a graceful recognition of his worth and talents and valuable services by unanimously conferring upon him the degree of Doctor of Divinity, an honour of which he knew nothing until the intelligence reached him that it had been bestowed. Dr. Logie's health began to fail in May last, and, after recovering from a severe illness, his declining strength warned him that he could no longer hope to discharge all his duties with his wonted efficiency. His first anxiety was to procure a suitable assistant, and, after much conscientious and diligent inquiry, he had but just succeeded in engaging the services of the Rev. George Anderson from Greenlaw, who was to have entered upon his duties on the 14th instant, when death gradually and peacefully called the aged pastor away; and on the 5th September the Synod of Orkney lost not only its venerable father but also its brightest ornament.

Few men ever possessed domestic and social affections of greater warmth and tenderness, and few at his time of life have ever had so many domestic cordials around the bed of death. Though the members of his numerous and deeply attached family are all grown up, and several of them settled in life with families of their own, yet they were all, with one exception, around his dying bed, to receive his solemn blessing, and to witness his happy end. But the venerable subject of this notice had far more than human sympathy. Strong and unwavering was his faith in his Redeemer, on whom he had leaned, and with whom he had closely walked from his earliest youth. No doubt clouded his mind; no murmur escaped his lips. He frequently expressed a longing desire to depart and to be with Christ, which is far better, but was at the same time perfectly resigned to the will of his Father in Heaven, and at length, having, in answer to prayer, obtained perfect freedom from pain, with a mind conscious and self-possessed, and a countenance radiant with the dawn of everlasting day, he sweetly fell asleep in Jesus, with the word "love," so characteristic of his whole life, lingering on his lips. Such a life and such a death must be blessed, not only to the sorrowing family and congregation but to the whole district in which he lived and died. Truly blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. *Northern Ensign, Sept. 11.*

The funeral of this justly respected minister took place on Thursday last. During the forenoon of that day the ministers of various parishes and a number of other gentlemen from the country arrived in town. At about half-past 2 the procession left Daisybank, and proceeded slowly onwards till opposite St. Magnus Cathedral, which they entered through the front-door, and walked up the outer aisle, uncovered, to the door on the south transept, through which they passed into the church-yard, and arrived about 3 o'clock at the family burying-ground, which is close to the south wall opposite the ruins of the palace of the ancient bishops of Orkney, where the remains were laid.

The day was beautiful, and a deep interest was felt by the inhabitants generally in the proceedings, who in a large crowd attended the line of the procession in a quiet and orderly manner; and the windows and bartizans of the Cathedral, as well as those of various dwelling-houses, were occupied by large numbers of spectators. All the respectable shops in the town were closed, and the vessels in the harbour had their ensigns floating in the gentle breeze, half-mast high, while the bell of St. Magaus at proper intervals tolled

forth the funeral knell. Dr. J. S. S. Logie, and Rev. W. Logie, of Firth, the two sons of the deceased, were chief mourners and followed the head.

That form, now cold in death, which was carried through the lofty aisles of St. Magnus to its last resting-place, had for many years preached in sweetest strains within those ancient walls a Saviour's love to the souls of perishing men, and life and immortality, through His all-atoning sacrifice, beyond the grave.

In the death of the Rev. Dr. Logie the Church has lost an enlightened, a zealous and an exemplary minister, and the town of Kirkwall an honourable and worthy citizen. *Orcadian.*

A SPECIAL meeting of the Town Council of Kirkwall was held on Thursday with reference to filling up the vacancy in the first Parochial charge of Kirkwall, vacant by the death of the late Rev. Dr. Logie, the Town Council being the patrons. The Provost, having explained the object of the meeting, a deputation from the Kirk Session appeared and represented that the Kirk Session were unanimous in desiring that the Rev. Wm. Spark should be appointed to the vacant charge, and that they had every reason to believe that the congregation entertained the same desire. The deputation therefore earnestly hoped that the Council would comply with the wishes of the Session and Congregation.

After some conversation Mr W. Reid moved, and Mr. Campbell seconded, that Mr. Spark, minister of the second charge, be transferred to the first, and that a formal presentation be presented to him.

The motion was then *simpliciter* agreed to, and the Clerk was instructed to take the necessary steps for having the presentation transmitted to Mr. Spark in due form.

It is not believed that any obstacle to the translation will present itself. The second charge of Kirkwall will consequently become vacant. *Northern Ensign, Sept. 25.*

MISCELLANEOUS.

The proximate Bishop of London is a brother of our townsmen, Mr John Tait, advocate, Sheriff of Clackmannanshire, and Mr J. C. Tait, W. S.—*Edinb. Post.*

THE REV. DR COOKE OF BELFAST.—The *Northern British Daily Mail* says, "We are sorry to learn that the Rev. Dr Cooke, of Belfast, is at present labouring under several indisposition."

PRESBYTERIAN COLLEGE.—The first stone of the Magee College at Londonderry was laid on Monday. It is to be under the control of the Presbyterian General Assembly.

A GRAND PROTESTANT SYNOD, which is to establish an independent organisation of the Protestant Church, is to be convoked by the Superior Ecclesiastical Council of Berlin, and will assemble in that capital in January next.

CHURCH OF THE VAUDOIS.—Mr John Henderson of Park has subscribed L.200, and the Bishop of Worcester L.10, towards the erection of a pastor's house at La Tour, to be presented to the Vaudois as a memorial of the late Rev. Dr Gilly.

GIFT OF BIBLES TO THE REGIMENTAL SCHOOL OF THE 34TH FOOT.—The gallant General Sir Thomas Mackdougall Brisbane, Bart., Colonel of the 34th Regiment, now stationed in Edinburgh Castle, has in addition to his many munificent gifts, presented an amply supply of Bibles and Testaments for the use of the regimental school, the hospital, and the several companies of that distinguished corps.

THE SABBATH QUESTION.—The prize of a hundred pounds, offered by the Evangelical Alliance for the best Essay on the Sabbath, has, we understand, been just awarded to the Rev. Micaiah Hill, now of Birmingham.

REV. DR. M'CRIC.—On Sabbath last Dr. M'Crice intimated to his congregation that he felt himself constrained to accept of the call to be Professor of Theology and Church History in the Presbyterian College, London.

RIGHT OF PREACHING IN THE PARKS.—A meeting was held on Tuesday night in the Freemasons' Hall, London, for the purpose of giving expression to the public feeling in reference to the prohibition issued by Sir B. Hall against public preaching in the parks. The Rev. Mr. Crybace occupied the chair. It was agreed to memorialise Lord Palmerston on the subject.

We understand that the Rev. James Anderson, minister of the parish of Cults, and author of the *Minister's Directory*, recently published, is at present employed in preparing another work for the press, entitled, *Light in Darkness; or, Balm to the Sick and Afflicted*, containing meditations, prayers, and portions of Scripture adapted to persons afflicted with darkness or any other distress. We are happy to learn that the *Minister's Directory* is meeting with as rapid a sale as it deserves to do.

THE WESLEYANS.—The *Watchman*, reviewing the "Minutes" of the late Wesleyan Conference, says—A comparison of the numerical statistics of 1855 and 1856 shows an increase throughout the whole Connexion. In looking at the increased membership of the year, we perceive that, of the increase of 7934, there have been added to the societies and missions in immediate connection with the British Conference 4834 members, and 3100 to the affiliated Conferences.

GAMBLING AND TURF.—The sermon of the Rev. Canon Stowell on the case of Palmer has been issued in a cheap form. It is a powerful exposure of the evils of gambling, and especially of the abominations connected with races. While earnestly warning the humbler classes against the snares of betting, now so deplorably rife, the preacher lifts up the voice of expostulation to the Royal and high-born personages who countenance the practices condemned. 40,000 copies of the sermon have already been sold, and two gentlemen have sent a copy each to Prince Albert, the Earl of Derby, and 500 leading supporters of the turf.

A COSMOPOLITAN PROVERB.—"Coals to Newcastle" is English, of course, in the outer garment which it wears; but in its innermost being it belongs to the whole world and to all countries. Thus the Greeks said, "Owls to Athens," Attica abounding with these birds; the Rabbits, "Enchantment to Egypt," Egypt being esteemed of old the head-quarters of all magic; the Orientals, "Pepper to Hindostan;" and in the middle ages they had the proverb, "Indulgences to Rome."—*Rev. Thomas Wilson on Proverbs.*

THE CITY MISSIONARIES.—The *Inquirer* gives the following account of what Mr. P. Jackson, a London city Missionary, has done:—"With no more than the slender income that a city missionary gets, he has habitually, and for many years, brought miserable creatures to his house, and filled his house with people of bad character, upon whose heart he has been working, and who have said that they are willing to be honest. He has cleaned and cured of skin diseases, miserable youths whom even their companions have loathes to touch. It is no small thing for one man to be able to say, that by visiting the haunts of vice he has restored 93 to the homes they had forsaken, procured 155 repentant vagabonds honest employment, sent more than 100 to asylums, and enabled 63 to emigrate, besides persuading upwards of 200 couples to submit to the rights of matrimony which they had foregone.

THE EUFRATES VALLEY COMPANY.—General Chesney, as commissioner of the Euphrates Valley Railway Company, accompanied by Sir John M'Neil, the engineer-in-chief, and a staff of engineers, left London on Wednesday night *en route* for Constantinople and Syria, to obtain the firmans for the concession for the railway, the preliminaries having been previously arranged with his

Highness the Grand Vizier when in this country. The mission has received the sanction and concurrence of her Majesty's Government, and is assured of the countenance and support of the British Ambassador at Constantinople. From the advanced stage of the negotiation, it is expected that General Chesney and Sir John M'Neil will only be detained a few days at Constantinople, and that they will proceed with the engineering staff to make the necessary surveys of the line between the Mediterranean and the Euphrates.

ARCHDEACON DENISON.—It is stated that the Archdeacon of Taunton does not intend to insert a retraction of his alleged errors in the registry of Bath and Wells by the 1st of October, as ordered by the Archbishop of Canterbury; so that on the 21st of October, the day appointed for the next meeting, the Primate will have no other course to pursue than to pass a sentence upon Mr. Denison, depriving him of all his clerical appointments. It is fully expected that this will lead to a serious breach in the Established Church. A large number of the clergy in the north of England have addressed a remonstrance to the Archbishop of Canterbury, in which they express surprise and alarm at the judgement which his Grace has intimated his intention of pronouncing in the case of the Archdeacon of Taunton. They add that, "as Archdeacon Denison impugns none of the doctrinal statements of the Articles, but merely vindicates the co-existent truth of another set of statements, which cannot be shown to be theologically incompatible with the former, the remonstrants cannot regard a sentence, which would condemn him, on the ground of his contradicting what he does not contradict, otherwise than as repugnant to equity, as establishing a most dangerous precedent, and on all accounts to be seriously deprecated."

NEW EDITION OF THE BIBLE.—Dr Robert Lee, Professor of Biblical Antiquities in Edinburgh University, has added to the theological literature of the country a work which cannot fail to serve a great purpose and render itself generally acceptable. It is an elegant copy of the Bible, with a neat ample commentary, comprising the elucidations of the great lights of every denomination, condensed and rendered easy to the comprehension by Dr Lee himself. He has also introduced a new method of disposing the references, not by placing them on the margin as hitherto, but by making them follow the verse, in a smaller type, which they mean to explain. The work has received—which is a sufficient guarantee of its excellence—the praise of clergymen of all denominations; and this fact alone, we should think, was enough to obtain for it a rank among the first works of the class to which it belongs. The publishers are Messrs Cowan & Co., of Edinburgh.—*North British Daily Mail.*

BISHOP GOBAT AND THE SCOTTISH EPISCOPAL CHURCH.—The recent visit of the Bishop of Jerusalem to Scotland has led to some correspondence with the Archbishop of Canterbury on the subject. Bishop Skinner of Aberdeen, and the Rev. Mr Kirman of St Paul's Episcopal Chapel in the same city, have severally addressed letters to the English Primate. The reply of the Archbishop to the application of the last-named clergyman explains the nature of both communications:—"Accidental circumstances have delayed my answer to your letter concerning the visit of Bishop Gobat to Scotland. Bishop Skinner sent me an official protest against his preaching in the *soi-disant* Church of England chapels, in complete separation from the Church. My answer was simply that Bishop Skinner was right in supposing that I had had no communication with the Bishop of Jerusalem on the subject, and that I was not aware of any jurisdiction possessed by me which could warrant my interposition in regard to the course which he was pursuing, and which I greatly regretted to find was seen in an unfavourable light by the Scotch Bishops. I was much gratified by hearing the account which Bishop Gobat, since his return, has given me of the state in which he found your church and congregation, and of his success both at Aberdeen and Glasgow."

CORRESPONDENCE.

From a Western Correspondent to the Editor of the Presbyterian.

DEAR SIR,—Will you permit me to present a few discursive observations before your readers on matters belonging to our Church? If any do not agree with some of the opinions I may express, I hope they will be conciliated by the assurance that they are submitted with a hearty desire to advance the best interests of our Zion.

Many a Christian among us was gladdened by the evidences of spiritual improvement manifested at the recent meeting of Synod. The commencement of "The Juvenile Presbyterian," and the encouragement it has received from many quarters, are animating. If we are to do well as a Church, we must pay special attention to the young of the Flock. Efficacious Sabbath School instruction and training, as well as parental exertion, are imperatively called for. The aid of the press, now offered through "The Juvenile," is a very important auxiliary. With much prayer, love and pains-taking we should strive to have childhood and youth indoctrinated in "the faith once delivered to the saints," and taught to act in all things as the disciples of Christ. The Orphanage movement among a number of the schools is one of the most pleasing proofs that there is vitality in our body, and promises improved spiritual life in the future. The missionary meeting of the Synod, the cordial spirit with which it was hailed by the Christian people, and the subsequent appointment of a Committee to endeavour to initiate a Jewish and Foreign Mission of our own, were all gratifying. The determination of the Synod by a large majority, respectfully advising "The Clergy Reserve Commissioners" to transfer the balance in their hands to the Commutation Fund, with a view to the support of a future and an increased number of ministers, was indeed cheering, and will, I doubt not, operate most beneficially in stirring up the zeal and calling forth the liberality of the members and friends of the Church when they are appealed to on behalf of "The Temporalities Board."

Notwithstanding, however, these tokens for good, there is much room for anxiety as to the welfare of this Church. There are those among us who can sympathise with the feelings of Israel's aged priest, whose "heart trembled for the ark of God.* Is it asked, What particular causes we have for anxiety? I shall endeavour to notice some of them.

I may begin by expressing my conviction that we are not advancing, in proportion to our obligations, to possess the land where our lot is cast with that preached Gospel by means of which it hath pleased God to save the repentant, and with the administration of ordinances to those who are willing to receive them from us. Often has

* 1 Samuel IV, 13.

the call been addressed to us for help to the souls of those who belong to us or that might be christianized by our efforts, and, alas! we have responded to it but feebly and inadequately. Other ecclesiastical bodies are exerting themselves to the utmost. Besides cherishing a native ministry, they have been invigorated by the arrival of many ministers within the last two years from the other side of the broad Atlantic, who looked to Canada, as if it were their very land of promise. I am aware that the hopes of realising the incumbency of the Parish Church detain many young ministers at Home who would be much more honourably engaged in serving that Divine Master in the Colonial or Foreign field. But have we done enough, have we done what we could, to obtain a sufficient amount of ministerial labourers of the right stamp from the Mother Church? I regret that my honest conviction is, *we have not*. We should be up and doing now.

* * * * *

The commissioning of a proper delegate ought not to be, and probably would not be unproductive. An effort of this kind was made on behalf of Nova Scotia last winter, with very considerable success, and the idea was most likely derived from the Columns of "The Presbyterian." I do not despair of the Synod at its next meeting adopting such an Overture. What we ought to ask the Colonial Committee to do is, that they shall guarantee each of their appointed Missionaries £150 sterling annually for three years. The Committee are able to do this, and we have no reason to doubt their willingness.

I am aware that one great reason why nothing has been done is, the unsettled state of our temporalities.

* * * * *

If another year must be lost in consequence of adverse influences ere we can prosecute our work as it undoubtedly requires we should, we may meanwhile be preparing the way that Christian wisdom will suggest to the devout, humble and earnest follower of Jesus.

While advocating the necessity of seeking new labourers from the Mother Church, I would not the less zealously advocate the paramount importance of obtaining a native ministry, educated within our own bounds. Queen's College should be an Institution of holiest interest to all who would effectively promote the good of Zion among us. Those youthful Christians, whose spiritual mildness, talents and aptness to learn point them out as calculated to honour the Lord by serving Him in the ministry of the Gospel, should be urged to consecrate themselves to the Master in this way; and Christian parents, guardians and friends, especially those whom God has prospered, giving them abundance of earthly good things, ought to make it a matter of honour and conscience to animate promising youths to this most honourable and important of all callings. If they or

their young charge are actuated by the right motives, they need not fear that such dedication will lead to beggary. They cannot find an instance where a faithful servant of the gracious King of Zion has been so forsaken. Surely it may well be a serious enquiry for the head of a family, who loves the Lord Jesus Christ, and has sons entrusted to his stewardship, whether there is not a call upon him to join one at least, say the first-born, to the Head of the mystical body for the advancement of His kingdom by preaching the Gospel. Might he not hope that the blessing from on high would descend upon him and all his, so that even in this life he would realize the reward in a hundred-fold measure of the loving disciple of Jesus! Where there is high-toned and genuine devotedness to this adorable Redeemer, with suitable qualifications otherwise, we may address the words of the Psalmist to the future minister, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Nothing is more desirable than that we should see the Church reproducing herself in every colony and country where, in providence, she has been or may be placed. In the last Report of the Society for the Propagation of the Gospel in Foreign Parts it is stated that the Church of England has congregations under the pastoral care of 2965 clergymen, of whom 461, stationed generally in the most destitute places, are assisted by the Society. There have been established in the British Colonies 17 Colleges, in which clergymen are educated. Why should not the Church of Scotland imitate this noble example? And why should not we, as a branch of that Church, arouse ourselves to energy, self-denial, and adequate endeavours. Why is it that we cannot obtain young men more desirous to be "workmen, not needing to be ashamed"? Why should we not be able to send our native ministry alike to the Red Men of the forest, to the mariner in our ports, to the Jew in his holy land, and to the distant Gentile where an inviting door is opened for us? Have we not intense need of arousing from our lethargy and substituting for self-complacency the spirit of unfeigned and deep contrition?

Before bringing this communication to a close, permit me to add that the attention of ministers, office-bearers and congregations should be directed to the state of Church property, over which they may have some control, and to the business of efficient management. "The Model Constitution" ought to be adopted and acted on by every congregation. Let me only in conclusion entreat all our devout ministers and people to remember ISAIAH XLV. 19.

[For the Presbyterian.]

A WORD OF QUEEN'S COLLEGE.

Were a Parish Minister from Scotland, one who had spent his days among the

favoured scenes of his own happy land, where the sound of one church-bell scarcely dies away in the distance ere it is echoed by another, where from mansion and cot-house daily rises the incense of the morning and evening psalm, where every house is a Sabbath School, and every parent a teacher;—were such a minister to visit Canada, and extend his tour from the Gulf of the St. Lawrence to the upper regions of Lake Superior, he would make some discoveries that would astonish him. He would see a wide expanse of fertile fields and richly cultivated valleys, a country as well watered and scenery as fine as in almost any country on the face of the Globe. He would see the rich, luxuriant farms dotted with substantial abodes, overflowing barns and all the appearances of wealth and comfort. But he would see, too, churches few and far between, wide circuits of country where no Sabbath bell ever marks the day of rest, and where the inhabitants scarcely note its arrival;—parishes some thirty miles in extent, where ministers, weary and single-handed, are striving and struggling against the ever increasing tide of ignorance and crime with almost unavailing efforts. He would see children growing up with as little religious or moral culture as the Hindoo orphans whom some of our Sabbath Schools are supporting; for the parents, who should have instructed them, have long ago lost, in their eager chase after this world's riches, even the small portion of Christian light which they once possessed. In a word he would see the most flourishing colony of the Christian Empire of Great Britain, a colony whose rapidly increasing prosperity is the current boast of the day, rapidly verging upon a state of ignorance, carelessness and crime, which comes little short of absolute heathenism.

That this is an exaggerated picture, few, we think, will venture to assert. The appalling glimpses of horrid villany, of barbarous, nay fiendish atrocity, which every newspaper opens to our view, bear but too full witness to its truth. Robberies, forgeries, murders, crimes of all kinds are rapidly on the increase. Every criminal docket contains its list of melancholy histories over which, were our Christian sympathies not so blunted, we might weep tears of blood. Respect for the Sabbath is fast going too. Indeed, when we see those who bear the name, and profess the character of Christians, openly setting the example of disregard for God's holy day, what can we expect from those who can scarcely be said to live within the reach of Gospel light? It is a gloomy prospect. Who can regard it without feeling that nothing short of Omnipotence, can avert the whirlwind of moral ruin and devastation, which is threatening to sweep over our country?

But, while we feel in such a case the utter powerlessness of human efforts, we may not, we must not draw down upon

ourselves the responsibility of neglecting the means which God has placed in our power. Our "marching orders" are to "work while it is day," to "do what we can," and leave the results in the hand of the Lord of the Harvest. Individually we can all do something, and the humblest efforts will, we are sure, be blest. We can endeavour by our prayers, by our public and private efforts, to secure that most favored and honored weapon of God's armoury, a numerous, earnest and devoted ministry. To our own body, which proudly claims its connection with one of the established Churches of Great Britain, our famishing country has a right to look for spiritual food. And whence is that spiritual food to be supplied? To the Parent Church in Scotland, burdened as she is with missionary schemes in all quarters of the Globe, it is plain that we must not look for a continued supply of ministers. True, as yet the majority of our ministers are those who, imbued with no small portion of missionary spirit, have left their native land with all its dear associations, and come to labour for Christ in a field, morally so uninviting as this. But yet the small number who now and then reach our shores, a number so utterly inadequate to our necessities, impress upon us the conviction that we must have some other source of supply, if we are to attempt to meet the rapidly increasing demand. Such a source, in God's good Providence, we happily possess in the valuable, but hitherto not sufficiently valued, Institution of Queen's College. The very existence of this University we hold to be a token of God's watchful care over our Church. Cradled amidst many a storm that might well have destroyed it, and surviving them all, it stands before us now in rapidly increasing strength and usefulness. Much does the Church owe to those men who stood by it in the hour of its adversity, and amidst difficulties and taunts and discouragements sowed in tears the precious seed that is already yielding an abundant harvest. Already the College has sent out ministers second to none in talents, attainments, piety and zeal. To make it yet more increasingly useful, a flourishing nursery, annually sending out labourers, not by twos and threes but by scores, into the Church, it only requires more full encouragement, more ardent efforts, more earnest prayer. And these it rely will not look for in vain from every well-wisher to our Zion. Above all we should pray,—and, oh, that we could touch a responsive chord in the bosom of every young aspirant to the ministry, that each of its students may be imbued with the spirit which inspired Martyn and Brainerd and Swartz, the spirit which made the greatest of all missionaries, St. Paul, exclaim; "For, though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me, if I preach not the Gospel."

The present is a critical moment in the history of the College. It has lately been deprived of one of its Professors by a mysterious and afflictive providence, and much, we cannot compute how much, depends on the choice of another. The Trustees, with whom rests the appointment, have a weighty responsibility to sustain. We do trust that, laying aside every motive save that of a single desire for God's glory and the welfare of His Church, they may, with unbiased judgement and candid consideration, seek to fix upon that man who most of all, not alone by his talents and scholarship, but by his earnest labours, his untiring zeal and above all by his example, shall inculcate upon the students under his care that ardent piety, that indefatigable perseverance, that "beauty of holiness," that laborious humility which is

"Content to fill a little space,"

"So God is glorified!"

and, last but not least, that spirit of fervent continual prayer, which are each and all, if we believe God's Word, the essential requisites for a successful ministry. And may the God of all grace, who "knoweth the hearts of all men," guide them in their choice, and show them whom He has chosen!

A LAY READER.

P. S.—Several selected articles, and an account of a Missionary Tour to the West are in type, but unavoidably postponed till next number.

POETRY.

"HE DOETH ALL THINGS WELL"

Sad Christian, dost thou wonder why

Thy path with grief is spread,

And o'er a rough and thorny way

Thy feet are often led!

Still trust, although thy weaker sense

The reason cannot tell,

Trust ever in His providence

"Who doeth all things well!"

If He hath plucked some tender flower

That by thy pathway grew,

And there, in many a dark-some hour,

Its light and fragrance threw,

Yet bend thou humbly to the blow;

Not needlessly it fell;

He strikes not willingly, we know,

"Who doeth all things well!"

Perehance some secret hope was thine,

To none but God expressed,

Some cherished plan, some fond design,

Long buried in thy breast.

This hope thy God has crushed: but, while

Thy heart with grief may swell,

Acknowledge with a tearful smile,

"He doeth all things well!"

Perehance in sickness thou art laid

In thy dark silent room,

To count the weary hours, and tread

The passage to the tomb.

Yet never let thy heart despair,

Whatever be thy lot,

Nor deem that He, who placed thee there,

Thy sorrow hath forgot.

When earthly mists are cleared away,

Thy joyful strain shall swell,

Confessing through eternity,

"He doeth all things well!"—*Iona*

ORDINATION OF A MISSIONARY.—We learn from the Edinburgh Post of the 16th ultimo, that the Presbytery of Elgin met on Thursday, and proceeded to the Ordination of the Rev. W. Masson, as a Missionary in the Presbytery of Hamilton, Upper Canada.

UNIVERSITY OF QUEEN'S COLLEGE.

There will be a General Meeting of the Trustees of Queen's College, in the Building, on Wednesday, the 19th November, at 3, P. M.

A full attendance is earnestly desired.

JOHN HAMILTON,
Chairman.

Queen's College,
Kingston, 16th October, 1856.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATIONS.

Rev. James Thomas, Woolwich.....	1854	0	2	6
George Loggie.....	1856	0	2	6
James Burnett.....	1856	0	2	6
Robert Burnett.....	1856	0	2	6
Alexander Mackay.....	1856	0	2	6
James Reid.....	1856	0	2	6
George Biggar, Galt.....	1856	0	2	6
Alex. Scott, Halifax, N. S.....	1855-6-7	0	7	6
Alex. Chisholm, Pictou, N. S.....	1855-6	0	5	0
Peter Campbell, New Glasgow.....	1856	0	2	6
Colin Ferguson, Pictou, N. S.....	1856	0	1	3
Duncan McPherson, Lancaster.....	1856	0	2	6
Rev. D. McDonald, Lochiel.....	1856	0	2	6
Rev. J. Skinner, D.D., Waterdown.....	1856	0	5	6
Mrs. A. Brown.....	1856	0	2	6
David Gillespie, Montreal.....	1856	0	2	6
James Gray, Pictou, C. W.....	1857	0	5	0
Robert Campbell, Kingston.....	1856-7	0	5	0
James F. Smith, Toronto.....	1855	0	2	6
R. S. Miller, Toronto.....	1856	0	2	6
Russell Inglis, Toronto.....	1853-4-5-6	0	10	0
Alex. Wilson, Vaughan.....	1856	0	2	6
Richard Madill, Nottawaga.....	1856	0	2	6

QUEEN'S COLLEGE SCHOOL.

MR. ROBERT CAMPBELL, recently appointed Head Master of Queen's College School, Kingston, respectfully intimates to all whom it may concern that the School is now in full operation under his care.

As it has been newly furnished with the most approved Maps and Apparatus he hopes with duly qualified assistants to render the School as efficient as it has been under any of his predecessors.

Being himself a graduate of Queen's College, he expects to make the School fully available for the purposes of its establishment as a Preparatory School for that Institution, and therefore hopes that parents, intending to send their Sons to that Institution, will avail themselves of the privileges which the School affords.

For fees and other particulars see the announcement of the Senatus.

FRONTENAC ACADEMY, KINGSTON, C. W.

Mr. H. G. Borthwick, (late Principal, Queen's College School,) respectfully intimates that Pupils are carefully prepared for matriculating at the Universities, for examinations before the Law Society, &c.

For Prospectus, apply to him, Box 29, P. O., Kingston, C. W.

October, 1st 1856.

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