

The Presbyterian Witness,

AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK.... Dr. Chalmers.

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From the Philadelphia Presbyterian. PRESBYTERIANISM.

An Address delivered before the Presbyterian Historical Society at their Anniversary Meeting in the Tenth Presbyterian Church, Philadelphia, on Tuesday evening, May 1st, 1855.

BY THE REV. CHARLES HODGE, D. D.
Continued.

II. The second great principle of Presbyterianism is, that presbyters who minister in word and doctrine are the highest permanent officers of the Church.

1. Our first remark on this subject is that the ministry is an office, and not merely a work. An office is a station to which the incumbent must be appointed, which implies certain prerogatives which it is the duty of those concerned to recognize and submit to.

A work, on the other hand, is something which any man who has the ability may undertake. This is an obvious distinction. It is not every man who has the qualifications for a Governor of a State, who has the right to act as such. He must be regularly appointed to the post. So it is not every one who has the qualifications for the work of the ministry, who can assume the office of the ministry. He must be regularly appointed. This is plain; (a) From the titles given to ministers in the Scriptures, which imply official station. (b) From their qualifications being specified in the word of God, and the mode of judging of those qualifications being prescribed. (c) From the express command to appoint to the office only such as, on due examination, are found competent. (d) From the record of such appointment in the word of God. (e) From the official authority ascribed to them in the Scriptures, and the command that such authority should be duly recognized.

2. Our second remark is, that the office is of divine appointment, not merely in the sense in which the civil powers are ordained of God, but in the sense that ministers derive their authority from Christ, and not from the people. Christ has not only ordained that there shall be such officers in his Church—he has not only specified their duties and prerogatives—but he has also given the requisite qualifications, and calls them thus qualified, and by that call gives them their official authority. The function of the Church, in the premises, is not to confer the office, but to sit in judgment on the question, whether the candidate is called of God; and if satisfied on that point, to express its judgment in the public and solemn manner prescribed in Scripture.

That ministers do thus derive their authority from Christ, follows not merely from the theoretical character of the Church, and the relation which Christ, as King, sustains to it, as the source of all authority and power, but (a) From the fact that it is expressly asserted, that Christ gave some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying of the saints, and for the work of the ministry. He, and not the people, constituted or appointed the apostles, prophets, pastors, and teachers.

(b) Ministers are, therefore, called the servants, the messengers, the ambassadors of Christ. They speak in Christ's name, and by his authority. They are sent by Christ to the Church, to reprove, rebuke, and exhort with all long-suffering and doctrine. They are indeed the servants of the Church, as labouring in her service, and as subject to her authority—servants as opposed to lords—but not in the sense of deriving their commission and powers from the Church.

(c) Paul exhorts the presbyters of Ephesus, "To take heed to all the flock over which the Holy Ghost has made them overseers." To Archippus he says, "Take heed to the ministry which thou hast received in the Lord." It was then the Holy Ghost who appointed these presbyters, and made them overseers.

(d) This is involved in the whole doctrine of the Church as the body of Christ, in which he dwells by his Spirit, giving to each member his gifts, qualifications, and functions, dividing to every one severally as he wills; and by these gifts making one an apostle, another a prophet, and another a teacher, another a worker of miracles. It is thus that the apostle reconciles the doctrine that ministers derive their authority and power from Christ, and not from the people, with the doctrine that Church powers rest ultimately in the Church as a whole. He refers to the analogy between the human body and the Church as the body of Christ. As in the human body, the soul resides not in any one part to the exclusion of the rest; and as life and power belong to it as a whole, though one part is an eye, another an ear, and another a hand; so Christ, by his Spirit, dwells in the Church, and all power belongs to the Church, though the indwelling Spirit gives to each member his function and office. So that ministers are no more appointed by the Church, than the eye by the hand and feet. This is the representation which pervades the New Testament, and necessarily supposes that the ministers of the Church are the servants of Christ, selected and appointed by him through the Holy Ghost.

3. The third remark relates to the functions of the presbyters. (a) They are charged with the preaching of the word and the administration of the sacrament. They are the organs of the Church in executing the great commission to make disciples of all nations, teaching them, and baptizing them in the name of the Father, Son, and Holy Ghost. (b) They are rulers in the house of God. (c) They are invested with the power of the keys, opening and shutting the door of the Church. They are clothed with all these powers in virtue of their office. If sent where the Church does not already exist, they execute them in gathering and founding churches. If labour in the midst of churches already

established, they exercise these powers in concert with other presbyters, and with the representatives of the people. It is important to notice this distinction. The functions above mentioned belong to the ministerial office, and, therefore, to every minister. When alone he of necessity exercises his functions alone, in gathering and organizing churches; but when they are gathered, he is associated with other ministers, and with the representatives of the people, and, therefore, can no longer act alone in matters of government and discipline. We see this illustrated in the apostolic age. The apostles, and those ordained by them, acted in virtue of their ministerial office, singly in founding churches, but afterwards always in connection with other ministers and elders. This is, in point of fact, the theory of the ministerial office included in the whole system of Presbyterianism.

That this is the scriptural view of the presbyterial office, or that presbyters are invested with the powers above referred to, is plain, (a) From the significant titles given to them in the word of God: they are called teachers, rulers, shepherds or pastors, stewards, overseers or bishops, builders, watchmen, ambassadors, witnesses.

(b) From the qualifications required for the office. They must be apt to teach, well instructed, able rightly to divide the word of God, sound in the faith, able to resist gainsayers, able to rule their own families, for if a man cannot rule his own house, how can he take care of the Church of God? He must have the personal qualities which give him authority. He must not be a novice, but grave, sober, temperate, vigilant, of good behaviour, and of good report.

(c) From the representations given of their duties. They are to preach the word, to feed the flock of God, to guide it as a shepherd; they are to labour for the edification of the saints; to watch for souls as those who must give an account; they must take heed to the Church to guard it against false teachers, or, as the apostle calls them, grievous wolves; they are to exercise episcopal supervision, because the Holy Ghost, as Paul said to the presbyters of Ephesus, had made them bishops, Acts xxviii, and the Apostle Peter exhorts presbyters to feed the flock of God, taking episcopal oversight thereof. (e) *Epis* is a word of constraint, but willingly. They are, therefore, bishops. Every time that word, or any of its cognates, is used in the New Testament, in relation to the Christian ministry, it refers to presbyters, except in Acts i, 20, where the word *bishop* is used in a quotation from the Septuagint, applied to the office of Judas.

4. The office of presbyters is a permanent one.

This is plain: (a) Because the gift is permanent. Every office implies a gift of which it is the appointed organ. If, therefore, a gift be permanent, the organs for its exercise must be permanent. The prophets of the New Testament were the recipients of occasional inspiration. As the gift of inspiration has ceased, the office of prophet has ceased. But as the gift of teaching and ruling is permanent, so also is the office of teacher and ruler. (b) As the Church is commissioned to make disciples of all nations, to preach the gospel to every creature, as saints always need to be fed, and built up in their most holy faith, she must have the officers which are her divinely appointed organs for the accomplishment of this work.

(c) We accordingly find that the apostles not only ordained presbyters in every city, but that they gave directions for their ordination in all subsequent time, prescribing their qualifications, and the mode of their appointment. (d) In point of fact, they have continued to the present time. This, therefore, is not a matter open to dispute, and is not, in fact, disputed by any with whom we are now concerned.

5. Finally, in relation to this part of our subject, presbyters are the highest permanent officers of the Church.

(a) This may be inferred, in the first place, from the fact that there are no higher permanent functions attributed in the New Testament to the Christian ministry, than those which are therein attributed to presbyters. If they are charged with the preaching of the gospel, with the extension, continuance, and purity of the Church—if they are teachers and rulers, charged with episcopal powers and oversight, what more of a permanent character, is demanded?

2. But, secondly, it is admitted that there were, during the apostolic age, officers of a higher grade than presbyters, viz: apostles and prophets. The latter, it is conceded, were temporary. The only question, therefore, relates to the apostles. Prelatists admit that there is no permanent class or grade of church officers intermediate between apostles and presbyters. But they teach that the apostleship was designed to be perpetual, and that prelates are the official successors of the original apostles. If this is so, if they have the office, they must have the gifts of an apostle. If they have the prerogatives, they must have the attributes of the original messengers of Christ. Even in civil government every office presumes inward qualifications. An order of nobility, without real superiority, is a mere sham. Much more is this necessary, in the living organism of the Church, in which the indwelling Spirit manifests himself as he wills. As a false apostle, a teacher without the word of knowledge, was no teacher; a worker of miracles without the gift of miracles, was a magician; any one pretending to speak with tongues without the gift of tongues, was a deceiver. In like manner an apostle without the gifts of an apostle, is a mere pretender. There might as well be a man without a soul.

Romanists tell us that the Pope is the vicar of Christ; that he is his successor as the universal head and ruler of the Church on earth. If this is so, he must be a Christ. If he has Christ's prerogatives, he must have Christ's attributes. He cannot have the one without the other. If the Pope, by divine appointment,

is invested with universal dominion over the Christian world; if all his decisions as to faith and duty are infallible and authoritative; if dissent from his decisions or disobedience to his commands forfeits salvation; then is he heir to the gifts as well as to the office of Christ. If he claims the office, without having the gifts, then is he antichrist, "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, so that he is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." Romanists concede this principle. In ascribing to the Pope the prerogatives of Christ, they are forced to ascribe to him his attributes. Do they not enthroned him? Do they not kiss his feet? Do they not offer him incense? Do they not address him with blasphemous titles? Do they not pronounce anathemas against, and debar from heaven, all who do not acknowledge his authority?

This is the reason why opposition to Popery in the breasts of Protestants is a religious feeling. Caesar Augustus might rule the world; the Czar of Russia may attain to universal dominion, but such dominion would not involve the assumption of divine attributes, and therefore submission to it would not involve apostasy from God, and opposition to it would not of necessity be a religious duty. But to be the Vicar of Christ, to claim to exercise his prerogatives on earth, does involve a claim to his attributes, and therefore our opposition to Popery is opposition to a man claiming to be God.

But if this principle applies to the cause of the Pope, as all Protestants admit, it must also apply to the apostleship. If any set of men claim to be apostles; if they assert the right to exercise apostolic authority, they cannot avoid claiming the possession of apostolic endowments; and if they have not the latter, their claim to the former is an usurpation and pretence.

What, then, were the apostles? It is plain from the divine record that they were men immediately commissioned by Christ to make a full and authoritative revelation of his religion; to organize the Church; to furnish it with officers and laws, and to start it on its career of conquest through the world.

To qualify them for this work, they received, first, the word of wisdom, or a complete revelation of the doctrines of the gospel; secondly, the gift of the Holy Ghost, in such measure as ever to render them infallible in the communication of the truth, and in the exercise of their authority as rulers; thirdly, the gift of working miracles in confirmation of their mission, and of communicating the Holy Ghost by the imposition of their hands.

The prerogatives arising out of these gifts were, first, absolute authority in all matters of faith and practice; secondly, authority equally absolute in legislating for the Church as to its constitution and laws; thirdly, an equal jurisdiction over the officers and members of the Church.

Paul, when he claimed to be an apostle, claimed this immediate commission, this revelation of the gospel, this plenary inspiration, and this absolute authority and general jurisdiction. And in support of his claims, he appeals not only to the manifest co-operation of God through the Spirit, but to the signs and wonders, which he wrought in all patience, in signs, and wonders, and mighty deeds. 2 Cor. xii, 12.

It followed necessarily from the actual possession by the apostles of these gifts of revelation and inspiration, which rendered them infallible, that agreement with them in faith, and submission to them were necessary to salvation. The apostles, therefore, said, "He that knoweth God, he knoweth us; and he that is not of God, heareth not us." Hereby we know the spirit of truth and the spirit of error." 1 John iv, 6. And the apostle Paul pronounced anathema even an angel should he deny the gospel which he preached, and as he preached it. The writings of the apostles, therefore, have in all ages and in every part of the Church, been regarded as infallible and authoritative in all matters of faith and practice.

Now, the argument is, that if prelates are apostles, they must have apostolic gifts. They have not those gifts, therefore they are not apostles.

The first member of this syllogism can hardly need further proof. It is evident from the nature of the case, and from the Scriptures, that the prerogatives of the apostles arose out of their peculiar endowments. It was because they were inspired, and consequently infallible, that they were invested with the authority which they exercised. An uninspired apostle is as much a solecism as an uninspired prophet. As to the second point, viz: that prelates have not apostolic gifts, it needs no argument. They have no special revelation; they are not inspired; they have not either the power of working miracles, or of conferring miraculous gifts, and, therefore, they are not apostles.

So inseparable is the connection between an office and its gifts, that prelates, in claiming to be apostles, are forced to make a show of possessing apostolic gifts. Though not inspired individually, they claim to be inspired as a body; though not infallible singly, they claim to be infallible collectively; though they have not the power of conferring miraculous gifts, they claim the power of giving the grace of orders. These claims, however, are not less preposterous than the assumption of personal inspiration. The historical fact, that the prelates collectively, as well as individually, are uninspired and fallible, is not less palpable than that they are mortal. Those of one age differ from those of another. Those of one Church pronounced anathema those of another. Greeks against Latins, Latins against Greeks, and Anglicans against both. Besides, if prelates are apostles, then there can be no religion and no salvation among those not subject to their authority. He is not of God, said the apostle John, who heareth not us. This is a conclusion which Romanists and Anglicans admit, and boldly assert. It is, however, a complete *reductio ad absurdum*. It might as well be asserted that the sun never shines on Greenland, as that there is no religion beyond

the pale of prelatical churches. To maintain this position, necessitates the perversion of the very nature of religion. As faith in our Lord Jesus Christ, repentance towards God, love, and holy living, are found outside of prelatical churches, prelates must maintain that religion does not consist in these fruits of the Spirit, but in some thing external and formal. The assumption, therefore, that prelates are apostles of necessity leads to the conclusion that prelates have the gifts of the apostles, and that to the conclusion that submission to their teaching and jurisdiction, is essential to salvation; and that again, to the conclusion that religion is not an inward state, but an external relation. These are not merely the logical, but the historical sequences of the theory that the apostolic office is perpetual. Wherever that theory has prevailed, it has led to making religion ceremonial, and divorcing it from piety and morality. We would beg those who love Christ more than their order, and those who believe in evangelical religion, to lay this consideration to heart. The doctrine of a perpetual apostleship in the Church, is not a mere speculative error, but one, to the last degree, destructive.

We cannot pursue this subject further. That the apostolic office is temporary, is a plain historical fact. The apostles, the twelve, stand out just as conspicuous as an isolated body in the history of the Church, without predecessors, and without successors, as Christ himself does. They disappear from history. The thing, the thing itself, the gifts, the functions, all ceased when John, the last of the twelve, ascended to heaven.

If it is a fearful thing to put the Pope in the place of Christ, and to make a man our God; it is also a fearful thing to put erring men in the place of infallible apostles, and to make fight in their teaching, and submission to their authority, the condition of grace and salvation.

From this awful bondage, brethren, we are freed. We bow to the authority of Christ. We submit to the infallible teachings of his inspired apostles, but we deny that the infallible is contained in the fallible, or the divine in the human.

But if the apostolic office was temporary, then presbyters are the highest permanent officers of the Church, because, as is conceded by nine tenths, perhaps ninety-nine hundredths of prelatists, the Scriptures make no mention of any permanent officers intermediate between the apostles and the presbyter-bishops of the New Testament. There is no command to appoint such officers, no record of that appointment, no specification of their qualifications, no title for them, either in the Scriptures or in ecclesiastical history. If prelates are not apostles, they are presbyters, holding their prerogatives by human, and not by divine authority.

To be continued.

From the Missionary Record. Free Church in Prince Edward's Island. LETTER II.

MY DEAR SIR,—

I did not formerly admit of my completing the short outline of our state and progress in our ecclesiastical affairs. I now will do so; and if it comes to hand in time, make it the continuation of the former; if not, please hand it to the *Witness*, from which it may be copied in the *June Record*, as soon as the one and some the other.

In 24 London, for the first year and a half, only one-fourth of my time was given. For the last year, one-half has been given. We have a few, but not many additions to our congregation. Last August the Sacrament of the Lord's Supper was dispensed when twenty-five were enrolled as communicants for the first time in connexion with the Free Church here. There is an encouraging spirit of mutual forbearance and attention to duties and ordination in general. I hope particularly well of the youth in general, but feel the impracticability of following out such a regular system of training as was desirable. We have only failed to attend our weekly evening class or prayer meeting twice all this winter; though on repeated occasions I did not expect to find any assembled, in the state of the weather, and yet considerable numbers were in the church. The congregation is very abstemious. A few dissipated characters, whom ordinary means cannot reach or remove, are keeping their groggeries, but they are objects of general disgust. The Sabbath is also well observed, so far as outwardly appears. There is improvement in family religion, also, and it is to be hoped some are feeling the importance of eternal things, though cases have come more numerous under my notice in the other sections. As of such I do not deem it prudent to say much, as time requires to test sincerity, and to see if a very prevalent error to speak too soon and too confidently. Shortly after my coming here, the young people of this section of my congregation gave me an excellent double-seated sleigh, and have since then contributed to purchase me a horse. This portion of the congregation also pay their stipend half-yearly, and in advance, to secure their never falling into that fatal evil in congregations, arrears. There is a moral defect in that man who does not fulfil his sacred promise. Unfaithfulness in one matter makes him careless in others. One drags another into his own position—failure in one term makes failure in the next almost certain. Thus many in congregations become demoralized. A minister is hampered and a congregation is the way to ruin and cursing, if they see not the evil and alter their course. Here, then, is an example worthy of imitation by all the congregations of our church, and if followed, the result would soon tell upon ministers and congregations. Our people here have purchased a few acres of land from a member of the congregation who kindly gave up so much of his own free property. Henceon now occupy for a year and a half. Other fifty acres the congregation meantime hold upon rent, but have applied to the Hon. Samuel

Cunard to grant it for a glebe as he has generously done in other cases. No reply has as yet, however, been received. The generosity of the people in gifts for domestic use in many instances exceeds their annual proportion of stipend.

	NEW LONDON.	SCOTCH SETTLEMENT.	LONG CREEK.	CHARLOTTE TOWN.	IN ALL.
Stipend	£150 12 24	£100 14 11	£89 10 0	£13 0 0	£352 16 35
Church building	1100 0 0	1100 0 0	1000 0 0	60 0 0	3800 0 0
Theological Fund	100 15 0	143 4 9	53 16 3	69 0 0	367 15 2
Theological Fund paid	37 0 3	43 8 5	25 3 0	5 8 9	113 13 7
Home Missions	7 2 0	2 8 13	3 18 4	25 12 3	38 15 4
Domestic Missions	3 8 13	2 8 13	4 9 0	2 5 7	14 15 3
Domestic Scheme	13 4 10	19 17 0	10 10 0	4 3 0	47 13 0
Church Door Col.	14 8 9	8 0 0	0 0 0	0 0 0	22 8 9
Paid in all	430 9 10	350 0 4	123 13 8	139 7 0	1043 0 11

• New London pay their stipend in advance and half-yearly. Of the sum paid from Long Creek, about £50 of the above have been for the salary of Mr. Ross last summer.

† There have been expended upon the manse in New London about £235, but £45 have been lent the committee from Scotch Settlement, which is to be repaid when the same is required there itself. This lessens the actual sum expended in Scotch Settlement itself to £190 already paid.

‡ Long Creek people have expended a considerable amount in church building. They have also a Sabbath School Library and regular church door collections, but I cannot just give the amount of either.

§ These sums paid include £414s. 9d. from New London, and £214s. from Scotch Settlement for the first year, on the old plan, paid two years ago but not reported. The amount from Charlotte Town is yet to be remitted, with some more that I expect shortly, but cannot be forwarded in time to be reported in the *Record* for May.

¶ Our people have contributed to some other public objects with equal readiness and liberality, but I do not deem it proper to notice them here. Within these bounds, &c., since my coming, you see the sum of £1043 has been contributed and devoted as above. Before the time of the Synod it will be at least one hundred more.

I indeed I had almost overlooked that the people of Charlotte Town and Long Creek have contributed somewhere between £55 and £40 for the salary of the probationer who supplied them during the last six months, besides the Hall rent and attendance, which is about 16s. per day,—about £6 in all. Though I cannot state the precise sum in a few items, what is here given clearly shows that something is being done to forward the cause of the Redeemer by our people. The Lord stir them up cheerfully to exert in every good word and work. But I fear I have encroached too much upon precious time and space.

Yours very sincerely,
ALEX. SUTHERLAND.
New London, April 1854.

For the Witness Sketch of a Tour through New Brunswick.

Concluded.
After a night of severe cold,—in which my powers of endurance were sufficiently tested by scanty accommodation,—deep snow and over-burdened horses, I hailed with intense satisfaction from the summit of a hill the white streak in the dark forest that marked the bed of the Miramichi. My route was now towards the west, visiting Nelson, Blackville, Blissfield, and Boiestown, all on the south-west branch of the Miramichi, scattering in each place one or more occasions the good seed of the kingdom. These districts, extending more than 60 miles from Newcastle, were formerly under the care of the Rev. J. Turnbull, now of St. James, and have been receiving occasional services from the Rev. T. G. Johnstone. By the generosity of a friend I was conveyed from Boiestown to Fredericton, a distance of 40 miles. The road lay along the valley of the Nashwaak, a very beautiful and romantic stream with extensive intervals, formerly settled by disbanded soldiers of the 23d Royal Regiment. Fredericton is built upon a level plain on the west side of the river St. John, having a very lofty ridge of hills in its rear, and the river, three-fourths of a mile wide, in its front. Its streets are straight and broad, and partially ornamented with some beautiful trees. It has some splendid stores with some respectable public buildings. The most attractive Church edifice is the new Wesleyan Chapel. There is one Presbyterian congregation in the city in connection with the Established Church of Scotland. Remaining one night in the city, I proceeded up the river to the township of Prince William, a distance of 25 miles. The river St. John is remarkable in many places for its high banks—the ground rising sometimes for three quarters of a mile

from the bed of the river. The Presbyterian cause in this district has been greatly strengthened and consolidated by the able superintendence of the Rev. C. G. Glass. After preaching at the Poquoc Stream, Lake George, and Acton, in which I had a cordial meeting with former friends, I arrived at the now renowned Harvey. * * * I was heartily welcomed by Mr. Smith and his attached people, whom I had the pleasure of addressing on two occasions. On Monday I proceeded a distance of 39 miles to Baillie, in the county of Charlotte. This county is distinguishable by a succession of high ridges of land, especially in its northern half. A great part of it has been settled by Presbyterians from the north of Ireland and the Highlands of Scotland. The townships are exceedingly cut up by cross-roads, rendering it very difficult for a stranger to find his way. The night on which I arrived, during a heavy fall of snow, we mistook the way on four occasions. The congregation at Baillie has lately obtained the Rev. W. Millen for its pastor. Though yet in his infancy, by skillful attending and the genial showers of heaven, it shall grow and cast a refreshing shadow over the region to which the scattered sheep may yet repair and find rest. After preaching on Tuesday night I was conveyed next morning by Mr. Millen to St. James, now under the pastoral care of the Rev. J. Turnbull. This is an old charge; and spiritual things, I am happy to say, have received a favorable impulse by the settlement of the present devoted laborer. A night was spent here, and another opportunity afforded of proclaiming the glad tidings. In my notes of a tour last year I had stated that these districts required two laborers—and now in the course of a few months I had the satisfaction of sojourning under the hospitable roofs of the beloved pastors. May the sowers bring back their sheaves rejoicing. Conveyed by Mr. Turnbull, I reached, next day, St. Stephen's. This town is built at the mouth of the St. Croix or Scoddie river, and is connected with Calais, in the State of Maine, by a toll-bridge. Though greatly surpassed by Calais in size and population, I am informed that much of the business done there is carried on by those who reside in British territory. The congregation here is small, and specially requires the fostering care of the Home Mission, that its talented and zealous pastor may be suitably maintained. Shall we abandon a station because our adherents are few? How, then, is the gospel to be established? The independent spirit of British Americans may be relied upon, that so soon as they are able, if rightly instructed, to support the gospel, they will decline all extraneous help. Until that time, it is our duty and our interest to give all possible support to our Home Mission Fund. Thursday and Friday were spent here. On the evening of the latter I addressed the Presbyterian congregation. My route hence was 10 miles south to Warwicq, a very interesting settlement, where I preached on Saturday night and Sabbath morning. In the afternoon, conveyed by Mr. Orr, I proceeded south 12 miles, through a very romantic road, to Bocabee, the late charge of Mr. Millen, where I preached in the evening. These two places present a very promising field, and urgently require that a devoted young man should be sent to them without delay. Conveyed by Mr. Purves, an active elder in the congregation, I passed on to St. George. The Presbyterians here are few and widely scattered. Several Scotch families some years ago joined the Baptist Church. The whole region would require the persevering efforts of a painstaking missionary. The next evening I preached to a very attentive and solemnized audience, and after a drive of a few miles east arrived at the Makadavie village. The Baptists with a very commendable kindness gave the use of their Church, and several contributed to the College Endowment. Their worthy pastor, Mr. Miles, welcomed me as a brother, brought me to his house, and exerted himself in the most generous manner to forward the object of my mission. Such conduct speaks for itself. This village is beautifully built on an eminence, having in its front a circular basin of water, into which the Makadavie plunged over several shelves of rocks, and then alters its course at right angles and flows into the St. Andrew's Bay. The basin forms an inland harbor, into which vessels are launched, and from which large quantities of lumber are conveyed. After a few hours' stay at Penfield, I proceeded by the St. Andrew's mail to St. John, where I arrived at 2 A. M. on Thursday the 25th January. A week was occupied in this city in the prosecution of my special work, and in occasional religious services. On Sabbath I preached in the morning for Mr. Bennett, and at night for Mr. Ferrie. I met with the warmest reception in every respect from both congregations. Hampton and Norton, parts of the charge of the Rev. Andrew Donald, were next visited. As preparations had been made to meet my visit, a short time was sufficient to complete the work. No opportunity of reaching Springfield—the only place to be visited—then occurring, and my health being considerably broken down,—not so much from the exertions and fatigue of the journey, though these were great, as from long continued exposure before setting out,—I resolved to proceed homewards. Travelling night and day by the mail, I arrived at Halifax on Monday, Feb. 5th, and at home on the following day, having journeyed more than 1100 miles, besides preaching upwards of 40 sermons, besides addresses on the College. I may be allowed to express, in conclusion, my deep sense of the magnitude and importance of the sister Province. Its forests are still vastly extensive—its rivers are large and navigable for many miles—its agricultural and mineral resources must be very great when fully drawn forth—all which would constitute it a most valuable part of the yet-to-be-established united Empire of British America. May the still more desirable union, even that of all the sound-hearted Presbyterians of these great Provinces, be speedily and happily consummated!

G. SUTHERLAND.

Musquodoboit Ha.