

can help fancying that I see something of this character in the Sabbath of a country village, where religion prevails. The peaceful cheerfulness, however, which belongs to true religion, is widely different from the noisy mirth which belongs to the careless and the profligate. There is a stillness which belongs to a Christian Sabbath, but it is a happy stillness. You see in the countenances of those you meet an appearance of rest, of calmness, of peaceful cheerfulness. There is, also, in the cleanly Sabbath dress of English villagers, something like an emblem of the purity which belongs to that religion, which is to be their guide at all times, but on the Sabbath is their more peculiar business and enjoyment. It is of great consequence to keep up the true character of this sacred day. Let no man, however, suppose that the mere Sabbath dress, or the Sabbath rest, or even the Sabbath ordinances, will of themselves entitle him to be called a true Christian; but if they enable him, and if they invite others, to make this day a day of holy rest and of Christian improvement, how useful, how needful they may be! Is not a man's mind drawn away from every purpose of sabbatical rest, when he sees the inhabitants of a village without their Sabbath dress, and when he hears their noisy mirth expressing a feeling so different from Sabbath devotion? And, on the contrary, is he not forcibly led to join in Sabbath employments, when he sees others whose expression and appearance convey so much delight? Let there be a cleanliness of the person on the Sabbath morning, and let it be a token of that purity of mind which should belong to the Christian. A gaudy finery of dress and appearance belongs not to the Christian Sabbath; but neatness and cleanliness do belong to it.—*Bishop (Davys) of Peterborough.*

### Privileges of Britain.

In conclusion, therefore, I will only add, that after traversing so many countries, observing so many different modes of civilised and semi-barbarous life, and becoming acquainted with such various political and religious institutions, it is with increased pleasure and admiration that I contemplate the state of society in our favoured land. Some nations, perhaps, may boast more taste and refinement; some, a more showy literature and more splendid public monuments; and others, more renowned achievements in art and arms; but in the solid advantages and comforts of life, in profound learning and experimental philosophy, in private and public virtue, in all that secures domestic happiness and peace, or constitutes lasting excellence and real greatness; the administration of equal laws and impartial justice; the enjoyment of a liberty as yet restrained from licentiousness; and the free exercise of a religion equally removed from the extremes of fanaticism and indifference.—I know not the equal or the rival of Britain. Nor can I indulge for my country a higher hope than that she may long retain, under the Divine favor, the institutions which have for ages been her glory, enhanced in value by the gradual but judicious correction of their accidental defects, and consolidated in strength by the increased public estimate of their superior merits; that we her sons may be preserved from a bigoted prejudice in favor of what is old, and a feverish appetite for what is new; and above all, that we may never be deprived of that security for national soundness of doctrine, correctness of practice, civil liberty, and religious example, which is presented to us by an institution endeared by early associations, and consecrated as the well-tried bulwark against anarchy and infidelity, the establishment of the Church of England.—*Elliot's Travels.*

## THE MONTHLY RECORD.

JULY, 1858.

### Meeting of the Synod of the Church of Scotland in Charlottetown.

We avail ourselves of the earliest opportunity afforded us of laying before our readers an abstract of the proceedings of our Synod at its late meeting in Charlottetown, leaving them to collect further intelligence from the minutes, when published. The Synod met, agreeably to appointment, on the last Wednesday of the month of June, at Charlottetown, and was opened with Divine service by the retiring Moderator, the Rev. Alexr. McKay, who preached an excellent and appropriate sermon from 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine,"—in which he satisfactorily proved the Scriptural authority for Presbyterian Church government, and delineated the duties of the ruling elders in that church. This discourse produced a very favorable impression on the minds of the congregation, and elicited the warmest thanks of the Synod. The Synod Roll was then made up from the returns of the different Presbyteries, when it was found that not fewer than fourteen ordained clergymen from a list of eighteen were present, the largest number of ministers connected with the Church of Scotland that had ever assembled in Charlottetown. The attendance of elders was also highly respectable, nearly all the kirk sessions in the Presbyteries of Pictou and Prince Edward Island being represented on the occasion.

On the roll being completed, the Rev. Allan Pollok, of New Glasgow, was unanimously chosen Moderator, in succession to Mr. McKay, and the Rev. James Mair, of Barney's River, was chosen Clerk, in the room of Mr. Pollok, who resigned that office, and received the cordial thanks of the Synod for his ability and diligence in the discharge of his arduous duties for several years.

Committees on overtures, on bills and references were then appointed, and other arrangements made for facilitating the business of the Synod.

The Synod commenced its proceedings in a very auspicious manner, by opening up a friendly intercourse with the Rev. Donald McDonald, an aged minister who has labored long and successfully amongst the Gaelic population of the island, without being in full connection with the Church. Mr. McDonald was introduced to the Synod by the Rev. Alexr. McKay, of Belfast, and addressed the Court in a very feeling and impressive manner, narrating at length the labors he had undergone and the privations he had endured

for more than thirty years in collecting and organising eleven or twelve congregations—erecting nearly as many places of worship, and superintending the religious interests of a population of more than 5000 souls, embracing upwards of 100 elders and nearly 1000 communicants.

In his advancing years, and amidst increasing infirmities, he found himself more and more unequal for the duties of such an arduous and extensive charge, and more and more closely drawn in attachment to the church of his fathers. Although he did not feel himself inclined to submit entirely to the authority of our Church Courts, or to form in his own person an ecclesiastical connection with the Synod, yet he felt a strong and anxious desire that all his people—elders, communicants and adherents—should be connected with the Church of Scotland, and that all the pulpits in which he officiated should be open to her ministers. Mr. McDonald certainly appeared to great advantage at this meeting, possessing an exceedingly venerable and dignified aspect—addressing the audience with remarkable ease, correctness and precision, and exhibiting a most cordial and affectionate disposition towards our Church. The Court was evidently deeply affected with his earnest and pathetic address, and not a few of the members, we believe, were taken by surprise at such an unexpected and delightful interview. The Synod cordially reciprocated their mutual feelings of delight and satisfaction with Mr. McDonald, and assured him of their readiness and willingness to co-operate with him to the utmost of their ability in promoting the interests of religion amongst his people in the island. This happy arrangement has opened up a wide door and effectual for the propagation of the Gospel in connection with our Church in that colony, and will in a short time probably double the number of our adherents within the bounds of that Presbytery. The parties who have thus been brought into friendly intercourse with each other are already beginning to reap the happy fruits of Christian fellowship, as five or six of the members of the Synod were invited by Mr. McDonald, and preached on the following Sabbath to large and attentive congregations of his charge in different churches of the island. At a subsequent meeting Mr. McDonald presented the Synod with copies of all the works which he had published since the commencement of his ministry, which were thankfully received and distributed amongst the members.

On the morning of the following day another very pleasing and important business occupied the attention of the Synod for several hours. A large and highly respectable deputation of the Lay Association of Pictou having been introduced to the Court by Mr. McKay, of New