

The Synod of New Brunswick would humbly represent to Your Excellency the propriety of appointing a day of fasting and humiliation to be kept throughout the Province, that all classes of Her Majesty's subjects may thus be called on to "humble themselves under the mighty hand of God," and pray for the removal of His judgments.

May it therefore please Your Excellency to take the premises into consideration, and act as in your wisdom you may see fit.

And your Memorialists, as in duty bound, will ever pray.

(Signed,) JOHN ROSS, *Moderator.*

Fredericton, August 25, 1849.

On motion resolved that the Synod instruct the different Ministers, members of this Court, that on the fourth Sabbath of October, or as soon thereafter as may be convenient, they offer up thanks to Almighty God for the plentiful harvest.

Mr. Henderson brought under the notice of the Synod the present unsatisfactory state of King's College as regards the education of young men for the ministry in connection with this Church. The Synod appoint Messrs. Henderson and McDonnell a committee to examine the Statutes and Regulations of said College, and report on Monday.

Adjourned to meet on Monday at nine o'clock. Closed with prayer.

Monday, 27th August, 1849.

Which day the Synod met, pursuant to an adjournment, and was constituted with prayer.

The Committee appointed to examine the Statutes and Regulations of King's College, reported that they had attended to that duty, and stated certain things which they considered to be exceptional in the same, in so far as they affect students not belonging to the Church of England.

The Synod, after reasoning, resolved to keep the matter in view, and to make further enquiries in the meantime, that they may be prepared at next meeting to come to some decision respecting it.

The Synod appointed the next meeting to take place at Newcastle, Miramichi, on the fourth Thursday in June, 1850. Closed with prayer.

JOHN BROOKE,
Synod Clerk.

APPOINTMENT TO NEWFOUNDLAND.

We know no recent event which has afforded us greater delight and satisfaction than the appointment of a regularly ordained resident Minister to the congregation of St. Andrew's Church, St. John's, Newfoundland, a congregation once highly favoured, but since severely tried, which has maintained a steadfast adherence to the Church of Scotland under the most discouraging circumstances, and amidst disappointments and privations of the most harassing nature and lengthened duration. More than four years ago, very soon after the death of their late excellent pastor, the painful bereavement which the congregation of St. John's had sustained, was made known to the ministers of this city, accompanied with an earnest application for assistance. On the arrival of the first Deputation to these colonies, in the ensuing summer, the request was renewed, in the hope that at least one of the deputation might be able to visit St. John's, on their return from Canada. Two years afterwards their hopes were revived by the arrival of a second Deputation, and their claims for assistance again presented and enforced

without success. During the course of the present season, both Mr. Macbean and Mr. Macnair have been earnestly solicited to visit Newfoundland, if only for a few weeks, but neither of these respected clergymen could find leisure to attend to such an important duty. And now another long and gloomy winter was fast approaching, with faint hopes of relief, when to the great joy of the congregation, and to the reviving and strengthening of the whole church, a faithful and acceptable minister is speedily sent out to take the oversight of their spiritual concerns. The congregation of St. Andrew's Church have again in the merciful providence of God obtained a Minister whom they can call their own, one stationed in the midst of them, and appointed to go out and in among them, instruct them publicly and from house to house, and watch for their souls as one who must give an account. The Rev. Thomas King, the Licentiate appointed by the Colonial Committee of the General Assembly of the Church of Scotland to the vacant Church, was ordained by the Presbytery of Dunfermline to the pastoral charge of that Church, on the 31st day of August last, and very soon afterwards sailed for Newfoundland. He arrived on the island in the end of last month, and preached for the first time in St. Andrew's Church, on the 30th of September, with much acceptance. The glad tidings have been communicated by one of the elders of the congregation to a friend in this city, in a letter of the 3rd inst., in the following brief but comprehensive and welcome statement: "I avail myself," says this tried and steadfast friend of the Church, "of a few hurried minutes to convey to you the gratifying intelligence, that the Church of Scotland has now provided her sons here with a spiritual pastor and guide. The Rev. Thos. King, who has been appointed by the Colonial Committee and ordained to St. Andrew's Church, arrived here a few days ago, and preached to the congregation on Sabbath last. He is a young man of excellent gifts and acquirements, and has already created a most favourable impression among the people." We shall no doubt hear from time to time good accounts of Mr. King's success as a Minister in St. John's, and we hope the day is not far distant when a more frequent and fraternal intercourse will be established and kept up both between the ministers and congregations in these colonies, than has for some years past, on account of our lamentable breaches and wide spread desolations, been at all practicable. This is the first year for a long season, that we have had anything like a revival among our disconsolate congregations, and still this is but the day of small things. We hope that succeeding years will bring life, and joy, and gladness to many a lonely family and bereaved flock, who are still pining under neglect, and feeling deep sorrow of heart, from hopes long deferred and expectations frequently frustrated.

We are happy to learn that an order has been received by the last steamer from Newfoundland, for a pulpit gown, to be presented by the ladies of St. Andrew's Church to the Rev. Thomas King.—*Halifax Guardian.*

FAST IN NEW BRUNSWICK.—It was at the suggestion of the Synod of the Church of Scotland convened at Fredericton lately, that the Governor proclaimed the day of Humiliation and Thanksgiving—humiliation for the many iniquities which cause to be impended over us the scourge of the cholera, and of thanksgiving for the undeserved mercy of God in granting us an abundant har-

vest. The memorial of the Synod was at once responded to by the Governor and the Council, and since by all the Churches.—*Colonial Watchman.*

THE CHURCH IN SCOTLAND.

The following extract from the recent declaration of the General Assembly of the Church of Scotland on national education will be found very instructive, while the general principles enunciated in this able document are peculiarly applicable to our own circumstances, and the position of the educational institutions of the country. There is a wide spread tendency towards latitudinarianism in religion abroad, and in no department, perhaps, is this more conspicuously shewn than with respect to education. Our schools, in too many instances, seem designed to strengthen the intellectual faculties only, and our Universities are deprived, by legislative enactments, of all distinctive religious character. Under these circumstances, the perusal of the following Declaration will be found profitable, and suggestive of serious thought. The first portion, which we omit, states, that the Assembly feel called upon to enunciate their views, in order to counteract and oppose the attempt now being made to withdraw the supervision of the Parochial Schools—those schools to which Scotland in days past, owed that deep religious tone which characterised the temper of the Scottish mind, and that sound education which enabled so many of her sons to rise to honour, credit and renown in every quarter of the world, and to attain distinction in every department of science, and walk and profession of life—from the Church of Scotland, in which it has so long rested. The Declaration alludes to the acts by which the control of the religious character of these schools was entrusted to them—specifies the Treaty of Union which secured to the Church of Scotland the supervision which she has so long exercised with such beneficial results, and then proceeds in the ensuing calm, but convincing and argumentative train of reasoning.

But while the General Assembly thus regard the Church's superintendance of the National Institutions of Education as guaranteed to her by the most solemn acts of the Legislature, and by an act which must be held to be even yet more solemn, inasmuch as it has been seen to be an integral part of the Treaty of Union between the two kingdoms, they do not rest their cause on this ground exclusively, or even chiefly. It would, indeed, require the most cogent reasons to justify any violation of an article in the Treaty of Union, but for the full security taken in regard to which, that Treaty would have never been entered into. Still the idea is, at least, a possible one, that the basis of the Union of the two kingdoms might be found, as to this point, to be hollow, and of prejudicial consequence; and the General Assembly will not maintain, that in such a case, the conditions of Union ought to continue unalterable. The manifest errors of a past generation, how solemn soever may have been the sanction given to those errors, while they were believed to be truths, cannot be allowed to operate injuriously on succeeding generations.—Neither will