

way of an absolute union of all the Churches of British North America, with the Church of Scotland, is the want of provision for the widows and orphans of Ministers deceased in the Synods of Nova Scotia and New Brunswick. In respect to the former, this obstacle seems in a fair way of being removed. Ministers were persuaded that a well organized and faithfully executed scheme for this purpose would be attended with many advantages to the Church itself, while it will alleviate the anxieties and distractions of thought that will constantly intrude on a Minister's mind, in respect to the young and unprotected members of his family, for whom no provision is made, should the providence of God be removed from them, and which from the well known condition of the pastoral office in this country he is unable to make for them, and thus withdraw much of his attention from the peculiar functions of his office. It will also encourage many to enter the ministerial vocation, who might be deterred by the prospect of those on earth dearest to them exposed to all the privations of penury and want, when their own lives of ceaseless labour and anxiety in their Heavenly Master's service had drawn to a close.

The Laymen also expressed a deep sense of the desirableness of such a scheme as will provide for widows and orphans of Ministers, frankly admitted their personal obligation to an active part in this work, and generously offered to give their hearty co-operation in any scheme that the Synod would approve of.— Whether the statute that provides for the management of the scheme for the Synod of Canada will permit the incorporation of the Synod of Nova Scotia and New Brunswick, or whether separate schemes under local management would be most advantageous, are matters of detail, which your Deputation do not feel called on to discuss.

With regard to young men who desire to enter on the ministry, your Deputation laid before the Synod of Nova Scotia the advantages to be derived from a course of study at Queen's College, especially the strict superintendence of their studies and their morals, as they would be almost continually under the eye of the professors. The only question that rose on this point was, whether these advantages might not be compensated by the higher degree to which theological education, including classical studies, is carried in the older colleges in Scotland, and the emulation and love of study that would be generated by mingling with greater numbers having kindred pursuits, and where the mental faculties would be constantly exercised by literary intercourse with advanced students. These are topics on which different views will be taken by different individuals.

A general wish was entertained by members of the Synod that in process of time a Theological School for training young men for the ministry might be instituted among themselves, and, if it were practicable, that it would be connected with Queen's College.

A Deputation from the Synod (in session assembled) of the Presbyterian Church of Nova Scotia waited on the Synod in connection with the Church of Scotland, to express a desire for more frequent fraternal fellowship, and friendly co-operation in all good works.— While they were not yet prepared to surrender the points of difference between them and their brethren of the Church of Scotland in Nova Scotia, they frankly acknowledged their high respect for the Parent Church, their sincere appreciation of her many excellencies, and her efficiency, as an institution, for carrying

forward the work of their common Master.— they had sprung from that Church; they held the same standards, observed the same form of worship, and, the points of separation being of a minor nature, they hoped that soon a way might be opened up to perfect union with their brethren of the Church of Scotland, in the same field of labour with themselves, for whom they expressed the highest esteem. But, while they differed on points that were not of essential importance, they saw nothing to stand in the way of mutual confidence and harmonious action in a cause common to both, without any compromise of principles on either side.

The Synod in connection with the Church of Scotland cordially reciprocated these sentiments, and while with all their brethren in the Presbyterian Church they had ever lived in terms of friendship and Christian charity, they hoped that the sentiments which bound them together might continue to grow till all come to be of one heart and of one mind; at the same time admitting that they did not feel it to be their duty to resign the advantages derived from their close connection with the Church of Scotland. While gratitude and affection, as well as a sense of duty, bound them by the strongest ties to the Church of their fathers, they were persuaded that any union with others, that would tend to disconnect them with her, would rather destroy than promote that catholicity which was the ostensible reason for union with these seceding brethren; but, they were prepared to maintain their connection with the Church of Scotland, and they felt it to be their duty to their people, and the general interests of Religion in the Province, as well as to themselves, in their ecclesiastical capacity to put forth every proper means to draw closer the ties that bound them to the Parent Church; at the same time they begged to express in the most cordial manner the respect for their brethren, both collectively and individually, and their readiness to enter into any course of action that would strengthen each other's hands in their respective spheres of labour, and cherish those sympathies that hitherto distinguished their intercourse.

The finest Christian feelings evidently pervaded both bodies in their conferences. Such a spirit, maintained in sincerity and truth, cannot fail to be productive of the happiest effects, both in regard to clerical intercourse and church communion, as well as the propagation of true and undefiled religion within the spheres of their labour.

Your Deputation in the course of their mission met with several of the members of the Synod of the Presbyterian Church of Nova Scotia, were welcomed in the kindest manner among them, and on more occasions than one addressed their people, and felt sincere gratification in the interchange of affection and regard.

At the rising of the Synod a general meeting of the members of the Church of Scotland in Halifax was called to confer with the Synod and your Deputation on the affairs of the Church. The assembly was large and addressed in several effective speeches, both by the lay members and ministers who were present. Mr. McKid in an able and luminous manner detailed the object of this Synod's mission to Nova Scotia. Mr. Attorney-General Young, in a speech replete with eloquence and many touching allusions to the history of the Church of Scotland and the early associations of his youth (he and one of your Deputation being class-fellows at Glasgow College,) gave a

view of the position of the Church of Scotland in the Colonies and her relations to the Parent Church, that must have excited in the breasts of all those who heard him a deep interest in behalf of her people in these provinces, and will tend greatly to promote the object which this Synod contemplated in their mission to Nova Scotia.

Having sojourned a fews days at Halifax, preaching on Sabbath both forenoon and afternoon, in St. Matthew's and St. Andrew's Churches, your Deputation proceeded to Pictou, staying one day at Truro. The country round Truro spreads out in fertile vales, watered by a fine stream. A few adherents of our Church are scattered around, who attend the ministrations of Mr. McCulloch, the esteemed pastor of a large congregation. His venerable father acted as herald to successive bands of preachers, who followed from Scotland, and did much towards raising up a native ministry to spread the tidings of salvation among the colonists. One of your Deputation preached in Mr. McCulloch's pulpit to a few who on a brief notice were called together. In the afternoon proceeded to Pictou, Mr. McKid remaining at West Branch, to preach by appointment the following day at Salt Springs.

On Sabbath the pulpit at Pictou was supplied by Mr. McKid, and at Rogers Hill, distant about twelve miles, by Dr. Mathieson. Large and attentive audiences were assembled in both places. In the evening, at the request of the Rev. Mr. Bayne, Dr. Mathieson preached to a large congregation in his church, reciprocating the kind feelings with which your Deputation was invariably received by the United Presbyterian brethren. On Monday took part in a very interesting missionary meeting in Mr. Bayne's church, and listened with much pleasure to the interesting details of their mission in New Hebrides.

On Tuesday we visited New Glasgow, where the Rev. A. Pollok is settled over a large and flourishing congregation. The old church being too small for the congregation, and having fallen into decay, a new and handsome edifice for the worship of God has been erected and is nearly completed. It is hardly possible to speak in too strong terms of the earnest missionary spirit, of their devotedness to their work, and the eminent success of the young ministers that have been recently sent from Scotland to fill the deserted pulpits of Nova Scotia. Snodgrass, Spratt, McKay, Pollok, McLean, Herdman, are names that will be remembered as zealous preachers of the Gospel of salvation, long after they shall have passed away from the scene of their labours.

In the afternoon we visited Mr. McGillivray, of McLennan's Mountain. At the time of the Schism in 1843 ("he only faithful among many faithless found") several ministers left their charges for more lucrative appointments in Scotland, or joined the Free Church. Their deserted people were like sheep without a shepherd, Mr. McGillivray alone remaining to watch over their spiritual interests, and plead the cause of the Church of Scotland. Free Church emissaries scoured the country, denouncing her as an apostate Church, as a nuisance that should be swept from the face of the Earth, the Church that a few months before they extolled as the perfection of beauty, as the joy of the whole Earth. Their misrepresentations misled the credulous, the unthinking, and the pharisaic; but their maledictions were too strong, and betrayed too much of unchristian temper, to command respect, or deceive the cautious old highlanders, who