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THE MONTHLY RECORD



OF

THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 5.

Vol. III.....No. 9.

HALIFAX, SEPTEMBER, 1857.

2s. 6d. per ann. in advance.

ECCLIASTICAL INTELLIGENCE.

Moderator's Address to the General Assembly.

The remaining matters of business were delivered to the Commission, and the Moderator delivered the following valedictory address to the Assembly :

Right Reverend and Right Honorable: You have now brought your labors in this Assembly to a close, and, by your appointment, I am about to dissolve it. Before leaving the Assembly, however, I take the liberty, in accordance with custom, to address you in a few parting words. My heart constrains me to preface them by an expression of my warmest acknowledgments for the distinguished honor which you were pleased to confer upon me by elevating me to this office. For this deeply gratifying proof of your kind partiality, I beg to tender you my most respectful and cordial thanks. I humbly crave your forgiveness, at the same time, for the very imperfect manner in which the duties of the chair have been performed. I am myself sensible of numerous shortcomings, and I cannot but fear that many more have escaped me. To the kind indulgence which has borne with them all, I hold myself deeply indebted; and I beg to assure you that the grateful sense which I entertain of it will never be effaced from my heart. Yet permit me to say, in my own behalf, that I have come short of your just expectations, only because I was unable to fulfill them. It is not for me to pronounce judgment on the decisions to which you have been guided on the various important matters that have come before you. You have given to those matters your best attention, and I doubt not that, when you proceeded to decide upon them, you sought to have a single eye to the interests of righteousness, and truth and charity. In dealing with cases that could not fail to excite your deepest interest, your deliberations I have observed with unfeigned satisfaction, have been uniformly conducted in a spirit and

temper becoming the character of a court of Christ's Church. In judging between opposing interests, it has been your steadfast endeavor, I feel assured, to judge not for man, but for the Lord; and, having this persuasion, I think myself warranted to cherish a comfortable hope that the results at which you have arrived will be blessed in their fruits. I congratulate you on the fact that no case has been before you affecting the status or character of an office-bearer of the Church, or requiring the exercise of its discipline. Let us hope that a spirit is coming more and more to pervade the Church, which will render of rare occurrence cases of the painful character to which I have now alluded. I beg to congratulate the Assembly, also, on the deep interest which it has evinced in the educational and missionary enterprises of the Church. It surely peculiarly befits an Assembly of Christian Ministers and Elders to take earnest counsel together for extending the kingdom of the Lord and Master. It was His own last injunction to his disciples, when He was parted from them to be taken up into Heaven, that they should teach repentance and remission of sins in His name among all nations, beginning at Jerusalem. The solemn primary function, therefore, of the Christian Church of any country, is to diffuse the light of the Gospel, beginning with the inhabitants of that country, among every people to which it can obtain access. If the right ordering of its own administration has a still prior claim on its attention, the ground of this claim is the obvious fact that it is only a rightly administered Church that can efficiently discharge the functions of a Church—that can be entitled, in truth, to the name of a Church. A right administration is thus the means—the necessary means—of furnishing a Church for the discharge of its function; but that function still is to teach and to preach the Gospel to the increase and edifying of the body of Christ. In this view I respectfully submit there are just grounds why I should con-

gratulate you on the deep interest which you have evinced in the educational and missionary enterprises of the Church, and also in the large portion of your time and attention which you have been enabled to apply in consulting for the advancement of those enterprises. It is of the goodness of God that your whole time and attention have not been necessarily occupied otherwise, and especially that it has been put into your hearts to prefer the increase of Christ's Kingdom above your chief joy. It is surely a token for good to our Church—an earnest of her being increased with the increase of God—that, for not a few years past, Assembly after Assembly has shown itself pervaded by this missionary spirit, each evincing a deeper interest than its predecessor in the diffusion of the Gospel both at home and abroad. Nor is it only in our several Assemblies that a Missionary spirit has revived. The life current has flowed from the heart to the extremities, and, happily, the parishes are now but few in number which have not had experience of its vivifying influences. As regards the Education Scheme of the Church, though much has still to be done to supply an adequate educational training for the whole youth of the country, enough has been accomplished to convince us that the task which we have proposed to ourselves in this scheme is perfectly practicable. It appears from statistical returns, on which the fullest reliance can be placed, that we now require but a comparatively small addition to the number of existing schools, to enable us to occupy every destitute district. The provision of additional schools, it is true, is not the only expense to be incurred. We must elevate, at the same time, the office of schoolmaster, by attaching to it such a salary as shall be suited to its importance. It is not to be denied that the accomplishment of the latter object will involve a considerable change. Still, if we reflect on what has already been accomplished by the scheme, we have not only no reason to despair, but abundant reason to

thank God and take courage. Having regard to what has been done, and yet more to the deep sense which has sprung up simultaneously in the public mind, of the vital importance of education to the best interests of society, we are warranted to entertain a confident hope that an adequate supply of efficient schools will soon be provided for the whole country. Nor is this all. Clearer and sounder views have been gradually maturing themselves also, as to what should constitute education. The religious element of school training has been successfully re-asserting for itself its proper function. In danger of being cast out as an empty form, it has vindicated its title anew to be regarded as spirit, and life and power. The numerous discussions of which it has been made the subject, have but placed in a more prominent point of view the indefeasible claims of religion to paramount control, as well as in the whole business of the school as in every other department of life. And, happily, there are unequivocal symptoms, too, that this result of the discussions which have taken place, has not failed to witness itself in the public mind, and that there has generally sprung up, in consequence, a more eager desire for the universal diffusion of such an educational course as shall sow the land with energy and probity, and patriotism and piety. Are we not permitted, in these circumstances, to indulge a sanguine hope that not only will an adequate supply of efficient schools be provided, but every legitimate means be taken also to make good the benefit of them to the whole rising generation of the country? We cannot but believe, indeed, that the education field is already white unto harvest, and that, in this department of her labors, the Church has now encouragements to perseverance such as were never enjoyed by her at any previous period of her history. May I not adduce her Home Mission Scheme as another instance in which her labors have been so signally blessed as to justify the largest and most cheering hopes? Founded, originally, to collect anew the isolated remnants of dispersed chapel congregations, this scheme has grown and prevailed, till its aim has been now advanced to testify the gospel of the grace of God to every neglected family in the land. Nor, from the measure of support which it has received, can such an expansion of its aim be regarded as unwarrantable. It would seem but to have stretched its line in conformity with the indications of a gracious Providence. If the members and friends of the Church were stirred up to look not on their own things only, but also on the things of their destitute brethren, it was surely the duty of the mission: specially directed to those brethren, to enlarge the place of its tent, and stretch forth the curtains of its habitations—to lengthen its cords and strengthen its stakes. To see men of all ranks and degrees in the country conspiring to fulfil the hope—to see those of our fellow citizens who are members of the

Episcopalian Church not less anxious than ourselves to fulfil it—to see thus all outward and formal distinctions overlooked and forgotten in upholding them that fall, and raising up those that are bowed down—is surely a light that must strengthen our hands and encourage our hearts, excite in us feelings of the liveliest gratitude; and constrain us to double our exertions in the humble yet animating hope of a rich recompense of reward. Of one heart and of one soul ourselves in the work—our nobles, in the expressive language of Scripture, *of ourselves*, and fervently sympathizing in it—the rich and the poor amongst us offering for it willingly, as God has prospered them—where shall we find, if we find not here, an encouraging earnest of national blessing—an humble assurance of hope that the beauty of the Lord our God will be upon us, and that He will establish upon us the work of our hands? Our Colonial and Foreign Missions have a much wider range, and it is not to be expected they should lead, directly at least, to the same complete results. The countrymen who have left our shores, or the descendants of those countrymen, are now scattered over colonies on which the sun never sets; and, obviously, without their own efforts, adequate supplies of religious ordinances are not to be provided for them. The parent Church can but animate and aid those efforts. Encouragement and aid to a considerable extent have already been given, and assuredly the expectations of the Church have not been disappointed in the result. Many are the instances in which she assisted to set up the tabernacle of testimony in the wilderness, where, under its grateful shade and the continuance of her fostering care, the wilderness has since been made glad and rejoiced, and blossomed abundantly. Probably by none of her missions more than her Colonial Mission has it been the privilege of the Church to reap a rich harvest of souls unto everlasting life. Fond recollections of the home of youth—innumerable kindred associations of the tenderest character—a sense of isolation—the stillness of the forest itself—have all been combined here to prepare hearts for the heavenly seed, and to perfect in them the fruits of righteousness and peace; and if the Colonial Mission has been successful in its highest and primary aim, it has been not less successful in binding the Colonies to the Mother country, and fostering the principles of devoted loyalty. Followed by the care of the Church to the land of their adoption, and summoned by her Sabbath bell to the simple services in which they were nurtured, our expatriated fellow citizens are made to feel that it is of truth that all that they have left behind them—people and Queen and country—is still their own. We are privileged to hope, too, when we take into account those wonderful discoveries of these last days, by which time and space have been annihilated, that, with the Divine blessing, triumphs are before our Colonial Mission, of which all that it has yet achieved can but be regarded as an earnest. May it be given to it, with the facilities sup-

plied by the discoveries referred to, and the fulfilment of their respective objects by our Education and Home Mission Schemes, to awaken a spirit throughout the length and breadth of the colonies that shall never cease to wax stronger and stronger, until it shall have constrained the inhabitants of each colonial state to make equally adequate provision within their own bounds, for sound educational training, and the preaching of the everlasting Gospel! So much, indeed, is perfectly clear, that we have only to furnish the requisite type at home—but to have the loins of the Church, (of which we have been made the overseers), girded about with truth, and her lights burning—to arm not our Colonial Mission only, but our mission: also to India and the scattered sheep of the flock of Israel, with more than ten times the force that they have ever yet possessed. It is the coming in of the fulness of the Gentiles that is to do away, under God, the blindness of His ancient people, when returning to the house of Jacob seemed, meanwhile, the most hopeless object of missionary exertion. He will say to it, "Fear thou not; let not thine hands be slack, the Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love. He will joy over thee with singing." Who can doubt, then, that a most important step would be taken to the coming in of this fulness, were the fulness of our own land come in; or that we should thus be furnished with an element of missionary power which, whether among our fellow-subjects in India, or among the dispersed tribes of Israel, should cause a shaking in the valley of dry bones, bone to come together to his bone, the sinews and the flesh to come up upon them, the skin to cover them above, the breath to come into them, the dead to be made alive unto God? May the Lord Himself grant, of His infinite grace, that the deliberations in which you have been here engaged, in relation to the educational and missionary enterprises of our Church, may result in thus strengthening her hands for diffusing, by her missions, the saving knowledge of the truth as it is in Jesus. Right Reverend and Right Honorable: You are now to be released from your attendance on the Supreme Court of the Church, and to return to your several spheres of ordinary duty. Let the place which I hold by your favor be my apology for presuming to exhort you to occupy them as becomes those who shall render an account to the Chief Shepherd of souls. Make it your constant and prayerful study to be centres of Christian light and life in your respective parishes and circles of influence, that men may see your good works, and glorify your Father, which is in Heaven. Be examples to the flock in word, in conversation, in charity, in spirit, in faith, in purity. Keep the solemn responsibilities of the trust committed to you ever before you; give yourselves wholly to the discharge of them; let your profiting appear to all. In so doing you shall both save yourselves,

and be enabled to cherish a comfortable hope of saving all of whom you have the oversight. You will also make the gainsayer ashamed of himself, seeing he will have no evil thing to say of you. Right Reverend: Study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth. Acquaint yourselves with the necessities of the several members of your respective flocks, that you may be able to give to every one his portion of meat in due season. Be it your special care to feed the Church of God with that true bread from Heaven which you have proved by experience to be the life of your own souls. That which is life in yourselves, you will be able to dispense in the full conviction that it will be life also in all who receive it. Right Honorable: You may well magnify your office. It is the great glory, indeed, of our Presbyterian polity. It is that which makes our Church emphatically the Church of the people, by supplying her with an order of overseers who are constantly mingling among all classes of them in the ordinary relations of life. Make it habitually your prayerful endeavor, to discharge the functions of your high office to the glory of God and the good of souls. Keep diligent watch over the morals of the flock. In your social intercourse never let the word in season be wanting on your lips which shall rebuke vice and give encouragement to virtue. Be found in your respective families and neighborhoods sweet savors of Christ unto God, and make it felt by all about you, that the spirit of Jesus does, indeed, dwell and rule in your hearts. Let the educational and missionary enterprises of the Church have your warmest countenance and support, and labor assiduously to enlist in their behalf the sympathies of all whom it may be in your power to influence. Strain, especially, to call forth the efforts of the members and friends of the Church, of all orders of society, to secure to every neglected family in the land the blessings of a preached Gospel. Make all see in you a living image of Him who was appointed of the Spirit to preach the Gospel to the poor. Right Reverend and Right Honourable—Pray for the peace of Jerusalem, that peace may be within her walls, and prosperity within her palaces. Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth—till he create Jerusalem a rejoicing and her people a joy. Right Reverend and Right Honourable—As we met in the name of our Lord Jesus Christ, the sole King and Head of His Church, so do I, in His great name, now dissolve this Assembly; and as, by the good laws of this kingdom, of which her Majesty is the faithful guardian, it is provided that a General Assembly of the Church of Scotland shall meet every year at the least, I appoint, presuming on your pleasure, the next General Assembly to be held here on Thursday the 20th of May 1858.

The Moderator, then addressing the Lord

High Commissioner, said—May it please your Grace,—The proceedings of this Assembly have now been brought to a close. They have embraced various matters of deep importance, both to the right ordering of the internal arrangements of our National Church, and to her operations in furtherance of the interests of Christian truth, both at home and abroad. Perfect unanimity in all the topics that have come before us was not to be expected—perhaps, as truth gains by the collision of conflicting opinions, not to be desired. In regard to several of the subjects which have been discussed, differences of opinion have manifested themselves; and these differences have been maintained in a tone of manly independence. Still, though we have differed, we have differed, we trust, in a spirit of Christian charity, and more about means than ends. We are not without a humble hope, notwithstanding our differences, that the interests of the Church, and the interests, also, of pure and undefiled religion, have been promoted by our deliberations. And in this view we presume to indulge the farther hope, that your Grace, who has been a witness of all our proceedings, will be able to make a favourable report of them to our beloved Queen. We desire to renew the expression of our devoted loyalty and unalterable attachment to her royal person and government. Before we separate, I beg to tender to your Grace our most respectful and grateful acknowledgements for the uniform condescension and kindness with which you have studied, during the sessions of the Assembly now closed, to promote our comfort and convenience. I beg to assure your Grace, at the same time that it will be our fervent prayer to Almighty God, that he would enrich with the blessings with which he adds no sorrow.

The Lord High Commissioner then said:—Right Reverend and Right Honourable.—It shall be my pleasing duty to report to my Sovereign the manner in which all your proceedings have been conducted, which must tend to the welfare of her people and of your Church. I beg leave to you, and all the members of this House, to return you my sincere and warmest thanks for all the kindness I have received amongst you. Right Reverend and Right Honourable—It is now my duty, in my Sovereign's name, to declare this Assembly dissolved: and I appoint the next General Assembly to meet on Thursday the 20th May 1858.

After the usual devotional exercises, conducted by the Moderator, the Assembly was dismissed shortly before one yesterday morning.

THE CHURCH AT HOME.

The Church Union.

The subject of our Church Union, repeatedly alluded to in the pages of this magazine, has at length assumed a shape that gives every promise of highly interesting and successful working. We can only give the outline of details

at present, reserving our further remarks for a future number. A meeting then of office-bearers and members of the Church of Scotland was held, according to advertisement, on the 27th May, in the Committee Room of the Queen Street Hall, to take steps for the formation of an association to promote Christian fellowship, and to aid each other in the great work of the Church. The attendance was large and influential. Sir William Baillie, Bart., of Polkennet (in the unexpected absence of Professor Swinton,) was unanimously called to the chair. The meeting was opened by praise and reading of the Scriptures. The devotional service, were conducted by Professor Martin of Aberdeen. Very full statements were made as to the objects of the association, and its relation to the regularly constituted Courts of the Church. These objects will be fully seen from the resolutions which were adopted at the meeting, which we subjoin.

It was moved by the Rev. Norman Macleod of Glasgow, and seconded by James Gordon Morrison, Esq., Touch House, Stirling:

I. That it is highly desirable that there should be a greater degree of Christian fellowship and union among the office-bearers and members of the Church of Scotland.

It was moved by Sheriff Barclay, L. J. D., Perth, and seconded by the Rev. William Smith of Lauder:

II. That in accordance with these views, an association be formed of the office-bearers and members of the Church of Scotland to be called "The Church Union."

It was moved by the Very Rev. Principal Tulloch, D. D., St. Mary's College, St. Andrews, and seconded by the Rev. Alexander R. Irvine of Blair Athole:

III. That the objects of the Church Union shall be—1. To hold meetings for united prayer and exposition of the Scriptures. 2. To discuss various points connected with missionary labour at home and abroad. 3. To consider the great social questions of the day. 4. To assist each other in the devising of agencies for developing parochial and congregational action throughout the Church.

And that the general laws of the Union shall be as follow—1. The Union shall consist of all office-bearers and members of the Church of Scotland who express, through the secretaries, their wish to join it. 2. Each member shall contribute half-a-crown yearly to the funds. 3. An annual meeting shall be held in Edinburgh, during the sitting of the Assembly. 4. The members of the Union in various districts shall originate and carry on branch associations, in such a way as shall be most convenient to themselves. 5. The business of the annual meeting shall be to report proceedings from the branch associations, to appoint office-bearers for the following year, and to consider some question, to be fixed on only by the Committee.

It was moved by the Rev. William Robertson of New Greyfriars, and seconded by the Rev. William Leitch of Mommail:

IV. That the office-bearers of the Union shall consist of a president, vice-presidents, a treasurer, two secretaries, and a committee.

The following committee has been appointed, with power to add to their number.—The Very Rev. Principal Tulloch, St. Andrews. Revs. Norman Macleod, Glasgow; William Robertson, New Greyfriars; William Smith, Lau-

der; Alex. R. Irving, Blair Athole; Wm. Letch, Mornhall, John R. Macdoff, Glasgow; Archibald Watson, Glasgow; John Colvin, Maryhill, Wm. Robertson, St. Bernard's; J. Elder Cumming, Perth; Sir Wm. Baillie, Bart., of Polkemmet; Professor Swinton, Sheriff Barclay, Perth; Francis Cochran, Esq., Advocate, Aberdeen; George Hogarth, Esq., Banker, Cupar-Fife; J. G. Morison, Esq., Touch House, Stirling; Robert Cooke, Esq., Montrose; James A. Campbell, Esq., Glasgow; Adam Paterson, Esq., Glasgow; Thomas White, Esq., Glasgow.

The following office-bearers have already been appointed:—*President*—The Very Rev. Principal Tulloch, D. D. *Secretaries*—The Rev. William Robertson, St. Bernard's; the Rev. J. Elder Cumming, Perth.

It was very distinctly stated, and agreed upon by all, that the Union should not interfere with the Church Courts. The subjects to be considered by it are of a kind which practically are not taken up, and, in the present state of ecclesiastical business, cannot well be taken up, in those Courts; while the great ecclesiastical questions which divide our Assemblies will not be mooted. There is only one influence which, it is contemplated, the Union can ever have upon Church Courts, and that is one which it is extremely desirable it should have. It is earnestly hoped that greater fellowship among the office-bearers and members of the Church will introduce a more brotherly and more earnest tone into public debates, and that, as the influence of the Union for good is felt by such of its members individually, that influence will be shown in the spirit manifested in Church Courts. Such is an object earnestly to be desired, and such is almost the only influence which the Union can possibly exert over the Courts of the Church. Considerable suspicion has attached to the commencement of the Union, partly from ignorance of the basis on which it was formed, and partly from the fear that it might create a new party in the Church. The former cause must now be removed by the full and explicit statement of the objects of the association, given in Resolution No. III.; and we cannot doubt that with the ignorance and the fear will be dispelled. As to the Union resulting in the formation of a party, it must be seen, on a little reflection, that in an association which includes all classes of office-bearers and members of the Church who are willing to enter it, and in which, therefore, all views will be embraced, there can be no danger of a party tendency. If membership were limited to those holding certain views, then there might be danger of party objects. Or, if there were any power of excluding (by ballot or otherwise) those who sought for admission, then it might be feared that this power would be used to create a party. But when all office-bearers and members may be admitted on expressing their wishes to that effect, the danger supposed is illusive in the extreme. There can be no party where there is no party creed. If any men in the Church dread danger from the Union, let them join it, and prevent the danger by their influence from within. The only check retained on the admission of members is a moral one. No one will seek to join who has not a community of feeling with those who have associated themselves. Such a community of feeling is absolutely needful to the working of the Union to any purpose, and more especially to its working for more directly spiritual purposes; but it will be sufficiently produced by the attraction of sympathy, and by the repulsion found in the want of it. That the Union has an object sufficiently definite, no one can doubt

who reflects upon the basis here given. That the Union is likely to have great moral influence of some kind is unquestionable; but that influence will probably be wholly for good, in stirring up the members to greater spirituality in private, and greater earnestness in public life. Its practical working will be chiefly in the branch associations in various parts of the country, which will immediately be formed. There are already, though the movement has only begun, about seventy members connected with it and with the branch association at Glasgow; and it is expected that, before next assembly, that number will be multiplied many times.—*Ed. Ch. Mag.*

From the Scotch Correspondent of the Montreal Presbyterian.

Messrs. Editors: Before this time Scotch papers will have reached you, containing full accounts of the proceedings of the General Assembly, and, as you are accustomed to give an abstract in your pages, I shall only notice it in a general way in my letter. The Assembly was watched with much interest by the whole country, and I believe its decisions have given general satisfaction.

The reports of the different Schemes of the Church were very satisfactory, and betokened a considerable increase of liberality and zeal, as well as greater efficiency on the part of the Committees. The Jewish Committee reported the establishment of their new Mission in Turkey, where quite a large number of laborers are already employed, with much prospect of success. They have also resolved to maintain the station at Cochin, which, at one time, was talked of being given up; and another licentiate of the Church, in addition to the two who have already gone to Turkey, a Mr. Yule, has been appointed to that field of labor. The General Assembly confirmed the decision of last year, with regard to the acceptance of grants for schools in India, and that long agitated question being now set at rest, the Committee are prepared to act vigorously in extending our Missionary operations in that quarter of the world.

There is also a prospect of an increase in the number of Scotch Chaplains in the East India Company's service; here, as in other departments of the public service, the Church is beginning to press rightful claims, about which she has too long been silent, and which have, consequently, been quite overlooked. It is really insufferable that, while Episcopal Ministers and Roman Catholic Priests are sent and paid both by the Indian and Home Governments, wherever their services are required, Presbyterianism has no official existence in the fields which have been opened up during the last ten or twelve years. Both English and Romish Chaplains were sent out the other day with the troops for China; but, as a matter of course, no Scotch Chaplain to minister to the wants of the Scotch soldiers.

Both the Assembly and the whole country were taken by surprise with the report of the Endowment Scheme. It was known that the Moderator had been making great exertions throughout the year; but the utmost looked-for was that the sum to be reported might equal that given in at last Assembly, while many had fears that it would fall short of it. But, when the day came, Dr. Robertson made the gratifying announcement, that the contributions for the year amounted to £61,000, being an increase above last year of £17 or £18,000. This shows plainly that there is life in the Church,

and that she has heartily entered upon the work of overtaking the spiritual destitution of our masses.

The report of the Colonial Committee was also most satisfactory, showing as it did that a greater number of Missionaries had been sent abroad since last Assembly than during any former year.

Among the younger members of the Assembly Dr. Tulloch, of St. Andrews, who, though Principal of the University, is still a very young man, made the greatest impression as a speaker. He shines equally in the professorial chair and on the platform, and, as he will be returned every year, the probability is, that no distant day he will be the leader of the Assembly. He is a man of excellent spirit, and is allied with all the most living and earnest movements and men in the Church. Among with the Rev. Norman McLeod, of Glasgow, the originator of the movement, he has taken a leading part in inaugurating the Church Law to which, I think, I alluded in my last letter; a new society that has been recently formed for mutual prayer and counsel as to the wants and deficiencies of the Church, and the best modes of increasing her strength and usefulness. Branch Societies of Clergymen and Laymen are to be established all over the country, and, although the plans of operation are not yet fully matured, it is understood that the promotion of our Missionary schemes, the increase of Christian activity, the consideration of the religious wants and social evils of the time, and the suggestion of remedies, are the objects contemplated.

India Mission.

Under the authority of the General Assembly, the Committee now appeal to the Congregations of the Church, urgently asking their continued liberality in support of this Mission to the heathen. The Institutions at Calcutta, Bombay and Madras have been conducted, during the past year, with undiminished activity, ability, and enlightened zeal.

Correct and extensive knowledge of Christian truth, combined with instruction in various branches of education, has been imparted to large classes of pupils at Calcutta, while in addition to this preparatory work, other means have been employed for the purpose of converting to the natives enlarged and accurate views of the Gospel of Christ. Through the power of Divine grace, the seed thus sown must eventually produce abundant fruit.

At Bombay, unremitting and energetic labors have been followed by immediate results. Graphic accounts of the circumstances attending some of the conversions that have taken place during the past year, have already appeared in the *Record*; and in the last communication it is stated, "That eight converts have joined us, that of these four belonged to the Institution, as teachers or pupils; and that they are all fitted, both by their abilities and their attainments, to take part in the great work of enlightening and evangelizing their country men."

The work is also making constant progress at Madras. From the Reports of the Examination, ample evidence may be gathered of the untiring labor of those by whom the Institution at Madras is conducted. During the past year there have been seven baptisms in connexion with this branch of the Mission.

The extension of operations to the Punjab, while supplying a new object of interest, has been increasing the demand on the funds at the

disposal of the Committee, and for this infant branch of the Mission, the prayers and liberality of the Church are eagerly sought.

Even to maintain the present staff of Missionaries, very considerable outlay is demanded, but the ever-repeated cry from India is, that additional laborers may be sent, and greater efficiency given to all our Institutions. The Missionaries in connexion with the Church are laboring, as the Committee confidently believe, with unflagging zeal; but, in some cases at least, they are greatly over-tasked, and although another Missionary has recently sailed for Madras, the addition of a single laborer can affect very slightly the state of the Mission. The Committee ardently desire to see the Mission extensively enlarged, and convinced that a certain amount of good has already been effected, and that, with sufficient means at their disposal, they could employ an agency through whose exertions that good might be much increased, they earnestly and most respectfully press the claims of the Foreign Mission on the members of the Church. They ask that, in a spirit of self-sacrifice, every one, to the utmost extent of his ability, would contribute to its funds. They do so, because the work in which they are engaged, as they firmly believe, pre-eminently deserves support. It is calculated to confer on India blessings of incalculable magnitude, elevating the condition of the people, and bestowing on them those spiritual benefits with which no temporal possessions can for a moment be compared. They cannot imagine that the members of the Church, intelligently acquainted with the nature and the history of this Mission, will permit it to languish and decay, from a want of the pecuniary means which are essential. Were a powerful and combined effort put forth in its behalf, by increasing the income at the disposal of the Committee, a fresh impulse would be given to the work. New and more comprehensive plans might be matured. The whole enterprise might be conducted on a larger scale, and the consequence, in all probability, would be, through the blessing of God, that the services of additional and enterprising laborers would be secured, and more decided inroads made on the appalling system of delusion, superstition and idolatry that now prevails. The Committee trust that these, and other considerations that must readily suggest themselves, will produce a due influence on the congregations connected with the Church, and lead not only to universal, but very liberal contribution. They invite a searching inquiry into the character and objects of the Mission, and they take credit for a willingness to spare no exertion that seems fitted to strengthen and extend and improve it in every practicable way; but they throw themselves on the liberality of the Church, for the means of carrying into effect the measures that are indispensable to success. They ask the prayers and countenance and confidence of the Church; and, when these are given, they feel assured that liberal and ungrudging contributions will not be refused; and they are convinced that if this Mission fail to receive support, to whatever cause the failure may be ascribed, it cannot be to any doubt as to the value of the grand design for which it has been appointed, and the desirableness of accomplishing that design. Let there be a vivid impression of the inestimable blessings of salvation, and prayer for light and direction, and the Committee cannot doubt that all the members of the Church will give of their substance, as God may enable them, that which may contribute to the great work of bringing in "Sons from afar, and daughters from the ends of the

earth," and speeding on the arrival of that glorious consummation of which the Psalmist speaks when he says, "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee."

In name and by appointment of the Committee,
JAMES CRAIK, D. D.,
Convener.

Rev. James Farquharson.

About a month back we mentioned that the Rev. James Farquharson, assistant to Dr Forsyth in the West Church here, had been appointed assistant to Rev. Mr. McLearn, St. Luke's, Edinburgh. It was a common remark at the time, amongst those who knew Mr. Farquharson's abilities, and had heard him in the pulpit, that by his removal Aberdeen lost one of the most promising and respected young preachers she had probably ever possessed, and it was added the chances were he never would get back. The passing thought has been early verified: Mr. F. has already been presented by the Duke of Roxburgh to the important charge of the Parish and Church of Selkirk—a most desirable living alike in regard to situation, and other matters. We congratulate our townsman on his good fortune, and we are sure we but say what all will readily corroborate who know him, that the parishioners of Selkirk will find in Mr. Farquharson an able and zealous preacher, an accomplished scholar, and a man of large heart and kindly sympathies.—*Aberdeen Herald.*

CHURCH IN THE COLONIES.

Letter from Rev. Mr. Love, Minister of Geelong, in the Synod of Victoria.

MANSE, GEELONG, January, 1857.

SIR,—I have to acknowledge the receipt of your letter of date 18th September, 1856; and the more readily do I set about the duty because the subject upon which you address me is one that lies very near my heart. You request information respecting the relations in which the Presbyterians in this Colony stand to each other, especially in reference to the proposed union of the several bodies of Presbyterians here; but it will be necessary to give you a short account of our own position previously to the opening of negotiations with the Ministers of the other Churches. Nearly three years ago the Presbytery of Melbourne obtained a dispensation of separation from the Synod of New South Wales, which had become necessary on account of the political separation of the two Colonies, as well as for other reasons which I need not stop to mention. On applying for this privilege, we adopted as our future designation, "Synod of Victoria," thus, contrary to my wish, sinking our nominal connexion with the Church of Scotland, which, after some hesitation, was allowed by the Synod of New South Wales. This designation was adopted in deference to the opinion of the Free Church here, with whom we, for some time before, had been negotiating, in the view of bringing about a union of the two bodies.

From this point we started with evidently an earnest desire on both sides to have the breaches in our Zion healed up, and our common Presbyterianism brought before the world in a light more congenial to the true spirit of Christianity than we possibly could exhibit in

our divided, and, in some degree, antagonistic state. Meetings, discussions, disappointments, and delays, as usual in such matters, succeeded, but at length a basis of union was agreed upon, which I shall enclose for the information of your Committee. This virtual consummation was completed so far back as November, 1855; but its public and official consummation has been delayed until a bill shall have been passed by the Legislature of the Colony, giving effect to certain provisions made and provided in reference to the property of the Free Church party. But what these provisions are I cannot tell, as I have refused to have anything to do with the business. The bill, however, is now ready for presentation, and will soon be before the public, when I shall endeavor to procure a copy for transmission to your Committee. I must not omit to mention that the Ministers of the United Presbyterian Church took part with us in most of our discussions when the subject of union was under consideration, but, finally, they declined to adopt a basis which did not, as they thought, sufficiently recognize their views, especially in reference to the 23d Chapter of the Confession of Faith. This was the cause of disappointment and regret to those who saw the necessity of a cordial union of all the branches of the Presbyterian Church upon a fair and equitable basis.

Thus, then, is the relative position of the two bodies chiefly concerned in the proposed union; and as the Attorney-General has promised to take charge of the bill already mentioned, in its progress through the House, there can be no doubt the two Synods will soon be one under a new designation—viz: "The Presbyterian Church of Victoria." All this looks well in a general view, and, could the hopes of the sincere be realised, and the selfishness of the insincere be removed, all perhaps would be well. Of my own individual position in this important matter, or of my views in reference to the advantages of such a union, I have not yet spoken; and I may simply state, that, while I have no doubt, union on fair and just grounds, carried out in the spirit of charity, and with a view to the glory of God in the advancement of the Redeemer's cause, would prove of immense benefit to the scattered members of the Presbyterian body throughout the Colony, yet I have grave doubts respecting the satisfaction that should be experienced, and the candour and unanimity which ought to prevail among the members, and especially the ministers, of such a union as the one proposed. I feel that I am approaching delicate ground, but the position I have assumed in the Synod of Victoria demands of me that I speak plainly, which I hope I shall be enabled to do without giving offence to any one.

In our discussions from time to time, I have taken objections to several parts of the proposed basis, and now stand alone on our side in my opposition to the basis adopted, and, consequently, to the union altogether; and this because I cannot take a step which would place me on what Dr. McKay significantly calls "essentially Free Church ground"—a position which the Synod of Victoria will most assuredly occupy from the moment they shall have subscribed the basis, and enrolled their names on one list with the Ministers and Elders of the Free Church. This can be made sufficiently evident from one single clause in the 5th article of the basis, where the following words occur—viz: "That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches," &c. Now, it is true there is nothing in this clause that can, at first sight be deemed unrea-

sonable, but to those acquainted with the time and manner of its introduction, and the declarations of Ministers on the other side, in reference to the parent Church, there lies under the surface that which should be sufficient to prevent any truly attached and truly faithful Minister of the Church of Scotland from subscribing it. And why? Because, whether intended or not, it cannot fail to prove a barrier to all intercourse with the Church of Scotland, when the Ministers of the Free Church, already outnumbering us, will be strengthened in every measure for repudiating, either directly or indirectly, the Church of Scotland by the majority of ours, who are originally from the Presbyterian Church of Ireland. This objection, I think, is not fairly met by saying that the minority in all our Church Courts must submit to the decisions of the majority, and that the same result would be effected even if no such clause as the one complained of had any existence at all. This is true and right when the Court is constituted of members all belonging to the same Church—all holding, and bound to hold, the same views of doctrine, discipline, and government, but it is quite a different thing when it is sought to amalgamate two such bodies as those seeking union in this case, and when we look at the subject from a point anterior to the subscription of the basis, by which the minority would become bound to submission, and might be called upon to give effect to measures to which they could not conscientiously give their consent. Were I to subscribe the basis, knowing that ere long I should probably be required to submit to a decision refusing all intercourse with the Church of Scotland, on the ground of her unfaithfulness, which the Free Church Ministers are bound to maintain. I would certainly be doing violence to my conscience, and deliberately setting myself in the way of following divine courses. Here, then, I take my stand, resolute never to do anything which might, in the slightest degree, imply a repudiation of that Church to which I am attached by the strongest feelings of affection and respect, and to which, moreover, I am bound by the most solemn obligations.

At the risk of being thought tedious by your Committee, I will proceed to make a few remarks upon the general character of the basis of union, to one particular feature of which I have hitherto confined my observations. I conceive that the articles proposed as the basis of union are altogether unnecessary. In the paragraph which is intended as a preamble to the articles forming the basis, it is distinctly stated, that "There is no impediment in the way of union between the two Synods, and that both hold exactly the same standards of doctrine, government, and discipline;" and therefore, where perfect unanimity in regard to doctrine and practice exists, such an explanation of the standards and government of the Church is altogether needless. Besides, the said articles profess to be nothing more than the substance of certain Chapters of the Confession of Faith, intended to exhibit their meaning in a more lucid and correct light than in the original; whereas, if there be nothing new in sentiment, or no new interpretation intended to be given, the Confession of Faith, as it stands, ought to be sufficient of itself, together with the other standards, to receive the subscription of the Ministers and Elders of the United Church. But if the Confession of Faith does not embrace all that is necessary to place the doctrines of the Magistrates power and the Headship of Christ in their proper light, then let the inadequacy be clearly and explicitly exhibited, the proper interpretation given, and the whole mat-

ter set forth in a definite manner, according to the conviction and judgment of the members of the two Synods.

Further, it may be reasonably objected that the subscription of such articles would be a virtual reflection upon the Church of Scotland, and an indirect approval of the views entertained and the measures adopted by the party who succeeded from her in the Disruption of 1843. Besides, we hold the Confession of Faith in its integrity, and in that Confession the Headship of Christ is set forth as one of the most prominent articles, and that, too, in language as distinct and forcible as it is possible to express it; and, therefore, to ask us to subscribe a declaration binding ourselves to hold the doctrine of the Headship and the sole supremacy of Christ over his own house, is, by implication, to declare that hitherto we have not held it, or that, in our preaching or practice, we ignored that great fundamental doctrine of our faith. And, moreover, so perfectly foreign to the spirit, principles, and practice of the Synod of Victoria is the heresy of Erastianism, that I cannot imagine any good or valid reason for requiring such a declaration at our hands, nor any argument that could shield us, if making it, from the just reproach of having lifted up our testimony against the venerable Church of our fathers.

My brethren of the Synod of Victoria seem to have seen their way clearly in assenting to all the articles of the basis as it now stands, and I have no doubt that they have acted conscientiously. The Ministers of the Free Church, on the other hand, seem to have been actuated with a sincere desire for the welfare of the Presbyterian cause in this Colony; and I am only sorry that I cannot see eye to eye with them in the matter of the basis of union. What my future position may be, if I find that I cannot ultimately join the union, I cannot tell; but I have resolved to do nothing that may tend in any way to encourage discord among the brethren; and if it should be my fate to leave my present charge, where I have labored for seventeen years, the unflinching supporter of the Church of Scotland, in peace and harmony with all, I hope I shall be enabled to do so in the spirit of charity towards all.

I am glad that your Committee have resumed the practice of sending the *Missionary Record* to Ministers in the Colonies. This they have too long neglected; but now, like the Ministers of other Churches, we can point with confidence and pride to what our Church is doing for the Redeemer's cause throughout the world.

I think I need hardly remind you of the great want of Ministers which has been so long experienced in this Colony. Almost daily are we compelled to listen to the crying demands of many destitute localities throughout the land. Everything is abundant here with the exception of labor, and especially the labour required for the cultivation of the Lord's vineyard, and the gathering in of the Lord's harvest. Often do I wonder how the Preachers of our Church at home can continue to resist the Missionary call. Is it a matter of indifference to them how many may be perishing for want of spiritual guidance and instruction, provided they are only themselves far enough off not to be reached by the living voice of despair, which is but too often heard by us, and uttered, alas, in vain? I will not indulge the thought to which we are here but too apt to yield—viz., that the present generation will, in many localities, outlive the blessings of a living Ministry and preached Word. Morally and spiritually, this is a desert land, and here, as much as in any other part of the world, is understood the

force and beauty of the metaphor in the Scripture, which points to Christ as "The shadow of a great rock in a weary land." Truly, this is a weary land; and who is to conduct the way-faring wanderers who are daily arriving on our shores to the peaceful and refreshing repose of that heavenly shade? I should like to hear from you again, and I shall be happy to furnish your Committee at any time with every information respecting the state of the Churches in this Colony, or on any other subject to which they may think it necessary to refer.—I am, Sir, your obedient servant,

A LOVE.

To the Secretary of the
General Assembly's Colonial Scheme,
Edinburgh.

With this reverend gentleman, the Colonial Committee feel much sympathy in the situation in which he is placed. In a not inconsiderable district of Australia, he stands alone among his brethren, inflexible in his attachment to the Church of Scotland, and in his resolution not to abandon her ancient standards, nor to countenance the novel opinion that these standards are vague and indefinite—so much so, that they require elucidation and improvement by those who are parties to the contemplated union before that union can be agreed upon.

It would be out of place in the Committee to enter upon the desirableness of union among the different branches of the Christian Church. They take leave, however, to say, that no union can be permanently beneficial which is not based upon a cordial agreement on all the vital doctrines of the Gospel, as well as upon those subordinate points which in more recent times have given rise to the warmest controversy. Apart from agreement on these subjects, union is merely nominal, a temporary and superficial arrangement which cannot prove lasting.

Our Juvenile Missionary Effort in Canada.

THE ORPHANAGES IN INDIA.

THE Report of the Treasurer to this effort presented to our Synod was very encouraging. It stated that 22 Orphans in India were now being supported by the children of our Protestant Church. We shall hereafter, when we obtain access to it, refer more particularly to this report. Meanwhile, it is encouraging to state that the good work is prospering in our hands. Schools in distant Gaspé and still farther onward to the Atlantic Coast in Nova Scotia, New Brunswick, and Prince Edward Island, are joining our Canadian children in endeavoring to do somewhat towards the work of spreading a knowledge of the Gospel in India. An interesting feature, too, has just been introduced into the Scheme.

Miss Young the Superintendent of the Bombay Orphanage, reported that there was a girl in the Marathi School "who had given decided proof that she intended, when at liberty to act for herself, to embrace Christianity." "She has, says Miss Young, for some time acted as a monitor in one of the Schools, but she is required to work at her own house in gaining her living. I think if a small sum could be allowed her per month it would secure her services for one of our Schools, and be the means of saving her from a great deal of evil. I have no doubt, but that if God is pleased to spare her, she will yet be a valuable teacher in one of our Schools, and we may hope, that her example may influence other girls to be more decided."

The Secretary of the Association referred the matter to Canada, in the confidence that aid would be forthcoming and he has not been disappointed. An application being made to St. Andrew's Church Sabbath School, Montreal, the children gladly closed with the proposal to support this young teacher, and thus our Schools may be privileged to widen the sphere of their influence and reach others of the daughters of India with the offer of the good tidings of great joy.

We rejoice that our children have thus in providence been led to labor in their Master's cause. May He bless them that they may be blessed. Our Church has indeed reason to rejoice in this growing work, and we gladly insert the following expression of the thankfulness of the Synod.

"Read statement and report of the Treasurer of the Orphanage Scheme: whereupon it was moved by Mr. Morris, seconded by Mr. Burnet, and unanimously agreed: That the Synod rejoice in the success which has attended the children of the Church in their efforts in aid of the Orphanages of the Edinburgh Ladies Association in India, acknowledge in it the good hand of the Head of the Church; and with deep satisfaction renew their approval of the Scheme, reappointing Mr. Paton, Treasurer, and thanking him for his zealous and judicious conduct of the effort."—*Juvenile Presbyterian.*

Synod of New-Brunswick.

From the Royal Gazette, Fredericton.

ADDRESS TO THE LIEUT. GOVERNOR, FROM THE SYNOD OF NEW-BRUNSWICK.

On Monday last, July 27, a Deputation from the Synod of the Presbyterian Church in this Province, in connexion with the Established Church of Scotland, waited, by appointment, upon His Excellency the Lieut. Governor, and presented the following Address:

To His Excellency the Honorable John Henry Thomas Manners Sutton, Lieutenant Governor and Commander-in-Chief of the Province of New-Brunswick, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY—

We, the Ministers and Elders of the Presbyterian Church of New-Brunswick, in connexion with the Church of Scotland, in Synod assembled, avail ourselves of this, our first meeting at the seat of Government since your arrival in the Province, to approach Your Excellency—the Representative of our Gracious Sovereign—with the assurance of our highest respect and cordial wishes for your personal welfare, and for your success in the discharge of those high functions entrusted to you by Her Majesty.

We beg Your Excellency to be assured of our devoted loyalty to the British Throne, and of our steadfast attachment to those Institutions—the birthright of every British subject—by which liberty and happiness are most effectually secured, and it is pleasing to us to think that, in this our adopted country, we live under the protection of British laws, and enjoy, to so large an extent, the benefit of British Institutions.

As Ministers in connexion with the National Church of Scotland, it has ever been our endeavor, as we feel it to be our duty, while, first and above all, inculcating obedience to Him by whom kings reign, to teach the people among whom we labor a respectful submission

to all constituted authorities, as enjoined not only by the laws of man, but by those of God.

We have ever felt a deep interest in the promotion of a sound moral and religious education among all classes of the people—an interest which, we have the pleasure of knowing, is not less warmly felt by Your Excellency—and we earnestly hope that some measure for improving our Parish Schools, and especially for placing King's College on a more satisfactory footing, and thereby securing for it the confidence of the community at large, may soon be adopted by the Legislature of this Province.

That Almighty God, from whom cometh down every good and perfect gift, may ever bless Your Excellency, the Hon. Mrs. Manners Sutton, and your youthful family, with all temporal and spiritual blessings, and finally make you all partakers of His heavenly kingdom, is our ardent wish and fervent prayer.

Signed in name, in presence, and by appointment of the Synod of New-Brunswick, in connexion with the Church of Scotland, at Fredericton, this twenty-fifth day of July, one thousand, eight hundred and fifty-seven years, by

PETER KEAY,
Moderator.

To which His Excellency made the following Reply:

GENTLEMEN:

As the Representative of our Most Gracious Queen, I thank you heartily for this expression of your attachment to the Throne. For myself and for my family, I request you to accept, and to convey to those whom you represent, my warmest acknowledgments for your wishes for our personal welfare and happiness.

Deeply impressed with the conviction that nothing but evil can flow from neglecting the training and education of the younger members of the community, I should view with heartfelt satisfaction the adoption of any measures which would tend to improve the state of the Parochial Schools, and to afford to all classes of the people increased facilities for acquiring instruction in the higher branches of learning.

Report of the Committee appointed to draw up a statement of the position of this Synod, and of the Ministers and Congregations thereto belonging, as said to be in connexion with the Church of Scotland.

Submitted to the Synod in Session, on Monday, the 27th day of July, 1857.

Approved and Ordered to be Printed.

Your Committee, having been instructed to draw up a statement, showing the position this Synod occupies as in connexion with the Church of Scotland, have to report that they have attended to that duty, that they have, in pursuance of their instructions, prepared such a statement as was ordered, and which they now beg to lay before the Synod, that they may exercise their judgment upon the same.

It cannot have escaped the notice of those who have looked into the Acts of the Legislature of this Province, by which, as an ecclesiastical body, we are incorporated, and who have examined the published transactions of our own Church Courts, that the style and title by which that branch of the Church to which we belong has always been distinguished is—"The Presbyterian Church of New-Brunswick,

in connexion with the Church of Scotland."

As this designation has been misunderstood by some and misrepresented by others, our Synod, at its last meeting in St. John, appointed us a Committee to prepare a statement of our position, with a view to explain the proper sense in which the words above quoted are employed in reference to the Church in this Province.

In fulfilment of the duty we have been appointed to discharge, we have now, therefore, to state:

1st. That the Church of Scotland was the means of first introducing the Presbyterian form of worship and Church government, into this country.

She was the first Presbyterian Church of any kind that showed an active interest in the spiritual welfare of her own expatriated children, and of those of the sister country of Ireland holding the Westminster standards, in this Colony. Through her instrumentality, nearly all the Presbyterian congregations in the Province were, till within a recent period, supplied with Ministers, and in many cases aided in supporting them. These Ministers were generally born within the bounds of the Church of Scotland, baptized into her communion, educated in her schools and colleges, and licensed or ordained by her Presbyteries.

Here, then, is one very obvious meaning of the designation by which we are known. We look on the Church of Scotland as our Parent Church, and, therefore, hold ourselves to be in connexion with her.

2nd. We adhere to the same standards of doctrine.

Every Minister of the Church of Scotland is called upon to declare, in the most solemn manner, his conviction that the Confession of Faith agreed to by the Westminster Assembly is agreeable to, and founded on, the Word of God, and that he receives the same as the Confession of his Faith; and without such declaration, no one can receive Ordination as a Minister of the Gospel. This has been the law and the practice of the Parent Church, during the whole period of her existence as a Church, it is her law and practice still. She has discarded no doctrine ever held by her, she has blotted no article of faith from her standards. The principles maintained by her in the days of Knox, and contended for in times of trial and persecution with a firmness that shrunk not from the scaffold or the stake, are adhered to by her at this day as steadfastly as ever.

Our Church in this Province follows, in these respects, the example of the Parent Church. The same standards are held; the same form of sound words is recognized; the same Ordination Vows are taken by her Ministers; the same doctrines are taught in her pulpits, and embraced by all who join in her Communion. Separated from her by natural position, as having our dwelling on this side the Atlantic, spiritually we are not disunited. "We walk by the same rule, we mind the same things."

Now when two bodies, though locally apart, are yet so entirely at one, and agree so completely in faith and doctrine, it is conceived that there is no impropriety, but the contrary, in their being said to be, and in their holding themselves to be, in connexion.

3rd. We adhere to the same forms of worship.

This is a fact so well known and so univer-

sally recognized, that it is altogether unnecessary to dwell upon it. The Apostolical simplicity of the mode of worship observed in the Church of Scotland, though it may have little that is calculated to attract the attention and engage the fancy of those who are attached to gorgeous ceremonies and a splendid ritual, is yet dear to the hearts of the great body of our fellow countrymen. These same forms of worship are still observed by our Ministers and people in this Province, and here is another reason why we claim to be in connexion with the Church of Scotland.

4th The Church of Scotland has always manifested a parental care towards those who adhere to her in this Province.

We look upon her as our Parent Church, and she has uniformly cherished for us the affection and the kind interest of a parent. Three several times, within the last twelve years, have deputations of the ablest, most pious, and eloquent among her Ministers, paid us a visit, passing through the length and breadth of the land, preaching in our pulpits, enquiring into our wants, and cheering us by their countenance and advice. A friendly correspondence is constantly maintained between us and the Church in our father-land; and a majority of our congregations are aided in supporting their Ministers, and not a few of them in building their Churches, by liberal grants from the Colonial Committee of the General Assembly, out of funds contributed by our brethren at home. Our warmest gratitude is due to the Parent Church for this continued liberality, for the parental feeling which she has never ceased to cherish towards us, and for the generous aid, pecuniary and otherwise, which she has so long afforded us, and which, so far from being diminished, has of late been greatly increased. On these accounts, again, we claim to be, and esteem it our duty and privilege to remain, in connexion with her.

But, while we are united with the Church of Scotland on so many grounds, there are some things which our connexion with her does not imply.

1st. It does not imply dependence.

It has been maintained that we cannot possibly be an independent body, for the very reason that we claim connexion with the Church of Scotland, which, it is asserted, is herself dependent upon the civil power, and controlled by secular laws. But those who advance such a statement ought to remember that though the Church of Scotland is established by law, and a legal provision made for the support of her Ministry, she yet acknowledges no temporal head. She has always maintained, and continues to maintain, that the Lord Jesus Christ is the only King and Head of the Church, and that, in spiritual things, the civil Magistrate has no power over her. All her ecclesiastical affairs are regulated by her own Church Courts, and, so long as they do not overstep the proper limits of their authority, the Courts of Civil Law have no power to interfere.

And be it observed, also, that our Church in this Province is not only free from all control, on the part of the Civil Courts, but she is free from all interference on the part of the Parent Church.

Our Church Courts here claim, exercise, and are secured in the most complete freedom, in deciding upon all matters that come under their jurisdiction. The Church at home neither claims nor exercises any control over us. We

are as free in the exercise of all our rights as if we stood alone, and unconnected with any other body corporate, either ecclesiastical or civil. We enact our own laws in matters ecclesiastical, and by them our Ministers and people are bound, we administer our own discipline, and, as a Church, act with the most perfect independence, subject to the review of no Court whatever, and under the control of none. The Parent Church says to us, in effect "Manage your affairs as may seem to you most expedient, we will not seek to counteract you. We are ready to assist you by our counsel, when you desire it, to send Ministers and Missionaries to aid you, as fellow-laborers in the work of the Lord, when it is in our power, and to sustain you by our means, as far as we are able, but we leave you in the enjoyment of independence, in the fullest and most comprehensive sense of the term. You surrender no right by your connexion with us, which you could have possessed had no such connexion existed."

2nd Our connexion with the Church of Scotland does not confer on us a right to receive any Government aid.

It is sufficiently well known that our Church here, though in connexion with the Church of Scotland, which is established by law, is not of itself so established. In that respect, indeed, she stands on precisely the same footing as other religious denominations in the Province. She neither possesses nor desires any legal superiority over others—she lays claim only to an equality with them. The bond of union between her and those who adhere to her, is entirely voluntary, and is founded upon their conviction of her purity of doctrine and her Scriptural mode of worship, and, should any think proper to withdraw from her ministrations, they are no longer under any obligations to contribute to uphold her places of worship, or to support those who officiate in her pulpits.

And as none are bound individually, farther than by their own voluntary engagement, to pay for the services of her Ministers, so neither has any public provision been made for their support, either by the Home Government or by the Government of this province. Your Committee are aware that some persons are under a misapprehension in regard to this fact; not a few being led to believe that our ministers are paid, to some extent, by the Home Government. Nothing but a desire to counteract this very erroneous notion, should have caused us to introduce into this statement a truth so well known to all persons possessed of even the most moderate amount of information. With the exception of certain grants, already alluded to, received from the Colonial Committee of the General Assembly, our Ministers in this Province are supported entirely by the free contributions of their people.

Your Committee have now, to the best of their ability, performed the duty that was entrusted to them. They have used no elaborate train of reasoning. They have simply stated facts which are patent to all who will take the trouble candidly to enquire into them. Convinced that the great majority of Presbyterians in this Province love and reverence the Church of Scotland as the Church of their Fathers, they have pointed out some of the grounds on which she is still entitled to their regard. And whether we look at the benefits resulting from a connexion with her, or to those things not included in such connection, we think we have good reasons to call upon the Ministers,

and Congregations of our Church, throughout the length and breadth of the land, to cherish that connexion which they have hitherto maintained, as one from which nothing but good has ever resulted.

All which is respectfully submitted, in name of the Committee, by

JOHN M BROOKE, D. D., *Convener*

MISCELLANEOUS.

The State of Italy—The Pope's Government.

Urbi et orbi.—the Pontiff who from the balcony of St. Peter's, on Easter Sunday, casts forth his blessing upon the human race in terms so magnificent as these, is now upon a progress through the States which feel the blessings of his more immediate rule. What may the condition of these states be? It might have been supposed that the less fortunate inhabitants of other climes would have contended for admission to the honors of a Roman domicile. To be placed under the benignant auspices of the Chief Priest, and to be brought into daily contact with the Vicegerent of the Deity upon earth, were surely objects worthy of keen desire. The locality, too, for these Crown lands of the true Church was chosen with singular felicity. It was not the first time that there had been the seat of empire. The discoloured Tiber, which now slinks discreditably past the mournful walls of St. Angelo, had known at this very spot what it was to have the capital of a mighty people. In those old days of a false Pantheon, when the blind multitudes offered up daily prayers to idols graven by man's hand, far as the eye might extend the collected wealth of the world wearied the eye of the spectator with satiety of magnificence. Graceful pillars and proud monuments recorded the military triumphs of the conquering people who dwelt here. The gardens, the palaces, the baths, the circuses, the shrines, were a visible proof that the foundations of the imperial city had not been ill laid. And how beautiful, how richly-cultivated, was the country around! It required, in truth, no great effort on the part of the Roman husbandman to call forth the virtues of that fruitful soil. We, in these northern regions, upon which the original curse has fallen with sterner effect, can scarcely appreciate how little is expected of man under the blue skies of Central Italy. What, then, is the case now,—now that the High Priest of a false religion no longer ascends the Capitol,—now that the true Pontiff has taken his place, and scatters his benedictions round upon a grateful world? At least it might have been expected, if human pomp and luxury could not be carried to a higher point than under Papal rule, that the fertility of the soil should not have been turned into barrenness,—that ruins should not have taken the place of palaces,—that the hegemon of that sacred Prince should not have become a byword among the nations for their sufferings and their decay. The world has seen other examples of the union in the same person of the characters of priest and king. The subjects of the Incas at least enjoyed a sort of stagnant happiness. They might be slaves, but their chains were of gold; if they never felt the loftier emotions, at least they never knew the toils and anxieties of free men. But in the Roman States,—save in the Vatican, in the palaces of the cardinals and of the scanty nobility,—there can be found no trace of what Rome and the Roman States once were. The condition of the Roman is the condition of the

ish peasant as it was in "the starting time." The only advantage he enjoys is in the blue sky above his head and in the comfortable sun, which the curse under which he groans cannot deaden or extinguish. Who that has ever ridden with melancholy curiosity among the mountains which lie near Rome can forget the cowering, half-human figures, which come out of their decayed hovels—dens for animals rather than dwellings for men—to solicit alms with the wane of the mendicant and the scowl of the would-be thief! There is nothing on the Continent of Europe more desolate—nothing, to all appearance, more hopelessly wretched, than the physical aspect of this once happy region. In the towns it is the same, with the exception perhaps of Bologna, where contentment, after the Austrian typo, is enforced. Groups may yet be seen under the white arcades of that monotonous town, who, in the midst of the *sbirri* and the foreign sentinels, can still relish the antics of Policinello with true southern enjoyment. But grass grows in the streets of Ferrara. Ancona, the opprobrium of the Adriatic, is a mere garrison for the stranger. Let any one who would know the full meaning of priestly rule but pass a day in Viterbo, Spoleto, Forli, Faenza, Ravenna, and he will appreciate the effect upon his own immediate dominions of the Easter benediction of Pius the Ninth.

To speak, however, of the physical aspect only of the Roman States is to dwell upon the mere etchings and outline of the terrible misery which there prevails. It is the moral degradation,—it is the universal suspicion,—it is the daily apprehension and the nightly terror of the inhabitants which constitute the colouring of the picture, and which must be at least suggested if we aim at correctness of effect. There are spies in the public places, in the theatres, in the streets, and foreign soldiers in plenty,—Austrians and French, ready to act upon the denunciations of the pale dastards who earn the privilege of life by their activity in such a trade. Far worse than all, there are spies in every family,—the confessional is the lion's mouth where their hints are extorted or received. Actual denunciation, however, is not required where to have incurred suspicion is to have been convicted of crime. It is among such a population that Pio Nono is making a progress to ascertain if there be any slight blemishes in the administration of affairs. No doubt, his wish is to ascertain the truth, for, although a bigoted priest, he is by all accounts a benevolent man. In his own person he is a proof of how far more terrible a calamity it is for a country to be under the dominion of a weak man than of a wicked ruler. The present Pope is a mere puppet in the hands of Cardinal Antonelli and the clique of priests who actually govern the country,—that is, who extort the taxes and fill the prisons. To fall in with the Pontiff's humour, Cardinal Antonelli has permitted him to make this little excursion, but he has taken excellent care that nothing shall meet his Sovereign's eye but arches of triumph, garlands of flowers, complimentary addresses, and batches of nuns thirsting for benedictions. During his stay of two days at Perugia Pio Nono spent his whole time in visiting the convents. The deputations from various municipalities were only admitted to kiss his feet, but were not permitted to open their lips. When intreated by the inhabitants to remain but a single day longer, that they might acquaint them with their condition, Monsignor Berardi was at hand to observe "that if he did so, the order of his Holiness's journey would be altered." The municipal deputation

from Orvieto,—a bishop at its head,—solicited in vain the honour of a reception for two days, and when admitted at last to the presence of Pio Nono it was only to receive his blessing,—the Pope was going to bed. Cardinal Antonelli contrived to avoid the meeting of the Communal Council of Bologna. Notwithstanding this, the inhabitants of the town and city prepared an address, which the Senator promised in their name to deliver to the Pontiff—with what probable effect may be supposed, Pio Nono, in fact, throughout his progress has been a kind of State prisoner, with a priest, a deputy of Antonelli's, ever at his side, and with an Austrian dragoon at either door of his carriage. He has not been permitted to come into contact with anything more important than the most puerile ceremonies and the most obsequious adherents of the present system. Meanwhile brigands are infesting the country in every direction, but the authorities are far too much occupied with the arrest of political prisoners to find time for the repression of mere crimes. Foreign bayonets give momentary stability to a Government which if left face to face with its subjects would not have twenty-four hours' duration of power. What, however, are the Roman or the inhabitants of the Pontifical States to do in the presence of the French garrison of Rome, and of the Austrian troops, who swarm in all their strong places, and who are brigaded through their country in every direction? It is clear enough that for the moment any attempt at insurrection could only terminate in misery still more intense a oppression still more severe.—*Times*.

[Published by request.]

Extract from the Rev. C. H. Spurgeon's Sermons.

"His name shall endure forever."

Yes, I will tell you how long it will endure. As long as on this earth there is a sinner who has been reclaimed by Omnipotent grace, Christ's name shall endure; as long as there is a Mary ready to wash His feet with tears, and wipe them with the hair of her head; as long as there breathes a chief of sinners who has washed himself in the fountain opened for sin and for uncleanness; as long as there exists a Christian who has put his faith in Jesus, and found him his delight, his refuge, his stay, his shield, his song and his joy, there will be no fear that Jesus name will cease to be heard. We can never give up that name. But as long as Christians—true Christians—live; as long as we taste that the Lord is gracious, have manifestations of his love, sights of his face, whispers of his mercy, assurances of his affection, promises of his grace, hopes of his blessing, we cannot cease to honour his name.

But if all these were gone—if we were to cease to sing his praise—would Jesus Christ's name be forgotten then? No; the stones would sing; the hills would be an Orchestra, the mountains would skip like rams, and the little hills like lambs, for is he not their Creator? and if these lips of mortals were dumb at once; there are creatures enough in this wide world besides. Why; the Sun would lead the chorus; the Moon would play upon her silver harp; and sweetly sing to her music; Stars would dance in their measured courses; the shoreless depth of ether would become the home of songs; and the void immensity would burst out into one great shout, "Thou art the glorious Son of God, great is

thy majesty, and infinite thy power." Can Christ's name be forgotten? No, it is painted on the skies; it is written on the floods, the winds whisper it, the tempest howls it, the seas chant it; the stars shine it; the beasts low it, the thunders proclaim it, earth shouts it, heaven echoes it, but if that were gone—if this great universe should all subside in God; just as a moment's foam subsides into the wave that bears it and is lost forever—would his name be forgotten then; No. Turn your eyes up yonder, see Heaven's *terra firma*, "who are these that are arrayed in white, and whence come they; these are they that came out of great tribulation; they have washed their robes, and made them white in the blood of the lamb; therefore they are before the throne of God and praise him day and night in his temple." And if these were gone; if the last hallelujah had echoed through the then deserted vaults of Heaven; if the last harp of the Glorified had been touched with the last fingers; if the last praise of the saints had ceased; (for they would be gloomy then;) if the last immortal had been buried in the grave—if graves there might be for immortals—would his praise cease then? No, by heaven! No; for yonder stand the angels, they too sing his glory; to him the Cherubim and Seraphim do cry without ceasing when they mention his name in that thrice holy chorus, "Holy, holy, holy, Lord God of armies," but if these were perished—if angels had been swept away, if the wing of Seraph never flapped the ether; if the voice of the Cherub never sung his flaming sonnet; if the living creatures ceased their everlasting chorus; if the measured Symphonies of Glory were extinct in silence—would his name then be lost? Ah! no, for as God upon the throne he sits, the everlasting One, the Father, Son, and Holy Ghost. And if the Universe were still, annihilated, still would his name be heard; for the Father would hear it, and the spirit would hear it, and deeply graven on immortal marble on the rock of ages would it stand—Jesus the Son of God—co-equal with his Father! His name shall endure forever,"—Amen.

THE MONTHLY RECORD.

SEPTEMBER, 1857.

Neglect of Public Worship.

It is lamentable to observe that there are so many in this land of Gospel ordinances, who absent themselves from the House of Prayer. To account for this, various conjectures have been formed. Did we, like our forefathers, live in times of intolerance and persecution, or did the profession of Christianity bring with it hatred or contempt, or throw any barrier in the way of our temporal comfort and happiness, or had we anything to fear on account of our faith, or ran any risk of personal danger, or any unpleasant consequences from meeting together, we might find a satisfactory explanation of this conduct, without being compelled to impugn the reality of their faith. The want of firmness and decision of character might explain, though it could neither justify nor excuse it. But, in the circumstances under which we live in this

land, it were equally vain and foolish to offer such an excuse. Indeed, we are fully persuaded from what we have seen, that the fact cannot be accounted for on any other supposition than that the individuals referred to are totally destitute of all religious principles—that they feel neither interest or anxiety about their souls. If they really believed that there is a God whose honor and glory they are bound to promote, and that He will shortly be their Judge, before whose tribunal they shall be compelled to stand, and there to account for the use of their time, talents and privileges, would it be possible for them to live in the open neglect of such an obvious and important duty? Judging from their actions, we are reluctantly compelled to acknowledge that it is our conviction that unbelief in the first principles of our religion, lies at the foundation of this total neglect of Sabbath assemblies. But, in stating this, we do not mean to affirm that all who forsake the public worship of God, on such occasions, are capable of making an open and deliberate profession of atheism, or that they are in every case conscious of the principles which regulate their conduct. A thousand pretexts will easily suggest themselves as so many reasons to justify or excuse them, without their confessing or even suspecting the truth. Still, however, the simple fact of their habitual neglect of public ordinances, is demonstrative evidence that they have no realizing belief of God before their eyes—there is a secret and often unsuspected atheism, as well as an atheism that is open and avowed; and the one is just as dangerous as the other, in so far as the practical effects are concerned. If men verily believed in a future state of existence, and that they are destined at death to enter either into a state of happiness or misery, and there to continue forever, would they refuse to avail themselves of the precious opportunity afforded of waiting publicly on their God, every returning Sabbath? We do not assert that they are prepared to deny these solemn and important doctrines referred to, but we have no hesitation in affirming that they have no practical belief in them. If the truth with all its realities were engraven upon the souls of these individuals, doubtless its influence would be exhibited in their conduct, and that, so far from regularly absenting themselves, they would regard it as an invaluable privilege the opportunity presented, Sabbath after Sabbath, of meeting the people of God, to take sweet counsel together, to hear what God would say to them.

Various other excuses are alleged by these individuals to account for such a criminal neglect of one of the most important duties of the Christian religion, and as a sufficient justification of their conduct, which space does not permit us now to review.

Meeting of the Synod of Nova Scotia.

(Concluded.)

FIFTH SESSURUNT.

The Synod met on Monday morning, according to adjournment of Saturday, and, after devotional exercises, conducted by the Rev. A. W. Herdman, was constituted. Sederunt as before, with the exception of Messrs. McDougal, McDonald, McKenzie, Fraser and Matheson, who were absent.

A draft of Address to His Excellency, the Lieut. Governor, was produced by Mr. Martin, convener of the committee, and, after emendations, sustained and ordered to be signed by the Moderator, and members residing within the bounds of the Presbytery of Halifax were ordered to take charge of it and present it to His Excellency, as soon as convenient.

Leave was asked and granted to the Rev. John Martin, Superintendent of Missions, to introduce to the notice of the Synod the following engagement for the support of visiting Missionaries, which has already met with the approbation of private friends, and received their assistance and support:

HOME MISSIONARY EFFORT.

We the Subscribers, Members and Friends of the Church of Scotland, residing in Nova Scotia, sincerely lamenting the extensive religious destitution among the Presbyterians in the Province, and being desirous to contribute according to our ability, for the propagation of the Gospel among our fellow Colonists and fellow Christians, promise and bind ourselves to pay annually and each year for three years, the sums opposite our names respectively, to form a Home Mission Fund, for the support of six visiting Missionaries, under the direction of the Synod of Nova Scotia; one for the Presbytery of Halifax, two for the Presbytery of Pictou, two for the Presbytery of P. B. Island, and one for Cape Breton; to enable these Presbyteries to allow each of their Missionaries £50 a year for three years, in aid of their salaries, it being understood that a sum of not less than £300 shall be subscribed to carry this Scheme into full operation, and that the Synod render an annual account to the Subscribers of the amount of funds which has been expended, and the mode of their appropriation.

HALIFAX, 27th September, 1856.

After reading this missionary engagement, Mr. Martin stated that such an effort was both desirable and practicable; that the large number of Missionaries sent out during the past year, and the liberal assistance given to these Missionaries during that period, demanded such exertions as now proposed, and he also intimated that upwards of £160 had been already subscribed for this object, and that more than £100 had been collected and placed to the account of the Scheme in the bank.

It was then moved by Mr. McLean and seconded by Mr. Mair:

“That the Synod finding that Mr. Martin's Scheme, though a very laudable one, is a Scheme entered upon without the sanction of the Synod, and is, moreover, fettered with conditions rendering it, at present, unavailing, resolve not to interfere in carrying it out, but give their undivided attention to the Home Mission Scheme, already established by the Synod.”

It was moved in amendment by Mr. Pollock, and seconded by Mr. Lochhead:

“That the Synod having heard the statements of Mr. Martin, bringing before them a Scheme for raising money, in order to relieve the funds of the Colonial Committee for monies expended in the support of Missionaries sent to labor in Nova Scotia, tender its thanks to Mr. Martin for his past exertions in this matter, approve of the objects contemplated by this Scheme, engage upon members of this Court to co-operate with Mr. Martin in his endeavors to obtain subscribers, order a General Treasurer to be appointed to take in charge monies received, instruct the Clerk to make this Scheme known to the Colonial Committee, and resolve to make redoubled exertions, together with Mr. Martin, to raise the £300 required, in order that the Scheme may go into operation as soon as possible.”

The vote being taken, the amendment encouraging the subscription, was carried by a large majority.

Statements relating to the Young Men's Scheme, from James Fraser, Esq., and Mr. William Gordon, were read, by which it appeared that the sum in hand amounted to £215 4s. 11d. It was resolved:

That the Synod, having received statements from these gentlemen, approve of the same, and order them to be kept in retentis. Also: finding that several congregations have not made contributions to this Scheme during the past year, express their hope that such neglect shall not occur in future; engage that the funds already collected for the Young Men's Scheme, be invested in the manner first intended, but deem it desirable that, for the future, all monies collected in aid of this Scheme be applied to the formation of bursaries, to assist in educating young men at Queen's College, Canada, and that a Finance Committee, to be afterwards appointed, take the details of this Scheme into their consideration, and report at next meeting of Synod.

The Report of the Committee for the Synod Fund was read, by which it appeared that the whole sum in hand amounted to £24 1s. 6½d., and all claims amounted to £5 1s. 9d. The Report was ordered to be kept, and claims to be paid as far as the funds would admit.

The Committee for the Home Mission Scheme, reported that the whole sum collected amounted to £120 6s. 8d. The Report was ordered to be kept in retentis.

In connection with these statements, it was unanimously resolved:

That Mr. Wm. Gordon, Pietou, be General Treasurer for all the Schemes of the Synod, and the Clerk was instructed to write to Mr. Gordon, communicating the desire and general request of this Synod, that he consent to act in this capacity.

In connection with the Home Mission Fund, it was moved by Mr. McRae, and seconded by Mr. McLean :

That the Synod, carrying out the objects of the Home Mission Scheme, appropriate, this year, £80, for assisting weak congregations.

It was moved in amendment by Mr. Pollok, and seconded by Mr. Boyd :

"That £50 of this money be transmitted by the Board of Home Missions, to be appointed to the Colonial Committee mainly on account of the aid which has been rendered by the Committee to the Home Mission field, with the understanding that this be no precedent in future appropriations, and also with a view to assist weak congregations belonging to this Synod likewise—empower the Home Mission Board to receive applications from such congregations—assist them according to their discretion, and with a due consideration of the wants of the whole field—and report upon all appropriations at next meeting of Synod."

The vote being taken, the motion was carried by a majority of one, appropriating £80 to assist weak congregations.

The Synod then adjourned, to meet next day.

SIXTH SEDERUNT.

The Synod met on Tuesday, the 14th of July, and after devotional exercises conducted by the Rev. Thomas Duncan, was constituted.

Sederunt as before, with the exception of Mr. Holmes, who was absent.

It was unanimously agreed, for conducting the business of the Home Mission, that to the Moderators of the three Presbyteries, with the Moderator of Synod as Convener, the names of Wm. Gordon, Esq., Jas. Fraser, Esq., John McKay, Esq., and Rev. James Mair, should be added, in order to form a Home Mission Committee, to manage the funds of that Scheme.

The Report of the Committee on the Widows' and Orphans' Fund, was read, in which a measure similar to that of the Synod of Canada, was recommended. The Report also advised that steps should be taken for putting the Scheme in operation.

It was moved by Mr. Scott, seconded by Mr. Lochhead, and unanimously agreed to :

That, with regard to the Widows' and Orphans' Fund, this Synod highly approve of the objects contemplated by the Scheme, but delay the adoption of any particular plan of operations until the result of the legal opinion about to be taken by the Synod of Canada, with respect to the feasibility of extending the benefits of their measures to

the Lower Provinces be known, and meanwhile recommend that there be an annual collection toward the establishment of a Widows' and Orphans' Fund, and enjoin the correspondent who may be appointed by this Synod to the Synod of Canada, to report at next annual meeting.

To arrange and settle the account of the Synod with the Committee of Management of the *Monthly Record*, the Clerk is ordered to pay such account, when rendered, out of the balance in hand of the Synod Fund, and appropriate what sum may be further necessary, out of the Home Mission Fund, to the amount of £15, if such sum should be requisite for the continued support of that valuable periodical, so necessary for advocating the claims and interests of the Church.

The Superintendent of Missions moved the following resolutions, which were unanimously adopted :

I. "That this Synod views with much satisfaction and gratitude the Missionary arrangements which have been lately made by the Colonial Committee, for supplying the vacant congregations in this Colony with suitable Pastors; that it is happy to welcome so many additional Ministers into the Colonial vineyard, and trusts that they will all soon find comfortable settlements among us, and that their labors will be abundantly blessed for the spiritual instruction and improvement of our Provincial population."

II. "That in the opinion of this Synod, the distinguished and continued liberality of the Colonial Committee, in the appointment and support of so many Missionaries within the bounds of this Synod, during the past year, is well fitted to arouse a corresponding spirit of liberality among the wealthy and devoted friends of our Church in this Colony, and that the time has now come when greater exertions should be made amongst our own people, for the encouragement and extension of Home Missions."

With respect to the time and manner of making the collections appointed by the Synod, the following deliverance was come to :

"Whereas great inconvenience has resulted from the irregular manner in which many congregations have contributed to the several Funds for carrying on the Missionary operations of the Church, and whereas, it is desirable that a more regular and uniform mode of raising the said Funds should be observed throughout the Church, the Synod enact that all Ministers of this Church shall annually have collections made in their several congregations on behalf of each of the following objects at the time specified, namely :

First : For the Home Mission Fund, on the 1st Sabbath of November.

Second : For the Bursary Fund, on the first Sabbath of January.

Third : For the Widows' and Orphans' Fund, on the first Sabbath of April, and

Fourth : For the Synod Fund, on the last Sabbath but one of June.

Provided always that when the celebration of the sacrament of the Lord's Supper happens to fall on any of the said Sabbaths, or any of the said Sabbaths is otherwise deemed unsuitable or inconvenient for making the collection, then the collection shall be made within four weeks thereafter; and provided, also, that in case of any congregation preferring to raise the contributions required of them in any other way, as by subscriptions and donations, or to furnish them out of any fund at their control, they shall be at liberty to do so.

The Synod also enjoin Ministers to explain the object for which the collection is to be made upon a previous Sabbath. And the Synod also enjoin Presbyteries, at their meetings next after the times specified, to enquire and take account of how Ministers have attended to the injunctions of Synod in giving their congregations an opportunity to contribute, and to deal with those who have disobeyed, unless a sufficient reason be given."

It was resolved that the following Members shall be a Committee to give intimation of and recommend the various Schemes of the Church in the *Monthly Record*, at least a month previous to the day appointed for the collection being made, viz. :

For the Synod Fund, Mr. McRae.
For the Young Men's Scheme, Mr. Pollok.
For the Widows' Fund, the Moderator.
For the Home Mission, Mr. Martin.

The Rev. Dr. Barclay brought under the notice of the Synod the Jewish Scheme of the Synod of Canada, conveying the wish of the brethren in that Synod that, if this Synod should be in a position to enter upon such a Scheme, it should either adopt a similar measure, or assist in that of the Synod of Canada; whereupon it was unanimously resolved :

That this Synod records its sympathy with the efforts made by the Synod of Canada, in behalf of the Jews, and recommend to Ministers of the Church, if they shall see it to be expedient, to assist in promoting the object contemplated by the Jewish Mission undertaken by the Synod of Canada.

A vote of thanks was passed to the Corresponding Members, the Rev. Dr. Barclay and the Rev. James Steven, for their presence at this meeting of Synod, their constant attendance, their valuable assistance in the transaction of business, their excellent counsel and instructive addresses to both Ministers and people; and the Clerk was instructed to furnish these gentlemen with the usual certificates of attendance.

A vote of thanks was also passed to the Rev. John McRae, Stornoway, Scotland, for his acceptable presence on this occasion, while on a visit to this country; for the kind manner in which, at personal inconvenience, he has constantly attended the different diets of Synod, and for his experienced council and aid in its deliberations.

The Moderator then tendered the thanks of the Synod to these gentlemen.

A unanimous vote of thanks was passed to the friends of the Church in New-Glasgow, for their kindness and hospitality to Members of the Synod, at this meeting.

The Synod having called on the Correspondents appointed at last meeting, to report dili-

gence, Mr. McKay gave in a Report of his attendance at the Synod of New-Brunswick, last year, at Miramichi, which was highly satisfactory.

The following Correspondents were appointed for the present year :

To the Synod of New-Brunswick, the Rev. Thomas Duncan, Minister at Charlotte-Town.

To the Synod of Canada, the Rev. Alex. McGillivray, Minister at McLennan's Mountain; and, in the event of the latter not being able to attend to this duty, the Synod also appointed the Rev. Allan Pollok, Minister at New Glasgow, to supply his place.

The following Members were appointed a Committee to revise all the Minutes of this Synod, and instructed to meet at the close of the Sederant, viz, the Rev. Dr. Barclay and Mr. Pollok.

After the usual devotional exercises, conducted by the Moderator, the Synod adjourned to meet at Charlotte-Town on the last Wednesday of June, one thousand, eight hundred and fifty-eight years, whereof public intimation having been made, the Synod closed its proceedings.

Missionary Meeting in Fredericton.

A very interesting meeting was held on Monday evening, the 27th of July, in St. Paul's Church, in this city, (Fredericton), in connexion with the Synod of New-Brunswick, which has recently been in session.

The Rev. Peter Keay, of Nashwaak, the Moderator of the Synod, occupied the Chair. After singing a portion of the exxii. Psalm, the Rev. James Steven, of Restigouche, offered up a very impressive prayer.

The meeting was then addressed by the Rev. Dr. Barclay, of Toronto, who gave a very pleasing account of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and her exertions in the cause of education, referring chiefly to Queen's College, Kingston, which has been reared up under her superintendence with the view of training young men for the Ministry within her own bounds.

The Rev. Wm. Henderson, of Newcastle, Miramichi, gave a most gratifying account of the operations of the Scottish Ladies' Society for Promoting Female Education in India. The object of the Society is to take charge of Hindoo girls who have been left orphans, or who have been abandoned by their parents, to give them a useful education, and especially to instruct them in the principles of the Christian faith. Through the exertions of this Society, Orphanages have been established at the three British Presidencies in India, and a large number of orphan girls have been received there. Many of the Sabbath Schools, both in Scotland and the Colonies, have undertaken to support each an orphan at one of these Institutions, and the practice is likely to become still more generally adopted. The good results of this scheme have already been witnessed both at home and in India, and, by the blessing of God, it is hoped it will be the means of carrying true religion to the hearts and

homes of many families in that benighted land.

The Rev. Wm. Macrobie, of Tabusintac, addressed the meeting on the Church of Scotland, and the various philanthropic and Christian schemes which she has now in operation. Mr. Macrobie has lately left his native land to labor in the Colonial vineyard, and it was very gratifying to all the lovers of our Church to learn that, after having passed through the fire, she has come forth purified and strengthened; that never were her Ministers more earnest and faithful—never were the ordinances better attended by her people, and never were more life and energy displayed in carrying on every plan for the advancement of the Redeemer's kingdom.

The Rev. David Stott, of Woodstock, gave a brief but interesting account of the progress of our Church in the upper part of the Province. The present place of worship at Woodstock, being situated at the upper village, was inconvenient for the great body of the congregation, and steps were now being taken to erect a suitable building in Woodstock proper. A new Church had been erected at Northampton, seven miles below, on the banks of the River Saint John, where he, (Mr. S.), regularly preached, and where there was the prospect of a considerable congregation being formed. He had, also, lately visited Tobique, where he found a large number of Presbyterian families, anxious to enjoy the services of a Minister of our Church, and willing to contribute to his support. He purposed, also, at an early period, to visit Grand Falls, where a number of adherents of our Church reside, and where a lot has been purchased as a site for a place of worship in connexion therewith.

The Rev. John Hunter, of Richmond, corroborated what had been stated by Mr. Stott. As a proof of the progress of the Presbyterian cause, he stated that, when he commenced his labors in Richmond and Woodstock, less than ten years ago, there was no Presbyterian Minister, of any denomination, above Fredericton. Now there were six or seven, and although all did not belong to our Church, they adhered to the same standards, and preached the same doctrines. His congregation in Richmond had recently completed a handsome and commodious Church, chiefly by their own exertions, in which Divine service was now performed. In many settlements in the upper country, also, adherents of our Church, in considerable numbers, were to be found, and there was an increasing demand for the services of Missionaries or Ministers belonging to her.

The Rev. Wm. Donald gave some account of the Bursary and Home Mission Funds, now in operation under the direction of the Synod. The object of the former is to aid young men, natives of the Province, or residing therein, in pursuing their studies with a view to the Ministry. Three young men, now studying in Scotland, were receiving out of this Fund £20 sterling yearly. One of these would soon be prepared to

return to the Province as a Preacher—another would follow him next year, and the third at a subsequent period—all of them bound personally and by surety, to give their services as Missionaries or Ministers in this country, for a period of not less than three years. This scheme seems to be the most likely to supply the lack of Missionaries, which has been felt so long, and so deeply deplored.

The object for which the latter fund has been established was to aid weak congregations, to assist in paying the expenses of Missionaries and Ministers in visiting destitute settlements, to pay the expenses of Corresponding Members to Canada and Nova Scotia, and a portion of the expenses of members attending Church Courts within our own bounds. The Fund, as yet, has not been sufficient to meet all the objects contemplated, but it is hoped, ere long, it will be so increased as to admit of a wider application.

The Rev. Peter Keay, Moderator of the Synod, then delivered his concluding address in a very earnest and feeling manner, and, after singing and the benediction, the meeting separated, and the Synod adjourned to meet at Newcastle, on the third Thursday of July, 1858.

FREDERICTON, N. B., August, 1857.

From our Correspondent in Canada.

A friend handed to me, the other day, the numbers for July and August of *The Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia*, each containing an editorial article on which your correspondent proposes to make some observations. The first begins with a reference to an article in a previous number, on recent efforts to form a congregation in Charlotte-Town, the object of which is said to have been "To remove an impression which appeared to have been produced in certain quarters, that we were actuated by hostility to the Church of Scotland, and had taken advantage of Mr. Snodgrass' removal, to commence operations." As I have not seen that article, I am not aware of the statements advanced in it, with a view to remove the impression of hostility to the Church of Scotland. As far as the removal of Mr. Snodgrass is concerned, I have no doubt it was satisfactorily shown that the formation of a congregation at Charlotte-Town was contemplated before anything was known respecting the movements of Mr. Snodgrass. If the impression alluded to had any existence on this ground, it was unfounded, for the simple reason that the Synod of the Presbyterian Church of Nova Scotia had appointed certain of its members to visit Charlotte-Town, and, indeed, had closed its proceedings before it could be known that Mr. Snodgrass had determined on removing to Montreal.

It has become very evident that the formation of a congregation at Charlotte-Town had been seriously contemplated and planned by the Presbytery in P. E. Island, for some time previous to their meeting of Synod, and that the Synod, acting on a reference from that Presbytery, made arrangements at their meeting in 1856, to assist them in accomplishing this object. What the Presbytery did, however, it

obvious, for it is freely admitted, was in keeping with the views and desires entertained by the body at large. The same thing was attempted before, at a time when our Church in Charlotte-Town was vacant, but the attempt proved a complete failure, although it was espoused and supported by some who are now members of St. James' Church. There is every reason for saying that circumstances were more favorable to them at that time than they have ever been since. The increase in the Presbyterian population, excluding those who belong to the Free Church, is not so rapid, nor is the influx of members and adherents from their congregations in the country so great, as to justify their doing now what they could not accomplish then.

Any one acquainted with the population of Charlotte-Town must know that for all purposes two Churches and two Ministers are amply sufficient for all the Presbyterians residing there, and that a third can only be expected to prosper by the withdrawal of parties from the congregations with which they have connected themselves—an event likely to be greatly more detrimental to the interests of religion and Presbyterianism than the planting of a third Presbyterian Church can be favorable. I think it cannot be difficult for any one acquainted with Charlotte-Town, and having the interests of Presbyterianism at heart, to conclude that, in point of fact, there exists no reason for the organization of another Presbyterian congregation there, beyond that which a determined ambition to have a denominational existence in the capital of the Island, furnishes. When the immediate predecessor of the present Minister of St. James' went to Charlotte-Town, he did all that could possibly be done to be on the most friendly terms with the Ministers and congregations in the Island connected with the Presbyterian Church of Nova Scotia, and, for a while, friendly co-operation and communion were maintained. For a time previous to his removal, however, some Ministers of that body kept aloof, and the connection gradually formed in his mind, that he was not looked upon with such a friendly eye as formerly.

No reason could be thought of by him of sufficient weight to account for this change, until it became known to him that the Presbytery to which these Ministers belonged had been scheming for the formation of a congregation at Charlotte-Town; nor was the explanation thus furnished arrived at until he ascertained that their Synod had agreed to prosecute their plans. It then became apparent that, as far as our Minister in Charlotte-Town was concerned, co-operation was at an end, and the effect of this upon the general question of co-operation between the two bodies, it was easy to see, could not be favorable. It might have been different had there been a super-abundant Presbyterian population there to work upon; but when every incl. of ground to be gained was of the greatest consequence, the appearance of any Minister of that body in St. James' pulpit, could only be prejudicial to the views entertained by those interested in this uncalled for movement, as well as to the views of the friends of co-operation.

But there is a subsequent step taken by that body, which has proved even more prejudicial to the progress of co-operation. In 1856, the Synod of the Presbyterian Church of Nova Scotia, determined to send some of their members to Charlotte-Town to commence the formation of a congregation there. The results of previous attempts must have been known to them. They must have known that in the in-

terval no very great increase in the Presbyterian population of the city had taken place; and they must have known that a congregation in connection with the Free Church Synod had, in the mean time, been formed, amply sufficient, together with ours, which had just become self-sustaining, after contending with numerous difficulties to meet the wants of that increase. Still they determined—whether after or without deliberation as to the effects, interests of co-operation, is not known but to themselves—to have a Church in the capital of Prince Edward Island. Ministers were accordingly appointed, charged with this mission. In the mean time, our Synod met some days after their session of Synod closed, and two of their Ministers appeared as a deputation from them to advocate co-operation. They did advocate the matter very warmly and very eloquently, and the members of our Court were not behind them in point of warmth, and I believe sincerity. At the time, all felt it to be a profitable and solemn occasion. It was advanced by at least one of that deputation, as a special ground of co-operation, that one Presbyterian body should not interfere with another, in the occupation of a certain locality. This was particularly noticed by some members of your Court, as events had but recently transpired productive of very lengthened and very angry controversies, in connection with two of the Presbyterian bodies of Nova Scotia, showing that with one or other, and perhaps both, there had been a want of caution and consideration, in their occupation of certain places. While all this was going on, our Synod was ignorant of the movement toward Charlotte-Town by the other Synod. The proceedings of our Synod, however, had scarcely been finished, when the announcement was circulated that that Synod, the most forward in co-operation, had appointed one of that very deputation to proceed forthwith to Charlotte-Town, for the purpose aforesaid, and he it was who advanced, as a special ground of co-operation, the non-interference of one body with another, in the occupation of a particular locality. Up till this discovery, I am not aware that the desires of any member of our Synod for co-operation had cooled in the least degree, or that there was any disposition to regard the confidence that had been exercised as misplaced. But it is easy to see that the effect it has produced—though in some respects erroneous impressions may be entertained—is a very natural one. The conclusion must be adopted, however reluctantly, that for the present, the co-operation contemplated is not possible. They say they are ready for union. There are two parties interested in judging of their readiness. One of them has found them unprepared for even co-operation.

The editorial in the August number is headed "Prospects of union with the Free Church." Nearly one-half of the article is an attempt to show that the altered state of their relations with your Synod, is a circumstance, by which the Providence of God is specially forwarding that union. Who are to blame for the altered state of the relations of the one Synod with the other? If there be any truth in the preceding paragraph of this letter, they should know; and, really, it is too bad to exult in the consequence as a leading of Providence! Verily, if the writer of that article were to pen a treatise on the subject of a particular Providence, it would contain some queer illustrations. A number of details are specified to give the circumstance referred to an extraordinary interest and force. The

original motion in their Synod for friendly co-operation, is represented as having been made to include both the other Synods, very grave doubts being entertained as to their respective and comparative friendliness. It seems you made very great professions—you know whether they were sincere or not—I believe they were. Then the members of the "Kirk Synod" are said to have warmly invited them to send a deputation, promising a far better reception than the Free Church gave. The promise (if given) was fulfilled; they acknowledged this themselves. As to the invitation, (if it was ever given) it could only have been by one or two of the members of your Synod, and it must have been that kind of invitation which a man gives when a friend tells him he has determined to pay him a visit: "Well, I'll be glad to see you;" for the motion for co-operation was carried in their Synod in 1855, before your Synod met, and before any of your Ministers residing out of Halifax had arrived or heard anything of it. It did not even seem to be positively known to the members resident in Halifax. All this and something more, augured favorably for co-operation between them and you; but in proportion to their expectations, so, it seems, has been their disappointment. They have sent two deputations, the Editor tells us, to your Synod, and you have not had the courtesy to reciprocate. Now, you know, they got about as much as could be given in return, not to say that the expectation of a recompense was their motive. When the message announcing to your Synod that their Synod had appointed a deputation, was made, you had just commenced your proceedings for the session, and that message was accompanied by the request that an early hour would be named for their reception, as their Synod would close the following day. It was out of the question to reciprocate then, but they were warmly received—they were received with confidence—they departed with your prayers upon them. A Committee was appointed to attend specially, throughout the year, to the work of co-operation. That was in 1855. The two Synods parted, the one to meet the following year at New-Glasgow, the other at Pictou, for reasons best known to each, for, "Pending a union, we must be allowed to prosecute our denominational interests wherever the well-being of the Church appears to demand it." One thing is certain: that the Synods did not meet in the same place and at the same time the following year, was no studied or intentional slight on the part of your Synod. In 1856 your Synod met after their meeting was over. One of the first things done, after the usual preliminaries, was to hear the Report of the Committee on Co-operation, and to re-appoint them for the following year, making such alterations as would enable them to meet and attend to their duties more conveniently. On the day following the transaction of this business, their deputation met you, and were as warmly received, and with as much confidence as before. Nay, as showing the light in which their re-appearance was viewed, it was repeatedly stated by different members of your Synod, that a second deputation, before the first was returned, was worthy of special acknowledgement. They announced, in the course of their remarks, that their Synod was to meet the following year at Truro. There was nothing to take your Synod there, as everybody knows, but the re-appointment of a Committee had been previously provided. That brings us down to the time when, by their own inconsistency, they damaged the whole cause. But, in addition to the want of courtesy in this respect, the Editor of the *Instructor* declares that the "Record, the

Origin of the Synod, has contained abusive attacks upon us." There's for you, friend, with all your parental regard and watchfulness, for that precious bantling of yours! "Abusive attacks!" Sir, it's a gross misrepresentation, the effect if not the design of which, is to awaken the impression that the direst hostility actuates your Synod. And then it is alleged that the effect of the unprecedented accessions you have received to the number of your Ministers, have led you to hold your heads in a higher position. Well, if ever a body of men few and scattered, and struggling with the most formidable difficulties that ever beset a Church, had occasion to lift their heads—not in pride or disdain, but in gratitude and praise to the great Head of the Church—it is the body to which you belong. This is a matter of special rejoicing, and the second deputation promised to regard it as such. But it seems the Editor of the *Instructor* has at length arrived at the conclusion which he owes might have been come to before, that any union with you is unpracticable. "So long as two rotten planks of the old establishment hold together in the mother country." That's pretty language—smacking nothing of abuse—to come from him after the fine things spouted to your Synod, in praise of the venerable Church of Scotland. Nevertheless, it appears that your disconnection from the other Presbyterian bodies may terminate when you feel the pressure of their united influence; but, mark you, this cannot be, according to the Editor's conclusion, so long as the old Establishment has two rotten planks to keep it together. Providence—a special, guiding, overruling Providence, which he illustrates so singularly—may yet deceive him.

Last Wednesday, the American Association for the Advancement of Science, closed its eleventh Session. It met at Montreal—beyond the limits of the country to which it belongs—a fact alike significant and instructive, showing that science owns no political boundaries, and that the votaries of science are a great brotherhood, all the world over. The ablest men of the continent, and some from the parent country, were present in great numbers, to compare their notes and views, on that interesting occasion. Many very valuable papers were read and discussed, on the most important subjects. The session continued eight days. Every thing was done by the Corporation and Citizens of Montreal, in the way of accommodation and entertainment, to render their sojourn comfortable and pleasant. The members from the States, who appeared in great force, were all amazingly gratified. Canada, in the persons of Logan, Wilson, Dawson and others, was represented to great advantage. They showed, as was never done before, the exhaustless materials of this noble Province, for the illustration and advancement of science.

The Rev. J. B. Mowat, Minister of our Church at Niagara, has been chosen from a list of seven candidates to fill the vacant Chair of Hebrew, Church History and Biblical Criticism, in Queen's College.

Since I wrote you last, two more of our Ministers have gone to give an account of their stewardship to the Head of the Church—one of them aged, the other young, active and faithful. During the last few years, the mortality among our Clergymen has been very great. The Colonial Committee are now directing their attention to our wants. The appointment of three Missionaries for the Presbytery of Montreal, has been announced. Truly the present Committee are writing their names in the Colonial history of our Church. Three Inductions have lately taken place in this Province, and more are in progress.

August 21th, 1857.

Professor George's Report

OF HIS MISSION TO THE SYNOD OF NOVA SCOTIA, IN THE SUMMER OF 1856.

Soon after the close of our Session of Synod

of last year, I proceeded to the Lower Provinces, to discharge the mission to which you had appointed me.

After meeting in private with various Brethren of the Synod of Nova Scotia, I went to Pictou, at which place the Synod met on the 3rd of July. I need scarcely say, that, as your Deputy, I was received with great kindness, and was invited to sit and take part in the deliberations of the Court. I shall ever look back to the meeting of this Ecclesiastical Court with no ordinary satisfaction. It is well known that our Brethren, in this portion of the Church, have had extraordinary difficulties to encounter ever since the unhappy Secession in 1844. It is true, that when they met in Pictou in July last, the state of things had very much improved. Still, from the small number of ministers in the field, those engaged in the work were not only oppressed with excessive labour, but were sorely perplexed in looking at their future prospects; yet, it was to me exceedingly cheering, and not a little instructive, to see the energy and zeal with which they entered on the business of the Church. Indeed, one could not help thinking, that men who could labour as these men were doing, and, as it were, hoping against hope, could not fail in the end to build up the cause of Christ. I am free to say, that I have never seen in any Church Court a finer manifestation of earnest-heartedness, wise charity, and oneness of spirit. Every man indeed seemed to feel that he was there to do business, and that the business to be done was the advancement of the Saviour's glory in the salvation of souls. Hence, I could not but notice with interest, that while the Synod was to some extent occupied in making new laws for the regulation of its affairs, the great anxiety, nevertheless, was to see how far the laws already made had been carried into effect in the schemes of the Church and in the management of the various congregations. It was indeed highly gratifying to observe, that our brethren did not appear satisfied that they had passed good resolutions, unless they found that these had been reduced to practice. It is needless to say, that a body of church rulers acting in this way will have schemes fruitful of good, because thoroughly wrought, and rigorously supervised, as well as wisely planned. I found all this to be so in the Synod of Nova Scotia. I cannot go into details; nor is this needful; but I am sure you will be pleased to learn that their scheme for aiding young men studying for the ministry has been carried on for a number of years with great zeal, and has been sustained with very commendable liberality. There appears indeed to be a deep conviction, among the people as well as the clergymen of the Synod, that the sorest and most indispensable of all wants is the want of a gospel ministry.

I remained about a month within the bounds of the Synod, and during that time I not only visited several congregations in Nova Scotia, but also congregations in Prince Edward Island. It was cheering to witness in the Island, as well as on the main land, the multitudes that came together to attend on divine worship. Yet the large church, crowded with people, is by no means the most interesting part of the spectacle you witness. It has never been my privilege to address more devout and earnest worshippers than I addressed on these solemn occasions. As a stranger can only see the surface of things, he can judge but imperfectly; yet, justice as well as charity will surely warrant the inference, that there is within the bounds of the Synod of Nova Scotia a large portion of earnest piety. Not only appearances, which are very pleasing, but substantial fruits,

give very decisive evidence of this. Although I have travelled a great deal on this Continent yet I have been in no part of America in which I have found the best points of Scottish character so entire as in the Lower Provinces. You see there the same love of gospel ordinances, the same becoming respect for the clerical office, and simplicity of mind which have been long prominent characteristics of Scotchmen at home. Apart from the ability, untiring labour and devoted zeal of their ministers, I stop not to enquire into the cause of this state of things among the people, but I am sure you will join me when I say,—may God in mercy grant us, it may ever continue! For assuredly, in the healthy piety of a church, we must ever look for the real strength, peace and efficiency of that church.

It is known, I presume, to the members of this Court, that our Brethren of Nova Scotia have since last year received a great accession to their numbers. The pleasure when our intelligence has afforded will be greatly enhanced by learning, that the preachers sent out from home are men every way admirably fitted to be efficient labourers in the colonial field. For although I had not the pleasure of seeing any of these missionaries, yet I can, on the most reliable authority, speak of their high worth. Now, while we heartily rejoice with our Brethren in their increase of clerical labourers, yet it might be well for ourselves to keep in mind how wisely and zealously we have employed all means for the obtaining of this; but especially that most powerful of all means—earnest and believing prayer. For I cannot but think, that while Church Courts were pleading with the Colonial Committee, and their able Commissioner was pleading energetically with the students and preachers in Scotland, there were many obscure but good souls who had long mourned over the desolations of their Zion, who were wrestling in secret with God, that he would send men after his own heart to break among them the bread of life.

I have to state, with extreme regret, that I was not able to remain so long in the Lower Provinces as to attend the meeting of the Synod of New Brunswick. With the excellent brother who represented that Synod at Pictou, I had much pleasant and profitable conversation. And I have the best reasons for thinking that fraternal intercourse with us is as much desired by the Church of New Brunswick, as by the Synod of Nova Scotia. Indeed, the part that have taken in this matter hitherto, not to speak of what you heard from the lips of their worthy Deputy last year, places this beyond question.

If the time be not just come, for an organ union into one General Assembly, of all the branches of the Church of Scotland in British North America, yet the consummation of so grand an event is what our Brethren in the Lower Provinces look forward to with as ardent desires as this Synod has ever done. Whatever, therefore, of good, and that may not be little, which our present fraternal fellowship may yield, still it should only be regarded as preparatory to that more complete union—a one General Assembly. Nor can I entertain a doubt, that if we are faithful to our Lord, the day will come when the different sections of the Church of Scotland shall not only hold fellowship, for mutual counsel and brotherly love, but meet as one body, by their representatives, for the management of the affairs of a Church which shall extend through all parts of British North America; and which, if united, may be mightily instrumental in exte-

that simple form of gospel ordinances, and that scriptural faith with which our dear native land has been for ages so signally blessed.

Letters and Monies Received.

Wm. Gordon, Pictou, 12s. 6d.,—new list opened as requested, with new names added. Angus McLeod, Mill Brook, M.R., Pictou, with £1 15s. enclosed—directions attended to. Rev. George Harper, Berbrice, W. I.,—back numbers sent as requested. John Paton, Kingston, Canada—5s. for Rev. Dr. George—Orphanage notice has already appeared in our columns. Peter Cruikshanks Lower Musquodoboit, 5s.,—and James Finlay, Dartmouth, 2s. 6d., per hands of Rev. John Martin.

There are still large arrears due for the *Record*, in many places; we hope that our agents will lose no time in collecting and remitting them to our office.

Several articles—some of them of considerable importance—have been unavoidably crowded out of our pages this month, for want of space; they will appear—with other communications which have lately reached us—in our next number. We have to thank our correspondents for printed copies of the Minutes of the Synods of Canada and New-Brunswick, at their late meetings at Hamilton and Fredericton. Valuable ecclesiastical intelligence from New-Brunswick will be found in the *Record* this month, chiefly from the pen of our much respected friend Dr. Brooke, of Fredericton. We shall endeavor to find room for the Minutes of the Synod in the October number. We are anxious to publish monthly, as usual, an exact statement of each of our Synod Funds, with the additions and appropriations which may from time to time take place. We shall now have to rely, for this information, upon the promptitude and kindness of our excellent Synod Treasurer, William Gordon, Esq., of Pictou.

Bazaar at Moncton.

We are happy to find that this laudable effort to procure funds for the erection of the new Presbyterian Church at Moncton, has been crowned with complete success. From letters received by Mrs. Hosterman and Mrs. Thomson, who with their amiable families have taken a deep and lively interest in this affair, we learn that the Bazaar was held on the day announced in the advertisement, the 6th of August, and realised a larger amount of funds than was anticipated. The collection of articles sent from Halifax, were much admired for their beauty, variety and excellence, and a number of valuable articles were also sent from other distant places. The arrangements for the sale were admirable, doing great credit to the ladies who superintended on the occasion. There was a great demand for the articles which were exhibited and sold at

fair prices. Other denominations—the Church of England and the Methodists—also lent every assistance in their power, and seemed to vie with each other in encouraging the undertaking. There was likewise a concert in the evening which elicited great praise and was numerously attended. After defraying all the expenses incurred the handsome sum of £130 was realized for the erection of the Church, leaving a number of valuable articles still unsold. The Presbyterian congregation at Moncton, have certainly much cause for satisfaction and gratitude on the distinguished success which has attended the indefatigable exertions of their excellent pastor Mr. Murray, in arousing the sympathy and liberality of the community in their favour, and in procuring funds from distant places for the erection of their new Church. That it may prove when finished a blessing to the country, an house of prayer and praise for generations to come, is the earnest and fervent desire of every well-wisher of our Zion.

Summary of Late News.

A Deputation from the Church of Scotland, consisting of Lord Belhaven, the Rev. Dr. Paul, the Rev. Dr. Fowler, Mr. Hugh Bruce, Mr. J. A. Ewing, Mr. Isaac Bayley, Mr. David Smith, Sir John Heron Maxwell, and Mr Alex. Smollett, M. P., had an interview with Mr. Secretary Labouchere, at the Colonial Office, on Saturday, the 25th July, on important business.

MUNIFICENT BENEVOLENCE.—A friend of the Missionary cause in England, has made a munificent donation of £10,000 to the Church Missionary Society. The Society has also been endowed, from the same source, with a sum in the funds equivalent to an annual subscription of £1,000 for three years and a-half.

The Presbytery of Edinburgh met on Thursday, the 23rd of July, in St. Andrew's Church, to moderate in a call to the Rev. John Stuart, East church, Stirling, as one of the ministers of that church and parish lately become vacant by the death of the Rev. Dr. Clark. Mr. Stuart is one of the most popular and efficient clergymen in the Church. His call has been signed by nearly all the members of the congregation; and his appointment to one of the largest parishes in that city, cannot fail to prove eminently beneficial to the interests of religion in Edinburgh.

From a general statement of contributions, collections, &c raised for the year ending 15th April, 1857, in aid of the Home and Foreign, Educational and Missionary Schemes of the Church of Scotland, published in the July *Record*, it appears that the Parochial Collections at Church doors amounted to £18,312 19s. 4d.; Congregational, Missionary and other Associations,

to £2,544 12s. 6d.; Subscriptions and Donations from Individuals and Miscellaneous Collections, to £67,407 5s. 2d.; Legacies, to £786 3s.; making a total of £89,051, and showing, in a most satisfactory manner, the increasing liberality and Missionary zeal of the Church, for the propagation of religion at home and abroad.

The Marchioness of Londonderry recently made a purchase of Bibles from the British and Foreign Bible Society, to the amount of £2,000, and presented them to the work people on her estates, first writing the name of the recipient on each copy—an act of Christian liberality worthy the imitation of the wealthy and the noble of the land.

Amongst the subscriptions lately received for the erection of the new Presbyterian Church at Moncton, we find a handsome donation of £8, from the Rev. F. A. Mitchell, Professor of Oriental Languages, in St. Mary's College, St. Andrews.

DIED at Perth, on Sabbath morning, the 16th ult., the Rev. Wm. Bell, A. M., the Minister of the First Presbyterian Church, in the 78th year of his age, and the 41st of his ministry. He was born at Airdrie, Scotland, on the 20th May, 1780, educated for the Gospel Ministry at the University of Glasgow, and ordained at Edinburgh March 4th, 1817. He had looked to Canada for some years as the scene of his future labors, and arriving at Perth as the Minister of the First Presbyterian Settlers, in June, 1817 he entered at once on his public Ministry. Though he had many labors to go through, and many hardships to endure in a new country, he never repented the choice he had made. He had the honor of being the first to preach the Gospel in Lanark, Ramsay, Beckwith, Smith's Falls, and other places, besides Perth; at all of which there are now flourishing congregations. It was his desire that his friends at a distance should be informed that he died in the firm faith of that glorious Gospel which he had with so much pleasure, preached to others, and in the unclouded hope and prospect of a glorious immortality beyond death and the grave. His last illness was merely the decline of nature; his increasing infirmities had compelled him to cease his public labours about three months ago; but he was confined to his room only two weeks, during which he suffered very little pain, and was uniformly calm and happy. His latter end was peace—*Perth Standard*.

Synod Fund

Sept. 1. Balance against the Fund, - - £0 2 0½

Home Mission Fund

Sept. 1. Amount on hand - - - - £120 6 8

Young Men's Scheme.

Sept. 1. Balance on hand - - - - £215 4 11

ALLAN POLLOK,
Synod Clerk.

Agents for The Monthly Record.

Wm Grant, Esq. Stationer	Hullfax.
J. E. Lawlor, Esq.	Dartmouth.
Wm. Gordon, Esq.	Pictou.
John McKay, Esq.	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq.	River John.
Roderick Fraser, Esq.	Village River John.
Donald McKay, Esq.	Rogers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McGillivray	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merrigomische.
William McDougall, Esq.	Piedmont, Merrigomische.
James W. DeLaney, Esq.	Amherst.
Wm McNab, Esq. Merchant	Wallace.
D. B. Munro, Schoolmaster	Stake Road, Ridge, Wallace.
D. Macaulay, Esq.	P. S. Harbor
Mr. Murray, Tailor	Pugwash
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April 1. CALEDONIA HOUSE.

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The chair of Hebrew, Biblical Criticism, and Church History in this University, having become vacant by the death of the Rev. J. Malcolm Smith, late Professor, the Trustees are desirous of finding a suitable person to fill the vacant Chair.

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Kingston, Dec. 16. 1856. t. m.

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