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Vol. IX.

No. 8.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

AUGUST, 1863.

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11th May, 1863 je

ALEXANDER MACLEAN, Convener,
MANSE, BELFAST, PRINCE EDWARD ISLAND.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

AUGUST, 1863.

No. 8.

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

SERMON.

Preached at the opening of the Synod of the Church of Scotland, at Charlottetown, P. E. Island, on the 24th June, 1863. by the Rev. Simon McGregor, M. A., Retiring Moderator.

"And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee. And when the ark rested, he said, Return, O Lord, unto the many thousands of Israel.—NUMBERS x. 35, 36.

HE who undermines the faith of the Christian world, in the genuineness and authenticity of the Books of Moses, deprives the Church of God of some of her noblest prayers and anthems, and of many of her choicest experiences. Age after age, has she been accustomed to look back upon that wilderness journey, and each successive age has been gathering deeper lessons of instruction, from the dealings of God with his ransomed inheritance in the exodus, the journey, and the final possession of Canaan. The whole history has indeed become embalmed in the heart of Christendom; the places, scenes and events have become part and parcel of our holiest utterances. We have gathered our illustrations of the Christian life from this source; ten thousands, in every age, have hither come for instruction, and millions have gained patience, hope, resignation, and fortitude, from that wilderness journey, because they always believed the narrative to have been real, and received the history, simply as coming from Him who cannot err. Yet if it be fabulous,—how beautiful the fable! If it be a dream—how noble and pure its utterances, if we be-

lieve it other than it professes to be—the Word of the living God. Strange, truly that so many should have lived and died, whose lives it aided in making holy, and whose deaths it contributed to render calm, peaceful and happy! And might we not reasonably expect that any attempt to lay hands upon this noble Christian treasure, should have been vigorously resisted,—that the blow aimed at this sacred and sublime fabric, should have reverberated through the whole of Christendom, and summoned the friends of Christianity to arise in its defence. And nobly and well, has the defence been made—the treasure has been safely guarded—the noble edifice has been but strengthened, and the most distant generations may still come forward, as did their fathers, and draw from this sacred fountain, joy, comfort, peace. From how many hearts, during every such attack upon the Word of God, hearts, loving His Word, and leaning upon it for comfort, and trusting in it for everything worth enjoying, has risen the earnest prayer, "Arise, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee!" How often, too, has the earnest Christian heart, fearing that by impiety, God might be provoked to forsake his Church, uttered fervently the resting prayer. "Return, O Lord, unto the many thousands of Israel."

The passage before us is one of no ordinary interest in the history of the wilderness journey of the Church of God. Already had she experienced many deliverances. Safely had the Red Sea been crossed. The thirsty multitude quenched their thirst at Marah's sweetened stream. The heavens let fall the

"food of angels." From the smitten rock at Rephidim, the waters gushed forth. Amalek retreated before the conquerors, and the people at length reached the mount of God. Having here received the Law, now in possession of the rule of life and conduct, that great multitude, numbering upwards of two millions, set forward towards the goal of their journey—the "promised land." Still observing their tribal divisions, they march onward. Each tribe unfurls to the breeze its own distinct standard. Each maintains a separate and distinct existence under its own banner. Each has its own special commander; but over all there is the great and wise leader of that host which constitutes the many thousands of Israel. Well-disciplined and organized, they prepare to march onward, and all are ready for the wilderness journey. Still they move not. Every eye is earnestly directed to one object, and all are expecting the marching signal. The cloudy pillar still hovers in front of the expectant host. The Ark of the Covenant yet remains motionless, for the finger of God has not yet pointed onward and the time of God has not yet come, and still they must wait with patience. Gradually, at length, the dark cloud begins to move, and the Ark of the Covenant instantly follows the guiding signal. The leader of the advancing host then solemnly repeats the accustomed prayer, "Rise up, Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee." Thus, having trusted themselves to the guidance of Omnipotence, the host advances, till the cloud again rests—the ark pauses, and Moses earnestly repeats the resting prayer, "Return, O Lord, unto the many thousands of Israel."

From the many thoughts which this passage in the history of the Church, and particularly the prayer of Moses, naturally suggest, we must content ourselves with a passing notice of the following:—

First of all, we may see in the prayer before us the simple and strong faith of the Old Testament Church in the immediate government of a personal God.

And amid all the comparative disadvantages under which the Church of the Old Testament dispensation labored, we find an unshaken belief in one great truth thoroughly adapted for fostering holiness and administering hope, joy, comfort. The administration of the Church was recognized by the true Israelite to be under the *immediate* superintendence of God. Every true member of the Theocracy acknowledged the fact; in the national history there was everything tending to foster this solemn and hallowing belief in the constant care and unerring wisdom of the Great King and Head of the Church. Ever since the call of Abraham did its history point very emphatically to this conclusion. The marvellous character of the Exodus, and the manifestations of God's mercy through the past portion of the wilderness journey,

confirmed the fact. Everything around them served to remind the Israelites that they were God's special care—God's chosen inheritance and His peculiar treasure; that He was indeed a God *near at hand*, and not *far off* from his Church. And, brethren, are there not times when the Church is in special danger of forgetting even this rudimentary truth of our holy religion—times when she does not fully and *practically* realize the presence and nearness of God as her father, while *theoretically* she does not and cannot deny the truth. And indeed we think she is not by any means free from this danger at the present stage of her journey. Were we carefully to read the signs of the times—were we able to arrive, by a wide and careful induction, at a true generalization, perhaps we would find that the weakness and error, and the evident unrest of the Church of the present day, may be traced to a forgetfulness of this sublime truth,—not simply that the "Lord God omnipotent reigneth," but that the special government of His Church is upon His shoulders—that the God of Jeshurun is her refuge—that underneath her are the "everlasting arms." We have arrived, brethren, at a period of the most ardent and general speculation. We have witnessed the progress and wide-spread influence of a philosophy which, though it cannot be regarded as profound, has yet made its influence widely and deeply felt through the Christian world. Everywhere a spirit of feverish restlessness is abroad; men no longer are willing to walk in the old beaten paths. There is abroad a craving for novelty, and an ardent thirst for discovery. Theology is not exempted from this general scrutiny. And can we not see that this spirit of activity, if properly directed, must result in something really great and noble? Commencing in the clear light of revelation—progressing upon the recognized principles of Bible truth, to what higher views might the Church attain of the glorious plan of Redemption, and the wonderful dealings of God with man, both in providence and in grace! Yet may we not observe the tendency, in many quarters, to leave the high and comparatively unclouded region of Revelation—to cast aside the light gained to the world by the incarnation, the death and resurrection of Jesus, and to go back to the teaching of natural religion—to grope in the dark for the cords which bind earth to heaven, while under the clear light of Revelation alone they can be truly and easily discovered? This retrograde movement, after all the ingenuity it may affect, generally serves but to "darken counsel by words without knowledge." It would substitute the babblings of childhood for the strong wise words of Christian manhood, and would lead the world backwards to the feet of Socrates and Plato instead of directing it to those of Moses and of Christ. Follow in its course, and you are drifted away from that simple and strong

faith that habitually regards God as the Father and immediate Governor of the universe. You will find yourself in a cold dreary atmosphere where everything is apparently governed by *general laws*. You may indeed occasionally catch glimpses of a more genial clime, warmed by the presence of the "Sun of Righteousness," but it is when you look to the Bible, the Word of Revelation, that you see an ever-present personal loving God ever interesting Himself in our welfare, and guiding His Church onwards to happiness and to rest. It is this personal, close connection that is plainly recognized in the words before us, and it is in recognizing that much of our strength and happiness consists—that the holiness of the individual and the Church may be promoted, and the final happiness of both secured. Still, therefore, let us strive to acknowledge this truth—still let ours be the wish of the man of God; and while we, with him, pray for the downfall of evil in the world—"Arise, Lord, and let thine enemies be scattered," let us not forget the resting prayer for the welfare of the Church universal—"Return, O Lord, unto the many thousands of Israel."

A second truth suggested by the words of our text, is the very consolatory one—that the enemies of the Church are the enemies of God. "Rise up, Lord, and let thine enemies be scattered," prayed the servant of God as the Ark moved onward, and the great host of Israel were just ready to move from their encampment. Yet why, it may be asked, such a prayer and at such a moment? Was not that great army of itself quite equal to the task of triumphantly making its way to the land of promise? What power could again reduce to a state of bondage those 500,000 men who now feel they are free? Onwards they march through the desert, with tread of conquerors. One foeman sleeps beneath the Red sea wave. Amalek, too, has fallen before them. God has often interfered in their behalf, and the land of Canaan is already theirs by promise. Yet Moses trusts not in his army, flushed with victory, for his final success; he rests not his confidence in their prowess in arms. As for him, he looks to a higher source for victory. He appeals to the great God of battles—"Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." And has not this been the experience of the Church in her purest and most prosperous times? Is it not true that just in proportion to the simplicity of her faith and the thoroughness of her trust in God, has been her success and prosperity. In her wilderness journey she has often been strong in numbers and well equipped for the work before her. Her soldiers have been brave—her resources numerous—her prospects bright; and looking exultingly at the triumphs of the past, she has been confident of greater things for the future. Yet, in her prosperity she forgot the

grand secret of her success, and ascribed that glory to her own strength and skill which belonged to her Redeemer, and to Him alone. Resting her confidence in man, she soon lost confidence in her Maker, and the arm of flesh soon failed—the reed upon which she leaned became broken, and her glory and strength began to diminish. And how fully does history confirm the fact that often when externally weak, has she proved herself possessed of the most marvellous power! When her enemies were ready to rejoice over her as fallen, has she risen superior to all her struggles, and went onwards, in her Master's might, conquering and to conquer. Go we back to that upper room in Jerusalem—glance we at the small company there assembled—let us think of the great work entrusted to their hands, and are we not ready to exclaim—Surely it cannot be—they cannot withstand the influences against them—they cannot prosper. Among them we cannot reckon the learned, the influential, the powerful. Some of the most influential among them were once humble fishermen by the quiet lakes of Galilee, and others were called from callings equally humble. Little was their knowledge of the world, yet to them was entrusted the world's evangelization. Still, when we examine them a little more closely, we can see latent power which may escape the notice of the casual observer. Throughout that little company there reigns the greatest harmony. Among them there are no jar-rings—no discord. Before them lies the work. The gospel must be preached to every creature. The day is far spent, and it is time to begin. But no—they move not—they cannot go until the Master equips them for the great work. The warfare in which they are about to engage is to be undertaken against a common enemy—*His and theirs*. He must gird on their armour—He must fit them for the day of battle. The Holy Ghost has been promised, but as yet they have not fully felt its influence, when, lo! there is a rushing noise as of a mighty wind, and a strange fire rests on each head, and a stranger fire burns in each breast. And behold, what mighty results spring from that small beginning, and what wonderful things have, by the grace of God, been accomplished by that little band! See them, with confident ardor, rush from city to city, and from country to country, that from all nations they may gather jewels for the crown of the Redeemer, and, if possible, bring the heart of the great world to prostrate itself at the foot of the cross of the despised Nazarene. As they advance in their conquests, it is with no faltering tongue and no hesitating footsteps. They speak like men invested with authority—they act like men possessed with some extraordinary secret power. The inveterate and deeply-rooted prejudices of the Jew—the highly wrought and intricate philosophy of the Greek—the pride of human extraction—the

pomp and power of human learning, are not merely opposed, but successfully encountered.

And what has been the secret of the strength and confident majesty of those fishermen of Galilee! How can we satisfactorily explain their efforts and their success in grappling with those temples of spiritual wickedness in high places, so as to lay them low in the dust! The answer is one and simple. They felt and fully believed that their cause was the cause of God, and of truth—they knew that in besieging those holds of Satan, they were (so to speak) backed by the whole of Heaven's Artillery, that the work in which they were engaged, was not properly speaking, a warfare between them and evil, but between evil and God. In this simple faith they found their strength and to this glorious fact they owed their success. The enemies of this Church were the enemies of God, and the Lord arose, and His enemies were scattered.

And how otherwise, brethren, must the Church of the Present expect to succeed in the grand work of evangelizing the world? How are the teeming millions of India, with their multiform phases of belief, and their ancient and consolidated systems of Theology, to be made to bow to the simple religion of Jesus, and the self-denying doctrines of the cross? How shall the exclusive heart of China and Japan be thrown open for the triumphant entry of Zion's king? How shall the degraded African be led to follow the holy Jesus, and the barbarous and cruel South Sea Islander be brought to tread in the footsteps of Him who was holy, harmless and undefiled? Shall her confidence be in mere human wisdom, or in the resources of mere human skill? Shall she trust in the power of commerce, and the influence of a mere secular education? or is the evil so great, and the opposition so powerful that she cannot and need not attempt a change, and so sitting down in despondency with palsied energies and drooping heart, content herself with uttering a wail of anguish, over evils, which she cannot remove. Under the light of the sure word of prophecy, we answer no! By our faith in the power of Truth, we repeat the answer. By the assurance that the God of the Hebrews is still our God, we would earnestly, fervently, trustingly re-echo the prayer of Moses, "Let God arise, and let His enemies be scattered, and let those that hate Him flee before Him." Strong in the simple faith of the primitive Church, the faith of Moses and the Apostles, let her advance earnestly, fervently, prayerfully, to the work, and however weak in numbers, and however limited in resources, God will bless her, and make her a blessing.

The third thought to which we direct attention arises from the resting prayer of the man of God. And if, brethren, in the great missionary work of the Church, she may derive comfort and instruction, from the former part of the prayer of Moses, certainly, in her Home

relations, she can profit, in an equal degree from the latter. And as a particular branch of the Church of Christ, may not our own beloved Zion, in discharging her duties to her children, and in fulfilling her relations to other Christian Churches of the land, acknowledge her true position in the concluding words of this prayer. And while we may not, without being in danger of distorting the word of God, find in the *minute arrangements* of the army of Israel, advancing towards the land of Promise, a *type* of the Church in its progress through the vale of life, onwards to the goal of immortality, still may we not safely use it as an illustration, and regard it as almost prophetic. We find there a great army *subdivided*, yet constituting one magnificent whole. We see a *diversity*, but a diversity ending in a real *unity*. Each tribe marches under its own special banner. Each has its own commander and its own peculiar associations. The ties of the family are not broken. The associations of kindred are not disregarded. Judah was distinct from Ephraim, and Ephraim from Judah. Yet amid all this diversity, we see the tribes acknowledge one common designation. None attempted to monopolize that which belonged to them all in common. Individually, they might rejoice in the distinct designations of Ephraim and of Judah, but collectively, they would no less rejoice in the more general designation of "the many thousands of Israel." And can we not see how this may have subserved a great purpose in the social organization of the Jewish Church? Nay, may we not extend the fact to the Church of the Present, and whilst we acknowledge that its divisions are for many reasons to be deeply deplored, yet may we not perceive how, out of this apparently monstrous evil, the Governor of His Church may educe much ultimate good? Is it not possible that, notwithstanding the scoff of the infidel on the one hand, and the boast of the Romanist on the other, the religion of our Lord, as exhibited in our Protestant countries, and under unrestricted liberty of conscience, may, with all our divisions, be better adapted for meeting the wants of man's nature in its present diversified form, than if it had assumed one stereotyped phase? We know how necessary it is, in order to secure the success of any undertaking, and complete any great design, that the whole energy of man's nature should be called into activity. We know that, in order to effect this purpose, there must be a concentration of energies—a gathering of the forces of our being into a common focus, and a consecration of them to a single aim and object. And may not the divisions of the Christian Church serve in some measure to facilitate this desirable object. Do they not render the special field of action somewhat definite, and lay down a special sphere of labour, for the special development of Christian energy? When a great multitude acts for a common object, the

power of the individual cannot be easily recognized, and consequently cannot be properly valued. The army of a great country is divided into many regiments—each marches under its own particular colors—each has its own particular associations and traditions, and each is specially zealous for the unsullied honor of its flag. The commander appeals to them, not only for their queen and country, but awakens their enthusiasm by an immediate appeal to the great men who once did battle under that very flag that now waves over them—by reminding them of the many victories they had won, and the glorious deeds they achieved in history. And does not a new energy inspire each soldier, as he thinks of that glorious past, of the brave hearts whose enthusiasm rallied around it in the hour of danger, and who triumphed in the hour of death, on account of its safety and honor. And, brethren, may not the same fact be observed and turned to account, in the glorious army of Prince Emmanuel—the Church of Christ, pressing onwards, conquering and to conquer? May we not, as we look back upon the past history of our Zion, arise to greater zeal, and greater devotedness when we think of her by-gone days, and her former saints? Still, let us not forget that we form but a part of a great brotherhood, a portion of a noble army—that we fight for a common cause and a common king, and while we maintain our own distinct characteristics, as a Church, most fervently do we utter the prayer “Return, O Lord, unto the many thousands of Israel.” Amen.

THE SYNOD.

FIRST DIET.

June 24, 1863.

THE SYNOD of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, met, according to appointment, in St. James' Church, Charlottetown, P. E. I., on Wednesday the 24th ult.,—the Rev. Simon McGregor, East River, Pictou, Moderator. In accordance with the usual practice, the Synod was opened with divine service. Mr. McGregor chose for his text Numbers x. 35, 36—“And it came to pass, when the Ark set forward, that Moses said: Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested, he said: Return, O Lord, unto the many thousands of Israel.”

The meeting having been constituted with prayer, the Clerk called the Roll, which contained the names of 21 ministers and missionaries, and 15 representative elders. Present: Rev. Simon McGregor, Moderator; Messrs. Herdman, Pollok, McKay, Christie, McMillan, McCurdy, Sinclair, Grant, G. W. Stew-

art, Duncan, McLean—ministers; Hon. John Holmes, Hon. Col. Gray, D. A. Fraser, John McKay, James Thomson, Isaac Thomson, Allan McDougall, Esquires; Messrs. John McKenzie, John Grant, and Alex. Stewart—elders; and Messrs. McCunn and W. Stewart—missionaries.

It was moved, seconded, and unanimously agreed to, that the Rev. William McMillan of Earltown and West Branch River John, be chosen Moderator, who took the chair accordingly. It was further moved, seconded, and agreed to, that the thanks of the Synod be conveyed to the retiring Moderator for his courteous conduct while in the chair, and for the excellent and very appropriate sermon preached this forenoon, and that he be requested to publish the same in the *Monthly Record*, which was done accordingly.

It was moved, seconded, and agreed to, that all ordained Missionaries present, or that may be present, be requested to sit and deliberate.

The minutes of last sederunt of last session of synod were then read and sustained as correct.

The following Committees were appointed:

On Presbytery Records,—Messrs. Christie (Convener), Grant, and McLean,

On Overtures,—Messrs. Pollok (Convener,) Herdman, John McKay, and James Thompson, Esquires.

On Bills, &c.,—Messrs. Duncan (Convener,) McGregor, John McKenzie, and John Grant.

On Synod Fund,—Messrs. Sinclair, (Convener,) McLean, Hon. Col. Gray, and D. A. Fraser, Esq.

The injunction of last meeting of Synod anent travelling expenses of members of Synod, with instructions to the Clerk was renewed.

Moved, by Mr. A. McKay, seconded, by Mr. Grant, and agreed to, that after the Committees on the several Schemes have examined the returns from the several congregations within the bounds of the Synod, the Conveners of the different committees form a committee to report to the Synod as to how their congregations have raised the collections as instructed by the Synod.

Anent Statistical Returns, it was moved, by Mr. G. M. Stewart, seconded, by Mr. Pollok, and agreed to, that the Synod, satisfied with the manner in which the Statistical Committee has discharged the duties entrusted to it, hereby reappoint the Committee with the additions of Mr. McCunn, Isaac Thomson, and John McKay, Esqrs., instructing the committee to meet during the present session of Synod, to consult upon any changes that may be required in the present mode of taking the statistics of the Church, and to report at a future diet. Mr. Herdman to be Convener of said Committee.

The Presbytery of P. E. I., was enjoined to make arrangements for the supply of pulpits on Sabbath first, as also for a Missionary

meeting to be held on Friday evening at half past 7 o'clock.

At this stage of the proceedings there appeared the Very Rev. Principal Leitch, D. D., of Queen's College, Kingston, Canada, and Rev. Wm. Snodgrass, of St. Paul's Church, Montreal, Correspondents from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, who tabled their commission, were welcomed by the Court, and their names ordered to be added the Roll.

The Synod then proceeded to the consideration of the Foreign Mission, which occupied the remainder of the diet. Adjourned to the following day.

SECOND DIET.

The Synod met after devotional exercises conducted by the Rev. Wm. Stewart, and was constituted. The minutes of yesterday's sederunt were read and sustained.

There was read a letter of apology from the Rev. John Martin, the Venerable Superintendent of Missions. It was moved by Mr. McKay, seconded by Mr. Grant, and agreed to, that the apology of the Rev. Mr. Martin for absence from this meeting of Synod, be sustained, that the members of court sympathise with Mr. Martin in the debility consequent upon advancing years, and would at the same time express their high appreciation of the uniform interest, and ardent zeal which he has for many years manifested in Church courts, and all that would appear to promote the welfare of the Church of Scotland, and their hope that he may yet be long spared to assist the brethren in their deliberations.

Discussion on the Foreign Mission was resumed. After serious and lengthened deliberation, the following resolution was unanimously agreed to, that the Synod, having heard the verbal report of the Convener, receive the same, thank the Committee for their diligence in procuring information with the view of enabling the Synod to choose a suitable field of operations, record the continued duty of this Church, to embark as Providence may direct in the important work of Foreign Missions, again commend the matter to the prayerful support of the people, reappoint the Committee, Rev. Mr. McLean (Convener,) with power to add to their number, and with instructions to correspond with the Convener of the Colonial Committee of the Parent Church more especially in reference to Ceylon.

Messrs. Duncan, Pollok, Snodgrass, Hon. Col. Grey, and Hon. John Holmes, were appointed a Committee to draft an address to be presented to His Excellency the Lieutenant Governor of the Province.

Mr. Pollok brought up the subject of the *Monthly Record*. The report of the Secretary was read along with a letter resigning the fi-

ancial management. It was moved by Mr. McGregor, seconded by Mr. Herdman, and unanimously agreed to, that the Synod having heard the report of the Convener, of the *Record* Committee agree to the following deliverance, thank the Convener and Committee for their services, and earnestly request the Convener, Mr. Pollok, to continue to give his valuable aid, and also record their sense of the high ability with which the editor has conducted the literary, and the Secretary the business work of the periodical, instruct the Committee to arrange with Mr. Jack, if possible in such a way as will still secure his services, and also to write to the various Ministers and Missionaries of the Synod of Nova Scotia, and P. E. Island, and that of New Brunswick, earnestly requesting them to use their utmost endeavours to increase the circulation of the *Record*, order that £5 be paid out of the funds of the Home Mission, Young Men's Scheme, and Synod Fund, respectively, and leave the Committee the work of procuring either from New Brunswick, or the Lay Associations of the Church, the remainder of the deficit for the present year.

The Synod next proceeded to the consideration of an Overture transmitted through the Committee on Overtures, and entitled, "An Overture anent Home Mission,"—the tenor whereof is as follows: "That whereas no fewer than eight missionaries have been appointed to labor within the bounds of this Synod by the Colonial Committee of the Church of Scotland, on the understanding that the various Presbyteries will defray the expenses in great measure; it is humbly overtured, in the first instance, that the Synod record the high sense entertained by them of the services rendered by the Rev. Alex. McKay, and instruct the Moderator to tender unto him the thanks of the Synod; and further, that the Synod give specific instructions to the Presbyteries as to what they should do in the matter, and should also establish a general Board of Home Missions to superintend the various Paesbyterial agencies."

(Signed) GEORGE M. GRANT.

Mr. Grant supported the Overture at considerable length, urging on the Synod the imperative necessity of providing some organization for the raising of the necessary funds to relieve the Colonial Committee, to a certain extent, of the heavy burden of supporting the large staff of missionaries commissioned to this Synod. It was moved by Mr. Grant, seconded by Mr. Pollok, and unanimously agreed to, that the Synod adopt the Overture anent the Home Mission Scheme, record their thankfulness to God for His goodness in putting it into the hearts of so many able and efficient missionaries to come to this colony, express their high obligations to the Colonial Committee for this renewed expression of their interest in the spiritual welfare of its people, and of the admirable manner in which the Rev. Alex. McKay has repre-

sented the Church and executed the duties of his mission, recognize it to be the solemn duty of this Synod to supplement the salaries paid by the Colonial Committee to those laboring in settled charges—instruct the Moderator and Clerk to prepare a letter to be addressed to the Colonial Committee, thanking them for the hearty response to the application from this Church for a supply of missionaries for our vacant field—further instruct the Clerk to communicate with the Home Missionary Association of Halifax, and the Lay Association of Pictou, with a view to incite them to immediate action—appoint the following persons a Home Mission Board, viz.: Rev. Messrs. Grant, Duncan, and McGregor, ministers; J. W. Morrison, R. G. Findlay, John McKay, William Gordon, Jas. Thomson, Esqrs., and Dr. Avery, laymen, to take general management of this scheme and of the various funds, and also to confer with the leading laymen in Charlottetown with a view to form a P. E. Island Home Mission Association, and report at a subsequent serdunt.

The Convener of the Home Mission Committee gave in the report on this Scheme and of the Treasurer, by which it appeared that there was at the disposal of the Synod the sum of £24 5s. 6½d. Claims against the fund: Mr. McCurdy, £10; Mr. Gunn, £10.

It was moved, seconded, and agreed to, that the report of the committee be adopted, and their diligence approved and claims paid.

The Committee on Presbytery Records reported as follows:

*St. James' Church, Charlottetown, }
June 25, 1863. }*

The Committee on Presbytery Records met. Present: Mr. Christie (Convener), Messrs. Grant and McLean. Examined Records of various Presbyteries, find that the minutes have been regularly kept, that nothing objectionable appears, and that all meetings have been held according to appointment. Respectfully submitted,

(Signed) JAMES CHRISTIE, Convener.

It was moved by Mr. McGregor, seconded by Mr. McLean, and agreed to, that the report be adopted, the diligence of the committee approved of, and the Clerk instructed to attest the various Records in the usual form.

The subject of the Indian Orphanage and Juvenile Mission having been brought up, was ably advocated by Mr. Snodgrass. The Synod, recognizing the importance of the Scheme, renew the recommendation of last year.

Mr. Pollok, Convener of the Committee on the Young Men's Scheme, gave in the yearly report, which is as follows:—

“The Committee on the Young Men's Scheme have much pleasure in reporting to the Synod that there has been manifested, on the part of our people, an undiminished interest in a Scheme which has been productive

of such important blessings to the Church. The Committee would beg leave to refer with special satisfaction, to the efforts made in P. E. Island, under the energetic solicitations of Mr. Grant and his brethren. No less than £67 have been paid in by this Presbytery in support of this scheme during the past year. Many congregations have not as yet sent in their contributions, and yet it is encouraging to know that the sum of £113, is on hand,—a sum which it is believed to be amply sufficient to meet current demands. The students at home, in Scotland, have been written to, with the view of ascertaining their probable demands, during the ensuing year, but an answer has as yet been received. Messrs. McMillan and McQuarrie, have taken engagements as Catechists during the summer in Canada, and it is therefore hoped that they shall be mainly independent of assistance. The Committee have given a little assistance to Melver, a native of Scotland, residing in Cape Breton, and at present studying in the Prince of Wales' College, P. E. I. The Committee would refer with much satisfaction to the repayment by Mr. Charles Grant of the sum bestowed upon him at the commencement of his course, together with accumulating interest, amounting to £12 5s. It is understood from Mr. Chas. Grant, that this arises from no wish on his part to relieve himself of any obligations to return to this field, but from a laudable spirit of independence.

The sums granted during the past year. have been as follows:

“ John Campbell and Finlay McDonald, - - - - -	£50	9	10½
“ John McMillan and A. McQuarrie, - - - - -	50	0	0
“ James Fraser, - - - - -	25	5	7½
“ Angus Melver, - - - - -	7	10	0

In all, - - - - - £133 5 6

The balance in the Treasurer's hands, after the above expenditure, has been made, is £113 1s. 1d.—a result which indicates that this Scheme is in an unprecedentedly prosperous condition.

The Committee have to report having received an application from Mr. Daniel McGillivray, at present studying in Queen's College, Canada, who has already received some assistance, and who has qualified himself for being placed upon the number of those receiving aid from the Committee, by signing the usual documents. At the same time, on account of the paucity of funds at the disposal of the Committee, it was resolved to leave the matter to the decision of the Synod. All which is respectfully submitted by

(Signed,) ALLAN POLLOK, Convener.”

It was moved, seconded and unanimously agreed to that the Report on the Young Men's Scheme, submitted by the Rev. A. Pollok, Convener, be adopted—that the diligence of the Committee be highly commended, and especially that of the Convener, who has long

taken great interest in its success, and has always managed the Scheme so very satisfactorily. Further that the resignation of the Convener be received, and Mr. Grant appointed Convener in his stead, and that the Committee be instructed to place at the disposal of Mr. Daniel McGillivray the sum of £15 for the current year.

Draft of an address, to be presented to the Execut. Governor of P. E. Island, was submitted by Mr. Duncan. It was moved, seconded, and agreed to, that the address be adopted, and presented to His Excellency in the usual form.

Adjourned till to-morrow.

THIRD DIET JUNE 26, 1863.

The Synod met and was constituted, after devotional exercises by Mr. McCunn, Rev. William McMillan Moderator. The minutes of yesterday's sederunt were read and sustained.

The Convener of the Committee appointed to adjudicate on the Synod Fund, reports as follows:

Funds at the disposal of Synod,-	£25	1	5
{ Salary of Synod Clerk, £10	0	0	
{ Postages, Stationery, &c.,	0	15	0
CLAIMS, { Expenses of Dalhousie			
{ College, com. to Halifax.			

It was moved, seconded, and agreed to, that the report be adopted, the diligence of the Committee approved of, and claims allowed so far as the funds will permit.

The Synod proceeded to the consideration of Dalhousie College. The Rev. Allan Pollok, read the report of the Committee, together with the act of Assembly anent said College, and the minutes of joint Committee of the two Churches. The Synod having heard the report, it was moved by Mr. Herdman, seconded by Mr. McLean, and agreed to, that the report submitted by Mr. Pollok the Convener, be approved of, and the diligence of the Committee highly commended.

The Synod then proceeded to the consideration of the details, when the discussion was prolonged to the usual hour of adjournment, to be resumed again to-morrow morning.

Adjourned till to-morrow morning at the usual hour.

FOURTH DIET JUNE 27, 1863.

The Synod met and was constituted after devotional exercises by Mr. McKay, Rev. William McMillan in the chair. The minutes of yesterday's sederunt were read and sustained.

The discussion on Dalhousie College was resumed this morning, when it was moved by Mr. Grant, seconded by John McKay, Esq., and agreed to, that a Committee consisting of Messrs. Pollok, Sinclair, McKay, and Grant, ministers. Hon. John Holmes, John McKay, D. A. Fraser, James Thompson, and Isaac Thompson, Esquires, Elders, be ap-

pointed to draw up a Scheme in accordance with which the sum of £240 sterling annually be raised to pay the salary of a Professor, to be appointed by this Synod to a chair in Dalhousie College. Said Committee to report to Monday morning's sederunt.

The Synod appointed a collection to be made for the Home Mission Scheme on the 1st Sabbath in October, and for the Synod Fund, on the 1st Sabbath in March next.

The consideration of the condition of the Island of Cape Breton was brought up, when, after remarks from the members of the deputation, sent there last year by the Presbytery of Pictou, in compliance with the injunction of Synod. It was resolved that the Synod renew the injunction of last year, with reference to that field, and as there has been an accession of Gaelic missionaries, also enjoin the Presbytery of Pictou to avail themselves of the services of these gentlemen, to supply the spiritual wants of our numerous adherents in that Island, according to their ability.

The following were appointed a Committee of management for the *Monthly Record*:— Mr. Sinclair, Convener, Messrs. McKay, Grant and Pollok, Ministers; Hon. John Holmes, John McKay, Jamec Thompson and William Gordon, Esquires, Laymen, along with one representative to be appointed by the Lay Association or Home Missionary Associations, existing in each of the three Presbyteries of the Church.

It was moved by Mr. Grant, seconded by D. A. Fraser, Esq., and agreed to that a Committee, consisting of the Moderator and Mr. Pollok be appointed to draw up a letter to the Convener of the Colonial Committee of the Church of Scotland, thanking the Committee in the warmest manner, for the interest they ever manifested in our welfare, as a Church, more especially for what they have done, since our case was represented to them, by the Rev. Alex. McKay, and earnest inviting the Convener, to visit us, if he conveniently can, that he may personally investigate our condition, and receive our welcome on our own shores.

Adjourned to meet on Monday morning at 9 o'clock.

FIFTH DIET, JUNE 29, 1863.

The Synod met, and was constituted after devotional exercises by Mr. Sinclair. Rev. William McMillan, Moderator. The minutes of Saturday's sederunt were read and sustained.

The Committee appointed by the Synod, to consider in what manner, the sum of £240 sterling annually could be raised in payment of the Professor to be appointed by our Church, to a chair in Dalhousie College, met on Saturday, the 27th. John McKay, Esq., Convener, and came to the following decisions: (1.) that if the Synod go forward in the matter, it would not be necessary to wait to

see the result of an application to the Colonial Committee, but that an immediate appeal to our people, for the whole sum should be made upon some well-defined plan, suggested by the Synod, or organized and wrought out by an Educational Board. (2.) That it would be inexpedient, to establish an annual rate upon each congregation, while at the same time, we were attempting to raise the capital sum of \$20,000, within the following three years, by appealing to our congregations, stations and friends, either in this country or elsewhere. At the same time charging itself with the duty of paying the salary of the Professor either out of the capital fund, or from annual sums, given for three years, by Lay Associations, congregations or individuals. Respectfully submitted.

(Signed.) JOHN MCKAY, Convener.

The Synod having heard the report of Dalhousie College Committee are unanimously of opinion, that the matter should be proceeded with immediately, and deeply impressed with the importance of the proposed undertaking, and the great responsibility resting upon our Church, in connection with the material, social, educational and spiritual interests of our beloved people do hereby establish an Educational Board, consisting of Rev. Allan Pollok, Convener; Alex. McKay, Vice-Convener; Messrs. McLean, Sinclair, and Grant, Ministers; Hon. Col. Grey, Dr. Inglis, J. D. Mason, J. W. Morrison, and R. S. Findley, of P. E. Island Presbytery; Hon. John Holmes, Hon. Alexander McFarlane, John McKay, James Fraser, Junior, James Fraser, Downie, William Gordon, John Creerar, D. A. Fraser, and Charles Olton, Esqrs., of Pictou Presbytery; John Duffus, J. J. Bremner, James Thompson and John Doull, of Halifax Presbytery; nine to form a quorum, with instructions. (1.) to keep up communications with the Governor appointed as the representative of the Synod at the Board of Governors of Dalhousie College. (2.) to select and appoint, without unnecessary delay, a suitable Professor of Mathematics, and Mathematical Sciences to Dalhousie College, and to recommend to the Governors a suitable Professor of Ancient Classics. (3.) to devise and work out a plan, whereby a capital sum of £4000 sterling, may be collected within the three following years, as to the permanent endowment of our chair in Dalhousie College, and, in the meantime, pay the salary of our Professor, either out of the capital fund or from annual sums given by Lay Associations, congregations, or individuals, for three years. (4.) to petition the Legislature of Nova Scotia, for an annual sum similar to that given to all other denominations in the Province, for the purposes of higher education.

Mr. Duncan, having reported that a Committee of the Wesleyan Conference and the Synod of the United Presbyterian Church of the Lower Provinces had intimated to him, the desire of these bodies that a Union Pray-

er Meeting should be held. The Synod, feeling the importance of such a proposal, and recognizing fully, the duty and happiness of meeting with other denominations in devotional exercises, are however sorry that, from the paucity of their members, and the state of their business, and the circumstance that so many of the members leave this afternoon, they cannot formally attend, but recommend as many of their members to attend, as can make it convenient.

The Committee on Statistical Returns reported through the Convener, Mr. Herdman. The matter was remitted to the committee, Messrs. Herdman and Sinclair, to deal with it, as formerly.

The Synod proceeded to the consideration of the Overture anent correspondent to the Synod of New Brunswick, the tenor whereof is as follows;—"That whereas there has been no interchange of friendly greetings, between this Synod and the sister court of New Brunswick, for several years, and whereas it is desirable that more frequent intercourse should take place, and a closer connection subsist between two churches, who have every interest in common, it is humbly ovetured that this Synod do appoint a deputation to represent it at the meeting of the Synod of New Brunswick, which is to be held on Wednesday, the 12th day of August, at St. John, and do give to such a deputation, power to discuss with the Synod of New Brunswick, the propriety and feasibility of our two Synods being united into one, which could meet alternately, at the capitals of the three Lower Provinces."

(Signed,) ALEXANDER MCKAY.

The Synod having heard the Overture, appoint the Rev. George M. Grant and Dr. Avery, as Commissioners to attend the meeting of the Synod of New Brunswick, and authorize them to discuss the question of Union with the brethren in that Synod, without limiting this Court to any definite line of action on the subject.

It was moved by Mr. Pollok, seconded by Mr. McCurdy, and agreed to, that the Synod, taking into consideration the great importance of many of the measures proposed at this meeting of Court, enjoin upon each minister, to bring before his people, on the earliest convenient occasion, the various operations in which we, as a Church, are engaged, especially the great responsibility resting upon us, in connection with the matter of Dalhousie College.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be conveyed to the office-bearers and members of St. James' Church, Charlottetown, for their courtesy and hospitality to the members of Synod, during this Session.

It was moved, seconded, and unanimously agreed to, that the thanks of this Synod be tendered to the Very Rev. Principal

Leitch and Mr. Snodgrass, for their attendance on this occasion, for their valuable aid, for their counsel, and for the encouragement afforded our people by their presence, and express the hope that the Synod of Canada, may be disposed to send a delegate annually.

Adjourned, to meet in Pictou, on the last Wednesday in June, 1864.

On Friday, the 26th inst., a deputation of the Synod waited upon His Excellency, the Lieut. Governor, and presented him with the following:—

ADDRESS.

May it please your Excellency;—

We, the Ministers and representative Elders of the Church of Nova Scotia and Prince Edward Island in connection with the Church of Scotland, in Synod assembled, beg to approach your Excellency with the expression of undiminished attachment to the British Constitution, steadfast loyalty to the Throne, and constant admiration of the institutions of the Mother Country and its various dependencies.

As the humble Representatives of one of the Churches of the Reformation—the National Church of Scotland—a Church which under the blessing of God, has been an honored instrument for spreading the principles of the Christian religion, the sentiments of an enlightened piety, and the practice of sound morality, among the people of an important part of the United Kingdom, we have ever recognized it as our duty in our several spheres of labor in this and the neighboring colonies, to follow the conspicuous example of our Mother Church; and amid the difficulties and disadvantages incidental to ministerial labor in a new country, to pursue such a course as may promote the true happiness of the people, and assist in giving efficiency and perpetuity to those institutions over which you have here been so happily placed.

We reckon it a privilege to recognize in your Excellency the Representative of a House as illustrious in the annals of our Fatherland for its antiquity, as for the beneficial influence which it has exercised upon the destinies of the Scottish Nation.

We are glad to be able to bear testimony to the admirable manner in which Your Excellency has conducted the administration of this Colony. And we also think with satisfaction of the many evidences afforded by your Excellency of the interest which you take in the welfare of the Church in this Colony.

We express our sincere prayer, that the Giver of all good would long spare your Excellency to occupy an elevated and useful position in the service of our beloved Queen; and that He may bless your Excellency and

Mrs. Dundas with all manner of temporal and spiritual blessings.

In name and by order of the Synod,
Signed, WILLIAM McMILLAN, Moderator.

REPLY.

To the Ministers and Representative Elders of the Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland.

GENTLEMEN.—It is my privilege to acknowledge, in Her Majesty's name, the steadfast loyalty to Her Throne, and the constant attachment to the institutions of the Mother Country, which characterizes the National Church of Scotland, and which you as the Representatives of that Church in Nova Scotia and this Island have expressed in your Address.

In a new country amidst besetting difficulties, and discouragements that Church had steadfastly labored—and I trust not labored in vain—to emulate the example of the Mother Church, and to promote the happiness of the people.

I have heard with much gratification the terms, in which you have alluded to the interest, which I have taken in the welfare of the Church in this Island, and the sentiments you have expressed respecting my administration of the civil affairs of this province.

I thank you most heartily, in Mrs. Dundas's name and my own, for the sincere wishes for our temporal and spiritual welfare, which your address contains.

GEORGE DUNDAS, Lieut. Governor.
Government House, June 26, 1863.

Presbytery of Pictou.

ST. ANDREW'S CHURCH,
Pictou, 8th July, 1863.

Sederunt: Rev'ds. Messrs. Herdman, Pollok, (Stewart, McCunn, Law), McKay, Sinclair, ministers; Messrs. John McKay, D. A. Fraser, John Grant, Alex. McKay, elders.

The Presbytery having been constituted with prayer by Rev. Mr. Herdman, on motion of Mr. Pollok, Mr. Herdman was appointed Moderator *pro. tem.*; and on motion by John McKay, Esq., Mr. Grant was appointed Clerk *pro. tem.*

Mr. John Grant presented a call to the Rev. Wm. Stewart, missionary, from the congregation of St. John's, McLennan's Mountain, accompanied by a bond which bound the congregation to pay to the said Rev. Wm. Stewart the sum of £150 N. S. currency per annum. The Clerk having read the documents, the Moderator placed the call in the hands of Mr. Stewart, who intimated his acceptance of the same, and his willingness to be inducted without delay. The Presbytery appointed the induction to take place on

Wednesday the 22nd July,—public worship to be conducted by the Rev. Mr. Sinclair; Rev. Mr. McKay to address the minister, and Rev. Mr. McGregor to address the people.

Mr. Pollok stated that in obedience to the instructions of Presbytery, he had proceeded to Burney's River, and had preached there on the first Sabbath of July; that he had held a meeting of the people to ascertain their wishes and what they were prepared to do; and that the congregation of Barney's River had requested him to represent them at the Presbytery, and explain that a Gaelic minister would be able to take charge of Lochaber as well as Barney's River, while an English minister could be of little service to Lochaber.

The Moderator, having left the chair, stated that he had proceeded to River John, had preached there, and had held a meeting of the people, who appointed Messrs. Strumberg and McKenzie as representatives to state their case to the Presbytery. These gentlemen having appeared, and being permitted to speak, explained that they were anxious that Mr. McCunn should be permitted to labour among them in the meantime on the understanding that they should pay for his services as a missionary until they were able to prepare a call. Mr. Pollok moved, seconded by Mr. McKay, that the Presbytery accede to the application of the River John congregation to this extent: that they are willing that Mr. McCunn labour there at present on the distinct understanding that a call to Mr. McCunn be tabled at the first ordinary meeting of Presbytery on the first Wednesday of September.

Rev. Mr. Sinclair requested that Mr. Law assist him in dispensing the Lord's Supper on the second Sabbath of July at Cape John. Leave granted. Rev. Mr. McCunn was appointed to preach at New Glasgow on the same day, and at Earltown on the third Sabbath of July. Mr. Herdman requested that Mr. Law be appointed to assist him on the third Sabbath of July. Appointment made.

The Very Rev. Principal Leitch having appeared at this stage, was requested to sit and deliberate as a member of court.

The Presbytery appointed the Rev. Mr. Law to labour in Pugwash until the next ordinary meeting of Presbytery.

The Presbytery resolved that whenever Mr. McWilliam arrived in the country, he should be sent to labour within the bounds of the Barney's River and Lochaber congregations until the first Wednesday of September.

Authority was given to Messrs. McMillan and Pollok to assist Mr. Law (if required) in dispensing the Sacrament of the Lord's Supper at Pugwash on the fourth Sabbath of August, with power to hold a congregational meeting to ascertain what the people are capable of doing.

The Presbytery appointed the Rev'ds. Messrs. McKay, Sinclair and Stewart to pro-

ceed to Cape Breton,—the first two to remain three Sabbaths, beginning with the first Sabbath of August, to organize the congregations and to dispense the Sacrament in two places, if practicable; and the Rev. Mr. Stewart to remain for two months.

Rev. Mr. Pollok, as Convener of the Educational Board, having brought before the Presbytery our present position with respect to Dalhousie College, the Presbytery agreed to meet with the Board in Pictou on the 23rd July, at 11 o'clock, to aid them in every possible manner with their counsel.

The Presbytery adjourned to meet at McLennan's Mountain, on the 22nd July, for the induction of Rev. Wm. Stewart, and for the transaction of any general business.

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The Synod.

WE have had a most delightful meeting of Synod. Charming weather, every attention from all classes of our friends in Charlottetown, a good attendance of members lay and clerical, important business transacted with order and harmony, the presence and most valuable assistance of the Very Reverend Principal Leitch, and the Rev. Mr. Snodgrass, from Canada, are some of the elements that contributed to make this meeting of our highest Church Court the most pleasant of any that we have ever attended. Twenty-six members, sixteen of them ministers, and ten elders, constituted the Court, and a very pleasant feature was that all were present on the first day and at the introductory services concluded by the retiring Moderator, the Rev. S. McGregor, who preached an admirable discourse which the readers of the *Record* will have the opportunity of perusing and judging for themselves. The Rev. Mr. McMillan was appointed Moderator for the ensuing year, and a more dignified or efficient Moderator never filled the Chair. Every one was delighted with his appropriate prayers, his brief pointed speeches when occasion called for any remarks, the good order maintained by him, and his invariable courtesy, and punctuality.

The three great questions before the Synod were the Home Mission, the Foreign Mission and Dalhousie College. It was felt with respect to the first of these, that if united and vigorous action were not taken by all our Presbyteries and Congregations, we would be disgraced for ever in the sight of the Church of Scotland. Eight missionaries have been sent to us in consequence of our earnest appeals through the Rev. Mr. McKay, and we have room for them all. Five have already landed on our shores, and before this is printed, the other three will probably have arrived. The Colonial Committee have paid the passages and outfits of the whole eight, and they understand that our people will pay the great proportion of the salaries guaranteed, £130

sterling, annually, to each for at least three years. This we can do, if we look to it in time. Let the men be settled over the vacant congregations without delay, and let those congregations pay them from the day they first received their services. No congregation should offer less than from 350 to 600 dollars, and they should pay *in advance*. Let, then, the Lay Association or Home Mission in each Presbytery supplement as much as possible, and then, but only then, if there be any deficit, we may apply to the Colonial Committee to make it up. This was the plan enjoined by the Synod, and as there was no Home Mission Association in the Presbytery of Prince Edward Island, they saw that one established immediately after the rising of the Court. A general Home Mission Board was then appointed to correspond with the various Presbyterial agencies, to see how the work was done in each Presbytery, to suggest improvements in the organization if necessary, and to aid out of the Funds raised by the Church door collections, so that at any rate not more than £50 sterling, per annum should be asked for any minister or missionary from the Colonial Committee. For few should so much be asked; for none should a larger sum be required. It is to be hoped that the Lay Associations and the general Home Mission Board will attend to the work before them, and do it thoroughly.

When Dr. Leitch and Mr. Snodgrass entered the Synod, we were engaged discussing the Foreign Mission Scheme, and on this question the information, counsel, and exhortations given by these gentlemen were highly appreciated by all. The hearts of both seemed to be in mission work, and they spoke with a wisdom and warmth and knowledge of the subject that was of the utmost advantage to us. The committee appointed by the Synod reported that they had corresponded with various great Missionary Societies abroad, by all of whom the South Sea Islands had been recommended as the most desirable field for us; that the expense of maintaining a single missionary there would be 600 dollars per annum, and that we could depend on raising such a sum, or even perhaps as much as would maintain two missionaries. Dr. Leitch, however, brought before us the fact that the Mother Church was anxious that one of the Colonial Churches should start a Foreign Mission in Ceylon, where the Church of Scotland has already seven ministers laboring among christian congregations, and where, consequently, converts could be looked after and brought within the fold of our Church. Our committee was accordingly recommended by the Synod to go forward, as it had already been doing, so as to secure a suitable missionary, and in the mean time to correspond with the committee of the Mother Church to ascertain on what terms and in what manner we could co-operate with her in a mission to Ceylon. No money, then, is to be asked yet

for this mission, unless any person or any congregation chooses to transmit voluntarily any sums to the Treasurer, J. J. Bremner, Esq., of Halifax. But as whenever we embark in the work, wherever the field may be, we will need twice as much the first year as we will in an ordinary year, we would recommend those who intend to give hereafter to begin at once. Never mind whether your neighbor gives or not, do your duty, my brother, when you believe it to be your duty, for "every man shall bear his own burden."

This article is too long to admit of me speaking of the decision of the Synod in the matter of Dalhousie College,—a subject important enough to have been the only great question of the session. We were perfectly unanimous in our decision: in the other Presbyterian body there was a strong minority opposed to it, pretty much on the ground that "a bird in the hand is worth two in the bush."

Common courtesy demands that we should acknowledge, in the heartiest manner, the kindness of the Charlottetown people. All the members of Synod fared well; and had our number been double, it would have been all the same, for there seemed to be but one feeling actuating the congregation of St. James', and that was—that a truly Scottish welcome should be given to the Synod of the Scottish Kirk.

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Presbytery of P. E. Island.

[The following Minute should have appeared in the June number, but by some accident was mislaid.]

ST. JOHN'S CHURCH, }
Belfast, P. E. I., April 29, 1863. }

The Presbytery of Prince Edward Island met, according to appointment, and after public worship conducted by the Rev. G. M. Grant, was constituted with prayer by the Moderator. *Sedeunt*: Rev. Thos. Duncan, Moderator; Rev.'ds A. McLean and G. M. Grant, ministers; Isaac Thompson, Esq., and A. Stewart, elders.

The Presbytery proceeded to the examination of the Belfast congregation. The Trustees were first called, and answered satisfactorily the questions of the formula. There are thirteen Trustees; they meet when summoned by the chairman, and once a year regularly. On Church, manse, and glebe, there is a debt of £13. During the last few years, they have paid off a considerable amount of debt, and also added to the glebe, which now consists of about 90 acres. Stipend promised is £225; that of former years is all paid; on the first six months of the present year there is a debt of £60—though not due to the minister. There are 140 pews, most of which are let; but there are many adherents who

have not sittings, and who do not contribute to the support of the Church. Only 26 Records taken.

The Elders next came forward. They are thirteen in number; have districts assigned to them, on the state of which they report to the minister. The majority of the people conduct family worship, and the attendance at diets of Catechizing has improved. There are seven Sabbath Schools; a monthly prayer meeting in the Church, and three weekly ones in districts; four preaching places; 230 communicants, though there are many heads of families who are not communicants. The Church-door collections are for incidental expenses and for the poor.

The examination having been ended, Mr. Thompson addressed the congregation with respect to the finances of the Church. Mr. Grant brought the claims of the Record, and the duty of attending prayer-meetings before them. The Moderator summed up, and addressed both Elders and Trustees. The Presbytery adjourned to meet at the Manse.

At the adjourned meeting, Mr. Duncan reported anent Dog River, and was appointed to give it supply on the second Sabbath of May, afternoon and evening. Mr. Duncan and Mr. Thompson were appointed a committee to arrange definitely about the Dog River Church.

Mr. Grant reported that circumstances compelled him to avail himself of the Presbytery's permission to transfer himself to the Halifax Presbytery sooner than he had anticipated; and that from May 4th, Georgetown and St. Peter's road would be without supply. The Presbytery appointed Mr. McLean to Georgetown and Cardigan on the 4th Sabbath of May; and Mr. Duncan to give as much of his time to St. Peter's Road as he possibly could.

The Presbytery regretting the fact that members of Court attended so irregularly, instruct the Clerk to write to those now absent, respectfully requesting an explanation.

Mr. Grant resigned the office of Clerk.—Mr. McLean, on motion of Mr. Thompson, was appointed in his stead.

The Presbytery adjourned, to meet at Georgetown for examination of the congregation on the third Wednesday of June, at 11 o'clock, Rev. Mr. McLean to conduct public worship. Closed with prayer.

G. M. GRANT, Pres. Clerk.

Notes of the Assemblies in Scotland of 1863.

FROM AN OCCASIONAL CORRESPONDENT.

WRITING, as I do, immediately after the closing of the General Assemblies of the Church of Scotland and the Free Church, it

will not be thought strange if I dwell chiefly, in my present communication, on some of the proceedings which occupied the attention of those very reverend courts. I write, moreover, as an eye-witness of the most of those proceedings, and, consequently, am able to speak with a little more authority than many who only comment on what they have seen chronicled in newspapers or Missionary Records. The truth is, even the best report read at a distance, of any event, cannot possibly convey a correct impression of the influence which that event is calculated to exercise on those persons or that cause with whom or which it is more especially identified. And this remark holds good with regard to Church courts as much as to any other Interest in the land. Until we stand, as it were, on the very theatre of action, and become, by close inspection, initiated into the different springs and motives which are moving the individual or collective life there congregated, it is obvious that the doings and legislation of, above all, Ecclesiastical assemblies, will frequently be, to a large extent, unintelligible. Thus, I cannot help thinking, arises that utter want of concern manifested by so many in the deliberations and decisions of our "Senator Divines." People who are able to go to Edinburgh don't go in such numbers as they should during the sittings of the Assemblies, and see and hear for themselves. This ought not to be, of all places in the world, in Scotland, the country *par excellence* of Church politicians. Methinks if those who brawl and brawl so much about Erastianism or Voluntarism, would but come more into contact with "men and manners" both in the Church, and in dissenting bodies, their views would undergo material alteration, and there would be less talk about "principles," and more about the great essentials. It is possible, however, to overdo this as well as all other things. The Free Church, for instance, draw large crowds into their Assembly for no other purpose than, "through their much speaking," to impress both their own adherents and any strangers who may be present, with the vastness of their pretensions and the justice of those endless and exceedingly wearisome principles about which society has been most grievously bored since 1843. I can hardly give your readers a better idea of the character of this gathering of "Protesting-Seceders" than that conveyed in a *sobriquet* which I have heard often applied to it, viz.: "The Sensation Assembly." Picture a building constructed to hold about 2000 people, with its acoustics so arranged as to admit of every one hearing any kind of voice, be it steered in Highland, Welsh, Cockney-English, Gallic, Huguenot-French, or any other dialect prevailing anywhere under the sun. This place is packed all day long with an eager assemblage, composed, for the most part, of women,—many of whom are said to be "improving each shining hour" by knitting or

pursuing some other useful feminine employment, as well as drinking in the wisdom of their spiritual fathers and brethren. Scarcely any of this excited and excitable audience ever think of leaving the Hall till the benediction of the Moderator has closed the programme. A Rev'd gentleman "from the other side" (for the entrances of the Assembly Halls of the Church and of the Free Church are right opposite each other) once asked me somewhat pertinently, "how those Free Church enthusiasts managed for refreshments, &c., during the whole live-long day?" But the truth is, they don't need meat or drink as long as there's any animated speechifying going on.

The Assemblies of 1863, but for one or two debates, would have been very uninteresting. In that of the Church, the principal questions discussed were the disputed settlement at Dunbog, Innovations, and Students' Examinations; and in that of the Free Church, almost the only topic worth comment was the projected Union of that body with the United Presbyterians. I doubt not your readers are already acquainted with the circumstances connected with the objection, by the people of Dunbog, to receive the Rev. J. P. Edgar of Berwick—an able and hitherto successful clergyman—as their pastor. This further fact, however, was adduced in the Assembly, viz.: that the parishioners had been shamefully tampered with by some of those busy Anti-Patronage Agitators who are ever going about seeking whom they can stir up to mischief. The simple-minded men and women of that parish had been induced, after doing nothing for two and a half months, to recommend a suitable clergyman to the Crown for presentation, to sign a petition in favor of a minister about whom they knew little or nothing. The Home Secretary, meanwhile, had previously offered the charge to Mr. Edgar, about whose ability and fitness no doubt could be raised. The parishioners, still acting under pernicious advice, absented themselves from the Church on the days Mr. Edgar was ordered by the Presbytery to preach before them. Except some officials, there were none to form a congregation on either of these Sabbaths, and the call was signed by only a very few, at the head of whom was a Free Churchman. This knife cut the ground from beneath their own feet. Not having heard or seen the presentee, they were precluded from making any imputations against him, and all they could urge resolved itself into the somewhat trite and summary objection contained in the following couplet:—

"The reason why, I cannot tell,
But I do not like you, Dr. Fell."

Such an objection, of course, could not be sustained, and so the Presbytery of Cupar was ordered to proceed with the settlement of Mr. Edgar in Dunbog. Poor Mr. Edgar! If it be true, as it is rumoured, that the conduct of the people of his future parish has

caused the death of one whose life was dearer to him than his own, the prospect for him is sad enough.

The debate on what are called "Innovations" was a very good one, and conducted on both sides with a moderation never before imported into any discussion on so vexed a question. The decision to which the Assembly came was, doubtless, against those who will not even go the length of allowing congregations "to take their own mind on the subject". But, nevertheless, it was a wise decision, and will, I am persuaded, be for the good of the Church. You must observe from the public prints that a committee was appointed to consider the whole subject, and report to next Assembly. Of course that is virtually shelving the question, and leaving things as they are, and no other settlement is either required or desirable. Why provoke a war with congregations on a point touching which there is such a diversity of opinion? If a people wish to kneel at prayer and stand at singing, they will do it in spite of all Acts of Assembly. A thousand or five hundred members of a particular Church will not be withheld from introducing their own form of worshipping God. Dr. Guthrie openly tells the Free Church Assembly that they may enact what they choose, but, in the matter of posture, he will not obey. Dr. Robert Lee's people inaugurate all kinds of innovation and defy the Church courts "to sist procedure." In fact, we in Scotland are making too much of this matter, exalting it into an undue importance. We should rest contented with the fact stated by a writer in your March number, viz., that "the great body of our Church repudiate the love of change." Besides there is, beyond all controversy, a doubt as to whether what are commonly regarded as "Innovations" are not in reality less so than many of our present attitudes and practices in the Church. At all events, it would conduce much more to the good of religion to allow such subjects to drop. We have plenty of great questions likely soon to command our serious consideration and tax our utmost forbearance. On all minor points, if we must differ, let us agree to differ. The report of the Committee appointed last year, to consider as to Students' Examinations and Curriculum, also caused a very instructive and interesting discussion. An overture, recommending the abolition of the partial session in Divinity, and an examination, by a board at each of the four universities, of all first year's entrants into the Divinity Hall, has gone down to the Presbyteries for approval. It is expected that the first part of the overture will be almost unanimously conceded; but to the second there will undoubtedly be a strong demur, mainly on the ground that it interferes with the privileges at present possessed by every member of every Presbytery. Nor does there seem to be any need for the change. The Church has never had a better class of

students, while both the Free Church and the United Presbyterian Church, but especially the former, are loudly complaining of the want of suitable candidates for their ministry. For any sake, preserve us from the infliction of a clergy whom too exclusive learning in mere elements has unfitted for large study in more useful fields of knowledge, or rendered emaciated in body and ruined in health, or, what is a far greater curse than all, reduced to the most revolting pedantry, and handed over to the dominion of a most unlovely self-conceit. What we want sorely is a greater infusion of hidden life and active energy into the hearts and minds of our aspirants to the ministry of souls, and a more solemn impression of the responsibility of the sacred office. With these desiderata supplied, and the present standard of literary qualifications kept up, the Church of Scotland would, I am persuaded, become omnipotent.

In concluding this brief and necessarily cursory review of the principal features of the Church's supreme Court, I must not omit to mention that, among the usual Reports of the Schemes, that of the Colonial mission called forth special interest. Its encouraging amendments of former success continued, and of fresh undertakings begun, were subject-matter of real gratification. I observe, with regard to Nova Scotia, that you have obtained valuable accessions to your staff of ministers within the past year. I have heard much of all who have so recently gone out, and can hear more than hearsay testimony to the talent and usefulness of at least two of these. And, while I am on this subject, I may be allowed to express the great pleasure I had lately in meeting with and receiving the very highest accounts of the several students who,—natives of your colony,—are preparing for ordination by the Church here to vacant charges in the country, of their fathers' adoption. I am sure it will give sincere joy to the friends of the Church of Scotland in Nova Scotia, as well as to those at present more immediately concerned, to know that they whom they sent home to acquire the benefit of a full College education, are so much respected, and are regarded as among the best students in their University. It will be a proud and happy day when your pages record their arrival at Halifax or Pictou crowned with Academic honors and stamped with the imprimatur of the good old Church of Scotland!

I had intended to dwell at some length on the proposed Union of the Free Church with the Voluntaries. But, feeling that I have already transgressed all reasonable limits, I must now close. And I am the more reconciled to the dismissal at present of so important a subject, as I may be able, very shortly, with your kind leave, to give a better idea of the probabilities and effect of such an event taking place. One thing is sure. It cannot be for three years at least, as, by the laws of both the contracting parties, any proposition

so vital must run the gauntlet of all the Presbyteries. That it will be eventually consummated, I think, is generally believed. In any case, however, the Church has nothing to fear. Even though no reaction, such as seems almost imminent, should take place in her favor among those who left her in '43, she is abundantly able, in her present position, to hold her ground as, in all respects, the Church of the Nation.

The Colonial Church and Foreign Missions.

MANSE BELFAST, P. E. ISLAND, N. A.

Permit me to take the liberty to request of you the insertion of the accompanying advertisement in your first issue. (See our Advertising List, under the heading "Nova Scotia.")

As a Church, we felt, from our first organization, the claims of our destitute and perishing brethren in heathen lands. But while we felt these claims, there were many, and apparently insurmountable, obstacles in our way to engage in the Foreign Mission field. We were few in number. Some of our congregations were not wealthy, and several of them were destitute of stated ordinances.—These difficulties have not yet been altogether removed; but recognising in the express command of our Lord the undoubted rule of duty, our Synod, two years ago, resolved to take measures for ascertaining the sentiments of our people, and to what extent they were prepared to support our undertaking—a Foreign Mission Scheme. The result was a generous and noble response on their part.—With very little effort a sufficient amount was secured to warrant us in deciding, without any hesitation, to adopt the scheme. The committee had a serious difficulty in selecting their field. Our feelings were strongly drawn towards those stations in the East already partly occupied by the Church of Scotland, but the limited character of our means would not permit us to carry our desires in this respect into effect. We were therefore obliged to turn our attention to the South Pacific, and to resolve on selecting one of the islands there as our field of operations.

We have now the means secured, and the field of labour agreed upon; but there is still before us the serious difficulty of procuring the services of a missionary qualified for the work, and imbued with the spirit required for the labours and the self-denials of the mission field. To secure this, our first look is towards the Church of our fathers. We cannot offer any great worldly inducements. We can only offer to provide a maintenance sufficient to secure to our missionary the means of a comfortable living. The amount required for this we know, from the experience of the several Presbyterian missionaries

already engaged in that field. That amount we are prepared to guarantee. We trust that, among the young ministers and probationers of our Church, there will be readily found some individual who will respond to our call, and recognize in it the voice of our Lord summoning him away from home and country and friends, to engage in the glorious work of gathering from the darkness of heathenism multitudes of immortal souls to the fold of Christ. We think we shall not be disappointed in this. We believe that He who engaged the hearts of our people to make the necessary provision, has also prepared for us a labourer, ready and willing to spend and be spent in order to extend the boundaries of Christ's kingdom and save souls from death.

Hoping you will find space for our advertisement in your 'Record,' and praying that its insertion may be productive of the desired result, I am, &c.,

A. MACLEAN.

—H. & F. Record.

Appeal of the Educational Board of the Synod, in favour of Dalhousie College.

THE Educational Board of the Synod of Nova Scotia, in connexion with the Church of Scotland, impressed with the importance of the interests committed to their care, feel it their duty to address to the people of their Church, an appeal upon the subject of the higher education. In execution of this task, the best method will be, to relate the proceedings of the Synod, and then exhibit the reasons, which have prompted the steps already taken, and which may justify the exertions desired.

An overture was introduced into the Synod, during its Session in New Glasgow, in 1862, recommending that a conference be held between a committee of our Synod, and any committee which may be appointed by the other Presbyterian Synod, upon the subject of the higher education in connexion with Dalhousie College. This overture having been passed unanimously, a conference was accordingly held wherein it was concluded, that it was expedient for the two Synods to co-operate in higher education in connexion with Dalhousie College, and that the governors of that institution should be approached, with the view of ascertaining how far they would be disposed to meet the views of the Synods. A few weeks later, the two committees came to an agreement upon such points as the following:—That Dalhousie College should be, not a denominational, but a provincial institution; that no religious test should be exacted; that the governors should be appointed by the Governor in Council and not removable at pleasure; that any denomination, corporation or individual, endowing

and sustaining a chair or chairs, should be represented by an additional governor for every such chair, that the existing vacancies at the Board should be filled up by suitable persons from other denominations, not Presbyterian, and that our own denomination should meantime keep the capital funds in our own hands, giving the yieldings only to the support of chairs.

These principles having been unanimously agreed to as a basis of co-operation, a conference was then held with the governors, in which every disposition was shown by them to make such arrangements as would meet the wants of the country, and the views of various religious bodies. The articles above specified were conceded, under the necessary reservation that they should recommend themselves to the judgment of the new Board and the Legislature. At the conference, it was requested that, with the view of obtaining the support of all classes and denominations, the three existing vacancies at the Board should be filled up by the appointment of Charles Tupper, M. D., and J. W. Ritchie and Leonard Shannon, Barristers-at-Law, provided that these gentlemen would allow their names to be gazetted. The governors also admitted the propriety of giving in the appointments to chairs, a preference to applicants of such denominations as should volunteer, to give the institution the benefit of their support.

At a subsequent meeting of the two committees, several additional principles of co-operation were laid down. One referred to the propriety of holding in view the establishment of medical and legal faculties in the University. Another point agreed upon was, that in the faculty of Arts, there should be, at least, six professors, namely, Professorships of ancient classics, logic and metaphysics, mathematics and mathematical sciences, moral philosophy, natural philosophy, and the physical sciences and chemistry, botany, geology, mineralogy, &c. The support agreed to be given to the institution was the endowment of two chairs, by the other presbyterian body and one chair by the Kirk of Scotland; involving the expenditure, on their part, of ten thousand pounds and the sacrifice of a thriving institution in Truro, and on our part the collection of five thousand pounds, in order to furnish a salary of three hundred pounds a year, to the Professor of mathematics or classics.

A Bill embodying the principles agreed to by the governors, was prepared, submitted to the Legislature of Nova Scotia, and passed at last session. The whole proceedings of the Committee having been laid before the synod this summer, received their approbation, and an educational Board was appointed, consisting principally of laymen, and representing as much as possible, the different sections of the Church in Halifax, Pictou and P. E. Island.

It is hoped that the great object in view is thus far understood and appreciated. If the two Presbyterian bodies accomplish what is proposed, then, by the month of November, there will be a College in Halifax such as has not yet been witnessed in these Lower Provinces, employing six Professors in arts, enjoying a healthy and central location, offering young men all the privileges of the metropolis, and certain of a large attendance. If other parties shall avail themselves of the advantages of this act, the educational machinery will be still farther perfected by the establishment of medical and legal faculties, and considering the expansive nature of the groundwork, there is nothing to prevent Dalhousie College becoming a University like the University of London, McGill College, or the University of Toronto.

There are two aspects in which this undertaking may be viewed—a general aspect, in which it ought to be viewed by every lover of his country, and a denominational aspect, worthy the contemplation of the people of the Kirk of Scotland.

It will very much facilitate clear views on this subject for people to bear in mind, that the proposed college has nothing to do with the teaching of divinity. The great mass of people in this province have become so accustomed to view colleges as connected with particular religious bodies, that they find it difficult to conceive of a college not possessing this character. Dalhousie College will have no more to do with divinity than with farming or manufactures or mines and minerals. It will be established for the purposes of general education; though, for the better accomplishment of these general purposes, it will in some measure be indebted to the patriotism and benevolence of the Christian Church, which ever should take the lead in what conduces to the welfare of mankind.

It must be viewed as a deep disgrace to this province that it cannot point to its provincial university. While money is lavished upon objects of inferior moment, the state has hitherto neglected to furnish its rising talent with the means of mounting into positions of eminence, through such a higher education as other countries afford. Young men, obliged to travel beyond the limits of the province for a superior education, very generally remain and give foreign parts the benefit of these attainments, which their native country denied them. Were the oversight common or universal the neglect could not be considered so culpable, nor would the effect be so injurious. But, where will you find a province without its provincial college or university? Canada can point to the University of Toronto, with its noble buildings, costing £112,000; Lower Canada to McGill College; New Brunswick to King's College and even P. E. Island to Prince of Wales' College. Nova Scotia alone enjoys

the had pre-eminence of refusing to her population the benefits of a general institution, presiding over all other colleges in the land, and perfecting the educational system of the country, and in so doing, thwarts the enlightened views of a most patriotic nobleman, Lord Dalhousie, who devoted a large sum to such a purpose.

However much we may feel tempted to comment upon the doubtfulness of the policy or the economy of having so many state-supported denominational colleges throughout the land, all teaching the same and with an average of fifteen students to each Professor, we shall confine ourselves to one view of the matter, which ought to recommend itself to every impartial mind. Denominational colleges alone without a provincial university inflict an injustice upon a large proportion of good citizens. According to the present system, should any Christian body be not large enough to maintain an arts course [not to speak of other faculties] or, their ideas of education exceeding their ability, should they disapprove of small and imperfectly equipped colleges; then, under the present system, such a body must remain without the means of obtaining collegiate education. This injustice is aggravated by the fact that their members are meanwhile paying taxes for the support of denominational institutions of which they may and have a right to scruple to avail themselves. This injustice weighs upon three or four thousand Reformed Presbyterians, nineteen thousand Kirk people, four thousand Lutherans, two thousand Congregationalists, &c. While the argument may not necessitate the discontinuance of the denominational college system, it certainly points out the duty of the state towards smaller bodies—namely, the maintenance of a provincial university, open to all and excluding none.

It may be recollected that Dr. Forrester, in his Report, urges the establishment of a provincial university, with which the present denominational colleges may be affiliated, as necessary to the perfecting of the educational system of the country. The advantage would be, that degrees conferred would be of equal value over the provinces, and that the different colleges would be kept up to an average standard of efficiency.

The interests of science in this province demand the establishment of a provincial university. The denominational colleges originated and are kept up with a special view to qualify for the gospel ministry. The Professorships maintained are chiefly literary. The maintenance of these taxing the resources of the several sects severely, they are not able to maintain chairs of natural science, or subjects bearing more directly upon other professions. This is a great loss to a province surpassed by none in the variety of its natural productions and wealth. Surely there is need for a Professor of agricultural science,

geology, botany, mineralogy, zoology! It cannot be expected that our province can keep pace with other countries, while we have no persons who can devote their whole time to such subjects. While Nova Scotia has given an eminent geologist to another country, it has retained no geological Professor for itself. That the denominational colleges can or will ever be able to maintain such chairs is plainly impossible, and, if they did maintain such, it would be for the benefit of their own adherents.

One element of strength a large university alone can secure, namely, a large attendance. Young men learn most from those with whom they study. The variety of mental and moral character in a large college make it a noble school for future life. The conflict of mind with mind constitutes an important influence in mental and moral training. But for this, science might be more effectually learned in the closet from suitable handbooks, than from the prelections of Professors. A large attendance also infuses energy into the Professors, and enlivens their work. The most perfect machinery—a large and well-endowed staff of Professors, with a small attendance, must necessarily form an inefficient institution. It is needless to say that our denominational colleges never can have a large attendance. It is possible for a provincial university in the capital to attain a moderately large attendance, but, in a small province like this, colleges which draw upon small sections of a population of only 330,000, can never enjoy this advantage so necessary for young men and encouraging to teachers. That the school should be a sphere of moral discipline as well as intellectual, is no new idea to most people.

It can scarcely be objected to this institution, that there will be no religious test. Tests have not proved very effectual in answering their purpose—securing men of a certain religious belief. Religious belief being very difficult to ascertain of these who desire to conceal it, and not always very clearly defined and settled on some points at least in many minds, the effect of tests will often be the exclusion of the more honest portion of those qualified for Professorships, besides a general limitation of the fountain of supply. The adherents of the Kirk of Scotland here cannot object with much force to the absence of tests in Dalhousie College, as the Scotch universities are now constituted in a similar manner. The test-principle is given up in our common schools. Indeed the best guarantee for the religious character of an institution will be the religious standing and sentiments of those who govern it, and appoint men to its chairs. If religious bodies will hold out a helping hand to this enterprise, there will be a sufficient number of governors and Professors appointed by religious bodies to ensure a religious character for the university, and if they do not, they have no right to find fault. There are safeguards for the mor-

al and religious, and at the same time unitarian character of this institution such as have seldom, if ever, been furnished in any institution of the kind.

A university such as is proposed must have a most beneficial effect in modifying the sharp, obtrusive sectarian spirit, which is everywhere springing up, and be welcomed in consequence by every man of Christian charity. At present the young men of the five great sects are kept under sectarian influences alone, till they enter the world. The Latin, the Greek, the mathematics, the logic, the moral philosophy, the natural philosophy are all sectarian. It used to be thought that science was a serene region, where civil or religious partizanship would be a profane intrusion; but it is not so in this province.—Those educated under such a system unmitigated, emerge into the world not so much the apostles of science or Christianity as of sect. Society is torn with sectarian strife, in which the dictates of religion and wisdom are often forgotten. Let those, who now frequent the various sectarian schools alone, also meet on common ground in a provincial university, and much misconception and hatred will vanish and love and respect appear in stead.

We trust, then, that every friend of this and the contiguous provinces, every lover of learning, and especially every member of a church, which has been, and is at this day the most forward in the cause of education, will, when he apprehends the importance of the interests at stake, hail with joy the present attempt to reinstate Dalhousie College, and lend a hearty and efficient support.

The question possesses also a denominational aspect to which we shall briefly advert.

It is clearly as impossible as it would be undesirable, that the Kirk of Scotland here could erect and uphold a college. There is not the faintest prospect of our becoming able; because other bodies, possessing institutions, must advance while we, possessing none, must retrograde. The presence of a large number of ministers, and the efficient state of the Synod render the present a most auspicious time for undertaking the work of qualifying ourselves for sharing the benefits offered by the Dalhousie College Act.

Taking for granted that we cannot equip a college, the question arises: "what shall we do?" Shall we sit still and do nothing? That means extinction. Shall we unite with the other Presbyteran body and avail ourselves of their institutions? The people with one voice will answer, no! A salutary self-respect would forbid such a course. Shall other bodies, having colleges, step forward and by giving support to Dalhousie College reap the benefit, and the Kirk of Scotland, having none, present itself in the unenviable light of doing nothing? We should ill like to think of our people possessed of so little manliness, self-denial or Christian patriotism.

Our present position is most unsatisfactory

Our young men cannot receive a collegiate education without betaking themselves to denominational institutions. The consequence is that they do not receive it at all. We often meet with promising young men in the country engaged in study, who ask us where they are to go for education, to whom we can give no answer of encouragement. Their exertions are hopeless. No one can have any adequate conception how such a state of matters operates in darkening the minds of a people, depressing them in circumstances and throwing them out of the highway of progress. Our schools languish for want of advanced pupils; our teachers have no motive to increase their stock of learning, and if this state of things continues, the little log-school house where the English elements and the Rule of three are taught, will become our highest Institution of learning and darkness become our cognomen.

The question bears very directly upon our supply of ministers. Though Dalhousie College is to have nothing to do with teaching divinity, yet it will supply us with one-half of the course of study exacted of ministers of our Church.

Few will deny that a native ministry is required for our Church in these Lower Provinces. No Church is in a normal and proper state, until her own sons are rising up and filling her pulpits. The pulpit and the pen will then understand each other properly. As our lawyers, our physicians, our legislators, &c., are natives, so let the ministers of the Church be natives.

Referring to other bodies in the land, whose altars are served by a native clergy, we find them in a most efficient state. Their work is actively and efficiently done. Their institutions of learning are in full operation. All has been effected by the cultivation of the native element. It is not till a Church has arrived at that stage, that it can enter upon the work of home or foreign missions, with any hope of success.

Any Church drawing her supply of clergymen from schools of learning and a country thousands of miles distant, occupies a most anomalous position. Our present condition, considering the enormous disadvantage of such a position, is almost a miracle. Let us not then waste our energies in the vain attempt to make what is exceptional perpetual, but improve God's goodness to us by endeavoring to bring about a better state of things. Were our farmers, our carpenters, our lawyers, supplied in this way, the community would be considered labouring under an intolerable disadvantage, but, seeing that it is only a religious want, such is the corruption and deadness of the human heart that men can tolerate it for generations.

To the question: are the advantages commensurate with the sacrifices necessary to be made, it is sufficient to answer that, for an

outlay of £5,000, we desire the benefit of a capital of £40,000.

To the question: are we able? It may be answered that we will have no more to do, than others have done. It is proposed to raise £5,000 in three equal instalments during 3 years, the first instalment to be paid on the first November, 1863; the second on the first November, 1864; and the last on the first November, 1865. Our adherents in Nova Scotia and P. E. Island number 29,000. At the rate of a dollar a-piece, or twenty pence a year for three years, from each individual, the result would be seven thousand pounds. Reckoning ourselves at the low figure of 2000 families, surely we can get three pounds in three years. It is clear that such is the nature of the work to be done, that none must escape, but all must give something, more or less.

The last and most important question is: are our people willing? We have wealthy men in our churches, who might themselves give the sum required. In other churches, the wealthy have come forward and furnished large endowments for ecclesiastical and educational objects, and we do not see why such men amongst ourselves might not do the same thing. While we do not ask such sacrifices, it is certain that, in order to accomplish the object for which we now plead, the wealthy will have to furnish their hundreds, and the men of humble means their pounds; and we are confident that neither class will be wanting in this time of need.

Nothing can be more injurious to piety than mere religious sentiment without corresponding fruits. Men that exhibit their religion in loyalty and feeling only, will soon have very little left to restrain them in prosperity or comfort them in adversity. Money is a talent which we must not hide in the earth, but with which we are called upon to serve God. The Lord could carry on His cause without our gifts, if he had pleased to do so, but he has seen fit, for our honor and benefit, to associate us with Himself, in carrying forward His cause; and money was not given, that it might be accumulated without limit, and throw afterwards temptations in the way of our offspring, endangering their temporal and eternal welfare, but that a portion of it, at least, might be devoted to benevolence, and the whole sanctified and blessed by such a sacrifice. When the Redeemer interposed in our behalf, He gave Himself, and shall we grudge, in His cause, a small portion of what we can retain for so short a time?

We are all interested in this matter; but we trust that the liberal gentlemen of Halifax will perceive, that this college is to benefit them far above any or all portions of the country. Halifax is a city often visited by strangers and at present a stranger can see a province building, a government house, a lunatic asylum, an infirmary, a fort, a dockyard

hotels and fine residences, in short every thing but a college or, what is worse, university buildings abandoned to vermin and dust. Such a discovery is not fitted to make a favorable impression upon his mind. The inhabitants of Halifax will be able to avail themselves of the advantages of this college at a third of the expense of others in the country. It will give a stimulus to the schools at present in operation in the capital. There will be attracted from a distance a considerable number of young men, who will live during six or eight months in the city. If the people of Halifax should not prove liberal in their support of this scheme, it will be vain for us to appeal to the country.

We look upon this measure as the seed of a powerful and influential institution of learning that shall raise Nova Scotia from the lowest place in university education, to one of high eminence. Every man, who lends a helping hand at present, will have reason to bless God afterwards that he saw and embraced the present opportunity, and when Dalhousie College shall have become a large university, stimulating all the other colleges in the land, the rich man who gave his hundreds, the man of moderate means, who gave his tens, the farmer, who gave his fives, the poor man who gave his pound, and even the poor

widow who gave her mite, will be proud to say to his friends or children: "I assisted in laying the foundation of all this greatness." This work will tell upon future generations, when he is gathered to his fathers.

ALLAN POLLOK,

Convener of Educational Board.

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Ministers who have not sent in their statistics, are hereby requested to do so as early as possible, that they may be printed without delay.

By order of Synod,

A. W. HERDMAN,

Convener of Committee.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1-2d.

Letters on business to be addressed to Mr. William Jack.

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W. GORDON, Treasurer.

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