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OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6

Vol. IV.....No. 9.

HALIFAX, SEPTEMBER, 1858.

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

ECCLESIASTICAL INTELLIGENCE.

Assembly Meetings of the "Church Union."

We are happy to announce that the movement in behalf of Church Union has this year arrived at a stage of working and success, from which the most important results may fairly be anticipated. What hitherto has been urged as the great objection in the way—that the movement wants definite practical aim—is now felt to be in course of being rapidly, and even in its very semblance, removed. Indeed, not the least gratifying feature of the two general meetings held in Edinburgh in last month, during the sittings of the Assembly, was the ready adherence given to the cause on the part of many, who had till then stood aloof, not only in hesitation, but, from misconception of our objects, in an attitude of disapproval, to say the least of it. Perhaps, the best way in which to present the matter interestingly to our readers, will be to give a short account of the main points brought to issue in the two meetings referred to.

These were held in the Offices of the Church on the mornings of Thursday and Friday, 26th and 27th May respectively. The attendance at both, composed of ministers and elders, was large, and the proceedings full of interest and cordiality. On both occasions, Principal Tulloch, the President of the Union, presided. On Thursday morning, after the meeting had been opened by the Rev. Mr. Leitch of Monimail with prayer, the President in a brief address, detailed the circumstances out of which the felt want for such a Union had grown, and how, accordingly, the movement had taken shape. So many vital questions, speculative and practical alike, were facing us on every side at the present day, that, as those who desired earnestly to be foremost, where a Church's place, such as ours especially ought rightly to be, in dealing with, and as far as honestly we

can, solving these, we needed to draw together into closer personal contact—to meet in free, intense, brotherly intercourse—to lay open to one another our whole hearts on subjects so deeply and mainly interesting, both to us and our Great Master's work—and, by combined sympathy and action, not only to awaken a new zeal, but greater and steadier purposes, and more effective methods of gaining these. It was absurd to suppose we, in this way, meant to create in the Church any illegitimate party influence or party tie. The platform of the Church Union was not, meant, in any way, to suspend or interfere with the platform of Church courts. It was meant to be a platform on which we could approach and discuss vital aims, which, it was notorious, all that might be said of either their theory or practice notwithstanding, were in Church courts never approached or discussed. Then, on this platform of close, simple, affectionate fellowship, there was no mooted creed, either of ecclesiastical politics, or of any particular party bearing whatever. It was meant to give scope for the meeting and free expression of all honest views, the distinctive thing being, that all came with a sincere and set desire to meet together as fellow labourers with Christ, that in His company their hearts might burn together for the more intense apprehending of His truth, and the more devoted doing of His work. And as one direction in which, with success, the efforts of the Union might be turned, the President instanced the establishing of a Church periodical, quarterly or otherwise, that might worthily represent her literature, her scholarship, her living thought, her labours, her influence, and her aims, while, under high editorship, and drawing forth a staff of the best contributors from all quarters, it should be the organ of no section, but strive to give a single-minded, truthful expression, alike to the Church's faith and life. This would be one eminent means, at least, of drawing the bonds of union amongst us closer,

and making them more deeply realised. The want of such an organ had been long felt; many proposals for projecting one had from time to time, been made, but had fallen to the ground chiefly through want of large enough combination, both as to the numbers of those supporting the project, and their plan of action. Now, however, there was a prospect that, if heartily adopted, the object might be attained, without much risk of failure, and nothing certainly would more happily inaugurate the Union in its operations, than the carrying out of a project such as this.

After remarks to this effect, which were hailed with much applause—as the frank, hearty, and most suggestive words of Principal Tulloch always ensure their being hailed—Dr. Norman McLeod of the Barony detailed some very interesting and successful proceedings of the branch of the Union in Glasgow during the past year. A succession of meetings had taken place, at which, prepared by various ministers and laymen, papers on such subjects as congregational agencies, the different branches of missionary labour, Sabbath schools, and other topics connected with ministerial and Church efficiency, had been read and discussed. These meetings had been numerous attended, and at the close of the winter, had been crowned by a gratulatory meeting of fellowship, at which Professor Hill, so highly and deservedly esteemed, had presided. Dr. McLeod described how cheering and profitable the effects of all this had been, and then, entering into the question at large, he warmly concurred in the views of the President, expressing his heart-felt rejoicing, that a movement to which he had been privileged to give the first impulse had come to such an issue as now to give promise of vigorous working and noble results.

Several other gentlemen followed, among whom two highly respected elders, Sheriff Barclay, and Mr. Milne Home of Milne Graden, expressed views of entire accordance with the objects, the Union sought to

gain, and the plaudits elicited from the audience by these successive responses to the appeal the President and Dr. McLeod so well had put, shewed how, when unaffectedly and freely expounded, the Union was felt to be that which called the strongest sympathies of all present into play. Mr. Wilson of the Abbey Church, Paisley, in some brief but pointed remarks, pressed the proposition of a literary periodical as what should immediately be taken in hand; and, on his motion, it was resolved at once to appoint a Sub-Committee out of the Acting Committee of the Union, to carry out the necessary preliminaries for such an organ without delay.

A good deal of general conversation subsequently ensued, and, out of the various suggestions made and adopted, it was found that there had emerged these three distinct propositions:—1. That a Church periodical be fairly contemplated and set agoing. 2. That, during the sitting of future General Assemblies, the Union shall hold morning meetings in Edinburgh, two or more, as may be resolved on, for prayer, for reading of the Holy Scriptures, for general intercourse among the members, and for the hearing of papers, prepared by any of the members on such subjects as the purpose of the Association embrace; while there shall also, within the period of the Assembly's sitting, be, at least, one Sunday evening lecture or sermon, open to the public, but delivered with special reference to what the Union contemplates, and in presence of its members. 3. That a plan of vigorous operation be recommended to the members resident throughout the country, with a view to the organising and regular working of as many local branches as possible.

Other results, it was deeply and unanimously felt, would quickly follow these; and the large and cordial accession of numbers to the Secretary's list at the close of the meeting evinced how very favourably the statements made, and the resolutions carried, had impressed the minds of those present. It was too late to carry out the plan of a series of Assembly meetings this year, or of the Sunday evening service; but a second meeting was appointed to be held next morning for devotional exercises and the reading of a paper, which had kindly been undertaken by the Rev. J. E. Cumming of East Church, Perth.

On Friday morning, accordingly, the 28th, the Union re-assembled in the Offices of the Church; and though there had been no opportunity for any general advertisement, the meeting was again very full and animated. The Rev. Mr. Thomson of Forgan opened the meeting with the reading of the Scriptures and prayer. Afterwards Mr. Cumming read his paper. Its subject was, "Home Missions, and some questions of difficulty connected with them." Though necessarily confined to brief limits, the paper yet treated a theme so ample and valuable with remarkable clearness, effec-

tiveness, and point. The writer gave simply the results of what had been a very minute and faithful experience, on his own part, of the entire congregational and parochial agencies in the home field; and to his interesting details and conclusions those present listened with much gratification. By several members—amongst others the Rev. W. Smith of Trinity College Church, who is fast taking a deserved place among the worthiest of his compeers—the thanks of the meeting were well and appropriately conveyed to Mr. Cumming. It would be beyond our space to give, even in outline, the ground traversed in his paper; but this is no less necessary, since, in reply to a request preferred, that he should give it forth for circulation in a printed form, he was understood to promise that it would be offered by and by in the pages of this *Magazine*. Our readers, therefore, will have a full opportunity of weighing and judging for themselves.

At this second meeting another very considerable addition was made to the list of members. Much congratulation was expressed on all sides, that, under the Divine blessing, our enterprise had so prospered and been favoured; and, with the expectation of our plan being yet greatly developed, and much being brought out against another year, we separated.

The Union may now fairly be described as established on a well-ascertained basis, and upheld by names and countenance of which, certainly, it has no reason to be ashamed. We are confident in its permanency and growth, just because it has sprung out of so much singleness of heart, and its intent is so true and simple—"to consider one another, to provoke unto love and to good works." While, therefore we will rejoice in friendly aid from every quarter, we are not anxious to press the undertaking eagerly or with undue zeal on the attention of any. Every tree is known by its fruits. In its fruits ere long, we are persuaded, the Union will best commend itself. We only beseech the different friends now scattered in their country homes not to lose sight of what has been so fervently taken in hand. Each member, be he minister or elder, has only to win a little circle of brethren round him in his own district, to meet occasionally to consult together on the wide range of topics opened in the Union, to seek the blessing of the Great Head of the Church together, to preserve the issue of such suggestions as may thus emerge, and as they may deem worthy for general communication, and earnestly to extend the bonds of fellowship, as God gives opportunity, on every side of them; and then, we cannot make question but we will find this movement turned largely to the glory of Him, Whose we are, and Whom, in all things and in all ways, we ought to serve.

Glasgow Meeting of the Church Union.

The first annual social meeting of the Glasgow Branch of the Church Union was held on Thursday evening, in the Religious Institution Rooms. The Rev. Professor Hill, D.D., occupied the chair; and among those present we observed the Rev. Norman Macleod, D.D., of Barony; Rev. Mr. Colvin, Maryhill; Rev. Dr. McTaggart, St. James's; Rev. Dr. Wylie, Carlisle; Rev. Mr. Rankin, Sunn; Rev. Mr. Watson, St. Matthew's; Rev. Mr. Alexander, Surling; Rev. M. Hutton, Cambusnethan; Rev. Mr. McKie, Erskine; Rev. Mr. Nisbet, St. Stephen's; Rev. R. K. Monteith; Thomas Murray, Esq.; John Burnett, Esq.; C. H. Murray, Esq.; William Aitken, Esq., &c.

After prayer by Dr. McTaggart, the company sat down to tea; after which the Rev. Mr. Alexander returned thanks.

Dr. Hill said he had to thank the members of the Union for the honour which they had done him in requesting him to occupy the chair. It was an honour to which he was not entitled, except, perhaps, as being the oldest man connected with the Union. But although he had not been able to attend many of their meetings, he had assuredly been not indifferent to what was going on. He rejoiced at their success as an institution, and earnestly hoped for the continued prosperity of the Union. They had now members from all quarters of the country, and many of the names connected with it would do honour to any institution. He had to congratulate the members upon the manner in which their proceedings had been kept within their own proper sphere. At their first meeting the objects of the society had been pretty distinctly marked out, and he rejoiced to think that they had so closely adhered to that arrangement, and refrained from interfering in any way with the government or discipline of the Church. They had very properly confined themselves to seeking that improvement and advantage to be derived from communion with each other, which would enable them the better to discharge their duty as ministers and members of the Church, with glory to God and benefit to those under their charge. This was the true object of their society, and if they persevered in seeking after it in a proper spirit, without doubt the blessing of God would be with them.

The Rev. Mr. COLVIN, secretary, read the following report:—

"In submitting the first annual report of the Glasgow Branch of the Church Union, it may not be out of place, before alluding to details, to recapitulate briefly the history of its origin.

"*Origin of the Union.*—It was simply this. Many of the office-bearers and members of the Church felt that the opportunities which existed for the cultivation of cordial intercourse, for social prayer, for 'considering one another, and provoking to love and good works,' were too few. It was believed that 'the labourers in the vineyard are too solitary and isolated from their brethren.' It was thought that, 'if once united, they would afford mutual aid, by advice, information, and kind encouragement, to an extent never yet realised.' Hence, in accordance with the general principles of the Church Union, a branch was formed in Glasgow on 5th January 1857.

"*Principles of the Union.*—These principles are so familiar to you, that it seems unnecessary to specialise them here. Suffice it to say, that they are twofold, or *devotional and practical*. In conformity therewith, prayer to Al-

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mighty God, the reading of His holy Word, and the celebration of His praise, have always constituted a prominent part of the proceedings at every meeting. In other respects, and in their practical bearing, the time of the meetings was spent in the discussion of various points connected with missionary labour at home and abroad, in the consideration of some of the great social questions of the day, and in earnest inquiry into those agencies which apparently are best fitted to develop parochial and congregational action throughout the Church.

“Advantages of the Union.—It cannot reasonably be doubted that, were meetings of this nature universal throughout the Church, the happiest results would flow from them. Pre-eminently calculated as they are to foster *unity of spirit and unity of action*, might it not, without any tinge of enthusiasm, be hoped that, by the blessing of the great Head of the Church resting on them, they would be signally instrumental in the furtherance of those ends for which He died, and for which He now intercedes at the right hand of the Majesty above?

“They strike at the root of that isolation which so much weakens the strength, cripples the utility, and imperils the prospects of the beloved Church of our fathers. They acknowledge the indispensable necessity of the agency of the Holy Spirit in the diffusion of the Gospel at home and abroad. They foster inquiry into the various missionary agencies of the Church, the causes which have called them forth, and the results of their operation. They afford an invaluable platform for the communication of information regarding them, and thus bring the wisdom and the experience of those who occupy the high places of the Church to bear on the less informed and less experienced.—nay, rather, thereby on the whole Church—indirectly indeed, nevertheless surely. They are most suggestive to those who have recently entered on the discharge of the sacred offices of the Church, whose greatest desideratum frequently is, that they know not the best method of concentrating their zeal and energy on their special sphere of labour in the vineyard. They are, therefore, pre-eminently fitted to promote Christian fellowship, and to aid in the great work of the Church. Those who have been present at them will not refuse to give their testimony to their instructive and stimulating tendency.

“Papers read at Meetings.—The following papers have been read at the meetings of the Union:—‘On the Principles and Advantages of Christian Union,’ by Rev. Mr. Macleod; ‘The Means best calculated to Evangelise the Masses in our Cities and Large Towns,’ by Rev. Mr. Cochrane; ‘The best Means of Developing the Christian Energies of a Congregation,’ by Rev. Mr. Colvin; ‘The Duty of the Church to Sabbath Schools,’ by James A. Campbell, Esq.; ‘The best Organisation of Sabbath Schools,’ by Rev. Mr. Watson; ‘Facts on Missions,’ by Rev. Mr. Macleod; ‘A Closer Fellowship of Congregations Desirable,’ by Rev. Mr. Wright; and ‘The Connection between Home and Foreign Missions,’ by Rev. Mr. Monteath.

“Several of these papers have been printed in the *Edinburgh Christian Magazine*, and the usefulness of the Union has thus been largely extended.

THE CHURCH AT HOME.

India Mission.

APPEAL FROM THE COMMITTEE.

For the purpose of bringing the nature and the grand objects of the Mission into greater prominence at this time, when public attention has been earnestly directed to the East, a meeting of influential members of the Church in Glasgow was recently convened by your Committee; and with a view to diffuse information, and to arouse a spirit of zeal and liberality throughout the whole of Scotland, deputations have visited several localities, and by sermons and addresses have been rendering eminent service to this great cause. To the members of these deputations, and to others who gave assistance in arranging the details, your Committee have been greatly indebted. That an extensive and efficient instrumentality may be employed, in accordance with the mode of operation which, after mature reflection, commends itself as most judicious, these and similar efforts for the purpose of increasing the funds are urgently demanded; but, if the importance of this mighty enterprise were fully recognised, neither missionaries nor the means of supporting and extending the Mission would be wanted. And, assuredly, there must be the universal recognition of its importance, when the recollection vividly returns of those events that have cast the shade of so sad an interest around the present condition of our Indian Empire. Most painful proofs have been too abundantly supplied, that “the dark places of the earth are full of the habitations of cruelty.” Many, even of the native inhabitants of India, although not yet won over to the Christian faith, regard with utmost detestation the atrocities by which this revolt has been so fully stained, and cannot fail to see in them the wretched consequences of that system of superstition and idolatry by which so many millions of their countrymen are enthralled. The attention, therefore, of the more thoughtful must be directed to that religious truth which undeniably is productive of very different results, and thus out of these distressing troubles new facilities for the labours of the Christian missionary may arise. But to the members of Christian Churches, at home and abroad, the recent history of India speaks in tones of startling urgency. It is fitted to stir up to earnest prayer, every individual, every family, and every congregation of believers. If the necessity of supporting Christian missions to India has been felt even in times of tranquillity, and when the defenceless European required no protection, living or travelling amidst surrounding thousands of the natives, can that duty be neglected now? By the nature of those blessings which the Christian Church endeavours to bestow, and which it would be cruelly to withhold,—by the desire which every believer must feel to break in pieces the fetters that now enchain these ignorant idolaters,—and by zeal for the glory of God, in the extension of the Redeemer’s kingdom, every member of the Church ought to be stimulated to seek the privilege of co-operating in the glorious work of Christianising India. Its swarming population, its vast productive power, its commercial importance, and its peculiar connection with Britain, give to India an interest far exceeding that which we attach to any other of our possessions; and if, in years gone by, the duties of this Christian land to India have been sinfully neglect-

ed, let it be our prayer as a Church, that the cessation of present troubles may be signalled by *unprecedented zeal and greatly increased exertion in the beneficent labour of endeavouring to enlighten and to bring to the knowledge of saving truth; let us yield instant and cordial obedience to the command of Him who, when He laid the foundation of the Christian Church, made provision for its constant extension; and, instead of being repelled by the wide gulf of separation between us and the natives of India, let us remember that the true and living God whom we worship, condescends to employ even our feeble efforts in bringing His sons from afar, and His daughters from the ends of the earth, and in carrying out to its complete accomplishment the declaration spoken by the mouth of the prophet, ‘The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.’*

Presbytery of Dundee.

This reverend court met on Monday—Rev. Mr. Young of Montfich, moderator, *pro tem*.

SETTLEMENT OF MR. DODDS.

It was reported that Mr. Dodds, the presentee to the Steeple Church, had preached twice in the Steeple Church on Sabbath last, in accordance with the appointment of the Presbytery, and the congregation being again met, the Presbytery retired to the Steeple Church to hear Mr. Dodds preach. At the close of the discourse an edict was read appointing the moderation of a call in favour of Mr. Dodds to take place in the church on Thursday, the 29th instant—the moderator, the Rev. Mr. McLean, of Liff, to preside on the occasion.

PRESENTATION TO THE PARISH OF ABERNYNTE.

Dr. Adie laid on the table a presentation by the Crown to the church and parish of Abernynte in favour of Mr. Robert Leitch, M. A., preacher of the gospel, and presently assistant to the Rev. Dr. Adie, Dundee, with Mr. Leitch’s letter of acceptance and other documents. It was resolved to sustain the presentation, and to proceed with Mr. Leitch’s settlement without delay, according to the rules of the Church.

PRESENTATION TO THE PARISH OF MAINS.

The moderator laid on the table a presentation by the Crown in favour of the Rev. John McMurtrie, ordained assistant to the Rev. Mr. Stevenson of St. George’s, Edinburgh, to be minister of the united parishes of Mains and Strathmartine, with Mr. McMurtrie’s letter of acceptance, and other relative documents. The presentation was sustained, and the Presbytery resolved to proceed with the settlement in accordance with the rules of the Church.

Sermons. By the Rev. John Caird, A.M., Minister of the Park Church, Glasgow. Edinburgh: William Blackwood & Sons.

By a kind of tacit understanding, the reading portion of the religious public appears pretty generally to concede to the author of this volume the first place among living Scottish preachers. And assuredly this is no mean distinction. Scotland, we fear, has of late scarcely maintained its former high literary position; not, however, through any

falling off in the character of its religious teachers, for we are quite safe in affirming that, from the Reformation downwards, there never was a period when its several religious denominations present such a brilliant phalanx of gifted pulpit orators. Among these, Mr. Caird held a distinguished place, long before he became generally known as the author of "Religion in Common Life." The materials, however, for testing his claims to his high popularity, were then somewhat scanty, being mainly derived from "the hearing of the ear." Now that we have a dozen of his sermons, carefully prepared by himself before us, we are in a better position for forming a correct estimate of his powers as a Christian orator, and for judging how far he is likely to retain the high place which in this character he at present holds. For ourselves, we think his position tolerably secure. Doubtless, in pulpit eloquence, as in other things, fashions may change, and the style of preaching which is the admiration of one age may have no attractions for another. Yet we believe that Mr. Caird's sermons have qualities which promise something better than a fugitive popularity, and are fitted to secure them a permanent place among our religious classics.

If it is asked what these qualities are, our answer is, that they are substantially those which secured to the late Dr. Thomas Chalmers his world-wide fame as a pulpit orator. Dr. Chalmers' strength and effectiveness as a preacher were, we conceived, mainly derived from three sources:—First, from that intense and burning earnestness, which enabled him, by a kind of mental electricity, to convey to the bosoms of others the vivid convictions of his own. Secondly, from the respectful deference paid him by all classes of his hearers, the most intellectual of whom he compelled to feel that in listening to him, they listened not to a mere theologian of the schools, but to a man more than their match in every literary and scientific accomplishment. Thirdly, and more especially, from the marvellous power which an exuberant fancy gave him, of reproducing in a thousand brilliant forms and hues, such ideas as he wished to impress on the minds of his hearers; and of fastening on them their undivided attention, till he not only secured them a permanent seat in their intellects, but, so far as human eloquence could do it, made them instrumental in stirring up the torpid energies of their consciences and hearts.

These, beyond all doubt, were the qualities of Dr. Chalmers' eloquence, to which his unbounded popularity and triumphant career as a pulpit orator were chiefly due. And they must be very dull and unobservant hearers, who, in listening to Mr. Caird, fail to perceive that these are the most prominent characteristics of his eloquence also. The last of these more especially, the most captivating of them all, bathes, as in a flood of light, all his discourses. He never announces an important principle, nor states a weighty truth, to throw it hastily aside. He dwells upon it, examines it from every point of view; ransacks every province of nature, and every department of science, literature, and art, in quest of illustrative images and analogies for placing it in those lights which his sense of its importance demands—his mind, throughout the whole process, acting as a kind of kaleidoscope, at every turn of which the object contemplated assumes a new, brilliant, and captivating form.

Dr. Chalmers, it is generally admitted, in-

dulged to a faulty excess this faculty, by which he threw such a spell over the minds of his hearers. He, in fact, so roused in us exercise, that some of the most brilliant of his sermons are one continued blaze of magnificent tautology, his mind, as Hall of Leicester remarked, showing incessant motion, but no progress, like a door turning upon its hinges. Mr. Caird, it must be acknowledged, sins in this respect also, but not to the same extent. His images and analogies, too, were never vague nor shadowy, as many of those conjured up by Dr. Chalmers were; nor are they introduced at random. They all present well-defined forms, and are so skilfully adjusted to the several positions which they occupy, that instead of being mere rhetorical embellishments, each forms a link in a close and compact chain of argument or illustration. Hence he advances, where Dr. Chalmers would have stood still.

The truth is, that the mental and moral powers of Dr. Chalmers, though all of them largely developed, never were properly poised. And, therefore, in their exercise, they jostled and interfered with each other, his imagination sometimes running away with his judgment, and his fiery passions as often leading both captive. It is not so with Mr. Caird. His intellectual, his imaginative, and his emotional development, are undoubtedly large; and in the volume before us, we see all these powers in a state of busy, sometimes of intense activity,—not, however, as independent, still less as hostile forces, but as cordial allies, guided by a cool controlling head: and such is the harmony with which he makes them work together, that in reading his sermons we can scarcely refrain from thinking that some of them must have been thrown off, *currente calamo*, in those "bright moments favourable to mental exertion, when thought flows quick, and the spirits are high, and winged fancies come in precious visitations on the soul." But such an idea, we conceive, would be a mistake. The first rough copies may have been written in such happy moments of inspiration; but each sermon, we doubt not, in the form which it now wears as a symmetrical, harmonious, and artistically blended whole, is the result of unseemly excrescences lopped off, gaping chasms filled up, and sharp angles smoothed into roundness by a hand directed in its movements by the eye of taste. If the materials of these beautiful structures have been furnished by the poet and the rhetorician, we think we have sufficient evidence that the logician laid the foundation, drew up the plans, and superintended the workmanship.

Perhaps, after thus adverting to the points of argument between Dr. Chalmers and Mr. Caird as pulpit orators, it may not be irrelevant to glance at those in which they differ. The most important of the latter are more of a physical than mental character. The countenance of Dr. Chalmers, in private society so genial and bland in its expression, was, in the pulpit, the most stolid that could be well looked at. His pronunciation was provincially broad; his gestures and attitudes awkward and grotesque; his voice weak and unmusical, and his long periods pumped up from his lungs in short jerks, and convulsive explosions of squeaking gutturals. Mr. Caird is the very reverse of all this. His elocution is good; his personal appearance interesting. Every glance of his eye, every movement of his hand, and every attitude of his body, are instinct with expression. And all these unite in seconding the utterances of a voice of com-

manding power and great flexibility; which, though it sometimes breaks down, is in general so completely under his control, that he can adapt it at will to every variation in his style of address, from the simply didactic to the most vehement bursts of impassioned earnestness.

Mr. Caird differs also from Dr. Chalmers in his treatment of the English language. The Doctor's style of composition was certainly very original, vigorous, and fresh; but he set at defiance all the recognised canons of good writing. He coined *ad libitum* words of his own; he used old words and combination of words in new senses; and while pouring out his thoughts in a rhythm peculiarly his own, he kept up a running fire of brisk antitheses, epigrammatic points, and high-sounding alliterations, to which no lungs could adapt themselves.—not certainly his own. Mr. Caird is entirely free from such faulty peculiarities. He is a thorough master of the English language, and such is his command of its rich treasures and varied idioms, that without one deviation from the *usus et arbitrium* of its purest classics, he finds it a fit exponent of all the moods of his mind, whether the intellect, the fancy, or the emotions ask for expression. In his hand, the language is a many-toned instrument of marvellous power and compass. It never fails him, let him strike what key he will.

To this let us add,—what is, after all, the crowning excellence of Mr. Caird's sermons,—that their subject-matter is as weighty as their eloquence is brilliant. With all their exquisite and elaborate polish, of none of them can it with truth be said "*materiam superabat opus*." They contain not one sentence that is controversial in form. But they who understand the drift and prevailing tendencies of the age, in regard to religion and morals, will easily see that he has an eye to these, both in his selection of subjects and in his mode of discussing them; so that while some of them possess enduring interest for their doctrinal, experimental, and practical value, others are, though indirect, yet able vindications of Bible Christianity against more than one class of assailants—against infidels and sceptics, who laugh at what they call a book-revelation—against those theologians who would improve it after a plan of their own, by reading the Bible with German spectacles—and against others who think the Bible best understood when studied in the light of medieval Romanism, and thus labour to transform Christianity, the religion of the enlightened intellect, the renovated heart, and the self-sacrificing life, into a superficial, sensuous, self-seducing system of formal ritualism and esthetic emotion.—*Edinburgh Christian Magazine*.

PRESENTATION.—On Friday, the 16th inst. a deputation, consisting of elders and other representatives of the congregation of the parish church of Kilmale, waited on the Rev. Mr. Clerk, their pastor, and in name of the congregation, presented him with a handsome pulpit-gown and cassock, in token of respect and affection entertained towards him by the people among whom he ministers.

DEGREES OF D.D.—The Senatus Academicus of King's College, Aberdeen, have conferred the degree of D.D. on the Rev. Andrew Todd, minister of Alva, the Rev. Jas. Seilar of Aberlour, and the Rev. Robert Smith, minister of the first charge of Old Machar.

CHURCHING OF THE NEW JUDGE—In accordance with ancient custom, Lord Glencorse, the new Lord Justice-Clerk, attended divine service in the Court pew at the High Church on Sunday. The right hon. the Lord President occupied the chair, supported on the right by the Lord Justice-Clerk, and on the left by Lord Neaves, all robed as Judges of Session and attended by the mace-bearers. The Town-Council occupied the front seat in the opposite gallery, presided over by Deacon Tibbotts, Convener of the Incorporated Trades of Edinburgh, in the absence of the Lord Provost and magistrates (except Bailie Forrester, who had been detained a few minutes after the usual time for proceeding to church). The Rev. Mr. Buchanan, of St. Thomas's, Leith, presided.

CLERICAL PRESENTATION.—The Earl of Zetland has presented the Rev. James Prophit, assistant-minister of Alloa, to the church and parish of Dunrossness, vacant by the death of the Rev. John Charteris.

A BLIND PREACHER.—An interesting sight was witnessed in the parish church of Peterculter, Deeside, on Sabbath last. Mr. Corbet, a young man lately licensed by the Presbytery of Aberdeen by authority of the General Assembly of the Established Church, preached on that occasion a very suitable discourse on the passage describing the conversion of Zaccheus. He also conducted all the service, read the Psalms to be sung, and also a chapter from Scripture—of course from copies printed in raised letters for the blind. The service was thus rendered a very interesting one; and, as the fact of the blind preacher being to officiate had been previously known, there was a very large attendance.

CHURCH IN THE COLONIES.

Acts and Proceedings of the Synod of New Brunswick, in connection with the Church of Scotland

DIET I.

At Newcastle, and within Saint James's Church there,—Thursday the fifteenth day of July, one thousand eight hundred and fifty eight years—

The which day the Synod of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, met by appointment. After Sermon by the Rev. Peter Keay, A. M., Moderator, on the Text, 2 Cor. iv 4, "The glorious Gospel," &c., the Synod was constituted with Prayer, by the said Rev. Peter Keay.

The Presbytery Rolls having been given in by the respective Clerks, the Roll was made up and read over.

Sederunt the Rev. James Steven, Rev. Wm. Henderson, A. M., Rev. Wm. Stewart, Rev. James Murray, Rev. Wm. Macrobie, Rev. J. M. Brooke, D. D., Rev. Wm. Donald, A. M., Rev. Peter Keay, A. M., Rev. William Murray, Rev. Henry J. M'Lardy, B. A., Ministers; with Messrs. Wm. Napier, James Miller, Roderick McLeod, Donald McNaughton, and John Waddell, M. D., Elders.

The Rev. James Mair produced a Commission from the Synod of Nova Scotia and Prince Edward Island, appointing him a Corresponding Member and Delegate to attend this Synod: which being read and sustained, Mr. Mair was cordially welcomed, took his seat as

a Member of Court, and his name was added to the Roll.

The Clerk read Letter from the Rev. Wm. Snodgrass, of Montreal, stating that, owing to unavoidable circumstances, neither the Rev. Dr. Cook, who had been appointed Corresponding Member from the Synod of Canada to the Synods of the Lower Provinces, nor the Rev. Thomas Macpherson, his alternate, would be able to leave home so as to be present at the Meeting of Synod this year. And that Alex. Morris, Esquire, a lay Member, who had also been nominated a Delegate from the Synod of Canada, was prevented from fulfilling his appointment by the alarming illness of his aged father.

The Synod resolved to record their deep regret at being deprived of the countenance and advice of any of their esteemed brethren from Canada, and, learning that the illness of Mr. Morris's father had since terminated in his death, they desire to express their warmest sympathy with him, under the painful bereavement which he has sustained.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. Wm. Macrobie, being nominated by Mr. Keay, the retiring Moderator, was unanimously chosen, and took the Chair accordingly.

The minutes of the several Diets during the Meeting held at Fredericton in the month of July, last year, were read and approved of.

The Synod appointed the Moderator, the Clerk, Mr. Henderson, Mr. Donald, Mr. Keay, Wm. Napier, Esquire, and James Miller, Esq., a Committee of Bills and Overtures, instructing them to meet to-morrow, at nine o'clock, A. M., and all Papers to come before the Synod were ordered to be given in to the said Committee.

Mr. Donald stated that, owing to indisposition, Mr. Ross had been prevented from attending this Meeting of Synod, his excuse was sustained. No apology was received from Mr. Forbes, nor Mr. Hunter.

It was agreed that, during this present sitting of Synod, there should be an interval daily, from 2 to 3 o'clock.

The Synod authorized Presbyteries to meet on the summons of their respective Moderators, during the days when the Synod is assembled, at any time when it is not actually in Session.

The Synod called for the Records of Presbyteries, which were produced, and the members of each Presbytery were appointed a Committee to examine the Records of the other. The Moderator, in each case, to be Convener.

The Synod resolved that some portion of time each day, during their Session, before commencing business, should be spent in devotional exercises, and appointed Dr. Brooke, Mr. Donald, Mr. Mair, and Mr. Keay, to conduct the same.

The Synod called for the Annual Report of the exertions that had been used in the several Congregations within their bounds, in aid of Benevolent and Missionary objects, and the same was given in by all the Ministers present.

On motion of Mr. Henderson, it was resolved, that thanks be given to the Rev. Peter Keay, the late Moderator, for his very excellent and suitable Sermon preached this day at the opening of the Synod.

Thanks were accordingly given to Mr. Keay from the chair, to which he made a suitable reply.

The Synod called for the usual Statistical Returns, and the same were given in by all the Ministers present.

The Synod made the following appointments for preaching on Sabbath:—

St. James's Church, Newcastle, Morning, Mr. Mair, Evening, Mr. William Murray
St. Andrew's Church, Chatham, Morning, Mr. Donald, Afternoon, Mr. Mair.
Black River, Morning and Afternoon, Messrs. Stewart and M'Lardy.
Red Bank &c. Morning and Afternoon, Messrs. Steven and Macrobie.
Fabusmatic and Burnt Ch Morning and Afternoon, Mr. Keay.

At the request of the Rev. John M'Curdy of the Presbyterian Church in Nova Scotia, Dr. Brooke was appointed to preach in his Church in Chatham, in the evening.

Mr. James Murray stated that he had been requested by the Minister of the Wesleyan Chapel in Chatham, to request that a Member of Synod might be appointed to preach there on the evening of Sabbath, and the Rev. Mr. M'Lardy was appointed accordingly.

The Rev. Wm. Murray reported that, on account of its being inconvenient for Mr. Ross, of St. Andrews, to attend the Meeting of the Synod of Nova Scotia and Prince Edward Island, as Corresponding Member from this Synod, he, having been nominated as his alternate, had attended in his stead; and, to the best of his ability, had discharged the duties devolving upon him. Whereupon, on motion of Dr. Brooke, it was resolved, that the thanks of the Synod be conveyed to Mr. Murray, which was accordingly done by the Moderator.

The Synod then adjourned to meet to-morrow at 10 o'clock, A. M. Closed with the Benediction.

DIET II.

At St. James's Church, Newcastle, the sixteenth day of July, one thousand eight hundred and fifty eight.—

The Synod met according to adjournment; Sederunt as yesterday, with the exception of Mr. Donald McNaughton. Some time was spent in devotional exercises, consisting of singing to the praise of God, reading the Scriptures, and prayer, which services were conducted by Dr. Brooke. The Synod was then constituted with prayer by the Moderator.

The Minutes of yesterday's proceedings were read and sustained.

The Committee of Bills and Overtures reported that they had met this morning according to instructions, and that several Overtures had been laid before them, all of which they had agreed to transmit to the Synod. The titles of the said Overtures were then read, and the Synod resolved to take them up, when the business on the Minutes had been exhausted.

Mr. Donald, as Convener of the Committee of the Bursary Fund, gave in the Report; and the same, being read, was approved of, ordered to be kept in *relentis*, and to be printed in the Appendix to the Minutes.

The Synod re-appointed the Committee, consisting of Mr. Donald, Dr. Brooke, Mr. Henderson, Mr. Ross, Mr. William Napier, and Mr. Wm. Girvan, with the addition of Mr. M'Lardy. Mr. Girvan continued Secretary and Treasurer.

On motion of Mr. Henderson, the Synod resolved to admit Master George Cate, son of Mr. James Cate, Postmaster, Chatham, to the benefit of the Funds at the disposal of this Committee, he being about to enter at Queen's College, Canada, as a student in the literary classes, with the view of pursuing his studies for the ministry. And, on motion of Mr. Donald, it was also resolved to keep in view Master W. T. Wilkins of Saint John, now a scholar in the Grammar School there, so as to

afford him assistance in prosecuting his studies, with the same object, as soon as their Funds will admit.

The Synod called for the Report of the Committee on the Home Mission and Synod Fund, which was given in and read by the Rev. Wm Donald, Convener, approved of, and ordered to be kept in *résumé*, and to be printed in the Appendix to the Minutes.

The Synod instruct the Committee to meet this day at 3 o'clock to receive additional contributions, to prepare a supplementary Report, to be submitted to the Synod at the earliest opportunity, and also to receive claims on the Fund.

The Synod re-appoint the Committee to manage this Fund, consisting of the Members of the Presbytery of St. John, together with the Honorable John Robertson, who is also requested to continue his services as Treasurer.

On motion of Mr Keay, the Synod resolved to request the Convener of this Committee to convey their thanks to the Sabbath Scholars of his Congregation, for the interest they have taken in this scheme, and for the handsome sum, as appears by the Report, they have set aside from their funds, to further the object they so much at heart; and also, that this scheme be recommended to the favourable regard and liberality of the Sabbath Scholars of the Congregations within their bounds.

The Committee, in their Report, having commended the employment of Mr. William Porteous, a Student aided by their funds, as a Catechist, during his stay in the Province, Mr. P. who was present, was asked if he would be willing to undertake that work; whereupon he stated, that being now much engaged in preparing for his examinations preparatory to his entering the Divinity Hall, and his stay in this country being limited, it would not be in his power to engage in the duties of a Catechist at this time.

The Rev. John McCurdy of Chatham, and the Rev. Professor Ross of Pictou, in connection with the Presbyterian Church in Nova Scotia, entered at this time, on which they were cordially welcomed by the Synod, and were invited to take their seats along with the Members of Court. Mr. McCurdy and Professor Ross expressed the satisfaction afforded them to be present on this occasion, and their thanks for the brotherly welcome they had received.

On motion of Mr Henderson, it was resolved, that the thanks of the Synod be given to Mr. Donald, as Convener of the Committees of the Bursary Fund, and of the Home Mission and Synod Fund, for the efficient manner in which he has performed his duty, and for the very full and gratifying Reports of those Committees which have been submitted to the Synod.

On motion, the Rev. James Murray, of St. Luke's Church, Bathurst, was appointed corresponding Member from this Synod to the Synod of Canada, at its next meeting, in the City of Ottawa, in May 1859; and in the event of his not being able to attend, the Rev. John Ross of Saint Andrews, was appointed his alternate. Also the Rev. Peter Keay, A.M., of Saint Mary's Church, Nashua, was appointed corresponding Member, to attend the Synod of Nova Scotia and Prince Edward Island, at its next meeting, in Pictou, in June 1859, the Rev. William Macrobie, of Tabusintac, being his alternate.

The Clerk read extract of letter from John Paton, Esquire, of Kingston, C. W., referring to the accompanying Report of the Canada Indian Orphanage Scheme and Juvenile Mis-

sion, for the past year, which Report, on being also read, called forth many remarks from the different Members of Synod.

The Synod then called on the different Ministers to state whether or not they had endeavoured to engage the sympathies of the young of their flocks in this object. Whereupon the Rev. Mr. Henderson, Rev. Mr. Stewart, Rev. M. Donald, and Rev. Dr Brooke, reported that, as last year, the Children in the Sabbath Schools connected with their respective Congregations, had undertaken, each School for itself, to support an orphan, at one or other of the Orphanages in India, and had been contributing the amount necessary for that purpose.

The other Members had not, as yet, taken any steps to carry out the recommendation of the Synod.

The Synod desire to record their deep regret and grievous disappointment, that no additional effort had, this year, been put forth on behalf of this most interesting object; so well fitted to engage the best feelings of the rising generation; renew the recommendation as before; and earnestly urge on all the Ministers within their bounds, to bring the matter under the consideration of the young persons attending their respective Sabbath Schools; and if unable to raise the full sum needful for the support of an orphan, to induce them to contribute a portion, however small, in aid of the scheme.

Mr. Donald, as Treasurer, appointed to receive and transmit to the Jewish Mission in Canada, such sums as might be collected, for that scheme, in the Congregations within the bounds of this Synod, read the Report for last year, and also the Report of the Committee of the Synod of Canada.

On motion of Mr. Henderson, the Synod agreed that the Report now read be received, and also, that the object be again recommended to the several Ministers and Congregations within their bounds. Mr Donald was re-appointed Treasurer.

The Synod having resolved to admit Master George Cole to the benefit of the Bursary Fund, appointed Messrs. Henderson, Keay, and W. Murray, a Committee to examine him as to his proficiency in those studies that are requisite to his entering College, and to report, *quum primum*.

The several Ministers, on being called upon, stated that, as enjoined by the Synod last year, they had directed the attention of their respective Congregations to the due observance of the Sabbath, urging upon them, from the pulpit, the sanctification of that holy day.

The Clerk, on behalf of the Committee on the Widows' Fund, gave a detailed account of his correspondence with Alexander Morris, Esquire, of Montreal, on the subject of the Fund which had been established for the support of the Widows and Orphans of deceased Ministers, in Canada; whereupon the Synod re-appoint the Committee, consisting of the Moderator, Dr. Brooke, Mr. Ross, and Mr. Donald, directing them to advise, as before, with Alexander Balloch, Esquire, of St. John, and instructing them to keep the matter in view, and further express a hope that, by another year, a measure, embracing the whole of the British American Provinces, may be matured and submitted to the Synod.

Mr Donald read correspondence on the subject of a General Assembly for the British American; whereupon several Members expressed their views on the subject, all of them agreeing that the thing was very desirable, stating their hopes that the object might ultimately be carried out; and, with Macrobie promised to send his forthwith

(this view, appointed Dr Brooke, Mr Henderson, Mr. Donald, and Mr. James Murray, a Committee to correspond on the subject, with any Committee appointed for such a purpose by the Synod of Canada, Mr. Murray to be Convener.

Mr. Henderson, in name of the Committee appointed to examine Master George Cole, reported that they had attended to that duty, that they had examined him in Latin, Greek, and other subjects, and that his appearance, on the whole, was very satisfactory.

The Synod called for the Report of the Committee on Endowments, on which Mr. Henderson stated that the Committee had not seen their way clear to take any proceedings in the matter, and, consequently, had no Report to make.

Whereupon it was moved by Mr. Donald, that the Committee be discharged, to which it was moved as an amendment by Mr. William Murray, that the Committee be re-appointed; and on the roll being called, and votes marked, the motion was carried by a considerable majority.

The several Ministers present having produced their Statistical Returns, and their Answers to the Queries proposed by the Synod last year, they were then read *seriatim*; whereupon, on motion of Dr. Waddell, a Committee, consisting of Dr. Brooke and Mr. Keay, were appointed to prepare an Abstract of the same, to be printed in the Appendix to the Minutes.

Mr James Murray, for himself and Mr. Napier, asked permission to be absent during the remaining Diets of Synod, they being under the necessity of returning home, on account of pressing engagements. Leave was granted accordingly.

The Synod then adjourned, to meet tomorrow at 10 o'clock, A. M. Closed with the Benediction.

DIET III.

At Saint James's Church, Newcastle, the seventeenth day of July, one thousand eight hundred and fifty eight —

The Synod met according to adjournment *Sederunt* as yesterday, with the exception of Mr. James Murray and Mr. Napier, absent with leave. Some time was spent in devotional exercises, consisting of singing to the praise of God, reading the Scriptures, and prayer, which services were conducted by Mr. Keay. The Synod was then constituted with prayer by the Moderator.

The Minutes of yesterday's proceedings were read and sustained.

The Clerk read Letter from the Rev. Mr. Bennett, of Saint John, requesting, for the Synod with which he is connected, copy of the Minutes of the Presbyterian Church in this Province, previous to the secession in Scotland in 1843. Whereupon, on motion of Mr. Mac, the Synod resolved that the Clerk be instructed to acknowledge Mr Bennett's Letter, and to state that the Synod beg respectfully to decline complying with the request therein made.

The Synod having formerly ordered a Historical Account of the different Churches and Congregations within their bounds to be prepared and given in by the respective Ministers, and the same being called for last year, was handed in by only a few of the members, whereupon the Synod renewed the order, of joining all who had not already prepared such Account, to deliver it to the Synod this year at the latest; these Accounts were accordingly now called for, and produced by Messrs. Steven, Stewart, and William Murray. Mr. Macrobie promised to send his forthwith

Others, who had not yet prepared them, were ordered to forward them to the Clerk without delay.

On motion, the appointment of Mr. Keay to preach at Tabusintac, on Sabbath, was rescinded.

On motion of Mr. Donald, the Clerk was instructed to cause 750 copies of the Minutes, and other Papers connected with the business of the Synod, to be printed, as before, and sent to the different Ministers, for circulation among their people.

It was moved by Dr. Waddell, seconded by Mr. Donald, and unanimously agreed, that £5 be paid to the Clerk, for his services during the present year.

Mr. Donald read extracts from the Records of the Presbytery of Saint John, in reference to the case of the Rev. John Hunter, of Richmond, which the Presbytery had resolved to refer *simpliciter* to the Synod, for instruction and advice.

The preliminary investigation in the case, taken by a Committee of Presbytery, on the fifth day of this present month of July, was also read. Whereupon, it was moved by Mr. Muir, and unanimously agreed, that the Synod instruct the Presbytery of St. John to proceed with the case, according to the laws of the Church; and authorize them to go on till it is ripe for judgment, notwithstanding any complaints or appeals that may be taken against the proceedings.

The Synod appointed the Collection for the Bursary Fund to be remitted to the Treasurer on or before the 1st day of November of this present year; the Collection for the Jewish and Foreign Mission, to be remitted to the Treasurer, on or before the 1st day of May, and the collection for the Home Mission and Synod Fund, on or before the 1st day of July next ensuing.

The Committees appointed to examine the Records of Presbyteries reported that they had attended to that duty, and found them, in all respects, regularly and correctly kept. Whereupon the Synod ordered them to be attested, which was accordingly done.

Messrs. McLeod and Brander craved leave of absence during the remaining sittings of the Synod, and the same was granted.

The Synod then took up the first Overture, which is to the following effect:—

Whereas, in consequence of the Resolution of the Legislature, passed during last Session, to withhold the annual grant to King's College, Fredericton, there is cause to apprehend that the said College may be entirely ruined, and thus the only means afforded, in the Province, of instructing our young men in the higher branches of education, be swept away:—

It is, therefore, humbly overtured to the Reverend the Synod of New Brunswick, in connexion with the Church of Scotland, that they take the whole subject into their serious consideration, and adopt such measures as they deem most expedient for preserving and improving King's College, so that it may become an Institution fitted to command universal confidence, and in which a high literary and scientific education may be obtained.

Dr. Brooke was heard in support of the Overture; and, after reasoning, the following Resolution was unanimously adopted:—

The Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, have learned, with deep regret, that the Legislature, during its last Session, have passed a Resolution to withhold the usual grant to King's College, Fredericton; they would deprecate, in the strongest

manner, the carrying out of this Resolution, as a measure calculated to inflict irreparable injury on the youth of this Province; and, with a view to avert this, appoint Dr. Brooke, Mr. Donald, and Mr. Keay, a Committee to prepare and present a Memorial to the Government, praying them that, instead of sweeping away the Institution referred to, they may rather take measures for continuing and improving it, and thereby rendering it such a seminary of learning as may tend to advance the cause of education in the Province.

The Synod then adjourned, to meet on Monday at 10 o'clock, A. M. Closed with the Benediction.

DIRT IV.

At Saint James's Church, Newcastle the nineteenth day of July, one thousand eight hundred and fifty eight;

The Synod met according to adjournment. Sederunt as on Saturday, with exception of Messrs. McLeod and Brander, absent with permission.

Some portion of time was spent in devotional exercises, consisting of singing to the praise of God, reading the Scriptures, and prayer, which services were conducted by the Rev. James Muir. After which the Synod was constituted with prayer by the Moderator.

The minutes of Yesterday's proceedings were read and sustained.

Mr. Henderson stated that Mr. William Porteous, one of the young men who had been aided from the Bursary Fund, now present in Synod, was about to take his departure, and, in due time to return to Scotland, to commence his studies in the Divinity Hall of the University of Edinburgh, with a view to the Ministry; and proposed that the Synod should commit him by prayer to the Great Head of the Church; Whereupon, the Rev. Mr. Stevens, being called upon, offered up a very earnest prayer.

The Clerk then read the second Overture, which is to the following effect:—

Whereas there is a large French population in this Province, especially along the North Shore, who are living under the influence of the Roman Catholic religion;—and whereas, though it is the duty of a Protestant community to do what in them lies for their instruction, yet little or nothing has been done with that view:—

It is hereby overtured to the Reverend the Synod of New Brunswick, in connexion with the Church of Scotland, that they take into their serious consideration the propriety of establishing a French Mission in connexion with our Church.

Mr. Murray was heard in support of the motion; and, after reasoning, it was moved by Mr. Donald, and ultimately agreed, that, in the present circumstances, it is impossible to undertake such a Mission as is contemplated by this Overture.

The Clerk then read the third Overture, which is as follows:—

Whereas a different practice prevails throughout the various Congregations in connexion with the Synod, in regard to Infant Baptism, arising from a difference of opinion as to what entitles a Parent to have his child baptized; and whereas it is desirable that, as far as possible, there should be uniformity in this matter:—

It is, therefore, humbly overtured to the Reverend the Synod of New Brunswick, in connexion with the Church of Scotland, that they give a distinct deliverance on the subject,

so as to guide Ministers and Kirk Sessions in the discharge of their duty.

Mr. Murray craved leave to withdraw this Overture for the present. Leave granted.

Mr. Donald, in name of the Committee on Church property, reported that the Bill which had been formerly prepared, with a view to the incorporation of the Synod, had been withdrawn, as some of its provisions had been thought unsatisfactory, that another was now in the course of preparation, and the Committee, consisting of the Moderator, Mr. Donald, Dr. Brooke, and Mr. Hunter, the Honorable John Robertson, the Honorable John Montgomery, and George Kerr, Esquire, M. P. P., craved to be re-appointed, with authority to print the Bill when completed, for the purpose of being submitted to the different Boards of Trustees, Members of Synod, and others.

The Committee was re-appointed accordingly, with the addition of Allan Davidson, Esquire, of Newcastle, with instructions to proceed as they proposed.

Dr. Waddell submitted the following motion:—

Whereas intemperance has been the cause of innumerable evils, and is producing much misery throughout the land, and as it is the duty of Ministers of the Gospel to use every means in their power for opposing the progress of sin, in all its forms; therefore,

Resolved, That the Synod of New Brunswick, in connexion with the Church of Scotland, recommend to all the Ministers within their bounds, that, by their example and influence, they oppose and counteract, as far as possible, this grievous evil.

The Synod unanimously resolved in terms of the motion, and recommended accordingly.

The Ministers appointed to preach yesterday at the different Churches and preaching Stations, being called upon, reported that they had fulfilled their several appointments.

On motion, it was resolved, that the thanks of the Synod are due to the Sister Synod of Nova Scotia and Prince Edward's Island, for the appointment of a Corresponding Member to attend our Meetings, on the present occasion; and to the Rev. James Muir, the Member so appointed, for the very able and efficient aid he has given to the Synod in their deliberations. The thanks of the Synod were given from the Chair, and Mr. Muir made a suitable reply to the same.

It was moved, seconded, and unanimously agreed, that the warmest thanks of the Synod are due, and that they be given accordingly, to the Ministers and Members of Saint James's Church, Newcastle, and Saint Andrew's Church, Chatham, who have so kindly extended their hospitality to those Members of Synod who have come from a distance.

The business of the Synod being now concluded, the next meeting was appointed to be held in Saint Andrew's Church, in the City of Saint John, on the second Thursday of July, 1859.

The Moderator then dismissed the Synod with the usual concluding address; and the whole proceedings were closed with prayer, praise, and the Apostolic Benediction,

Election of Representative Elders.

This is a very important duty which Sessions have to perform. There ought not to be a single congregation on the Roll of Synod without a Representative Elder, and Sessions ought to be guided in their election by the probability of the Elder

electing giving attendance at meetings of Presbytery and Synod. The following is the present law of the Church on the subject, Art. XVIII, Synod 1845 :

"Whereas many of the Kirk Sessions connected with the Synod are very neglectful of their duty in returning Representative Elders to the Church Courts, the Synod enjoin Sessions to use greater diligence in this matter, and instruct Presbyteries to employ all competent means to secure a compliance with this injunction on the part of Sessions.—And the Synod further enact, that all Representative Elders shall be elected within two months after the annual meeting of Synod, to attend the meetings of the Presbytery of the bounds, and the ensuing Annual Meeting of the Synod; that, in case of death or decession, a new election shall be made within one month of the same; and that the extract minutes of such elections, duly certified, shall be laid on the tables of Presbyteries at their first ordinary meeting after such election shall have taken place"—*Id*

Lachine Congregation, Canada East.

We have much pleasure in giving insertion to the subjoined communication. Such a token speaks creditably for the donors, and the donee. We trust that Mr. Simpson's health may be quite re-established by his visit to Scotland, and that after his return he may be spared for many years to go in and out among his flock at Lachine as their faithful and esteemed pastor and personal friend.

PRESENTATION.—A few of the friends and well-wishers of the Rev. W. Simpson, of Lachine, learning that he was about to visit his native country, after an absence of fourteen years, in order to show for him a mark of their respect and esteem, subscribed the handsome sum of four hundred and sixty dollars towards defraying his expenses. This act of liberality not only shows the high estimation in which Mr. Simpson is held as a zealous minister of the Gospel, but also how much he is valued as a private friend.—*Presbyterian*.

Congregation of Darlington.

We learn with much pleasure that this congregation, worshipping at Bowmanville and Orono, have erected, at a cost of £610, a handsome brick Manse as a residence for their Minister.—*Id*.

INTERESTING EXTRACTS.

Kitto's Pictorial Bible.

When Kitto entered upon this work, he entered on the grand work of his life. He had now reached the ground on which he could build with safety, honour and profit. Into this work, he threw all his heart and soul. Nothing could be more congenial. His early studies, his natural taste, and especially his travels, all contributed to aid him in its prosecution. They almost impelled him to it. The idea originated with Kitto himself. Mr. Knight proposed to

publish an illustrated Bible, but the plan which he proposed was something of the old style. It was to contain notes expository, critical and practical; and in addition it was to have a series of remarks explanatory of Eastern customs and manners, and illustrated pictorially. The working up of the plan was to be accomplished, by dividing the whole into several departments. Unto Kitto was assigned the department of Eastern customs and manners; but he entered so fully into his subject, and carved out a course so completely novel, that Mr. Knight resolved to commit to him alone, the whole management of the work. With this charge Kitto was highly pleased. He set about the work with all his energy, and in three years or thereabout finished it to the complete satisfaction of all concerned. As this book first led him into the line of study which he afterwards so successfully pursued, and as it contains the leading characteristics of all his other popular works, it may not be improper to point out distinctly its peculiarities. The idea was altogether original. In three things its originality was evident. First, it was a commentary on the *externalities* of the Bible. We have many excellent commentaries on the Bible, but they deal with its *internalities*, they deal with its theology—its revelations, its doctrines—its principles—its duties—its practical lessons. But it is with the language the Pictorial deals—and the customs and manners referred to, and the figures employed, and the allusions made to the outward things of the Word of God. These alone were to form the matter of comment. Hence it is that some, mistaking the object of the work complained that there was too little of the doctrinal and practical. But the author never intended and never promised to make it either doctrinal or practical, and it was inconsiderate to quarrel with a writer for not doing what he distinctly made known he did not wish to do.—One source of originality, therefore, was confining the commentary to this class of subjects, and this class only. Second. Making a *continuous* commentary on this principle, was another source of originality. A goodly number of authors had written on the manners and customs, and antiquities of the Jews and other Oriental nations. Good old Harmer was the first, or among the first, who hit upon this rich vein of Scripture illustration: Burder improved upon Harmer, and Paxton upon them both. Others made their contributions, till the material collected had become a vast heap. But all these writers had fixed upon detached and isolated passages. One custom illustrated a text here, and another rite illustrated a text there; and in a few cases passages were classified, illustrated by certain customs, and regularly divided into chapters and sections. But there was no continuous illustration of the whole Bible. This was the deficiency Kitto supplied. Beginning with Genesis and ending with

Revelation, to every passage he applied his illustrations which, he conceived, were capable of such application. The *continuity* of the commentary was, therefore, an important part of the originality of the scheme. Third. The *pictorial* illustrations. These did through the eye, what the remarks in the commentary did through the understanding. They fixed upon the mind the rite, custom, or manner alluded to, by a clear and simple sensible representation. But the original purpose of the commentary was not forgotten even in these pictorial representations. None of them were drawn from the imagination; if they did not exhibit some rite or ceremony, or natural or artificial object, mentioned in the Bible or connected with the Bible, and which exists now, or has existed in time past, they were denied admittance. In this department the travels of Kitto came in to his assistance; and the keen, piercing eye, with which he looked upon everything and engraved it in his mind, told powerfully upon his labours now; and clothed with sinews and flesh what were only naked bones, breathing into all, actual life—conscious vitality. Such was the Pictorial Bible; a work which has given an onward impulse to Biblical studies—which has gathered into one focus rays of theological light lying scattered over a thousand volumes, and which has especially opened up an interesting field of investigation to other classes of Christians besides theological students and professors of divinity. No sooner was it published than it secured a wide range of popularity. It burst upon the public like a meteor, with a strange, uncommon, but welcome light. It was hailed by merchants and men of business, and even by tradesmen and mechanics, as well as by divines and philosophers. It established upon an immovable basis, the reputation of its author; and now, he could take rank among the most popular of writers, and a high stand among the learned, not only in England and Germany, but in the wide world—a position after which his heart had been yearning for many long and dreary years, even, as we have seen, from the days of boyhood. The same features which characterise the Pictorial Bible, characterise the greater part of his other works, so that it will not be necessary to make any more direct allusion to them. He made a track for himself, and wisely did he keep to that track till the end.—*Ch. Instructor*.

Opinion of the Jewish Character by a Christian Writer.

It is the fashion in this country to decry the Jews—to represent them as invariably sordid, mercenary, avaricious and gripping—indeed, to carry the charges laid against them to such a length, as to associate with their name a spirit of usury, amounting to the most flagrant and dishonourable extortion. And these charges have been repeated so often, and echoed seriously by so many persons deemed a respectable authority, that the prejudice against the

Jews has been interwoven with the Englishman's creed. But the exceptions have been mistaken for the rule; and, strange as the assertion may sound to many ears we boldly proclaim that there is not a more honest, intelligent, humane and hospitable class of persons on the face of the earth than the Jews.

The fact is, when an Englishman is broken down in fortune, and can no longer raise funds by mortgage on his estate, nor by the credit of his name, he flies to the money lender. Now, Jews are essentially a financial nation; and money-broking, in all its details, is their special avocation. The class of Israelite money-lenders is, therefore, numerous; and it is ten to one, that the broken-down individual, who requires a loan, addresses himself to a Jew—even if he take the money-lender living nearest to him, or to whom he is first recommended. Well, he transacts his business with this Jew; and as he can give no security beyond his bond or his bill, and his spendthrift habits are notorious, he cannot, of course, obtain the loan he seeks, save on terms proportionate to the risk incurred by the lender. Yet he goes away and curses the Jew as a usurer; and thus another voice is raised to denounce the entire nation as avaricious and griping. But does this person, however, reflect that had he applied to a Christian money-broker the terms would have been equally high, seeing that he had no real security to offer, and that his name was already tarnished? Talk of the usury of the Jews—look at the usury practiced by Christian attorneys!—look at the greediness of Christian bill-discounters!—look, in a word, at the money-making spirit of the Christian, and then call the Jew the usurer *par excellence*! It is a detestable calumny—a vile prejudice—as dishonorable to the English character as it is unjust towards a generous-hearted race.

We deem it right to state that these observations are recorded as disinterestedly and as impartially—as honestly and as conscientiously—as any other comments upon prejudices or abuses which have ever appeared in "The Mysteries of London." Not a drop of Jewish blood flows in our veins; but we have the honor to enjoy the friendship of several estimable families of the Jewish persuasion. We have, therefore, had opportunities of judging of the Israelite character; and the reader must be well aware that the writer who wields his pen *against* a popular prejudice is more likely to be instigated by upright motives than he who labors to maintain it. In following the current of general opinion one is sure to gain friends; in adventurously undertaking to stem it, he is equally certain to create enemies. But, thank God! this work is addressed to an intelligent and enlightened people—to the industrious classes of the United Kingdom—to those who are the true pillars of England's prosperity, glory and greatness!—*Mysteries of London.*

MISCELLANEOUS EXTRACTS.

The House of Lochgoin.

There are few Scotsmen who do not know the name of Lochgoin. It is a small sheep farm in the moors of Eaglesham, on the borders of Ayrshire, as that county extends Glasgow-wards. For full six hundred years it has been occupied by one family, its founder was a God-fearing Waldensian. In an early year of the thirteenth century he fled from his native Piedmont, and never rested till he reached that Ayrshire waste, where he might have the security of

a solitude which the Papal sword had not invaded. His descendants, dwelling on the same spot, have through the six succeeding centuries, been true to the rich heritage of faith and principle left by the poor refugee. Is not the name of Howie one of the foremost on the roll of Western worthies who died and suffered for the Covenant?

The steading of Lochgoin, bounded on all sides by deep morasses, and to this day accessible only to foot passengers, was for several generations at once a house of prayer for the homeless wanderer, and a council-hall for the daring, active spirits who led at Drumelgog, and Air's Moss, and Bothwell Bridge. For many a day, indeed, it was the only asylum in which the persecuted children of God could meet for communion. Under its roof the gentle Cameron's voice was heard in frequent prayer. There good Donald Cargill revived failing hopes and drooping courage by sturdy proclamation of the truth. There Peden, the weird Ezekiel of the West, poured forth torrents of invective against the enemy, and counsel for the friends, fanning belief into such enthusiasm, and faith into such a flame, as the day and the struggle required. Twelve times did the Highland host descend upon the steading, and "harry" both it and the farm of all the property they contained. Even the women and the "bairns" were often driven out into the moor; and once a daughter was added to the outcast family while they lay on the hillside with the cold moon and stars of a stern winter night looking down upon the homeless, house-less mother and her little ones.

What scenes of moral grandeur that poor hut has witnessed! It was at the kitchen door that the heroic Isabel Howie, startled from milking the kine by the sudden approach of soldiers the early morning, herself faced a detachment of the Highland host, raising an alarm the while, and leveling the advance serjeant with the ground, so that old frail Captain Paton, and her husband and son were enabled to retreat from an inner room by a back window, and effect their escape across the eastern moor. From that little doorway a coffin had been borne by neighbors, containing the body of a darling son; for miles no chief mourner has been there, until, in a wild hollow of the moor, the sad old father—five hundred marks offered for his head—has started out of a "moss hag," snatched a last look of the dead one's face, closed the reopened coffin-lid, spoke in a subdued wail of thanks to the good folks, true to him in adversity, and then wearily sunk, like a spectre, into his hiding place, once more to make those mercenary Highland soldiers grind their teeth with the rage of disappointment—for even now they are lurking in the kirkyard of Fenwick to seize the father as soon as he has buried the son.

What the Piedmontese refugee was in his native country six hundred years ago, his descendants have signally shown themselves to be in Scotland. In the eighteenth century one of their number developed a literary leaning. External educational helps he had none, but he soon became a fair scholar, and an admirable writer on religious and other topics. Poverty was in his way; but he gradually amassed a large and most valuable library, including rare theological works that you will meet with now scarcely anywhere else. Some of his writings have been forgotten; but the "Scots Worthies" is a book that has carried the name of John Howie to every fireside.

During these six hundred years the steading of Lochgoin, there is good reason for believing, has only been thrice rebuilt. The last rebuilding occurred many, many years ago. The grim old wooden rafters had looked down on the grim countenances of Peden and Cargill. From the same old chimney the blazing peat had sent out gleams of light upon the sweet, lustrous face of Richard Cameron. In the enclosed bow, with its uncouth wooden "shutters," immediately behind the kitchen, the venerable Paton had

stretched his weary limbs not long before the executioner relieved him of the pains of old age in the grassmarket. In the space beyond, crammed with books and warlike relics from the field of Drumelgog, you saw the sanctum of the scholar; there, by that little window, John Howie penned one of the best real books of Scotland.

Of all buildings, small and great, the most notable in Ayrshire a truer thing in its way than the birth cottage of Burns, inasmuch as Lochgoin is more like what it was three hundred years ago than is the cottage of Burns like what it was even fifty years ago. The earth place and abode of generations of good men, notable for heroic self-denial, who did great things for their country, can it be wondered that Lochgoin, enclosed though it be with mosses and wide extent of pathless moor, has still been visited by thousands of pilgrims every year from all parts of the Anglo-Saxon world.

The Vaudois.

There seems to be a strong presumption in favour of the belief that the people of the valleys of Piedmont, known by the name of the Vaudois, or Waldenses, had preserved from a very early period a far purer faith than that which was possessed by the great body of Christendom. The history of this subalpine Protestantism is indeed enveloped in such deep obscurity, that any attempt to investigate it would far exceed the limits or the design of the present work. We cannot, however reflect without wonder and delight upon one precious document of unquestionable authenticity, which may be regarded as a confession of the faith of these people in the twelfth century. The relic in question is an ancient poem, called *The Noble Lesson*, containing a metrical abridgment of the history and doctrine of the Old and New Testament, in the original language of the country, and evidently compiled for the purpose of perpetuating among the people the principles of sound belief. It is beyond all doubt, that the essential doctrines and principles of our reformation will be found in this religious forerunner, which concludes with an exposure of the gross errors of the papacy, the simony of the priesthood, masses, and prayers for the dead, the impostures of absolution, and the abuses of the power of the keys. From that time to the present, the same opinions have been inflexibly maintained by these simple mountaineers, who have borne a perpetual and heroic testimony to the faith of their fathers, in the midst of the most merciless and appalling persecutions. The extent and antiquity of the Waldensian perversion is a subject of perpetual complaint with the papal authorities of the twelfth and thirteenth centuries; and if to this consideration we add the traditions uniformly prevalent among the uncorrupted shepherds, their own confident claims of immemorial purity in faith and doctrine, their obscure and solitary abodes, and their remoteness from the scene of pontifical splendours and despotism, we shall find but little difficulty in the surmise that the valleys of Piedmont may from primitive, perhaps from apostolic times, have witnessed a more undefiled profession and practice of the Gospel than can easily be found among the more degenerate communities of Christian Europe. To myself, I confess the probability appears to be, not that the Vaudois shook off the superstitions of the Roman Church, but that they had never put them on; and that when the hand of power was stretched forth to force the spotted garment upon them, they revolted at the oppression, and at length recorded their protest against it, in the form of that immortal lesson, which to this day may be regarded as their spiritual petition of right.—*Rev'd. C. W. Le-Bas.*

THE MONTHLY RECORD.

SEPTEMBER, 1858.

The Collection for the Bursary Fund.

THE collection in aid of the Bursary Fund is appointed to be made on the first Sabbath of October. This scheme has already called forth much of the sympathy and support of our people. In its original form it existed within the bounds of the Presbytery of Pictou, having been started in the year 1853. It was the means in the same year of furnishing funds sufficient to send home four young men to study in Scotland for the ministry, and has sufficed to aid them in the prosecution of their studies. Assistance has also been extended to young men in Canada. Whatever may become of this fund, these, its earliest results, are highly satisfactory.

In our present circumstances it is to these young men we look for an immediate supply of our very pressing wants in the Gaelic fields of our Church. We have almost ceased to look for the arrival of Gaelic ministers from other quarters. The demands of the Highland parishes are so many and so great that our supply of Gaelic clergymen from Scotland must be, if not a complete failure, unsatisfactory in the highest degree. In our present condition as a Church we look for our supply of Gaelic to the little that has been done in connection with this scheme. Our best friends, in view of these circumstances, feel thankful to God for having directed us to the formation of the Bursary Fund.

Our people will remember that the scheme has now become Synodical. In the year 1856 it was adopted by the Synod of Nova Scotia. It is now the Bursary Fund. It contemplates the assistance, by bursaries, of young men studying in Canada. The curriculum there is shorter, and the Synod have full confidence in the efficiency and management of the Canadian institution in connection with our Church.

Dear brethren, look at our denominational field and see how vast is the want of gospel ordinances. We have become so accustomed to this state of things that we do not realise as we ought its sad consequences. These consequences, however, are appalling and must show themselves in after times even more than now. Districts and large congregations have been without a stated ministry for many long years. The effect of this upon the rising generation, upon the church going habits of all, and upon the interests for time and eternity of the people of these districts, must be detrimental. Some of these congregations have built churches of the most elegant construction, and it is sad to think

that they should not have a sure prospect of ministers of the gospel to occupy their pulpits. Such a state of things must produce, in many cases, alienation, and where it does not produce this, effects that are even more to be lamented.

Something must be done by way of remedy. The alternative is, an educational institution or a Bursary Fund. Most churches have both, but we must be content at present with a day of small things. An educational institution of our own we do not possess. A Bursary Fund however, that has done good, and has furnished us with our only hope of pastors for our destitute congregations at present, is now in operation. We commend it then to the support of our people. We ask for the support of all. We ask especially in this matter for the support of those congregations who have no pastors and who may be supposed to have a peculiar interest in such an undertaking as the present. If partial efforts are made in this and other cases, partial results only follow. But if the effort is as general and as conscientious as is desired, the result will be such a fund as will place it in the power of the Synod to secure a regular ministry for our vacant charges.

By order of Synod,

ALLAN POLLOCK.

Presentation to the Rev. James Mair

A deputation from the congregation of Barney's River, a few days ago, waited on their Pastor, the Rev. James Mair, and presented him with some excellent carpeting, as a token of the esteem in which they hold him. Such occurrences are really refreshing in a world where there abounds so much of the selfish element as to verify the Prophet's saying: "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slander." Gifts such as these are not to be measured by their money value, but are to be taken as indexes of loving and grateful hearts desirous to manifest their feelings, and as such are to be valued as far more precious than gold that shineth. The address accompanying the gift was as follows:

"REV. AND DEAR SIR,—

"On behalf of the Ladies of Piedmont and Upper Settlement, Barney's River, in connection with your congregation, we beg to present you with the accompanying carpet as a small token of their esteem and regard for your services, and the zeal you have displayed for their spiritual welfare. We rejoice in the privileges we now enjoy under your faithful ministra-

tions, and we earnestly pray that you may be long spared amongst us in health and strength to enjoy the blessings of Providence and to minister to the wants of your flock.

"We are, &c.,

(Signed.)

"DUNCAN McDOUGALD,
"JOHN CAMPBELL."

Rev. J. Mair, Barney's River.

MR. MAIR'S REPLY.

The most faithful and devoted laborer, in whatever occupation engaged, receives a stirring and a cheering influence from the expressed sympathy of friends. The husbandman laboring in the vineyard of our Lord feels the cheering influence of such, necessarily, in a far higher degree than others engaged in secular occupations. They, in a greater degree, are spurred on by a care for self, every action and thought as they are daily engaged in the duties of the farmer or the merchant, is turned to answer the questions: What will be best for me? What will give me the greatest remuneration? While the minister of Christ, if faithful to his Master, has to turn his thoughts and his actions outwards to the souls around him, and ask himself: What is best for these whose souls are dear to Jesus? What plan will lead most of his people to the feet of our dear Redeemer. In these circumstances you cannot doubt but that the token of love and esteem with which ye have presented me is highly valued in my eyes. Unworthy as I feel myself, unable as I am to do the work of the Lord as I know it ought to be done, such a proceeding was quite unexpected by me,—taking me thus by surprise, it fills my heart with the greater gratitude. Convey to those who have thus interested themselves in me my warmest thanks. To me, in the circumstances in which I am placed, such an act is doubly precious and will be doubly prized. A stranger in a strange land, with all endearing ties yet binding me to the land of my nativity, to have proof that there are those who thus care for me here, is like the weary traveller's unexpected approach to an oasis in the dreary wilderness. So long, as in the providence of God, I am among you, it shall ever be my endeavor, while laboring zealously as I can in the service of my Saviour, to merit the esteem and respect which: this kindness shows you have towards me. And may God in his mercy through Jesus grant unto us all happiness and peace here and an abundant entrance into his presence hereafter.

I am yours.

With love in the

Lord Jesus,

JAMES MAIR.

Barney's River,

9th August, 1858.

The Rev. Francis Nicol.

The numerous friends of the Rev. Francis Nicol who remember his labours, as Missionary of the Church of Scotland, in connection with the congregations of St. Matthew's and St. Andrew's churches in this city, previous to his settlement in Newfoundland, will be glad to learn that in resigning his late charge with the view of returning to Scotland, he carries with him the esteem of his congregation as evinced by the address, which, with his reply, we have great pleasure in giving below. The Rev. Gentleman and his family left St. John's on the 21st July, in the brig Ann Johnston. Mr. Nicol, had only returned from attending a meeting of the Synod at Charlottetown, where we had the pleasure of meeting him and his lady who is a native of P. E. Island. Mr. Nicol leaves a host of friends behind him, who wish him success in whatever sphere it may please Providence to place him.

TO THE REV. FRANCIS NICOL.

Rev. and Dear Sir,—

On the eve of your departure for your native land, permit us the Office Bearers and Members of the Congregation of St. Andrew's Church in this town, in connection with the Church of Scotland, to express to you our sincere regard for your character, and our sense of the able and faithful manner in which you have discharged the duties of Minister of our Church during the past seven years.

Far removed from the land of our Fathers, we are deeply sensible of the lasting benefits conferred on the people of Scotland by the National Church, and in you we recognize a representative of that Church, who has manifested an earnest desire to promote her cause in this Island, while at the same time it has been your endeavor to cultivate charity towards the members of other Christian denominations.

The Church of Scotland has long recognized the importance of carefully educating her rising youth, and in this respect, while we have been desirous of following in her footsteps, we would thankfully acknowledge your zeal and judgment in watching over the School, in connection with St. Andrew's Church.

That Almighty God may abundantly bless your labours in this place, and that His Providence may watch over yourself, Mrs. Nicol, and family; and that you may be preserved for many years of usefulness in His Church on earth, is the earnest prayer of,

Rev. and Dear Sir,

Your most attached friends.

[Numerously signed by Office Bearers and Members of St. Andrew's Congregation.]

St. John's, Newfoundland,

20th July, 1858.

REPLY:

I thank you most sincerely for this kind expression of your esteem and sympathy.

For the few years during which it has been my privilege to minister to the Congregation of St. Andrew's Church, it has been my earnest wish and endeavor to maintain with fidelity the position I have occupied as a Minister of the Church of Scotland, and of the Gospel of Jesus Christ.

I am sensible of many defects in this Ministry, but I look to God for forgiveness, and humbly pray that the feeble instrumentality He has employed may prove to be not without effect in advancing the kingdom of His Son.

The important cause of Education no Church or Minister can neglect without consequences most injurious to religion and the best interests of society; I have therefore in common with you, sought to render the means which God has placed in our hands efficient, and a benefit not only to our families, but to the general community; and it is a source of great pleasure to me to leave you in possession of so large and flourishing a School.

I trust that your prayer to the Almighty for myself and family may be graciously answered; and that though separated on earth, we may meet at last in the Kingdom of Heaven.

May God grant to you as a Church and people, all prosperity—may He water His ordinances that fruit may spring up abundantly unto everlasting life. The Lord bless you, and keep you—The Lord make His face shine upon you, and be gracious unto you—The Lord lift up his countenance upon you and give you peace.

As I happen to be called away so very suddenly upon my return from the Annual Meeting of Synod, I hope my friends will be kind enough to remember that it was quite impossible for me to wait upon them all personally during the few hours at my command.

Thanking you warmly for the generous confidence you have always reposed in me, and for the many acts of kindness which my family and myself have received at your hands; and commending you to the gracious care of the Most High,

I remain,

In bonds of the Gospel,

Yours affectionately and always,

FRANCIS NICOL.

To The Office Bearers and Members of St. Andrew's Church Congregation.

The Presbyterians of Kandy, Ceylon.

We have been requested to give publicity to the following proceedings of a meeting held at Kandy:—

A meeting of subscribers on behalf of a movement for procuring an additional Scots clergyman for the Kandian Provinces was held in the Kandy Scots Church on the 26th June.

Present,—Rev. G. W. Sprott, Messrs. R. B. Tytler, J. Gavin, A. H. Baillie, J. Ingleton, J. Anderson, E. Blacklaw, W. Gibbon, Milne, W. Rose, J. Walker, T. Berwick, D. Q. A., &c.

The meeting was opened with prayer.

Mr. Sprott was called to the chair, and Mr. Berwick was requested to act as secretary.

Mr. Sprott then addressed the meeting as follows:

Gentlemen, you are aware that the object of our meeting to-day is to take steps for the purpose of securing another Scots clergyman for the Kandian Provinces. That there is need of such an addition I think you will all agree with me, for I believe there is no other religious denomination in the island so inadequately supplied with clergymen, in proportion to the

number of its adherents. While a large number of the European population are Scotsmen, there are only two Scots clergymen. Great numbers of our people have no opportunity of engaging in public worship on the Sabbath; while in cases of illness or necessary absence from the island there is no provision for religious ordinances at the two principal stations, Colombo and Kandy, and the consequence is, that both their congregations have at different times been left to languish away.

Gentlemen, I think this is a very unsatisfactory position to be in as a Church, and that we should try to better it. While I look with the greatest charity upon other denominations of Christians, and wish them God speed, I do not pretend to be indifferent to our own.

I think that, as a Church, we have no right whatever to be satisfied until our fellow Churchmen are provided with religious instruction according to the usages to which they have been accustomed. To this end I think it my duty to labor, in spite of whatever discouragements may arise, and thankful for every encouragement I may meet with. I am impelled to it on patriotic grounds, not to speak of higher things, for believing that the national type of religion is the highest expression of the life and worth of a people, I lament anything that impairs its strength and efficiency, wherever it is worth preserving, and I think our national religion, which has had so much to do with the welfare of Scotland and of Scotsmen, is worth preserving, and ought to be preserved at home and abroad, and wherever Scotsmen wander.

I am impelled to it on religious grounds, because I think it a sacred duty to provide with their own religious ordinances the destitute people of our own Church, many of whom are naturally so prepossessed in favor of their own doctrines and forms that they are not so likely to be benefitted by any other, and all of whom can be best approached through those channels which are endeared to them by early training and the associations of the past. I am impelled to it on religious grounds, because I think it would be for the good, temporal and eternal, of many young Scotsmen in the jungle to be frequently visited by their clergymen; because I wish to see our Church in this island fully equipped, and strengthened by the interest and support of all her children, and becoming a Missionary Church, as every Church in a heathen land ought to be; and because I believe that our doctrines, and simple spiritual worship of God, are agreeable to the will of God, as revealed in his Holy Word. Gentlemen, I am anxious to do what I can, but I know that I can do very little myself, and I do most earnestly ask your aid and co-operation.

I am happy to be able to say that the movement in connection with which we are now met has been so far successful. The subscription paper, which you have all seen,

has been very well received, and an annual sum of £250 readily subscribed. This has come chiefly from a very few districts, and I do not anticipate any difficulty in getting a very suitable clergyman, or in getting a grant in aid from the government, as we have proceeded as closely as possible in conformity with the ordinance, and as most of the other districts are otherwise quite unprovided for; and if this is successful, I hope that an effort will be made by and by to get another missionary for the upper districts of the province, from some of which I may say I have had encouraging communications.

I shall not detain you longer, but call upon Mr. Tytler to move the first resolution.

Mr. Tytler then moved—

“That whereas, in the opinion of this meeting, it is very desirable that there should be an additional Scots clergyman for the coffee districts of the Kandian Province, a committee be appointed, consisting of the Rev. G. W. Sprott, and the Kirk Session of Kandy; Messrs. Gavin and Berwick, Kandy; Messrs. Brodie, Mitchell and McKay, Matelle; Baillie, Kallabolsk; Munro and Ingleton, Doombora; Anderson, Radugabawa; Cuthbert and Laing, Dolasbage; Sir John Cheape and W. Rose, Esq., Hewahette, to make application to the Government for a grant in aid of the subscriptions received, and to the Church of Scotland for the appointment of a clergyman, and otherwise to promote the object in view,—the committee to have power to add to their numbers, and five to be a quorum.”

Which being seconded by Mr. Swan was carried unanimously.

Mr. Gavin then moved—

“That an annual meeting of subscribers be held in the Scots Church, Kandy, on Monday in the last week of December, being the day appointed by law for the election of trustees in said Church.”

Which was seconded by Mr. Baillie, and carried unanimously.

It was then moved by Mr. Brown, seconded by Mr. Blacklaw, and unanimously resolved—

“That a reserve fund be formed, for the payment of current expenses, and to provide against contingencies.”

Mr. Tytler then rose and said, there was another matter to which he wished to call their attention before separating. They were all aware that the Council of Ceylon, in its recent discussions on the fixed establishments, had fixed the salaries of the Scots Chaplains at £450, while the English Bishop had his £2,000, and his Chaplains £600 and £700. He had no hesitation in pronouncing this, in plain English, partiality, injustice, and a shame. The Church of Scotland is the Established Church of one portion of the Empire, just as much as the Church of England is of the other; and here in the colonies, which is common ground, such a distinction is as invidious as

it is unfair. He felt, as a Scotchman, that we ought indignantly to protest against such treatment. Though Scotland's population did not much exceed the population of the metropolis of England, it was to her sons that this colony, and every other British colony, was mainly indebted for the successful results of colonization. We were the main contributors of the money so freely dispensed in the loaves and fishes to the other communion, so niggardly doled out to our own. The Church of England had nearly ten thousand a year from the Ceylon revenue; the Presbyterian Church (Scotch and Dutch) only some eighteen hundred.

He could not imagine under what excuse the sister communion could pocket this, nor why our own should tolerate it. As a simple matter of conscience he would say, either reduce the Bishop and his Chaplains to £450 a year, or raise their Scotch brethren to a parity of remuneration with them. Perhaps it was too late to moot the question, now that the Fixed Establishment Ordinance had passed. He believed it was never too late to cease from injustice and begin to do that which was right, and he was sure that every Scotchman would join in the spirit of the memorial he now begged to submit—and, for that matter, he might say every honest Englishman too, that is, every candid person of either nation who thought the funds of the state should be employed in the support of either church.

He begged to move the following resolution:—“That a memorial be sent to the Governor in Council, praying that the Scots Chaplains in this island be put upon an equal footing with the Chaplains of the English Church, and that the following draft be adopted.”

To His Excellency Sir Henry George Ward, K. G. C. M. G., Governor and Commander-in-Chief of the Island of Ceylon with the Dependencies thereof.

The memorial of the undersigned most respectfully sheweth,—

That your memorialists have observed with regret that, according to the provisions of the recent ordinance for regulating the establishments of the colony, the salaries of the Scots Chaplains in the island are fixed at £450 per annum, while that of ordinary English Chaplains is £600, and in some instances £700 per annum.

That in the opinion of your memorialists this distinction is invidious and unfair to the Scots Chaplains.

That it is felt by many to be a slight upon the Church of Scotland, which holds the same position in Scotland as the Episcopal Church does in England.

That in the opinion of your memorialists the distinction is the less excusable from the circumstances that Scotsmen have done so much to promote the prosperity of this colony, and pay so large a portion of the revenue; that there are so few Scots Chaplains in the island in proportion to the number of those who look to them as their

spiritual guides, and that the whole sum paid by the colony to the Scots Church is so small compared with that paid to the Church of England.

That in the opinion of your memorialists it would be esteemed a great hardship by members of the English Church if such a distinction as has been made in favour of their Chaplains had been made in favour of those of the Church of Scotland.

Your memorialists beg therefore respectfully to ask that the Scots Chaplains be placed upon an equal footing with the Chaplains of the English Church.

And your memorialists will ever pray

Mr. Gavin seconded the resolution. He heartily concurred in what Mr. Tytler had said. The duties of the Scots Chaplains were as laborious and their qualifications as high as those of the Church of England, and it was quite unreasonable that there should be any difference in the remuneration. He felt very strongly on the subject. He hoped that the memorial would be extensively signed, and that having taken the matter up, they would carry it through.

Mr. Berwick said—The distinction which has been made between the Presbyterian and Episcopalian Churches is, I consider, a blot upon the ordinance regulating the fixed expenditure. The last mail has brought intelligence that this ordinance has received her Majesty's sanction, and I regretted exceedingly to see that so objectionable a portion of it had been allowed to remain unaltered. As the question of the fixed establishments had already taken the Government and colony some ten years to settle, I suppose it has been thought, and doubtless it was better, that some settlement of the general question should at once be made, than that the bill should be allowed to drag its weary length through another decade of years; but this blot upon it is so grave, the distinction so invidious and unfair,—one which does such violence to the natural and religious feelings of a large portion of the colonists, without, so far as I can see, any sufficient reason, and so derogatory to the Church of Scotland, that the case is, I think, entitled to the further consideration of the government and legislature. I approve heartily of my friend's proposition to memorialise the Governor; and if, ultimately, support at home should be necessary, we ought to address not only the Secretary for the Colonies, but the General Assembly, and I am sure we have only to state our case to that venerable body in order to obtain its warm support, and that of the whole body of the Church of Scotland. I feel confident that with such men as John Inglis, Lord Advocate, an influential member of the Home Government as well as of the Assembly, and many other leading men, some of them friends of my own, whom I doubt not we may count upon in that venerable assembly, assisting us, we would not fail to obtain a recognition of the proper status of the Presbyterian Church in this colony,

which the provisions in question almost seem intended to degrade. Individually, I care very little what sect or form of ritual predominates or is observed, so long as the religion of Christ is preached; but, still, instincts and associations, and reasoning, too, lead myself and most Scotchmen to give a preference to the church in which we were born, and in every point of view we have a right to have our views on this subject respected. As my friend Mr. Tytler has truly said, Scotchmen have made Ceylon. They are mostly Scotchmen who, penetrating the jungles and introducing civilization, are preparing the path for Christianity. They—that is to say, Presbyterians—contribute at least equally with Episcopalians to the revenue which it has been stated is doled out to the Presbyterian church at the rate of about one-seventh of what is given to the Episcopalian Bishop and clergy; and yet I believe that if a denominational census were taken of the European residents in this province, it would be found that a considerable majority of them are Scotch Presbyterians. We ask for this Church no superior position, such as the servants of the sister Church seem to arrogate to themselves; but I think we have a right to insist that she be not ranked in an inferior position; and to feel aggrieved if anything be done which, by putting her in a second place, lowers her dignity; proclaims that an inferior class of clergymen are good enough for and will be supplied to her; and thereby degrades its influence and power of expansion. I confess that the measure in question seems to me intended, and certainly is adapted, to stamp the Presbyterianism of the Church of Scotland with inferiority, and to bring about her decadence in the Colonies, by the seduction of her members into the congregations of a more fashionable and influential, because better paid, clergy, and that every Scotchman and Presbyterian ought indignantly to do battle with any such attempt. If the Presbyterian and Episcopalian churches are to be placed on the established expenditure of the colony, I cannot see any sufficient reason for not placing them, in respect to their relative positions and the pay of their European clergy, on a perfect equality of footing. On these grounds I cordially support the object of the memorial.

The motion having been put from the chair was carried unanimously.

The secretary was requested to send a copy of the proceedings of the meeting to the newspapers, and thanks having been voted to the chairman, the meeting was closed with the benediction.—*Columbo Obs.*

Jubilee of the Rev. Dr. Norman M'Leod.

On Tuesday evening a soiree was held in the City Hall, Glasgow, in honour of the Rev. Dr. Norman M'Leod, of Columbia Church, Glasgow, who has completed the fiftieth year of his ministry. The

audience was a large and influential one, a great number of clergymen and laymen belonging to different evangelical denominations being on the platform. An address, accompanied by a portrait, (Graham Gilbert,) was presented to the venerable Doctor by his congregation. In acknowledging the gift, he expressed his gratitude for the testimony thus borne to his character in the evening of his life, and founded on a knowledge of him for upwards of half a century. He had the happiness, he added, of bringing before the General Assembly in 1826 the scheme for the promotion of education and religion in the Highlands, and now there were 183 schools and teachers, with an annual income of £9,000, and 17,000 scholars; and hundreds of natives of the Highlands who had been educated in those schools were now filling high and honorable stations in every profession, at home and in the colonies. The reverend Doctor also alluded to his labors in preparing some of the books for the schools, and in assisting to produce a metrical version of the Psalms in the Irish language. In referring to the famine of 1836-7 and 1846-7, through the failure in the potato crop, he said—"During that fearful crisis I was, along with two others, commissioned to visit England on two different occasions, and collect money for the alleviation of the distress that then prevailed. I remained for some weeks in London, where I addressed many large meetings, as well as in almost all the principal towns in England, and the sum collected from first to last for the relief of the poor suffering Highlanders amounted to from between £150,000 to £200,000. Great efforts were at that time also made in their behalf in Scotland. Very many, I have no doubt, were preserved from starvation, and many were enabled to seek their bread in other countries." In conclusion the venerable Doctor again acknowledged the cordiality of his reception, and resumed his seat amidst great enthusiasm. Addresses were then delivered by the Rev. Mr. Munro, the Rev. Dr. Smith, Inverary, the Rev. Dr. Runciman, and the Rev. Dr. M'Leod, Morven. The Rev. Norman M'Leod, Barony, then expressed the profound sense he entertained, with all the members of his family, for the kindness shown to his father. In the course of his address he gave the following sketch of his reverend ancestor:—"I am old enough to remember a picture on which I gazed about five and thirty years ago, and which this evening is reproduced before the eye of memory with peculiar interest and vividness. It is that of a venerable pastor, then nearly fourscore years of age, with snow-white hair, and with such a stately mein and aspect as one seldom sees but in the ideal delineation of an ancient patriarch. His eyes bereft of light, their seeing had for-

got.' Thus old and blind, he was led to the pulpit, before dispensing the communion, to preach the gospel to a people who awarded to his consistent character and most eloquent preaching such a tribute of love and admiration as none of his descendants would dare to claim. When I think of that grandfather, who did his work so well, and passed away unknown and unnoticed by the great and busy world, and when I see in this meeting the history embodied of so many of his descendants, I cannot restrain the expression of 'the thoughts that arise in me.' When, for example, I see his eldest son, your pastor, spared for fifty years in the ministry, enabled by the grace of God so to live during that time that you and the other representatives of those among whom he has formerly labored, with his respected brethren in the ministry of all denominations, along with his fellow citizens and private friends, can thus meet and express their good will towards him, and acknowledge that such a life is not unworthy of being commemorated by a jubilee: and when I see the beloved partner of all his cares and joys, one of the best wives and mothers God ever gave a family, spared to share his latest honours as she shared his earliest affections,—when, moreover, I see near him his younger brother, already venerable, another son of the old manse, who has, like himself, received the highest honours our Church can confer, and is now filling, and has filled so long and so worthily, the pulpit of his father,—nay, more, when I see another generation, including many sons, all present, and all filling honorable situations in life, with two of those and a son-in-law ministering in the same Church, and myself a colleague almost to my father, laboring in the same city,—and finally, when I see a third generation here represented, who, with others absent in Morven, shall, I trust, one day be consecrated in the same holy calling,—oh! how can I see all this without emotion, and without, let me add, connecting this happiness of the present with the piety and worth of the past—with the Christian grandfather, ay, and the no less Christian grandmother, who sleep in the distant and peaceful Morven churchyard? Nay, I may be permitted to ascend a step higher, and acknowledge in these mercies, it may be, the piety of an older patriarch still, of whom I know this fact at least, and love to dwell upon it—that he was the first to introduce family worship in the Highland district where he lived."

Colonial Churches.

NEW GLASGOW, NOVA SCOTIA,
7th May, 1858.

Rev. and Dear Sir,—I know that you will be pleased to hear that we have, during last winter, formed an Association

here, in connection with the Synod of our Church, which promises to strengthen our hands considerably, especially in that which we lack most of all, money. The scheme is this—a branch Lay Association is formed in each of our congregations, with its full staff of office-bearers and collectors. Every person contributing two shillings and sixpence a-year becomes a member, larger or smaller sums being always accepted. Our object is to set a machinery agoing that will reach to the poorest as well as to the richest of our people, to our children as well as to their parents. Our scheme involves the principle, that our children ought to be made aware as early as possible, not only that they are of importance to the Church of their fathers, but also that they can assist in her prosperity; and we believe there is no better way to do this than to have them introduced as early as may be into her organization, by becoming contributors of more or less money to her schemes. Our expectations of success are not based on the receiving of large contributions, but on the multiplicity of small ones.

Besides the Congregational or Branch Associations, we have a central or executive one, composed of delegates from each branch. The Central Association make their yearly report to the Synod, and distribute the monies collected by the branches supplementary to the Synod's schemes. Our Association is exclusively Lay, but we have received great and valuable assistance from all our clergymen. The congregations within the bounds of the Presbytery of Pictou are already fully organised, and we trust ere long to have to say the same of the Presbyteries of Halifax and Prince Edward Island. From the success already had, we have good grounds for believing that our Association will be able to realise more money for the Church, than what is now raised by all the schemes of the Synod put together.

This scheme was not originated by the ministers, nor yet by the eldership of our Church; the whole credit of it is due to two young men, members of the Rev. Mr. Herdman's church, James McDonald and Robert Doul, Esquires, one a member of the bar, the other a merchant of Pictou town. We hold it to be an unmistakable token of the future prosperity of our Church here, when we find our young men thus taking such a deep interest in her welfare.

The first meeting of the Central Association was held on the 4th inst., of which Association I had the honor to be elected president, and, as such, I am requested to urge upon the Colonial Committee the pressing demand there exists for a Gaelic missionary being sent out to us this season, to labor within the bounds of the Presbytery of Pictou. The pitiable condition of our Highland population, for want of religious instruction in a language

which they can understand, has been so often brought before your Committee, both by the Church and by other parties, that I need say nothing on that painful subject, farther than to remind you that there are thousands of our people who do not, from one-end of the year to the other, hear the Gospel preached in a language intelligible to them. Well do we know that none of the blame of this distressing state of things rests with the Colonial Committee. We have abundant evidence around us of your readiness to help us.—The sin lies with the unwillingness of the Gaelic probationers and licentiates of the Church to come to our assistance; and perhaps part of it lies at our own doors, in not giving such encouragement to young men as we ought and might give; and as by our recent organization we feel ourselves in a better condition to do more than we have hitherto been able to do, I am authorised to pledge the Association to the extent of a hundred pounds a year, for three years, in addition to the salary which your committee may give, to any Gaelic missionary you will select, and send out to labour amongst us.

I am, &c.,

JOHN MACKAY.

In advocating the claims of our Gaelic congregations in an editorial article last month, we stated that the Colonial Committee had offered a premium of £100 from their funds in addition to the Committee's usual allowance to any Gaelic preaching Missionary appointed by the Committee to labour in Nova Scotia.—We believed at the time, and we still think, that we had sufficient authority to make this statement, and that we were committing no mistake and inflicting no injury in giving such an announcement. The Colonial Committee, in an editorial article in their July number, assure their readers that they, "the Committee, are still open to applications for Colonial appointments. Information will be given to intending applicants by the Secretary. £100 premium will be given, in addition to the Committee's allowance, to any Gaelic-preaching Missionary, appointed by the Committee to Nova Scotia." Whether they had any reference in this intimation to the liberal offer made to them by the Lay Association of Pictou, it is impossible for us to say, as we can find no allusion to this handsome donation in any of their public notices. It can be no advantage for us to be deceived, and we have no interest in deceiving others. We endeavor to collect facts according to the best of our ability, and we believe there are few who doubt our willingness to do justice to all parties. This is the only defence we have to make for ourselves, and the only reply which we can give to the following letter we have

received from the President of the Lay Association of the Synod of Nova Scotia

FOR THE MONTHLY RECORD:

"In the account given in last Monthly Record of the Colonial Committee's report to the General Assembly, it is said—'And they have (the Committee), since the meeting of the Assembly, given the strongest and most satisfactory evidence of their earnestness and sincerity in this to a most important and urgent business, by offering from their funds a premium of £100, in addition to the Committee's allowance to any Gaelic preaching Missionary, appointed by the Committee to labour in Nova Scotia.'"

"The above is a mistake. The premium of £100 a year is offered by the Lay Association of the Synod of Nova Scotia, out of funds raised in this Country."

"JOHN MACKAY."

New Glasgow, 23d Aug. 1858.

Synod of New Brunswick.

We have much pleasure in laying before our readers in this number of our journal the minutes of the Synod of New Brunswick. The proceedings of the Synod at its different diets were most interesting and satisfactory, and cannot fail to be productive of much spiritual benefit to the numerous members and adherents of the Church of Scotland in that extensive and prosperous Province.

The Synod met at Newcastle on the 15th day of July. The Rev. Mr. Main produced a commission from the Synod of Nova Scotia. The Synod expressed regret at the absence of any delegate from Canada, for reasons explained in a letter from the Rev. William Snodgrass. The Rev. Mr. McRobie was elected Moderator. The Bursary Committee gave in their report. The collection for the year was above £70, and the balance at the credit of the Fund £90; the expenditure for the year had been £76. Three students had been prosecuting their studies in Scotland for the ministry, one of whom, the Rev. H. J. McLardy, had been licensed, and had returned to New Brunswick. Mr. George Caie was admitted on the Bursary Fund as a student at Queen's College, Kingston, and another young man was agreed to be put upon the Fund when sufficiently advanced in his studies.—The committee at the Home and Synod Fund reported. The collection for the year had been £46. The Rev. John McGurdy, of Chatham, and the Rev. Prof. Ross, of Pictou, of the (U. P.) Synod of Nova Scotia, having entered the Synod, were invited to take their seats with the Court, and addressed the Synod. The Rev. James Murray, of Bathurst, was appointed correspondent to the Synod of Canada, and the Rev. Peter Keay to that of Nova Scotia. A letter from Mr. Pate of Kingston, relative to the India Orphanage Scheme, was read, when it was reported that four congregations were supporting orphans, and the Synod anew urged on all the members within their bounds to bring the matter under the consideration of their Sabbath Schools. Mr. Donald submitted the report of the Jewish Mission Committee of the Synod of Canada, and reported that there had been contributed in New

Agents for The Monthly Record.

| | |
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