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THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

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

Vol. I....No. 10.

HALIFAX, OCTOBER, 1855.

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THE CHURCH AT HOME.

The Church of Scotland in the Home Mission Field, 1854-55.

We love to see a church placed upon an eminence. Apart from all ideas of picturesque beauty, such a position appears most appropriately to symbolise its character. If, indeed, the duty of a church were merely to sanctify those within its pale, we should have it planted in some lowly valley, encompassed in the shades of luxuriant foliage, and hidden from the unballowed gaze of the worldly. But the true Christian Church is a much wider and more universal object of view. With no mythic rites darkening her precincts, her doors are open to all—her invitations are addressed to all—her prayers and her works are on behalf of all. As she has the brightness of a star, it is that her light may be seen even at a star-like distance; not that it may expire the moment it meets the outer air, like the fabled lamps in the tomb of Terentia. But while to extend her influence for good is one of the Church's chief duties, her efficiency in this respect, perhaps the highest test of her Christian courage and zeal. The deeper the oak strikes its roots in the soil, the wider will its branches spread—the fuller the gush of the fountain, the stronger will be the stream which freshens and beautifies its banks; and we may say, that the more vigorous the principles of faith and love are within a church, the wider will be the extent of her Christian enterprises, and the richer the outpouring of her Christian sympathy and action.

Of the manner in which the Church of Scotland humbly performs such duties, and how to be tried by such a test, we now desire to present a short review. It is long since we recognised the privilege, as well as the duty of her Mission Work; but it cannot be that there is now less need for urgency and strenuous exertion than there was when she first put her hand to the plough. In

the present age, as in the past, it is but too true that the old Adam is mightier than the young Melancthon. It is still the nighttime of the world. The darkness of ignorance and sin, the horrors of idolatry and crime, the clouds of infidelity and worldliness brood over the greater portion of the globe, and even war with its dread ravages bespeaks the awakening of passions which moralists had fondly dreamed were asleep for ever. It is, indeed, no time for rest. Watchman, what of the night?—is often the anxious cry of the storm-tossed wanderer upon a dangerous ocean. With a deeper earnestness of inquiry may we scan the dark future of destiny, as we ride over the billows of the sea of life. We know not what storms may arise, or what perils may be encountered. But cloud-wrapped as is the present, and distant as the dawn of brightness may appear, we have no cause for hopelessness. As yet we may see but faint and widely-scattered streaks of light spread over the moral horizon; but as the voice of Heaven breaks forth from the surrounding gloom, in accents of encouragement and promise, well may we gladden our souls with the prospect of a better era, when the full triumph of an ineffable love shall be accomplished, and the darkness of the night of earth be turned into the glory of the day of Heaven. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, behold your God!"

In the cursory review which we are now to take of the mission work of the Church of Scotland for the past year, we shall avoid as much as possible, a full detail, since this will be found in the Report of each Scheme, published in the *Missionary Record*; and our object is merely to present a succinct view of the whole.

We begin with a scheme which, while it was the first effort of the Church in her missionary field, appears second to none in importance. The

EDUCATION SCHEME

carries with it the high recommendation that it spreads the light of truth and knowledge among thousands of children, who are found even amid Scotland's lonely moors and barren hills, both enveloped in ignorance and oppressed by penury. It is an encouraging fact that through the means which the Scheme has called into existence nearly 20,000 children are at present receiving education. The number of the schools is 181, irrespective of the Normal Schools; and the number of pupils in attendance at these schools during the last year was about 17,231. Including the Normal Schools, the whole scholars enrolled during the year was 19,234. As a pledge of the character of tuition imparted at these schools, it is interesting to know that about a third of the teachers hold government certificates of qualifications, entitling them to participate in royal bounty. This is doubtless in a great measure to be attributed to the *Normal Schools* in Edinburgh and Glasgow—the fountains of supply for the reinvigoration of the channels of tuition all over Scotland. During the last year, 157 students have been admitted to these schools, 23 of whom were instructed at the cost of the Education Committee, and 39 were Queen's scholars. The remainder were self-supporting. Of the students examined last June, 71 obtained the government certificate, shewing an increase of 22 on the preceding year.

Parochial education forms a most important element in the inquiries and care of this Committee, and interesting information on this subject has been obtained by them. But as the results of that information have been fully supplied to our readers, in the elaborate discussions which have so recently taken place in regard to education, we do not think it necessary to give any summary here. At the same time, we cannot forbear to observe how important it is for the interests of religion that an influential superintendence, whatever may be its nominal character, should still be maintained. If, as is

but too surely indicated by the course of legislative measures recently attempted, but for the present happily frustrated, the main element of religion is to be ignored or even inadequately provided for in a national education for the youth of Scotland, what a strong appeal must this be to the renewed energy of the Church, in endeavouring to mitigate such an evil by a more plentiful supply of the pure waters of life, to those who are still unsullied by habits of worldliness and vice?

We regret to say that the income of the Scheme for the past year has fallen short of its expenditure—a state of matters which can scarcely fail to be deeply felt by every friend of religious education. The total income amounted to £7671, 16s. 3d., and beyond this amount there has been expended a sum of £176, 2s. 6d. A greater number of parishes have indeed contributed for the year, but from no less than 129 parishes no aid has been received. This is to be deplored when we consider that, in place of meeting existing deficiencies by extending the operations of the Scheme, it may be necessary even to lessen the number of the schools already receiving support. We are sure the contemplation of such a fact must be in itself a more powerful appeal than any which can be made on behalf of this Mission; we will only add that it has peculiar claims upon us at such a time as the present, since no small part of its work is to convey the blessings of instruction to the children of the brave and gallant Highlanders, who are at this moment fighting the battles of their country, and crowning their arms with a well-earned glory.

Although the Education Scheme may be regarded as a most interesting and efficient means of promoting religion throughout the land, the Church has devoted to this end a Scheme of no less importance, and of wider interest, which especially receives the name of her.

HOME MISSION.

It is often truly said, that the darkest pictures of heathenism may be found among the masses of our own countrymen, who are groping in blindness amid the light of Christian truth; and since it is so, surely this is a loud call to our brotherly love. Indeed, both in a social and religious aspect, it is fraught with the most impressive appeals. While we cannot hope that the man who is ignorant and careless of the true principle of moral action—the love of Christ—will be restrained from vice and crime by any mere human laws, we are inspired by higher motives—a regard for the salvation of souls—to wipe away from a Christian country the reproach of her beauteous children. It is the object of the present Mission to attempt this, by supplying the means and ordinances of grace to all who stand in need of them. We need scarcely say that a wide moral and religious waste is thus opened up for the operations of the Scheme—a field which the limited resources of the Mission

only enable it to occupy in part. So far as its capabilities have permitted, the Scheme has been hitherto highly successful. But without any review of what it has already had the privilege of accomplishing, we may state that in regard to its branch of *Church extension*, three applications have been made during the past year. Only one of these applications—that of Lochgelly in the parish of Auchterderran—has been as yet disposed of. The grant made was £251, 5s., the erection of the church being in the centre of a large district covered with a mining population. The other applications are under consideration.

The principal part of the funds of the Mission is expended in aiding unendowed churches, and in employing probationers as missionaries. At present there are in all 98 places of worship receiving aid out of the funds to the amount of about £4250.

During the past year, two chapels—Edgerston in the parish of Jedburgh, and Springburn in the Barony parish of Glasgow—have been erected into parish churches, and they consequently require no further assistance from the Scheme. Encouraging instances have also occurred of the increase of numbers in congregations and among communicants.

Three applications were made and sustained during last year, under the branch of encouragement to promising young men.

We have already stated that the operations of the Scheme are only limited by its resources; and we regret to add, that during the past year the ordinary revenue has been less than that of the previous year by upwards of £800, while of that deficiency the larger portion—fully £500—arises from a decrease in the amount of church-door collections. The falling off in the contributions for this as well as other schemes, is only too satisfactorily to be accounted for, by the numerous appeals to Christian charity which have otherwise been made during the past year. We sincerely trust that the important objects of the Home Mission will still maintain for it, a deserving prominence in the affections and sympathies of the Church at large.

We are happy to state that yet another medium is afforded, for the efforts of the Church towards the evangelization of our brethren at home. Her desire is to impart to others, and especially to the dense populations of our large towns and cities, the advantages of her own privileges and ordinances. Although nominally included in parishes, no existing parochial ministrations are sufficient of themselves to supply the blessings of Christian instruction, and aid to the thousands congregated in a single district; and when it is recollected that no less than one-sixth of the population of Scotland—nearly half-a-million of immortal beings—are in no way connected with a Christian Church, we cannot surely be satisfied to stand idly by. Such urgent wants the Church endeavours in some measure to meet by means of her

ENDOWMENT SCHEME.

It would be difficult to over-estimate the good which this Scheme has already accomplished. No less than 25 chapels have been erected into parishes through its aid. For 19 the requisite endowments have been secured, and for other 26 endowments, have been partially obtained. The subscriptions for 7 of these endowments and for 3 of the partial endowments were obtained during the past year. But the scheme of provincial subscriptions, by which it is proposed to endow no less than 100 chapels in various districts of the country, has chiefly occupied attention. While we meet with satisfactory argumentative refutations of critical objections to the plan, it seems the best argument of all in its favor, that subscriptions have been received for carrying it out, to the amount of £9600 during the past year.

In regard to the whole operations of the scheme, it is pleasing to observe the large amount of benefaction which it has called forth from the noblemen and gentlemen of the land, while the congregational contributions, which for the last year were somewhat increased, have also been well calculated to inspire the Church with vigour in the prosecution of the scheme. The gross amount of subscriptions made, is £194,201, 8s. 8d., of which no less than £28,203, 13s. has been subscribed during the past year. It is worthy of notice, that by the munificence of his Grace, the Duke of Hamilton, another new parish is on the eve of being erected. While such facts afford much reason for congratulation, when we consider the important objects which the scheme has undertaken, and how much still requires to be done in the vast field which it has opened up, we hope that its past history will be but an incentive to further progress.

To be Concluded.

Endowment Scheme.

(APPEAL FROM THE CONVENER.)

It was in these words of deepest anguish that the Apostle of the Gentiles commiserated the condition of his unbelieving countrymen: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Not however, as thinking that his ministry was to be directed to these exclusively; for he says in another place, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The Church of Scotland holds the same commission that was given to the apostles of the Lord. That commission was, to preach the Gospel to every creature—repentance and remission of sins in His name among all nations—beginning at Jerusalem. The commission which the apostles received, they fulfilled

to the letter; and not only so, but whithersoever they went, it was their uniform practice to be conformed to its spirit—in every place to speak the word of God, first to their own countrymen. Paul, though specially sent to the Gentiles, and heartily disposed to magnify his office, was yet, as might be inferred from the first of the passages quoted above, equally observant of the common rule with his apostolic brethren. Nor, how deeply soever his strong natural affections were gratified by the observance, did he regard it less in the light of Christian duty. Whether it were in the east or in the west, if he found scattered sheep of the house of Israel, he held it to be an indispensable obligation upon him, that to them, first, he should make an affectionate offer of the great salvation.

If it was thus, then, that a strong sense of duty concurred with an overwhelming fervour of brotherly affection, in constraining the first heralds of the Gospel to act towards their unbelieving countrymen, how shall the Church of our fathers be blameless as holding the same commission, if it walk not by the same rule—if it mind not the same thing? Looking back to all the way by which the Lord our God has led us, we cannot but be impressed with the conviction that we have been ordained of Him, not less solemnly than were the Jews themselves, to be a chosen generation, a royal priesthood, an holy nation, a peculiar people; that we should shew forth the praises of Him who hath called us out of darkness into His marvellous light. If, for us as well as for them, God hath determined the times before appointed, and the bounds of our habitation, why should not the zeal for the glory of His great name, and the fervour of holy charity, that irresistibly moved His servants in the apostleship to go out into the lanes, and hedges, and highways, even to compel to come in the unreclaimed of the stock of Israel, burn with equal intensity in our own breasts, for the recovery of the many perishing thousands of our neglected fellow-citizens? With the spirit and sense of duty diffused throughout the Church of Scotland, which animated the fervent and unflinching efforts of the man of Tarsus, and with the resources which the prevalence of this spirit must instantly make available to it, it is not too much to say, that scarcely a single twelvemonth could elapse until we should have parishes planted, and ministers and elders ordained for them, sufficient to supply the whole destitution of the country.

And which way soever we look, is there not abundant cause why we should be up and doing in this work of works? If the love of God in Christ constrain us to seek first, and above all things, the glory of His name in the good of souls.—that we may efficiently promote this highest end of human existence we must build the old wastes, and raise up the former desolations, thus obliging men to see in us the priests of the Lord, even the ministers of the living God. And never, in any country under heaven, had the Church of Christ a larger measure of encouragement to undertake this blessed enterprise, than is now enjoyed by the churches of these lands. Not in the times even of David himself, did the undivided kingdom of all the tribes of Israel exert so commanding an influence for the benefit of the nations, as might now be exerted by our own country. The eyes of the whole world, indeed, are rivetted upon us, and the people of all lands wait but to see us animated, in down-right earnest, by the spirit of the everlasting Gospel, to join themselves to us, as to the na-

tion which the Lord hath blessed. The Gospel is in our hands, too, in all its original purity and in the language which our mothers have taught us; and God has given us ample means to cause to be proclaimed in the ear of every citizen in the land its joyful and life-giving message. Oh! that He would bestow upon us, in addition, that enlargement of heart which should constrain us to make the due improvement of our unparalleled advantages, by diligently applying them to the work for which they have been conferred! Were it only to be given to us to stir up, without ceasing, effectual fervent prayers for the mind that was also in Christ, and to make it our constant care to let this mind have its perfect work in us, it would assuredly be, that the day-spring from on high should visit us, and the times of refreshing come upon us from the presence of the Lord. Our eyes should see Jerusalem a quiet habitation, a tabernacle never to be taken down, nothing less, indeed, than the glory of the whole earth; our missions to other lands, instead of being starved as they now are, should rejoice in the abundance of their nourishment, and gladden our hearts with a proportionate increase; and we should witness, in fine, as resulting from the grace given us to be thus faithful, if less, directly, yet not less surely, the pouring forth upon all nations, of the blessing of Abraham, and the nearer and yet nearer approach of the thrice-joyful era, when all the kingdoms of the world shall become the kingdom of our Lord and of His Christ. May the Lord hasten the great salvation in the appointed time!

But we may well be moved, too, by the heavy responsibility which necessarily attaches itself to the distinguished privileges enjoyed by us. Even did our mountain appear to stand strong on every side, we should still have to regard the great advantages which have been bestowed upon us, as to be held but on the condition of a diligent occupancy. Apart from the condition, "Occupy till I come," no talent is conferred, whether on nations or individuals. This is alike the dictate of conscience, and the explicit statement of the Word of God. Men may decline to act upon it; but, however it may be overlooked in a season of giddy prosperity, they cannot on reflection but know it to be true. There are times, also, when its reality can scarcely fail to force itself on the conviction of even the least observant; and, unquestionably, as regards our own country, one of these is the time present. We are engaged in a war which may soon come to embroil the whole European world, and the issue of which is far beyond the reach of all human ken. We firmly believe it to be waged, indeed, in a just and necessary cause; but, alas! we are far from having equal grounds of assurance, that we shall be deemed worthy to maintain the struggle until it issue in a solid and healthful peace. One thing is certain, that we cannot have a well-founded hope, either of success in the war or of an honourable and happy termination to it, but as we remember and put our trust in the name of the Lord our God. Only in the fear of God is the source of wise counsel and manly courage, and it is nothing less than the protecting power of God that can prove an effectual shield amidst the shock of battle. Just in the measure, therefore, in which we have God for our strength and refuge, in which our citizens of all classes cherish that fear of Him which casteth out every other fear, and are ready to welcome life or death as either shall be found in the discharge of duty, will we acquit ourselves as becomes true men, and adequately

maintain our righteous cause. Nor is it through any other means, that even a triumphant issue of the now pending struggle can achieve an honourable and lasting peace. Peace is not to be thus blessed, but as it shall be improved to promote the kingdom of God among men, the diffusion of the light of the glorious Gospel, the triumph of the principles of everlasting righteousness.—Life and good, and death and evil, are therefore this day set before us. If we will make it our first care as a people to love God, to obey His voice, and to cleave unto Him with our whole hearts—if we will loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke—if we will deal our bread to the hungry, and bring the poor that are cast out to our house—if we will cover the naked, and take good heed that we hide not ourselves from our own flesh—in this case we may cherish, on the sure word of God itself, the blessed and joyful hope, that our light shall break forth as the morning, that our darkness shall be as the noonday, that our righteousness shall go before us in the face of all nations, and that the glory of the Lord himself shall be seen, and known, and gratefully felt by all to be our reward. But if, on the other hand, we live to ourselves, and not to God,—if we shut up our bowels of compassion against our brethren in distress—if we forbear to deliver, where means of deliverance are in our hands, them that are drawn unto death, and those that are ready to be slain, doth not He that pondereth the heart consider it? and He that keepeth our souls, doth not He know it? and shall not He render to us according to our works? Yes, neither in war nor in peace, even though hand should join in hand, can it be well with the people that fear not the Lord. Let the day never come in which the Church of Scotland shall be ashamed to avow, whether men will hear, or whether they will forbear, that that faith in the Gospel which worketh by love, and that faith only, is the power of God unto salvation—as well to nations as to individuals! Would to God that the whole Church, and all who are interested in its welfare, would but act on this conviction, for then should both our heaviest reproach be rolled away from us, and the most formidable danger which threatens us converted into an impregnable bulwark of security.

Presbytery of Dunblane.

On Tuesday, the 31st ult., the Presbytery of Dunblane met at Trosachs Church, for the purpose of ordaining Mr. William Monteith, preacher of the Gospel, to the office of the holy ministry there. There were present a full meeting of the members of the reverend body, and a most respectable congregation, the Rev. A. Turner, minister of Port of Monteith, presided, and conducted the solemn services of the day in a most able, appropriate, interesting, and impressive manner.

Mr. Monteith has officiated as missionary in the district of the Trosachs since 1850; has uniformly given much satisfaction, and has now been ordained on petition of the inhabitants of the district.

The church of Trosachs was erected in 1849; a handsome manse was built last year; both by public subscription. The buildings are free of debt, and inalienably the property of the Church of Scotland. The numerous subscribers to the undertaking will rejoice to hear of its completion. May they have the

yet greater joy of seeing "the wilderness and solitary place glad for them; and the desert rejoice and blossom as the rose."—*Edinburgh Evening Post.*

Presbytery of Meigle.

The Presbytery of Meigle met at Lintrathen on the 7th inst., for the induction of the Rev. Charles Chree to the pastoral charge of that parish, vacant by the resignation of the Rev. Francis Cannan, appointed to be one of the military chaplains in the Crimea. The Rev. William Fraser of Blairgowrie, preached and presided, and the Rev. P. Barty of Ruthven, delivered the addresses to Mr. Chree and the people on their respective duties. At the close of the services, Mr. Chree received a most cordial welcome from a very large congregation.

Thereafter there was read a Crown presentation in favour of the Rev. J. Mackenzie of Ferry-Port-on-Craig, to the church and parish of Kettins, vacant by the appointment of the Rev. Dr. Tulloch to be Principal of St. Mary's College, St. Andrews. Mr. Mackenzie was appointed to preach at Kettins on Sunday and Monday the 19th and 20th inst., and Thursday the 30th was fixed for the moderation of the call.—*ib.*

Endowment Scheme.

LOCHGELLY.—We are very glad to hear from every quarter that the efforts which the Church of Scotland is making in behalf of this truly Christian and philanthropic Scheme, are not likely soon to subside. The inhabitants of the "kingdom" of Fife have throughout shown, that they have no intention of remaining behind in carrying on this good work, and have given great encouragement to the efforts for endowing the chapels in their various Presbyteries. On Sabbath evening last the Rev. Angus Willins, Libberton, Lanarkshire, preached in the parish church of Aberdour on behalf of the funds for endowing the chapel at Lochgelly, when a liberal collection was made.

THE PARISH CHURCH OF DUNBAR.—The Duke of Roxburghe, at a very considerable expense, has cleaned and restored to its primitive beauty the splendid monument in this church erected to the memory of George Home, Earl of Dunbar, who held the office of High Treasurer of Scotland and Chancellor of the Exchequer in England in the reign of James VI. This magnificent monument is twelve feet broad at the base and twenty-six in height. As a piece of monumental sculpture it is not surpassed in harmony of design, and beauty of execution, even in Westminster Abbey.—*Glasgow Constitutional.*

THE CHURCH IN THE COLONIES.

Synod of Canada.

ADDRESS TO THE QUEEN.

The ensuing address was adopted and signed by the Moderator:

Unto the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY.—

We, the Ministers and Elders of the Synod of the Presbyterian Church of Canada, in con-

nection with the Church of Scotland, now assembled at our Annual Meeting, embrace the opportunity thus presented of tendering anew, the assurance of our unwavering attachment to Your Majesty's Royal Person and Government.

In approaching with sentiments of loyalty the person of our earthly sovereign, we cannot but view with gratitude to Him who is the Governor among the nations, the steady advance of this Province of the British Empire in the varied interests of education, arts, agriculture and commerce. The material resources of the country, which are being every year more fully developed, furnish encouragement to the enterprising emigrant from the Mother Country, for the employment of his capital, his labour, or his skill,—making this Province the permanent home of a large number of the British People; and it may be truly asserted, that at no former period of the history of this Colony has there prevailed a more loyal feeling towards the British Throne.

In view of the emigration to this country of multitudes, who have been accustomed to a public provision for the maintenance of the ordinances of religion, it is much to be deplored, that the only provision of a public kind for the support of the religion existing in this Province, has lately been swept away by Legislative Enactment; and this is all the more to be regretted, considering the scanty and scattered state of the population in the newly settled parts of the country, and the difficulties with which emigrants have always to struggle for many years after their settlement; difficulties, which in a great degree, disable them from supporting the public ordinances of religion for themselves, while, at the same time, the families are growing up and having their characters moulded by the circumstances in which they are placed. It is true that the individual rights of the majority of our ministers have been respected, though those of others have been disregarded; and in availing ourselves of the authority to commute our interests given by the Enactment in question, we shall endeavour, in a spirit of self denial, to place the matter in such a position, as that the blow may fall more lightly than it would otherwise have done. Yet we cannot but regard the measure of alienation as much to be deplored in every point of view.

We would avail ourselves of this renewed opportunity of tendering our heart-felt sympathy with Your Majesty, in the righteous contest in which Your Majesty's forces are engaged, and into which Your Majesty and Your Imperial Ally of France have been forced for the purpose of vindicating the rights of the injured, and maintaining the great principles of equity and justice. Our earnest prayer is, that the God of Battles may be with our country, defending the right; and that as the result of the present war, an honorable and lasting peace may in due time be brought about.

We have called upon our people to testify their sympathies in a practical manner, by contributing to a Synodical Fund for the relief of the widows and orphans of the brave men who may perish on the field of battle; and although many of them had already contributed liberally through other channels, yet the appeal has been warmly met and liberally responded to.

Trusting that the Great Head of the Church will abundantly bless Your Majesty in all the relations of life; that He will strengthen and maintain Your Empire in all its integrity; and that at last a Crown, more brilliant and enduring than an earthly one, may be conferred upon you—we shall continue to invoke for Your Majesty, Your Illustrious Consort, and the

other members of Your Royal Family, the choicest blessings of the King of Kings.

Signed at Montreal, this Sixth Day of June, One Thousand, Eight Hundred and Fifty-Five years;—In name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

ADDRESS TO THE GOVERNOR GENERAL.

The ensuing address was reported and adopted by the Synod:

To His Excellency SIR EDMUND WALKER HEAD, Baronet, Governor General of British North America, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY:—

We the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, embrace the opportunity of our being assembled in Annual Synod, to offer our congratulations to Your Excellency, on your assuming the Government of British North America, and to express our best wishes for your personal and domestic happiness. In the exercise of Your Administrative functions in the high office entrusted to you by Her Most Gracious Majesty, it must be matter of gratification to Your Excellency, as it is to us cause of thankfulness to God, that so large a measure of material prosperity should prevail in this portion of the Queen's dominions, and that the blessings of peace and plenty should, under the Divine favour, be so abundantly vouchsafed to this dependency of the British Crown.

We earnestly pray that under Your Excellency's Administration, this important Province may be distinguished also by that more valuable prosperity, which the prevalence of true religion in the hearts of the general community alone can produce. It shall ever be the object of our labours within our own sphere, to seek, under the Divine blessing, the diffusion, throughout this otherwise highly favored land, of the knowledge and influence of the truth as it is in Jesus, and to cherish in the hearts of our people, that righteousness which exalteth a nation.

Provision for the support and extension of religious ordinances must ever be a matter of deep interest to every truly Patriotic and Christian heart, and as office-bearers of a Church which has ever sought to inculcate loyalty to their earthly sovereign, and obedience to him by whom kings reign, and princes decree justice, we cannot be indifferent to whatever affects the support and extension of the religion in this land. Whilst thankful that the individual rights of the majority of the ministers of this Church have been respected, in the recent legislation on the Clergy Reserves, we cannot conceal from Your Excellency our deep regret that the public provision for the maintenance of a preached Gospel should have been alienated from that object to which it had been solemnly devoted. In order that this blow may fall as lightly as possible upon the general interests of religion, and more especially of the Church of which we are office-bearers, we desire to avail ourselves of the permission to commute the reserved claims as provided for in the recent statute, to which the Royal assent has been lately given; it being the desire of those of our number, whose pecuniary interests are involved therein, to constitute a fund towards the maintenance and extension of religious ordinances, in connection with the Church of Scotland in this Province.

We beg with Your Excellency's permission, to place in your hands a dutiful address

adopted in Synod, expressive of our loyalty to the British Throne, and of our respectful and devoted attachment to the Person and Government of Her Majesty the Queen.

That Almighty God may bless Your Excellency with every temporal and spiritual blessing, and finally prepare you for His everlasting Glory, is our earnest prayer.

Signed, at Montreal, this Sixth Day of June, One Thousand, Eight Hundred and Fifty-Five Years:—In name, in presence, and by the appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The French Mission in Canada.

We trust that the Report of the progress made in the working of their Mission during the past year, (an abstract of which was contained in our last month's supplement) received the attentive consideration of our readers. The Protestants of Canada have a deep interest in this matter. Even if they were not so closely associated with the French Canadian people in consequence of the union of the Provinces, their path of duty would be plain. But, as it is, for their own sake they may not say, "Am I my brother's keeper?" We fully believe this enterprise of our Church to be a vitally important one, and trust that it will receive such a large and cordial measure of support as may enable the Committee to extend its operations. Especially we hope that they may see their way also, to assuming the responsibility of securing the services of a minister from Europe of standing, ability, and, above all, earnest piety. We are firmly persuaded that, if they take this step, they will be warmly sustained. We would suggest that, in making their inquiries for the man best suited for so important a position, it would be well for them to have in view, besides the French and German Churches, the Waldensian Synod. It may be that out of that long tried, struggling Church, but which is now happily extending its borders, the Committee might obtain a suitable minister. But, wherever the application be made, we are convinced that the suggestion of the Committee is a deeply important one, and we hope that it may be carried into effect. The period fixed by the Synod for taking up this collection is past, but we trust that ministers will select a suitable day for urging its claims upon the Christian sympathies of their flocks.—*Presbyterian*.

Presbytery of Montreal.

ORDINATION AT THREE RIVERS.

We learn that the ordination of the Rev. G. D. Ferguson and his induction to the pastoral charge of the Congregation in Three Rivers, then vacant in consequence of the translation of the Reverend Mr. Thom to Woolwich, took place on Wednesday evening, the 16th of May. The Rev. Dr. McGill, of Montreal, officiated, assisted by the Rev. Mr. Haig, of Beauharnois, and the Rev. Mr. Anderson, of Point Levi. Dr. McGill delivered a very impressive discourse from 1st Corinthians, 3rd Chapter, 11th to 15th verses; pointing out the qualifications of the Ministry, some of the difficulties with which a Minister may have to contend, the responsibility of his position, and concluded by remarking upon the encouragement to his work. The vows were then administered, and the ordination prayer was very solemnly offered up during the imposition of hands. Dr.

McGill then respectively addressed the Pastor and Congregation upon their several duties, and at the close Mr. Ferguson was cordially welcomed by the members of the Church. We trust that the pastoral relation thus established may prove a happy one, and that the minister of Three Rivers may be long spared to go in and out among his people, rightly dividing the Word of Truth, a workman that needeth not to be ashamed. We learn that the people are making most commendable exertions towards the erection of a new church.—*Id.*

Presbytery of Bathurst.

This Presbytery met at Buckingham, on the 7th June, to proceed with the induction of the Rev. Peter Lindsay, of Richmond, to the charge of the United Congregations of Buckingham and Cumberland and also for other necessary business.

The deliverance of a former meeting of Presbytery anent the case of the Rev. John Whyte, Minister at Brockville, having been affirmed by the Synod, and the pastoral connection between that gentleman and the congregation at Brockville being now dissolved, the Presbytery appointed the Reverend Duncan Morrison to preach at Brockville on Sabbath, 10th June, and to declare the church vacant. The Presbytery likewise appointed the Reverend Solomon Mylne to preach at Brockville on the second Sabbath of July, the Rev. William Bam on the second Sabbath of August, and the Rev. David Evans on the second Sabbath of September.

The Presbytery appointed the Rev. Mr. Sinclair to act as a Missionary at Huntly, with the understanding that he would preach at Richmond for a month till next ordinary meeting of Presbytery.

There was laid before the Presbytery a memorial from certain persons, residing in the Township of Oxford and South Gower, praying that Divine ordinances should be dispensed among them. It was agreed to lay the document on the table till next ordinary meeting, and in the mean-time the Rev. Mr. Anderson, of South Gower, was appointed to visit the locality, to preach occasionally there, and to obtain all the information in his power respecting certain Church property said to exist, and also to ascertain the state of the feelings of the people generally in regard to our Church, and to report to next ordinary meeting of Presbytery.

There was likewise laid before the Presbytery, a memorial from certain adherents of the Church in the Township of Ross and neighbourhood, praying to be received into the bounds of this Presbytery. The Rev. Mr. Thomson, of Renfrew, was instructed to watch over the spiritual interests of memorialists in the mean-time, and the further consideration of this matter was delayed till next ordinary meeting.

The Presbytery sanctioned the employment of Mr. George Porteous, a student at Queen's College, as Catechist during the summer months in Ross and Cobden.

The Presbytery then proceeded with the induction of Mr. Lindsay. The Rev. John Lindsay, of Litchfield, preached from Matthew xi. 28-30. "Come unto Me all ye that labour, and are heavy-laden, and I will give you rest, &c." Mr. Lindsay was then inducted by Mr. Spence of Ottawa, who presided as Moderator *pro tempore*, and afterwards the minister and people were respectively addressed by the Rev. Mr. Thomson, of Renfrew, and the Rev. Mr.

Mann, of Pakenham. This sermon was excellent and the addresses were eminently practical and impressive.

The Presbytery then adjourned to meet at Ottawa on the second Wednesday of September next.—*Id.*

Synod of New Brunswick.

The Synod of New Brunswick in connection with the Established Church of Scotland, held its Annual Session, in St. Andrew's Church, City of St. John, on Thursday the 16th Aug., and following days. The Rev. William Henderson, A. M. of Newcastle, Miramichi, Moderator, preached an excellent and appropriate Sermon from Mat. ix, 37, 38. "The harvest truly is plenteous but the labourers are few, &c."

The Synod was then constituted with prayer and the Roll made up. The Rev. Dr. McGill of St. Paul's Church, Montreal, and the Rev. George Weir, A. M. Professor of Classical Literature, Queen's College, Kingston, produced a commission from the Synod of Canada, and the Rev. G. W. Sprott, B. A. a commission from the Synod of Nova Scotia, appointing them corresponding Members and Delegates to attend this Synod; whereupon it was moved and unanimously agreed heartily to receive the Brethren named, and to accord them all the rights and privileges of corresponding Members, during the sitting of the Synod.

The Synod then proceeded to elect a Moderator, when the Rev. John M. Brooke, D. D. of St. Paul's Church, Fredericton, was unanimously elected, and took the Chair accordingly; after which he spoke to the following effect.

Fathers and Brethren:

Permit me to thank you very warmly for the honour you have done me, in calling me to preside over your deliberations on this occasion. I am forcibly reminded at this moment of the first time I took my place as a member of this Court, fourteen years ago. Amongst those who then sat down with me, many changes have occurred. A number are still labouring in other portions of the Lord's vineyard in other lands, and some are in the grave; one only, the Father of this Synod, the Rev. Mr. Steven of Restigouche, still holds his place among us, and long may he do so!

I esteem it a matter for devout thankfulness that I have been permitted to see this day, when an object which I have long sought to accomplish has been realized by the presence of corresponding members from our Brethren, on the right and on the left, from Canada and Nova Scotia. I consider it as an auspicious era in the history of our Church in this Province, that this fraternal intercourse has been commenced; and I have the most perfect confidence, that by the blessing of God, its results will be most beneficial.

If I may be permitted to refer to a matter that regards myself personally, I would say that the choice of Dr. McGill, as one of the corresponding members from the Synod of Canada, has been to me the source of very great pleasure. Our meeting here recalls forcibly and pleasingly the days of my early youth, when we were fellow students at the University of Glasgow, and little dreamed that after a separation of more than twenty years, our next meeting should be on this side of the Atlantic. From the long experience of my old and esteemed friend, and from the acknowledged abilities of our other brethren from a distance, I am sure we shall derive great assist-

ance in the deliberations in which we are now called to engage.

It is my earnest prayer, that the Great Head of the Church may countenance our present meeting, and that He may overrule all our proceedings for the promotion of His own glory and the advancement of His cause.

The Synod then resolved that a diet for devotional exercises should be held to-morrow evening, and appointed the Moderator, Dr. McGill, and Mr. Sprout to conduct the same, various Committees were appointed, and arrangements of business made.

The Committee on the Registration of Marriages, Births, and Deaths, reported that they had put into the hands of a member of the Legislature, the heads of such a Bill as they wished to see passed into a law; but that, owing to the pressure of business during last session, it had not been brought forward. The Committee was re-appointed with renewed instructions.

The Synod resolved to prepare a dutiful Address to Her Majesty the Queen, in this important crisis of the State of our Country, and also an Address to His Excellency the Lieutenant Governor on his arrival in the Province; and they appointed the Moderator, Dr. McGill, Mr. Henderson and Mr. Donald to draft the same.

On behalf of the Committee appointed to correspond with the Colonial Committee, with the view of obtaining the sanction of the General Assembly to some plan for providing the means of training young men for the Ministry in the Province, Dr. Brooke, as convener, reported that he had again brought the matter under the notice of the Colonial Committee, with a request that it should be submitted to the General Assembly, and he read a draft of his letter on the subject. He stated besides that he had seen, from the Monthly Record, that the Synod's application had been laid before the General Assembly, as requested, along with a Copy of the Report of the College Commission which had been transmitted with the letter already mentioned, but no official answer had as yet been received. The Synod re-appointed the Committee, consisting of the Moderator, Messrs. Stewart, Henderson, and Donald, instructing them to continue their exertions with a view generally to the education of Theological students.

On motion it was unanimously agreed that the Synod, taking into consideration that there are now in Session with them, corresponding members from the Synods of Canada and Nova Scotia, embrace the present opportunity of putting on record, an expression of their gratitude for the kindness of these Synods, in thus opening up a correspondence with them, and also to state that the Synod will most heartily reciprocate with them. Farther, that the Moderator be requested to convey the thanks of the Synod to the corresponding members now present, and the great delight they have felt in receiving them, to cheer them in the prosecution of their duties, and to encourage them in their weakness; and also that these members be requested to convey to their respective Synods, an assurance of the great delight this Synod have enjoyed in their society.

The thanks of the Synod were accordingly given to the members of the Deputation by the Moderator, who spoke to the following effect:

Dr. McGill, Professor Weir, Mr. Sprout.—It is my pleasing duty, to convey an expression of the thanks of this Synod to yourselves personally, that you have undertaken a long and fatiguing journey to meet with us on this occasion. I am to request you also to communi-

cate to your respective Synods, an assurance of our warmest gratitude that, though we are comparatively few in number, they have "not despised the day of small things," but have generously commissioned you to come over and help us," to encourage us in our labours, and to aid us by your counsel in our deliberations. Your presence with us at this time is very gratifying to us, and we shall be most happy, according to our ability, to reciprocate with you. I trust that this friendly intercourse now begun, will be regularly continued on both sides, that the bond of union may become stronger every year, until the three Synods, forming one united body, extending from the shore of the Atlantic to the far west, shall have their General Assembly, meeting together to consult for the general good. The Synod then adjourned till to-morrow at 10 o'clock. Closed with prayer.

FRIDAY, 17th August.

The Synod being met and being constituted with prayer, the Moderator read a letter which he had just received from Mr. Steven of Restigouche apologizing for his absence, and his reasons were sustained. No explanations having been received from Mr. Forbes or Mr. Stevenson, the Clerk was instructed to write to these gentlemen, and admonish them as to their duty, to attend the meetings of Church Courts in all cases, and to assign good and sufficient reasons for their absence.

The Committee on Bills and Overtures reported, that six Overtures had been laid before them, all which they had agreed to transmit, and which they now laid on the table. The Overtures were as follows.—

I. Whereas it is the duty of this Synod to watch over the property of the Church, and to prevent its alienation, it is hereby overtured to the Synod of New Brunswick, to take such steps as may seem most proper for securing this object.

II. Whereas the Commission appointed by the House of Assembly of this Province to enquire into the state of King's College and report, have now reported accordingly; and whereas the right education of youth is an object of vital importance, to the well being of the community in a civil, moral and religious point of view, it is respectfully overtured to the Synod of New Brunswick, that they take the said Report into their serious consideration, and give such a deliverance thereon, as may appear most conducive to the advancement of the cause of sound education in this Province.

III. That the Synod express their sense of the importance of retaining the Bible in our Parish Schools, and apply to the Legislature for the purpose of securing this object.

IV. That the Synod enter into correspondence with the Presbyterian Board of publication, Philadelphia, for the purpose of getting the works published by the Society, disseminated as extensively as possible among the Presbyterians in this Province.

V. Whereas there are several Congregations and Settlements within the bounds of the Synod, that are unable adequately to provide for the proper support of ordinances amongst them; and whereas Ministers are frequently called upon to supply ordinances at a distance, involving very considerable expense. It is hereby overtured to the Synod of New Brunswick, that they devise some method for establishing a Fund for aiding weak Congregations, and for other expenses connected therewith.

VI. Whereas attendance on meetings of Synods and Presbyteries entails on members an amount of expense which many are ill able to

bear. It is hereby overtured to the Synod of New Brunswick, to adopt such means as may to them appear expedient for raising a Synod Fund to pay the expenses of members attending Church Courts, and defray other incidental expenses.

The Overtures having been read, it was agreed that they should be taken up *seriatim*, after the business in the minutes is exhausted.

As convener of the Committee on Union with other Presbyterian bodies, Dr. Brook reported, that in accordance with the instructions of last Synod, he had furnished Mr. Elder with all the minutes of our Synod in reference to this subject; and that he had in reply received from the Rev. Mr. Ferrie an extract of a "Committee appointed by the Presbyterian Church of New Brunswick," which was laid on the table and read. The Synod appointed a Committee consisting of the Moderator, Dr. McGill, Mr. Ross, and Mr. Gillies, to bring before the Synod our position in regard to our connexion with the Established Church of Scotland, and that they report on Monday.

The Synod then called for the returns of Marriages, Baptisms, Deaths, &c., when Messrs. Brooke, Donald, Ross, Henderson, Murray, Stewart, and Steven, gave in their returns. No returns were received from Messrs. Hunter and Forbes, nor from Messrs. Keay and Stevenson, ordained Missionaries. The Moderator, (having requested permission to leave the Chair for a short time and it being occupied by Mr. Donald *pro tem.*) moved that the Synod enjoin all the Ministers and Missionaries within their bounds, to produce regularly, at the Annual Meeting of Synod, full and correct returns of all Marriages, Baptisms, Deaths, &c., in their respective Congregations or fields of labour. It was also moved, that to assist them in so doing, Mr. Brooke, Messrs. Donald, and Gillies be a Committee to get printed forms for such returns as are required. The motions being seconded, were unanimously agreed to.

The Synod having called for the Report of the Committee on the Bursary Fund, the Rev. Mr. Donald, convener of said Committee, stated that the amount realized by collections in Churches during the past year was £95 1s. 10d., cy and that, from this sum, Bursaries to the amount of £45 7s. 6d. stg., had been transmitted to the Committee on Colonial Churches, to form two Bursaries for two young men from this Province, now in Scotland, one studying in the Literary Classes in Glasgow, the other in the Theological Classes, in Edinburgh; and that there was still a balance in the hands of the Treasurer amounting to £40 7s. 11d. cy. The Synod sustain and approve the Report, and re-appoint the same Committee, with instructions to put themselves in communication with the convener of the Colonial Committee, and of the Home Mission of the Church of Scotland and the Professors of Divinity of the different Colleges, and to authorize them to offer a Bursary from the Synod Bursary Fund, to any deserving young man in Scotland, requiring aid in prosecuting his studies in Divinity, who would be willing to come under obligation to spend not less than three years as a Missionary or Minister in New Brunswick, after receiving licence to preach the gospel.

The Committee appointed to draw up an address to Her Majesty the Queen, and one to His Excellency the Lieutenant Governor, produced drafts of said addresses, which being read and approved of were ordered to be

grossed and signed by the Moderator in name of the Synod.

The Moderator, Mr. Hunter, and Professor Wier were appointed a Deputation to wait upon His Excellency and deliver the Address to himself; and also to put into His Excellency's hands the Address to the Queen, and to request him to transmit the same to the proper quarter.

The said Addresses were also ordered to be inserted in the Minutes, and are as follows:—

To THE QUEEN'S MOST EXCELLENT MAJESTY.
May it please Your Majesty,

We, the Ministers and Elders of the Synod of New Brunswick, in connexion with the Established Church of Scotland, embrace the opportunity when now met in Annual Synod, of approaching Your Majesty with the sincere expression of our devoted allegiance to the British Throne and strong attachment to Your Majesty's person and Government.

At this momentous crisis in the History of our Country, when loyal subjects in every part of Your Majesty's wide dominions are mingling their expressions of allegiance and sympathy around the Throne, we do not think that we are going beyond the legitimate sphere of our duty which is to promote peace and good-will among men, while having respect to the Divine Command which unites "the fear of God" with the "honour of the King," we also approach Your Majesty, with our tribute of unfeigned loyalty, respect and sympathy.

As a Branch of one of the Established Churches of the Empire, though we have no temporal endowment from the state, we nevertheless enjoy, under the Dominion of Your Majesty and the protection of His Excellency the Lieutenant Governor, all the advantages of a free Constitution. For these blessings we are unfeignedly thankful; and we will never cease, in our sacred vocation, to evince our gratitude by inculcating lessons of allegiance and social order upon our people, while we press upon them their duty to that overruling Providence who has "ordained the powers that be" and required "obedience to them for conscience sake."

We deem it especially becoming and incumbent on us in the present conjunction of affairs, to offer up our humble prayers to Him "by whom Kings reign and Princes decree justice," that He may be graciously pleased to support Your Majesty under the cares and trials consequent on the War in which our Country has been involved by the unjust pretensions of a foreign power. Persuaded that the struggle in which Your Majesty with Your Allies is now engaged is just, and necessary to repel the encroachments of an adversary who seems to use his vast resources only to aggrandize himself, and to extinguish the religious and political freedom of Europe, we are dutifully constrained to supplicate Almighty God that He may grant success to your Majesty's Arms, so that, under His gracious Providence, there may speedily be secured an honourable and permanent peace.

Our people throughout this dependency of the British Crown have manifested their sympathy and concurrence in the justice and necessity of this War, by liberally contributing of their substance to aid in alleviating the sufferings of the Widows and Families of those brave men who may fall on the battle field.

Trusting that the Great Head of the Church and Ruler among the Nations may ever counsel and defend Your Majesty, and render ineffectual the machinations of your enemies, our prayer is that the richest blessings of The

King of Kings may descend upon Your Majesty, Your Royal Consort, and all the Members of Your Illustrious Family.

Signed at St. John, in the Province of New Brunswick, this seventeenth day of August, one thousand eight hundred and fifty-five, in name, in presence and by appointment of the Synod of New Brunswick, in connection with the Church of Scotland.

JOHN M. BROOKE, D. D.,
Moderator.

To HIS EXCELLENCY THE HONORABLE JOHN HENRY THOMAS MANNERS SUTTON, LICUTENANT GOVERNOR AND COMMANDER IN CHIEF OF THE PROVINCE OF NEW BRUNSWICK, &c., &c., &c.

May it please Your Excellency,

We, the Ministers and Elders of the Synod of New Brunswick, in connexion with the Established Church of Scotland, avail ourselves of this our first meeting since your arrival in the Province, to congratulate Your Excellency on entering upon your public functions, and to express our best wishes for your personal welfare, and the prosperity of Your Government.

It affords us much satisfaction that Her Majesty, in the exercise of Her high prerogative, has appointed as Her Representative, in New Brunswick, one who is animated by the strongest desire to promote the best interests of that portion of the British Empire in which our lot has been cast; and we beg to assure Your Excellency that it will ever be our earnest endeavour to aid you, in our respective spheres, in all that can advance the spiritual and temporal welfare of the people committed to our care.

We regret the temporary depression by which the commerce of this Province has been so seriously affected, but we trust that, by the blessing of Divine Providence, under Your Excellency's Administration, a time of prosperity may speedily return.

As the Ministers and Office bearers of a Church, which, from its first establishment in our native land, has ever sought to promote a sound religious education, we desire to see the same introduced in this the land of our adoption, and we earnestly hope that a system may be devised, based on religious principles, such as shall bring the opportunities for acquiring those branches of learning which are most generally useful within the reach of all classes of the community.

While we would deprecate, in the strongest manner, any attempt to overthrow the only Collegiate Institution existing among us, we at the same time consider it indispensable that King's College should be so liberalized and modified as to adapt it to the wants and circumstances of this country, to secure for it the confidence of all classes, and thus to render it more extensively useful in imparting to our youth the higher branches of learning.

In our public ministrations and in our private intercourse with our people, we will ever adhere to the practice which we have hitherto followed—to inculcate loyalty and submission to civil government, as enjoined, not only by the laws of man, but also by the laws of God Himself.

That Your Excellency's residence amongst us may be productive of much comfort to yourself and advantage to the Country over which you have been called to preside; and that along with the Honorable Mrs. Manners Sutton and your youthful Family, you may

enjoy every blessing, is our earnest wish and fervent prayer.

Signed at St. John this seventeenth day of August, one thousand eight hundred and fifty-five years;—in name, in presence and by appointment of the Synod of New Brunswick, in connection with the Established Church of Scotland.

JOHN M. BROOKE, D. D.,
Moderator.

The Synod then entered upon the consideration of the Overture on Church property, whereupon, after reasoning, it was moved and seconded that, whereas there is danger of property belonging to the Church being alienated from it, and whereas there is no legally recognized body within our Church, having authority to vindicate the right of this Church to its property, be it therefore

Resolved, that a Committee be appointed to devise a measure whereby this Synod may be incorporated as a body politic, under the name of "The Moderator and Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland as by law Established," with right to sue and be sued under the fore-mentioned name and title; that it shall be the duty of this incorporation to require from all the Trustees holding Church property in connexion with this Church an Annual Report of the state of their Trusteeship; and to take the supervision generally of all matters connected with the temporalities of Churches within the bounds of the Synod.

It was also moved as an amendment and seconded, that this subject be deferred till another year, and that a Committee be appointed, in the meantime, to collect information and report to next meeting of Synod. The amendment being put from the chair it was decided in the negative, and the question being then taken on the original motion, it was carried by a considerable majority. Dr. McGill requested it to be recorded that he declined voting, not being sufficiently acquainted with the matter in question. A Committee was then appointed to carry out the object of the motion, when the Moderator, Rev. Mr. Ross, Rev. Mr. Donald, Hon. John Robertson and Hon. Harris Hatch were nominated to constitute said Committee.

The Synod then adjourned till the evening when it met according to appointment for devotional exercises. The Rev. George W. Sprout commenced the services with praise, prayer and reading a portion of Scripture. The Rev. Dr. McGill then delivered an eloquent and impressive address from Isaiah li. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, &c.," and the Moderator concluded with prayer.

SATURDAY, 15 August.

The Synod being met and constituted with prayer proceeded to take up the Overture in reference to King's College, Fredericton, when the following Resolutions were unanimously adopted:—

I. That this Synod deprecate as a great misfortune any attempt to suppress the only Collegiate Institution erecting among us.

II. That, at the same time, they consider King's College, in its present Constitution and Administration, unsuited to the wants and circumstances of the Province.

III. That, rejoicing in the fact that the Commissioners, in their Report, recognize religion as the basis of all sound education, the Synod approve generally of the amendments and additions—the remodelling, indeed—of King's College proposed by the Commission;

and would hail with approbation the introduction and passing into a law of a Bill to carry into effect a measure founded on the principles laid down in the Report.

IV. That the Synod appoint a Committee to watch over the proceedings of the Legislature on this important question, and should such a Bill as alluded to in the foregoing Resolution be introduced during the ensuing session, to petition in its favour.

V. That the said Committee shall consist of the Moderator, Rev. Messrs. Donald and Henderson, with power to add to their number.

The Synod then proceeded to consider the Overture recommending the use of the Bible in Parish Schools. After reasoning it was moved, seconded and resolved, that the Synod, being deeply interested in the "godly upbringing of the youth" of this Province, and convinced of the importance of having the Bible recognized as the great foundation of all moral training and secular education, express their earnest desire that this Sacred Book should be used in all Parish Schools, appoint a Committee to prepare a memorial to the Board of Education, urging upon them the importance of making it imperative that the Scriptures be daily read in all Parish Schools; and that the Committee for this purpose be the Moderator and the Rev. Wm. Henderson.

The Synod next took up the Overture on Correspondence with the Presbyterian Board of Publication, Philadelphia, when the following Resolution was adopted:—

That the Synod express their general approbation of the works published under the superintendence of the aforesaid Board, feel it desirable that these Books should be disseminated as widely as possible among our people, and appoint a Committee to consider in what way the object may be accomplished, and to correspond with the said Board with a view to obtain a supply of the Books in question, and that the Moderator, and the Rev. William Henderson be appointed to constitute the Committee.

The Synod then proceeded to consider the Overture for establishing a "Home Mission Fund" when after reasoning it was unanimously resolved: "That the Synod pass the Overture, resolve to institute a Home Mission Fund for the objects therein stated, appoint a Collection to be made annually in all the Churches and Preaching stations within their bounds, appoint the Hon. John Robertson, Treasurer, and the Members of the Presbytery of St. John a Committee for the Administration of this Fund, and to report to the next meeting of Synod.

The Committee appointed to examine Presbytery Records gave in their Reports, and they were attested by order of Synod.

The Rev. Mr. Spratt brought under the notice of the Synod a periodical lately commenced in Halifax entitled "The Monthly Record of the Church of Scotland in Nova Scotia and the adjoining Provinces." After hearing Mr. Spratt's statement it was Resolved unanimously—

That the Synod express their high approbation of the Periodical in question, engage to recommend it strongly to the support of their people, and the members pledge themselves individually to furnish for it local information, original articles and matters of interesting intelligence in regard to the Church in this Province. The Synod then adjourned till Monday. Closed with prayer.

MONDAY, 20 August.

The Synod being met and constituted with

prayer, proceeded to consider the Overture for establishing a Fund for paying expenses of Members attending Church Courts; when, after reasoning, it was resolved that this Scheme be included in, and combined with the Home Mission Fund.

The Synod then called for the Report of the Committee appointed on Friday last to consider a document received from the Rev. Mr. Ferrie in which a wish was expressed that before any farther communication on the subject of Union with that Body to which he (Mr. Ferrie) belongs, this Synod should reconsider our position in regard to our connexion with the Church of Scotland. Dr. McGill, on behalf of the Committee, reported, *viva voce*, and stated that it was the opinion of the Committee that although this Synod had already sufficiently considered and defined their position, as far as was necessary for themselves as a Church Court, yet, for the sake of the people belonging to the several Congregations adhering to them and for the information of those belonging to other Presbyterian bodies, it was expedient that a statement be drawn up, clearly defining the nature of our connexion with the Church of Scotland, and that this statement should be printed and circulated. The Synod approve of the Report and a motion to that effect being made, it was resolved—

That as the Synod in this Province has always enjoyed full liberty, and is under no control from the Church of Scotland, the Synod see no cause for a reconsideration of our position, it having been already so fully considered, and stated in former minutes of the Synod's proceedings, and communicated to the Committee appointed to consider the question of Union by the "Presbyterian Church of New Brunswick."

The Synod farther Resolve to appoint a Committee consisting of the Moderator, Rev. Messrs. Henderson and Donald, together with Professor Jack of King's College, Fredericton, to draw up a statement, setting forth the present position of our Church in this Province, and defining the nature of its connexion with the Church of Scotland, which statement the Committee was authorised to have printed and circulated.

The Synod then appointed the annual collection on behalf of the Bursary Fund to be made in all Churches and Preaching stations within their bounds, on the last Sabbath of October, and the annual collection on behalf of the Home Mission Fund on the first Sabbath of June; or in case either of those days should in any instance be unsuitable, the collection should be made as soon thereafter as possible.

On motion it was resolved that this Synod, having long felt the want of a closer connexion with the Synods of the Church of Scotland in Canada and Nova Scotia, rejoice in the steps that have been taken in this direction by their Brethren in those Provinces respectively; and heartily concur in the hopes expressed that the intercourse now commenced may ultimately lead to the formation of a General Assembly of our Church for the North American Colonies.

The Synod then appointed the Rev. Dr. Brooke, of St. Paul's Church, Fredericton, as corresponding member to the Synod of Canada; and the Rev. William Henderson, A. M., of St. James's Church, Newcastle, to the Synod of Nova Scotia; and in case they, or either of them, should be unable to go, that the Rev. William Donald, A. M., of St. Andrew's Church, in the City of St. John, be the substitute for Dr. Brooke, and the Rev. James Murray of St. Luke's Church, Bathurst, for Mr. Henderson.

On motion it was resolved, that each Minister in this Synod be enjoined to furnish a historical account of any thing memorable connected with the Church and Congregation in which he is labouring, and that he be prepared to lay the same before the Synod at their next meeting.

It was moved, seconded and unanimously resolved that the warmest thanks of the Synod are due, and they be given accordingly, to the Congregation of St. Andrew's Church who have so kindly extended their hospitality to those members of Synod who have come from a distance.

The Synod then appointed the next meeting to be held at Chatham, Mr. Amichi, on the third Thursday of August, 1856.

The Moderator then spoke to the following effect:—

Fathers and Brethren:

Before we separate on this occasion you will permit me to thank you once more for the honour you have done me in calling me to this Chair, and to crave your pardon for any shortcomings you may have observed in me during the time I have occupied it.

The perfect good feeling and courtesy that have characterised all your proceedings, during the unusually long period of our sittings at this time, have rendered my duty, as Moderator, at once a very easy and a very pleasant one.

Your attention has been directed, during the time we have been together, to several subjects of deep interest affecting both the temporal and spiritual well-being of the people of this Province.

The education of youth, whether in the Common Schools, or in Institutions of a higher description, is a matter that demands, and has received your earnest consideration. It is most desirable that some measure may be adopted to place our Parish Schools on a better footing, to elevate the character and status of Teachers, and to raise the standard of instruction imparted by them.

The state of King's College, Fredericton, has also engaged your best attention. That this Institution has come short of the expectations that were formed from it, is, I am persuaded, owing to no want of ability or zeal, on the part of those who occupy the Professors' chairs. To whatever cause its want of efficiency may be ascribed, I have no sympathy with those whose cry is "Raise it, raise it even to the foundation." I trust that a measure founded on the Report of the Commissioners which has been laid on your table, may be introduced and carried through, during the next session of the Legislature; so that this, the only Collegiate Institution established by Royal Charter, existing in the Province, may soon be made available for imparting a liberal education to a greatly increased number of our young men.

The Report on the Synod Bursary Fund, during the first year of its existence, must have been very satisfactory to you. It is most gratifying that already two young men from this Province are now in Scotland prosecuting their studies with a view to the Ministry, aided by this Fund; and there is reason to believe that a third will soon be added to the number. In this way, I am persuaded, the want that we have long felt of Missionaries and Ministers in this Country, is most likely to be supplied.

The establishment of a Home Mission Fund, for the purpose of aiding weak Congregations and destitute Settlements in obtaining a supply of the means of grace, has my most cordial

[From the Montreal Presbyterian.]

The Religious Census of the Province,—its Inaccuracies.

Our attention having been drawn to the volumes containing the result of the Census, we were struck with the exceedingly imperfect manner in which the Religious Census had been taken by the Enumerators. The total population of Canada West by the Census appeared to be 952,004, (in, say 1851, for the Census is in fact the Census for that year). The Anglican appears there to be the predominant denomination—the numbers being 223,190, the Church of Rome 167,695, Wesleyan Methodist 96,640. The Church of Scotland is set down at but 57,542; but great injustice is done to it, as will presently be shown. Free Presbyterians are ranked at 65,807 and other Presbyterians at the large number 80,799! Thus, on the showing even of this Census, the Presbyterian bodies collectively number 204,148; but we are quite convinced that their numbers are much more considerable. It is well known that there are now three prominent bodies of Presbyterians, the Presbyterian Church in connection with the Church of Scotland, the Free Church and the United Presbyterian Church. In the next Census we hope a column will be appropriated by name to each of these bodies, and care taken to allot their respective adherents to each Church, so that the large numbers assigned to the sweeping head of "Other Presbyterians" may be properly distributed. We presume our reason of the number under this heading being so large is that the popular answer of members of our Church to the Enumerators interrogating them would be "I am a Presbyterian." But, as we have already stated, we are thoroughly convinced that, while the enumeration of the Presbyterian bodies is inaccurate, with reference to our own body it is grossly so. In Hamilton City, for instance, the returns do not show a single adherent of our Church; in London the return is the same; in Bytown but 198, in the extensive county of Waterloo none; in Frontenac none; in the rapidly settling county of Bruce but 65; in Lambton 146. In the county of York again the Census credits us with no adherents, though the contrary is so manifest, while no less than 9159 are set down under the accommodating head of "Other Presbyterians." But we have shown that very slight dependence is to be placed on it with regard to Upper Canada. Let us turn to L. Canada and we meet the same results. The gross numbers there are set down—total population, 892,261; and the distribution thus: Church of Rome 746,866, Church of England 48,402; Church of Scotland with 16 settled congregator but 4,047!! the Free Church 217!! and these accommodating "Other Presbyterians" 29,221!!! But, to particularize, in Beauharnois District, where we have large and numerous Congregations, and where as an accurate and reliable correspondent of one of the daily papers, "Papius Cursor," showed in a letter transferred some time ago to our columns, we have a very large number of members and adherents, no adherents are assigned to our Church! In Gaspé, where we have one congregation with a settled pastor, and one without, there appears but 10! Huntingdon again, none; and, to cap the climax, the City of Montreal, none!! It is unnecessary to enter upon an analysis of the return of the various counties in the Province; we have pointed out sufficient inaccuracies to demonstrate that no reliance can be placed upon the returns of the various denominations. In fact

we would be disposed to estimate our adherents in all Canada at 120,000 rather than at the low figure assigned to them, and would esteem even this a moderate estimate. We trust that, ere another census be taken, measures will be resorted to, to secure accurate returns, without which, however carefully and systematically compiled, as the volume before us really appears to be, the Census is a mere delusion. The assigning of distinct headings to the Presbyterian bodies, and the giving particular instructions to the Enumerators, may perhaps remedy the evil. In our examination of the Census we have been struck with several features of interest, which we may hereafter develop in an article exhibiting the distribution of the members of our Church and the need for a Home Mission on a comprehensive plan.

The Congregation of Three Rivers.

We have much pleasure in extracting the following from the *Three Rivers Inquirer* of 15th August.—*Presbyterian*.

To-day at 4 o'clock, P. M., the corner-stone of the Presbyterian Church was laid. This highly respectable section of the Christian body has in course of erection a handsome and commodious place of worship.

The Congregation in February last appointed the following gentlemen as a Building Committee:

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| Messrs. John Kerr, | Messrs. G. Baptist, |
| G. B. Houlston, | W. McDougall, |
| A. McPherson, | A. McKelvie, |
| A. Craik, | T. Gordon, |
| James Dickson; | |

and so active have they been in soliciting subscriptions, and so liberally has their appeal for support been responded to, that they anticipate the completion of the outer portion of the building before the winter sets in. The Congregation have secured a permanent Pastor in the Revd. G. D. Ferguson, whose zeal, piety and Christian liberality have secured him the respect and confidence of all parties.

This day will be deposited in the corner-stone of the Church several coins of the Realm, with the usual documentary notices of the Church, and a copy of the *Three Rivers Inquirer* printed on White Satin. It gives us sincere pleasure to wish our fellow-Christians God-speed.

Congregation of Hamilton.

We learn with pleasure from the *Hamilton Spectator* that the Ladies of the Congregation in Hamilton have recently presented their pastor, the Revd. R. Burnett, with £50, to be devoted to journeyings for the benefit of his health. Such instances of kindly feeling and sympathy are indeed cheering.—*Id.*

MISCELLANEOUS.

A French Officer's Letter from the Crimea.

Among the many letters from the Crimea which have appeared from time to time, we do not remember to have read one more simply beautiful than the following, published in the *L'Univers*. We give it at length with the note prefixed to it by the French journalist. Our readers, we are certain, will peruse it with an unmingled sentiment of ad-

approbation, and I am sure that our people, to the extent of their ability, will be willing to contribute to it.

Time will not admit of my adverting, however briefly, to all the matters that have been under discussion since we assembled here. I cannot, however, refrain from expressing my great satisfaction, that amid occasional difference of opinion on subordinate matters, there has been a spirit of brotherly harmony manifested on every important question.

I should not be doing justice to your feelings nor to my own, did I not bear my willing testimony to the great benefit we have derived from the corresponding members who have been present with us on this occasion. Very pleasant have their society and countenance been to us. I trust as we are now about to separate, that a gracious Providence will conduct them in safety to their respective homes; and that we may hope to enjoy many such meetings with our esteemed Brethren who are labouring in other parts of our Lord's vineyard.

It has been to me a source of unpeakable satisfaction that neither at present, nor on any former occasion since I had the honour of a seat in this Court, has any business of a painful nature, affecting the character or status of any of our Brethren in the Ministry been before us. I trust that "He who walketh amid the seven golden candlesticks" may so sustain us all by His grace that we may ever be ensamples to our flocks, "may shine as lights in the world;" and give evidence that we feel in our own souls the power of those heavenly truths we declare to others.

We are now about to return to our respective fields of labour, and I am persuaded, judging from my own experience, that we shall go home with our hearts refreshed, and our strength invigorated, for our daily and weekly duties among our people.

"I commend you all to God and to the word of His Grace," beseeching Him to be "your Shield and Helper," trusting that we may all be spared and privileged to meet again on the return of another year, and especially that, when a few more meetings and partings are over, we may all be gathered into that joyful Assembly in the Courts above, which "shall go no more out," but shall surround the throne of the glorified Redeemer through the unceasing ages of eternity.

The Moderator then concluded with prayer and the Apostolic benediction.

ROLL OF THE SYNOD

Of the Presbyterian Church of New Brunswick in connexion with the Church of Scotland, August, 1855.

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| Rev. John Brooke, D. D. of St. Paul's Church, Fredericton, | } Moderator. |
| Rev. William Henderson, A. M., St. James's Church, Newcastle, | |

I.—PRESBYTERY OF ST. JOHN.

CLERK, Rev. William Donald, A. M. St. Andrew's Church, City of St. John.

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| CONGREGATIONS. | MINISTERS. |
| Fredericton, St. Paul's. | John W. Brooke, D. D. |
| St. John, St. Andrew's. | Wm. Donald, A. M. |
| St. Andrew's, Greenock Church. | John Ross. |
| Edmund & Woodstock. | John Hunter. |

Peter Keay, ordained Missionary.
 Elders.—John McBeath, Fredericton, St. Paul's. John Gilles, St. John, St. Andrew's.

II.—PRESBYTERY OF MIRAMICHI.

CLERK, Rev. William Henderson, A. M., Newcastle.

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|-------------------------|--------------------------|
| CONGREGATIONS. | MINISTERS. |
| Beauport, St. Andrew's. | James Evers. |
| Newcastle, St. James's. | William Henderson, A. M. |
| Chatham, St. Andrew's. | William Stewart. |
| Bathurst, St. Luke's. | James Murray. |
| Dalhousie, St. John's. | Alexander Forbes. |

miration for the brave and good young spirit which could write it. He seems to us to have been the very ideal of a Christian Soldier:—

In the glorious combat which took place on the 7th June, under the walls of Sebastopol, Adrien de la Boissiere, captain of engineers, noticed in the despatch of General Pelissier as having been second to scale the ramparts, received, at the moment he was saving the life of a fellow officer, a serious wound in the leg, which rendered amputation necessary.

A few days elapsed, and the unhappy parents of this young captain received, with the news of his death, a small parcel, which had been forwarded to them by one of his comrades, and of which he had been the holder since the first of May, containing the following letter.—

“1st May, 1855.

“I write these few lines, my dear parents, in order that they may be forwarded in case the war should take me away from your affection.

“I address them to both of you,—to you, my poor mother,—and to you, my beloved father. My heart bleeds for you, when I reflect that some day, perhaps, you will have to read these lines.

“All the remembrances of my childhood of my parents, and of my country, present themselves to my memory, and I shed tears upon your grief.

“But why be so sad? Is there not a consolation for every woe? this consolation, thanks be to you, my good parents, I possess. Allow me to tell you so. I have not forgotten the divine precepts of the Christian religion, and if die I shall die thanking God and my country that I was born a Christian and a Frenchman.

“Then consider things from a higher point of view. The body of your son, which will remain in the Crimea with many other victims of war; this body is but a small portion of his being. And it is as well off in the Crimea as it would be in the cemetery of B—. My soul will live, and the day will come, and is not far off, when it will meet yours in the abode of the blessed. What I say is true—is certain. I have the most intimate conviction of it. Of course, by the mercy of God.

“Let us disregard these mortal remains, which are only as a speck in the immensity of space which is nothing. Do not weep too much; a few days, more or less, in this life—what are they compared to eternity? less than a drop of water in the ocean.

“This life, I sacrifice it willingly to my country—to the cause of humanity and civilisation. I am five-and-twenty years of age. I have already lived more than half the time usually looked upon as a complete career. Is it worth while lamenting an existence in which I should have most certainly met with more disappointment than pleasure? Shall I regret twenty-five years misery, when death sends me a happy eternity? I dare to hope, for I have been an

honest man and a Christian. Oh, how beautiful is that holy philosophy which gives us such grand lessons! How sweet is that sainted religion which nerves us to follow the undeviating path of duty!

“I trust, therefore, that you will find in these few lines a powerful means of consolation, and that you will say, with the deepest conviction, ‘Our son is gone! God’s will be done! But he died for his country; he died in the performance of his duty he died like a Christian—that is, his body alone perished, and before long we shall meet him in the abode of the happy ones.’

“All matter comes to an end! Fortune and brilliant positions, glory and success, all disappear in a short space of time. The soul only remains; and the souls of the just ones live happy.

“You will not require many souvenirs from me, for I shall ever be present to your mind. I send you very few; you will receive my epaulettes and my arms; the rest will be sold, and the money will be forwarded to you.

“If I regret life, it is only on your account, my dear parents, as well as those who educated me, and who love me; but all will be able to understand this posthumous letter, and the consolations it contains.

“Adieu, then, till we meet again; oh, my my venerated father! you, who after having been the example of military virtue, have become the model of citizens. Adieu, also, dearest mother! May these few words console your Christian motherly heart.

“I have gone over these pages once more as I did not like sealing the letter without reading them again; they are the faithful exponent of my thoughts. Adieu, dear parents, though not for ever. Adieu! dear father; adieu! dear mother; adieu! all those who love me. I will name no one, for fear I might omit any, and be considered ungrateful. I have always regretted, for your sakes, that I am an only child.

“ADRIEN P. DE LA BOISSIERE.”

Similar to the above in its Christian spirit is that of Colonel Shadforth of the 57th, or “Die-hards” as they are familiarly called who fell at his post, and seems to have felt some presentiment of his approaching fate, for he took leave of his wife and children, the night before the assault, in the following terms:—

“Before Sebastopol, June 17, 9 P.M.

“My own beloved Wife and dearly beloved Children,—At one o’clock to-morrow morning I head the 57th to storm the Redan. It is, as I feel, an awfully perilous moment to me, but I place myself in the hand of our gracious God, without whose will a sparrow cannot fall to the ground. I place my whole trust in Him, Should I fall in the performance of my duty, I fully rely in the precious blood of our Saviour, shed for sinners, that I may be saved through Him. Pardou and forgive me, my beloved ones, for anything I may have said or done to cause you one moment’s unhappiness. Unto God I

commend my body and soul, which are His, and should it be His will that I fall in the performance of my duty, in the defence of my Queen and country, I most humbly say, ‘Thy will be done.’ God bless you and protect you; and my last prayer will be, that He, of His infinite goodness, may preserve me to you. God ever bless you my beloved Eliza, and my dearest children; and, if we meet not again in this world, may we all meet in the mansion of our Heavenly father, through Jesus Christ. God bless and protect you; and ever believe me,

“Your affectionate husband and loving father,

“THOMAS SHADFORTH;”

One cannot help hoping that the example of such piety, combined with valour, may have its proper effect upon the brave survivors of these truly heroic men.

THE MONTHLY RECORD.

OCTOBER, 1855.

The Jews.

No. 2.

ACCORDING to promise we now proceed to give some extracts from the interesting volume of Mr. Ridley H. Herschell, on the subject of the present condition and future prospects of the Jews. We stated that Mr. Herschell himself was a Christian Israelite and from this circumstance chiefly it is that the book derives its value to us. It would appear from a statement at the commencement of the volume that the author’s conversion to Christianity had been accompanied with the usual severity of trial, suffering and persecution on the part of his brethren, who if they did not subject him to open persecution as in the case of the ill fated Leila Ada, seem to have for some time at least received him with feelings of hatred and dislike. The following is his own account of the matter:

“After the Lord through his goodness and tender mercy, had by his spirit enabled me to see that Jesus of Nazareth is the Messiah, I was for some years cut off from all intercourse with the pious Jews of the Continent; my own dear parents and relations, who are very much devoted to the service of God being determined no longer to countenance me thinking that I had forsaken the Lord God of Israel and consequently viewing me as a heathen man. This was a very bitter cup for me to drink, but not to be compared to the joy of beholding him who is come to be a light to lighten the Gentiles and will yet according to his own promise become ‘the glory of his people Israel,’ that his salvation may be unto the ends of the earth.”

He states, however, in the month of June 1832, he received an affectionate letter from his father, to whom we are glad to learn he was afterwards reconciled.

Speaking of the cause of the unbelief of the Jews and their willingness to embrace Christianity, Mr. Herschell thus writes

"O, my friends take into consideration the conduct of those calling themselves Christians towards the Jews for many centuries past, and you will find why the very name of Christian presents to them everything that is hateful.

"Look to the persecutions which they have sustained in times past in Spain, France, Germany and England! Look to their present state of suffering in Poland and Russia, where they are driven from place to place and not permitted to live in the same street where the so called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses without any compensation for their loss being given them. The alternative of being baptised, indeed, is proposed to them, and thus a new cause of hatred to the name of Jesus, and a new ground of contempt for a religion that would accept such converts, are given them, in addition to the example of rapacity and injustice which his professed disciples exhibit to them. In England, although the Jews labour under civil disabilities, yet justice is as open to them as to the Gentiles. In Poland and Russia it is far otherwise; they are oppressed on every side, yet dare not complain; they are robbed and defrauded, yet obtain no redress. Nor are their wrongs confined to those injuries that from their very nature cannot occur frequently in a man's life, and from which the poverty of the poor may exempt him, or the money of the rich buy him off; in the daily walk of social life insult and contempt meet them at every turning. The children in the streets often throw stones at the most respectable Jews, and call them opprobrious names if a Christian.—I use this term not in its true meaning, but in the only sense in which a Jew can understand it; one who professes to be a follower of Christ—if a Christian, I say, comes into a coffee-house where he sees some Jews sitting, his pious zeal prompts him immediately to utter some expression of insolent contempt, with which the proverbs and common sayings of his country amply supply him; such as 'I would rather kill a Jew, than do so and so,' and many similar expressions of malevolence.

"On conversing very recently with a respectable young Jew, who was at my house, I expressed my surprise that he who had a comfortable home, and a father able to provide for him in his own country, should think of quitting it for the uncertain vicissitudes of a residence in a land of strangers; when he honestly confessed that his spirit could no longer brook the continual insults to which the Jews are exposed in Poland, and that he would rather live in poverty in England than submit to them.

"During the time of Easter, especially, which the Jews are aware is a festival in honour of Jesus, the malevolence displayed towards them exceeds all bounds. It is then hardly safe for them to walk the streets; and they are obliged to close their shops, and shut up the windows of their dwelling houses to prevent them from being broken. Such are the manifestations which the Christians give the Jews, of the Spirit of Him who said:—'Father forgive them, for they know not what they do!'

"There are on record many atrocities which in yet more barbarous times used to be practised at that season towards the Jews; and

though happily these are now but nursery tales, they serve in that capacity to nourish, in the mind of the infant Jew, a deep and bitter enmity towards those whom he soon learns to feel are still his cruel oppressors, and who give him every reason to believe that they want the power only, not the inclination, to commit all the enormities that have been narrated to him."

The above needs no comment; it speaks for itself. Before we can look hopefully for the conversion of the Jews, we must witness the uprising of a far more evangelical spirit among the Gentiles with whom they are intermixed; and whose harsh dealings towards them and feeble exemplification of the principles which they themselves profess to hold, are among the chief causes of Jewish unbelief and infidelity. On the other hand a Christian demeanour towards them, the natural fruit of what we profess to believe; would do more to induce them to give the principles of our faith an attentive consideration, than by acting otherwise a hundred Missionaries would effect by means of the most eloquent appeals, based upon their ancient prophecies.

We close the present notice with an extract relating to the Jewish ceremony of marriage which forms an excellent commentary on the parable of the Ten Virgins.

"The night before the celebration of the marriage is called the watch night, and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride he usually arrives sometime in the course of this night, or very early in the morning. The bridesmaids watch anxiously for his arrival; and as soon as they are apprised of his approach by the joyful shout set up by some of the members of the family, who have been on the outlook to watch the first glimpse of him—'The bridegroom cometh!'—they go forth to meet him. The precision with which this answers to the parable in the 25th chap. of Matthew's Gospel scarcely requires pointing out—'While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made:—'Behold the bridegroom cometh, go ye out to meet him.' The bride and bridegroom do not meet at his arrival, each being engaged apart until the afternoon of the marriage day; the morning is observed as a fast by both, and each should spend a great part of it in devotion, he with his male friends, she with her parents and bridesmaids. A due time before the hour fixed for the ceremony, the bride begins to make herself ready, decking herself in the most splendid attire that her means enable her to procure. Glittering jewels, the 'golden embroideries' and 'raiment of needle-work,' mentioned in Ps. 45, are by no means confined to these who are really opulent; but the utmost efforts are made by the friends of every bride to render her wedding garments as splendid as possible. She and her bridesmaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head, while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection. The Huppo is a canopy supported on 4 posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest

relations of the parties. This is usually erected in a garden, where there is one; but in towns is sometimes to be seen in the public street or square. When all things are ready, the bridegroom accompanied by his friends first repairs to the Huppo, where he is joined by the bride, closely veiled, led by her bridesmaids and female relations. The rabbi reads the contract of marriage, and then gives them an exhortation, the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the forefinger of the bride's left hand, saying:—'Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel.'

"The whole party then return to the house, the newly married pair walking first arm in arm. As soon as they arrive they set down to breakfast together, both having fasted until that time. A short time after this, the chief feast, or what may be called the marriage supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table with the bride at his right hand. In former times it was usual to continue the festivities for seven days but this custom is now very rare and confined to a few of the wealthy families."

The Church in New Brunswick.

We have much pleasure in being able to furnish our readers with a full account of the proceedings of the late meeting of the Synod of New Brunswick; and we are quite sure there will be but one opinion as to the wisdom, the order and the excellent spirit that prevailed. The ministers of our Church in New Brunswick, are, as in Nova Scotia, few in number in proportion to the adherents of the Church,—but they are better distributed, and have the advantage also in respect to age; most of them while still in the prime of life, being men of standing and influence, and established reputation in the Province. The Church, there, although it suffered severely by the late secession, suffered less than the Church in Nova Scotia. A majority of the former Ministers not only remained in the Church, but remained in the country; so that the ecclesiastical machinery was kept unbroken,—and the watchtowers of our Zion recently planted in the wilderness, preserved from utter desolation. They have had to contend, however, with the great difficulty of obtaining pastors for vacant and new congregations; and have had to look on helplessly while portions of their vineyard were being alienated, and while other sects were fighting for communities which by baptism and early attachment, belonged to them. Recently they have received several additional labourers; and the prospect of a further supply is daily becoming more hopeful.

As will appear from the Synod's proceedings, they are taking steps for the education, for the Ministry, of young men, natives of the Province. There is also a prospect of the University of Fredericton being put into

such a position, that along with the institution of chairs of theology by the church, a complete education for the Ministry of the Scotch Church, may be obtained in the Province. At present we understand that the Church at home recognises the preliminary education of that institution, and upon the usual examinations being satisfactorily undergone, admits its graduates to the Divinity Hall. The interest which the Synod has taken in education generally, will appear from their minutes. We notice with the greatest pleasure—and with a feeling of regret that our own Synod did not take some similar step,—their action with reference to the use of the Bible in the Parish Schools. This is a point for which the Church of Scotland has ever contended, and for which she deserves the respect of all true Christians. And we trust that her branches in the Colonies will ever maintain the testimony they have inherited, whatever latitudinarianism and indifference may prevail. If we are not much mistaken there is necessity for similar action in this Province, as the Bible is in various quarters gradually slipping out of use, this falling away being countenanced by those from whom better things might have been expected.

Another feature in the Synod's proceedings that meets our entire approval, is the course they have adopted with reference to union with the Free Church. It appears that the negotiations on this subject had come to an abrupt termination, by the Synod being asked to reconsider its connection with the Church of Scotland. The Synod seeing that nothing further could be done, have resolved to issue a pastoral address to their people on this subject. This document we presume, will contain an account of the negotiations that have taken place, and we have no doubt it will appear that the conduct of our brethren has been honourable and christian,—and that their hands are clear of the guilt of the original division, and its subsequent maintenance. Judging from the tone and spirit of the Free Church, we must confess that we see little prospect of a re-union speedily taking place. In Canada every thing was done that could have been done on the part of our Church, to prevent division. They took just such steps as might be supposed would have been sufficient to have brought about a re-union, even if a division had taken place. But all "in vain, at last they could do no more than appeal in their own name,—in the name of their people,—and their children,—to a higher than an earthly tribunal: that they were clear of the guilt of schism." We doubt much if any satisfactory union will be brought about in the Colonies until the Churches at Home take the matter up, and draw out a scheme which will be honorable to all parties, and which having their sanction may be acted on without altering the relations of ministers with their own denomination in Scotland, or exposing them to the charge of being unfaithful to their ordination vows. We know not any

way in which a few of the leading men of the different denominations in Scotland, could confer a greater benefit on the world than by taking this matter up and perfecting it. They have it in their power to devise some comprehensive measure that would unite Scottish Presbyterians in every colony of the British Empire. We must say for ourselves we would hail such a measure with rejoicing. At the same time we would deplore any union which had not the sanction of the Parent Church. It would be a fatal step even if any of the Provincial Synods of B. N. America were to enter into arrangements which were not approved of by the Synods in neighbouring Colonies. But this is less likely to be the case now since there is the prospect of the formation of a General Assembly.

At the New Brunswick Synod our readers will observe there were corresponding members both from Canada and Nova Scotia,—and a resolution was passed strongly approving of closer union. We trust this matter will not be allowed to sleep—but that the different Synods at their meetings next year, will take it up with vigor, and that it will soon assume a tangible shape.

We cannot conclude our remarks on the New Brunswick Synod without expressing our gratitude to them for the kind manner in which they noticed this periodical,—and for the resolution to give it their hearty support. This will be appreciated, we are sure, by all our Nova Scotian readers—who will be delighted with the prospect of fuller intelligence as to the Missionary operations of the Church in New Brunswick. We trust that before long some of our ministerial friends there will fulfil their pledge by giving us an account of the recent interesting proceeding at the Bend of Petticoediac.

We call the attention of our readers to the very remarkable deliverance of the Archbishop of Paris on the Immaculate Conception, which we give in another column. It clearly demonstrates that there is deep dissatisfaction with the new dogma in influential quarters. It may be that in the overruling providence of God this last imposture may be the means of opening the eyes of many to the absurdity of the whole claims of the Papacy. It may be that this is the last straw that breaks the camel's back—that the human mind driven to extremity by this last outrage of Rome will endure no longer, but revolt and assert its freedom. We hope in God that there are multitudes in the Church of Rome who will gather confidence from this declaration of the Archbishop, and rally round him. It must be a critical time for Rome when such a man takes such a stand; as in all such cases there are many who only wait for such a leader and interpreter of their sentiments to speak out. When we turn to Spain and Saruinia under the ban of excommunication,—to Italy threatened with a new convulsion,

—and to the rising dissatisfaction among ecclesiastics themselves, we cannot but hope that the shouts of triumph with which the new dogma was greeted, were the heralds of a speedy downfall.

St. David's Church, Georgetown, P. E. I.

On Sabbath, the 23rd Sept., the Sacrament of the Lord's Supper was dispensed in the above Church. The day was one of the finest of the season, and the attendance from the adjoining settlements was large, the Church being crowded to the door. To minister and people it was a time of peculiar solemnity. Never before had this beautiful ordinance been observed in Georgetown, in connection with our Church, or with any Presbyterian denomination. Some were there who had never witnessed the commemoration of the dying love of Jesus, as it is touchingly solemnized according to the simple ritual of the Church of Scotland. Some who for years had been deprived of the precious privilege, engaged in this divinely appointed act of worship. Some whose children were born and have grown to manhood in this country, presented certificates of membership, dated far back by Scottish Ministers, from whose hands they had received the communion elements, but who are now no more. Some took their places as communicants, at the table of the Lord, for the first time in their lives. The great order and quietness which prevailed throughout the services, and the marked attention which was given to the ministrations, showed that a lively interest had been awakened and was at work. Our prayer, in which we hope we are joined by many, is that God may deepen any good impressions which may have been made, and that, greatly blessing "the day of small things," he may prepare many sons and daughters in this place for that communion which no neglect, no destitution, no expatriation, nor any other cause shall ever interrupt.

The Rev. W. Snodgrass of St. James' Church, Charlottetown, preached the afternoon sermon, choosing for his text these words of the Song of Solomon. "I sat under his shadow with great delight, and his fruit was sweet to my taste." The various services usually connected with the Lord's Supper were also conducted by him. The Rev. A. Mackay, of Belfast, preached in the evening and presided at the thanksgiving services a Monday.

On Monday, immediately after public worship, those present formed themselves according to notice previously given, into a congregational meeting. The Rev. A. Mackay was called to the chair, and opened the proceedings with prayer. Mr. Snodgrass explained the purpose for which the meeting was convened, namely—to take steps to finish the building with as little delay as possible, by the erection of a pulpit, and permanent pews, and to execute such repairs as may be required. He said he had been

led to understand that £100 would go far to put the building into a state of good repair, and to render it comfortable, and, after some observations, he suggested that a subscription list which had been prepared should be at once laid before the meeting for signatures. The Hon. Joseph Wightman having expressed his approval, the subscription list was handed round, which from the smallness of the meeting occupied little time. The sums subscribed we found to amount to £40 (5s. 0d.), which, it is expected, will be greatly increased, when many who were not present, but are interested in the matter, shall have an opportunity. A Resolution was passed to the effect that application be made to the Legislature of the Province, next session for an Act of Incorporation; and it was further proposed and agreed to that the name of the Church should be "St. David's."—*Com.*

St. Matthew's Church Sabbath School Picnic.

The Sabbath School Picnic of St. Matthew's Church came off on Tuesday, the 11th ult. in the beautiful grove near the residence of the Chief Justice. A splendid day, —the rich scenery on the banks of the North West Arm, the beauty of the grove, which was tastefully decorated with flags, with the attention with which not only their teachers but also many of the ladies of the congregation, vied with each other to make the hearts of the little ones rejoice,—ensured complete success. Luncheon was served up at 1 o'clock, and dinner in profusion at 4 o'clock. All kinds of amusements were provided, such as tilts, swings, balls, promenading, and skating, enlivened by music. We counted about one hundred and twenty children.

After the children's dinner, the Rev. G. W. Sprott addressed them, and the beautiful hymn, "The Happy Land," by Bishop Heber was sung with pleasing effect. They then resumed their sport, during which the ladies and gentlemen, and teachers, partook of a bounteous repast. Towards dusk the children were again collected, and sung the Doxology. A vote of thanks was carried unanimously for their teachers and those ladies who had assisted in giving them such a day's recreation, and they then concluded with three hearty cheers.—*Com. to Br. Colonist.*

The Rev. Alexander McKay, returns his sincere thanks to the following friends of the Church in this city, for the donations he has received from them to assist the congregation in rebuilding the Church at Cape John, lately destroyed by fire :—

Rev. John Scott,	£1 0 0
Archibald Scott,	1 0 0
Dr. Avery,	1 0 0
David Allison,	1 0 0
Charles Murdoch,	1 0 0
William Murdoch,	2 0 0
George P. Mitchell,	1 0 0
Andrew Mitchell,	1 0 0
Hon. Wm. Young,	1 0 0
Hon. A. Keith,	1 0 0

Doull & Miller,	£1 0 0
John Duffus,	1 0 0
Robert Noble,	1 0 0
John Eason,	1 0 0
Alexander McLeod,	1 0 0
John Watt,	0 10 0
John Williamson,	0 10 0
Thomas Bolton,	0 10 0
Wm. Sutherland,	0 10 0
Samuel Gray,	0 10 0
Alexander Primrose,	0 10 0
Thomson & Esson,	1 0 0
Donald Murray,	1 0 0
Hugh Lyle,	1 0 0
Wm. B. Fairbanks,	1 0 0
John Gibson,	1 0 0
Alexander Knight,	0 12 6
George E. Morton,	0 10 0
John Richardson,	0 10 0
Nicholas Vass,	1 0 0
Wm. A. Hesson,	0 10 0
David Falconer,	1 0 0
Thomas Hoesterman,	1 0 0
Edward Lawson,	1 0 0
John Lithgow,	0 10 0
	£31 2 6

LATEST INTELLIGENCE.

The Glasgow Mission to Scutari.

ALL the Government Presbyterian chaplains have been ordered to the Crimea from Scutari, and the Scotch soldiers in the Hospital now depend solely upon our Glasgow missionaries for pastoral ministrations.

A communion cup has been sent, at the request of the brethren, to enable them to dispense the sacrament to those who desire to partake of the holy ordinance; and to many soldiers we hope and pray it may be fruitful in eucharistic thanksgivings for God's mercy to them, in delivering them from death, and in offering them eternal life through Him who was wounded for their transgressions, and endured the cross for their redemption.

The Cup sent to Scutari was a gift from members of Mr. Macnair's late congregation in Gourrock, which, as a token of love, adds to its value.

Several donations of books, both from the committee, congregations, and private parties have from time to time been sent to the mission. The Secretary has written Mr Ferguson to inquire about the fate of these packages, and hopes to be able to give a satisfactory account of them in the next number of the Magazine, although he has cause to fear that many have been lost. But whether they are lost or only concealed in mountains of baggage in the Custom House at Constantinople or Balaklava, remains to be seen.—*Edin. C. Magazine.*

EXTRACTS FROM MR. FERGUSON'S JOURNAL.

March 1st.—Visited in General Hospital. Great excitement about the earth-quake which occurred yesterday. Almost all were out of their beds, some so weak that they could not get into bed again unaided. Many tried to walk who were unable to do so. One man told me he never felt himself so unworthy before. He felt that he deserved

to be literally swallowed up, and he feared was to have got his desert. The Mormonite, noticed Feb. 10, is now under deep convictions, and praying most fervently to be guided into the truth. It was most painful to witness the agony of his soul. I read to him a small tract, entitled "The Compassion of God," and when I had finished it he asked if I could assure him that what I had read was the truth. I said that I rested my own eternal destiny upon it, which was the highest proof I could give of my thorough conviction of the truthfulness of the doctrine of the Bible. He then said, "You know what my views have been," and requested me to pray with him, stating, in the most particular manner, what he wished me specially to pray for, which was that whatever error he might blindly have followed might be completed eradicated from his mind and that the truth of God might be savingly impressed upon his soul. After I had knelt at his bedside, he detained my proceedings until I had shewn him that I clearly comprehended his meaning. When I had done he was much excited and burying his head in his bed clothes he groaned in agony of spirit. I stood for a little while unwilling to disturb him, when as if unconscious of my presence, he prayed long and fervently. When he had done he was so much exhausted that he scarcely had strength to say good-by.

March 17th.—Visited special cases only, and such others as were beside these. As I passed along one of the corridors, a spectacle presented itself, to me more truly interesting than any I have witnessed since I came to Scutari. It was a convalescent soldier acting as Scripture reader to his sick comrade. Neither of them belong to my flock; but I could not pass without noticing and commending them for the manner in which I had found them engaged.

March 18th.—Sunday. Preached three times, twice to soldiers, and once to soldiers' wives. Visited none.

March 19th.—The whole of the lower part of General Hospital. Many men very ill—some, I fear, beyond recovery. One, formerly very polite, but apparently indifferent as to the objects of my visits, gave me a long account of his past life. He had been a great drunkard previous to his joining the army, but he had not tasted spirits for two years. He says the army makes many drunkards sober men. He seems deeply sorry for having grieved his mother, but he is not yet humbled before God.

March 20th.—A most interesting day. Visited the whole of the upper story of the General Hospital, and all the special cases in the lower. Found many very ill. One of the 93rd died on Sunday morning. Fever is exceedingly prevalent. One man, whose piety seems genuine, gave me some money to send to his wife should he die. He mentioned several days ago that he wished to tell me something, but that he would wait till he was a little better. Fearing he might not live long, I asked him to tell me

to-day. He said that he merely wished to tell me what a blessing it had been to him to have become a soldier. He was brought up in the Church of Rome, and remained in that communion till he was twenty-three years of age. About that time he enlisted in the 93rd Highlanders, and attended the Scotch church when that regiment was stationed at Carlisle. He used to put his fingers in his ears during the sermon lest he should hear anything against the Romish faith. But his conscience reproved him. He could not hold out against convictions. He listened to the word of life, and with a great struggle fled from the arms of Rome. "Many," said he, "condemn the service, but it has been a great blessing to me. Had I not become a soldier, I might this day have been worshipping the Virgin instead of Christ." This man has been telling me every time I have seen him how thankful he is for my visits. The first day I saw him, when I inquired if I could do anything more for him, he said, "You have done more for me already than tongue can tell." To-day he said, "I like your teaching, sir. I was taken at the very first with it. You did not set forth the Majesty of God apart from the love of the Saviour." He says the peace he has is sometimes a cause of terror to him lest it should be a false peace. Another old 93d man wept bitterly, and said, "No man has sinned as much as I have." Another young man, when I had prayed with him, and promised to see him soon again, said, with the tear stealing down his cheek, "Sir, I would like to see you all hours of the day." Another told me he had borrowed a New Testament, and had spent a very happy Sabbath afternoon reading it. I promised to take him to-morrow a Bible from the Scottish Bible Society. With a face lit up with the happiest smiles, he said, "Ah! have you, Sir—have you got a Bible with the Scotch psalms and paraphrases?"

Another young man who has lost both his feet by the frost, seemed so happy when I rose up from praying with him, that he longed for another to share his joys; and turning round to his companion on the left, who was wounded at Inkermann, he called out, "Is S—— awake?" I told him I had been with his friend before I came to him. He then said, "S—— and I have some fine talks together during the night when we are both lying awake." But there would be no end to these details—the history of every day is full of them. Posted, at the Main Guard, a notice of public worship to-morrow (the national fast), at 11 A. M., and afterwards announced the matter in person in every ward and corridor, in the Hospital, that none might plead ignorance.

March 22d.—No. 139, alluded to as near his end yesterday, died about 12 midnight. 132 deeply penitent, wept much when I spoke to him of the love of Christ, and declared that no man can have sinned more than he has. He said, "Men, when they are well, do not think of those things; but when they are laid upon a sick-bed,

then they see the necessity for them." I have frequently observed that I have been led to men, not of my own people, as if by accident, whose cases specially needed attention. To-day, as I passed along the corridor, and was speaking to some who were bundling up their kit to go to England, I was drawn, involuntarily as it were, to speak to one who at the moment I thought was also going home. By an accident in the camp, he had received a pistol shot in his hand, and just before I spoke to him, had the main bone of his left hand taken out. He has been in Hospital since the 9th inst, and has just come out of the fever which is so prevalent. I endeavoured to cheer him up, taking care to remind him that life is very uncertain, and that the only source of true peace and comfort is faith in the Lord Jesus Christ. With some excitement he said, "I hope God will spare me to see my wife again. Night and day I think of her, and I literally water my couch with my tears fretting about it." And with his left hand leaning upon a pillow, supporting it after the surgical operations, he stretched out his right arm at full length, and, checking his flowing tears, he said, as if with fixed determination, "I would willingly allow that arm to be chopped off by the shoulder, if I could see her to-night." I endeavoured to point out to him the folly of speaking in such a manner. He then told me the reason why he fretted so much. He thought it possible that he might die, and he was leaving his wife in poverty, whereas, had he been a sober man, he might have left her comfortably provided for. He has been a non-commissioned officer for ten years. His wife was piously inclined, but he laughed and mocked at her piety, and by his drunken habits nearly broke her heart. When this war was spoken of, he thought it would all end in smoke; but when the trumpet called them to march to the field he found himself deceived. He has seen thousands cut off around him, and has fanned with a newspaper his comrades dying of cholera, without a thought of anything but a burning desire to be led on to battle, and not to lie rotting in camp. The Lord hath now shewn him his past sinful life. I did not conceal from him what I thought, and what the Bible says of his sins. I reminded him that I was of the Church of Scotland, and was expected by the Church of England chaplains to confine myself to my own people. He replied that he thought the difference between us hardly worth mentioning, and that he would just as soon have me to minister to him as any one else. I then offered prayer shortly, and when I was about to leave him, he grasped me by the hand, and said repeatedly, "The Lord bless you," "The Lord reward you." His gratitude seemed almost unbounded. Thus we see many of the bravest heroes of our battles weeping like children at the foot of the Cross.

Went on board two ships now receiving invalids for England. It is truly a happy

sight to see the men going home. I spoke to many, begging to rejoice with them. One told me he had learned since this war began to trust only in the Lord, and through the whole campaign he had never forgotten to commit himself to His constant keeping, and that, especially since he had been sick, he had not ceased to advise his comrades, to cease to do evil, and to learn to do well.

The Archbishop of Paris on the Immaculate Conception.

The following address, from the Roman Catholic Archbishop of Paris, slightly abridged by the *Hull Advertiser*, will speak for itself. Coming from such a quarter, it is assuredly an extraordinary document:—

"It is certain, and we have the whole world to witness, that up to the 8th of last December the Immaculate Conception was not held by the Church as an article of faith; and all who held the contrary opinion were still orthodox Catholics, and permitted peaceably to hold that opinion. It, therefore, since the 8th of December, they have ceased to be orthodox Catholics, because the Immaculate Conception has become an article of faith in the Catholic Church, then the faith of the Church must have undergone some changes, and it must be a novel dogma. But it is believed as an article of faith, thousands of times proclaimed and decreed, that the faith of the Catholic Church is unchangeable, and that no new doctrine can ever be announced or received by the Church. The decree, then, which preclaims any doctrine cannot be the definite sentence of the Church. The Catholic precedent is that wholly against the pretended definition. It is therefore the duty of every good Catholic to acknowledge this pretended doctrine without examining it.

"For my own part, that all the world may know it, I still abide by the protests contained in my petition to our holy father the Pope, and the bishops, and from this moment I appeal from all those things, as also from all the falsehoods and profane novelties with which the bull is filled, to a general council, in which the bishops may be judges, in which all the world may be free, to which all those who think themselves concerned may be admitted, and in which priests may be permitted, without fear of persecution or any loss of their employment, and even the laity also, if it be necessary to hear the voice of Holy Scripture and of the holy fathers.

"The truth is that the Roman people are very indifferent to the new faith which has been announced. Such of the laity as had received instruction did not regard it with any gratification. The people, properly so called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance the like of which is nowhere seen. I have been myself informed in Rome by respectable, well informed persons, that ignorance amounts even to brutishness.

"The great bulk of the Roman ecclesiastics of all orders and of all ranks continue in Rome itself, in proportion, as ignorant of the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as of faith? I have, however, positively learned that among the priests and the religious who have information, one cannot fail to find some

entertain, regarding the new dogma, the same difficulties as myself. One person of exalted dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome none has any liberty to think, nor liberty to speak, nor liberty to write according to the purity of the gospel and the spirit of the fathers; in Rome there is the Inquisition to strangle the truth. Father Perrone and Father Passaglia have liberty to write everything; but true and sincere men—nothing.

In fact, attach yourselves as the holy fathers to the study and knowledge of Scripture and tradition; appeal with them to antiquity against novelty; plead principles against the universal abuse of laxity; advise yourselves, following the counsel of the Apostle, to hold fast that which you have received from the beginning; you have the leprosy of individual opinion; you are charged with the heresy of private judgment, you are a Protestant. If you wish to be Catholic, abjure your reason and your conscience, leave there your holy fathers; cast aside the Word of God, make yourselves blind, and devote your whole life to the danger of being led by others as blind as yourselves.

It is, then, because God has given me to see the falsehood of this prudence of our days, and the wisdom of the holy fathers, that I have begun to lift up my voice, as soon as I perceived that they assailed the ancient doctrines, and were disposed to introduce new ones. That which I commenced long since, and which I have hitherto pursued, I still continue to do in the present work. May it contribute to encourage the strong, to support the weak, and to open the eyes of a great many to the extremity to which religion is reduced."

Presbytery of Stirling.

INDICATION OF THE REV. MR. THOMSON TO THE NORTH CHURCH.

The usual meeting of this Presbytery took place in the Council Chamber on Tuesday forenoon—the Rev. Mr. Finlay, Moderator. The minutes of the former meeting were read and approved of, when a deputation from the Town Council, consisting of—Provost Sawers, Bailie, Morison, and T. L. Galbraith, Esq., Depute Town-Clerk, laid on the table a presentation from the Town Council of Stirling to the Rev. John Allister Thomson, minister of Pennicuik, to be minister of the North Church, and the third ministerial charge in Stirling. There were also laid on the table by the clerk, Mr. Thomson's letter of acceptance, and certificate from Sheriff Arkley, of his having duly qualified to government. The Rev. Mr. MacLaren of Larbert moved that the presentation be sustained, which was seconded by the Rev. Mr. Paisly of St. Ninians, and unanimously agreed to. Of Mr. Galbraith took instruments in the Clerk's hands, and craved extracts, which were granted. The Moderator then informed the deputation that the presentation and accompanying documents had been duly sustained, and that no objection would be taken on them at the earliest possible moment. The deputation then withdrew. The Presbytery then decided that the rev. presentees should preach in the

North Church on Sabbath the 9th, and Monday the 10th September, and that the Rev. Messrs. Stuart, Finlay, and Paisley, be appointed a committee—Mr. Finlay, convenor—to attend on the latter occasion, and receive from Mr. Thomson the manuscript of his sermons. It was also agreed that the Presbytery should meet again on the 21st of September, to moderate in a call to the Rev. Mr. Thomson—the Rev. Mr. Stark of Gargunnoch to preach and preside on that occasion. Mr. Finlay to preach on Sabbath the 2d September in the North Church, and give intimation of these appointments.

Presbytery of Dundee.

The Presbytery met in the parish of Monifieth on Thursday, and Moderated in a call in favour of the Rev. James G. Young of Entry, the presentee to that church and parish. The Rev. James Ranken, of Kinnaird, preached and presided on the occasion. After an eloquent and appropriate sermon by Mr. Ranken, the call was produced and signed by all the heritors, members and male communicants present.

DREGHORN—ORDINATION—The Presbytery of Irvine met here on Thursday last for the ordination of Mr. Milroy, as assistant and successor to the Rev. J. C. Jameson. The Rev. Robert Lockhart, of Kilmours, presided; after sermon, from Luke xi. 28, the usual questions were put to, and satisfactorily answered by, Mr. Milroy; he was then by prayers and the imposition of the hands of the Presbytery ordained to the office of the holy ministry. Admirable addresses were then delivered to the young minister and the congregation by the Moderator. The church was filled, and Mr. Milroy received a most cordial welcome at the close of the services.

The Rev. Dr. Cumming of London, and the Rev. Dr. McCulloch of Greenock, preached on Sabbath last in Kilmoun Church. As might be expected, the Church was, on the occasion, even more crowded than usual.—*Glasgow Courier.*

Notice.

It is particularly requested that Clergymen in this and the adjoining Provinces, will furnish the names of such gentlemen as may be willing to act as AGENTS for the "Monthly Record," in their respective districts, by the first day of December next, to be enclosed—directed to "The Committee of the Monthly Record, Church of Scotland, Halifax." To which direction the Agents will have the goodness to forward the subscriptions received by them, at their earliest convenience.

News of the Month.

THE great event of the past month is the fall of Sebastopol. At daybreak, on the 5th September, a more terrible bombardment than any that had preceded it, was opened. The firing was kept up until the 9th, causing explosions and conflagrations in various parts of the city. At noon on

Saturday the 8th, the assault was ordered, and the French with their usual impetuosity rushed against the little Redan and the Malakoff, and the British against the Grand Redan. Our army succeeded in getting possession of their point, but it was so completely swept by the fire of the other batteries that they were obliged to retire from it. The French also were driven back from the little Redan, but their attack on the Malakoff after a desperate hand-to-hand conflict, and after six repulses according to the Russian account, was successful. The Malakoff is the key of the whole position, and when this was lost Prince Gortschakoff resolved on crossing the harbor and seeking the shelter of the Northern forts. On the Southern side most of the batteries were still in his possession and the town itself which might be said to be one great battery, but the Malakoff being lost further resistance was hopeless. The remains of the army crossed the harbour, which is said to be 700 or 800 yards in width, on a bridge of boats which had been erected in anticipation of this defeat. In the meantime the mines were sprung and efforts made to reduce the City to ruins. All night long the sky was lit up with the conflagration, and on the morning of the 9th, Sebastopol, was as far as the Russians could make it a heap of rubbish. The bridge also was destroyed, and the last remnants of the Black Sea fleet were burnt or sunk.

When the Steamer left, in England the general belief was that the Russians were in no condition to defend the Northern forts, but that they would speedily retreat towards Perekop.

This glorious victory has cost the British about 2000 killed and wounded. The French loss which is much severer is variously estimated from 6000 to 12000. Among the British Officers who fell were two Nova Scotians, Major Welsford and Captain Parker. We are happy to state that a subscription has been started in Halifax for the purpose of erecting a monument to their memory. The news of the victory was received in Halifax with acclamation of joy, with ringing of bells and salutes from the Citadel and the Flag Ship. On the following evening at the request of the corporation the city was illuminated.

Most interesting meetings of the Evangelical Alliance and of the Young Men's Christian Association have recently been held in Paris, and been attended by a large concourse of strangers gathered together to be present at the Exhibition. The Queen has returned from France and retired to her Highland home. Her Majesty and the Prince attended divine service on Sunday the 9th, in the Parish Church of Craithie. There was a very numerous congregation of the residents in the District, and a great many ministers from Ballater and Braemar were present. The Rev. Professor Lee, of Edinburgh, performed the service and preached an excellent sermon from Acts xvii. 30. 1. The atmosphere of Italy dark and lowering. In the dominion of the Pope, in Naples and in Tuscan troubles are brewing. Our brave ally the King of Sardinia may yet be at the head of regenerated Italy.

Mr Hincks, late of the Canadian Government has been appointed Governor of Barbadoes. An American Company are preparing to start another line of Steamers between Liverpool and the United States, which are expected to make the passage in 8 days.

Archibald Scott, Esq. has been elected Mayor of the City of Halifax.

ADVERTISEMENTS.

ADDITION TO STOCK THIS MONTH

W. & C. MURDOCH & CO.

In addition to their former stock of DRY GOODS this Spring, have received a further assortment of:

White Shirtings, Umbrellas,
 Grey do. White Flannels,
 Striped do. Red do.
 Dress Trimmings, VESTINGS,
 Small Wares, Do. Shapes,
 Hosiery, Fancy Trimmings,
 Whalebone, Brasces Assorted,
 Kerseys, Hosiery, Printed Oil Cloths, and Covers,
 An assortment of GARMENTS,

And invite the early attention of Buyers.

68 Duke Street,
22 Granville Street.

June 22.

CHEAP DRY GOODS.

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Halifax, Jan'y 17th, 1855.

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— ALSO —

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Halifax, 1st Oct. 1855.

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