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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, 10.

Vol. II...No. 9.

HALIFAX, SEPTEMBER, 1856.

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CORRESPONDENCE.

[To the Editor of the Monthly Record]

Sir.—The June Record contains some excellent remarks from the *Edinburgh Christian Magazine*, on the claims which Scotchmen abroad have on the Scottish Church. The noble sentiments of nationality, expressed by the writer, (G. W. S.) will find a full response in the heart of every true Scot. With regard to the Hudson's Bay Territory, or what may be more conveniently named Hudsonia, it is surprising that we have not there many Ministers or Missionaries from the Church of Scotland. Besides the Indians, there are a good many French-Canadians and "half breeds" employed by the Company, these are generally Roman Catholics. But those filling the higher stations, the governor, chief factors, surgeons, factors, clerks, traders, and other officials are all, I believe, without exception, Scotchmen from the North Highlands and Orkneys. One would imagine that the Ministers officiating among these transplanted Scots, would be from the Church of Scotland, or at least from some of the other straw-divided Presbyterian churches. But, no! the inquirer hears with undisguised astonishment that the only protestantism these sons of Presbyterian Scotland can obtain is from Episcopalian clergymen. Instead of the psalms and paraphrases to which, in his boyhood, he was accustomed, our Arctic Scot has to listen, and with some reluctance and unwillingness, to the peculiar forms belonging to sect which some of his acquaintances, perhaps, regard as being not far removed from papists. The human heart, in every clime, is too unwilling to come under the influence of real Christianity for any period to add to the difficulty, by causing religious instruction to be conveyed in a form which the intended recipients have a national repugnance of two centuries duration. I have conversed with several retired

they explained this extraordinary arrangement was, that it was made by the Governor of the Company and the Directors in London. (The Governor of the H. B. Company and the Governor of the H. B. Territory are separate persons.) But as the chief factors, and factors living in Hudsonia own shares in the Company, they have a right to some voice in the ecclesiastical arrangements which are supported by the company and by themselves. Assuredly also the General Assembly might take notice of this important subject, in the way of addressing the Governor and Directors of the H. B. Company. Another topic alluded to in the June Number is the office of

ARMY CHAPELAINS

By a Circular signed by Sydney Herbert, Secretary at War, and dated 31st March, 1854, Presbyterian, Episcopalian and Roman Catholic clergymen are to be paid as follows.—Whenever the number of officers and men "belonging" to that church, is from 50 to 100, at the rate of ten shillings a-head, a year. From 101 to 300 men, at the rate of three shillings a-head, a year. From 301 men and upwards, at the rate of two shillings a-head, a year. Paid half yearly. If a quarter is commenced, and the troops leave before the quarter is out, the minister is to be paid for the whole quarter. Not to affect yearly salaries. This circular was satisfactory us far as Presbyterian and Episcopalian were paid alike, but by another Circular, from the War Office, signed by Sydney Herbert, Secretary at War, dated Sept., 1854; for 25 men to 100 men, "clergymen of the church of England" are paid ten shillings a-head, a year; "Presbyterian clergymen" are paid 7s. 6d. do., and Roman Catholic clergymen, five shillings. For 100 to 300 men, who reads the Episcopalian prayer-book is paid, 3s. a-head, a year, the Presbyterian minister receives only 2s. do., do., and the Romanist 1s. 6s. do., do., From 300 men upwards the favored individ-

dual gets 2s.; the Presbyterian 1s. 4d., and the other 1s. Also, if there is no room in the church, and a separate service has to be given to the troops, in addition to the above, for each separate service the Episcopalian gets 10s.; the Presbyterian, only 7s. 6.; and the Romanist 5s. There has not been any Circular issued since the above, so that it is the one now acted on. The term "Presbyteriau" was, perhaps, introduced designedly in order to include the Free Church; there is no objection to the term, but, as the Circular avoids using the national name of the Scotch Church, it should also avoid using the national name of the English Church, and it should speak of Episcopalian clergymen. As it stands, it is simply so much impertinence. To pay Presbyterian ministers less than Episcopalian is unjust and offensive. It is unjust to the ministers.—It is an offensive indignity—1st. To the ministers. 2nd. To the officers and men who are ministered unto. 3rd. To all other Scotsmen. It is strange that the War Minister, Lord Panmure, who is a Presbyterian, should have allowed, or should still tolerate the above disparity of pay. Certainly the collective weight and authority of the General Assembly, exerted through Lord Belhaven, or otherwise, would be properly employed in having removed the evil here referred to. It should also be attended to by that long wanted society, the National Association for the Vindication of Scottish Rights.

T. S.

THE CHURCH AT HOME.

India Mission.

STATEMENT OF THE COMMITTEE.

Under the authority of this appointment, the Committee now appeal to the congregations of the Church, earnestly soliciting their liberal contributions and fervent prayers on

behalf of a Mission, the importance and magnitude of which have long been amply acknowledged, and still continue unimpaired.

From its origin until now, this Mission has been regarded with deep interest, alike by members of the Church of Scotland, and by all Christians who have enjoyed opportunities of becoming acquainted with its valuable results. To it every argument, in support of missions for the propagation of the Gospel, emphatically applies. If it be an imperative duty, to yield obedience to a divine command;—a high privilege, to act in such a manner as to promote the glory of God by spreading as widely as possible the light of that truth that has come down from heaven, and making strenuous efforts for the destruction of sin and death, and the universal prevalence of that holiness of life that are essential to man's happiness,—and true wisdom, to select a field pre-eminently suitable for missionary exertion,—assuredly, the claims of India can neither be forgotten nor denied. The remarkable history of that vast empire, the extensive and ever-increasing supremacy of British influence, the degree to which India has contributed to our national distinction; and the wealth and honors which individuals have derived from our connection with that land, afford additional arguments for zeal and activity on behalf of a Mission calculated to confer inestimable benefits. A sense of justice; an enlarged benevolence; and a consciousness of great responsibility, ought to unite in awakening and keeping alive an interest in this enterprise, eminently conducive to vigorous exertion.

While aware that the force of these and other considerations is strongly felt, and that the desire of christianizing India is warmly cherished throughout the Church, the Committee make this appeal under feelings of deep anxiety. The very magnitude of the enterprise may justly awaken such feelings even if other causes were wanting. But the influence of such anxiety is not depressing. It diminishes, in no degree, the urgency with which the Committee now appeal to the office-bearers and members of the Church, or the confidence with which they rely on that cordial attachment to our Foreign Mission, which has already been repeatedly expressed. They believe that the extension of the Gospel in India is dear to the hearts of British Christians, and, knowing how largely the Church of Scotland is pervaded by a zealous desire to promote this object, they confidently trust that liberal contributions will not be withheld.

The communications that have appeared in the *Missionary Record*, and the last Report given in to the General Assembly, contain statements relative to those admissions to the Christian Church that have taken place last year, together with much valuable information, to which the Committee would direct the attention of congregations. They enter here into no detail as to the future management of the Scheme, and can only give the explicit declaration that they are

fully alive to the necessity of being guided by ample and minute information, and the exercise of deliberate reflection, in determining the mode of action which in the circumstances, it may be most judicious to pursue. But whatever practical difficulties may be anticipated, or may actually occur, the Committee would not faithfully represent the impression conveyed by every communication received from those best acquainted with India and the state of our institutions there, did they not declare, in the most emphatic terms, that there is an imperative call for a large accession to the staff of the Church's missionaries in India. Missionaries, endowed with the essential qualifications, are discharging with great zeal, ability, and success, the work to which they had been appointed; but every effort must be made to foster the spirit with which they are animated, among the students and licentiates of the Church, so that additional laborers in this field may be abundantly supplied. Let there be frequent and earnest prayers that the number of our missionaries may be largely augmented; and, resolving that whatever changes may take place in India, the opportunities of receiving instruction in Christian truth shall, as much as possible, be multiplied, so that all of every age may be brought under its influence, be persuaded to do that which is indispensable for carrying this resolution into effect, by liberal contributions in proportion to your means, and by endeavoring to exert your influence, whenever it can be successful, in inducing others to follow your example. The Foreign Mission of the Church of Scotland, in order to take and to maintain that position in India which it ought to occupy, and to carry out, in an efficient manner, the propagation of the Gospel through every means that may be legitimately employed, must be conducted on an extensive scale. Thus alone can it participate, to the extent that is befitting, in the great and glorious work which God is accomplishing by man's instrumentality. The distinction of such participations may well be an object to which the most ambitious aspirations are directed, but let it be remembered that this distinction is attained only by pecuniary sacrifices so large, according to the ability of every one, as to make the gratification of giving truly felt, and by that unwearied zeal that seeks utterance in steadfast efforts and fervent prayers that the work may be successful.

From these considerations, the Committee entertain the confidence that the members of the Church, animated by their wonted interest in this Mission, will cordially respond to the appeal now made to them, desirous to cultivate and to give expression to a missionary spirit as the quality by which a living Church is always pervaded, and affected by the pre-eminent importance of the vast undertaking for which liberal offerings are now earnestly sought. They feel assured that the claims of India cannot be overlooked by any believer conscious of his responsibilities, and impelled by no slight and evanescent, but a deep and irrepressible desire to break in

pieces the chains by which so many are now in bondage. There is an argument, which cannot be resisted, in the touching recollection of fathers and mothers and children shut out from the blessed light of that Gospel that brings salvation, and reduced by darkness and delusion to a condition which it is impossible to contemplate without painful feelings of compassion, and earnest desires to impart relief.

In name, and by appointment of the Committee,

JAMES CRAIK, D. D.
Convener

Scottish Ladies Association for the advancement of Female Education in India.

The Secretary has received some very interesting communications from Canada. In a letter from John Paton, Esq., Secretary to Queen's College, Kingston, dated 5th June, 1856, he says, "My object now in writing is to communicate the action of our Synod in reference to our Orphanage movement, and which cannot fail to exercise a most beneficial influence in its favour. I took the opportunity of making application to the Synod, at its Annual Meeting in Kingston, at the sanction of the Church in Canada to the efforts which I was making to interest Sabbath Schools in missions through the Orphanages at Calcutta and Madras.—at the same time explaining and advocating the Scheme, at some length, in a letter, upon the subject. My application was most favorably received, and the resolution, of which I enclose a copy, was unanimously adopted."

The resolution referred to is to the following effect:—

At Kingston, and within St. Andrew's Church there, the thirteenth day of May, 1856 year.

The which day, the Synod being met and constituted, *inter alia*, "the Synod had read a letter from Mr Paton agent the efforts for making for the support and education of Hindoo orphans under the Ladies' Association for Female Education in India. The same having been considered, it was moved by Mr. Morris, seconded by Mr Macdonnell, and agreed to, "that the Synod, having heard read the letter to Mr Paton, approve of the same and commend the effort to the sympathies of our congregations, and appoint Mr. Paton Treasurer for the Fund on behalf of the Synod."

Mr. Paton has also forwarded a letter which he received from the Rev. William Henderson of Newcastle, Miramichi, dated 22d April, 1856, from which the following is an excerpt:—

"I beg to return my warmest thanks for your letter, and for the 'Report of the Scottish Ladies' Association for the Advancement of Female Education in India' It furnishes exactly the information which I wanted.

"Having been for a number of years Secretary to the Aberdeen Juvenile Mission

ary Association, and likewise to the Association of Sabbath School Teachers in Aberdeen, connected with the Established Church of Scotland, previous to my coming out to America, I was fully conversant to the importance of directing the attention of the young to missionary objects, and often wished we had something in this country likely to interest the young in missionary operations.—I was therefore very much pleased when I saw in the *Scottish Presbyterian* the account of the efforts of the Sabbath School children in behalf of Hindoo orphans, of which account, Professor Weir informs me, you are the writer. Immediately after seeing that account, I introduced the subject into my Sabbath School here, and, so far as we have had time to ascertain the result of the experiment, it has answered my expectations. The children seem to take an interest in it, and I have no doubt we shall be able, by the end of the year, from their contributions, to remit the sum required for the support of one orphan.

I am greatly pleased that such a plan has been introduced. I not only fully agree with you in thinking that "a double blessing will follow it,—in the first place, to the neglected daughters of India, and in the second, to those who take an interest in their spiritual and temporal welfare,"—but I regard it as a token for good to the whole world, as a means of diffusing a missionary spirit, and not only of providing funds for diffusing the gospel, but also of raising up those who shall go forth and occupy the waste places of the earth, becoming missionaries to the Gentile world.

God appears to have a double agency at work at the present moment. By the revolutions which are taking place in the kingdoms of the earth He is opening up in His providence a door for the admission of gospel light to the dark places of the earth, and, by the agency carrying on in the Church, He appears to be preparing those who shall carry on the work. Sabbath schools have been the means, not only of bringing many souls into the Redeemer's fold, but also of preparing many for becoming ministers of the glorious gospel, and missionaries to the heathen world.

With these views I shall do what I can in New Brunswick to get the subject brought under the notice of our Sabbath School Teachers, and I sincerely hope that a divine blessing may accompany all our labours."

The Late General Assembly

The annual sittings of the General Assembly terminated formally at an early hour on Tuesday morning, the Commission having sat for a few hours in the forenoon, and we think we are warranted in saying that an extraordinary amount of important and interesting business was transacted by our Supreme Ecclesiastical Court in a manner not only highly creditable, but highly beneficial to the Church. On this subject, however, the truly admirable exposition of the character and results of the Assembly's deliberations, which will be found

in the eloquent, judicious, and affectionate address of the very reverend the Moderator, before dissolving the Assembly, leaves nothing to be added. We cannot, however, omit the opportunity to notice one gratifying feature, or rather the absence of what has often been a painful incident in the Assembly's proceedings, not one case of discipline having come up for the judgment of the venerable Court. This is a fact which, though not unprecedented in the history of the Church, cannot fail to be matter of sincere thankfulness, especially at a time when her unscrupulous rivals and enemies are so anxiously on the alert to seize every pretext to misrepresent her character and vilify her communion.

If some of the views and deliverances of the Assembly just closed have not, on all points, coincided with those of its predecessor—we allude to the direction of several leading schemes of the Church—we are confident that such alterations of sentiment or policy indicate no diminution of the Christian zeal and energy of those who have been instrumental in effecting or opposing these changes, while we have no doubt it is felt on the other hand that they impose, if possible, a greater amount of responsibility in the practical conduct of these great and sacred undertakings in which the Church, as a body, is embarked. We trust the future results will be commensurate with the ardent desires entertained by the Church at large, irrespective of mere differences of opinion on matters of practical detail. That the members of the Church are animated by the best spirit, in carrying on her evangelising operations, we need only adduce the various Reports of the Committees, which are replete with important and incontestable proofs of the fact. Dr. Simpson's able statement of the progress and position of the Home Mission presents abundant evidence that the Church is thoroughly alive to the value of this enterprise, and resolved zealously to promote its objects in the aid of the people, on whose liberal contributions so much necessarily depends. The numerous details in this Report will deserve a careful perusal, and are eminently calculated to excite the liveliest sympathies of the reader. We would also direct particular attention to the Report of Dr. Cook, of Haddington, on the Education Scheme, which discloses a most enlightened and comprehensive system, in efficient operation, under the fostering care and watchful guidance of the Church. On the subject of Popery, which involves a duty of action so paramount that no Protestant Church can overlook or neglect its fulfilment, the admirable and impressive report of Dr. Fowler, of Ratho, will be read with deep interest and unqualified satisfaction. The importance of maintaining the Church's position in this matter cannot be questioned; but the subject is placed in so clear and striking a light in the document to which we refer, that we are sure it will call forth as universal and cordial a concurrence beyond the walls of the Assembly, as it received within them.

The Endowment Scheme, under the management of Dr. Robertson, has now attained to really national proportions, and may be regarded as a great event in the progress of the Church. The rev. Dr.'s enthusiasm and zeal, his energy and tact, in promoting this enterprise, are justly the theme of grateful admiration throughout the Establishment, and the cheers which greeted his triumphant exposition were as cordial as they were unstinted. The large aggregate of £236,487, 7s. 7d. of subscriptions, shows what can be done with

proper and well-directed efforts in a good cause. The Endowment Scheme promises, indeed, to become a living monument of its author's Christian energy, as well as a permanent source of strength and honour to our Zion.—*Edinburgh Evening Post.*

Presbyterian Mission to Jerusalem

Dr. Aiton has received the following gratifying intimation from an eminent Professor of Queen's College, Canada.—I beg to send you an extract of the proceedings of the late meeting of our Synod in Canada, from which you will see that your proposal with regard to a Church of Scotch and Jewish Mission at Jerusalem is seriously entertained by the Church in Canada, if discountenanced by the authorities who rule these things in Scotland:—

Among the most interesting subjects brought under the notice of the Synod was an overture pledging the Church to commence an effort in the Foreign Mission field. With great need for exertions at home, and with vast tracts of country unsupplied with ministers, it was ably argued that an effort to send the gospel to regions even more destitute than our backwoods, would be blessed to the Church at large. This overture having been agreed to, the question next under discussion was, to which part of the world would the effort be directed. The scheme which met with most favour in the Synod was one for sending a missionary to Jerusalem, a place which, strange to say, has been overlooked to a great extent by Christian churches in their missionary efforts. The attention of the Synod was drawn to an appeal in favour of Jerusalem by an eminent clergyman of the Church of Scotland, the Rev. Dr. Aiton of Dolphinton. It seems that the Jewish population of Jerusalem is far more accessible to missionary efforts than are Jews in any other part of the world, most of whom are absorbed in making gain, and many even tinged with infidelity. The Jews now residing in the Holy Land are mostly drawn there from pious motives, and are, even now, patiently waiting for that Messiah whom the Christian missionary seeks to declare unto them. The Synod heard with great interest these statements, and appointed the Rev. A. Burnet of Hamilton, the Rev. Geo. Macdonell of Fergus, and Alex. Morris, Esq., to collect the funds for the object, with power to engage a missionary, should they deem it expedient.—There are sanguine hopes among many warm friends of Foreign Missions in the Church that this scheme will, ere long, be carried into execution. £300 cy. per annum will support a missionary in Jerusalem, a sum which can be easily raised in so wealthy a body; and we understand that one of the most useful and respected ministers of the Church, and who is now presiding over an important congregation, has placed his services at the disposal of the committee, should they not succeed in finding another missionary for this deeply interesting field."

Dr. Aiton has also been informed by Mr. Morris of Montreal that "he is led to expect from two churches £20 each per annum."

PRESENTATION TO THE REV. MR. MURRAY OF MELROSE.—Last week, the members of Ladhope Church, Melrose, presented the Rev. Wm. Murray with his portrait, as a testimony of their acknowledgement of his exertions in procuring the endowment of Ladhope Church, which are well known to many of our readers. Through his individual instrumentality that object was lately happily accomplished. The portrait is a life size, in colored crayon, by James Archer, Esq., B. A., of Edinburgh.

MIDMAR SETTLEMENT.—The Presbytery of Kincardine-O'Neil held a meeting at Cottage Inn, Midmar, on Tuesday, when a deputation from those few parishioners who, at a former meeting had tendered objections to the presentee, waited on the Presbytery in a very friendly and conciliatory spirit, and expressed their willingness now to fall from the objections and hold the matter as amicably arranged. The Presbytery resolved, in these circumstances, to sustain the call, which had been respectably signed, and to proceed to the admission of the presentee, the Rev. W. A. Smith, with all convenient speed, according to the rules of the Church.

CHURCH IN THE COLONIES.

Missionary Report

By the Rev. George Harper, A M Preacher of the Gospel, to the Presbytery of Pitou.

Having officiated in St. James, Charlottetown, on the first Sabbath of June, I next proceeded, about the middle of the week, on a visit to Georgetown, where I preached on the following Lord's day. The attendance, both before and after noon, was very good. Not a few, as I understood, came a considerable distance to attend divine service; and it is truly gratifying to find that in this locality we are still after all, not without a considerable remnant, who are strongly attached to us. For some time past, as the Presbytery are aware, our friends in Georgetown have been receiving from the Revd Messrs Snodgrass and MacKay as much attention as the duty of these gentlemen to their congregations will allow. And surely, it cannot for a moment be doubted, that the members of our Church in Charlottetown and Belfast, when enjoying regular services, would, in the true spirit of a Christian sympathy and brotherhood, at once agree to an arrangement of this nature, which would serve not only to strengthen the cause of our beloved Zion in this quarter, but also afford to others of the same Church with themselves, an occasional opportunity of receiving the means of grace. It is thus only, in my humble judgment, by mutual good offices and encouragements, that our cause can be expected to flourish. In every good work of the kind, our people ought always to be ready to second the zeal and laborious, and praiseworthy efforts of our ministers and missionaries. Vacant stations are to be supplied and lost ground recovered. It is to be lamented that the day is now gone by when

throughout these flourishing provinces, every settlement of almost any note numbered amongst its laborious denizens not a few of our loyal and devoted adherents. But like the lost tribes of Israel, in too many instances they are now diligently sought after but cannot be found.—Hope deferred has long since induced numbers of our people to merge in other kindred denominations, and left us but a scattered remnant here and there in the wilderness, men to whom the very dust of the Church of their forefathers is still dear—men who could fearlessly and conscientiously take up the language of the Psalmist, and say—"If I forget thee, O Jerusalem! let my right hand forget her cunning." For those then who still remain amid the wreck—for those who yet cherish towards her such intense feelings of ardent devotion—and all things considered, the proportion of such is by no means small—for them will the Church and her ministers be appealed to in vain. If the cry is but faintly heard across the Atlantic, it but the more stirs to renewed zeal the small but undismayed band of hard-working ministers who listen to it near at hand, and who cannot but feel that though settled in particular localities, they are still *Missionaries*—and thus will continue until the last sigh for spiritual relief is hushed, and the last vacant station filled up. And thus, by united and vigorous action, much yet may be accomplished; and by the speedy arrival of fresh missionaries, now so anxiously looked for, new life will ere long be infused into the cause, which not many years ago appeared so hopeless.

At Georgetown, both after the forenoon and afternoon service, I took the opportunity of suggesting the propriety of having a Sabbath School in connection with the Church. Without doubt there would be much good done in this way; if one or two godly and pious men were to interest themselves in the spiritual welfare of the young of the congregation; and although it is much to be regretted that the idea is not always acted upon in the present age, which is too much of a cold and utilitarian spirit, it is nevertheless strictly true that every Christian man should consider himself in duty bound to do something towards the interests of the Church whereof he is a member. If a member of any secular association or society enters heart and hand into its objects, how much more should the faithful member of a Christian communion? To whatever branch of this divine institution we may happen to belong, we are called upon to seek by every means in our power, by our wealth, our talents, and exertions to promote its welfare. If we reverence the divine head of the church, and appreciate the great and glorious privileges of its worthy members, we cannot be lukewarm in so noble a cause. It is therefore sincerely to be hoped that there will be found those among our adherents at Georgetown who will do what they can to carry out this suggestion. In itself it is undoubtedly a good work, and one which cannot fail to secure the divine blessing upon its faithful and diligent prosecution.

I at the same time made another similar suggestion, which I have no doubt will also meet the entire approval of the Presbytery.—I proposed that, when not otherwise supplied, they should make arrangements to meet together for divine worship in the church on Sabbath days, for an hour or so in the forenoon, one of their number going through something like an ordinary service, reading a chapter of the holy Scriptures, or even a sermon from some sound evangelical author approved of by our Church. This is a plan which I believe has often been resorted to in the same circumstances with

much spiritual profit and advantage to all concerned. It may be remembered that in early times Christians were not often accustomed to enjoy what may be called the *luxury* of preaching by a body of men regularly qualified for the office; and they were in many respects, I fear, worthier disciples than many of us at the present day, who may be living amidst great displays of Gospel light and Gospel privileges. The fact is that, in too many instances the possession of a super-abundance of Christian principles becomes a stumbling-block, and I am inclined to hold that the possession of a copy of God's Word, without note or comment in a language we understand, is of itself an unspeakable advantage. I believe further that it is quite possible for any intelligent man who has made the Bible his study to know its contents as fully as a professed teacher of religion, though at the same time I entirely disapprove of lay preaching, as tending to promote confusion and disorder in the Church. But I do think that, in such circumstances as these, the reading of the Bible in public is an exercise which if carried out in a proper spirit, will doubtless be accompanied by its proper reward.

While at Georgetown, I was very glad to find our "Monthly Record" so well liked by the members of our Church there, as every where else. Through the exertions of the agent, Mr. Finlay McNeill, merchant, whom we regard as a true and sincere friend of the Establishment, its circulation is now double what it was last year; I have no doubt it will be still further extended. Our funds cannot fail to perceive that with such means as they are at command, the ministers of our Church are doing what they can for the promotion of their spiritual improvement. As a subscriber, I can conscientiously say that it is well worth double the money they pay for it.

While upon this subject, I may further mention, what I am sure will be regarded as a very gratifying piece of information. Being desirous on all occasions to forward the interests of our little periodical, I inspected the list of Subscribers for the Island, and was delighted to find among them the names of so many of our people under the spiritual superintendence of the Rev. Donald McDonald, one of the oldest ministers, I believe, in connection with the Presbyterian Church in the lower colonies. Though I have never had the pleasure of meeting this revered gentleman, I am not unaware of his zeal on behalf of our Scottish Judah. I have conversed with several of the members of his flock, and have ever heard him spoken of by them with the highest feelings of respect, amounting almost to veneration. In writing to the Colonial Committee about a year ago, I took occasion to represent to them that if *Good* missionaries could be obtained for the Island, they would be sure to find in the extensive and populous district presently occupied by the aged but still vigorous servant of our common Lord and Master, an abundant field of usefulness; but the difficulty in the meantime of responding to such a call is well known to all our highland congregations, though it is to be hoped that better days may appear. In several of the houses which I visited, I found copies of Mr. Macdonald's writings, which I understand are much esteemed. One of his works, a treatise against the Baptists, now so numerous around us, I perused one day with much satisfaction, and scarcely know who not to admire more the lucidity and vigor of his arguments, or the force and clearness of his style. It is truly refreshing to find the views of our Church on so important a subject defended

with such ability by a colonial minister—one of that class whose qualities are generally supposed to be more in the direction of the field than the Cabinet, because their opportunities of "learned leisure" are so much less than those possessed by their more favored brethren at home!

Returning to Charlottetown about the middle of the week, I preached in St. James's, on the two following Sabbaths, attending the Sabbath School in the mornings. I already stated how well this is conducted; and I further mention that the little book used by the young people for singing is "Bateman Sacred Melodies," which might be successfully introduced elsewhere, and which may be had for a few pence at any bookseller's.

On my way to Wallace, I preached in St. Andrew's, Pictou, on the Saturday preceding the sacrament of the Lord's Supper, but being somewhat unwell I did not wait for the services on Monday.

Meeting of the Synod of Canada at Kingston.

Saturday, 31st May, 1856.

The Synod was opened with praise, reading the Scriptures, and prayer by the Rev. J. H. McKerras.

ADMISSION OF MINISTERS.

The Report then of the Examining Committee was received to the effect that Messrs. McDonnell, Watson and McKay, students from Queen's College, and the Rev. Mr. McCaughey, probationer of the Irish Presbyterian Church, and the Rev. John Campbell of the American Presbyterian Church, had appeared before them and passed a satisfactory examination. They were then remitted to the several Presbyteries.

A minute with reference to Dr. McGill as read and approved.

QUEEN'S COLLEGE.

A deputation from Queen's College, composed of Dr. George, Mr. Harper and Mr. John Paton, appeared and were invited to address the Synod.

ORPHANAGE EFFORT.

A letter to the Moderator from Mr. John Paton was read, stating that he had been acting as agent for the "Scottish Ladies' Association for the promotion of Female Education in India, under the superintendence of the Missionaries of the General Assembly: that one of the features of the effort was the allotting of orphans at Calcutta to be supported by Sunday Schools, and that already 9 children were supported and £43 had been remitted to Calcutta and Cochin for this purpose from Canadian schools; and asking the approval of the Synod.

Mr. Morris endorsed the statement of the letter. He had seen the beneficial effects of the system. He would move that the Synod approve the effort, commend it to the sympathies of the people, and appoint Mr. Paton the Synod Treasurer for this purpose.

Mr. George MacDonnell seconded the motion, and also bore testimony to its beneficial effects in his school. He hoped to see the plan widely adopted.

The motion was then adopted.

ADDRESS TO PRINCIPAL MCFARLAN.

It was agreed that the Synod present an Address to the Rev. Principal MacFarlan, of Glasgow, expressive of the Synod's sense of the long continued and persevering efforts he

has put forth on behalf of the interest of the Colonial Churches; Dr. Mathieson, Dr. Cook, and Dr. George were appointed a Committee, to draft the Address, Dr. Mathieson to be Convener. The draft of an address subsequently submitted was adopted.

SUNDAY.

The Rev. Dr. Brooke, of Fredericton, the Rev. W. Snodgrass of Charlottetown, and the Rev. J. Bain, of Scarborough, preached before the Synod and a large congregation.

Monday, 2nd day of June.

Which day the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland met according to adjournment and was constituted with prayer.

On the call of the Moderator, the Rev. James Gordon conducted the devotional exercises of the Synod, in praise, reading the Scriptures and prayer.

DELEGATES FROM THE LOWER PROVINCES.

The Report of the Delegates to the Lower Provinces was taken up. Dr. Mathieson handed in a long and able Report on behalf of himself and his colleague Mr. McKid, of their visit to Nova Scotia. Also a Report of Professor Weir, who is absent in Scotland, lamenting that the removal by death of his colleague Dr. McGill prevented a fuller Report being submitted.

The Moderator stated that every member of the Synod must feel gratified by hearing these Reports, and feel assured that the intercourse would be productive of beneficial results. He thought our delegates entitled to the warm thanks of the Synod. He was glad to see brethren from the lower Provinces amongst us, and trusted that they would address the Court.

Dr. Brooke then said, Moderator, Fathers and brethren. I feel deeply the kindness I have experienced since I came among you. I have had the pleasure too of adding to the circle of my friends. I regret that your deputation to our Province is not with us, and I feel deeply the removal of one of them, an old college companion, whose acquaintance I last year renewed and I looked forward again to meet, but I trust he has been called to the enjoyment of his Master in Heaven. He assisted at my communion and his presence revived the recollection of early days. I looked to meet him here but God has ordered it otherwise. The visit of those gentlemen gave us great delight—it was beneficial—their presence aided us much—it strengthened us. With regard to our future relations I have no definite proposal to make as to a General Assembly, but I am directed to say that our Synod are deeply alive to the importance of this proposal, and consider it very desirable.

Mr. Snodgrass said he was truly grateful for the kind reception extended to him and for the interest expressed in the welfare of the Church in the lower provinces. Their Synod had a special meeting and he had certain instructions given him for his guidance which he would communicate. When your deputation met us and expressed their wishes as to a General Assembly and Queen's College, we adopted two resolutions in regard thereto, which were sent down to the Presbyteries, who were instructed to report thereon to a special meeting of the Synod to be held, on the 7th May. My instructions are now to state to you, the Synod confirms these resolutions, and we have decided on bringing Queen's College under the notice of our people as deserving of

the patronage of the Church in the Lower Provinces, and encouraging young men to study there. We cannot do more for you.—We are under heavy burdens just now; we are building manses and churches; we are educating students and organizing congregations.—The object however will be pointed out to our people and our Synod is ready to transmit to you any sums of money, that may be collected with us for Queen's College. We have decided that in our circumstances instead of establishing a college of our own at present, it is better to send our students to the Scottish universities and to Queen's College, leaving it optional with them which to take. We have a fund for education or the Young Men's Scheme as we call it; to this the collections are liberal, from £200 to £300 per annum, and we have 6 students now studying, 2 being at the Queen's College.

The Synod having heard the Report of the Deputation to the Synod of Nova Scotia, as given in by the Rev. Dr. Mathieson for himself and Rev. Alex. McKid; and also a report from Professor Weir of the visit paid by himself and the late Dr. McGill to the Synod of New Brunswick, agreed to put upon Record the following Resolutions, embodying their sentiments and feelings as to these Reports and the matters to which they refer.

1st The Synod rejoice to express their high satisfaction with the prudence, diligence, and fidelity of both Deputations, so fully manifested in the manner in which they discharged their duties.

2nd. It affords this Synod the highest gratification to hear the friendly reception which the members of the deputations met with from their Brethren in Christ in the Lower Provinces. And the Synod also rejoice to learn from the Reports now laid on the table, that so much was found within the bounds of the Synods of Nova Scotia and New Brunswick, to afford the most cheering evidence of a healthy and vigorous piety among the people, and the extraordinary zeal and diligence among the ministers, in sustaining the cause of our Lord and Saviour in the peculiarly trying circumstances in which they have been placed for many years past. While this Synod deeply sympathize with those devoted and laborious men in their untiring efforts to build up the cause of Christ in the Lower Provinces, they cannot but entertain the hope that the God whom they serve will aid them in their efforts, and in due time lessen their toils by sending more labourers into the vineyard.

3rd. The Synod cannot but express the extreme satisfaction which has been felt from the presence of the able and beloved brethren, the Rev. Dr. Brooke from the Synod of New Brunswick, and the Rev. William Snodgrass from the Synod of Nova Scotia. And while this Synod were, with pleasure, aided by the wise counsel of these excellent brethren, in their deliberations, the holiest feelings have been cherished by their kind and christian sympathy. The Synod are indeed deeply indebted to the Churches of the Lower Provinces for the Deputation they have so kindly and considerately sent.

4th. That while it may on diverse accounts, be premature to enter into any definite arrangement as to a union of the various Synods, in connection with the Church of Scotland, in British North America, in one general assembly,—yet it is in the solemn conviction of this Synod that there are good and valid reasons for keeping that measure steadily in view, and for taking, in the meantime, all prudent steps which may lead, when circumstances will

warrant, to its final accomplishment. What has already been done by the interchange of fraternal sentiments and feeling may, under the Divine blessing, contribute not a little to prepare the way for a result to which all the friends of the church of Scotland ought ever to look forward.

5th, The thanks of the Synod are due to the Rev. Alexander Mathieson, D. D., the Rev. Alexander McKid, and Professor Wier, for the manner in which they discharged their duties in carrying out the intentions of this Church, in their visit to the Lower Provinces; and the Synod instruct the clerk to have the Reports, they have given in, be printed along with the minutes of the Synod.

Further, after deliberation, the Synod did nominate, and appoint the Rev. James George, D. D., Queen's College, Kingston, their Commissioner to correspond with the Reverend Synods of Nova Scotia and New Brunswick, at their ensuing meetings:—Willing him to repair in due time thereto, attend the several diets thereof, and consult, vote, and determine in all matters that shall come before the said Synods to the glory of God, and for the good of the Church, according to the word of God, and the confession of Faith, and Acts and Constitution of this Church, and at the next meeting of this Synod, he report or certify that he has fulfilled his appointment.

The Synod, further, appoint, as his alternate, the Rev. Professor Williamson of Queen's College, or the Rev. George Macdonnell, Minister of Fergus.

Tuesday, 3rd day of June.

The Synod was opened with reading the Scriptures, praise and prayer by the Rev. George McDonnell. The minutes of the previous meeting were read and approved. The addresses to the Governor and the Queen were given in and approved.

GENERAL ASSEMBLY FOR BRITISH NORTH AMERICA.

It was moved by Dr. Mathieson, seconded by Dr. Brooke, and agreed to "that a Committee be appointed to take into consideration the subject of the formation of a General Assembly of our Church in British North America, and that the Synods of New Brunswick and Nova Scotia be requested to appoint Committees of their number for the same purpose,—said Committees, by correspondence, to mature their views on the subject, and report the result of their deliberation to the next meetings of the respective Synods." The following committee was appointed for the purpose, viz.—Dr. Mathieson, Dr. Cook, Mr. Morris, Mr. How Ramsay, and Mr. William Edmondstone.

FRENCH MISSION EFFORT.

The Report of a Committee of the Montreal Presbytery on this subject was brought up and read. It suggested the opening of a station in some locality easily accessible by members of the Presbytery and the opening a school in connection with it, from which a Canadian licentiate might be obtained.

After discussion the whole subject was committed to the Presbytery.

QUEEN'S COLLEGE.

Mr. Snodgrass submitted a motion with reference to the Deputation from this institution, expressive of confidence in the Trustees and Professors, and of the duty of the Church

to support it, and suggesting an appeal to the people.

The motion was adopted and Presbyteries enjoined to take an oversight of the taking-up of the collection for the building fund in the congregations within their bounds.

It was further moved by Mr. McLennan, seconded by Mr. Gordon, and agreed to, "that Presbyteries be enjoined to direct the attention of Ministers and Kirk Sessions to the collections and subscriptions, already recommended by this Synod, in aid of the Building Fund of Queen's College, and take such steps as may be necessary to secure regularity in taking up and returning the same.

JEWISH AND FOREIGN MISSIONS.

An overture from the Presbytery of Hamilton in regard to the propriety of entering upon a Foreign Mission, and another from Mr. Morris suggesting the propriety of the Synod's establishing a mission to the Jews in the City of Jerusalem, came up for consideration.

Mr. Morris supported the overtures.

Mr. Burnet seconded the motion; he cordially concurred in what had been said.

Mr. G. McDonnell said, Ours must be a missionary Church. A door seems open to us in the ways of Providence; we should enter it and send if possible, a native minister, but, if not, take what we can get. There was encouragement to go on, as £300 would suffice per annum, and already Dr. Aiton offers 100 guineas. He firmly believed that in Canada, if you present a good object, you will get money to sustain it.

The Synod having heard the overtures of Mr. Morris and of the Presbytery of Hamilton the first relative to a mission in Jerusalem, and the other relative to Jewish and Foreign Missions generally, renew their previous frequent declarations of interest in the Mission work, and the duty of this Church to take part therein, consider the suggestions contained in these Overtures of deep importance to the best interests of the Church, and appoint Messrs. Burnet, James Bain, Geo. Bell, G. McDonnell, McKerras, K. McLellan, Morris and J. C. Mowatt, a Committee to be called "the Jewish and Foreign Mission Committee of the Synod," with instructions to consider maturely the whole matter, to correspond with the Jewish and Foreign Mission Committees of the Parent Church in the first place,—to give their best exertions to the subject of a Mission to Jerusalem and take such measures in regard to the institution of such a Mission as they shall think necessary,—and to report to the next meeting of Synod their acting in this manner

DELEGATION TO SCOTLAND.

An Overture from the Presbytery of Hamilton was laid on the table, suggesting the sending of delegates to Scotland to bring out Ministers.

Mr. McDonnell said there was a great lack of men, and, if stationed in that part of the country where the tide of population is pouring in, you cannot help feeling it. An attempt should be made to procure them.

The Synod agreed to request Dr. Barclay and Professor Wier, both in Scotland to do all in their power to bring out Ministers.

Wednesday, 4th day June.

The Synod was opened as usual
The minutes were read and confirmed.

TESTIMONIAL TO THE CLERK.

In consideration of the long services of the

Clerk, the Rev. A. Bell, and his feeble state of health, it was agreed that he should be presented with a befitting testimonial.

THANKSGIVING SERMON.

An appropriate Sermon was preached before the Synod and congregation at 11 o'clock in the forenoon by the Rev. Robert Burnett, from the words "He must reign."

HAMILTON.

In the afternoon the Synod agreed to meet next year at Hamilton on the last Wednesday in May.

SABBATH OBSERVANCE.

A Committee on Sabbath Observance was appointed, to report their action to next annual meet.

The Commission of Synod was then appointed to meet at Kingston on the first Wednesday in October, and hold a second meeting at Toronto on the 3rd Wednesday in February.

(From the Presbyterian.)

Synodical, Missionary and Devotional Meeting.

Kingston, 2nd June, 1856.

The Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, held this evening, in St Andrew Church, a Missionary meeting with a view to awaken in the hearts of the Ministers, Elders and Congregations within the jurisdiction of the Synod, an intenser zeal in the Missionary enterprise, both Home and Foreign; and to improve for this purpose the presence with of the Reverend Delegates from the Sister Synods of Nova Scotia and New Brunswick. Notice of the intention having been given a large number of the Presbyterian Laity of the city and neighborhood assembled to witness the proceedings, countenance the object, and share in the anticipated interest and benefit of the meeting.

The Rev. Mr. Mann, of Pakenham, Moderator of the Synod, having taken the chair at 7 o'clock, P. M. called upon the Rev. Mr. Urquhart of Cornwall, who introduced the proceedings by calling on the assembly to unite in singing the 67th Psalm, "Lord, bless our pity us," &c. He then read the 62nd chapter of the Book of the Prophet Isaiah,— "For Zion's sake I will not hold my peace," &c. which he followed with an earnest and appropriate prayer to the God of Zion, imbued throughout with an eminently Missionary spirit, and imparting at the outset a deeply solemn and devotional character to the meeting.

The Moderator then introduced the Rev. Robert Burnett, of Hamilton, who, he said would address the Meeting on the operations of the Church of Scotland, the Parent Church in the conduct of her Home Mission and Church Extension Scheme. Mr. Burnett said—

Moderator, my Father and Brethren—The subject to which I claim your attention for a time, viz.—"The Home Efforts of the Church of Scotland," divides itself into three branches—the Education Scheme, the Home Mission and the Church Extension.

The Educational System of the Church of Scotland is not of yesterday or to-day. It is far seeing mind of John Knox, and many of the early fathers of our Church, acutely discerned and justly estimated the importance of education, and of a learned education for the ministry of the Gospel, and so the lasting benefits of

have come in Scotland for her sons from the plans and efforts of those gifted founders of the Scottish Church have testified, ago after age, to the wisdom and prudence of the system. Mr. B. somewhat enlarged on the nature and benefits of the Parochial Schools of Scotland, his early connection with them, and the estimate which he had formed of the system, after it had received his earnest and constant attention for a protracted period. He then argued the fundamental importance of that system of blended intellectual and religious education which had been secured for the Scottish people, and for so many generations has been maintained, from the Parish School up to the University, in virtue of the holy and wisely directed zeal of the National Church of Scotland, and in a strain of animated pleading maintained his position, that, looking at the system in all its bearings on the ministry and the missions of the Christian Church, and on the healthful, moral and intellectual condition of civil society, the educational system of the Church of Scotland was indeed of primary moment—not second to any other—not even secondary, it is the primary one.

But a word, he continued, on the HOME MISSIONS Scheme of the Church of Scotland. I speak from personal knowledge, for I stand here before you as one who has personally laboured in the service of the Home Mission. From day to day, and from week to week, have I travelled those alleys and lanes, climbed up stairs, and hastened down steps, seeking out careless and neglected victims of poverty and vice, telling them of Him who came down to save sinners, even the chief, and inducing them to come out and frequent, if not a fashionable church, at least the Prayer and Christian Instruction Meetings in the school room. The advantages resulting from such a mission as this I could, did time permit, demonstrate from the history and statistics of the Church of Scotland's Home Mission itself.

But our efforts are not to stop here. As the Scriptural readings and prayer and instruction meetings come to be waited on by increasing numbers from the midst of a destitute population, the cry becomes urgent for a stated Minister, warranted to break the Bread of Life; and hence the introduction into the Church at Home of her ENDOWMENT SCHEME.

Here the speaker paid a merited compliment to the energetic and successful efforts of Dr. Robertson in the working of this Scheme.—He stated, if we correctly heard and report him, that through his efforts mainly the required endowments of 38 Parochial Churches had been secured, and thus 38 new parishes had been erected in the Church of Scotland. Out of these, 31 had been endowed by private benevolence. There are 6 more, for the endowment of which money has already been provided. Thus, since Dr. Robertson put his shoulder to the work, and set the wheel in motion, 44 new parishes, with the accompanying parochial machinery, have been added to the venerable Church of Scotland. Let that be an example, as well as a matter of congratulation and thanksgiving to us.

The Rev. Mr. McDonnell, of Fergus, succeeded with an animated pleading in behalf of the Jewish and Foreign Missionary Schemes of the Church of Scotland, to which the Congregations of our Canadian Synod are in general tributary,—contending earnestly for the honorable position by which our Church would be distinguished, did we as a Synod support two Missionaries, educated at our own Queen's College, the one in the Jewish, the other in the Foreign field.

The Rev. Geo. Bell, of Simcoe succeeded, who presented the audience with a succinct but most interesting view of the origin, the history, and the present position of the Canadian Synod,—of the Schemes now in operation for the Education of a learned and increasingly numerous band of Ministers and Missionaries—of its Missions through Presbyteries to the destitute settlements and vacant Churches of our Province,—and of the prospects held out at the present juncture of increasing labourers, usefulness and efficiency. At the close of his address the audience led by a portion of the Vocal Choir of St. Andrew's Church, united in singing by the Moderator's request the 18th Paraphrase—"Behold, the Mountain of the Lord, &c."

The Rev. Dr. Brooke of Fredericton, was then introduced by the Moderator, who presented, as Delegate, the sympathies of the Synod and Congregations of New Brunswick, in connection with the Church of Scotland.—Those familiar with the Periodicals of our own, the Parent, and Sister Churches, are not ignorant of the Synodical and Church Statistics of New Brunswick, but as set forth by Dr. B. in his address this evening, they were, we are sure, the charm of a new dress, approaching in many respects, by the aid of his descriptive powers and tact of anecdote, to the real,—and left an indelible impression upon the audience of good work now doing by the Church of Scotland in New Brunswick, and of the desirableness of closer intercourse between that Synod and our own. Dr. B. though apparently a man but passing the meridian of life, is manifestly a workman who has been doing effectually the work of an Evangelist, and been making full proof of his ministry, and his labour most certainly has not been vain in the Lord.

The Rev. Mr. Snodgrass, of Prince Edward's Island, was then introduced as Delegate from the Synod of Nova Scotia. He appears to be a man comparatively young in years, but at the same time mature in wisdom, rich in zeal, and fluent in statement and eloquence, as an ambassador of Christ. It was obviously a matter of regret to many, if not chagrin, that he came on the platform at so late an hour in the proceedings. He appeared to be but selecting from the ample materials which he had in store for the instruction and awakening of the audience, yet he faltered not, but riveted all with the tact and raciness of historical and statistical details,—with the deeply devotional and apostolical tone of piety that characterized his sentiments and utterance,—and with the graphically poetic touches with which he delineated the ecclesiastical map of Nova Scotia, Prince Edward's Island, and Newfoundland, in all of which, he said, the Synod, which he represented, had ministers and churches. It appeared that in both Synods ministers are sustained and their churches and mansees provided exclusively on the voluntary principle, aided by missionaries and grants from the Colonial Committee of the Church of Scotland's General Assembly; that the people are liberal in their ministers' support, that many more ministers could be sustained in the eligible fields of labour, if they could only be procured of the right stamp as to education, piety and energy, that some handsome church edifices are in the progress of erection, that of Rev. Allan Pollock at New Glasgow being stated as an example, and of late important steps have been taken in the way of manse-building.—Both delegates concurred in asserting that they could do without endowments, for, unlike the branch in Canada, with such a breadth of country in the backwoods and wilds

for which to make a prospective supply, their territories were all but colonized and settled, and what they needed most were faithful and educated ministers, whom the vacant churches were most willing and amply able to sustain.—They spoke, too, of their necessities as being without any University or College at which to educate young men of their own, who might present themselves as candidates for the ministry, of some whom they had sent to the University of Glasgow, and of two who were now prosecuting their studies at our own Queen's College; one of the delegates, Mr. Snodgrass expressing his belief that, were the Vice-Principal, Dr. George, to make a tour among their churches this summer and fall, he would return with a goodly band of choice young men with which to swell the ranks of the classes of Queen's College in Kingston.

Dr. George on the call of the Moderator declined, owing to the lateness of the hour, to enter on the topic assigned to him namely, "The duty of our Church to seek out young men for the ministry." He would beg liberty to make but a single remark. With all the pressure of business on us as a Synod, and feeling our want of time, yet I am assured that there is not a single member of our Church who will take exception to the way in which we have spent this evening—nay, who does not feel his heart or his best sympathies most delightfully awakened by the addresses to which we have listened and the communications we have now heard from the Lower Provinces.

The Moderator, having expressed his concurrence in those remarks, called on the Rev. Mr. McMorine, of Ramsay, to conclude with prayer and praise; and a missionary collection having been taken up and the Apostolic Benediction pronounced, the meeting dismissed, and the Synod adjourned, to meet again next morning at 10 o'clock.

MISCELLANEOUS.

The Missionary Cause a Quarter of a Century Since.

I was reading the other day, as a sort of refresher before I came to this Meeting, the celebrated article of Sydney Smith, written in the *Edinburgh Review* some fifty years ago, upon Indian Missions. In that article, the reverend lampooner insinuates that there is some affinity between evangelism and disloyalty, affects great alarm for our Indian empire, prophesies the utter hopelessness of India's conversion by "sectaries," as he terms them; and asks, "Why should we send out our little detachments of maniacs to give distorted views of Christianity to the finest provinces in the world?" Now, Sir, it is instructive to see how subsequent events by God's blessing have falsified the Reviewer's every opinion. The fact is plain, that Christianity has wrought a change so mighty in the hearts of its converts, that it has restrained the pious Kaffir from partaking in the rebellion of his own tribes, and has forced the slaves, even in the deep joy of their recovered freedom, not to deeds of blood, not vengeance for the wrongs of ages, but one rich holocaust of prayer and praise. Our Indian empire is not yet dismembered, although the "sectaries" have been allowed to endanger it under Government patronage; but it has been consolidated, by their efforts mainly, into greater strength, and is at this day the brightest appanage in the British Crown.—There are those on this platform to-day, who have told you that the Hindus can embrace the Gospel of Christ, and that the dying can gasp

his faith in the Crucified One, and pass triumphantly to the Christian's heaven. The little detachments of "mannes" are going out still, and society has yet shewed no disposition to restrain them. Their movements are well ordered and rational; their pulses beat calm and true; and they go singing in their glorious madness—"If we be beside ourselves it is to God." Sir, there is no Reviewer in the land who dares write an article so scurrilous and envenomed now. Missionary settlements are become the fairest spots on the map of nations. We turn away now from battle fields, from dismantled keeps, and from scenes of martial prowess and historic pride, and our eyes fasten on some village or tribe newly brought to God, or on some friendly chieft, or haply on some Missionary's birthplace, or some Missionary's grave. Every church that is planted in a foreign soil gives to the Church of Christ at home added strength and added beauty; stirs up her zeal and faith afresh; awakens towards her filial emotions in far distant isles; gives a wider vindication to her principles, and a holier communion to her prayers and I confess that I can not restrain my conviction to-day, that if the aim of Missionary Societies be pure, if their organization be according to the mind of Christ, if their triumph be certain, if results, large in actual magnitude and far larger in promise, have already been achieved,—no man can hold aloof from them and be guiltless.—The Church that is not a Missionary Church is not a living Church; and the man who, in the selfish enjoyment of his own privileges, can cry out, "Am I my brother's keeper?" stands in the sight of God an unpardoned sinner, and must wander a very Cain on his remorseless way with agonised and branded brow.—*The Rev. W. M. Punshon at May Meeting.*

Death of Little Children.

The annexed beautiful and touching extract purports to have come from a "Discourse on the Mission of little Children."

No one feels the death of a child as the mother feels it. The father cannot realize it, thus. True, there is a vacancy in his home, and a heaviness in his heart, there is a chain of association that at set times comes round with its broken link; there are memories of endearment, a keen sense of loss, a weeping over crushed hopes, and a pain of wounded affection over them all.

But the mother feels that one has been taken away who was still closer to her heart.— Hers had been the office of constant ministrations. Every graduation of feature developed before her eyes, she detected every new gleam of infant intelligence, she heard the utterance of every stammering word; she was the refuge of its fears, the supplier of its wants; and every task of affection wove a new link and made dearer to her its object. And when her child dies, a portion of her own life, as it were, dies with it. How can she give her darling up, with all these loving memories, these fond associations? The timid hands that have so often taken hers in trust and love, how can she fold them on its sunless breast, and surrender them to the cold grasp of death? The feet whose wanderings she has watched so narrowly—how can she bear to see them straightened to go down into the Dark Valley? The head that she has pressed to her lips and bosom, that she has watched in peaceful slumber, and in burning, heart-saddening sickness, a hair of which she could not see harmed—oh, how can she consign it to the grave? It was a gleam

of sunshine, and a voice of perpetual gladness in her home, she had learned from its blessed lessons of simplicity, sincerity, purity and faith, it had unsealed within her a gushing, a never ebbing tide of affection; when suddenly it was taken away, and the home is dark and silent; and to the vain and heart-rending aspiration, Shall that dear child never return?—there breaks in response the cold grave silence—Never more! The heart is like a forsaken mansion, and those words go echoing through its silent chambers

A Melancholy Fact.

It has been a uniform complaint among us, for years, that the children of the Church had no definite relation to, or protection from it—none correspondent with the significance of infant baptism. Received by that rite at our altars, they were immediately cast out into the world and left there, with or without religious training as accidental circumstances might determine, until, in the course of adult life, they might again return to the altar and ask for a second recognition by the Church. This neglect has not only characterized us as a denomination, to the loss, it may be, of ten thousands of our youth, but it has been, we were about to say, distinctive of the whole country, as a Christian land. In no other religious country on earth, Protestant, Catholic, Mahomedan, Jewish or Heathen, has there prevailed an equal neglect of the religious relations of children. And the consequence is visible deplorably, for in no other land is the sense of religion more vague among the young, and the sentiments of reverence more feeble, except when excited by some special means. Mahomedan and heathen children are addicted, from their cradle, to the practical habits of their religion; these habits are as much a part of their daily life as eating, drinking, and sleeping. For this reason is it that they grow up steadfast to their faith.—The problem of the popular devotion of Romanists to their own Church is explicable only by the same fact. From their childhood they are habituated to at least its external services; the habit becomes a "second nature" to them. They crowd their churches; if there is not room enough in the pews, they kneel in the aisles; if the aisles are crowded they kneel in the porticoes, on the steps, in the very streets—old men, women, and little children! and there is hardly a Papiestic church in the land that does not thus shame the Protestant churches around it. Why is this? Would it be so if the Catholic children were trained in the neglect of the external forms of religion, as so many of ours are? Certainly not.

There is even a sentiment of shame felt by our youth for religion—an astonishing, a monstrous peculiarity. When one becomes religiously awakened, this is among his first difficulties. To break away from irreligion, to take upon him new duties of the Church, amid his associates, who, like himself, have practised none of them, is a shock to the whole habitude of his nature, and he recoils often from the thought with the question, "How will it look? what will be said of it among these my associates?" Alas for so degrading a fact—alas that it should be almost a peculiarity of Protestant lands! Let us teach our children differently, let us place them within the pale of the Church by baptism, and train them there to the sense of their relation to it, and the practice of their corresponding duties.—*Provincial Wesleyan.*

THE MONTHLY RECORD.

SEPTEMBER, 1850.

Proceedings of the Colonial Committee

WHILST every sincere friend of our Church cannot fail to take a deep and lively interest in all the movements and proceedings of her Church Courts and Missions Committees, both at home and abroad, it is to be expected that we, living in the Colonies, will be still more alive to the proceedings and resolutions of the Colonial Committee appointed by the General Assembly to watch over our spiritual concerns. The transactions of that Committee, during the last few months, as they are recorded in the last annual report to the Assembly, and in the minutes of the monthly meetings, are most energetic and encouraging. A new Convener and Clerk have been appointed; vigorous and successful exertions have been made to appoint and send out a number of faithful and devoted missionaries.

During the last two months not fewer than five additional fellow-labourers have arrived in the British steamers on the shores of Nova Scotia—a larger number of clergymen than we have ever received on any former occasion in such a short space of time, and arrangements are in progress to increase still further the staff of our missionaries in Nova Scotia. No intelligence can be more welcome or acceptable, than the information contained in the following letter received by the editor of this periodical, from the Rev. Dr. Fowler, the Convener of the Colonial Committee, by the last steamer from Scotland, announcing the appointment of the three last missionaries who have lately arrived in Halifax, and expressing his warmest attachment to our infant Church, and his anxious desire and determined purpose to do every thing in his power (and his influence and ability are felt and acknowledged through the whole Church) to supply our vacant congregations with acceptable pastors, and extend and increase our missionary operations, and our religious prosperity as a branch of the Christian Church in this new and thriving colony

G. A. Colonial Scheme,
22 Queen Street, Edinburgh,
25th July, 1850

MY DEAR MR. MARTIN,—It gives me great pleasure to inform you that the Colonial Committee have appointed three gentlemen, the Rev. James Wilson, the Rev.

Tuesday, 8th July, 1850

George Boyd and the Rev. Donald McRae, to act as Missionaries within the bounds of the Synod of Nova Scotia. They are all to be ordained before leaving this country, which, it is expected, they will do early next month. I have directed them immediately on their arrival in Halifax to call for you, as Moderator of the Synod, to receive instructions as to how and where they may be most usefully employed. My earnest prayer is that, with the Divine Blessing upon their labours they may be eminently useful in your very interesting portion of our Lord's vineyard.

I remember, with deep interest, my visit to Nova Scotia, the religious wants of our people there, and their affectionate attachment to the Church of their Fathers, as well as the kindness the deputation met with wherever we went. You may have full confidence that the Colonial Committee will do every thing in our power to strengthen your hands, and meet the wishes of yourself and your brethren.

Pray let me hear from you when you think the Colonial Committee can be serviceable to the good cause in Nova Scotia.

Believe me, my dear sir,
Yours faithfully,
J. C. FOWLER.

The Rev. John Martin.

The Synod of the Church of Scotland in Nova Scotia.

Monday, 7th July, 1850.

The Synod met this day pursuant to adjournment, after devotional exercises conducted by Messrs McLellan and Mackay, and was constituted by the Moderator. The roll was called. Sederunt as before, with the exception of Messrs. Cullen and McDonald. The minutes were read and sustained. The Moderator and Clerk were appointed to conduct the devotional exercises to-morrow morning.

DALHOUSIE COLLEGE.

The Clerk read a letter addressed by the Hon. William Young, chairman of the Board of Governors of Dalhousie College, to Messrs. Martin and Scott, requesting them to submit certain proposals which he enclosed, as the terms on which the Governors are content to admit to the advantages of the Institution any body of Christians now maintaining a denominational summary. These proposals having also been read and discussed, it was moved by Mr. Pollock, seconded by Mackay, and became the unanimous deliverance of the Synod—That the Synod hereby declare their sense of the courtesy of the Governors of Dalhousie College in submitting said proposals to the consideration of this Court, but, after the most mature deliberation, are agreed that the said proposals are, according to the principles of this Church, quite inadmissible.

It was further moved by Mr. Martin and seconded by Mr. Macgillivray—That petitions presented to the General Assembly of the Province of Nova Scotia to open Dalhousie College according to its original charter, for

instruction in classical and philosophical learning for all classes and denominations; that a Committee be appointed to act with the other Presbyterian bodies, or by themselves, in preparing and forwarding these petitions to the ensuing meeting of the Legislature and that Messrs. Martin, Macgillivray, MacLean and Thomson form this Committee—Mr. Macgillivray to be Convener. It was moved by Mr. Snodgrass, in amendment to this, and seconded by Mr. Pollock—That a Committee of two be appointed to make immediate inquiries into the original charter of Dalhousie College, and the present condition of the Institution and report to next meeting of Synod, or should the Committee see cause, for a *pro re nata* meeting to be called by the Moderator on their representation,—with a view to furnish proper grounds for the Court as to the course it may be desirable to pursue with reference to the College. The vote was taken and the original motion declared to be carried by a majority of one. From this Mr. Pollock dissented in his own name and in the name of all who might adhere to his dissent.

OVERTURE ON YOUNG MEN'S SCHEME.

The Synod then agreed to consider the overture on the Young Men's Scheme, submitted by Mr. Pollock. The prayer for this overture contemplated the extension, and more vigorous prosecution of the Scheme instituted several years ago by the Presbytery of Pictou for the Education of Young Men, natives of these Provinces, by providing them with pecuniary aid while pursuing their studies for the Ministry in one of the Scottish Universities, or in the Queen's College, Canada. The Presbytery of Pictou find that the liberality of the people within their bounds has enabled them to work out this scheme in a most satisfactory manner. Six young men, of whom the most encouraging accounts have been received, have, by the assistance furnished by this scheme, been attending College for three years; and they are now in a position to do so much in supporting themselves that the way is open for sending an additional number to College. The present, therefore, seems a most fitting occasion to extend this scheme over the whole Church, with a view to giving all the people the privilege of contributing to it. Mr. Pollock, after explaining and supporting the overture moved,—That all Presbyteries be enjoined to carry out this scheme with all diligence and make collections for the same in all the congregations and preaching stations within their respective bounds any time before the last day of November,—and that Mr. William Gordon, Pictou, be appointed General Treasurer,—which motion was seconded by Mr. Maclean and passed unanimously. In as much as no opportunity had been given to the friends of the Church in the City of Halifax, in consequence of the previous local and experimental nature of this scheme, of contributing in its behalf, it was proposed that a special appeal to their liberality should now be made, and as Messrs. Pollock and Snodgrass were to be in Halifax next week on other business, they were to be instructed to co-operate in soliciting donations.

Mr. Maclean asked leave of absence from the remaining Sederunts, which was granted. The Presbytery of Prince Edward's Island was, on request, permitted to meet in this place, to-morrow morning at 9 o'clock and Mr. Macgillivray was commissioned to act as an Associate Member at this meeting.

The Synod met this day pursuant to adjournment, after devotional exercises conducted by the Moderator and Clerk, and was constituted. The roll was called. Sederunt as before, with exception of Mr. Maclean. The minutes of last Sederunt were read and sustained.

SYNOD FUND.

The statement of the Treasurer of the Synod Fund was read and members reported other collections which had been made but not transmitted to the Treasurer—from which it appeared that the collections made for the fund during the past year amounted to about thirty six pounds. The following claims, being expenses incurred by the attendance of members upon the present meeting of Synod, were reported by the Committee appointed to receive and consider the same, and were ordered to be paid:

Rev. John Martin	£5	0	0
Rev. Alexander Mackay	1	5	0
Mr. Roderick Campbell	1	5	0
Mr. Robert Cullen		11	3
Mr. William McDonald		11	3

8 12 6

All collections not yet transmitted to the Treasurer were ordered to be sent to him without delay. The Treasurer was instructed to publish a full account of the receipts and disbursements in the Monthly Record; and collections in behalf of the Fund were ordered to be made hereafter in some Sabbath in the month of May, so that there may be ample time for the transmission of moneys and for the making out of a full statement before the meeting of Synod.

HOME MISSION FUND.

The Treasurer's statement showed an amount of £72 15s. 1d. in his hands, as collected during the past year—which was thought on the whole to be satisfactory. The principal object of the fund being the support of missionaries until they receive fixed charges, its importance is apparent; and members were urged to renewed diligence in making collections. The Synod left the allocation of funds till next year, with the exception of five pounds to the Rev. Alex. Maclean, in consideration of expenses incurred by him in visiting Cape Breton last autumn, and two pounds ten shillings to Rev. John Martin to defray his expenses in supplying Mr. McLean's pulpit during his absence in Cape Breton.

OVERTURE ON THE CONNECTION OF CHURCHES AND THE DUTIES AND POWERS OF TRUSTEES.

The following is the Overture on this subject the Committee on Overtures reported from the Presbytery of Prince Edward Island:

"Unto the Rev. the Synod of the Church of Scotland in Nova Scotia, indicted to meet at Pictou on the third day of July next.

Whereas, in existing circumstances, the position of the several Churches within the bounds of the Synod is not very clearly defined, as to their connection with the Synod; and whereas the duties and powers of Trustees or Managers are somewhat indefinite—a state of things prejudicial to the co-operation which the Church is warranted in expecting from all courts and corporations under its jurisdiction, it is humbly overtured by the Presbytery of Prince Edward Island that the Synod do take the whole matter under

their serious consideration and adopt such measure or measures as the premises may require, and as to their wisdom shall seem best."

The subject of this overture was felt to be so extensive and yet so important that the Synod agreed to defer the consideration of it till next annual meeting. We have inserted it here in the hope that it will then receive the attention which it demands and that the introduction of it may lead to some wise and useful measure.

STATISTICS.

A report from the Presbytery of Pictou on this subject was received and after some slight alterations, the queries proposed therein were agreed to. All Presbyteries were enjoined to give due diligence in collecting the information which the adoption of these queries is designed to elicit, and for this purpose were instructed to meet as courts or to appoint a deputation of their number to visit Presbyterially and in succession the different congregations within their bounds, and to report to the next annual meeting of Synod. The following are the questions agreed upon:

I. TO BE PUT TO THE MINISTER IN PUBLIC.

1. By what Presbytery were you ordained and by whom appointed a Colonial Minister?
2. How often do you preach on Sabbath? Do you preach in one or more places of worship on the Lord's Day? In any stations during the week in surrounding destitute districts? How often and what districts are they?
3. Do you employ other means of instruction during the week, such as Bible Classes, prayer meetings, yearly visitations, and diets of Catechising?
4. Are you careful not to admit persons under censure from other congregations and do you insist upon applicants for baptism being communicants?
5. Are you regular in your attendance upon Church Courts?
6. What societies exist in your congregation for promoting charitable or religious objects?
7. Are you a Commissioner of Schools and do you know if the Bible is generally read and taught in Schools?
8. Can you state any other matters of religious importance that have come under your observation?

II. TO BE PUT TO THE MINISTER BY HIS BRETHREN IN PRIVATE.

Questions referring

1. To his studies.
2. To his difficulties.
3. To his encouragements.
4. To his mode of conducting public worship and administering the ordinances.

III. TO BE PUT TO THE ELDERS INDIVIDUALLY.

1. Do you regard it as part of your duty to watch over the conduct of individuals and families in your district?
2. Do you visit the afflicted and report such cases to the minister?
3. Do you take part in prayer meetings?
4. Are there Sabbath Schools in your district and do you take any part in their management?
5. Are you conscientiously regular in your attendance upon the Church Courts of which you are a member?

IV. TO BE PUT TO THE SESSION.

1. What is your number and do you consider it sufficient?
2. Have you distinct districts assigned to you?
3. Do you hold your meetings on Sabbaths or on other days? Are you careful to take minutes and to open and close with prayer?
4. Do you keep the five Registers required by the Church?
5. In what form are applicants for baptism made?
6. How many Sabbath Schools have you? How many scholars? How many teachers? How many volumes of Sabbath School books? What is your system of teaching?
7. How many accessions to the roll during the past year and how many communicants altogether?
8. Have you funds and how do you apply them?
9. What is the general attendance at Church?
10. How many removed by death during the past year?
11. What is your impression as to the state of family religion?
12. How many baptisms dispensed during the past year.
13. Do you support all the schemes of the Church?

V. TO BE PUT TO THE TRUSTEES OR MANAGERS.

1. Is the Church incorporated? How many Trustees and are they always the same?
2. Is the building in a finished state and what is the amount of Church accommodation?
3. How many of you are communicants?
4. Is the building secured for the use of ministers of our Church?
5. How much stipend do you promise and how much have you paid during the past year?
6. How is the stipend raised? How much is due the minister and have you any funds in hand?
7. Have you regular business meetings?
8. Have any additional sittings been taken during the past year? Has there been any diminution and to what extent?

PRESBYTERY RECORDS.

The Committee appointed to revise Presbytery Records reported that they met according to instructions, examined records of the Presbytery of Pictou and the Presbytery of Prince Edward Island, and found them correct.—The Clerk was ordered to attest the said records accordingly.

RESIGNATION OF MR. SNODGRASS.

It was officially reported to the Synod that the Presbytery of Prince Edward's Island, at the meeting held this morning by permission of Synod had agreed to accept the resignation which Mr. Snodgrass had tendered to a previous meeting of that Court, of his charge of St. James', Charlottetown. Dr. George was instructed to preach in St. James', next Sabbath and declare the pulpit vacant, and also to give supply on the Sabbath following. Mr. Herdman was appointed to give supply on Sabbath, the 3rd of Aug., and Mr. McKay on the 10th of August.

A meeting of the Presbytery of Prince Edward's Island was appointed to be held at St. John's Church, Belfast, on the Monday immediately following the dispensation of the Lord's Supper there, and Mr. Herdman was instructed to act as an associate member at the

meeting. Mr. Mackay was empowered to call meetings of the said Court from time to time when required, and as the presence of clerical members of Synod on the Island would permit.

THE CLERKSHIP.

Mr. Snodgrass thereupon resigned the office of Clerk of Synod, when the following motion was unanimously agreed to.—That Mr. Snodgrass receive the thanks of the Synod for the efficient manner in which, for two years, he has discharged the duties of Clerk of this Synod, and he receive the sum of twenty seven pounds ten shillings out of the Synod fund for services rendered and expenses incurred as Clerk, and in consideration of his expenses as correspondent with the Synod of Canada.

The Rev. Allan Pollok, of New Glasgow, was then unanimously chosen Clerk in the room of Mr. Snodgrass.

THE MONTHLY RECORD.

The Synod regretted exceedingly that no official statement was before them from the Committee of management. [We have since heard this satisfactorily accounted for, the statement desiderated having been actually sent, and in good time by the Secretary of the Committee.]

It was agreed that the Secretary to the Committee should be requested to send six copies of the Record to each clerical member and charge them upon the Synod Fund. It was unanimously resolved that the thanks of the Synod are due to the Rev. John Martin, Editor of the Record, for his exertions, diligence, and ability, in editing that periodical, and also to the gentlemen of the managing Committee for their attention in giving their time and assuming the pecuniary responsibility connected with it and that the same be communicated to the latter gentlemen. Members of Synod were also enjoined to use their utmost exertions to increase the circulation of this most useful periodical.

CORRESPONDENTS FROM OTHER SYNODS.

It was moved by Mr. Pollock, seconded by Mr. Martin and carried by acclamation.—That the sincere thanks of this Synod be tendered to the Rev. Professor George of Queen's College, Canada, correspondent from the Synod of Canada, and to the Rev. William Henderson, correspondent from the Synod of New Brunswick for the attention and assistance they have rendered this Court in its deliberations, for their valuable counsel and most interesting and encouraging addresses to ministers and people, and also to the respective Synods which they represent for the consideration shown to this Synod in the appointment of those gentlemen as correspondents.

CORRESPONDENTS TO OTHER SYNODS.

With reference to the appointment of a correspondent with the Synod of Canada, the Synod found that the great paucity of the number would not admit of their commissioning a correspondent this year, but it was the unanimous opinion of the court, that it is most desirable to continue the correspondence which has been so happily begun, and which has been attended with much pleasure and profit to the Church in this quarter, and the court thought that an arrangement might be entered into with the Synod of New Brunswick, so that that Synod and this should unite in sending a correspondent alternately

to the Synod of Canada, and accordingly requested Mr. Henderson to use his influence with the Synod of New Brunswick, to appoint their next annual meeting so closely after the meeting of this Synod, that the correspondent whom, it is hoped, the Synod of Canada will commission next year may be able to attend both Synods, and also to use his influence with the Synod of New Brunswick, to send a correspondent to the Synod of Canada next year.

The Rev. Alexander Mackay, minister at Belfast, P. E. I., was appointed to correspond with the Synod of New Brunswick this year.

A vote of thanks was then unanimously passed to the friends of the Church in Pictou, for their kindness and hospitality to the members of Court during the present meeting of Synod.

The next annual meeting was appointed to be held at New Glasgow, on the second Wednesday of July 1857, of which public intimation was made, and this Sederunt was closed with prayer.

Public Meeting held in Pictou

During the sitting of the Synod, on Monday, 7th July.

A public meeting was held in St. Andrew's Church, Pictou, during the sitting of the Synod, which was respectably attended. Mr. Crerar in the Chair. After devotional exercises, the Chairman stated the object of the meeting, when the audience present were addressed by different gentlemen, members of the Synod.

The Rev. A. W. Herdman, Moderator of the Synod, said—*I have been asked to pave the way, and say a few words upon the Synod's proceedings. Church courts have their warrant in the word of God. We read of a Synod at Jerusalem, in which weighty matters were discussed and a decision come to. These meetings are not to be viewed as clerical assemblies, but meetings of laymen also, and for the good of the Church at large. I know not if I have anything of very great interest of a general nature, regarding our proceedings, to communicate, but matters of a local nature have been discussed. A Deputation from a sister church met with us. This is always agreeable: it is scriptural and proper, and we see no danger so long as our principles are not compromised. How good it is that brethren should dwell together in unity, and the Psalmist did not confine his remarks to one particular party. We have been sought unto in this rather than been the seekers. Probably, before we separate there will be a discussion on presbyterial visitations, shewing that clergymen are seeking the good of the Church at large. I believe the effect of such meetings would be beneficial, if our people would take greater interest in them, as is done by other Presbyterians. The people would help us to carry out our decisions. But I must remember that ours is but an infant church, and we are but lately revived as a Synod. We were once large. God grant that such times may come again. It is our duty to do our utmost, look to our people to help us to*

carry out our decisions, and to do all for the glory of God.

Rev. Mr. Henderson, Miramichi, corresponding member from the Synod of New Brunswick, said:—*It is with great diffidence that I come before you at this time. The subject, viz. the state of our Church in New Brunswick, is not of great extent, and therefore need not take up much of your time. When I came first to New Brunswick, there were fourteen ministers settled there. We have since had our seasons of affliction and our seasons of prosperity. Of the fourteen, only three of that number now remain. Since that time we have had additions to our body, and new members have been received, so that now we number eleven; but what are these among such a body of people as constitutes our adherents in New Brunswick? There are very many there firmly attached to our Church, and earnestly desirous of enjoying the privileges they did in times past enjoy in their native land. We have many congregations, however, in New Brunswick, that are still privileged to enjoy these advantages. I need not particularize the different churches we possess. From Restigouche to St. Andrew's they are scattered through the land, some numerous, some small. Among these there are many scattered settlements where they are few in number, and not able to maintain a minister for themselves. These, many of them, feel deeply their privations. When we visit such stations, and they have opportunity, they crowd forth to hear the preaching of the gospel. They grudge not to leave their work on week days to engage in the public worship of God.*

We are continually solicited to pay missionary visits to different destitute parts of the country. We endeavour, as far as our duty will permit, to visit these destitute localities. In remote localities where ministers cannot attend, we have encouraged individuals to give their services as Sabbath School teachers. In order to supply the want of ministers, we have even endeavoured to have church libraries connected with congregations. This we have found to be a very useful assistance in the communication of religious instruction. In my own congregation there is a large library, and a number avail themselves of the privilege. We have done our utmost to obtain ministers for the destitute congregations. By these exertions many of those in the field have been brought out, and we hope for more. In addition to this, we are endeavouring to obtain a native ministry. Young men who have been born in New Brunswick are studying in Scotland, and preparing themselves for the sacred ministry. We hope soon to receive them into our midst. This is what we have been doing in New Brunswick, and we trust that the blessing of God has not been wanting to our efforts. Though we must confess that there are many who, we fear, are careless and indifferent, still we have a good hope as to many others that they have felt the influence of

the truth; that their prayers ascend to God; that a blessing from on high descends upon them; and that many shall stand before God's throne at the last day whom he shall know as his people, and make partakers of His glory.

The Rev. William Snodgrass said:—*Like all good things which we undertake, and are so apt to leave to the last, the subject which has been committed to me has not occupied so much of my attention, lately, as it deserved. I did not expect to be called upon so soon by your Chairman, and was just striving to call together my ill-digested thoughts. But when we contemplate the subject, it is of sufficient interest to constrain us to do it some manner of justice. The value of an educated ministry, I need not say to an audience composed of Scotchmen, is not to be overrated, and I would not for one venture to characterize a church as it ought to be, which is not composed of an educated ministry. It may be said, are not piety and moral worth the great requirements? They are, indeed, essential, and on no account to be displaced by others. But piety and moral worth are things which, like all other good things, must be upheld by some sound substantial foundation.*

What would you think of the sculptor who had expended his utmost skill in carving out a statue of fair proportions, in which every feature was complete, and every limb was moving with artistic life, and who should erect this statue on the sluffing sand? and what would you think of the Church which did not seek to associate with the piety of its ministry, the best education and the highest attainments? You have only to reflect that the present with us is an imperfect state of existence, and to consider our difficulties as a Church, that the oracles of the living God are composed in languages which have passed away, that many things in the Word of God require not only a sound philosophy in order that they may be rightly understood and presented, but much of science, much of taste, much of a regard for the beautiful in nature and art, are necessary to the full understanding of the Word of God. I do not deny that a man unacquainted with these things may do much in discerning those things that are spiritually discerned. But he only can rebut the objections of the infidel, and by arguments drawn from a well educated, a well trained, and well informed mind, confirm the doubter; he only is the man who can successfully occupy the high post which he is called on to occupy in the Christian Ministry, who has received a proper education. I make these statements merely to suggest to your minds one great truth, ere we advance to the scheme on which I have been asked to address you.

What do we seek by this Young Men's Scheme? What in a general point of view, and what so far as the Scheme is affected by local circumstances? We seek an educated ministry. Our Church has always been supplied with an educated ministry.—I know no Church more jealous on this

point; and I trust it will ever be a characteristic—for I am convinced it is one of the noblest characteristics. We seek to perpetuate in this country that very system which has been established in Scotland. But look at the question in the light of local circumstances. If that ministry is not supplied to the extent we require;—if it is not acceptable, and possessed of the numbers we need, then you will at once perceive that something more is required. We have looked to the Church of Scotland. It was but the tribute of affectionate children. That Church has had her day of fiery trials. Dark clouds have passed over her. Her pulpits have stood empty, many of them, and for many years past it has taken all her care and exertions to supply her own wants. We have looked too long to the Church of Scotland in this matter. But in order to approach the subject still more fitly, there is another fact which I would place before you, which is this—that men of a country once educated are the best ministers that can be secured. Many of you will remember to your dying day the talent, the excellence, the worth of some of those noble hearted men who have left their fatherland, and have spent their energies and their days here.—But still any mind that looks at the question in its proper light, will be prepared to concede that the men of a country, if they have anything of zeal, of piety, of regard for religious and civil institutions, are the persons who, of all others, should have the best interests of a country at heart. The system has been tried in other places and tried successfully. Pulpits have been by these means numerously supplied. These two points being granted, I come to lay before you the Scheme. Collections have been raised for it, and many have contributed freely and generously. No less than six young men are studying with a view to the ministry in connection with this Church. We hear most cheering accounts of their progress, of their zeal, and their success. While in Canada I met one of them myself. I was delighted to meet with him, but far more to hear of the zeal and success with which he had been prosecuting his studies. These men will return in three or four years.—They will be well trained and educated. They will have all the advantages of coming in contact with old and venerable institutions,—of coming into contact with kindred spirits collected from all parts of the world, and will unquestionably do much to raise our Church to her true position.

We hold in view the extension of this Scheme. We would not have it confined to one Presbytery; but that all should take it up and cheerfully maintain it. Look at the question in any light you please and you will see it to be a matter in which you should take the deepest and most constant interest. You are benefiting the Young Men themselves. You are preparing them for becoming most useful members of society, in their day and generation; and as the pulpit is the grand means of re-generation, they

may be the means of doing much that is good and great. You are benefiting yourselves. You are doing that which every Church must do for its own sake. You are not only supporting your ministers, but you are educating them. From the first to the last you will feel an interest in them, and their labours may be the better received and be blessed with more success. You are benefiting your families. This example of yours will leave a stimulus to act upon them; the success of these men will be noted.—Their zeal will be noted. The manner in which they discharge their duties will be noted; and young men who are growing up will take this as an example, which they ought to imitate. In various ways you are benefiting the country. But you are in the most efficient manner doing that which is necessary for the supply of our pulpits.

Let me urge upon you the propriety of contributing largely to the support and extension of this Scheme. We must do it until we have a ministry sufficient in number to supply our wants. We deserve to die out and wither from the face of the earth unless we put forth this effort to secure an educated ministry. It is gratifying to know the extent to which you have already contributed, but much more must be done. It is far less than what we would have to do in maintaining an institution in this country. In that case we would have to call largely upon your means. I have taken the matter into serious consideration, and have come to the conclusion that we will educate a sufficient number by sending them to the older institutions of other lands. We might attempt an institution of our own, but it would be only half begun, when it would sink into a state not at all creditable to us. Looking at it therefore in an economical point of view, we are taking the most appropriate means when we chose out young men who are willing to study in other Universities and return to us. I trust that by your efforts and ours in this matter we will extend the efficiency of our Church.

Rev. Professor George, D. D., corresponding member from the Synod of Canada, said: I appear before you as a delegate from the Synod of Canada. I undertook this mission with a considerable degree of anxiety. The journey I knew would be long, and I would be under the necessity of being a considerable time from home. I felt that the duties I would be called on to perform would be perhaps poorly performed by me. Other duties were pressing upon me. Still I entered on the discharge of my duties with much pleasure and high anticipations. These feelings were in no small measure produced by the visit we had from the delegate sent by the Nova Scotian branch of our Church. We have long stood as separate Synods in British North America; but there has been a sentiment felt for a long time in our Synod that we should have fraternal intercourse at last. This has been commenced and I trust will be continued. Even this intercourse of brotherly greetings, interchange of sentiment

and Christian feeling cannot but have a beneficial effect upon the Churches. It is well that we should see each other in the face.—Are we not brethren in Christ? And if so, the desire to hold personal intercourse is but the desire felt by apostolic men and expressed by them. It is the living man with the heart warm, uttering the sentiments which he has long carried in his bosom, and uttering them to brethren that sympathize with him; that tells you most of what you want to know. When men sit down to write, they are apt to miss many things that are deeply interesting, and it is not until you have heard from the lips of a brother how things are that you know the state of that Church. And even then after all it is not fully known. I confess that whether it may arise from an inability to see the minute and the interesting at a distance, I did not see much in the statements that I have heard about the Church that has deeply interested me, and I have seen these things with my own eyes. I cannot help thinking, therefore, that even this kind of intercourse must tend to cherish confidence in one another, sympathy with one another when we are in affliction, esteem for one another, and above all love for each other.

The interchange of these greetings and the carrying out of these arrangements have been already of great good. Not a few persons after leaving the meeting which was held in Kingston, after having listened to the statements made by the delegates, expressed their delight and astonishment at what they had heard. Yes! and we were taught a lesson which we need to learn.—We were taught that we had not been doing at all what we ought, and if I am spared to go back I shall endeavor to deepen that lesson. It often leads us to greater diligence when we see others with less means doing more work. An individual or a Church may sink into a state of dead formality.—No appeals may rouse, no lessons may teach, but if there be conscience in a man and in a Church, that can hardly fail to be moved when a Church is brought to see how much more is done by a sister Church, under greater difficulties and less means. I might enlarge upon the advantages of this intercourse. I might tell you of the delightful emotions I have felt on looking at the great congregations I have seen in this country at the earnest attention of the hearers, at the real pleasure of heart I have had in my intercourse with my brethren of the Church here. But these are personal things, as much as I shall cherish them yet on the I do not dwell here. It might have an air of compliment or flattery, and I do not wish to fall into either. I wish to speak of general matters. And I take leave to say that I hope that this intercourse will result in something more than these visitations. We are not simply to visit each other in the field and see how things are in the different branches of our Church; but let us strive to bring our two or three Synods much nearer together. I know that this was

wish felt many years ago by leading men of our Church. I trust that the time is not far distant when that wish shall be realised. In a word I hope the time is near when we shall see a general Assembly of the Church in British North America. I dislike large words unless they have something in them. But surely this is not using a term at which any man need boggle. It is true we are far from one another, but may we not hope that in a little while by the aid of modern appliances, the three may be brought very near one another. It may not be so difficult to travel from Kingston to Pictou as thirty years ago it was for a minister in Caithness to attend the General Assembly in Edinburgh, travelling all the way on horseback. This is obviously a day of preparation.

Who can doubt that God will make in His time all the labours of science and of art contribute to the advancement of His glorious kingdom of grace in the world? It is in this way that the riches of Tyre, that the wealth of the world may be made subservient to the advancement of religion. The railroad, the electric telegraph, and other means which are now employed for the gratification of man's temporal pleasure, may be made directly subservient to the advancement of the true religion in the world. This world is not to continue as it has been in a great measure, a province of hell. He will see whose right it is to reign, and will show His power and His wisdom in making man's intellect in all its efforts, and human labour in all its efforts, subservient to His glory and to the highest interests of man. Indeed, what were all these achievements about the gospel but a means of deepening the wretchedness of man. I have been led to these thoughts from wishing to see what has been spoken of accomplished. It is not long since the great General Assembly of the old school, in the United States, held but one Synod. Then there were many. Now what a vast body it forms, having its Synods stretching all the way from the Atlantic to the Pacific, and exercising by the mightiest moral and religious influence of any body on this vast continent. May not we aim at accomplishing the same blessed results?

These Provinces have a mighty destiny before them, and why may we not cherish the hope that our Church is to be a blessing to them in their advance? Is it fancy to suppose that there may be yet a General Assembly meeting at some central point, and sending its delegates from even the remote shores of Lake Superior, yea, from the banks of the Red River, as well as from the remote Provinces? Union, then, must be the basis of our Christians, if there is to be effective action, and this is one way in which we may see our Presbyterian action effective for the first time. It would not afford me joy that there were a Presbyterian Church with a thousand members belonging to it, if I did not think that it would be a blessing to the land. This is what we must aim at. God frowns at us; and I think that if the frown of

the Most High has in it ever a peculiar fearfulness and power to blast, it is when he sees pride in the Church. These anticipations that I have held out, however, will not be taken as motives to vanity, or matter to feed our pride. Woe to that Church when its great men, and even its little men, talk of it with pride. It will soon be broken up. Let us hope that our thoughts move in the lowly tenor of that piety which, for simplicity and for fruits, was so famous of old, and is yet famous in the parent Church.

There can be no doubt among Christians as to the desirableness of union. Are we to suppose that Christ's prayer had no meaning, and that it shall not yet be fully realized. Though the watchmen upon the towers of Zion look at each other with strangely bleared eyes, yet we must hope that the time will come when they shall see eye to eye, and shall look with an intelligence of vision in their eyes. There is no one thing I have desired so much as union among Christians. I have sought for it until I have bled my hands in a sort of painful despondency. My mind is made up. False unions are bad things. You may put the staves together but unless the hooping is true the whole will soon be scattered, and the workmen put to shame. There is no hooping that will do but love to the Saviour. I am convinced of that, and whatever unions are brought about on any lower grounds, be the arguments for them ever so specious, whether pressure from without or poverty from within, if there be nothing better than a well-disguised expediency, that union will not work for good. If we were united to him as we ought to be, (and is it not a shame that we are not more strongly united to him?) neither the world nor the devil could keep us apart. We would unite and keep united. It is having Christ as the centre, and having the whole soul swallowed up in love to him which can constitute true unions, and out of which alone can spring fruits that will bless the Church of the living God. But may I not assume that there is something of all this true with reference to our Synods. My earnest wish is to see all true Presbyterians in British North America now in one Church. It is well to have intercourse for cooperation; and let it go further if the Synods are ripe for it; if all is prepared for going heartily, not merely with the shake of the hand, but with the conscience, and the heart then it would be a blessed thing. It is sad that it should be otherwise. God has his wise purposes by these weaknesses of ours, but until these are done away, until there come the strength of love, clear views, true forbearance and charity that believeth all things and hopeth all things, there cannot be that extended and blessed union. With ourselves, at all events, there ought to be this charity and this forbearance. Therefore, we as Synods connected with the Church of Scotland, are wishing to act together with fraternal greetings. We can come together as brethren. That word BRETHREN has not lost its force.

My Christian brethren, I said it was good for us in Canada that we have seen you through our former delegates, and I trust it will not lessen this good that I have seen you also. I have come to entertain and know feelings and sentiments which I shall not fail to communicate with sincerity and fullness to our Church in Canada. I shall be able to tell what our brethren are doing here, that they are doing more for a native ministry than we apart for our College have ever done and that we ought to be filled with shame at the little we are doing.

(To be concluded)

Subscription List in Halifax for the Young Men's Scheme.

I beg to transmit to the Record for publication, the list of Halifax subscribers to the Young Men's Scheme. I regret that from the circumstance of the time of my Brother Snodgrass and myself being unavoidably very limited the list is not larger. I hope that other friends of the church, whose names do not appear in this list, and who would not have been slow in helping on this good work, will not construe the circumstance of their not being called upon to any neglect, but to the fact alluded to. In order, as far as possible, to leave no room for disappointment, the list has been left in the hands of the Rev. John Martin, Superintendent of the Home Missions of our Church. When the Synod imposed upon me the duty of appealing to our friends in Halifax, for the first time, on the behalf of this all important Scheme, which is now the great hope of our Church generally, and her destitute places in particular, I felt the greatest reluctance in undertaking the work. I then conceived of the duty as disagreeable both in performance and the recollection of it. I have always been quite forward to ask support for the Schemes of our Church from congregations, or make appeals to meetings, but have never been accustomed to apply to individuals. I have only to say, however, that in my expectation I have been agreeably disappointed. The courtesy of the gentlemen, whose names appear on this list, their readiness to assist a good cause, their zeal for true religion, their willingness to uphold the interests of our Church and enable her to give ordinances to the destitute people, have left the most pleasing recollections of our visit to Halifax. Moreover, I feel confident that a good work has been done, that the liberality of these gentlemen will produce the best of fruits, and that they themselves will not go without their reward; for "there is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty."

ALLAN POLLOCK.

SUBSCRIPTION LIST.

William Murdoch	£25	0	0
John Duffus	25	0	0
Hon. William Young	25	0	0
John Esson	5	0	0
Thompson & Esson	5	0	0
Alexander McLeod	5	0	0
Robert Noble	10	0	0
George Mitchell	5	0	0
James F. Avery	10	0	0
David Allison	5	0	0
D. Falconer	5	0	0
Hon. James McNab	5	0	0

Andrew Mitchell	£5	0	0
Hon. Alexander Keith	5	0	0
Doull & Muir	5	0	0
Rev. John Scott	5	0	0
Thomas Hosterman	5	0	0
Charles Murdoch	2	10	0
Archibald Scott	2	0	0
John Kandick	2	0	0
D. Murray	2	0	0
John Wait	1	5	0
W. Sutherland	1	0	0
Samuel Gray	1	0	0
Adam Reid	1	0	0
A. Weir	1	0	0

Total. £173 15 0

[From the Head Quarters, Fredericton.]

Present to the Rev. Dr. Brooke.

We are very happy to learn that the ladies of Dr Brooke's congregation, fully appreciating his services as a Christian Minister, recently, on his return from Canada, presented him with a new silk gown. The following is a copy of the Address on the occasion, with the reverend gentleman's Reply thereto:—

REVEREND AND DEAR SIR,—The ladies of your congregation desire to welcome and congratulate you on your late safe arrival from Canada. They have procured this new Silk Pulpit Gown, which they request you to accept as a slight token of their esteem and regard.

It is our earnest prayer that the Divine goodness may always attend you and Mrs. Brooke, and that your ministerial labours may long continue to be blest amongst us.

REPLY.

MY DEAR FRIENDS.—I should be altogether destitute of gratitude, did I not feel very deeply those expressions of good will which I have lately received from the people of my charge.

Accept of my warmest thanks for the cordial reception you have given me on resuming my labours among you.

But I have more to thank you for than your hearty welcome and kind wishes, gratifying to me as these unquestionably are. The rich and costly present with which you have this day invested me justly demands my sincere acknowledgements.

I receive it with the highest satisfaction, and have great pleasure in considering it (to use your own words) as "a token of your esteem and regard."

Your good wishes on behalf of myself and Mrs. Brooke are very dear to us, coming, as I fully believe they do, from the heart, and be assured that we on our part cherish the same towards you all.

I join with you very earnestly in praying for the continued blessing of God on my ministerial labours. I aspire to no higher honour than to be useful to your souls, and to no higher happiness upon earth than to see "the pleasure of the Lord prospering" among the people who, in the course of

Divine Providence, have been committed to my care. It has been our privilege, for a number of years and on very many occasions, to unite in the worship of God upon earth; may it be our happiness, in the sanctuary above, to join in that new song which shall arise from the ransomed in glory through eternal ages.

Your affectionate Pastor,

JOHN M. BROOKE, D. D

Manse, Fredericton, 4th July, 1856.

Presbytery of Pictou.

AT ST. ANDREW'S CHURCH,
Pictou, 11th July, 1856.

Which day the Presbytery of Pictou met, by permission of Synod, and was duly constituted with prayer. Sederunt, Rev. A. W. Herdman, Moderator; Allan Pollock, Alex. MacGillivray, Ministers, and William Gordon, William Macdonald, and Robt. Cullen, Elders. A draft of the queries for presbyterial visitation was agreed upon, and the Clerk ordered to submit the same to the Synod. A statement of collections for the Young Men's Scheme, and for the missionary services of the Rev. Alexander Mackay, was read, upon which the following deliverance was made. The Presbytery, having received an account from Mr. Wm. Gordon of the sums collected for these forementioned purposes, highly approve of the conscientious and liberal manner in which the congregations have done their duty, record their great satisfaction with the same, and resolve to transmit the statement, with these remarks, to the Monthly Record of our Church. A letter was read from the members of Session, belonging to the Wallace congregation, asking for the dispensation of the Sacrament of the Lord's Supper, on the first Sabbath of August. Messrs. Herdman, MacGillivray, and Maclean were appointed to perform this duty. The Court appointed its next meeting to take place on the first Tuesday of October, which, having been publicly intimated, the proceedings were closed with prayer.

ALLAN POLLOCK,
Pres. Clerk.

[For the Monthly Record.]

New St. Andrew's Church, New Glasgow, in connection with the Church of Scotland.

This elegant and commodious Church was opened on Sabbath the 27th day of July, for public worship, by the Rev. Allan Pollock, the much respected Minister of the Congregation; and although the Church is seated for 800 persons, it was crowded on the occasion. This new Church, we believe, is the finest specimen of the Gothic order in the Province; and from its chaste style and commanding site, is really a great ornament to our rapidly growing and flourishing town. The pews were set up to auction, and almost all of them were sold in one day. The proceeds of the sale realized somewhat over the sum the Church cost.

Some few days before the Church had been opened for public worship, the little girls attending the Sabbath School held a

Juvenile Bazaar, at which £11 were realized; out of which sum these little children purchased a very handsome pulpit sofa and stairs-carpet for the new Church.

As another pleasing reminiscence in connection with this new Church, it may be mentioned that Mr. D. Fraser, of Pictou, has presented the congregation with a very superior eight-day clock; and what has made this gift more valuable in the estimation of the congregation is, that Mr. Fraser, who made this handsome present, is not a member of the Church of Scotland.—*Com.*

Mission to the Jews in Jerusalem.

Our readers will be delighted to learn that the Rev. Dr. John Aiton, minister of Dolphinton, well known to the public as a distinguished author and traveller in Turkey and Asia, is now on his way to the Western world, and may be expected in Halifax in a very short time. The object of his visit to this continent is to diffuse missionary intelligence, and obtain funds for the support of a missionary to our church among the Jews at Jerusalem, an appointment which he has strenuously advocated since he passed through that city on his travels in the East. He intends to plead the good cause in our pulpits in this city, and is judged advisable will deliver lectures on the Holy Land and other places where he has travelled, and then proceed onwards to New Brunswick and Canada. Dr. Aiton is a clergyman of astonishing activity and energy, of body and mind, and if he does not succeed in informing his hearers on the different subjects brought under their notice, they will be very dull of apprehension.

Arrival of Missionaries.

We are happy to have the pleasure of informing our readers that since we issued our last number, not fewer than three additional young clergymen have arrived in this city from Scotland, to officiate as missionaries within the bounds of the Synod of Nova Scotia—the Rev. James Wilson, from Aberdeen; Rev. George Boyd, from Cromarty, and Rev. Donald McRae, son of the Rev. J. McRae, formerly of the East River of Pictou now of Stornoway. They have all preached in this city, and afforded much satisfaction and edification to the numerous audiences to which they addressed. Mr. McRae proceeded Wednesday to Pictou, where he will, we doubt, meet with a cordial welcome from our own and his father's numerous friends in this county. We understand that Mr. Wilson and Mr. Boyd remain for some time in Halifax, supplying the vacant pulpit at St. Andrew's Church, and performing missionary duties when they find opportunity. We have no doubt that other missionaries, both in the Gaelic language, will soon follow these clergymen to this Province.

In consequence of Sacramental appointments, the Rev. Mr. Harper's appointments for preaching have been altered as follows: At Cape John on 7th September; at Branch River John, on the 14th; at Eastport on the 21st; and at Wallace on the 28th of that month.

Subscriptions in St. John, N. B. for the New Church at Monoton.

I was down, says the Rev. W. Murray, in a letter of the 29th ult., at St John, immediately before going to Chatham to the Synod, from whence I returned only this afternoon. I went down to that city to collect subscriptions for our Church. How much do you think we have got? £175 11s. 1d. Well, St. John has beat Halifax after all; but considering everything Halifax has just as much credit as St. John, and I am quite sure had not one Halifax person gone forward so handsomely we would never have got half the sum from St. John. I was quite sure their liberality would have a good effect in stirring up others. I wish you would begin as by publishing the names, if possible, in the first number of the Missionary Record, with the following heading:

The following sums were received from St. John for the erection of a Presbyterian Church at Monoton, by the Building Committee:

Hon. John Robertson	£15	12	0
Francis Ferguson, Esq.	10	0	0
James Reed, Esq.	10	0	0
Richard Wright, Esq.	10	0	0
A. Balloch, Esq.	5	0	0
Robert Robertson, Esq.	5	0	0
John Walker, Esq.	5	0	0
Messrs. Jardine & Co.	5	0	0
Wm. Thomson, Esq.	5	0	0
C. McLaughlan, Esq.	5	0	0
John Duncan, Esq.	5	0	0
John Wishart, Esq.	5	0	0
James Lawton, Esq.	5	0	0
Mr. Samuel Gillespie	3	0	0
John Waddell, Esq., M. D.	2	10	0
Rev. William Donald	2	0	0
W. O. Smith, Esq.	2	0	0
J. M. Walker, Esq.	2	0	0
Mr. W. Girvan	2	10	0
G. Sutherland, Esq.	2	0	0
Mr. G. Stephen	2	0	0
James Barber, Esq.	2	0	0
Mr. James MacFarlane	2	0	0
Capt. William Frith	2	0	0
Mr. D. Stewart	2	0	0
Mr. J. T. Campbell	2	0	0
Mr. Joseph Bell	2	0	0
A. Yeates, Esq.	2	4	6
D. Robertson, Esq.	2	10	0
Thos. Gass, Esq.	2	0	0
A. Martin, Esq.	1	5	0
Mr. James Kirk	1	10	0
Mr. Joseph Armstrong	1	1	6
Mr. A. Gilchrist	1	4	6
Mr. Hugh McDonald	1	0	0
W. P. Esq.	1	0	0
Mr. Wm. Turner	1	0	0
Mr. J. B. Kemp	1	0	0
Mr. Magnus Sabiston	1	0	0
Mr. D. Berton Esq.	1	0	0
Mr. A. Cameron, Esq.	1	0	0
Mr. J. W. Reed	1	0	0
Mr. John Burns	1	0	0
Mr. Andrew Hastings	1	0	0
Forsythe, Esq.	1	0	0
Mr. Boyd, Esq.	1	0	0
Mr. James Smollie	1	0	0
Mr. John Murray	1	0	0
William Lawton, Esq.	1	0	0
Mr. Alexander Robertson	1	0	0
Mr. W. H. Paterson	1	0	0
Mr. D. McArthur, Esq.	1	0	0
Mr. J. Scrymgeour	1	0	0
Mr. R. Campbell	1	0	0
Messrs. Lawton & Vassie	1	0	0
Mr. Thos. King	1	0	0

Capt. Thos. Reed	1	0	0
R. W. Crook-hanks, Esq., J. r.	1	0	0
James Walker, Esq., M. D.	1	0	0
Robt. Thomson, Esq.	1	0	0
Mr. T. M. Reed	1	0	0
Mr. Samuel Brown	1	0	0
Mr. John Stewart	1	0	0
Mr. Wm. Macafee	1	0	0
Mrs. Peter Reid	1	0	0
Mrs. McLardy	1	0	0
Wm. McKay, Esq.	1	0	0
Mr. D. Levitt	1	0	0
John Tucker, Esq.	1	0	0
Sums under a Pound	7	10	7

LATEST INTELLIGENCE

Tractarianism.

I know not whether in Scotland much interest has been felt in the case of Archdeacon Denison. You are happily not much exposed to those Tractarian follies, the prevalence of which alone in England gives this case importance; but whether you be so or not, the question is one that cannot but exert an influence over the whole of the United Kingdom. You are aware that the Venerable Archdeacon Denison has been arraigned before the Archbishop of Canterbury on a charge of preaching and publishing doctrines relating to the Sacrament at variance with those held by the Church of England. As the doctrines referred to lie at the very foundation of Poesyism, the trial has attracted very deep interest both among High and Low Church, and indeed among all intelligent classes of society. Not to become too technical, I may state briefly that the Archdeacon was not charged with holding the Romish doctrine of transubstantiation in the sense that the bread and wine in the sacrament are "changed into the very body and blood of Christ," but with holding and preaching that the body and blood of Christ are, after consecration, present, "after an immaterial and spiritual manner," and are received by all who come to the Lord's Supper, whether worthily or unworthily; that all who come thus receive the Lord's body and blood; and that "worship is due to the real though invisible and supernatural presence of the body and blood of Christ under the form of bread and wine." You will observe that the doctrine here put forth, though not so gross as that of Rome, is quite as mischievous. It makes the presence of Christ in the elements to follow the act of consecration by the priest; and to be so present that all who partake of the bread and wine, whether they do so worthily or unworthily, actually receive in an immaterial sense the body and blood of Christ; and that this presence in the bread and wine is to be adored and worshipped. The great foundation of the priest's power is here, and hence the importance of the doctrine as it relates to the growth of Poesyism. Its other bearings I don't touch upon. This doctrine the Archbishop of Canterbury decided yesterday to be contrary to the Articles of the Church of England; and thus, as far as his authority goes, "a heavy blow and great discouragement" has been given to the Tractarian party in the Church. The holding and preaching of this doctrine implies deprivation; but the Archbishop has not pronounced sentence, having resolved to give the Archdeacon time to "revoke his error," till the 1st of October. If the error is not then revoked, an adjournment is to take place till the 21st of October, when sentence will be passed. It is probable an appeal will

be taken against the judgment, but meanwhile it cannot but produce a sensation in the Church, as the first important check which has been given, by authority to Tractarian teaching.—*London Correspondent of Glasgow Herald.*

Jewish Mission.

The General Assembly's Committee for the Conversion of the Jews beg to direct special attention to the advertisement contained in this Number of the *Record* in regard to Missions in Turkey, and earnestly to commend to the favorable consideration of all those who love the truth, the mission which they have just commenced, and which they hope soon to be able greatly to extend both in European and Asiatic Turkey. The Committee, while having special regard in the choice of their stations to the "lost sheep of the house of Israel," are most anxious to improve to the utmost the favourable opening now presented, for the spread of the Gospel amongst the various nations of all these Eastern lands, and they earnestly call on their fellow-countrymen, who have proved their interest in these people by the sacrifices they have made to secure to them the blessing of civil freedom, to give practical proof of their subjection to the Gospel, and of their gratitude to the privileges it confers, by aiding in this good work, and extending to these benighted nations the knowledge of the truth which indeed makes them free, and which, by the moral renovation it effects, affords the best guarantee for civil liberty and social amelioration. The Committee have already secured for this mission the services of the Rev. Messrs. Benohai and Marcussohn, of Mr. Rosenberg, and of several subordinate agents, who are to act as teachers, and colporteurs, and they hope soon to be able to report an addition to their staff of Missionaries from among the licentiates of the Church.—*Home and Foreign Missionary Record.*

S. S. Laurie, Esq., Secretary to the General Assembly's Education Committee, has been appointed Secretary to the Colonial Committee.—*Id.*

ARROCHAR—SUDDEN DEATH OF THE REV. PROFESSOR SMITH.—The Rev. Professor Smith of Queen's College, Canada, who preached in the parish church here on Sunday the 3d ult., died suddenly at Garlochhead on Friday.—The striking and solemn event was alluded to by the Rev. Dr. MacFarlane on Sunday, who preached an admirable and appropriate sermon from the 24th and 25th verses of Jude, and in his feeling and eloquent manner paid a suitable tribute to the worth and talents of the Professor, whose sudden death has caused great sensation in the parish. The Rev. Professor was about to return to Canada, the scene of his labours, when he was cut off in the prime and vigour of his days. He had lately come home to this country for the benefit of the health of his wife, who died some weeks ago, and whom he has now so soon followed.—*Glasgow Herald.*

Synod Fund.

Balance in hand - - - - - £3 2 2

Halifax, 2d Sept. 1856. JAMES F. AVERY, Treasurer.

Home Mission Fund.

Balance in hand 1st September - - - £69 5 1
DAVID ALLISON, Treasurer.

Agents for The Monthly Record.

- | | |
|---------------------------|-------------------------------|
| Wm. Grant, Esq. Stationer | Hallifax. |
| J. E. Lawlor, Esq. | Dartmouth. |
| Wm. Gordon, Esq. | Pictou. |
| John McKay, Esq. | New Glasgow |
| Robert Sutherland, Esq. | Eastport. |
| Robert Ross, Esq. | River John. |
| Roderick Fraser, Esq. | Village River John |
| Donald McKay, Esq. | Regers Hill. |
| Peter Grant, Esq. Lihler | Caps John. |
| John Gray, Esq. | Hopewell, W. B. F. R. Pictou. |
| Duncan McDonald, Esq. | East Branch, E. R. Pictou. |
| Angus McLeod, Esq. | Mill Brook, Pictou. |
| Hugh H. Ross, Esq. | West River, Pictou. |
| Rev. Alex. McMillan | McLellan's Brook, Pictou. |
| Alexander McGregor, Esq. | Big Island, Merrigomish. |
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January, 1856.

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Published for the information of persons insured in this Company, through the Nova Scotia Agency.

Gross premiums received for the year ending 1st May,	\$1,624,566 32
Income on Investments,	50,705 50
Losses paid during the year,	584,944 04
Losses paid by the Company since its commencement,	6,429,014 80
Net profits for the past year,	409,125 28
Capital Stock paid up, \$500,000 00	
Surplus balance of profit and loss,	1,000,733 00
	500,733 00

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