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THE



OF

THE

# MONTHLY RECORD

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, 17.

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## CRITICAL NOTICES.

### The Book and its Story.

The Book and its Story: a narrative for the young, on occasion of the Jubilee of the British and Foreign Bible Society, 1853.

The title of this work will sufficiently explain its character and objects. It contains the "story" of the Bible from the first revelation to the completion of the sacred Canon, with the interesting details of its translation and circulation, from the earliest efforts until the present time. It is not, however, to be understood that it is a work specially adapted for the young, as the style would seem to imply. We thought of ourselves at first, but were soon undeceived; and we are greatly mistaken if it is not regarded as a book suited to all ages, and perused with interest by all who love the Book whose story it gives. We shall give a few extracts, to show the general nature of its contents; and it is our earnest desire that the publication of this highly interesting and instructive volume may be the means of strengthening more and more in our hearts a love for the Holy Scriptures, and stirring up feelings of gratitude in their breasts for so inestimable a treasure, and by making them more sensible of the obligations under which they lie to others for so valuable a possession; to induce them to strive to impart to millions still destitute of the privileges and blessings they so abundantly enjoy.

Our first extract shall be from the commencement of the work. "In almost all the houses in England may now be found the Book—the oldest and most wonderful book in all the world. This Book, the Bible, is a Revelation from God. The word revelation means the rolling back of a veil; so the Bible unveils to man what otherwise he could not know of the Great God of man, and of Jesus Christ, who is

God and man in one person for ever.' God caused holy men to write on those subjects that which he taught them; and being written, he meant it to be known throughout all the world, by every human creature. But this Book did not always lie upon the most every table in England. It is only within the last fifty years that it entered into the minds of some good men to help each other to print and send this Holy Bible forth to every land, and into every family; and when they had united themselves for this great work, they were called The British and Foreign Bible Society. This Bible Society has a history, and they wish their history written for those who were not born when their Society arose. They are in this year, 1853, celebrating their Jubilee—a year of public gladness and rejoicing over the work already done, and a year in which they wish to ask their young friends to help them to do very much more. Before, however, we begin to tell you the story of the Bible Society, which is a true and glorious tale, that will certainly stir all the young hearts that listen to it, we desire to work in its service, it will be necessary for you, that we go back for a while to the story of the Book itself, and that we inquire what that Book is, and whence it came. And now while we attempt to lead you to retrace the times of its beginning, we have one request to make, that you will read, with your Bible by your side, and turn to the references made to Scripture as they occur. You have not to search through 'houses of rolls,' and long piles of ancient manuscripts, to see if the story be true; for all the wonders that will be told you concern a small volume that can be held in the hand of the youngest child, capable of understanding it.

May the Holy spirit of God lead us reverently to seek, throughout our lives, 'all truth' contained in his high and holy word, which is able to make us 'wise' and 'wise unto salvation.'"

There is a fine passage from Dr. Caussen,

in which the compiler of the "Book and its Story" sums up the first part of the work, "the Bible in Past Ages," and which is to the following effect: "When one thinks that the Bible has been copied during thirty centuries, as no book of man ever was, or ever will be, that it was subjected to all the wandering experience of Israel, that it was transported seventy years into Babylon, that it had seen itself so often persecuted, or forgotten, or forbidden, or when it was transported three centuries of Pagan persecutions, when persons found in possession of the Holy books were thrown to the wild beasts,—next the seventh, eighth and ninth centuries, when false books and false legends were everywhere multiplied,—the tenth and eleventh centuries, when so few could read, even among princes,—the twelfth, thirteenth and fourteenth centuries, when the use of the Scriptures in the vulgar tongue was punished with death, and when the books of the ancient fathers were mutilated,—then we can perceive how certain it is that, on the one hand, the providence of God has put forth its mighty power, causing the Church of the Jews to give us, in us the very book which records its ruin, which describes Jesus Christ;—and, on the other hand, the same providence has caused the Roman Church (which in particular forbade its people to read the sacred books, and gave them in the stead of the word of God the traditions of the middle ages) to transmit to us, in all their purity, those very scriptures, which say that Rome would be the seat of a terrible apostacy; which Thou shalt not make or bow down to them; of unknown tongues, Thou shalt not use them; of the cup, Drink ye all of it; of marriage, it is honorable in all; and of the Virgin Mary, Woman, what have I to do with thee?"

"Heaven and earth shall pass away, but my word shall not pass away." Matt: 24: 35. 'The grass withereth, the flowers

fadeth, but the word of our God shall stand for ever.' Isa: 40, 8."

The next part of the volume treats of "the Bible Society's House—the printing and binding of the Bible." This house is situated in Earl Street, London, and is built within the precincts of the old monastery of the Black-friars—the spot from which the word of God now goes out to all the earth. Under this head, we are presented with various, curious and interesting details regarding the library of the Society, the manuscript and duplicate Library, the Committee Rooms, the Bible warehouse, &c. There is a chapter on the printing and binding of the Bible; and it is truly astonishing to think that a book which requires the aid of 14 persons to make its paper, 21 persons to print it correctly, 19 persons to bind it neatly—54 persons in all—(not to speak of those of other trades, who must have combined to its production,) can be sold by the Bible Society for one shilling sterling!

The third and last portion of the work is devoted to a review of the Society's rise, progress and present operations. In order to assist us in surveying its proceedings, the world is divided into separate regions, not according to their geographical order, but according to the general religious belief of their several inhabitants.—1. The Protestant countries. 2. The Jews, and Remnants of Ancient Christian Churches. 3. Those where the Roman Catholic religion and the Greek Church prevail. 4. The Mohammedan countries. 5. The Heathen or Pagan countries. What has been the work of the British and Foreign Bible Society in each of these? in what way and by whom has it been accomplished? are questions which are answered in this section of the volume.

We have seen that no less than fifty persons are employed upon the mere paper and printing and binding of a Bible. "When the book is in existence as a book, it is scattered over the world by various agents. Many laborious servants of the Society join to spread it abroad; the missionary, in his exile from his friends and country, his own heart cheered by the Book, and his hand distributing it wherever he goes; the travelling agent, 'plying his unwearied round of visits,' often amid those who care but little to receive them, but often, also, where he is warmly welcomed and encouraged; the depository and accountant, with their assistants, working at their desks with tireless zeal and fidelity for a long term of years; the invaluable scribe, carrying on the correspondence with all nations; the translators, who, in the land where the language is spoken, sit down to create first, perhaps, its grammar and its dictionary, nay, its very letters, before they can approach their noble task itself; then the colporteurs, in various countries and all weathers, exposed to numerous difficulties and hardships, sometimes received with welcome, it is true, but at others with unkindness, and even menace, and sometimes sub-

ject to slanderous accusations and unjust imprisonment; then there are the unpaid collectors, the life-blood of the Society, who, also, for the true love of the work, engage in their weekly rounds, unnoticed save by Him for whose sake they labor. It is by all those that the seed is scattered; 'the seed is the word,' and 'the field is the world.'

"Very rich land is yet to be possessed; vast is the magnitude of the work which remains to be done. At the utmost possible computation of Bibles already circulated, 700 millions of souls, or 140 millions of families, are yet left totally destitute! Even if England, Wales, Scotland and Ireland were adequately provided, the kingdoms and countries of Europe are not half supplied! Supposing the United States of America to possess Bibles to the same extent with ourselves, look at the native tribes, and the vast continent of South America! then at all Asia, and Africa, and Oceania! and impressed with a fresh sense of the wants of the world—of the power of the Book—and of the truth of its Story,—let us arise and work while it is called to-day, for the night cometh when no man can work—work together with God, who has said, "My word shall not return unto me void; but it shall accomplish that which I please, and shall prosper in the thing where-to I sent it."

#### The American Tract Society.

We have been favoured with a look at the "Third Annual Report of the Pennsylvania Branch of the American Tract Society, presented at Philadelphia, May 1, 1856," and we are delighted to find that the efforts of the Society have been so signally blessed, within the last year, in promoting sound, evangelical religion among large masses of our fellow men, the inhabitants of cities as well as the dwellers in remote quarters of the country, whom no other ecclesiastical machinery seems so well fitted to reach as the Colportage system. Based upon the oneness of all evangelical denominations in their adherence to fundamental doctrines, upon the conceded fact that they all stand upon the same changeless revelations of man's guilt and Christ's sacrifice, of justification by faith, and regeneration by the spirit, and labouring simply to convince man of his guilt and point him to the only refuge, it has attracted from all portions of the Church a vast aggregate of influences. Good men of every name love it and cheer it on, because they have seen its efficiency as an evangelizing medium. There are hundreds of thousands of the population of the States who are not reached by the ministry, and it can easily be perceived how in the large cities and towns, multitudes might live and die without receiving a single visit from any minister of the Gospel. It is the business of this society to occupy the particular field which is thus thrown open; to find out the

neglected and destitute; to explore the courts and alleys of our cities; to traverse the mountain passes, and bring the gospel to those whom the ministry does not reach.

We understand that Mr. A. McBean, son of Mr. McBean of Pictou, a staunch friend of our Church, and a pious, worthy man, has been for some time employed in connection with the Pennsylvania Branch of the Society, and has lately, as a reward of his zeal, diligence and success, been elevated to the important office of Superintendent of Colporteurs. The following extracts from this gentleman's report are highly interesting, as showing the great need there is for such instrumentality to bring in the wandering and the lost to the fold of the Great Shepherd.

"I have laboured as a Colporteur of the American Tract Society in the county of C— fifteen days. It might be supposed that in so limited a space of time much of interest could not be seen or met with. Enough however, has been seen to deepen the conviction in my mind of the absolute necessity of such an agency as the American Tract Society, to aid our preaching the gospel to every creature; and that this is true not only in regard to destitute and out of the way regions, but in what might seem to be the most highly favoured portions of this country, so greatly blessed as a land of Bibles, a preached Gospel, and a Christian literature. Here, within 30 miles of Philadelphia, are whole villages and neighbourhoods where the Sabbath is spent in visiting, trafficking, and amusements of various kinds. I found a small village having nine families, eight of whom constantly neglected evangelical preaching, and without any religious books except the Bible. One lady, when asked if she had religious books in the house, answered, 'Oh, yes' and showed me a volume in which I found passages denying the Divinity of Christ. Another woman when asked to show me some of her religious books, of which she said she had several, handed me a school-book called the Select Reader, and other similar volumes. I found another village containing ten families, every one of whom neglected evangelical preaching. Making some inquiries of a lady who lived there, how the Sabbath was spent, I was told that the women spent it in visiting, sewing and knitting, and the men in trading, fishing, gunning, &c.; and that this was true not only of the village, but also of the surrounding neighbourhood. This lady was at one time a professor of religion; but for a good portion of the last ten years, has attended to her business as dressmaker on the Sabbath, the same as on any week day."

We may add, that there have been in the employment of this Branch during the whole or a part of the year, 120 Colporteurs, including 39 students from nine different institutions. Of the whole number commissioned, 30 used both the German and English languages, 6 exclusively the German, and one devoted his time to the Swedes, Danes, and Norwegians in the northern counties of this State; 92 have laboured in Pennsylvania, 16 in Ohio, 5 in Virginia, 4 in New Jersey, and 3 in Delaware. The aggregate time of service has been 572 months, 25 days, equal to 47 years, 8 months, and 25 days. They visited 127,006 families

and conversed or prayed with 66,917. They found 19,216 families who habitually neglected evangelical preaching; 7,454 families, exclusive of Roman Catholics, were destitute of the word of God; 10,707 Roman Catholic families were visited.

In glancing over the List of Books published by the above Society, we observe the works of some of our most pious and gifted Divines among the number. The greatest care, we are assured, has been exercised in making the selection. They teach the great doctrines and duties of the Bible, without reference to denominational distinctions; and we have much pleasure and equal confidence in recommending to our readers the many excellent publications of the Committee, which may now be had at a very cheap rate.

### CHURCH AT HOME.

#### The Church of Scotland Endowment Scheme—Great Public Meeting, in Elgin.

(Concluded.)

To find for the application of this power an appropriate organism, Christians have been left in part at least, to the exercise of their own discretion. A Church has, indeed, been instituted by Divine authority, and the Lord Jesus has promised to be with his Church "always, even to the end of the world," to maintain the communion and fellowship of its genuine members both with himself and with each other. But the outward forms of the Christian Church have not been so ordered as to exclude all difference of opinion respecting them. As to matters of form, in fact much difference of opinion prevails, and difference in this respect, as far at least as we can yet see, would appear to be almost inevitable. Still where a catholic spirit is cherished there may be much room notwithstanding outward differences, for co-operation. Where this spirit prevails, the question will be—What instrumentality, in the particular circumstances of the case, promises, under God, to be attended with the happiest results? In every case, the organism that gives the largest promise of promoting the establishment of the kingdom of God with power, will command the support of a man of truly catholic spirit. And though the differences among Christians should not allow them to concur in the same course of outward action, they ought still to regard each other with brotherly affection and charity. If they but hold in common the great fundamental truths of the Christian faith, they should ever be ready to bid each other God-speed in prosecuting the extension of the Divine Kingdom. Most certainly their difference ought not to degenerate into sectarian strife. The disciple or Church, howsoever outwardly distinguished, that labours, for instance, in a neglected class in one of our large towns, preaching the Gospel to the poor, healing the broken-hearted, upholding them that fall, and raising up them that be bowed down, that disciple or Church is doing our work, and we ought to rejoice in the success of the efforts put forth. While we have so many dark places to be enlightened, so many noisome wastes to be reclaimed, differences, if they cannot be obtained, should but incite us all the more to "provoke one another to love and good works." The earnest prosecution of a common end—each guiding his course by the measure of light which he has received—is the likeliest means

of bringing us eventually to see eye to eye. I trust that it is in this spirit of charity that all of us are disposed to look on the efforts which our brethren of all Christian denominations are now making to diffuse among our neglected fellow-citizens the light of the everlasting Gospel. Still, the Church of Scotland has its own course of action, and that course of action, as fully approving itself to our matured judgment we are bound to prosecute with our might. Our object is to provide for the spiritual desolation that prevails among us by the due extension of our long tried parochial or territorial ministry. By a parochial or a territorial ministry, we mean a ministry set apart for a definite and manageable field of labour, and made responsible for the cultivation of that field. But it may be asked why a territorial ministry cannot be as successfully prosecuted by the minister of a chapel of ease as by the minister of a parish church? The question is one of facilities for the proper prosecution of the work of the ministry. It is certainly quite possible that the minister of a chapel of ease may be more efficient than the minister of a parish church, if the latter give himself over to indolence or indifference. But assuming both the one and the other to be really zealous for the advancement of Divine truth, the question, as we have said, is, which has the greater facilities for prosecuting the work? Evidently the minister of a chapel of ease labours under peculiar disabilities that do not affect the minister of a parish church.

Apart from this ministry, it is not too much to say, that in no case can the functions of the pastoral office be regularly performed. The most largely furnished and laborious minister cannot by possibility so multiply his efforts as to supply, from his own unaided resources, the wants say of 1000 or 1500 souls. Nor is it in the spirit of our most holy religion that so overpowering a task should be devolved upon him. Those of his congregation who have been made partakers of divine grace have been called of God, as well as himself, to be "fishers of men;" and it is only by the united efforts of both in the parish that the gospel of Christ can have "free course and be glorified" in it. What, then, the pastor has to do, besides the public preaching of the word, is to be the living and organizing centre of a Christian agency of adequate extent, to witness for the gospel, both by word and deed, to every inhabitant of the parish. Never, I am satisfied, till this congregational ministry shall be universally restored among us, till all whom Christ has called, both male and female, shall dedicate themselves unreservedly to the advancement of his cause, will our Zion's provision be so multiplied as to satisfy the poor of the land with the bread of life. Indeed, this congregational ministry is essentially involved in the very idea of the Gospel; and hence, where it has not yet been called into action, that idea necessarily remains in a state of imperfect development. The vastly superior facilities enjoyed by a parish minister for surrounding himself with a Christian agency adequate to the wants of his parish are too obvious to be insisted upon. Take, as a brief illustration of them, what recently occurred in one of our newly erected parishes in Glasgow. The parish to which I allude comprises one of the poorest districts of that large city occupied chiefly, if not exclusively, by the labouring classes. The present incumbent was appointed to his church, then a Chapel of Ease, in 1849.

At the time of his appointment the congregation was very small, numbering, I believe, not more than 50 souls. By the time (1853) when the Chapel was erected into a Parish

Church, and a parish attached to it a considerable congregation had been collected. The congregation was gathered, however, from different quarters of the city, and the parish was only so far cultivated as members of the congregation belonged to it. But now the minister felt that he was made responsible for the inhabitants of the district assigned to him as a territorial charge. He immediately set about a work of visitation, and persevered in it, till he had made himself acquainted with every inhabited hole and corner within his bounds. The result was that he found very many families living in total disregard of the ordinances of religion and the prey of every vicious indulgence. The survey filled him with a deep sense of his own utter inadequacy to reclaim, by means of any personal exertions that he could possibly make, so noisome a waste. He felt that in dealing with such a population as had been committed to his charge, any good effect that might be produced by one visit must, humanly speaking, be obliterated before another could be made. The prospect before him therefore seemed to be quite hopeless, unless he should be able to prevail on his congregation to co-operate with him in the work. He accordingly laid what he considered their duty in the case clearly and fully before them, and had the satisfaction to find that he did not appeal to them in vain. After discoursing on the subject from the pulpit, he appointed a day requesting that on or before that day, such of the members of his congregation as were disposed to take part in the work would send him in their names. By the day appointed, 70 names were handed into him and more followed. The parish was immediately sub-divided into 50 districts and visitors appointed to take charge of each. There is a regular monthly visitation, a report of which is made and recorded. But besides this, the visitors generally call on the families in their respective districts once, twice, or even three a week. What then has been the result? My informant speaks of it in modest terms, candidly acknowledging that much of the work yet remains to be done. But he adds, at the same time, that he has been greatly encouraged in it—that many drunkards and profane swearers had been reclaimed—and that many of the families which were found at first living in the neglect of ordinances, have now joined themselves to his congregation, and appear to walk in all respects as become their Christian profession. I could adduce, from among the number of our new parishes equally gratifying instances of success but I must not trespass on your time. All I wish to say is that I can see no reason why if a congregational ministry be employed, that which has been done in a neglected district of Glasgow, should not be done in every neglected district, whether of town or country. And if it were done, I will venture to say that it would prove a national blessing of almost unparalleled importance. But the complaint is often made that we are in want, for the office of the ministry, of the right men for such a work. I do not hesitate to say that I am of opinion that this complaint is made in many cases, merely as an excuse for selfish apathy. The place which I hold gives me an opportunity of knowing from personal observation something of the character and dispositions of the young men who have been recently introduced into the church, or who are now studying for it. And I do them but justice when I say that I believe in my conscience that many of them have the cause of the Gospel deeply at heart and are even thirsting and panting to spend and be spent for its advancement. Nor have I any reason to

believe that it is otherwise with the young men who are coming forward to the Church from the Divinity Halls, of Aberdeen, St Andrews and Glasgow. It seems to me, indeed, that the man must be found who does not see that the Church has been recruited, more particularly of late years, with many really zealous ministers. But suppose the complaint were well founded, I ask if it would justify the apathy of which it is made the excuse? At a time when the harvest was great and the labourers were few, was it not the solemn injunction of the Redeemer himself to his disciples that they should wrestle in prayer with the Lord of the harvest, that he would be pleased to send forth labourers into his harvest? Only let this solemn injunction be now obeyed by all of us who call ourselves by the Christian name, and if there is truth in the word of God, and if history bears faithful testimony to God's dealings with his Church in ages that are past, a rich and remarkable blessing will assuredly follow. Taking up the question upon the principles of reason, I know nothing that might be expected so powerfully to influence for good, the aspirants to the office of the ministry as a conviction that it was the fervent prayer of the whole Church that God would give its pastors according to his own heart. The ministers of religion spring from yourselves, they are trained up in your own families, and they naturally partake of your own spirit. You cannot reasonably expect them, therefore, to be zealous and self-sacrificing, while you yourselves are apathetic and selfish. As well might you expect from a field sown with the same quality of seed, of the same richness of soil, and treated in all respects in precisely the same manner, a certain proportion of ears full and good, while the crop around them should be withered and thin and blasted with the east wind. If you would have pious and devoted ministers therefore, let them see, while they are yet in the tenderness of youth and members of your families, a bright example of piety and self-sacrificing devotedness in your own walk and conversation. But the effectual fervent prayers of righteous men avail much, and besides what shall be effected by the force of your example, you may confidently expect, if you offer up such prayers on behalf of the Church, that a blessing from on high will be added, which shall give you workmen in the offices of the ministry—men that need not be ashamed, because "rightly dividing the word of truth." Only let us bear in mind that there can be no effectual fervent prayer if we fail to act in the spirit of our prayers. How should the man who refuses to glorify God with his substance, by shutting up his bowels of compassion from his perishing fellow-men, presume to think that his prayers would be otherwise answered than with indignation and scorn? To obtain the increase of heaven, we must act as well as pray. The husbandman who would secure a plentiful harvest, must apply himself with diligence to the labours of spring. If I may presume, then, that you are willing to engage with your whole heart and soul in the work of reclaiming the waste places of the land, it only remains that we consider by what means this work may be most successfully prosecuted. The plan at first followed by our committee was, to provide a central fund of such an amount as should enable us to make grants in aid of the erection of new parishes, to the extent of from one fourth to one-third of the endowment capital required. We cherished the hope that, encouraged by such grants, proprietors or other wealthy individuals would come forward, in the several chapel localities,

and supply to the congregations the further aid that might be requisite for accomplishing the object in view. Our hopes have not been disappointed. Within the last few years, forty new parishes have been erected on the plan which I have now briefly explained—our committee giving from one-fourth to one-third of the requisite endowment capital, the balance being made up in each case by parties connected with the locality. In the case of one or two additional chapels the erection of which into parish churches, has not yet been completed, the required amount of endowment capital has been provided. Four out of the forty parishes that have been erected are within the bounds of the Synod of Aberdeen, viz Enzie, Savoch Deer, and New Pitsligo, to which magnificent subscriptions were made by your Grace, the Earl of Aberdeen, and Sir John Forbes of Pitsligo, and Portlethen, to the endowment of which various smaller heritors contributed with much liberality. It was found, however, that for many chapels—the erection of which into parish churches, was most desirable—the large proportion of three fourths, or even two-thirds of the capital required for endowment, could not be raised in the locality. If the committee then were to proceed with their task, it was necessary that they should find means of providing a larger proportion of the requisite funds ab extra. It was felt too that it was unfair, for an object of general interest, to throw almost the sole burden on the proprietors and other persons of substance connected with chapel localities. It seemed right that for a common good, in which the inhabitants of all parts of the country had an interest proportionate to their means, the burden should be as widely and equally diffused as possible. These considerations led the committee to adopt what has been called the provincial plan of subscriptions. They found omitting the chapel or royal bounty stations in Argyshire, and the western and northern isles which it was hoped might be provided for by the royal bounty 150 chapels or royal bounty stations still remain to be endowed, in addition to the 40 chapels already erected into parish churches. These 150 places of worship were divided into 5 nearly equal groups, according to their several localities, each group containing from 28 to 30 or 31 chapels or places of worship. As some of the chapels are less important than others, it was thought that the object of the committee would be accomplished for the present, if endowments were provided for 20 out of each group. The success with which the provincial plan of subscription has been already prosecuted affords, it is conceived, a sure ground of hope that a triumphant issue will soon be obtained. For each of the first 20 chapels that shall be endowed in group first, upwards of £700 have been subscribed, or from £14,000 to £15,000 in all; in group second about £500, or in all £10,000; in group third about £1100, or a gross sum of £22,000, and in group fourth much the same sum as in group second. As regards these four groups, if subscriptions shall be made by the parishes that have not yet reported on nearly the same scale with those already intimated, there cannot be a doubt that the sum required will be completed with probably a considerable surplus. I cherish a sanguine hope indeed, that we shall be able to report to next General Assembly the accomplishment of this part of our task, or a gross subscription for the group above named of £160,000, or £2000, for each of 80 chapels. If we have not made the same progress in the case of group 5, it is not that our efforts have failed in respect of it, but that it is only now

that we have been able to bring them to bear on it. I feel assured my Lord Duke, that the munificent example of liberality which you have been pleased to set before the friends of the church in the north will not be lost upon them and that example, has but to be zealously followed to insure triumphant a issue.

I cannot bring these remarks to a conclusion my Lord Duke, without adverting in two or three sentences to the very peculiar responsibilities under which we are laid to exert ourselves in the cause we have now been considering, to the utmost of our strength. How can we hope if we fail in this work of God and our fellow-citizens, to have continued to us these inestimably precious privileges that we now enjoy? Where, if we look around us in the world or back upon the records of the past, the people to be found, or did the people ever exist, that has been blessed as we have been, blessed of the Lord our God? Did we obtain for ourselves the privileges we now enjoy? Is it not, on the contrary, clear as day, from the history of our country, and but lately set forth in terms of the most impressive eloquence, the pages of a still living historian, that we owe to God alone the admirable order of things amidst which our lot has been cast? The great temple of our civil and religious liberties, the work of many ages, can never be regarded by us as a work of human forethought. But for many unforeseen interpositions of Divine Providence, some of them bitter for the time though they have since been of happy consequence, its erection was obviously impossible. And what do we not owe to our possession of this sacred structure? It has been to us, I desire to speak with reverence, nothing less than the oracle of God. We have been taught its utterances, which we have heard within its sacred precincts, to convert into sources of strength and blessing literally all by which we are surrounded. Our climate has thus been made to develop the human frame in the highest state of perfection that it has ever reached the ocean around us has been raised up into an impenetrable girding wall to defend us from foreign aggression—our soil has been made to produce by handfuls—and the very bowels of the earth have been constrained to disclose to us their hidden treasures. By means of these treasures, of which we have learned from the same source the right application our commerce is borne on the bosom of every sea on the globe independently of wind and tide. Our country is netted with rods of iron, supplying facilities for travelling and traffic, such as no generation preceding us ever so much as dreamed of, and we have been enabled to make the lightning of heaven itself the means of conveying intelligence from one end of the earth to the other, I may say, in a single moment of time. And the crowning blessing of all is—a blessing, too, which is peculiarly ours—that every advantage we enjoy is possessed by us under the sanction of a well-regulated, and, at the same time, elevating liberty—a liberty which both maintains perfect order, and the necessary subordination of the members to the head, and yet holds forth every possible encouragement to independent manly exertion. Surely, my Lord Duke all these blessings were not bestowed upon us merely that we should accumulate wealth, and increase in only material greatness, and still less could they have been bestowed upon us that we should make riches our idol, and set up on the banks of the Thames, of the Mersey and of the Clyde, golden images to prostrate ourselves before them. Thus abused, it is impossible in the very nature of things, that our privileges should be continued with us

Heaven, earth, and sea, and whatever also is left of the moral man, even in our own heart, must cry out against the monstrous anomaly. To suppose that it could exist, would be to suppose the subversion of the eternal order of Divine Providence. On the other hand, my Lord Duke, what richest blessings, of which as yet, indeed, we can form but the faintest conceptions, may we not humbly hope to be in store for us, if we will but apply all that we have received from God, to promote the coming of His glorious kingdom. The world has yet to learn what truest dignity and honour awaits the people whose God is the Lord, in whom shall be awakened an enlightened Christian consciousness, and who, with the Divine Word in their hearts, and reflected from every part of their conduct, shall make it their first and highest business to diffuse universally, beginning at their own Jerusalem, the light and the life of the everlasting Gospel. Were the reign of our beloved Sovereign but to mark the era of the awakening among us of this national Christian consciousness, surely it would constitute the most memorable epoch that the world has ever witnessed. In that case we should be a people indeed; the weakest among us as the house of David, and the house of David as God; our numerous colonial possessions, fostered under the wing of the mother state, would grow up in her likeness to be themselves lands of Christian light and liberty, yet not seeking to be severed from her, but striving rather, with ever-increasing reverence and gratitude, to draw tighter and still tighter the bonds of the ancient connections; and the world-begirding empire of our beloved Queen would be set on high among the nations of the earth, as pre-eminently the chosen of the Lord, and the light of the world. Light and life would flow from us on every side, to "open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison-house." Hostile states would be subdued by us not through the might of the sword, but under the quickening and transforming influence of the light of our Christian example; the heathen lands would be converted, and the blessed work would continue to advance without failure or discouragement, till all "the kingdoms of the world should have become the kingdom of our Lord and of his Christ." Thus living and acting, my Lord Duke, we should indeed leave footprints on the sands of time, to be thus a memorial to the universe of God's works throughout the endless ages of eternity itself, that the brief span of our mortal existence was not passed by us in vain.

The Rev. James Sellar of Aberlour moved the first resolution, as follows—

"1. Resolved, that this meeting recognizes and acknowledges with thankfulness the great goodness of the Almighty in the success which has hitherto attended the efforts of the Endowment Committee of the Church of Scotland, and will not cease to pray for the continued blessing of Heaven on the efforts which yet require to be put forth."

Dr. Paul seconded the motion.

Mr. Hay Macdowall Grant of Arndilly moved the second resolution, as follows—

"2. Resolved, that this meeting cordially approves of the scheme of the Church of Scotland, as now propounded, and as being carried out by the General Assembly's Endowment Committee, and pledges itself to co-operate and support the Committee in carrying it out in the district embraced in Group V."

Sir Andrew Leith Hay seconded the resolution in a few remarks, expressive of his high approval of the scheme.

The Rev. Mr. Wylie proposed the third resolution which is—

"3. Resolved that this meeting, with the view of forwarding this great cause, appoints the following Committee, viz., John Paul, Esq., M. D., Elgin; Rev. Francis Wylie of Elgin; Rev. P. J. Mackie, of Elgin; Rev. James Keith, Forres; Rev. James Mackie, Alves; Rev. R. Cushny, Bellie; Rev. James Burns, Nairn; Rev. Dr. Macdonald, Inverness; Rev. James Sellar, Aberlour; Rev. James Stewart, Abernethy, Rev. William Sutherland, Dingwall; Rev. J. McIntyre, Kilmorivag; Rev. William Forsyth, Dornoch; Rev. William Little, Wick; and Rev. Robt. Bremner, Banff—three a quorum, and Rev. Francis Wylie, convener—to take steps for practically and efficiently carrying out the above resolutions, and more particularly, anxiously to recommend to the Ministers and Kirk-Sessions within the bounds of Group V., to form themselves into parochial committees associating such gentlemen as may be disposed cordially to co-operate with them for procuring subscriptions on the financial plan, and reporting to the Committee of the Endowment Scheme the subscriptions that may be obtained, on or before the first day of November next; and further, to recommend to the ministers and Kirk-Sessions, as soon as the parochial Committees shall have been fully formed to transmit to the Convener of the Endowment Committee lists of the members."

In proposing the resolution, Mr Wylie took the opportunity of announcing that the Earl of Seafield had subscribed the handsome sum of £1000.

Mr. Simpson of Cobairdy seconded the resolution, which was unanimously agreed to, and on the motion of Sir A. P. G. Cumming, Mr Wylie was appointed convener.

The Rev. John Walker moved the fourth resolution in a few appropriate remarks—

"4. Resolved that this meeting tenders its hearty thanks to the deputation for their able addresses, and all their exertions in this cause."

C. L. Cumming Bruce, Esq., M. P., seconded the motion.

Admiral Duff proposed the last resolution—

"5. Resolved that this meeting most respectfully tenders its thanks to his Grace of Richmond for his munificent contribution to this scheme, for presiding on this occasion, and for his conduct in the chair!"

The Rev. Dr. Brander seconded the motion, and passed a high and well merited encomium on the noble Chairman's services in the field, and in the senate, and for the munificent donation he had given to the Endowment Committee of the Church of Scotland, to assist in carrying the message of salvation to his fellow countrymen.

## Synod of Fife.

### THE PAROCHIAL SCHOOLS.

At the meeting of this Synod on Tuesday, Dr. Cook after referring to what had passed last session of Parliament, said, the Church of Scotland lay under deep obligations to the Duke of Buccleuch for the soundness of his views, and the steadiness with which he maintained them, and the warm attachment he showed at all times to the interest of Scotland. He need not refer to the grounds on which the House of Lords had acted. They had been influenced by the highest principles, and had acted with the utmost consideration, and had

gone so far as to take the amended bill of the Lord Advocate rather than that the schoolmasters should suffer. The question was now in a state in which it could not remain. All were agreed that the salaries of teachers were not what they ought to be, and, although we had succeeded in keeping off bad measures, we had yet to obtain a good measure to make adequate provision for the teachers. There are none of us who are not deeply alive to the question and who do not sympathize with the parish schoolmasters; but there are grounds of action superior to sympathy. There is the efficiency of the institution, which cannot be maintained without adequate provision for the teachers. He referred to the meeting of the county of Edinburgh, and to the "able and masterly speech of Sir G. Clark." He referred also to the unanimous decision of that county and a number of other counties, and to the feelings of the heritors universally, that the teachers ought to be paid. These indicated, he thought, that they must soon have better provision for them, and he was by no means without hope that next session we should see a bill passed to put these schools in a position such as that which they ought to be. He believed many of those opposed to them at first were now satisfied that there was no alternative but either to keep the schools as they are, or to leave them so loose as virtually to be part of a secular system. In whatever way it might be done—whether by legislative enactment or otherwise—he was satisfied that twelve months would not pass without some steps having been taken towards putting the schools permanently in a position due to the schoolmaster, and for the interests of the country at large. We are not, he said, so entirely dependent on legislative enactment that, if that is denied to us, the schools will be left to fall, or the schoolmaster, to suffer, for want of sufficient support.

Mr. Cochrane said, he would hail with delight the prospect of a satisfactory settlement of that question. There are just two great points, which were they satisfactorily arranged, would lead to peace. The first of these is the maintenance of that connection between Church and school, which from the foundation of our Protestant establishment, has ever been considered of essential moment. The second is the more adequate payment of the parochial teacher. On neither of these points must we by any means emit an uncertain sound. We must never think of resting satisfied with one of these objects apart from the other. We regard the Church and the school as practically two parts of the same institution, and they cannot be worked unless in unison. So strongly did he feel upon this subject that were the Legislature, by some oppressive act, to sever that connection, and trample on our rights, he would deem it the duty of the Church to refuse acquiescence in the arrangement, and take steps of her own for maintaining her time honored constitution, in every parish threatened to be thus rudely interfered with. On the other point, —the payment of teachers,—the country ought to know that, were the present constitution of our parish schools let alone, and not interfered with, an adequate endowment,—an endowment equal or superior to what was proposed in the Lord Advocate's Bill—may be secured, and without imposing any burden whatever, worthy of being mentioned, upon the country. The Synod would understand to what arrangement he was pointing, if he mentioned that it consisted in these three things,—an act of the Legislature, continuing the salary, paid by the heritors, at its present or rather late

amount; a payment out of the money voted by Parliament for education, and placed at the disposal of the Privy Council; and a farther supplemental payment by the Education Committee of the Church. If, for instance, a sum of £20,000 a-year could be obtained for our schools out of the Parliamentary grants for education, the Church ought to come forward with £10,000 a-year more. That, with the present legal allowances of our school masters, which the heritors of Scotland are universally willing to continue, would raise the income of each to between £50 and £60 a-year.

### The Late Dr. Logie, of Kirkwall.

In our obituary of Saturday we recorded the death of the Rev. Dr. Logie, of Kirkwall, minister of the first charge of Kirkwall and St. Ola, which melancholy event deserves more than a passing notice. Dr. Logie has been a minister of the Church of Scotland for upwards of forty-five years, and the Church never had a more faithful servant. He belonged to a rare and select class, which is now quickly passing away, possessing in a happy combination the most sterling and enviable qualities of head and heart. Fervent but unostentatious piety was in him adorned by an intellect clear and comprehensive; soundness of judgement which was never at fault; integrity incorruptible and beyond suspicion; a temper peculiarly sweet and gentle, a large amount of benevolence and charity, the dignified deportment of a Christian gentleman, with a classical purity of taste in composition, ripeness of scholarship and affectionate warmth of address and eloquence, which, coupled with his singleness of purpose, devotedness of aim, and unwearied labours of love in his Master's vineyard, gained for him the title, both from friends and strangers, of a "model of a parish minister." Throughout a long and active life he was enabled to a remarkable degree to exemplify the precept "Be ye wise as serpents and harmless as doves." Ordained as minister of Lady parish in Sanday in 1811, he spent fourteen years in that rural parish, blessed with domestic happiness, the love of his people, and abundant fruits of his faithful ministry. In 1821, when the first charge of Kirkwall became vacant, his high character, talents and usefulness pointed him out to both of the then competing patrons, the Crown and the Town Council, and to the people of Kirkwall, as the fittest man to fill that important charge; and he left the shores of Sanday, mingling his tears with those of his sorrowing people, and was seated in the same year. In that town and parish he has done the work of an Evangelist during the last thirty-two years, enjoying the respect and the confidence of all, and an unusual large share of those appropriate accompaniments of hoary hairs—"love, honour, obedience, and troops of friends." Strongly attached to the institutions of the country, and to the Church of Scotland, as, in his opinion, one of the most precious of them, he stood nobly in the breach at the lamentable era of 1843, and never gave any uncertain sound as to his unaltered love for the church, and his firm determination to adhere to her, though all should forsake her in that hour of defection and schism. There can be no doubt that his high character and influential position and incessant labours were greatly instrumental at that period of excitement in preventing the church in Orkney from sinking to the same extent as

it did in some other northern counties; and they have ever since been equally instrumental in building up the walls of Zion, which he greatly loved. A few years ago the University of Edinburgh, at which he studied, gave a graceful recognition of his worth and talents and valuable services by unanimously conferring upon him the degree of Doctor of Divinity, an honour of which he knew nothing until the intelligence reached him that it had been bestowed. Dr. Logie's health began to fail him in May last, and, after recovering from a severe illness, his declining strength warned him that he could no longer hope to discharge all his duties with his wonted efficiency. His first anxiety was to procure a suitable assistant, and, after much conscientious and diligent inquiry, he had just succeeded in engaging the services of the Rev. George Anderson from Greenlaw, who was to have entered upon his duties on the 11th inst., when death gradually and peacefully called the aged pastor away; and on the 5th September the Synod of Orkney lost not only its venerable father but also its brightest ornament.

Few men ever possessed domestic and social affections of greater warmth and tenderness, and few at his time of life have ever had so many domestic cordials around the bed of death. Though the members of his numerous and deeply attached family are all grown up, and several of them settled in life with families of their own, yet they were all, with one exception around his dying bed, to receive his solemn blessing, and to witness his happy end. But the venerable subject of this notice had far more than human sympathy. Strong and unwavering was his faith in his Redeemer, on whom he had leaned, and with whom he had closely walked from his earliest youth. No doubt clouded his mind; no murmur escaped his lips. He frequently expressed a longing desire to depart and to be with Christ, which is far better, but was at the same time perfectly resigned to the will of his Father in Heaven, and at length, having, in answer to prayer, obtained perfect freedom from pain, with a mind conscious and self-possessed, and a countenance radiant with the dawn of everlasting day, he sweetly fell asleep in Jesus, with the word "love," so characteristic of his whole life, lingering on his lips. Such a life and such a death must be blessed, not only to the sorrowing family and congregation but to the whole district in which he lived and died. Truly blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.—*Northern Ensign.*

NEW EDITION OF THE BIBLE.—Dr. Robert Lee, Professor of Biblical Antiquities in Edinburgh University, has added to the theological literature of the country a work which cannot fail to serve a great purpose and render itself generally acceptable. It is an elegant copy of the Bible, with a neat ample commentary, comprising the elucidations of the great lights of every denomination, condensed and rendered easy to the comprehension by Dr. Lee himself. He has also introduced a new method of disposing the references, not by placing them on the margin as hitherto, but by making them follow the verse, in a smaller type, which they mean to explain. The work has received—which is a sufficient guarantee of its excellence—the praise of clergymen of all denominations; and this fact alone, we should think, was enough to obtain for it a rank among the first works of the class to

which it belongs. The publishers are Messrs. Cowan & Co., of Edinburgh.—*North British Daily Mail.*

SELKIRK.—On Friday evening last a large meeting was addressed in the Parish Church of Selkirk, by the Rev. Dr. Cumming, on the Roman Controversy. On the motion of the Rev. John Thomson, assistant minister of Selkirk, Mr. Murray of Philiphaugh was called to the chair. After prayer by Mr. Thomson, Mr. John Hope, W. S., Hon. Secretary of the Scottish Protestant Association, explained the objects of the meeting, and mentioned the arrangements had been made for the formation of classes to teach Blakney's Protestant Catechism, and for the establishment of a book-depot, where parties might get cheap Protestant works, and also, that an academy had been formed at Selkirk, with Mr. Pringle of Whybank, as President, with Mr. Paton Selkirk, as Secretary. At the conclusion of the lecture, which was delivered in Dr. Cumming's style of eloquence, a vote of thanks to the Rev. Doctor was moved by Mr. David Pringle, Yair. A collection was made in aid of the funds of the Association, which, we are happy to learn, was very liberal.

THE REV. DR. CUMMING, of London, preached a most eloquent discourse on Sabbath forenoon to a crowded congregation in the West Parish Church, Greenock, on the importance of infant education, taking for his text the words, "Tram up a child," &c. A collection was made in aid of the schools in connection with the church. The Dr. preached to an overflowing and highly gratified congregation in the West Parish Church (Rev. Dr. McCulloch's) in the afternoon.—*Edm. Post.*

THE REV. DR. CUMMING IN THE WEST.—This eminent Divine has been lately delivering a series of lectures to large and respectable audiences in the principal towns on the West Coast. These addresses are intended to be in aid of the Scottish Protestant Association, and have hitherto been highly successful. We understand that the entire series will not be terminated for some weeks.

THE SABBATH QUESTION.—The price of a hundred pounds, offered by the Evangelical Alliance for the best Essay on the Sabbath, has, we understand, been just awarded to the Rev. Micaiah Hill, now of Birmingham.

### CHURCH IN THE COLONIES

Synod of New Brunswick at St. Andrew's, Church, Chatham, 21st August, 1856.

The which day the Synod of New Brunswick, in connection with the Established Church of Scotland, met according to appointment. After sermon by the Rev. Dr. Brooke, Moderator, on the text Psal. cxvii, 6, "Pray for the peace of Jerusalem," the Synod was constituted and prayer.

The Clerk then produced the following Roll of all Ministers having charges within the bounds of the Synod, and of the Elders

representing the several Kirk Sessions, when such had been returned.

I. PRESBYTERY OF MIRAMICHI

Members.	Residences.	Elders.
Rev. Jas. Steven	Redouche, John Dunlop	
Wm. Donald, A. M.	Newcastle, Donald M. Kay	
Wm. Stewart	Chatham, Heli. Collett	
Jas. Murray	Bathurst, Wm. Sayer	
Alex. Forbes	Dalhousie	
Wm. Murray	Moncton	
	Tabinac, Rod'g. McLeod	

II. PRESBYTERY OF SAINT JOHN.

Rev. John M. Brooke, D. D.	Fredericton, Jas. Campbell
Wm. Donald, A. M.	St. John, Wm. Girvan
John Ross	St. Andrew
John Hunter	Richmond, &c. John B. H.
Peter Kay	Nelivack, &c.

COMMISSIONS OF CORRESPONDING MEMBERS.

The Clerk laid on the table a commission in favour of the Rev. James George, D. D., Vice Principal and Professor of Theology and Church History, Queen's College, Kingston, appointing him Corresponding Member to the Synod of N. B. along with a letter from him addressed to the Moderator, expressing his regret that, in consequence of unavoidable engagements, it was not in his power to attend the meeting of this Synod.

The Synod are convinced that nothing but indispensable duties, requiring his attention elsewhere, have prevented Dr. George from fulfilling his appointment; but at the same time record their deep regret that they have not enjoyed the benefit of his presence and counsels.

A Commission from the Synod of N. S. in favour of Rev. Alex. Mackay, A. M., of Bellist, P. E. I., appointing him Corresponding Member to the Synod of N. B. was produced and read; and Mr. Mackay, being present, took his seat.

ELECTION OF MODERATOR.

The Synod then proceeded to elect a Moderator, when the Rev. James Murray, of Bathurst, was unanimously chosen, and took the Chair accordingly.

After the appointment of committees, &c., the Synod resolved that some portion of time should be spent in devotional exercises, and the Moderator, Mr. Mackay, and Mr. Wm. Murray were appointed to conduct the same, with the aid of such Members as they might think fit to call to their assistance.

REPORT RESPECTING BENEVOLENT AND MISSIONARY OBJECTS.

The several Ministers present reported what had been done in their respective congregations for Benevolent and Missionary purposes.

APPOINTMENTS FOR SABBATH.

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

Chatham,	Rev Messrs Steven and Keay,
Newcastle,	Dr Brooke and Mr Donald
Black River,	Messrs Mackay and Forbes,
Tombourne,	Mr Henderson,
Bark Church,	Mr Wm Murray
Bathurst,	Mr Hunter,
Douglaston, evening	Dr Brocko.

MR. ROSS'S APOLOGY FOR ABSENCE.

Mr. Donald, on behalf of Mr. Ross, stated that on account of his distance from the place of Meeting for this year, the time and expence that would have been required to give his attendance, he felt himself unable to be present on this occasion, and trusted the Synod would consider his excuse satisfactory. The Synod accordingly express themselves satisfied with Mr. Ross's apology.

ADDRESS TO HER MAJESTY AND THE LIEUT. GOVERNOR.

Dr. Brock reported that he, along with the other Members appointed for that purpose, had put into the hands of His Excellency, the Lieut. Governor, the Address prepared at the last meeting of Synod to Her Majesty the Queen, and had also presented to his Excellency the Address to himself; and, farther, read a letter which he had received from his Excellency, stating that the Address to her Majesty had been forwarded to the proper quarter, and that in due time he had received a Despatch from the Colonial Secretary informing him that the same had been laid at the foot of the Throne, and most graciously received.—Dr. B. also read his Excellency's Reply to the Address presented to him. The several Communications were ordered to be entered in the Minutes.

THANKS TO CORRESPONDING MEMBER.

The Rev. Alexander Mackay being present as a Corresponding Member from the Synod of N. S., the Synod resolved to record their satisfaction that the friendly intercourse, so auspiciously commenced last year with their Brethren in other quarters, was still continued, order the thanks of the Synod to be given to Mr. Mackay from the Chair, requesting him at the same time to convey the thanks of the Synod to the Synod of N. S.

The Moderator accordingly expressed the thanks of the Synod to Mr. Mackay, to which he made a suitable reply.

REPORT ON BURSARY FUND.

The Synod called for the Report on the Bursary Fund, which was given in and read by the Rev. Mr. Donald, Convener of Committee. Whereupon it was moved, seconded and unanimously agreed that the Report now read be received, approved and inserted in the minutes *in extenso*.

TO THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK IN CONNECTION WITH THE CHURCH OF SCOTLAND.

REPORT OF THE COMMITTEE OF SYNOD ON THE BURSARY FUND, 1855—56.

Your Committee beg to report that on the 16th Oct., 1855, they had their first meeting regularly as a Committee, their intercourse having previously been by correspondence

The Synod having long felt the want of a supply of Ministers and Missionaries, sufficient to meet the demands on them for

ordinances in connection with their Church, resolved at their meeting at Newcastle, in 1854, that the time had come when they must endeavor to raise up a native ministry, as the only efficient means of supplying their increasing necessities. And with this view appointed a collection to be made in all the churches for raising a fund to aid young men of promising parts in prosecuting their studies towards the office of the ministry.

The first collection for the purpose contemplated was appointed to take place on the last Sabbath of October, 1854, being the 29th day of that month. The amount of collections in the several Churches and Preaching-stations within their bounds was £95 18s. 10d.

The Convener finding the impossibility of getting a meeting of your Committee at that late season of the year, corresponded with the several members and ascertained it to be their opinion that before any young man should participate in the benefit of the fund, an obligation should be taken from him, that he should put his services at the disposal of the Synod, as Missionary or Minister for three years, immediately after obtaining License as a Preacher. \* \* \* \* \*

The Synod resolved that the benefit of this Fund should be restricted to young men, natives of the Province, or who had become resident therein. Two such young men became candidates for the benefit of the Fund, namely, Henry James McLardy, A. B., son of the late Mr. John McLardy, Baker, St. John, and William Porteous, son of Mr. James Porteous, Clerk, St. John. The former was ready to enter on his studies in the Divinity Hall, Edinburgh, and the latter on the curriculum of Arts at the University of Glasgow. Your committee, after receiving the bond and obligation above-mentioned, duly executed, resolved to appropriate for the year 1854-55 to Henry J. McLardy, £25 stg., and to Wm. Porteous-£20 stg., which with the premium on the Bill of Exchange amounted to £65 11s. 9d., currency,—thus leaving a balance in the hands of your Committee of £40 7s. 1d.

Your Committee resolved to place the sums thus appropriated to these Students in the hands of the Colonial Committee of the Parent Church, to be paid to the young men. \* \* \* \* \*

Your Committee received very favorable accounts of the students referred to, and think themselves fortunate in being instrumental in aiding young men of so much promise in the prosecution of their studies with a view to obtaining their services for the Province.

At the Meeting of Synod held in St. John in August, 1855, your Committee were instructed to put themselves in communication with the Convener of the Colonial Committee, and of the Home Mission Committee of the Church, and with the Professors of Divinity in the Colleges in Scotland, and to authorise them to offer a bursary from the Synod Bursary Fund to any deserving young man in straitened circumstances who



might be willing to come under the condition required by the Synod, as set forth in the before-mentioned bond and obligation.—Your Committee have not felt themselves in a position with regard to funds to warrant them in carrying out this part of their instructions, as will be seen from the following statement of collections as ordered to be made on the last Sabbath of October, 1855, which shows a considerable falling-off from the amount received for the previous year, viz Total, £50 19s.

At the meeting of your Committee already referred to another application was made for aid from the Fund by Robert Falconer, A. B., son of Mr. Wm. Falconer, Blacksmith, Newcastle, Miramichi, which your Committee received favorably, and resolved to allocate a sum to him on the conditions required from the other young men.

Your Committee in the belief that the amount of the collection to be taken up subsequent to their meeting would equal that of the previous year, resolved to allocate to Mr. Henry J. McLardy, Mr. Wm. Porteous, and Mr. Robert Falconer, £20 stg. each. When the collections were received, and the bursaries remitted, your Committee found that they had only a balance of £20 18s. 9d., remaining, and for this reason they did not feel warranted to carry out the instructions given at last meeting of Synod.

The falling off in the collections last year your Committee attribute to the depressed state of commerce and trade, and not to any disinclination on the part of the people to support this interesting and useful and necessary scheme of our Church, and it is to be hoped that, on a revival of mercantile business, our funds will again be in a flourishing condition as formerly. Still your Committee would not recommend an extension of your operations till some of the young men already receiving benefit from the Fund, shall have finished their studies. Mr. MacLardy will have done so in the course of two years, when we may endeavor to find another young man, either in the Province, or in Scotland to take his place.

It should have been stated, that Mr. Falconer entered the Divinity Hall, Edinburgh, last year, and that Mr. Porteous, attended the 2nd class in the Literary Course in the same University during last winter.

Most favorable accounts have been received of the attention and progress of all your students during last term. Mr. McLardy gained the 2nd prize offered in his class for an essay on "the Imprecatory passages in the Book of Psalms," and Messrs. Porteous and Falconer obtained most excellent certificates—the former from Professor Kelland and the late Sir W. Hamil on, and the latter from the very Rev. Principal Lee, Prof. Liston, and Rev. Dr. Robertson.

\* \* \* \* \*  
In addition your Committee have the pleasure of informing you that Messrs. McLardy and Porteous are engaged for the

summer as Tutors in families of great respectability, and are discharging their duties in a manner highly satisfactory to their parents and creditable and beneficial to themselves. Mr. Falconer is also employing the recess in a manner to improve himself and in accordance with his views.

Upon the whole your Committee have good reason to congratulate you on the great success of your Scheme hitherto, and look forward to results very beneficial and honorable to the Church. At the same time they desire to give thanks to the great Head of the Church for the measure of good they have already been instrumental in accomplishing, and to implore His continued favour and blessing on this interesting, useful and necessary undertaking.

In name of the Committee.

W. DONALD, *Convener.*

Since this report was given in a collection made by the Rev John Hunter in Richmond and Woodstock, amounting to £8 15s, has been received.

W. D.

Mr Girvan, Treasurer of Bursary Fund, read statement detailing state of the Fund, which was also approved, and ordered to be inserted in the minutes. It is as follows:

*The New Brunswick Synod Bursary Fund in Act with W Girvan, Treasurer*

1856		Cr	
	By Balance from last year	£10 7 1	
Oct 29.	Rev. W. Donald, St. John	26 15 11	
Nov 14.	Dr Brooke, Fredericton	10 0 0	
" 10.	James Murray Bathurst	3 11 1	
" 21	Wm. Henderson, Newcastle		
	St James's Church £3 11 8		
	Redbank 1 2 10		
	Bursary Collections 0 10 0		
		5 0 0	
1856			
Feb 27.	James Steven, Campbelltown	1 10 0	
Mar 12	Al x Forbes, Dalhousie	3 5 0	
July 31.	Wm Stewart, Chatham	1 18 0	
Aug 3.	John Ross, St. Andrews		
	Greenock Church £2 16 0		
	Whittier's Ridge and St. Patrick's 1 13 0		
		4 9 0	
		£160 0 1	

Dr.

To paid for Bill of Exchange for three Bursaries, viz

Henry J McLardy	£20 0 0
W. Porteous	20 0 0
Robert Falconer	20 0 0
	£60 0 0
Exchange and Premium 104 p.	18 0 8
To Discount on Montreal Paper	0 0 5
	73 7 4
	£26 18 0

Balance in Treasurer's hands

The Synod re-appoint the Committee, and request Mr. Girvan to continue his services as Secretary and Treasurer.

The Synod then adjourned till to-morrow at 10 o'clock. Closed with the benediction.

Friday, August 22nd, 1856.

The Synod met pursuant to adjournment and was constituted with prayer.

MODERATOR'S SERMON.

It was moved and seconded that the Synod convey their thanks to their late Moderator for his excellent and appropriate sermon at the opening of the Session. Motion agreed to, and thanks given from the Chair.

REPORT OF COMMITTEE ON CHURCH PROPERTY.

The Clerk, in name of the Committee on Church Property, reported that the Committee appointed at the last meeting of Synod had not succeeded in bringing before the Legislature such a measure as was contemplated; whereupon, on motion of Mr Donald, the Synod resolved to re-appoint the Committee, and instruct them to keep the object in view,—to prepare a measure embracing the objects contemplated, to be laid before next meeting of Synod, and, if possible, to submit such measure, previously to the several bodies of Trustees for their consideration and remarks.

COMMITTEE TO REVISE QUERIES.

On motion of Mr. Henderson the Synod resolved that a Committee be appointed to revise the Queries adopted by the Synod in 1851 to be answered by all the ministers within their bounds; that a copy of the Revised Queries be printed and sent to each Minister, and that answers to the same be laid before the Synod at its next meeting. The Moderator, Dr. Brooke, Mr Henderson and Mr. Donald were nominated to constitute the Committee.

REPORT OF COMMITTEE ON KING'S COLLEGE

The Committee on King's College reported that no steps had been taken by the Legislature to carry out the suggestion of the Commission, nor otherwise, calling for their interference.

The Synod re-appoint the Committee, instructing them to watch over the proceedings of the Legislature, and to act in the matter as may to them appear expedient

USE OF THE BIBLE IN PARISH SCHOOLS

The Clerk reported that, as a member of the Committee appointed for that purpose, he had brought under the consideration of his Excellency the Lieut. Governor and various members of the board of Education the earnest desire of the Synod that the Sacred Scriptures should be read in all the Parish Schools. The Synod re-appoint the Committee, instructing them to keep this object in view, and to adopt such measures as may be most likely to accomplish the desired end.

CORRESPONDENCE WITH PRESBYTERIAN BOARD OF PUBLICATION

Mr. Henderson on behalf of the Committee appointed to correspond with the Presbyterian Board of Publications, Philadelphia, reported what had been done in the matter. Whereupon the Synod recommend to the different Congregations within their bounds to take measures to procure a supply of the Books published under the Superintendence of the said Board for the purpose of disseminating them as extensively as possible among the people.

HOME MISSION AND SYNOD FUND.

Mr. Donald on behalf of the Home Mission and Synod Fund Committee, reported that Collections had been received by the Treasurer to said Fund from the several congregations, as per following statement:

The Synod and Home Mission Fund in Account with Hon. John Robertson Treasurer.

1858.	By Rev. James Murray, Bathurst	£3	12	10
July 25.	" " Wm. Stewart, Chatham	3	4	0
1857.	" " Wm. Donald, St. John	15	17	4
" 2.	" " J M Brooke, D D, Fredericton	6	0	0
" 6.	" " Wm. Murray, Moncton	1	18	0
" 22.	" " Wm. Henderson, Newcastle	3	10	0
" "	" " Alex Forbes, Dalhousie	2	5	5
" "	" " Peter Keay, Nashwaak, &c.	1	15	8
	07	253	0	0
	Postage &c., Memo. Book &c.	0	1	3
	Net amount on hand	253	0	8

The Synod having heard the Report, approve of the same, re-appoint the Committee, and resolve that the Hon. John Robertson be requested to continue his services as Treasurer to the Fund.

REPORT OF COMMITTEE TO PREPARE A STATEMENT OF OUR POSITION.

The Committee appointed to draw up a statement explaining and defining our position, as in connection with the Church of Scotland, reported that, owing to the distance from one another at which the several Members of this Committee reside, and the consequent impossibility of their meeting to consult and deliberate on the document which they were instructed to prepare, they were not yet prepared to submit to the Synod such a statement as was expected. The Synod re-appoint the Committee, consisting of Dr. Brooke, Mr. Henderson, Mr. Donald, and Mr. Keay, with power to call for what assistance they may think proper; and instruct them to use all diligence to prepare such a statement as was formerly ordered.

REPORT OF CORRESPONDING MEMBERS.

Dr. Brooke and Mr. Henderson reported that they had fulfilled their appointments as Corresponding Members to the Synods of Canada and Nova Scotia respectively; giving an account of the state of our Church in the adjoining Colonies, and of the pleasing impressions produced on their minds by their intercourse with their brethren in the course of their Mission: whereupon it was resolved and seconded.

That the Synod approve the diligence of their Corresponding Members to the Synods of Canada and Nova Scotia; and resolve in the prospect of a continuance of their intercourse and even of a closer connexion in a General Assembly. And, with a view to such a consummation, they appoint the Moderator, Dr. Brooke, Mr. Henderson and Mr. Donald, a committee to correspond with any committees that may have been or may be appointed by the Synods of Canada and Nova Scotia.

CORRESPONDING MEMBERS APPOINTED.

On motion, the Synod appointed the Rev. Wm. Donald, A. M., as their corresponding member to the Synod of Canada at its next meeting in May, and the Rev. James Steven their corresponding member to the Synod of Nova Scotia to meet in July next year; and, in case they, or either of them, should be unable to fulfil the appointment, that the Rev. James Murray, Moderator, should be substituted for Mr. Donald, and the Rev. John Ross for Mr. Steven.

The Synod then adjourned till to-morrow at 10 o' clock. Closed with the benediction.

Saturday, 23rd August.

The Synod met according to adjournment, and was constituted with prayer. Sederunt as yesterday.

DIET FOR DEVOTIONAL EXERCISES.

Some portion of time was spent in reading the Scriptures, praise and prayer, which services were conducted by the Rev. Alexander Mackay.

REPORT OF COMMITTEE TO RECEIVE CLAIMS ON HOME MISSION AND SYNOD FUND.

Mr. Donald, on behalf of the Committee appointed to receive claims on the Home Mission and Synod Fund, reported that they had attended to that duty; that claims had been put in and allowed for travelling expenses to Members attending this meeting of Synod, and the same had been paid, viz.

	£18	7	6
Expenses of Corr. Members as under.			
Rev. Dr. Brooke to Synod of Canada,	10	10	0
" Wm. Henderson to Synod of Nova Scotia	2	10	0
	£21	7	6

The Synod called for the Historical Account of whatever was memorable in the several Churches and congregations within their bounds as ordered last year. Several members gave a  *viva voce*  sketch of their own particular Church and Congregation; as it did not seem to be generally understood that a written account was required. The Synod, therefore, renew the order, and enjoin each Minister to be prepared to lay before the Synod, at its next meeting a written Historical Account of whatever may have occurred deserving of notice in connexion with the Church and congregation in which he is now labouring.

OVERTURE FOR ANNEXATION OF WESTMORLAND TO THE PRESBYTERY OF SAINT JOHN.

The Synod then entered upon the consideration of the first overture transmitted to them which was as follows. "It is humbly overtured to the Rev. the Synod of New Brunswick, in connexion with the Church of Scotland, that the county of Westmorland be disjoined from the Presbytery of Miramichi and annexed to the Presbytery of Saint John."

After reasoning it was moved and seconded that the Synod adopt the overture, and resolve in terms thereof. The motion was unanimously agreed to, and the Synod decided accordingly.

OVERTURE FOR THE ERECTION OF ONE OR MORE ADDITIONAL PRESBYTERIES.

The Synod then took up the Second Overture transmitted to them, which was as follows:—"It is overtured that the Synod take into consideration the propriety of erecting another Presbytery or two Presbyteries within their bounds." After some consideration it was unanimously agreed to delay the further consideration of this measure till another year.

OVERTURE ON BEHALF OF INDIAN ORPHANAGES.

The Synod then engaged in the consideration of the third overture which was as follows:

"That, as the Scottish Ladies' Association for the Advancement of Female Education in India has established Orphanages at Calcutta and Madras, in which Hindoo-Orphans are supported and receive a Christian Education at the small charge of £4 currency a year; and as many Sabbath Schools in Scotland and America, connected with our Church, are supporting orphans in these schools,—it is humbly overtured that the Synod recommend this undertaking to the attention of all Sabbath School Teachers connected with our Church in this Province, as likely to be very useful in drawing the attention of the young to Missionary objects and training them up to Christian liberality."

Mr. Henderson moved the adoption of the overture, which was seconded by Mr. Donald and unanimously agreed to; wherefore the Synod recommended accordingly.

INFORMATION REGARDING THE ANEITEUM MISSION.

While the Synod were engaged in the discussion of the preceding overture, the Rev. John McCurdy entered the Church, on which Dr. Brooke moved, that he should be invited to take his seat with the members of Synod, which was immediately agreed to, and Mr. McCurdy took his seat accordingly.

On motion of Mr. Donald, Mr. McCurdy was requested to give some account of the Mission of the Presbyterian Church of Nova Scotia to Aneiteum. Mr. McC. then gave a very interesting and pleasing account of the origin, progress and success of said mission.

The Synod having heard with much satisfaction the cheering intelligence which had been given, and feeling much impressed and solemnized thereby, it was unanimously resolved to engage in prayer for the success of that and other Christian Missions throughout the World. The Rev. Mr. Hunter, being called upon by the Moderator, offered up a peculiarly appropriate and impressive prayer.

It was also moved and seconded that the thanks of the Synod be given to Mr. McCurdy for the very gratifying intelligence

which he has now communicated; which being unanimously agreed to, thanks were given to him by the Moderator from the chair.

The Synod then adjourned till Monday. Closed with the benediction.

Monday, August 25th.

The Synod met according to adjournment and was constituted with prayer. Sederunt as on Saturday, with the exception of Messrs. Napier, Girvan and McLeod absent with leave.

Some time was occupied in praise, prayer and reading the Scriptures, which services were conducted by the Rev. William Murray.

#### DOCUMENTS RESPECTING WIDOW'S FUND.

The Clerk reported that he had received from Hew Ramsay, Esq., of Montreal, a complete set of papers in reference to the Widow's Fund in connection with the Church in Canada, which papers he now laid on the Table. The Synod recommend the respective members to take this subject into their serious consideration but refrain from taking any steps in the matter for the present. The Synod at the same time instruct the Clerk to return their thanks to Mr. Ramsay for his kindness in forwarding the documents referred to.

#### REPORT OF FULFILMENT OF APPOINTMENTS.

The various members appointed to preach yesterday at the different Churches and Stations reported that they had fulfilled their appointments.

It may be mentioned that, in addition to the appointments made by the Synod, members thereof preached by request in Mr. McCurdy's Church and in the Wesleyan Chapel.

#### COLLECTIONS ORDERED.

The Synod ordered the annual collection for the Bursary Fund to be made on the last Sabbath of October and the collection for the Home Mission and Synod Fund on the third Sabbath of May, or in either case, as soon thereafter as convenient, in all the churches and preaching-stations within their bounds.

#### THANKS TO THE QUEEN'S PRINTER.

The Clerk reported that John Simpson, Esq., Queen's Printer, had printed a hundred copies of the Forms ordered for the Returns to be made annually to the Synod, and declined to make any charge for the same; Whereupon the Clerk was instructed to communicate to Mr. Simpson the thanks of the Synod for the kindness.

#### THANKS TO CONGREGATIONS OF CHATHAM AND NEWCASTLE.

It was moved, seconded and unanimously resolved that the warmest thanks of the Synod are due, and that they be given to the congregations of St. Andrew's Church, Chatham, and St. James' church, Newcastle, who have so kindly extended their

hospitality to those members who have come from a distance.

The business of the Synod being now concluded, the next meeting was appointed to be held at Fredericton on the fourth Thursday of July, 1857.

The Moderator then addressed the Synod in a very earnest and impressive manner, and the whole proceedings were closed with praise, prayer and the apostolic benediction.

#### MODERATOR'S CONCLUDING ADDRESS.

FATHERS AND BROTHEREN,—

Your labours as a Court of the Church of Christ are now brought to a close; and it only remains that I say a few words before we separate. In doing so, I would again thank you for the high honour you have conferred upon me, in appointing me, young and inexperienced as I am, Moderator of this Court; and I entreat your kind forbearance and forgiveness for any remissness or error you may have seen in my conduct, while occupying this place.

Various matters, and some of very great importance, have come under consideration but in all the greatest unanimity and brotherly feeling have been conspicuous. The success of Schemes, into which we in the infant state of our Church in this Province have entered is well calculated to encourage us in our efforts for the good of our Zion, and to fill our hearts with gratitude to the Master whom we serve.

How encouraging, for instance, is the Report of the Bursary Fund Committee. The collections made in different churches have indeed, from various circumstances, been smaller in amount than during the previous year, but we have surely much encouragement to persevere in this Scheme from the fact of our having received so highly satisfactory accounts of these young men who are at present receiving aid from the Fund. The certificates of the Professors, under whom they studied last session, sufficiently attest their diligence, and from personal intercourse with them last winter, as well as from report, their diligence and general conduct were such as in my opinion, to afford ground for great satisfaction to the members of our churches here, by whose liberality they are in a great measure maintained, and to warrant us in entertaining the hope that this our first scheme will be the means, under the blessing of the great Head of the Church, of raising up a native ministry, who shall eventually fill up the waste places of our Zion.

The call, made on our congregations in behalf of the Home Mission and Synod Fund has also been answered with great liberality.

We trust that the proposal made, and agreed to, that queries on the state of each congregation, and the means employed by the Ministers respectively for the advancement of Religion in the different localities, will receive due attention from the members of this Court. It is important that, as a court of the Church of Christ, we should be

fully and accurately acquainted with the spiritual condition of our several congregations.

I am sure it must have been gratifying to all to see among us the Rev. Mr. McKay, the delegate from the Synod of Nova Scotia to cheer and encourage us by his presence, and assist us in our deliberations. We can only express our regret that unavoidable circumstances have prevented the attendance of the Delegate appointed by our brethren in Canada. Let us hope that this friendly intercourse of the sister Churches in these Provinces will continue, and tend to bring us yet closer together.

Nor can I omit to take notice of the very pleasant meeting which took place on Saturday last, when we were considering the overture from the Calcutta Orphanage. I am sure that all must have been highly delighted and edified with the cheering account which was given by the Rev. Mr. McCurdy, a Minister of the Presbyterian Church of Nova Scotia of a Mission on which that Church entered only a short time ago, and which has been attended with a success beyond their expectation. Was it not the impression on our mind that the feeblest efforts, when used with earnest prayer and in humble dependence on the Divine blessing, shall not be vain? Let us then take encouragement. Let us never cease to pray, and use our utmost endeavours to advance the Redeemer's cause and kingdom in the World,—remembering that "he that watereth shall be watered himself."

Allusion has already been made to the removal by death of two individuals, and whom the Rev. Dr. McGill viewed as the presence at our last meeting, as a delegate from the Synod of Canada, and the other, the Hon. Harris Hatch, M. C. I though not present, appointed a member of one of our Committees. What a solemn call to each of us! "Be ye also ready!"

We are now about to separate. Shall all meet together again on earth? God alone knows. Meantime let us be diligent, let us study to show ourselves approved men, that need not be ashamed, rightly bearing the Word of truth."

We are stewards of the mysteries of God," let us act as stewards that must account.

#### Doctor Aiton.

We learn that the Revd. Dr. Aiton, from Quebec, by the Anglo-Saxon, on Saturday, the 25th October, having been to a considerable extent successful in his mission. He has awakened some degree of interest towards the cause he advocated. He has the monies he collected, to be retained in Canada in the meantime, and should our Synod take up the mission to Jerusalem, to be placed at their disposal for that purpose.

#### Arrival of a Missionary.

We have great pleasure in announcing the arrival, as a Missionary, of the Rev. MacLachlinton, who accompanied the Rev. Wm. Snodgrass, the now incumbent of

Paul's Church. He has been received as a Missionary within the bounds by the Presbytery of Montreal, and has preached in our city churches with much acceptance. He will be a decided acquisition to the church. With so many vacancies in our church, and with so wide a field ready for the harvest, there is great need for labourers of the right stamp. Pray, then, the Lord of the harvest that He would send labourers into His harvest.

### The Rev. Andrew Bell.

It is our painful duty to announce the lamented death of the Rev. Andrew Bell, of L'Original, late the Synod Clerk. This event was anticipated by all who came in contact with him at the last meeting of Synod. His end was even then apparently spent, and the determination evinced by him to discharge in his feeble state the duties of his office, while retaining sympathy and respect, yet awakened feelings of compassion and sorrowful regret that one of the too scanty numbers on the Synod Roll was so soon to be called away, and one that could be ill spared.

DIED.—On the 29th Sept. last, at L'Original, Upper Canada, in the 54th year of his age, the Rev. Andrew Bell, minister of the Presbyterian Church there, in connection with the Church of Scotland, and the eldest son of the Rev. William Bell, of Perth. He was born in London, the capital of England, on the 5th Sept., 1803, and spent his infancy and childhood there. In his seventh year his parents returned to Scotland, their native country, and he, of course, along with them. The elementary part of his education was acquired at the New Grammar School, Rothesay, then, and for some years afterwards, under his father's management. In 1817 the whole family removed to Canada, his father having been called to the pastorate of the Scotch settlers in Perth and neighborhood.

At an early age the subject of this notice was brought under the influence of religion, and from that time forward felt a strong desire to preach the gospel to others. His preparatory studies were for some years conducted by his father, there being at that time no public academy in Upper Canada to which he could resort. In 1824 he went to Glasgow, and remained three years attending the University of that city. On his return to Canada he was engaged as private tutor in the family of Leonard, Esq., at Albion Mills. Still, however, having a strong desire to engage in the Christian ministry, he applied to the only ordained Presbytery in the Province, was examined, and, upon his trial discourses being all approved, was licensed as a Preacher of the Gospel. He soon after settled at Streetsville, and was ordained the pastor of a congregation that had collected there. Besides the one in Streetsville, other congregations in the neighborhood were collected by his labours. To each of these, namely, that in Toronto town, he was removed in 1830, and there devoted himself to the duties of his sacred office. In 1832 he received a call from the united Congregations of Dundas and Ancaster, where he served diligently till he was called to L'Original in 1852.

He had been Clerk to the Synod for some years previous to his going to Dundas, and the efficacy of his labours in connection with that office, no doubt, contributed to bring the disease of which he died, in which his lungs and throat were affected.

At the very time of his death the Synod, to mark their sense of the labours of their Clerk, were preparing a valuable memorial to be presented to him as a token of their esteem. A more extended notice may be given by and by; but in the meantime this may suffice for the information of his friends at a distance that he died in peace, and in the firm faith of that Gospel which he had preached to others.—*Carlton Place Herald.*

### MISCELLANEOUS.

#### The Rev. Mr. Mackenzie on his Experience in Therapia Hospital.

(Concluded from The Witness.)

These, Sir, are a few samples of the interesting and encouraging cases I met with among the men in the hospital. During the summer and autumn we had a good many naval officers, both sick and wounded. By these I was uniformly treated with courtesy and kindness, and with some of them had congenial Christian intercourse. For several weeks we had with us the chivalrous Captain Peel, youngest son of Sir Robert Peel, who had been shot through the arm in leading the scaling party in the first attack on the Redan, and I have the most pleasing recollection of his frank and kindly manners and interesting conversation. But to me the most outstanding case of interest was that of Captain Lyons of the Miranda, son of Sir Edmund, who, it will be remembered, after his brilliant successes in the Sea of Azoff, was severely wounded by a shell in a night engagement with the forts at Sebastopol on the 17th of June. He had been but three days in our hospital when he died of his wound, but truly I felt as if in him I had lost a much loved brother. I had received great kindness from his father when I was up at the fleet, but had only seen himself for a moment when he was pointed out to me as the man who, of all others in the fleet, was the most beloved by his own officers and crew. That testimony I subsequently heard confirmed by every one I met who knew him; and the scamen in our hospital, who belonged to his ship spoke of him with enthusiasm. Though I myself had but two interviews with him, I may say that, as I stood by his bedside, I felt all the power of the spell that had bound so many hearts to him, and that I was in the presence of a singularly lovable and unselfish nature. Whether there had previously been more in all this than mere natural amiability, I cannot say, but I have good reason to believe that at least there was before he died. Though from the first the doctors were doubtful of saving the shattered limb, it was only the evening before that on which he died that we were told they had now but faint hopes of his life. His first lieutenant, who had just come up from Constantinople, where his ship was lying, to inquire for him, was quite overcome on hearing this unexpected report, and said he knew not how he could go back and tell it in the ship, as there had not been a dry eye among the men when their captain received his wound. Early the next morning I was greatly relieved by hearing that most of the unfavourable symptoms of the previous night had disappeared. But alas! I had been mistaken; and great was my surprise and grief when a few hours afterwards I was summoned to his room by the tidings that he was rapidly sinking. On entering I was struck with the calm and cheerful smile with which he held out his hand and told me there was now no hope; and you will believe me, Sir, when I

say that I had difficulty enough in preserving my own composure at seeing this the most rising officer in the British navy cut down in the prime of manhood, and on the threshold of a career of such brilliant promise, yet meeting his death without a murmur of regret. It were not fitting that I should here make known the details of that intensely interesting and deeply touching interview, which was necessarily brief. But this much I may surely say that I have seldom witnessed such genuine humility and such simple faith, and that as I clasped his cold damp hand in our last farewell, and with a bursting heart withdrew, I thanked God for the good hope I felt warranted to cherish that there lay a dying Christian as well as a dying hero, and that we should meet again in heaven.

The death of this gallant officer caused throughout our neighbourhood a profound sensation of regret, and of sympathy with his bereaved and honoured father. I have scarcely ever beheld so deeply sorrowful and impressive a pageant as his funeral, at which were representatives of all the allied nations in full naval and military costume. The burial service was begun in the large hall of the Police Hospital, which was crowded with mourners, including the English and French Ambassadors with their suites, Turkish pachas, and Naval officers of different ranks, while outside the marines and blue-jackets of the Miranda were drawn up in funeral array. As the procession moved along the shores of the Bosphorus to the strand of the Dead March in Saoul, the Miranda led her minute guns, and after we entered the burying ground the path to the grave was lined with hundreds of spectators, all looking deeply moved and many weeping. But the most touching part of the whole was the outeager grief of his own ship's company, especially when, at the close of the service, the officers of the ship, one by one, stepped up to the grave, and with tearful eyes took a last, fond, lingering look of the coffin in which lay all that was mortal of their much-loved captain.

And now, Moderator, I must hasten to a close, having already, I fear, presumed too much on the indulgence of the Commission. It was a month after the fall of Sebastopol that we began to think of returning home. By this time Mrs. Mackenzie was feeling so utterly prostrated by the constant strain on her activity and strength that the doctors strongly advised her having as soon as the necessary arrangements could be made. As there could now be no naval engagement before the spring, as the French work was at an end, and as the naval and marine brigades had been re-embarked, I felt that there was no adequate call for prolonging our stay, especially as we were assured by the doctors, that during the winter there would be nothing to do beyond the work supplied by the ordinary sickness in the fleet. Besides, Mrs. Mackenzie felt that she could resign her charge with entire confidence into the hands of her friend Miss Erskine, granddaughter of Sir James Mackintosh, who was willing to remain at Therapia till it was seen how matters should turn out. This lady from the first had been invaluable as a friend and coadjutor to Mrs. Mackenzie, and I am glad of this opportunity of bearing my testimony to her unobtrusive but sterling Christian worth. She made herself eminently useful among the patients, both in comforting and instructing them, being singularly gifted for such labours of love, and showed herself, in the qualities both of head and heart, to be worthy of her illustrious grandsire. We waited till the arrival of the new chaplain from England,

and then on the 5th of November we bade adieu to Therapia with all the regret that is felt on leaving a parish where one has laboured long among an attached people. In this instance, no doubt, the regret was lightened by the prospect of returning to our own dear land and comfortable home yet we could not but feel saddened as we thought of the improbability of our ever again beholding those lovely shores, now associated in our minds with a work of such peculiar interest. Most deeply thankful did we feel to our Heavenly Father for having guided our footsteps thither, and for having so mercifully preserved us in the midst of surrounding disease and strengthened us for ministering to its victims. These days are gone but notwithstanding much that was painful and saddening I may truly say, in the well-known words of another, that they have left a relish and a fragrance upon the mind, and that the remembrance of them is sweet." For it is indeed no small gratification, though for my own part humbled by the recollection of much unfaithfulness and shortcoming, to know that there were tokens not a few that our mission had not been unblest; and in looking back on our ten month's sojourn in the East, our memory will ever dwell with fondest pleasure, not on its sunny skies, or its bright blue waters bearing on their bosom the stately vessels of the allied nations and gay with the light and graceful canoes skimming over their glassy surface, nor yet on its blooming gardens fragrant with roses and orange blossoms, or its beautiful groves resounding with the nightingale's song, but on our friendly intercourse, during their hours of sickness and suffering, with the frank and warm-hearted sailors in the wards of Therapia hospital.

### Tendency of the Present Age.

The lines of practical science converge all to one point, and that point is the union of the human race, by bridging over the vast chasms that yawned between the various families into which it is divided, and which have for ages acted as insurmountable barriers. It is needful for the accomplishment of God's purposes with the human race, that it should be dispersed throughout the whole globe, and the tower of Babel was the miraculous centre of dispersion; but now that man has multiplied and replenished the whole earth, a reverse process is going on, a process of reunion instead of dispersion. Now that every continent and island is peopled, it is fit that there should be a bond of union, so that the kingdoms of this world may more readily become the kingdoms of our Lord and Saviour Jesus Christ. And what shows that this tendency of science comes from the over-ruling hand of God, is that it is simultaneous with a corresponding movement in the spiritual world. It was when the missionary spirit began to awaken in the church that God put into men's hands such wonderful agencies as steam and electricity, to level a path for the feet of the Redeemer, and to make a high way for our God in the desert. As soon as the spiritual power was evoked in the church, God supplied the instruments by which that spirit might work. The Book of Revelation evidently indicates the present age as the missionary era in the church, but the missionary spirit would be evoked in vain, unless facilities were afforded for the intercourse between the different families of the human race. Were it not for our steamers, our railways, and our telegraphs, how slow would be the progress of intercom-

munion between the various families of mankind! It is this turning of scientific discovery to the spiritual wants of mankind that in the strongest manner indicates the unity of Him who is both the God of nature and of grace. *Ed. Ch. Magazine.*

## THE MONTHLY RECORD.

DECEMBER, 1856.

### Synod of New Brunswick.

We have much pleasure in laying before our readers, many of whom are in the neighbouring Province, a full and detailed account of the proceedings of the Synod of New Brunswick, in connection with our Church at the annual meeting held in Chatham, Miramichi, in August last. The movements and decisions of this court for the extension and prosperity of that branch of the Church committed to their spiritual care, will be read, we have no doubt, with deep interest and much satisfaction, by the numerous friends of our Zion, not only in that Province, but also in all parts of the Colonies and in the mother country.

The Synod of New Brunswick occupies a very prominent and most responsible position in these Lower Colonies, and has exerted and still continues to exert through its ministers a salutary and growing influence upon a large portion of the Presbyterian population of British America. Having its branches spread over a widely extended range of country, from Woodstock to Westmorland, and from the banks of the Restigouche to St. Andrew's, in present circumstances far removed from each other, the Ministers of the Church of Scotland in New Brunswick besides attending to the spiritual wants of their own flocks, have often to undertake long and fatiguing journeys to distant settlements, in carrying the glad tidings of salvation to their attached adherents, who are hungering and thirsting for the bread and the water of life.

It is pleasing, however, to find that through their own representations and the exertions and liberality of the Colonial Committee, the most important vacancies within their bounds are gradually filling up, by the appointment and settlement of fellow-labourers, although, as in Nova Scotia, no sooner is one station occupied than other new fields are continually opening up, requiring Missionary assistance.

The Synod of New Brunswick has always put forth vigorous efforts to supply the wants of her adhering population, and is now making the most judicious and satisfactory arrangements for a continued race of

native preachers to meet the increasing demands for Missionary services.

During the different diets held at the late annual meeting, a large amount of important business, connected with the future prosperity and well-being of the Church was transacted, with the greatest harmony and cordiality, and such measures cannot fail to be attended with truly beneficial results.

Whilst the whole of the proceedings were not only most efficient and harmonious, but such as must gain the cordial approval of the Church, we are ready to acknowledge that we have been more especially pleased with the Synod's views and decisions on the question of Education, elementary as well as theological, and their anxiety to become fully and accurately acquainted with the spiritual condition and wants of their people. The greater the amount of information collected on this subject, they will, no doubt, be the better qualified for conducting their ministerial labours, and carrying on their missionary operations with success.

The Synod deeply regretted the absence of Professor George, the representative of the Synod of Canada, from its meeting, and when we recollect the wisdom and eloquence of that eminent Minister, displayed at the meeting of our Synod, we can form some conception of the loss they sustained on that occasion. They were, however, much encouraged and assisted by the visit of the Rev. Alex. McKay, the representative from the Synod of Nova Scotia, who took a very active and zealous interest in their deliberations, and was most cordially welcomed by all the brethren. Long may this friendship between our Synods be maintained.

### Report to the Superintendent of Missions.

By the Revd. George Harper, A. M. Pastor of the Gospel.

In my last report, I stated that I had been at St. Mary's. The church is still only half-finished; but I was told that the building would be proceeded with in a short time. But even to have done so much shows great and praiseworthy zeal on the part of my friends who are not very numerous in this quarter. I think, however, that the funds of the Colonial Committee could not be better expended than in assisting such struggling congregations in obtaining the ordinary religion.

On my way to New Glasgow, after leaving St. Mary's, I had of course to pass through the well-known locality enjoying the Scriptural appellation of "the Garden of Eden." Learned men have held different opinions with respect to the situation of Paradise, so far as I am aware, no one has ever been bold enough to locate it in Nova Scotia. I was told that, among other things, the circumstance of their being four streams of water there originated the name—the representatives, of course, of the ancient Pishon, Hiddekel and Euphrates! For my own part, although I distinctly saw "the tree of the garden," which are sufficiently numerous to attract attention, I scarcely got a glimpse of the garden itself. I remember

(To the Editor of the Monthly Record.)

however, that there was a very bad and rickety bridge leading to it (or, if you will, keeping the way to it) which, I humbly think, would greatly add to the effect, and be much more convenient and safe for such bad horsemen as myself if repaired. Just beside this same bridge stands a nice little church, which has lately been erected for the accommodation, as I understood, of members of all Presbyterian bodies. I would have preached there myself in passing, had not circumstances prevented me from carrying out my wishes.

Owing to sacramental arrangements, I preached in St. Andrews', Pictou, on Sabbath the 31st August, both before and afterwards, when, as usual, the attendance was very numerous. On the following Sabbath, I preached at Cape John,—embracing the opportunity after service to communicate to the congregation the recent good news about Missionaries. On the 14th I visited West Branch, River John, when, after preaching, I reminded them of the claims of the "Monthly Record," which in this quarter is not so well supported as it might be. I likewise assured them that their spiritual wants were likely soon to be more regularly supplied. I also did the same at Earlton, where I preached on the following Sabbath to a very respectable audience.

Towards the end of the month, I reached Wallace, where my little family are presently residing. I preached there on the 28th of September; and have been alternately between Wallace and Pugwash, as well as preaching at Gulf-shore, Fox-Harbour School-house, and other stations around for the last six weeks. I purpose soon, if I can find an opportunity, visiting our friends in the direction of North Shore, who have frequently requested me to do so, though from accidental circumstances I have never been able to comply.

Our friends in this quarter have recently sustained a very severe loss—the loss of a young but active, zealous, and most useful member of our church in Pugwash. To all who knew him the name of William Cooper never be associated with feelings of mingled regret and esteem, if not of affection; nor will his memory soon be forgotten by many in his neighbourhood, but will doubtless be remembered for long years to come as that of a man who well deserved to be remembered. Perhaps the most prominent feature of Mr. Cooper's character was his stern, unbending integrity. He was altogether incapable of any base or mean action, thoroughly honest and honorable in all his dealings. He was a townsman of my own, both of us having been brought up within a few streets of each other, in Aberdeen, Scotland. He was a man of an intelligent and an elevated mind, and possessed of strong devotional feelings. The church of his fathers, Mr. Cooper ever affected the strongest attachment; and it was mainly through his instrumentality that the new building was erected in Pugwash a few years ago. Our friend also took a large part in the management of the public concerns of the place; and his loss will be deeply felt by every sincere friend of social improvement. His funeral was very numerously attended; in testimony of the respect in which he was universally held. I was asked to preach a funeral sermon on the occasion.

It was my intention to have written to you a few lines last month in reference to the Record, but I am glad to find that my sentiments have been anticipated, and my views upon that subject so well represented by another pen. Like your correspondent, I have no personal interest in the publication, farther than the pleasure it affords me to peruse, from month to month, a periodical so ably conducted. I humbly think that without some such organ, our cause could be but feebly maintained amidst the activities of our brethren of other churches. Look, for example, at the Wesleyans. There is not, I am certain, one in a hundred of their number who does not subscribe for the missionary Record issued by that body. Look at the Free Church, with their constant demands upon the liberality of their people—is not their issue well supported by all their adherents? Look at the Baptists—have they not many friends who willingly subscribe for their publications? Look at the "Bible Christians," these indefatigable labourers, of whom we have not a few in these colonies,—have they no organ of their principles? Yes; every other religious body has a paper which its friends of each most heartily subscribe for; and shall we of the Church of Scotland be the only parties who show an indifference and lukewarmness to the maintenance and diffusion of our principles by means of that all-powerful instrument, the press, which is so well fitted to be a useful ally in our cause? Shall we permit ourselves to fall in the rear of the christian army, while every other regiment is advancing with flying colours? I trust not. I trust that our Ministers, Elders, and friends who possess influence, will in their respective spheres exert themselves to diffuse a love for the literature of our church, which, I may safely assert, will stand a comparison with that of any religious denomination which could be named.

I am, &amp;c.,

P.

Rev. Andrew Lochhead of Georgetown.

We received a few weeks ago, the following exciting and interesting account of Mr. Lochhead's movements since his appointment as a Colonial Missionary, for publication in our journal.

"After a short delay in Scotland," he informs us, "subsequent to my appointment as a Missionary to Prince Edward's Island, where I am now a resident, I went to Liverpool, to ship there for New York, as I intended to visit the United States before coming to take up my abode in the British Colonies. With a view to that end I engaged a passage in the Isaac Webb, a powerful sailing vessel, which in due course of time set sail for her destination.

The same night a fearful hurricane arose, when the ship being partly dismasted, and having her sails blown away, we were driven on the Welch coast. Here a scene of awful sublimity and terror, not to speak of danger, presented itself. You can fancy the appearance of between three and four hundred human beings staring death in the face, with all the madness and despair of such a mo-

ment,—men and women on their knees, making what preparation they could for a watery grave.—children clinging to their parents; and husbands and wives taking, as they thought, a last farewell, and everything else in keeping. The moment was terrible. I remember well the feelings I entertained as I held on by the ropes of the vessel, as it dashed against the rocks. But God had mercy in store for us, and we all got safe ashore, with only a slight accident to one of the passengers.

Here was an opening for the exercise of hospitality; the good people of the place did not fail to embrace the opportunity, for they came in multitudes to lend a helping hand, and offer friendly entertainment to the distressed; and thus were exhibited the truest features of genuine christianity.

Steamers arriving we were soon conveyed back to Liverpool, where after spending a few days, and preaching in two different places of worship belonging to the Church of Scotland, I again took my passage—not to New York this time—but to Halifax direct. Having got underweigh we steamed along smoothly, although I sometimes thought it rough enough, as I surveyed the crested waves, dashing and foaming past the paddles of the steamer. The sea is indeed terribly grand, and awfully majestic. But to my narrative, She sailed away beautifully, and at last we arrived on the banks of Newfoundland, where I preached to an attentive audience in the first cabin. After this we soon reached Halifax, and landed safely, after a good run of nine days and some hours. I spent a few hours in that fine city, wearied and a stranger without forming almost any acquaintance either with its ministers or people, as I had no letters of introduction, and was anxious to reach my destination in the Island.

From Halifax I came on to Pictou, where I preached in Mr. Herdman's Church to a large and intelligent audience. I wish we had more of such specimens of the success and prosperity of the good old Church of Scotland, in these Provinces. It is encouraging to know how much may be accomplished by diligence and fidelity in the discharge of pastoral duty, when accompanied with the divine blessing.

From Pictou I hurried on to Charlottetown, where we have had a congregation established for many years; and from that to Georgetown, where I preached to a goodly number of the adherents of our Church besides a number of strangers.—Here a Church may be formed by faithful and laborious application—but it must have both. A well-told story by itself will not do. It will require hard work and bold work too, in that as well as other localities. The Gospel must be preached in its full extent, having at the same time a touch of the gentleness of the dove and the sternness of the lion. But I am losing sight of my journey.

After preaching and visiting I left Georgetown and preached in Belfast to a very large

and flourishing congregation, under the able and successful management of Mr. McKay who has lately removed from Pictou to the Island. From this I posted to Charlottetown, where I preached in St. James' Church to a numerous and respectable congregation. I need say nothing more of this congregation as it is well known for having been brought to a high state of cultivation under the able and successful ministrations of Mr. Snodgrass, who was lately transferred to Montreal. Without being further particular about my whereabouts, I may simply say that my movements have been various—here and there as the wind blew, and as the spiritual necessities of the people demanded.

Having said this much about myself let me say something about the state of the Church in the Island. Mr. Lochhead does not consider that our Church is as prosperous as it ought to be in that locality. But whether it is losing or gaining ground it is difficult for a resident—far less a stranger—to determine. We can recollect when the Church of Scotland had no existence in P. E. Island, as an ecclesiastical body; now there is a Presbytery with three ordained ministers, and some of their congregations Mr. L. assures us are large and flourishing. That more ought to be done and that more will be done for the prosperity of our Church in that Colony, we may safely anticipate, from the character and talents of the ministers who have been lately sent thither. Mr. L. is full of zeal and energy, and recommends that active steps should be taken to recover the lost ground, if there should be any falling off, and to occupy a wider field than has hitherto been cultivated. It is very evident from his letter that there is great excitement and not the best feelings among the Presbyterians in Charlottetown and other places at the present moment. What may be the result time alone can determine. Meanwhile, Mr. Duncan is discharging his duty with much ability and success, and his congregation is united and prosperous under his faithful pastoral care.

### Missionary Appointments.

We are happy to learn from the latest intelligence that the Presbytery of Dalkeith had ordained in October last Mr. David Scott, preacher of the Gospel, to the office of the sacred ministry, he having received an appointment from the Colonial Committee to act as missionary within the bounds of the Presbytery of St. John, New Brunswick.

We have had the pleasure of announcing every month for some time past the appointment and arrival of additional missionaries, to labor in this destitute portion of the Colonial vineyard. And we are happy to learn that the Colonial Committee are still mindful of our spiritual necessities.

"It gives me sincere pleasure," says the Rev. Dr. Fowler, the convener of the Committee, in his letter of the 5th November, to the editor of this Journal, "to inform you that another missionary, of much promise, has been appointed, and will very soon reach Halifax. His name is the Rev. Thomas Jardine, and he has had a good deal of experience in missionary duty in a very large parish in Scotland. I trust he will be of much use to our people. I know the great necessity that

exists for clergymen able to conduct Divine service in the Gaelic language. I hope ere long that some such will be sent to you. Be so good as encourage our Gaelic friends, who, they may rest assured, are not forgotten by their brethren at home."

SIX months the month of June last the Colonial Committee have not only been enabled to send seven Missionaries to this Synod and one to New Brunswick, they have also appointed the Rev. Duncan Ross, Dingwall, Rev. Thomas Johnstone, Cromarty, and Rev. William Ross, Aberdeen, to vacant charges in Australia, the Rev. William Masson, Birnie, Missionary within the bounds of the Presbytery of Hamilton, Canada West, and have recommended to the Secretary of State for the Colonies the Rev. George M'Innes, Aboyne, to supply the vacant charge of St. Andrew's Church, Port Louis, Mauritius, and the Rev. John Young, Haggis, to supply the vacant Parish of St. Clement's, Berbice. These appointments, after strict examination, mature deliberation, and prayer for the Divine direction and guidance, indicate much zeal and energy on the part of the Colonial Committee, and they cannot fail by the Divine blessing to prove eminently beneficial in promoting the interests of morality and religion in the Colonies, where so many of the natives of Scotland have fixed their permanent abode.

### Presbytery of Halifax.

SIX months we issued our last number, this Presbytery has held several meetings for the despatch of business. A meeting was held on the 13th of last month in St. Andrew's Church, for moderating in a call in favour of Mr. George Boyd, preacher of the Gospel, to become minister of that Church and congregation. The call, which was numerously signed by the members and adherents of that Church, was sustained by the Presbytery and presented to Mr. Boyd, who signified his acceptance of the same and his willingness to undertake the duties of the vacant charge. The usual trial discourses and subjects for examination were then prescribed to Mr. Boyd, preparatory to his ordination and the time fixed for hearing these discourses, and conducting those examinations. These trials having all been completed at intermediate meetings, the Presbytery again met, and after taking a conjunct view of the whole, expressed their entire satisfaction with Mr. Boyd's appearances and proficiency in sacred literature and Theology, and their readiness to ordain him according to the established regulations of the Church. It was then agreed that (D. O.) the ordination should take place in St. Andrew's Church on Thursday evening, the 11th current, at seven o'clock. Rev. John Scott, moderator of the Presbytery, to preach and preside on the occasion. It was then moved by the Superintendent of Missions and agreed to, that the Rev. James Wilson, Minister of the Gospel, should be appointed to act as missionary within the bounds, and take charge of several preaching stations under their inspection; he was further directed to report, from time to time, on the condition and prospects of these stations.

### Presbytery of Pictou.

At the last meeting of this Presbytery held at New Glasgow on the 18th Nov., the Rev. James Duff, lately connected with the Pres-

bytery, received appointments to preach McLennan's Mountain on the 23d, and at Pictou on the 30th Nov., at Wallace on the 7th, at Earlton on the 14th, at West Branch River John, on the 21st, and at Cape John on the 28th December, and at Roger's Hill on the 4th January. The Rev. James Mann, lately admitted within the bounds of the Presbytery, was appointed at the same meeting to preach at Cape John on the 23rd, and at West Branch, River John, on the 30th Nov., Earlton on the 7th, at Pictou on the 14th, at Wallace on the 21st, and at Lower Settlement, Barney's River, on the 28th Dec., and at the Upper Settlement, Barney's River, on the 4th of January, 1857.

### A Successful Agent.

WE have received very great assistance from many of our friends throughout the Provinces, in promoting the circulation of the Periodical, and where so many have placed themselves under obligations in this respect it would be invidious to mention names. We cannot, however, refrain from expressing our warmest thanks to the Rev. Donald McDonald, of Prince Edward Island, for his indefatigable and persevering exertions. Last year he transmitted upwards of 180 subscribers' names with remittances amounting to nearly twenty pounds, to our office; and from the enclosed extract of a letter lately received, it will appear that he has resolved, and is prepared to continue, and if possible to increase his exertions for the circulation of our Monthly Periodical during the ensuing year.

"From the extensive and far separated districts which I visit in discharge of my duties, and from which my report would have to be filled up, it has been impossible to forward you a full list of subscribers at present; but in place of any stated number, I hereby guarantee the amount of this year for the next. As to what addition there may be I could not say, until I visit about twelve congregations; but I think there will be a considerable number of new subscribers, which I shall forward before the present year terminates. I should be very much disappointed at the discontinuance of the Halifax Church of Scotland Record; and it would be discreditable to the Church of Scotland in the Lower Provinces if we should be under the necessity of drawing our information from Canada, through the means of the Montreal Presbyterian and other sources; your Record has already awakened a desire on this Island for continued access to the transactions and extension of the Church of Scotland to which we formerly had no access. And, indeed, it would be cruelly to withdraw from us our present source of information. I think an appeal in the Record itself would be of benefit, and would authorize your Agents to lay the matter before the public in a more pressing form, if they consider themselves justifiable in doing without such an appeal—your circular should be read in all my congregations, and secured by my own application. Although I have not in my power now to forward any additional list I shall not be short of last amount."

I am, dear sir, Your's truly  
DONALD McDONALD  
Orwell Head, 11th Oct., 1856.

**Young Men's Scheme.**

To carry on the public affairs of the Church in a regular, systematic manner, and infuse life and vigour into our Church Courts and congregations, it is necessary that some influential member should be appointed to act as convener, to direct and superintend the proceedings of our respective Committees and Sessions.

We have often felt the want of such a public accredited agent, since the commencement of our Journal, and we feel it deeply at the present moment. At the last meeting of the Council of Nova Scotia, the different Presbyteries were enjoined to make collections in aid of the Young Men's Scheme, in all the congregations and preaching stations within their respective bounds any time before the last day of November. Now the time for making these collections has expired, without any public notice of such collections having been given by any person considering himself authorized to give the appropriate information and to express the sympathies and liberality of the people in favour of this Scheme.

We hope it is not too late for the Presbytery of Pictou to make the necessary arrangements, to supply the desired information so as to secure a public collection for this object some time before the ensuing meeting of the Synod.

**Death of Peter Crerar, Esq., Pictou.**

At Pictou on Wednesday the 5th November, Peter Crerar, Esq. a native of Breadalban, Perthshire, Scotland, first Deputy Mayor and Registrar of Deeds for the City of Pictou, aged 71. But few men have passed from our midst whose loss will be generally or so extensively regretted. He left a widow and seven sons to mourn his loss. His catholic spirit, his clear judgment and his honest disposition made him one of the most respected members of the community, as was well evinced by one of the largest funeral processions ever witnessed in this place. He was connected with the Church of Scotland from his youth, and long to her standards through all her trials and difficulties, and was chairman of St. Peter's church for many years previous to his death, in which capacity he gave entire satisfaction. Among his last expressions were these words, "I have unwavering confidence in Christ Jesus my Saviour."

**Young Men's Christian Association.**

The second lecture for this season, in connection with this Association was delivered on Saturday evening last by the Rev. Robert Stewart. The Hall was crowded to excess and the lecturer was listened to with marked interest. The lecture was a very able one on the "Sphere and Influence of Woman in a Society." The lecturer first showed that woman is not her sphere. She was made for the tented field, the legislative bench, the bar nor the jury box. Her sphere was her proper sphere that to which she has always been condemned in heathen times to be the subject slave of man. The harem, and the nursery, are all confined to her interests as well as to the

interests of the human race. The factory too is utterly unsuitable to the peculiar powers and faculties and weaknesses of woman. What then is the proper sphere of woman? Home! Home with all its fond endearments, its joys, and sorrows, and cares. The home influence is the most potent in the world. The lecturer then showed the influence of woman—as an infant, as a young girl, as a daughter, as an elder sister, as a wife, as a mother, and finally a member of the Church. This meagre sketch will not convey any idea to the reader of the powerful and copious stream of eloquence poured forth by Mr Sedgewick for the space of two hours and a half. The peroration was singularly beautiful. We hope that Mr S. will take some means of giving to the world this lecture, and the one he delivered in the same place last year. The next lecture is to be delivered by the Rev. Charles Churchill on "Life and Times of the Patriarch Job."—*Presbyterian Witness*

**Ordination of a Foreign Missionary.**

The Presbytery of Pictou met in Prince Street Church, Pictou, for the ordination of Mr John Wm Matheson, preacher of the gospel, as a missionary to the South Seas. The services of the day were commenced by the Rev James Watson, who preached from Rom. i. 15, "So as much as in me is I am ready to preach the gospel to you that are at Home also." The Rev George Paterson then narrated the steps, and put to Mr Matheson the questions of the formula, and the Rev George Walker in solemn and impressive supplication led the devotions of the presbytery as Mr Matheson was by prayer and by the laying on of the hands of the Presbytery, solemnly set apart as a missionary to the heathen. The Rev James Bayne then delivered suitable exhortations to the young missionary, and the Rev A.P. Miller addressed the congregation, and the services were concluded with prayer, praise, and the apostolic benediction.

**LATEST INTELLIGENCE**

**Important Decision in the Church of England.**

Our readers will find, in another column, a statement of the steps that have been taken in the case of Archdeacon Denison, since we adverted last month to the subject. They will see that the Archbishop of Canterbury has given effect to the finding formerly arrived at; and as the archdeacon has declined to withdraw the heretical doctrine which he was found to hold, has visited him with the sentence of deprivation. Though the archbishop's decision has been appealed against, it must, unless reversed, and till reversed, be held as settling the law of the Church of England. It is a most important step, and may form an era in the history of the English Church. At any time, it would have been a very important decision; but amid the Romanising tendencies which a portion of the English Church has lately been displaying, its importance can hardly be over-rated. If the decision should be affirmed,—if it should be found, on appeal, that clergymen holding the amount of Romish doctrine which Archdeacon Denison holds, are liable to deprivation, we may expect that a heavy blow and great discouragement will be inflicted on the well-devised scheme for saturating the Church of England with a Popish leaven.—*News of the Churches.*

agement will be inflicted on the well-devised scheme for saturating the Church of England with a Popish leaven.—*News of the Churches.*

**THE BISHOP OF MANCHESTER AND DR. CUMMING.**—A great tumult has been raised among the Manchester Puseyites on account of the Bishop of Manchester having used these words at a meeting in that town last week:—"There was one person present whom they ought to hail with more than ordinary interest and satisfaction—a presbyter of the Established Church of Scotland. I care not what may be the imput attached to the words I utter now. I hail him as a brother in all sincerity and truth." These remarks, conceived and expressed in the spirit of the Church of England, have upset and disquieted the tractarian divines. They must nevertheless refresh the spirits of all who, sick of sectarian rivalry hail with delight every effort to realise the brotherhood of true Christian ministers. It is only just to add that the Bishop's catholic remarks, were reciprocated by Dr. Cumming in the same spirit, amid the applause of nearly 6,000 people in the magnificent Free Trade Hall.

**Lectures on the Harmony of Science and Revelation. By the Rev. M. Harvey, Minister of the Free Church, St. John's, Newfoundland.**

These Lectures eleven in number were addressed by the author to his congregation, and to the public on weekday evenings, during the winter season with a view to establish the harmony between science and revelation; between the works and the word of God. This is certainly a very praiseworthy undertaking fitted to throw light on a variety of kindred subjects, and to silence the objections of scoffers and infidels. We cannot now pretend in our limited space, to give anything like an outline of the arguments employed by the writer in the course of these Lectures. But we can confidently recommend those, who wish to obtain much valuable information on subjects which occupy the eager attention of the learned world at the present moment, to procure and study the work for themselves, as it can be purchased in a neat form and at a moderate price, at Barnes' Printing Office in this city.

As our accounts for the present year must be closed by the end of the month, we have to request our agents, if possible, to collect and transmit all outstanding subscriptions before that time. Our payments are always in advance, to enable us to publish our journal on the very lowest terms. We hope that no time will be lost in forwarding subscriptions for the ensuing year.

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Nov. 13.	Cash from Gairloch, per Mr McLeod,	2 5 10
	Do. from W Branch, B. B., per do.	1 17 7

Balance in hand - - - 7 3 7

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