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THE

# MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

AUGUST, 1859.

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PICTOU, NOVA SCOTIA.

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## MONTHLY RECORD

OF THE

## Church of Scotland

## IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

AUGUST, 1859.

IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—*Psalms 137, v. 5.*

## Sermon,

preached in presence of the Synod of Nova Scotia in connection with the Church of Scotland, which met in St. Andrew's Church, Pictou, on the 30th July, 1859, by Rev. Allan Pollok, New Glasgow, Retiring Moderator.

Text:—"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."—Rev. 1:1.

Explanation:—"The seven stars are the angels of the seven churches: and the seven candlesticks, which thou sawest, are the seven churches."—Rev. 1:20.

These words form part of a vision which opens with great sublimity. The venerable Seraph of the New Testament is chained to stern and desolate Patmos. Suffering there, not as a sinner, but "as a Christian" and a minister, his thoughts on the Lord's day are wistfully turned to his beloved Churches of Asia, garden spots of savor and beauty, planted by Paul, watered by Apollos, and increased by God. Grievous his exile; weary perhaps his hours; and bare and comfortless his prison-cold in the wide ocean, upon the shores of which had blazed in succession the great empires of antiquity, and where now shone in painful contrast little centres of Christian life and Christian love, "the disciple whom Jesus loved" wasted not a useless thought upon his home, but mused on the checkered features of the Church of his Lord. Not indifferent, indeed, to the desolations of the land of his fathers, where the spear of David had smitten the idols, and where he himself had leant upon the bosom of Jesus, he reckoned that his home was his country, where he could best serve his

Master, and strike a blow of valor and affection for truth and righteousness.

His thoughts, then, were with Asia and his beloved Churches. Thus musing, he beheld a sweet and yet a terrible vision athwart the darkness of the heavens. As he turned, he beheld the figure of a large candlestick span the horizon of his view, its lights bright and pure as polished silver, and its branches beaming in the mellow gleam of yellow gold. With astonishment he saw in the midst of it, and walking so as to cast light upon it, the majestic figure of the risen and glorious Lord. "His countenance was as the sun shineth in his strength." On the opposite quarter he beheld seven stars in his right hand, by which, in seven noble streams of light, he diffused his spiritual beauties upon the golden candlestick.

He, whose voice is as the sound of many waters, declares that these are the Churches and the Churches' ministers. The one symbol means the visible Church, and the other means the Gospel ministry. What the candlestick was to the darkness of the night in which this vision was probably seen, the seven Churches were to the darkness of ignorance, error and superstition, that spread its pall over the Gentile world. And what the stars were to the candlestick, ministers are, or ought to be, to the Church in every age and clime. The honored position of the seven stars as being held up and forth in the right hand of the triumphant Redeemer, represents their honored station in the Christian community, near the Saviour as the source of their authority, and the divine fountain of their ministerial life.

On this occasion I ask you to consider with

me for a few moments—*Christ's superintendence of the Church by the instrumentality of the ministers of the Gospel.*

I. Let us consider, *first*, in some particulars, the relation of the reigning Mediator to the whole Church.

(1.) He is the great fountain of *spiritual* light. He has given the *outward* light of revelation by prophets, by personal teaching, and by apostles. *Now*, when he has "gone to the Father," he gives *spiritual* light.

The last prophet of the Old Testament closed the ancient canon in these words: "But unto you that fear my name shall the *Sun of Righteousness* arise with healing in his wings." The last prophet of the New Testament beholds Jesus, in vision, beaming on the Church with a countenance, as when "the sun shineth in his strength." It is well to remember what the sun is to the world of nature. Absolute darkness should hold its empire over the globe, and even the moon could not bestow a borrowed light upon a benighted world. Were it possible, streams might flow, birds might sing, hills might swell out their huge sides to court the light, mountains, in wild career, might toss their fantastic tops, and send down torrents from a thousand springs into the thirty vales, breezes might fan the globe, and clouds fill their vapory cells with rain; the whole framework might be perfect: but if the sun were not to rise upon the world, and day not to follow night, all this colossal preparation would be in the midst of the spheres, cold and sepulchral, as a mighty tomb of frozen death. Let the sun shine, however, and all is life and action; man lives and goes to his daily work, inferior creatures gambol, forests expand their broad and brawny limbs, and beauty soothes the spirit, and plenty crowns the labors of man.

So, too, a human soul may be perfect in its powers: its faculties may be fit to traverse the highest paths of learning: there may tabernacle in that soul a piercing intellect and a flaming fancy, flashing its images quicker than lightning from pole to pole; and there may beat in that soul a noble heart, every pulsation sobbing, consciously or unconsciously, for refuge and for rest in God; but while that soul is untouched by the light of the Saviour's mediatorial life, by a ray from the triumphant Redeemer upon his mediatorial throne, though all the operations of mind may be performed, its results are dwarfish, its moral powers are undeveloped, its emotions are wasted, its aspirations are unsatisfied, and its career leads through the miseries of spiritual to the horrors of final doom.

So too is it with the visible Church. The framework of the visible Church is the work of that great God who created this universal frame, and its moral machinery is perfection itself. Amid many human stains and becloudings it bears the marks of a Divine hand. But it may be a dead frame, and in many cases has been a noble preparation without results. Let Christ, however, the source of light and life, breathe and blaze upon it, as on the day

of Pentecost, and the mere Christian body, the mere organism, is moved with light. Let the great living prophet of his church bend over it, touch it with the power of his incarnate reign, and breathe into the lifeless corpse of the divinely built, but divinely deserted tabernacle, and members of the church besiege heaven with prayers, hearts burst with praise, hands are open and missions flourish. The waters of comfort prevail over the earth. The light and life of Christ are the fountains of the church's existence.

(2.) Christ is to the Church as a High priest, to supply the oil of his spirit.

When oil is wanting, a lamp does not burn. When it is low, the light is feeble, and flickers. When the bowl of oil is full, then the lamp of the church's spiritual light and spiritual loveliness blazes bright and clear. It was the function of the high priest in the temple, to replenish at stated times, the oil in the bowl of the golden candlestick, that its sacred courts might never want that holy symbol of spiritual knowledge and spiritual prosperity.

It is the function of our great High priest to make his church "arise" from the "miry clay" of sin and open vice, the plague that surrounds her on every side, "and shine" with his glory and his "comeliness."

Brethren in Christ! It is not hard to tell when the oil is low in the lamp of the Church. Do men belong to the church who seek to obtain certain temporal advantages by their adhesion? Do men think and talk of the church as a political instrument merely, to be worked as a political question to the attainment of a political advantage? Do men frequent the courts of the Lord's house as a mere tribute to custom? Do men keep their religion for display in the public ordinances of the church and neglect the secret offices of the closet? Do men listen to the services of the Lord's house in a critical captious spirit? Do men in comfortable circumstances grudge every copper given to the gospel, and calculate it as a lost penny? Are the members of a church supporting no mission? Do they imagine that their duty is done and well done, when they support the gospel among themselves, and do they seem quite happy to deny themselves the rapture of extending the gospel for the obedience of the faith among all nations? Do men profess to adhere to the bible and evidently persist in taking their moral principles from the customs of the world? *Tha* and *there* the oil, the balmy influence, the spiritual breath of the great High priest, which "the heavens have received, is low in the candlestick of the church."

Let us be mindful of our circumstances. We live in a world where troubles press thick upon us. The wants of the flesh are urgent. Great civil and temporal questions are so absorbing, that attention to them takes the place of religion. Church and state are ever and anon rocking with agitation. We need that the Saviour bestow upon us much of his spirit, and of the ministration of the comforter, to mak

us feel the magnitude of spiritual and eternal realities, to cool our angry passions, and to teach us to walk as the children of that light which is from above, where Jesus reigns at the right hand of God.

(3.) Christ is to the churches as an overseer, to prevent their extinction. He prevents the destruction of particular churches so long as they remain true to their professed mission in the earth. Whenever they become lukewarm or unfruitful he permits them to perish. Examples of this are conspicuous in the history of the seven churches of Asia.

The lamp of a church may abound in oil, and the light shine brightly, but it is still liable, humanly speaking, to destruction from external violence. The hand of man may be raised to demolish the candlestick. The plague or pestilence, or the storm of war may endanger the perpetuity of its effulgence. But does it remain true to its Lord, does its faith burn in a pure flame that reflects him, neither violence, nor war, nor pestilence, nor conspiracies, nor the plots of rival sectarians, nor heretics shall destroy that church. Where the danger is from *without*, he will come to the rescue, with whom it is all one, to save with many or with few. On the other hand, does the danger come from *within*, is the church untrue to her testimony and her Lord, is her faith feeble and her love cold, and her vineyard barren, then the Saviour does permit her enemies to triumph. When she falls, nothing belonging to him perishes in the ruin. What no external violence can do, she has herself done. *If a church does not destroy herself from within, no efforts of professed friends or open foes will destroy her.* History offers us no examples of a true light being suffered by the Lord to perish.

To the church of Ephesus, the Saviour said, "I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." The Ottomans in the 14th century, destroyed this church, once blessed with the loving and saintly labors of the prisoner of Patmos. To the church of Laodicea, the Saviour wrote: "I will spue thee out of my mouth." Laodicea has completely perished, destroyed by one or more earthquakes. The Saviour blasted it with the breath of his anger and abhorrence. On the other hand, the Saviour for similar reasons prevented the extinction of the church of Philadelphia. The Saviour said to this church: "I will keep thee from the hour of temptation, which shall come upon all the world." The hour of trial came, when the Mohammedans overran Asia. The Christian church in other parts of Asia was nearly obliterated. Gibbon testifies however, that "Philadelphia was saved by prophecy or by courage. Philadelphia is still erect, a column in a scene of ruins." Neither could Pharaoh destroy the ancient church, nor Herod and the high priests the early church of the New Testament. Why do such examples abound? It is to show us that if a church desires to be preserved, and

to raise up bulwarks of defence, she must look to *herself*. So long as danger does not threaten her from *that* quarter, she has nothing to fear.

A bishop of Turin, in the twelfth century, began to expound the Scriptures, and founded a church. Its members never submitted to the pope as the head of the church. The Waldenses were subjected in the twelfth century to the most desolating persecution. In the thirteenth century, a crusade was carried on against them with fire and sword, and an army of *three hundred thousand* men endeavored to destroy effectually this bright and beautiful branch of the golden candlestick. In the *seventeenth* century such cruelties were practised upon them by their own sovereign, the reigning Duke of Savoy, that other powers interested, threatening war, if a persecution were continued that offended even human nature. See, however, in the issue how well Christ preserves his true churches, and prevents the destruction of a single genuine branch of the golden candlestick! While the Papal states are now in an ignoble position, the worst governed and the most unhappy in Europe. While the house of Savoy is a weak and neglected principality, the nation of which the Waldensian church forms a part, is rising to the position of a first rate power, is the home of freedom and patriotism in Italy; its institutions are free and flourish, and the church of the Waldenses is pursuing a course of spiritive activity and usefulness. They are the missionary centre of the continent, and are at this moment, sending out missionaries and bibles to the immense armies upon the plains of Lombardy, and in the prospect of those ignorant and down-trodden people being formed into a kingdom of North Italy, are preparing men for the arduous, but noble work of leavening it with the free gospel.

The case of *our own* church demands peculiar consideration. Fifteen years ago, her existence as a branch of the visible church seemed imperilled, and by unfriendly critics was pronounced certain. Active men, who had been all their lives defending her principles, abandoned in combined force her venerable altars. Many who left, congratulated themselves with having obtained a monopoly of the true faith, and with having succeeded in the strange endeavor of, not "buying for themselves," but abstracting all the oil from our lamps. The noble candlestick trembled a moment, and, after a rude shake, with the help of the Lord, righted itself. The oil began to flow in its wanted passages, the lights to burn clear, and now it beams more bright and lively than it has ever done during a long and eventful history.

The noisy storm of '43, rolled its waves by selfish agitation to this distant shore. Division was imported hither by those, who delight in "endless questions, that minister strife, but not godly edifying." The plea was weak, but men's passions were strong, and passion needs no plea. The result was serious, but

would have been far less so, but for the want of ministers, and the sudden and vast demands of the home-parishes. Often have our "hearts fainted within us because of the way." The distance of the mother-land, from which the associations of our people have been drawn, might have rendered our extinction as a branch of the visible church certain. But, thanks to an exasperating excess of agitation! thanks to the firmness and intelligence of our people, which led them to remain true to the church in her hour of weakness, which had sheltered them in her hour of strength! and thanks above all to that Lord, who guides the ark of his church over the troubled waters; we remain up to this hour. Our light still burns, not undistinguished among other luminaries of no mean lustre and no mean claims. Laborers coming now and again from our mindful and majestic mother-church, awaken the cheerful thought that, though distant, we are not forgotten, and that a mother's love can survive length of time, diverse sufferings and painful trials. We believe that the dark day of our church in *this* generation at least is past.

Forgive these tedious examples. We need to be cheered and instructed by the lessons of the past. No loving and fruitful portion of the visible church will the Saviour leave to perish. Storms may rage and dark clouds of trial and affliction gather around. Sectarian animosity may kindle into an intense heat. Christian bodies may take advantage of times of weakness, to imitate Jacob and supplant a brother. But the Saviour is exalted over all. Let us crowd the passing hours with the labors of this ministry. So long as we can be of service to our fellow men and exhibit our distinctive principles with firmness and charity, the Saviour will plant our candlestick firmly in the land.

II. I now ask you to contemplate the instrumentality by which the church is administered. That is the seven stars. These are the ministers of the gospel. They are held up in the hand of Christ so as to cast the light, which they draw from the son of righteousness, upon the branches of the golden candlestick. We have supposed that human means alone cannot *destroy* any church, and we now admit that human means alone cannot *build up* any church. We do say, however, that the instruments Christ employs are men. The *great* work of all the ages began in the incarnation of the Son of God, and the whole operations of the church are a constant incarnation in which the word is made flesh by the employment of men to do his work, by filling men full of his power, and by diffusing in the hearts of men his blessed fruits.

As to the instrumentality, I remark—

(1.) That the Saviour places ministers where they may draw their light from him. The seven stars were in the right hand of Jesus. The *true* minister is near Jesus Christ. As regards the enjoyment of that spiritual light, which he needs for his own salvation, the true minister lives near the Saviour, that

he may have a constant supply. Paul's active life was sustained by a constant inner communion with the exalted Redeemer. His closet was clearly his grand council-chamber, whither he carried that care of the churches, that would have sunk him to the grave but for spiritual contact with the Saviour, whereby he cast it upon a higher power. The eminent success of his ministry was the consequence. It was not in *words* but in *power*. If the sermons we write, were at all times consecrated with prayer, then might they be more honored by Christ to the promotion of his spiritual reign.

Dear Brethren! Nothing is clearer than that one, who is a mere automaton, whose conceptions of his office are mean, who does not magnify his office as did the Apostle of the Gentiles, who regards it as a mere profession to which so many of the human race devote themselves, who handles the word of God as a clerk manipulates his papers, and who fails to make the striking and eventful moments of his life as a minister at the sick-bed, the bier and in the pulpit interesting, because unaccompanied with emotion, cannot be of service to the cause of that Redeemer, whose zeal swallowed up his whole soul. The pastor is a messenger and a representative of his Lord. A representative should be in constant communication with the power that employs him. He has no power who cannot consult his principal. So the minister of Christ, who does not ordinarily draw near to him, who gave him his authority, furnished him with his message, promised his spirit to teach him its fuller and deeper meaning, and demands of him that constant intercourse with himself, which he enjoins him to teach others, cannot be in any community a true representative of the Saviour. However great may be his learning, and however imposing the proprieties of his social life, he is a usurper.

The star, that shall leave its orbit and wander in distant space, enjoys not the light of its sun, nor delights our eyes in the highly spectacles of celestial beauty. So the spiritual stars of the churches, if they would save their own souls and the souls of them that hear them, must not leave their orbit, but remain near to Christ. Herein lay the hidden power of the early preachers and the wonderful boldness and success of those reformers that single-handed dared to fight the enemy. Herein lay the power of John Knox. His words were far more terrible than the swords of the nobles, the bribes of the dominant church and the frowns of kings and queens. After his death, his noble panegyrist said, "He lies one, who never feared the face of man." Why was it so? It is to be ascribed not to nature, but to grace. He *never* feared the face of man, because he *daily* feared the face of his God.

(2.) The minister is placed in an official position, where he may diffuse light through out the churches. The minister is a teacher. The work of teaching is one of the grandest

employments of man. The architect is famous, who sketches out the plan of a nobly impressive monument. The builder is famous, who lays its foundation, raises its pillars, elaborates its ornamental tracery, and with skilled labor makes the plan to stand forth in fair proportions. The painter is famous, who adorns its walls with lovely delineations of man and of nature. The sculptor is famous, who places in it the noble figure of human greatness, the sight of which may lead the man of mature age and information, into trains of useful reflection, and spur on the ardent youth to deeds, that may mingle his name with the long illuminated roll of the heroes of history. But the man who draws up a plan for the education of a human soul, builds up its spiritual frame by a model given in the mount, expands its divinely implanted powers, adorns it with fair accomplishments and perfects the whole, by leading it gently and kindly to the fountain, where souls may drink in spiritual and eternal delights without cessation or satiety, is the doer of a mighty work. However humble his sphere, and modest his pretensions, the recording angel has indelibly stamped his merits upon God's new secret history of the world, the book of remembrance.

The minister, as a star in the hand of Jesus Christ, is a diffuser, because he must in an eminent degree be a teacher. Some are more fitted for it than others, but be it remembered, that the apostle says: A bishop must be "apt to teach." This teaching is the teaching of the minister's life, of the minister's aspect, of his conduct, of his words and of his public ministrations. It is the teaching of the living man, calling upon dying men in their own tongue, to admire and speak of the wonderful works of God. Men talk of the press, as if it were to supersede the pulpit. The periodical press is not yet a century old, but the pulpit, supposing it to begin only with the Jewish synagogues only, is upwards of two thousand years old. During the most part of this time, the pulpit and the bards have been the great channels of sentiment and information. Note the reason of Christ's appointment, that men should be saved by "the foolishness of preaching" we do not now enquire, but experience shows us that this is the only means that is attended with great success. Much that was done, however, in former times by the pulpit only, is now more effectually done by the press. These agencies are to be worked in union for the promotion of the Redeemer's interests.

The press is, indeed, powerful for many purposes. It can fill the public mind. It can teach us science, and open to us the pleasures of literature. It is the grand channel of information on public events. But the press can in a limited measure only do Christ's work. The Christian religion does not by means discourage books; for it is founded upon a book and it commands us to obey an infallible book. But while the press can

amuse men, and inform men, and set men a-talking it cannot save men. Make full proof then, dear brethren, of your ministry. Your mission is not to write, not to be literateurs, or artists, not to be marvels of critical learning, nor to shine as political lights, but to evangelize. To the soldier of Christ, "go teach all nations," is the order of the day in which he works.

(3.) Christ enables true ministers to be useful to him and his church in difficult and troubled times. However brilliant the star, it is seen only in the night, and, taking for granted what can easily be proved, that night is a scriptural symbol of ignorance, vice and trouble, we perceive when and how the excellence of the Christian ministry is exhibited. The soldier may be a useless man in the time of peace, and men may look upon him as a vain encumbrance. But, when war comes to our borders, a whole nation is glad to shelter itself behind the gallantry of the poor soldier. Were the world enlightened, were it half as enlightened, as it believes itself to be, the office of the gospel ministry might be a useless light. But the world is really in darkness, and the continuance of this darkness would, as it did once before, inevitably destroy our race. Ministers are sent to spread through the world, rays from the countenance of Him, whose countenance is as when the sun shineth in his strength, into and around the hearts of men. They may not be in possession of more light than others, but *this* is their special function. They are authorised to insist upon this right and this office, so long as they profess to bring not their own but Christ's light, revealed in his word. The minister of Christ may be dispensed with in the hour of prosperity, but his hour arrives and trouble invites him to the home of the afflicted. His star shines, when the cisterns of earthly happiness are broken. His presence is required in all the stirring and eventful moments of life. At all the trying transitions of this dark state he ought to be found, as a star of comfort, of light and of hope, in the hand of Jesus Christ.

Brethren! Do you earnestly desire to fulfil these functions? Now is your time. Were we a prosperous church, the want of opportunity might leave you undistinguished. Now when our grand want is a regular ministry, and the work of many is thrown upon few, let the teaching and ruling elders of our church hold forth a faithful and true light. If you cannot increase your already manifold labors, you can increase your prayers; you can amend your plans; you can correct errors; you can devise better measures; you can spread your influence; you can invite laborers into the vineyard, and you might arise in the might of your office to the magnitude of a great spiritual work. If you would be stars in the right hand of Jesus Christ, shine *now*. Let us cherish forbearance towards each other. Let us seek not our own things. Let us do nothing in vain-glorying. Let us with calmness

and firm reliance upon the help of the great Teacher deliberate for the weal of an honored branch of the true church on earth. What we need to do, is not to preach more sermons, or take on more stations, or make more visits. What we need is combined action in a Christian spirit towards each other, and the Christian world in general, for the execution of the important work of God, for the fulfilment of one of the most solemn charges upon earth—the supply of thousands of our fellow-countrymen with the ordinances of a living word.

This, I believe, our grand duty at present. I conceive that the relation between a Synod and its denominational field closely resembles that existing between a pastor and his congregation. The pastor must not expend all his labor upon one portion. He must not break the bread of life so unequally, so that one part is surfeited and another is famished. So, too, it must have a most damaging effect, that one large portion of our denominational field has long been much neglected. We are the instrumentality, and let us not rest till the sun shines equally upon all the lights of that branch of the golden candlestick of which we have charge. Congregations, families, and growing districts in our centre, having no regular gospel, is a serious consideration. The young without pastoral oversight, the aged dying without a minister to remind them of the coming account, the church door commonly shut, and the Sabbath-bell silent, in large districts, is such a dreadful situation, and so ominous of evil to us, and to many immortal souls, that this must be the question with us as a Church Court.

Of this, however, you will be the judges. I only remark that it is a time of night with us; and though the dawn is breaking, and streaks of incipient prosperity begin to check our horizon, it is a time for you to show your worth, and redouble your efforts. If it is Christ's work, he will make you able for it. Therefore, let us stir up the gift that is in us, and leave no means untried, with the view of bringing our whole vineyard into a state of cultivation; lest the Lord come in the night, and find us not watching, but sleeping.

Finally, brethren; as a true Church, a Church which is a sterling branch of the golden candlestick, is one, in which there are not merely scriptural institutions, but in which Christ is present, shedding light, and imparting life to its members, preserving it from extinction, and supplying it with spiritual oil: and as a true ministry of ruling and teaching elders is a body in which Christ irradiates the hearts of all by his presence; as, in short, it appears, that the Church has not been handed over to man merely for light and guidance, and teaching and governing the Church is not merely a human work; join with me in supplication that the spirit of wisdom may direct our deliberations, the spirit of love our deportment, the spirit of life our hearts, the spirit of charity our movements, and the spirit of zeal our measures for the good of our peo-

ple and the extension of the Redeemer's kingdom. Amen.

#### MINUTES OF SYNOD.

*At St. Andrew's Church, Pictou, the twenty-ninth day of June, one thousand eight hundred and fifty-nine years.*

Which time and place the Synod of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, met according to adjournment; and after sermon by the Rev. A. Pollok, Moderator, who preached from this text—Revelations 1: 20—"The seven stars are," etc., was constituted with prayer by the said Moderator. Presbytery Rolls were produced, and the Roll of Synod being made up, stood as follows:

#### SYNOD ROLL.

##### PRESBYTERY OF PICTOU

###### Ministers.

Alex. McGillivray,  
Andrew Herdman,  
Allan Pollok,  
James Mair,  
Alex. McLean,  
James Christie,  
Alex. McKay,

###### Elders.

Gilbert Gordon,  
John McKay,  
Duncan McDougall,  
Dugald Campbell,  
William McDonald,  
John Holmes.

##### PRESBYTERY OF P. E. ISLAND.

Thomas Duncan,  
Andrew Lochhead,

Dr. Mackison.  
Finlay McNeill.  
Peter Nicholson.

##### PRESBYTERY OF HALIFAX.

John Martin,  
John Scott,  
Thomas Jardine,  
George Boyd,  
Donald McRae.

John Watt,  
James Thomson,

##### CORRESPONDENTS.

Peter Keay,  
Alex. Spence,  
Thomas Talloch,  
John Sinclair,

Alex. Morris.

} *Missionaries.*

The roll was read, and the elders present having produced their commissions, the following sat down as members of Court:—Messrs. McGillivray, D. D., Herdman, Pollok, Mair, McLean, Christie, McKay, Martin, Jardine, Boyd, Duncan, *Ministers*; Messrs. Gordon, McKay, McDougall, Campbell, McDonald, Thomson, Nicholson, *Elders*.

The Clerk brought before the meeting the fact that a false report of the proceedings of last Synod had been given forth to the world, and requested the Synod to give some deliverance thereon. He was overruled by the Court, and the subject deferred.

It was moved by Mr. Herdman, seconded by Mr. Boyd, and unanimously agreed to, that according to regular order, Mr. McLean be Moderator in room of the retiring moderator.

It was moved by Mr. Jardine, seconded by



Dr. McGillivray, and unanimously agreed to, that the thanks of the Synod be given to the retiring moderator, for his courteous conduct to this Court while moderator, and for the excellent and appropriate sermon preached this forenoon, and that he be requested to publish the same in the *Monthly Record*.

The hours of meeting during this session of Synod were agreed on as follows:—From 9 A. M., to 12 o'clock noon, and from 2 to 5 o'clock, P. M. Evening sedcrunt to begin at 7 o'clock.

It was moved by Mr. Duncan, seconded by Mr. Pollok, and agreed to, that the Rev. D. McDonald, of Prince Edward Island, be again welcomed by this Court. From this Messrs. McKay and Nicholson dissented.

A letter of apology for non-attendance was read from Rev. John Scott, of Halifax, and considered satisfactory.

The Presbytery of Pictou, with Messrs. Jardine and Duncan, were appointed a committee to arrange the Sabbath-day services—Mr. Herdman, Convener,—to meet at 5 o'clock this afternoon.

The Clerk again brought before the Court the matter of false reports of the Synod having been published last year. Whereafter, remarks by various members of Court, it was moved by Mr. Martin, and seconded by Mr. Blair, that it be recorded in the minutes that no report of the business of this Synod be considered authentic, but that given forth by the Clerk.

It was moved by Mr. McKay, seconded by Mr. Duncan, and unanimously agreed to, that the Rev. Mr. Sinclair, ordained missionary, lately arrived from Scotland, be cordially welcomed by this Court, and admitted to have a deliberative voice in the Synod. His commission from the Colonial Committee and certificate of status were laid on the table and read. It was also agreed to that all ordained missionaries in connection with the Court be asked to sit and deliberate in this Synod.

The moderator accordingly welcomed Mr. Sinclair to Nova Scotia, in a few appropriate words, and Mr. Sinclair returned a suitable reply.

The Hon. John Holmes, elder of the East Branch East River congregation, at present vacant, produced a commission from the session of that congregation. It was moved, seconded, and unanimously agreed to, that Mr. Holmes be admitted as a member of Court, but that this shall be no precedent.

The following committees were appointed to examine Presbytery records:—Messrs. Jardine, Convener, Herdman, McKay, Duncan, Thomson.

*On Overtures*—Dr. McGillivray, Convener; Messrs. Boyd, Keay, Pollok and Hon. John Holmes.

*On Bills, References and Appeals*—Messrs. Martin, Convener, Christie, Sinclair, and John McKay, Esq.

*To Adjudicate on the Synod Fund*—Messrs.

Jardine, Convener, Talloch, Christie, and Gordon.

The Rev. Mr. P. Keay was appointed to conduct devotional exercises to-morrow morning.

The report of the Committee of the Lay Association was called for, but was not forthcoming. It was agreed to defer it to a future diet, and a promise was given that then it would be produced. The same course was adopted for the same reason in reference to the report on the *Monthly Record*.

A letter from the chairman of the Trustees of the Pictou Academy was read, requesting the presence of the Synod at the public examination of the Academy to-morrow. The Synod agreed to meet in the morning for devotional exercises, and to adjourn till 2 o'clock P. M., to give members an opportunity of visiting the Academy.

It was moved, seconded and agreed to, that Messrs. Pollok and Jardine be a committee to receive, and report on, statistical returns.

The following certificates were produced to the Court by the Rev. D. McDonald:—Extract of baptism certificate of attendance and proficiency at St. Andrew's University; at the Greek class by Henry D. Hill, Professor, bearing date 17th April, 1811; at the Logic and Rhetoric class by James Hunter, Professor, bearing date May, 1809; at the Moral Philosophy class, by John Cook, Professor, bearing date April the 19th, 1810; at the Natural Philosophy class, by Thomas Jackson, Professor, bearing date 17th April, 1811. Also extract of ordination from William Fraser, Clerk of the Presbytery of Abertarff, bearing date 26th April, 1825; as also certificate from Duncan McIntyre, minister of Kilmalie, Joseph Hood, J. P., John Cameron, elder, and Alexander Cameron, bearing that he emigrated to America in the full possession of all the privileges of a minister of the Church of Scotland, and dated the 4th June, 1824. All which were by the Court considered highly satisfactory.

It was moved, seconded and unanimously agreed to, that Messrs. Martin, Keay, Pollok and Thomson be appointed a committee to draft an address to the Lieutenant Governor of Nova Scotia; Mr. Martin, Convener. Also that Messrs. Duncan, McGillivray, D. D., Christie and Nicholson be a committee to draft an address to the Lieutenant Governor of P. E. Island.

On the subject of Psalmody, all the ministers, on interrogation, reported that they had given their attention to this subject, and had in different ways endeavored to improve the singing in their congregations. The Synod agreed to renew the injunction of last year.

At this stage of the proceedings, the Rev. Ephraim Epstein, about to proceed to Turkey as missionary under the auspices of the Synods of Canada and New Brunswick, appeared, and was introduced to the Court by Mr. Jardine in the most congratulatory terms. The other members of the Halifax Presbytery spoke

in the highest terms of Mr. Epstein, as also did all the members who had the pleasure of his acquaintance. The moderator accordingly, in the most kindly terms, in name of the Court, welcomed Mr. Epstein, who thanked the Synod for the kind reception he had met with. It was moved, seconded, and unanimously agreed to, that on the important occasion of the presence of a convert from the house of Israel, about to devote himself to the conversion of his brethren, the Synod engage in prayer; when, at the request of the Synod, Mr. Herdman led the devotions.

On the subject of the position of the Superintendent of Missions, it was moved by Mr. Jardine, and seconded by Mr. Herdman, that Mr. Martin, when he reports officially concerning any Presbytery, apply to the Clerk of Presbytery for information; and the clerks of Presbytery are enjoined to furnish information on or before the first of April. Agreed to.

The Synod then adjourned to meet to-morrow at 9 o'clock, A. M., of which public intimation was given, and this sederunt was closed with prayer. JAMES MAIR, *Synod Clerk*.

#### SECOND SEDERUNT.

*At St. Andrew's Church, Pictou  
the thirtieth day of June, 1859:*

Which day and place the Synod met according to adjournment; and after devotional exercises conducted by Mr. Keay, was constituted with prayer by the moderator.

Leave was asked by the Presbytery of Pictou, and granted by the Synod, to meet at ten o'clock this forenoon. The roll was called, and the sederunt continued as before.

The minutes of yesterday's sederunt were read, and after corrections, sustained.

The different members appointed to advocate the various schemes of the Church in the pages of the *Monthly Record*, reported they had done so as far as lay in their power.

At this stage of the proceedings, the Rev. Alexr. Spence, corresponding member from the Synod of Canada, appeared, produced his commission, was gladly welcomed by the Court, and his name added to the Roll.

The Presbytery of Halifax reported that they had attended to the instructions of Synod in supplying services at Truro.

The Rev. James Mair, corresponding member to New Brunswick, laid on the table a written report of his visit to that Synod. It was moved by Mr. Herdman, seconded by Mr. Pollok, and unanimously agreed to, that the report be adopted, and that the Synod record their approbation of the conduct of Mr. Mair in presenting a written report to the Court, and that the report be published.

The Rev. Thomas Jardine, corresponding member to the Synod of Canada, reported orally. It was moved by Mr. Duncan, and seconded by Mr. Boyd, that this report be adopted.

Mr. Pollok reported that he fulfilled the requi-

sition of the Synod in thanking the Colonial Committee for their fostering care.

Mr. Jardine reported that he had brought the Indian scheme under the notice of the public in the *Record*, as directed by last Synod.

The report of the Committee on Overtures was then laid on the table, and was read as follows:

In St. Andrew's Church, Pictou, the 30th day of June, 1859, the Committee on Overtures met according to appointment by Synod *Sederunt*. Moderator, Revds. D. McGillivray, George Boyd, Peter Kay, James Mair.

The following Overtures were presented:—

1. An Overture anent meetings of session in vacant congregations.
2. Overture anent Church Incorporation.
3. Overture anent settlement of ministers.
4. Overture anent Representative Elders.
5. Overture anent unanimity of action.
6. Overture anent Statistical Returns.
7. Overture anent Psalmody.
8. Overture anent Resolution with reference to the Colonial Committee.
9. Overture anent Resolution concerning Dr. Fowler.
10. Overture anent Bursary Scheme.
11. Overture anent Jewish Mission.
12. Overture anent young men studying in Scotland.

All which are respectfully submitted to the consideration of the Synod.

ALEXR. MCGILLIVRAY, D. D., *Convr. ec.*

OVERTURE I. Overture anent meetings of session in vacant congregations.

Whereas it is of the utmost importance for cases of discipline and other ecclesiastical matters that vacant congregations be enabled to hold meetings of session otherwise than when a settled minister may find it convenient to be present. It is humbly overtured by the undersigned that this Synod give a special deliverance in reference to the Rev. Mr. Sinclair, Gaelic Missionary, now commencing his labors amongst us, enabling him, under the guidance and direction of the Presbytery of Pictou, to constitute meetings of session in those vacant congregations, which he may visit in the course of his labors. JAMES MAIR.

On this Overture it was moved by Mr. Mair, seconded by Mr. Boyd, and unanimously agreed to, that the Overture be adopted, and the spirit of it carried out in giving authority to Presbyteries to empower missionaries, when they see fit to moderate in kirk-session in vacant congregations.

On 2nd Overture, which is as follows:—

OVERTURE ANENT CHURCH INCORPORATION.—Whereas past experience has shown to be of the utmost importance to the prosperity of the Church of Scotland in this colony that it, being a legally constituted body, may be able to hold property in its own name, independent of individuals and individual congregations, and may otherwise be able to possess invested rights. It is humbly overtured to this Court that they take such steps as

their wisdom they may see fit for the incorporating of the Church in connection with the Church of Scotland within the bounds of this Synod.

JAMES MAIR.

It was proposed, seconded, and unanimously agreed to, that the Synod adopt the Overture and appoint a committee, consisting of Messrs. Jardine, Cameron, Pollok, Duncan, Mair, Thomson, Holmes, McKay, to consider the matter and report at the Synod in 1860.

On 3rd Overture, which is as follows:—

**OVERTURE ANENT SETTLEMENT OF MINISTERS.**—Whereas it is a source of continued annoyance to Presbyteries and congregations that the Synod in connection with the Church of Scotland in this colony has never yet agreed on a Form of Process anent the calling and settling of ministers in congregations, It is humbly overtured by the undersigned that this Synod give a deliverance on the subject, and define clearly some form of Process in reference to this matter, so as to prevent confusion, and to secure uniformity of procedure throughout the Church.

JAMES MAIR.

Mr. Mair supported the Overture, and submitted to the Court a draft of Process, when it was moved by Mr. Spence, seconded by Mr. Mair, and unanimously agreed to, that the Synod adopt the Overture, and consider the draft an interim act; also, in the meantime, to send it down for the consideration of Presbyteries, who are asked to report as to its practicability at the meeting of Synod in 1860.

On 4th Overture, which is as follows:—

**OVERTURE ANENT REPRESENTATIVE ELDERS.**—Whereas it is a source of regret that the laymen in our congregations, and particularly in vacant congregations, interest themselves but to a small extent in the prosperity of our Church, as seen in the small attendance of elders at our Church Courts. To remedy in some degree this evil, it is humbly overtured to this Synod, that they take steps to allow a ruling elder from the session of every vacant congregation to be present at ecclesiastical courts as a representative. Allowing ways that he is appointed in the usual legal manner.

JAMES MAIR.

The Synod agreed to adopt the Overture, and to empower Presbyteries to appoint members to moderate in the kirk-sessions of vacant congregations for that purpose.

On 5th Overture, which is as follows:—

**OVERTURE ANENT UNANIMITY OF ACTION OF THE CHURCH.**—Whereas there seems in the meantime to exist a want of unanimous action in the congregations and Presbyteries in connection with this Synod: and whereas there is a tendency to weaken the usefulness of the Church, It is humbly overtured by the undersigned that this Synod adopt such means as may be suggested by Pastoral address or otherwise, as they in their wisdom may see fit for producing united action in our schemes in all Presbyteries, and for stirring up the hearts of our peo-

ple to greater zeal in providing pecuniary aid, without which no Church can flourish.

JAMES MAIR.

It was moved by Mr. Martin, seconded by Mr. Pollok, and unanimously agreed to, that the Synod adopt the spirit of the Overture, and appoint a committee, consisting of Mr. Pollok, *Convener*, Messrs. Mair, Martin, Holmes, and John McKay, to draft a basis for a Synodical Missionary Society, embracing the different schemes of the Church.

On 6th Overture, which is as follows:—

**OVERTURE ANENT STATISTICAL RETURNS.**—Whereas in the Statistical Returns of last year no statistics of vacant congregations have appeared, and, owing to the peculiar state of our Church, the want of such is both unsatisfactory, and gives before the public a very imperfect view of the Church; it is humbly overtured that, before statistics be published this year, immediate steps be taken to obtain the necessary returns from the vacant congregations.

ALLAN POLLOK.

It was moved by Mr. Pollok, seconded by Mr. Boyd, and unanimously agreed to, that the Synod adopt the Overture, and instruct Presbyteries to procure Statistical Returns from the vacant congregations within their bounds, and transmit the same to the Committee on Statistical Returns within six weeks from the rising of this reunion of Synod.

Messrs. Duncan, Nicholson, and Campbell, for reasons given and considered satisfactory, asked and obtained leave of absence during the remaining sederunts of this Synod. Rev. Mr. Spence was appointed to conduct devotional exercises to-morrow morning.

The Court then adjourned to meet to-morrow morning at 9 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

JAMES MAIR, *Synod Clerk*.

THIRD SEDERUNT.

*At St. Andrew's Church, Pictou,  
first day of July, 1859:*

Which time and place the Synod met according to appointment, and after devotional exercises, conducted by the Rev. Mr. Spence, was constituted with prayer by the moderator. Sederunt as above, with the exception of Messrs. Duncan, Campbell, and Nicholson. The minutes of yesterday's sederunt were read and sustained.

A letter of apology for non-attendance from Mr. Watt of St. Matthew's Church, Halifax, was read and considered satisfactory.

On Overture 7th, which is as follows:—

**OVERTURE ANENT PSALMODY.**—Whereas the Synod has already recognized the importance of Psalmody; there is much diversity in the tunes selected in the various congregations under the superintendance of the Synod; and whereas it is desirable that, when so many collections of church music are published, the people should be so guided by the Synod, that

some degree of uniformity may prevail in the Church, it is humbly overtured that this Synod appoint a Committee, authorise a certain number of tunes, and publish them under the sanction of the Synod. ALLAN POLLOK.

It was moved by Mr. Mair, seconded by Mr. McKay, and unanimously agreed to, that the Synod adopt the spirit of the Overture, and appoint a Committee, consisting of Messrs. Christie, *Convener*, Pollok, Boyd, Thomson, and Holmes, to consider the matter, and make choice of some collection of Psalm tunes, and recommend them to the various congregations.

Overtures 8th, 9th and 10th were withdrawn, as being an informal way of introducing these matters.

The 11th Overture was deferred until Rev. Ephraim Epstein should be present.

On Overture 12th, which is as follows:—

**OVERTURE ANENT THE YOUNG MEN STUDYING IN SCOTLAND.**—Whereas there is still in this country a grievous deficiency in the supply of Gospel ordinances to the people in this Synod, it is humbly overtured to this Synod that they take some means, by petition to the General Assembly, or otherwise, to dispense with part of the course of study required by the Church in the case of those young men from this Synod, now studying in Scotland, that at an earlier period they may return to the assistance of this Synod. ANDREW W. HERDMAN.

On this it was moved by Mr. Martin, and seconded by Mr. Herdman, that this Synod, anxious to avail themselves, at the very earliest opportunity, of the services of the young men from this Province, now studying in the University of Glasgow for the ministry, earnestly entreat the Colonial Committee to take such steps as they may see proper for obtaining their license as preachers of the Gospel after three full sessions of attendance at the Divinity Hall, and instruct the moderator and clerk to transmit and support this resolution.

Motion agreed to.

The Committee on Colportage reported as follows:—

**REPORT OF COMMITTEE ON COLPORTAGE.**—Committee—*Convener*, Rev. T. Duncan; *Avouchers*—Rev. Alex. McKay, Col. Gray.—Your Committee beg to report that viewing all the circumstances of the case, they have much pleasure in recommending to the venerable the Synod the adoption of a system of Colportage. For

I. The Committee consider the necessities of the case as very urgent. Much spiritual darkness prevails in these Colonies. Thousands, notwithstanding all the zeal and diligence employed, have not availed themselves, so far as man can judge, of the means of grace. In many houses few religious works are to be found. The Bible, especially, is not held in that esteem which it deserves. Our

ministers, even our missionaries, cannot overtake all the work.

II. The system of Colportage is abundantly employed both in Britain, throughout the continent of Europe, and throughout the heathen world,—and with success. It is a lately introduced, but now a powerful engine, in the hands of the Church. Vast good is daily being done by its means, when properly and peaceably conducted. Even among ourselves its good results are to be seen.

III. The Committee would recommend to the venerable the Synod the propriety of appointing a committee with instructions to (1) take steps for raising the funds necessary for the support of a Colporteur, and supplying him with the proper religious works; (2) draw out a system of instructions for the guidance of the Colporteur in the prosecution of his work; (3) and to take the necessary steps for the employment of a man in all respects, in talent, piety, and position, suitable for the work.

THOMAS DUNCAN, *Conv. of Com.*

Defer the consideration of this until the subject of the Home Mission Scheme be before the Court.

In reference to the publication of Synod minutes, it was moved by Mr. Mair, and seconded by Mr. Jardine, that the Synod instruct the Clerk to provide for the publication of 300 copies of Synod minutes, and that the expense be taken equally out of the different Synod schemes.

It was moved in amendment by Dr. McGillivray, and seconded by Mr. McKay, that the minutes of Synod be published in the *Monthly Record*, and not in pamphlet form.

On the vote being taken, four voted for the motion, and nine for the amendment. The amendment was accordingly declared carried.

On the Indian Orphanage Scheme, it was moved by Mr. Pollok, seconded by Mr. Boyd, and agreed to, that the recommendation of the Indian Orphanage Scheme of last year be renewed.

On Overture 11th, which is as follows:—

**OVERTURE ANENT JEWISH MISSION.**—Whereas the Synod of Canada and New Brunswick, in connection with the Church of Scotland, have undertaken to support a missionary to the Jews in European Turkey, it is humbly overtured the Synod of Nova Scotia and Prince Edward's Island to recommend that the subject of Jewish Missions be brought before the several congregations within the bounds, that the scheme be adopted in this Synod, in connection with the Synod of Canada and New Brunswick, as one of its schemes, and that annual collections be made for the same. THOMAS JARDINE.

It was moved by Mr. Pollok, seconded by Mr. Boyd, and unanimously agreed to—

That the Synod adopt the Overture on Jewish Scheme, are delighted with Mr. Epstein's presence here, and with the interesting statements made by him, express their

afforded them the opportunity of rendering assistance to the scheme, and agree to recommend it strongly to the sessions and congregations under this Court.

Mr. Sinclair was appointed to conduct devotional exercises to-morrow morning.

The Synod then adjourned till to-morrow morning at 9 o'clock, and this sederunt was closed with prayer.

JAMES MAIR, *Synod Clerk.*

#### FOURTH SEDERUNT.

*At St. Andrew's Church, Pictou, this second day of July, 1859:*

Which time and place the Synod met according to adjournment, and after devotional exercises, conducted by the Rev. Mr. Sinclair, was constituted with prayer by the moderator. Sederunt as above.

The minutes of yesterday's sederunt were read and sustained.

The report of the committee on the Widows' and Orphans' fund was read.

**REPORT ON WIDOWS' AND ORPHANS' FUND.**—The Committee on the Widows' and Orphans' Scheme beg to report—

First—That as early after the rising of the Synod at Charlottetown as the required statistics could be gathered, the Convener, agreeably to the injunction of Synod, transmitted information to the Canadian Board, of all the particulars embraced in Mr. Morris's letter, but no reply has been yet received.

Second—The Committee brought the subject of a Widows' and Orphans' fund earnestly before most of the ministers, and some of the leading laymen in connection with our Church; of whom, your Committee are happy to report, spoke favorably of the scheme.

ALLAN POLLOK, *Convener.*

**MOTION ON WIDOWS' AND ORPHANS' FUND.**—Moved by Dr. McGillivray, seconded by Mr. Martin, and unanimously agreed, that the report given in on the Widows' and Orphans' fund be adopted, that the thanks of the Synod be tendered to the Convener for his diligence; that the committee be re-appointed, Mr. Pollok, Convener, and the name of Mr. Thomson be added to the committee in place of Mr. McRae.

It was moved in addition by Mr. Martin, seconded by Mr. Pollok, that the clerical members of this court do now promise and bind themselves to pay annually in each year, the sum of three pounds, Nova Scotia currency, so long as they remain members of this Synod, that an effort be made to raise a sum of not less than £1000 currency, by donations, subscriptions, congregational collections, and otherwise in aid of the same fund, and that appropriations be made from this fund till the sum is raised and invested in safe securities.

It was moved in amendment by Mr. Mair, seconded by Mr. Boyd, that the committee be empowered by the Synod, to

raise in any way they can, the sum of £500, required by the Canadian Synod to enable this Synod to unite in the Canadian Scheme, and report at next Synod. On the roll being called, 6 voted for the motion, and 5 for the amendment. The motion was accordingly declared carried. From this Messrs. Mair, Boyd, Jardine, McLean, and Herdman dissented.

The Synod then adjourned to meet at 11 o'clock on Monday, of which public intimation was given, and this sederunt was closed with prayer. JAMES MAIR, *Synod Clerk.*

#### FIFTH SEDERUNT.

*At St. Andrew's Church, Pictou, this fourth day of July, 1859:*

Which time and place the Synod met according to adjournment, and was constituted with prayer by the moderator. Sederunt as before.

The minutes of yesterday's sederunt were read and sustained.

The committee on Presbytery Records reported as follows:

**REPORT ON PRESBYTERY RECORDS.**—*St. Andrew's Church, Pictou, 2nd July 1859.*—The Committee consisting of Messrs. McKay, Herdman, Jardine, and Thomson, met to examine the different Presbytery Records.

The Records of the Presbytery of Halifax having been read, were found to have been kept with care. The committee recommend that marginal references be entered in accordance with the already expressed opinion of the Synod.

The Records of the Presbytery of Pictou having been read, were found to have been carefully kept.

No records were produced from the Presbytery of P. E. Island.

THOMAS JARDINE, *Convener.*

The Report was adopted, and the minutes of the Presbyteries of Halifax and Pictou were ordered to be attested.

The Rev. A. McKay, convener of the committee on the General Assembly, reported that there had been no meeting of this committee, when it was moved by Mr. Mair, seconded by Mr. Jardine, and unanimously agreed to—

“That a committee be appointed to consider the practicability of a General Assembly of our Church in British North America, and to report at next session of Synod, on the advantages to be derived therefrom, and the best manner of getting over the present difficulties, and the best constitution on which an Assembly could be based.”

The committee to consist of Messrs. Jardine, *Convener*, Thomson, Boyd, A. McKay, and J. McKay.

The days for making collections for the different schemes of the Church were as follows:

Home Mission,	2nd Sab. Aug.
Bursary fund,	4th “ Octr.
Widows' & Orphans' funds,	1st “ Jan'y.

India Mission,	1st Sab. March.
Synod fund,	1st " May.
Jewish Mission,	3rd " June.

Mr. Boyd was appointed to advocate the Jewish mission in the pages of the *Monthly Record*.

**RESOLUTION OF THANKS IN RE. COLONIAL COMMITTEE.**—It was moved by Mr. Martin, seconded by Mr. Boyd, and resolved, that this Synod view with delight and satisfaction, the unwearied exertions of the Colonial Committee, in providing missionaries for these Provinces, and tender their sincere thanks to the Rev. Dr. Fowler, late Convener of that committee, for his active co-operation in all their proceedings, and trust that the same liberal course will still be pursued towards our destitute congregations in these Provinces, by the Colonial Committee.

A draft address to the Lieutenant Governor of P. E. Island was submitted and adopted.

A draft address to the Lieutenant Governor of Nova Scotia was submitted and adopted.

The Report of the Committee appointed to adjudicate on the Synod fund was read and adopted.

The Report of the Lay Association was laid on the table and read, when it was—

“Moved by Mr. Pollok, seconded by Mr. Mair, and unanimously agreed to, that the Synod adopt the report, record their high satisfaction with the diligence of the Committees and collectors of the Lay Association, enjoy their ministers to do all in their power to promote its objects and urge the propriety of additional support being given to it in our vacant congregations over the whole church.

The Report of the Committee on the *Monthly Record* was laid on the table and read, when it was moved, seconded, and unanimously agreed to, that the thanks of the Synod be given to the Committee for their exertions on behalf of the *Record*, that the Committee be re-appointed, and ministers be enjoined to bring the matter before the people.

The Treasurer's accounts were laid on the table, when the Widows' and Orphans' scheme showed on hand the sum of £10 13s. 11d.

The Home Mission scheme showed on hand the sum of £38 1s. 11d.

**HOME MISSION FUND.**—It was moved by Mr. Pollok, seconded by Mr. Jardine, and agreed to, that the Synod approve of the statement of the Treasurer on the Home Mission Scheme, and enjoy all congregations to make collections for the fund. Agree that this year it remain in hands for Home Mission purposes, and that a committee be appointed for the management of the same, consisting of the following individuals: Mr. McLean, Dr. McGillivray, Messrs. Mair, Jardine, Colonel Gray, McKay, Thomson, Mr. Mair, Convener, and if inconvenient to meet, should have the power to consult distant members by letter.

The Synod fund showed on hand the sum of £19 18s. 10d.

The Bursary fund showed on hand the sum of £42 18s. 6½d. It was moved by Mr. Pollok, and seconded by Mr. McKay, that the Bursary fund be again merged into the Young Men's scheme, the funds handed over to that scheme, and the committee re-appointed, and instructed to use endeavors to send to Scotland young men, after examination on the same footing as the four young men already there.

The Young Men's scheme showed in fund the sum of £50 4s.

The India mission showed in funds, £35 5s. 8d. It was moved and agreed that this money be transmitted to the Treasurer of the India mission scheme of the Church of Scotland.

It was moved, seconded and agreed to, that the Synod Clerk be paid the round sum of ten pounds for his services for the next year.

The following were appointed for the allocation of missionaries. Mr. Jardine, Convener, Mr. Mair, sub-Convener, Dr. McGillivray, Messrs. McKay, Thomson, Holmes, and McLean, with the recommendation that Mr. Talloch be sent to supply Pugwash, after the translation of Mr. McLean.

It was moved, seconded and unanimously agreed to, that the thanks of the Synod be conveyed to the Rev. Messrs. Spence and Keay, corresponding members from Canada and New Brunswick respectively, for their attendance, and the great assistance rendered by them to this court in its deliberations, which was done by the moderator.

It was unanimously resolved that the thanks of the Synod be conveyed to the office-bearers and members of this Church in Pictou for their courtesy and hospitality to the members of this Court throughout this session.

Mr. Pollok was unanimously appointed corresponding member to New Brunswick, and Dr. McGillivray to Canada.

The Presbytery of P. E. Island were empowered to meet on the last Wednesday of August, and Mr. Christie to proceed there as constituent member for the Presbytery of Pictou.

Messrs. Jardine, Boyd, and the Clerk, were appointed a committee to revise the minutes and prepare them for publication.

The Court then adjourned to meet again on the last Wednesday of June, 1860, at 11 o'clock; and this sederunt was closed with prayer.

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#### THE ADDRESS OF MR. EPSTEIN.

*Who is about to go out to European Turkey as a Missionary from the Churches in British North America; delivered at a public meeting held in connection with the Synod of Nova Scotia in connection with the Church of Scotland, in St. Andrew's Church, Pictou, on the evening of the 10th July, 1859.*

Christian friends! I do not think that requires any eloquence to interest a B

Christian in the cause which I am to plead. Sometimes it seems to me, that Christians love the Jews too much, and think of them too little. It is impossible to go to any community and not find some very deeply interested in the Jews; and others not so deeply, but in that state, that when they are stirred up, the interest which was only latent, is enkindled. It has been my fortune, during this last year, to travel among our own Churches in Canada in connection with this mission. I must have seen nearly *eighty* Churches of your connection, and I do not recollect a single one in which I was not received most cordially, and in which I did not meet with many a grasp of the hand, which told me I had a friend, and really a friend.

I know that it will not take much to interest you in the Jews. I come not to exhibit myself as a Jew. I do not look anything different from you. I come to tell you of the Jews, and the cause in which we are engaged, and to ask every Christian that prays, just to pray for us. I ask those accustomed to contribute to the gospel, to support the gospel in this cause. But it is not possible to interest people in the Jews, until our friends become acquainted with the object. Were all Christians so in deed and in truth, it would not then be necessary to tell you any interesting anecdotes about the Jews, or missions in general, but only, that there was a soul here and there not united to Christ, and then you would go and preach the gospel to that soul, Jew or Gentile. We have, however, a great deal of profession and prayer; but these have not been condensed into actual work. I do not mean to find fault; but one cannot help speaking so, who has devoted his life to the missionary cause—that way of preaching the gospel from house to house, which our Saviour exemplified; discussing with gainsayers, disputants, and those who do not believe the truth—that ancient way in which the Apostles went, and who is one of those that are sent by Christians. Such an one, looking at the world, and at the openings that are made, cannot help noticing the cupidity of professed Christians. Look at the folly of Christians. Here they are long and firmly established. Children are brought up in Christianity. The Bible is widely distributed in tongues which we can understand. And who are the ministers? It is Dr. So-and-so here, and Dr. So-and-so there. They are all staying at home, in their own country and their own city. A distinguished Dr. is in one pulpit, and another distinguished Dr. must be got to rival him by being another. A man is taken from college, without any particular knowledge of his work, is sent to save souls. When a king goes to war, he does not attempt to gain battles in this way, but he places his most distinguished and experienced soldiers to the front, and these are specially trained to it. The Doctors are kept at home. The battle is to be fought by the missionaries. Though the missionary spirit is beginning

to predominate, it is yet far from being so extensive as it ought to be. The day is coming, when a Church will be judged by its missionary efforts. It is not so now. It is not enough for any one to say: I am ready. You must endeavor to stir up your sympathies. I shall tell you what the Jews are. I do not prepare myself to speak to you. I shall tell you only the truth; and if a plain word will not do, nothing else will.

Who are the Jews? You know the Jews a little from the Old Testament. You know them also from the New Testament. There are a great many Jews in the world. There are at least *six millions* of Jews, known as *bona fide* Jews. There are others of whom we know more or less. There are several millions in Afghanistan. They have synagogues, and pray in the Hebrew language; but they have idolatry also in their synagogues, which makes us doubt whether they are Jews or not. There are Jews in China, and they have Chinese idolatry. There are Jews in South Africa. There are Jews among the Nestorians. This would swell the number to *fourteen or fifteen millions*. Of the *bona fide* Jews, however, there are *six millions*.

Where are they dispersed? Over the world. There is not a place where you do not find Jews. I am born in Russia. I was brought up in Poland. There are *two millions* there. Wherever the Jews are, except in Great Britain and the United States, they are under disabilities. They pay heavier taxes than Gentile subjects, and therefore try to conceal themselves. In Russia, particularly, the Jews are under heavy and sore disabilities. It is *ten years* since I left home, and some disabilities have been removed. For instance, the army in Russia is not a paid army. It is raised by impressment. A certain per centage of the population is taken. In war, it is twelve per cent of the male population between 18 and 35. The Christians serve *ten years* only, while the Jews have to serve *fifteen*. The Jew has to pay three dollars a head of taxes. The Jews are not permitted to live in all parts of Russia, which consists of 33 provinces. The Jews are excluded from many trades, and from every office. A Jew cannot be promoted in the army. Thus, when the authorities wish to make a census, they will always try to make them put them down; and, though there is a heavy fine, they would rather pay the fine than submit to the impressment. The peasants, *even*, shrink from the impressment. I have known men, who have cut off their right fingers, broken their teeth, and plucked out one of their eyes, so as not to be received into the ranks. It is no wonder, then, that the Jew tries to conceal himself. There is, consequently, a difficulty in making the proper statistics. There must be more than *two millions*. The case is much the same in Germany and Italy. In France, the Jews and infidels are so mixed up that you cannot discover where they are.

There is one very interesting class of the

**Jews.** There is a class calling themselves the Spanish and Portuguese Jews. They have a greater nobility than the Jews to which I belong. There is, no doubt, something noble about them. Generally, the Jew has been reduced to the state of a petty merchant. They cannot be blamed with this, or any meanness connected with it. They keep up the pure Spanish and Portuguese tongues in their families. They pretend that they do not come from the same source as other Jews. They say that in the time of Ezra they never returned with the crowd that went back to Palestine. They went from Babylon to Spain. They are found now in London chiefly, and in the Crimea. They are in numbers in Great Britain and the United States. They have letters, they say, by which they can prove their genealogy with certain tribes. They are very reserved. They do not intermarry with us. Their liturgy is different from ours. There may be truth in what they say; but they have not exposed what they pretend to a critical examination. However, I do consider them more noble than the rest of the Jews.

There are other two classes of which I shall speak;—the Polish and the German. The Polish are the most orthodox. Up till a few years since they were the only people that gave rabbins to the whole world. The Polish Jews are different from the German. They do not like each other. The German are more or less heterodox; but the Polish Jews are orthodox.

What are the traditions? What is the Talmud? Let me tell you how holy these are with the Jews. They are everything with them. If any man devotes his life to the study of these traditions, he is a holy man. They will study them 15, 16 and 17 hours a day. Students of these put often their bare feet in water, to keep them awake during the night. They believe that, when engaged in this, they are surrounded by angels. The more they study the surer are they of eternal life; and if any one has more in his head, he will go to a higher place. Yea more. If any one dies, and has not proved that he was a good Jew, they have as many as possible of these holy men to lift him out of perdition up to the highest heaven.

What do these traditions contain? Everything that a Jew wishes to know. It is not a book confining itself to any particular thing. It consists of twelve parts. They have over 7,000 pages of text, besides commentaries. There is not an hour in the Jew's life but there is a text teaching him how his life is to be. There is not a single act of any kind but there is something prescribed as how it is to be done. Where is the authority? The traditions say that Moses did not receive the five books alone. He received all the prophets, and besides these, he received the seventh law, which was the law of the interpretation of the written law. It was forbidden to be put to writing. It must be given from mouth to mouth.

The Jewish schools in ancient times consisted not of libraries and lectures, but of teachers and a crowd of disciples. A rabbi had, perhaps, 5,000 disciples; and as they went from place to place, whenever the occasion arose, he told them some tradition. In these traditions there is a continual hair-splitting. You may take any one of the commandments, and every one has volumes written upon it of these traditions. They have also something delivered concerning God himself. In some cases it is blasphemous. They make phylacteries. These, they say, are what Moses commanded: "Thou shalt bind them, &c." They are certain boxes of leather containing passages of Scripture, and strung upon the head or forehead. Now they go so far as to say that God puts on phylacteries: and that in them are prayers that he will deliver his people.

I do not give you all this from books. Till I was fifteen years of age I was a devoted Jew. I may tell you that I have not yet read my Bible with that feeling with which I read these traditions. I believed it, and it was sweet unto me.

But what is the cause of all this devotion to traditions? The Jew is laboring to establish his own righteousness; just the same as some Christians who follow the traditions of the elders. Their object is to gain favor by their own works. This is the whole fabric of Judaism. Since the time of Christ they have had heaps upon heaps of nonsense, and a system of religion which is a system of words. These traditions are now in writing. Since they were dispersed, and were put to great disadvantages, the Hebrew language was lost and did not continue their vernacular, they finally concluded that they must commit these traditions to writing. The time when they were put to writing is doubtful. Some say 200 A. D., others 500 A. D. They have 2000 written in twelve volumes, and commentaries upon commentaries upon these. It is true what Leightfoot said: "The Jewish traditions, and the Rabbinical writings, are at the same time the greatest heap of nonsense while they are also the best commentary upon the New Testament." And why? In our day Christians live in a Christian atmosphere. We are far removed from Eastern thoughts, and we read the New Testament with the light of the nineteenth century. On reading the traditions, and seeing what ignorance is among the orthodox, you then have an idea of what these Jews were, with whom Christ and the apostles had to contend. Some parts of the traditions are, however, very beautiful.

These traditions are received by all Jews and particularly by Polish Jews. The Spanish and Portuguese Jews also receive them. The latter, however, receive another part, namely, the traditions of the Jerusalem Jews. The Talmud, which is derived from Babylon, is the traditions to which Jews adhere. The German Jews do not believe so much in them. There are Jews in Germany who are attached



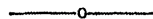
and pantheists. They despise neither Moses nor Christ. They are far worse to deal with than the orthodox, because with the latter the Bible is authoritative. But God's grace is sufficient. I was myself a Rabbinic Jew; but after I was fifteen years old I gave up the Talmud. I became what is called a reformed Jew, and I did not believe anything. In a new country, the United States, I was attracted by the Spirit, that told me I was a sinner. I was neither Jew nor Christian, and in this way the Spirit reached me. I began to enquire of Christians, and I embraced Christ. I made up my mind that I would become a Christian, for it was right. I had doubts such as you don't know. You don't know what it is to hate and spit upon the name of Christ. But God is greater than all this.

Such are the Jews. In Turkey they are of the orthodox kind. It is to these I am sent. I wish to commit my case to your hands. I can say a great deal to those who are Christians. I can appeal to you. Give the same benefits you have to others; and whether they will hear or not, shall we not go and preach? God will ask us: "Have you warned the sinner?" I cannot go unless I am sent. I must be consecrated to the work. I need your support. You are indeed only but one Church, and that mission is only undertaken by us. Perhaps you may be one some day. You can all pray for me. I am not going to preach sectarianism to the Jew. "Woe be to me if I preach not the gospel!" The vows we have taken are to preach the Gospel wherever we can. We must labor together in the Gospel of Christ. There is a blessedness to you and to me in the act of preaching. Not only the blessedness of seeing some turned from darkness to light, but the blessedness of being a soldier of Christ, fighting, though fighting to die, on the battle-field. There is a glory in that word. Shall we do it? I am here for a few weeks. Have I succeeded? I think that I did. This assembly is a good testimony that you are interested.

There is more than that required. The interest may soon die away. You may now be willing to pray, and you soon lose sight of the matter. A mission to the Jews is not simply a thing now to be begun and then let alone. The country must be gained and kept. It is necessary that you should love the cause, and that it should now become a fixed thought, that the gospel is to be preached there. I may die before I get to the place, but you must just send another. Thus keep on. Never give it up. I wish you to be interested in the cause. I wish to be known. I want you to love the Jews.

But, friends, a different thing must come to pass from what we see now. It is not a missionary here and there, but a different thing. Christians must consecrate their properties, their sons and daughters, and send them to preach to Jew and Gentile. It is through our efforts the Jews are to be saved. I had

to give up all I had, when I became a Christian. Every Jewish missionary must become a beggar. We are not afraid to beg in the name of Christ. In heaven I shall be rich enough. You have the wealth, the means, the grace, the Bible, the influence. You are to preach the Gospel to them. You will have the opportunity at a future day to contribute to this object. Let us now unite in prayer for a blessing upon this cause.



#### CHRISTIANITY A MISSIONARY RELIGION.

In a former article, we showed that no heathen religion was capable of propagating itself, for a variety of reasons; to which might be added one more general consideration arising from the essential nature of polytheism. *That*, since it involved the idea of locality as applicable to its numerous deities, was necessarily precluded from engaging in missionary enterprises. The subjects of the British crown might as reasonably be called upon, in Britain, to honor the Emperor of Russia, or to obey the laws peculiar to his administration, as an Egyptian to worship the gods of Greece. Ruth, in her touching declaration of affection to Naomi, exactly expresses the ancient view. A Moabitess by birth, while in her native land, she worshipped the gods of Moab, as she conformed to the manners and customs and laws of Moab. But when she signifies her intention to cast in her lot at all hazards, with Naomi, not only does she resolve to change the place of her residence and to forsake her people, but also to adopt the religion of her mother-in-law,—all three being implied in leaving the land of her birth to dwell in Israel. Of course, as an emigrant from one country to another, may preserve many of his former customs, so far as these do not clash with the laws of the people with whom he now intermingles, so might a polytheist retain the gods of his fathers in his own household. But if he attempted to induce his neighbors to adopt his idols, he would be laughed at in the same way as would be an American if he attempted his Nova Scotia neighbors to keep the anniversary of the Declaration of Independence as a Festival, instead of the Queen's Birthday. It is possible, indeed, in the case of Ruth, adverted to above, that through the instruction received in the house of his father-in-law, her view of the character of Jehovah the true God, might have been of a more lofty nature than is here supposed. But however likely this may be, it is by no means certain; nor can it be inferred from her language, which would have been equally employed by her,—at least, equally adapted to convey her meaning according to heathen notions, had Naomi been a Philistine, whom she desired to accompany, not to Bethlehem, but to Ashdod,—not to worship Jehovah, but to bow before Dagon.

In the same way, the variety of characters and offices ascribed by Polytheists to their

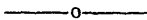
deities, forbade the thought of propagating their religious opinions. Did one request a sailor to cease from the adoration of Neptune, or a soldier from that of Mars, he would be listened to with astonishment and ridicule. If asked to transfer their reverence to Vulcan or Ceres, for example, instead, these feelings of contempt would be increased. "My good friend" would the first say, "I am a sailor, not a mechanic;" and the second; "I am a soldier, not a farmer." So far was the diversity of deities carried, according to the various qualities impersonated, that the Greeks had one god who was worshipped as the incarnation of blind impetuosity upon the battle field, and another who was supposed to preside over organization and method in warlike arrangements, either or both of which they invoked, according to circumstances.

Since the ideas of locality and of limited jurisdiction were thus attached to the imaginary duties of antiquity, to transfer their worship from one place to another was evidently impossible, and would no more occur to them, than the attempt to bring the climate of England to Hindostan, would to us. But in addition all this, heathens would not undertake the labors of missionaries if there had existed ought in their systems capable of being adapted to such a purpose. In connection with some of the temples, the worship of some of the gods of antiquity, there were *mysteries* as they were termed; to the knowledge of which, candidates, after undergoing a certain probation, and performing prescribed ceremonies, were cautiously admitted. The treasures of information possessed by the initiated were, as they boasted, immense. They supported their pretensions by the garb of secrecy with which they enshrouded their every movement, and by the magnificent spectacles which they devised at stated intervals, for the gratification and awe of the multitude. They professed to be able to solve all the difficult questions regarding the creation of the world, the existence of evil in the universe, and the like, which have ever distracted mankind; and to teach how to satisfy all the ardent longings, more especially for eternal life, which agitate the human heart. But their professions were only a splendid hypocrisy. Those who were admitted to an acquaintance with the empty delusions of which the mysteries were composed, were prevented indeed, by the most solemn and dreadful oaths from revealing what they had witnessed; and perhaps, in part, by a feeling of shame at the manner in which they had suffered themselves to be deceived. It is pretty well ascertained also, that in connection with some of them the utmost lasciviousness and debauchery were allowed, if not enjoined,—an additional reason why the real facts of the case should not be lightly revealed. For, in that event, the initiated, instead of winning the reverence of the people at large, would speedily become the victims of their wrath. But whatever might be the real knowledge communicated by admission to

these solemnities, it is evident that their whole character was opposed to the idea of benefiting mankind generally by their diffusion. Their gospel was only introduced for the select few,—not for the multitude. In perusing the Old Testament, nothing is more singular than the opposition of the Mosaic law, to the use of groves as places of worship; and the uniform incination of the Israelites, when they lapsed into idolatry, to frequent these gloomy recesses. The same practice seems to have been common among all nations. Now it is quite certain that the effects were immoral in the highest degree. But to engage in immorality was not the ostensible reason why the worshippers concealed their rites in such places. Like the Druids in Britain, the professed object was to veil, from the uninitiated the mysterious ceremonies which were avowed to embody the highest knowledge. We know the tendency of seeming mystery to pique curiosity,—how it fills us with awe of those already admitted, and invests them with an authority to which otherwise they would not dare to lay claim. Thus were the Israelites, already sufficiently repelled from Jehovah by the felt contrast between his purity and power, and their corruption and feebleness, at all times ready to yield to the seductions of those who promised to unfold to them, in the worship of the grove, the secrets of the universe. In opposition to all this, it seems to have been an object of peculiar interest in the Mosaic law, to render every act of social worship a public transaction. No secret rite, like these of the Egyptians, or Greeks was allowed. Every religious ceremony was performed in the open view of the world, and accordingly during the various reformations which occurred under the reign of pious kings in Judah, they signalized their zeal, by cutting down the groves, where the people burnt incense to idols. The only exception to this publicity in Judaism was the annual visit of the high priest to the holy of holies,—a portion of the sanctuary which alone was permitted to enter. But even in this case, the whole of the ceremonies which he was to perform, were strictly defined in a book open to the inspection of any of the people; and the object was, not to terrify by secrecy, but to impress an ignorant nation with the awful sanctity of Jehovah.

The view taken in this article of the heathen idea of God, is illustrated by the account contained in II. Kings, xvii., of the people whom Shalmeneser transferred from Babylon and elsewhere to the cities of Samaria whence he had carried away the Israelites into captivity. These people being too limited in number to check the undue increase of wild beasts, and to avert the misfortunes which befell them from the anger of Jehovah, the "God of the land" whom they knew not how to worship. Priests were accordingly sent out to instruct them in the answer of the God of the land while at the same time, they continued in their own houses, or when several belonged

the same nation dwelt together, in more public places, to adore the gods and graven images to which they had been accustomed.



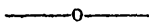
MISSION FIELDS OF THE CHURCH OF SCOTLAND. TURKEY—CASSANDRA.

Nearly 50 miles to the south-east of Salonica is the long narrow peninsula of Cassandra, with a dozen small villages scattered over it, containing a population of between 2000 and 3000. They are an agricultural people, simple, unsophisticated, not much given to thought or change of any kind. They profess the Greek religion, but to all appearance might as well profess old Greek heathenism. Except when the "chink of pence" could be heard, the priests seemed perfectly willing to let them find out the way to the eternal kingdoms, without lamp or fingerpost, or any directions whatsoever. For verily the Greek Church at present is in as bad a state as can well be imagined. Venality is reduced to a system. No man owns to any but mercenary motives. Not man's soul, but his stomach, seems to be regarded as the head and front of his dignity. The Patriarch buys his office from the College at Constantinople: the Bishop and Archbishop buy theirs from the Patriarch: the priests "trade" with their *papa* the bishop: and the deacons think it no shame to tip the priests. And so we come to the people, the much-enduring drudge, who bear all and pay for all. "Nothing for nothing" is the motto of the priests. Funerals, baptisms, marriages, church services and ceremonies, all these are declared essential to salvation, but each and all must be paid for in hard cash. And that being the grand aim of the whole concern, some little transactions to take place, which to us sound strangely. Thus Mr. Marcussohn tells us that he has known cases in which the priest married a couple, but on being bribed by a wealthier lover, has found good reasons for divorcing the husband, and re-uniting the lady to her second admirer. Such a Church as that is doomed without appeal by the rigorous laws of God. It can't stand, that is most certain. The Greek Bishop in Salonica was very friendly with Mr. Marcussohn: kindly, sleepy soul that he was, he knew that there was nothing very sublime about himself, and much that was useless, soporific, and deadly about his Church. "Your work in this place," said the Protestant missionary to him, "is to teach men that they have a God and Father in Heaven, and that they are in most imminent danger of Eternal Death, if they repent not. Do that work, neglect not thy duty, and if so pleases thee, I will leave Salonica tomorrow." "What can I do?" would the ecclesiastical alderman drowsily answer; "things are going on very well. They will last out the day." Respectable, somnolent old gentleman! I am happy to hear that he has been promoted to be Patriarch of Alexandria.

But I wished to speak of the quiet-living villagers of Cassandra. Some time since, a New Testament fell into the hands of a young man there. He read it, and then read it again, and then took to reading it to his friends and neighbors. "What is this we hear," was the cry; "we have never heard of Christ before. Our sensitive and digestive life then is not the highest. God have mercy on our souls, for now we begin to discover that we have souls." A great commotion was excited in Cassandra; which the Bishop and priests hearing of, they very naturally condemned as injudicious, and quite fanatical. The young man was sent for, catechized, and reasoned with as a suitable person who must know that money is the dearest possession man can have. "The book is of no use to you, young sir: indiscriminate reading of it is rash, yea wrong: it may be of some use to us, however; so you had better give it to us, and here is quite a little fortune of piastres to you for it." No: the young man would stand in his own light: would not listen to the arguments or bribes of his spiritual advisers: would listen only to what God the Lord was saying to his soul. The priests could not stand that. Such downright obstinacy and rebellion was too much for Greek flesh and blood to bear: so they threw the young man into prison, and felt relieved to think that they had at any rate cut the knot if they had not been able to unloose it. But he, through his friends, applied to Mr. Marcussohn, who at once went with the English Consul to the Pasha, and got him released and sent back to his home. To secure them from all further persecution, Mr. Marcussohn went to Constantinople, and with the aid of the American missionaries there, obtained a *firman* establishing all converts in Cassandra into a Protestant community. At the same time, he advised them to keep the name which they had themselves assumed, as his aim was not to proselytize to any particular sect, but to awaken men to the truth as it is in Jesus. They therefore call themselves "Bible Christians," a name which I wish that all Christians deserved. A "Protestant Christian!" that's a noble name: it awakens thoughts of olden struggles, of olden heroes who protested to the death against lies, who fought while strength was left to hold a weapon for God and truth. But—"a Bible Christian." I like the name still better. It is more humble; less sectarian; more descriptive of what the Christian ought to be.

Of course Mr. Marcussohn was now urged to come and preach to them. He went, and in his own quiet style, visited them in their own houses, and wherever two or three were gathered together. He represents their eagerness for Christian instruction as most extraordinary. They would gather round him in the houses, and question him, and drink in every word he spoke with indescribable avidity. Often the conversation would be prolonged till past midnight, and then they would

disperse with reluctance. And not only did he preach truths which commended themselves to their consciences, but there was another novelty besides about him. He sought "not theirs but them." He requested no fees, but preached the Gospel "without money and without price." And the simple villagers of Cassandra could not help drawing a comparison between him and their own priests in this respect. But anything more that happened to him or to them, we must reserve until next month.



#### THE MEETING OF SYNOD.

It is with pleasure that we are able to publish in full the minutes of last Synod. It will be seen on this, as on last occasion, the business has been of an interesting nature, and very systematically done. All present felt it to be a very delightful meeting. Though at times there was a great deal of discussion, yet its freedom was no more remarkable than the absence of any real irritation. The presence of Mr. Spence from Canada, and Mr. Keay from New Brunswick, was a very pleasing feature of the proceedings. The courteous and Christian demeanor of these gentlemen, and their valuable counsel, were fully appreciated, as appeared in the regret with which the members of Synod parted from them. The Rev. D. McDonald was present, and evinced his interest in the proceedings, and his sympathy with the Church of Scotland, by a very assiduous attendance. In the course of the session he produced certificates of character and standing from the most respectable sources, which "were considered highly satisfactory." Mr. McDonald's great age, his great missionary experience, and long spiritual supervision of thousands of devoted people, are a great fact in the history of missions in the Lower Colonies, which cannot fail to interest one, who at the same time contemplates his weather-beaten form, and venerable appearance.

The subjects of deliberation appearing in the foregoing minutes speak for themselves. The establishment of a Jewish Mission is a most important point of advancement this year. We have thus fairly entered upon the work of missions, and in the order prescribed by our Redeemer—first to the lost sheep of the house of Israel. The appearance of Mr. Epstein among us will certainly contribute to the interest with which our congregations will regard and support this scheme. Mr. Epstein is a highly accomplished man, and brings tes-

timonials of the most approved character. While we contribute, let us also pray that the power of God may be with this undertaking.

Various reports of great interest were tabled, which shall probably appear in the next number of this periodical. This Synod meeting will be beneficial, if the committees appointed do their work, and, in general, the measures taken be carried out.

#### MACLENNAN'S MOUNTAIN BAZAAR.

We have been requested to convey the thanks of Dr. Macgillivray and the ladies of his congregation, to friends at a distance, who have kindly assisted them in the Bazaar lately held.

We may be allowed to remark that we have never had the privilege of visiting a better conducted bazaar. The spot selected was one of great natural beauty, and the choice of it does great credit to the taste of the committee. It was close by the shining waters of a clear brook, and beautifully shaded by noble trees. The site had been with great labor completely enclosed in the form of a square, by a high and close fence of boards. On two of the interior sides of this, under a temporary roof, were exposed for sale the articles, which, besides being of the very best quality, and generally useful, were very tastefully arranged. On a third side were the refreshment tables, where a hot dinner was as well and neatly served as at least at a second-class hotel. About 1200 people were admitted by tickets, and behaved with much propriety. As the sum realized was £182, a substantial aid has been rendered to the congregation.

**MR. EDITOR:**—The accompanying subscription list in aid of the Bazaar which took place on McLennan's Brook, on the 17th inst. from friends in Newfoundland, is sent you in order of ladies managing said Bazaar, with the earnest request that you will publish it together with the following remarks.

While the members of the congregation of McLennan's Mountain most gratefully receive this timely and pleasing offering from the friends in Newfoundland, they would humbly remind them that on McLennan's Mountain the standard of our Scottish Zion was first permanently set up, and there (by the help of God, we trust,) was held up when it flagged and fell entirely in the County of Pictou, and almost all Nova Scotia (we mean no offence to other Christian societies, set up before our

and held up when ours fell; these we wish not to ignore). We would remind our friends of Newfoundland that they for some years enjoyed the ministrations of the late talented and distinguished Rev. Donald A. Fraser, our first loving and beloved pastor, whose mortal remains rest with them, and that his relict, by us tenderly beloved and remembered, lives with them.

We know not how far these considerations influenced our friends in lending us a helping hand. We attribute it to their Christian liberality and benevolence, for which we most sincerely thank them, and pray for the spiritual and temporal welfare of our friends, hoping that they will much enjoy the ministrations of their youthful and talented pastor, whom we know and respect.

A MEMBER OF THE CONGREGATION.

LIST OF SUBSCRIPTIONS IN ST. JOHN'S, NEWFOUNDLAND, for the purpose of raising funds to aid in the building of a new church at McLennan's Mountain, Nova Scotia.

D. R. Bain, 5s.; J. C. Simms, 2s. 6d.; T. W. Talbot, 2s. 6d.; J. Beck, 2s. 6d.; P. Tasker, 5s.; A. Kerr, 2s. 6d.; R. J. Rankin, 2s. 6d.; George Rowland, 2s. 6d.; S. Rendell, £1 4s.; Neil McDougall, 2s. 6d.; J. W. Smith, 7s. 6d.; Robert Grieve, 10s.; Jas. Nutting Fraser, £1 1s.; Dr. Winter, 5s.; Miss Winter, 5s.; A. Steer, 6s.; A. Friend, 2s. 6d.; Mrs. S. Knight, 3s.; George Elmsley, 5s.; D. Baird, 5s.; Thomas Irvine, 2s. 6d.; Robert Browns, 2s. 6d.; A. Friend, 2s. 6d.; C. Brown, 10s.; Mrs. C. Brown, 5s.; Richard Hamlin, 6s.; J. & G. Lash, 2s. 6d.; M. Warrington, 12s.; A. M. Gillespie, 3s.; R. P. M. Lea, 2s. 6d.; Mrs. Captain Taylor, 2s. 6d.; Three friends, 3s. 9d.; P. McPherson, 5s.; J. Boyd, 5s.; William Boyd, 5s.; Thos. Glen, £1; J. S. Rutherford, 5s.; J. Oliphant Fraser, £1 1s.; William Murray, 5s.; Mrs. William Murray, 12s.; Two friends, 2s. 6d. each, 5s.; Mrs. Bolt, 2s 6d.; N. S. Stabb, 10s.; J. W. Stabb, 10s.; Isabella McConnan, £1 4s.; William Pitts, £1; W. F. Wilson, 6s.; J. Whiteford, 3s.; Wm. Andrews, 2s. 6d.; R. Brown, 5s.; D. I. Henderson, 5s.; Dr. Roote, U. S. Army, £1 4s.; E. Halliday, 2s. 6d.; E. L. Jarvis, 5s.; Mrs. W. Grieve, 10s.; Mrs. Jas. Pitts, 2s. 6d.; Isabel Brinister, 2s. 6d.; Miss Withers, 2s. 6d.; Rev. D. McRae, £1; J. McLean Fraser, 10s.; Fred. Bunting, 5s.—Total, £21 11s. 3d. Nova Scotia currency, £22 9s. 3d.

(For the "Monthly Record.")

Our readers may remember, that in our issue of the "Record" for the month of May last, we made some remarks relative to St. Andrew's Church, Halifax; and inserted a notice, that a Bazaar was intended to be held in the month of June, to enable the congregation to have some repairs made on that church. The Bazaar was held as contemplated, and we have much pleasure in recording that the

wishes and expectations of those who promoted, aided, and completed the undertaking, were fully answered. The proceeds of the Bazaar (after one day's sale) amounted to the handsome sum of about £345. The articles exhibited for sale, besides being very numerous, were marked by a great variety, and both useful and ornamental in kind. Many of them were admired specimens of superior and tasteful workmanship. It was admitted by all, who in any way patronized the affair, that it was most creditably and successfully managed; and that both the *quantity* and *quality* which filled, or otherwise graced, the tables, bespoke the zeal, activity, and labor of those ladies who formed a committee of management; and also the liberality and generous support of the many friends who encouraged and aided them.

Thanks are due to His Excellency Sir Houston Stewart, for the use of the Music Band—to the proprietor of the Hall in which the Bazaar was held, for *his* generosity—and to the congregation and public generally, for the patronage bestowed, without which previous labor would have been in vain.

We trust that ere long, the *interior* of old St. Andrew's Church will be the *proof*, that the *intentions* by which the Bazaar came to be undertaken, have been as successfully and satisfactorily carried into effect.

For the "Monthly Record."  
CHURCH AT BARNEY'S RIVER.

I have the pleasure, Mr. Editor, of informing you that the new church referred to some time ago in your "Record" as about to be erected at Barney's River, is now on its feet. On Friday, the 24th day of June, upwards of forty of the congregation assembled, and under the able generalship of Mr. Fraser, the framer, the four walls were speedily put in position. A few more collected the following day, to complete the framing; and now there stands at Barney's River the skeleton of a handsome church, capable of containing between 500 and 600 people, which under the hammers of Mr. Ross and his helpers, is expected to be ready for service about the first of January. As the ceremony of framing in this wood country seems equivalent to the laying of the foundation stone in the old country, the minister of the congregation was present, and engaged in prayer as all stood in readiness for the first hoist. Speaking of the laying of foundation stones, I may remark that there is a great difference in the two ceremonies. In the foundation ceremony all is formality, and the crowd collected are mere spectators: in the framing ceremony all is labor, and the crowd collected must each lend a helping hand. Every one who can lift a pound, requires here to exert himself to the uttermost. No wonder the Nova Scotian youth are famed for their ingenuity and expertness, seeing that from their earliest years

they are witnesses of such intricate pieces of mechanism, where without the least "fitting," joint is made to suit joint, and rafter, girder, beam and brace, coincide as if the frame had been the handiwork of nature, and had by man been but taken apart to be removed to some more convenient place.

Our wish is that the spirited congregation at Barney's River may be blessed in this their undertaking, and be long spared as a united and ever-increasing people, to go up to this house to worship the God of Zion.

Yours, &c.,  
CURIOUS.

#### OBITUARY.

*The Rev. James Campbell, who lately departed this life in Pictou.*

Mr. Campbell was born in Creich, Sutherlandshire, in 1782. He held the office of parish schoolmaster in different places. In this capacity he was seven years in the parish of Loth on the east coast of Sutherland, and a considerable time in Durness, on the extreme northwest portion of the same county. He acted also for three years as travelling companion to a Captain Munro, who had lost his sight in battle, and was in the habit of employing a student in divinity to accompany him. Many of his former pupils are now in this country, and have shown their regard for him by visiting him and recalling these days. He was advanced in life ere he became a parish minister; and his first situation was that of substitute to the Rev. George Urquhart, of Rogart, a parish in Sutherland, near Golspie. The latter having gone for his health to Italy, died on his homeward voyage, leaving a widowed mother and two sisters. Some time after, Mr. Campbell was married to the younger of these surviving sisters, and having been presented to the parish of Kildonan in Sutherland also, removed there with his mother-in-law and the unmarried sister. Kildonan was one of these parishes, of which there have been too many, that have been depopulated by clearing off the old cufters to make way for large sheep farms. Its population in 1801 was 1400, and in 1831 was reduced to 257. In 1846, Mr. Campbell removed with two daughters to Inverness. His only surviving daughter having been married in 1853 to the late Rev. Murdoch Sutherland, of Pictou, he came to this place in 1855. During the last twelve months, his constitution was giving way, and by constant prayer and assiduous perusal of the Word of God, he

was preparing for death, which came upon him on the 7th June, in the 77th year of his age. By those who knew him he was much respected for the Christian gentleness of his manners, his goodness of heart, and unobtrusive piety.

*Rev. Donald Mackintosh, formerly minister of Gairloch and Saltsprings.*

A notice appears in the *Glasgow Courier* to the effect that on the 2nd July the Rev. Donald Mackintosh, minister of Eddleston, departed this life. Though for the purpose of obtaining exact dates, we could have wished to have been able to inspect the minutes of the Presbytery of Pictou, yet we cannot allow this notice to pass without directing attention to it. It appears that Mr. Mackintosh came to this country about the year 1832, the year previous to that in which our Synod was constituted. He gave his adhesion to that important measure. Soon after he became minister of Gairloch and Saltsprings. He continued there for about ten years, and endeared himself to all by the perseverance and assiduity with which he performed his spiritual duties. Among his brethren he was much beloved for his amiable and generous disposition. Mr. Mackintosh left this country in 1844, and became minister of Urray, a parish in the south end of Western Ross. He next became minister of Eddleston, a parish in the eastern district of Ross. Mr. Mackintosh will be lamented by those who were acquainted with him, by members of his late congregation and by his connections, who are still here.

Thus are the pioneers of our Nova Scotia Zion passing away, one by one, into the future world. "The fathers, where are they?"

#### PICTOU ACADEMY.

The progress and efficiency of all educational establishments, inasmuch as they have a very important bearing upon the moral condition of the people, ought to be of the highest interest to every Christian man. Learning, according to the manner in which it is imparted and employed, either augments or diminishes crime. When controlled by principle, it adorns a nation, promotes the highest happiness of a people, and places it under the secure protection of God. A man that knows a great deal and knows it well can be

eminent service to his fellow-creatures if he combines with his knowledge living principles of honesty, benevolence and piety. If learning is not thus cultivated, it produces a lamentably opposite effect by lending powerful and dangerous armour to roguery, and hardening guilt in its deadly and downward career.

In the Pictou Academy we acknowledge a peculiar interest. We do not feel such interest, because we regard it as the palladium of our church in this country, or because we now attach any importance to the struggles of the past, or because we mean in this way to pay honor to those who have battled for religious equality within its walls, but for a reason, the counterpart of all such as these—that it is in connection with no one Protestant denomination. It is an important example of an unsectarian institution. It is a place where many excellent men of different religious bodies have obtained a solid and extensive education that has made them useful in the world. It is a small experiment of what we should like to see tried on a much larger scale. A full development of this example would be a provincial university open to men of all creeds, with a test religious enough to exclude infidels. It is encouraging to perceive that this experiment in the case of the Pictou Academy is, in spite of struggles and opposition, not unattended with a fair measure of success.

Our Synod intermitted its business for a few hours, that members might be able to attend an examination of this institution, which was held on the first of July last. We had the privilege of visiting both departments, which are under the care of Principal Costley and Mr. Jack. We heard the classes under the care of the latter gentleman perform their exercises in arithmetic, geography and English composition, neatly and well. They seemed to have been subjected to a very thorough drill upon a good system. The classes in charge of Principal Costley made a most creditable display of their acquirements in classical learning and mathematics. They could translate Horace with taste and justice, and were able to scan and name the numerous varieties of Horatian verse. In the exercise of translating impromptu English sentences into Latin, they showed quickness and familiar knowledge of Latin idioms. The principal having delivered a course of lectures on the experimental part of Natural Philosophy,

experiments were shown, illustrating some of the common phenomena, upon which the pupils answered pertinent questions. An address was unexpectedly presented to Mr. Costley by his pupils, expressing their respect for him and their sense of the benefits they had derived from his efforts. Mr. Costley briefly replied.

We are of opinion that the town of Pictou, before every other place in the county, is highly privileged in having such an institution in its midst. We think also that persons at a distance may, in search of an education for their children, probably send them farther and fare worse. Scientifically and morally a good education is at present bestowed in the Academy of Pictou.

We understand that the Rev. James Mair, of Barney's River, is at present soliciting subscriptions in aid of the erection of a new church in connection with his congregation. The congregation is highly deserving of aid, as the effort for them is very serious. We understand that while they are not a numerous nor a wealthy people, they have exerted themselves to their utmost. Money given to a church is the best and safest investment on earth.

The Rev. Mr. Macdonnell, of Fergus, C. W., is now on a visit to Pictou, where is well known and much esteemed by many friends. He preached in St. Andrew's Church, Pictou, on Sabbath, 24th July, and leaves by the Lady Head steamer on the 29th for Quebec.

The congregation of Mr. Macrae in St. John's, Newfoundland, at the call of their highly gifted and deservedly esteemed pastor, have subscribed above £100 for the introduction of gas into the church.

The receipt of 5s. from a friend of our Jewish mission is hereby acknowledged. The money has been given to Mr. Epstein, who is to publish a statement of his receipts in the Lower Colonies on behalf of the mission. He joins the steamer Lady Head, which leaves this on the 29th, at Dalhousie, after having thus completed his tour among our churches here and in New Brunswick.

We understand that application has been made for a missionary to labor within the bounds of the Presbytery of Halifax.

—o—  
FROM OUR SCOTCH CORRESPONDENT.

Very few of your readers, I dare say, have seen the General Assembly of the Kirk. Were they only present on some great field night, they would certainly be more anxious to have a similar Court on their own side of the Atlantic. The hall is right noble: but the scene in the inside is nobler far. An impressionable man cannot help being stirred: one who thinks is awed. Three or four hundred of the wisest and most reverend of the sons of the National Church have met as her supreme judges and legislators. Every decision is felt from Edinburgh to the Hebrides: it puts down or sanctions innovations: it authoritatively originates universal movements, or smiles encouragingly on small ones.

When you enter the Hall its appearance is not so sombre as might have been expected. The black coats of the members are strikingly relieved by the bright dresses of the ladies in the throne gallery; and besides, the Lord High Commissioner has generally some scarlet coats about him. In the background, again, is a somewhat dingy mass of students and licentiates; and next to them the motley public, of all conditions, hues and ages. The side-galleries along the area are filled with ministers and elders who are not members. The general aspect is dignified and quiet, but by no means freezing.

The last seems to have been the best Assembly that has met for some years back, both as respects the ability and eloquence of the speakers, and the importance of its decisions. The subject of lay-preaching came up, on account of the Synod of Aberdeen having censured Mr. Smith of Greyfriars for admitting into his pulpit a layman who gave revivalist addresses. Mr. Smith, a plain, heavy-looking man, defended himself in a very fair speech, very badly delivered. Dr. Pirie, who appeared for the Synod, is quite a different style of man. With a strongly-marked, rather plebeian expression of countenance, and strong Aberdonian accent, he is sure to attract a stranger's attention. There is a good deal of humor, and still more cheeriness, about his face, and both his head and his speeches indicate plenty of hard, clear, logical talent. If he commenced an argument with one, I am certain he would argue fiercely all night, never be it at all out of humor, and perhaps end with confessing that he had proved more than he had intended. His logical head would carry him further than his heart would consent unto. You can guess how quickly he compressed Mr. Smith's general reasonings into mathematical shape, and then annihilated them. However, he had different

men to deal with: when Dr. Robertson, Dr. Norman McLeod, and Principal Tulloch, appeared on the stage. The first of these is an extraordinary man;—one of those self-educated prodigies, of whom Scotland has ever had her fair share. First a ploughman: then a schoolmaster: then a minister: now a D. D., a Professor, a Dean of the Chapel Royal, and one of the leaders of the Church. A man possessed of sound common sense to an extent rare in those days, and of irresistible energy; proved by the fact that he has raised some £340,000 for the Endowment Scheme; yet with a crudity of ideas on some points that is perfectly charming. He has the largest head I have ever seen, and the strongest lungs I have ever known. At 2 o'clock in the morning, after hard work all day, he will still speak with the same invincible freshness and strength which has hours before wearied out his opponents on other questions; and next morning he is first at the Assembly. His Aberdonian accent is perfect, and he seems proud of it.

Dr. McLeod, again, you all know. In wit, and impassioned all-embracing eloquence, he is unrivalled. A truer friend of all Nova Scotians, too, is not in Scotland.

Principal Tulloch is the youngest of those who are called the leaders of the Assembly, but he is always listened to with the most profound attention. The dignity and earnestness with which he speaks, his rich full voice, and above all, the philosophic breadth and high-toned liberality of his sentiments, render him one of the most admirable speakers I have ever listened to. He is one from whom the Church and the literary world expect much, his first-fruits having given promise of a rich harvest.

Opposed to these on Mr. Smith's case were, Dr. Robert Lee, who appears desirous of atoning for his own innovations and liberality by eagerly condemning such a spirit in others: Mr. Phin, a hard-headed, combative champion of law and order from the banks of the Gala, a man who has a seeing eye, and can express what he sees, but who speaks too often and too pugnaciously; and others of less note. A motion was proposed by Dr. Robertson, suited to unite all parties, and by which, as Dr. Lee was sorry to say, "Mr. Smith lost his case formally, and gained it virtually." The resolution affirmed the law of the Church, which prohibits laymen from unwarrantably performing the solemn services of the sanctuary; but to this was added a clause declaring that such declaration extended only to the stated services. Dr. Robertson affirmed that it was only part of the Christian liberty of a minister that he should be allowed to invite pious laymen to speak their hearts to the people; and that he would rather have his hand chopped off than draw up a resolution that would prevent them doing this.

The Assembly was occupied with other important questions, most of which were settled satisfactorily. By far the best debate was on Dr. Robert Lee's innovations, which I may



able to notice in my next. The Kildalton case was decided in favor of the people, and against the patron and presentee. It was amusing to hear Dr. Robert Lee argue in favor of the latter. Taking up his trial discourses, which certainly were both ill-digested and ill-arranged, he commenced to read from them to prove the talent and suitability of the presentee; and what with his own exquisitely modulated voice, and by judicious omissions, and by extemporizing a great deal that "doubtless the writer meant to have inserted," he read such a capital extract that he triumphantly declared the author fit to be minister of his own fashionable Edinburgh congregation, or of any congregation whatever.

Dr. McLeod and Dr. Robertson in their speeches on Home Missions gave great offence to zealous teetotalers, because they expressed the opinion that, to Christianize the mass, they did not think it necessary to denounce their glass of beer, their pipe of tobacco, or pinch of snuff; and advising them to use such wisely, and as gifts from God for which they could "give thanks," instead of taking them from the devil. To meet the slanders which such an opinion gave rise to, Dr. McLeod has re-published an able little pamphlet of his entitled "A Plea for Temperance." It is selling very rapidly, and is calculated to do much good. Its tone is earnest and honest, and appealing to all the nobler principles of our nature. His great cure for the crime of drunkenness is—Come to Christ. He alone can "destroy the works of the devil." No man has had more experience of the lowest classes in our large towns; and his experience of them, as of all other sinners, is, that it is not enough to cast a devil out of the heart;—it is much more necessary that Christ should come into the heart.

On the occasion of the departure of Mr. McKay and his family from Belfast, for Gairloch and Saltsprings, the ladies of the former congregation, in addition to many other tokens of regard received during their stay in Belfast, presented Mrs. McKay with a purse of sovereigns.

#### THE CHURCH IN NEW BRUNSWICK.

We much regret that the publication of the Minutes of Synod, prevents the appearance in this number of many important communications. For convenience, the whole minutes have been issued in one number. Thanks is due to these kind correspondents, and it is hoped that their contributions can appear next month. We are especially sorry that the following brief account of the Synod of New Brunswick, is all that can be given. The appeal for the Home Mission arrived too late for publication, having reached our hands on the 30th ult.—ED. M. R.

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

This body met in St. Andrew's Church, St. Johns, on the 14th July, and after sermon by the Rev. Wm. McRobie, was constituted. There was an attendance of fourteen ministers and two elders. The Rev. John Ross was elected Moderator. The usual committees were appointed.

The Synod on examining the accounts, ascertained that a larger sum had been collected during the past year for the schemes of the Synod than during previous years.

After a good deal of business of a preliminary nature, the Synod adjourned to meet next morning.

On Friday morning after devotional exercises, the Synod received the report of the Committee of Overtures. Mr. Donald gave in the report of the Committee of the Bursary Fund. It was approved of, and ordered to be engrossed and the committee re-appointed. The Records of the Presbytery of Miramichi were reported to have been, with a few exceptions, correctly kept, and those of the Presbytery of St. Johns correctly kept. Both records were ordered to be attested. Mr. Donald received the thanks of the Synod for his attention to his duties as Convener of the Home Mission and Synod Fund. The members of Synod reported what aid they had rendered the Orphanage Scheme, and the Synod expressed its satisfaction that the effort of Sabbath Schools had in some measure been directed to this object. A letter from the Provincial Secretary having been read, requesting some statistics of the Church, the ministers were ordered to furnish the Clerk with the information required next day. The Report of the Jewish Scheme was adopted, and the ministers enjoined to give their congregations an opportunity of contributing to the funds of this scheme. The Rev. Mr. Epstein gave interesting information regarding his proposed mission. The Report of the Widow's Fund was received, and a committee appointed to correspond with the Synod of Nova Scotia on the subject. After hearing the report of the Committee on the General Assembly, the Synod adjourned to meet next day.

On Saturday morning, the Rev. William Snodgrass of Montreal being present, was received with much cordiality, and invited to correspond. The days on or before which collections in aid of the various schemes must be transmitted to the Treasurer were fixed. The Rev. William McRobie was appointed corresponding member to the Synod of Nova Scotia, and the Hon. John Robertson, corresponding member to the Synod of Canada. Mr. Donald gave in a supplementary Report of the Home Mission and Synod Fund, which was ordered to be printed. The recommendation in it was ordered to be attended to. The Synod renewed the recommendation of last year on the subject of Temperance. The committee on King's College reported that it

had attended to instructions. A committee was appointed to consider the whole subject of the incorporation of the Synod. "On the attendance of lay elders," the Synod enjoined sessions to elect elders within the legal time, and order this resolution to be read at all sessions and engrossed in their minutes. Messrs. Murray and Henderson with their representative elders, were appointed a committee to correspond with the members of Synod and procure information concerning localities destitute of ordinances. The Synod adjourned to meet on Monday.

On Monday the Report of the Committee appointed to consider the best way of diffusing information respecting this Church by means of a periodical was received and approved. The Report recommended the expediency of changing the *Monthly Record* into a joint weekly publication for the two Provinces, and appointed Messrs. Henderson, McRobie and Murray, a committee to attend to the matter, and to correspond with the conductors of the *Monthly Record* and others, with the view of effecting the object desired.

Mr. Henderson, Clerk of the Synod of Miramichi, laid before the Synod a communication from the Synod of Canada in reference to the congregation of Richmond in Canada East, wherein it was proposed to transfer the said congregation from the Synod of Canada, and to annex it to the Presbytery of Miramichi, allowing the minister of said congregation to retain all the secular advantages arising from the Temporalities and Widow's Funds established in Canada.

The Synod instructed the Presbytery of Miramichi to take the necessary steps.

An Overture was brought up, the object of which was to divide the Presbytery of Miramichi, so as that henceforth, it should constitute two, the one being along the shores of the Bay des Chaleurs, the other comprehending the counties of Northumberland and Kent, to retain the name of the Presbytery of Miramichi, as before. The Synod passed the Overture, appointed the first meeting of the new-formed Presbytery of Restigouche to be held at Dalhousie, on the first Wednesday of October next, and the Rev. James Steven of Campbelltown to be the first moderator of said Presbytery.

On motion of Dr. Brooke, the thanks of the Synod were given from the chair to the Rev. Alexr. Spence of Ottawa, the Rev. Allan Pollok of New Glasgow, corresponding members from the Synods of Canada and Nova Scotia, and to the Rev. W. Snodgrass, of Montreal.

Resolution of Synod respecting a book entitled "Forms of Prayer for Social and Family Worship," prepared under the superintendance of the General Assembly. Forty copies to be ordered.

Resolution respecting Wilson's Presbyteri-

an Almanac. Clerk instructed to furnish information to the publisher.

Mr. Donald directed the attention of the Synod to a statement which appeared in the accounts of the Colonial Committee, under the head "Synod of New Brunswick and Presbytery of St. John," from which it appeared that a payment of £20 had been made to a Mr. Aeneas McDonald, catechist, whereupon the Clerk was instructed to intimate to the Convener, and to the Secretary and Treasurer of said Committee, that no such person was known to any member of Synod.

The next meeting was appointed to be held in St. Andrew's Church, Chatham, Miramichi, on the second Thursday of July, 1860.

The Moderator then dismissed the Synod with a suitable address, and the proceedings were closed with prayer, praise, and the Apostolic Benediction.

On Wednesday, 6th July, the children of the Sabbath Schools of St. Andrew's Church, Woodstock, and St. James' Church, Northampton, N. B., had a picnic under the personal direction of the Rev. Henry J. McLan. Several of the parents, teachers and friends were present. The ground chosen for the picnic was the farm of James Rankin, Esq. The tables were laid under the shade of some fir trees, and were tastefully decorated with flowers, and plentifully covered with good things. About fifty children were present, and both before and after tea, they indulged in various games of romps, thus practically showing that religion is not at all incompatible with innocent enjoyment.

The friends took tea at Mr. Rankin's. It was a most pleasant gathering, and lasted until 7 o'clock, when the children returned home in the delicious coolness of the "gloamin," laden with flowers from Mrs. Rankin's garden. The children from Woodstock were under the care of Major Tupper and Mr. Hugh McLean.

Last autumn, the Ladies' connected with St. James' Church, Northampton, N. B., subscribed money to procure a Bell for their beautiful little Church. The Bell was procured—the first in a country church, and has been making sweet sabbath melody ever since, but so liberal were the subscriptions, swelled by £2 from Mr. William Gibson that a considerable surplus was left, with which they have now procured inside curtains for the Church.

The Sabbath School connected with St. Andrew's Church, Woodstock, N. B., has a library of 100 volumes: to this a considerable addition has lately been made.

Printed in Pictou by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Robert Doull, Esq., Pictou, who will receive subscription lists and monies. Communications intended for publication to be addressed to the Rev. Allan Pollok, New Glasgow.

BURSARY FUND.

Account rendered Synod,	£39	0	0
Collection McLellan's Mt. Congregation,		3	18 6
		<hr/>	
		42	18 6
Cash paid Synod Clerk,		2	0 0
		<hr/>	
	£40	18	6

WIDOWS' FUND.

Account rendered Synod,	£40	13	1
Cash paid Synod Clerk,		2	0 0
		<hr/>	
	£38	13	1

HOME MISSION SCHEME.

Balance am't rendered Synod,	£38	1	11
Col. Lochaber Congregation, per Rev. Mr. Mair,		7	0 0
		<hr/>	
	£45	1	11

Cash pd S. Clerk,	2	0	0
Rev. Mr. McKay, attending meeting of H. M. Committee, 1858,	1	4	0
		<hr/>	
	£41	17	11

INDIA MISSION.

Account rendered Synod,	£39	2	2
Cash paid Synod Clerk,		2	0 0
Collection St. James' Church, Charlottetown, P. E. I.,		2	1 9
		<hr/>	
	£39	3	11

MISSIONARY SERVICES.

Cash Cape John Congregation, per Mr. Strumberg,	£4	17	8
Cash River John Congregation, per Alex. Chisholm,		4	1 6
		<hr/>	
	£8	19	2

W. GORDON,  
Treasurer.

Pictou, Aug. 1st, 1859.

The Secretary and Treasurer to the Committee of Management of the *Monthly Record*, has to acknowledge receipt of the following since his acknowledgement:

Letter and list subscribers from the Rev. Wm. McDonald, P. E. Island.  
Letter from John Edwards, Fredericton, N. B. Campbell's name is put upon books.  
Letter enclosing five shillings from A. Balloch, St. John.  
Letter and list subscribers, with 5s, from Mr. Murray, Charlottetown, P. E. I.  
Letter and 12s. 6d. from Wm. McDougald, Pictou's River.  
Letter from Wm. McLean, St. Andrews. June letters must have miscarried. Alterations made in instructions attended to.  
Letter and very handsome list of one hundred subscribers from Rev. Mr. Donald, St. John, N. B.  
Letter and two subscribers, with subscriptions for 4 years, from Rev. Henry J. McLardy, Pictou, N. B.

ROBERT DOULL, Sec. & Treas.

NOTICES.

Letters from Woodstock and St. Johns, with money have been received.

News from Home, must be wholly omitted this month.

A number of copies sufficient to supply the long list sent from St. Johns, have not been printed this month. There was no remedy for this, as the order was given subsequent to the beginning of the month.

AGENTS FOR THE MONTHLY RECORD.

- A. K. Doull, Esq., Halifax.
- — —, Dartmouth.
- Wm. Gordon, Esq., Pictou.
- John McKay, Esq., New Glasgow.
- Robert Sutherland, Esq., Earleton.
- Robert Ross, Esq., W. B. River John.
- Archibald Cameron, Esq., Village River John.
- Donald McKay, Esq., Hardwood Hill.
- Jams Fitzpatrick, Esq., Rogers Hill.
- Peter Grant, Esq., Elder, Cape John.
- John Gray, Esq., Hopewell, W. B. E. R., Pictou.
- Duncan McDonald, Esq., East B., E. R., Pictou.
- Angus McLeod, Esq., Mill Brook, Pictou.
- Alex. McKay, Esq., West River, Pictou.
- Wm. Fraser, Esq., McLellan's Mountain, Pictou.
- Alex. McGregor, Esq., Big Island, Merigomish.
- William McDougall, Esq., Upper Barney's River.
- Dougald McPhee, Esq., S. R. Antigonish.
- James W. Delany, Esq., Amherst.
- William McNab, Esq., Wallace.
- D. B. Munro, Esq., Schoolmaster, Stake Road, Ridge, Wallace.
- D. Macauley, Esq., Fox Harbor.
- Thomas McKenzie, Tailor, Pugwash.
- Wm. Cameron, Esq., Lochaber Lake.
- Alex. McKay, Esq., Truro.
- Peter Cruickshanks, Esq., Musquodoboit.
- John Smith, Esq., River Inhabitants, C. B.
- T. W. Harris, Esq., Kentville.
- J. Edwards, Esq., Fredericton.
- Alex. Balloch, Esq., St. John, N. B.
- James Millar, Esq., Chatham, Miramichi.
- Rev. James Murray, Bathurst, N. B.
- Rev. William Macrobie, Tabusintac, N. B.
- William McLean, Esq., St. Andrews, N. B.
- R. B. Haddow, Esq., Kingston, Richibucto.
- Allan A. Davidson, Esq., Newcastle, Miramichi.
- Alex. Robertson, Esq., Moncton, N. B.
- Adam Murray, Esq., Charlottetown, P. E. I.
- Finlay McNeill, Esq., Georgetown, P. E. I.
- Rev. A. McKay, Belfast, P. E. I.
- Rev. Donald McDonald, for Congregations under his charge, P. E. I.
- Rev. Wm. McLaren, Missionary, P. E. I.
- Mr. Neilson, St. Johns, Newfoundland.
- T. A. Gibson, Esq., Montreal, Canada East.
- Alex. Davidson, Esq., Toronto, Canada West.
- John Paton, Esq., Kingston, Canada West.

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*Pictou, January, 1859. JOHN MAXWELL.*

**Card.**

Dr. WM. E. COOKE has resumed the practice of his profession in the town of Pictou.

Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.

*Pictou, January, 1859.*

**Dry Goods, Groceries, etc.**

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*Pictou, Jan. 12, 1859.*

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