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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 11, November, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

The Presbyterian.

STATISTICAL RETURNS.

Information as to the extent of the membership of our Church and the number of our adherents, as well of those gathered into congregations as of those yet unprovided with spiritual ordinances, would prove of much service. Were such an ecclesiastical census once accurately obtained, the annual returns would prove interesting, useful and instructive. Now telling of advance and progress, and stimulating to exertion, here showing removals by death, and again chronicling additions to the roll of members from the ranks of the young or the indifferent; such details would mark the history of the Church. In order to effect this, a Committee of the Synod might be charged with the duty, and their annual report would be looked for with interest. It might include a statement of the sums contributed by each congregation to the support of the Pastor and to the various schemes of the Church, and to Church or Manse erection. The exhibiting for instance of such facts as those relating to the increase in Church membership of certain of our congregations, recently referred to in our columns, would not fail to prove encouraging to the whole Church. Henceforth our Church must be in the main a voluntary Church, and therefore the present is the proper time for considering what measures will best conduce

to the maintenance of her efficiency, and evince her adaptation to the change in her circumstances. Amongst these measures, at some of which we have already glanced, and at others design to glance from time to time, we consider this matter of *Statistical Returns* important, and trust to see a Committee charged by the next Synod with their collection, and cordially supported by the Church in the efficient performance of their duties.

THE CHURCH IN CANADA.

COMMISSION OF SYNOD.

The Commission of Synod met according to appointment on the 3rd of October at Kingston. There were present Doctors Machar, Barclay, Williamson and Skinner, Messrs Urquhart, George, William Bain, Mowat, Macdonnell, MacLennan, Burnet and McKerras, Ministers, and Judge Malloch and Mr. Mowat, Elders.

Professor Williamson was appointed Moderator, and, in the absence of the Clerk through severe illness, the Rev. Mr. Mowat was chosen to act as Clerk.

An application from the congregation at Litchfield to the Colonial Committee for aid in paying off the debt on their Church having been laid before the Commission for its approval, it was agreed to remit it to the Presbytery of the bounds to be prepared for being laid before the Synod at its

next meeting accompanied with a certified copy of the title-deeds.

The Commission appointed Dr. Skinner and Mr. J. B. Mowat a Committee to draw out and transmit to all the congregations a Circular upon the subject of the collections for the College Buildings, urging the punctual payment of the instalments still due by those congregations which have already subscribed, and calling the attention of such as have not yet subscribed to the imperative duty of making prompt and liberal contributions to this very important object.

There was read a letter from Mr. John Whyte in reference to the sentence of suspension passed upon him at the last meeting of Synod. Several Members of Synod, in whose neighbourhood Mr. Whyte has been living, and who have had opportunities of becoming acquainted with his demeanour since last meeting of Synod, were heard regarding his conduct in his domestic relations during that interval. Mr. Whyte was also heard in further explanation of his views and feelings.

After a long discussion the following motions were proposed.

It was moved by Mr. Burnet and seconded by Dr. Skinner: That, inasmuch as the decision of the Synod contemplated the removal of the suspension of Mr. Whyte whenever the Commission had received satisfactory evidence of his having fulfilled the recommendation of the Synod, expressing repentance for the past and as

insurance for the future of becoming conduct, the above condition having been fulfilled, the Commission do now remove the suspension after he has been suitably admonished by the Moderator.

It was then moved in amendment by Dr. Machar, and seconded by Mr. MacLennan: That the Commission, while they regard with satisfaction the general tenor of Mr. Whyte's application, while they would hail with joy every token of his repentance, and while they have listened with pleasure to the testimony borne in Mr. Whyte's favour by members of this Commission who have held intercourse with him, yet, inasmuch as sufficient time has not yet elapsed for Mr. Whyte's giving proof of the sincerity of his repentance and so regaining the confidence of the Christian community, consider that it would not be for edification to remove the sentence of suspension in this case for the present.

It was next moved by Mr. McKerras, and seconded by Mr. Bain: That the Commission, having heard read a letter from Mr. Whyte, making application to have the decision come to at last meeting of Synod (in his case) removed, and having also received a favourable statement of the manner in which he has conducted himself during the past summer from several ministers living in proximity to the place of his temporary residence, yet upon a calm and conjunct view of the circumstances of the case deem it inexpedient at present to remove the sentence of suspension.

The vote was then taken on the amendments of Dr. Machar and Mr. McKerras, when, Dr. Machar's having been carried by a large majority, that of Mr. McKerras was declared to be lost.

The vote was next taken on Dr. Machar's amendment and Mr. Burnet's motion, when Dr. Machar's was carried by a majority of nine to three, and the Commission decerned in terms thereof.

It was then moved by Professor George, and seconded by Mr. Burnet: That the Commission hold an adjourned meeting in Toronto on the third Tuesday of February at four o'clock P. M. with a view of taking further action in the case of Mr. Whyte, if deemed advisable, and of taking up all other competent business.

It was also moved in amendment by Judge Malloch, and seconded by Mr. Mowat, Elder: That, inasmuch as there is no further business before this Commission, it do now adjourn sine die.

The vote being taken, Professor George's motion carried by a majority, and accordingly the Commission adjourned to meet in Toronto on the third Tuesday of February at four o'clock P. M.

THE CALCUTTA ORPHANAGE AND ST. ANDREW'S CHURCH SABBATH SCHOOL, HAMILTON.

We have much pleasure in inserting the ensuing letter. We are gratified that this interesting work has been engaged in,

and we trust that many of our Schools will take part in the effort. We know of no means more likely to awaken in the minds of the young a zeal for the cause of Missions than thus linking their sympathies with the education and progress of a young orphan in India's distant land. We learn that the name "Mary Hamilton" has been bestowed upon the little *protégée* by the children of St. Andrew's Church Sabbath School in lieu of her heathen name "Soua." We trust to hear of her mental and spiritual progress, and that many of our schools will emulate this example.

SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA.

THE REV. ROBERT BURNET, HAMILTON, CANADA WEST.

REV. AND DEAR SIR,—Mr. John Paton, Kingston, has written, informing me that the children attending your Sabbath-school have resolved to support an orphan at our Orphan Refuge, Calcutta. This is very good news, coming from the Far West, and reaching unto the distant East. The Gospel knows no latitude. I would recommend to the appropriation and prayers of my young friends little "Soua" in the Orphanage; and, if they will send me a Christian name to be given to her, I will forward it to the Superintendent at Calcutta.

Yours respectfully,

JOHN WRIGHT,

Secretary.

Edinburgh, 25th August, 1855.

CONGREGATION OF KITLEY.

An examination of the Sabbath-school at Ross's Corner, Kitley, took place on Sabbath, the 21st October. It has been in operation about 6 months. The progress made by the children in general far surpassed my expectation, and was highly creditable to the teachers. They recited portions of the Scriptures and of the paraphrases approved of by the Church of Scotland, thus storing the mind with religious and useful knowledge, which time can never efface or entirely obliterate.

I have for more than 40 years witnessed the operations and permanent advantage of such schools; and I can say from long experience that I know no institution in the circle of Christian enterprise, in my judgement, better adapted for advancing the Kingdom of Christ than by training the rising generation in our Sabbath-schools.

It seems to me, under Divine Providence, to be the surest way of guarding the young against Sabbath desecration, infidelity, and the many unhallowed scenes of folly and dissipation which prevail especially in those parts where a standing Gospel Ministry has not been established. But store the mind of our youth with Gospel truth, and you have them well equipped to defend themselves against the various attacks of the enemy, having "the sword of the Spirit, which is the Word of God." But

those, ignorant of the law and testimony, are subject to error in principle, and to be "carried about with every wind of doctrine."

It is my most earnest desire that all professing Christians, of whatever denomination they may be, would duly appreciate the advantage of Sabbath-school instruction.

D. EVANS, Minister.

DEATH OF THE HONORABLE THOMAS MCKAY.

We have this month to record the death of the Honorable Thomas McKay. This melancholy event took place at Rideau Hall, his late residence, near the City of Ottawa on Tuesday 9th October. He was born at Perth in Scotland on the 1st September, 1792; and his age consequently was 63 years and 39 days.

Mr. McKay's remains were followed to the tomb by a numerous body of all classes and of all denominations of Christians, and on the following Sabbath a funeral sermon was preached by the Rev. Alex. Spence in St. Andrew's Church, Ottawa City, of which Mr. McKay was an Elder and Trustee. We give the following extract from that sermon:

"We have doubtless at the present time a call for consideration. A breach has taken place among the office-bearers of this church, and shall we not lay it to heart? If there is joy in Heaven at the sinner's first turning unto God, doubtless there is more exceeding joy when the righteous is admitted to the heavenly mansions; and, if interest is manifested in Heaven when a righteous man dies, shall we, the members of this congregation, cherish apathy or unbelief? Shall we lay ourselves open to that charge which was brought against the men of Israel of old, when the prophet said of them—"The righteous perisheth, and no man layeth it to heart."

"It is very true that it has not been our practice in this place to attempt a delineation of the character of those who from time to time are removed from amongst us to an eternal world. But it is to be borne in mind that an Elder is public property; and, this being the case, surely we may be excused for endeavouring to pay some tribute of respect to the memory of one whose history as an office-bearer in this church is to be identified with the history of the congregation itself. It is now nearly 25 years since he, who died in the Lord on Tuesday last, was set apart to the holy office of the eldership, being ordained the 9th of January, 1834; and his memory must ever be connected in the minds of the members of this congregation with the most deeply interesting of their associations. Nor was the deceased connected with this congregation only as an Elder. As a trustee and manager, he was led to take a part in regulating its temporal affairs. And we might safely

leave it to yourselves to say in what way he discharged his duties in both these offices. Whatever may have been the subject of dispute—or whatever diversity of opinion may have existed as to the best means of promoting the interests and welfare of the congregation throughout the course of its history from the time of its organisation—we have not heard that any have ever ventured to call in question the eminence of his services. On the contrary, was it not the case that by a continued series of praise-worthy exertions and by an unremitting perseverance in well-doing on your behalf he acquired such a degree of influence over you all as that you felt that the utmost deference was due to his opinion on all occasions of difficulty? Have you not even delighted to pay to the worth and excellence of his character—as manifested in the two-fold capacity of Elder and Manager—the unbought tribute of respect and esteem?

“Nor was it only as an Office-bearer in this congregation that the deceased won the respect and the gratitude of those around him. As your representative Elder, he not unfrequently took part in the superior Church Courts, and an interest in the general concerns of the body to which we professedly belong. It is doubtless creditable to his memory that, along with one other member of the Legislative Council, he received the thanks of the Synod within the current year for his exertions on behalf of the interests of this Church—especially during the last session of Parliament; and that he should be deemed worthy of being one of 5 commissioners appointed with full power to give the formal sanction of the Synod to what is known as the Commutation Scheme—a scheme which is now happily effected, and which promises to prove a blessing not only to the people of our days but likewise to generations yet unborn.

“But this is not all: It was not only as an Office-bearer in this congregation, or in connection with the general interests of the Church, that the deceased distinguished himself. Though he came to this country and to this neighbourhood without any of the means of acquiring adventitious distinction, he gradually attained a marked ascendancy in the community among whom his lot was cast. This was probably owing to that good sense which he possessed in such a remarkable degree, to that prudence and caution which he exercised, and which were the fruits of that masculine understanding with which he was naturally endowed. It is not unworthy of notice, moreover, that without sacrificing any of his dignity, without any artifice or flattery he had a wonderful facility of accommodating himself to all sorts of society, and of rendering himself acceptable to all classes. But it was to those who have to labour with their hands for their daily bread that he manifested himself a special friend.

This may have been more obvious at that period when there were in this locality few men of enterprise besides himself; but even latterly, or during the last few years of his life, such was his activity of mind, strengthened by habit, that through his instrumentality the temporal happiness of many a family was greatly promoted; and, we are persuaded, that, much as his death may be lamented by the public in general, his loss will be deeply felt by the class to whom we have just alluded. One of our oldest trees has indeed fallen, whose luxuriant branches afforded shelter and comfort to not a few households.

“As to the mode of conducting his business which was adopted and strictly acted upon by the deceased, I shall say nothing but simply this, that I do believe that the public possessed the utmost confidence in his integrity. His probity, so far as I know, was never suspected. It was admitted by all that he was strictly, even in the broadest sense of the term, a straight-forward, honest man.

“As to the personal piety of him, whose loss we this day lament, there could be no doubt. At what period of his life he became a converted man we have no means of knowing; but not a few of you know better than I do to what extent he exhibited during the course of a long residence amongst you the fruits of a living faith. It was during the period of his illness, however, that the strength of his faith became more apparent. It is most true that to pass judgement on one's character and state in the sight of God, from feelings expressed under the languour of disease, and from expressions uttered amid the pains of dissolving nature, were unwarrantable temerity, inasmuch as the tastes, the sentiments, the pursuits of habitual life make up character, and in general indicate our actual state; and on these generally ought our opinion to be grounded, in as far as it belongs to us to decide. Nevertheless on the approach of death we anxiously look for indications of interest in the Saviour; and in the case before us these were very ample. On being informed of the dangerous character of the disease with which he was afflicted, and of the probability of its soon proving fatal, the deceased calmly and deliberately set his house in order like one who knew and felt that the time was at hand when he would be no longer steward. He then directed much of his time and thoughts to the things of eternity, and, although he sometimes expressed a wish to remain somewhat longer here for the sake of those whom he deeply loved, yet his language was that of perfect resignation to the will of the Almighty; and he seemed to feel to realize the thought that, lovely as the scene was immediately around him, it was not to be compared to the green pastures and the still waters of the Paradise above. His last hours were hours of extreme pain and weakness; but they were much devoted

to prayer; and the last words which he was heard distinctly to utter were an invitation to his weeping family around him to unite in supplication for his soul. Shortly after he died calmly in body and in mind, testifying as by a voice out of Heaven how holy and righteous the ways of God are with His children, how great their peace is, how inviolable their security.

“By the death of him, whom we last Thursday consigned to the grave, you have sustained a severe loss, and I have been bereaved of a friend. But is it not consolatory to think that, when situated as we this day are, death is not an eternal sleep, that he, whom we dread as the spoiler of our friendship, is but the messenger who conveys the departed to the realms of bliss. And, having before us another lesson, of which we have recently had so many, as to the uncertainty of life, how anxious should we be that we ourselves may not by our carelessness or by our impinence be cast out whilst those, for whom we mourn, are permitted to enter into peace and to walk in their own uprightness in the presence of Jesus and before the Throne of God.”

FERGUS, 21st September, 1855.

Dear Mr. Editor,

Will you permit me to record a few notes in “The Presbyterian,” connected with a visit which I lately paid to “Owen's Sound.” I hope that, after perusing my narrative, which I shall endeavour to condense, you and your readers will pardon my obtruding this communication upon public notice because of the object, which, I trust, will be obvious to all.

When contemplating acceptance of my present charge, I was quite aware that a part of the duty of our minister at Fergus is, to do all in his power for the population in the country behind and onwards to “Owen's Sound” and its vicinity. Accordingly, finding that I had the first Sabbath of the present month at my disposal, I resolved upon a journey as far as Sydenham. With this view I left home on Tuesday the 28th ult. The township next to Nichol is Arthur, in a north-west direction, which is, I may say, the course of the entire “Owen Sound Road,” although after leaving Arthur the line is more nearly north. Distant thirteen miles from Fergus is the village of Arthur. It has the highway or public road to the “Sound” passing through it, as has each village from it to Sydenham. Throughout the township there is quite a number of members, adherents, and friends of our Church, who are anxious to have her worship, preaching and ordinances, administered among them. Most of them regard her as “the Church of their fathers,” and are disposed to appreciate her excellency in imparting “the Truth as it is in Jesus,” and in training her children to be “sound in the faith.” A large proportion are, I believe, from the

North of Ireland, of the class designated "Irish with Scotch principles." The Presbytery of Hamilton have for the last twelve months been paying as much attention as is in their power to this important locality. We have some warm friends here, and there is much in this large and prosperous township to call for our zealous Christian efforts for the eternal good of those who are willing to receive the Word of Life from us. It may be mentioned that a new village is about being started at the distance of eight miles from the present one, and near the centre of the township.

Twenty-eight miles from Fergus we come to the incipient Village of "Mount Forest." It is situated a little to the north of the Maitland River, at a point, I think, where the Townships of Egremont and Arthur meet, while a part of Luther is on the right hand. There are said to be seven stores in this rising village. I did not discover more than four or five. There are two taverns at least in it. The place is pleasantly situated on the road. I understand that it is not more than two years since it was first surveyed and laid out by Government. The necessity of a centre and market for the surrounding and rapidly advancing country is the healthful occasion of the commencement and progress of many such villages in this prosperous Province. I saw portions of two families who were members with us at Fergus, and who have recently purchased village lots in "Mount Forest" and gone to settle there. I arranged with them, when I should be back from "The Sound," that we might have Divine Service, if any gathering of people could be obtained. I regret to have to say that on my arrival on the following Tuesday at 11 A. M. I found not even a little congregation of two or three gathered together. Those who had been spoken to were indisposed to meet at that hour on a day of busy work.

The next village on the "Owen Sound Road" is Durham, distant sixteen miles from Mount Forest. Its aspect is cheerful, its growth has been very rapid, and it appears to be steadily increasing. There are some ten or twelve stores and several hotels. Going and coming, I quartered for the night at Hunter's. His is a large building, something in the style of our city hotels. The sleeping accommodations, rooms and furniture are good. Two years ago the best hotel in the place, I was told, was a log shanty. The "United Presbyterian" Church has been paying good attention to its spiritual wants, and there is a Free Church Catechist at work here and in the neighbourhood. On my way back I preached in the house of "The Disciples" to a congregation of twenty-six attentive hearers. I do not know that there is any other place of worship in Durham than this, the private property of the county member, and which, I learned, serves for public meetings in general.

On Wednesday, the 29th, I proceeded on my way together with several gentlemen who left Durham that morning for "The Sound." From Smith's Tavern, three miles from Mount Forest to the California House, nine miles on this side of Sydenham, the road becomes much rougher, stonier, and more hilly. The corduroys or crossways are fearful. I was often in dread lest my buggy should receive such damage as would amount to "a break-down," whilst far off from the friendly smith whose brawny arm and sturdy hammer could repair the damage. However, as on a hundred previous journeys, so now no ill befel me; the same merciful paternal Providence, whose guidance and guardianship I had so oft experienced, led me in safety through. Surely it becomes me to adopt the expression of the Psalmist's "whole heart" to the Lord and say,—"I will praise Thy name for Thy loving-kindness and for Thy truth."

The country through which I traveled is very stony, yet the soil is good. There are many evidences of this. In a few years the stones, it is likely, will have been turned to good account in forming permanent dykes or walls. Even the humble log-house in which the settler now lives is associated with the idea of plenty. The Christian tiller of the ground in Canada is emphatically called upon this season to render the tribute of liveliest gratitude to the "Giver of all good." When he witnesses, participates in and hears of the unprecedented yield of this harvest, he will say unto God with adoring thanksgiving,— "Thou coverest the year with Thy goodness; and Thy paths drop fatness."

I arrived at Sydenham on Wednesday afternoon, and, though a perfect stranger, was well received by those who proved to me hospitable and kind friends. Immediate arrangements were made for the Lord's Day. The use of a carpenter's large loft was obtained for the morning, and our brethren of the United Presbyterian Church kindly offered the use of their place of worship for the evening. Hand-bills to this effect were out in various directions on Thursday. The intervening time I spent in visiting as many of the known members and adherents of the Church of Scotland as possible.

On Friday afternoon, the 31st, I went about seven miles from the town to "the 10th lot." I would counsel the traveler not needlessly to take a light vehicle through the rough ways of this road. Let him rather in summer assume the attitude of a pedestrian, or ride on horseback. In the school-house of the 10th lot I had worship, and ministered "the Word of Life" to a congregation of between thirty and forty intelligent-looking and well dressed persons, most of whom were Highlanders from Caithness. After the service I had a conversation on baptism with a number of them who remained. They wished that Sacrament for their children, but not that

themselves should participate in the Sacrament of the Supper. "They did not deem themselves fit." I endeavoured to show them that without fitness for "the Communion" they could not possibly have fitness for the other Sacrament, that vital Christianity or union to Christ is the only essential, while it is the indispensable, qualification for properly and acceptably receiving either. As to the obligations avowed, I stated my conviction that, if there was a difference as to their solemnity, the difference was in favor of baptism, inasmuch as there the parents engage both for themselves and their children, while in the Lord's Supper each communicant simply swears fidelity and love to the Captain of the host individually. My Caithness hearers, however, urged that what they desired had long been the practice in Caithness of the Rev. Mr. Cook and other esteemed ministers, including the late Dr. Macdonald, the Apostle of the North. From generation to generation the habit appears to have been that a parent, regular in attendance upon the ordinary Sabbath and Sanctuary exercises, and otherwise reputable in character, should have baptism conceded, but that, until good evidence was afforded of being "born of the Spirit," the Sacrament of the Supper was neither sought nor granted. This has been instilled into the popular mind, not only by the practice of the Ministry, but much more by the inculcations of "the Men,"—those Catechists who rank in the estimation of the people as almost if not altogether inspired. I farther replied that this mode of procedure was contrary both to Scripture and the rule of our Church, quoting the answer to the question: "To whom is baptism to be administered?" I said that on that ground I felt confident in our right and could defend the administering of baptism to infants. On the other hand that in their views I felt unable to stand before the anti-pedo-baptist; that indiscriminate baptism was a heathenising of the Christian Sacrament, and that the spirit of many who seek and obtain baptism for their children was idolatrous and tantamount to conformity to the world. Besides, I added, were I to do as you wish, I would be liable to censure by the Presbytery for departing from the rules of our Church. After all, I failed, I fear, for the time at least, to please or satisfy my Celtic friends. They appear to regard the matter in this light: Better men than you have done as we desire, and who are you that dare to refuse? The Minister of the Free Church, who is a Gaelic preacher, had also declined, I learned, to baptise the children of those who were not communicants. I am willing to hope that good will yet result from a steadfast and kindly adherence to the more excellent way.

In the morning of the first Lord's Day of the month, an animating congregation of from one hundred and fifty to two hundred persons met in the "upper room"

already mentioned. In praise and prayer, in the reading of "the Holy Scriptures" and hearing the Gospel of the Son of God, my audience appeared to be attentive, serious and encouraging. I invited any friends or members present to remain after service, that we might have a little converse respecting our duty, intentions and prospects. This a number did. I had also explained to the congregation the feelings and principles which actuated us in this movement. First I mentioned that, while our Church is sound in doctrine, she is Catholic in spirit. She seeks not to interfere with any other Christian community. She rejoices in the Christian good accomplished by fellow-Christians. Whilst thoroughly Protestant as to anti-Christianity, she would not dare to protest against any body of the followers of Jesus. On the contrary she sympathizes with all the Churches of Christ in their aims to honour one Lord, and in their joy when successful. While this is her heart and mind, she must also for herself respond to the necessity that is laid upon her to preach the Gospel. The fruits of her past labours are seen far and near in the national and Christian character of her children. So that it would be an acknowledged calamity to the whole visible Church, not easily calculated, were her candlestick removed out of its place, were her name blotted from the map or the catalogue of Christian Societies. Then, as to Sydenham and its vicinity, we owe it to our own members and people there, who have joined no other Communion, to do all that we possibly can for their spiritual welfare. We are also called on to act as a Missionary Church, seeking for the salvation of sinners ready to perish. If we had a congregation organized at Sydenham, we might in a very few years, without interfering with any other Christian denomination, have a flourishing Church there.

Such were the explanations and aims which I proposed on the occasion now before us. In the afternoon, according to public intimation, the Sacrament of baptism was administered in the house of Mr. Brown, and two children are admitted members of the Church, all the parents having been in full communion with the Church of Scotland. In the evening we had public worship as advertised, and I preached to a congregation of about a hundred.

A few observations permit me to make, Mr. Editor, in conclusion. It is more than time that our Canadian Church were at work at "The Sound" and its vicinity. Our error has been that we have allowed ourselves to be so late. Yet we are not too late if we will even now energetically, with Christian ability, zeal and prudence, prosecute our operations. A very considerable number of persons spoke to me of their affection to their own Church and of their anxiety for ordinances in her connexion. They assured me that the same

disposition actuated many more, scattered in various parts of the neighbourhood. If a minister were settled at Sydenham, he would need to be a *workman*, and "a workman that needed not to be ashamed." Activity, devotedness, faith, love and godly wisdom are all needed in order to success. Such a minister would certainly succeed. It is computed that in two years the population of the town will be doubled. It now numbers about 1300. There are already places of worship belonging to the Church of England, "the Disciples," the Wesleyans, the Free Church, the U. P. Church, the Congregational and the Baptist Churches. The last two, I rather think, have only temporary accommodation, as may be also said of the United Presbyterian.

Opposite to the wharf at the end of the town, where the steamers lie, is the Indian Village of Newash. I saw about nineteen dwellings and a fine-looking chapel. Two or three miles in the rear of this village lies the tract of 70,000 acres of wild land "lately surrendered" by the Indians, and which is advertised to be sold on the 17th of October ensuing. Various persons, I was told, were already at Sydenham, waiting for the day of sale. "The lands will be put up in single lots of one hundred acres each." All this tends to enhance the importance of the neighbourhood both in a Christian and in an ecclesiastical point of view.

While it has fallen to the lot of a member of the Presbytery of Hamilton to be the pioneer in this interesting locality, and while I believe that Presbyteries are willing to do what they can for it, it is also true that the district of country pertains rather to the Presbytery of Toronto for spiritual oversight. Since the Harbour of Collingwood has been constituted, Sydenham has come within about ten hours' distance from the City of Toronto. The route too is comparatively easy and pleasant in summer. Taking the "Northern Railroad" in the morning, and proceeding to Collingwood, the Gospel messenger can take the steamer at Collingwood and arrive at Sydenham in the evening.

When as Presbyters or Christians we contemplate the multitudes of immortal beings hastening to eternity, how impressively may the counsel of the inspired wise man affect and stimulate us. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The truth too and mandate of a greater than Solomon are as applicable as ever. "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

I remain

respectfully yours,

GEORGE MACDONNELL.

THE CHURCH IN THE LOWER PROVINCES.

THE SYNOD OF NOVA SCOTIA.

[Slightly condensed from the *Halifax Monthly Record*, and continued from page 142.]

APPEAL TO STUDENTS OF DIVINITY IN SCOTLAND.

This Overture, praying the Synod to take steps to furnish the members of the Missionary Societies in connection with the different Universities in Scotland with information on the spiritual destitution prevailing within the bounds of the Synod, was introduced and supported by the Clerk. He said that last year the Synod had appealed to licentiates of the Church in Scotland; he would ask them to go a step further back this year and appeal to the Students of Divinity in connection with the Church. The most of his brethren were aware that in each University there is a Missionary Society, the members of which laid themselves open to the reception of such information as he would desire to send them. And, were this communicated to them before they had formed any particular ties with the Home Country, were a proper representation of the many vacancies in these Provinces placed in their hands before they had connected themselves with congregations in Scotland, he could not but hope that their attention would be directed to the field here in such a way as to lead to the services of some of them being ultimately secured under the auspices of the Colonial Committee. He would therefore move the appointment of a Committee to draw up an appeal of the nature he had referred to and to despatch a copy, at whatever time might appear to the Committee the most suitable, to be laid before each of the University Missionary Societies in connection with the Church. This motion passed unanimously and the Synod appointed a Committee.

OVERTURE ON STATISTICS.

This was an Overture introduced by Mr. Snodgrass, praying the Synod to take steps to procure from year to year statistics in regard both of temporal and spiritual matters, connected with the several churches, congregations and stations within their bounds. He spoke at some length on the necessity and the advantage of statistics furnished annually to this Court. An interesting and protracted discussion ensued. Mr. Spratt moved; That the Synod approve of the Overture, and appoint the Moderator, Messrs. Scott, Pollock and MacKenzie,—Mr. Pollock, Convener,—a Committee to prepare schedules and suggest such means as to them may seem advisable for the attainment of this object.

OVERTURE ON GAELIC DEPUTATIONS.

An Overture on the above subject was introduced and supported by Mr. Spratt. He explained the object of the Overture to be to meet temporarily the destitution of religious ordinances prevailing to a great and lamentable extent among the Gaelic population within the bounds of the Synod. Many congregations had long been without ministers and were still vacant. Their 2 or 3 Gaelic ministers gave services, each of them, to more than one congregation, and even under this arrangement there were others that could be visited and ministered to but very seldom indeed. It became a matter of great concern to the Church, what should be done in the meantime. These congregations could not be overlooked without serious harm to the Mission of the Church and the cause of Religion. He referred to the good which had been effected by previous Deputations even during their very brief sojourn in these Provinces; and he thought that a Gaelic Deputation or Reputations sent out by the Colonial Committee, and labouring for a few months under the direction of the Church Courts, would be the means of accomplishing much in behalf of the Church. Their movements could be better directed now than formerly, they could minister on success-

sive Sabbaths to the same congregation. He believed there could easily be found 2 or 3 ordained Gaelic clergymen in Scotland, who would most willingly entrust their charges for a few months to their Presbyteries, and come here under the auspices of the Colonial Committee. As to the expense, that would be very much less than any previous Deputation, for, labouring in a more limited sphere, their traveling expenses would come to very little. Once in the country, he was sure the people would relieve them of all charges. And he doubted not their expenses in coming to the country would be most cheerfully refunded to the Colonial Committee. The plan at all events was worthy of a fair trial. He would propose; That a Committee be appointed to prepare an appeal to the Colonial Committee on the subject of the Overture, the Committee to submit their appeal for the approval of the Synod at a subsequent sederunt.

The motion passed unanimously.

OVERTURE ON VACANCIES.

This Overture was introduced and briefly supported by the Clerk. The object of it, he said, was simply this—to furnish without delay a complete list of the vacancies within the bounds of the Synod for the guidance and direction of applicants to the Colonial Committee. He had reason to know that such a list had been inquired for, but could not be given, and missionaries applying for commissions to this country must in consequence have very unsatisfactory data to proceed upon in the direction of their movements. The lists at present before the public were of the most imperfect and inadequate kind. He would move as follows: That Presbyteries be enjoined, and they are hereby enjoined, to send through their clerks to the Clerk of Synod without delay a complete list of the names of places, within their respective bounds, where a Church, congregation or preaching station is located in connection with this Synod, stating whether these places are supplied with a minister or are vacant, and giving the names of the ministers opposite the charges which they hold; and that the Clerk be ordered to transmit an arranged list of the same to the publishers of Oliver and Boyd's Almanac, of Wilson's Clerical Almanac, and to the Editor of the Home and Foreign Missionary Record of this Church. This motion was seconded by Mr. Pollock, who further suggested that a map of these Provinces should be sent to the Office of the Colonial Committee, where it might be for inspection and reference.

The Synod then adjourned.

Thursday, 5th July, 1855.

The Synod met and was constituted. Devotional exercises were conducted by Messrs. McLean and Pollock, Mr. McKay suffering from indisposition. This duty was assigned to Messrs. Spratt and McKay to-morrow morning.

PRESBYTERY RECORDS.

Mr. Pollock, as clerk of the committee appointed to revise Presbytery Records, reported as follows: Revised the Records of the Presbyteries of Halifax, Fictou and P. E. Island, and found them all correctly kept. The Records of the Presbytery of Pictou bear evidence that a usage prevails in said Presbytery by which the practice of the Church to moderate in a call previous to induction is not attended to. No evidence appears of any examination or revision of Session Records and Registers having been made by any of the Presbyteries during the past year. The Synod, having heard the Report of the Committee, ordered a minute to be made as follows: The Synod approve of the Report; enjoin the Presbytery of Pictou henceforth to observe strictly the law of the Church in the moderation of Calls; and order Presbyteries to call for, from each session, to revise and attest in every year, before the meeting of Synod, the Session Minute-book, the Birth, the Baptismal Register, the Marriage Register, the Register of Deaths, and the Communicants' Roll-Book. Members having been heard, and explanations given, the Records were, with these instructions, ordered to be attested.

REV. A. MACKID RECEIVED AS CORRESPONDING MEMBER.

At this stage of the proceedings the Rev. John Scott introduced to the Moderator and the Court the Rev. Alex. MacKidd, of Goderich, Moderator of the Synod of Canada, who was cordially welcomed, and invited to take his seat as a member.

OVERTURE ANENT MORE FREQUENT CELEBRATION OF THE LORD'S SUPPER.

This overture was introduced by Mr. Snodgrass, who, in support of it, spoke of the propriety of commemorating the death of our Blessed Lord oftener than is now done within the bounds of the Synod. Having briefly stated his views, he said that, with the present smallness of their number, he was aware of the difficulties which stood in the way of an alteration, and that, after having conversed with some of his brethren upon the subject since they had last met, he would be satisfied if in the mean time the Synod agreed to the following resolution, leaving sessions to carry it out as they might have opportunity, viz. The Synod deem it desirable that a more frequent celebration of the Lord's Supper, than now exists, be observed within their bounds. This motion was seconded by Mr. Spratt, and passed unanimously.

REQUISITION FROM CONTRACTORS AND RAILWAY LABOURERS.

The Moderator here intimated that he had just received a requisition, numerous signed (there being upwards of 60 names attached to it) by Railway contractors and labourers at present working and residing at the Grand Lake, praying the Synod to grant them the occasional services of a Gaelic minister. The Synod appointed the Rev. A. McKay to preach at Grand Lake on Sabbath first at 11 o'clock, and to explain to the requisitionists the inability of the Synod to grant the amount of Gaelic services required, the Moderator intimating that an English service would be performed there every third Sabbath during the summer months.

OVERTURE ANENT SUPERINTENDENT OF MISSIONS.

The overture met with much discussion, there being a considerable variety of opinion expressed upon the different aspects in which it was viewed by members. The object of its prayer, as explained by Mr. Spratt, was the appointment in the meantime of one of their number, whose duty it should be to travel among the destitute congregations, giving services, and directing the services of others, ascertaining their wants, and, generally, securing such information as might be useful and interesting, superintending Home Mission operations, and furnishing Missionary Reports to the Synod. After some time spent in the consideration of the matter Mr. Herdman submitted the following Resolution;

"That the Synod approve of the overture; express their sense of the advantages that would result from the appointment of a Superintendent of Missions, and aware that there is a member of this Court willing to accept and well-qualified to fill the office, and as the chief difficulty to be met is the securing of a sufficient salary, order the Clerk to communicate without delay with the Colonial Committee, with the view of ascertaining what assistance they might be disposed to give for the maintenance of the office, and to communicate the result to the Presbytery of Halifax." The Resolution was seconded by Mr. MacGillivray and passed unanimously. We understood it to be the mind of the Court that the Clerk should enter into correspondence with other parties upon the subject as well as with the Colonial Committee.

OVERTURE ON PRESBYTERIAL VISITATIONS.

This overture was introduced and supported by Mr. McKay, who, after explaining the system of visitation he would like to be adopted, and pointing out the objects to which he would have it directed, consented to its being entrusted to the Committee on Statistics.

Mr. MacGillivray, having stated reasons, obtained leave of absence from the remainder of this session. Mr. Herdman asked leave to the same effect, which the Court did not grant.

After which the Synod adjourned, so as not to interfere with the usual Thursday evening service in St. Matthew's Church, to meet to-morrow at 10 o'clock, and this sederunt closed with prayer.

Friday, 6th July, 1855.

The Synod met and was constituted. Messrs. Spratt and McKay conducted Devotional Exercises—which duty the Synod appointed Messrs. Scott and Snodgrass to fulfil to-morrow.

DELEGATES FROM THE SYNOD OF CANADA.

The Rev. Dr. Mathieson, of Montreal, was introduced by the Rev. J. Scott as another Delegate and Corresponding Member, appointed to attend this Synod by the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland. The Rev. A. McKidd, for himself and Dr. Mathieson, presented the Commission issued by their Synod in their favour, which was read by the Clerk, and sets forth that the appointment of these Rev. Gentlemen had been made by their Synod under a deep impression of the great desirableness of closer brotherly and Christian fellowship with the other Synods in the Lower Provinces, in connection with the Church of Scotland, and under a conviction of the great advantages that would ensue from occasional mutual counsel and encouragement in regard to furthering the cause of Christ in these lands, and drawing closer the feelings of union between these different branches of the Church of their Fathers on this Continent. The commission of these gentlemen contains, further, an invitation to this Synod to receive them with brotherly kindness, and to appoint Corresponding Members to attend the next annual meeting of the Synod of Canada—and instructions to the Delegates sent to this Synod to spend, with the sanction of the Court, such time as they may have to spare in visiting the congregations and stirring up a greater degree of fraternal feeling and Christian Sympathy.

Their Commission having been read, the Moderator said;

Dear Brethren, I have the pleasure of welcoming you into our Assembly. We have been long acquainted with your labours in Canada, and know the respect in which you are held by your brethren in that Province. We feel it an exceeding act of kindness and an eminent favour conferred upon us, that you should have thought of us, and consented to visit us. I cannot and I believe my brethren cannot express the gratitude which we feel on this occasion. I most cordially, therefore, invite you to take your seats and deliberate with us. I have been more than 30 years in this Province, and I have not spent a more delightful meeting of Synod than the present, and certainly your presence among us adds still greater joy to our minds and energy to our proceedings.

STATISTICS.

The Committee on Statistics gave in a Report of their proceedings, in which they embodied certain Questions, and submitted them for approval.

The Report was approved of. The Synod directed Presbyteries to avail themselves of the list of inquiries to be found in the Report of the Proceedings of Synod for the year 1837, ordered said to be printed without delay in the *Monthly Record*, and instructed Presbyteries to make thereon such alterations, additions, or suggestions as to them may seem meet, and to report on this, as well as on the best mode of obtaining answers to the inquiries they propose, to next meeting of Synod.

[The Inquiries will be found in the December No. of *The Presbyterian*.]

THE CHURCH IN CANADA.

An opportunity was here given to the Rev. the Delegates from the Synod of Canada to address the Court.

Rev. Alex. McKidd rose and said: Moderator, It is, Sir, not only a Christian duty but it is perhaps one of the finest of the Christian feelings for brethren to meet together in unity; and, met as we are at this time, whilst my own bosom overflows with these feelings which, I trust, many here present share, I know that I cannot give expression to my sentiments as I ought. I am conscious that, when we look back to former times, to the

struggles we have undergone, to the cloud that has past, and I trust that it has past, there are feelings which, I hope, will not only animate our breasts but also the breasts of all with whom we are connected.

The body with which we are connected has suffered severely under the cloud to which I have alluded. Many and severe are the depressing circumstances through which we have passed.

Allow me to say that, these having passed away it will perhaps be as well not to touch upon them but to speak at once of what we are now, and what we have in view. We met in our last Synod in goodly number, but the hand of death had been heavy upon us. Five of our members had been struck down since the meeting before—some, the most useful and talented, and some especially useful among the Gaelic population, whose loss is much deplored. During the meeting of Synod one of our brethren, with whom you are acquainted, was struck by the hand of death. This cast a gloom and despondency over us all; but we would say, The Lord's will be done. The Lord has sent the breach, and He alone can heal it.

With regard to the prospects of our Church, they are flattering in the mean time. Our number consists of 83 members of Synod, I should say now 82. There are 79 members on the Roll 1 missionary, 2 retired ministers, and 1 French missionary. This is the state of our numbers.

This, you will think, is a large number, and it is a goodly number; but, looking to the vast extent of the Country, it is but a small number. The field is large, the harvest is ripe, and the labourers are few. Many are the vacant congregations, many the stations in which ministers might be employed. Many are saying, We know not where to find these, how to get them.

Perhaps the question may be asked, Why should there be such difficulties when you have a seminary, a college where you could train your own ministers. It is true we have a University in full operation: but the difficulty is to find sufficient numbers of young men to come forward to receive the necessary education. There is a backwardness in this respect, and the numbers have not been such as we anticipated. Queen's College is incorporated by Royal Charter. There are 5 Professors, 4 connected with the literary course.

A full course of study can thus be gone through by the various students; and, if we can form a judgement of the capabilities of that University by the men who have come from it, we must say that the standard is high. With regard to Queen's College, there is very much requiring attention. This would be one of the points upon which we would commune with you, the bringing forward of young men. We have 1 or 2 from this Province already; and it would become a matter of interest whether the young men could not be more cheaply educated there than in the Old Country, while the amount of education would be the same.

The only other point to which I will allude at the present time is that of more close brotherly communion with you than we have hitherto enjoyed.

Though living under the same government, on the same continent and belonging to the same Church, we have been separated the one from the other. We have had our difficulties and times of darkness. You have suffered severely. We have sympathized with you in our prayers, and our thoughts have been often with you, especially while reading the cries of your people for ministers. This is one of the things upon which we would like to commune with you. Now that we have come, we are willing to assist you for a few weeks. We are willing to receive directions from you.

Another point to which I would allude is union; but, as we are strangers comparatively, and as this is our first meeting, perhaps I am right in saying that we scarcely know where to begin or how to begin; but I trust, the ground being once broken, we will be able to take such steps as will institute firmer bonds of union. Might it not be well that a union of the Churches in the Province should take place—that the different Synods should unite and form themselves into a General Assembly? (hear,

hear). We are not prepared with anything definite on this subject. We merely come down to consult on this and other matters, and perhaps you will be at our next meeting by your Deputation, which we trust you will send, with some measure which may lead to this desirable object.

Rev. Dr. Mathieson said: Moderator and Brethren, I cannot allow this occasion to pass away without expressing my grateful thanks for the very kind way in which my brother and myself have been received by this venerable Court. It is one of the happiest days of my life this, Sir. It is an object which I have long desired, and which I have resolved to put in practice, to visit my brethren in these Provinces long before this. Circumstances have prevented that, chiefly the immense quantity of labour devolving upon us in consequence of the fewness of our numbers. It has long been the desire of my heart to see my brethren here face to face, for I have been almost intimately acquainted with them by report. In communing with you upon matters that concern us both, the object of our Synod is to strengthen the hands both of this Synod and of the Synod of the Canadas. We are one body, we are essentially one body, and it has long been desired by them that this bond of union should be more closely drawn.

We are instructed to keep in view a closer, a more intimate connection between the two Synods than at present subsists. Our Church, though not latitudinarian, is catholic. It embraces the whole Christian body, but especially those who are connected by the same ties, the same standards of Christian Faith, the same constitution and discipline; and as union is strength, it has long been desired by us that we should unite together in carrying forward that great work for which hitherto there have been so few labourers in this part of the country. Our Parent Church has done much, perhaps as much as she could do in the circumstances in which she was placed, and to her we must still look for assistance and advice. But it must be evident to our brethren in this part as well as to us that, in order to supply the immense wastes, there must be young men raised up among ourselves, and this point we were instructed to bring before you—to encourage you to look out among yourselves young men who, through the instrumentality of Queen's College, might receive as good a training for the services of their Heavenly Master as can possibly be given in the circumstances. So far as our experience has gone, the young men attending that institution have received as good an education there as in any other University, to the extent to which that education was carried. It is true there is not a full complement of Professors yet, but the fewness of the students has enabled the Professors to devote themselves more closely to the young men. Those who have been sent out are really a credit to our College. The 2 young men from this Province have acquitted themselves with honour, they were diligent and successful students.

It is particularly delightful to me to come among you as in a friendly way. I know how much your hands were strengthened and your hearts encouraged by the Deputations from the Parent Church. We also received great encouragement and advice from these Rev. Gentlemen. They came with the spirit of their Master and after a Deputation, that preceded them, reviling the Church of their Fathers, and it was from the kindness and gentleness of their spirit that success attended them. Coming, as they did, with kindness and good-will to all, and encouraging their brethren in their difficulties, many who were wavering stuck fast to the Church of their Fathers; many who were misled have returned, and from the evidence that experience now gives both of the zeal of the Parent Church and of her energy, for I believe she was never more energetic than at this day, and from closer connection with one another, this work will be carried forward with perhaps greater success in these Provinces than has hitherto been done. I come here to throw myself entirely upon this Court for your direction and guidance. Any thing that lies in our power we are ready to do for you. And we would car-

ry back your good wishes for our Synod, which, I am sure, will be received with great gratitude. If this deputation has been successful in binding us in closer union, I consider our time has been well spent in coming here, and a great work accomplished. Moderator, I thank you sincerely, and, Brethren, I thank you.

Rev. W. Snodgrass briefly stated the joy he experienced at the presence of the Deputation from the Synod of Canada, and the interest he felt in all the statements and proposals to which it had been their privilege to listen. He also spoke of the advantages that would certainly result from the formation of a General Assembly, embracing all the British North American Provinces; and concluded by saying that that was not only a matter upon which the members of Synod must feel and might speak warmly, but that it was a subject for them all to remember at the Throne of God.

Rev. A. Pollock said:—Moderator, I am sure it must give all the members of Synod the highest possible satisfaction that we have the privilege of seeing these gentlemen before us—those respected men who have come from the same Church to which we belong, and that too from a great distance. We are aware that these brethren have been at great trouble—they have subjected themselves to many inconveniences to be present with us here.

We must confess that, of times in the past, we have been under a feeling of abandonment. A dark cloud has indeed passed over us. But we must add that that cloud is still resting to a great extent upon us, and we need sadly the support, encouragement and sympathy of our stronger brethren. The promise made that our friends will remain with us for some time must be a source of the highest satisfaction. With the greatest pleasure and pride we will receive them in our several districts, and certain we are that they shall find that the feeling of attachment to our Church, as well as Christian feelings in general, are by no means wanting to the brethren of the Church of Scotland in Nova Scotia. And further it would be a source of satisfaction to hold such conferences with our brethren as will tend to a closer union. Much do we need better counsel and more matured wisdom than we possess. And, should the Church here and the Church in Canada come together in a General Assembly, certainly such a measure shall be felt beneficial in every part of the Church, and we ourselves should find our labour easier. I do hope that this visit will issue in the best possible results.

Rev. Geo. W. Sprott; Moderator, I entirely agree with the sentiments expressed by my brethren who have preceded me. I was writing last mail to Scotland to a very dear friend, and I spoke with trepidation of our present meeting because of the fewness of our numbers and the smallness of our business. But from the first to the last our proceedings have been most interesting, and I trust that this is the beginning of better days. The most pleasing feature is this which has taken place to day—the arrival of our brethren from the Synod of Canada. We are deeply indebted to the Church in Canada for this testimony of their sympathy and love. It appears to me that all the suggestions, thrown out by our brethren of the Deputation, are most excellent. I was delighted to see that the measure of a General Assembly was taken up by their Synod. It would give our Church another and a better stand. The moral influence of our Assembly would be vast indeed. We often feel our own smallness, while, if we were closely united with this vast institution, although we might still be sensible of our weakness, it would greatly revive our drooping spirits. What obstacles now exist in the way of traveling will in a few years be removed. By attending to the support of this one Assembly, it would do a great deal of good. It would unite the subordinate Synods in unity of action for the accomplishment of important ends. I think the question of a General Assembly should be taken up at once. I trust we shall show that we are happy to join hand in hand in any such measure. There is a great work before the Church of Scotland in these

Provinces. I feel that we stand upon firm ground and upon questions which may be agitated before long, that is, questions relating to what justifies divisions and separations. I believe that we have an element in our favor which will give us a position in these questions not possessed by others. I cannot express the full satisfaction which I feel.

Rev. John Scott moved that the Moderator return the thanks of the Synod to the Deputation from Canada for the interesting statements just delivered; which motion being carried by acclamation,

The Moderator, addressing the Deputation, said, It gives me sincere pleasure to return to you the thanks of this Synod for your presence, and the expression of your kindly feeling towards us, and your anxious desire to render us all the assistance in your power.

Rev. Dr. Mathieson replied: Moderator and Brethren, we shall bear to the Synod of Canada your thanks, which, I am sure, will be received by them most cordially.

Rev. Geo. W. Spratt: Moderator, I would like to ask if it is the understanding of the Court that these matters will come before us at a subsequent sederunt.

The Clerk: Unquestionably.

Rev. A. MacKay: Moderator, we are weak, but we are very important from our position and connections. A vast number of people have been committed to the care of a few, and in this sense our brethren must see we have a great work to do. Feeling the honour conferred upon us, and seeing present Mr. Edmonstone, a member of the Lay Association of Montreal, I would suggest that, if disposed, he may be allowed to address the Court.

Mr. Edmonstone stated that arrangements had been made with the Church in Canada with reference to the Clergy Reserves, and that, although the Church had not received her full portion, still it was gratifying that a settlement had been come to, by which what the Church now holds cannot be wrested from her. He spoke also of the advantage of these Reserves, as applied to the maintenance of clergymen in poor localities, where the people could give almost no assistance to the building of manse and the purchasing of glebes.

HOME MISSION FUND.

The discussion on this overture, which had just been entered upon at the previous sederunt, was here resumed. Mr. Martin, on motion, left the Chair, and the ex-Moderator was called to occupy it. Mr. Martin supported the overture, pointed out the necessity there existed for the immediate institution of this Fund, and detailed the advantages that would result from it, the object of the Fund being to defray the expenses incurred by the Colonial Committee in sending out missionaries, and to support such missionaries until they should become connected with congregations as pastors. He thought it would at least be an evidence, if it received the patronage he anticipated, of the earnest desire of this Synod to do all in their power to encourage missionaries to come among them, and of the willingness of their people to co-operate with them.

After some discussion the following Resolution was proposed by Mr. Scott, seconded by Mr. Herdman, and carried unanimously:—"That the Synod approve of the Overture, and hereby institute a *Home Missions Fund*: appoint an annual collection to be made in its behalf on some Sabbath in the month of February in all the congregations and stations within the bounds of the Synod, and contributions of one pound Nova Scotia currency or upwards to be received as donations; that the object of this Fund shall be to defray the expenses and go to the support of missionaries sent out by the Colonial Committee until they shall have been inducted into separate charges; and that the members of the Presbytery of Halifax be a Board for the Management of this Fund, the Rev. John Scott to be Convener, and David Allison, Esq., Treasurer."

REFERENCE FROM THE PRESBYTERY OF PRINCE EDWARD ISLAND.

This related to a case of appeal from a decision of the Kirk-session of St. James' Church, Charlottetown, by which the appellant was suspended from church-membership for having made use of insolent and contemptuous language in the presence of said session, and for the manifestation of an unchristian spirit towards the members of that Court, and certain parties connected with the congregation of St. James'. The Presbytery referred the whole matter to the Synod for advice. Documents were read and reasons of reference given by members of Presbytery. The case having been fully considered, Dr. Mathieson moved: that the Synod, having heard the reference from the Presbytery of Prince Edward Island, after due deliberation come to the following deliverance. Approve of the conduct of the Presbytery in referring the whole matter to this Synod for advice; sustain the conduct of the Kirk-session of St. James' Church, Charlottetown, in suspending the appellant from church privileges, said appellant having displayed a spirit unbecoming a member of the Church of Christ, of which sufficient evidence is upon the records of session; appoint Dr. Mathieson and Mr. MacKid, or either of them, to deal with the appellant with all tenderness in order to bring her to a right view of her conduct, and, upon her manifesting a spirit of repentance, instruct the Kirk-session to remove her suspension. This resolution was seconded by Mr. MacKid, and passed unanimously.

The Synod appointed the Rev. Dr. Mathieson, of Montreal, to preach in St. Andrew's Church on Sabbath morning, and in St. Matthew's Church in the afternoon; and the Rev. Alex. MacKid, Moderator of the Synod of Canada, to preach in St. Matthew's Church in the morning, and in St. Andrew's Church in the evening. The Rev. Allen Pollok, of New Glasgow, was appointed to preach in the Presbyterian Church, Lawrencetown, and the Rev. Wm. Snodgrass, of Charlottetown, to preach for the Rev. Mr. McGregor, of the Presbyterian Church of Nova Scotia, in the evening.

Messrs. Herdman and McLean asked leave of absence from the remainder of this session, which was granted.

The Synod then adjourned, to meet to-morrow, at 10 o'clock, and this sederunt closed with prayer.

Saturday, 7th July, 1855.

The Synod met and was constituted. Devotional exercises were conducted by Messrs Scott and Snodgrass.

CAPE BRETON.

The Synod entered into the consideration of the Overture anent a Missionary visit to Cape Breton. The overture was supported by Mr. Spratt, who gave statistics with reference to the number and situation of the adherents of the Church in that Island. The position of many members of the Church there, who chose to remain in connection with the Church of their fathers, was most deplorable—destitute as they had been for many years of the ordinances and ministrations of the Gospel, in connection with the Church to which they belonged. The Church in this Province was still weak, as far as the number of ministers is concerned, and he was aware that this was the only reason which had hitherto prevented them from rendering the assistance they had long desired to render to the people there, who through good and evil report were still an attached though sorely tried people. He thought, however, that, weak as they still were, they had it in their power now to do something to encourage and benefit the inhabitants of Cape Breton who had not yet separated from the Communion of the Church of Scotland. He, would therefore, move the following Resolution:—

"That the Synod direct the Presbytery of Pictou to send one of their Gaelic clergymen to Cape Breton for some time during the summer, the pulpit of the clergyman so sent to be supplied by the Presbytery of Halifax."

This motion was seconded by Mr. MacKid and passed unanimously.

The Committee on Bills reported their transmission of three references from the Presbytery of Halifax, which the Synod agreed to dispose of at once, and in order as follows:—

ST. JAMES' CHURCH, DARTMOUTH.

Mr. Spratt, Clerk of Presbytery, read documents in this case, from which it appeared that the Presbytery of Halifax, conformably to the instructions of Synod last year on the Church Property, had appointed a Committee to make certain inquiries with reference to the Church in Dartmouth, now occupied by the Free Church, that the result of these inquiries was as follows:

1st: That St. James' Church, Dartmouth, was built in a great measure through the exertions of the Rev. Mr. Martin, and the assistance of Members of the Church of Scotland in Halifax, for the accommodation of the adherents of the Church of Scotland in Dartmouth and its vicinity, as appears from the subscription-list of monies then collected.

2nd. That from its erection until the lamentable Secession of 1843 it was uniformly occupied by ordained ministers and licentiates of the Church of Scotland.

3rd. That, agreeably to the instructions of the Act then in force anent Church property, which required the holders thereof to state their ecclesiastical connection, the deed runs in the following terms: "And that we, and every one of us, in our said church, society or congregation, do recognize, adopt and stand connected with and do principally observe the doctrines, rights, ceremonies, belief and religious observances of the church, connection or persuasion of Christians, known and denominated the Kirk or Church established in that part of Great Britain called Scotland."

4th. That in confirmation of the above, and in explanation of the intentions and views of the leading office-bearers of the congregation, the Rev. Alex. Romanes, A. M., Minister of that Church, in his reply to the statistical inquiries of the Synod in the year 1837, states expressly that "this building (St. James') was erected in the year 1828, and is secured by a proper deed for the exclusive use of the ministers of the established Church of Scotland" as appears from the published minutes of the Synod for that year.

The Presbytery referred the matter simpliciter to the Synod.

The case having been heard and duly considered, and the members of the Court being unanimously of opinion that there could be no question as to the connection of that church with the Church of Scotland, and as to the desirableness of at least occasional services being given in the meantime to the members of the Church residing there,

Mr. Snodgrass moved deliverance as follows: "The Synod deemed it expedient that occasional services be given to the members of this Church residing at Dartmouth: instruct the Presbytery of Halifax to give from time to time such services in St. James Church there as may be in their power conveniently to give; instruct the Presbytery further to grant permission to the Free Church congregation, under present circumstances, to occupy the church for the worship of God at all such times as it is not required by this Church; and enjoin the Clerk to intimate this resolution of Synod to the Acting Trustees of said church and to the Free Church Presbytery of Halifax. This motion was seconded by Dr. Mathieson and passed unanimously.

RECORDS OF THE PRESBYTERY OF HALIFAX.

From the documents read in this case it appeared that the records of the Presbytery's proceedings, previous to the Secession of 1843, had been retained by the Free Church Presbytery; further, that, on said records being requested to be given up at the instance of the Presbytery of Halifax, the greatest disposition to do so had been manifested, and the only difficulty arose from the minutes of the Free Church Presbytery being en-

tered in the same volume. On learning the desire of the Presbytery of Halifax to regain the minutes in question, the Free Church Presbytery had caused them to be transcribed into a separate volume, which was now offered to the Presbytery, and the object of the reference was to get the advice of the Synod as to the acceptance of them in this form. The matter being duly considered, Mr. Pollock moved deliverance as follows; The Synod approved of the steps hitherto taken by the Presbytery, instruct that the certified copy, written out by the Committee of the F. C. Presbytery, be attested by a Notary Public to be a true copy, and, being satisfied with the spirit shown by the F. C. Presbytery, direct the Presbytery to accept the certified copy, not, however, surrendering the right to obtain extracts from the original record, if these be required. This was seconded by Mr. MacKid and passed unanimously.

APPLICATION FOR COPY OF SYNOD RECORDS.

This reference was simply the submission by the Clerk of the Presbytery of a request made through him by the Clerk of the F. C. Presbytery, that the F. C. might be allowed a copy of the minutes of Synod previous to the Secession of 1843. The Clerk was instructed to inform the Rev. Professor King that the Synod grants the request.

MATTERS SUBMITTED BY THE DEPUTATION FROM CANADA.

The Synod having heard further statements by the Delegates from the Synod of Canada, particularly in reference to Queen's College, Kingston, and the advantages to be derived from a closer union of the Synods of the Church in the British North American Provinces, Mr. Snodgrass moved the following Resolutions, which were seconded by Mr. MacKay and passed unanimously:

I. The Synod thanked the Delegates for their statements on these matters, as well as for their renewed expressions of friendship, sympathy and regard.

II. That Queen's College, Canada, is an Institution which from the character of the education and training given there, from the facilities afforded to students on account of the smallness of the expense incurred by them in pursuing their studies, as well as from other advantages, is highly deserving of the patronage and support of the Church in the Lower Provinces.

III. That a closer union of the Synods of the Church in the British North American Provinces, with the view of leading ultimately to the formation of a General Assembly, is an object of unusual interest and desire to this Synod.

IV. That the second and third of the foregoing Resolutions be sent down to Presbyteries, with instructions to found thereon such practical measures as to them it may seem advisable for this Court to adopt, and report the same to a special meeting of Synod, consisting of all the members, hereby appointed to meet at Pictou on the first Wednesday in May next.

CORRESPONDENTS.

The Rev. W. Snodgrass, Minister at Charlottetown, P. E. I., was appointed correspondent to the Synod of Canada, a substitute to be appointed if necessary, at the special meeting indicted to take place at Pictou in May next.

The Rev. G. W. Spratt, Minister at Halifax, was appointed Correspondent to the Synod of New Brunswick at its ensuing meeting.

DEPUTATION TO HIS EXCELLENCY, THE LIEUT. GOVERNOR OF N. S.

A Deputation, consisting of all the members present, was appointed to wait upon His Excellency, the Lieut. Governor of Nova Scotia, with the Synod Address on Monday at 11 o'clock, A.M., at the office of the Provincial Secretary. (The Address and Reply will be found at page 125.)

The time and place of next annual meeting of Synod having been agreed to, the Moderator rose and said: Brethren, it is not my intention to detain you further than to say that I trust you will carry with you to our people a favourable opin-

ion of our Synod, and secure their cooperation in our arrangements and undertakings. I trust the blessing of God will rest upon us, and establish the work of our hands. In the name of the Lord Jesus Christ, the Great and Only Head of His Church, I declare this Synod adjourned to meet again at Pictou on the first Thursday of July, 1856.

The Moderator then pronounced the benediction.

PUBLIC MEETING OF THE FRIENDS OF THE CHURCH OF SCOTLAND.

A public meeting of the Friends of our Church was held in St. Matthews Church, Halifax, on the evening of Monday, the 9th of July, to receive the Deputation from the Synod of Canada, appointed Correspondents to the Synod of N. S. The proceedings commenced at 7½. The Hon. James McNab occupied the Chair. We observed on the platform the Rev. Dr. Mathieson, Rev. Messrs. McKid, Martin, Pollock, McKay, Spratt, the Hon. Wm. Young, Hon. Alex. Keith, Dr. Avery, Wm. Fairbanks, Esq.

The meeting was large, the church being well filled with a most respectable and interesting audience. The Rev. Alex. MacKay opened the proceedings by giving out to be sung a few verses of an appropriate psalm, and afterwards engaging in prayer.

The Chairman then rose and said: My friends, this meeting is called for the purpose of receiving a Deputation from the Synod of Canada to the Church of N. S. The Gentlemen are here and will explain the object of their mission more fully than I can, and, I have no doubt, will gratify us highly, and I hope it will lead to much good in the cause of Presbyterianism throughout the Province generally. Before calling upon the members of the Deputation to address you, the Rev. Mr. Martin will propose the first Resolution.

Rev. John Martin: Sir, Ladies and Gentlemen, I rise, I can assure you, with much delight and satisfaction to move the resolution, entrusted to my care, as expressing my own feelings and receiving, I trust, the cordial approbation of this meeting. I am exceedingly delighted that the Synod has afforded an opportunity to the members of our Church in this city of holding intercourse with us. Public meetings, and also Missionary meetings, are held by all the other religious denominations in the Province, and I trust that every succeeding meeting of our Synod will afford our people an opportunity of cooperating with us in our public labours. We have passed many excellent resolutions on this occasion, and our proceedings have been conducted with great industry and unanimity, but these are of no avail unless carried into execution. We look to all our friends for assistance, for co-operation, for their liberality and their prayers.

It gives me great pleasure to see so many present to join with us in welcoming the Deputation from Canada. It may be expected, Sir, that I, as Moderator of the Synod, should say something of our deliberations and proceedings during the past week.

We have had a great number of subjects brought under review. We entered upon the discussion of them with great spirit and energy, and I think they will be attended with the happiest results. We have established a Synod Fund, a Home Mission Fund, and adopted measures to secure statistics. The condition of our Gaelic people has occupied much of our attention and anxious regards. We have had intercourse also with other Presbyterian denominations. The Presbyterian Church of N. S. solicited an interview; and that was held the first evening of our meeting. No person could have listened to the speeches of the Deputation without the greatest delight and satisfaction. They were received, as they deserved to be received, in the most cordial manner. They had appointed a Committee to confer, not only with us but also with the F. C. on various points on which we might co-operate as far as we could co-operate. We also appointed a Committee, and confessed our readiness to meet not only with

the Committee of the Presbyterian Church of N. S. but also with the Committee of the F. C. for mutual co-operation. I think that information must be very pleasing to you all here. We did show the greatest desire to maintain a friendly intercourse and good understanding, as far as lay in our power. But we had also most friendly and delightful intercourse with our Brethren from a Sister Church in the Canadas. I have been connected with the Synod of N. S. since its formation. We have appointed various corresponding members to the Synod of N. B. and members have been appointed by the Synod of N. B. to our Synod. A desire has also often been expressed to correspond with the Synod of Canada, but no such intercourse has hitherto been maintained. The first corresponding members appointed by the Synod of Canada came to us almost immediately after their appointment; came too in the most cordial and affectionate manner. They have also instructed our people from our pulpits, much to their edification and comfort. One of the objects of our meeting is to receive this Deputation. We have received them as a Church Court. We are desirous that the members of our congregations in Halifax should give them a warm reception. Mr. McKid is here, having come from Goderich, a distance of 1500 miles, and Montreal, where Dr. Mathieson labours, is 1000 miles from this city. I do not wish to trespass upon your time. But I may be allowed to mention that we also addressed His Excellency the Lieut. Governor, and he was pleased to return one of the ablest and most appropriate replies I have ever heard. I have thought it my duty, as Moderator of the Synod, to make these statements. A more busy or a more delightful week I have never spent in my life than the last. I would now move—"That this meeting heartily appreciate the Christian sympathy of the Church in Canada in sending a Deputation to visit this Province, and cordially welcome this Deputation."

The Hon. Wm. Young said:—Mr. Chairman, I have great pleasure in seconding the Resolution which has just been put by my Rev. friend, the Moderator of the Synod. If, Sir, I remember the Church of Scotland in these parts, feelings of peculiar pleasure find place in my breast. There are some circumstances in my mind, investing this business with peculiar interest. With one of the Rev. Gentlemen of the Deputation I have not the pleasure of acquaintance; but I listened on Sabbath with great attention to the luminous description he then gave of the City of God! In Dr. Mathieson I am happy to recognize one of my old friends, we sat upon the same forms in Glasgow College, and in that institution imbibed something of the same tastes, of the same sound philosophy; one's thoughts rush back involuntarily to these scenes, and I especially recal the Rev. Professor who tried to train our youthful minds to wisdom. But, apart from these more personal recollections, there is, I think, just ground for congratulation that the great, the glorious, the magnificent Province of Canada, in its two sections illuminated by Christian truth, has sent forth two of its most approved ministers to inspire us with the same tastes and the same hopes. I trust it will lead to a firmer union among the members of the Church of Scotland in the Provinces of North America. I have long thought that the Presbyterians of all British America would well consult their own interests as a body, and would promote Christian truth, if some of the little differences that divide them were forgotten, and if in the true spirit of the Gospel ministers and people would stretch out hand to hand, as in the ancient Kirk of Scotland. Depend upon it, Sir, it will require all the energy, all the enlightened feeling, all the religious fervour of them all to propagate and firmly plant in these young countries those principles of religious truth, which, taking their root deep in the heart, subduing and reforming the passions, and governing the intellect, have made Scotchmen what they are, which lie at the basis of national prosperity. I maintain that no people, whether glorying in the name of an empire, or content with the humble name of a dependency, can ever prosper, where the sanctity due to the Christian Sabbath,

where the reverence due to Almighty God and obedience to His will are not the principles of government. Mr. Chairman, if any one were to doubt this, permit me to glance for a single moment at the condition of all the World before the introduction of Christianity, when altars were erected to impiety and licentiousness, and Governors and Kings were not ashamed to fall down before them—when philosophers derided the immortality of the soul as a figment—and others thought that religion was a vain and unnecessary thing. And, passing from ancient to modern times, let any man spend 3 months, as I have lately done, on the continent of Europe, and draw the lessons such a visit is fitted to convey. Paris is becoming literally a city of palaces, but where is the steadiness of purpose? where the security? where the rational freedom? where the Christian comfort? which make a man feel that he is among a Christian people. The learned gentleman then adverted to the state of religion in Germany and Prussia, and proceeded to say, On every renewed visit to the Mother Country I find among that people a warmer attachment to Divine truth, a deeper reverence for religious ordinances.

It is enough for me to say that I hail with cordial sympathies the visit paid us under circumstances so honourable to us. I trust the Reverend gentlemen, when they go back to Canada (though they may not be able to tell that they saw Churches in N. S. such in magnificence as the people of Canada have raised to their God, though they may not be able to say that the Churches of St. Andrew's and St. Matthew's in this city vie in architecture with the Churches in Montreal and Toronto) yet at least may be able to say, We found the people deeply sensible of the value of Christianity, and drawing closer those bonds of Christian union and love which breathe but the true spirit of the Gospel, and make us a united, Christian and virtuous people.

The Resolution, being put from the Chair, passed unanimously.

Rev. Alex. McKid then said:—Mr. Chairman and Christian friends, could indeed would be the heart, indifferent indeed would be the feelings of that man who could listen to the appeal which we have now heard unmoved, or stand up now as I do, with feelings depressed within him. I could, indeed, use common-place language and say, I thank you for our reception—but this would fall far short of what I ought to do.

You have heard the pathetic, the stirring statements made by my Hon and learned friend with regard to Christianity and its appearance in different parts of the World—you have heard what his experience was in France, in Germany, in Prussia, and then the contrast with what it was in our own dear and beloved fatherland.

If his experience was such, such I may say also is ours that, when we have come amongst you, we have indeed found those feelings, those deep-seated feelings, those which show the true spirit of Christianity, for you have received us not only as friends but as Christians. We have indeed come from a far country to visit you. It has been our anxious desire of our Church for a long period to do so, but circumstances, to which I need not now allude, have prevented us. Deep have been our sympathies with you, Sir, for the Church in this Province for some period,—deep our feelings with regard to the statements we have heard concerning you. The deep, the urgent, the Christian appeals, which have been sent forth to the world in this respect, have fallen upon our ears; but they have not fallen unheeded, we would have willingly responded to you, we would have come to your help, but we were also weak, we were also faltering. It is true we are greater in number than you, but, when you look to the vast extent of the country, to the wants which are there to supply, you will allow that in comparison we are weak, yea, I may say, even weaker than yourselves.

Perhaps it may be more consonant with my own feelings not to say my own words with reference to our appointment on this mission. [The Rev. Gentleman here read the overture agreeably to the prayer of which the Deputation were sent to the Church of N. S.] We were appointed to wait

upon you, and I must say for myself that never did I with more reverence enter the walls of any building than I did this of St. Matthew's on Thursday last. When I came, I was struck with the venerable appearance of the building. I was struck with the fewness of the number: but more especially with the venerable appearance of the Moderator in the Chair. I dare not express my feelings, but my secret prayer was, I thank God I have come now to those who have called so long for assistance. My Reverend Brother appeared next day, and we have had the utmost comfort and satisfaction in meeting with our brethren here. We have also appeared before your congregations, and, were it not flattery, I would say that I never appeared before more attentive congregations. These however are personal matters, and I willingly pass to more important ones, and with your permission will say a few words regarding ourselves at home.

You call yourselves here a few in number, and so you are, comparatively speaking, if we merely take your numbers. In Canada we are the same as far as territory, as far as distances are concerned—a small number. It is true we are a great number if we are taken in the aggregate. We number 82 members of Synod, 79 are acting, one Missionary, two retired Ministers, and one French Missionary, and sorry am I to say that, since that list was made up, one has been taken from our number. We have also to lament the loss of other five, and those the most talented, the most able, and those whom we could least want. We feel this, and we deprecate the loss most severely, but, whilst we shed the tears of sorrow for those who are gone, we trust that our Father in Heaven, who has laid on the rod, will enable us to kiss the same, and in His own good way may send labourers into the field.

With regard to our congregations individually I could say a great deal, but the subject is vast, even as the country itself, extensive even beyond the bounds of my own knowledge. In 1846 I was sent up as a Missionary into the West. This led to my settlement in Hamilton—then there were only 4 members of Presbytery, now there are 18. I believe other Presbyteries have flourished in the same manner—I must say the same with regard to the Presbytery of Quebec. They suffered severely when the cloud of division, of heartburning and strife was over us. That Presbytery was left desolate, so that it had to be united to the Presbytery of Montreal. At last meeting of Synod it was reappointed, and will have its first meeting in the month of September. I can say the same like cheering intelligence with regard to others. But, alas! there are sad wants—there is a great feeling of destitution among us. Many are the numbers who are calling upon us—many are the localities that are opening their bosoms unto us, and saying, Can you not send Ministers to us? can you not send men to break the bread of life unto us? With regard to my own territory, it is one of the most inviting and interesting in Western Canada. The settlement has taken place in the most rapid manner—since 1848, when I went there, townships, numerous townships have been thickly settled, and many have emigrated from this Province to that fertile place, and I know they will be well there. I say, then, again, Sir, that the difficulties from the want of labourers amongst ourselves are very great, and we have little means and ways of supplying all these wants and claims. This is one reason, and it is the main reason, why we have been so long in stretching out the hand of brotherly sympathy to you—but we trust, now that the intercourse is begun, that a happy day is before us—that fraternal union, that Christian sympathy will exist—that we can tell you from the West what is doing there, that you can tell us from the East what is doing here, and that we shall thus strengthen one another's hands. This is much to be desired, Sir, and this is a blessing well to be implored.

I would suggest that we have the means within us of training up a Native Ministry, whereby our many blanks may be supplied. But here is a

difficulty—here is one of those grand schemes which require us well to lay them to hear, and to pray over them deeply and earnestly. How is it that our vacancies are to be supplied? It is true that it has been said by her enemies that our Church is not a Missionary Church—but, when we look to her exertions, we are not to confine our view to one place or locality. We are not to look merely at N. S. and say that, because that place and this place have not been filled up, therefore the Church of Scotland is not a Missionary Church—but look to what she is doing, not in Canada E. or Canada W., not in N. S. or N. B. only—look at the other dependencies, the other Colonies, and then tell me if the Church of Scotland is not a Missionary Church. She is a highly Missionary Church—she is supplying the claims of her sons as far as she can, and remember that she has had her difficulties, and that there are many difficulties at Home to prevent that supply. But there is the grand question. Can we not rear up a Native Ministry for ourselves? Now we have in Canada a College with a Royal charter and a staff of Professors—I can see one before me who belongs to that College, and I appeal to him if there are not sufficient talented men there to give instruction to the young. The alumni of that College are now labouring amongst us, and no men better qualified, more zealous, more energetic can be found. I say this with all deference to the Institutions at Home. There are great advantages to be received from studying at Home; but still I look to that College in my adopted country with pride and with honour, and I trust that men will soon be sent from her well qualified to discharge our duty. It is one of the objects of our mission to bring this subject before you, and, if a closer union can be adopted, whereby young men may be sent from this Country to us, it may become a question whether that might not be better than to send them to the Old Country. If you send us students who look to the Ministry, our Professors will charge no fees, there are Bursaries which can be got by competition or otherwise, the means of subsistence are cheap, and a plan is adopted whereby the young men are cheaply lodged, while a proper surveillance is exercised over them. At the time of the institution of this College there were means taken to raise a fund of upwards of £19000, of which £12000 have actually been collected, and the rest are now in course of collection. We have had great difficulties with regard to the buildings. Last year a building quite sufficient was obtained at the price of £6300—of which £1200 have been collected by special contributions. But, when I say that half the price is already paid, you will see that our prospects are not indeed dark. We have an income of £1366 by grants and otherwise. We have had a number of young men who have passed as graduates—upwards of 20. Last session 31 attended, two of whom, I am proud to say, were from N. S. I hope these numbers will increase.

There is another point to which I would allude, and which, I know, forms a very strong point with regard to the Ministers in this country—and that is, the establishment of some means of support for Ministers' Widows and Orphans. Ministers have not the means, as other men have, of laying past of their present income for this. In Canada we have had the means of doing so in a direct way. Out of the Clergy Reserve Funds the Commissioners reserve £3 a year out of our income. Our congregations also are expected to make an annual collection towards this object. By this means the Fund has been in existence for some years, and I am happy to say it is progressing. [The Reverend Gentleman here read the 8th annual report of the Fund.]

Mr. Chairman, happy shall I be if I am the means of advocating this scheme in behalf of N. S. I appeal to all present, to Mothers, to Fathers, to all, in behalf of the Ministers' wives and families. I appeal to you, Christian Brethren, in this respect. It is a small matter that is required of you—it is a beginning, and I ask you to bear that in mind. Look at the claims of these men among you, look at their labours, look how they spend their means and their time, and need I say that

their claims are strong and urgent. Up then, and be doing. Follow our example. Let the Ministers give up a small pittance, and surely the congregations will equal that—equal! nay, I have your sympathies here. We will do it all ourselves. Little will be required of you individually, much collectively, and, oh! look to the end, look to what may happen. By this means you will strengthen the hands of those who are now labouring among you, of those who will perhaps make this a strong objection to remaining among you, that there is no provision for their wives and families. May they not say? Why should we remain here in a land of strangers? let us go to the land of our fathers, that we may provide for our families. Christians of Nova Scotia, I appeal to you in their behalf, and, were it for no other benefit, I say our work will not be lost. We may say we have come amongst you for good.

There is one other point to which I would allude, that is, that we have been too long separated. We have been at a distance. We have lived under the same sovereign's sway, held the same principles; but we have been divided. But now, in the Providence of God and through His goodness, in the prosperity of the country, difficulties are removing, and we are here to-night under such auspicious circumstances, not offering you anything, for we come with no offer, we come merely to sympathize with you, to counsel you if you require our counsels, to give you all the aid we possibly can by preaching to your congregations. But we trust this is merely the dawn of a brighter day, when we shall be united in these Provinces, when the broad and beautiful country of Canada E. and W. shall be joined with N. B. and N. S., when the different Synods shall meet together and form one General Assembly. Then shall we indeed be brethren together. And now our hand is extended towards you, and happy am I to think that we can hold out the right hand of fellowship to your Delegate next Synod, and that the day is not far off when the project referred to shall be completed. I think I could finish my course if I saw this union consummated. I should then say, I have not laboured in vain, I have not spent my days for nought.

Dr. Mathieson then rose and said;—Mr. Chairman and Christian friends, it was my intention, and perhaps it would be well to keep that resolution in view, not to say a word, but simply to express my thanks for the very kind manner in which the Deputation from the Synod of Canada have been received by the Synod of Nova Scotia and the congregations of Halifax. I believe I would best consult the feelings of this audience by silence. Our object has been so far obtained. We belong to the same Church—we have the same standards, we are only separated by distance, and that distance is diminishing every day. Modes of communication are opening up, which bring the ends of the World together. If I were to give way to my feelings, the very beautiful allusion made by my friend, my early classfellow, to our venerable Professor, and the instructions we received, would awaken, if I had language to express my sentiments, an eloquence of which I am not capable. My friend and colleague has exhausted every point upon which we would desire to touch. I will not go over the same ground. I have only to repeat that, with respect to the College, the Trustees of that Institution are ready to give every facility to the young men of this Province, and I would also say that the young men from this Province, who have been studying there, have distinguished themselves in no ordinary degree. It will be the care, I have no doubt, of the Trustees and the Professors to watch over the morals as well as the education of these young men, and this must be a great satisfaction to parents sending their children to so great a distance—to feel that they are under the eyes of those who care for them, and who would not only wish to prepare them for their respective callings but to make them good Men and Christians. I do again thank you from my heart. This is one of the most delightful missions in which I have ever been employed. I believe, when we were not in a situation to send a deputation, I was requested to visit the brethren here. I did

my utmost then to accomplish this, but failed. It was even with difficulty that we got away at this time. But my heart was in the mission. I had already known my brethren by report, I was desirous of seeing them. I hope this is but the commencement of a union between, I was going to say, the two Churches, but I say the one Church, and under the present circumstances of weakness—weakness arising from causes which ought not to have had a place here, I trust it will be the means not only of bringing us together but of bringing all the Presbyterians of this Province into one. I thank you, and I am persuaded that this is but the first of a series of kindly interchanges which will be beneficial to all.

Rev. Wm. Snodgrass, being called upon, spoke to the following effect.—Mr. Chairman, Ladies and Gentlemen, I have really spoken so much during the last eight days that now, after passing through a temporary suspension, I feel somewhat out of humour to begin again. But the resolution which I hold in my hand is such as to constrain me to address you briefly. It calls upon you to rejoice in the prosperity of the Church in Canada, and to agree in desiring a closer union of the Church in these Colonies. Success in any enterprise, whether it be undertaken by an individual man or by a body of men, when we see it to be the result of untiring diligence and perseverance, can never fail to command our sympathies and to awaken feelings of joy in our hearts. But, listening, as we have done, to the interesting and cheering statements of my Reverend brethren, learning from them the success which has followed so far the labours and struggles with which the Church in Canada has contended against circumstances of peculiar difficulty, knowing the enterprise in which that Church is engaged to be the highest and the holiest, and finding that the intelligence comes not, as has been said, from a Sister Church but from the same Church, to which we have the honour and privilege to belong, then, Sir, are our hearts filled with sympathetic joy of no ordinary kind, and I am sure this resolution will meet with a warm and hearty response; then may we say to our brethren here, Most heartily do we bid you welcome, for we are glad to see you, but especially glad because of the tidings which you bring.

I must confess, Sir, that, when I heard my brother, the Rev. Mr. McKid, expatiate, as he did, on the rapidity with which settlements have been rising up and flourishing in that Country from which he has come, and when especially I heard him allude to the fact that many had gone thither from this Province and are now doing well and prosperous, are now contented and happy, I was somewhat afraid that he was holding out a bait or inducement that others might follow. But I had only to wait a little in order to ascertain that, while he wants our young men to go to Canada, it is not that they may settle there but for a purpose the noblest and the best, that they may be qualified to fill our pulpits here and minister to our people. He wants us to send the raw material, that we may receive the finespun back. He wants some of the youths of this Province to attend the College of Kingston, that they may return to us again well qualified, zealous and devoted, as Missionaries of the Cross. Instead of being alarmed, therefore, I must say we are greatly obliged to the Rev. Gentleman for pressing this matter so earnestly upon us. This is just the thing we want. By following it up we have everything to gain and nothing to lose, and I trust the call he has made will not pass unheeded, but that soon many young men from this Province, inspired with a proper spirit for the service of our Heavenly Master, will be found pursuing the necessary studies in the Halls of Queen's College, Kingston.

I must likewise confess, Sir, that, having listened to the stirring and eloquent appeal which Mr. McKid has made to this Assembly on behalf of a Fund for the Widows and Orphans of Clergymen, I regret that I do not hold in my hand a resolution of a more practical kind, bearing immediately upon that subject. I feel, after what he has said, that such a resolution, proposed to an audience like this, would not only meet with a

warm reception but would be followed presently with great results.

I say I would like exceedingly to test the effect of his appeal upon this meeting. I look upon the Widows' Fund in connection with our Church at Home as one of the noblest and most Christian institutions of which our Church can boast, and, were it established here, it would certainly strengthen our hands most materially. This is just one of those advantages which keep Ministers of our Church at Home, and I do not think that in seeking to enjoy it they are chargeable with any inconsistency either with reason or religion. Let a similar Fund be established here, and it will be a great inducement for Ministers to come to this Province, and, considering the advantages of this country as a place of residence and the interest which belongs to it as a field of Missionary labour, I feel this is just one of those things that would induce Ministers to remain. With all the earnestness and solemnity which, as a Minister of the Gospel, I can command I would therefore call upon you, Ladies and Gentlemen, not to lose sight of this matter but to follow it up with vigorous action. During my stay in Halifax on this occasion it has been repeatedly said to me, We are willing and able to do much in behalf of our Church. All we want is to be told what to do. I am glad I have it now in my power to say, Here is something for you to do. I would point to the institution of a Widows' Fund and say, That is a great and Christian object—that is an institution affecting intimately the interests of our Church. Put that in operation, and it will be a credit to you—posterity will bless you for it.

In conclusion, Sir, when I think of this meeting and the object for which it has been called, when I see before me these Brethren from a far distant land come to encourage and assist us, when I think of the increase of late years in the still small ranks of our Ministers, when I recal to mind our large congregations, their increased liberality, their determined zeal, their growing attachment to the Church of their Fathers, and when I contrast with this the fiery trial through which we have passed, the hasty and hostile predictions now proved to be false, the reviling epithets and foul aspersions cast upon our Church by men who abandoned their posts in the hour of danger—epithets and aspersions now shown to be unmerited—and especially when in addition to all this I contemplate the speedy dawning of that day when the Synods of all the British North American Colonies shall be united in one grand General Assembly, I cannot but feel that the Kirk of Scotland is fast recovering her former position and stability, and decking herself anew in robes of ancient glory. I shall only further detain you by reading the resolution entrusted to me. It is as follows, "That this meeting, having heard the statements of the Deputation from Canada, rejoice in the prosperity of the Church in that Province and agree with their fellow churchmen there in desiring a closer union of the Church in the Colonies."

Wm. Fairbanks, Esq., seconded the resolution.

—Mr. Chairman, you may wonder what is the motive which has induced me to second this resolution. When I see those Rev. Gentlemen from the distant parts of Canada, when I have listened from that pulpit to the duties incumbent upon the old and the young, I have this evening resolved to come here and second that Resolution, because I think it involves the interests of the Church, and it has had the deep consideration of those who are well aware of the influence it is intended to produce. We are much indebted to those gentlemen who have come here, who have left their families and their people for a time, and it is this that has induced me to come forward and recommend the adoption of this resolution.

The resolution was then put by the Chairman and passed unanimously.

Rev. A. Pollok was next called upon.—He said, Sir, Ladies and Gentlemen, the following is the resolution put into my hands, "That this meeting desire to express their gratitude to God

for His goodness to the Parent Church and her branches since the lamentable Secession of 1843."

I am sure that all in this Assembly will concur in agreeing to the terms of this resolution. While acknowledging all human means and exertions, it becometh us especially as a Church to acknowledge the hand of God. Societies which are secular in their character may, indeed, be sometimes forgetful of this important duty of gratitude to God. Yet, Sir, within these walls and under the roof of this Church, where the pious have worshipped for nearly a hundred years, it becometh us by no means to forget the goodness of God. This day we had the honour of addressing His Excellency, and in that address we had to refer to the goodness of God, and surely it well becometh us to homologate the principle involved by the practice recommended. We thank God that He has showered such abundant mercies upon the Institution we so greatly admire. And we would raise the anthem of praise which fell from the lips of the ancient Israel, in the words of the Psalmist.—"Praise ye the Lord, O give thanks unto the Lord, for He is good; for His mercy endureth for ever."

Well has it been said that to a certain extent the ordeal, through which our Church has passed, became almost a question of existence. It must be acknowledged that a large section of our Church was cast off and that a great many of her numbers had fallen away, and I must confess that, had our Church not been founded upon true principles, she could not have stood that ordeal. True, the Church of Scotland has passed through many ordeals; but still withal we had reason to fear that public opinion might be so surcharged with the poison of prejudice that our Church might suffer in her future progress and prosperity. We know that our Church not only exists in Scotland but that her Ministers must go forth to other lands to save men's souls. But let us rejoice and thank Almighty God that she is progressing, that her progress is most satisfactory, that her position is comforting. Thus, Sir, I believe that you and others will concur gladly in the terms of this resolution, in which we acknowledge our gratitude to God for His past mercies.

But there is reference made in this resolution unto a tide of prosperity which has set in upon our Church. In this respect and in many points of view there is likewise much cause for rendering thanks to the God of Gods. I imagine that the tone of her morality and spirituality and feeling is very high. I am aware that great claims have been made by others, and that our Church has been dealt with as an effete thing, as a cast-away. But, if I am to judge in the Scriptural way, then I do claim for the Church of our fathers, as regards her Ministers and People, a high-toned scriptural Morality and spiritual Devotion. I feel that among her Ministers and People there is a desire to do what is best for the country. There is neither, on the one hand, any truckling to the great, nor, on the other, any contemptuous treatment of the poor. Every means is employed which can best promote the interests of morality and sustain our Parent Church; most painstaking are the efforts of our Church with reference to education. Our Church, I believe, has not fallen behind in those things which separate her from the world. She manifests that she is still a spiritual Church, presided over by the Great Head.

It is acknowledged in this resolution that our Church has passed through a very fiery ordeal. I confess that my sympathies and feelings do not run in the same way as those of many. You will agree with me that a party of men who do not swim with the tide but are disposed, if principle and conscience are involved, to stem the tide of popular opinion, that such a party of men have much more right to sympathy than those who swim with the tide. The Church of Scotland can lay claim to this credit and this honour. It was a great and fiery trial to which she was subjected, and it must be confessed that much of public sentiment and favour went with those who left our Church, and took their position

rather with her enemies than her friends. It must be confessed that in every possible way they were caressed, nay flattered, but, amidst all this, the Church of Scotland held on in the even tenor of her way. Not once did she swerve from her principles or constitution. And, Sir, in my estimation that part of our Church, which remained in the Assembly Hall, and amid the abuse of many left that Hall went to their own homes, and remained faithful to their Church, their Crown and their God and their Ordination vows, acted with credit and honour. Thus our Church has been a martyr Church, and, if it be a mark of the Church of God, that she has been a martyr Church, such can be pointed out to have been the lot of the Church of Scotland.

I would allude to one or two marks of prosperity. Our Church has many schemes. She has always manifested a peculiar interest in the Jews. Labouring in this mission she has some 7 or 8 Missionaries on the banks of the noble Rhine and elsewhere, and there they are disseminating the principles of Divine truth, and making known Jesus Christ who has long been a stumblingblock to that people. The Church of Scotland has manifested unceasing care over the Colonies. Since the year 1825 she has sent out men to Nova Scotia and the neighbouring Provinces, and during the past year she has supplied fields in Australia, she has dispatched Chaplains to Ceylon and the Mauritius, and Missionaries to the Canadas. But, Sir, the Church of Scotland has also a scheme for the endowment of Chapels. The Chapels are an essential part of the parochial machinery. These have been erected in large parishes, but are now endowed and the Ministers have not a status with the others. But a scheme has been set on foot that these Chapels may become parish Churches, and already £200,000 have been contributed to this end. Further, we know that parishes have been filled up fast with able men. I know from personal inspection the Churches in Glasgow are now better filled than they were before the lamentable Secession of 1843. I know the people have to a great extent the free choice of their pastors. Patronage is not an essential part of the Church of Scotland. The Church of Scotland has existed without it, and may exist without it again.

Now, Sir, I must bring my observations to a close. Perhaps the question will be asked—but what has this Church to do for us in this Colony? The Church of Scotland has many claims upon the prayers of the people of this Colony. You are aware that all our Churches hitherto have been supplied from Home with Ministers. Our friends have referred to the Institution of Queen's College, at which I rejoice, but as yet that College has not supplied the field with labourers. Hitherto then it is evident that all our Ministers have come from Home—while the Baptists and Methodists and Presbyterians of every other order have Institutions of their own for the education of their Ministers. The one Church of Scotland has supplied the Indian field, has supplied all her Chaplaincies, has sent out Ministers to N. S., P. E. Island, N. B., Newfoundland, the Canadas, and I say that, had not this Church transcendent excellencies, she could not have done what she has done.

I trust this meeting will have a practical effect in furthering the scheme of our brethren from Canada. Surely we have given some signs that our Church is prospering, some that will enable her to enter upon a glorious future, and I trust we shall be able to plant a noble offshoot of a nobler Parent vine, whose branches are destined to spread over the far, far, illimitable West, towards which the nations of the Earth are tending.

The Rev. G. W. Sprott in an able and effective speech seconded the resolution, which was then passed unanimously.

A vote of thanks to the Chairman was then moved by the Hon. A. Keith, seconded by Dr. Avery, and carried by acclamation. After which the meeting, having sung the doxology, was dissolved by the Apostolic benediction.

We extract the following from *The British Colonist*, Halifax, of September 13.

ST. MATTHEW'S CHURCH SABBATH SCHOOL PICNIC.

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

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

THE CHURCH OF SCOTLAND.

GLASGOW SCUTARI MISSION.

(Continued from page 134.)

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

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

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

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

Extract from Mr. Ferguson's Journal.

March 1st.—Visited in General Hospital. Great excitement about the earthquake which occurred yesterday. Almost all were out of their beds, some so weak that they could not get into bed again unaided. Many tried to walk who were unable to do so. One man told me he never felt himself so utterly unworthy before. He felt that he deserved to be literally swallowed up, and he feared he was to have got his desert. The Mormonite, noticed Feb. 10, is now under deep convictions, and praying most fervently to be guided into the Truth. It was most painful to witness the agony of his soul. I read to him a small tract entitled "The Compassion of God," and, when I had finished it, he asked if I could assure him

that what I read was *the truth*. I said that I rested my own eternal destiny upon it, which was the highest proof I could give of my thorough conviction of the truthfulness of the doctrine of the Bible. He then said, "You know what my views have been," and requested me to pray with him, stating in the most particular manner for what he wished me, especially to pray, which was that whatever error he might blindly have followed might be completely eradicated from his mind, and that the truth of God might be savingly impressed upon his soul. After I had kneeled at his bedside, he detained my proceeding until I had shown him that I clearly comprehended his meaning. When I had done he was much excited, and, burying his head in his bedclothes, he groaned in agony of spirit. I stood for a little while unwilling to disturb him, when, as if unconscious of my presence, he prayed long and fervently. When he had done he was so much exhausted that he scarcely had strength to say good-bye.

2d.—An arrival of fresh invalids from the Crimea has made a large addition to my list. One desired to see me whenever he heard I was in the Hospital. He requested me to visit him as often as I could. S. F., mentioned 26th Feb., died this morning, I hope, in the Lord.

3d.—Death is steadily doing his work. My Mormonite friend is gone today; he was very low yesterday. When I inquired whether he could look up to God as his Father in Christ, he simply shook his head. A young man, apparently on the very brink of the grave, told me that he had never been a great sinner, he had never been a drunkard, nor—

Here he stopped, finding it hard to specify. Many console themselves with the thought that they have not sinned much, since they have not been addicted to imperate habits. One of those who came in yesterday seems under convictions of sin. Another, whom I have seen daily for some time, and who is, I fear, dying, says "No, no! I have no hope but in Christ Jesus."

4th.—Sunday—Preached in Boniface House and Sultan's Quarters, and visited special cases in General Hospital. One man, who formerly appeared wiser than myself in matters of religion, asked me to read him "something about our Saviour." There are several hopeful cases, but very many are cold and dead.

5th.—Visited the whole of General Hospital. One of my people died this morning. Some have returned to the Camp. Several very interesting cases among 93d Highlanders.

6th.—At Pera in search of a servant; a day nearly lost. Visited only five men in the afternoon. The gratitude of all, but of one in particular, was very great, and would have been a reward for almost any toil.

7th.—The Stable, General and Harem Hospitals. Wrote 3 letters at the bedsides of the men. Received a most cordial welcome at Harem from all, even from Romanists. A loud cry for Bibles, which I promised to get supplied. Found a Romanist reading the New Testament; he said he did not care for the priest, and requested some tracts. Added 9 to my roll. The Episcopalians in one ward asked me to speak to them as if they were my own people. I addressed the whole ward at once. They hoped I would give them a call when I go back.

8th.—Palace and General Hospitals. The welcome we receive from some is truly touching. Many of my people have gone to England. One died yesterday, and some are very ill. Large arrival of sick from the Camp. I find the field allotted to me much too large to do the work efficiently.

9th.—Made up a parcel of Bibles and books for the Harem Hospital, which, to my regret and annoyance, I could get no one to carry over. Visited in General Hospital; nothing remarkable occurred. The men are recovering very slowly, and some who were moving about have been taken very ill.

10th.—3 more of my people have gone the way of all the earth, and there are others apparently about to follow. Made the acquaintance of a young man of the Irish Presbyterian Church: a

most interesting case. He detailed to me the history of his enlistment, which gave me a practical illustration of the necessity of the apostolic injunction, "Fathers, provoke not your children to wrath, lest they be discouraged." Took my servant to the Harem in the evening with a bag full of Bibles, Testaments, and other books and tracts. Gave intimation of a public service there to-morrow at 11 A.M. The report of the Czar's death appears to give much satisfaction in the Hospitals. Many add, "It is not that we wish the man dead, but it is for the sake of the others we rejoice."

11th.—Sunday. Preached at the Harem to a large audience at 11 A.M., and in the General Hospital at the usual hour, 4 P.M. Had an increase of convalescents, but a smaller audience on the whole. Visited none to-day. Wrote 2 letters intimating deaths.

12th.—Attended the funeral of brother Proctor and afterwards visited in General Hospital all the cases calling for special attention. Met one man for the first time in deep distress of mind. He stated that, when he was very ill, he had fearful visions of the state of separation from God. He feels thankful to the Lord for sparing him and restoring him to soundness of mind, that he may now attend to the one thing needful. Several men very ill, who yet maintain a deep sullenness on the subject of religion.

13th.—Visited at the Palace and General Hospitals. One of the 93d has been most unexpectedly called to his final account. I was requested by a Roman Catholic orderly to speak to another Catholic apparently dying. Refused, as the man did not ask it himself. The orderly said, he read Protestant as well as Catholic books, and thought the one as good as the other, and requested me to give him a tract, which I readily did.

14th.—Visited none; wrote 2 soldiers' letters, and spent the whole afternoon in a fruitless search for information regarding the ship "Corsica," by which I expect books from Glasgow. 1000 Bibles have arrived to-day from "The Scottish Bible Society."

15th.—General Hospital, whole of the upper story. Made the acquaintance of 2 new men who seemed particularly glad to see me. No cases of unusual interest.

16th.—A very wet and stormy day—visited in General Hospital. Great complaints from some of the men of the neglect of their medical attendant. Encouraged them to put confidence in the treatment they receive as the best for them according to medical skill. The idea of going Home seems to be doing good to the health of some.

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

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

19th.—The whole of the lower part of General Hospital. Many men very ill—some, I fear, beyond recovery. One, formerly very polite, but apparently indifferent as to the objects of my visits, gave me a long account of his past life. He had been a great drunkard previously to his joining the army, but he had not tasted spirits for 2 years. He says the army makes many drunkards sober men. He seems deeply sorry for having grieved his mother, but he is not yet humbled before God.

20th.—A most interesting day. Visited the whole of the upper story of the General Hospital, and all special cases in the lower. Found many very ill. One of the 93d died on Sunday morning. Fever is exceedingly prevalent. One man, whose pity seems genuine, gave me some money to send to his wife should he die. He mentioned several days ago that he wished to tell me something, but that he would wait till he was a little

better. Fearing he might not live long, I asked him to tell me to-day. He said that he merely wished to tell me what a blessing it had been to him to have become a soldier. He was brought up in the Church of Rome, and remained in that communion till he was 23 years of age. About that time he enlisted into the 93d Highlanders, and attended the Scotch church when that regiment was stationed at Carlisle. He used to put his fingers in his ears during the sermon lest he should hear anything against the Romish faith. But his conscience reproved him. He could not hold out against convictions. He listened to the Word of Life, and with a great struggle fled from the arms of Rome. "Many," said he, "condemn the service, but it has been a great blessing to me. Had I not become a soldier, I might this day have been worshipping the Virgin instead of Christ." This man has been telling me every time I have seen him how thankful he is for my visits. The first day I saw him, when I inquired whether I could do anything more for him, he said, "You have done for me already more than tongue can tell." To-day he said, "I like your teaching, sir. I was taken at the very first with it. You did not set forth the majesty of God apart from the love of the Saviour." He says the peace he has is sometimes a cause of terror to him lest it should be a false peace. Another old 93d man wept bitterly, and said, "No man has sinned so much as I have." Another young man, when I had prayed with him, and promised to see him soon again, said with the tear stealing down his cheek, "Sir, I would like to see you all the hours of the day." Another told me he had borrowed a New Testament, and had spent a very happy Sabbath afternoon, reading it. I promised to take him to-morrow a Bible from the Scottish Bible Society. With a face lit-up with the happiest smiles, he said, "Ah! have you, Sir—have you got a Bible with the Scotch psalms and paraphrases?"

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

22d.—No. 139, alluded to as near his end yesterday, died about 12 midnight. 132, deeply penitent, wept much when I spoke to him of the love of Christ, and declared that no man can have sinned more than he has. He said, "Men, when they are well, do not think of these things; but, when they are laid upon a sick-bed, then they see the necessity for them." I have frequently observed that I have been led to men, not of my own people, as if by accident, whose cases specially needed attention. To-day, as I passed along the corridor, and was speaking to some who were bundling up their kits to go to England, I was drawn, involuntary as it were, to speak to one who at the moment I thought was also going Home. By an accident in the Camp he had received a pistol shot in his hand, and, just before I spoke to him, had the main bone of his left hand taken out. He has been in Hospital since the 9th inst, and has just come out of the fever which is so prevalent. I endeavoured to cheer him up, taking care to remind him that life is very uncertain, and that the only source of true peace and comfort is faith in the Lord Jesus Christ. With some excitement he said, "I hope God will spare me to see my wife again. Night and day I think of her, and I literally water my couch, with my tears fretting about it." And with his left hand leaning upon a pillow, supporting it after the surgical operation, he stretched out his right arm at full length, and, checking his flowing tears, he said, as if with fixed determination,

"I would willingly allow that arm to be chopped off by the shoulder, if I could see her to night." I endeavoured to point out to him the folly of speaking in such a manner. He then told me the reason why he fretted so much. He thought it possible that he might die, and he was leaving his wife in poverty, whereas, had he been a sober man, he might have left her comfortably provided for. He has been a non-commissioned officer for ten years. His wife was piously inclined, but he laughed and mocked at her piety, and by his drunken habits nearly broke her heart. When this war was spoken of, he thought it would all end in smoke; but, when the trumpet called them to march to the field, he found himself deceived. He has seen thousands cut off around him, and has fanned with a newspaper his comrades dying of cholera, without a thought of anything but a burning desire to be led on to battle, and not to lie rotting in camp. The Lord hath now shown him his past sinful life. I did not conceal from him what I thought, and what the Bible says of his sins. I reminded him that I was of the Church of Scotland, and was expected by the Church of England chaplains to confine myself to my own people. He replied that he thought the difference between us hardly worth mentioning, and that he would just as soon have me to minister to him as any one else. I then offered prayer shortly, and, when I was about to leave him, he grasped me by the hand, and said repeatedly, "The Lord bless you." "The Lord reward you." His gratitude seemed almost unbounded. Thus we see many of the bravest heroes of our battles weeping like children at the foot of the Cross.

Went on board 2 ships now receiving invalids for England. It is truly a happy sight to see the men going Home. I spoke to many, begging to rejoice with them. One told me he had learned, since this war began, to trust only in the Lord, and through the whole campaign he had never forgotten to commit himself to His constant keeping, and that, especially since he had been sick, he had not ceased to advise his comrades to cease to do evil and to learn to do well.

COMMUNICATION.

[The conductors of "*The Presbyterian*" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

[For the Presbyterian.]

MEMOIRS OF THE HALDANES.

(Continued from page 107.)

The search after perfection in ecclesiastical connections, as well as in individuals, seems to be, in this world, a vain and fruitless one. As long as men are endowed with differently constituted minds; as long as human passions mingle their dross with the pure gold, so long the perfect purity and beautiful unity of which we so fondly dream must, like the philosopher's stone, evade the grasp of its most eager pursuers. Even where, for a time, the desired result seems attained, and all appears fair and beautiful, experience too sadly shows that the elements of variance and contention are but temporarily hushed, and will break forth with renewed vigour.

Such too soon proved to be the case with respect to the association which, under the auspices of the Haldanes and their clerical friends, had separated themselves from other Churches with the view of enjoying purity of communion and unalloyed Christian fellowship. At first all seemed prosperous. Aided by the munificent liberality of Robert Haldane, spacious places

of worship, filled with earnest and attentive congregations, and administered to by faithful pastors, sprung up in the principal cities of Scotland. Zeal, piety and harmony seemed to shed their happy influence over the new sect. But the invariable rule held true even in the ecclesiastical paradise. Discussions concerning frequency of communion, plurality of elders, and similar minor points sprung up and caused much painful difference of opinion. These differences might have been settled, but a new and unexpected event struck the final blow at the prosperity of Scottish Congregationalism, and shattered the goodly fabric which bid fair to rise to so lofty a height. This event was the conversion to Baptist sentiments of the two brothers who had been the prop and main-stay of the infant Church. With our views upon the subject of Baptism we cannot of course approve of the steps which they took; but we must respect the scrupulous integrity of men who, while fearing that their public usefulness might be injured by the course they were about to pursue, nevertheless unhesitatingly took the path which their conscience pointed out. And, while we regret that in this instance conscience should have so far misled them, we cannot withhold the tribute of admiration to the Christian tolerance and freedom from sectarian bigotry, which led them to refrain from efforts to proselytism, and to keep their peculiar views in due subordination to their one great aim,—the promotion of the glory of God.

It was, however, far from being the desire of the Haldanes that their change of sentiment should be attended by a disruption in the Church. They saw no reason why they might not still unite in the worship of God with those from whom they differed on the particular point of Baptism. But most of those who had hitherto been their colleagues were not disposed to go to such a length of liberality and refused to maintain a connection with Anti-Pedobaptists. The greater part of Mr. J. Haldane's congregation, it is true, still clung to a pastor whose change of views did not, in their opinion, incapacitate him from breaking to them the Word of Life. But for the most part the two brothers found themselves cut off from the intimate communion of those who had in former times been their helpers and fellow-workers, and with whom they had often "taken sweet counsel." Nor was the separation unalloyed by feelings of bitterness, greater in some cases than the occasion demanded. On the painful disagreement between Mr. Haldane and Mr. Ewing we do not wish to dwell. Much might doubtless be said on both sides. At this distance of time we have not the means of deciding accurately the merits of the case, and we willingly turn from this clouded page in the history of the good man to records of a more pleasing character.

During the twelve years which had

elapsed since Mr. Haldane's departure from Airthrey his residence had been fixed in Edinburgh. Now, however, finding the retirement and relaxation of country life a necessary relief to his tasked energies, he purchased for a comparatively small sum the large but neglected estate of Auchingray in Lanarkshire. Here in the seclusion of rural life he spent the next six summers, preaching frequently at Airdrie in the neighbourhood, and spending his leisure time in the preparation of a work on "*The Evidences of Christianity*." This book, first published in 1816, has received the approval and sanction of such men as Dr. Andrew Thomson and Rowland Hill.

While the elder brother was thus employing his pen in the service of Christianity, the energies of the younger were not less earnestly devoted to the same cause. Though much occupied with the necessary duties of his pastoral charge, and with the formation of the Edinburgh Bible Society in 1809, yet occasional sermons in the suburbs of Edinburgh and the adjacent villages, as well as at Buxton and Harrowgate, whither he went for the restoration of his wife's failing health, testified to his earnestness in "redeeming the time."

The winter of 1819 was marked by one of the severest afflictions which he was called upon to sustain,—the death of his beloved wife. He deeply felt the blow, but, while sorrowing, faith enabled him to rejoice in the prospect of a blissful re-union beyond the grave.

The failure of the projected mission to Hindostan had not in any degree damped the missionary ardour of Robert Haldane. For some years his thoughts had been directed to a field scarcely less necessitous than the heathen Benares. It was the continent of Europe, which was at this time fettered in the chains of a rationalistic and almost infidel theology. To this scene of spiritual destitution he resolved to direct his labours, and accordingly in October, 1816, Mr. and Mrs. Haldane left Edinburgh for Paris. At Paris however they were not encouraged to remain long, so he soon turned his steps to the city of Calvin.

To the poet, to the lover of nature in her manifold and various forms, the name of Geneva calls up glorious visions of a landscape to which the massive grandeur of "the Monarch of Mountains;" the lofty pile of Jura; the placid and beautiful lake which reflects in its translucent waters the effulgent clouds which in the rich summer sunsets crown Mount Blanc with a halo of glory; and the vine-covered banks of the "arroy Rhone" contribute to render the scene one of the fairest that Earth can afford. And to him who delights in historical associations Geneva is equally abundant in interest. The place where Calvin preached the Truth as it is in Jesus, and led the van of the battle against the fulminations and anathemas of Rome; the asylum of John Knox and his brave band of exiles; the abode of Farel and Beza—

must ever have its hallowed memories for every Protestant, and especially a Scottish one. But the city, which had once sparkled like a lamp in the surrounding darkness, was now, alas! shrouded with a thick veil of infidelity. In the words of Dr. Hamilton, "at that time little faith was found at Geneva. The city of Calvin and Beza was under the spell of Voltaire and Rousseau, and in the christened paganism of its Theological Academy, 'St. Plato and St. Seneca' had supplanted 'St. Paul and St. Peter.'" Nevertheless the Lord was working, and in various quarters there were at this time earnest gropings for the Truth, when in the person of Mr. Haldane an able and willing labourer was sent into this corner of the Vineyard. His course was providentially indicated to lie among the students. Gathering around him a goodly number of young men, comprising nearly all the students of theology, he was accustomed, during the winter and spring of 1817, to meet with them daily at his own residence, and explain to them the great mysteries of the Christian faith, of many of which, such as the doctrines of human depravity, the incarnation, justification, they now heard for the first time. Some of these expositions were the germ of Mr. Haldane's future work, his valuable commentary on "The Romans," which, uniting the accuracy of the logician with the ardour of the Christian, has been highly appreciated by the religious world, and placed on a par with that of Calvin himself.

On the 20th of June, 1817, Mr. Haldane bade adieu to Geneva, but he did not go without leaving visible marks of his visit. When we number among those who had sat at his feet in Geneva such names as Dr. Malan, Messieurs Rica, Gouthier, Henri Pyt and Merle d'Aubigné, it will at once be seen that the extent of its usefulness can never be rightly estimated on Earth.

From Geneva he went to Montauban, the centre of education for the Protestants of the Reformed Church in France. Here also his labours were attended with signal success, both among the students and the pastors, who occasionally visited him. He likewise, in conjunction with his active coadjutor, Mr. Henry Drummond, took measures for the organization of a Society for the Propagation of the Gospel on the Continent, an enterprise in which many of the young Genevan converts, forced by persecution to leave their intended sphere of labour, were employed in scattering abroad the seed of the Gospel. The two years of Mr. Haldane's residence at Montauban now drew to a close, and in 1819 he returned to Scotland. But he left behind him, as the "seals of his ministry," many a faithful labourer, who in France, in Belgium, in Switzerland, and among the wilds of the Pyrenees, should be abundantly blessed in winning souls for their Heavenly Master.

On his return to his native land Mr.

Haldane was not destined to enjoy complete repose. In 1821 he entered the lists of the "Bible Society Controversy" as a champion for the unadulterated circulation of the Word of God. The subtle poison of Rationalism had entered even into that noble British and Foreign Bible Society, which it has been the glory of Great Britain to originate and maintain. Bibles containing the Apocrypha either interpolated or appended, Bibles adulterated to please the taste of Roman Catholics, and Bibles with neologian prefaces, were to be found in the Continental Repositories, under the dangerous and specious plea of expediency. This plea the Edinburgh Branch of the Society wished to overturn and expose, and Mr. Haldane, as a prominent member, led them forward to the attack. The war which ensued was a brisk one. Pamphlets flew thick and fast in every direction, meetings were called, speeches made, protests were entered and diplomacy put in requisition. Dr. Andrew Thomson, a host in himself, proved a valuable assistant in the cause of maintaining the purity of God's Word; while on the opposite side we are startled to find the names of such men as the Rev. Charles Simeon, the Rev. Mr. Venn, and the Rev. John Owen,—another instance of the too frequent spectacle of good men deceived by the plausibility and apparent expediency of a real evil. The contest was long, furious and painful, but it issued in the triumph of the defenders of the Sacred Canons, and the final purification of the noble Society which at one time it threatened to destroy.

Our limits compel us to pass briefly over the remaining years of Mr. Haldane. The winters spent in Edinburgh, the summers passed in the seclusion of Anchingray were alike employed in labours of love and zeal. The preparation of his Exposition of the Romans necessarily absorbed much of his time, and even after its publication a complete and careful revision of the second edition still continued to occupy him. But, though thus usefully and vigorously engaged, his assistance was never solicited in vain when any point of Christian doctrine or practice was in danger. At the first sound of alarm he girded on his weapons and stepped boldly out into the fray, and in few instances did the abuse, of whatever nature, stand before his repeated and vigorous attacks.

Nor was his own immediate vineyard left unwatered. Anchingray with its concerns, both temporal and spiritual, received much of his attention. His own household with his large circle of relations looked up to him as an esteemed master and a revered and cherished friend, whose society in his leisure hours was much sought and highly prized.

But he had long passed the term fixed as the limit of the life of man. He had entered upon his seventy-ninth year, and the earthly tabernacle gave signs of its ap-

proaching dissolution. After such a life as his had been we scarcely need the assurance that his end was emphatically peace, and that few clouds were suffered to obscure his views of the future glory. On the 11th of December, 1842, he was peacefully removed to the "rest which remaineth for the people of God." They who were left behind sorrowed that they should see his face no more, but with him they knew it was "far better." The beloved partner, who had walked by his side for so many years, was not left long to mourn his loss. Six months after she was laid by his side in the tomb, where both await a joyful resurrection.

(To be continued.)

NOTICES OF BOOKS.

We have received from the "Bible Depository" *The Illustrated Family Christian Almanac for the United States for 1856*, published by the American Tract Society. This Society "embraces members of 14 evangelical denominations, united to diffuse the knowledge of Christ and Him crucified by its publications, associated with personal Christian effort, at home and abroad." The *Almanac* is printed on fine paper in a clear type, and devotes 24 pages to the Calendar and very full Tables on subjects generally found in such hand-books, to which are, of course, subjoined various interesting statistics regarding the United States. 24 pages, ornamented with handsome illustrations, are devoted to brief extracts, many of which refer to circumstances or places of recent or present interest, while all convey instruction of a religious or moral tendency.

We commend to the favourable notice and support of our readers *The Canadian Messenger and Journal of Missions*, which is published monthly at the *Montreal Witness* office, and whose reasonable terms of subscription may be learned by reference to the Advertisements on our last page. We know not how Ministers, Elders, Sabbath-school Teachers, and all Christians desirous of circulating intelligence of the missionary efforts of evangelical bodies of every denomination, could better further this important object than by promoting to the best of their ability the distribution of *The Canadian Messenger and Journal of Missions* within their respective circles of influence. We are persuaded that *The Messenger* would be hailed from month to month as a welcome visitant, especially in the families of the labouring classes in town and country, in which uncontrollable circumstances unhappily curtail so greatly the intervals for self-improvement by religious reading and reflection. We therefore heartily wish for *The Messenger* a wide circulation by formation into clubs for the purpose.

P. S.—We regret much that, owing to the space devoted to the very important proceedings of our Brethren at Halifax, we have been again necessitated to crowd out several interesting communications, some of them being in type for two months.

We beg to acknowledge the receipt from Esquering of £1 towards defraying the expenses of the Deputation to N. S. and N. B., and also of 2s. 6d. from Mr. Abraham Johnston, Kitley, to the *Jewish Mission Fund*; both of which, will be forwarded to the Treasurers.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

John Dodds, Smith's Falls,	1854-5	0	5	0
Robt. G. Lamb, "	1854-5	0	5	0
Capt. McKenzie, Lochiel,	1854-5	0	5	0
Mrs. Mathieson, Melbourne,	1855	0	2	6
Mr. Henry Airth, Horton,	1854-5	0	5	0
Thomas Boyd, Sorel,	1855	0	2	6
James Urquhart, Williamstown,	1854-5	0	5	0
Wm. McKenzie, "	1854	0	2	6
Don. Kennedy, "	1854-5	0	5	0
Miss Milne, Seymour East,	1855-6	0	5	0
Alex. Young, Colborne, 1851-2-3-4-5		0	12	6
Alex. Young, Jr., "	1854	0	2	6
Wm. McNaghton, Durham, 1851-2-3-4-5		0	12	6
Peter Lindsay, Durham,	1855-6	0	5	0
Rev. Wm. Barr, Horuby,	1855	1	5	0
John Livingston, Richmond,	1855-6	0	5	0
Donald Stewart, Inverness,	1855	0	2	6
James Steele, "	1855	0	2	6
James Dempsey "	1855	0	2	6
John Campbell, "	1855	0	2	6
Peter McLean, "	1855	0	2	6
Donald Blew, Pine River,	1855	0	2	6
John Wylie, Sen., Dixon's Corners, 1855-6		0	5	0
Don. McDonald, Toronto, 1853-4-5-6		0	10	0
Arch. Barker, Markham, 1854-5-6-7		0	10	0
J. B. Osborne, Beamsville,	1855	0	2	6
Jeremiah Simmerman, Beamsville, 1854		0	2	6
John Colquhoun, Morrisburg,	1854-5	0	5	0
Basil Bell, New Glasgow,	1855	0	2	6
Jas. Robertson, Pictou, N. S.,	1855	0	2	6
Hector Frazer, "	1855	0	2	6
D. A. Ferguson, "	1855	0	2	6
Alex. Strumberg, "	1855	0	2	6
Robert Reid, "	1854	0	2	6
Peter Stuart, "	1854	0	2	6
Rev. Robt. Neill, Seymour, E.	1855	0	5	0
Walter Givins, " W.	1855	0	2	6
Thos. Hall, Jun., "	1855	0	2	6
Jas. Fenwick, Markham,	1855	0	2	6
Arthur Alexander, Markham,	1855	0	2	6
Miss Miller, Montreal,	1855	0	2	6
James Mitchell, "	1854-5	0	5	0
John Robertson, Toronto,	1853-4-5-6	0	10	0
Malcolm Malloy, King,	1855	0	2	6
Rev. J. Sinclair, Alleghany, U.S. 1856		0	2	6
Wm. Russell, Point Levi,	1856	0	2	6

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