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THE MONTHLY RECORD

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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137, a. 2.

SERMON,

Preached in St. Andrew's Church, New Glasgow, at the opening of the Synod of Nova Scotia and Prince Edward Island, June 25th, 1862, by the retiring Moderator, the REV. GEORGE BOYD, M. A., of St. Andrew's Church, Halifax, and now published at the Synod's request.

"The glorious gospel of the blessed God, which was committed to my trust."—1 TIM. i. 11.

LOOKING at these words in their obvious connection with the preceding context, we see indicated some of those great truths which are assuredly believed and acknowledged by us all.

There is the important point that there is no antagonism between what is called natural religion (viewing it, of course, as in its original purity), and the revelation of christianity. There is, too, the doctrine, that revelation, whether embodied and developed under the dispensation called the legal one, or that called the evangelical one, is *essentially* the same in design, and teaching, and tendency. There is also to be here inferred, that the dispensation which now is has a superior fulness and clearness, and, as a source of moral and religious instruction, is supreme over all others.

On such, however, as distinct or special topics for illustration—though important as truths, and, in our view, neither unsuitable to this occasion, nor unprofitable for meditation on the part of christian ministers—we do not at present intend to discourse.

We shall now view these words in their very general subject, viz.: that the gospel, declared and committed to mankind, has in-

deed a glory. And in the course of our remarks at this time, the truths which we have outlined as suggested by the text's connection with the context, may more or less come in view and be alluded to.

Let us first remark on the *general* import; or *simple* idea of that which is here predicated or affirmed of the gospel. In other words, what is meant by the word glory? This we intend but as a preliminary point.

The word glory is perhaps most commonly regarded as denoting something of *visible* splendour—magnificence—*effulgence*—*beauty*. And so anything which manifests or reflects these phenomena, is looked upon as glorious. Such, in varied appearances and combinations, are beheld throughout material nature. No one can doubt it who looks into nature's departments, or contemplates the phases of the visible creation. Who can fail to see and to acknowledge the existence and impress of a glory both in the firmament above and on the earth beneath? Hence we readily and rightly speak of the glorious sun which emits light and gladdens the world; or of the glorious firmament—by day the blue ethereal sky interspersed with richest drapery, and by night bedecked with scattered twinkling lights; or of the glorious landscape, teeming with many productions and adorned with numberless beauties.

But in the recognition of such, few will be found to deny that these are the indications and signatures of a glory divine, and that a divine hand has made all these things, Ps. xix. 1, 2; Isaiah vi. 3. The flower adorning the field—the leaflet waving to the gentle breeze—the dew drop glistening in the spar-

ling sun—the insect sporting its tiny hour ;—all manifest and indicate the Creator's glory.

That glory, then, which irradiates the external universe, meeting our view and striking our senses, is God's glory. From every part of those works and arrangements of this world, within the compass of which we find ourselves placed, this glory is more or less manifested to us. For they are the glorious works of the Blessed God—they are the works of the glory of Him who is "over all, blessed for ever."

But from a contemplation of creation's works, in their varied aspects of grandeur and utility and beauty, which are unmistakably characteristic of them as their glory, the human mind easily and naturally awakes to the conviction and inference that the Being who made them must have a glory surpassing that which we now see and recognize. It is plain that He must have, of and in Himself, the endowments and attributes essential for producing what is made visible to us. God must *have* or *be* the very essence or elements of glory. The glories which we contemplate on every hand are the emanations from and signatures of that Uncreated Glory. From these glorious works—so replete with matchless intelligence and exquisite design—we have the unshaken conviction that He who made them is the "wisest and the greatest and the best of beings." "The Lord is high above all nations, and His glory above the heavens. He dwells in a light which no man can approach unto."

We are now brought to observe that there is a glory *besides* that which we behold and admire in the grand and beautiful of material nature. There is the glory of *moral* excellence and worth. Few will be found to deny that there is indeed a glory pertaining to mental accomplishments—to the profound and talented mind—to the tender, feeling heart of fine moral sensibilities—and to the consistent and holy character.

Now, in order to a due perception by us of natural glory, there is required the presence of natural light, and our possessing a discerning medium, even the proper exercise of our natural senses ;—so, in order to any adequate knowledge and appreciation, on our part, of moral glory, we require, besides some revelation thereof, a state of mind and character adapted for discerning such glory.

We are now brought to a point where, it seems to us, we may readily turn to some consideration of that glory pertaining to the gospel, as a revelation from and of God to humanity. For, as a revelation, it is of that nature and has those characteristics and elements as to be received and appreciated and admired, not by means of the outward senses, but by means of the moral powers and feelings.

Doubtless, many views and points for illustration will here present themselves to the minds of the brethren. We shall select *three*

for subject of general and brief remark in your hearing at this time.

I. The gospel has a glory on account of its authorship.

"I certify you, brethren", says this same apostle who speaks in the text, "that 'he gospel which was preached of me is not after man.'" Its gracious constitution is not of man. It has God for its author. It is an enactment of and from the "King eternal, immortal, invisible, the only wise God." Its provisions and arrangements—its invitations and blessings—its privileges and bestowments, come solely from the great Supreme, whose name is excellent in the earth, and whose glory is above the heavens.

But this view of the gospel's glory is the more to be marked in that the Triune God is its author. How often is it affirmed of the glorious gospel that it is of God the Father? Every one at all acquainted with scripture knows that it is specially called the gospel of Jesus Christ the Eternal Son of God. We all, too, acknowledge the gospel as the ministration and dispensation of the Holy Spirit, who proceedeth from the Father and the Son, and who is Himself God.

In point of fact, this is one of the glories of the gospel—one of the impressions of its Divine authorship. It is the gospel in its revelation, that discloses to us the personality and the distinct offices and the special agencies of the Divine Persons in the glorious Trinity.

Emanating, then, from such a high and glorious source—testifying of the attributes and perfections of the Great Supreme—and unfolding and describing the harmonious work of the glorious Trinity in repairing the ruins of the fall, and building up the wondrous fabric of a happy immortality ;—it cannot but be pervaded with a moral glory.

In common, then, with the Divine works and ways and revelations in nature, and in the ordinary events of providence in the world, the gospel has a constitution and design for disclosing and manifesting Jehovah's glory. Here, nature and the Bible meet together in testifying that they have come from the same author.

Those, then, who have the gospel committed to their trust as preachers of it, must, in the execution of that office, give no occasion for any to suppose that the gospel, by which is salvation, stands arrayed in opposition to the course of nature—to the deductions of reason—and to the right process of thought. It is matter of regret that christianity has sometimes been viewed and illustrated as something so *new*—something so *unlike* all other things, as to prove delusive, and to set at defiance all the discoveries of knowledge—all that has been ascertained to be fundamental principles of law, conscience and morals. Hence one reason why so many individuals of cultivated mind turn away from the gospel, and the gospel ministry comes to be so little

valued, and the sanctuary of God's house so much forsaken.

But the same Being whose creative fiat gave form and order and beauty to the world, and who carries on from age to age its glorious economy, appointed and has continued to conduct the glorious system of His grace and truth in Christ Jesus. And whilst this system has lessons clearer and more consolatory than nature's laws and beauties, and whilst the christian religion is invested with a certain jurisdiction over the mind's operations, yet these all are governed and pervaded by one set of ruling principles; they are as one grand scheme of progressive administration, and are tending to one glorious consummation.

In the illustration, then, of gospel themes, analogies from nature and the discoveries of science may well be employed, in subordination, of course, to the glorious design of the gospel ministry—subduing the unbelief of the heart, attracting the affections to Christ, and bringing the soul to an humble belief and reception of God's power and love to save. If this religion have a seat in our hearts we will respect the works of our God, our reconciled and loving Father, and regard the operations of His hands; and in the knowledge and admiration of such, our souls' devotion and sympathy will be drawn out to Him.

II. The gospel is glorious from the very nature of the facts and themes which its revelation discloses.

There is a certain distinction which might be noted between the gospel itself and its revelation to the world. The sciences, in their principles and laws and truths, had a being *previous* to those circumstances and mediums of their revelation to man. So the gospel existed, and has a place independent of its announcement to the creatures. Its distinguishing facts and themes were in the Divine Mind; and without their revelation, they would have continued to us a mystery—deep and unfathomable. They were not discoverable to us by the light reflected from nature, nor could they have arisen from our unaided mental powers.

It is a glory of the gospel there, that its revelation brings to light those sublime doctrines, and informs us that there are momentous events inseparably connected with our eternal destiny. We may learn much of God's wisdom and power and goodness from the things which are made. We may arrive at some true notions of the Divine Majesty and government in the world. But, considering ourselves as sinners before God, who is essentially just and holy; and in view of his righteous laws—burdened with conscious demerit and guilt, the great question is—how are our sins to be pardoned? Here *the one thing* needful for us is an exemption from deserved wrath, and our natures fitted for God's happiness. These are subjects which cannot be learned from the book of nature, and all the

pretended solutions of philosophy on such points, are vague, contradictory and impious.

“Let all the heathen writers join!
To form one perfect book;
Great God! if once compared with thine,
How mean their writings look!

Nor the most perfect rules they gave.
Could shew one sin forgiven,
Nor leave a step beyond the grave.
But thine conduct to heaven.”

That system then must surely have a glory which settles these momentous questions to us, and sets our mind at rest by sure information that the Divine placability is toward his offending and erring creatures. Here the gospel annunciations correct that painful ignorance, and remove that ominous dubiety which like thick darkness brooded over humanity. Here such information is supplied which ruins our sinking hopes, and enlightens our pathway to eternity.

But brethren, as our remarks must be confined within proper limits, we shall, on this fertile topic of the gospel's glorious facts and themes,—just bring to our notice the angelic declaration at the Saviour's birth into our world, and also two or three of the phrases in terms of which the gospel is spoken of by the apostle.

In the words of the heavenly messenger,—“Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people,” and in the ascription of Divine praise, which then arose from the celestial company, “Glory to God in the highest, and on the earth peace, goodwill toward men,” we have it affirmed of a preached gospel, that it is good tidings, and that, in its facts and themes, it is excellent and glorious in the highest degree. And coming to consider the gospel under scriptural titles, such for instance as the gospel of the grace of God—the gospel of peace—and the gospel of our salvation, we cannot but be sensible that it has an excellent glory. Here God seems to be brought nearer to us than by the economy of nature. He speaks to us His words and unfolds his gracious character and designs for humanity's elevation and happiness. How glorious then that revelation, so replete with love and mercy and happiness to our race!—How glorious then that revelation, so replete with love and mercy and happiness to our race!—How glorious that economy of grace so designed and adapted by infinite wisdom, for recalling humanity from error and misery and suffering, to an inheritance of honor, immortality, and glory! And in contemplating those great facts and operations with which all this is inseparably identified, such as the humiliation and atoning sacrifice of the Son of God in his incarnation in our world—His resurrection and his ascension and intercession in glorified human nature—and humanity coming to have a fellowship with Him in His sufferings and death, and to throw the power of His resurrection, not by human wisdom and might, but by the

gift and sealing of the Eternal Spirit of the living God, in His mysterious works of regenerating and sanctifying our natures;—we may well say, in the words of the apostle, "On the depth of the riches both of the wisdom and knowledge of God! Who hath known the mind of the Lord, or who hath been his counsellor?" "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God has prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."

That office, then, can be neither unimportant nor mean, whose declared object is the persuasion of humanity to "know and to receive the things which are freely given to us of God." It has a connection with and a similarity to the glorious mission of the Son of God to our world. What says the apostle? "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry—the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." Of that wisdom pervading the works and operations of God, preaching is one: "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." Viewed, then, with reference to such subjects and objects, and in the light of eternity, the Church of Christ and the office of the ministry therein have a grander position—a loftier moral elevation—and fill a wider and nobler sphere than the palaces and cabinets of this world's rulers. Here humanity are labourers together with God—God's husbandry—God's building—God's temple. And whether the operations and effects of "this grace wherein we stand, and rejoice in hope of the glory to be revealed," reaches and affects other orders of beings, or not, we do not venture to say. But doubtless there is some wide and gloriously exalted scope and design involved in the great gospel scheme. In reference to this, have not these words of inspiration a deep significance? "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord;" or again—"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself—that in the dispensation of the fulness of the time, He might gather together in one all things in Christ, both which are in heaven and which are on earth."

III. The gospel is glorious in its effects and results.

Much of what might be said under this division has been in a manner necessarily anticipated or indicated. The glorious effects of

the gospel is a subject, you well know, suggestive to us of a variety of topics—a diversity of illustration—and indiscriminate detail. But the present time and occasion, brethren, call for selection and brevity of remark.

"It must surely be a point conceded on all hands, that the gospel diffuses an influence so as to elevate man's social condition, and to promote his interest in every relation of life and station or position in the world. It is clear as the light of the sun, that those countries in which the gospel is known, and where humanity comes under its influence, differ very greatly for the better from those in which it is unknown. "Tell me where the Bible is," says one, "and where it is not, and I will write a moral geography of the world." We are to remember that the operations and events of divine providence in the world, are rendered subservient to and dependent upon the dispensation of the glorious gospel. This world and all that it contains rolls on in its course under the mediatorial reign of Jesus Christ. He has "power over all flesh to give eternal life to as many as the Father hath given to Him. He is head over all things to the Church. He now reigns till all enemies are subdued, and the kingdoms of this world are to become the kingdoms of God and of His Christ." And is it not the fact, that the best governments and institutions of the nations—their political influence—their progress in the arts and sciences—and their social advantages and comforts, are to be marked and measured just in proportion as they are pervaded and permeated by the gospel's principles and influences?

But, however important the gospel in this respect, and however interesting such views of its effects, it fills a higher sphere—treats of sublimer interests—and is identified with more glorious results. Its annunciations enforce the claims and unfold the dignity of that unchangeable law which is interwoven in the constitution of our moral nature. In the gospel revelation we view and contemplate the signatures of God's justice and holiness and goodness and mercy. How impressively this appears throughout the stages and phases of the gospel's development and progress! How completely is it answered and fulfilled in the gift and wondrous work of the glorious Redeemer—the one Mediator between God and man, the man Christ Jesus! Here the glorious result is, the law is honoured and magnified, and at the same time the divine love and compassion are extended and commended to humanity for a free deliverance from deserved wrath, for assimilating our moral nature to the divine image, and for our becoming glorified in eternal happiness.

Our Fathers and Brethren in the christian ministry before whom we stand—our fellow-professing christian disciples now present, will suffer from us a word of admonition and exhortation.

Remember that the gospel is glorious, not

as it is in the keeping or trust of church denominations, nor yet as it is in the expositions of ecclesiastical systems, but as it is the enactment of the blessed God, and the revelation of Jesus Christ, and the ministration of the Holy Spirit. The gospel is glorious, and makes us wise unto salvation—not as it may be theorised into logical propositions for exercising the mental powers, or wrought into beautiful sentiment for delighting the fancy, but as it is believed and received as a living, ruling, and transforming power from God. Then it becomes to you the divine expedient for your peace and salvation—then it is found by you as a gracious visitation and influence, answering to and satisfying your instincts and longings for immortality and glory. For then, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then, by means of the glorious gospel, we, "beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Brethren, we rise to this loving and exalted fellowship with God—to this elevation and purity of nature, through Jesus Christ and by the Holy Spirit. "Through Jesus Christ we have access by one Spirit unto the Father." We may rise to the glories of secular knowledge—we may succeed in possessing those of material wealth and worldly grandeur without an interest in Christ, but it is only by and through Him that we can rise to the glory of pure moral goodness, and possess christian love, and reach assimilation of soul to the all-glorious God. Let us keep, then, the eyes of our souls fixed upon the Saviour, and come under the wondrous power and attractions which cluster around His cross. Then ministers will feel constrained to preach Jesus Christ and Him crucified. Then the people's faith and glorying will not be in human wisdom, but in the power of God and the faith of Jesus Christ.

This is the only glory which will go with us into the eternal world, and indeed by which we are called and perfected unto eternal glory. All other glories break as bubbles when they touch the cold shores which limit earthly life. At death's touch, "all flesh is grass, and all the glory of man as the flower of grass." Who are the people? yea, who is the individual? whose reflections at some time do not partake of such impressions and coloring. They are befitting our circumstances at present. During the few years since a meeting similar to this was held in this place, considerable changes have taken place amongst us. Even those removals involving but a change of locality and sphere of labor on earth—in some having gone from us, and others having come amongst us are not without some lessons and some thought of warning to us. But death also has thinned our

ranks. Since our last meeting in this capacity, one of our most revered and tried and beloved ministers has been taken from us, and removed from the scene of his earthly labors. Of this bereavement we are now affectingly reminded and solemnly sensible.

We feel that the pulpit is not the place for speaking of the virtues and services of man—even of those who in the Church may have labored long and well. And in the present instance, it would scarcely be seemly in me to venture to speak of the labor and worth and services of our late esteemed and beloved brother and father. In this county especially, he had been long and familiarly known as a laborious and devoted minister of the glorious gospel. And well is it known and acknowledged that during that time of ecclesiastical agitation and strife, which left him in circumstances of loneliness and discouragement, he continued faithful to his trust, and firmly attached to our venerable and beloved Zion; and that in the exigencies of those years, he endeavored to diffuse the benefits of his ministry among all our destitute congregations, and to counsel and encourage the people in their continued steadfastness, and what is very pleasing to note is, that on his part no railing accusation and uncharitableness were uttered against others, and we believe such did not rankle in his bosom toward them. Who can withhold a tribute to his service and worth? Who amongst us does not feel that as a Church our hands are weakened, and something of our glory departed?

While we would be warned and edified by such visitations and lay them to heart, let us be animated and encouraged in our office and trust that our sufficiency is of God. He will not cease to bless His Church with able ministers of the New Testament, not of the letter but of the spirit which giveth life. His grace and truth are replete with the glories of a life hid with Christ in God for preparing and beautifying humanity for the eternal weight of glory in heavenly mansions with Christ. "We know that when he shall appear, we shall be like Him. When Christ who is our life shall appear, then shall ye also appear with him in glory." AMEN.

The Perfect Man.

One-sidedness is human; many-sidedness is divine. Each Church is busy polishing at some particular stone or pillar of truth; all the Churches together make up the complete building, the body of Christ. Each Christian reflects a particular element or portion of Christ's light; all Christians together embody His full brightness of His glory. But because the light strikes one at an angle different from another man's angle of incidence, brother must call brother hard names. There is a scriptural aid to reflection on the subject taken from Palsford's "Quiet Hours:"—

THE STONES IN AARON'S BRESTPLATE.

Aaron had to wear upon his breast before the Lord, twelve precious stones, *not of one sort*, but each one reflecting the light *differently* from his neighbor. There was actually one nearly *black*, whatever the diamond thought of *him*. But all the stones being set equally upon the priest's breast, no one of them might quarrel with another. Saying, 'you are quite wrong, you are, you ought to reflect the light as I do. You will never be admitted into the most holy place. Even the dark jasper reflected its measure of light, as freely as brilliant diamond. The former may have a meekness which the latter has not. Indeed it is a known fact that the diamond is *harder* than any other stone. And hardness is distance from life in proportion to the hardness.

One thing is clear, *there is a tribe in Israel corresponding with each stone*. And the Lord requested that He might see the twelve stones upon Aaron's breast, with the names of the twelve tribes engraven on them, as often as He appeared before Him to minister in the priest's office; Exod. 28, 29. Perhaps it was in virtue of his representing, impartially, every tribe of God's people, that he obtained Divine responses pertaining to every tribe. A man cannot be the medium of Truth to all the tribes of God, unless all truth has a place in him. Learn, whether the priests and ministers of God ought not to comprehend in their souls and characters considerable breadth and variety." Excellent; and the moral or teaching indicated in the last sentence very direct. Yet the public opinion of the modern religious world generally runs counter to that idea. Your minister of God's Word must be a person of a very uniform pattern, and that pattern by no means a grand or noble one, says modern religiosity. He must be well-starved, and tightly straight-laced; his soul well cramped and swaddled by hands and other man-millinery, or he might make an erratic movement that would throw us all into consternation. A well-constructed piece of mechanism he must be that will strain out all the little gnats that are such a terror to the weaklings and go-dings. Here is another contribution from the same quiet sombre man, and the sound of it is like music that was heard in Palestine eighteen centuries ago;—

A LITTLE BIRD'S SERMON TO A SERMON-MAKER.

"I was in the act of kneeling down before the Lord my God, when a little bird, in the lightest, freest humor, came and perched near my window, and thus preached to me, all the while hopping from spray to spray; 'O thou grave man, look on me, and learn something, if not the deepest lessons, then a true one. Thy God made me and the like of me; and if thou canst conceive it, loves me and cares for me. Thou studiest him in great problems, which oppress and confound thee; thou lovest sight of one half of his ways. Learn to

see thy God not in great mysteries only, but in me also. His burden on me is light, His yoke on me is easy; but thou makest burdens and yokes for thyself which are very grievous to be borne. And I advise thee not only to see God in little things; but to see little, cheerful, sportive things in God, as well as great, solemn, awful things.—Things deep as hell and high as heaven thou considerest over much; but thou dost not consider the lilies sufficiently. Every priest should put by his awful robes, &c., &c., sometimes, and go free. If thou couldst be as a lily before God, for at least one hour in the twenty-four, it would do thee good; I mean if thou couldst cease to will and to think, and be only. Consider, the lily is as really from God as thou art and is a figure of something in Him—the like of which should also be in thee. Thou longest to grow, but the lily grows without longing;—yes, without either thinking or willing, grows, and is beautiful both to God and man. Think of that.

In conclusion, I remind thee that God has "many kinds of voices in the world, and none of them is without signification." But I perceive that thine ear is open only to voices of one kind. Thy danger is, under the conceit of being the more Godly, of becoming monstrous, and not quite God-like. Excuse a little bird; I am but one of the "many kinds of voices" which God has "in the world."

Better and better; and Scriptural too, brother Fearing. Yes, "God reveals himself in many ways," and all His ways are beautiful and safe. But man is confined in view, and halt in limb, and finds it difficult to walk in the 'royal law of liberty.' He runs from extreme to extreme. He is either worldly or ascetic; the younger son spending his substance 'in riotous living' or the 'eremite in cell.' Talk of birds to thee, thou barren pattern-figure of the sects! Hadst thou been consulted upon creation work, we would have had no dainty humming-birds, nor lovely canaries; nothing but sober ravens and solemn owls and stupid buzzards to people the air. And the kindly race of men would have appeared, all staid and severe and precise. And yet what a terrible world it would be without children! I pity thee; for it is an error leading to much deformity to believe that ideal truth, beauty, and goodness can be attained by process of cribbing, or binding, or clipping. He grows most into the likeness of the perfect man, whose soul is most open to all the influences of heaven and earth, whose humanity is not only intense but most comprehensive and many-sided. G.

FOR THE MONTHLY RECORD.

The morning bells rang out, their early call to prayer,
And sweetly fell their tones upon the perfumed air,
Listening their joyful sound, low on a bed of pain,

A parting spirit heard their summoning chime in vain.

The messenger had left for her a certain token,
The silver cord was loosed, the golden bowl was broken,

Where darkened windows dwelt within the silent tent,

The cistern's wheels were still, the fountain's vase was rent.

Still in the heavy air swept down the sweet bell's din,

As up the sounding aisles the worshippers went in,

Seeking the gracious dew within that hallowed place,

Which God bestows on those who humbly seek his face.

Still floated to her ear, the old, fam'ly sound,
Whose chime had often led her feet to holy ground,

But from the far off land, the music seemed to come,

A call by angels given, a whispered summons home.

Still rang the sweet bells on, the quiet Church was filled,

But through that silent room a wondrous echo thrilled.

Was it the music lent from angel harps on high,
We know not what she heard, we only saw her die.

Die! Was that death which brought release from sin and pain,

Beside such death as this, our life how poor and vain,

Pilgrims of dust, we knelt before our mercy-seat,
Within the veil she saw Christ's finished work complete.

The bells on earth were hushed, but with their dying tone,

Her tabernacle lay deserted and alone,
We in the Church on earth implored a Saviour's love,

She saw his glory in the firstborn's Church above.

Within the gates of pearl, upon the crystal strand,
She heard the harps resound, she saw the unnumbered stand,

The choir in heaven took up the earthbell's failing voice,

We caught the echo here, she heard it to rejoice.

HALIFAX, JUNE 10TH, 1862. M. J. K.

The Meeting of Synod.

THE great question before the Synod of 1861 was "Union." This year the most absorbing topic was "Dalhousie College." Threatened as the funds of that Institution are with confiscation by the leaders of both political parties, the members of synod seemed to feel that if something were not done, the last hope for the higher education of the country on a liberal basis would be lost forever. They acted wisely then in considering and canvassing the subject; they are now committed to an enlightened study of it; and it becomes them to inform the people upon it, to ascertain their opinions, and to secure their co-ope-

ration. The history of Dalhousie College is a strange and chequered one. Intended according to the terms of its endowment, to be formed on the model of the University of Edinburgh, but never yet realizing any grade higher than that of School, Museum, Post Office, Lumber Room, or something of the sort, as the effeness, or whims, or indifference of governments and of provincial public opinion drifted it; a standing reproach to Nova Scotia; a too truthful illustration of the shamelessness of our political morality, and of the Pharisaic Sectarianism of our religion. Such are but poor omens for its future usefulness; and did we believe in fatality, ill-luck, or auguries, we would say, have nothing to do with that ill-starred College. But we believe in something higher than good or bad luck. Dalhousie College has never yet had a fair trial; let us give it one, if we are allowed. The buildings are solid, and in fair repair; the endowment amounts to about £900 a year, and the object aimed at in its institution is avowedly a purely secular education.

What has the Synod done in the matter? Not much as yet; though all that has been done was with the cordial support of all the members, lay and clerical. An overture on the subject was introduced; after a harmonious discussion, a committee was appointed. It met, went over a good deal of ground, and reported itself as pretty unanimous on several points; 1, that the Church of Scotland in Nova Scotia had not taken the interest in the cause of Provincial University Education that she ought to have taken, and which from the history of her Mother Church she would be expected to take. 2, that it was possible to sketch a feasible plan in accordance with which a sound curriculum of literary and scientific education might be established in Dalhousie College through the co-operation of its governors with any or all of the religious denominations of the Province. 3, that therefore a conference on the subject with a Committee to be appointed by the United Presbyterian Church of the Lower Provinces then in session in the adjoining Church was desirable. The Synod on hearing this report empowered the Committee to arrange for the desired conference. This was done, and accordingly on the same evening Professors Ross and King, Rev. P. G. McGregor, and U. McCulloch, and C. Robson, Esq., met with us in St. Andrew's Church. Though no conclusions were definitely arrived at, yet several particulars were very generally accepted; 1, that any religious body that endowed a chair, (a matter involving the funding of £3000 or £4000 or some such trifle) should have a representation in the governing court of the College; 2, that any religious denomination that took part in the great scheme, should keep its own funds under its own control, so that it might have perfect liberty to retire from the partnership whenever it considered that it was not dealt with in good faith. It

was represented to us that were a satisfactory arrangement made, the United Body would be willing to give up their own denominational Institute at Truro, and become partners upon the broader platform provided. When we reported progress to the Synod, our diligence was approved, permission was given to go forward in the matter, the Synod reserving to itself the power to confirm or not as it should see fit any special arrangements that we might make, and empowering us to convene a special meeting of Synod, should sufficient cause arise in connection with the question either in the summer or the ensuing autumn. We had another brief meeting with part of the Committee appointed by the other body, at which it was agreed to enter into negotiation or rather into communication with the present trustees of the College, to ascertain their willingness to meet our views, and to act accordingly.

That is what has been done. We could not have done more at the time. Being in earnest in the matter, we could not have done less. Should we be successful in our aims, future generations will rise up and call us blessed. What is one of the proudest boasts of Britain and Germany? Their Universities, — comprehensive, wealthy, venerable, national. What is one of the greatest defects in the social and educational life of Nova Scotia? Our Colleges, Universities falsely so called, ill equipped, half-starved, narrow, petty and sectarian. The basis on which we propose to act can injure no existing interests nor give offence to any party. It conflicts neither with the idea of a Provincial University nor with the advocates of denominational Colleges. It is denominational in so far as it will receive the support of special religious bodies, for no University has ever been able to stand in America unless it was so supported; and it is broad and general, for any religious body or any corporation that will co-operate will receive equal rights and equal influence in the Institution. And not only will the general interests of the Province be served by its establishment, but more particularly our necessities as a denomination. Our "Young Men's Scheme" affords us an insufficient and uncertain supply of ministers; and not only so, but it leaves uncared for the great mass of our intelligent young men who are in consequence obliged to obtain their higher education at the school of one of the other more enterprising sects. I saw one day in our Synod three young ministers of the United Body sitting in one pew there as strangers and foreigners, and I well knew that if such an Institution had been established ten years ago, every one of those would now be ministers of our Church and would have sat there as members of our highest Church Court. "Tis true, and pity is, 'tis true." But there is no use repining. We have to take warning however; and now let us work. G.

Closing Address

OF THE MODERATOR OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND, DELIVERED 4TH OF JUNE, AT TORONTO.

FATHERS AND BRETHREN, — I gladly avail myself of the privilege of briefly addressing you before parting. And I may be pardoned if, at the outset, I express my grateful acknowledgement of the honor you have conferred upon me, by placing me in this chair at the first meeting of Synod which I have had the opportunity of attending. I have to thank you also for the manner in which you have rendered my duties light and pleasant. I have had seldom an occasion to exercise the prerogative of the chairman in calling to order. The quiet and orderly manner in which the proceedings have been conducted rendered my interference unnecessary.

This being the first opportunity which I have enjoyed of attending the Synod, and making the acquaintance of the members of this branch of the Church of Scotland, I have observed with much gratification the evidence of attachment and reverence towards the Parent Church. It would have been a matter of no ordinary discouragement did I find any symptoms of an alien or even indifferent disposition. But it is refreshing in the extreme to find that as deep and sincere a love to the Parent Church is cherished here as in the bosom of the Church at home. Connected as I am with Queen's College, it is a matter of much satisfaction to find in this Synod many members who were educated there, and who, by their talents and accomplishments, are so well qualified to maintain the credit of the Church of Scotland. In the course of time the proportion of ministers, born and educated in this country, must greatly preponderate, so that, in future, the Church of Scotland here must bear a Canadian stamp. I am glad to have the opportunity of forming and expressing the conviction that the church has no reason to look upon such a result with apprehension. When I witnessed the leading part which the Canadian ministers have taken in this Court, their peaceful and Christian bearing, and when I found how very little they contributed to the anxiety and troubles of the Church, all doubt vanished from my mind as to the possibility of raising up a ministry in this country of which the Church of Scotland might be proud.

It cannot but be gratifying to all true sons of the Church of Scotland to find, that there is a growing desire to cultivate a closer connection with the Parent Church. At present there is no proper organic union between the daughter and the Mother Church. A minister of the church in Canada is not necessarily a minister of the Church of Scotland. If licensed and ordained here, he is not eligible

to any ecclesiastical office in Scotland. He can be admitted but only as any dissenting minister, by an act of the Assembly. His claim for admission to the Church of Scotland is put on the same level with that of any other minister who has passed through a similar course of training. There is a very natural and general wish, that there should be a closer bond than this, and that the ministers of this Church should be really and truly ministers of the Church of Scotland. There is at present an invidious distinction which ought not to be perpetuated between the ministers who are members of the Church of Scotland and those who are ministers only of the Church in Canada. The consequence is that the Church in Canada does not possess that *prestige* which she ought to enjoy. It is different in the Church of England. The Episcopalian clergy in Canada are really clergymen of the Church of England. Their orders qualify them to hold livings in the Church at home, and no bishop is ordained without a Royal Patent from England. Everything is, therefore, done to give to the Episcopalian of Canada the benefit of their connection with the Church of England. The connection is real and vital one, whereas, that of the Presbyterian Church is very much a formal one. There is no constitutional difficulty in the way of a real union. The difficulty in the Church of England would be greater, one would suppose, than in the Church of Scotland, and, yet, it did not stand in the way of such a union. To the want of a real union, may, in some measure, be ascribed the defection from the ranks of Presbyterianism of many who would be glad to be connected with an Established Church of the Empire. But this feeling could be fully gratified only in the ranks of Episcopacy.

For a considerable time, there was a grave difficulty as to the recognition of Canadian Licentiates in consequence of the want of a training institution where a course of instruction could be given equivalent to that at home. But now, by the fostering care of the Church of Scotland and the liberality of the government of this country, this obstacle is removed by the establishment of Queen's College. The Grammar School education of this country has, also, materially aided in removing the difficulty in training a native ministry. Such education is now so easily accessible to the classes from which students preparing for the ministry are drawn, that the standard of matriculation is much higher here than in the Scotch Colleges. The great difficulty in elevating the academic education of Scotland is the low standard at which it is found necessary to admit students to the University, and this difficulty arises from the want of Grammar Schools throughout the country. The more favorable circumstances of Canada admit of the exaction of a much higher matriculation standard, so that Canada is already more than equal to the demands

of the Church of Scotland in reference to literary training. Though our Curriculum is not, in point of time, perfectly coincident with that at home, there is every reason to hope that both the authorities of Queen's College and the Canadian Church would cordially cooperate in adapting their Curriculum to the demands of the Mother Church, so that a Licentiate of this Church might be recognised in the former. I do not by any means think that such a privilege would have the effect of drawing away our Licentiates to Scotland. No such result is experienced in the Church of England, and there would be no greater inducements in the Church of Scotland. The love of country is as strong in Canada as in any part of the world, and this would ever prove an effectual check to extensive expatriation.

There is this further claim that while the Colleges at home are now severed from the Church, and there is no guarantee for the religious elements, Queen's College is organically connected with the Church of Scotland, and the most ample security is given that, not only in the Theological department but also in the Arts Faculty, the teaching shall be in full accordance with the standards of the Church. This Institution founded and fostered by the Church of Scotland, with its eighteen professors and lecturers, possesses a complete equipment in the literary and professional departments of a University course. We have now accomplished what the Church of Scotland originally aimed at, namely, the establishment of a College which should possess the means of sending forth ministers enjoying all the advantages of ministers educated at home, and it is but reasonable to expect that the Church of Scotland should recognise the Licentiates trained at her own College, as well as those of the Colleges at home which have now no special connection with herself.

It is but a reasonable and natural hope that a time may yet come when the Presbyterian bodies may be united in one great Church organization. Such hopes are fondly cherished by many at home, and it is natural that such hopes should be entertained more strongly in this country. With the breadth of the Atlantic between us, the causes which originated the various secessions from the Parent Church shrink into comparative insignificance and it is gratifying to find that here, as well as at Home, sectarian rancour is fast subsiding, and, everywhere, there is manifested a greater desire for cordial cooperation and intercourse. But to render a satisfactory union practicable, in the future it is all important that we should draw closer the ties that bind us to the Parent Church. The real bond of union among the various sections of the Presbyterian Church must be the common love of the Parent Church from which we have all sprung. Some of the children of the Church of Scotland have left the parental

roof in anger, and on the ground of real or fancied wrong, but all can look back to a period when they can regard the old home with only affection and admiration, and it is by a fond cherishing of the memory of the historical Church of our fathers that we can at last be reunited. The true bond of union among the children of the same family is the love of a common parent. It would be fatal to true union, if it was attempted to base it on a want of filial regard. Let us cling closer to the Parent Church in the firm belief that no union can be salutary which is incompatible with this affection. It is only in this way that we can expect to see a united Church in this country, breathing the spirit of the Church of Scotland and establishing far and wide her doctrine and discipline.

You have resolved to abate nothing in your missionary efforts, notwithstanding the urgent demands for the extension of the Church around you. It might be pleaded, as an excuse, that the home demands being so great the call for missionary effort abroad should not be listened to. But I need hardly remind you, that it is the experience of every Christian Church that the more heartily it enters into missionary effort abroad, the more readily do the people contribute to missions at home.

The remarkable progress of our female mission in India is a sufficient evidence of the missionary life of our Church, if it only be called forth by suitable machinery. The warmest thanks of the Church are due to the zeal and indefatigable Convener who has united the various synods of the Church of Scotland in North America in this enterprise. The liberality has come through the best channel, namely, the children of our Sabbath Schools. The young, being thus early taught to engage in missionary work, will not likely forget the lesson when they have grown up and formed the future membership of our Church.

There is an interesting feature of this scheme which deserves special notice. It is carried out in connection with the machinery of the Church of Scotland in India. A mission to have permanent success, must be on a considerable scale, but in the infancy of our missionary enterprise we could not expect to commence on such a scale. You have adopted a plan which serves the same purpose. You have agreed to co-operate with the Parent Church, and in this way derive all the advantage that can be gained by combined effort and mutual encouragement. Another advantage is gained by having this Church brought into closer relation with the Church of Scotland. This Juvenile India Mission may be yet found to be a useful nucleus for the further extension of our missionary efforts in that quarter of the world.

You have also declared your willingness to co-operate with the Church of Scotland in supplying means and men for the establish-

ment of a Mission to Vancouver's Island. Such co-operation will do far more to bring us into closer relation with the Mother Church than any formal assurance of mutual regard and affection.

You have also declared your resolution to carry out the Endowment Scheme which has been so auspiciously begun. As a branch of the Church of Scotland it is right that to carry to this country the distinctive character of that Church as an endowed church. One great benefit of an endowed Church is that it elevates the status not only of the clergymen of the church endowed, but also leads undowered churches to aim at the same standard in supporting the ministers. While there is every ground of thankfulness for the liberality already manifested, yet it must be admitted that the sum subscribed is not at all commensurate with the importance of the Scheme or proportioned to the means of the members of the Church. It ought to be kept in view that this endowment is the highest form of voluntary benevolence.

While the Endowment Scheme, or as it is called, the Home Mission Fund, is essential to the carrying out of the distinctive character of the Church of Scotland, it is of prime importance that the immediate wants of newly formed congregations should be attended to. A fatal check will be given to the extension of the Church if aid is withheld, as is threatened, from new congregations. It is hoped that some means, corresponding to the Home Mission Scheme in Scotland, may be devised, by which the immediate and pressing wants of new stations may be supplied. The Home Mission Scheme of the Church of Scotland is designed to foster, by annual grants proportioned to the efforts of the people, new stations, and the Endowment Scheme comes in to complete the work by permanently endowing the Church thus formed. This call is all the more pressing as an increased number of young men are now coming forward to devote themselves to the work of the ministry. If God thus put it into the hearts of men to dedicate themselves to this holy cause, shall we refuse the means necessary to bring their energies into action?

You had a case before you of peculiar difficulty in regard to public worship, which I believe has been decided on sound principles, and which it is hoped will render it unnecessary to revive unprofitable discussion on the subject. You have recognised two great principles, first, that it was unwise to limit too much congregational liberty, and secondly, that there is a usage which, though not enforced by the articles of our faith, ought not, except in extreme and special cases to be departed from. You have decided the question of instrumental music on the special merits of the particular case before you, and while permitting the use of it in this congregation, you have not encouraged it as a thing to be imitated by other congregations. This is not

a matter to be argued on its general merits in this Court. We have merely to determine what is the practice or spirit of the Church to which we belong. And the question simply is, is it in conformity with the spirit and practice of this Church? It may be said that the question of vocal or instrumental music is a very subordinate matter, but it is such subordinate matters that constitute the distinctive features which mark off one orthodox body from another. It is above all things important in this Colony that we should adhere strictly to the forms of worship sanctioned by the Church at Home. The Scotchman with the reminiscences of home demands in this country a stricter adherence to the forms of worship of the Church of Scotland than he would perhaps do at Home. It is the associations of Home that make the worship of the Church of Scotland so dear to the Scotchman in this country, and any departure from the usage of the Mother Church naturally jars upon his feelings. The resort to musical instruments can generally be traced to a want of musical accomplishment in the ministers of the Church, and this again is due to the neglect of the Church in not requiring a musical training in the case of her licentiates. It is deeply to be regretted that the Church of Scotland did not require as part of the accomplishment of her ministers that they should be conversant with the principles of music. In the Reformed Churches of the continent of Europe it is part of the clergyman's training to acquire a competent knowledge of music, and in the Lutheran Church the pastor invariably takes part in conducting the vocal music of the sanctuary. The consequence is that however indifferent the other parts of the service may be, the music is always good. Were our ministers trained in a similar manner at college, it would not be needful to resort to the doubtful expedient of musical instruments. Ministers thus trained would develop a taste for music in the congregation. The Sabbath School, Bible Classes, and Special Classes for exercises, would be so many expedients for training the congregation to take part in the singing. And wherever there is a well sung church there will be no desire for instrumental music. Instrumental music would only be possible where the congregational singing sinks so low that an instrument would be a positive relief. The vocal music of the church is the only part of the worship in which the congregation can join audibly in the Presbyterian service, and it is of great moment that nothing should be allowed to interfere with this right of the people to take part in the worship. Choral singing is too apt to degenerate into a mere artistic display, in which we are apt to confound our pleasurable, sensuous, æsthetic feelings with those of true devotion. The use of choirs should always be tested by their power of leading the congregation to sing. When a band of choir fails in this and

monopolises the music of the congregation, it becomes a purely operatic and artistic display altogether inconsistent with the spirit of Protestant devotion. You have wisely tolerated the use of the instrument in the special case brought before you. It would be unwise to enforce by injunction or judicial censure what you believe to be most in harmony with the spirit of the Church of Scotland. I believe that you will gain your object more effectually by wise toleration and kindly counsel. What would not be yielded by stern injunction will, I believe, be gained by affectionate advice and remonstrance.

It would be a matter to be deeply deplored if we changed the form of worship to such an extent, that the humble Scottish emigrants should not recognise this Church as the Church of their fathers, and I believe that nothing would tend more to alienate the Mother Church from this branch than wantonly departing with those outward forms, which to the mass of emigrants constitute more than general questions of church polity, the identity of the parent and daughter church. What interest could the mother Church have in our progress if her sons and daughters in coming out to this country to settle for life, should be driven from the threshold of our churches by having their most sacred associations shocked by instrumental music in the house of God? It is not necessary to argue the question whether it is right for them to be so shocked. I state it merely as a fact. There may be a few fashionable city congregations in Scotland that might tolerate instrumental music, but the class of emigrants to this country, sincerely attached to the Church of Scotland, would almost to a man prefer worshiping in a dissenting congregation without instrumental music, than in the Church of Scotland with such music. It would be a cruelty to such as well as an unfaithfulness to the Mother Church, if when they came to worship with us they found nothing to remind them of the services of the dear old Church at Home. Who could blame them if they turned away sadly from our doors and went to some Presbyterian or other church whose worship approached nearer to that to which they had been accustomed? I urge this practical view of the matter if we hope to maintain closer relation to the Mother Church. Compared to this practical consideration I consider all art discussions on the subject as frivolous and irrelevant. It is to be hoped that the deliverance of the Synod will be regarded as conveying no uncertain sound, and that if in a few cases instrumental music be in the mean time tolerated, it is in the hope that by greater interest in the psalmody taken by the minister, kirk session and congregation, instrumental music may be dispensed with, so that throughout the whole country there may be no Church in connection with this body, where the pious Scotchman may not worship, without violence being

done to his most sacred feelings and associations. Those members of the Church who have outlived what they may regard as their prejudices in regard to instrumental music, are bound generously to respect the conscientious scruples of their countrymen, who have not enjoyed the same æsthetic cultivation, and from whose heart the old memories of Home cannot be banished by the force of the most ingenious art & arguments. Let us not despise these feelings. They are often more powerful than the most cogent logic in keeping a man true to his country, his church, and his God.

I cannot but seize this opportunity of gratefully acknowledging the cordiality and unanimity with which you have expressed your resolutions of supporting the Bursary Fund with increased liberality and vigour, and more especially that branch of it by which competitive bursaries or scholarships are granted by individual congregations, and awarded to particular students at the annual university examinations. The increased number of students urgently requires increased aid, and by the plan of competitive scholarships, congregations will be led to take a deeper interest in the students and at the same time a stimulus to increased exertion on the part of the students will be afforded.

Fathers and Brethren, allow me in conclusion to express the hope that our present meeting may stimulate us all to more strenuous exertions for the salvation of souls and the extension of the Redeemer's kingdom. The Lord has been pleased to visit other lands with abundant showers of Divine grace. May the wave of Divine influence which has refreshed other churches visit us also. May the Lord revive His work with power in this land and may he set our hands to the work, not with feeble and formal efforts, but with our whole souls, so that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose!

Synod of Canada.

THE Synod of our Church in Canada met in Toronto on the 28th of May Inst. Although the business brought before it was not much out of the usual course, it was marked by considerable interest as indicating a continuance of prosperity and of increased vitality in nearly every department. The number of ministers in settled charges is 98. The number who attended Synod was 68. The Very Rev. Dr. Leitch, Principal of Queen's College, was unanimously chosen Moderator, and presided with his usual dignity and ability.

In the course of the year, five ministers and two professors have resigned their charges from ill health or other causes, while nine have been inducted into new charges. We

find also that three students have been licensed to preach the gospel. It would seem that the Temporalities Fund is now no longer sufficient to give the usual £50 of endowment to new ministers, and we are told that unless the liberality of the Church be very greatly increased, it must be withdrawn from those recently settled. On this we shall have something to say in another place. The amount paid last year out of this fund was \$38,400, while the revenue amounts to only \$35,945—leaving a deficit of \$2,455. Such a state of things will necessitate a change of some sort.

The Home Mission Fund now amounts to \$12,444 paid in, but large subscriptions are still expected.

The revenue of Widows and Orphans for the past year, arising from contributions of ministers and people, amounts to \$2,600.

The French Mission seems to languish, and the convener complains of the apathy of the church in making collections for this purpose,—not more than one-half the congregations having done so. Two missionaries are engaged in the work.

The Jewish and Foreign Mission is for the present suspended, the Rev. Dr. Epstein having sent in his resignation. The committee have funds in hand to the amount of \$2,170.

The income from the Bursary Scheme amounts this year altogether to \$1109.

The Indian Orphan Scheme has this year an income of \$759, having increased nearly seven-fold since 1856. It ought to be mentioned that this includes contributions from the Synods of Nova Scotia and New Brunswick.

A proposal was made and unanimously entertained that the Synod should with as little delay as possible enter upon the missionary work of the Church at Vancouver's Island and British Columbia—a large committee being appointed for the purpose.

The subject of instrumental music in churches again occupied the attention of the Synod in reference to the Church at Toronto especially. The Synod has at last virtually yielded by sanctioning the continuance of the practice of instrumental music in this Church. This insidious innovation is creeping into our Church, both at home and abroad, under variously modified forms, and we doubt will culminate some day in the full swell of the organ during the whole service of praise, which cannot but disturb and distract the Church.

The other business of the Synod was of a sufficiently important, but routine nature, and would not be particularly interesting to the mass of our readers.

The late Mrs. McLean.

CHARLOTTETOWN, 10th July, 1862.

MY DEAR MR. COSTLEY,—

I see notice taken, in the July *Record*, of the death of the late Mrs. McLean of Belfast. As I had many opportunities of personal acquaintance with that excellent woman, I take the liberty of presenting a few facts for the readers of our *Record*, which, I trust, will be interesting to many of them, and which, with the blessing of God, may also be profitable. I think every man will agree with me in saying, that a life of quiet and earnest faith, terminating, as it did so signally in her case, not only in comfort and resignation to the will of God, but likewise in triumph over all the fears that render death an object of terror, should not be allowed to pass unnoticed. Much has been written in this way in reference to departed friends, that cannot be approved of—much, sometimes, that tended to force on the reader's mind the unpleasant thought of exaggeration. But let me assure those who may read these few lines, that while I wish them to know what the grace of God effected for my departed friend, I shall not overstate the case in one particular. Indeed, so far as patience under suffering, and a meek and humble resignation, together with unshaken confidence in Christ were concerned, it would not be easy to exaggerate. These divine graces seemed to have had their perfect work.

I do not intend to give any lengthy sketch of the past life and history of this truly pious and humble follower of Jesus. What I intend saying will be confined to her last illness. I may, however, state, that as a minister's wife, no one could be more beloved and respected. No one was ever more deservedly so. Her calm christian demeanour, her unwearied kindness, and especially her deep interest in the spiritual welfare of the people under her husband's care, have engraven her memory lastingly in the hearts of, at least, the congregation of Belfast. Let the tones of sorrowful tenderness in which they all speak of her, and the veneration in which they hold her memory, bear witness.

Being with her for several days previous to her death, I had an opportunity of seeing her in the most trying circumstances. With all the faculties of her mind strong and vigorous, and fully conscious of her position, she stood in the very presence of death. Those last scenes of painful separation from all dear to her—from all this world's joys and duties, its pleasures and anxieties—were full in her view. She must bid a last farewell to her husband, her three helpless little ones, her own and her father's family. Already she had bidden some of them farewell. It was a

trying ordeal. For her whose heart could not be surpassed in affection, it might well be thought that here, at least, nature would struggle hard ere it could yield. Doubtless, during some past stage of her illness, this struggle must have been felt. But all that had been passed. Never did I witness such composure of mind—such implicit confidence in Christ. Notwithstanding all her deep affection, yet her trust in God so effectually subdued all other feelings to itself, that she bade them all farewell, embraced and blessed her children, without a faltering of the voice—without a tear, and as calmly as if only parting for the night. Her peace and tranquility of soul had attained to a firmness and strength which neither bodily pains nor any other of the trials so hard for nature to contemplate, could disturb. In her calm trust she rested in perfect peace. Never a doubt or shadow seemed to cross her mind in the last weeks of her illness. Her affections were so wholly fixed on the Beloved of her soul, that other objects, even the dearest, had scarcely a place in her thoughts. Rejoicing in the rich earnings of her inheritance, the world, with all it contains, seemed to disappear from her view. Already the tear had been wiped from that weeping eye. Naturally wrapt in her family—loving them almost too much—shrinking from an hour's separation, it was a glorious victory which faith had obtained. There was no weakening of the natural sympathies, no destroying of the roots of love. The affections were strong and vigorous as ever, but they were made to bow in obedience to a stronger and nobler principle: her trust in God. I shall never forget the calm peacefulness of those dying hours. She had naturally been of a timid, retiring nature. But now there was no faltering. "I long to depart and be with Christ," was the language in which she frequently, day after day, expressed the longings of her soul; and as frequently did she repeat, in the most humble and earnest tones, "Lord, grant me patience to wait the appointed time." Rarely indeed has the declaration that "perfect love casteth out fear," been more fully realized. Her hopes rested on a good and sure foundation, and therefore her peace remained unshaken. She looked to Jesus alone. Pure, humanly speaking, as her own life had been, yet to her it was of no value. Righteousness of her own she had none.

The reader may ask, "But when did she attain to this peace of mind? Was it always so with her, from her youth upwards? or was there a time when many anxieties pressed upon her?" The answer is twofold. So far as man could judge, she seemed to have earnestly sought the Lord in very tender years, and to have enjoyed, in some measure, the joys and the blessings of His grace. But at the beginning of her last illness, a more than ordinary seriousness—a deep anxiety pervaded her mind; and who can wonder?

Ah! it was but a little way now, apparently, to the gloomy grave. The time for preparation would soon be over. The most anxious and careful scrutiny must be made. For a time her mind was very much exercised. It was a season of earnest prayer and earnest enquiry. It was dark, and many dark shadows made it a night of weeping. But, "blessed are they who sow in tears, for they shall reap in joy"—and in joy she did reap. Oh! it was a blessed season of refreshing from the presence of the Lord which followed. "I know in whom I have believed," were the exulting words which gave utterance to her assurance of hope, and in the very utterance of these words there seemed such a nearness to Christ as imparted a solemnity that made it deeply impressive. "I know in whom I have believed, and am persuaded that He will keep that which I have committed unto Him against that day." Often, often did she repeat that beautiful statement of the Apostle, and with that calm and firm trust which seemed like the confidence inspired by direct and personal intercourse with Jesus. In others it might have seemed presumptuous; in her case it had not the slightest resemblance to it. It was the calm assurance of His love. She believed His promises, and by faith appropriated them. That was all. Her last testimony was very simple, and yet very affecting. About an hour before she died, her husband said to her: "My dear, you are near the dark valley; how do you find it now?" "Bright," she answered, "Jesus is with me," and shortly afterwards she said in broken accents: "I am going—I am going to Jesus." These words, solemn and full of faith, were her last words. Oh, well may we pray, "May our latter end be calm and peaceful as that!" Asleep in Jesus—lying down in the arms of her Lord—her gentle spirit passed; but there was no room to doubt that it winged its way to the land of eternal rest. Long shall I remember the longing earnestness of her words, when giving utterance to her desire to depart. Oh, "why tarry the wheels of His chariot?" and then she would check herself, as though too impatient, and say, "I will wait patiently—I would wish to be patient." How truly did these words seem to be hers:—

"Forever with the Lord!
Amen, so let it be.
Life from the dead is in that word—
'Tis immortality.
Here in the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home."

• Another feature in her character which I would not forget, was her love for the word of God. How precious the Bible seemed! Her favorite authors were mostly laid aside. It seemed as if she cared not to hear any other voice but that of Jesus, and she did love to hear that voice. Her very countenance expressed better than words could do, the

happiness which pervaded her soul when any dear friend sat by her bedside and repeated some appropriate passages from the rich treasures of the word of Christ. "I was accustomed to read the Bible because I knew it was my duty to do so; but, oh! I love it now." It was indeed sweet to her taste. It was to her soul what food is to the body—her only nourishment. During the days of health, it was frequently her bitter complaint that she felt not that love for the word of God which she ought to feel. This sense of the want of love, shewed the existence of that love in the heart. The subject of her complaint was also the subject of her earnest prayer, and that prayer was abundantly answered in God's good time—the time of her need. It was wonderful to see, on that sick-bed, one so weak and exhausted with pain, and yet so strong and collected. The knowledge of scripture, the readiness with which she repeated every appropriate passage, surpassed any thing I had ever the happiness to witness. In suddenly starting up from her short and broken slumbers, it was generally, almost always, with some passage of scripture on her lips, or with the prayer—"O, blessed Jesus, come quickly." If anything struck our attention more than another, it was the calmness with which she spoke to visitors. Many of the congregation came to see her during her last days, to bid a last adieu. She was always glad to see them. While able to speak, her wish was to see all who came. She knew them all. She spoke to them, urging the immediate preparation for death. Few there were indeed, if any, that were not affected to tears. It was an affecting sight to see strong men weeping, while that weak and dying woman spoke in the calmest manner, and without a tear. Her remarks to each individual were always adapted to the different characters, and the solemn earnestness of every word rendered it impossible to forget the admonition. If ever I saw an object to be envied, it was that suffering, dying friend. If we could only preach from the same feelings, the same earnest yearning for the welfare of the precious soul, how different the effects that might be looked for. During the former part of her illness, she shrunk from speaking to others. She feared that her own soul was not safe. It seemed like presumption for her, so unworthy, to speak of Christ. It was when she could say—"I know in whom I have believed," that she obtained the freedom which enabled her to praise Him to all. I believe, indeed I cannot doubt it, that her last days were extended to be the means of savingly impressing the hearts of many. The ordinary preaching of God's word may be disregarded, but here was a living epistle of Christ, known and read of all men. She could tell them what Christ had done for herself: "You see me," she said to more than one visitor, "in pain, and you think I am to be pitied; but if you knew how happy I feel—how de-

lighted I feel, at the thought of going home to dwell with Jesus! I would not exchange my bed of suffering for the circumstances of the most exalted on earth." I am too weak to speak, but if I could speak as I would wish, I could say much to praise the love of my Saviour. Seek him now, and at death He will be near you, as I now feel Him to be. If it was now I was beginning to prepare for death, what would my condition be?"

Her generous donation to the Foreign Mission Scheme—generous for her circumstances, and what the world would call too much—was not a matter of surprise to me. It was quite in keeping with the sentiments under whose influence I knew her to have lived. The cause of Christ was dear to her, the servants of Christ she regarded with deepest interest. When requesting to give so much to the Foreign Mission Scheme of her Church, she said: "I know my children will be none the poorer for my doing so." Shall that expectation be disappointed? I believe, I am certain it will not. No mother could be more deeply interested in her children than she was—none readier to deny herself for their interests; but she felt the obligation to place the glory of Christ and the salvation of souls in the highest place. Would to God that her example could be widely followed.

Perhaps I have intruded at too great a length, but this is the only tribute of esteem I can pay to the memory of a dear and valued friend.

I shall here take the liberty of subjoining an extract from a letter written by her medical attendant, Dr. Wilmot, to his brother in England. It reached me after the above was mostly written. I am glad that I received it, as it so fully confirms the statements I have made. I am all the more so, as the Dr. and myself are utter strangers to each other. We never met. With many apologies for this imperfect sketch of the last days of this excellent woman, I pray God that it may benefit the reader.

I am your obedient servant,

T. DUNCAN.

EXTRACT FROM A LETTER FROM DR. WILMOT
TO HIS BROTHER IN ENGLAND.

"Many have been the accounts I have heard and read of the power which saving grace has had over the fears of the most timid, but none ever came under my observation so forcibly as in the case of one of my acquaintances who has just gone home. I allude to Mrs. McLean, the wife of the minister of the Scotch Kirk in this place. She was physically a weak woman, and naturally of a timid and diffident disposition. It pleased the Lord to afflict her with a painful and lingering illness, so that the latter part of her

life can be described only as one continual suffering. But while thus weak and exhausted with pains, and fully conscious that the hand of death was upon her, she was strong in mind and even cheerful. Never, when suffering most severely, did her mind seem to waver for one instant from her firm hold on Jesus, and the calm and peaceful confidence in Him as all-sufficient for her, here and hereafter. The only thing that seemed to draw her for a moment from the thoughts of His sufficiency for herself, was to impress on others His sufficiency for them also. To me it was astonishing to notice the manner and the readiness with which she adapted her remarks to the different character of individuals. In my own case, she left me as a keepsake a religious work; and had she known the very history of my heart and life from my boyhood, she could not have selected a work more suitable to my condition. As she drew near the gates of the heavenly city, there seemed to shine upon her soul a brightness of divine light that not only filled her with joy that words seem inadequate to express, but also enabled her, to a surprising extent, to dive down into the hearts and condition of those around her. Resignation, patience under suffering, submission to the divine will, and all those terms commonly used at christian death-beds, seemed to me as too weak to express her happy and heavenly frame of mind. The most appropriate terms in which I can describe what I saw and heard, are: You could take knowledge of her that she had been with Jesus. I mention this case to say, that such cheerful patience and resignation under suffering, and such calm and holy triumph over the fears of death, impressed me more with the reality of religion than all the books I ever read on the subject. Could the whole world have been by, the most inveterate infidel could not deny the real sterling worth of revealed religion as it is in Christ Jesus."

Meeting of Synod.

ST. ANDREW'S CHURCH,
New Glasgow, June 25th 1862.

The Synod of the Presbyterian Church of Nova Scotia and P. E. Island, in connection with the Church of Scotland, met, after sermon by the retiring Moderator—the Reverend George Boyd, of St. Andrew's Church, Halifax, from this text,—1 Tim. i. 11.—"The glorious gospel of the blessed God which was committed to my trust," and was constituted with prayer by said Moderator.

The rolls of the several Presbyteries were then called for, and the roll of Synod made up as follows:—

PRESBYTERY OF P. E. ISLAND.

Parishes.	Ministers.	Elders.
St. James', Charlottetown,	Thomas Duncan,	Dr. Inglis.
St. John's, Belfast,	Alexander McLean,	Nicholson.
St. David's, Georgetown,	George M. Grant,	Finlay McNeil.
	Missionary.	

PRESBYTERY OF PICTOU.

St. Andrew's, Pictou,	A. W. Herdman,	Donald A. Fraser.
St. Andrew's, New Glasgow,	Alian Pollok,	John McKay.
Gairloch and Saltsprings,	Alexander McKay,	David Sutherland.
St. Matthew's, Wallace,	James Christie,	Alexander Ross.
E. and W. Branches, E. River,	Simon McGregor,	John Holmes.
Erltown and W. B. R. John,	William McMillan,	Hugh Ross.
Wallace River and Folly Mtn.,	Daniel McCurdy,	
Roger's Hill and Cape John,		John McKenzie.
St. Matthew's, Pugwash,		Charles Olton.
McLellan's Mountain,		John Grant.
Barney's River,		Duncan McDougall.
	John Sinclair and John Gunn,	Missionaries.

PRESBYTERY OF HALIFAX.

St. Matthew's,	John Scott,	William Knight.
St. Andrew's,	George Ross,	William Hay.
	John Martin, Superintendent of Missions;	Geo. W. Stewart, Missionary.

The Roll of Synod was then called, when the following sat down as members of court:—The Reverend George Boyd, Moderator; Messrs. Herdman, Pollok, Christie, McGregor, McMillan, McCurdy, Ministers; John McKay, John Holmes, Donald A. Fraser, Duncan McDougall, Alexander Ross, John Grant, David Sutherland, and John McKenzie, Elders.

It was moved and seconded that the Rev. Simon McGregor be elected Moderator for the ensuing year, which was carried unanimously, and Mr. McGregor took the chair accordingly.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be conveyed to Mr. Boyd, the retiring Moderator, for his courteous conduct while in the chair, and for the evangelical and very appropriate discourse preached this forenoon, and that he be requested to publish the same in the *Monthly Record*. The thanks and request of the Synod were carried through the Moderator accordingly.

It was moved, seconded, and agreed to, that the hours of meeting during this Session of Synod, be from 9 A. M. to 1 P. M., from 3 to 5½, and from 7½ to 9 P. M.

It was moved, seconded, and unanimously agreed to, that all ordained Missionaries present, or that may be present, be requested to sit and deliberate with the Court.

The minutes of last sederunt of last session of Synod were then read and sustained as correct.

The following Committees were then appointed:—

Committee on Presbytery Records.—Messrs. Boyd, Christie, and Grant.

Committee on Overtures.—Messrs. Pollok, Herdman, Sinclair, and Holmes.

Committee on Bills, &c.—Messrs. McMillan, McCurdy, McKay, McKenzie, and Ross.

Committee on Synod Fund.—The Clerk, John McKay, Donald A. Fraser, and Mr. Duncan.

The first named on each Committee to be Convener.

Messrs. Pollok, (Convener,) Sinclair, and McMillan, were appointed a Committee to propose a minute in reference to the removal of Dr. McGillivray by death, to be submitted to the Synod during the evening sederunt.

It was moved by Mr. Pollok, seconded by the Hon. John Holmes, and agreed to, that the Widow's and Orphan's Scheme be discontinued as a Synodical Scheme—the funds to remain in the hands of the Treasurer in the meantime.

It was moved, seconded, and agreed to, that the injunction of last meeting of Synod in reference to the expenses of Ministers and Elder's attending meetings of Synod be continued, and the instructions to the Clerk received.

Anent resolution of last Synod respecting collections for the general Scheme, the Synod agreed that the matter lie over to a future diet until Presbyteries shall have the opportunity of meeting.

The Synod proceeded to the consideration of the Home Mission Scheme. The clerk read the Treasurer's report by which appeared that there was a balance in the hands of the Treasurer of £52 2s. 1d. It was

agreed to defer the further consideration of the matter to a future diet.

The consideration of the Young Men's Scheme was deferred as also that of the Foreign Mission.

Anent *Monthly Record*, it was moved by Mr. Pollok, seconded by Mr. Boyd and agreed to, that the Clerk be instructed to telegraph to the Secretary requesting him to forward his report immediately.

The Clerk read the Treasurer's Account on Jewish Mission Scheme, by which it appeared that according to instructions of last meeting of Synod the balance in hand had been remitted to Canada.

At this stage of the proceedings, Mr. Knight, Elder, from St. Matthew's Church, Halifax, made his appearance, produced his commission, which was read and sustained, and his name was added to the sederunt. At the same time handed in to the Clerk, the sum of £6 1s. 6d., being the collection made in St. Matthew's Church, in aid of the Synod Fund.

There was laid on the table, and read, a Memorial from Dr. Forrester, Superintendent of Education, and Principal of the Normal School.

TRURO, 25th June, 1862.

To the Moderator of the Presbyterian Church of Nova Scotia in connection with the Church of Scotland, now in Synod convened :

SIR,—

I have long been of opinion that it would be of great service to the cause of the Common School Education of this country, were the various ecclesiastical bodies, at their annual meetings, to consider its condition, and to give forth their views on any point or points they may deem essential for its furtherance, or petition the legislature on what they may conceive its best method of support, or any kindred topic. With this end in view, I have ventured to memorialize the religious denominations now in course of meeting throughout the Province, requesting them to take the subject into their consideration, and expressing my willingness to address them thereon should it be consistent with their other arrangements. I beg to crave this favor from your Synod, at any time it may meet its convenience.

I have the honor to be, sir,

Your obedient and humble servant,

ALEX. FORRESTER.

The Synod agree to hear Dr. Forrester on the subject on Thursday evening at $\frac{1}{2}$ past 7 o'clock, the Clerk to communicate this to Dr. Forrester.

The Committee appointed to prepare minute relative to the removal of Dr. McGillivray submitted the following minute which was approved of:—

With respect to the removal by death, since last meeting of Synod, of their beloved

father and fellow-labourer, Dr. McGillivray, the Synod would record their sorrow on account of this trying dispensation, by which they are deprived of services so valuable in themselves, and so acceptable, especially to our numerous Gaelic people, among whom he continued in times of great trial, and spiritual destitution, to dispense the ordinances of religion: their lively sense of his nobleness of character, as a man, his warm-hearted love, as a brother, and devotedness as a minister of the cross: their gratitude to God for the large measure of his success, vouchsafed to his ministrations during the long period of thirty years: their hope that his example may be regarded by his surviving brethren as an encouragement to similar perseverance and faithfulness in the discharge of their important duties: their sincere sympathy with his widow and family in their affliction, and direct the Clerk to communicate to them a copy of this minute.

Anent Statistical Returns, the Clerk reported that he had obtained the instructions of last Synod thereon, that he had received returns from the following congregations, viz:—Pictou, New Glasgow, St. Peter's Road, and Georgetown, P. E. I., Pugwash, Charlottetown, Wallace, Folly Mountain, and Earlton; that he had received no returns from St. John's, Newfoundland, East and West Branches, East River, Gairloch and Saltsprings, West Branch, River John, McLennan's Mountain, Barney's River, and Belfast, P. E. I. It was moved by Mr. Pollok, seconded by the Hon. John Holmes, and agreed to, that, in reference to Statistics, a committee be appointed to examine into, and prepare a proper method of gathering and publishing Statistics for the past Synodical year, and report at a future diet. It was further moved, seconded, and agreed to, that the committee consist of Messrs. Herdman, Convener, Pollok, Holmes, and Knight.

Mr. Herdman having been appointed to conduct devotional exercises to-morrow morning, the Synod then adjourned to meet to-morrow at 9 o'clock, A. M., of which public intimation was given, and the Synod was closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

SECOND SEDERUNT.

The Synod met after devotional exercises conducted by Mr. Herdman—the Rev. Simon McGregor, Moderator.

The minutes of yesterday's sederunt were read, and after some verbal alterations were sustained.

The committee on overtures reported as follows:—

ST. ANDREW'S CHURCH.

New Glasgow, June 26, 1862.

The Committee on Overtures met this day. Present, Mr. Pollok, Convener. Messrs. Christie, Herdman, Sinclair, and Hon. John

Holmes. There was presented to the committee an "Overture anent Dalhousie College," which after consideration the committee agreed to transmit.

Respectfully submitted,

(Signed) ALLAN POLLOK, *Convener*.

At this stage of the proceedings, Mr. Martin made his appearance, and was welcomed by the Court.

There was read a letter of apology for non-attendance, from Rev. John Scott, of St. Matthew's Church, Halifax.

There was a letter from Dr. Forrester, stating his inability to address the Synod this afternoon, according to arrangement. The Synod appoint to-morrow afternoon, when they trust Dr. Forrester will be able to make his appearance.

The committee on Bills, References, and Appeals reported to the following effect:—

ST. ANDREW'S CHURCH,
New Glasgow, June 26, 1862.

"Which time and place the Committee on Bills, References, and Appeals met. Present, Mr. McMillan, (Convener,) Messrs. McCurdy, John McKay, Alexander Ross, and John McKenzie.

There was presented an Extract Minute of the Presbytery of Pictou, anent Mr. Gunn, of Broad Cove's admission as a minister of the Church of Scotland in this Province—the tenor whereof is as follows:—

ST ANDREW'S CHURCH,
Pictou, March 5, 1862.

Which time and place the Presbytery of Pictou met according to agreement and was constituted sederunt, &c.

Inter Alia.

The Reverend John Gunn, of Broad Cove, in the Island of Cape Breton, being present, expressed a desire to be admitted as a minister of our Church. After hearing Mr. Gunn's statements, it was moved by Mr. Sinclair, seconded by Mr. Pollok, and unanimously agreed to, that Mr. Gunn be recommended to the Synod as a fit and proper person to be admitted as a Minister of the Church of Scotland in this Province.

Extracted from the Minutes of Presbytery by me.

(Signed) JAMES CHRISTIE, *Pres. Clk.*

which is respectfully submitted to the consideration of Synod by your committee.

(Signed) WM. McMILLAN, *Convener*.

After mature deliberation, it was moved, by Mr. Martin, seconded by John McKay, and agreed to, that the Rev. John Gunn, of Broad Cove, be admitted a member of this Court, and that the proceedings of the Presbytery of Pictou be approved of. Mr. Gunn then adhibited his name to the Formula, and was declared by the Moderator to be a Minister of the Church of Scotland in this Province, and thereafter Mr. Gunn received from

the brethren present, the right hand of fellowship. It was further moved, seconded, and unanimously agreed to, that the Synod unite in prayer to Almighty God, that he would bless the step taken by Mr. Gunn, for his own glory, the good of the Church, and the salvation of souls.

The Synod next proceeded to the consideration of the Overture anent Dalhousie College, which is as follows:—

"Whereas there has not hitherto existed an unsectarian institution in Nova Scotia, for the higher education of the country: and whereas, the interests of our Church, and the general interests of the Province require the establishment of such an institution: and, whereas, there is a provision made for such purpose in the funds of Dalhousie College, in terms of its endowment: and, whereas, a former Synod of our Church did appoint a committee to open negotiations on this subject with other religious denominations in the Province:—It is therefore humbly overtured the venerable the Synod of Nova Scotia and P. E. Island, that a committee be re-appointed to take action again, on subject aforesaid, with the Synod of the Presbyterian Church of the Lower Provinces, now in session in this place.

(Signed)

GEORGE M. GRANT.

It was moved by Mr. Grant, seconded by Mr. Martin, and unanimously agreed to, that a committee consisting of Mr. Pollok, Convener, Messrs. McKay, Grant, McGregor, Duncan, Holmes, and Knight, be appointed to consider the question of a Classical and Philosophical Education in Dalhousie College, preparatory to a training of our students in theology, and to report to to-morrow morning's sederunt.

There was laid upon the table, and read, the annual report of the Secretary of *Monthly Record*.

It was moved by Mr. Pollok, seconded by Mr. Grant, and agreed to, that the Clerk be instructed to write the editor, secretary, and printer of the *Monthly Record*, requesting them to meet the Synod at the morning sederunt of Saturday.

Mr. Duncan was appointed to conduct devotional exercises tomorrow morning. The Synod then adjourned to meet tomorrow at 9 o'clock, A. M., of which public intimation was given, and this sederunt closed with prayer.

JAMES CHRISTIE, *Synod Clerk*.

THIRD SEDERUNT.

ST. ANDREW'S CHURCH,
New Glasgow, June 27, 1862.

The Synod met after devotional exercises conducted by Mr. Duncan. The Rev. Simon McGregor, Moderator.

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

The Committee on Dalhousie College re-

ported. It was moved by Mr. Herdman, seconded by Mr. Martin, and unanimously agreed to, that the Synod approve generally of the report of their committee and their diligence in the matter, and further entrust to the committee the carrying out of minor duties, believing that the subject will again be brought up before the Court for future decision, after conference by the committees of both Churches.

The Synod resumed the consideration of the Home Mission Scheme, when Mr. Martin asked leave to present a petition from the trustees of St. Paul's Church, Truro, for aid, to the Colonial Committee of the Church of Scotland—for which he requested the favorable consideration of the Synod. The Synod granted leave to read the petition. It was moved by Mr. Pollok, seconded by Hon. John Holmes, and unanimously agreed to, that the application be approved of by the Synod and remitted to the Presbytery of Halifax to use their diligence in the matter. The further consideration of the Home Mission was deferred.

The Synod then proceeded to take up the subject of the Foreign Mission Scheme. The Report of the *interim* treasurer was read, by which it appeared that there was on hand the sum of £33 15s. 1d. It was moved by Mr. Pollok, seconded by Mr. Sinclair, and unanimously agreed to, that the diligence of the committee be approved of; that the Synod express their high satisfaction with the response given by our people to the appeal which has been made; that this Court, feeling their inability at present to select properly a field of mission labor, or to procure a suitable missionary, re-appoint the committee, with the addition of Dr. Inglis, Hon. John Holmes, and Donald A. Fraser, Esq., and enjoin them to gather all possible information concerning the various fields now occupied—their extensiveness, their salubrity and safety, with a view to present accurate details to the Synod; and also to search out and correspond with parties who might be willing to enter upon Foreign Missionary duty under the Synod, and who might be thought suitable and efficient missionaries.

Mr. Alex. Ross, Representative Elder of St. Matthew's Church, Wallace, requested leave to absent himself from the remaining diets of Synod. Leave granted.

Dr. Forrester, Superintendent of Education, according to appointment, addressed the Synod in a very able and eloquent speech, in which he stated very fully and lucidly the educational wants of the Province of Nova Scotia, and requested the support of the Synod in bringing about the introduction of a better system of education.

It was moved by Mr. Grant, seconded by Mr. Herdman, and unanimously agreed to, that the Synod, having listened with great gratification to the address of the Rev. Superintendent of Schools, instruct the Moder-

ator to convey to Dr. Forrester their thanks for his interesting and lucid exposition, and desire to record their sympathy with him in his work and efforts. This Court is convinced that no religious denomination can afford to neglect the subject of the education of the young; and from the antecedents of the Church with which we are more immediately connected, it might be expected that earnest efforts should be put forward by us in this Province in which car lot has been cast. As to the special scheme sketched by Dr. Forrester, the Synod recognizes in its principles generally accepted by enlightened educationists of the day; and without pledging itself to all the details of the scheme, would exhort all its ministers and office-bearers to give their best consideration to the subject, and to take action in the manner that may seem most effectual to secure to the Province the advantage of a sound system of Common School Education.

The consideration of the Home Mission Scheme was resumed, and the Accounts of the Treasurer again read. It was moved, seconded, and unanimously agreed to, that the Synod, having heard the Report of the Treasurer, record their great satisfaction with the increased generosity with which the collections have this year been made by the various congregations, and appoint the following members to be a Home Mission Committee: Mr. Sinclair (convener), Messrs. Herdman, Boyd, Duncan, Donald A. Fraser and John McKay Esquires. It was further moved by Mr. Sinclair, seconded by Mr. Martin, and agreed to, that the sum of £10 be paid to Murdoch MeLeod, who is engaged as a catechist in the island of Cape Breton—from the funds of the Home Mission Scheme.

The Presbytery of P. E. Island reported that they had obtempered the instructions of Synod by communicating with the *S. natus* Academicus of Queen's College, Canada, on the subject of Malcolm Martin, but had received no answer. The Synod approve of the diligence of the Presbytery in the matter, and dismiss the case *simpliciter*.

Mr. Martin reported verbally on the Home Mission Association of Halifax. He stated that the Association was paying £50 a-year to their missionary, the Rev. Mr. Stewart—that they had not made the same efforts as last year, but that there is a sufficient sum in hand to meet all liabilities—that the congregations among whom Mr. Stewart is laboring pay about £30 a-year, leaving the balance to be paid by the Colonial Committee of the Church of Scotland. It was moved by Mr. Pollok, seconded by Mr. Grant, and agreed to, that the Synod, having heard a verbal report from the Superintendent of Missions of the proceedings of the Home Mission Association of Halifax, approve of their exertions during the past year, and recommend increased efforts during the current year.

The Report of the Treasurer of the Lay

Association was presented and read, by which it appears that there was in his hands a balance of £72 12s. 3½d. It was moved by Mr. Boyd, seconded by Mr. Martin, and unanimously agreed to, that the Synod, having heard the Accounts of the Treasurer of the Lay Association, cordially approve of their diligence and exertions, and express the earnest hope that increased success will attend their efforts during the current year.

The Clerk reported that he had obtained the instructions of Synod with respect to the Prince of Wales College, Charlottetown, P. E. Island, but had received no answer from the Presbytery of Glasgow. Mr. Grant informed the Court that he had been in communication with the Clerk of said Presbytery, who stated that an ordinance of the University Commissioners made such a provision as would meet our case.

Anent instructions to Presbyteries by last Synod to make returns of all congregations within their bounds making collections for the different Schemes of the Church, the Clerk was instructed to make out a statement of the congregations who have made collections and those who have not, and submit at a future diet.

Mr. McKay was appointed to conduct devotional exercises to-morrow morning. The Synod then adjourned to meet at 9 o'clock, A. M., of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

(To be Concluded in our next.)

Proposed Monument to the late Dr. McGillivray.

THERE seems to be a strong and natural desire that a monument of some kind should be raised by the members of our Church, to perpetuate the memory of this good man, and give a permanent expression at once to their opinion of his personal worth and the great services he rendered the Church of Scotland in the Province of Nova Scotia by his devotion to duty, his high principle and self-denial in the hour of temptation and severe trial.

It is to be hoped that every congregation will cheerfully contribute towards this object, by which they will honour themselves while they pay a becoming tribute to a venerated and devoted father of the Church.

A preliminary meeting has been held at Pictou, and the subjoined Minutes will explain to our readers what is expected of them:—

PICTOU, 21st June, 1862.

Some members of St. Andrew's congregation, Pictou, in connection with the Established Church, met this evening at the office of John Crerar, Esq., to consider the propriety of erecting a monument to the memory of

the late Alex. McGillivray, D. D., minister of McLellan's Mountain, as commemorative of the great services rendered by him to our beloved Church, and as a public testimonial of the admiration in which he was held by the adherents of the Church of Scotland in the county of Pictou.

Present—Wm. Gordon, chairman; John Costley, John Crerar, Donald Fraser, Roderick McKenzie, William Crerar, and James McDonald, Esquires. James McDonald was appointed secretary.

Resolved,—That a committee be appointed to correspond with the various congregations within the bounds of the Presbytery of Pictou, inviting them to take such measures as they may think most judicious to collect funds to aid in the erection of a suitable monument to the memory of the late Dr. McGillivray.

Resolved,—That William Gordon, John Costley, Roderick McKenzie, John Crerar, Donald Fraser and James McDonald, be the committee under foregoing resolution—and that James McDonald be the secretary.

Resolved,—That the several congregations be respectfully requested to make their subscriptions before the first day of January next, and that they be informed that Roderick McKenzie, Esq., the Treasurer of the Pictou congregation, will receive any contributions forwarded to him.

Resolved,—That a copy of the Circular to be addressed to each congregation, together with a copy of these minutes, be transmitted to the Moderator of the Synod of the Church.

The Presbyterian Churches in the States, and the Civil War.

FROM the following Deliverances by the two leading Presbyterian bodies in the neighbouring Republic, which we extract from the *News of the Churches*, it will be seen what a deplorable spirit has been engendered where we have a right to look for only christian charity and forbearance, a spirit of conciliation, and a horror of the barbarities which men of the same kindred are inflicting upon another. Instead of this, we find nothing but boastful arrogance and the expression of feelings which leave little or no hope of a speedy consummation of the blessings of peace. Taken as a whole, the religious press of the States has exhibited a far more bitter and relentless spirit than their secular cotemporaries, bad as these have been. The evil effect of this upon religion, cannot be over-estimated. This rebellion, as it is called, seems to have deprived many good men of their reason, and made them forget that the gospel

breathes only a spirit of peace and good-will to man, not of revenge and implacable hatred. May such a state of things soon pass away!

THE two General Assemblies of the Old and New School, have passed strong resolutions on the war. The former were proposed by the Rev. Dr. Breckenridge of Kentucky, uncle of the late Vice-President, and well known as a former leader of the Conservative party.

It is much more moderate in its tone than the latter, though also somewhat too political for an ecclesiastical document. We quote the following portion:—

Peace is amongst the very highest temporal blessings of the Church, as well as of all mankind; and public order is one of the first necessities of the spiritual as well as of the civil commonwealth. Peace has been wickedly superseded by war, in its worst form, throughout the whole land; and public order has been wickedly superseded by rebellion, anarchy, and violence, in the whole Southern portion of the Union. All this had been brought to pass in a disloyal and traitorous attempt to overthrow the National Government by military force, and to divide the nation contrary to the wishes of the immense majority of the people of the nation, and without satisfactory evidence that the majority of the people in whom the local sovereignty resided, even in the States which revolted, ever authorized any such proceeding or ever approved the fraud and violence by which this horrible treason has achieved whatever success it has had. This whole treason, rebellion, anarchy, fraud, and violence, is utterly contrary to the dictates of natural religion and morality, and is plainly condemned by the revealed will of God. It is the clear and solemn duty of the National Government to preserve, at whatever cost, the National Union and Constitution, to maintain the laws in their supremacy, to crush force by force, and to restore the reign of public order and peace to the entire nation, by whatever lawful means are necessary thereunto. And it is the bounden duty of all people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military, in all their lawful and proper acts, unto the end hereinbefore set forth.

The resolutions of the New School General Assembly, are in many respects to be deplored. The spirit of boastfulness, and of severe condemnation of those actuated probably by motives as a conscientious as their own, even if such motives be mistaken, is sincerely to be depreciated in such an ecclesiastical document. The Church, if true to herself, should ever stand as a barrier to all excessive outbursts of political opinion.

The following are the resolutions:—

Resolved, *First*—That we deem the Government of these United States the most benign that has ever blessed our imperfect world: and should it be destroyed, after its brief career of good, another such, in the ordinary course of human events, can hardly be anticipated for a long time to come; and for these reasons we revere and love it as one of the great sources of hope under God for a lost world, and it is doubly dear to our hearts because it was procured and established by the toil, sacrifice, and blood of our fathers.

Resolved, *Second*—That rebellion against such a Government as ours, and especially by those who have ever enjoyed their full share of its protection, honours, rich blessings of every name, can have no excuse or palliation, and can be inspired by no other motives than those of ambition and avarice, and can find no parallel except in the first two great rebellions—that which assailed the Throne of Heaven directly, and that which peopled our world with miserable apostates.

Resolved, *Third*—That whatever diversity of sentiment may exist among us respecting international wars, or the appeal to the sword for the settlement of points of honour or interest between independent nations, we are all of one mind on the subject of rebellion, and especially against the best Government which God has yet given to the world; that our vast army now in the field is to look upon as a great police force, organized to carry into effect the Constitution and laws, which insurgents, in common with other citizens, have ordained by their own voluntary acts, and which they are bound by honour, and oath, and conscience to respect and obey. So that the strictest, advocates of peace may bear a part in this deadly struggle for the life of the Government.

Resolved, *Fourth*—That while we have been utterly shocked at the deep depravity of the men who have framed and matured this rebellion, and who are now clad in arms, manifested in words and deeds, there is another class found in the loyal States who have excited a still deeper loathing, some in Congress, some in high civil life, and some in the ordinary walks of business, who never utter a manly thought or opinion in favour of the Government, but they follow it, by way of comment, by two or three smooth apologies for Southern insurrectionists presenting the difference between an open and avowed enemy in the field and a secret and insidious foe in the bosom of our own family.

Resolved, *Fifthly*—That, in our opinion, this whole insurrectionary movement can be traced to one primordial root, and one only African Slavery, the love of it, and a determination to make it perpetual; and while we look upon this war as having one grand end in view, the restoration of the Union, by crushing out the last living and manifested fibre of rebellion, we hold, that everything, the institution of slavery, if need be, must be

made to bend to this great purpose, and while under the influence, of humanity and Christian benevolence, we may commiserate the condition of the ruined rebels, once in fraternity with ourselves, but now—should the case occur—despoiled of all that makes the world dear to them, we must be, at the same time, constrained to feel that the retribution has been self-inflicted, and must add—*Fiat justitia ruat cælum.*

Resolved, *Sixthly*—That we have great confidence in Abraham Lincoln, President of the United States, and his Cabinet, and in the commanders of our armies and our navy, and the valiant men of this republic, prosecuting a holy warfare under their banners; and we bless God that he has stood by them, and cheered them on in what we trust will ever stand as the darkest days of our country's humiliation, and crowned them with many signal victories. Knowing that ultimate success is with God alone, we will ever pray that the last sad note of anarchy and misrule may soon die away, and the *old flag of our country*, radiant with stripes and brilliant with stars, may again wave over a great, undivided, and happy people.

Resolved, *Seventh*—That we here, in deep humility for our sins and the sins of the nation, and in heartfelt devotion, lay ourselves with all we are and have on the altar of God and our country, and we hesitate not to pledge the Churches and Christian people under our care as ready to join with us in the same fervent sympathies and united prayers that our rulers in the cabinet, and our commanders in the field and on the waters, and the brave men under their leadership, may take courage, under the assurance that the PRESBYTERIAN CHURCH OF THE UNITED STATES is with them, in heart and hand—in life and effort—in this fearful, existing conflict.

The American Sunday School Union.

No Society in this country has done a better work. All its publications are such as Christians of all denominations and communions can use, for they contain the great doctrines in which all Christians are agreed. In fact, this Society is a great common fountain of living waters for all the youth of all the churches, and fills a place in every sense its own. The following *resume* of its doings last year may interest the readers of the *News of the Churches* :—

“From March 1, 1861, to March 2, 1862, the whole number of persons holding the commission of the American Sunday School Union, and acting as missionaries under its direction, has been 64.

“One thousand and seventy-five new schools have been organized, and three thousand two hundred and fifty-five visited and aided. By this labour the influence of our

missionaries has been brought to bear on some 30,000 teachers, and upwards of 250,000 children. Add to this the religious influence of 22,000 visits to families; several thousand public addresses on parental duty and religious education, and the distribution of hundreds of thousands of Bibles and Testaments, library and text-books, and periodicals, and we have the basis of an estimate of the value of such an agency in those districts where it is principally employed.”

In addition to all this, the Society has done much in the way of organizing Sunday Schools, or rather Bible-classes, in the army, and supplying the soldiers with interesting religious reading.

There are at least 40,000 Sunday Schools in the United States, 400,000 teachers (comprising many of the most distinguished Christian men and women in our country), and 3,000,000 of pupils, among whom are many persons of adult age. On this subject I could say many things if it were necessary. I consider the Sunday Schools of this land one of its brightest glories. It is a remarkable testimony of our military officers in the present war, that many of the best soldiers in our armies are those who have been trained in the Sunday School.

Bazaars.

LAST month has been eminently a month of Bazaars—not only in connection with our own Church, but with other denominations all over the Province. Their success has been very gratifying. That at New Glasgow, which was got up in order to procure heating apparatus for the Church there, realized the handsome sum of £100.

The Bazaar at Truro—whose object was the very laudable one of paying off some debt incurred in the erection of a new Church in the village in connection with the Church of Scotland—cleared, we have been informed, the sum of \$500.

A Tea Meeting was also held the other day, for a similar purpose, at the thriving village of River John, and the very handsome sum of £31 was realized by the spirited promoters of the undertaking.

The Charlottetown Bazaar, which was expected to be a very “tall” affair indeed, came off this week, but we have not yet heard the results, but we trust to be able to inform our readers before going to press. The proceeds, we understand, are to be divided between the Churches at Charlottetown and Georgetown, for some special objects.

ST. PETER'S ROAD TEA.—This tea in aid of the funds of St. Columba's Kirk, which was proposed to be held on Thursday last, owing to the inclemency of the weather, came off yesterday instead. The place chosen was very suitable, being a beautiful shady

grove; and all the arrangements reflected much credit on the Committee of management. Some 500 or 600 were in attendance, a large number of whom came from Charlotte-town in the steamer "Experiment," which left Reddin's wharf about 2 o'clock. The Volunteer Band was present, and did much to enliven the occasion. The Choir of St. James' Church, Charlottetown, sung several pieces with good effect. Reverends, Honorable, Esquires, and Volunteers in uniform, met the eye of the spectator in almost every part of the grounds. After the tea-drinking and the "consumption of strawberries" took place, short and *serio-lumorous* speeches were given by "sundry eloquent clergymen and laymen," viz.: Rev's. D. Fitzgerald, G. M. Grant, and T. Duncan; Hon's. G. Coles, J. Longworth, and T. H. Haviland. The amount realized was the handsome sum of £59.—*Pro.*

ST. JAMES'S CHURCH SABBATH SCHOOL. The, postponed from Tuesday last to Wednesday, on account of the weather, came off very successfully. Some 200 children were in attendance, who deserve credit not only for the ample justice they did the cake and strawberries on the occasion, but for their orderly conduct, and their attention to such exercises as were conducted for their amusement and edification. We are certain that one look of the happy faces of these lambs of the flock, on that festive occasion, would be a sufficient reward to the pastor of St. James' Church, as well as to the ladies and others of the congregation, to whose praiseworthy efforts the whole party were indebted for the entertainment of the day.—*Id.*

Statistical Returns.

STATISTICAL RETURNS have now been posted to every minister and missionary within the bounds of the Synod, and require to be filled up and returned to Rev. Mr. Herdman, Pictou, without delay, in order to be printed within the six weeks enjoyed by resolution of Synod. A. W. H.

THE Judicial Committee of the Privy Council have given their decision in the case of Mr. Heath, confirming the sentence of the Court of Arches, and maintaining in their judgment the obligation of the clergy to hold the orthodox view of the atonement, justification, and the authority of Scripture. The Dean of the Court of Arches has also given his judgment in the Cases of Dr. Williams and Mr. Wilson. While he rejects a number of the counts as irrelevant, his duty being, he states, solely to judge legally by the standard of the Thirty-nine Articles, he finds several of those of vital importance to be proved. Dr. Williams' views

of inspiration and of justification are among those found to be contrary to the Articles, and Mr. Wilson's of covenanted mercies, and of everlasting punishment. If the Privy Council support this judgment, as is likely, after the decision in Mr. Heath's case, both are likely to be deprived. The most important point in the decision, viewed in its general bearings, is the assertion that the articles must be signed in their plain literal sense, and cannot be legally evaded.

The murderous spirit has broken forth again in the south of Ireland, with more fury almost than ever, spreading also from county to county. The worst symptom is the general sympathy of the populace, by which the murderer is defended against capture, or cheered when acquitted, however clear his guilt. The utterly degraded state of the people under the influence of gross superstition, has much to do with these horrible deeds. While some of the Romish clergy have acted well, many others, referred to pointedly by the Chief Justice, himself a Roman Catholic, in his recent charge, have striven to palliate such crimes, and thus given them great encouragement.

The great event of this month abroad has been the assemblage at Rome of bishops, and especially the allocution of the Pope, and the bishops' response. It is certainly a striking symptom of the remaining vitality of the Romish Church, that three hundred bishops can be brought together at the Pope's request from all parts of the world. The essential importance, however, to their own interest, of the maintenance of the Pope's authority may perhaps in part account for the zeal of these bishops. The Pope's allocution, and the response to it, gave striking evidence of want of sagacity, to appreciate the times. The violent tirade of abuse in which both he and the bishops indulged can only help to make them ridiculous, and to make their cause more unpopular than ever. It is reported that Cardinal Wiseman was more violent even than his brethren, and that having been intrusted with the preparation of the address to the Pope, he indulged in such strong invectives that his address was put aside. The Cardinal is more bland and tolerant in his intercourse with heretical Englishmen, than with Italians of the same faith, whom he can find no terms strong enough to denounce. We may be thankful that we are not in his power, and our best wish for the Italians is, that they may never turn to the yoke which they are so heartily abused for forsaking. If the stroke of the tongue is so severe, what must have been that of the sword! It is to be noticed that in the midst of all this noisy thunder, which would have been sufficient to cover ten excommunications, the Pope did not venture to excommunicate. Cardinal Antonelli knows too well his weakness to recommend such a step, which consistency demands. Were it taken, the Italians would probably leave the unity of Rome,

and become open schismatics. On the whole we think the Pope has not gained much by his demonstration. He may kindle for a short time a spasmodic enthusiasm among the flocks of the returning bishops, but there is not life enough to make it more than spasmodic, while he has played his last card, and if it fail, is left more absolutely helpless than ever.

Eastern Europe and Western Asia, from the extreme of Russia to the shores of the Mediterranean, appear to be secretly agitated. St. Petersburg has been the scene of a succession of conflagrations, supposed to be planned by incendiaries, for the purpose, probably, of weakening and distracting the Government, with a view to preventing its interfering with intended operations elsewhere. The whole of Turkey is much agitated. In European Turkey, the war of the Turks with the Montenegro is rousing the most bitter passions of the Moslem and Christian races. In Syria, there is only a surface calmness. Constant acts of violence are taking place in more secluded districts, and there is reason to fear renewed outbreaks on a more extended scale.

The progress of the Missions in India among the Coles, and in Tinevelly, continues to be most encouraging. Thousands have been added to the churches within the past year, and something approaching a general movement begins to appear. In Burmah, also, the mission to the Karens continues to bear abundant fruit. One fact of great importance in these several districts is, that native agency is assuming constantly a more prominent place, and that the churches are thus becoming more national in their character. So soon as this change is completed, the light of Christianity is likely to spread with much greater rapidity. Hitherto we have been engrafting the wild plants upon the stocks of our European churches. A time must elapse be-

fore the sap can enter in, and the plants be thus made healthy; but when they do so, the will soon put forth their native luxuriance, and grow up, untrammelled, from the soil in which they are planted. Our latest mission intelligence from New Zealand, the Friendly Islands, and other groups of the Pacific, show rapid progress in the same direction.

The demon of war still desolates America. The North appears nearer the goal than ever; but still there are immense obstacles to overcome. The whole Mississippi is now in its hands. The spirit in which some of the representative ecclesiastical bodies of the Northern States have treated this question, is, we feel, to be regretted. The Church cannot, of course, exclude the body politic from her sympathies, but her noble mission is rather to moderate than stimulate political passion. We believe that most of the present disasters in the South has been caused by the clergy becoming in former year leaders in social agitation, attempting on theory to defend the corruption of slavery; and from the result the North also might take a warning. It is most gratifying to see that the funds of many of the religious societies, whose anniversaries are reported in our New York letter, have increased rather than diminished in this year of disaster. Foremost among these whose position has improved is the American Board.—*News of the Churches.*

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1 1-2d.

All communications intended for publication to be addressed to John Costley, Pictou Academy; letters on business to be addressed to Mr. William Jack.

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SCHEMES OF THE CHURCH.

1862.

YOUNG MEN'S SCHEME.

July—Col. Saltspings, per Rev. Mr. McKay, £2 5 4

1862

SYNOD FUND.

June—Col. St. Matthew's Church, Halifax, £6 1 6
 " St. Andrew's Church, New Glasgow, 2 9 5
 " New Glasgow, 13 0

MISSIONARY SERVICES.

The Collection credited in the last No. of the *Record*, to Lochaber Congregation, of 4 5 0 was from St. Mary's Congregation.

Pictou, July 24th, 1862.

W. GORDON,
Treasurer.