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Richard Hutchison

No. 9.

Vol. VI.

THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

SEPTEMBER, 1860.

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answer to several inquiries made by parties in different parts of the country, respecting the periodical "Good Words," we may state that Mr. James Patterson, Bookseller, Pictou, is prepared to undertake to supply numbers and mail to subscribers. The publisher's price is £1 per annum, exclusive of postage, the amount of which we cannot exactly state.

E. M. R.

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In consequence of the absence of the Treasurer, following sums did not appear in the Report No. As there is still a large amount of contributions due, we would request that Agents and subscribers would at once send in their subscriptions, otherwise the Committee will have to resort to other means to meet the current expenses of the Record.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

SEPTEMBER, 1860.

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

EXPOSITION OF MATTHEW XVI. 13—20.

There is something still to be observed, to grasp which it is necessary to consider the character of Peter as a man—the character given to him as a man by God. Peter was a man of ardent disposition, strong in his attachments, of great zeal in whatever he undertook, daring and courageous in action; but at the same time, impulsive, quick rather than accurate in his apprehensions, and with feelings rather hasty in their expression than determined and continuous in their exercise. Among the reformers of the 16th century, Luther resembled him rather than Calvin,—a man who formed strong opinions, and expressed them strongly,—who leaped to a conclusion, seizing it, as it were, by instinct; but not capable of reasoning with the same clear accuracy, or of supporting his positions with the framework of logical argument. He was, in short, a man of generous and noble disposition, of more heart than head, in whom the practical predominated over the speculative, and the emotional over the intellectual. Hence his virtues at once, and his vices. Hence his readiness in avowing his opinions, and his rashness in forming them; and hence also the tendency which beset his honest openness to degenerate into bravado, and his determinations of valor to evaporate into cowardice at the approach of appalling forms of danger. Hence, presently, we find him daring to rebuke Jesus whom he had just acknowledged to be the son of God. Hence his bold and vaunting avowal of attachment to his Master, and of his resolve never to forsake Him, followed by the disgraceful denial in the hour of danger. But hence also his deep and poignant contrition, his bitter

tears. We may remember, too, that he, the man of impulse, was grieved that our Lord, when pronouncing his forgiveness, should yet ask thrice—"Lovest thou me?" But we may remember, also, that he was the first to acknowledge and act upon the outpouring of the Spirit, and to proclaim the crucified one, the healer of the nations,—the first to exercise the faith of miracles,—the first to assert the right of private judgement, and to glory in the name of Jesus before a blood-thirsty tribunal,—and the first by whom the prejudices of Judaism were fairly surmounted, and the Gospel preached in all its universal freeness to the Gentile world. Once, indeed, as an Apostle, he timidly dissembled his convictions as to the religious equality of Jew and Gentile; and was, accordingly, sharply rebuked. With this exception his conduct seems to have been fully consistent with the name here bestowed upon him, when called Simon the Rock; and with the position assigned to him by Paul at the very time of recounting his temporary falling away, when he terms him one of the pillars of the Church. (See Kitto's Cyclopædia, abridged edition.)

But now, may we not discern, in the character thus described, lineaments of the character which we find belonging to the men who invariably take the first stand in any great change through which a country passes? Who first avow their convictions in public, braving obloquy, danger, everything, in behalf of their opinions? Who, in all aftertime, occupy the foremost place in the memories and the veneration of their countrymen or co-religionists? Perhaps never are they the men who think in the closet, deliberately come to their conclusion after weighing the

arguments for and against each side of a question, and at length avow their convictions, impelled thereto by the force of truth, calmly but coldly dictating the course which ought to be pursued. These are not the men who take the lead. Their influence is deep and abiding; but it is less prominent. Their works remain, but they themselves are forgotten. Whereas, of the men who are leaders, the writings are forgotten; but their names, their personal history, their actions, themselves are remembered forever. The stream which runs still and deep, attracts little attention. The cataract, where the water takes its headlong leap, startling and stirring us with its grandeur, is visited by thousands.

Thus, the men who take the lead are the men of action. Peter speaks before the contemplative John. Thus, of the Reformers of the 16th century, the best remembered, he whose history possesses the deepest personal interest is Luther; a man, the greater portion of whose writings is of little value now; a man who retained many errors to the last,—hasty, impulsive, obstinate, one-sided in many things,—but generous and noble, and over whose biography we love to linger. The name of Calvin, on the other hand,—the reformer who shaped the stones taken roughly out of the quarry by Luther, and fitted them into the temple,—though a man of clearer, more penetrating, and more highly cultivated intellect,—though his writings exert a profound influence to this day, and are quoted to a greater extent than any others of the period in all more recent commentaries upon the Bible,—calls up no sunny memories. The events of his private life are uninteresting, and awaken no sympathy, no affection for the man apart from his works. Luther was, in a manner, the rock of the Reformation, as Peter of the Apostolical Church. Without pressing the parallel—for no two men are in all respects alike—and the one was an Apostle, while the other was an uninspired man;—this and kindred illustrations may help to throw more light upon the passage than the most labored analysis.

Let us view the question in one other aspect. God works by instruments. He sustains the universe in being by a continued instrumentality. Every object of sight, every wandering sound, every floating fragrance, every hidden root, laws of matter, lives of plants, instincts of animals, thoughts of men,—all are his servants. He continues his Church in being in the same way. Our Saviour appeared on the theatre of time as an instrument to make known the will of God for man. The Father sent him, saying, "They will reverence my son." Then following in his footsteps we see the long succession of the faithful, apostles, martyrs, preachers, each adapted to his assigned position, each working the work of God, while to him it was today, and when his night came, leaving the work to another.

Now what men are God's most effectual instruments in hewing out stones to place in the temple of His Church? Take an Old Testament example. Who contributed most to the good of Israel in the days of Ahab the plow but timid Obadiah, or the daring Elijah, who, though single-handed, avowed opinions to the face of a monarch who had him, and of 450 priests who despised him? Yet that very Elijah, after awakening a new life in Israel, fled ignominiously before the threat of the queen, and is heard exclaiming, "It is enough; now, O Lord, take away my life; for I am not better than my father Obadiah, on the other hand, continued at post, maintaining his piety, but not extending his influence. The men, by whose instrumentality God does his work, are the fearless, outspoken, who assert their opinions daringly and believably; and who, though they are unfrequently commit great blunders, or, like David or Peter, fall into great sins, yet attract us towards them by their earnestness, honesty, heartiness, the thoroughness of their humanity. There are some who are great in relation to truth. But their words and writings are only for the student. The Church is composed of men. The influence of the man of thought is more extensive but less intense than that of the man of action. Take Whitefield in the 18th century. There were divines that century, with whom, in point of learning and profound thought, Whitefield cannot be named. But compare the immense work performed by him with that effected by the scholars, and we must acknowledge that a great preacher was a more valuable instrument in building up the Church, than a great thinker. "For God hath chosen foolish things of the world to confound the wise; and it hath pleased Him," by the foolishness of preaching to save them that believe."

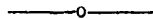
Now this spirit of dauntless assertion of the truth, as it appears to a man unbiassed by prejudice, and thinking for himself, which animated Peter now, which animated Luther at the Reformation; or, to take an illustration employed already, the disposition manifested by Galilee in science, when directed to spiritual things, and used as an instrument by the Spirit of God;—in a word, the willingness to hear what "the Father revealed, and to act accordingly, is the "Rock against which the gates of hell shall never prevail. Christianity is nothing apart from men. It is a spirit, a life which identifies itself, and grows into unity with persons,—its outward manifestation being the unhesitating avowal of what is felt to be truth, in love. This spirit, this life, which lay enfolded in Christ Jesus, diffused itself immediately over the circle of the twelve, first taking an outward form in Peter; and spread itself, afterwards, over those wider circles which were gradually formed, as the Church increased among men. Every man, who becomes a new man, so

the influence of the old man is subdued within him, subject, of course, to the "diversities of gifts," becomes more and more a Peter—an ardently devoted disciple of Christ. It is against this rock—this great transforming men into rocks in their pride toward falsehood and sin, that the gates of hell—the powers of darkness and of death shall never prevail. In truth it is so. Elijah is taken away; but Elisha sits in his stead, having received a double portion of his spirit. Peter and all the Apostles vanish one by one; and in one sense have no successors. There was no second body of twelve, who had seen, as they had seen, the Lord Jesus; who had been called directly by Him to the Apostolic office; who, in relation to such new spiritual truth as God was pleased to reveal, were infallibly inspired; who could work miracles, speak with tongues, confer spiritual gifts; or who, like them, were the oracles of God to universal man, having the power to settle and order the faith, and determine all controversies. In the sense of Apostles, there were none to succeed the twelve. But in another sense, the spirit who dwelt in them, and was conveyed through their instrumentality to so many nations, awoke with equal power in the hearts of others after their departure, leading thousands onward to the like confession of Christ, and often to kindred deaths. It is oft repeated saying that "the blood of the martyrs is the seed of the Church." Observe its meaning and power. Not the doctrine of the martyrs, nor the systems of the martyrs, nor the wisdom of the martyrs, but their blood—their life (for blood is the Old Testament synonyme of life), and the spirit which animated them—that was the still continuing power of the Church. The faith which inspired and sustained them—not separating that faith from the men in whom it was a living principle of action. Christ in the heart—that is the everlasting rock. And as Christ is eternal, as all power is His, as His promise is yea and amen, and surer than the continuance of the world, against this rock, the gates of hell shall never prevail.

Systems of doctrine and discipline and Church government may rise, and culminate, and fall. For "whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." One "ism" after another, however each may claim to universality, and be satisfied of its excellence, its antiquity, and its conformity to truth, may depart. Changes innumerable have already passed over every outer aspect of the Church. And now, the true followers of Christ belong to no one sect, as sects are named among men, but are scattered abroad here and there, distinguishing themselves from each other by strange names and badges, and often, alas! by words of hatred and defiance. For the "bottles" become old,—the "garments" wear out,—but men are unwilling to abandon

them; and so others put their wine into new bottles, and array themselves in a new garb. But the Spirit of Christ abideth ever, still.

The Church is like a forest. Individual trees decay: but new shoots rise in their room. Often a whole species of tree vanishes from the face of a country, destroyed by fire, or other cause of devastation. But a new species will adorn the surface of the wilderness. The principle of vegetable life is still inherent in the soil. And scientific men construct their systems of botany by which to define the nature of the trees and shrubs of that forest. But presently, some new fact is discovered, and the system becomes utterly valueless. The forest remains as before. So, while there are men upon the earth, the Spirit which now animated Peter will be with them, always even to the end. And the more we cultivate that spirit, the more will we be as rocks to the Church in our own day, building up its walls, extending its influence, presenting an impenetrable front to falsehood and sin, and storming and overturning the strong holds of Satan. D. M. R.



FROM OUR SCOTCH CORRESPONDENT.

Dr. Robertson, Convener, Secretary, Committee, all in all, and *sine qua, non* of the Endowment Scheme, sees land ahead. He has rolled the huge stone almost to the top of the high hill; let us hope that unlike Sisyphus, he may be enabled to cap the hill with it, and that there it may remain throughout the ages,—to the Church a strength and beauty, to himself a monument 'more lasting than brass.' The active work of endowing particular chapels in the "Groups," will commence next summer; five years afterwards it will be completely finished. And the results of Dr. Robertson's labors are not confined to the 100 chapels in the five groups. To many others he has lent a helping hand; more have been erected independently of him, but under the stimulus of his eloquence and example; and others by the Court of Teinds; so that the total number of complete charges that will be added to the Church, must exceed 150. This is our way of unloosing one of the Gordian knots that the Free Church party could only cut by violent Secession. These Chapel ministers, said they, are as good men as we; therefore we will admit them as members of our Church Courts, whether our Constitution permits or not, yea, even though our treaty with the State implies that they are not to be so admitted without the consent of both parties. Yes, says the Constitutional party, let us admit them, but in a law reverencing manner; and as it is cheap liberality to give them a privilege that will cost us nothing, and lead them into greater expenses, let us help them to fulfil the necessary conditions, and so the boasted principle of Presbyterian parity will be vindicated by deeds as

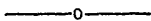
well as words. This has now been well-nigh done; and the admission of chapel ministers may now be regarded as an accomplished fact in the Church of Scotland; and none of them will consider it any hardship that along with the privilege of sitting as a Presbyter in the Church Courts he has also £150 per annum secured to him. A better way this of settling a dispute surely than by schism. Not so easy, however. It will cost in all, not much short of half a million; but that the Christian charity of the people has not grudged. And all honor to the great man who originated and worked the plan! He had little help to begin with; only £7000 were raised the first year; the slothful and the easy-going thought it quite unnecessary; the dilettants and the faithless sneered or shrugged their shoulders; all freely used the word 'impossible!' But Dr. Robertson like the first Napoleon hates that 'blockhead of a word' and considers that it should be found only in the dictionary of fools. He never flagged; never even lost his good humor; and now every one is on his side.

There is another direction too, in which I am happy to see the Church bestirring herself, in planting schools in foreign cities, as well as thus lengthening her cords at home. Too long has she neglected this; her attention has been absorbed with "ten years' conflicts," and such like matters; and her children in the Colonies or in the land of the stranger had to be overlooked. One of the consequences of this policy was that a large proportion of the Scottish gentry became Episcopalians. When abroad, whether travelling, or engaged on diplomatic or military service, or in commerce, they found that the only spiritual provision made for them was by the Church of England; and in those regions where her bishops and curates had not penetrated, no mean substitute was to be had in her glorious liturgy. Under these circumstances, affection for her forms and ordinances was sure to spring up; and our Church saw this process go on year after year, and felt that numbers of her best were thus in a manner compelled to leave her communion, and yet she stretched out no mother's hand to them, she lit no torch for them when afar from home and in need of sacred light. But "nous avons change tout cela," I hope it may now be said. We are being ushered from the talking into the working era; and it will be found that we have no time to spare on civil war when actively engaged in foreign operations. Not to speak of India and Ceylon, where, not including our missionaries, we have fifteen chaplains for the European population: or of the army, for the Presbyterian soldiers in which, whether they are in the field or stationed at the 8 principal depots in Britain, we have also regular chaplains, the Church is now resolved to take advantage of the Consular Act to establish one of her ministers in every one of the great cities of

Europe in which there is any need for one. By the Consular Act the Government guarantees to pay a minister of the Church in any foreign town as much salary as the British population of the town raises for him. We had taken advantage of this privilege some time ago in Buenos Ayres; and other two Scotch churches are soon to be erected in the same quarter of the world on the same principle. But representations were made to the Church two or three years ago, that in and around Paris not only were there several Scotch artists, governesses, and bands of tourists, but also a considerable number of Scotchmen engaged in trade, manufactures, and the engineering departments; all of whom were left to keep the Sabbath at home, or in the parks, unless they attended the English chapel. The Colonial Committee therefore resolved to institute a Scotch service in Paris; and in this work they received the cordial co-operation and assistance of the French Protestant Church. For some time the infant congregation was nourished into strength by Principal Tulloch, Mr. Munro of Campsie, and other eminent ministers of the Church; and having now attained sufficient strength, it has been established as a permanent charge in terms of the Consular Act. A Committee appointed for the purpose, has in view other French cities, and Constantinople, Alexandria, &c., as places that must be similarly occupied; and only the other day Dr. McLeod and one or two colleagues started for Russia, in order to establish similar congregations in St. Petersburg and Moscow. "Give us a little time," said Dr. McLeod, when asked in Nova Scotia if the Disruption had not wrecked the Establishment, "and we will answer that. The ship has received a shock; we have lost spars that we could ill spare; and worse still, a third of the crew has deserted; but *we will work the good old ship yet.*" Yes! the gallant bark has stood many a storm; but she is still in pretty fair working order. She has carried our forefathers down the time-stream, and sent them out on the great ocean, not ill-equipped, fearing nothing; and, God willing, she will carry our children's children too. Shall it not be so with us and our children, Scotchmen of Nova Scotia?

What proportion of the people of Great Britain are Churchmen, and what proportion Dissenters, is a very interesting question, and one that is often asked. Dissenters have often answered it in a sort of Yankee guess-fashion, calculating on data of their own, which would give almost any conclusion, and and which, at any rate, assigned a majority or equality to themselves. So the Government ten years ago resolved to get at an approximation to the truth by inquiring how many attended all the various churches and chapels throughout the land on a particular Sunday. Though the Dissenters made great exertions to muster well on the occasion, by means of exhortations, special services, and

such like, yet they did not show so formidable either in England or Scotland as many of them had bragged they would. This year, however, the Government wished to take this part of the census on a more accurate principle, by including in the returns the religious profession of every family. I suppose they never dreamed that any objection would be made, for they knew that such a question was asked in most of the European States, and of the Colonies. But the Dissenters had an invincible repugnance to having the true state of their numbers made known; and as they, in general, support the present Government, they forced it to give way on the point. Even the Free Church and other Scotch Dissenters who have so often boasted of their numbers, petitioned Parliament against the obnoxious clause; as if a man's religious profession were a secret that he must keep to himself for fear of being persecuted. Churchmen, on the contrary, were all in favor of the clause, because they only wished to know the truth. However, since it is not to be inquired into at present, it is well that it should be clearly seen which party is and which is not anxious that it should be known.



NOTES OF MY TOUR IN THE WEST HIGHLANDS.

(Continued.)

Oban is, as it were, the umbilicus, the great centre of the West Highlands. It is a definite stage at which tourists aim, and thence they ray off in all directions,—for Staffa and Iona, for Inverary, for the Caledonian Canal, or for any other place, civilized or uncivilized. Consequently it consists of a great many hotels, and a few houses and churches: and during the summer months it can boast of the presence of more lords and ladies and swells than any other place in Britain. While the steamer waits, I would advise every one to take a run up the heights at the back of the town: for we get a view of the Lorn country, of islands, and of sea, that will repay any amount of trouble. There to the right, forming one headland of the bay are the grounds and ruins of Dunolly Castle,—more picturesque spot is not to be seen. Farther north, is Dunstaffnage, in older times a royal castle; and from there far into the country, the misty hills of Lock Etive side. If you had time, you should certainly go to see Dunstaffnage, and the Falls of Lora, a singular sea—cataract, only seen to advantage at low water, when Loch Etive pours itself over a ledge of rock with a magnificent sweep. To the east, your background is Craachan Ben, coming sheer down upon the Loch and river Aue, and flowing the tremendous pass of Bunawe, the dread wildness of which is relieved only by the copse on the side of Cruochen. Some of my readers have

surely been under this shadow of the grand Ben. If they have not, they have at least heard its accent, for Mr. Sinclair's parish was Muckairn, or as I wish it had been called, Bunawe. Some of the people there could not understand what use Mr. Sinclair's Gaelic would be to him in America; surely the people out there speak American! Some what like the good Scotch woman in Glasgow, who was amazed on learning that I had been born in America; "that's extraor'nar," she observed, "for ye speak as weel as mysel."

And now, if you please, we will leave Oban behind, and make for the Sound of Mull. We pass the lighthouse on the green island of Lismore; better however not to pass it straightway, but to go on shore if you can. The minister, Mr. McGregor, will receive you with Highland hospitality, and there are several things worth seeing. There's a view from the lighthouse; old Danish ruins and round forts; what was till very lately a Roman Catholic seminary for the manufacture of priests, and also the single convert from Presbyterianism, which their educational machinery made in Lismore. Macaulay's grandfather was once minister of the island, and a tombstone marks the spot where his bones lie. Had this been China, this obisire would now be spoken of as Lord Macaulay; for instead of ennobling the descendants of their peers, the Chinese make a patent of nobility to confer the same title on the ancestors of each mandarin; for this very good reason, that the mandarin's son may be a blockhead, whereas his forbears must have been excellent people to have produced such a worthy descendant. Indeed it was to his forbears and to his Scotch blood, that the late Lord Macaulay owed most of the qualities which made him famous. More's the pity then that he sought to 'foul his own nest' by unworthily slandering both the Highlands and Highlanders!

It's a bonnie spot Lismore, and its little lochs abound in very fine trout. As I believe it is exclusively limestone, it is clothed almost the whole year round in a soft, fresh green, which contrasts strikingly with the stern hills of Appin opposite, and huge Ben Nevis, which blocks up the northward view. The islanders, with few exceptions, belong to the Church of Scotland; but there is now a Free Church in Appin, since the coming in of a new heritor who imported a number of Free Churchmen from Barra. I have been sometimes astonished in travelling through the West Highlands, to find so many ministers Perthshire men; and their Gaelic seems to suit admirably. Thus in the Presbytery of Mull, more than half of the ministers I am told are from Perthshire. In the old Drudical days too, there would seem to have been a similar union and communion. At least, I have discovered in the centre of Skye, and in Blair-Athole memorial stones with exactly similar lines, mathematical figures

and rude hieroglyphics, which are evidently of a pre-Christian date.

From Lismore, we can cross Loch Linnhe, over to Morvern. An eminent Gallician has informed me that this is not the Morven of Ossian and the Fingalians; that their Morven included the whole of Lorn, and indeed the greater part of the West and North of Scotland; and that the present parish of Morvern is in strict Gaelic Marivern, or the dead, dull land, inasmuch as its hills are not to be compared in grandeur to those of other parts of the Highlands. This may be true or it may be a crotchet; but of course every Morvern man is bound to reject it as heretical. Certainly, it would be difficult to find anywhere, more beautiful glens, or sweeter nooks and snatches of scenery, and also bolder rocks and cliffs than in this parish. It has Unimore, which our last Scottish lion, Wilson, loved to haunt, and which he has sung so well; and Loek Aline, which McCulloch has rendered famous by his pencil, and the entrance to which is guarded by the ruins of Ardtornish. Only the ruins! for Scottish history has begun since the halls of Ardtornish were silent. But Morvern shows sadder sight still than crumbling pile, or "the first bones of time;" one too that is also to be witnessed all over the Highlands, by "dim Rannoch's lakes," and on the mountain sides of Sutherlandshire, down Strath Conin and throughout Lochaber, in Gairloch and the Western Isles—everywhere do we come upon traces of the "clearances," touching memorials of the expatriated children of the soil. Here an old fireside, there still standing in great part, the walls of a cluster of houses. This glen once supported some twenty families—true sons of the Gael, who at the call of their chief and prince did always fight

"As they fought
In the brave days of old."

now it constitutes a sheep farm for some wealthy Lowlander who can afford to pay from £200 to £400 of rent for it. Sir Walter Scott used to tell of an old clansman, who spoke to him in indignant terms of the injustice of thus treating clansmen as if they had been mere tenants, and who concluded thus: "In my young days, an estate was held valuable according to the number of *men* it could send forth: then according to the number of *black-cattle* it could feed: now it is counted by *sheep*: and next I suppose it will be by the number of *nice*." Unless it remain at sheep, I suppose it will descend either to nice or red deer; but at all events, the "bold peasantry" has already been destroyed. But in the backwoods, on the great prairies, in cities, and on the gold fields, they live again; yet ever are their hearts true to the homes of their fathers, and the glorious hills among which they were cradled:—

From the dim shieling on the misty island,
Mountains divide us, and a world of seas.

Yet still our hearts are true, our hearts are true,
And we in dreams behold the Hebrides."

Every Pictonian Churchman feels an interest in Morvern, for its minister was the first who came to them from the Mother Church after that terrible agitation and secession of '43, when they were in doubt who or what to believe. Dr. John McLeod came and spoke with authority: in his own person and reputation he was a contradiction to more than one slander; and now that he has returned to his ancestral parish, from which no offer, however tempting, has been able to attract him, he still remembers, with kindly feelings, the old scenes and Sabbath days of Pictou. The beauty of the country round about the manse, every one who has heard "Farewell to Funary" can readily understand. Stately trees planted by forefathers; a mountain torrent; Ossian's knoll beside us; a lofty hill behind; the Sound of Mull in front; and the magnificent mountain forms of Mull on the other side—what more can poet's heart or eye wish for! Oh, the power of these Scottish hills on the imagination, on the whole man! Many of my aged readers, I well believe, remember the joy of footing it up the mountain side; the elastic spring of the heather; now coming upon a foaming fell white as milk, and now on a wimpling burn, or sullen tarn; your dog starting a hare, or harsh-voiced muirfowl; all else solemnly quiet, yet filling you with the sense of living power. No wonder that Scotland has her heroes and martyrs on many pages of story! God did not make such a land for slaves, or shallow-pated, glib-mouthed infidels. So may each Scot, and his descendants too, sing praises,—

"For the strength of the hills we bless Thee,
Our God, our father's God!
Thou hast made our spirits' mighty
By the touch of the mountain sod."

This also have I felt on the wild moorlands of Ayrshire, and in the misty glens of Muf-fatdale; standing beside John Brown's lonely cottage, or Cameron's grave, or on the spot where gentle Renwick preached his last sermon. Everywhere is there the God-appointed harmony between the human spirit and their own Mother Earth. From Morvern it is quite easy to visit

"Ulva dark and Colonsay,
And all the groups of islets gay
That guard famed Staffa round;"

and "old Iona's holy fane," but it will not do to make such slow progress Northward. So we must give them the go by for the present, and take the next steamer for Skye and the Lewis. So "farewell to Funary," and past the little round bay of Tobermory within whose shelter many an English bankrupt hides from his creditors. We move on to the point of Ardnamurchan, where we can snuff the pure unadulterated wind of the Western sea, and look straight across to

Labrador. However, no grateful well-remembered smell of herring came to my expectant nostrils. It fluds a difficulty I suppose, in coming up round the earth's spherical corner. And now having coasted past Moidart, and the terrible jaws of Loch Honru, and sunny Glenelg, we had better land on the opposite shore of Skye and spend a few days seeing the lions of—what my friend Brown persists in facetiously styling the celestial regions; of course never failing to laugh at his wit, that however being only a modest tribute which bad punsters seldom fail to bestow on their own detestable bantings.

The climate of Skye is wonderfully mild, and marvellously moist. Of all misty, sappy atmospheres, surely that of Skye ranks as "facile princeps." I have known scores of tourists who visited it in July, August, and September to see the Coolin hills, and who never saw anything but folding clouds of mist. "Skia nebulosa" it was hailed as—by Dr. Johnson; and "Skia nebulosa" it still remains. But all this had been enquired into beforehand by the experienced and sagacious tourist who records these notes; and he had been informed by a Skyeman that May was the month; and hugely did he therefore congratulate himself when on drawing near to the island he saw the snow-covered ridges and fantastic peaks of Coolin clear-cut against a dull blue sky. But there are more features of Skye which strike a stranger than its rocks and mountains. Several of its social and economic aspects are sufficiently novel. Thus at whatever hour you enter the town of Portree, you are sure to see a number sturdy fellows lounging about the pier, who would rather be idle, than do a hand's turn for you except at their own price. Then go into the country, and perhaps the first object that meets your eyes is, two women harnessed to a harrow or to a mass of brush, and harrowing away most scientifically. Or perhaps it is a "charred and wrinkled piece of womankind," bent almost double under a load of peats, that a degenerate Southron could not lift; or toiling up from the shore with a great basketful of drift sea-weed for manure. True, the rough Highland pony is often used to do the harrowing; and once or twice, I suppose in the case of cotters who are troubled with a superfluity of wealth. I have seen two ponies used, the sole harness connecting the two being a rope knotted round the tail of the leader, and extending back round the neck of the other. But in general, the Islesman seems to think that his wife and daughters will find work in the field a congenial task; and said womankind seem to have no objection,—rather to like it on the contrary. Hence the sort of savage humor in the remark of the Lewisman who was sorrowing over his wife whom he had just lost. "I will marry again," blubbered the bereaved husband, "or else buy a horse." The old geographer, Peter Heylyn, tells us that it was

the fashion of Russian women in his day "to love that husband best which beateth them most, and to think themselves neither loved, nor regarded, unless they be two or three times a day well favorably swaddled." The description might apply to some of the Hebrideans, if "worketh" were put for "beateth," and "harnessed" for "swaddled." But how would the "Equal rights for women Society" of modern days like either custom? And yet in spite of all, I by no means accuse the Islesmen sweepingly as loafers or lazy. When put to a piece of work, they go at it with a will. They make capital fishermen, hardy sailors, and right gallant soldiers. Every spring and autumn, great numbers migrate southwards to get work and bring home money and little luxuries. But the impulsive Celtic nature dislikes the monotonous labor of the patient agriculturist. He frets and fies at it; and all his heat will not plough a single additional rig; so he gives over the whole concern to the women, the children and the old men.

ABSTRACT OF PROCEEDINGS OF THE CHURCH OF SCOTLAND IN CANADA.

TRICENTENARY OF THE SCOTTISH REFORMATION.

The Report of the Committee on the celebration of the Tricentenary of the Scottish Reformation having been called for was read by the Clerk. The Committee recommended the Synod to set apart the evening of Monday next to the hearing of addresses on the following subjects;—On the principal characters that figured in the Scottish Reformation by the Rev. James Bain, of Scarborough: (2) on the leading results of the Scottish Reformation, by Professor George: and (3), on the responsibility and duty of our Church in Canada, in connection with the Reformation by the Rev. George Bell, of Clifton. The Committee also recommended the Synod to instruct all the ministers of this Church to direct the attention of their people to the character and results of the Scottish Reformation by appropriate discourses to be delivered on the sixteenth day of December next—the Sabbath next preceding the day on which the first General Assembly was held at Edinburgh. The Synod adopt the report, and instruct the Clerk to communicate the latter recommendation to the Moderator of the other Presbyterian Synods in this Province, and express the desire of this Court that these Synods would include a like arrangement in the mode of celebration, and further instruct the Clerk to send a printed extract of the said recommendation to each minister of the Church in sufficient time before the 16th of December next.

FORMATION OF A GENERAL ASSEMBLY.

The Synod called for the report of the Com-

mittee on the formation of a General Assembly, which was read. The Committee reported the existence of a general opinion against the expediency of this movement at present, and agreeably to a recommendation contained in their report, the Committee is discharged in the meantime.

MAINTENANCE OF MINISTERS,

Returns of opinions of Presbyteries, respecting the Overture and Interim Act; and the maintenance of Ministers, having been read, it was moved by W. Snodgrass, seconded by Dr. Mair, That the returns with the interim Act be referred to the following Committee, namely, R. Dobie, *Convener*, G. Neilson, Dr. Muir, A. Barker, and J. Greenshields that they may consider and report thereon upon Monday next. It was moved in amendment by Dr. Cook, seconded by A. Spence, That a Committee be appointed to prepare a new enactment on the maintenance of Ministers, and that the Committee be instructed in such enactment to prohibit Presbyteries from settling any minister in a congregation, without a promise of £100 a year independent of the Temporalities Fund. The motion was carried by a vote of 46 to 23.

The Report of Committee on the maintenance of ministers having been called for was read. It was moved by J. Greenshields, seconded by J. Cameron, that the following recommendation be transmitted to Presbyteries as an interim Act, with instructions to report to next Synod, and Presbyteries not reporting shall be considered as approving.

That in every case where the settlement of a minister is about to take place, it is absolutely necessary that the minimum stipend, exclusive of any allowance from the Temporalities Board, be not less than four hundred dollars; that Presbyteries be enjoined to do all in their power to see that the congregations within their respective bounds, implement all pecuniary promises made by them to ministers; and that the Synod retain all discretionary power in its own hands.

It was moved in amendment by G. Neilson, seconded by W. Miller, That inasmuch as the stipends of a large number of the ministers of this Church are inadequate for their maintenance in a position becoming their office, and as ministers hereafter to be settled may be to a larger extent dependent upon the people for support, the Synod determine that in the settlement of any minister, Presbyteries shall use their influence with congregations to induce them to insure, if possible, a stipend which, together with the allowance from the Temporalities Fund, shall not be less than two hundred pounds currency; and that Presbyteries be strictly enjoined to use their best endeavors to induce the people to do their duty in this respect, not only as to their promise to pay new ministers, but also as to the fulfillment of promises made to ministers already settled amongst them.

It was also moved in amendment by A. Mann, seconded by J. Thom, That the recommendation of the Committee be sent down as an Overture to Presbyteries, but not to be in force as an interim Act.

The first amendment was carried against the second by a vote of 18 to 11, and the original motion against the first amendment by a vote of 43 to 15. The Moderator declared accordingly. Against this decision, J. S. Douglas and A. Mann dissented because (1) the Synod is putting a yoke on the congregations of this church which they cannot bear, and (2) the motion has been passed in the absence of many members of this Synod.

UNION WITH OTHER PRESBYTERIAN CHURCHES.

The Synod heard an Overture from Dr. George on a union between this Church and other Presbyterian Churches in this Province. It was moved by the Rev. J. Macmurchy, seconded by D. Watson, That it is unwise and would be perilous to the harmony and peace of this Church to entertain the Overture at present. It was moved in amendment by G. Bell, seconded by A. Stirling, That a Committee consisting of Dr. George, *Convener*, Dr. Cook, Dr. Urquhart, G. Bell, D. Morrison, A. Morris, J. Greenshields, and G. Neilson, be appointed, to consider the subject and to be ready to meet with brethren belonging to the other Synods to ascertain their views and feelings on the matter, and report to next Synod. It was also moved in amendment by J. Gordon, seconded by J. Davidson, That the Synod express their approbation of the sentiments contained in the Overture, but inasmuch as they have had no official expression of the sentiments of the other Presbyterian denominations on this most important matter, that the memorial do lie on the table. The first amendment was carried against the second by a vote of 35 to 12, and the first amendment against the motion by a vote of 31 to 17. The Moderator declared accordingly. From this deliverance, Rev. J. Macmurchy, J. Campbell (Nottowasaga), J. S. Douglas, H. Niven and D. Watson dissented, because (1) the motion for union should come from the Dissenters, and not from this Synod; (2) as we are successfully establishing our Church upon an endowment basis, we view it as a forsaking of our principle to seek union with pure voluntaries; (3) it is calculated to endanger the successful progress of the Home Mission Scheme; (4) the bodies with which union is sought have tampered with standards which we solemnly hold sacred and Scriptural; and (5) the contemplated union would be dangerous to our harmony as a Church. Robert Dobie and John Davidson also dissented.

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

St. Andrew's Church, Chatham, }
Saturday, July 14. 1860. }

After devotional exercises, the Synod was opened by prayer by the Moderator. The Reference from the Presbytery of Miramichi was again taken up, and, after due deliberation, was remitted back to the Presbytery to take such steps as they might deem most advisable to reconcile the parties.

The Rev. Mr. McCurdy, who was present, was invited to take his seat along with the Synod, which he did, and afterwards addressed the Synod, expressing the desire he had to maintain friendly intercourse with the ministers of the Presbyterian Church in connection with the Church of Scotland, and his sincere wish that the day might not be far distant when the differences which now keep apart the Presbyterian Churches might be all removed, or they might again be united in one harmonious and powerful body. He had always endeavored to act in such a spirit of Christian forbearance and friendliness as should be conducive to bring about the establishment of a closer union. Several members of Synod bore testimony to the friendly manner in which the Rev. Mr. McCurdy had acted, and their full concurrence in the wishes of the reverend gentleman, that such friendly intercourse should be cultivated between all the Christian bodies of the Province as might ultimately lead to a closer union.

The Synod then proceeded to take up the overture for rescinding the act of last Synod, dividing the Presbytery of Miramichi into the Presbytery of Miramichi and Restigouche. After due deliberation it was unanimously resolved that the said Act be rescinded,—that the two Presbyteries be re-united, forming the Presbytery of Miramichi, that their first meeting be held this day after the adjournment of the Synod, and that the Rev. James Steven be Moderator.

The Synod then resolved itself into the Corporation of the Synod, when the Chairman having taken the Chair, and the minutes of yesterday's sederunt being read over and sustained, the Committee appointed to draw up a code of Bye-laws for the said Corporation, reported that they had done so, and the bye-laws being read over, were, after due deliberation, adopted; office-bearers were then appointed in accordance with said Bye-laws.

The Synod having resumed its sitting, it was agreed that the minutes of the Synod should be printed as usual.

The time at which the collections for the several schemes should be remitted to the Treasurer, was fixed. The Synod then adjourned to meet on Monday at 10 o'clock.

The Synod met again on Monday. The usual devotional exercises were engaged in. The Synod being constituted, the second over-

ture was taken up, which was to the effect that "Whereas a great burden is thrown upon the Church of Scotland for the support of ministers or missionaries sent to labor in the lower districts of this province. And, whereas much might be done to alleviate that burden by combining the energies of our adherents throughout the Province, it is overtured unto the Reverend the Synod of New Brunswick, in connection with Church of Scotland, that they take the matter into their serious consideration, and endeavor, by the formation of Lay Associations, or such other means as they may deem most proper, to lighten the burden lying on the parent Church." The Synod adopted the overture, and resolved that Lay Associations should be formed in each Parish. The Synod also appointed a Committee to devise some plan for aiding the several schemes carried on by the Church, and to report to next meeting of Synod.

The Committees appointed to revise the Presbytery Records, gave in their reports, and the Records were attested.

It was resolved that a report of the statistics of all the congregations and mission stations in connection with our church, should be prepared and submitted to next meeting of Synod.

The Overture on Intemperance was then taken up, and after reasoning, it was unanimously resolved:—

I. That all ministers and elders be careful to discourage intemperance both by their example and influence.

II. That ministers be directed in an especial manner to call the attention of their people to the dangerous consequences arising from the improper use of intoxicating drinks.

The question of the union of the Presbyterian bodies being brought before the Court, the Synod expressed their deep sense of the desirableness of such union, and appointed a Committee to consider the whole subject, instructing them to acknowledge the receipt of certain papers on the subject, received from the Rev. Wm. Elder; and further as tending towards the object contemplated, they recommend to all the office-bearers of the respective Presbyterian Churches, mutual forbearance and co-operation with each other in common objects.

As the Tricentenary of the First General Assembly of the Reformed Church of Scotland occurs in December of this year, it was resolved that in order to commemorate this event, which has been productive of so great blessings, it be recommended to all ministers of this Synod to preach a sermon on the subject, on Sabbath the 18th December, and where practicable, that a lecture be delivered on the subject in each congregation, on Thursday the 20th of December, the day on which the first General Assembly was held.

An address to the Prince of Wales on his arrival in this Province was read, and approv-

ed, and a committee appointed to present the same.

A letter was read from George Kerr, Esq., enclosing a cheque for £50 for the Bursary Fund, the interest of which to be annually expended in Bursaries. The thanks of the meeting were voted to Mr. Kerr for his liberal donation.

Thanks were also voted to those inhabitants of Chatham, and others who had so kindly attended and entertained the numbers of Synod while attending that Cour.

The Synod then adjourned to meet in Fredericton on the second Wednesday in August, 1861.

MIS SIONARY MEETING.

A Missionary meeting in connection with the Synod, was held on Monday evening immediately after the adjournment of the Synod, in the Hall of the Sons of Temperance, Chatham, George Kerr, Esq., was called to the chair. The meeting was opened with singing and prayer by the Rev. Wm. Murray of Dalhousie. After Rev. Dr. Brooke spoke on the Bursary Fund, shewing the importance of educating young men, natives of the Province to fill the office of the Christian Ministry. The Rev. Mr. Ross of St. Andrews, spoke on the duty of contributing liberally to the support of religion, and the Rev. Mr. Mackie, of Moncton, on the Jewish Mission. The chairman and Hon. John Robertson also addressed the meeting, both urging strongly the importance of united and vigorous efforts by all the members of our church for the support of the Gospel. A Collection was then made in aid of the several schemes, and the meeting was closed with prayer by the Rev. Mr. Donald.

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MINUTES OF SYNOD.

FOURTH SEDERUNT.

At St. Andrew's Church, Pictou, the thirtieth day of June, one thousand eight hundred and sixty years.

Which day and place the Synod met according to adjournment; and after devotional exercises, conducted by the Rev. Mr. Sinclair, as constituted with prayer by the Moderator. Sederunt *ut Supra*.

The minutes of last Sederunt were read and sustained as correct.

It was moved, seconded, and agreed to, at Overture No. 1 be adopted. It was moved by Mr. Lochhead, and seconded by Mr. Blach, that Overture No. 3 be adopted. It was moved in amendment by Mr. Boyd, and seconded by John McKay, Esq., that the Synod after considering both Overtures, resolve respectfully request the Colonial Committee that when any statements are made to be prejudicial to any of the Ministers or Missionaries within the bounds of the Synod

of Nova Scotia and P. E. Island, they would acquaint therewith either the individuals concerned, or the Presbytery within whose bounds he may be placed, according as in the circumstances they may see fit. After a protracted discussion, the vote was taken, when three voted for the motion and eight for the amendment. The Moderator declared accordingly.

The report of the Committee appointed to report on the basis of Union, was laid on the table and ordered to be kept *in relentis*. It was moved by Mr. McKay, seconded by Mr. Pollok, and agreed to, that the discussion on this subject be deferred until Monday afternoon at 2 o'clock.

The Synod then adjourned to meet on Monday the 2nd of July at 2 o'clock, p. m. of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

FIFTH SEDERUNT.

At St. Andrew's Church, Pictou, the 2nd of July, 1860:

Which day and place the Synod met according to adjournment, and was constituted with prayer by the Moderator. Sederunt *ut Supra*. The minutes of last Sederunt were read and sustained as correct.

The Synod resumed the consideration of the proposed basis of Union between the Free Church and the Presbyterian Church of Nova Scotia.

The following resolution was moved by Mr. Christie, seconded by John McKay, Esq., and unanimously agreed to "that whereas the Synod of the Free Church of Nova Scotia has transmitted to this Synod a copy of the proposed basis of Union between that Church and the Presbyterian Church of Nova Scotia, together with an extract minute of Synod, calling the attention of this Synod to that important subject; and whereas the basis of Union thus submitted, has been prepared without any consultation with this Synod, and a measure of so important a character would require very serious and probably lengthened deliberation before final action; and whereas this Synod have had no opportunity of ascertaining the feelings and opinions of congregations under their jurisdiction on this very important subject; and whereas the Free Church Synod have not instructed their committee on Union to confer with any committee that might be appointed by this Synod,

Therefore resolved, that while this Synod entertain an anxious desire to promote peace, brotherly love and Christian fellowship among Presbyterians of all denominations, they are of opinion that this Synod is not now in a position to come to any decision regarding the basis as a basis of Union between this Synod and the Free Church Synod, but express the hope that at next meeting of this Synod, and that of the Free Church, commit-

toes may be appointed with power to deal with this very important subject."

Mr. Martin as Convener of Committee on the address to the Prince of Wales, submitted a draft which was approved of, and entrusted to the Presbytery of Halifax for presentation.

The Report of the Lay Association was laid on the table and read, when it was moved by Mr. Lothead, seconded by Mr. Martin, and unanimously agreed to, that the Synod adopt the report, and that the thanks of the Synod be conveyed to the President, Office-bearers and members of the Lay Association, and more especially to their Secretary for his very excellent report, and these thanks be conveyed to them by the Clerk of Synod.

It was moved by Mr. Jardine and seconded by Mr. Pollok, that a Committee be appointed to confer with Mr. Lothead on the controversy between him and certain Office-bearers of the Lay Association. It was moved in amendment by Mr. McKelvie and seconded by Mr. Christie that there is no case before the Court. The motion having been withdrawn, the Synod resolve in terms of the amendment.

Overture No. 2, anent the celebration of the Tricentenary of the Reformation from Popery, which is as follows, was read:—

"Whereas great, important and permanent civil and religious advantages, have resulted from the Reformation from Popery, which ought to be well known and highly prized, by the members and friends of the Church of Scotland in all ages, and to the latest posterity; and whereas it is desirable that the adherents of our Church in these Provinces should have an opportunity of publicly and devoutly manifesting their sincere and ardent gratitude for these inestimable blessings. It is hereby humbly overtured by the Presbytery of Halifax, that proper arrangements be made by Synod at its annual meeting, for the celebration of the Tricentenary of the Reformation from Popery in the year 1860. In name and by appointment of the Presbytery of Halifax. (Signed) JOHN MARTIN,

Convener.

Letters were read from the Rev. Alexander Sutherland on the part of the Free Church, and from the Rev. George Patterson, enclosing extract minute of the Synod of the Presbyterian Church of Nova Scotia, requesting the co-operation of this Synod in the commemoration of this important event.

It was moved by Mr. Boyd, seconded by the Hon. John Holmes, and unanimously agreed to, that the Synod adopt the Overture; and whilst persuaded that the great, manifold and enduring blessings resulting from the glorious work of the Reformation from Popery, should always call forth gratitude to Almighty God. Yet on the interesting occasion of the celebration of the Tricentenary of the Reformation in Scotland, and as members of the Church of Scotland, this Synod do desire

to record their special thanksgiving to the Great Head of the Church, for the wonderful deliverance of the Church and nation from Popish Supremacy, and to acknowledge our privileges and obligations to maintain and extend the pure doctrines and light of Scripture thus bequeathed to us in opposition to Anti-Christian error. 2nd, that this Synod, in further carrying out the spirit of the Overture do recommend to Ministers and congregations within their bounds, to observe (if practicable) Thursday the 20th day of December next (being the Tricentenary of the meeting of the first General Assembly of the Church of Scotland when freed from Papal thralldom) for devout thanksgiving to Almighty God, and in grateful commemoration of the civil and religious benefits secured by the labors of the Reformers; and further, in those cases where the week-day might be found inconvenient, the Synod would recommend for the purpose, Sabbath the 23rd of December.

3rd. That this Synod do leave it to the discretion and judgment of Presbyteries, Ministers and congregations within the bounds, to unite, if they see fit, with other Evangelical denominations in the said celebration.

It was further moved, seconded and agreed to, that the Presbytery of Pictou be appointed a Committee for the purpose of conferring with other Committees, and that the Clerk be instructed to answer communications.

On Overture No. 4, anent thanksgiving days, which is as follows:—

Whereas it is the practice of our Mother Church, and a practice fraught with great advantage to the spiritual welfare of our people, to appoint at least two days in each year, one in spring and another in the fall, for the purpose of enabling our people directly to meditate on and thank God as the giver of our temporal blessings. It is humbly overtured by the undersigned that this Court do give instructions to Presbyteries, to see that this laudable practice is attended to in each of the respective congregations under their charge. (Signed) JAMES MAIR.

JAMES MAIR.

It was moved by Mr. Herdman, seconded by Mr. Boyd, and agreed to, that the Synod approve of the Overture, and appoint sessions to take order thereanent as in circumstances they see fit.

The report of the Committee appointed to adjudicate on Synod Fund, was read and adopted.

It was unanimously resolved that the Synod having learned the valuable aid rendered by the Home Mission Association to the Home Mission Field, express their high satisfaction with their diligence, and enjoin the Presbytery of Halifax to co-operate with the Association.

It was moved, seconded, and agreed to that the six copies of *Monthly Record* sent to

clergymen within the bounds of the Synod, be paid from the Home Mission Funds.

It was moved by Dr. McGillivray, seconded by Mr. Mair, and unanimously agreed to, that the thanks of the Synod be conveyed to the Rev. William McRobie of Tabusintac, corresponding member from the Synod of New Brunswick, for his attendance, and the valuable assistance rendered by him to this Court in its deliberations, which was done by the Moderator.

It was moved by Mr. Jardine, seconded by Mr. Mair, and unanimously agreed to, that the thanks of the Synod be conveyed to the Office-bearers and members of St. Andrew's Church, Pictou, for their courtesy and hospitality to the members of this Court throughout this Session.

It was moved, seconded, and unanimously agreed to, that Mr. McLean, and failing him, Mr. Duncan be appointed corresponding member to the Synod of New Brunswick.

Messrs Sinclair, Tallach, and the Clerk, were appointed a Committee to revise the Minutes and prepare them for publication.

Leave was granted to the Presbyteries of Pictou and P. E. Island, to meet to-night at 9 o'clock.

The Synod then adjourned to meet in St. Matthew's Church, Halifax, on the last Wednesday in June, 1861, at 11 o'clock in the forenoon, and this sederunt was closed with prayer. JAMES CHRISTIE, *Synod Clerk.*

REPORT OF THE COMMITTEE ON PSALMODY.

The service of praise forms a prominent feature in Presbyterian worship, and is the only part in which the people audibly join; it is therefore essentially the people's part, and they alone are responsible for the manner in which it is performed. It is as much the duty of the people to praise, as it is that of the minister to preach. Our worship consists of three distinct parts,—preaching, prayer, and praise. No one disowns his obligation to listen to the sermon, or to unite in the prayer, but many do not reflect that the duty of joining in praise is equally binding. The duty of exercising musical talent in the service of God, is binding on all classes. On those skilled in music, that they may employ their gift to the glory of God. On those having only slender ability, that they fall not into the condemnation of hiding their one talent. On the indifferent, that their neglect may not be brought to their charge. On the young, that they may occupy the ground otherwise seized upon by Satan to worship evil passions. On the old, because their mercies are multiplying with their years. On heads of families, that they may cultivate aright the little vineyard of which God has made them the keepers. And on all, that they may not have cause to regret when it is too late, that they cannot sing the songs of Zion.

The means to be adopted to improve our Psalmody.

1st. With regard to the style of singing, it is *too lifeless*. The people do not exert themselves to sing God's praise as the Psalmist enjoins "sing unto the Lord a new song, sing loudly with joyfulness." There is an apathy exhibited which ill accords with the magnificence of the subject. Our singing wants *precision*, which is very unfavorable to the promotion of devotional sentiment. It is likewise in general *too monotonous*. There is no variety. As to the character of the time, it should be free from *frivolity* and *lightness*, and suited to the character of the place. It should be *simple* and *devoid of all complexity*, so that the most untutored may be able to follow. The time should likewise be *suited to the character of the words* it is intended to accompany.

2nd. The first step towards improvement is *due preparation*. The pastor devotes many hours of laborious study in order to qualify himself for Sabbath ministrations. So ought the people to qualify for taking their part in the ordinances of the sanctuary. Preparation is of two kinds—public and private. No assembly can act in concert on any matter, requiring individual effort, without previous arrangement and separate endeavor. Nor does such a requirement in reference to Psalmody, involve any hardship. The demand upon one's time is trivial, and its actual accomplishment pleasure rather than a toil. But *public preparation* is still more essential. This must consist of congregational practising and congregational classes—the former for those who are familiar with music, and the latter for the unskillful and young.

The next step towards improvement, is the *use of a Text Book*. To trust to the ear, is very objectionable. Precision cannot be secured, if each one sings as his fancy dictates. And it is essential that the *same* book be used by all, for time may be harmonised in various ways—scarcely two works are arranged alike. Your committee would recommend for the use of congregations under your jurisdiction, "The Scottish Psalmody." The selection of tunes in this is good. There are tunes suited for every character of Psalm, from the plaintive and penetrative, to those that are exultant and jubilant in the highest degree.

Many things might be suggested for the improvement of Psalmody, but all will fail to attain the end for which Psalmody was instituted, unless they are learned by grace. Let it ever be remembered that the great object is not good singing, but God's glory. Perfection is to be aimed at in the one, only in so far as it shall promote the other. While, therefore, we endeavor to improve our Psalmody, let us beware of the dangers which lie in the path to its attainment. Let us see that we praise God with a perfect heart, as well as with a perfect voice. (Our enemy the

hates to hear God's name praised, and must be a special cause of triumph if he make the praises of saints an occasion of joy. Let Paul's resolution be adopted by "I will sing with the spirit, I will sing with the understanding also." Let our praise be offered through Christ. "By him let us offer the sacrifice of praise continually, that the faith of our lips, giving thanks to his name." When our hearts are thus attuned, and our voices prepared, then shall we be able to sing without distraction, and in sweet honor God in the Assembly of his saints. Respectfully submitted.

JAMES CHRISTIE, *Convener.*

REV. GEO. W. STEWART'S REPORT OF HIS MISSIONARY LABORS IN MUSQUODOBOIT AND TRURO DURING THE MONTHS OF MAY, JUNE, AND JULY.

Having received my appointments for conducting divine service for the months of May, June and July, I accordingly set out for the town of Truro, where I officiated twice on Sabbath the 6th of May. The attendance was good, and the attention of the audience was marked during both services. On Sabbath the 13th inst. I preached one discourse in the North River, Musquodoboit chapel, to a very large congregation. On the afternoon of the same day, I again preached in Truro at 10 o'clock, to the usual large audience that regularly attends on that occasion.

I returned to Musquodoboit, and conducted public worship on Sabbath 20th inst., in the school house at Little River, at 11 o'clock A. M., to a numerous congregation. At the conclusion of this service I intimated that I would (A. V.) open the new church next Sabbath. At 3 o'clock on this Sabbath I again conducted divine service, at the Middle Settlement. There was a fair attendance of devout worshippers. On Sabbath the 27th inst., I opened the new church at Middle River, by preaching from the words of King David, XXIX. chap. 5th verse, last clause, "And who then willing to consecrate his service this day, unto the Lord." The audience was respectable, numerous, and very attentive. The house would certainly have been crowded to the doors, as many of our friends from the Grant and Mid-Settlements were prevented from attending that day, and strangers from a distance, owing to the prevalence in the Little River of the "Putrid Sore Throat Epidemic," attended in many cases there with the most fatal results. The new church has been named "St. Andrew's Church, Alder Bank." It is a handsome wooden erection, painted both inside and out, with a square tower fitted for a bell; and should this meet the eye of some benevolent and liberal Christian, there could not be a more fitting opportunity of letting his or her act of beneficence be

sounded far and wide. It can accommodate 400 hearers most comfortably, with a gallery at one end: it can be well sounded, and all can hear without any echo, with seven large windows. The pews have been all sold, except two or three. It has an airy and beautiful appearance; and while it attracts the sight of the traveller by its architectural structure, it is to be hoped it will be a lasting spiritual boon to the whole neighborhood. At the opening service, the collection was deemed liberal, when the circumstances of the people are taken into consideration, and the pecuniary obligations under which at present they have come to render it free of all mortgages; and certainly this burden is not light—with the exception of £300 gifted in aid of its erection by a few liberal Halifax merchants; the building costs nearly £500. The people in Little River deserve much praise for their public spirit and energy in erecting such a handsome place of worship, and of bearing almost themselves its entire expense. It manifests their great desire for the ordinances of religion, as well as their wish that their children might be trained up in the fear of the Lord. Their wishes are now crowned with success; they have a house of God in which they and their children can worship the God of their fathers and their fathers' God, and in a manner in which their progenitors loved, and earnestly desired to enjoy in the land of their adoption; but owing to many untoward circumstances, over which they had no control, their hearts were not gladdened to see the auspicious event which took place at Little River, on Sabbath the 27th May, 1863, the opening for public worship of a Presbyterian church in connection with the "Kirk of Scotland." May this day, so auspicious to the locality, be an augury to all who worship within its walls of showers both of temporal and spiritual blessings. We cannot but look upon the opening of "St. Andrew's Kirk, Alder Bank," but as the result of sending the "tidings of salvation" proclaimed by a resident missionary. For men are naturally disposed not to seek ordinances, if these are only partially and irregularly given; they will not be so mindful of "the one thing needful," if the living voice of the preacher is not heard from Sabbath to Sabbath. For how significant and full of meaning are the words of Paul the Apostle to the Gentiles—"For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, without they be sent? How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The gospel must be sent, and that by faithful and earnest missionaries, to the living heathen dwelling in a land boasting of its Christianity. The

religion of Jesus is aggressive. The command of our Saviour holds as good now as at the time when it was first uttered, "Go ye out into all the world and preach the gospel." Blessed be God, the missionaries of our national Zion have obeyed this divine injunction, and the fruit of their labors is the erection of a spiritual watchtower, in which the praises of Almighty God can be heard to ascend on Sabbath in sweetest melody—where the free and full invitation of mercy and pardon through a crucified and exalted Redeemer are being proclaimed with all earnestness and sincerity—and where the prayers of the humble and contrite in heart will ascend with acceptance to "Him who is the hearer and answerer of prayer."

I set out for Truro, and preached there on Sabbath the 3rd of June twice, morning and afternoon. The attendance good, especially that of the afternoon diet of worship. On Sabbath the 10th inst. I conducted public worship in the North River chapel to a very respectable meeting of eager listeners. On the afternoon of the same day I again officiated in the Temperance Hall, Truro, at 3 o'clock. The congregation large, and very attentive to the truths spoken.

I found my way back to Musquodoboit, and preached on Sabbath 17th inst. in St. Andrew's Kirk, Little River, at 11 o'clock forenoon: the meeting good, and every attention paid to the discourse. I also dispensed the ordinance of baptism. At 3 o'clock P. M., I officiated in the Mid-Settlement, Musquodoboit, to a fair attendance of worshippers. In Meagher's Grant I conducted divine service on Sabbath the 24th inst., at 11 o'clock, to a large congregation; and on the afternoon of the same day I again preached at Middle River, in St. Andrew's Kirk—the attendance fair, and every attention on the part of the audience.

I was in attendance on the opening of the Synod at Pictou, on Wednesday the 27th of June. And by Synodical appointment I conducted divine service on Sabbath, 1st July, in the West Branch church, River John, both fore and afternoon. At both services there was a very large congregation, though there was service at Roger's Hill, and the dispensation of the Holy Communion of the Lord's Supper at Earltown that day. On Sabbath the 8th inst. I preached at the North River church, and in the afternoon in the Temperance Hall, Truro. In both these places the congregations were large, and all attention given by the audience during both services.

On Sabbath the 15th inst., I preached in Mid-Musquodoboit to the usual congregation that generally waits on my services there. In the afternoon I also conducted divine service in St. Andrew's Kirk, Little River. The attendance fair, and attention good, during the meeting. On Sabbath the 22nd inst., I preached in the morning at Meagher's Grant, and in the afternoon at Little River church.

At both these meetings there was a pretty fair attendance of apparently sincere worshippers. And on Sabbath the 29th inst. I gave a full service in "St. Andrew's Kirk," Little River: the day being very fine, there was assembled a very large audience.

From the foregoing narrative the Preterity will see that their missionary has fulfilled the appointments given him at their meeting. It is with great grief that I have to report that my Sabbath School at Little River has been discontinued in its weekly meetings for six Sabbaths, owing to the prevalence of the "Putrid Sore Throat Epidemic" among the families resident in this neighborhood. That mysterious, and generally fatal disease has during the last two months carried off death no less than ten children, between the ages of two and ten years old: one of these people has lost two children by this fell disease, one of them a very promising boy. May all sufferers be enabled with Christian resignation to "kiss the rod," and say "the Lord hath given, and the Lord hath taken away: yet blessed be the name of the Lord." I am happy to state that only one of my Sabbath Schoolers is a victim to this fearful scourge—a distemper among the juvenile population. We have now deemed it proper to resume the weekly meeting of our Sabbath class. There are now enrolled in regular attendance fifty-six children, male and female. I am still ably assisted by the Superintendent, Mr. Jamieson, and the other male and female assistants. It is truly a delightful sight to see on a beautiful Sabbath morning the children walking two and two, and the catechumen class, from the school house to the beautiful little church, together with minister, superintendent and teachers, to worship Almighty God in peace. Such a sight is full and fruitful with a work, that under the blessing of God will tell to future generations. I take the public opportunity of tendering the thanks to the children and teachers of "St. Andrew's Sabbath School" to Miss Isabella Hosterman, Halifax, for the very seasonable supply of two dozen of Bibles, by her procured from the Halifax Ladies' Bible Association.

I understand that the members and adherents of "St. Andrew's Kirk," Little River, at a meeting held there in the school house on Monday the 2nd July, agreed to a Constitution and Bye-laws, in order to avail themselves of incorporation. And on Thursday the 25th inst., a meeting of the members &c., was convened, for the purpose of subscribing, constituting, and electing elders and deacons to act as office-bearers in said church. On which occasion I opened the meeting with divine service, preaching from 1 Sam. vi. 12. "Then Samuel took a stone, and set between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto has the Lord helped us." After divine service, and the minutes of last meeting having been read, Messrs. Alex. Taylor, John Cruikshank,

anks, and William Bruce, by the open votes the male heads of families being members, were unanimously chosen elders; and six other persons were chosen deacons or collectors. I shall proceed to their ordination, after the regular citation of the congregation of their election, and no objection being given to their doctrine and moral character. The celebration to the "Holy Supper" is to take place in the month of September next, in St. Andrew's Kirk.

I may also state that I have commenced a monthly prayer-meeting here, with much success, so far as numbers are concerned. We meet in the school-room at half-past 7, evening, on the second last Thursday of every month. And the way in which it is conducted is as follows: I commence with praise and prayer—give a short comment on the Epistle to the Ephesians—read out of the "Glasgow Free Press and Journal; a Record of Revivals and Home Mission Work," in Scotland, England, and Ireland; commentary on cases read as to their peculiar characteristics—read extracts of Foreign Mission to the Jews, &c., and other missionary news out of the Home and Foreign Record of the Church of Scotland"—then we sing, after I call on one of the audience to pray—then we sing, and call upon another of the meeting to lead in prayer—then we again sing, and I myself concluded with prayer, making the basis of it the missionary intelligence read at the meeting. The conducting of a prayer-meeting in this way, with such a variety, must be instructive and edifying to all. And I fervently pray that all such meetings might be multiplied, for they cannot but meet with Divine approbation: and on all such may the blessing of light and spiritual vitality be poured abundantly, and especially on us here, for we stand in much need of a spiritual revival.

I cannot conclude this Report, without stating that the people here are progressing, it may be slowly, but I hope with ultimate success, in the consolidation of a Church with proper rules, and that the time will come when it will add another minister to the number of the Halifax Presbytery. It may be some years ere they will be in a condition to give a call to a regular resident pastor, and even then, I am afraid, they will still require foreign pecuniary aid, for they, I now see, must principally depend on themselves, and not either to the other stations, the Grant or Mid-Settlement, for any great assistance. The people here, with a few exceptions, are firmly attached to the Church of Scotland; they feel grateful, and now, to some degree, they can appreciate the value of religious ordinances; they are fully alive to their obligation to the "Colonial Committee at Home," and the Lay Missionary Association at Halifax, for the pecuniary assistance in sustaining a missionary among them: had it not been for these two sources, they would have waited long enough for a regular supply of gospel

services, and they would have still been without a church—the spiritual education of their children neglected—and, to a great extent, forgetful of the return of the Sabbath of the Lord. They cannot but feel the great difference of their former condition with that of their present: here they have a church, the very appearance of which reminds them of heavenly things—the morning of every Sabbath the children, in preparing their lessons, or in setting out for the Sabbath School, with God's word in hand and His truth in their hearts, must speak forcibly to their minds—and the very fact, that when the church is open for service, to find seated in their comfortable pews whole families, fathers and mothers, with their blooming children, who very rarely before ever went to service, or if they did, only two or three of a family; or should a chance preacher come that way, be he of this Church or of that, sound in the faith or not, they might go to the school-house to hear what he had to say. Now how different are things with them; they now can tell when divine service will take place, and who is to officiate, and that they now feel it a pride to be found in their seats, together with their families. The people must feel all this, and rejoice in having a resident minister, whose soundness of faith, the Church of which he is a minister, the Kirk of Scotland, is a sufficient guarantee, who, on the Sabbath, is found teaching them the way of salvation; taking a parental care over the godly upbringing of their children, and ready to impart such consolation as any may stand in need of, either in the season of heavy bodily affliction, or painful and sudden bereavement. That heart must indeed be very hard who cannot feel under such circumstances as these, but I cherish the hope that they do indeed feel the meaning of holy Samuel's words, "Hitherto hath the Lord helped them." And although they, in their present circumstances, embarrassed with, and eagerly desirous of being free from many obligations connected with the building of their church, are most desirous at the same time to render what assistance they can, but not to the same extent as they would wish, in the payment of the salary of your missionary; but they cherish the pleasing hope, that ere another year sees "its fall of the leaf," they will be enabled to render considerably greater pecuniary assistance in this matter than they have done this year.

In conclusion, it is very gratifying to report, and it will not be less so to the friends of our national Zion, to know what is the progressive state of the Church in the beautiful and picturesque town of Truro. I am happy to state that, all things considered, it now goes on well. When I left Truro the beginning of last month, workmen were proceeding with the frame; and I hope that when I go there again I may see its erection in an advancing state of completion. I have also great pleasure in giving publicity to the

benevolence of a lady, who has most liberally given the site on which the church is to be built, as a gift, the value of which is £50. I have read the deed, and it is rendered to Messrs. Geo. Gunn, Daniel Campbell, resident in Truro, and William McLeod, North River, in trust of the "Kirk of Scotland, in the township of Truro, County of Colchester." I hope that such a gift, most liberal in its character, and spontaneous in its manner, may be increased by others who are desirous to see the building up of our Zion in Nova Scotia. I need hardly mention the name of the donor, but in order that others may be as benevolently disposed to do likewise, it would be unwise to withhold her name; and when the name of Mrs. Alexander McKay is mentioned, it must be acknowledged that such an act is just in keeping with her other deeds of charitable liberality to every good and excellent cause. The Church of Scotland in Truro will add to its beauty when erected, and to the church accommodation of this increasing township, as well as to the spiritual advantage of the Kirk people who may chance to go there for employment.

GEO. W. STEWART.
Musquodoboit, 31st July, 1860.

ST. MATTHEW'S CHURCH,
SESSION ROOM, Aug. 2nd, 1860.

The Presbytery of Halifax met this day according to appointment, and was constituted with prayer by Mr. Martin.

There were present, the Rev. John Martin, Moderator, the Rev. Messrs. Scott, Boyd and Jardine, Ministers.

Commissions were handed in, electing Mr. Philip Thomson, representative elder for St. Andrew's Church, and Mr. Hesson for St. Matthew's Church, which were sustained.

The Rev. Francis Nicol, Minister of London, C. W., was present, and was invited to take a seat in the court.

The Rev. John Scott was chosen Moderator for the next twelve months.

The Rev. George Stewart read a very interesting and encouraging report of his missionary labors for the last three months, announcing the prosperity of the congregation at Musquodoboit, the flourishing state of the Sabbath school, and the opening of the new church there, as well as the commencement of the erection of a place of public worship in Truro.

Mr. Stewart was appointed to preach in the following places during the next three months:—in Truro on Aug. 5th, and 12th, Sept. 2nd and 9th, and Oct. 7th, and 14th; in Musquodoboit on Aug. 19th and 26th, and Sept. 16th, 23rd, and 30th and Oct. 21st, and 28th, and enjoined to bring a written report of his labors to next meeting of the court.

Mr. Stewart reported the election of three

persons for the office of the eldership and was authorised to proceed with their ordination according to the rules of the church.

On Mr. Stewart's suggestion, it was agreed that the sacrament of the Lord's Supper should be dispensed in St. Andrew's Church, Musquodoboit, in the month of September. Mr. Stewart to preside on the occasion.

Mr. Martin reported that he had been regularly employed in the discharge of ministerial duty since the last meeting of Presbytery.

Mr. Martin was appointed to preach the next Presbytery sermon.

The next meeting of Presbytery was appointed to be held in this place on the first Thursday of November, at eleven o'clock.

THOMAS JARDINE,
Pres. Clerk.

For the "Monthly Record."

SUNSET.

An old, old picture, limned when time
With light first sprang to birth,
Both glorious in their early prime,
A sunset on our earth.

Old, even hoary, from the hue
Six thousand years have given,
Yet still, as fresh, as fair and new
As when first traced in heaven.

No change has dimmed the gorgeous dye
The Master's hand bestowed,
Its pristine glory fadeless lies
Where erst its beauty glowed.

The canvass—heaven's own living blue
The pencil—sunlight's flame—
Telling in lines of lustrous hue,
God, the great artist's name.

How beautiful the piles of cloud,
Grouped by divinen skill;
The day puts on a rainbow shroud,
And dies in glory still.

Even as a monarch's royal robe
The gorgeous purple falls,
And crimson dyes the airy globe
Around those sunset halls.

Piled up in wierd, fantastic shape,
How beautiful they seem,
Those clouds, that like a garment drape
The ether where they gleam.

Pale, with an alabaster brow,
One like a statue lies,
Watching a mailed warrior now
On steed of purple guise.

And crimson castles rear their head
With towers of orange sheen;
Below, grey fleecy moats are spread,
While golden reapers glean

Rich rosate ears of drooping wheat
That fringe the melting sky
Where all these glorious shadows meet
In graceful revelry.

So soft and liquid is the hue,
Yet tinged with glory rare,
Like angel's plumage gleaming through,
Touched with the light they wear;

While wood and valley, hill and sea,
Look up, with charmed gaze,
To meet the hues that quiveringly
Fall through the dewy haze;

Until the radiant firmament
A royal robe bestows,
And each fair sister element
In kindred beauty glows.

Yet all around, below, above,
Is light reflected dim
From that great source of light and love
Between the Cherubin.

Halifax, August, 1860.

M. J. K.

THE YOUNG MENS' SCHEME.

It is not altogether an unknown occurrence, when any of the Schemes of the church are mentioned in certain circles, to find people gravely shake their heads and instinctively button up their pockets, declaring with all the earnestness of sincerity, there is no end to calls of this description, that not a week, sometimes scarcely a day passes without a demand being made on them for some purpose or other. Whenever a collection is announced from the pulpit, these people feel nervous and indignant, and are almost inclined to treat it as a piece of impertinence. Yet these persons are for the most part, excellent members of society, good fathers and husbands—with hearts not at all ungenerous in other matters,—but with a strangely hardened obliquity of understanding with regard to all pecuniary matters referring to the Church. They have indeed an idea, that the Church ought to be supported, and if any body should attack it, they are ready to fight for it almost to the death—their hearts warm, and their whole form swells with enthusiasm and indignation in such a crisis, and an indifferent

spectator would fancy that there is scarcely any sacrifice, they would not make in its behalf. But their enthusiasm dies out with opposition, and they are quite satisfied if she can barely keep afloat, without caring to fan the gale which may enable her to spread more sail and breast a stronger current. They love their Church, and are willing to contribute their due share to keep the ecclesiastical edifice proof against wind and rain, and afford a fair modicum to a clergyman to tell them their duties discreetly twice every Sabbath day, and speak seriously and kindly to their wives and children, should they be unfortunate enough to be overtaken with sickness. Here, according to their somewhat limited ideas, their respective duties begin and end, and when these are punctually and conscientiously performed, nobody has a right to look for more.

We need scarcely say, that our easy-going and well-meaning friends, who mistake so sad a state of things for religion, are living under a very serious delusion. They have got the shadow, while they fondly fancy they are in possession of the substance;—in a word, they are trifling with their duty, while they believe they are performing it. This is not the manner in which we go about our secular affairs. Here we put our heart into our work, examine it on every side, study its capabilities, and press them to the utmost, in order to further our merely worldly interests. We all acknowledge that there are interests higher and more important; we not only acknowledge but believe that there are, and yet by a strange and paradoxical inconsistency, we are, in the latter case, too apt to be content with the outward and barren seeming which can yield no fruit, either here or hereafter. In duty towards the Church, our feelings spring not so much perhaps from indifference, or unwillingness to perform it, as from an ignorance of its requirements, and almost a resolution not to instruct ourselves upon the nature of these requirements. To advance in the world, we must labor, and plan, and study, with an intelligent earnestness, and we need not hope to create life in the Church by a mere decorous indifference, but by a hearty devotion to its interest, an earnest anxiety for its welfare, and a resolute and self-denying effort, to place the various machinery in the best working order which we think will be

most conducive to its expansion in the world.

We have alluded more than once, to the efforts now being made by sister churches, to advance the Redeemer's kingdom, both at home and abroad, and we have done so in no carping or jealous spirit, but with a feeling of gladness that something is being done to reclaim the waste places of the world. We have alluded to the increased and increasing efforts being made in our own church in the Mother country. We see there earnest, active men proclaiming, boldly and plainly, the want and deficiencies of our Church, and pleading and urging that greater efforts may be put forth, and that a better account may be given of their stewardship. It is true, they have to speak often to unwilling ears, to that numerous and almost inaccessible class we have mentioned at the beginning of this article, but the very fidelity of their advocacy not only secures them respect, but to a considerable extent has commanded success.

A few years ago, the number of collections made for the Schemes at home, was only four annually. By and by it was increased to five, and this year we observe that the number of stated collections to be taken in the parish churches and chapels, enjoined by the Assembly, is not fewer than nine, and the whole influence of that august body is brought to bear in order to secure their being made at the stated time. We too have our schemes and collections, but scarcely more than half in number; and shall we cry out, as if we had a burden grievous to be borne? Let us consider their importance, let us make ourselves acquainted with their absolute necessity. All are worthy; but there is one which we consider so paramount, one which comes home so closely and intimately to ourselves—is so linked with our very existence as a Church, that we propose devoting a few sentences in this place to its advocacy, and endeavoring to engage the interest of the friends of the Church in its behalf. We allude to the **YOUNG MENS' SCHEME**.

Our readers are aware, that we have not in common with almost all other religious denominations, an educational institution for training a native ministry. Our people have not yet been called upon to make that effort, but we have satisfied ourselves with a plan demanding a much smaller sacrifice but which we believe, though with some inconveniences,

will produce, in many respects, more satisfactory results. We have undertaken to send some young men to one or other of the great seats of learning in Scotland, for the purpose of studying for the holy ministry. So far our efforts on the very limited scale to which they have been carried, are rich with every prospect of success. The young men we have sent are about to return to us, an ornament to themselves, an honor to their country. Others to a small extent, far too small for our requirements, have gone to fill up the void, but there are others also who are willing, even anxious to go, and we cannot send them for lack of means. Ought this to be? Let us cast our eye over our common country and view for a few moments its ecclesiastical requirements. Not only do we see many—very many destitute fields, but alas from changes of one kind or another fixed charges every now and then becoming vacant. If we cannot devise means for filling these vacancies as they occur what is to become of us? If we are to grow—nay if we are to exist as a Church, we must arrange to place fitting watchmen upon the empty watchtowers—and adopt some efficient means for recruiting our failing strength. If we had the material, we could with great profit to the Church, and incalculable benefit to thousands of our fellow countrymen, employ at least three Gaelic speaking missionaries in the Island of Cape Breton. In Prince Edward Island, Mr. Loch-ead has left Georgetown. Who is to take his place? In Fiotou, we have seven or eight large congregations vacant, and one missionary to look after them all. In Halifax, there is room for at least one other missionary. So that our necessities both present and prospective are clamant indeed. There is but one method we know of for meeting and combatting these necessities, and that is by educating a certain portion of our own young men. The responsibility which rests upon us is great—the demand urgent, let us not turn our heads away from it. It is a common, not a sectional interest; it is the want of the whole Church. Surely we will not bear such a reproach upon our consciences, that we folded our arms and stood listlessly by, when we had it in our power to save the Church, and by a slight sacrifice build up her ruined walls.

By referring to the Treasurer's account, it

will be seen that the fund is now at a very low ebb, and will be unable to answer the demands to be made upon it by existing engagements. The subject engaged the attention of the Synod during the late sitting, and it was the opinion of every clergyman present that the importance of this scheme could not well be overrated, and that a great duty lay upon the Church, to lend it a prompt and generous support, as the very fountain of its future life and strength. The question naturally arises—by what means may this be best effected? The usual means of an annual collection has been altogether inadequate, as it has been found that several of the Churches have neglected to make it, and in the majority where it has been made, the amount has been quite trifling. Let us calmly calculate the amount of our requirements, and having ascertained them, go about their realization in an energetic and conscientious manner. The success of the effort, if it should be properly made, is beyond any reasonable doubt, for it is one which appeals so strongly and irresistibly to the intelligence and common sense of our people, that very few of them would refuse to answer it in the proper spirit.

And what are the requirements? If all our stations were adequately supplied with ministerial service, we would have six ministers and a missionary in the Presbytery of Halifax, twelve ministers and a missionary in the Presbytery of Pictou, three ministers and two missionaries in the Presbytery of Prince Edward Island, and at least three Gaelic speaking ministers or missionaries in the Island of Cape Breton. It will thus be seen that the strength of the staff for our immediate requirements would be 27; the present number is only 16. In our present circumstances we are quite unable to raise this number to anything like what we might employ, with advantage to the cause of Christ and of our own church. The four clergymen we expect about the end of the year will go a certain way to supplement our wants, but we must reflect that a portion of these wants will still remain; gaps will still continue in our ranks, and these will in course of time naturally increase. Our Young Mens' Scheme, if methodically carried out, would slowly and gradually fill up the void, and give a substratum and solidity to our Church, which it never had before. To succeed, however, we

must have some organized system, and that system should be such as would enable us to send at least, two young men home to college every winter. As a natural result, we would have an addition of two young ministers to our ranks annually, which with one now and then from the old country, would keep up, we think, our numerical strength, and leave us beyond the reach of accident, so far as human foresight could prevent it; give our Church a strength, a dignity, and a confidence in its own resources which it never possessed before. We have next to consider what would be the probable annual amount required to keep this machinery in easy working order. We must recollect that although we send home only two students at a time, these have to continue for the considerable period of eight years, so that though we would be receiving two every year, we would have altogether at college at the same time at different degrees of advancement not fewer than 16—namely, two for each class or session. What would be the expense likely to be incurred in maintaining or assisting to maintain these young gentlemen? In answering this important question, one or two things are to be taken into consideration. In the first place, we may take for granted that a small average percentage of these youths may be in circumstances which would place them altogether independent of pecuniary aid from the Scheme; a larger number would require only partial assistance as they might have some means of their own, and, after a session or two, many of them would be able to relieve the scheme by obtaining employment during summer as teachers. A certain number, however, would undoubtedly be unable to assist themselves at first to any appreciable extent, and it might happen that these would turn out the very best students. Taking all these things into consideration, it would not be safe to allow less than £25 currency a year for each student, making a grand total of £200 a year. This to some may appear rather a large sum, but it is in reality not only moderate, but extremely small, considering the results it would effect. It is in fact not equal to the salary of one professor in one of the (so called) colleges in this province, and by this means our youth, if they make a proper use of their opportunities—are not only fully equipped for their future duties, but

have the advantage of the first teachers in the old world, and of being brought into contact and competition with the very best intellects of the rising generation. The value of this latter advantage, and its beneficial effect upon the future man, intellectually and socially, it would be difficult to overestimate.

If this then, is at once the cheapest and the best system we could adopt, let us at once put our shoulders to the wheel and begin to carry it into effect. And if possible it would be most desirable that our sister Church in New Brunswick go hand in hand with us in the good work. In this matter they are situated exactly as we are ourselves. They have no institution, they are suffering from want of ministerial supply, and these common wants ought to draw us more closely together. It is decidedly at once the duty and the interest of the clergy to take the initiative in the matter—to bring it before their people, to explain the subject, to plead its cause, and to endeavor to secure the support of the laity in its behalf. Let them not be discouraged by difficulties at the beginning, by refusals, evasions, or even by general indifference. Let them place the Home Mission Scheme of Dr. Robertson before their eyes, and take the Doctor himself as a pattern of good Scotch stubborn perseverance, crowned with triumphant success. To every layman of our church we would appeal to lend this excellent cause his earnest support, as by doing so he will not only contribute to the strength and character of his church, but be a true friend to our common country, by introducing and keeping among us an intelligent and highly educated class of men, whose influence would be felt out of the pulpit as well as in it. We see others giving hundreds to support struggling and inefficient educational Institutions, let them give of their liberality as God has prospered them to a scheme which cannot fail to recommend itself to every reflecting mind. By doing so, they will be doing an act of the truest patriotism, and conferring a benefit upon generations yet unborn. And we are satisfied they will do it, if the case is properly and earnestly put before them. As a people, we are far from being illiberal, but rather the reverse. A very satisfactory proof of this was lately afforded in the Jewish collection, when one rural charge by a Sabbath day collection realised more than any of the metropolitan charges in Canada for the same purpose. Nor was it only one parish that thus evinced its liberality; several others in proportion to their strength were, we believe nearly if not altogether equally liberal. It was only the other day

that a Congregationalist minister came to Pictou and carried away £15 or £20 from among us for a scheme with which we had no connection, of which we know little or nothing.—A Canadian scheme, and was only recommended to us by its spirit of Christian benevolence. We have no fears for the Young Men's Scheme, were it only laid before our people, and urged with judicious zeal. To our ministers, to our laity, who wish well to our Zion we say, let them be bold and fear not, in so good a cause, for once embarked in it, success is certain. Let us not allow a winter to pass away without sending some young men Home to pursue their studies. Time is precious, and our wants are urgent, and will not well brook delay. One young man of excellent character, of high talent has applied already, and notwithstanding his great promise, the committee can do nothing without funds.

Oh, let not this reproach hang upon us when the remedy is in our own hands,—let us do that to-day, for which our children will bless us in future years. Let us make an effort which will be a blessing and an honor to ourselves. Let us not plead so good and so urgent a cause in vain. Every church in our own and the neighboring Synod is equally interested in it. Again we would urge upon our clergy to be up and doing—and most earnestly would we entreat the lay portion of the church to second them in their efforts. It must not be said that our Church has been starved by its own children—and that pious and promising young men have been prevented from dedicating themselves to her service for lack of encouragement and support. We could say much more, but our space forbids. May we hope that we have said enough, to enlist many in every parish in so good a cause. Leave not the matter to the ordinary routine of Sabbath collection. Our excellent Treasurer, Mr. Gordon of Pictou, will be glad to receive subscriptions, large or small, and we need scarcely say we will be equally glad to made them known through the pages of the *Record*.

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ECCLESIASTICAL INTELLIGENCE.

FOREIGN MISSIONS CONDUCTED BY GERMAN PROTESTANT MISSIONARIES.

One of the numerous missionary papers of Germany, the *Missionsfreund*, gives in its December number a short survey over the present condition of the foreign missions which are conducted by German missionaries. According to this statement, the number of Germans who at present labor as missionaries for the conversion of the pagans amounts to four hundred, not including those who are in the service of English and Dutch societies. With the exception of the Pacific Ocean Germany is now represented in all mission

ry fields. The Moravians support 168 missionaries in 75 stations, and 73,000 natives are under their instruction. All their missions are in a prosperous condition, especially those in British West India. The Society of Basel has sent out 70 missionaries to Western Africa, to East India, and to China. In Western Africa nearly 600 negroes belong to the mission, but in China only one missionary had been left, who moreover is separated from his small congregation by the political disturbances in the interior. The congregations in East India count more than 2,000 members, and more than 4,700 Hindoos are under the influence of the mission. The Rhenish Missionary Society has suffered heavy losses in 1859, but still supports 36 missionaries in three mission fields, China, Borneo, and South Africa. The Chinese missionaries, like those of the Society of Basel, are separated from their small congregations. In Borneo the missionaries had not yet been able, at the close of the year, to resume their labors, on account of the continued rebellion of the Malays. In Africa, the labors of the Society extend over 7,000 natives in 15 principal stations. The Berlin Society supports 29 missionaries in 9 principal stations, which embrace 2,700 natives. The mission in the Cape Colony is the most prosperous. Gossner's Missionary Society has a mission in East India, with 14 missionaries in 5 stations and about 4,000 natives. This mission has been most successful among the Coles, the aborigines of India. The Lutheran Missionary Society in Leipzig has 8 stations and 11 missionaries in the southeast of East India, under whose spiritual care are about 5,000 natives. The progress of the mission has been, of late, sadly arrested by a controversy concerning the differences of caste. The old and celebrated East India Missionary Institution of Halle still exists without, however, supporting its own missions. Its considerable income flows into the treasury of the Lutheran Society of Leipzig. The North German Missionary Society of Bremen supports 15 missionaries in 6 stations on the Slave Coast of Western Africa and in New Zealand. In the former field were 25 baptized negroes; the latter mission was threatened with great dangers. Of the Chinese Missionary Associations, founded in Germany, by Gutzlaff, three are still in existence, the Berlin Association, the Pomeranian Association, and the Berlin Female Association. None of them has sent out new laborers, but the Berlin Female Association still maintains a Children's Home at Hongkong. The two missionaries of the Berlin Association are waiting in Hongkong for a favorable opportunity to resume their labors, and the missionary of the Pomeranian Association has undertaken a tour in the interior of China. The Hermannsburg Missionary Society sustains 60 missionaries among the Zulus and the Bechuanas. Both missions have been enlarged, a superintendent had

been sent out for the supreme administration and 50 natives have been baptized.

CHURCH AT HOME.

THE NEW CHURCH IN HAMILTON.—It is expected that arrangements will be completed so as to admit of this church being open on Sabbath next. The underwood sum for the contractors' estimates for building the church; Mason work, £1342; carpenter do., £392; lath and slater do., £155; plumber do., £31; amounting in all to £2423.

NEW CHURCH AT PARTICK.—At present workmen are employed in roofing-in a new place of worship for the congregation of the Rev. Mr. Anderson. The church is situated in Anderson Street, on the site of the old one and is a fine specimen of the decorated style of Gothic architecture. It is intended to accommodate 800 sitters, is expected not to cost more than £2000, and will be finished during the present year.

INDUCTION AT CRAIGNISH.—The Presbytery of Inverary met by appointment at Craignish on the 25th ult., for the purpose of inducting the Rev. Neil McMichael as minister of that parish. After sermon by the Rev. J. Stewart, of Lochgilphead, the usual questions were put, satisfactory answers being returned, Mr. McMichael was formally admitted minister of the parish, and received the right hand of fellowship from the brethren. Mr. Stewart then addressed the newly inducted minister and the people and in very impressive and eloquent terms pointed out to them the interesting and solemn nature of the connection which was formed between them, and the duties which they owed to each other as pastor and people. On leaving the church the congregation gave their new minister a most hearty welcome. On Sabbath last Mr. McMichael was introduced to his new flock by the Rev. D. McFarlane, of Killean, who preached a most powerful and eloquent sermon from 1 Cor. i. 18, to a large and attentive congregation. In the afternoon Mr. McMichael preached to a most attentive congregation from 2 Cor. v. 2, dwelling at length on the duties of the ministerial office. This has been a most harmonious settlement, and reflects the highest credit on the noble patron in giving effect to the wishes of the people.

PARISH OF CARRIDEN.—DISPUTED SETTLEMENT.—The Presbytery of Linlithgow met at Carriden on the 29th ult., to moderate in a call to the Rev. Roger Hall, recently pastor of the Scotch Church, Hurst, Berks., to be minister of the church and parish of Carriden. The call was signed by the agent on the part of the patron and one parishioner. At an adjourned meeting of the Presbytery held on the 17th inst., two sets of special objections

to the presentee were given in by different parties in the parish. The objections relate chiefly to the alleged delicacy of health of the presentee and to his inaudibility in preaching.

ST. BOSWELLS—JUBILEE DINNER TO THE REV. MR. THOMSON OF MAXTON.—Thursday the 19th current being the 59th anniversary of the induction of this much respected minister, he was entertained at dinner in the Buccleuch Arms, St. Boswells, by his brethren of the Presbytery of Selkirk, and a few other clerical friends. Mr. Thomson's two sons—David Thomson, Esq., London, and R. D. Thomson, Esq., Edinburgh—and the Rev. Professor Robertson of Edinburgh, were also present as invited guests. Mr. Murray of Melrose occupied the Chair, and gave the toast of the day, enlarging on the sterling character, benevolent disposition, and great ability for which Mr. Thomson had been so long distinguished. Mr. Thomson, in reply, spoke with warmth of intimate friendships and kindly feelings which had prevailed in the Presbytery of Selkirk during the half-century he had spent at Maxton.

(To the Editor of the "Monthly Record.")

BARNEY'S RIVER, August 23, 1860.

DEAR SIR,—Permit me through your columns in behalf the Barney's River congregation, to thank the kind friends who assisted us in the erection of a new place of worship. It would take up a needless amount of space to publish the names of every giver. I shall therefore only state the sums received. From friends in Halifax there were received thirty-three pounds seventeen shillings and sixpence (£33 17s. 6d.) In Pictou, seventeen pounds (£17) were raised. New Glasgow gave thirteen pounds eight shillings (£13 8s.) And I have now the happiness to be able to state, that these sums increased by subscription, raised in Scotland and in Canada, and by the handsome donation from the Colonial Committee of ninety pounds, have lessened the expense of the church, so that the sale of pews has entirely freed the committee of debt. My prayer is, that the givers may be blessed, and that the congregation may long be spared, greatly increased, to go up to this new house to bear testimony to the name of our God.

I am yours, &c., JAMES MAIR.

The following Address from the Ministers and Elders of the Synod of the Church of Scotland in Nova Scotia was presented to H. R. H. the Prince of Wales at a Levee held at Government House, which was acknowledged by His Grace the Duke of Newcastle, the Colonial Minister, in the most courteous terms:

ADDRESS.

To His Royal Highness ALBERT EDWARD, Prince of the United Kingdom of Great Britain and Ireland, Prince of Wales, Duke of Cornwall and Rothesay, Prince of Scotland, Earl of Dublin, Baron Renfrew, and Lord of the Isles, K. G., &c. &c., &c.

MAY IT PLEASE YOUR ROYAL HIGHNESS:

We, Her Majesty's dutiful and devoted subjects, the Ministers and Elders of the Synod of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, now in Synod assembled, beg leave to approach your Royal Highness as the Representative of Her Majesty and Heir Apparent to the British Throne, with sentiments of the most profound respect and esteem, and to convey through you to your beloved Parent, and our most gracious Sovereign, our warmest expressions of affection and loyalty to Her Majesty's Person and Government. The visit of your Royal Highness to her Majesty's trans Atlantic dominions so anxiously desired and so eagerly expected, we are fully convinced will be viewed by all classes and denominations as peculiarly welcome and auspicious, and will be hailed by assembled thousands in these Colonies with unbounded delight and satisfaction. Coming as your Royal Highness does to this important portion of the Empire, not as a hostile invader to impose upon us heavy and oppressive burdens, or as a victorious conqueror to establish a crushing and intolerable despotism, but to become acquainted with the progress of our Civil and Ecclesiastical institutions in this new and widely extended country—to inaugurate one of the most magnificent public works in the known world—to receive for yourself and convey to her Majesty the feelings of dutiful attachment which spring from our lips, and animate our bosoms, we behold in the person of your Royal Highness, although still in the days of your youth, one of our best Princes and most distinguished benefactors, and we anticipate the numerous and precious blessings which we and coming generations shall enjoy under your enlightened and benignant sway.

To the Ministers and Elders of this our National Church, which has enjoyed for ages the protecting and fostering kindness of your renowned Ancestors—a Church whose public ministrations Her Majesty and Her illustrious Family attend so constantly during their annual visit to Scotland, and a Church which has conferred such inestimable blessings upon the inhabitants of our native land for so many generations—your visit to this and the neighboring Colonies cannot fail to prove peculiarly welcome and acceptable, as it assures us that Her Majesty is resolved to preserve and enlarge the rights and privileges of her subjects in all parts of her Empire, and delights to see those institutions taking deep root in the affectionate hearts of our people in the new world, which have

eminently and powerfully contributed to the stability of her throne, to the order and good government of society, and in Britain to the moral and spiritual improvement of an enlightened and pious people.

From all that we have seen and heard, and from all we know of the dispositions of our people and the whole population, we have reason to believe that your Royal Highness' progress through these Provinces will be one of the grandest and most triumphant manifestations of public feeling which the present generation has ever witnessed and there can be no doubt that Your Royal Highness will be enabled to collect at different places which you visit such a variety and amount of local, geographical, commercial, political, and ecclesiastical intelligence as can only be obtained by a personal intercourse and actual observation—such information as may enable you to conduct with ability and success in years to come the duties which devolve upon you in your exalted station in society as the Heir-Apparent of the British Crown and the firm and steadfast friend of British North America.

That Almighty God the Father of Mercies by whom Kings and Queens reign and Princes decree justice, may continually watch over you, and direct and guide you, that He may prosper you in all your endeavors to promote the peace, happiness and true interests of the British Empire, and preserve you to his heavenly kingdom and glory is the sincere and fervent prayer of us—the Ministers and Elders of the Synod of Nova Scotia and P. E. Island in Synod assembled.

Signed in our name and by our appointment at Pictou, this Second day of July, One Thousand Eight Hundred and Sixty years, by

THOMAS DUNCAN, *Moderator.*
JAMES CHRISTIE, *Synod Clerk.*

THE DUKE OF NEWCASTLE'S REPLY.

REVEREND SIR,—I have the honor to acknowledge, by desire of His Royal Highness the Prince of Wales, the address which has been presented to Him by the Ministers and Elders of the Synod of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, and to express to you the gratification which it has afforded His Royal Highness to receive it.

I am, yours faithfully,

NEWCASTLE.

Government House,
Halifax, 1st August. 1860.
The Rev. Thomas Duncan, Moderator.

REVIEW OF THE PAST MONTH.

It is, perhaps, not too much to say that every colony in British North America has for the last few weeks been on the very tiptoe

of excitement, either in receiving and entertaining his Royal Highness the Prince of Wales, or in making the most extraordinary preparations for the coming event. The son and heir of the most universally beloved sovereign that ever sat on the British throne, himself a prince of the most amiable disposition and the highest promise, it might naturally be expected that his welcome to these shores would be such as had never been accorded to any one since they were first visited by Europeans. Yet the reality has far outdone even the expectation. To say that from the hour he first set foot upon the soil of Newfoundland his progress has been one continued ovation, unbroken by any disagreeable incidents, would be to state a fact in very feeble language. Every age, every rank, every sect, have hastened to pay him the respectful homage of sincere and enthusiastic loyalty. One loud chorus of jubilation has rung from St. Johns, N. F., to the western wilds of the great Province of Canada. One universal thought has been, how to manifest their love and reverence to the Queen, by the magnificence of the reception they would accord to her eldest son. On his approach, political animosities, sectional differences, every vestige of party jealousy, seemed to disappear. To describe his reception at the various places he visited, even in a cursory manner, would take a whole *Record* to itself. We will not therefore attempt it. Suffice it to say, that every town and village he visited or passed through, was not only clothed in its best, but every street was adorned with triumphal arches, almost every house was decorated. Balls, illuminations, rejoicings of every kind, were in the ascendant wherever he went, showing in a striking and touching manner that the great heart of the people beats truly and warmly towards the throne. The Prince, at the time we write, has already visited St. Johns, N. F., the Sydney Mines, Halifax, Windsor, St. John, Fredericton, Pictou, Charlottetown, and Quebec. Everywhere he has been welcomed by the whole population; everywhere by his unassuming bearing, his winning manners, and the unaffected frankness of his character, has he gained the affection of the people. This visit, so far, is full of promise for future good to all parties, and we trust, and are convinced, that nothing will happen to mar for one moment the anticipations which are entertained by all—the identifying more closely than ever the bonds and the interests which unite Great Britain to her North American Colonies.

The Great Eastern has come and gone. We mentioned in our last that her voyage out had been rather a failure, and by a series of mischances, or some strange mismanagement, confidence in her has been so far lost that she carried home scarcely any passengers. She has yet her character to make, and it seems to be becoming every day more uphill work. She called at Halifax, steaming

up her noble harbor with perfect ease, but remained only a few hours, to the chagrin and disappointment of thousands. The opinion seems now stronger than ever that she has been a capital mistake, and that it will be difficult, if not impossible, to find for her any channel of trade in which she could be employed with advantage to the public, and profit to her owners.

Canada is in all the fervor of loyal preparation from one end of it to the other. Every topic, every thought almost, is made subservient to this all-pervading one, although we are sorry to perceive one very unpleasant and disgraceful exception in the conduct of some Montreal citizens of French extraction, who appear still to nurse the disloyal sentiments of '37.

We observe from the newspapers that an Indian woman, the daughter of a North American chief, has had an audience of the Queen, to ask reparation for some injustice done her by the Canadian Government in taking possession of her land, and in refusing even to sell it to her. The Queen received her with great kindness, and readily promised her her aid and protection. It is to be regretted that more earnest efforts are not made by their white brethren to bring the poor Indians within the pale, and confer upon them some of the privileges, of civilization.

The affairs of the Grand Trunk Railway are said to be in a critical condition, and it may have to be sold to pay its debts.

A most imposing reception is in contemplation for the Prince of Wales at New York, intended to throw into the shade all previous efforts any where else. We wish our cousins all success in their friendly and hospitable intentions, and trust his Royal Highness will be as successful in winning the affections of the United States as he has been in gaining the hearts of the British Provinces.

General Harney, of San Juan notoriety, has reached Washington, and, it is reported, will be tried by courtmartial for disobeying orders.

Lady Franklin, the heroic widow of the more heroic navigator, Sir John Franklin, has visited America, and is now the guest of Mr. Grinnell, the princely American merchant and philanthropist. A world-wide sympathy follows every movement of this noble and devoted woman.

The terrible Syrian massacres have been the all-engrossing subject of public comment throughout Europe, and instead of having been exaggerated, have been much understated. 15,000 is said to be the number of victims who have perished; 150 towns and villages have been destroyed. Every Christian in the great city of Damascus has either been murdered or obliged to conceal himself. The houses of the European Consuls have been burned, and the most frightful outrages and excesses committed in the Christian portion of the city. The conduct of

the brave Abd-el-Kader has been above all praise, receiving and protecting more than 1000 fugitives within his house. The indignation of every European power has been roused by this atrocious massacre, and a convention has already been signed, by which troops are to be sent into the disaffected districts. France sends 12,000 men, Britain a strong naval force. The Turkish troops are said to have behaved even worse than the Druses towards the unhappy Christians.

Garibaldi still triumphs. He has fought a battle and gained a victory at Melozza, after a severe struggle. The King of Naples has abandoned Sicily, and the Italian general is making active preparations to attack him on the mainland, which appears ripe for insurrection. Italy is being purified by being made to pass through the fire.

A great review of Volunteers has taken place in Edinburgh, under the auspices of the Queen. It is represented as a magnificent affair, exceeding even that which took place on Wimbledon Common. The number of Scotch Volunteers on the ground was nearly 22,000, besides 3000 who were only spectators. The number of people who witnessed the review is estimated at 200,000, and it must indeed have been a noble sight. Not only Edinburgh, but all Scotland, enjoyed the day as a great holiday;—in Glasgow, Aberdeen, and the other principal cities, the shops were shut, and the excitement, we presume, was not unlike our own at the royal visit. Scotland, as of old, is in the front rank, with 25,000 volunteers in the field. Great Britain ought to possess, if England and Ireland came up to the same mark, 250,000; as yet they only number 137,000. Well done Scotland!

Lord Clyde has returned, and been received with all the honors due to his great services. He adds one more to the list of illustrious Campbells in the Peerage.

Napoleon has written a letter full of peaceful assurances, and which binds him, if anything can bind him, to a policy of peace and friendship with England.

The English Parliament is drawing to a close. The appropriation of £9,000,000 for fortifications has been adopted almost unanimously, and the ministry have triumphed in carrying the repeal of the paper duties.

The Church of Scotland has appointed the 20th December for the Celebration of the Ter-centenary of the Reformation, and we are surprised and pained to find that some of the dissenting bodies instead of adopting the anniversary of the day on which the first General Assembly met in Scotland—the 20th day of December, 1560—have selected a time and place of their own, and instead making the whole thing a mere money speculation. The very thought is enough to disturb the bones of John Knox in his grave, and must be looked upon with disfavor by every right thinking man.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

Colds, Influenza, Hoarseness, Croup, Bronchitic Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

Scarcely a day passes in our ever-changing climate, that a reliable remedy has been long and anxiously sought for by the whole community. The indispensable qualification of such a remedy for popular use must be, certainty of healthy operation, absence of danger from over-doses, and adaptation to every patient, male or female, of either sex. These conditions have been fully met in this preparation which, while it reaches the foundations of disease and acts with unfeigned energy, is still harmless to the most delicate and tender infant. A trial of many years has proved to the world that it is efficacious in curing pulmonary complaints, beyond any remedy hitherto known to mankind. As time makes these facts wider and more known, this medicine has gradually become a necessity, from the log cabin of the American settler to the palaces of European kings. Throughout the entire country, in every state, city, and in almost every hamlet it contains, the *Cherry Pectoral* is known by its works. Each has living evidence of its unrivalled usefulness, in some recoveries, or victims, from the threatening symptoms of consumption. Although this is not true to so great an extent abroad, still the article is well understood in many foreign countries, to be the best medication for distempers of the respiratory organs. In several of them it is extensively used by their intelligent physicians. In Great Britain, France, Germany, where the medical sciences have reached their highest perfection, *Cherry Pectoral* is introduced in constant use in the armies, hospitals, prisons, public institutions, and in domestic practice the surest remedy their attending physicians employ for the more dangerous affections of the lungs. Thousands of cases of pulmonary disease, which had baffled every expedient of human skill, have been permanently cured by the *Cherry Pectoral*, whose cures speak convincingly to all who know

SCROFULA, OR KING'S EVIL,

Constitutional disease, a corruption of the blood, when this fluid becomes vitiated, weak, and poor in the circulation, it pervades the whole body, and bursts out in disease on any part of it. No part is free from its attacks, nor is there one which it does not destroy. The scrofulous taint is variously produced by mercurial disease, low living, disordered diet, impure food, impure air, filth and filthy habits, the use of strong vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in its nature, descending "from parents to children to the third and fourth generation." Indeed, it is to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The effects commence by deposition from the blood of scrofulous or ulcerous matter, which, in the lungs, and internal organs, is termed tubercles; in the skin, swellings; and on the surface, eruptions of various kinds. This foul corruption, which genders in the system, depresses the energies of life, so that scrofulous persons not only suffer from scrofulous diseases, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not venereal in their nature, are still rendered fatal by their introduction into the system. Most of the consumption which decimates the human family has its origin in this scrofulous contamination; and many of the most dangerous diseases of the liver, kidney, brain, and of all the organs, arise from or are aggravated by the same cause.

QUARTER OF ALL OUR PEOPLE are scrofulous, their persons are invaded by this lurking invader, and their health is undermined by it. To

cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S 'COMPOUND EXTRACT OF SARSAPARILLA,

the most effectual remedy which the medical skill of our times can devise for this everywhere prevailing and fatal malady. It is combined from the most active remedial salts that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as *Eruptive and Skin Diseases, St. Anthony's Fire, Rose, or Erysipelas, Pimples, Pustules, Blatches, Blains and Boils, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Syphilitic and Mercerial Diseases, Dropsy, Dyspepsia, Debility, and, indeed, all Complaints arising from Vitiated or Impure Blood.* The popular belief in "IMPURITY OF THE BLOOD" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Dr. J. B. S. Channing, of New York city, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in *Female Diseases of the Scrofulous diathesis.* I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by *ulceration of the uterus.* The ulceration itself was soon cured. Nothing within my knowledge equals it for the female derangements."

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept, 1859, that he has cured an inveterate case of *Dropsy*, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of *Malignant Erysipelas* by large doses of the same; says he cures the common *Erysipelas Eruption* by it constantly.

AYER'S CATHARTIC PILLS

FOR THE CURE OF

Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a foul Stomach, Nausea, Indigestion, Morbid Inaction of the Bowels and Pain arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Cutaneous Diseases which require an evacuant Medicine, Scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many Complaints which it would not be supposed they could reach: such as *Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, Gout and other kindred Complaints arising from a low state of the body or obstruction of its functions.*

These Pills have been prepared to supply a surer, safer, and every way better purgative medicine than has hitherto been available to the American people. No cost or toil has been spared in bringing them to the state of perfection which now, after some years of patient, laborious investigation, is actually realized. Their every part and property has been carefully adjusted by experiment to produce the best effect which, in the present state of the medical sciences, it is possible to produce on the animal economy of man. To secure the utmost benefit, without the disadvantages which follow the use of common cathartics, the curative virtues alone of medicines are employed in their composition, and so combined as to insure their equal uniform action on every portion of the alimentary canal. Sold by Morton & Cogswell, Halifax; W. H. Watson, Charlottetown, P. E. I.; E. P. Archbold, Sydney, C. B.; and at retail by druggists and merchants in every section of the country.

1860.

MES McPHERSON,

(SUCCESSOR TO JAS. DAWSON & SON.)
 Wholesale and Retail dealer in *Writing, Drawing, Engraving, Packing and Sheathing PAPERS, &c., &c.*

Books and General Stationary,
LOG BOOKS OF ALL KINDS, LOG BOOKS, CHARTS, MATHEMATICAL INSTRUMENTS, PAPER HANGINGS, PAPER MACHINE GOODS, &c.

ALSO:—IMPORTERS OF

Garden, and Flower Seeds.

at a *Stand, Water Street, Pictou, N. S.*
 Prompt attention to all orders. A liberal discount allowed to wholesale purchasers.

JAMES PATTERSON,

has moved his place of business to the large shop formerly occupied by Mr. James Hislop, where he will keep a superior stock of

& Stationery Paper Hangings & Seeds.

In addition to the above, he has also just received a supply of *FAMILY GROCERIES*, all of which will be sold at the very lowest prices. Commenced June 1st, 1860.

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE, HALIFAX, NOVA SCOTIA.

ESTABLISHED 1842.] [RENOVATED 1851.

Wholesale and Retail in Patent Medicines, Perfumery, Periodicals, and Books.

Agents for "*The Illustrated News of the World,*" and all the principal London Newspapers.

Proprietary Articles received and supplied on demand, and Provincial Agencies Established for Sale.

James Hislop,

Water Street, Pictou, N. S.,

Large and well-assorted stock of *DRY GOODS*, made *CLOTHING, &c.*, always on hand, which will be sold at low prices for ready payment. Also, *Wear, &c.*

Dry Goods, Groceries, etc.

Subscriber keep on hand the usual assortment of *DRY GOODS AND GROCERIES, &c.* W. GORDON.
 Jan. 12, 1859.

Chandlery and Provision Store,

Royal Oak corner, Pictou, N. S.

Orders put up with promptitude and care. *Advanced;* Bills taken on the owners.

MALCOLM CAMPBELL.

Samuel Gray,

REGISTER AND ATTORNEY AT LAW, AND NOTARY PUBLIC,

owner of *Hollis and Sackville Streets,*

SITE J. D. NASH'S VARIETY STORE, HALIFAX, N. S.

Rutherford Brothers,

ST. JOHN'S AND HARBOR GRACE, NEWFOUNDLAND.

REFERENCES.

Messrs. JOHN ESSON & Co., Merchants, *Halifax, N. S.*

Messrs. WM. TARBET & SONS, Merchants, *Liverpool.*

Messrs. HENRY BANNERMAN & SONS, Merchants, *Manchester.*

Messrs. WM. M'LAREN, SONS & Co., Merchants, *Glasgow.*

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 Orders from the country punctually attended to. Clergymen's and Lawyer's Gowns made in the most modern style.

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COMMISSION MERCHANT & INSURANCE AGENT, EXCHANGE AND STOCK BROKER,

No. 30 Bedford Row, Halifax, N. S.

AGENT FOR

Eagle Life Insurance Company of London,
 Etna Insurance Company,
 Hartford Fire Insurance Co., } *Hartford, Conn.*
 Phoenix Insurance Company,
 Connecticut Mutual Life Ins. Co., }
 Home Insurance Company of New York.

Card.

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

Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.
 Pictou, January, 1859.

Doall & Miller,

Wholesale Importers and Dealers in **BRITISH, FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.**

Halifax, N. S.

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No. 3, Granville Street, Halifax, N. S.,
IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

JOHN DUFFUS. JAMES B. DUFFUS.
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A large and well-assorted stock of *Dry Goods*, ready-made *Clothing, &c.*, always on hand, which will be offered to wholesale dealers at low prices for cash, or approved credit.