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THE MONTHLY RECORD



OF THE

Church of Scotland in Nova Scotia and the adjoining Provinces.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—PSALM 137, v. 6.

Vol. III.....No. 10.

HALIFAX, OCTOBER, 1857.

2s. 6d. per ann. in advance.

ECCLESIASTICAL INTELLIGENCE.

Memoranda

On the Week Day Services in connexion with the celebration of the Lord's Supper.

BY AN AGED HIGHLAND MINISTER.

The Reformation was established in Scotland in 1560, and, during a few years after that event, the Lord's Supper was dispensed with in the month in Edinburgh, and in several other cities and towns in the South, which there were Ministers, though by the Acts of Assembly, 1562, the requirement was that it should be dispensed on the first Sundays of March, June, September and December, (four times in the year) in the country, and twice in the year in the parishes. There were no week services, however, appointed in connexion with it.

Before the year 1638, the zeal of the Presbyterian Ministers in favor of Gospel ordinances became so cold, owing to their constant war with Episcopacy, or their power became so little to dispense the Lord's Supper so frequently as they could wish, that the great Reforming General Assembly, of that year, held in Glasgow, only recommended the more frequent celebration of the several Kirk Sessions to determine when its celebration would be most for the comfort and edification of the people, leaving it also to the Kirk Sessions to determine whether a previous day of humiliation on account of any enormous sins in the several parishes, would be advisable or not. The keeping of the previous Thursday, or any other day of the week, as a day of humiliation, was *permissive, not imperative*. By Act of Assembly, 1645, it was ordered that there should be a sermon on the day immediately preceding the dispensation of the Supper, to prepare people for it; and he it observed that, in those good days of the Church, every individual was obliged to communicate, or to pay a heavy fine for not communicating. It

was military discipline with the Clergy and Kirk Sessions.

The first instance known of a service on the Monday after the Communion, is that of a sermon delivered in the Kirk of Shotts, in Lanarkshire, in the summer of 1630. It having been known in the surrounding country that the Sacrament was to be dispensed on a particular Sunday in that parish, many of the more devout people went to it from considerable distances, and were much edified by the services. Some good ladies were so anxious to hear more of the Gospel, that, on Monday morning, when they had to return home, they said: "It was a pity they could not get a sermon on that day, to strengthen them on their journey." A deputation of them went to the Minister, to beg for another sermon. The honest man was tired, however, and unable to give them a sermon. He applied to his assistants, and they, too, were unprepared. But it would be a pity, they said, to disappoint the good people, and they would try to get Mr. John Livingston, a young man who had been lately licensed, and who was, at the time, a private tutor in a family in the parish, to give them a sermon. They applied to him very urgently, but he positively refused and ran away, so as to be out of their reach. He had not gone far, however, when the word of the Lord reached his conscience; he began to think he had done wrong in refusing, but what was he to do? He was not prepared to preach. "Have I been a wilderness to Israel?"—Jer. ii. 30, were the words of the Lord to him, and he, consequently, returned and preached to a large congregation in the open field. His text was from Ezekiel xxxvi., 26. There was nothing peculiarly striking in the service at first. The day had been very fine, till, all at once, a thunder storm and a great rain came on. Then the good people became more attentive to keeping themselves and their garments dry, than to the sermon. This displeased Mr. Livingston, who was doing his best in addressing them, and he, consequent-

ly, left his text and the thread of his discourse, and seized the fear and commotion among the people as an opportunity of directing their thoughts to the consternation they should be in on the great Day of Judgment; "A thunder storm and a shower of rain terrify you now," said he, "what shall be your terror and dismay on the Judgment Day, if you live and die Christless?" Upon this subject he enlarged, and the consequence was the conversion of at least 500 souls to God! The fruit showed that the Lord was not a wilderness to Israel.

Of course such a manifestation of God's grace on the Monday after the Communion, was considered by some godly Ministers and people as a call and encouragement from God to have a sermon on every Monday after Communion; and thus, by degrees, Monday sermons extended to every Parish, and the day came to be called the Thanksgiving Day after the Supper. There is no Act of Assembly rendering it imperative on Ministers to keep the Monday as a Thanksgiving day, but *practice* has made a law in the case which is stronger than an Act of Assembly would be. This is the origin of the *Monday* services.

The Friday Question Meetings and services had their origin in Inverness, 200 odd years ago. There was then in that town a very zealous Minister, an *Episcopalian*, named Mr. Alex McKenzie, who, in a kind, easy way, invited some of his people to his house for worship and Christian fellowship. In a short time so many came that the house could not contain them. The Minister was very familiar with the people, and asked the opinion of this one and that one, about the chapter read, and about cases of conscience, and christian doctrines, and marks of grace, &c. and the answers he received were agreeable to the good man. They then held their meetings in the Church, and some attended to pray, and others to scoff. The place, however, was in general notoriously wicked, and when the Communion season came, the Kirk Session deemed it advisable to appoint

Thursday as a day of humiliation, and the law required Saturday services as a preparation for the Communion. What, then, was to be done with Friday? It would require to have some religious services, otherwise the impression made by the Thursday preaching, on the people, would be effaced, and they would be unfitted for the preparation and Communion days. Mr. McKenzie kept his Question meetings, and the effect was so agreeable that other Ministers followed his example so far that, in the course of no long time, Question meetings were held in almost all the parishes of the North Highlands. It is not believed that they ever extended to Argyleshire, neither did many of the Lowland parishes seem much in love with them, though much depended, of course, on the taste and disposition of the Ministers.

[Published by request.]

Ministerial Godliness.

EXTRACT FROM THE CLOSING ADDRESS OF THE MODERATOR OF THE FREE CHURCH OF SCOTLAND.

You are about to return, some of you, to your quiet, country homes, others of you to the din and bustle of our towns and cities, to pursue again and afresh the work that the Holy Ghost has given you to do. That is the great work of beseeching sinners to be reconciled to God,—of preaching salvation by Jesus Christ to perishing sinners,—and that, be it remembered, is the only salvation that sinners can reach or hear of in all the universe of God. You have been engaged in that work; some of you for many years already. And what has been your success? How many have you brought to Christ? I may assuredly be permitted to hope that there is not a minister now hearing me but has been made an instrument in the hand of the Spirit to convert a sinner from the error of his ways, and introduce life that shall never die into a soul previously dark and dead in trespasses and sins. But yet how little fruit do many, shall I not say all of us, see of our ministry! How few decided, indubitable conversions! One, two, three, or four such unquestionable cases in a year would fill the most of us with joy, with wonder,—the thing is so unusual. Now, the question that I put to myself and to you is, Is this a right state of things? Is there Scripture ground for the necessity of it,—Scripture warrant for our resting contented with it? I think there is not. When we look back to the first years of the Christian dispensation, we see men and women in successive multitudes receiving the truth, believing in Jesus Christ as their Saviour, evidently changed in their nature and dispositions, and living holy, joyful lives in the midst of many temptations and sufferings. The preaching of Christ and salvation by him then produced fruit that could neither escape notice nor be mistaken—so abundant in quantity it was, and so distinct in its character. Now, does Scripture teach us that such fruit of preaching,—such success in turning sinners to salvation, was intended by God to be confined to the primitive times of Christianity? I cannot find it so. The pentecostal period when apostles and evangelists travelled from province to province, and from city to city, unweariedly and faithfully preached salvation by Christ and Him crucified, and, despite the ignorance and prejudices which they had to encounter, and the persecu-

tion and opposition by which they were assailed, counted their converts by hundreds and by thousands,—that period is not to be regarded merely as a glorious morning of a Gospel day the light of which was to wax feeble as the day advanced, and the light spread more widely over a dark and sinful world. It cannot be the true nature of Christianity that, producing great effects at first, it should wax feeble as centuries roll over our world. Men opposed to it say that it is becoming effete,—that the nations need something new,—something fresher, with new life and power in it. And do not many of the friends of Christianity, many true Christians even, practically, to some extent, indorse this sentiment, when, either avowedly or by implication, they hold that we are not to expect such fruit from preaching as the preachers of primitive times expected, and so abundantly received?

True, we have not the gift of tongues and the power of working miracles. But it was not by these that men were converted in the times of primitive Christianity. For very many heard the tongues and witnessed the miracles, and opposed and blasphemed the more, instead of being converted. Everything through which the triumphs of the Gospel were achieved in pentecostal times remains to the Church, and belongs to her in all ages. The truth of God, which may be briefly summed up in the expression, "The doctrine of the cross," and the Holy Spirit,—it was by these that such multitudes of sinners were reconciled to God,—the doctrine of the Cross the instrument,—the Holy Spirit the sole power,—working the great change. The doctrine of the Cross then preached is the very same that we now have in the Scriptures, and there is not one word of the Holy Spirit being to be withdrawn, or of His power being to be restrained, as Christianity spread over the world. On the contrary, our Lord, when He promised the Holy Spirit to His disciples and Church, said that He should abide with them for ever. The gift of the Spirit, to convince the world of sin, of righteousness, and of judgment,—to quicken and give spiritual life to sinners, and to sanctify believers, is a permanent gift to the Church. It is a gift on which the very existence of a living, spiritual Church depends. It is a gift also by which the plainly and repeatedly promised triumphs of Christianity, in which we all believe, are to be accomplished. And if to be so accomplished, then will not the converting and sanctifying power of the Holy Spirit need to be manifested many times more abundantly than it is seen working now among ourselves? And if the Holy Spirit wrought so evidently, and brought so many plainly into spiritual life in the early times of Christianity, and must and will do so again before the promised triumph of Gospel truth, where do we find warrant for believing that meanwhile it is vain to expect His mighty working,—that we are warranted to look only for drops, not for showers.

With such a warrant to expect a large and glorious work of the Holy Spirit in every age and period for the conversion of sinners, corresponds many a bright page of the Church's history. There are dark leaves upon leaves in the volume of that history, but there are bright pages intermingled. I go not very far away for them. Follow George Whitfield, John Wesley, Howel Harris, Charles of Bala, Rowland Hill (I might mention a host of others) in their preaching salvation by Christ crucified to perishing sinners. Did they expect no more fruit from their preaching than we expect from ours? Would they have thought

that it was all right if they had had as few conversions following their preaching as we have? Or go back to the earlier times of our own Church—for I speak not, though I might, of our own Church in later years. How was it with her under the preaching of Livingston at the Kirk of Shotts, or under the ministry of McCulloch at Cambuslang, of William Guthrie at Fenwick, of David Dickson at Irvine, and of John Welsh at Ayr? Of Dickson it is recorded that under his ministry multitudes were convinced and converted; that people under exercise and soul-concern came from every place about Irvine; that he had sermon every market-day for the country people resorting to the market, who crowded to hear him, and filled his church as on a Sabbath-day; that in a large hall in his house in Irvine there were often numbers of serious Christians waiting to converse with him. And yet, with all this life among his people, and fruit from his ministry Dickson was wont to say that the vintage at Irvine was not equal to the gleanings at Ayr in John Welsh's time. And if these things be so, then why so little of all this among us now? Ah! we may well ask why. What was the power that converted men in pentecostal times, or when Welsh, or Dickson, or Livingston, or Whitfield preached? Was it the eloquence or reasoning of the men who spoke? Was it the truths which they declared? It was neither the one nor the other. Eloquence never made a dead soul become a living soul. Truth, even God's own truth, never wrought that great change; for though that truth be good seed, it must needs be quickened. The Holy Spirit was that power; all God's children are born of the Spirit.

That ministers among us now have the Holy Spirit will not for a moment be questioned. For, verily, he is no true minister of Christ at all who has not the Holy Spirit. He may be endowed with natural talents, and have an intellect of a high order; he may have enjoyed the benefit of a thorough education, both elementary and professional; his mind may be stored with classic and philosophical lore, he may have made himself acquainted with the facts of Scripture, and be well read in systems of theology; he may mount the pulpit stamped with the *imprimatur* of the Church, and discourse eloquently to crowded and admiring audiences; but if he is not a new creature, and has not the Holy Spirit, he is no true minister of Christ. How solemn the thought to be a minister of Christ, thou and I have the Holy Spirit, my brother, else we are a walking every-day lie.

It is well when the Holy Spirit dwells in the soul at all,—takes possession of some of its chambers, and makes them a fitting habitation for Himself. But how much more desirable and glorious it is when He fills the whole soul—pervades all its affections and powers, and fills them, so that there is something lovely, gracious, holy, grave, spiritual, in all that the man says and does, in the very appearance of the man, and the atmosphere by which he is surrounded. It is this that I covet—intensely long for—for myself and for you, beloved fathers and brethren. For it is only through men thus full of the Holy Ghost that crowds of souls are brought to Christ and to salvation. Multitudes of immortal souls are perishing around us, and even in our own congregations. The power of the Holy Ghost, and no power else in all the universe, is able to quicken them—to give them spiritual life. That power usually acts through the instrumentality of the living preacher's voice. All the great

gatherings of souls to Christ have been through the instrumentality of the living voice of men full of the Holy Ghost. It hath pleased God by the foolishness of preaching to save them that believe.

There are a variety of gifts and endowments, some of them valuable, some of them necessary to the ministerial office. Intellectual culture, that is most valuable; an intelligent acquaintance with the Word of God, some ability to teach others, and a new heart,—these are necessary to a man being really a minister of Jesus Christ. But over and above all these, it is the being filled with the Holy Ghost that constitutes the full and rich endowment for the glorious work of the ministry—for making men truly fellow-workers with God. On that the heart of the Church, of her ministers and members, should be intensely and in the first instance set. There are other things that are most useful, but the power of the Holy Ghost in the ministry is an absolute necessity. I quote a passage from a late writer quite to my purpose. He says, "Only where some men, more or less imbued with this primitive power have spoken the words of the Lord, not with the words which man's wisdom teacheth, but which the Holy Ghost teacheth, have sinners been converted, and saints prompted to a saintlier life. In many periods of the history of the Church, as this gift has waned every natural advantage has come to replace it,—more learning, more system, more calmness, more profoundness of reflection. Everything, in fact, which, according to the ordinary rules of human thought, would ensure to the Christian Church a greater command over the intellect of mankind, and would give her arguments in favour of a holy life a more potent efficacy. Yet it has ever proved that the gain of all this, when accompanied with an abatement of the power of the Holy Ghost, has left the Church less efficient, and her elaborate and weighty lessons, have transformed few into saints, though her simple teaching by the Holy Ghost had continually reared up its monuments of wonder. This has been not less the case in modern than in ancient times."

Shall this, Fathers and Brethren, be in any measure exemplified in the case of our own Free Church? Shall we, whilst becoming consolidated, and growing in learning, both sacred and scientific, practically allow to drop into the background the great primary qualification for ministerial duty and success,—the being filled with the Holy Ghost? Alas for our Church, if such be the case! No talents and labours on the part of our Professors—no arrangements and regulations regarding the course of study—no intellectual and theological attainments in our students and ministers—will supply the want occasioned by the feeble possession of spiritual power, the absence of the fullness of the Holy Ghost.

It is not to be thought that I estimate lightly intellectual power, or the fruits of laborious study, in those who minister in the Gospel of Jesus Christ. I utterly repudiate the idea of leaving the pulpit occupied by intellectual feebleness or uneducated ignorance. Talent, and learning, and eloquence, are most desirable, and to be highly prized, provided they do not constitute the whole of the preacher's equipment. It is well to consider what is power and what is weakness in the pulpit. You, magnificently intellectual, closely-reasoned discourse, and you glowing, eloquent oration, have riveted attention, and furnished an intellectual treat; but, if they have not convinced one sinner of sin, nor converted one soul to God, of all you eager, listening, admiring

crowd of immortal beings, they were but mere trifling after all, and can only be looked upon as utterly feeble and inefficient in regard to the great and glorious end that preaching is intended to serve. Thomas Chalmers, with all his mighty intellect and fervid eloquence, was a feeble minister of the Gospel till he was born of the Spirit, and endowed with power from on High. It is the large possession and manifestation of that which is fitted to do the work that is to be done by him who speaks in the pulpit, that is to be called power in the pulpit, as it is just the absence of it that is to be called weakness. Sometimes we have common truths and stale remarks addressed to congregations with all propriety of manner, Sabbath after Sabbath, and the people dead, uninterested, wearied exceedingly under the infliction. Sometimes we have uninspirited, but ingenious, active intellectualism, or eloquent declamation, interesting the intellect, or pleasing the taste of the hearers. Let the speaker, in such instances, but receive the Holy Spirit, so as to speak in the demonstration of the Spirit and with power, and what a change you would witness in the man, in the manner, and in the effects produced!

Let the Holy Spirit be communicated to ministers of the Gospel in the present day in the large measure in which He dwelt in those men whose preaching turned many to righteousness,—and there is nothing in Scripture to forbid the desire and expectation of that,—and conversions will be no longer rare and dubious things, but heaven and earth will again be gladdened by seeing numbers turning from sin unto God,—fleeing as doves to their windows.

If these things be so, Fathers and Brethren, then comes the vastly important question, Whence or how is this spiritual power—this endowment of the Holy Spirit—to be obtained? It comes not by nature. Education cannot give it. These may fill our pulpits with cultivated, clear, powerful, cold intellect, or with glowing eloquence, but with nothing greater or better. The Holy Ghost is the gift of God. But, though the free gift of God, given according to His sovereign will, there is an important sense in which they who receive this precious gift have to do with the abundant obtaining of it. First, there must be belief that it is according to the will of God that His ministers be abundantly endowed with the Holy Spirit. There must be a clear, deep, solemn conviction and feeling of this. Then there must be a waiting for this gift, as the little Church at Jerusalem waited after the ascension of the Lord. Having received the promise of the Spirit, and the command to tarry at Jerusalem till they should be endued with power from on High, they all continued with one accord in prayer and supplication. Ten days they thus waited, prayed, expected, believed. It was a waiting with minds earnestly exercised, longing, entreating, believing that the promise would be fulfilled,—not a waiting that lays aside all earnest care about the thing waited for,—not a praying for it with more than half a doubt whether the prayer will be answered. You do not doubt that the first preachers of Christianity were men of faith and prayer, and that their preaching converted multitudes. All the ministers whose preaching has turned many to righteousness have been men of faith and prayer. John Welsh prayed the third part of his time, and was unwearied in study. He would often spend whole nights in prayer. It is through such faith and prayer that men are filled with the Holy Ghost,—that they are endued with power from on High. If we have not received

this power, then the question is worthy of consideration. Why have we not received it? Have we searched out, and with a strong and lively faith believed what the Word of God teaches regarding ministers being filled with the Spirit? Have we prayed for the gift of the Spirit as those ministers prayed whose preaching has been so powerful in convincing and converting sinners? When we think of our closet exercises, of the nature of these exercises, and of the time we spend in them, do we not see the reason why we have only a little strength? Were we often, much, long, near the Throne, we would become penetrated with the Divine love, purity, power,—we would bring away a large and increasing measure of the Holy Spirit; for it is when we are lying low before the Throne in humble, earnest, expecting desire and prayer that the Holy Spirit communicates himself to us. If we give ourselves to prayer like those ministers whose preaching has turned many to righteousness,—if the brethren in the eldership join with us in this, and in stirring up all the praying people,—God's true children in our several congregations,—to ask God with many persevering, believing prayers to pour out His Holy Spirit abundantly on themselves, on the dead, souls around them, and especially on us who are God's messengers of salvation to perishing sinners, we are persuaded that there will appear a power in the preaching of the Word, and an abundance of fruit from it in the conversion of sinners, that will fill heaven and earth with gladness.

THE CHURCH AT HOME.

India.

RECOMMENDATION BY THE COMMISSION OF THE GENERAL ASSEMBLY FOR UNITED PRAYER, WITH REFERENCE TO THE PRESENT STATE OF INDIA.

While we have to direct the attention of the Ministers and Congregations of the Church to the annexed Recommendation, we are well aware that the state of India has been made the subject of fervent supplication on Sabbath-days, in many a sanctuary in Scotland, ever since the sad tidings of mutiny and massacre reached our shores. We trust that universal humiliation and prayer, in accordance with the following deliverance of the Commission, will mark the solemn assemblies of our people, through the whole of Scotland, as Sabbath-days and hours of prayer return.

Faithful prayer and penitential turning to God have much to do with the stability of our empire, both at home and abroad; and when a nation, or when a national Church mourns for sin, and seeks the favour of the Most High, as with one heart and mind, avoiding mere formalty, and using everywhere earnest and fervent supplication, then, above all, does the Word of God warrant us in expecting forgiveness and favour for that nation and for that Church.

Missionary effort may, for a while, seem to languish, and hazardous, around many a Christian's and many a Christian Missionary's family in India, may the morning break and the shadow of evening fall; but let the Churches of Christendom surround the Great Mercy-Seat, and pray unceasingly for every Missionary, for every Christian, and for every friend of Christians in India, and God will arise for their deliverance.

Christianity in India may seem in the greatest danger, but this very period of darkness

and sorrow may be selected for the opening up of a brighter prospect than the Christian Church in the East has yet beheld, and we do well to seek for consolation in the words of those who, though in deep distress, could yet say, with unconquerable trust, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."

At Edinburgh, the 12th day of August 1857.—Which day the commission of the General Assembly of the Church of Scotland being met and constituted,

Inter alia—

It was moved and unanimously agreed to, That the Commission, having taken into solemn consideration the distressing accounts that have lately been received from India,—the sad and unlooked-for bereavements that have thus come to the knowledge of numerous families in this part of the United Kingdom,—and the many cases of anxious solicitude, both public and private, consequent on the unhappy disaffection that now prevails throughout a large section of the native troops of Bengal, feel deeply impressed with the conviction that an urgent call is thus addressed to all classes of Her Majesty's Christian subjects, and to none more than to the members of the Church of Scotland, to humble themselves before God, and to seek to move Him by repentance, prayer without ceasing, and new obedience, to turn away from the country His righteous judgments. That with this view, it is the duty of the Commission to issue their earnest recommendation, and they hereby do most earnestly recommend to all the Ministers and Congregations of this Church, to unite together in fervent prayers and supplication to Almighty God, that He would forgive the sins and shortcomings which have caused Him to hide from us the light of His countenance,—that He would deliver us from the power of iniquity, and that He would be pleased, of His infinite goodness, to bless and render effectual the means that may be used for bringing back the disaffected to the allegiance which they owe to our beloved Sovereign.

The Commission directed this deliverance to be published in the September number of *The Home and Foreign Missionary Record*.

Extracted from the Records of the Commission of the General Assembly of the Church of Scotland, by

JOHN LEE, *Cl. Eccl. Scot.*

THE BISHOPRIC OF SIERRA LEONE.—It is reported that Mr. Labouchere has offered the vacant See of Sierra Leone to a real native of Africa, in the person of the Rev. Samuel Crowther, once a slave boy, now a missionary at Abeokuta.

The Church Union.

VINDICUS OF PAPER read by the Rev. W. COCHRANE, of St. Peter's, Glasgow, at the monthly meeting of "The Glasgow Union," held in the Religious Institution Rooms, on the evening of Monday the 29th June, 1857.

The subject of the paper was, "What is the best means of evangelising the outstanding population of a large city?" After glancing at the large masses of individuals residing in Glasgow who are living in a practical state of heathenism, and advertent to the demand made for the education of the people as the panacea for this evil, the paper proceeded to advocate the aggressive and territorial system as the only radical cure. A constant and regular system of household visitation is requisite. We must enter the dwellings of the poor, sympathise with them in their afflictions, advise them, exhort them, and pray with them. We must not only point out to them the way of salvation, but assist and encourage them in forming habits of temperance, cleanliness, industry and economy.

The paper then proceeded to show (1) that the ordinary official staff in a congregation—including under this term ministers, elders, deacons and missionaries—is inadequate; and (2.) that a paid lay agency would, even if practicable, which generally it is not, be productive of the worst consequences.

The plan which it advocated was the following: Let every parish in the city, or such portions of such parish as may require missionary labor, be divided into small districts containing twenty five or thirty families each. Let there be organized in every parish church and chapel, a society, called The Visiting and Benevolent Society of the Church. Let this society embrace elders, deacons, Sabbath-school teachers, and all the members of the congregation, male and female, who are willing to work for the extension of the Redeemer's kingdom, and the good of their fellow-creatures. Let this society meet regularly in the church vestry or school-room, for a time, at least, immediately after the forenoon service of every Sabbath. Let the minister or missionary meet with them, and offer up prayer for the Divine blessing on the work. Then let the members go forth, two and two together, to the above districts, furnished with such tracts and books as they may deem best suited to the circumstances of the families visited. The grand object of every visit should be the temporal and eternal welfare of the persons visited. Kind inquiry should be made into the condition of the family—whether the children are attending week-day and Sabbath-schools, and whether the parents attend any place of worship. If the children are kept from school in consequence of the inability of the parents to pay for their education, means should be taken to have them sent to school. Should any of the children requiring education be at work during the day, they should be encouraged to attend an evening class. Should the family be unable, from want of clothing or other causes, to attend any place of worship during the day on Sabbath, they should be told of the nearest missionary meeting, or the nearest church in which there is evening sermon, and affectionately exhorted to attend. Some means should be adopted for having every church and chapel in a poor locality open on Sabbath evenings, for the benefit of such people. It is better to encourage the poor to attend church not in their every-day garb, but in as decent clothing as they can procure. The society might have a

depository of clothing, from which the very necessaries might be supplied at reduced prices.

The interval on Sabbath has been selected for making regular visits, because it was considered the most suitable time, both for the visitors and the visited.

To keep up the interest of the visitors, and encourage them to persevere, quarterly meetings of the society, for prayer and conversation, should be held in the church.

In connexion with every church, and under the management of this society, there ought to be a library, a Dorcas society, a savings bank, and proper Sabbath, week-day, and evening schools.

A long, interesting discussion ensued, after the reading of this paper. One fact was brought out, viz., the advantage of a territorial district of such limited extent as can be overtaken by the active members of the congregation. St. Peter's Parish, for example, has 4,000 inhabitants, immediately surrounds the church, and can be all visited in a single day by the members of the association.

Mr. Colvin, of Maryhill, was requested to write a paper "On the best means of developing the Christian energies of the congregation."

Some account was given at the last meeting, by Mr. McLeod, of the Institution of Rzeszpa, worth, on the Rhine, for the practical training of deaconesses. The question was, however, how our ministers might train up disciples to perform their duties more efficiently.

Endowment Scheme.

Extracts from the Annual Report to the General Assembly by the Committee—May, 1857.

OBJECT OF THE SCHEME.

It would be contrary to their wishes to promote, by compulsory measures, the interests of the Scheme with which they have been entrusted, even were such measures in their power. They seek the aid but of those who esteem it a privilege to be instrumental in diffusing among their uninstructed fellow-countrymen the knowledge of Divine truth. From the commencement of their operations they have cherished the conviction, and they have not yet seen cause to surrender it, that they have sufficient resources in the sound Christian patriotism of the country, to enable them to complete their task. But, at this end, they must be allowed to prosecute it by means which approve themselves as practicable. They cannot but think, therefore, that they have some reason to complain of the conduct of those professed friends who, not satisfied with restricting their own subscriptions to particular chapels, discourage subscriptions on any more extended plan. It has already appeared that, but for subscriptions of the latter character, subscriptions of the former would be, in most cases at least, without value. It is not the subscription of itself that is of consequence, but the subscription as made an efficient means of securing the erection of a new parish. Of what moment were a large subscription in favor of a particular chapel, were we without the means of completing the amount of endowment capital required, to enable us to

convert that chapel into a parish church? The work would obviously be at a stand, unless, by following out our plan of Provincial subscriptions, or some similar plan, we should be enabled to supply the necessary complement. But subscriptions on a Provincial or other extended basis, are, for the most part, of a still greater moment in acting as a stimulus to local exertion. We have received, indeed, many munificent subscriptions from landed proprietors and other gentlemen of wealth, for the endowment of chapels with which they had some special connexion. But the cases for which contributions of this kind were to be expected, are probably now nearly exhausted. In an overwhelming majority of those with which we have still to deal, the necessary local exertion can be made only by an accumulation of many small subscriptions; and this exertion will certainly not be made except under the influence of some powerful stimulus, such as our Provincial subscriptions are calculated to supply. It must be evident, therefore, to every intelligent friend of the cause, that a vigorous prosecution of these subscriptions is essential to its success. To undervalue and discourage them, if not done in utter thoughtlessness, can be the work only of those who wish to arrest our progress. It might not be too much to ask of such parties, to consider well if they have any better way of attaining the end which it is the object of our Scheme to promote. We gladly indulge the hope, however, that the conduct of which we have thought it our duty to complain, has resulted only from want of reflection, and that those who have been betrayed into it will hasten to make ample reparation to our good cause.

AID TO CHURCH EXTENSION.

The sum reported under the head of Provincial Subscriptions, notwithstanding it comes far short of what we hoped it might have amounted to, is still encouraging. Indeed, for the group of chapels in the south-eastern district of the country, the Provincial subscription, from the assurances of farther support which your Committee have received, and the confident hopes which they are permitted to entertain, might be regarded as complete. On the grounds stated they conceive themselves to have an absolute certainty that, long before the meeting of the Court of Tents in November next, the comparatively trifling balance that is still wanting, will be more than supplied; and therefore, that to the General Assembly, 1858, they, or those who come after them, will have the high privilege of reporting for this district or Province, the first instalment of twenty additional parishes. They have heartfelt joy in repeating the acknowledgment that, under God, this happy result is due to the cordial and munificent support which they have received from men of all ranks within the Province—the poor as well as the rich. Especially are they indebted to the noblemen and gentlemen who did them the honor to preside at the several meetings already noticed. Nor, from the Province of the far-

north, though much has still to be done in it, are the returns which have been received during the past year, of a less gratifying character. As yet we have only had one meeting in the Province—that which was held at Elgin, in autumn last, under the auspices of the Duke of Richmond. But the Provincial subscriptions that have resulted from this meeting have been such as to give promise of an abundant harvest, amounting, as has been already noticed, to upwards of £12,000.

Your Committee cannot forbear to mention the munificent returns which have been made by one of the smallest Presbyteries in the Province—a Presbytery comprising but five parishes, and partly Highland too—the Presbytery of Aberlour. Including a subscription of £200 from Sir Geo. McPherson Grant, of Ballindalloch, a sum of more than £1,300 has been raised by the indefatigable exertions of the members and friends of the Church in this remote district, on the banks of the Spey. Such an example of full and overflowing Christian liberality, may well constrain your Committee, and it does constrain them, to thank God and take courage. They have now made arrangements, if you shall be pleased to re-appoint them, for holding meetings, in the ensuing autumn, in Inverness and Aberdeen. The Earl of Seafield has kindly agreed to preside at the former, and Lord Haddo at the latter. Arrangements for other meetings in the Province are in progress, which your Committee confidently trust will be satisfactorily completed.* Looking, in these circumstances, to the first fruits already reported, they do indulge the hope, with not a little assurance, over sanguine though it may be supposed to be, that, before another year pass away, their work will be equally far advanced on the banks of the Dee, and the Spey and the Ness, as it now is on those of the Forth and the Tweed.

WANT OF ADDITIONAL PASTORAL SUPERINTENDENCE.

It is in the mineral districts of the country that the want of additional pastoral superintendence is most urgent—so urgent, indeed, that for parishes of eight, twelve, twenty, and in some cases even thirty thousand inhabitants, there is but a single parish Minister. The supposition is not to be entertained that Ministers so oppressed with an unbearable weight of responsibility, as the Ministers of such parishes must be, should not eagerly co-operate, by every means in their power, in subdividing their overgrown charges into charges of manageable extent. Your Committee neither can doubt nor will they doubt, that, for accomplishing the work in which they are engaged, they may rely with confidence on receiving the most cordial co-operation of all Ministers of mineral

* On the day on which the Report was read to the Assembly, intimation was made to the Convener of the Committee, of the concurrence of the Marquis of Stafford to preside at a meeting in Golspie.

parishes. These parishes must be sub-divided into parishes of such extent as to be, each, efficiently cultivated by a single parish Minister, if the consciences of those who have now charge of them are to be relieved from an intolerable burden, and if the Church of Scotland is not to be so attenuated as to be virtually non-existent in the most populous and influential districts of the country. Fully relying, then, on the right-minded and eight-hearted co-operative agency of the parish Ministers of the two mineral Provinces, your Committee have no misgivings that the members and friends of the Church in these Provinces, will be found equally zealous with their brethren in other parts of the country, in working out your Scheme to a happy issue. The mineral Provinces have means and to spare; and the means are in the hands of men of heart, too—of men of Christian zeal and patriotism who, once convinced of their duty to the neglected fellow-citizens amongst whom they live, will hasten to discharge it, or, we should rather say, who, once made alive to the high privilege of recovering those citizens to their country, their Queen and their God, will certainly not fail eagerly and unflinchingly, to apply themselves to effect this recovery. With the parish Ministers going hand in hand with us—of one heart and of one soul with us—we repeat we have no fears for the result, but anticipate with confidence, on the contrary, that, though we may not gather in from the mineral Provinces the first fruits, we shall yet gather in from them, in the end, the richest and most abundant harvest.

CHURCH IN THE COLONIES.

Acts and Proceedings of the Synod of the Presbyterian Church of New-Brunswick, in connexion with the Church of Scotland.

Begun at Fredericton, the 23rd day of July, and terminated the 27th day of July, 1857.

DIET I.

At Fredericton, and within St. Paul's Church there, Thursday, the 23d day of July, one thousand, eight hundred and fifty seven years.

The which day, the Synod of the Presbyterian Church of New-Brunswick, in connexion with the Church of Scotland, met according to appointment. The Rev. James Murray, Moderator, took the Chair, and constituted the meeting with prayer.

Presbytery Rolls having been given in, the Synod Roll was made up and read over.

Sederunt: Rev. John M. Brooke, D. D., Rev. Wm. Donald, A. M., Rev. John Ross, Rev. John Hunter, Rev. Peter Keay, A. M., Rev. David Stott, Rev. James Steven, Rev. W. Henderson, A. M., Rev. Wm. Stewart, Rev. James Murray; with Messrs. John Edwards and Robert Robertson, Elders.

The Rev. John Barclay, D. D., of St. Andrew's Church, Toronto, produced a Commission from the Synod of Canada, appointing him a Corresponding Member and Delegate, to

attend this Synod; which being read and sustained, Dr. Barclay took his seat as a Member of Court.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. Peter Keay, A. M., Minister of Nashwaak, &c., was unanimously elected, and took the Chair accordingly.

The Minutes of the several meetings held at Chatham, in the month of August, last year, were read and approved of.

Mr. Donald called attention to the fact that the Moderator's Sermon had not, on this occasion, been preached at the opening of the Synod, as usual. Whereupon Dr. Brooke explained that a strong desire had been expressed by many of his congregation that the Synodical Sermon, instead of being delivered in the forenoon, should be postponed till the evening, as a much larger number could thus enjoy the privilege of hearing it; that several of his brethren in the Ministry, whom he had consulted on the subject, had approved of the proposal; that the particular time at which the Moderator's Sermon should be delivered, was fixed by no law, and not even sanctioned by the invariable practice of the Synods of the Church; and further expressed his conviction that, while several good ends would be served by having the sermon preached in the evening, no conceivable injury could result from it.

The Synod having heard the explanation of Dr. Brooke, on motion of Mr. Donald, it was unanimously resolved that, inasmuch as public intimation has been given that the Moderator's Sermon should be preached this evening at a quarter to eight o'clock, it shall, on this occasion, be done accordingly; that this, however, shall form no precedent for the future, but that, at all subsequent meetings of the Synod, the usual practice of the Church shall be adhered to.

Mr. Donald read a letter from the Rev. Wm. Murray, of Moncton, explaining the reasons of his absence from this meeting of Synod, which arose from his having been detained in Canada longer than he anticipated. The Synod considered his apology satisfactory.

The Synod appointed the following Committee of Bills and Overtures, with instructions to meet this day, at three o'clock, P. M., and all papers to come before the Synod, were ordered to be given in to the said Committee, viz.:

Messrs. Donald, Murray, Henderson, Dr. Barclay, Mr. Stott and Mr. Humer, *Ministers*; with Messrs. Robertson and Edwards, *Elders*.

It was agreed that, during this present sitting of Synod, there shall be an interval daily, from two to three o'clock.

The Synod authorized Presbyteries to meet, on the summons of their respective Moderators, during the days when the Synod is assembled, at any time when it is not actually in session.

The Synod called for the Records of Presbyteries, which were produced; whereupon the Members of the Presbytery of Miramichi were appointed a Committee to examine the Records of the Presbytery of Saint John; and the Members of the Presbytery of Saint John a Committee to examine the Records of the Presbytery of Miramichi. The Moderator of Presbytery, in each case, to be Convener.

The Synod resolved that some portion of time each day, before commencing business, shall be spent in devotional exercises, and appointed the Rev. Messrs. Stewart, Steven and Henderson, to conduct the same.

The Synod called for the Report of the exertions that had been made in the several congregations, in aid of benevolent and Mis-

sionary objects, and the same was given in by all the Ministers present.

The Committee on Registrations stated that they were not prepared to make any Report.

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

St. Paul's Church, Fredericton:	
Morning - - - - -	Dr. Barclay.
Afternoon - - - - -	Mr. Duncan.
Evening - - - - -	Mr. Henderson.
Nashwaak Mills, Fredericton:	
Afternoon - - - - -	Mr. Donald.
Nashwaak:	
Morning and Afternoon -	Mr. Stott.

The Rev. Wm. Donald and the Rev. James Steven reported that they had fulfilled their appointments as Corresponding Members of the Synods of Canada and Nova Scotia respectively, giving some account of the proceedings of the said Synods, of the important subjects that had been under their consideration, and of the great pleasure they had derived from meeting with their Ministerial brethren in the adjoining Colonies.

Whereupon it was resolved that the Synod approve the diligence of their Corresponding Members to the Synods of Canada and Nova Scotia, and express their hope that an intercourse so pleasing to all parties, and attended with so many beneficial results, may still be maintained.

On motion of Dr. Brooke, it was resolved that the thanks of the Synod are due to the Rev. Messrs. Donald and Steven, for the manner in which they have discharged the duties entrusted to them, and that the same be now given from the Chair; which was done accordingly.

The Synod then adjourned till the conclusion of Divine Service this evening. Closed with the benediction.

The Synod met again in the evening, and after Sermon by the Rev. James Murray, the retiring Moderator, from this text, Isaiah h. 3, "For the Lord shall comfort Zion," &c., adjourned till to-morrow, at 10 o'clock, A. M. Closed with the benediction.

DIET II.

At St. Paul's Church, Fredericton, the 24th day of July, one thousand, eight hundred and fifty-seven.

The Synod met according to adjournment. Sederunt as yesterday, with the addition of the Rev. Wm. McRobie. Some time was spent in devotional exercises, which were conducted by the Rev. James Steven. The Synod was then constituted with prayer by the Moderator.

A Comaussion in favor of the Rev. Thomas Duncan, of Charlotte-Town, P. E. I., appointing him Corresponding Member and Delegate from the Synod of Nova Scotia, to attend this Synod, was produced and sustained, and Mr. Duncan was invited to take his seat as a Member of Court.

On motion of Mr. Donald, it was resolved that the thanks of the Synod be conveyed to the Rev. James Murray, their late Moderator, for his very able and appropriate sermon, and that he be requested to transmit the manuscript to the Editor of the *Montreal Presbyterian*, for publication.

Thanks were accordingly given to Mr. Murray from the Chair, to which he made a suitable reply; and, in reference to the publication of his sermon, begged for a short time to consider the matter.

The Committee of Bills and Overtures

reported that five Overtures were laid before them, the titles of which were read, and that they had agreed to transmit the whole to the Synod.

The Synod called for the usual Statistical Returns, and the same were given in by all the Ministers (except Mr. Scott and Mr. Macrobie, who, having lately arrived in the Province, were not in a condition to make any such Return).

On motion of Dr. Brooke, a Committee was appointed to prepare draft of an Address to His Excellency the Lieutenant-Governor. Dr. Barclay and Dr. Brooke were named as a Committee to prepare such draft, and the same was ordered to be laid before the Synod to-morrow morning.

The Committee appointed to examine the Records of the Presbytery of Miramichi, reported that they had attended to that duty, and that they found them regularly and correctly kept, with the following exceptions, viz.:

1st. At the meeting of the 15th October, 1856, the appointment of Moderator is deferred till the conclusion of the business, instead of being done at the commencement.

2nd. In the resolution to admit and induct the Rev. William Macrobie, at Tabusintac, the Presbytery do so without a Presbytery Certificate, and a Certificate of qualification to Government; and that they did induct him, without recording that they had the requisite documents before them.

The Rev. Wm. Henderson, Clerk of the Presbytery, gave such explanations as were satisfactory to the Synod, and the Records were ordered to be attested, which was done accordingly.

The Committee appointed to examine the Records of the Presbytery of St. John, reported that they had attended to that duty, and found them regularly and accurately kept, whereupon the Synod ordered them to be attested; which was done accordingly.

The Synod called for the Report of the Treasury Fund, which was given in by Mr. Donald, Convener of Committee; and the same being read was approved of, ordered to be kept *in retentis*, and to be printed in Appendix to the Minutes.

The Synod re-appoint the Committee, consisting of Mr. Donald, Dr. Brooke, Mr. Henderson, Mr. Russ, Mr. Wm. Napier, and Mr. Wm. Girvan. Mr. Girvan continued Secretary and Treasurer.

The Synod called for the Report on King's College, and Mr. Donald gave a *vera voce* Report, stating what had been done, and what was proposed by the Committee.

The Synod re-appoint the Committee, consisting of the Moderator, Dr. Brooke, Mr. Donald, Mr. Henderson, and Mr. Hunter, with instructions to watch the proceedings of the Legislature in the matter, and to endeavor to procure such alterations in the printed Bill as may afford a suitable guarantee for the moral and religious training of the young who may become students in that Institution.

The Synod called for the Report on the Here Mission and Synod Fund, which was given in and read by the Rev. W. Donald, approved of, and ordered to be printed in the Appendix to the Minutes.

On motion of Mr. Donald, the Synod resolved that certain recommendations contained in said Report, be adopted for the future, viz.:

1st. That the annual collection on behalf of this Fund be made and remitted to the Treasurer, at least one month before the meeting of Synod.

2nd. That Ministers not making collections in their respective congregations, shall not be entitled to any part of their travelling expenses out of the said Fund; and also that Ministers who have made collections, but have not transmitted them to the Treasurer in proper time to be reported to the Synod, shall be placed in the same category—at least till the meeting of Synod next following.

The Synod re-appoint the Committee to manage this Fund, consisting of the members of the Presbytery of St. John, instructing them to meet immediately after the recess to-day, to receive collections from Ministers who have not already remitted them; also to receive claims upon the Fund, and to Report to the Synod.

On motion, the Rev. John Ross, of Saint Andrews, was appointed Corresponding Member from this Synod to the Synod of Nova Scotia, at its next meeting in Charlotte-Town, P. E. I., and, in the event of his not being able to attend, that the Rev. Wm. Murray, of Miramichi, take his place.

A reference to the recommendation of the Synod last year to all the Ministers within their bounds, to endeavor to interest the children attending their respective Sabbath-schools in the Institution for the education and support of poor orphan girls in India, Dr. Brooke, Mr. Donald, Mr. Henderson and Mr. Stewart stated that the children in their Sabbath-schools had been engaged in collecting money for the support of an orphan at one of these Institutions. The other members had taken no steps to carry out the recommendation of the Synod.

The Synod renew their recommendation, earnestly urging on all Ministers within their bounds to engage the sympathies of the young of their flocks in behalf of the destitute orphan girls in India.

Mr. Donald, Convener of the Committee on the Home Mission and Synod Fund, gave in a Supplementary Report, embracing account of certain sums received since the Annual Report was made up, amounting to £15 17s. 10d., which, with the amount already reported in the hands of the Treasurer, raised the sum total to £51 6s. 8d. The Report was received and approved of.

The Synod resolved to pay from this Fund the expenses of their Corresponding Members to Canada and Nova Scotia, in full; and one-half of the travelling expenses of members attending the Synod on this occasion.

On motion, the Synod also resolved that Mr. Stott's claim of £1 10s. for expenses incurred on a Missionary tour to the Tobique and neighborhood, be also allowed, with the distinct understanding that this shall not be considered as establishing a precedent on any future occasion, until, from the increase of the Funds beyond what is required in payment of expenses of Corresponding Members, and in part of the expenses of members attending meetings of Synod, the Committee shall be enabled to apply the said funds placed at their disposal also in support of the proper objects of a Home Mission.

Mr. Donald craved leave of absence, during the remaining sittings of Synod, on behalf of Mr. Robert Robertson, who was called to return home on urgent business; and also requested that Mr. Ross be appointed to supply the pulpit of St. Andrew's Church, in the city of St. John, on Sabbath first. Mr. Murray, on account of the state of his health, also craved leave of absence. The several applications were agreed to.

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

DIET III.

At St. Paul's Church, Fredericton, the 25th day of July, one thousand, eight hundred and fifty-seven.

The Synod met according to adjournment. Sederunt as yesterday, with the exception of Messrs. Ross, Murray and Robertson—absent with leave.

Some time was spent in devotional exercises, which were conducted by the Rev. William Stewart.

The Synod was then constituted with prayer by the Moderator.

The Minutes of yesterday's proceedings were read and sustained.

Dr. Brooke, in name of the Committee appointed to prepare draft of Address to His Excellency the Lieutenant-Governor, read such draft; whereupon it was moved by Mr. Donald and unanimously agreed, that the Address now read be adopted and engrossed, and that a Deputation consisting of the Moderator, Dr. Brooke, Dr. Barclay, and such other members as may find it convenient to accompany them, be appointed to present the same to His Excellency, at such time as he may be pleased to appoint.

The Synod then took up the first Overture, which is as follows

Whereas it is the privilege as well as the duty of every Church to use all endeavors for the extension of the Redeemer's kingdom, both at home and abroad;

And whereas this Church has not hitherto been in circumstances to engage in any Foreign Mission, and at present is not yet in a position to carry on any such Mission, trusting to her own resources:

But whereas the Presbyterian Church of Canada, in connexion with the Church of Scotland, has resolved to engage in a Mission to the Jews, "Beginning at Jerusalem;"

It is hereby respectfully overtured to the Rev. the Synod of New-Brunswick, that they resolve to co-operate with the said Church in this interesting Mission, and by collections or otherwise, as may appear best, to aid the said Church in their praiseworthy exertions for the best interests of the House of Israel.

Mr. Donald and Dr. Barclay were heard in support of the Overture, and, after reasoning, it was moved by Mr. Donald, seconded by Dr. Barclay, and unanimously agreed:

That the Synod adopt the Overture, resolve in terms thereof, recommend to all Ministers and Missionaries within their bounds to make a collection annually, in aid of the Jewish and Foreign Mission of the Presbyterian Church in Canada, in connexion with the Church of Scotland; and further, appoint the Rev. Wm. Donald Treasurer, instructing all their members to remit to him, on or before the 1st day of May in each year, the collections they may have made in favor of this scheme.

The Synod instruct their Treasurer to remit to the Treasurer of the Canadian Jewish Mission Fund, during the first week of May, such sums as may be received by him, and to Report to this Synod annually the sums thus received and remitted.

The Synod then took up the second Overture, which is as follows:

Whereas there is a very valuable periodical published monthly, in Montreal, entitled "The Juvenile Presbyterian," which is well calculated, not only to interest the young in Mission-

ary operations, but also to be very useful in gaining their affections towards Christian truth;

It is hereby respectfully overtured to the Reverend the Synod of New-Brunswick, that they express their approval of that publication, and recommend it to the notice of all Sabbath-schools and of the young generally, connected with their congregations.

Mr. Donald explained the object of the Overture, gave some account of the periodical referred to, and stated that he had found it very useful and acceptable to his Sabbath Scholars, and other young persons in his congregation.

On motion, the Synod resolved to adopt the Overture, and recommend accordingly.

The Synod then proceeded to the consideration of the third Overture, which is as follows

Whereas Sabbath desecration, in various forms, prevails to a great extent throughout this Province;

And whereas it is the duty of Ministers of the Gospel, as faithful watchmen on the walls of Zion, to give warning against all sinful practices;

It is hereby respectfully overtured to the Reverend the Synod of New-Brunswick, that they take this subject into their serious consideration, and devise such means as they may consider most likely to counteract this great and growing evil.

Mr. Henderson was heard in support of the Overture, and several other members testified to the correctness of the statements therein made, and expressed their strong conviction of the urgent necessity of some remedy being applied to correct the evil complained of.

After which it was moved, seconded and agreed that the Overture be adopted, and, with the view of carrying out the object contemplated, the Synod resolved to recommend to all Ministers within their bounds, to direct the attention of their several congregations to the duty of a becoming observance of the Lord's Day, by preaching on the subject at least once a year, at such time as they may deem expedient, and further, that it be recommended to the several Ministers, with their Kirk Sessions and people, to petition the Legislature to adopt some more stringent method of enforcing the outward observance of the Day of Rest.

The Synod then took up the fourth Overture, which is as follows:

Whereas it is an incumbent duty to do what in us lies to make some provision for those who, in the Providence of God, may be left in a state of widowhood and orphanage;

And as a scheme has been adopted by the Ministers of our Church in Scotland, and also in some of the Colonies, for establishing a Fund for the Widows and Children of deceased Ministers;

It is, therefore, humbly overtured to the Reverend the Synod of New-Brunswick, that they take into consideration the expediency of establishing such a scheme in this Province, or, if practicable, becoming associated with the Ministers of our Church in the adjoining Provinces, in carrying out such a measure.

Dr. Brooke was heard in support of the Overture, and after reasoning, on motion of Mr. Donald, the Synod decided as follows:

Sustain the Overture, and appoint the Moderator, Dr. Brooke. Mr. Ross and Mr. Donald,

a Committee to take the matter into their consideration, and to correspond with Committees appointed by the Synods of Canada and Nova Scotia; to devise, if possible, some means of carrying out the object, and authorize them to request Alexander Balloch, Esq., of St. John, to act along with them, and to advise them as to the best mode of procedure.

In connection with this Overture Dr. Barclay gave some explanations respecting the Fund established in Canada for the support of the Widows and Orphans of deceased Ministers, and laid on the table certain papers containing Reports of the Board of Managers and of the Treasurer of said Fund, presented to the Synod of Canada at its last meeting, and printed by their order.

The Synod then took up the consideration of the fifth Overture, which is as follows:

Whereas so many of our congregations are small, and unable to maintain the ordinances of grace amongst themselves, and are, therefore, at present, to a great extent, sustained by grants from the Colonial Committee of the Parent Church;

It is, therefore, respectfully overtured to the Reverend the Synod of New-Brunswick, that they appoint a Committee to consider the propriety and possibility of raising an endowment, to some extent, for each of the Churches within their bounds.

Mr. Hunter spoke in support of the Overture, and was followed by Mr. Henderson. After which, on motion of Mr. Donald, the Synod resolved that Mr. Hunter, Mr. Henderson and Dr. Brooke, be appointed a Committee with a view of devising some means for carrying out the object of the Overture Mr. Hunter to be Convener.

Dr. Barclay brought under the notice of the Synod the facilities which Queen's College Kingston, afforded for young men pursuing their studies in the arts and in theology, requesting the Synod to use their influence both as a body and as individuals, in directing the attention of students to this Institution, as one in which they may be assured of receiving a sound and religious education.

The Synod having heard Dr. Barclay, agreed to this deliverance:

Resolved as the opinion of this Synod, that, from the acknowledged ability of its Professors and the liberal course of education therein provided, Queen's College is an Institution in which they have every reason to place confidence; and they promise to recommend it accordingly to young men desirous of prosecuting their studies, especially such as have their views directed to the Ministry, in connexion with our Church.

The Synod then adjourned till Monday, 10 o'clock, A. M. Closed with the benediction.

DIET IV.

At St. Paul's Church, Fredericton, the 27th day of July, one thousand, eight hundred and fifty-seven.

The Synod met according to adjournment, and was constituted with prayer by the Moderator. Sederunt as on Saturday, with the exception of Mr. Duncan—absent on account of indisposition.

The Ministers appointed to preach yesterday at the different Churches and Stations, being called upon, reported that they had fulfilled their several appointments.

The Synod called for the historical account

of the different churches and Congregations within their bounds, which the Ministers of the said churches respectively had been enjoined to produce, and such accounts were given in by Dr. Brooke, Mr. Keay, Mr. Henderson and Mr. Donald.

The Synod express their strong dissatisfaction and regret that so few of their number had obeyed the injunction of last year, renew the said injunction, peremptorily ordering the several Ministers who have not already complied with it, to prepare forthwith such an account, as is required, and to lay the same before the Synod at its next meeting, and sooner if possible.

Mr. Donald read letter from Mr. Forbes, apologizing for his absence from this meeting of the Synod. At the same time Mr. Forbes remitted £3 to the Synod Fund.

Dr. Brooke, as Convener of the Committee, appointed to prepare a statement in regard to our position, as said to be "in connexion with the Church of Scotland," read draft of such a statement as was conceived to be required. The Synod having had this draft submitted to them approve the same, and order it to be printed in the Appendix to the Minutes.

The Clerk was instructed to get 750 copies of the Minutes printed and sent to the different Ministers, for circulation among their people.

On motion, the following were appointed a Committee to devise some means for providing the Clerk with a small sum to defray incidental expenses incurred by him in the performance of his duties during the fourteen years he has held office, viz., Dr. Barclay, Mr. Henderson, Mr. Donald and Mr. Steven, with such other members as might choose to join them. The Committee thus appointed retired to consider the subject.

On their return Mr. Donald, as Convener of said Committee, reported that they had determined to hand to the Clerk, for the present, the sum of £8 5s., and that they shall take into consideration, by the meeting of Synod next year, the means of providing for him a regular salary.

The Synod appointed the collection for the Bursary Fund to be remitted to the Treasurer, on or before the 1st day of November, 1857; and the collection for the Home Mission and Synod Fund to be remitted to the Treasurer on or before the 31st day of May, 1858, leaving the different Ministers to appoint such days for the collections as may be most suitable for their respective congregations.

The Committee on Church Property and for the Incorporation of the Synod, reported that they had, according to their instructions, procured draft of a Bill for Incorporating the Synod, and which they now submitted for consideration. The said draft of Bill being read, was generally approved of, remitted to the Committee carefully to revise the same, to cause it, after being so revised, to be printed and sent to the different Ministers and Boards of Trustees for their opinion, with as little delay as possible.

The Committee was re-appointed, consisting of the Moderator, Mr. Donald, Dr. Brooke and Mr. Hunter, the Hon. John Robertson and the Hon. John Montgomery, with the addition of George Kerr, Esq., M. P. P. Mr. Donald, Convener.

It was moved, seconded, and unanimously resolved, that the warmest thanks of the Synod are due, and that they be given accordingly, to the members of the congregation of St. Paul's Church, in this city, who have so kindly extended their hospitality to those members of Synod who have come from a distance.

The Synod then adjourned to half-past seven o'clock in the evening, then to hold a meeting for the purpose of communicating Missionary and other religious intelligence, on which occasion the public have been invited to attend. Closed with the benediction.

Monday evening, half-past seven o'clock

The Synod met according to adjournment. Sederunt as formerly. The Moderator occupied the Chair. After singing a portion of the 137th Psalm, the Rev. James Steven, being called upon by the Moderator, offered up a very impressive prayer.

Dr. Barclay, Mr. Henderson, Mr. Macpherson, Mr. Stott, Mr. Hunter and Mr. Donald, then addressed the meeting in succession.

The business of the Synod being concluded, the next meeting was appointed to be held in St. James' Church, Newcastle, on the third Thursday of July, 1858.

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

The Appointment of Missionaries.

We are glad to be able to announce that the Colonial Committee of the Church of Scotland are now directing their attention to Canada, and are acting with the same vigor and promptitude which characterized their dealings with Nova Scotia. The Montreal Presbytery, some time ago, transmitted a statement of their vacancies, and, (as elsewhere announced) in reply, the Rev. M. Herald was appointed as a Missionary within its bounds. This is an appropriate name, for we trust he will prove but the advance-guard of a strong detachment of true friends of the good tidings.

We have further great pleasure in announcing that the Rev. John Moffat and the Rev. John Rennie have since been designated as ordained Missionaries to the same Presbytery, and are expected to sail for Canada about the middle of September.

This is truly encouraging, and we would again strongly urge the various Presbyteries to transmit the list of vacancies and openings for Missionary labor within their bounds, to any member of the Committee appointed by the Synod at its recent meeting for the purpose of transmitting a statement to the Colonial Committee. Let not laxness on our part defeat the favorable intentions of the Colonial Committee.—*Montreal Presbyterian.*

Induction at Melbourne, Eastern Townships, C. E.

On Thursday the 30th July, the Presbytery of Quebec met there for the ordination of the Rev. James Sievwright, as Minister of this district in connection with the Church of Scotland. The Rev. Dr. Cook, of Quebec, conducted the services, preaching a most eloquent and appropriate discourse from 1 Cor., i. 17: "For Christ sent me not to baptize, but to preach the Gospel." After Mr. Sievwright had answered the questions prescribed by the Church, and had been

solemnly set apart by prayer and the laying on of hands, for the work of the holy Ministry, the Rev. Dr. delivered an affectionate charge to both pastor and people, as to their relative duties to one another, inculcating on the one prayerful, earnest and unwearied zeal in the discharge of his office, enforcing, in an especial manner, the duty of a personal application of the truths brought before the people from the pulpit—not searching the Scriptures for the sake of his flock, and overlooking his own necessities, but remembering that, if he would seek earnestly to labor to win souls to Christ, he must first himself have obtained a saving faith in our Great High Priest; on the other a cordial co-operation with their Minister in every labor, so lightening his burdens, bearing with his weakness, remembering that he was of like passions with themselves, and not only encouraging him by their regularly assembling themselves in public, but also assisting him by private prayer.

The young pastor was cordially welcomed by his new flock, among whom he has been laboring with great acceptance, for a short time, as Missionary.

In connection with the charge at Melbourne, Mr. Sievewright regularly officiates, on alternate Sabbaths, at Windsor and Brompton Gore, with occasional week-day services at other places. In the three stations Bible Classes and Sabbath-schools have been well attended, and promise to be of great service to the young. Altogether, the prospects held out by this settlement appear to be of the most cheering kind.—*Id.*

INTERESTING EXTRACTS.

The Bible

A nation would indeed be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it or taken from it; it contains everything needful to be known or done, it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to the senate, authority and direction for the magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with a sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her* how to manage. It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servants to obey, and promises the blessing and protection of the ALMIGHTY, to all that walk by its rules. It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises a father to the former, and husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the younger branches shall be left. It defends the

right of all, and reveals vengeance to every defaulter, over-reacher and oppressor. It is the *first* book, the *best* book, and the *oldest* book in the world. It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction ever was enjoyed. It contains the best laws and the most profound mysteries that ever were penned—it brings the best tidings, and affords the best of comfort to the inquiring and the disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them, and of all that trust in such—in short, it is a book of laws to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth that detects all lies and confutes all errors, and a book of life that shows the way from everlasting death. It is the most compendious book in the world; the most authentic and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the accomplished mechanic and the profound artist. It teaches the best rhetoric, and exercises every power of the most skillful arithmetician: puzzles the wisest and the ablest, and exercises the nicest critic. It corrects the vain philosopher, and confutes the unwise astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws—a perfect body of divinity—an unequalled narrative—a book of lives—a book of travels and a book of voyages. It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was sealed. To understand it is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrat's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling book and the learned man's master-piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the swift and the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner and the prevalent. And that which crowns all is, that the AUTHOR is without partiality, and without hypocrisy, "IN WHOM THERE IS NO VARIABleness OR SHADOW OF TURNING."

Reader, value your Bible.—*Anglo Saxon.*

Sabbath Observance.

The question of Sabbath labour in our large iron works has often been mooted. It is a question of the gravest importance. To the earnest Christian it gives not a little pain, to see in many parts of Scotland the great furnace of fire blazing on the Sabbath evening. Its mighty roar like the rushing of a great wind—

its heat and power like the belching of a volcano, grieve the soul of the people of God, as one dark figure after another is seen cast out into relief by the flame. Most public works are now closed on the Sabbath, but we believe that the iron furnaces still blaze and burn without the seventh day's rest. To those who are engaged in this business we recommend the study of the following extract.—It was attempted some few years back to induce the iron masters of Staffordshire to *close* their iron furnaces on Saturday nights, in order to give opportunity for a better observance of the Lord's day among their labourers, a certain number of whom were always engaged in systematic Sabbath breaking. A public meeting was called—much was urged on both sides—it was pronounced impracticable to stop the blast furnaces—though some few expressed their willingness to make the attempt. A meeting to hear the result was again called at the end of two years. The clergy pressed the duty of keeping the Lord's day, and were again met by many objectors on account of the impossibility. The meeting was nearly breaking up in despair, when the manly form of the individual whose character I am recording, rose slowly up. The room was in a moment hushed. Each party was eager to know which side he would take. Nor were they long in doubt. He looked at the chairman, then round the room, and gravely, I may say solemnly, uttered—“He who has said, I am the Lord thy God—has also said, Remember the Sabbath day to keep it holy; and shall men dare to say against Him, and to Him, it cannot be done? I call fact to witness that it can be done. I call that High God to witness that it can be done. For two years past my furnaces have not once blazed in desecration of the Lord's day; and I solemnly declare that I am a gainer by my obedience, and that I have worked more iron, and that I have realized more money in those two years than in any two years besides in my whole career. Gentlemen, it can be done. Fellow-Christians, God says it shall be done; and with this testimony, where is the man who will not do it?” The earnestness, the sincerity, the right, the obedience to God, which was on his side for the time prevailed; his firmness for God's command, his evidence that God honours them who honour Him, was for the time successful; and that meeting broke up with the unanimous resolution that with them and their men “the Sabbath should be kept holy.”—We quote this extract because it is practical—because it may do good—because God may put it into the heart of some one, influential in such quarters, to commence a movement among iron masters for the hallowing of the Sabbath. We pray that He may do so, and that this paragraph, like a seed dropped by the bird in passing, may bring forth a precious return many days hence.

MISCELLANEOUS.

The Marchioness of Londonderry and Her Colliers.

On Saturday last the men and boys employed in the extensive colliery works of the Marchioness of Londonderry, to the number of nearly three thousand, were entertained at dinner by her Ladyship in a large wooden structure erected for the occasion in the grounds of Seaham Hall, one of her Ladyship's seats. Beef and mutton and plum-pudding, with bread, and plenty of good beer, furnished the staple of the supply at all the

tables in the area of the interior. The butcher meat killed for the occasion, consisted of eight beasts of 55 stone each, and thirty two sheep of 5 stone each. To this must be added 500 plum-puddings, of 5lb. each, and sixty barrels of beer. The Marchioness in taking her place on the platform, was accompanied by the Bishop of Durham, Lord Adolphus Vane Tempest, with several of the clergy of the neighbourhood, and others. On the appearance of her Ladyship and friends a tremendous burst of cheering arose from three thousand stentorian voices, and was protracted for some moments, with a most imposing effect. Lord Adolphus Vane Tempest occupied the chair, and after the usual loyal toasts, he stated that his mother would address the assemblage. The announcement was received with great cheering.

Her Ladyship, on rising, was received with vociferous and long-continued cheering, which having subsided, she said—"My friends, it is with sincere pleasure I see you all again. I meet you with feelings of confidence and comfort—confidence in myself that I do right in thus gathering you around me, confidence in you that your conduct will be good and orderly, and comfort in believing that you are worthy of my confidence. (Cheers.) Thank God, we have had no serious or fatal calamity since I saw you last. It makes my blood run cold to dwell on these fearful risks, and I think any great calamity among you would break my heart. I am deeply anxious to impress upon your minds the duty you owe to your children. It is in vain I provide schools if you do not give your children the full benefit of them. Remember you are training them for time and for eternity, and do not remove them too soon from greediness of gain. (Applause) I am far from being satisfied with the present results of education here. I have at great expense, erected schools at each colliery, and I have provided, at my own cost, the best teachers I can obtain; yet many of the parents are so indifferent as not to avail themselves of these advantages. Out of 619 children, 92 cannot read, write, or cipher, 117 can only read, 215 can both read and write, while 195 can both read, write, and cipher. I have thought it my duty to suggest a remedy, and it is simply this: before allowing any boy to go down to work, I shall require that they have a certain amount of education—that they should be able to read and write—and a certificate to this effect will have to be produced to the viewer before a boy shall be employed. I refrain from any interference with your religious opinions. I deeply respect all conscientious feelings, however widely they may differ from my own, and would repeat to you in the poet's words, the same sentiments I addressed to you at our last meeting—"I meddle not with men's creeds; these rest between man and his Maker." Yet I should like if some religious test or qualification could be applied, and that each boy should bring a certificate that he has acquired a competent knowledge of those general principles and fundamental doctrines of Christianity which are common to all Christ's Churches, and which we all approve and believe, without insisting on any peculiar creeds or dogmas on which conscientious differences may be entertained. There exists a strong feeling in my mind of the great utility of establishing a fund for the purpose of supporting the worn-out and infirm pitmen of these collieries. I will contribute thereto so as to make it a blessing and a comfort to you in your old age. I am ready to go to the

cost of the building, which I would call 'The Pitman's Home;' and I should be happy to contribute fairly towards its maintenance. Surrounded by the sturdy producers of coal on my estate, I feel that you enable me to contribute my share in the development of the commercial interests of the country, and in return I wish to devote a woman's head and a woman's heart, however feeble they may be, to the care of your interests, praying ever that God may assist and guide me in my endeavours." (Loud cheers.) Thomas Nicholson, a working pitman, then proposed her Ladyship's good health, which was drunk amidst tremendous and reiterated cheering. The noble chairman returned thanks on behalf of his mother. The list of toasts having been exhausted, the company broke up in the most orderly and decorous manner.

Popery in the Nineteenth Century.

The century to which this portion of human history belongs is remarkable above all others for the vociferous diffusion of knowledge, and for undoubted improvements in all the methods by which knowledge can be imparted to men. It is characterized by an unbounded development of material force, and of that intelligence by which material force can be directed. It has established the dominion of men more firmly over space, time and the world; it has roused fresh powers of self-reliance, it has satisfied fresh dreams of enterprise. Yet, if we are asked at the present moment, and with the evidence now before us, to re-assert that the artifices of suspicion are no longer to be dreaded; that the awakened intelligence of mankind can no longer be imposed upon, that the empire of bigotry and cant is approaching its downfall, and that the cause of religion is fortified by a nearer approach to the sublime purity of Gospel truth, we are reluctantly compelled to acknowledge that the experience of the last and the present generation, leads us to an opposite conclusion. We have witnessed and are still witnessing, even in the domain of science and positive experience, delusions as wild and senseless as ever beguiled the human imagination—clairvoyance, spirit-rapping, biology, and all the phantoms which hover on the confines of organic nature. We learn with astonishment that in the far West, beyond the deserts of the Rocky Mountains, in that region to which liberty and toleration have hitherto pointed as their inviolable refuge, a theocratic tyranny reigns over a hundred thousand American citizens—more degrading in its objects of veneration, more abominable in its practices, more atrocious in its means of government, than the most accursed rites of heathenism. Nor is this strange aberration of the human mind confined to frantic enthusiasts or half-civilized communities. We have seen in one portion of our own Church a craving for the mysterious influence of the secondary objects of faith—an abject submission to authority and sacerdotal intervention—a sentimental veneration, extending even to things inani-

mate and formal. The Church of Rome with that profound observation or instinctive perception of the spirit of the age, which has characterized her for a thousand years, succumbed largely and promptly to avail herself of the back-water of the great stream of civilization. If her authority is contested, she asserts in more imperious language; if her doctrines are assailed, she adds to them a fresh article of faith, more irreconcilable to reason and Scripture, and more opposed to the primitive belief of the Church than any former proposition of her creed; if the secret influence exercised upon society by her sacraments and her confessional is denounced as insupportable tyranny, undermining the relations of husband and wife, of parents and children, she retorts by proscribing all mixed marriages as concubinage, and all lay education as blasphemy; if her ecclesiastical organization is resisted, she succeeds in wresting from Austria the Concordat of 1855, and in establishing a Papal hierarchy even in the most Protestant States of Europe; if her claim to traditional infallibility and miraculous gifts is denied, she boldly sets the stamp of her authority on lying legends and on wives fables. And all this the society of Europe—the Europe of the nineteenth century—endures. To arrogance which the seventeenth century would have overborne with contempt—to superstitions which the eighteenth century would have scouted with ridicule, some at least of the men of our era lend a voluntary obedience or an indelicate faith. We boast of our victories over the prejudices and ignorances of the past—over political oppression and social abuses, but against this progress in the temporal and secular interests of life, must be set on a strange re-action in the higher regions of thought and belief, which serves in too many instances to render superstition more dense, and intolerance more keen.

We wish to speak with becoming respect of the distinctive theological tenets of the Church of Rome, which have been and are held by some of the greatest and best of mankind; nor would this be a suitable place to call that faith in question. Still less do we mean to imply any disposition to restrict that religious liberty which the Catholics of England enjoy, in common with all their fellow countrymen, we know the worthlessness and the wickedness of the barriers of intolerance. But in discarding the weapons which were used in former times, and are still used by the Church of Rome wherever she can employ them, we grasp our own national arms of free discussion, and we claim the right to bring these things to the bar of public opinion. No man who has watched with some attention the proceedings of the Romish Clergy in Britain and Ireland, for the last few years, and the results of their proceedings, can doubt that they act with an amount of energy, design and combination which they have not shown in this country since the Reformation. By the influence of what is called 'direction' even when it extends to only one member of a family, the

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Collection for the Home Mission Fund.

Priest becomes an active though invisible power in the household, and finds his way to the very core. By the stringent rules now applied by the Clergy to mixed marriages, and the education of young children, the sacred duties and rights of the parents are often superseded; those of Protestant parents are openly violated; and instances are not rare of the removal of English children to foreign seminaries and foreign convents, beyond the control of their relatives and the jurisdiction of our Courts of Law, until they are denationalized and disqualified to live as Englishmen. The grotesque imitations of the Romish ritual, and the more daring assertions of some Romish doctrines, which have become prevalent of late years among a small and sentimental section of the English Church, lend a convenient shelter to the approaches of the Catholic emissary; and the result has been in a certain number of minds a vitiated faith, disguised in fanciful practices, without the free convictions of the Protestant Christian, or the unflinching obedience of the Catholic to his priest. This disorder still pervades and disturbs a portion of English society; it has divided many a household; it has embittered many a life; it has shipwrecked some hearts worthy of a better fate. On the bulk of the people of England, we are satisfied it has produced no effect at all, except a more rooted aversion to the false pretensions of ecclesiastical authority.

If our Catholic fellow-countrymen have sometimes reason to complain of the virulence with which their tenets are assailed in Exeter Hall—if the increasing hostility and jealousy of the Catholic and Protestant Churches both in England and in Scotland, and in Ireland, has virtually deprived the great measure of 1829 of its most desirable social consequences—if at this very time even the endowment of the College at Maynooth is a subject on which intolerant scruples do pervade some parts of this country, we owe the continuance of these unhappy differences in great measure to the extravagant conduct of the Roman Catholics themselves. The tone of the books written and circulated by them on the subject of vain apparitions, is, as the Bishop of Orleans declared, a scandal to the Church. The vast system of machination carried on by them, and by their perverts, against the peace of families and the faith of England, is a system of clandestine warfare. And whilst the more tolerant and forbearing spirit of the present age has extended to them the full enjoyment of the rights and liberties of Englishmen, they have employed these privileges to renew the language of the Marian restoration, and to revive the impostures of medieval superstition.—*Ed. Review, July.*

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SERVANTS' GIFT TO REV. N. M. LEOD.—The domestic servants in the Barony congregation have presented a handsome Study Chair to the Rev. N. M. Leod, as a testimony of their gratitude to him for writing "*Delorah; or, Hints to Domestic Servants*." This is a most gratifying gift, and says much for the nice feeling of the donors.—*North British Daily Mail.*

We have been directed to intimate that the Annual Collection in aid of the Home Mission Fund of our Church in this colony has been appointed by the Synod to be made in all the churches and preaching stations within the bounds on the first Sabbath of the ensuing month of November.

In making this intimation it may be necessary to offer a few remarks explanatory of the design and objects of this fund and the ends to be accomplished by its operations. It is strictly and properly an ecclesiastical fund, entirely devoted to religious purposes, designed to lengthen the cords, and strengthen the stakes of that branch of the Church to which we belong. Believing if we are consistent and sincere members of the Church, in the importance and excellence of the doctrines which her ministers are appointed to proclaim, and in the value and influence of that pastoral superintendence which they are bound to exercise and maintain, feeling, as we trust many do, the spiritual efficacy of these doctrines and the beneficial effects of that superintendence, it is surely our duty as it ought to be our delight to endeavor to propagate the principles and extend the ministrations of our holy religion amongst our brethren and fellow-colonists as widely as possible.

Every enlightened and pious member of the Church who takes a broad and accurate view of the state of religious society in this Province cannot fail to perceive at a glance that it is a large missionary field, but only partially cultivated. Whilst the friends and supporters of our Church are collected together into regularly organised congregations in a number of the more populous settlements under fixed pastors, we find also warm and steadfast adherents to our cause scattered in larger or smaller numbers in every county and in almost every township of the Province. Now we contend that no church can be considered as in a healthy and prosperous condition that is not prepared to supply religious ordinances occasionally if not statedly in every place where they are required. We believe that it is in a great measure through the zeal and missionary visitations of devoted ministers, aided by the liberality and prayers of christian friends and public institutions that other churches as well as our own have arrived at that state of prosperity which they have already happily attained. What were many of our largest and most flourishing congregations a few years ago, in the memory of living men but small preaching stations, and what will many of our smallest stations in a few years become if properly attended to? May they not reasonably be expected to increase into prosperous and permanent congregations?

Now it is to carry on this noble and patriotic work—to strengthen the weak, to encourage the desponding, to visit the forsaken, that missionary services are so urgently required, and missionary contributions so earnestly solicited. Besides the salaries paid to resident pastors, by their own congregations, additional funds must be provided for missionary purposes if the work is to prosper, to aid weak congregations in supporting their ministers and to sustain visiting missionaries in opening up and supplying new stations.

As the field which our Church now occupies in consequence of the arrival of so many ministers during the past year, has been greatly enlarged, and the expenditure of the Colonial Committee in this Province proportionally increased, it must be evident to every one that the appeal for missionary contributions has become so much the more urgent and necessary. Surely those who wish well to the Province and seek the prosperity of our Zion ought to aid according to their ability in promoting this laudable object by contributing liberally to the annual collection now about to be made. Our wealthier congregations ought to feel themselves bound by the highest considerations and most solemn obligations to help their poorer brethren; and our weakest congregations if they expect the sympathy and liberality of the rich ought to do what they can to help themselves.

This fund, like all our other institutions, is still in its infancy; but a hopeful commencement has been made both in collecting and appropriating the monies entrusted to their care. At the annual meeting of the Synod lately held in New Glasgow, the Financial Committee reported that upwards of £120 were now on hand, and the Synod agreed to appropriate £80 from this small fund to aid weak congregations in supporting the ordinances of religion, relying on the continued liberality of the Church to replenish their treasury. The call for increased contributions at the approaching collection, becomes so much the more loud and urgent when we recollect that without greatly enlarged assistance our missions in this Province must now remain for an indefinite time stationary, many hopeful districts continue unprovided for, and numerous devoted friends are doomed to bitter disappointment, if greater exertions are not made among ourselves. The liberality of the parent church to the congregations within the bounds of our Synod during the past year has been large and generous, and we could not have the courage and assurance to ask additional missionaries and a larger expenditure until we have made every effort to relieve them from their present obligations. When our people are now invited to make this collection for Home Missions, let them recollect how many of their beloved and attached brethren are still destitute of the means of grace within our own borders; and whilst they cast their willing contributions into the treasury of the Lord, let their

prayers and supplications ascend to the exalted King and Head of the Church, that He may appear in his glory to build up his Zion. Then to use the beautiful and expressive imagery of the ancient prophet when predicting the future prosperity and happiness of the Redeemer's kingdom in the world, "Then shall the wilderness and the solitary place be glad for them, and the desert shall rejoice and blossom as the rose—they shall see the glory of the Lord and the excellency of our God."

Defence of Missions in India.

We have heard and read a good deal, of late, about the mutiny in India, and its connection with the cause of Christian Missions. By some of our best educated families, as well as by some of the leading journals, this revolt is almost, if not altogether, attributed to an apprehension on the part of the natives that an attempt was about to be made by the Government, even in opposition to the most positive pledges, to coerce them to embrace Christianity. How this story may have originated—how far it may have aided the cause of the mutineers—through what tortuous process it may have passed before it assumed its present form, or whether it has much, if any, foundation in fact—are questions we cannot easily determine. Nor do we propose, on this occasion, to do so. Our object, rather, will be to examine this subject in the light of Scripture and of published facts, with the view of enquiring whether we are warranted, as some have argued, in immediately suspending, and completely removing, our Missionaries from India.

Were it true that the Indian Government really attempted to entrap and Christianize the natives, however censurable their official interference may have been, still this would form no valid objection against the propagation of Christianity in a legitimate manner. Hitherto, however, not a single instance has been brought forward in which the Government has been inculpated—till this is done, there is no ground for complaint on this point. We admit the fact that some officials in the Indian army have spoken privately and in their private capacity, perhaps occasionally even rashly and intemperately to the natives, on the subject of the Christian religion, but this neither compromised the Government nor violated any existing treaty. Every man, we apprehend, under the protection of British law, is not only at liberty to worship God as he pleases, but also to embrace every favorable opportunity of making his religion known to others. Nor will any one in this country, and surely much less in India, who is really a Christian and burning with love for the souls of men, refuse to teach those who are living in the grossest darkness, alike ignorant of their duty and their God. For these reasons, then, to ascribe this revolt to the official interfe-

rence of the Government, when it has not been proved that they have used their authority in a single case in an illegitimate manner, or to trace it to the influence of Christian Missionaries on the native mind, when the fact is notorious that, in the Presidencies, where Christianity is most extensively diffused, disaffection and rebellion are unknown, or to argue from these premises that our Missionary operations should be suspended, when not a shadow of a crime has been alleged against any of these noble-hearted men, is conduct the most reprehensible, and worthy of the severest condemnation.

Nor is this all. The same individuals to whom we have referred, imagine that we are absolutely prohibited from introducing Christianity into that interesting portion of our dominions. They suppose that, in consequence of the treaty binding us not to interfere with the natives in the exercise of their religion, we are also bound to leave the native population to live in the darkness in which they have been enveloped for many ages. But to this construction of the treaty, the Government never gave its assent, for, whilst it is true the Government has engaged, under the most solemn promises, not to disturb the natives in their religious worship, it is not true nor does it necessarily follow, that it has either guaranteed to maintain their religion intact, or to close the portals through which Christianity may enter. Nor could it do this, even if it would, and to attempt it would be an act of suicide. Freedom is the birth-right of every British subject, and wherever he penetrates, there will his intelligence and Christianity, sooner or later, be developed. Of necessity, then, there will be a collision between truth and error, whether the individual be lay or clerical, and whether employed and countenanced by Government, or not. Indeed, it cannot be otherwise. To suppose, then, that we are called upon to forbid the publication of Christianity, is to labor under a delusion, and to wish us to do so, is adding a gratuitous insult to a gross offence. In guaranteeing peace and tranquillity to the natives, we simply fulfil the terms of our compact, but we leave their religion to stand or fall amid the advancing intelligence and increasing light against which it has to contend. Were we to do otherwise—were we to hold India merely as a source of wealth, without attempting to enlighten her, or were we to forbid our Missionaries from setting foot on her shores—we would not only incur the wrath of the Almighty, for our unfaithfulness, deprive our Constitution of that strength and our laws of that justice which Christianity imparts, but rob the natives of incalculable blessings, both here and hereafter.

But these men, not satisfied with the negative aspect of the subject, would positively forbid us to teach or preach Christianity among the natives; but to this, as a Christian Government, we cannot subscribe. Christianity is aggressive in its nature, and

as Christians we are not at liberty to retain it exclusively to ourselves, or to throw obstacles in the way of its more rapid and extensive dissemination. As Christians, we must attack error wherever it presents itself. As a Church we are specially bound to instruct those who know not the truth. To suppose, then, that a Christian Government is called upon either to discountenance or suspend Missionary operations, or to hold principles which legitimately lead to these results, is to hold opinions the most dangerous, irrational and absurd, any one can possibly entertain.

We conceive it follows from what we have said, that we fail in the discharge of our duty, if we do not attempt to Christianize our Indian empire. It is of the utmost importance that the native population should be instructed in all branches of learning, but especially in Scriptural truth, and at the same time the greatest possible care should be taken that, in all our intercourse with them, no countenance be given to the idea, either directly or indirectly, that we are violating any treaty into which we may have entered. In these circumstances, then, the question is not whether this revolt is to be ascribed to the propagation of Christianity, but whether the methods employed have been the best calculated to further the end in view. On this latter point, probably, grave doubts may sometimes be entertained. But even granting this to be true it constitutes no valid argument either for interfering with or suspending Missionary operations, when legitimately pursued. If others have erred and incurred blame, they does neither release us from our responsibility, nor justify us in failing to fulfil our duty. Our duty to the natives is still as binding now as it was before the commencement of the present war. It remains unaffected by any thing that has happened, as well as by any treaty that exists, and that duty, as Christians, we are bound to discharge. All, then, that we require, is that the Government do not interfere with the Missionaries, or do anything to countenance the idea that any treaty has been violated. Let our Missionaries be free and untrammelled to preach the Gospel, and we have no fears for the result. The present outbreak may retard the good work for a season, but it forms no plea for the removal of our Missionaries, and the discontinuance of their work. So far as we have been able to discover, the natives have no ground of complaint either against the Government or our Missionaries, hence the causes of this widespread disaffection must be traced to other sources. Let not, then, these false grounds of complaint form any pretext for disturbing the work in India, which has been so auspiciously begun. Let it be continued. Let not our Missionaries be discouraged by their present trials. Let them look to Him who ruleth over all, and He will strengthen and uphold them, and speedily deliver them out of all their distresses.

Presbytery of Pictou

At New Glasgow, the 1st September, 1867.

Which day the Presbytery of Pictou met and was duly constituted.

Inter Alia,

It was moved and agreed to that vacant congregations be required to pay in their collections for Missionary Services, to the General Treasurer (W. Gordon, Esq., Pictou), on or before the first day of February in each year, and that notice of this resolution be given in the pages of the Monthly Record.

A deputation from the congregations of Rogers' Hill and Cape John, stated that these congregations together with that of River John were anxious to have the services of an English Missionary until such time as they might have an opportunity of receiving a Gaelic Minister, and that they would pay for his services at the usual rate required by the Presbytery. It was agreed that Mr. Christie be located in the manner desired, and that these congregations shall enjoy the full benefit of his labours, with the exception of two Sabbaths in each quarter, to be spent alternately at St. Mary's and at Pugwash.

Mr. Christie was appointed to preach at St. Mary's on the last Sabbath of October, and the first Sabbath of November.

As there seems no probability that a Missionary shall arrive within a reasonable period to labour within the bounds of the Presbytery of P. E. Island, it was agreed that Mr. Talloch be enjoined to proceed thither as soon as he has completed the appointments already given him within the bounds of the Presbytery of Pictou; it being understood that if a Missionary should arrive before the close of the navigation, either he or Mr. Talloch shall be appointed to labour within the bounds of this Presbytery.

The Presbytery adjourned to meet at Pictou on the first Tuesday of December.

DONALD McRAE, P.C.

Synod of Canada.

ADDRESS TO THE GOVERNOR-GENERAL.

TO HIS EXCELLENCY, SIR EDMUND WALKER, HEAD, BARONET, GOVERNOR GENERAL OF BRITISH NORTH AMERICA, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY,—

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now assembled in Synod at Hamilton, embrace the opportunity of again assuring Your Excellency of our loyalty to our Most Gracious Queen, our attachment to the British Constitution, and our earnest desire to advance the interests of this great country, in which Divine Providence has cast our lot.

We believe that nowhere is more true freedom enjoyed than in the dominions of

Her Majesty, and that no form of Government is better fitted to promote the happiness of its subjects than that which is established in Great Britain and her Colonies. And we therefore hope that Canada may long remain under the protection of the British flag and in the enjoyment of those laws and institutions which have raised the Mother Country to its present high rank among the nations.

But we know from the Word of God and from observation that the happiness of a people is dependent, not so much on their outward privileges and advantages as on their moral and religious character. And we therefore deeply feel the responsibility which devolves on us, as office-bearers in the Christian Church, to use unwearied diligence in leavening the minds of our population with the principles of true Christianity. The influence of our Church, however, is at present very much curtailed by the want of a sufficient number of Ministers to undertake the charge of those who desire and need their services. And accordingly, besides applying for additional Clergymen from Scotland, we are endeavoring to increase the efficiency of Queen's College, Kingston, where our own students are trained for the sacred office. That Institution still flourishes. It is annually sending out young men highly qualified for the varied learned professions, and is well deserving of Your Excellency's assistance and patronage.

Our efforts for the welfare of our adherents would be vastly aided by the better observance throughout the Province of that Holy Day which the Almighty has specially set apart for religious instruction and worship. And we rejoice to learn that the Legislative Council has recently requested Your Excellency to take steps to prevent the desecration of the Sabbath by public servants, and in those public works which are under Government control; and that the Legislative Assembly has passed the third reading of a Bill having the same object in view. We are persuaded that, by carrying out such a measure, Your Excellency's administration will do honor to itself, impart high satisfaction to the religious portion of the community, and confer a great boon on the people of this land.

Our Church has always taken a profound interest in the education of the young. And, while the present system of our Common Schools in Western Canada has not our entire approval, we have been pleased to know that the Bible is read in most of them, and that their advantages are enjoyed by children of all denominations. We, therefore, utterly condemn the changes which some of our Roman Catholic brethren are striving to effect in their Constitution, and in the mode in which they are sustained. We deprecate the success of every attempt to exclude from them that Holy Volume which God has graciously given for our instruction in youth as well as for our guidance and consolation in riper years. And we

trust that no enactment will ever be framed by our Legislature or sanctioned by Your Excellency, for transferring any part of the taxes, levied on Protestants for Common Schools, to the support of schools designed only for Roman Catholics; for such an appropriation would be, in our view, alike unjust to the former, and eventually injurious to the latter.

That the blessing of the Almighty may rest upon Your Excellency's person, family and administration, and that after an honorable, useful and happy life on Earth, Your Excellency may be exalted to the inheritance of Heaven, is our sincere prayer.

Signed at Hamilton, this second day of June, one thousand eight hundred and fifty-seven years; in name, in presence and by appointment of the Presbyterian Church of Canada in connection with the Church of Scotland.

GEORGE McDONNELL,
Moderator.

From our Correspondent in South America.

NEW AMSTERDAM, BERBICE.
23d July, 1857.

DEAR SIR: I think it was at the General Assembly of our Church in 1856, that a motion was introduced having in view the extension and improvement of the Home and Foreign *Missionary Record* of the Church of Scotland. Being at that time employed as a Missionary in Nova Scotia, in common with many others separated from the land of their nativity, and who would naturally enough be anxious to procure intelligence of our Church both at home and abroad, I must confess that I sympathised with what I believed to be a well-timed and well-meant proposal, and moreover, I felt assured in my own mind that the excellent suggestions made by the reverend gentleman who introduced the resolution to the notice of so august a body, and by whom it was, apparently, so well received, would be speedily carried into effect.

Since the period above referred to, I am happy to find that various improvements have taken place in the management of the *Record*, and that, owing to the introduction of some new features, it is now considerably more likely to prove interesting to the common reader than it was for some time before. It is, I humbly conceive, evident enough that if there is little or nothing interesting to be found in the pages of such a periodical—even though issued under the sanction and by the authority of a most venerable institution—it will not be much read, and consequently can have but little influence in keeping alive and stirring up among our people at home a desire to promote Missionary enterprise by their money and their prayers.

The time has gone by when even the name of the Church of Scotland, venerable as it is, can have the power to consecrate dullness, or to cause the shadow to be mis-

taken for the substance. It will readily be admitted that zeal on behalf of Missions constitutes the true strength and stability of any Church, and that without it no Church can thrive, but, on the contrary, must decay and die out as an ecclesiastical organism; and to supply material for strengthening such zeal, and evoking Christian sympathy on behalf of those absent Brethren who are of "The household of faith," as well as for such as are "Out of the way," is one of the chief objects which ought to be kept in view in the conduct of such a periodical.

I am, therefore, as an individual, grateful for the measure of improvement, (more especially as respects the variety and freshness of matter), which has already taken place, and I sincerely trust it is but the commencement of better things to come. It ought not to be forgotten that, in the case of such a paper, an Editor can do little more than arrange the matter prepared to his hand, and, unless Missionary intelligence is regularly communicated from every point of the Mission field, the *Record* must necessarily be deficient in interest in proportion as information is withheld. As a means of procuring such intelligence with some degree of regularity, and so that every portion of the Church may be represented, and its condition and prospects sympathized with by the readers of the home *Record*, allow me to suggest that it would be very desirable that "Special Correspondents" should be appointed in the different colonies and dependencies where our Church has acquired a footing. Such parties might be selected from among the oldest and most experienced of our Clergymen abroad, and by their communications, from time to time, might keep our people informed of the various movements affecting the interests of religion going on in their respective departments of the vineyard, without prejudice, at the same time, to the admission of the contributions of others, who might feel inclined to become correspondents. In my humble judgment, the letters of our Missionaries are often too much of a professional nature. Generally speaking, to use a somewhat vulgar but expressive phrase, *they smell too much of the shop*; they are not sufficiently broad and comprehensive in their character. Together with accounts of their own circumstances and position, might not notices of the history and state of society around them—the relation in which they stand to other Churches—the progress of religion in general, with the heresies and errors which obstruct the advancement of the truth—the state of education, literature and science, and even the natural history and scientific features of the different countries in which their lot has been cast—I say, might not these, and such like details, form suitable topics for our *Home and Foreign Missionary Record*, and impart to it a far greater degree of interest, to all classes of readers, than it presently possesses?

It is true that, to some extent, such information as I have now alluded to is already

supplied by the statements and reports of our Missionaries, but the plan now suggested would undoubtedly tend still more effectually to bring into view the various operations of the Church, and enable the readers of the *Record* to realize still more clearly the social and other circumstances in which Clergymen abroad are placed. In this way two very desirable objects would be attained: Missionaries would derive encouragement from the thought that, amid their labors, often arduous and ill requited, they had the sympathy and prayers of their fellow brethren at home; and, while the ties of brotherhood were thus strengthened, the reader might derive edification and instruction from observations and reflections on men and manners, made by those on whom they could rely, in countries very different in most respects from their own—and thus would be cherished between the two parties a genuine feeling of mutual Christian regard. *Fas est, &c.* Do we not see with what effect other religious denominations, having not one tithe of the means or material at hand which our Church possesses, employing the agency of the press in promoting Missionary schemes, and, thereby, through the attractions of religious literature, strengthening more and more the attachment of their friends at home to their own Church! In the May number of our own *Record*, it is candidly stated that while the *Missionary Record* of the United Presbyterian Church has a monthly circulation of not less than 38,700, our own does not exceed 7,000! This is a fact well worthy of being pondered, as it doubtless affords a pretty accurate test or standard for judging of the relative interest taken by the members of the different communions, in the cause of Missions.

In an excellent popular review of the state of Christian Missions in general, which is to be found in the number above referred to, the writer says:

"The *Missionary Record* is not meant to be perused by Ministers only, but by the members of the Church also. Nor do we expect the well educated alone to have the *Record* circulated among them; we are very desirous that it should be circulated widely among our Communicants in every parish."

Most heartily do we sympathize with this wish, and sincerely trust that it may be speedily realized. But while in my present remarks upon our highest Missionary Organ, I should be very greatly misunderstood if any thing like a critical or censorious spirit were supposed to actuate me. I feel assured that those who take an active part in its management will agree with me in thinking that, unless something is done to popularize the *Record*—by introducing into its pages matter at once varied, pleasing, edifying and instructive, by the enlargement to some extent of its size, and such like necessary improvements to constitute it the worthy organ of so large and influential a body as the Church of Scotland—it may be relied upon as a certain truth that, to a much

greater extent than they now do, our people will neither buy nor read it.

I trust that, as much as any one, I desire to see the Church of Scotland prosper in all her plans and operations for the good of her people, otherwise I would not lay upon myself the somewhat ungracious task of pointing out deficiencies, which I have now undertaken. It will not be denied that the success of the *Record*, as measured by the extent of its circulation, is in some respects an index of the prosperity of the different Schemes; as certainly it would be—if our religious Organ occupied the high status which I, for one, should desire for it—the best promoter of their interests.

It cannot surely be said that our mission-field is so circumscribed as to admit of little or no agreeable diversity of topics of sufficient interest, for of the Church of Scotland it may truly be said, as much as of any single Christian Institution, that "Her head is the world." Has she not already sent forth Missionaries to every part of the globe? Have we not men laboring, at the present moment, on the Continent of Europe, in India, China, Australia, in North and South America, as well as in many of the isles of the sea? With the exception of Africa, we have not only individual Missionaries, but large and flourishing branches of our Church also, are to be found in every continent. Nor is Africa itself beyond the reach of the benign influence exerted by our beloved Church for the best interests of mankind. In the quarter from which I am now writing, we have no less than nine Ministers of the Gospel laboring among the so-called descendants of Ham; and in not a few instances their exertions, in the midst of a half-civilized and corrupt community, if they are less arduous, are often no less disheartening than if they were carried on in these distant and barbarous regions of Africa, in connection with which the justly celebrated Dr. Livingston has acquired a world-wide reputation. Yet how little is known at home, of the state of the Church here! I have myself been a reader of the *Home and Foreign Missionary Record* of our Church more or less, for a period of eight or ten years, and I do not, in all that time, remember to have seen more than a passing allusion to this highly interesting portion of the vineyard, which, in my humble opinion at least, is as much deserving of the name of Missionary ground, as any part on of the earth.

But this letter has now exceeded its length I had intended. For the present, therefore, I shall content myself with a few brief remarks, by way of conclusion. In British Guiana the Church of Scotland possesses nine Churches, (five in Demerara, and four in Berbice), which, at the present moment, are fortunately all supplied with Ministers, all enjoying good health, and laboring in their respective parishes—a circumstance which, I am told, has not happened for many years before, as the climate is trying to the constitution, and one or two at a time were usually on the sick list. The

colony, however, is said to be very much improved of late years, in respect of health, and it is now generally admitted to be not more unhealthy than any other portion of the West Indies. In Martin's *British Colonies*, a work which is highly spoken of, the ordinary notions current with respect to the insalubrity of this Colony are refuted by a comparison of its tables of mortality with those of other countries. Without, however, going so far as to hold with this writer, that British Guiana is, upon the whole, equally healthy with almost any portion of Great Britain, I may state that I have seen many parties from the old country who have lived here in health and strength, for many years. Indeed, three of our own Clergymen have already been in this Colony for considerable periods, and the Minister whom I succeeded in St. Clement's Parish, had been here nearly twenty years.

Hoping that my old friends in Nova Scotia are all well, and wishing the cause which you so nobly advocate every success, I am, &c.,

Colonial Churches.

We have much satisfaction in announcing that since last General Assembly the Colonial Committee have made the following appointments:—

Name.	Station.
Rev. John Morgan,	{ St. Andrew's, George-
	town, Demerara.
Rev. James Herald,	{ Presbytery Montreal,
	Canada.
Rev. John Moffat,	Do. do.
Rev. John Rannie,	Do. do.
Rev. James Paterson,	Do. do.
Rev. A. P. Marshall,	{ Presbytery of King-
	ston, Canada
Rev George Mitchell,	{ St. George's Scotch,
	Church, Grenada.
Rev. G. W. Sprott,	Kandy, Ceylon,

As the field is large, and the wants of our countrymen still very great, the attention of well-qualified ministers and preachers is requested to the advertisement by the Committee in another part of this number.

The attention of intending candidates for Colonial appointments is directed to the following statement:—

MEMORANDA.

1. The Colonial Committee of the Church of Scotland allow their missionaries in British America £150 sterling per annum.
2. The allowance for Outfit, in addition to Passage-money, is £25.
3. The missionaries appointed are directed to labour under and within the bounds of some Presbytery, and are requested to send to the Committee certificates from the Presbytery within whose bounds they are employed, previously to drawing their half-year's salary.

4. In the event of missionaries receiving a call to any fixed charge in the colonies, the arrangement made with the Committee terminates.

5. The appointments made to other parts of the world are in all cases to *fixed* charges. These appointments, when vacant, are advertised. The Outfit allowance* to the West Indies is £30; to Australia and Ceylon, £35.

6. Licentiates and Ministers desirous of devoting themselves to missionary work, must send in their applications, with Presbyterial certificate and other testimonials, to the Secretary, General Assembly's Colonial Committee, 12 Queen Street, Edinburgh.

GRANTS IN AID OF SALARY.

The Committee are prepared to consider applications from any Colonial Congregation *unable from its own resources to provide a sufficient stipend for its minister*, provided these applications be approved of and strongly recommended by the Presbytery of the bounds.

BUILDING GRANTS.

The Colonial Committee are prepared to consider applications for aid in erecting suitable places of worship in the Colonies. But these grants are in no instance made—

1. Until the Presbytery of the bounds certify the necessity of the case.
2. Till such a sum *be contributed* by the people themselves as, with the donation granted by the Committee, will leave the edifice entirely free of debt.
3. Until a certified copy of the title-deeds, inalienably attaching the building to the Church of Scotland, be transmitted to the Committee.

J. C. FOWLER, L.L.D.,
Convener.

* The Outfit allowance is in all cases understood to cover expenses incurred in travelling to the port from which the vessels sail.

Rev George W Sprott

Our readers will learn with much satisfaction that the Queen has been pleased, on the recommendation of the Colonial Committee of the Church of Scotland, to appoint the Rev. George W. Sprott, son of the Rev. John Sprott of Musquodoboit and for several years Assistant Minister of our Congregations in this city, to the charge of the Scotch Church, Kandy, in the Island of Ceylon. During his residence in this Province Mr. Sprott's services as a minister of the Gospel were most acceptable, and he was also highly instrumental in reorganising our Church Courts, and in establishing and for a time conducting "The Record."

We have to inform our readers that the November No. of the Record will not be issued before the middle of that month, as the Editor expects to be absent from Town for several weeks on important missionary business.

We have been requested by "a member of the Church of Scotland" to publish the following Act passed during the last session of the Legislature, and intended to amend the Act on Marriage Licenses by extending the provisions of that Act to all ordained clergymen of every Religious denomination in the colony, whether with or without the charge of settled congregations. It is not necessary for us to state why such an enactment as this! as received the sanction of the Legislature. The Act speaks for itself and is intended to remove all doubt and uncertainty in a matter of no small importance to a number of clergymen as well as to the community at large.

An Act to amend Chapter 122 of the Revised Statutes "Of Marriage and the solemnization thereof."

Be it enacted by the Governor, Council and Assembly as follows:

1. Every duly ordained minister of any body of Christians, resident within this Province, engaged in Missionary labors, or officiating for any congregation of Christians, may solemnize marriage by license, although he should not be the settled minister of a congregation.
2. The Governor may direct Marriage Licenses to such ministers for the solemnization of Marriages in accordance with the provisions of section four of the chapter hereby amended.

Letters and Monies Received.

SEPTEMBER 1857.

FROM our correspondent in Berbice dated 27th July, 15th and 24th August, with enclosed communications; Wm. Gordon, Synod Treasurer, Pictou, intimating collections for the "Home Mission" and "Synod Funds;" Rev. Donald McRae, Clerk of the Presbytery of Pictou, with copy of the Minutes of last meeting; Wm. Guild, Middle Musquodoboit, 5s.; George Sutherland, Railway Contractor, Shubenacadie, 2s. 6d.; and Thomas Logan, Elmsdale, 2s. 6d., per hands of Rev. John Martin.

Synod Fund

Sept. 1. Balance against the Fund, - - -	£0 2 14
17. Barney's River Congregation pr. Rev. Mr. Mair, }	1 11
Oct. 1. Balance on hand - - -	£1 9 64

Home Mission Fund

Sept. 1. Amount on hand - - -	£120 6 8
17. Lochaber, by Antigonish, per Rev. Mr. Mair, }	7 7 11
29. Donation from a friend, by Rev. Mr. Herdman - - - }	1 0 0
Oct. 1. Amount on hand - - -	£128 14 7

Young Men's Scheme.

Oct. 1. Balance on hand - - -	£216 4 1
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WM. GORDON,
Treasurer.

Agents for The Monthly Record

Wm. Grant, Esq. Stationer	Halifax.
J. E. Lawlor, Esq. -	Dartmouth.
Wm. Gordon, Esq. -	Pictou
John McKay, Esq. -	New Glasgow.
Robert Sutherland, Esq.	Earlton.
Robert Ross, Esq. -	River John.
Roderick Fraser, Esq.	Village River John.
Donald McKay, Esq.	Logers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq. -	Hopewell, W. B. F. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
Rev. Alex. McGillivray	McLellan's Brook, Pictou.
Alexander McGregor, Esq.	Big Island, Merrigonishe.
William McDougall, Esq.	Piedmont, Merigonishe.
James W. DeLaney, Esq.	Amherst.
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John Ross, Esq.	Truro.
Peter Cruickshank, Esq.	Musquodoboit.
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Rev. James Murray,	Bathurst, N. B.
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Allan A. Davidson, Esq.	Newcastle, Miramichi.
Rev. Wm. Murray,	Moncton, N. B.
John W. Morrison, Esq.	Charlottetown, P. E. I.
Finlay McNeill, Esq.	Georgetown, P. E. I.
Rev. A. McKay,	Belfast, P. E. I.
Rev. Donald McDonald,	For congregations under his charge, P. E. Island.
Mr. Morrison, -	St. John's, Newfoundland.
T. A. Gibson, Esq. -	Montreal, Canada East.
Alex. Davidson, Esq.	Toronto, Canada West.
John Paton, Esq. -	Kingston, "

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ADVERTISEMENTS.

REMOVAL NOTICE.

DOULL & MILLER

Respectfully inform their friends and the Public that they have removed into the premises Nos. 37 & 33 Hollis St., fronting the Province Building, being the first building south of Messrs E. G. FULLEN & Co's American Book Store, and formerly occupied by Messrs J. B. Elliot & Co and Mr Philip Thompson.
 Main entrance from the North Door.

April 1. CALEDONIA HOUSE.

CHURCH OF SCOTLAND COLONIAL SCHEME

THE COLONIAL COMMITTEE will be happy to receive applications from Ministers and Licentiates of the Church, desiring to be employed in the Colonies. The mode of application and other circumstances connected with Colonial appointments, will be found in certain Memoranda in another part of this number.

The Committee have received the most pressing applications for Ministers and Licentiates able to conduct Divine service in the Gaelic Language.

Any further information regarding appointments will be given by the Secretary, 22 Queen St, Edinburgh.—H. & F. M. Record 12th August 1857.

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A WOOD LOT of 100 acres, about 1 1/2 miles from the above, on the main road leading to River Inhabitants.

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