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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. 7.

HALIFAX, AUGUST, 1857.

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INTERESTING EXTRACTS.

Present Duty of the Church.

What, then, is there to be done, which, as members of the Church of Scotland, ought to do, and might properly and hopefully attempt to do, in order to restore peace and unity among the divided churches of the land? This is the question, and it may be briefly and plainly answered.

1. It ought never to be forgotten that it is the duty of the Church of Scotland to be the church of the whole community. We do not safely or properly occupy the position of a mere sect among other sects. If we surrender our right, or intermit our endeavour to be the church of the whole people, we virtually consent to the signing of our death-warrant, and open the floodgates of a tide of voluntarism, which as things stand at the present day, threatens to sweep away all truly national churches, and to leave every man to do what is right in his own eyes. Our counsels and our efforts, therefore, should be constantly directed to the point of bringing in those that are with us, and of undoing the unhappy work of secession and dissent that has now been going on for upwards of a century, by restoring a church national in numbers as well as in name. In regard to this, it is a hopeful fact, well worthy of being remembered, that so far as concerns the great majority of Christians in Scotland not belonging to our Church, no great sacrifice of truth or of principle, or even of profession, would be needed in order to re-incorporation,—that is much more a question of corporate pride than of Christian principle, of human opinion than of divine appointment, of earthly legislation than of heavenly counsel, that steps at least several of the seceding sections, separated from the parent stock; nor ought ever to be forgotten to us, that in a matter of mere dignity, or in regard to points of indifference, the Church of Scotland can

much better afford to make concessions than any of the bodies dissenting from her, seeing that these, in offering to yield one iota, would risk all their influence over their adherents. Remembering this, the Church of Scotland should, in all proceedings bearing on the public relations of the Church to the civil institutions of the country, keep in view the possibility of future incorporation with dissenters. And, more especially, in regard to legislative measures on such subjects as education, care should be taken so to shape them as to avoid all just causes of offence, and to spare, if we can, even what we may consider the pride and the prejudices of those who company not with us. For acting thus, we shall not only best fulfil the law of love, and exercise charity, which is the bond of perfectness, but we shall also best perform our part, and extend for good our legitimate influence as a great national institution. The points that separate us from our dissenting brethren are most of them, utterly insignificant, and such as one with the spirit of our old reformers, whose names are often conjured up as authoritatively forbidding all change on the structure of the institutions they left us, would at once sweep for ever out of the way of the accomplishment of a union among the churches. Would Knox, had we him for one hour amongst us permit such a thing as the present system of patronage, however well administered it may happen to be for the time to stand for one hour in the way of the return of those who have gone from us on that ground, Would he not, by one bold effective measure, put things on such a footing in that respect, that the Claim of Rights, if not answered, would be made obsolete by being more than satisfied, and the ground now occupied by sullen adversaries rendered utterly untenable; The time is peculiarly favourable for such bold comprehensive action. Statesmen, taught by former errors, into which they were misled mainly by some of our own body, are not unwilling to repair their errors by wise, liberal, large minded,

measures, and many of our Free Church brethren, adhering sternly to former principles on the subject of Establishments, but seeing the gulf of voluntarism into which the necessities of their present position are forcing them, are ready to aid and hail with delight any measures which may make their return to the National Church possible or proper. But the time may be short. Events hurry now with tremendous speed; and that which might easily be effected this year may be next year a thing utterly impracticable. Let us remember this. Let us think, too, how easily all other Scottish questions could be settled, did we only consent and try first to settle this question of differences among the churches. With a united church, the question of the education of the young would lose at once all its difficulties, and the means of evangelising the masses now perishing for lack of knowledge, would be infinitely multiplied. The strength now wasted in party rivalry would be all available for vigorous efforts to reform our criminals, to enlighten and elevate our labouring classes, to ameliorate the social condition of all classes, and to bring the Gospel to bear with effect on every stout-hearted sinner in our land. The Church of Scotland would again be what she once was,—the fairest of the daughters of the Reformation; our country would rejoice and blossom as the rose; and every son and daughter that went out from us to labour in the colonies, or to seek their bread on a foreign shore, would be a new centre of Christian influence to aid in evangelising the world. Oh! for some master spirit to arise and to shape the counsels of our Church so that, lopping off whatever is a bar in the way of the return to her communion of those who now stand aloof from or opposed to her, she might rally round her blue standard again the vigorous piety of all in the land. Oh! for a more abundant effusion of the Holy Spirit on the hearts of us all, that our petty jealousies and unwholesome prejudices may in no wise hinder

this good work, this consummation devoutly to be wished! But—

2. Another course of action, not at all inconsistent with the former, but rather, indeed, supplemental and essential to it, may, in conclusion, be pointed out as incumbent upon all who desire church union. It is that we see by our faithfulness and activity to make our Church, as at present constituted, an instrument for good, a reality in the land. We should never forget that the order indicated in Scripture, is "first pure and then peaceable," and that vigorous spiritual life, by faith in the Lord Jesus Christ the head of the universal church, is indispensable, and most conducive not only to mystical union through love, with all the members of Christ's body, but also to actual visible union with Christian bodies in our own country. Without such life every professing member of the Church of Scotland is a stumbling-block and cause of offence in her way to unity with other true churches. Than this life nothing is half so efficacious in uprooting pride, in removing prejudices, in sweetening the bitter waters of strife, and in smoothing the way to incorporation. And, therefore, if our Church would be fit and ready to unite with other churches worthy of union, when God in His providence gives opportunity, she must live—in all her members—live in all her parishes, live in earnest—live not as the sleeper lives, unconscious of all that is passing around him, witless what the watchman says of the night,—dreaming—breathing stentorously perhaps—repeating in jumbled confusion of ideas the thoughts and histories of former days, but putting forth no useful exertion, whether of mind or of body. She must live as a church only really lives—in constant watchfulness, in perpetual action, instant in season and out of season in saving souls and in glorifying God. She must "preach the Gospel to the poor."

The people are perishing for lack of knowledge. The heathen are sunk in the pit of corruption. From the lanes and alleys of our large cities, from the overgrown villages of our mining and manufacturing districts, from the remote regions of our highlands and islands, from the log cabins of our expatriated countrymen in the colonies, from the weary-footed tribes of Israel, from the burning plains of India and of Africa, from China, travelling in unprecedented excitement from every corner and quarter of the world, is coming to us the affecting cry, "Come over and help us." We live as a church in answering that appeal, up to the measure of our ability; and in girding ourselves to discharge the duty of aiding to evangelise the world, we at once, most glorify God our Saviour, and best pave the way for future union with all the faithful churches of the land.

The union based upon such a foundation is perhaps most practicable. It is certainly most likely to be permanent. Common action in a common cause is the best anti-

dote to animosity—the most effectual bond of concord among those whom former strife has alienated.

Suppose that at present we should seek reunion directly by itself. Suppose we should summon a grand convocation of the leading men of all the Churches, and try by argument, conference, and debate, to remove the obstacles lying in the way of general incorporation, and is it not more than probable that the cause of union would be hindered, not advanced by such an attempt, that divisions would be multiplied, not healed, and that points of dissension, instead of disappearing, would only swell into larger dimensions, and be exaggerated into greater importance. But let our Church, while removing such grounds of disunion as arise from the subject of patronage, instead of prematurely attempting by unlikely means, impossible or improbable coalitions, engage with her whole heart and soul in prosecuting such schemes as the Endowment Scheme, in the great work of evangelising men, the heathen at home and the heathen abroad, and in the zealous prosecution of such enterprises, such enlargement of spirit will be gained, as, rising superior to all party prejudices, to all narrow sectarian jealousies, will not only embrace in the bonds of charity, but eventually rush into manifest union with all that are like-minded in the land.

Only let the work of missions go on,—go on as it has never yet gone on, with the whole heart, and soul, and strength of the Church thrown into it. Let us rise above such miserable disputes as have recently agitated the Church,—for instance, on the question of grants in aid in India. Let us seek to accomplish some really great work for our Lord and Master at home or abroad, and be assured that the accomplishment of this will, more than any rallying cry, more than any adroit stroke of policy, more than any formal overtures of peace and reconciliation with them, gather our estranged brethren back to us, and make our Church truly the Church of the nation.

We have recently seen an example of this in the civil and political intercourse of nations. For ages the British and the French had been horn and sworn enemies. On many a field incarnadined with blood they had occupied opposing sides. Agincourt and Waterloo, with many a dismal day of death between, had seen them slaughter each other by thousands, till at last they seemed pitted as foemen for ever,—jealousy, hatred, envy, revenge, conspiring to separate them even more effectually than the intervening chanel of the ocean. Vain were all diplomatic protocols,—vain all royal visits,—vain all courtly negotiations to heal and repair a breach so inveterate. But see, at length, in the course of events, a common cause invites them to common duties, to common toils, to common dangers. For freedom's sake they have buckled on their armour, and gone together to the scene of foreign war. On many a deadly field, in many a thundering breach, they have borne

each to each a brother's part. And still, as the heroes in their ranks have fallen before the assault of a common foe, and in death have filled a common grave, as foemen have been routed by their joint exertions, and sympathy in sufferings, rarely paralleled, has strengthened and sanctified mutual regard engendered first on the battle-field,—prejudices, jealousies, former animosities, have one by one shrunk and disappeared, and the alliance between France and England, subject though it be, like everything else on earth, to change, is a fact embazoned on the page of history,—a fact which diplomacy cannot annul nor the changes of dynasties utterly destroy.

And as it has happened in the case of these nations, so would it happen in the case of the Church of Scotland and the various bodies dissenting from her. If, instead of selfishly confining ourselves each to the garrisoning of his own citadel, or to sleeping away precious time in listlessness and inactivity, we would only sally forth in all directions, but with one mind and one purpose, to make a powerful and combined attack on the kingdom of darkness, our mingled counsels, efforts, and prayers, on behalf of others would undoubtedly prove the initial step, the auspicious inauguration of a thorough and permanent union among ourselves, and mutual sympathy and mutual regard would at length issue in complete incorporation. May God, of His infinite mercy to our country, hasten all this in His own good time!

Influence of Mission in England.

From speech of Dr. Etheridge.

It has often been urged by the opponents of Missionary efforts, that their friends and promoters are exceedingly zealous about the welfare of people ten thousand miles off, but totally unconcerned about the welfare of those nearer, and at home. "Look around you," they say, "and lend your efforts to the amelioration of your own country." We do so, Sir, and we are doing it, among other forms of effort, in this very way—we are fulfilling the trust that Providence has confided to Britain, and without the fulfilment of which, man a blessing that England now enjoys must be of transient duration. The Christian man believes and knows that England has the mission assigned her of extensively evangelizing the world. In attempting the fulfillment of that duty, therefore, we accomplish a work that brings millions of the benedictions of God upon our land, and the failure of which would be, on the other hand, we have every reason to fear, bring maledictions instead. Sir, when the first Christian Missionary who landed on these shores preached the first Christian sermon, there was a voice heard whose echoes are sounding to-day in the most remote parts of the earth. There was planted the germ of a tree the shadowing branches of which are giving shelter to the nations, and the leaves of which can heal them—then, Sir, were laid the foundations of that British empire whose sceptre is going forth with a wider and more beneficent sway every year of time—for it is Christianity that has made Britain what she is, and it is Christianity alone that can make her what she is destined to be. The religion of the Bible is the palladium of our land—it is this which gives wisdom to her—

it is this which gives solidity and strength to her constitution—it is that which gives stability to her throne. This inconsiderable spot of land, as it appears on a corner of the map of the world, has, under the influence of Christianity, developed an imperial power that moves the world.

England, Sir, has become by the inscrutable Providence of heaven the emporium of commerce to the world at large—she has become the citadel of liberty flaming with the banner of hope—she has become the canal of political influence for the world at large—she has become the sanctuary of truth for the world at large. This little spot, which the foreigner looks upon in the corner of the map, and which when he visits he can traverse in a few hours, and find himself surrounded on all sides by rocks and waves, has become the fortress of truth, and the temple of Christianity, to which the eyes of all nations are looking from year to year.

Has God dealt with any other nation in this manner? Let us look at the temporal benefits that he has entrusted to us, and ask, "Why are these things our own—Why is it, that even in the natural resources of our country we have the advantage of nations of tenfold territorial extent?" Our scanty soil produces harvests heavier than others in proportion. The agricultural produce of this country is valued at £140,000,000 sterling every year. And then, beneath the soil, there is a new world of opulence in the mines of metal and of coal, which lay open to us the means not only of the multiplication of money itself, but the means of making money in our intercourse with other parts of the world. In the present advanced state of civilization no people can make anything like an eminent stand in the arts and manufactures of life, without coal. In France, and Belgium, and Spain, and Italy, there is very little coal worthy of the name. In Russia, none. This is a circumstance that disables them from any rational hope of being our competitors. But it is a singular circumstance that it is only found where the foot of the Anglo-Saxon treads the soil; as if Heaven had condescended this invaluable instrument of improvement, and civilisation to a race in whom he has implanted noble impulses after liberty, and after the regeneration of the moral nature of man. Then, Sir, when the traveller steps upon the quays of London—when he looks upon the astounding scene that reveals itself to his eyes, he knows very well that he is in the midst of the metropolis of the world. He has seen in our seaport harbors proud navies lying in repose, whose thunders have lately awed the world to peace. But as he comes up yonder river a forest of masts, hewn on the mountains of all the lands of the globe, become to his sight the symbols of the peaceful enterprises of commerce. He sees on either side of the river whole cities of warehouses, and then around and beyond, for miles and miles, the eye becomes overwhelmed with the activities of the multitudinous and never-ceasing effort to promote the civilisation and comfort and well-being of millions both at home and abroad. As he walks along yonder great thoroughfares, his eye discovers tokens of wealth more impressive than those that Aladdin gazed upon when he explored the Eastern caverns by means of his lamp, and all the more impressive from the entire absence of ostentation. He passes by some quiet looking houses, with names hardly legible upon them, but he learns that twenty-nine of these houses have within one year passed no less than £950,000,000 of money through their clearing rooms, after the rate of £3,000,000 sterling per day. He learns that the loans of one of these houses amount to

£30,000,000 in the year—he learns that although some of every hundred houses in London only some forty are insured, the insurance property of London amounts to no less than half a billion of money. He goes further west. He enters the House of Commons. He finds the Chancellor of the Exchequer developing the finances of the nation. He learns there that the results of the commerce of the past year have poured into the coffers of England the stupendous amount of between £300,000,000 and £400,000,000 of money.

He learns in conversation that the gold itself—the solid bullion brought last year from Victoria alone, amounted to no less than one hundred and twenty tons in weight. He is assured that the same kind of average is now being realised, and that it will be realised for years and years, and it may be, for ages to come.

He learns, then, that he stands amongst the richest people under heaven, and if he be a man of reflection—if he has read history—if he has thought of the dealings of God with other nations,—he asks, "Why are these people so endowed?" Then God has given us the grant of actual dominion in the earth—we will speak nothing of money more; if money will evangelise the world, England can accomplish the task without feeling it, but money alone cannot do it. God has given us dominion in the earth—physical dominion, Sir. We have the command of the ocean. Our fleets are abroad upon all its waters. More than this, we have the command of those salient points here and there upon the watery ways of the earth, which will give to us the wardenship of the high road to any land, and to every nation. Such is Gibraltar; such is Malta in the Mediterranean, such are the Ionian Islands in the Levant, such are Bermuda and St. Helena for the two Atlantics; the Cape for the way to the East Indies, Vancouver's Island for the Pacific, Singapore for the Indian Archipelago; Aden for the Red Sea; and so on. Many other places of the same kind we might mention. Now, Sir, the country that can command the possession of these—shall I say, toll-gates of the great ocean highways?—may be regarded as the trident-bearing Mistress of the civilized world. Therefore we wonder not that a great statesman of another land should have averred that England's possession of these salient points in the ocean will give her at any time a prowess of military kind equal to the possession of a million of men under arms. Whilst referring to those military points where England's red cross waves over these rocks of the ocean, he eloquently speaks of the drum beat at sunrise, following the hours of the day, incessantly accompanying the sun with the martial airs of England, and the never-ending prayer of the anthem that God would save the Queen. These points are, however, but gates, so to speak, to the interior territories stretching far east and west, and north and south, in Africa, in India, in Canada, in Australia,—territories which are ever on the enlargement; for the territorial power of England is increasing every year, and no sagacity may define where the limit at length may be drawn. Moral power—moral dominion—is ours as well. Our character stands high. Our very name, Sir, as every man who has travelled in other lands knows, is a talisman of power. An Englishman who lives worthy of the name he bears is regarded as a kind of noble among the human race. Our language becomes the common vehicle of speech not only in our vast colonial and continental territories in the East, but among our friends, and allies on the continent of Europe. It becomes evident every year that the English

will by and bye be the common speech in the way of intercommunication amongst the peoples of the earth, and will very likely, in due time, supplant many others. Above all, Sir, we have the Gospel—the Word of God—with power and much assurance—whence this amazing manifestation of grace, under which—for we know that God has not made a grain of sand in vain, or appointed the existence of a reptile or an insect without some wise design,—we have been enabled to build up edifices of power and adaptation, such as those which meet the eyes of the man who ponders the call of England in her relations with the world. We have that which will make the world tree—we have that which will communicate the benefit of the prince to the poor. It is in the Gospel. We have that which will sanctify the savage, nursed in the lap of murder, and transform him from a brute to a man, from a man to a saint. We have it in the Gospel. England has this power in trust. Let her be faithful to the trust, and her name will be perpetual—let her be faithless to that trust, and we cannot guarantee her existence in her present character for half a century. The Prophet once saw a gigantic image of the world-power with a head of gold, and arms of silver, and thighs of iron, and feet of clay. Grandly this Herculean Colossus gleamed upon his sight, and it had the appearance of a perpetuity as perfect as the everlasting hills. But there came an agency unseen and unexpected, under the pressure of which the spectacle of power began to waver, and to shudder, and to moulder into the dust, and the whole form vanished from the sight as the chaff on the threshing-floor disappears before the wind. This shows us that we ought not to be proud, but lowly—not to be self-sufficient, but to ask, "Whence to me these works of mercy, and displays of benevolence?" England, the cause is thine.

Ser, how unfettered are thy feet,
Thy way is plain o'er land and sea,
Go, and in accents loud and sweet,
Tell what thy God hath done for thee.

THE CHURCH AT HOME.

General Assembly of the Church of Scotland.

MONDAY, MAY 25.

The Assembly met to-day at eleven o'clock—Dr Robertson, Moderator.

THE COLONIAL SCHEME.

Dr Fowler, the Convener, gave in the Report of the Committee on this Scheme, the substance of which was as follows:—

Immediately after the rising of last General Assembly, the committee proceeded to fill up the vacancy which had been created in the office of their Secretary; and after the fullest deliberation, Simon S. Laurie, Esq, was appointed, at a reduced salary of £45; an appointment which had proved in every way satisfactory.

In order to obtain correct official information regarding the religious wants of our brethren in the colonies, and to guide them in appropriating the missionary localities at their disposal to the most necessitous localities, the committee addressed circulars to all the Presbyteries of the Colonial Church. The communications which have been received in reply to these circulars have been of great practical advantage to the committee; indeed, they have formed their chief directory in all the appointments which they have made, and will be of much value in directing their future operations.

The committee had during last year sent no fewer than twenty-two ordained ministers to the Colonial vineyard—some of them to fixed charges, where the want of religious ordinances was most pressing, and others to act as missionaries in preaching the gospel in extensive destitute districts.

The following are the names and destinations of the clergymen referred to—

Rev. A. Ferguson, Parish of St Luke's, Demerara; Rev. G. Harper, Parish of St Clements, Barbico; Rev. A. D. Murray, Charge of St Andrew's, Georgetown; Rev. G. McIrvine, Church of St Andrew's, Mauritius; Rev. W. M' Hutcheon, Presbytery of Montreal, Canada; Rev. W. Masson, Presbytery of Hamilton, Canada; Rev. A. Lochhead, Prince Edward's Island; Rev. J. Duncan, do.; Rev. W. M'Learn, do.; Rev. D. Macrae, Synod of Nova Scotia; Rev. J. Wilson, do.; Rev. T. Jardine, do.; Rev. G. Boyd, do.; Rev. J. Mair, do.; Rev. J. Duff, do.; Rev. J. Christie, do.; Rev. J. Talloch, do.; Rev. D. Stott, Synod of New Brunswick; Rev. W. Macrobie, do.; Rev. Thomas Johnstone, Presbytery of Matland, New South Wales; Rev. Duncan Ross, do.; Rev. William Ross, Adelaide.

By this large addition to the number of their clergymen, their Presbyteries and Synod, comprehending the provinces of Nova Scotia and Prince Edward Island, are not merely nominal bodies, but courts in vigorous operation, to whose decisions and counsel deference and weight are attached. Churches, which had long been closed, are re-opened, and families are again visited by messengers of salvation.

Two missionaries have been sent to Canada, and two to New Brunswick. One clergyman has been sent to a fixed charge in Mauritius, three to fixed charges in Australia, and two to fixed charges in British Guiana. To supply one of these fixed charges in British Guiana, the committee recommended to her Majesty's Government the Rev. G. Harper, who some time ago received the presentation, and is now discharging the duties of his parish.

The Rev. Dr Struthers, senior minister in Demerara, has resigned his charge, and accepted the retiring allowance granted by the local Legislature. The Rev. A. D. Murray, formerly his assistant, has been appointed his successor. Miss Geddes, who, as teacher of a school in St Luke's Parish, Demerara, has rendered great services to the Church, is now in this country, having suffered severely in her health. In the hope that she may yet be enabled to return to her former sphere of duty, the committee have allowed her the sum of L. 40 for one year.

The committee are fully confident that the three clergymen recently appointed to Australia may be depended upon, so that, whatever union may be proposed among the Presbyterian bodies in that country, they will sacrifice neither their own position nor the interests of the Church of Scotland.

The committee have given grants, amounting in all to upwards of L. 1000, to clergymen whose congregations have been hitherto unable to provide suitable salaries for them.

Grants, amounting in all to L. 280, have been made during last year to aid congregations in erecting suitable places of worship.

QUEEN'S COLLEGE, CANADA.—The committee are happy to report that this college is in a very prosperous condition.

AUSTRALIA.—In obedience to the deliverance of last General Assembly, the committee proceeded without delay to obtain accurate information respecting negotiations which are pending in Australia, with a view to the union of

the different Presbyterian bodies in that country.

The committee remark it would be out of place in them to enter upon the desirableness of union among the different branches of the Christian Church. They take leave, however, to say, that no union can be permanently beneficial which is not based upon a cordial agreement on all the vital doctrines of the Gospel, as well as upon those subordinate points which in more recent times have given rise to the warmest controversy. Probably, as the subject is one of great moment, the General Assembly may pronounce a special deliverance upon it, irrespective of a deliverance upon the other parts of this report.

The committee now respectfully solicit the attention of the Assembly to two points which they considered as of material importance in prosecuting the duty assigned to them:—

I. The committee humbly suggest that application be made to her Majesty's Government to appoint one additional clergyman in Ceylon, and one in British Guiana, whose duty it would be to act as missionaries among our people in the more obscure parts of these countries, and also to supply the place of any fixed clergyman, who, upon good grounds, may be obliged temporarily to leave his charge.

II. The committee suggest that application be made to the proper quarter, to the effect that chaplains belonging to the Church of Scotland be appointed at those permanent military stations where Presbyterian soldiers almost constantly reside, and where our countrymen ought to enjoy the same religious privileges as those belonging to the sister Establishment. When troops are sent abroad, it frequently occurs that Church of England chaplains are sent along with them, for the benefit of those who are in communion with that Church. Now, in such cases, it seems desirable that Church of Scotland chaplains should also be sent, provided any considerable number of Presbyterians belong to the detachment.

In reference to their finances, the committee have drawn to the extent of upwards of L. 700 upon their Reserve Fund.

In conclusion, the committee earnestly invite the co-operation of their younger brethren to engage as missionaries in the colonies, holding out the prospect of appointments to permanent charges.

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

Dr Leishman, Glasgow, went over the principal statements in the report, and expressed much gratification that so many missionaries had been sent out during the year. As to the question of union in Australia, he thought the committee had exercised a wise discretion in saying what they did regarding it, and in proposing that the subject should be made one of mature discussion at some future meeting of the Assembly. He moved that the General Assembly approve of the report of the Colonial Committee, and express their high satisfaction at the large number of ministers sent out during last year to supply the ordinances of the Gospel in the colonies, their deep sympathy with those still unprovided for, and their resolution to prosecute the design of securing to all their colonial brethren the inestimable blessings of a Gospel ministry. Reappoint the committee, and desire the Moderator to tender the thanks of the Assembly to the Convener and the Committee for the great fidelity and zeal with which they have discharged their duties. In reference to procuring chaplains for Presbyterian soldiers,

the Assembly instruct the committee to use all diligence in carrying out their suggestions on the subject, and further considering the importance of the communication embodied in the report regarding the negotiations for union in Australia, defer their deliverance on that part of the report till a future diet of Assembly.

The Moderator, in very eloquent and appropriate terms, returned the thanks of the Assembly to Dr Fowler and the committee. He expressed regret at the absence on this occasion of the venerable founder of this mission, a man of whose immense services to this Church they should ever retain a most grateful remembrance, and who was still spared, outliving his contemporaries, to see the fruits of his labours in many a tabernacle and temple in the wilderness. He felt perfectly satisfied that had he been present, notwithstanding the difference to which allusion had been made it would have made his heart warm to hear the very interesting details given in this report. (Applause.)

TUESDAY, May 26.

The Assembly resumed to-day at twelve o'clock, the Moderator in the chair.

Principal Lee, on behalf of the committee, read a draft reply to the Queen's letter, which was approved, and his Grace the Lord High Commissioner, by request, undertook to transmit the address.

A loyal address to her Majesty on the recent birth of a princess was also read and adopted. A similar address to his Royal Highness Prince Albert was also read and approved of. The Lord High Commissioner consented to transmit these several addresses.

HOME MISSION.

Dr Simpson, the Convener of the Committee on this scheme, read their report.

The committee state that there has been an increase in all the sources of income of the Home Mission Scheme during the past year, and that their operations, during the same period have, under the Divine blessing, been attended with marked success, and with the most beneficial results. This announcement is the more gratifying and encouraging, that, for some years recently, they were necessitated to make a less pleasing statement.

The entire receipts for the year ending 15th April last were, (1.) Collections and contributions from 954 churches and chapels, £3649, 17s. 4d.; from parochial, congregational, and missionary associations £167, 7s. 4d.; from individuals, £454, 2s. 2d.; (2.) legacies, £124, 10s. 8d.; (3.) contribution from Lay Association, L.331, 19s.; (4.) revenue from other sources, L.242, 10s. 4d.; the income for the year being L.4970, 12s. 10d.

The expenditure during the same period was as follows:—(1.) Towards the maintenance of ordinances in fifty-eight unendowed churches, L.2173, 16s. 6d.; (2.) towards the support of missionaries at fifty-two preaching stations, L.1752, 14s. 1d.; (3.) to young men studying for the ministry, L.15; (4.) special grants to Alexandria (L.20), and South Church, Paisley, (L.5)—L.25; (5.) towards the building of three new churches, L.713 15s.; the relative expenditure amounted to L.428, 7s. 2d.; the total outgoings for the year being L.5108, 12s. 9d.; and the excess of expenditure over the revenue, L.137, 19s. 11d.

For some years past, your committee have, in their annual report, enumerated a few cases in evidence of the increase which has taken place during the past year, in the numbers

both of the communicants and of the congregations connected with chapels on the committee's list. Following this example, a few similar instances may be here cited—

At Broughtyferry, the congregation has increased from 500 to 750, and the communicants from 380 to 570. At Cartsdyke, Greenock, an increase from 260 to 360 has taken place in the number of the congregation, and from 134 to 203 in the number of communicants. At Elderston in the Abbey parish of Paisley, the congregation has increased from 450 to 500 and the communicants from 251 to 285. At Greenhead, Glasgow, there has been an increase of 140 communicants, which now numbers 369, and the average congregation is about 600. In John Knox's Church, Aberdeen there has been an increase of 38 communicants now numbering 403, and there is a congregation of 620. In Milton Church, Glasgow, the communicants have increased from 287 to 345, and there is a congregation of about 500. In the South Church, Kirriemuir, there has been an increase of 33 in the number of communicants—now 348—and there is a congregation of about 600. In St Andrew's Church, Kilmarnock, the communicants have increased from 215 to 242, and there has been a corresponding increase in the number of the congregation. In St. Stephen's (Gaelic Church), Perth, which was recently re-opened the congregation has increased from 180 to 220, and the communicants from 125 to 270. And in Wallacetown Church, Dundee, which was also re-opened a few years ago, the communicants have increased from 129 to 209, and there is now a congregation of about 500.

WEDNESDAY, MAY 27.

The Assembly met to-day at twelve o'clock—Dr Robertson, Moderator.

A BLIND APPLICANT FOR LICENSE.

An application was then taken up from the Presbytery of Aberdeen, asking leave from the General Assembly to take on probationary trials, with the view to license, Mr William Corbet, student of divinity, a blind young man of great attainments and certified by several Professors and by the Presbytery to be of a truly religious character, and zealously desiring to be allowed to preach the Gospel.

Dr Pirie stated the earnest wish of the young man to enter upon missionary work, for which he had many remarkable qualifications. Under the Scotch Benefices Act he would not be qualified for a parochial charge, if even one objector appeared, but that was not his view. He was a person of independent means, and was the son of Dr James Corbet of the East India Company's service, and all he desired was to make himself useful as an assistant, or missionary, or chaplain in some public institution. The Presbytery were exceedingly desirous to promote the young man's wishes, and take him on trial; but this they were prevented from doing by the laws of the Church, without the permission of the Assembly, which they now craved.

After a short discussion on the precedents bearing on the case, the application was unanimously agreed to.

The Assembly adjourned at a quarter to twelve, to meet to-day at eleven o'clock.

THURSDAY, MAY 28.

The Assembly resumed to-day at eleven o'clock.

THE EDUCATION SCHEME.

Dr Cook, Haddington, read the Report of

the Committee for Increasing the Means of Education in Scotland, particularly in the Highlands and Islands. The tabular abstract at the commencement of the report showed that there were 120 schools on the first scheme, of which 117 have 7733 scholars on the roll, besides 480 Sabbath scholars not at week-day school. 46 on the second scheme, of which 43 have 4072 scholars, besides 1172 scholars on Sabbath only, 13 female schools, of which 12 have 537 scholars, and 179 scholars on Sabbath only, besides the Edinburgh Normal School with 634, and the Glasgow Normal School with 727 pupils. Making allowance for the few schools from which returns had not been received, it was computed that there were on the roll of the Assembly schools at 1st April, 14,240 scholars, and that there had been enrolled during the year 17,795 scholars—making, with those at school on Sabbath only, about 20,000.

FRIDAY, May 20.

The Assembly met to-day at eleven o'clock—the Moderator presiding.

After the usual devotion and the dispatch of some routine business—

Dr Grant submitted the annual report on the Widows' Fund, which was held as read. He stated that the large sum of money constituting the capital of this fund was lent on heritable security at four per cent., the interest amounting to no less than L. 64,000. The number of annuitants had also this year been increased by twelve.

LAY ASSOCIATION.

The Report of the Lay Association in support of the five Schemes of the Church, an abstract of which appeared in our impression of Wednesday, was laid before the Assembly.

Principal Tulloch, in moving the adoption of the Report, and that the thanks of the Assembly be given to Dr. Cook for the deep interest he had taken in promoting the objects of this Association, briefly adverted in detail to their objects, and said that the most distinctive feature of the report appeared to him to be the branch associations. In the colonies it was proposed to institute such associations; and he hoped that the Lay Association would assist the Church much more than it has hitherto done, and bring to the Church a great increase of Christian sympathy.

Dr. Crombie seconded the motion, which was adopted.

The Moderator then conveyed the thanks of the Assembly to Dr. Cook, and said that this Association seemed to him to be one of those small seeds which was to issue in a great and rapid growth, and would be productive of important results.

INDIA MISSION.

Dr. Craik, Convener, read the report by the committee for the propagation of the Gospel in foreign parts, especially in India.

MONDAY, JUNE 1.

The General Assembly resumed this morning at eleven o'clock—Dr Robertson, Moderator.

REPORT ON INDIAN CHURCHES.

Dr Hill read the report of the committee appointed to bring before the East India Company the claims of the Scottish residents in India for an increased number of chaplains in the Presidencies in connection with this Church. The committee had been appointed some years ago, for the purpose of drawing the attention

of the Indian Government to the fact, that while the chaplains of the Church of England had been largely increased from time to time, there had been no corresponding increase in the number of Scottish chaplains. The present report stated that immediately after last Assembly, the committee communicated with the Court of Directors on the subject, and had received a reply, stating that an inquiry had been instituted as to the number of members of the Church of Scotland who, according to the rules observed in regard to the members of the Church of England, might have a claim for the supply of their spiritual wants; and that when the Court should be informed of the results of that inquiry they should not fail to give the matter their most careful consideration.

The committee, with the view of being better able to report progress, had applied to be informed how far the Church of Scotland might now entertain the hope that the boon so long and urgently requested might be conceded, and they had learned that the expected despatch on this subject had not yet reached the India House. Communications, however, though not of an official character, had been received by the committee, which led them to believe that the result of the inquiry would soon reach the India House, and that, taking into view the rules acted upon with regard to the chaplains of the Church of England, the report would be found to authorise the appointment of a larger number of Scottish chaplains than the General Assembly had ventured to request.

On the motion of Dr Grant, a resolution was agreed to, expressing approval of the report, and the Assembly's satisfaction at being able to entertain the hope of an early and favourable result to their applications to the Indian Government.

GAELIC SCRIPTURES

The committee was re-appointed to endeavour to obtain from Government the same protection in the publication of the Gaelic Scriptures as was enjoyed by the English version.

ENDOWMENT SCHEME.

Dr Robertson, having left the chair, which was taken by Dr Crombie, ex-Moderator, read the report of the Endowment Committee.

Since last Assembly, district meetings have been held in various parts of the country, at which the following noblemen and gentlemen did them the honour to preside, viz.,—The Earl of Selkirk at Castle-Douglas; the Duke of Buccleuch at Dumfries; the Duke of Richmond at Elgin; W. P. Adam, Esq., of Blair-Adam, at Kinross; the Earl of Rosslyn at Cupar (Fife), the Earl of Haddington at Haddington; the Duke of Roxburghe at Kelso; Alex. Smollett, Esq., of Bonhill M. P., at Alexandria; Sir Michael R. Shaw Stewart of Greenock and Blackhall, Bart., M. P., at Greenock; Peter Blackburn, Esq., of Killearn, M. P., at Stirling; Sir John Maxwell of Pollok, Bart., Paisley; and John Inglis, Esq., Dean of the Faculty of Advocates, at Edinburgh. Reports of the proceedings of most of these meetings were widely circulated throughout the Church; and your committee assume with confidence that by every true member and friend of the Church the sentiments expressed by the noblemen and gentlemen who severally presided over them must have been read with unmingled delight.

We now give what we had to omit last month—some of the information supplied by Dr. Robertson's Report.

The Church-door Collections and Several Donations to the General Fund amount to	L3,215	13	3
The Provincial Subscriptions are	37,013	14	4
The Subscriptions to particular Churches are	20,093	14	8
Total Subscriptions, &c., during the year,	L61,223	2	3
Amount reported to former Assemblies,	239,164	15	11
	L300,387	18	2

The sums reported as subscribed in the various provinces, up to the meeting of last Assembly, are as follows —

1. Lanarkshire, including the city of Glasgow, has subscribed £764 for each of twenty churches;
2. Bute, Arran, Renfrew, Ayr, Wigton, Kirkcudbright, have subscribed £730,
3. Fife, the Lothians, Peebles, Dumfries, and the South-eastern Counties, have subscribed L1819;
4. The Midland Synods of Perth and Stirling, Angus and Mearns, with the Presbytery of Dumbarton, have subscribed L531;
5. Aberdeen, Banff, and the Northern Counties, have subscribed L683 for each of twenty churches.

"It appears from this, that the average amount of Subscriptions already procured for each of twenty chapels in the several groups — excluding Group III. — is upwards of one-third of the total sum required; while little more than a chapel rate of L200, or a gross subscription of L4000, is now wanted, to make up the full complement of L5000 for each on twenty chapels in Group III., and to cover the necessarily heavy outlays attending the prosecution of the Subscription."

We would earnestly urge on our brethren in the various presbyteries of the Church, the great advantages, and the great saving (in the way of time, trouble, and expense to the Committee), which they may aid in securing, by joining the movement and sending in the account of their success, as early as possible.

Were all equally zealous, the results would surpass expectation. But, even where equal zeal and self-denial cannot be reasonably expected in all, we do depend on that honest sense of individual duty and responsibility which marks the parish ministers of the Church of Scotland, more than any class of men or of ministers in the world; and we are persuaded that by their efforts in their various parishes, they will not fail to second the efforts of the Endowment Committee and of their most laborious and unwearied Convener.

REPORT ON POPERY

The Rev. W. Robertson read the annual report of the committee on Popery. It commenced by stating that it was to be feared that the committee's estimate of the vast importance of the work entrusted to them was not universally entertained throughout the Church, and that many had adopted John Bunyan's idea of Popery as an infirm and disabled giant, instead of looking on its violent and active persecutions on the Continent, and its notorious encroachments and aggressions in this country.

The Moderator's excellent concluding address, which ought to be perused with the deepest attention, as it contains most important information, will appear at length in our next.

CHURCH IN THE COLONIES.

Presbytery of Bathurst

The Presbytery met in Perth on Wednesday, the 13th May. There were present David Evans, Alexander Mann, Wilham Bain, Solomon Mylne, William McHutchison, and Duncan Morrison, *Ministers*; Judge John G. Malloch, and James Gardner, *Elders*.

The Presbytery had under their consideration the Interim Act anent retired Ministers. Mr. BAIN thought the language inconsistent and contradictory, inasmuch as the Act provided that the retired Minister should have the right of discharging all duties for which he is competent, and yet the duties of the junior Minister were not to be interfered with.

Mr. MORRISON feared that difficulties might arise in the working out of the Act in its present shape. In the first place, who was to be the judge of the competency of the retired Minister to any particular duty? Himself, or the junior Minister, or the Session, or the Congregation, or all? Then, supposing this point settled, and the right of judging as to the competency of the retired minister judged in some body, was it not plain that, if he were permitted to discharge any duty whatever contrary to the views of the junior Minister who had to deal more closely with the people, unpleasant things might arise so as greatly to interfere with the peace and prosperity of the congregation? He might baptize children to unworthy parents; he might obtrude his services on sacramental occasions; he might do much to embarrass the Session; to weaken the hands of his successor, and injure the congregation.

Mr. MANN would like to look at the other side of the question. He could easily understand that the services of an aged and retired Minister would still be highly relished by those to whom he had ministered in his younger years, and he would deem it a misfortune if an Act should be passed in our Synod that would deprive congregations of such a privilege. He thought, upon the whole, that, if it were provided that the retired Minister might do duty with the approbation of the junior Minister, and only with his approbation, no difficulty could arise such as had been referred to, and that all the advantages contemplated in the Interim Act would be secured.

Mr. Mann's views were adopted.

The Presbytery had also under their consideration the injunctions of the Synod relative to the Widows' Fund, the College Building Fund, and Church Property, respecting which matters the following minute was adopted:

"The Presbytery enjoined Members who have not already complied with the instructions of the Committee on Church Property, and also those who have not collected for the Widows' Fund, or contributed towards the payment of the College Buildings, as directed by the Synod, to do so before the meeting of Synod, and appointed Mr. Morrison to write absent members to this effect."

A petition on behalf of Sabbath Observance addressed to the different branches of the Legislature, was also adopted.

The rest of the business was chiefly of a routine character.

University of Queen's College.

THE ANNUAL MEETING OF TRUSTEES.

We understand that the Annual Meeting of the Trustees of this valuable Institution was

held at Kingston immediately after the rising of Synod.

Among other important matters which we learn, occupied the attention of the Trustees, was the appointment of a Principal, which in the opinion of those present could not be longer delayed. Instructions were given to correspond with influential parties in the Church at Home, and to lay the results of such correspondence before an adjourned meeting on the 5th of August. We have great hopes than an appointment will then be made, of which there is little doubt, if a suitable person can be found for this responsible office.

Applications from seven candidates for the vacant chair of Hebrew, Biblical Criticism and Church History were, we understand, laid before the meeting, together with testimonials in support of each. On consideration of the difficulty which would attend a selection without previous knowledge of the testimonials, it was however resolved that the better course would be to have them printed and placed in the hands of the Trustees without delay, and that the appointment should be delayed until the adjourned meeting in August.

We have always cordially advocated the claims of this Institution, and we believe that the Church lies under deep obligations to the Professors of Queen's College. Their eminent talents, and unwearied assiduity in the discharge of their duties, amongst the most laborious which can fall to the lot of any one, entitle them to our gratitude and respect.

We trust that the time is not far distant when our Canadian Theological Hall will be filled by a fuller staff of Professors. It is true that an education most complete and thorough in its character is now given in Queen's College, but this is done by dint of exertions which no one should be called on to make. There is a point beyond which mind cannot be strained without a violation of natural laws, and will the Church permit her School of the Prophets to remain in such a position?

Are there none among our wealthy laymen who will follow the example so lately exhibited in this City, when the exertions of those connected with McGill College have been crowned with success in the raising of L14,000? The endowment of a chair or of the Principality in Queen's College, either in whole or in part, would confer a benefit upon our Church and upon Canada not to be overestimated. For such a purpose L5000 would be an ample sum, and, if this were contributed in one amount, either by donations or legacies, or spread over a term of yearly subscriptions, the chair would, we feel assured, receive the name of the founder, if he should so desire it. Subdivided the same amount could be raised by

10 contributions of	L500
20 "	250
40 "	125
100 "	50

If one of those lists were opened, many contributors might be induced to follow, who would respond to this appeal? We are glad to see that the Trustees are now taking a step in advance which our readers should welcome as an earnest of what can be done, if our College meets with that support from the Church to which it is entitled. We earnestly trust that the expectations of support which the Trustees have been led to entertain will not be disappointed.

The College must be kept up on an efficient footing and liberally sustained. It has the strongest claims upon our support. Shall it be withheld? We trust not.

While on the subject, we may remark that we think that the plan adopted in this City should be followed in Kingston for the accommodation of the growing Medical School, and a separate inexpensive building erected by a separate local and special effort. The Medical Professors of McGill College took the matter in hand some years ago, and adopted this plan with good results.

We deem it for the interests of the Institution that a similar course should be followed in Kingston. A brick structure of an inexpensive character could easily be erected on a site given from the extensive College Grounds, somewhat removed from the Summerhill Property.

All matters affecting this important Institution are deserving of serious consideration by friends; and therefore we have thrown together the foregoing hints and suggestions, regretting however that we are obliged to glean such information from such sources as we have had access to. We think that the interests of the Institution would be promoted by the regular communication of official intelligence regarding it, and would again press the importance of doing so upon the attention of the College.

Synod of Canada.

EXTRACTS FROM THE MINUTES.

The Synod proceeded to elect a Moderator for the ensuing year, when the Rev. George MacDonnell, was unanimously chosen.

It was agreed that, during the present season, the Synod shall meet every morning at ten o'clock, and before proceeding to any business, engage in devotional exercises; also that each meeting shall last till five o'clock P. M., with an interval between one and two, and be continued in the evening when considered necessary.

There was read a reply from W. Hutton, Esq., Secretary to the Provincial Board of Agriculture and Statistics, to the Synodical Address of last year, regarding the inaccuracies of the last census, affecting this Church, which was found to be satisfactory—whereupon it was moved by Dr. Cook, seconded by Mr. Snodgrass, and unanimously agreed, —That the Moderator be instructed to write a respectful letter to the Minister of Agriculture requesting that, in the schedules for the next census, there be one column for "Presbyterians," that the said column be subdivided into as many columns as there are different bodies of Presbyterians in this Province, and that it be an express instruction to those employed in taking the census to enquire of each person, to which of the said bodies he belongs, and to make an entry accordingly; and further that the Moderator be instructed to intimate to the Minister of Agriculture that the designation of this Church is *The Presbyterian Church of Canada in connection with the Church of Scotland*.

John Cameron, Esq., submitted his account with vouchers, as Treasurer of the Synod Fund. The account was passed and ordered to be inserted as an appendix to the minutes of this year. The thanks of the Synod were given to Mr. Cameron, and through him to the Finance Committee for their effective management of this matter. The Committee of last year was appointed with same power as before. Arrears were ordered to be paid up without delay; and considering the obligations of the Synod, especially the expense of sending Representatives to the Synods in the Lower Provinces, it was declared to be particularly

desirable that congregations contribute liberally towards this fund.

Dr. George gave in a report of his mission as the representative of this court to the Synods of Nova Scotia and New Brunswick. The report was read and, on motion, ordered to be inserted as an appendix to the printed minutes of this year. The thanks of the Synod were given to Dr. George.

It was then moved by Mr. Mann, seconded by Mr. Morris, and agreed.—That Dr. Barclay be the representative of this court to the Synods of Nova Scotia and New Brunswick, this year.

Read report of the Committee appointed to consider the report of the Board of management of the Ministers' Widows' and Orphans' Fund—which, on motion, was approved of.

It was then moved by Mr. Snodgrass seconded by Mr. Donald.—That the Synod adopt the report of the Board of Management with most grateful acknowledgments to the Chairman, Secretary, and other members of the Board for the zeal and diligence with which they have executed the trust committed to them, and the deep interest which they express in its prosperity; learn with pleasure that there is so considerable an increase in the revenue this year over that of any former year, while at the same time they regret the number of defaulters; approve of the scale of distribution embodied in their report; enjoin Presbyteries to see that ministers make a return to the Board of the number of families in their several congregations, direct the Board in the case of the demise of Widows to pay their annuities up to the termination of the current half year, in which the demise may take place, earnestly renew their instructions to Presbyteries to make diligent inquiry every year, whether the congregations within their bounds, vacant or not vacant, have made their collections, and to deal with defaulters as in the exercise of a wise discretion may seem meet; strictly enjoin Presbyteries immediately after an ordination or induction to send an extract of the same to the Secretary of the Board to obtain a legal opinion as to the feasibility of extending the benefits of this scheme to the Lower Provinces. Which motion having been unanimously agreed to, the Moderator gave the thanks of the Synod to the Chairman, Dr. Mathieson, and through him to the other members of the Board.

Read statement and report of the Treasurer of the Orphanage Scheme; whereupon it was moved by Mr. Morris, seconded by Mr. Burnet and unanimously agreed.—That the Synod rejoice in the success which has attended the children of the Church in their efforts in the aid of the Orphanages of the Edinburgh Ladies' Association in India; acknowledge in it, the good hand of the Head of the Church; and with deep satisfaction renew their approval of the Scheme—reappointing Mr. Paton Treasurer, and thanking him for his zealous and judicious conduct of the effort.

Read report of the French Mission Committee, together with a statement by the Treasurer, who also expressed a wish to resign. It was then moved by Dr. Urquhart, seconded by Mr. Tawse, and unanimously agreed.—That the following deliverance be given.—Approve of the action of the Montreal Presbytery in the French Mission, rejoice in the prospect of permanency now opening up to it, recognize the call of duty to persevere in the mission work, and remit the same to the Presbytery of Montreal, calling the attention of Presbyteries to the injunction of Synod as to an annual collection for this scheme, tender the thanks of the Synod to Hugh Allan, Esq.,

for his long continued and faithful discharge of duty as Treasurer, and appoint Archd. Ferguson, Esq., Montreal, to be Treasurer. Consideration of the report of the Jewish Mission Scheme was resumed. After discussion, it was moved by the Rev. Wm. Bam, seconded by the Rev. Wm. Donald.—That the Synod having heard the report of the Committee on Jewish and Foreign Missions and being fully persuaded of the desirableness and importance to the best interest of this Church, of engaging in a direct missionary effort, receive and approve the same; thank the Committee for their diligence and judicious conduct in the matter intrusted to them; re-appoint the said Committee with the addition of Judge Logie, and Messrs. McMicken and Fordyce, authorizing them to take such further steps in the institution and prosecution of the mission as may be found necessary and expedient; instruct the representative from this Synod to the Synods of the Lower Provinces, to bring the matter under the notice of the said Synods and to invite their countenance and co-operation in the work; and recognize their obligations to the Rev. Dr. Atton, for his exertions and for the handsome sum he has placed at their disposal. The Moderator then thanked the Committee, and the Clerk was instructed to forward an extract of this minute to Dr. Atton, and to convey to him the thanks of the Synod.

The Synod next proceeded to consider the overtures from the Presbyteries of Montreal and Hamilton, praying for steps to be taken to promote the extension and efficiency of Sabbath Schools. The overtures having been heard and supported by members of court, it was moved by Mr. Snodgrass, seconded by Mr. Mann, and unanimously agreed.—That the following deliverance be given thereupon—adopt the overtures, express an earnest sympathy with the desire of the Presbyteries of Montreal and Hamilton for the increased efficiency of Sabbath Schools, urgently direct the attention of sessions and Presbyteries to the matter, appoint a Committee to be designated, *The Synod's Committee on Sabbath Schools*,—who shall exercise a general superintendence, and shall have power to take such action of a local or general kind, as to them may seem judicious—instruct kirk-sessions to forward annually to the Convener of said Committee before the first day of May, a statement of the number of Teachers male and female, and the number of each on the roll, the average attendance, and the increase or diminution during the year, the number and kind of books in the sabbath school library, and all other matters of interest affecting the welfare of the local school or the general institution; instruct the Committee to prepare a report, and digest to lay before the next meeting of Synod, and appoint Messrs. Burnet, Mackerras, Macdonnell, Judge Logie, and Mr. Fordyce, to be the Committee in terms hereof.—Mr. Burnet to be Convener.

The following minute relative to the death of the late Clerk was submitted by Dr. Mathieson, and unanimously adopted:

The Synod agree to record their respect for the memory of the late Rev. Andrew Bell, and the deep sense they entertain of the zeal and ability he displayed in the discharge of the duties of the office of Synod Clerk. His habits of business, his clear preception of order and extensive acquaintance with the laws of the Church and the practice of the Church Courts, greatly facilitated the work of the Synod. His enthusiastic assiduity continued to the last and, though enfeebled by sickness and conscious that the time of his departure was at hand,

patiently and earnestly did he devote the last days of his life to the benefit of the Church. The Synod, deeply sensible of the value of his services, presented him with a token of their regard, which he received with feelings of tender affection for his brethren and thankfulness to his God, the day before he died. Mr. Bell was a man of extensive and varied acquisitions. A valuable collection of Mineralogical and Geological specimens, which he had collected and arranged with great care, he bequeathed to the University of Queen's College, with the design of promoting, among the students of that Institution, a taste for the study of the Natural Sciences.

Mr. Snodgrass was appointed to be Dr. Barclay's substitute as representative of this Synod to the Synods in the Lower Provinces in the event of the latter being prevented from fulfilling his Commission, and the Presbytery of Toronto were instructed to supply the pulpit of St. Andrew's Church, Toronto, in the absence of Dr. Barclay, should he proceed to Nova Scotia and New-Brunswick.

MISCELLANEOUS.

Little Things and many of them.

The day had been sultry and the sky cloudless, my evening walk had extended beyond the busy environs of Liverpool, and with a freshening breeze playing around me, I stretched myself on the sandy shore to enjoy in solitude the dreamy hour of sunset. It was no wonder that I sought repose, for the day had been spent in the recreative toil of sight-seeing, till eye and ear had said, "It is enough." What had I not seen that day? Glass-blowing, with fiery furnaces and molten fluid, and manifold processes, and beautiful results. Calico-weaving, with its many-storied factory and busy inmates, and whirring engines, and flying shuttles. Ship-building—the putting together of a first rate iron screw-steamer. Warehouses filled with prepared material,—the ceaseless clang, with which my ears still rung, of iron plates and hammers,—the vast scaffolding, telling its tale of the grand proportion of this future ocean-queen. My last visit had been to Liverpool's most distinguishing feature—its ample docks. And here I must confess to a throb of English pride as I saw the ends of the earth meeting in the centre, and that centre my native land. The whole day had tended to raise my impression of human industry and human skill, and it was with a feeling nearly allied to self-complacency that I recalled its varied scenes. The sun, meanwhile, had been sinking towards its ocean-bed, and its almost level beams kindled into radiance some massive clouds which had been gathering in the horizon, and crowned the waters with gleams of such unearthly beauty, that the current of my thoughts was completely changed, and I was fain to exclaim, "O Lord, how manifold are thy works, in wisdom hast thou made them all." The calm grandeur of the scene, compared with the eager competition and the toil-worn men I had so lately left, presented a contrast too vivid to escape notice; and the thoughts which had been busy with the labours of men turned in eager inquiry to the works of God. Where are his agents—where His storehouse of material? How is the fabric built up which He has made so beautiful for the habitation of men? A certain harmony of operation arrested my attention. The

hand—how insignificant its particles? The sport of the winds and waves! Yet, as far as my eye could reach, it was the swathing-band of ocean,—tracts of country, so large that the island-home in which I had exulted might have found room in a corner of them, were turned by it into desert. Slowly, and in the course of ages, grain added to grain had built up the structure of mighty rocks—the strand—the desert—the mountain, these were the results the great Artificer had wrought from grains of sand. So busy had been my reverie, that I had scarcely marked either the rapid nightfall, or the threatening clouds, which seemed only to have waited their dismissal by the lordly sun to hasten the fulfilment of their mission to the parched ground. A dash of sea spray, as the rising wind hurried forward the punctual tide, and the patter of rain-drops around me, hastened my movements, but did not altogether break the thread of my meditations. This boundless ocean, from whose advances I was making a prudent retreat—these descending clouds, which have been drawn up as vapour from its mighty bosom—the dew which I was brushing off with every footstep—the broad river, hastening with its contribution to the sea, and forming the highroad of commerce—mountain streamlets, and sparkling cascades, rushing waterfalls, and eddying whirlpools—the snowy vale of winter—avalanche, with its warning peal of thunder—glacier, with its sluggish but steady advance—the opal-tinted iceberg, and the steaming geyser,—what were these but endless combinations, under the hand of Infinite skill, of particles inconceivably minute of that common household blessing, water! Here, therefore, again, out of little things, almost infinitely multiplied, Divine Wisdom had wrought out results, varying in grandeur and beauty, from the ocean to the dew-drop.

With chastened feelings I re-entered the deserted streets, over which night had drawn the curtain of repose, and my heart re-echoed the words of inspiration: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth, that I am the Lord which exercise loving-kindness, judgement, and righteousness in the earth."

The Little Lily.

The lily teaches us the lesson of humility in two things about it, the position in which it grows, and the attitudes which it assumes.

The lily loves to grow in lonely and retired places. It loves to stay in the background—to be in the shade. It is the "lily of the valley." You do not find it on the mountain-top, or growing in the streets, or garden-walks, but you must go into the retired and shady places; and when you want to look for its flowers, you won't find them the first thing you see in the garden, but you must go into the corners, and, when you get there, push aside the leaves, and there you will see the beautiful flower, all alone, in the seclusion of a shady corner.—It is a humble flower, and it teaches a lesson of humility in the place in which it grows.

And then, its attitude shows humility, as well as its position, for, when the lily grows up, it hangs its head down as though it wanted to hide itself. It does not spread itself out like the proud dahlia, or tulip, as much as to say, "An't I a beautiful flower?" O, no,

when the lily gets its full growth, and its beautiful white flowers are formed, it hangs down its head, as though it wished to hide its beauty, and felt that it had nothing to be proud of at all—as though God meant the very form, and attitude of this flower, should teach us humility. Now, dear children, humility is one of the sweetest things for any body to have, and especially for boys and girls.

Nothing is more lovely in young persons than to be humble—to cultivate humility—will tell you what I mean by humility.

There was once a nobleman, who lived in a fine country place, who was the richest and greatest man in all that country. There were also some poor farmers, who lived around him, who used to hold a prayer meeting once a week. This nobleman was a very pious man, and he thought he would like to go to that prayer meeting.

The first time he went, as soon as he opened the door and stepped inside, they all got up, as though they could not go on with their meeting, because the nobleman was there. Then they wanted him to go up and take the best seat. He said, "No, my friends, sit down where you are, and I will sit here by the door. I came here, a poor sinner, like the rest of you; we are all on a level, when we come before God. When we go into the world, God has been pleased to give me more riches than you. It is right that some respect should be shown to this, but when we meet here, we all meet on a level, as sinners to pray for God's blessing." This, dear children, is one example of humility. Now let me give you another.

One time, in the reign of George III, King of England, there was a learned and a good man who had been appointed Chief Justice of the country—one of the highest and most honorable offices in England.—This gentleman had a son about sixteen years of age, and one evening, as he was about retiring, he called him to his room, and said, "My son, I want to tell you the secret of my success in life. I can give it to you in one word—*humility*. This is the secret of it all, because I never tried to push myself forward, and was always willing to take the place assigned to me, and do the best I could in it. And, my son, if you want to be successful, learn humility."—*Norton's Sermons to Children.*

THE MONTHLY RECORD.

AUGUST, 1857.

Motives to Christian Diligence.

A spirit of restless activity is a characteristic feature of our race as individuals, and of society as a whole, at the present day. Men are not satisfied with their present circumstances, but are exerting themselves to procure gain, pleasure and advantage, from every available source. Energy has been, and still is being infused into business, as well as into the cultivation of every branch of science and art, and the discoverers of truth are hailed as benefactors to mankind. While the indolent man is accounted a disgrace to his species, the diligent around him are springing up into wealth and esteem, and laying up stores for future enjoyment. For this reason the former

sees his own means daily becoming more slender, his respect decreasing, his comfort diminishing, and his substantial prospects of future enjoyment constantly declining from the insidious attacks of a virulent consumption. Whilst from these causes his heart is sinking within him, that of the latter is filled with a pleasing satisfaction, for he looks forward with delight to future scenes of expected enjoyment — to the period when his increased substance and his unrestrained intellect will yield him a rich harvest of honor and happiness.

If the man who lives for time has such prospects as these in view, as the reward of his perseverance, surely the man who lives for eternity should be much more signally blessed, inasmuch as the joys of the former are centred in the fleeting things of time, while those of the latter are based on that which endureth forever. Though the worldly man, during the time of health and prosperity, may increase in happiness from the continued practise of virtue, yet, when the hour of trial or of sickness arrives — when death stares him in the face, and the world of spirits opens to his view — he begins to feel the insufficiency of the creature to afford any lasting consolation. Then reviewing his past life, he perceives no part on which he can dwell with pleasure. Conscious of decadence, and of the existence of a never-dying principle within him, he shrinks back with terror from the grave. But he who, through grace, has been enabled to persevere in the ways of righteousness, enjoys a peace unlike the temporary calm of an unsatisfied mind which cannot be taken from him.

The worldly man derives his joy from his wealth, his honors, or his knowledge and virtue. How transitory, then, its nature! The former perishes as the flower of the field; and the latter, in the hour of distress and in the prospect of death, affords no consolation. But the man who walks in the ways of God, derives his joy from a nobler source, and, as the fountain is the purest and the best, so must be the stream that flows from it.

The recompence, which diligence and perseverance secure in time is great, and such as would warrant the most strenuous efforts after its attainment; but how much more great and glorious is that reward it secures to be enjoyed, when time shall have passed away! The one may be likened to the little streamlet, winding its way, through many obstructions, from its source; the latter to the broad, deep river, rolling its resistless waters to the mighty ocean. The blessings of time are great, and such as are sufficient, in the estimation of the worldling, to prompt him to activity. And shall not the rewards of eternity cause every one of us to double our diligence, that we may secure that better rest that shall never be taken from us?

But perseverance in the ways of righteousness, enables us, also, to do good to others.

The virtuous man of the world possesses a moral power, to which other men are strangers. He has about him that which gains the respect of the good, and even commands the favorable opinion of the bad. This power has been felt in every age, and will continue so, to the end of time. It is true when the wicked are assembled to perpetrate injustice, they may, for the time, proceed onwards in defiance of its power; but, in the hour of solitude and reflection, no one can utterly disregard it; and, while the influence of the righteous man is so powerful in putting vice to the blush, it is equally powerful in strengthening virtue, which, like a tender shrub, requires shelter and fostering care. The man just beginning to attain right views of sin, and see the necessity of walking in the paths of righteousness, before his faith becomes strong is too apt, when left alone, to sink under the scoff of the worldling; but, when supported by the example and precept of a good man, a stimulus is supplied which will better enable him to resist evil, and strengthen his endeavors after holiness. And again, men must always have something after which to copy, and as every individual carries about with him certain marks which indicate the society in which he has moved, so the man of piety, in the circle he frequents, may, nay! has it in his power, to disseminate the seeds of holiness, and induce many who behold the purity and happiness of his life, to enquire after the fountain from which they spring, to search into the source of all knowledge, and to learn for themselves. The consistency, too, of his behaviour with his profession, will give at once point to his reproof, and force to his instruction, and make them tell upon the heart. What absurdity it is to suppose that the precepts of that man will be regarded, who does not exemplify them in his conduct? And besides, a positive, a negative benefit results to religion, from the consistent behaviour of a Christian. Neither the wiles of Satan, nor the most violent opposition of its foes, has had such baneful effects on the progress of Christianity as the inconsistent lives of its professors. Too often have the most odious and malignant passions of man's depraved nature been exhibited to the world, thereby giving ample ground to the enemies of truth, from which to hurl their shafts against it — to instil prejudices into the minds of many, and prevent them from becoming sincere disciples. What inducements, then, to perseverance in the paths of righteousness, do these views of the beneficial effects of doing good, and the hateful effects of inconsistency, hold out to the man who fears God and loves his neighbor! Surely they will make him strive after holiness, that from him the cause of truth may receive no harm, and will induce him to make his light so shine before men, that many may truly become the followers of the Lamb.

From our Correspondent in South America.

NEW AMSTERDAM, BERBICE,
1st June, 1857.

DEAR SIR: Before leaving Halifax, I gave you a promise that you should hear from me regarding my new sphere of labor. From your long connection with Nova Scotia as a Minister of the Gospel, I felt, at parting with you, that you would rather that I should remain in a portion of the vineyard which, for so many years, has been the scene of your own indefatigable exertions, as well as endeared to you by the associations of a lifetime, but knowing, at the same time, your catholicity of spirit, and the interest you have ever taken in the progress of the Church at large, I parted with you in the full conviction that you would be glad to hear from your fellow laborer, who had only transferred his services from one department of the missionary field, to another.

After an agreeable passage of twenty-one days, we arrived at George-Town, Demerara. The change was, certainly, a very considerable one — from the snow and ice of Nova Scotia, to the sunshine and brightness of the tropics. The heat was, by no means, so great as I had anticipated, but, on walking down Water-street, I was certainly struck with the great variety of costume and physiognomy. There you might see natives of almost every country in the world. There is scarcely a portion of Europe, however small, which has not its representative in this colony; and the other quarters of the globe, likewise, have contributed not a few specimens of their different races. In the streets of Demerara might be seen a greater diversity of the human family met together, for the purposes of business and money-making, than in almost any other country. You have every shade of complexion, together with every variety of costume; negroes, with skins as dark as midnight, and coolies decked out with light calico dresses, presenting all the hues of the rainbow. To a stranger the appearance of the thoroughfares is quite picturesque, especially as the unclouded sun here lights up the scene, and adds its own brightness to every portion of the landscape. The second day after my arrival, I took a stroll about the town, and entered one of the market-places. The *lingo* spoken by the black population is not a little amusing. It seems to be a mixture of several languages, with English as the basis. To give you an example, I may mention that I asked a decent looking old negress, who was selling plantains and other edibles at the entrance, the name of a certain church opposite, when, to my astonishment, she replied: "Me no savez (understand) *Frinch*, massa." I had always thought before, that, since I had attended the elocution class taught by my friend Mr. Dagesh Thomson, I possessed a tolerably good English accent, but I now felt somewhat disappointed with myself, and the thought occurred to me that, possibly, my intercourse with the Highlanders of

Nova Scotia might have affected my pronunciation of my mother tongue to such an extent as to cause me to be mistaken for a foreigner; however that may be, it is certain that very much of what was said was "Frinch" to me, although I am now somewhat more accustomed to the negro cadences.

Staying a day or two in George-Town, I next visited an old friend of my own, a Scotch clergyman here, whose parish is situated on one of the islands of the Essequibo, and spent a week or two with him, before proceeding to my destination. I was induced to stay thus long as I could not, at once, find a comfortable conveyance for my family to the parish to which I had been appointed by the Colonial Committee, which is that of St. Clements, situated on the Berbice river. You are, doubtless, aware that cholera was rife here, in the beginning of the present year. It was its first visitation to this country, but it had almost ceased its ravages for some weeks before my arrival in the colony. As our party sailed up the muddy waters of the Essequibo, we were looking forward hopefully to one or two pleasant excursions through the rich and beautiful island of Wakenaam; the gentle waves rippled our prow, and in an hour or two we should be safely and comfortably ensconced in the manse of St. James'. But let not the sons of men, in such a country as this, calculate too much beforehand! On landing we found that the cholera—that fatal and fearful scourge of mankind—had reappeared again in the district. The services of my friend, the Minister of the parish, were instantly put in requisition, for Ministers here, holding civil as well as ecclesiastical offices, have a variety of functions to perform which do not devolve upon them at home.

I must confess that, coming, as I did, from such a healthy country as Nova Scotia, (where the only disease that people for the most part die of, is sheer idleness,) I felt a little alarmed on my own account, as well as that of my family. Next day, however, I visited several cases, and for nearly a fortnight my friend and I did little else but watch over the dying, and bury the dead. It appears that this disease is neither contagious nor infect. us—at least before death—otherwise this letter would never have been written. It is what medical men call a *class* disease, not a disease of *race*—although, from the fact that almost all the deaths were among the negroes, one would almost feel inclined to think so, and to believe that a black skin was a good conductor of the disease, and a white skin a bad one! But, unlike beauty, it is more than skin deep. It doubtless has its origin in low living and bad habits, filth and uncleanness. Said a mulatto man to me, who prided himself upon his caste: "Massa, no gentleman ever die of cholera; only the poor niggers that live on fou-fo- and plaintain!"

More than any other class, perhaps, the black people are impressible to religious feeling, however unsusceptible of its deeper

and more abiding convictions; and when laid upon a bed of sickness, with the near prospect of death before them, they are peculiarly anxious to have the consolations of religion administered to their souls. They will weep and say they have been great sinners, but that they believe in Jesus Christ, who is able to save them

The cholera disease seems to run its course with great rapidity. A man or woman working in the fields, feels what they call the "bad sick," or acute pains in the bowels; goes or is carried home; and, in spite of physic, dies in a few hours. I have seen a strong man die in five hours after he was seized with the pains. But I am writing a missionary and not a medical report, so I need not enter into any greater detail upon that subject.

Among the laborers imported since the abolition of slavery, in consequence of the unwillingness of the blacks to do more work than is absolutely necessary to keep them alive, are the Portuguese, the native Africans, the Chinese, and the Coolies from Madras and Calcutta. The Coolies I regard as a very interesting class of people. They are apprenticed to the different proprietors of estates, to work in the cane fields, or to act as domestic servants: some for a longer, and others for a shorter, period. Generally speaking, they return home at the end of their period of service, with as much as will support them in India for the rest of their lives. They are very fond of ornaments of the person: anklets, bracelets, earrings, &c. For the most part they are small, slight men, and many of our Nova Scotians would be giants beside them. Though there are many hundreds of them here, there is not a Christian Missionary among them to teach them the way of salvation. From their imperfect knowledge of English, it is impossible to reach them; besides, as is well known, their system is so complex that even though they should be addressed in that language, so as to be perfectly fit to understand what was said to them, even then it is most difficult to win them over to the truths of the Gospel.

A Methodist Missionary, with a competent knowledge of their own language, labored among them for some little time, but died from the effects of the climate. I believe they have their religious and public processions here as in India, and though they are without brahmins or priests, there are, among themselves, parties authorised to marry them. Between them and the Creole African there does not seem to exist the very best feeling, though their quarrels generally terminate in nothing more serious than an abuse of the Queen's English. The Coolie is considerably more intellectual than the common African; that is written upon his Caucasian cast of features and type of head. The pure Congo is by no means a scientific looking individual. The immense development of lip and lobster eyes, forbid the thought that this portion of the race were ever intended to act the part of "Leading men." I believe the Africans—I mean

such specimens of them as we have here—are never happier, or more useful to themselves or others, than when under the control of superior minds. I am no advocate for slavery—God forbid!—but I cannot help thinking that many of the race have sunk into a *still lower* degree of slavery than that from which, only a few years ago, they were emancipated, serving as they do, covers lusts and passions, and indulging in the most besotted indolence. After so long a period of degradation, little else, perhaps, can be expected. A few generations must pass ere the nigger feels himself to be a man. The school-master must first sow the seeds of knowledge in the minds of the rising generation. This work is only beginning here, but once begun, it will go on. The African will then see that it is for his interest as well as his duty to work—to cultivate the arts of industry—without which, no community can prosper.

Speaking of the Coolies, I am reminded of a singular rite which they practice in order to avert cholera. They seem to think that the black man has suffered so severely from this cause, in consequence of his neglecting the necessary ceremony; and it is a singular fact that the Coolies themselves have suffered very little from cholera, although they live low enough. This rite consists in the sacrifice of a ram or he goat, whose blood they offer up, to appease the wrath of Heaven, which they believe would visit them in the shape of the plague, as it does the others. "Nigger not know that," said an intelligent Hindoo to me, "black man no give blood, and so him die." The resemblance between this and the Hebrew ceremony, will be at once perceived. It is a practice which they have, doubtless, borrowed from the Jews. It seems to recognize the great fundamental principle of their economy, that: "Without shedding of blood there is no remission of sins," though, like so many of that nation, they still rest in carnal ordinances, and know not of Him in whom alone all such observances have any meaning.

I have left but little room to say anything about my own parish. It is very large, and, as yet, I have only been able to visit a small portion of it. Altogether there are nine Ministers of the Scotch Church in this Colony, and at present every one is at his post. This has not happened for years. Most of our clergy are young and active men, from whose labors much good may be expected. The climate, however, is a trying one to Europeans, and, after a few years, leave of absence is desirable in many cases. Might not this suggest an arrangement between us and the Ministers of our Church in British North America? If it could be carried out, as I believe it easily might, such a plan would be of advantage, not only to the parties exchanging for a year or two, but also to the Church at large. It would likewise connect this portion of the vineyard—which, it must be confessed, is somewhat "Out of the way," with the more nume-

rous and stirring bodies on the North American continent. It would add fresh impulses to our Missionary exertions. I trust that, when you come to arrange about a "General Assembly," the claims of this department of the Church will not be forgotten.

From our Correspondent in Canada.

By this time you will have received details of one of the most fearful calamities that have ever occurred in Canadian waters—the burning of the steamer *Montreal*. The accident has caused the greatest sensation—I might say excitement—throughout the country. It is very sad to think of so many respectable Scotch immigrants, just arrived in the Province, and on their way to the west, in search of new homesteads, escaping the perils of the Atlantic, and perishing almost as soon as they landed in the country of their adoption. The total number of the dead, so far as known, is, according to latest accounts, 253! From the evidence given at the Coroner's Inquest, at Quebec, it appears that gross negligence, alike of duty and warning, may be attributed to parties connected with the steamer. She has been on fire several times before. The Inspectors of the hulls and machinery of steamers for the Port of Quebec, were refused permission to inspect her, and, strange to say, the law was, till very lately—that is, till after the occurrence—so defective that the Inspectors could not persist in demanding an opportunity to discharge their duty. The *Montreal* was wretchedly supplied with boats and life preservers, and that, too, it appears, in violation of express legal requirements. The verdict of the Jury at the Coroner's Inquest charges the controlling agent at Quebec, the captain, the first pilot and the mate, with feloniously, willfully, and unlawfully killing and slaying the persons on whose bodies the Inquest was held, and these officers have been arrested and put in custody to await their trial at the Court of Queen's Bench. There can be no doubt that this terrible disaster will lead to many improvements in the outfitting and construction of steamers, but the warning given has been a sad one in the extreme. The surviving sufferers—who were brought to Montreal by the steamer *Napoleon*, the morning after the accident—were cared for with promptitude and zeal by the Scottish citizens, especially those connected with St. Andrew's Society. It is somewhat singular that, last winter, the St. Andrew's Society of Montreal determined to erect an Institution which they designated the St. Andrew's Home, intended for the temporary reception of poor emigrants from Scotland, while on their way to different parts of the Province. A building was scarcely prepared for this purpose, little or no furniture had been put into it, when the sufferers referred to were brought to the door. The charitable Committee of the St. Andrew's Society at once set to work, and collected furniture for their accommodation. For some days after, the Home was a centre of interest to Scottish ladies and gentlemen, who cheerfully manifested a becoming sympathy and substantial liberality. The Saint Andrew's Home has thus received a name and notoriety at the very commencement of its history, which will doubtless be the means of evoking the support of the liberal in its behalf, in all time to come. Your friend Mr. Snodgrass has returned from his visit to the Lower Provinces. He is

highly gratified with what he saw of the state and prospects of the Church, and says he spent a few days of most delightful intercourse with your Ministers at the meeting of Synod. He has formed a very favorable opinion of all the new Ministers who have come to your aid during the past year, and he thinks that you have only to work faithfully and together, to secure for our Church in Nova Scotia and Prince Edward Island a much better position than she ever held in that quarter. If good sense ability and zeal, can be at all instrumental in effecting this result, it would appear that there is enough of each in your Church Courts to warrant the expectation of it. He is particularly delighted with the continued prosperity of his former Congregation, and the mutual regard which seems to be entertained by Minister and people.

A very great change has taken place in the temperature here. It is at present so warm that even writing is irksome, except in the morning and evening—two parts of the day which are generally very pleasant in Canada. I have other reasons beside the excessive heat for craving your indulgence on account of the brevity of my present letter.

Meeting of the Synod of Nova Scotia.

The Synod of Nova Scotia, in connection with the Church of Scotland, met in Saint Andrew's Church, New-Glasgow, on Wednesday, the 8th day of July. After public worship, conducted by the Moderator, the Rev. A. Herdman, who preached a most appropriate sermon from Exodus iii, 2: "And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush, and he looked, and behold! the bush burned with fire, and the bush was not consumed," the meeting was constituted by prayer.

The roll of the Synod was then made up, and found to be as follows:

PRESBYTERY OF HALIFAX.

John Martin, Halifax, Minister, Superintendent of Missions.
John Scott, St. Matthew's Church, Halifax, Minister.
John Watt, Elder.
George Boyd, Saint Andrew's Church, Halifax, Minister.
James Thomson, Elder.
Francis Nicol, St. John's, New-found-land, Minister.

PRESBYTERY OF P. E. ISLAND.

Alexander McKay, St. John's Church, Belfast, Minister.
Allan Macdougall, Elder.
Thomas Duncan, St. James' Church, Charlotte-Town, Minister.
James Watts, senior, Elder.
Andrew Lochhead, St. David's Church, George-Town, Minister.
Finlay Macneill, Elder.

PRESBYTERY OF PICTOU.

Alex. McGilvray, McLennan's Mountain, Minister.
Wm. McDonald, Elder.
Andrew W. Herdman, St. Andrew's Church, Pictou, Minister.
Paul McKenzie, Elder.

Allan Pollok, St. Andrew's Church, New-Glasgow, Minister.

James Frazer, Elder.

Alexander McLean, Gairloch and Salt Springs, Minister.

Duncan Mather, n, Elder.

Donald McRae, West and East Branches East River, Minister.

John Holmes, Elder.

James Mair, Barney's River, Minister.

Alexander Macgregor, Elder.

James Duff, Wallace, Minister.

Donald McKenzie, Elder.

Elders present having produced their commissions, the following Ministers and Elders sat down as Members of Court: Messrs. Martin, Scott, Boyd, McKay, Lochhead, Duncan, McGilvray, Herdman, Pollok, McRae, Mair, Duff, Ministers; Messrs. McDougall, McDonald, McKenzie, Fraser, McGregor and Holmes, Elders.

The Rev. Dr. Barclay, Toronto, and the Rev. James Steven, Restigouche, having produced commissions appointing them correspondents from the Synods of Canada and New-Brunswick respectively, to this Synod, the names of these gentlemen were added to the roll.

The Rev. Alexander McKay, of Belfast, was unanimously chosen Moderator for the ensuing year, and took his seat accordingly.

The Rev. John McKae, Stornoway, and the Rev. Wm. Snodgrass, Montreal, being both present, it was unanimously resolved that these gentlemen should be invited to sit and deliberate with the Court, at its different meetings.

The Moderator tendered the thanks of the Synod to the Rev. A. W. Herdman, for the excellent and suitable discourse preached by him as retiring Moderator, at the opening of the Synod.

The following motion was then passed by the Synod, with reference to the making up of the roll of the Synod, in future:

"Whereas, in making up the roll of Synod for this year, some difficulty leading to a considerable loss of time has arisen, from the rolls of Presbyteries not having been forwarded to the Synod Clerk, it is strictly enjoined that Presbyteries revise their rolls at the last regular meeting before the meeting of Synod in each year, and that Presbytery Clerks forward to the Clerk of Synod, in due time, an attested copy or extract from the Minutes of each Presbytery, of the rolls so revised."

Presbytery records being called for, the records of the Presbyteries of P. E. Island, Halifax and Pictou, were given in, when Messrs. McGilvray, Mair, Steven, Scott, Duncan, McDougall, Holmes, McGregor and Dr. Barclay, were appointed a Committee to revise them.

The following members were then appointed a Committee for Overtures, viz.: Messrs. Martin, Duff, Boyd, Herdman, Lochhead, McKenzie, with the Moderator and Clerk, and appointed to meet at 8 o'clock in the morning.

The Rev. Dr. Barclay, Messrs. Scott, McGillivray, Holmes, McDougall and McRae, were appointed a Committee for bills, references and appeals.

Mr. Herdman reported, as Convener of the Committee on co-operation with other Presbyterian bodies, that, as no occasion for calling the members together had arisen, no meetings had been held.

The following arrangements were made for the supply of neighboring pulpits, during the sitting of the Synod:

New-Glasgow—Rev. Dr. Barclay and Rev. Wm. Snodgrass.

Pictou.—Town—Rev. John Scott.

East Branch—Rev. J. McRae and Rev. Donald McRae.

Gairloch—Rev. Geo. Boyd.

Roger's-Hill—Rev. Jas. Duff.

McLennan's Mountain—Rev. Messrs. Steven and McGillivray.

West Branch and River John—Messrs. McKay and Duncan.

Barney's River—Rev. James Wilson and Rev. J. Mair.

Cape John—Rev. Andrew W. Herdman.

Salt Springs—Rev. Messrs. Lochhead and McLean.

and the Rev. Donald McRae was appointed to send notices of these arrangements as early as possible.

Messrs. Scott, Herdman, Lochhead and McDonald, were appointed a Committee to examine into the state of the Synod Fund, to consider claims, and report upon Friday.

It was agreed that henceforth it shall be the duty of the Synod Clerk to send, each year, a correct list of vacancies and fixed charges within the bounds of this Synod, to Oliver and Boyd's and Wilson's Clerical Almanacs, and Clerks of Presbyteries were enjoined to transmit to the Synod Clerk a correct and truthful list of vacancies and fixed charges within the bounds of each Presbytery, as soon after the session of Synod as convenient.

The members of the Presbytery of Pictou and Mr. Martin were appointed a Committee to make arrangements for holding a public meeting in New-Glasgow, in connection with the session of Synod this year, to advocate the interests and schemes of the Church.

Mr. Snodgrass, Clerk of the previous year, reported that, as instructed, he had sent an extract of the Minutes to the Colonial Committee, expressing the extreme satisfaction and deep gratitude of this Synod to the Committee, for the liberality of the Committee to the Synod, and the interest taken by them in the appointment of a Superintendent of Missions.

The Moderator of the Presbytery of Pictou, reported that, on account of peculiar circumstances, that Presbytery had not been able to send one of their number, as requested, at last meeting of the Synod, on a mission to Cape Breton.

The Synod then adjourned to meet in the

same place, next day at nine o'clock, and the sederunt was closed with prayer.

SECOND SEDERUNT.

The Synod met in the same place on Thursday, the ninth of July, and, after devotional exercises conducted by the Rev. J. McRae and Dr. Barclay, was constituted.

In addition to those present at the preceding sederunt, Mr. McLean, of Gairloch, and Mr. Duncan Matheson, were also present.

Messrs. Martin, McGillivray, Holmes and Dr. Barclay, were appointed a Committee to draft an Address to his Excellency the Lieut-Governor. Mr. Martin, Convener.

The Committee appointed to prepare and forward petitions to the Legislature, with reference to Dalhousie College, reported that they had held no meetings.

A Committee consisting of Dr. Barclay, Messrs. Steven, Scott, McRae, Lochhead, Snodgrass, McDougall and Holmes, were appointed to consider the subject of an overture transmitted last year, referring to the indefinite position of certain Churches within the bounds of this Synod, as to their connection with the Church of Scotland, and report at a subsequent sederunt.

The Committee for Overtures reported that they had agreed to transmit the following overtures:

First. Overture anent participation in the Synod of Canada's Widow's Fund.

Second. Overture anent Reports of Presbytery proceedings.

Third and Fourth. Two overtures anent the appointment of a Committee to receive and give instructions to Missionaries sent out by the Colonial Committee of the Church of Scotland.

Fifth. Overture anent the office of Superintendent of Missions.

Sixth. Overture anent statistical tables.

Seventh. Overture anent membership of Church Courts.

Eighth. Overture anent the union of the two Synods of Nova Scotia and New-Brunswick.

Ninth. Overture anent the securing of Gaelic Missionaries.

The Synod then proceeded to consider the overture anent the membership of Church Courts, which was the following:

Whereas, since the revival of the Church Courts in 1853, the Synod has, in several instances, permitted an infringement of the constitutional procedure of the Church of Scotland, by the admission into Presbytery and Synod of Missionaries not being *bona fide* Ministers, within the bounds of this Court; *and whereas*, the same is in danger of becoming a precedent, and likely to prejudice the best interests of the Church, it is humbly overtured that the Synod take the matter into most serious consideration, and declare definitely and distinctly what constitutes a member of Presbytery and Synod.

It was unanimously agreed to adopt the overture, and the Synod enjoin Presbyteries to adhere strictly to the laws of the Church,

in making up their rolls, but, at the same time, empower them to admit ordained Missionaries to sit and deliberate without voting, when they shall see proper.

The Synod then entered upon the consideration of an overture anent participation in the Widow's and Orphan's Fund of the Synod of Canada, which was as follows:

"Whereas, at its last session the Synod of Canada expressed its willingness to extend the benefit of their Widows' and Orphan's Fund, as far as practicable, to the Church in the lower Provinces, it is humbly overtured to the venerable Synod to take into their serious consideration so excellent a proposal, and adopt such measures, with a view to accepting the same, as may to it seem best."

The Synod unanimously agreed to adopt the overture, expressed its gratification that the Synod of Canada has given instructions to their Board of Managers for their Widows and Orphan's Fund, to consult legal counsel as to the feasibility of extending the benefits of the said Fund to the lower Provinces, and the hope that a way in the good Providence of God may be opened up for this Synod partaking in the benefits which the Synod of Canada is apparently desirous of extending to us, and appointed a Committee consisting of Messrs. Scott, McGillivray, McKay, Lochhead, Herdman, McDougall, McDonald and Dr. Barclay, to consider the whole subject, and report at a subsequent sederunt, Mr. Scott, convener.

The Synod then considered the overture relating to annual reports of Presbytery proceedings, which was as follows:

"Whereas, it is desirable for the promotion of the interests of religion and the encouragement of the Church, that the state and prospects of each Presbytery should be publicly known; it is humbly overtured that the various Presbyteries within the bounds of the Synod be enjoined annually to prepare a report of such proceedings as may be deemed important, to be submitted to the Synod, and to be published in the *Monthly Record*, in whole or in part, as may be deemed expedient."

The Synod agreed to adopt the overture, and enjoined Presbyteries to proceed in accordance with the same.

The Synod next proceeded to consider two overtures anent the allocation of Missionaries sent out by the Colonial Committee, and appointed the following Members of Court Board to direct the allocation of Missionaries within the bounds, and report annually—the Moderators of the different Presbyteries and the Moderator of Synod—the last named being convener.

The Synod adjourned to meet next day, at the same hour, and in the same place.

THIRD SEDERUNT.

The Synod met on Friday, the 10th of July, in the same place and at the same hour, and after devotional exercises, conducted by the Rev. Messrs. Steven and Snodgrass, was constituted.

The roll having been called, sederunt as before.

The Synod proceeded to consider the overture relating to the duties of the Superintendent of Missions, and appointed the Committee for the allocation of Missionaries to draw up a Report, defining the duties of the Superintendent of Missions, and bring it under the notice of the court, at a subsequent sederunt.

With reference to the overture anent statistical tables, the Synod appointed Messrs. McKae, McGillivray, Mair and Holmes, a Committee to draft tables, and submit the same for the consideration of the Synod on the following day, and, at the same time, to report upon the most desirable mode of collecting statistics.

The Synod then considered the overture anent union with the Synod of New-Brunswick, when it was unanimously resolved :

"That the Synod, having heard the overture, and being apprised by the Corresponding Member from the Synod of Canada, that the foresaid Synod had, at its last meeting, appointed a Committee on the formation of a General Assembly in British America, to appoint a Committee consisting of Messrs. McKay, Duncan and McDougall, to correspond with the Committee appointed by the Synod of Canada, and also with any Committee that may be appointed by the Synod of New-Brunswick, on the formation of a General Assembly, or on the union of the two Synods of Nova-Scotia and New-Brunswick."

The Synod then proceeded to consider the overture anent securing the services of Gaelic Missionaries, when it was unanimously resolved :

That the Synod, having heard the overture and having learnt that the Rev. Allan Mack is about to visit Scotland, he be requested to embrace any opportunity that may offer of communicating with the Colonial Committee, and with any other persons that may be of service in securing Gaelic Missionaries, during his stay in Scotland, further, the Synod request the Rev. John McKae, Minister of Stornoway, whom the Synod have had the happiness of welcoming among them this session, to use his best endeavors for the accomplishment of the object, and instruct the Clerk to furnish these gentlemen with the necessary essentials.

The Synod next proceeded to consider the overture anent Collegiate education, when it was resolved to entrust the foresaid overture to the care of a committee, to be afterwards appointed, for the management of the Young Men's Scheme.

The Synod then entered upon the consideration of a dissent and complaint transmitted to the Committee for Bills, from the Rev. John Martin, against a decision of the Presbytery of Halifax, and also an extract-minute of the records of that Presbytery, proposing a decision to remove Mr. Martin's name from the Presbytery roll; whereupon it was resolved :

That the Synod dismiss the dissent and complaint, sustain the action of the Presbytery of Halifax as being in accordance with the laws of the church, and declare that Mr. Martin will be entitled to sit and deliberate with the Presbytery of Halifax.

A statement from the Committee of Management of the *Monthly Record*, was brought under the notice of the Synod, when it was resolved :

That the Synod record their great obligations to the Committee of the *Monthly Record*, for their disinterested zeal and diligence, and to Mr. Martin, for his efficient editorial management, during the past year: instruct the Clerk to write to the Secretary, asking for the account of the Publishing Committee against the Synod, for copies sent to Ministers during the current year, and pay the same, when rendered, out of the Synod Fund, and also to order six copies to be sent to each Minister connected with the Synod, for the next year, and earnestly recommend every member of Synod to use his utmost endeavors to aid the members of the committee, and increase the circulation of this useful periodical.

The Committee on the constitution of Churches sent in a Report as enjoined, and recommended that the subject being so important, the Synod should appoint a committee to report on the matter at next annual meeting. The Report of the Committee was sustained—the recommendation adopted—and the committee were appointed in terms of the same.

[Committee consists of Messrs. Steven, Scott, McKae, Lochhead, Snodgrass, McDougall and Holmes, and Dr. Barclay, Mr. McKae, convener.]

The Report of the Committee for examination of Presbytery Records was received, specifying certain inaccuracies in the Records of the Presbyteries of Halifax and Pictou; stating, also, that the Records of the Presbytery of P. E. Island were correctly kept, and recommending to all the Presbyteries the following improvements, viz., that the authority by which the Presbytery is convened be always entered; that the dates be, in every case, given in common words; that marginal references be introduced, and that new subjects be introduced, with new paragraphs. The Synod ordered the Records to be attested.

The Court adjourned to meet next day.

FOURTH SEDERUNT.

The Synod met on Saturday, the 11th of July, and after devotional exercises, conducted by Messrs. Scott and Martin, was constituted. Sederunt as before, with the exception of Messrs. Fraser, Matheson, Holmes and McGregor, who were absent.

The Report of the Committee on Statistical Tables was read, and a draft schedule submitted, which were both agreed to; copies of the same were ordered to be printed for distribution, and Presbyteries were enjoined to send annually an attested return, according to the headings of the schedule,

from each Minister within their bounds, to the Synod Clerk, within one month of the annual meeting of the Synod.

The Report of the Committee on the Allocation of Missionaries, was read and adopted, and a copy of it, attested by the Clerk, was instructed to be put into the hands of the Convener of the Home Mission Committee. The Report was as follows :

Mr. Wilson to labor within the bounds of the Presbytery of Halifax, with the understanding that his attention be specially directed to Musquodoboit; Messrs. Christie and Talloch within the bounds of the Presbytery of Pictou; Mr. McLaren, who is expected to arrive, within the bounds of the Presbytery of P. E. Island. It is also recommended that, if no Missionary arrives for P. E. Island, the Presbytery of Pictou send one of their Missionaries to labor there. It is also recommended that Missionaries send in reports regularly, to the Presbytery of the bounds."

And it having been reported to the Synod that the Rev. Thomas Jardine, an ordained Missionary sent out by the Colonial Committee, to be under the direction of this Court, is employed as assistant to the Rev. John Scott, Minister of St. Matthew's Church, Halifax, for twelve months, certain Members of the Congregation of St. Matthew's Church agreeing to relieve the Colonial Committee of Mr. Jardine's salary, for the time being, the Synod confirmed this arrangement for the time being.

The report of the same committee, on the duty of the Superintendent of Missions, was also submitted, adopted, and ordered to be engrossed. The Report is as follows :

"The duties of the Superintendent of Missions shall be such as the following: To attend to the different fields of labor and vacant stations, as his strength and opportunities admit, visiting the bounds of the different Presbyteries at least once a-year; to report to the Presbyteries as to the state of these fields; to communicate the arrival of Missionaries to the Moderator of the Synod that he may convene the members of the Committee appointed to allocate Missionaries, and arrange the duties of Missionaries until such meeting shall have been held; and to lay his official correspondence before the Presbytery of the bounds, before transmitting it to the Colonial Committee."

As requested, leave was given to Mr. Snodgrass to make some statements to the Synod, upon which he brought forward some facts relating to the *Montreal Juvenile Presbyterian*, and submitted the following deliverance, which was passed :

The Synod, having had their attention called to the *Juvenile Presbyterian*, published in Montreal, and being sensible of the good which has been accomplished by its introduction into many of the Sabbath Schools in the lower Provinces, record their unfeigned satisfaction at the existence of so excellent a periodical—their desire to encourage the Editor of it in his labor of love for the benefit of the children of the Church,—

and their recommendation to the members of Court, to use their exertions to increase its circulation.

The same gentleman laid at the same time, before the Court, some interesting facts relating to the scheme for maintaining orphans in India, upon which the Synod came to the following deliverance :

The Synod having heard the Report of John Paton, Esq., Kingston, on the efforts of the friends of Sabbath-schools within the bounds of the Synod, for the maintaining of orphans in India, in connection with the scheme in the parent Church, record their sense of the importance of this scheme, both as affecting the temporal and spiritual welfare of India, and the good which is thereby accomplished in exciting and preserving zeal among the children of the church in behalf of missions in general, and earnestly recommend all Ministers to use their influence to extend the operations of this scheme.

The Synod passed a unanimous and hearty vote of thanks, at this stage of the proceedings, to Mr. Snodgrass, for his valuable assistance on this occasion, and his great services to the church during the period of his connection with the Synod.

The Synod adjourned to meet in the same place on Monday.

[To be Concluded.]

Arrival of Missionaries

WE are enabled this day to record a series of events which have never hitherto taken place in the history of our own Church, nor, so far as we are aware, in the history of any other religious denomination in this colony: the appointment and the safe arrival of not fewer than ten missionaries from Scotland within twelve months, to labor within the bounds of the Synod of Nova Scotia.

The Rev. Thomas Talloch, the tenth of these missionaries, arrived in the Cunard Steamer about the middle of last month, and is now preaching with great acceptance in the vacant congregations within the bounds of the Presbytery of Pictou. By letters lately received in this city, he appears to be as much delighted with the people and the country, as they are with his ministrations.

Another missionary, the Rev. W. McLaren, has been appointed for Prince Edward Island, and may be now expected by the first arrivals.

The Colonial Committee certainly deserve the warmest thanks of our numerous adherents in this and the neighboring Provinces, for the extraordinary zeal and liberality which they have shown in favour of our infant Church in her present feeble condition. They have long known our wants, and they are now determined to do all in their power to supply them.

"With unfeigned thankfulness the Committee" state in their report to the General Assembly, "that during last year they have

sent no fewer than twenty-two ordained ministers to the Colonial vineyard,—some of them to fixed charges, where the want of religious ordinances was most pressing, and others to act as Missionaries in preaching the Gospel in extensive districts, to those who had for many years been deprived of that inestimable blessing.

Of this most gratifying number, it will be observed that eleven have been sent to Nova Scotia and Prince Edward's Island; and the reason of this large preponderance in favour of these provinces it may be proper to explain. The field is a very extensive one, containing many thousands of our people; no misrepresentations regarding the Church, industriously circulated among them, no wearisome delays in providing them with pastors, nor the lonely situation of the two or three Ministers left within their vast territory, with little prospect of obtaining more,—for a moment shook their attachment to the Church in which they had been baptised, of which they had been privileged to become Members, and of which, in the country of their adoption, they cherished the most affectionate remembrances. All along they stood firm, and prayerfully looked for brighter days to themselves and their children. It rejoiced the Committee to be instrumental in bringing about, to a large extent, these brighter days to our beloved countrymen; and the communications which have been since received from the venerable Superintendent of Missions express their deep gratitude for the precious blessing which has been conferred upon them. By this large addition to the number of their Clergymen, their Presbyteries and Synod, comprehending the Provinces of Nova Scotia and Prince Edward Island, are not merely nominal bodies but courts in vigorous operation, to whose decision and counsel deference and weight are attached. Churches which had long been closed are opened, and the Gospel preached in them; families are again visited by messengers of salvation; the sick, and the bereaved, and the dying have the consolations of the Bible administered to them, and the young are trained in the sanctuary to serve Him whose gracious promise is: "I love them that love me, and they that seek me early shall find me." At such a result your venerable House cannot be otherwise than gratified; and the Committee trust that the exertion which has been made in behalf of two of the most destitute of all our Provinces, will convince others not yet supplied that their wants will not be neglected—that the Church still remembers her expatriated children, and will spare no effort to provide them with the bread of life, and a full ecclesiastical organization.

Address to the Lieut. Governor from the Synod of Nova Scotia.

At eleven o'clock on Friday the 31st ult., a Deputation from the Synod of Nova Scotia in connexion with the Church of Scotland, consisting of the Rev. John Scott, Moderator of the Presbytery of Halifax; the Rev. John Martin, Superintendent of Missions; the Rev. George Boyd, Minister of St. Andrew's Church; Rev. Thomas Jardine, Mr John Watt, and Mr James Thomson, accompanied by his Worship the Mayor of Halifax, Hon. A. Keith, Hon. James McNab, William Murdoch, Esq., and James F. Avery, M. D., Esq., waited upon His Excellency the Lieutenant Governor, at Government House, with the following

loyal Address, to which His Excellency was pleased to return the subjoined Reply:—

ADDRESS:

To His Excellency Major General Sir GASPARD DE MARCHANT, Knight and Knight Commander of the Orders of Saint Ferdinand and of Charles Third of Spain, Lieutenant Governor and Commander-in-Chief in and over Her Majesty's Province of Nova Scotia and its Dependencies, Charles-ville de la Reine, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY:

WE, Her Majesty's dutiful and loyal subjects the Ministers and Elders of the Synod of Nova Scotia in connection with the Church of Scotland, in Synod assembled, beg leave to approach your Excellency, her Majesty's Representative in this Colony, with sentiments of profound respect and esteem, to assure your Excellency of our undiminished attachment to her Majesty's person and Government, and to the excellent institutions, civil and religious, of the Mother Country.

We have witnessed with the greatest gratification the continued prosperity of this Province under your Excellency's dignified and meritorious administration, and are persuaded that the community at large entertain the fullest confidence in your Excellency's anxious desire to promote the welfare of all classes in the part of Her Majesty's dominions.

As a branch of one of the Established Churches of the Empire, we have uniformly endeavoured, and through grace strengthening, always shall endeavour, to inculcate upon our people sentiments of gratitude to God for the many blessings we enjoy under British rule, and of loyalty to our Queen—one of the best of earthly Sovereigns,—and those principles of virtue and morality, which have long distinguished the British race; and we fondly hope that our exertions in advancing these laudable objects have not been altogether unsuccessful.

It is with unfeigned satisfaction that we are enabled to inform your Excellency, through the kindness of a beneficent Providence, directing and sustaining the exertions and liberality of the office-bearers and members of our Parent Church, the interests of Religion have been greatly promoted in the Mother Country, and in many of her distant Colonies; but in none more than the Province in which we live,—a large number of Ministers have been sent during the past year to labor within the jurisdiction of this Synod, enabling us to make an increased provision for the spiritual wants of our people in this happy and fertile Colony.

It is our earnest prayer to the Father of Mercies that he may bless you in your person and family, prosper your Administration, preserve your life, promote your happiness, and at last grant you the reward of the Just.

Signed at New Glasgow, Nova Scotia, the 15th day of July, One Thousand Eight Hundred and Fifty-seven Years.—In Name and Appointment of the Synod of Nova Scotia in connection with the Church of Scotland, &c.

ALEXANDER MCKAY, Moderator.

ALLAN FOLLOK, Synod Clerk.

HIS EXCELLENCY'S REPLY.

To the Ministers and Elders of the Synod of Nova Scotia in connection with the Church of Scotland in Synod assembled.

REVEREND GENTLEMEN AND GENTLEMEN: The address which you have done me the honor to present to me, affords me the highest gratification.

With peculiar pleasure, I receive

expression of undiminished affection for the person and Government of Her Majesty, your recognition of the many blessings which her subjects in this colony, under her wise and benignant reign, enjoy, and the assurance of attachment to the Civil and Religious Institutions of the Parent State.

It is very gratifying for me to learn that you acknowledge my efforts to render my administration conducive to the welfare of all classes of the People, and you may be assured that I shall honestly endeavour, to the close of my career, so to conduct my Government as to merit the approval of a Religious body so pious and intelligent as that represented by the Ministers and Elders of your Synod in Nova-Scotia.

I am fully persuaded that in dependence on Divine influence you will continue to inculcate as you have hitherto successfully inculcated, into the minds of the people committed to your spiritual care, sentiments of gratitude to the Almighty, and of loyalty to your Sovereign, in concurrence with principles of virtue and morality.

You impart to me great satisfaction when you inform me of the signal success which in the Mother Country, as well as in this and in other Colonies, has under a beneficent Providence attended the liberal exertions of the office-bearers and members of your Parent Church, in advancing the interests of religion; and when you apprise me, also, that the Ministry, under the jurisdiction of the Synod to which you are attached, has increased, whilst additional provision has been made for the spiritual wants of your people in this Colony.

For the fervent prayer with which your Address concludes, and which you offer in my behalf to the "Father of all Mercies," I beg you to accept my sincere and cordial thanks.

The late David Allison, Esq

We cannot allow this excellent individual to descend into the grave without a passing notice of his worth and integrity. In all the relations of life, as a husband and parent, as a citizen and merchant, as a member and office-bearer of the Christian Church, he discharged the duties devolving upon him with the strictest affection, zeal and fidelity. Few gentlemen in this or any other community were more amiable and respected in their deportment through life, and none will be more deeply and sincerely lamented in death than the late David Allison. He has gone to his reward, and happy will it be for the living to imitate the virtues and follow the example of those who through faith and patience are now inheriting the promises.

Free Church Assembl

PROPOSED UNION BETWEEN THE U. P. AND FREE CHURCHES.

The overture on this subject, from the Glasgow Presbytery, which has already appeared in our columns, having been read:

Mr. R. JOHNSTON, W.S., said, that as the Assembly were all agreed as to the inexpediency of discussing the overture, he could see no difficulty in the Assembly coming to a

simple resolution to the following effect:—"That the Assembly pass from the consideration of the overture to the resolutions as to union with the United Presbyterian Church, to the consideration of the next subject in the order of business before the House." (Hear, hear.) He apprehended that there could be no objection on the ground of competency to this motion. It disposed of the question embraced in all the three motions of which notice has been given. He agreed in all that had said as to the inexpediency of discussing this overture. If they entered upon its discussion, there was a danger that things might be said which, in a calmer hour, might be felt to have been better unsaid; but in that calmer hour it might also be felt, that by saying these things serious mischief had been done to the cause they had all at heart. (Applause.) He trusted that, with these views, and avoiding narrow grounds of competency, as they were all desirous of avoiding discussion, it was now in their power to come to the resolution which he had suggested, and the adoption of which he now moved.

Mr. Johnston's motion was accordingly adopted unanimously, and in terms thereof the Assembly proceeded to take up the next piece of business.

Letters and Monies Received--July, '57.

Rev. Dr. Brooke, Fredericton, £3 5s., directions attended to, and promised communication thankfully received. John Smith, River Inhabitant, C.B., £1 enclosed. W. McLean, St. Andrew's, eight new names added to list. Wm. McDougall, Barney's River, Pictou,—regret error—have sent back numbers. Rev. Dr. Barclay, Toronto, 5s. Wm. Grant, Pembroke, Upper Stewiacke, 2s 6d. per hands of Rev. John Martin. Rev. Allan Pollok, Synod Clerk, respecting payment of the Synod's account with Committee, and ordering six copies of 'Monthly Record' to each clergyman next year. Rev. W. Snodgrass, 5s.—subscription enclosed—paper will be discontinued as requested.

Presentation.

We are happy to learn that the Elders and Trustees of St. Andrew's Church, assembled, a few weeks ago, at the residence of the Hon. Alexander Keith, Chairman of the Committee, and presented to their late Pastor, the Rev. J. Martin, on his resignation of the charge of the congregation, an affectionate address, accompanied with a friendly testimonial of their esteem and gratitude for his long-continued services among them, to which that Clergyman returned an appropriate and feeling reply.

We understand that the sum of £4, stated in the last number of the Record as sent by the Rev. Thomas Duncan, of Charlotte-town, for the support of an orphan, in India, was sent "on behalf of a member of his congregation."

A communication of an aged Highland minister has been received, and will appear in our next number.

BAZAAR AT MONCTON.—A Bazaar will be held on Thursday, the 6th of August, for the sale of a number of fancy and useful articles, which have been kindly contributed in aid of the building fund of the New Presbyterian Church in that Town. Among other articles which will be offered is a splendid richly embroidered Chinese Dress, such as has never

been seen in that part of the country till now, and is believed to be the only one in the Province. There are also many other pieces of fancy needlework, &c., too numerous to be particularly described in this notice. The friends of Presbyterianism throughout the country are respectfully solicited for their generous aid on the occasion.

STATEMENT of the Finance Committee appointed by the Synod:

SYNOD FUND.

1857.	July 11.	Balance in hand from last year.	£2 3 7
		Collection in St. Andrew's Church, Pictou,	6 16 0
	July 9.	Do. St. James', do., Ch. Town,	2 10 11
		Do. St. John's, do., Belfast,	2 10 0
		Do. St. Andrew's, do., New Glasgow,	6 0 0
		Do. West and East Branches, East River, Pictou, and McLennan's Mountain Congregations,	3 19 8
Whole sum collected,			£24 0 24

CLAIMS ALLOWED AND PAID.

Correspondent to Synod of New Brunswick.			
	Rev.	Alex. McKay, for travelling expenses to Synod,	1 5 0
	"	Andrew Lockhead, for ditto,	1 4 0
	"	Thomas Duncan, "	1 3 9
	"	George Boyd, "	3 10 0
	"	James Wilson, "	3 10 0
	"	Alexander McLean, "	1 10 0
	"	James Duff, "	1 12 0
	Mr.	Allan McDougall, "	1 15 0
	Mr.	Holmes, "	0 10 0
	Rev.	John Martin, "	4 0 0
	"	Allan Pollok, as Synod Clerk, for paper, postage, &c.,	0 7 6

Amount of claims paid, £24 2 3

Balance against the Fund, 0 2 04

HOME MISSION FUND.

	Balance in hand from last year,	£69 5 1
	Collection in St. Andrew's Church, Pictou,	8 0 0
	St. Matthew's do., Halifax,	27 5 9
	St. Andrew's do., N. Glasgow,	4 16 6
	Barney's River,	4 11 0
	West Branch, East River,	3 10 0
	Donation from P. E. Island,	1 13 4
	Collection in St. John's Church, Belfast,	1 5 0

Whole amount collected, £120 6 8

YOUNG MEN'S SCHEME.

STATEMENT of Mr. William Gordon, Pictou.

1856.	Oct. 6.	Balance in hand, as per account rendered to Presby'y of Pictou,	230 9 3
	11.	To exchange on London, £:00 sterling, being money sent to Colonial Committee, on behalf of the Young Men in Scotland,	125 11 2
Balance in hand,			£104 18 1

STATEMENT of James Fraser, Esq., New Glasgow.

1856.	Oct. 1.	By Cash on hand, as per acct. rendered,	95 14 64
	Dec. 28.	New Glasgow Congregation, Donation from Mr. Simon McKay, New Glasgow,	11 19 8
		Do. Mrs. J. Fraser, do.,	0 15 0
		Do. Mrs. J. Fraser, do.,	0 3 14
1857.	Mar. 6.	McLennan's Mountain Congregation,	6 14 6
			£105 6 10

1857.	July 9.	St. John's Church, Belfast,	£5 0 0
The whole sum on hand, as shown by the different statements,			£215 4 11

ALLAN POLLOK, Synod Clerk.

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.	Rogers Hill.
Peter Grant, Esq. Elder	Cape John.
John Gray, Esq.	Hopewell, W. B. E. R. Pictou.
Duncan McDonald, Esq.	East Branch, E. R. Pictou.
Angus McLeod, Esq.	Mill Brook, Pictou.
Hugh H. Ross, Esq.	West River, Pictou.
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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. FULLER & 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.

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Kingston, Dec. 16. 1856. t. m.

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