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# MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

AUGUST, 1861.

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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VII.

AUGUST, 1861.

No. 12.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137, v. 5.

### Sermon,

By Rev. Dean Kirwan.

"Let no man seek his own, but every man another's wealth."—1 Cor. x. 24.

The possession of *happiness* is the principle and end of all our actions and passions, our pleasures and our pains—the common or universal centre, to which all animated nature is hurried by rapid and irresistible movement. Men are united in society only to procure it. The arts and sciences have been invented only to perfect it. All states and professions are so many channels in which it is sought. The great and mean, rich and poor, infancy and age, passions and talents, virtues and vices, pleasures and toils, are all engaged in the animating pursuit of it. In a word, from a people that inhabit the most civilized cities to the savage that prowls in the bosom of the wilderness; from the throne of the monarch to the hut of the most abject peasant, the world is in labor to bring forth true peace and tranquility of soul.

My object on the present occasion is not to inquire into the secret of this sublime and inexhaustible science. I am inclined, however, to believe, that if it has any existence upon this earth, it is probably in the soul of a true Christian. Nor is there any description of our brethren, however abject and forlorn, whom this tender and consoling invitation of our blessed Lord is not oftentimes addressed with effect: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The wisdom of the Gospel, my friends, is chiefly addressed to the heart, and therefore

is easily understood by all. It is in touching that it enlightens us, in touching that it persuades. Directed by the light of faith, the eye of the true Christian is intensely fixed on the great sphere of eternity. He hears the solemn voice of his religion, which tells him that in man there are two distinct beings, the one material and perishing, the other spiritual and immortal. He knows and contemplates the rapid advance of that futurity which is not measured by the succession of days and nights, or the revolution of years and ages. Before these profound and magnificent impressions all worldly glory fades. No interests can possess or transport his heart, but those to which he is invited from above. No, not a desire in his breast, not a movement in his life; no evil in his apprehension, or happiness in his conception, that refers not to eternity; he is all immensity of views and projects; and hence that nobility of spirit, that calm, majestic indifference which looks down on the visionary enterprises of men, sees them, unstable and fleeting as the waves of a torrent, pressed and precipitated by those that pursue, and scarce tell you where they are, when you behold them no more: hence likewise that equality of soul, which is troubled at no reverse or vicissitude of life, which knows not those tormenting successions, those rapid alternations of pleasure and pain, so frequent in the breast of worldlings; to be elevated by the slightest success, depressed by the slightest reverse, intoxicated by the slightest puff of praise, inconsolable at the least appearance of contempt, reanimated at a gleam of respect, tortured by an air of coldness and in-

difference, unbounded in all wishes, and disgusted after all possession, is a spectacle of human misery that would enhance the peace of a true Christian, did all the influence of a divine religion not infuse into his heart as much pity for his mistaken brethren, as it does superior dignity and elevation into his sentiments.

But without pursuing this character any further, of which, I would please myself in thinking there are some living illustrations before me, I beg leave to observe, in nearer conformity with my text, that, as self-love is the most active principle of the human soul, and to seek our own wealth or happiness is to obey an innate and irresistible impulse, neither reason nor religion go to hinder or discourage a just and reasonable attention to our own temporal interests; nor should any of the Gospel precepts be explained in a manner which is inconsistent with that eternal law, which the finger of God hath traced on our hearts. No. Attention to our concerns can become culpable only when they so far enslave and engross us as to leave us neither leisure nor inclination to promote the happiness of our fellow-creatures. Then does self-love degenerate into selfishness. This, indeed, is a dark and melancholy transformation of our natural character, and the last term of its abasement.

When the light of benevolence is entirely put out, man is reduced to that state of existence which is disavowed by nature and abhorred by God! Let one suppose him, I say, but once radically divested of all generous feelings, and entirely involved in himself; it will be impossible to say what deeds of horror and shame he will not readily commit in the balance of his perverted judgment, honor, gratitude, friendship, religion, yea, even natural affection will all be outweighed by interest. The maxim of the Roman satirist will be his rule of life, "Money at any rate." If the plain and beaten paths of the world, diligence and frugality, will conduct him to that end, it is well; but if not, rather than fail of his object, I will be bold to say, he will plunge, without scruple or remorse, into the most serpentine labyrinths of frauds and iniquity. While his schemes are accomplished, fretfulness and discontent will lower on his brow! when favorable, and even most prosperous, his unslaked and unsatisfied soul still thirsts for more. As he is insensible to the calamities of his fellow-creatures, so the greatest torment he can experience is an application to his charity and compassion. Should he stumble, like the Levite, on some spectacle of woe, he will, like the Levite, hasten to the other side of the way, resist the finest movements of nature, and cling to the demon of inhumanity, as the guardian angel of his happiness. Suppose him, however, under the accidental necessity of listening to the petition of misery; he will endeavor to beat down the evidence of the case by the

meanest shifts and evasions; or will cry aloud, as the brutal and insatiable Nabal did to the hungry soldiers of David, "Why should I be such a fool as to give my flesh, which I have prepared for my shearers, to men that I know not whence they be?"

But admitting that a remnant of shame, for example, in a congregation like this, may goad him for once to an act of beneficence, so mean and inconsiderable, so unworthy of the great concern would it probably be, that the idol of his soul would appear more distinctly in the very relief he administers, than in the barbarous insensibility which habitually withholds it. Merciful and eternal God! what a passion! And how much ought the power and fascination of that object to be dreaded, which can turn the human heart into a pathless and irreclaimable desert. Irreclaimable, I say; for men, inflamed with any other passion, even voluptuousness, the most impure and inveterate, are sometimes enlightened and reformed by the ministry of religion, or the sober and deliberate judgment of manhood and experience.

But who will say that such a wretch as I have described, in the extremity of selfishness, was ever corrected by any ordinary resource or expedient? Who will say that he is at any time vulnerable by reproach, or, I had almost added, even converted by grace? No; through every stage and revolution of life, he remains invariably the same; or if any difference, it is only that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more self increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curse of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription on his memory; but that he lived to counteract the distributive justice of Providence, and died without hope or title to a blessed immortality. "Seek not your own, but every man another's wealth."

That there are few examples of such a passion, I will readily admit. So abominable an infatuation is too far out of the line of nature ever to become extensive in its influence. But if avarice be rare, Mammon has still numerous, very numerous adorers of another description; and allow me to ask, What great difference does it make to the prolific order of human misery, whether it be spurned by a heart of adamant, or not relieved by those who live splendidly and luxuriously? Here, my friends, is, I fear, the true state of the case. Can it be denied that a passion for splendid luxury begets an attachment to money, as a means of gratifying that passion? Who will deny that it sometimes leads to the most shameful degradation of the human character? Is it not well known that a man

shall at once be both supple and proud, haughty and creeping; shall exact all homage within his own house, and descend to every baseness abroad? An imperious master, assuming supreme majesty among his inferiors and dependents, a timid and complying slave where his fortunes can be advanced; who will play every personage, take and lay down every form, adore with profoundest abasement the patron he would propitiate, prevent his desires, sacrifice to his caprices, constrain his own inclinations, applaud what he secretly despises, caress what he cordially detests, shut up in his heart all his pleasures and his pains; in a word, shall neither think nor act, or speak or be silent, or love or hate, but as he is moved and impelled by a vile consideration of personal interest!

And what is his object? Merely to secure the means of a little luxury, to eat and drink in splendor, to drown for a moment the consciousness of his servility and degradation. Oh, if man can so utterly renounce himself, why is it not for God! The greatness of the Master would enable the service; but to offer up so noble a victim as the dignity of the human character to so contemptible a divinity as the world, to make such sacrifices for a fugitive and unsubstantial object, more capable, on experiment, of irritating his desires than of satisfying them, to be obliged to despise himself, and not always even to be rewarded for the humiliation! "No," says the prophet Isaiah; "there is no judgment in his ways." Fortune, if I may use the expression, places a bandage over his eyes; he certainly must not see the greatness of his destination, and the nobility of his origin. Imagination, that flattering impostor, hurries him in search of happiness from chimeras to chimeras: the experience of every instant should cure his delusion; his delusion remains in spite of experience: born to the lofty ambition of an infinite good, his fears and hopes, his views and designs, his profoundest meditations are still obstinately inclosed within the little spot that intervenes between his cradle and his grave! his days are all passed amid humiliation and care, only to die overwhelmed with riches and surrounded with splendor! Truly hath the prophet spoken, "The way of peace they know not, and there is no judgment in their goings; they have made themselves crooked paths, whosoever goeth therein shall not know peace."

But whatever may be the folly and turpitude of these sacrifices that are made for a perishable interest, my object is, more properly, to evince the too universal prevalence of selfishness over the feelings of humanity. Great God! were I to draw a comparison between the sums that are daily lavished in frivolous and degrading gratifications, and the trifle occasionally, perhaps annually, consecrated to the finest of all human affections—were I to say that the passions and vices

of the day are unfathomable gulfs into which money is poured without decency or limitation—that the great object of contention among the rich is, who shall manifest the happiest invention of expensive follies—that play alone swallows up more resources than would educate and feed all the orphans of the nation, who could fairly or honestly accuse me of misrepresentation?

And who that studies and contemplates the deplorable increase of misery in these times, but must shudder at such a misapplication of God's bounty? Where, let me conjure you to reflect, is the gratitude we owe to Him? What have we that we have not received? Is it to indulge this abominable prodigality that He has mercifully distinguished us from those multitudes that suffer all the excesses of human misery? Which of us can look round at the spectacles which everywhere present themselves, without feeling the most ardent acknowledgments to Heaven for the blessings he enjoys? There is not probably one man in this vast congregation, who commands not even some of the superfluities of life; not one, at least, without a sufficiency of its common comforts; but how many has a gracious Providence endowed with large hereditary fortunes? how many with the most abundant mediocrity? how many enriched by successful industry? how many conducted by the hand to lucrative employments? how many, almost fatigued, if I may say so, with increasing prosperity?—and shall it be possible that the objects of such tender and special predilection can prove eminently unworthy of it?

Nor is the unexampled, and, I may say, cruel dissipation of money, in such times as the present, confined to the upper order of society alone. No; the example has descended, and there exists in the middle orders of life a melancholy proof how ruinous example is when it beams from a height. The lustre of station, attracting every eye, brings its habits in contact with the whole body of the community. The manners of the great are a volume of established precedents, which their inferiors consult to fortify themselves with a case in point for every possible trespass against virtue and economy: hence the industrious are led to copy an expensive mode of living, which ultimately leads to bankruptcy and ruin; and hence it follows, irresistibly, that, if the higher orders of the community are desirous any longer of being distinguished from those whom they are pleased to consider as beneath them, the only way I can perceive they have left, is a prompt return to a system of Christian frugality and moderation.

But I may be told, that notwithstanding the excesses I complain of, mercy is often remembered. Yes, I confess it: and how should it not be remembered? All human beings occasionally remember mercy—the miser alone excepted. It is the doctrine of all ages and people: in the darkest periods

of human reason, when vice the most atrocious was seated upon altars, and honored by the incense of nations, sensibility to distress remained a sacred though solitary virtue, amid the prevailing corruptions of the world. In regions bound in by eternal frost, uncivilized and almost inaccessible, where element and sterility combine to render existence precarious, and seem to shut up the heart, relief is extended to those whom age and infirmity render unable to toil. Why, then, should we talk of occasionally obeying a sentiment which, in the children of nature, is a burning and invariable instinct?

Were I to tell the wildest barbarian that our bread is often withheld from the hungry—that some of us are clothed in soft raiment, and wallow in all the enjoyments of luxury and ease, while multitudes are suffered to perish from the absolute want of aliment—while poverty stalks round us, ravenous and despairing—while mothers almost devour their young, and orphans dispute offals with the brutes—all barbarous and uncivilized as we call him, I should fill his honest heart with astonishment and horror! And yet we flatter ourselves we are merciful! Oh, my friends, we are too apt to give ourselves credit for a virtue, of which, in fact, we as yet know little but the name. I am positive when I say this; what pleasure can I have in uttering anything like reproach? what object in view but the vindication of truth, and the good of the cause with which you yourselves have intrusted me? I am in fact pleading your own persons against your own passions.

Lay then your hands honestly on your hearts, and decide the question yourselves; I desire no other umpire between us. Look into the divine volumes of our law; mark the rule of mercy it lays down, and confess the immensity of our distance from it. What does it declare us to be but trustees to the estate? Does it not adjudge every shilling we can spare from the reasonable support of our stations, to the widow and the orphan, or charge us with their blood? The observation, you may tell me, is trite; but is it the less awful for being trite? Is our security the greater, because a very effort of the human mind, and every pulse of zeal have been long exhausted to warn us of our danger? Is it possible to believe in future retribution, and not to know some uneasy moments on this head? Is it possible, then, that rational and thinking beings must not occasionally tremble at the uncertainty of life, and certainty of judgment? How many might I mention, in the very first class of our community, who have passed to their account since I last met you in the cause of these children, in the course of a little year; some of whom—I could mention several—who heard me on that day, and, for aught I know, with the same tranquility and indifference, or the same assurance of many years, that you may now! They are gone; and whatever

their eternal destiny may be, this is certain, that it may be ours to consider the wealth of worlds as a happy exchange for one hour of that time which is within our power.

Tell me, is there a single Christian before me, who, if the offer were made him at this moment, would be satisfied to stake his salvation on the question of his charity? Oh, not one! and yet our consciences are at rest; we flatter ourselves we are merciful. Heavens! If there be any just ground for such a thought, why has it become necessary to prostitute, in some degree, the most sacred of all functions for the purpose of moving and inspiring us to the practice of this virtue? Why has the pulpit been obliged to descend to the very language of flattery, in order to extort from your vanity what it is hopeless of obtaining from a principle of religion? Why is it become necessary to hold out, on almost every occasion of this nature, the too dangerous doctrine, "that Charity covereth a multitude of sins;" and thus run the hazard of misleading you on the subject of your own salvation, in order to force you to become the instrument of salvation to others? Why are we obliged to use the arts and coloring of profane eloquence to make appeals to your passions; to search and probe the great body of human misery to the bone; to bring it, I may say, before your hearts, naked and expiring, quivering and disjointed; to expose all its miseries and horrors; to mingle our own tears with the tears of the unhappy objects that invoke us? And after all, why do we often fail? Yes, most deplorably fail? Why does misery often perish in the horrors of famine? or, what is infinitely worse, shoot up in swarms of infamy and guilt?

"Let no man seek his own, but every man another's wealth."

Having endeavored to the best of my power, to enforce this noble and disinterested maxim of the apostle, it remains to consider the case which calls us to the exercise of it. But if, in considering the general duty of charity, I have had to struggle with a subject not a little exhausted; what field does the education of poor children present, but one equally barren? The fact is, that the many eminent blessings flowing to society from attention to this object, the magnitude and variety of public evils resulting from the neglect of it, the superior happiness, or superior misery of these our fellow-creatures, according as they are early protected or abandoned, are all themes so completely worn out, so ground down, if I may use the expression, by repeated attrition, that I should consider it a manifest abuse of your indulgence, to trouble you with any of them. That your indulgence is great, I have long had reason to declare. I ought, therefore, to presume on that indulgence but as little as possible.

There is a circumstance, however, regarding your institution, which I am called on to mention; and which I do with the more con-

fidence and willingness, as notwithstanding what my zeal for the cause I have in hand may have induced me to say in the preceding part of this discourse, I know you are not unacquainted with it. When first I had the happiness of appearing in behalf of these children, their number consisted of only about thirty. I took the liberty to remonstrate on the smallness of that number; you felt with what justice, and increased it to forty. There has it stood. There, during a long term of eight years, has it stood; and some of them such years! Great God! No, not a single child has been added! As we stand in the presence of the eternal God, and hope for eternal life, how can this be justified? How can we reconcile it with the commonest feelings of humanity? How can we rest on our beds in peace, when we reflect what it is in our power to do, and what we have omitted to do? What inexpressible happiness we might diffuse, what inexpressible happiness we have deliberately withheld?

I tell you, did my words burn like coals of fire, they could not contain the greatness of the call upon you! No, never in justice should a minister of mercy descend from this place, until he discovered by your countenances and emotions, that you felt the necessity, and were determined to the exercise of superior mercy at this day. I say, though I should continue to speak until my observations became incoherent, and language confused, there would be still a mode left of conveying the ardent wishes of my heart; you would understand at least my tears; they are the true language of entreaty; and as long as there was one pulse of feeling within me for the world of perishing infants without these walls, these eyes should flow to soften and conjure you!

What, my friends! in the Old and New Testament, we see astonishing influences even of divine interposition in the day of calamity! Elijah on the top of a bleak and desert mountain, without any resource but a firm confidence in his God. Was he suffered to perish? No: even the most rapacious of birds was charged with the ministry of a protecting providence, and brought him his nutriment at morn and eve. And how did that vast multitude which Moses conducted into the wilderness, subsist during a course of forty years? The hand of Divine mercy spread their food upon the earth, and gave them water from the body of a dry rock. Think of the five thousand people that followed and invoked Jesus Christ in the extremity of hunger and distress: did He refuse to succour them? did He spurn them? No: the gospel tells us expressly, that His heart bled for them. Where, says He, shall we find bread that they may eat? A small quantity of provisions grew, under his miraculous power, into profusion. The multitude was filled, their gratitude was unbounded; and they retired loudly proclaiming Him to

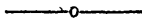
be the Messiah that is to come: more convinced perhaps of this truth, from the uncommon benignity of His character, than from the prodigy which they had witnessed.

And look to the first ages of Christianity, and see the faithful make, on occasions like the present, what great and almost incredible sacrifices. Yes, in defect of all other resources, we find them selling their very persons, surrendering their very liberty into the hands of barbarians; and leaving the price of this first of human blessings behind them for the relief of their famishing brethren. What a prodigy of humanity! Great God! And shall we, whom He has fondly excepted from a too general visitation, deliberately refuse to vindicate His providence? Shall we turn aside from such depths and abundance of human misery, as perhaps never before occurred in the history of any people. O! it is not by a delegated voice that misery should implore; it should plead for itself; you should see it with your own eyes, hear it with your own ears; one beseeching glance from a famishing child; one sigh from the breaking heart of its parent, would go deeper into yours, would do more with you in a moment, than my words, were I speaking to you for ever!

What power have I to affect you? None; comparatively, at least, none. When my mind represents you shocked and abashed at scenes that would be new to you, comparing them with your own situation; dreading, at every instant, some more horrible discovery; the God of mercy spurring you to minute investigation; your nature recoiling at every issue of it; in fine, putting this solemn question to your souls, Is it possible that the deplorable beings we now see before us, separated from the living and the dead, holding to the world only by a sense of their sufferings, can be creatures of the same God with ourselves, members of the same society, our brethren in Christ Jesus?—Oh! then it is that humanity would triumph! Then would the gate of your institution fly open to remedy the unavoidable consequences to the living, and quiet the shades of the dead. Then would the mourning widow forget the bloody day that deprived her babes of a father and protector; since they had found fathers and protectors in you. To be roused to the height of mercy you should have personal experience of what passes around you; you will then carry the impression to your graves. Sermons and preachers are soon forgotten. One single morning devoted to explore the recesses of misery in this metropolis would preach to you through life; would stamp you merciful for ever.

While I press you to an increase of your institution, full well do you know the necessity of it. But, alas! I want the power of determining you, of melting you down to the extent of my wishes. God has not given it to me. If He had, be assured I would use

it. I would encircle you with my little clients; hang them on your garments; teach their fatherless arms to entwine about your knees; their innocent eyes to fasten upon yours; and their untainted lips to cry, "Mercy, for we perish!" Do you think you could resist? I would bid you observe the force of nature in the breast of a parent. Mothers crying to you with extended arms to save their children. "No, think not of us," would they say; "we are satisfied to suffer. Let us expire, if you will, we shall expire in peace; but save, O save our children!" There would you see all considerations swallowed up in the immensity of parental feeling. Peace and serenity spread over the face of woe. Even death itself losing its sting, at the prospect of life and happiness being insured these objects whom nature has endeared to us above our own existence. Do you think you could resist the luxury which such a moment held out to you? Oh, how truly has it been said, that it is better to go to the house of mourning, than to the house of joy!



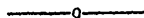
#### THE PROPOSAL TO HAVE A FOREIGN MISSION.

The Minutes of Synod shew that it is proposed to take measures to ascertain the sentiments of our people upon the important subject of undertaking a Foreign Mission. The subject was brought before the court in an overture prepared by Mr. McLean of Belfast, and advocated by him in a most calm and effective address. The reception which it met with from a full meeting of the court shewed, that he had been instrumental in sounding a note which struck sympathetic chords in the bosoms of all present. While some doubted the feasibility, all acknowledged the imperative duty of doing something in this way. Most encouraging was the spirit in which the measure was discussed, and it was delightful to contemplate how a truly evangelical subject was the means of calling forth sentiments, shewing the enlightened views of the speakers as to the church's mission and duty, of which, for want of opportunity, no one could have known the existence. Those favorable to it were highly impressed with our past guilt as a church in having so much neglected Christ's last command—"Go, teach all nations." They uttered their strong convictions, that much of our past misfortune and spiritual misery in the Home field has been owing to this neglect and that, if we expected to be successful at home, we must maintain our status among the churches of the land; by performing one of the functions of a church, and, that the inception of such a mission would be followed by the shining of peace and prosperity in all our borders. As a proof of their sincerity, the clergymen present signed a subscription on the spot, in which they offered, out of

their small and precarious incomes, about £50 to help on the undertaking. They have thus proved their sincerity to the people, and we trust, that, when the matter is brought before the latter, with the view of ascertaining whether they are willing to do their duty in this matter, restore the Church to her proper posture and "harmonious working in every part, and wipe off a stain of disgrace from her escutcheon, they, who have profited so much by the missionary spirit and liberality of the church of their fathers and whose ministers have left their homes in other lands in obedience to the call," "come over and help us," to supply them with ordinances, will, with one unanimous and hearty shout rising from every town, village, and settlement in our church's field, say, in response, "we will do this thing."

It is to be regarded as an illustration of the teachings of Providence, that, without any preconceived arrangement, our Church at Home has at this very time taken precisely similar measures with ourselves—amounting to a heartfelt acknowledgement of past neglect and an earnest desire to awaken her ministers and people to interest and activity in spreading the gospel through all lands. We enter, thus, this noble path, directed by the finger of God and strengthened by the example and sympathy of the mother-church. As a proof of what has just been alledged, we quote the following paragraph from the *Glasgow Citizen* :—

"A large and highly influential meeting, numbering upwards of eighty ministers and elders of the Church of Scotland, was held on Tuesday in Edinburgh—the Honorable Major Baillie in the chair. After breakfast, conference was entered into on the subject, more than usually interesting at present, of the missionary enterprises of the Church, in the course of which brief but stirring addresses were given by the Chairman, Principal Tulloch, Dr. Norman Macleod, Professor Campbell Swinton, Dr. Robertson of Glasgow, Mr. Muir of Dalmeny, Professor Crawford, Mr. Milne-Home, and others. A spirit of the deepest anxiety was manifested to have the whole department of the missionary schemes stimulated into that more vigorous and efficient action. As the first step towards this great end, a committee was appointed, with the charge to put the suggestions of the conference into shape without delay. It is anticipated that some speedy measures of an earnest practical sort, and of high consequence to the whole Church, will be the issue.



#### THE MEETING OF SYNOD.

The meeting of our Supreme Church Court, which lately took place in Halifax, was looked forward to with considerable interest. Those who did, and those who did not, desire a union of the Presbyterian bodies of this



Province had their attention equally directed to the occasion. On the previous day, the coaches from Pictou and New Glasgow conveyed thirty-eight passengers to Truro, and great was the scrambling and severe the pressure of those aspirants, who were burning with desire to distinguish themselves in the very region of ecclesiastical legislature. At Truro, two large railway carriages were filled with a weighty body of divinity, endangering the safety of locomotion. Whatever the secret thoughts of the travellers, there was here at least no display of the *odium theologum*, but all formed a very happy party, of which friendly greetings, amiable discussions, and pleasant renewals of interrupted intercourse formed the marked features. It was pleasant to watch so many sunburnt and intellectual countenances, bringing to mind much trial and many weary expeditions in our new settlements for the purpose of preaching the gospel, and ministering to the spiritual wants of our population. Amusing incidents excited merriment at the Halifax station—such as the surprise and indignation of a party, who in the rush for omnibuses, found that they had been sitting for a half hour in one without horses attached to it!

On Wednesday, our Synod was opened in St. Matthew's Church by a sermon from Mr. Duncan, retiring Moderator. While waiting for the entrance of the preacher, there was time to remark upon the majesty and beauty of the church—the finest in this Province. A circular stained glass window above the pulpit of a rather intricate model, executed by Mr. Ballantyne of Glasgow, sheds a beautiful mellowed light upon the faces of the worshippers. The wood of the pews is very thick and substantial and painted dark, which ought in a church always to be the case, both for general effect and for the preservation for a longer time of a cleanly appearance. All the pews are stuffed with cloth of a red color. The galleries are constructed at a proper declination, the latter of which is much greater than that prevailing in our new churches in Pictou. At first one does not like the pulpit, which too much resembles a large square battery, from which great guns mounted on high, are expected to discharge tremendous volleys of pulpit eloquence upon an enraptured or suffering people.

After the sermon, the roll was called, when eighteen ministers and four elders took their seats as members of the largest court of our church which has sat since the session of 1843. Two ministers were absent. Even in the most prosperous days of our church in this province, the number of our clergymen did not exceed twenty-two. We understand moreover, that our church has never numbered such a large proportion of clergy of talent, zeal, and character. It combined qualities, which were generally wanting in former Synods, the ripe wisdom of old age,

the sagacity of moderate experience, and the burning zeal of fresh youth.

During the first three days many important subjects occupied the attention of the court, which more than in any former year was engaged in the consideration of vital questions. As a specimen of these, the attendance of elders at meetings of the courts of the church, Union with the other Presbyterian body, the support of the *Record*, the Young Men's Scheme, and last, not least, the duty of commencing a Foreign Mission, may be mentioned. Reserving to ourselves the opportunity of commenting upon these again, we only remark now that the discussion of these topics was of a most agreeable and instructive character. In a Synod composed of so many, who had not sat together in the same capacity on any former occasion, the unanimity displayed was wonderful. Most refreshing was the constant exhibition of Christian civility, kindly feeling, and throughout this order was maintained. We think also, that the amount of talent, elicited in the way of good speaking, attracted the attention of many persons. On the whole, the meeting of our Synod in 1861 is one of the most important and successful that has taken place in our history, and the recollection of it fills our minds with laudable satisfaction, and many pleasing anticipations of future prosperity.

#### For the "Record."

It was the eventide, and sunshine slept  
So gloriously upon the quiet scene,  
While the soft air sweet tears of fragrance wept  
At every touch that stirred the sea of green,  
Rippling in sunny waves adown the hill,  
Clustering in billows on each stately tree,  
Sparkling in beauty round the roadside rills,  
Whose silver voices prattled to the sea,  
Where new-born flowers, the summer's fairest  
Crown,  
Blushed in that mirror as they glanced adown.

Through the barred casement of a chapel hall  
That sunshine entered lovingly, and fell  
On desk and chancel, till the windowed wall  
Gleamed like the sky in light ineffable:  
Strange worshippers were gathered in that place,  
They sat in darkness though the light was near,  
Pale shadows rested on each downcast face,  
The gloom of grief, the midnight cloud of fear;  
And troubled spirits looked from flashing eyes  
As when the soul has parted with disguise.

All were as him who once his dwelling made  
Among the tombs in old Judea's land,  
Restless and wandering, sullen and afraid,  
The image broken by the Maker's hand;  
Reason in fragments, hope and memory fled,  
Or blent in wild fantastic net-work there;  
A hundred stricken prisoners bowed the head  
In shame and sorrow, anger and despair:  
Madness within—the fever of the soul—  
Bending life's will and power to its control.

Yet, as of old, to them the message came,  
Peace and goodwill through Christ our offering  
Given,  
Ransom for sorrow, majesty for shame,  
Through the great Intercessor, now in heaven.

It fell on heedless eurs; no quickening spell  
 Gave the Ambassador his Master's power  
 To send the lunatic from out his cell  
 Healed and restored within the self-same hour:  
 No more *Emmanuel* by outspoken sign,  
 The "God with us," lives in the life divine.

Light in the world! On silent things—  
 Strong wall, barred postern, window-sill and  
 floor—

Why only where the spirit plumes its wings  
 Must darkness find a home forevermore?  
 In vain went up the swelling hymn on high,  
 No dew upon those parching hearts distilled,  
 Message of terror blanched no restless eye,  
 Love and redemption not one spirit thrilled:  
 Sweet harmonies may never discord fill,  
 The chords were broken and the harps were still.

Oh God! begin a new creation here;  
 Let there be light, and fill the weary void;  
 Darkness is brooding o'er this world of fear,  
 Restore the work thy hand has thus destroyed,  
 Gather the fragments of each ruined mind,  
 Renew Thy image in its perfect form.  
 Heal the possessed, the demon nature bind,  
 And with thy presence calm the raging storm:  
 So shall they rise from out the tombs to Thee,  
 And lose their darkness in Thy radiance.  
 Halifax, July 9th, 1861. M. J. K.

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### CORRESPONDENCE.

*Musquodoboit, April 1st, 1861.*

War is a bad trade among nations, and it destroys peace and harmony among neighbors. The great Canning once said that nothing could have prevented the universal spread of Christianity but the divisions and contentions of its professors. Infidels have said that there is either no heaven at all, or that Christians are not on the road to it. Union is strength and beauty. It is like Mary's box; it filled the house in which they were sitting with the odor of the ointment. The tendency of the present times is union among Christians, and they are taking more delight in the fruits and flowers which grow in Mount Zion, than in the thorns and briars sometimes to be found on the skirts of the hill. Dissenters were wrong in regarding the Church of Scotland as a daughter of Samaria, and she was wrong in regarding the Dissenters in the light of the Jewish Pharisees, who tithed mint and cummin, but neglected judgment and mercy. Great defects and deficiencies prevailed in both parties, yet they held substantially the same truths, practised the same duties, and now both parties seem anxious to cast away their filthy garments, and rise in the might and majesty of spiritual Christianity. The best and wisest of our people, as well as the oldest and most pious of our ministers, have a sincere good will to the Church of Scotland. Nothing would give them more pleasure than to meet with them at the same altars. Children of the same father, renewed after the same image, and redeemed by the same grace, should worship in the same temple.

The Union of the Seceders and the Free Church was a step in the right direction and it may lead to a holy alliance among all the branches of John Knox's family in Nova Scotia. They sent a flag of truce to the clergy of the Established Church, and though they did not attend, they replied in a good spirit. It could scarcely be expected that they would dip their colors to this young fraternity without consulting the Church at Home. We learn that many leading ministers at home are favorable to the measure. I am glad to learn that the Glasgow Students are ministers of high water mark, and hope that by the divine blessing they may raise the tone of the pulpit, and gather souls to the Saviour. Our native preachers have the language, habits and manners of the people, fluency of expression, self-reliance and assurance, which are all elements of popularity. When to this is added a sound education which your students have acquired at the University in Glasgow, people will expect that they will be Jupiters in Divinity. It will require all their energy to make their discourses equal to their rising reputation. This cannot be done by genius or original powers of mind, but by unwearied application. All eyes are fixed on them. A minister has never more need of good discourses than at the beginning of his labors. A great character is almost as dangerous as a bad one, and may soon be lost. There is a kind of popularity which is acquired without merit, and lost without crime, which is of little value; but the good opinion of our fellow creatures when fairly acquired, is the noblest of earthly renown, and next to the approbation of our own minds. We will mingle our prayers with our wishes that those men may be a credit to their parents and their country, and by the divine blessing assist in repairing the dismantled towers of our venerable Zion. In reading Dr. McGregor's Memoir, we have a few of the privations, labors, and toils of ministers in a young country, and the hard struggles that the Highlanders made to obtain the services of the sanctuary. In the life of Dr. McGregor we have an impressive example of ministerial fidelity, which ought not to be lost on his successors. When the book treats on these topics it is valuable, but less interesting when it travels over the battle ground of the last generation in Picton and visits some controversies long forgotten and dead, and ought to have had no resurrection. I would like to see the book reviewed by an impartial and able writer.

JOHN SPORR.

Manse, Musquodoboit, }  
 April 1, 1861. }

## MISCELLANEOUS ITEMS.

**THE BAMBOO.**—This plant may well be called useful, for it is applied by the Chinese to such a vast variety of purposes (some of them indeed better accomplished elsewhere by different materials) that it may justly be called their national plant. It is reared from shoots and suckers, but after it has once rooted is not much attended to. The common yellow species extends over all the southern and eastern provinces, but the varieties mentioned by Chinese writers amount to sixty, of which the black-skinned sort, used in making furniture, and low, fine-branched one, affording the slender twigs employed in the manufacture of writing pencils, are the best known. The tender shoots are cultivated for food, and are, when four or five inches high, boiled, pickled, and comfited; but not the tender buds and flowers, cut like asparagus, as represented by Murray. The roots are carved into fantastic images of men, birds, monkeys, or monstrous perversions of animated nature, cut into lantern-handles and canes, or turned into oval sticks for worshippers, to divine whether the gods will hear or refuse their petitions. The tapering culms are used for all purposes that poles can be applied to in carrying, supporting, propelling, and measuring, by the porter, the carpenter, and the boatman; for the joists of houses and the ribs of sails, the shafts of spears and the wattles of hurdles, the tubes of aqueducts, and the handles and ribs of umbrellas and fans.

The leaves are sewed upon cords to make rain cloaks, swept into heaps to form manure, and matted into thatches to cover houses. Cut into splits and slivers of various sizes, the wood is worked into baskets and trays of every form and fancy, twisted into cables, plaited into awnings, and woven into mats of scenery for the theatre, the roofs of boats, and the casing of goods. The shavings, even, are picked into oakum, and mixed with those of rattan, to be stuffed into mattresses. The bamboo furnishes the bed for sleeping and the couch for reclining; the chopsticks for eating, the pipe for smoking, and the flute for entertaining; a curtain to hang before the door, and a broom to sweep round it; together with screens, stools, stands, and sofas for various uses of convenience and luxury in the house. The mattress to lie upon, the table to dine from, food to eat, and fuel to cook it with, are alike derived from it; the ferule to govern the scholar, and the book he studies, both originate here. The tapering barrels of the *sang*, or organ, and the dreaded instrument of the lictor, one to make harmony, and the other to strike dread; the skewer to pin the chair, and the hat to screen the head; the paper to write on, the pencil handle to write with, and the cup to hold the pencils; the rule to measure lengths, the cup to gauge quantities, and the bucket

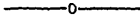
to draw water; the bellows to blow the fire, and the bottle to retain the match; the bird-cage and crab-net, the fish pole and sumpitan; the water-wheel and caveduct; wheel-barrow and hand-cart, etc., are one and all furnished or completed by this magnificent grass, whose graceful beauty when growing is comparable to its varied usefulness when cut down.

**WILBERFORCE AND CHALMERS.**—It is well known that Wilberforce, by the beauty of his Christian life, and his religious consistency in the Senate chamber, and in social life, exerted a powerful influence in the higher circles of English society. It had been fashionable to ridicule religion, but that fashion was extinct before his death. It may not be so well known that his work on Practical Christianity was blessed to the conversion of Dr. Chalmers, and through him exerted a vast influence on evangelical piety in the ministry and churches of Scotland. We find the following in the *Sabbath at Home*:

Fourteen years after Wilberforce's book was published, a Scottish clergyman sat in his quiet parsonage, brooding over his spiritual state, seeking comfort and finding none. He was a man of mighty eloquence and high literary ambition. Hitherto he had preached a gospel which contained little more than was adapted to man's condition, than what Seneca and other heathen moralists had taught. But death had visited his father's house, and the hand of God was on his own person. Eternity had now acquired a besetting importance in his esteem, and he set himself manfully to prepare for its awful realities; but he knew not how. There was a certain class of doctrines which were very precious to a venerable father, and had given much comfort to a dying brother and sister. These doctrines, however, had often been denounced from his pulpit as visionary and fanatical. The awakened clergyman set himself to work out a righteousness of his own. He attempted, in an agony of soul, to "scale the heights of perfection, to quell the remonstrances of a challenging and not yet appeased commandment;" but it was "like the laborious ascent of him who, having so wasted his strength that he can do no more, finds that some precipice still remains to be overcome, some mountain brow that scorns his enterprise, and threatens to overwhelm him." He tried to mix the merit of Christ with the sincerity of his repentance and the pains-taking of his obedience; yet his soul knew no solid peace. In his father's house he found Wilberforce's "Practical View," and in his own humble manse, he pored over its pages with an interest which such books had never awakened before. As he read, "he felt himself on the eve of a great revolution in all his opinions about Christianity," and by the grace of God, this revolution was happily consummated. The Gospel which he had before despised, now gave peace and life to his own soul; and

Thomas Chalmers became the spiritual son of William Wilberforce. There is no name with which the revival of evangelical religion in Scotland is more closely associated than that of Chalmers; and if Mr. Wilberforce's book had been the means of no other conversion than his, its publication would have been an event of historical importance.

**INDIAN FAMINE RELIEF FUND.**—On Saturday the donations received at the Mansion House in aid of this Fund, amounted to £1,185, making the total sum raised there up to Saturday evening £69,609. The day's contributions included £300 from Jersey, making £800 from that place; £1,271 from Cambden Chapel, Camberwell, through the Rev. Daniel Moor; and £230 from Southampton, through the Mayor, being a first instalment. The Lord Mayor has received a letter from Earl Cowley, the British Ambassador in Paris, in reply to one addressed to him by the chief magistrate, stating that it will afford him sincere pleasure to aid his Lordship's benevolent efforts to obtain subscriptions towards the relief of sufferers from British residents in France. With that view the noble Earl will put himself into immediate communication with her Majesty's consuls and with the different chaplains to the English communities established in France. To-day, at noon, a public meeting is to be held on the subject at the British Embassy in Paris.



MINUTES OF THE SYNOD OF NOVA SCOTIA  
AND PRINCE EDWARD ISLAND IN CON-  
NECTION WITH THE CHURCH OF  
SCOTLAND.

*At St. Matthew's Church, Halifax,  
the twenty-sixth day of June, one  
one thousand eight hundred and  
sixty-one years.*

The Synod of Nova Scotia and P. E. I. in connection with the Church of Scotland met after sermon by the Rev. Thomas Duncan, their Moderator, from this text: Eph. v. 25—27. "Even as Christ loved the Church and gave himself for it, &c." After prayer by the said Rev. Thomas Duncan, the Clerk produced the following roll of ministers having charges within the bounds of the Synod, with their elders:

PRESBYTERY OF PICTOU.

*Ministers. Elders.*

MacLennan's Mountain.

Jexr. Macgillivray, D.D. John Grant.

St. Andrew's, Pictou.

A. W. Herdman, Paul Mackenzie.

St. Andrew's, New Glasgow.

Allan Pollok, John Mackay.

Gairloch and W. River.

Alexander Mackay, Duncan Matheson.

St. Matthew's, Wallace.

James Christie, Alexander Ross.

St. Matthew's, Pugwash.

Thomas Tallach, Thomas Mackenz

E. and W. B. East River.

Simon Macgregor, John Holmes.

Earltown and W. B. River John.

William McMillan.

Barney's River and Lochaber.

Alexr. Macgregor.

PRESBYTERY OF P. E. ISLAND.

St. James, Charlottetown.

Thomas Duncan, John Kennedy.

St. John's, Belfast.

Alexr. Maclean, William Ross.

PRESBYTERY OF HALIFAX.

St. Matthew's, Halifax.

John Scott, }

Thos. Jardine, } James Bremner.

St. Andrew's, Halifax.

George Boyd, Philip Thomson.

St. John's, Newfoundland.

Donald Macrae.

John Martin, *Superintendent of Missions.*

John Cameron, John Sinclair, George M. Grant, Geo. W. Stewart, and Daniel McCurdy, ordained Missionaries laboring within the bounds.

The Roll having been called, and elders present having produced their commissions from their respective Sessions, the following sat down as members of Court: Rev. Thomas Duncan, Moderator; Messrs. Herdman, Pollok, Mackay, Christie, Tallach, Macgregor, Macmillan, Maclean, Scott, Jardine, Boyd, Martin, Ministers; and Hon. John Holmes, John Mackay, James Bremner, and Philip Thomson, Esquires, Elders.

Correspondents from neighboring Synods having been called, none appeared.

The Clerk reported that since last meeting of Synod the congregation of Barney's River, in the Presbytery of Pictou had become vacant by the translation of Mr. Mair to the charge of the congregation of Martintown, and Synod of Canada: also the congregation of Georgetown, in the Presbytery of P. E. Island, by the appointment of Mr. Lockhead to be Chaplain of the Paisley Penitentiary: further, that four missionaries had arrived within the bounds of the Presbytery of Pictou, Messrs. Cameron, Grant, Macgregor, and Macmillan, two of whom have been settled in vacant congregations; viz., Macgregor in East and West Branches East River, and Macmillan in Earltown and West Branch River John.

The Synod then proceeded to elect a Moderator for the ensuing year, when the Rev. George Boyd, of St. Andrew's, Halifax, was unanimously chosen, and took the chair accordingly.

It was moved, seconded, and unanimously

agreed to, that the thanks of the Synod be accorded to the Rev. Thomas Duncan, the acting Moderator, for his courteous conduct while in the chair, and for the very able and appropriate discourse preached this forenoon, and that he be requested to publish the same in the *Monthly Record*.

It was moved, seconded, and unanimously agreed to, that Messrs. Sinclair, Cameron, Grant, Stewart and McCurdy, ordained missionaries, be requested to sit and deliberate.

The Records of the several Presbyteries having been called for, the following were given in, viz., the Minute Book, of the Presbytery of Pictou, of Halifax, and P. E. Island. The following were appointed a committee to revise and report, viz., the Clerks of the three Presbyteries.

The following committees were appointed, viz.:

On. Overtures—Mr. Pollok, Convener; Messrs. Jardine, Tallach and Grant.

On Bills, References and Appeals—Mr. Scott, Convener; Messrs. Maclean, Macgregor and Bremner.

To adjudicate on Synod Fund—Mr. Christie, Convener; Messrs. Jardine, Macmillan, Stewart, and Hon. John Holmes.

The Committee last year on Statistical Returns was re-appointed, with instructions to prepare a form of return before the rising of Synod.

There was read a letter of apology from Dr. Macgillivray for non-attendance, which was sustained by the Court.

There was read a letter from the Committee on Union appointed by the Synod of the Presbyterian Church of the Lower Provinces, the tenor whereof is as follows:

“*Windsor, N. S., June 6th, 1861.*”

REV. SIR:

The unity of the body of Christ is a doctrine clearly and unequivocally taught in the word of God, and professedly and assuredly believed by all His followers. But the unhappy differences which exist among them afford sufficient evidence that their practice is not in exact accordance with the prayer of Christ, “that they all may be one.”

Of late years there has been a disposition manifested, especially among the different branches of the Presbyterian family, to draw together more closely than formerly, and where their conscientious differences will admit of it, to unite as one body. Of this the union which has been effected between the Secession and Relief bodies in Scotland; the union of the branches of the Established Church of Scotland, and the Free Church, and the United Presbyterian Church of Australia; the Union of the Free and United Presbyterian Churches in Canada, reported as about to be consummated this day; and lastly, the union of the Free and Presbyterian Churches of Nova Scotia, under the name of “The Presbyterian Church of the Lower

Provinces of British North America,” is sufficient evidence. This name was adopted not only as a suitable designation for the present, but with the hope of ultimately uniting under it as one body all the different branches of the Presbyterian family in the Lower Provinces.

The undersigned are a committee appointed by the Synod of said United Body to open a correspondence with the different branches of the Presbyterian bodies of the Lower Provinces of British North America on this subject.

We need not with you enter into any discussion as to the duty and advantages of such a union where it can, without any sacrifice of principle, be effected. On this matter we feel assured that you are already convinced. But we send you a copy of the minutes of the United Body which contains the Basis of the Union, and respectfully request you to submit it to your Reverend Court at their next annual meeting, in the hope that they will give the subject their favorable consideration.

It is a Basis which has been favorably spoken of by prominent persons of different Presbyterian bodies in Scotland; and we should feel happy if under it the different branches of the Presbyterian family in the Lower Provinces could unite as one body.

Our Synod meets in Halifax this year on the fourth Wednesday of June, at 11 o'clock, and any communication from you on this subject will be cordially received.

And that the Great Head of the Church may direct your deliberations, and lead you to such a decision as may be most for His own glory, is the prayer of the undersigned.

JOHN MURDOCH,	} Committee on union with other Presbyterian bodies.
Convener,	
JOHN MCCURDY,	
ALEX. MCKNIGHT,	
ROBT. SEDGWICK,	
WILLIAM MURRAY,	}
JOHN CAMERON.	

Rev. THOMAS DUNCAN,  
Moderator of Synod of }  
Church of Scotland, N. S. }

It was moved, seconded, and agreed to, that this subject be taken up to-morrow morning.

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

The committee on the Widow's and Orphans' Fund had had no meeting during the year, and consequently no report.

After a protracted discussion on the best means to be adopted in order to ensure a more general attendance of elders in this Court, it was moved, seconded, and agreed to, that Messrs. Sinclair, Pollok and Macgregor be appointed a committee to consider this subject, and report to the Synod at a future diet.

With regard to the collections for the different schemes of the Synod, it was moved

by Mr. Pollok, seconded by Mr. Herdman, and unanimously agreed to, that, Whereas there has existed, on the part of ministers, great irregularity in affording the congregations under their charge an opportunity of making collections for the several schemes sanctioned and appointed to be made by this Synod, And whereas, this irregularity has arisen not from wilful neglect on their part, or reluctance to make such collections, but from the fact that no one had been appointed to give due notice of the time each collection is directed to be made, Therefore resolved, that the Synod Clerk be furnished with printed forms of intimation, and that he be instructed to fill and transmit the same to each minister at least one month before each collection is appointed to be made. Further, that one member of Synod be appointed to advocate each scheme in the pages of the *Monthly Record*, and that Presbyteries be instructed to make a return to each Synod of the collections made by each congregation, and the reasons of those who may fail to do so.

Mr. Grant was appointed to conduct devotional exercises to-morrow morning.

The Synod then adjourned to meet to-morrow morning at half-past nine for devotional exercises, and this sederunt closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

#### SECOND SEDERUNT.

*St. Matthew's Church, Halifax,  
June 27, 1861.*

The Synod met after devotional exercises conducted by Mr. Grant, and was constituted with prayer by the Moderator, the Rev. Geo. Boyd. Sederunt as before.

The minutes of yesterday's sederunt were read, and sustained as correct.

Mr. Herdman requested leave of absence from the remaining diets of this Synod, having to take passage by the Cunard steamer to-night to Britain. Leave granted.

The communication from the Committee of Correspondence of the Presbyterian Church of the Lower Provinces of British North America was again read *ut supra*. Each member having been called upon to express his opinion on the subject, it was moved, seconded, and unanimously agreed to, that the following be appointed a committee to prepare a letter in answer to this communication in accordance with the sentiments expressed by members during this day's discussion. Mr. Martin, Convener; Messrs. Pollok, Tallach, Grant, and John Mackay, Esq.

At this stage of the proceedings Mr. Herdman took leave of the brethren, and was by them committed to the Divine protection.

The Committee on Overtures transmitted the following, viz., Overture anent Foreign Mission, and Overture anent Prince of Wales College, P. E. Island.

The Synod resumed consideration of last year's minutes, when the Home Mission Scheme was brought up. The Clerk produced the Treasurer's account, which is as follows: (See page 181.)

At the request of Mr. Maclean, the Synod agreed to proceed to the consideration of the overture anent Foreign Mission, the tenor whereof is as follows:

"Whereas it is admitted that the Church of Christ, and every section and member of that Church, are bound in the most solemn and undoubted manner to labor for the extension of His kingdom, and in order to impart to their perishing fellow sinners the knowledge of the True and Living God, and Jesus Christ, whom he hath sent: And whereas this Church has never adopted any scheme fitted to unite and animate her congregations to resolute and vigorous efforts in this the great work entrusted to the Christian Church: It is humbly overtured to the Reverend the Synod of Nova Scotia and P. E. Island to consider whether in permitting itself so long to be deterred from taking an active and decided part in missionary operations, this Church has not rendered itself liable to the charge and guilt of disobedience to that last and most solemn command of the Lord Jesus, 'Go ye to all the world and preach the Gospel to every creature.'

(Signed)

A. MACLEAN."

Mr. Maclean spoke at great length in support of the overture, and moved that this Synod resolve to take measures for ascertaining whether or not it is impossible for this Church to engage in missionary enterprise to the extent of sending and maintaining one or more missionaries in some part of the heathen world, and in order to this that ministers be enjoined to bring this matter before their respective congregations with the view of enabling the Synod to know if the necessary funds can be obtained. The motion was seconded by Mr. Stewart. It was moved in amendment by Mr. Christie, and seconded by Mr. Macmillan, that the Synod, while recognizing the great importance of such a mission, deem it inexpedient in the meantime to adopt the overture, but recommend that more strenuous exertions should be used in the efficient working of the Home Field. On the vote being taken, seven voted for the motion, and two for the amendment. The Moderator declared accordingly. The following were appointed a committee to act in the Foreign Mission Scheme, viz.: Mr. Maclean, Convener; Messrs. Scott, Mackay, Sinclair and Macgregor.

The Presbytery of Pictou were empowered to meet to-morrow at any hour which shall be most convenient.

Mr. Cameron was appointed to conduct devotional exercises to-morrow morning.

The Synod then adjourned to meet to-morrow at the usual hour for devotional ex-

THE COMMITTEE OF THE HOME MISSION SCHEME IN ACCOUNT WITH WILLIAM GORDON.

Dr.		Cr.
1860.		1860.
July 3, Cash paid John Mackay, Esq.,		June 11, Acct. rendered Synod, £37 1 6½
by order of Synod, £3 16 0		Sept., By collect'n in St. Andrew's
Cash paid Rev. Mr. Herdman		Church, Pictou, 6 0 0
by order of Synod, 3 16 0		Collection in St. Andrew's Ch.,
Paid A. Macleod Beadler by		New Glasgow, 3 3 0
order of Synod, 1 0 0		
Pd Rev. Mr. Mair salary as Clerk, 1 0 0		
Cash paid "Monthly Record" by		
order of Synod, 5 0 0		
Paid for copies of "Monthly Re-		
cord" to clergymen for 1860,		
by order of Synod, 15 0 0		
1861.	£30 12 0	
June 24, To balance on hand,	15 12 6½	
	<u>£46 4 6½</u>	
		<u>£46 4 6½</u>
		1861.
Pictou, June 24th, 1861.		June 24, By balance on hand, £15 12 6½
		W. GORDON, Treasurer.

THE COMMITTEE OF YOUNG MEN'S SCHEME IN ACCOUNT CURRENT WITH WILLIAM GORDON, TREASURER.

Dr.		Cr.
1860.		1860.
Aug., Cash paid "Monthly Record"		June 16, By balance per account
by order of Synod, £5 0 0		rendered Synod, £23 4 9
Sept. 28, Paid John Macquarrie, 10 0 0		Collection Belfast congregation,
Paid John Macmillan, 10 0 0		P. E. Island, 5 0 0
Nov. 13, Bank check enclosed Alex.		Octr., Col. Maclellan's mountain
Macquarrie & J. Macmillan, 20 0 0		congregation, 4 13 0
1861.		Oct. 28, Col. St. Andrew's Church,
Mar., Cash enclosed A. Macquarrie		Pictou, 10 3 0
and J. Macmillan, 11 0 0		Col. St. James' Church, Char-
	<u>£56 0 0</u>	lottetown, P. E. I., 3 5 7
		Col. West Branch E. R. cong., 3 2 3
		Dec. 26, Col. Gairloch cong., 7 1 3
		Col. West Branch E. R. cong., 3 12 3
		1861.
To balance on hand, £36 16 4		Jan. 7, Col. Roger's Hill cong., 3 3 3
	<u>£92 16 4</u>	Col. Cape John congregation, 1 9 6
		15, Col. Fugwash congregation, 1 11 5
		Col. Wallace congregation, 1 8 9
		Donation Rev. G. M. Grant, 10 0 0
		Col. West Branch River John, 0 19 9
		Salt Springs congregation, 5 6 6
		Mar., Earltown congregation, 2 7 3
		Lochaber congregation, 1 17 6
		New Glasgow congregation, 4 10 2
		1861.
		Jun. 12, By bal. in Treas. hand, £36 15 4
		W. GORDON, Treasurer.
Pictou, June 12, 1861.		

ercises, of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

### THIRD SEDERUNT.

*St. Matthew's Church, Halifax,  
June 28, 1861.*

The Synod met after devotional exercises conducted by Mr. Macgregor instead of Mr. Cameron, and was constituted with prayer by the Moderator, Rev. George Boyd. Sederunt as before, with the exception of Mr. Herdman.

The minutes of yesterday's sederunt were read, and sustained as correct.

The Presbytery of P. E. Island asked and obtained leave to meet to-day for the despatch of business.

There was transmitted through the Committee on Bills, References and Appeals, a petition from the building committee of Truro.

The subject was allowed to lie over till another diet.

Mr. McCurdy requested permission to absent himself from the remaining diets of Synod, which was granted.

It was moved by Mr. Tallach, seconded by Mr. Scott, and unanimously agreed to, that the Indian Mission Scheme be merged into that of the Foreign Mission. The Clerk produced the Treasurer's account, which showed a balance in hand of £13 10s. 6d. It was further moved by Mr. Tallach, seconded by Mr. Duncan, and agreed to, that the funds of the India Mission be disposed of as usual—remitted to the Treasurer of the India Mission of the Church of Scotland.

It was moved by Mr. Pollok, seconded by Mr. Jardine, and unanimously agreed to, that Mr. Mair, formerly a member of this Court, being present, be requested to sit and deliberate during the remaining diets of Synod.

Presbyteries having been questioned with regard to monies raised for missionary services, it was found that the Presbytery of Pictou had raised the sum of £171 5s. 8d.; the Presbytery of P. E. Island, £8 13s. 4d.; the Presbytery of Halifax, £147. The report was considered very satisfactory, and the state of things highly encouraging. In addition, the President of the Lay Association, John Mackay, Esq., reported that this Association, having an existence only within the bounds of the Presbytery of Pictou, had in hand the sum of £80.

It was moved by Mr. Duncan, seconded by Mr. Macgregor, and unanimously agreed to, that the accounts of the various schemes in connection with the Synod be published annually and along with the minutes of Synod of the *Monthly Record*.

The Treasurer's account on Young Men's Scheme was read, and considered very satisfactory. It is as follows: (See page 181.)

At the same time the Rev. Mr. Pollok, the

Convener of the Committee, reported verbally. After a prolonged discussion on the report it was moved, seconded, and unanimously agreed to, that the report be adopted, the diligence of the committee be approved of, that the committee be re-appointed with Mr. Pollok, Convener, Mr. Macgregor, Sub-convener, and Messrs. Macmillan, Cameron and Grant, additional members, and that the thanks of the committee be conveyed to Mr. Pollok for his past very efficient services as Convener, which was accordingly done by the Moderator.

The committee appointed to prepare a reply to the communication from the other Church on the matter of union reported that they had complied with their instructions, and that they submitted the following report:

"The letter sent by the 'Committee on Union' of the U. P. C. of the Lower Provinces having been submitted to this Synod, it was unanimously resolved that the basis of Union, to which the attention of this Synod has been specially directed by the Committee in their letter, is, according to the unanimous opinion of this Court, unsatisfactory on the following grounds:

(1.) That whereas the United Synod is composed of Churches, which have seceded from the Church of Scotland on special grounds considered sufficient by themselves, there is no guarantee provided for the maintenance of friendly intercourse between us and the Church of our Fathers.

(2.) That this Synod does not disclaim as unscriptural the right on the part of the Civil Courts to review the procedure of Ecclesiastical Courts as far as civil interests are involved.

(3.) That the basis of Union, while appearing in one portion to define the province of the civil power, ultimately leaves the whole question undecided.

(4.) Because this Synod have reason to believe from the public speeches and letters of members of the United Synod, that there is not at present real unanimity of sentiment among the brethren of that Church even upon the proposal now submitted by their committee:

It was further resolved that the following letter be sent in reply:

'DEAR BRETHREN,—'

In reply to your kind and fraternal letter of the 6th June last, which has been listened to by this Court with the utmost attention; it affords us very great pleasure to reciprocate the friendly feelings to which you have given expression. We do assure you that we entertain sentiments of sincere affection towards the large and influential Synod, which you represent. We cheerfully accord the honor, to which at least a portion of the U. Body is clearly entitled, of being the first in this important field, and the first to plant the principles and practice of Presbyterianism among



The scattered and scanty population that at an early period inhabited this province. We honor and love you for the wondrous and self-denying efforts which you have put forth to render yourselves a missionary Church—efforts which, while they have opened the hearts of your people to devise liberal things in connection with the Home Mission field, and particularly your seminaries of learning, have received so many marks of the Divine favor, and converted the wilderness of heathenism into a fruitful field. We gladly stretch out the hand of affection to those of your brethren who have not been separated long enough to forget that we have in former times subscribed the same standards, long revered and familiarly uttered the same honored names, cherished the same hallowed and thrilling associations, and labored in the same portion of the Lord's vineyard.

These are sincere feelings on our part, and we desire to give them practical expression, lamenting much that has occurred on both sides in past times, as well as recently, to disturb the harmony that ought to prevail among bodies which possess so much in common. With the above view, we are of opinion that we ought to co-operate in general measures, and cultivate brotherly feeling, by more frequent exchange of pulpits. It is quite evident to us that if, in God's providence, a union takes place such as we would desiderate, it must follow as the result of such a course of preparation.

Reminding you, that in our reply of last year we stated that a measure of so important a character would require very serious deliberation, and that we had then enjoyed no opportunity of ascertaining the feelings and opinions of our people, we have now to inform your Synod that, after a sufficient interval of time, and careful consideration of the whole matter, we have arrived at the conclusion, that any amalgamation of the two bodies is, however, desirable, at present impracticable. Let us express the hope that, in the course of time, many of the obstacles to union that now exist may be removed. Meantime we trust that, in this, as in other countries, the existence of two or more Presbyterian bodies engaged in the work of spreading their principles, and promoting the cause of Christ, may not retard but, on the whole, advance the great work, in which we are all engaged, afford an opportunity for the exercise of Christian charity and forbearance, and exhibit a rivalry alone in good works."

It was moved by Hon. John Holmes, seconded by Mr. Maclean, and unanimously agreed to, that the report be received and adopted, and the letter transmitted immediately through the Clerk of Synod.

It was moved by Philip Thomson, Esq., seconded by Mr. Tallach, and unanimously agreed to, that the Clerk be instructed to write to the Secretary of the *Monthly Record*, asking what sum would be required to pay

the deficit for 1861—62, supposing the deficit of the past and present year were paid up; and the Presbytery of Pictou being required to see to it that the *Record* be continued in circulation until next meeting of Synod.

The Presbytery of Halifax reported that they had discharged the duty entrusted to them of presenting the address of this Synod to the Prince of Wales.

Mr. Boyd on motion left the chair, when he moved that the resolution of last Synod—announcements of a private nature to the Colonial Committee of the Church of Scotland be forwarded by the Clerk.

Ministers reported that they had obtempered the instructions of last Synod with regard to the celebration of the Tricentenary of the Reformation.

The attention of the Synod having been directed to the Home Mission Association of Halifax, it was moved, seconded, and unanimously agreed to, that they express their gratification at the zeal and success with which the scheme has been conducted; that the thanks of the Synod be conveyed to the Rev. John Martin, Superintendent of Missions, for originating and carrying it forward, and to the laymen for the cordial support which they have given it. Which was done, by the Moderator accordingly.

After some discussion, it was agreed that henceforth only three copies of the *Monthly Record* be sent to ministers.

The Clerk having read a call from forty-eight families residing in Middle River, Cape Breton, addressed to Mr. Sinclair to be their minister, and also a letter from Mr. J. Macleod, schoolmaster, stating that calls were being signed at Baddeck and Boularderie Island, it was agreed to that it be remitted to the Presbytery of Pictou to gather from the late deputation and other sources of information as to the state of our people in Cape Breton, and to lay the same before the Colonial Committee.

Mr. Cameron was appointed to conduct devotional exercises to-morrow morning. The Synod then adjourned to meet to-morrow at half-past nine, in the morning, of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk*.

#### FOURTH SEDERUNT.

*St. Matthew's Church, Halifax,  
June 29, 1861.*

The Synod met after devotional exercises conducted by Mr. Cameron, and was constituted with prayer by the Moderator, the Rev. George Boyd, Sederunt *ut supra*, with the exception of Messrs. Pollok, Maclean, Mackay, Hon. John Holmes and John Mackay, Esq.

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

The Clerk reported that he had transmitted the letter of Synod in answer to the communication from the Committee on "Union" of the Presbyterian Church.

The convener of the Committee on Presbyterian Records reported as follows:

"*St. Matthew's Church,* }  
27th June, 1861. }

The Committee on Presbyterian Records, consisting of Mr. Duncan, Convener; Messrs. Jardine and Christie, examined the Records, and found the Records of the Presbyteries of Halifax and Pietou carefully kept. Find the Records of the Presbytery of P. E. I. carefully kept, with the exception of the minutes of the year previous to this having no marginal references, that in examining these last records there is a reference at page 45 to the affair of Malcolm Martin, concerning which the Synod came to a finding, and which might lead them to reconsider the matter.

(Signed) THOMAS DUNCAN, Convener.

The minute referred to is to the following effect:

"*St. David's Church, Georgetown,*  
24th, February, 1858.

Which day the Presbytery of P. E. Island met and was constituted.

*Inter Alia.*

The Presbytery also instruct the Clerk to write to Mr. Gordon, Synod Treasurer, respectfully requesting him to assist our students, Messrs. Ross and Malcolm Martin, at Queen's College, Canada, in the sum of at least £6, Nova Scotia currency, each in terms of, and accordance with, the original conditions of the projection of said scheme, viz., That congregations contributing to the original scheme or general fund should receive aid for students from their locality when required."

Owing to the information thrown on the subject of Malcolm Martin by this minute of P. E. Island Presbytery, it was moved by Mr. Scott, seconded by Mr. Christie, and agreed to, that the whole matter be remitted to the Presbytery of P. E. Island to deal with.

Messrs. Scott, Jardine, Boyd, Duncan, Grant, Cameron, were appointed a committee to arrange a missionary meeting for Monday night in St. Andrew's Church. Mr. Scott Convener.

The Synod proceeded to the consideration of the petition from the Building Committee of Truro congregation.

It was moved by Mr. Duncan, seconded by Mr. Bremner, and agreed to, that the Synod having heard the petition from the Truro Church Building Committee, instruct the Clerk to acknowledge its receipt, and to express their approval of the great efforts made by Mr. Stewart and the committee; and also to communicate on the subject with the various Presbyteries, recommending them to assist as much as they possibly can in this object.

The Synod then proceeded to the consideration of Overture II. on Prince of Wales College, the tenor whereof is as follows:

"That whereas it has long been a felt want of the Church in these Provinces that there is no institution within the bounds of the Synod, where our students can be educated in Literary or Theological studies, and our only resource in the meantime is attended with considerable expense: And whereas there has been an institution of the kind opened in Charlottetown, Prince Edward Island, under the designation of "Prince of Wales College," equipped at present to instruct students in the Classics, Mathematics, Logic and Moral Philosophy, and taught by a Professor of undoubted ability: It is humbly overtured the Reverend the Synod of Nova Scotia and Prince Edward Island that such steps should be taken as in the wisdom of the Court may seem meet.

(Signed) THOMAS DUNCAN."

It was moved, seconded, and unanimously agreed to, that in the meantime students of our Church in P. E. Island be allowed to attend the Prince of Wales College in Charlottetown for one session, viz., for instruction in Latin and Greek, on condition that the tickets received for those classes in the College be sustained by the Presbytery of Glasgow as sufficient, and that the Clerk be instructed to write to the Clerk of the said Synod to ascertain their mind on the subject.

It was moved by Mr. Tallach, and seconded by Mr. Martin, that the Presbytery of Pietou be appointed to draw out a form of statistical return. It was moved in amendment by Mr. Christie, and seconded by Mr. Macmillan, that Messrs. Martin, Tallach and Jardine be appointed a committee to draw up the required form—the committee to meet this afternoon and report on Monday. On the vote being taken, there voted for the motion 2, and for the amendment 6. The Moderator declared accordingly.

The Clerk laid on the table the Report of the Committee on the *Monthly Record* thro' their Secretary. (The Report will be given elsewhere.)

The Synod having heard the Secretary's Report, resolve, in addition to their former deliverance, to the following effect: They express their high satisfaction with the clear statements made to them ament the financial position of the *Record*, instruct the Clerk to pay the exchanges, and the *Records* sent to ministers of this Court, and that the thanks of the Synod be conveyed to the Editor and Secretary for their very efficient services.

The Synod then adjourned to meet on Monday morning at half-past 9 o'clock for devotional exercises, of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk*,

## FIFTH SEDERUNT.

*St. Matthew's Church, Halifax,  
July 1, 1861.*

The Synod met after devotional exercises conducted by Mr. Tallach, and was constituted with prayer by the Moderator. Sederunt—Mr. Boyd, Moderator; Messrs. Scott, Jardine, Tallach, Christie, Duncan, Martin, ministers; and James Bremner and Philip Thomson, Esqrs., elders.

The minutes of Saturday's Sederunt were read, and after corrections, sustained.

The Conveners of Committee to adjudicate on the Synod Fund reported to the following effect:

*St. Matthew's Church, Halifax,  
July 1, 1861.*

The Committee of the Synod Fund find the following sums on hand:

Jun. 28, Balance in Treas. hands,	£8	12	8½
Collection from Wallace,	0	18	4½
St. Andrew's, Halifax,	3	10	0
St. Matthew's, do.,	9	1	6
St. James', Charlottetown,	1	13	4

Available funds in hand, £23 15 11

## CLAIMS ALLOWED.

Dr. Macgillivray half expenses to Canada,	£8	0	0
Mr. Mair balance salary as Synod Clerk,	2	0	0
Mr. Duncan of last year's expenses,	1	0	0
Mr. Tallach do. do.	1	0	0
Mr. Boyd do. do.	1	0	0
Mr. Holmes do. do.	0	15	0
Part Synod Clerk's salary, Sum voted to the officer of St. Matthew's,	2	0	0
Records to be paid,	1	0	0
	3	0	0
Total of claims allowed,	£19	15	0

Leaving a balance in hand of £4 0s. 11d.

It was moved, seconded, and unanimously agreed to, that the report be adopted, that the balance in hand be left at the disposal of the Clerk to meet contingencies. It was further moved, seconded and agreed to, that the Sessions of the several congregations within the bounds sending representatives to the Synod be enjoined to provide the necessary expenses incurred by the minister and elder, and that the Clerk be instructed to write to Sessions accordingly.

It was moved, seconded, and agreed to, that £3 be paid from the Jewish, India, and Synod Fund, for Records sent to members of Synod.

It was moved, seconded, and unanimously agreed to, that the balance in the hands of the Treasurer of the Jewish Scheme be sent to Canada.

The Committee appointed to prepare form of Financial and Statistical returns reported: it was moved, seconded, and agreed to, that

the report be adopted; that the Clerk be instructed to get forms printed and forwarded to congregations, that congregations be enjoined to have the returns made up and forwarded to the Clerk of Synod before the 1st of January in each year.

It was moved, seconded, and agreed to, that Mr. Martin be enjoined to submit his annual official report to the Presbytery of Halifax before forwarding it to the Colonial Committee.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be conveyed to the members of St. Matthew's and St. Andrew's congregations for their hospitality to the members of Court during this Session.

Messrs. Cameron, Tallach, and the Clerk, were appointed a committee to revise the minutes of Synod, and prepare them for publication.

The Moderator then declared the business of this Session to be concluded, and in the name of the Lord Jesus Christ, King and Head of the Church, appointed the next Synod to meet in St. Andrew's Church, New Glasgow, on the last Wednesday in June 1862, at 11 o'clock in the forenoon, of which public intimation was given, and this Session was closed with prayer.

JAMES CHRISTIE, Synod Clerk.

The Synod appoint collections to be made for the several schemes of the Church as follows:

Home Mission, on the 2nd Sabbath in August.

Foreign Mission, on the 1st do. in Octr.

Widow's and Orphan's Scheme, on the 1st do. in January.

Synod Fund, on the 1st do. in March.

The Synod likewise appoint the following members to advocate the claims of the various schemes in the pages of the *Monthly Record*, viz.: Mr. Martin to advocate the claims of the Home Mission; Mr. Maclean those of the Foreign Mission; Mr. Grant those of the Widows' and Orphans' Scheme; Mr. Pollok those of the Synod Fund; Mr. Macgregor those of the Young Men's Scheme.

J. CHRISTIE, Synod Clerk.

## GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

FRIDAY, June 7.

The Assembly met at 11 o'clock—the Rev. Dr. Colin Smith, Moderator.

On the reading of the minutes in which the Committee on the Internal Polity of the Church, which the Assembly resolved to appoint by the Rev. Dr. Bisset's motion, were nominated,

The Rev. Dr. Pirie (Aberdeen) intimated that when that committee brought up their report on Monday, he should make a motion

that the committee should be discharged, and their powers vested in the Regulations Committee.

The Principal Clerk (Dr. Simpson) read the reply of Sir George Lewis, the Secretary of State for the Home Department, to the loyal address of condolence with her Majesty, on the death of the late Duchess of Kent, stating that Her Majesty had been pleased to receive the same very graciously.

Sir John Heron Maxwell, Bart., in reference to the two cases of disputed settlements in parishes before the Assembly this year, and generally to the subject of disputes as to the settlement of presentees, brought under the notice of the House the very great desirability, as it appeared to him, of adopting some other more suitable mode of treating the discussion, both as to the relevancy of objections by parishioners to sermons preached by presentees, and to the objections themselves to such sermons on the merit.

The Rev. Dr. PACE, Bauchory-Devenick said that the only mode in which, in his opinion, the matter alluded to by Sir John Maxwell could competently be brought under the consideration of the Assembly, with a view to any alteration in the mode of procedure in conducting cases of disputed settlements of presentees in parishes, was by overtures.

The Rev. Dr. COOK (St. Andrews) expressed his entire concurrence with Dr. Paul in the view taken by him of the only way in which the proposal of Sir John Maxwell could be considered by the General Assembly.

#### SUPPLEMENTARY ORPHANS' FUND.

Rev. Mr. Gibbon (Lonmay) drew attention to the unsatisfactory condition of the Supplementary Orphans' Fund, and moved that a committee should be appointed to organise a general collection throughout the Church, and to raise subscriptions, in order to complete the amount necessary to set this fund agoing. He believed that unless this was done the fund would never be placed on a satisfactory footing.

Rev. Dr. Pirie (Aberdeen) seconded the motion, which was agreed to.

#### THE CASE OF THE REV. J. G. CAMPBELL, PRESENTEE TO THE PARISH OF TYREE.

The case of the Rev. John Campbell, presentee to the church and parish of Tyree, came up on an appeal by the presentee against deliverances of the Presbytery of Mull, of date 28th of February, 1861. Finding the first objection stated to the presentee's settlement in said parish to be proven, in so far as it alleges that "his preaching is not impressive, and that his prayers are devoid of fervour." 2. Finding that the third objection was proven, in so far as his discourses, as delivered by him, are cold and undenyng, and not calculated to awaken the attention and impress the hearts of his hearers. There was also a dissent and complaint by the Rev.

Dr. John Macleod, minister of Morven, and a member of the Presbytery of Mull, against the judgments of that Presbytery of 28th Feb., 1861, on both the above findings.

Parties being called, there appeared—The Rev. Dr. Macleod for himself in support of his dissent and complaint. For the presentee Messrs Gifford and Lancaster, advocates; for the Presbytery, the Rev. Messrs. Fraser, of Ulva, and Neil McNeil of Tobermory; and for the objecting parishioners, Messrs. Alexander Monerief and Burnet, advocates.

The Rev. Dr. Macleod, was first heard—He said that, if he had had any reason to think that the opposition offered to the settlement of the presentee had proceeded from integrity of purpose on the part of the objectors, and had not been made solely from causeless prejudice, he would not then have occupied the position he did at the bar of the Assembly. Efforts indeed had been made no doubt, at a previous stage of the case, to prejudice the mind of the judges in the inferior Court in regard to it, and probably such efforts might still be made; but he trusted the case would be considered and disposed of entirely on the evidence on the record before the House. What were the qualifications and gifts requisite for a presentee of which he was said to be deficient? There was no objection brought forward alleging that Mr. Campbell's language was not perfectly intelligible, or that he did not speak the pure Argyleshire Gaelic. He was not charged with preaching in any dialect or idiom, but was acknowledged to make use of the very language which was spoken up to this day by the hardy Highlanders of Tyree. It was not set forth that the presentee did not speak audibly. It was quite true that some of the witnesses say that he spoke "low" and "slow," and that his preaching was characterised by them as "slack." He was also aware that some of the objectors lost words occasionally, and some of them sentences even; but, indeed, with regard to that, he (Dr. Macleod) would like to know of what preacher the same thing could not be said. He thought, to any one who examines and considers the evidence carefully, that all that was to be understood by the terms "low" and "slow" was that the presentee preached without the use of any great amount of declamation, or with much vehemence of manner and voice; in short, to use a common expression, that he did not make his audience "hear on the deafest side of their heads." Dr. Macleod here referred specially to the evidence of various witnesses—some even of the objectors themselves—and read portions, including that of Alexander McLean, William McKenzie, Charles McKinnon, and Malcolm McIntyre, and called attention to the fact that these persons state that they heard the presentee well enough. He believed, if it should be the decision of the Assembly that the presentee should be settled in Tyree,

that the parishioners, who were a generous and impulsive people, would, after the present excitement had blown over, cordially place themselves under the ministrations of the presentee, and that Mr. Campbell's settlement would be conducive to the interests of the Church of Scotland generally, as well as of the interests of the parish of Tyree.

Mr. Lancaster, advocate, followed in support of the presentee's appeal.

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#### SYNOD OF CANADA.

This Synod met on the 29th May at Quebec. It was found that there were 98 settled ministers on the roll, about 60 of whom were present. We regret that want of space prevents us from giving anything beyond a brief extract or two from the proceedings. But we would direct the attention of our readers particularly to the action of Synod in regard to the subject of Union with the other two Presbyterians. The agitation on this question, so well calculated to distract and injure the harmony within the Church, may now be said to be shelved for some years to come, while at the same time we trust that no opportunity will be lost by all the various Christian bodies in cultivating that spiritual Union by harmony of action and helping and countenancing each other in good works.

#### MORRIN COLLEGE.

"The Report of this Committee was read in the evening, as also the act of Parliament, incorporating the Institution, which report recommended that the Synod do express their thankfulness that an elder of our Church, namely, Mr. Joseph Morrin of Quebec, Surgeon and Physician, should in his lifetime have devoted so large a sum as £12,000 towards the promotion of liberal education in Canada and especially for providing means for the instruction of youth intended for the ministry of this Church, and their earnest trust that the intention of the donor may be fully realized, so that the Morrin College may prove a benefit to the Province and a valuable auxiliary of this Church, and that the Synod therefore agree to accept the authority to appoint Governors of the College, and appoint as their first Governors nominated by the Synod, the Rev. Alexander Mathieson, D. D., and the Rev. James Muir, D. D., and the Synod further agree to accede in other respects to the prayer of the petition so soon as sufficient evidence is afforded them, that the requirements of the Church with regard to literary and theological education are provided for to the satisfaction of the Synod.

It was moved by Mr. Greenshields, and seconded by the Rev. A. Mann that the report be received and adopted and that in accordance with its suggestion, the Rev. Alex. Matheson, D. D., and the Rev. James C. Muir, D. D., be and are elected Governors

of the "Morris College," as provided in the Act of Incorporation, and that a copy of this minute be transmitted by the Moderator to Mrs. Morrin—which motion passed unanimously.

#### MINUTE OF PRESBYTERY OF TORONTO— INSTRUMENTAL MUSIC.

"The Synod heard read an exact minute of the Presbytery of Toronto, of date 21st May last, declaring, in regard to the sentence of the Synod given last year in the case of Robertson vs. the Presbytery of Toronto, that it does not yet appear to be expedient to interfere with the use of the melodeon in the psalmody of St. Andrew's Church, Toronto. It was moved by Dr. Mathieson, and seconded by Dr. Urquhart, that in the present state of the question the answer given be deemed satisfactory, and that the matter be remitted to the Presbytery of Toronto, with instructions to see that the injunctions of last Synod be attended to. It was moved in amendment by Mr. Snodgrass, and seconded by Mr. Mann, That it appears from the minute now read, that the Presbytery of Toronto has not exercised a due and necessary diligence in giving effect to the Synod's deliverance of last year, yet learning that the Presbytery has misunderstood the nature and extent of the power given by this Court, now instruct the Presbytery of Toronto to use forthwith all lawful means in the exercise of its authority over the Session of St. Andrew's Church, Toronto, to cause the sentence of this Court, given last session, to be carried into effect, to wit, to cause the musical instrument which has been for some time in use in that church to be removed without unnecessary delay after this date. A vote having been taken the motion was carried by 35 to 14, and the Moderator declared accordingly.

#### UNION.

"A document purporting to be a report of the Committee on Union between this Church and the other Presbyterian Churches in the Province, and a minute of a meeting purporting to be a meeting of the Committee on Union, were read. It was moved by Dr. Cook and seconded by Mr. John Mackinnon, That Dr. George's report be received, and that the thanks of the Synod be given to Dr. George, for his attention to the business intrusted to him by the Synod, for his judicious conduct in calling to his aid, in absence of the Committee appointed by the Synod, so many able and tried friends of the Church, and for so decidedly refraining from committing himself or the Synod to any basis or terms of union, while yet ascertaining that there was a friendly spirit open to further and more definite negotiation in the other Presbyterian bodies of the Province; appoint a committee to prepare such basis of union for this Church to agree to, and to receive any communication or overture on the subject of union which may be sent from committees of

other Presbyterian bodies and to report both to the next meeting of Synod; and the Synod do in the meantime enjoin on all the office-bearers of this Church to cultivate a friendly and brotherly spirit with the office-bearers of other Presbyterian Churches, agreeing with us as they do in all points essential in doctrine, worship, and ecclesiastical order, and that ministerial communion and interchange of pulpits be authorized when it is found convenient and desirable.

"The discussion consequent on the reading of papers on the matter of union yesterday was resumed. It was moved in amendment to Dr. Cook's motion, by Mr. Mackerras, and seconded by Mr. Walker, That the report of the Convener of the Committee on Union having been read, the Synod, while adhering to the past declarations of this Court as to the desirability of union among the Presbyterians of Canada who are agreed in doctrine and discipline with the Church of Scotland, yet finding that in present circumstances the proposed union cannot be entertained without disturbing the harmony of this Church, take no action on the report and do not reappoint the Committee on this subject, but the Synod express their earnest trust that though a visible union is evidently impracticable at present, all branches of the Presbyterian bodies in Canada may avoid unseemly rivalry and cultivate a spirit of Christian charity. The question was put, motion or amendment? when the latter was carried by a vote of 29 to 20, and the Moderator declared accordingly.

#### UNION IN CANADA.

We take the report which follows from the *Presbyterian Witness* :—

"A full hour before the proceedings commenced every pew, every aisle, every corner was crowded, and the enthusiasm was such that even the space reserved for the Synods was so largely encroached upon that when they arrived it was found almost impossible to accommodate them all. The U. P. brethren suffered most in this respect, as they arrived last.

The meeting was opened a few minutes past 7 o'clock by Dr. Thornton, the U. P. Moderator, giving out the 102nd Psalm, verses 13—17. Prayer was offered up by the Rev. Mr. Greig, the Free Church Moderator. The Rolls were then called—the last minutes of the two Synods and the Basis of Union were read; the Moderators then announced that the Union was consummated, and that their respective Synods were merged in the Synod of the Canada Presbyterian Church. Then followed a general and most cordial shaking of hands, amid the irrepressible plaudits of the vast audience.

Dr. Thornton then declared the first Synod of the Canada Presbyterian Church duly con-

stituted, and Mr. Greig offered up prayer. The 100th Psalm was then sung to the tune of *Old Hundred*—the great volume of melody filling the house like the noise of many waters, thus giving fit utterance to the one overwhelming emotion of gratitude and love absorbed every other thought and feeling.

With equal justice and grace the Rev. Mr. Clark of Quebec moved, and Dr. Jennings seconded, that Dr. Taylor of Montreal be Moderator of the United Synod. The motion was put by the Rev. Mr. Greig, and carried by enthusiastic acclamation. Dr. Taylor, arrayed in Geneva gown and bands, was then escorted to the Moderator's Chair by the two late Moderators. He delivered a most eloquent speech, breathing the very essence of Christian unity, love and devotion. An appropriate and comprehensive prayer was offered up by the Rev. Mr. Inglis of Hamilton. Rev. Mr. Urs then delivered an elaborate address on the nature of union. Dr. Ormiston followed with an address on the advantages likely to accrue from union. Dr. O. is one of the most brilliant men in Canada, and on this occasion he did justice to his reputation. Then came our good and venerable friend Dr. Burns, who addressed the meeting on the living character of the Church of Christ. There he stood, heart and soul in the union, and speaking with all the elasticity and vigor which characterised him when, thirty years ago, he was wont to engage in field days in the Synod of Glasgow and Ayr. The only regret was that he was cramped in his treatment of the subject by the lateness of the hour.

A vote of thanks to the Wesleyans for the use of the Chapel was passed, and the proceedings of this most interesting night were brought to a close at 10½ o'clock. Montreal being in the main a Roman Catholic city, the union thus auspiciously accomplished did not fail to excite an interest even among them; and the prevailing sentiment among Protestants is not only favorable as regards what has been done, but astonishment is expressed that any Presbyterians should stand aloof from such a union. We learn, therefore, with great gratification that the subject underwent a lengthy and warm discussion in the Synod of the Church of Scotland in Canada which met a few days ago in Quebec, and that when the subject was put there was a *minority* of from twenty to twenty-nine in favor of union.\* This minority has been steadily increasing, and we make no doubt it will soon be a *majority*. Young Canadians are almost to a man in favor of union, and the opposition comes from fossilized Scotchmen. This by the way.

The Synod of the Canada Presbyterian Church now consists of about 250 ministers and 300 congregations. It is aggressive, zealous, hardworking; and we sincerely trust that the union just consummated will enable it to press forward in the career of Christian

usefulness till the most distant recesses of the wilderness resound with the glad tidings of peace. It will be a bright day for Presbyterianism, when brethren will sheath the sword of mutual strife, sign a covenant of grace, and turn their united forces against the common foe of poor, fallen man.

On Saturday after the union the members of Synod to the number of about 300 went on an excursion on the River, and combining the useful with the pleasant, visited the Mission School at Point aux Trembles. They more than filled the school rooms, and witnessed a brief and very satisfactory examination of the pupils—young French Roman Catholics gathered from every part of Lower Canada to be instructed in Bible truth. One of the best river steamers was hired for the excursion by citizens of Montreal.

On Sabbath the services in Montreal were very largely attended; but particular attention was attracted to a service for children in Cote Street Church at 3 o'clock p. m. Rev. Messrs. Inglis and Ormiston of Hamilton addressed the children. The church was densely filled.

On Monday the Synod received delegates from the Presbyterian Church of England and from the Old School Presbyterian Church in the United States. The next meeting is to be held at Toronto on the first week of June 1862.

[“Our contemporary has here entirely misrepresented the matter at issue. Dr. Cook’s motion was not in favor of Union with the other bodies, but simply to prepare such a basis of Union as our Church in Canada would be likely to entertain, and to have it submitted to next Synod. Such coarse and insulting terms as “fossilized Scotchmen” are not well calculated to draw more closely the bonds of a Union which shall have for its substratum, harmony of feeling, as well as mere outward profession.]—ED. REC.

#### COLLECTIONS FOR THE YOUNG MEN’S SCHEME.

At the last meeting of the Presbytery in Pictou, it was appointed that on the Monday of the Sacrament at each place at which it was dispensed, the people should be convened and invited to subscribe in aid of the funds of this scheme; and the Synod trusting that the amount so raised will prove amply sufficient, has set apart no special day for a church-door collection, as it has done in the case of all the other schemes. It is to be hoped therefore, that every congregation within the bounds of the Synod will hold a meeting either on the occasion referred to by the Pictou Presbytery or on some other day, and make a special effort on behalf of an under-

taking which has been so well inaugurated and continued. The return of those who were first sent, calls for something like a thanksgiving subscription this year. We trust that no congregations—no station—not even the vacant ones, will be behind in this matter. If the Monday of the Sacrament be an unsuitable day, let the minister and session call the people together at a time that they think more convenient. This is being done at Salt Springs; for the meeting having been held on the day appointed at Gairloch, the other section of the congregation wished a special meeting of their own; and Mr. Grant agreed to preach to them on an after day. The meeting there has been held we believe; but we have not yet learned the result. At other places, large subscriptions have been made; and only one thing now remains to be done,—payment of them as speedily as possible. Pictou congregation nobly headed the others this time, setting an example of promptitude and liberality which, as far as we have heard from, is being followed by all the other congregations. Its subscription amounts to £40. A meeting was held on the same day at New Glasgow, at which good addresses were delivered by Messrs. Pollok, Macgregor and others, and collectors were appointed who expect to raise £20. Perhaps it would have been better to have struck when the iron was hot by taking the subscriptions of all who were at the meeting. At Gairloch a considerable number of the people remained, almost every man of whom came forward with eagerness to offer his contribution. Fully £20 were subscribed, and this sum they expect to increase by some pounds; should Salt Springs do as well, this congregation may perhaps excel every other one. At Gairloch the list was headed by their minister putting down his name for £2 10s., and this was the cause of the readiness manifested by the people to come forward with their offerings. Meetings have been held at both the East and the West Branches of the East River, for this is a congregation that is never behind hand, at which £25 or £26 were subscribed. Through some misunderstanding, no meeting was held on the appointed day of the Roger’s Hill and Cape John people, but Mr. Sinclair intends to give them another opportunity of contributing. We have not heard if anything was done at Wallace, Pugwash, Earlton, or Maclellan’s Mountain; but as the Sacrament has been administered at all these places, it is probable that the instructions of the Presbytery have been implemented. So much for Pictou Presbytery. In Halifax, Mr. Grant, accompanied by Dr. Avery, waited upon several of our friends connected with both our congregations there. He received nearly £60, of which £16 is in the form of yearly subscriptions; but as his time was limited, Dr. Avery, and Messrs. Jas. Thompson, James Bremner, and A. K. Doull, were appointed a

committee to prosecute the matter still farther, and from such a committee we shall certainly soon hear good accounts. Mr. Bremner has consented to act as Treasurer in Halifax. We have still to hear from Prince Edward's Island and St. John's, Newfoundland.

#### OUR LAY ASSOCIATION.

Next to the "Young Men's," the "Lay Association" is undeniably the most important scheme of our Church. The first is designed for providing a constant supply of pastors and missionaries to our vacant congregations; the second, to assist weak ones, and enable them to secure and maintain the regular administration of religious ordinances without being, as now, beggars on the bounty of the Home Church.

We have within the bounds of the Presbytery of Pictou three weak congregations which now draw part of their ministers salary from the Colonial Scheme of the Church of Scotland—a burning disgrace; especially when we all admit that the poorest of us is far more able to bear a share of the burden than thousands of those who yearly contribute to the Home Scheme. Yet it is difficult to see how the Presbytery can refuse granting certificates to the ministers of these congregations, unless the Lay Association be supported with a liberality such as to justify it in coming forward and resuming the responsibility of supplementing to the required amount. Had the scheme been prosecuted to this day with the like vigor which characterized the first year of its existence, there would be sufficient money now in funds to meet all demands; but unfortunately this is far from being the case. The Treasurer's Account, published in last *Record*, shows a lamentable falling off. Except that of Pictou and New Glasgow, there is a lamentable falling off in all the congregations which did contribute, while four of our most populous and wealthiest congregations, East Branch F. R., West Branch F. R., Gairloch and Salt Springs, do not appear to have paid a penny for the last year. Surely this is not as it should be! There is surely blame somewhere! But we are unwilling to believe that the falling off is owing to indifference to the importance of the subject. Our people know and readily acknowledge the object of the Association to be a good one; they know and acknowledge the shame attached to our being so long drawing upon the funds of our mother Church; and they know that some of our congregations cannot exist without either Home or Foreign aid. Many of our people have already reaped some benefit from the operation of the scheme, it being the main instrument by which the services of an able and most efficient missionary were secured to

them, and that too at a time, when such services were most wanted.

We heard some people try to excuse their short-comings in this matter on the plea that, having no settled minister, whose duty it would be to organize and bring the claims of the Association to their remembrance at the proper time, it was impossible in their case to work it out; while there are ministers on the other hand who attempt to avoid the blame on the ground, that as the Association is exclusively lay, it is no business of theirs. We believe both wrong. No doubt the scheme is more the business of the lay than of the clergyman, for its success will mainly depend on the earnestness and activity of the managing committees; and every one of our congregations can furnish abundance of active men who, one should think, would take pleasure in making themselves useful to the Church of which they have the honor to be members. The whole secret of success lies in the punctuality of local meetings attended only by the committees and collectors. An intelligent and earnest committee can, by judicious management, evoke a fine spirit of healthy and innocent rivalry between the youthful collectors, which, if prudently fostered, will do all but work miracles for the cause; and all this can be done in vacant congregations as easily as in those favored with settled pastors. Nevertheless we deem it equally the duty, as assuredly it is the privilege of the settled minister to see to it that the scheme be properly organized and carried out by his people. Can it be imagined that a scheme whose sole object is the extension and consolidating the Church, and the cicatrizing of that foul ulcer (drawing our support from the mother Church) which has been eating into our very vitals, will possibly be viewed with coldness or indifference by any minister of our Church? Coldness and indifference are highly contagious diseases. Depend upon it that if the minister look coldly on, he will soon find his people grow much colder than himself.

We, however, look forward with well-grounded confidence to the future. Three of our congregations have within the year been fortunate in securing the service of talented and highly efficient ministers. There can be no doubt but these excellent clergymen will bring the claims of our Association before their people as soon as possible, and by their exertions and that of those others who feel a deep interest in the prosperity of the Church, the Treasurer's account at the end of the current year will show a very different result from that of the last.

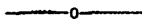
K. M. I.

#### MEETING OF MIRAMICHI PRESBYTERY.

The Presbytery of Miramichi met at Tabuaintac, on the 27th of June, for the induction of the Rev. James Murray. The Rev. Char-



les J. Ogg, Minister of St. Andrew's Church, Chatham, preached an eloquent and appropriate sermon from Matt. xxiii 2, 3, "The Scribes and Pharisees set in Moses' seat; all therefore whatever they bid you observe, that observe and do, but do not ye after their works, for they say and do not." After putting to Mr. Murray the questions appointed to be put to all ministers previous to their induction, and having received satisfactory answers, he did in the name of the Lord Jesus Christ, and by the authority of the Presbytery of Miramichi, admit him to the pastoral charge of the congregations of St. Andrew's and St. David's Churches; after which he delivered appropriate addresses both to the minister and congregation on their respective duties. After the dismissal of the congregation, the Rev. Mr. Murray received an affectionate welcome from the congregation.



#### REVIEW OF THE PAST MONTH.

The past month has been fertile in incident. Death has been busy among the great ones of the earth. The Sultan of Turkey has passed away at the early age of thirty-eight. Under his feeble rule this once powerful and dreaded empire has been gradually melting away—saved only from entire dismemberment by the mutual jealousy of surrounding powers. He is succeeded by his brother, who is said to be a man of vigorous intellect and resolute will. Whether these qualities—at this late period of the day may be favorable to the well-being of Turkey, is a problem which time only can solve.

Syria has at length been evacuated by French troops, and we will soon see whether the power or capacity of the new Sultan will be equal to the task of administering justice and preserving order in this unhappy province.

The death of Lord Chancellor Campbell at the ripe age of 81 has caused much regret in English circles. The son of a Scotch clergyman of the Established Church, he worked his way by dint of industry and a resolute and aspiring spirit to the highest position which a British subject can attain. Distinguished all his life for high principle, intense application and clear and practical good sense rather than eloquence or genius, his name will long be remembered with respect and held up as an example of what unflinching perseverance can accomplish. He was the author of several valuable works, the most important of which are "Lives of the Lord

Chancellors" and "Chief Justices of England."

Cavour has been succeeded in the management of Italian affairs by Count Ricasoli, of whose resolution of character as well as capacity report speaks highly. The kingdom of Italy has at length been officially recognised by France, and is being gradually consolidated. Naples still gives trouble, and French troops still occupy Rome. The Pope is seriously ill, and in case of his death, some way will probably be found out of the present complications.

The Emperor of Austria is evidently doing his best to conciliate Hungary, though whether he will be successful is somewhat problematical.

The condition of Poland continues to excite much sympathy throughout Europe, and indeed the whole civilised world, and the sight of a brave and high spirited people trodden under the iron heel of despotism excites at once universal commiseration and indignation. All blame Russia, but feel unwilling to face the perils of a European war in behalf of her victim.

We regret to observe that notwithstanding the royal alliance, the very worst feeling appears to exist between the English and Prussian Governments—the latter being entirely to blame. Prussia, however, cannot really afford to quarrel with England and her bad temper excites but little interest.

The Emperor of the French, perhaps, at the present moment the most important personage in Europe, is said to be suffering from indifferent health.

Trade with China and Japan continues to proceed satisfactorily, and along with the demands from India, compensate to some extent for the vast diminution in the American trade.

Copious rains have fallen in Bengal, and it is hoped the crisis of the famine has passed.

Mr. Laing, the new Financial General for India has been endeavoring with considerable success to redeem the finances of the Indian exchequer by largely reducing the native army. Not less than 100,000 men are, or shortly will be dismissed, which of course will effect a vast annual saving to the government.

We observe that the French have been making some further encroachments, conquests they call them, in Cuckin, China.

The census in England has been completed—the population of England and Wales is upwards of 20,000,000. As a general rule, the agricultural districts have made little progress, while the manufacturing and great cities have increased in an immense ratio. The population of London alone is nearly equal to that of the whole of Scotland. The population of Ireland has decreased within the last ten years, though its material

moral prosperity have improved greatly. We are glad to find that the health of Her Majesty has so far improved that she has been holding Drawing Rooms, and was about to set out on a visit to Ireland. His Royal Highness the Prince of Wales has joined the Carragh Camp in Ireland for military instruction, and was received with immense enthusiasm by the Irish people.

The Great Eastern has conveyed with perfect success some 3000 troops from England to Canada. It is said that she will be placed regularly on the route between Liverpool and New York.

An event of some interest to Nova Scotians is the successful launch of the new Cunard steamer "Scotia," being the largest commercial vessel in the world after the Great Eastern. This great company now possesses 33 steamships, most of them of great size, measuring altogether between 50 and 60,000 tons, a tonnage exceeding the whole commercial marine of Scotland, 80 years ago, and greater than the navies of several powerful European nations.

A great fire, the most destructive which has happened for many years, took place last month in London. The loss is variously estimated at from 2 to 4 millions, and was accompanied we grieve to learn with the death of Mr. Braidwood, superintendent of the Fire Brigade—a man universally esteemed for his high character and undaunted courage.

A Scotch Education Bill considerably increasing the emoluments and raising the status of Schoolmasters, is likely to pass through parliament, and though possessing one or two objectionable features is hailed with general satisfaction.

A comet of large size has suddenly made its appearance in the heavens, taking both astronomers and the world in general altogether by surprise, and proving that we have yet a good deal to learn concerning the laws which govern the motions of these erratic bodies.

On this side of the Atlantic, by far the most absorbing event of the day is the disastrous and apparently disgraceful defeat of the main body of the Northern army at a place called Manassas Junction. The accounts as yet received are so unreliable and contradictory, that it is impossible to give anything like a satisfactory account of this engagement. The only facts as yet ascertained beyond doubt being that the two armies met on Sunday the 21st ult., and after fighting most of the day the Federalists retreated in the greatest possible disorder, leaving behind them their artillery and camp equipage and suffering a loss which the newspapers put down from 200 to 20,000. The moral effect of this victory upon the South will no doubt be immense and render nearly impossible the idea of bringing it back into the

Union. The combined imbecility and bluster of the North are fast destroying all sympathy for them everywhere, and more especially in these British Provinces.

In the meantime, trade is in a state of utter stagnation. The North suffers intensely, and if public opinion were allowed a voice, would be only too glad to find a peaceable solution to this unnatural struggle, even by acknowledging the independence of the Southern States. But liberty of speech both in North and South is kept in fetters, and a man declares his opinion at the peril of his life—a most disgraceful state of things in a republic.

Nova Scotia continues to share in the general prostration, there is scarcely any export trade, and money has become an exceedingly scarce commodity. As a partial counterpart to this, gold continues to be found in considerable quantities at Tangier and Lunenburg, and we have great hopes may yet be the means of bringing back a tide of prosperity to Nova Scotia stronger than ever set in upon it.

The Synods of the various Churches have concluded their deliberations which, upon the whole, have been characterised by great harmony and good feeling. The question of Union has been disposed for the present, and seeing that the Synod have come unanimously to the conclusion that it is altogether unpracticable, we trust that all agitation on this hitherto vexed question will henceforth cease, and that our energies will be directed to the fostering of the interests of our Church by every means in our power—by creating and perfecting a thorough organization for the various schemes, and doing all that in us lies to advance both at home and abroad the cause of the Redeemer.

The retiring Moderator's sermon arrived too late for insertion in our present issue. It will appear in September.

We have been obliged to leave out several articles, including editorial matter this month to make room for Reports of Ecclesiastical proceedings.

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

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

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1861		JEWISH MISSION.	
June,	Collection St. Andrew's Church, Pictou, Collection Belfast Congregation, Prince Edward Island,		£4 13 6 5 0 4
—o—			£9 13 10
1861		MISSIONARY SERVICES.	
June,	Collection River John Congregation, Collection Lochaber Congregation per Rev. Mr. Cameron, Cash from Georgetown Congregation, Prince Edward Island, per Rev. G. M. Grant, £10, Island Currency,		£2 5 0 5 0 0 8 6 8
—o—			£15 11 8
1861		INDIA MISSION.	
June,	Collection Belfast Congregation, Prince Edward Island,		£2 14 3
—o—			
1861		SYNOD FUND.	
June,	Collection McLellan's Mountain Congregation, Collection Belfast Congregation, Prince Edward Island, Collection St. Andrew's Church, Halifax, Collection St. James' Church, Charlottetown, P. E. I., Collection St. Matthew's Church, Halifax, Collection Wallace Congregation,		£1 12 0 1 13 3 3 10 0 1 13 4 9 1 6 0 18 4
—o—			£18 8 5½

Pictou, June 25, 1861.

WM. GORDON, Treasurer.

LIST OF MONIES RECEIVED SINCE LAST ISSUE.

Angus McKay, Roger's Hill, 17s. 6d.; Wm. Fraser, Esq. McLellan's Mountain, 17s. 6d.; Rev. Wm. Forbes, Canada, 5s.; Rev. Mr. Sinclair, Roger's Hill, 50s.; R. McDougall, Esq. Whycocomah, 6s. 3d. The Committee beg to acknowledge the donation of £2 from the Rev. Mr. Mair, Canada, towards these funds. David Henderson, Wallace, 2s. 2d.; Malcolm McGregor, Big Island Merigomish, 3s. 1 1-2d.; John Scott, Chatham, N. B., 3s. 1 1-2d.; Geo. Scott, Chatham, N. B., 3s. 1 1-2d.; A. McKay, Truro, 3s. 1 1-2d.

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