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James D. Barry

VOL. XIV

NO. 8

THE MONTHLY RECORD

OF THE CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

AUG., 1868.



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Queen's College, July 4, 1868.

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VOL. XIV.

AUGUST, 1868.

NO. 8.

If I forget thee, O Jerusalem! let my right hand forget its cunning."---Psalm 137, v.5.

MEMORIAM.

The Late Dr. Henderson.

(From the *Union Advocate*, Newcastle, N.B.)

How true it is that "in the midst of life we are in death," and as friend after friend departs we begin to realize more and more the truthfulness of the proverb. We drape our columns in mourning to show respect to the memory of one who has but recently passed away, of whom fond recollection will ever be cherished by a grateful people. Reference is made to the late Reverend WILLIAM HENDERSON, D. D., who peacefully breathed his last on Saturday night, 6th instant, after a brief illness. For a period of twenty four years, he was Pastor of Saint James' Church, Newcastle, and by his consistent walk, kind and gentle manners, faithful visitation of the sick, and gentlemanly and unassuming deportment, won a place in the affections of the people which death alone can efface. His loss is and will be keenly and generally felt. Possessed of a truly philanthropic heart, he took an active part in every institution which had for its object the welfare of his fellow men, and with the young and rising generation was a great favorite, at whose friendly gatherings his genial smile and happy countenance were often to be seen, and his voice heard uttering words of encouragement and advice. The Church has lost a faithful teacher, our community a sterling member, and all a true and sincere friend.— We can say with all truthfulness he died without an enemy, and was enabled with childlike trust and confidence, to resign all into the hands of his Heavenly Father and

meet death with a smile. He could truly say with the Apostle Paul—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

A Sunday or two before his death, he preached in St. Andrew's Church, Chatham, and there was a circumstance connected with the service which we cannot pass over, and which really seemed prophetic. The Paraphrase given out at the close commences with the following lines:—

"You now must hear my voice no more.
My Father calls me home."

How few perhaps at the time would place any particular stress upon these words, yet how forcibly they return to the mind when the lips which uttered them are cold and silent in death.

The departed gentleman was born in Aberdeen, Scotland, on the 18th of August, 1805, and entered King's College, in that City, in his thirteenth year, from whence he graduated about four years after; and on the completion of his Theological Course, went to Colchester, England, where he remained about eight years, acting as Classical Teacher in an Academy. He then returned to his home in Aberdeen, and was Licensed to Preach, continuing there for eight years. He was ordained in Union Church, Aberdeen, and a short time after accepted a call to Salisbury, Westmoreland County, in the year 1841, and remained there two or three years. In 1844 he received and accepted a call to supply the place of the Rev. James Scuter, in Saint James' Church, Newcastle, to which

Charge he was inducted in March of the same year, and where he remained until his death. We deeply sympathize with his bereaved family, and trust that He who ruleth all things well, will supply them with the needed consolation in this their hour of deep affliction. His remains were interred in the burial ground of St. James' Church yesterday afternoon, followed to the grave by a large concourse of people (some of whom were from Kent, and the Counties of Gloucester and Restigouche,) who endeavoured thus to show their respect for one who in his life time commanded the respect of all.—During the funeral all places of business were closed.

(From *Chatham Gleaner*.)

Sincere respect for the memory of the late Rev. Dr. Henderson, leads us to pen a few remarks, in the hope that they may not be deemed superfluous; or altogether unprofitable to the public. In his death Miramichi has suffered the loss of one of her best and most useful citizens—the loss of a scholar of admirable attainments, of a sincere minded and true hearted gentleman, and of a truly pious consistent and indefatigable Minister of the Gospel. For a quarter of a century he has taken a deep interest and an active part in every Christian effort and institution to promote the best interests of the Community—whether religious, moral, social or intellectual. By a patient continuing in well-doing and indomitable perseverance he had secured to himself a position of honor and influence in the Church of Scotland, and won the respect of good men of all classes and of all shades of opinion in State or Church politics. To those acquainted with Dr. Henderson, the short, dry spasmodic cough which frequently interrupted his speech in conversation, or in the discharge of more serious duties, revealed the weak part of the frame and where the fatal shaft would find the readiest entrance; and such was the event for tho' his ailment was more or less complicated, it merged in that inflammatory attack which broke down the respiratory system, and thus resulted in his death.

Dr. Henderson's record, whether in life or at death, is singularly pure as well as interesting to all, affording as it does an excellent illustration of the happy fruits and results of early religious 'TRAINING.' The seeds and germs of religious principle early sown and planted in his heart—by the kindly and skilful hand of a pious mother, yielded seasonal fruit in his disposition and conduct through every stage of his life, and we are assured that such was his meek resignation in his last hours, such the strength and liveliness of his faith and hope that his dying chamber seemed filled with the peace, the serenity, and the very atmosphere of hea-

ven. Doubtless many hearts here and elsewhere will now revert wistfully to happy hours spent in his society; and dwell with lingering fondness on the leading features of a character of great beauty and intrinsic worth. The kindly tones of his voice which was somewhat slender in volume, but remarkably clear, distinct, and far reaching in quality, will never again fall on our bodily ear; but with that of memory may we not hear it still, and in some such words as these:—'And I brethren when I came to you came not with excellency of speech or of (man's) wisdom, declaring unto you the testimony of God: For I determined not to know anything among you, save Jesus Christ, and him crucified.'

Aught that is harsh or stern in virtue was in Dr. Henderson, smoothed and softened down, in an unusual degree, by the milder and more amiable qualities of man's better nature underlying his habitual self-abnegation, evenness of temper, and meekness of disposition were naturally keen feelings, tender sensibilities and an excitable temper, but they were scrupulously kept toned to unison with the spirit of his mission as a messenger of 'peace and good will to men.'

His feelings at whatever was improper or offensive in the speech or behaviour of others were more akin to sorrow than anger and were never allowed to degenerate into mere sullenness, personal hatred or resentment. They never found vent in any hasty, illtimed, or petulant expression; but would draw down a quiet, indirect, patriotic form of rebuke which was peculiarly his own; or, as the case might be, pass away in a mild playful sally of genial and harmless wit and humour.

In his pulpit ministrations modesty and christian humility sat on his mien, reverence on his countenance, and solemn earnestness on his accents. His addresses were, in their style, rather conversational than oratorical, removed as far as possible from the turgid, florid or ambitious; in matter they were well arranged, instructive, sound, edifying and truly evangelical. If they had any fault, it was that they were too orthodox in their very language and phraseology—a too great fastidiousness in this respect, imposed a restraint on the speaker and deterred him from freely availing himself of that power of language and expression which he undoubtedly possessed. Dr. Henderson's attainments as a scholar were high, and his stock of acquired knowledge extensive, varied and substantial. The versatility of his powers in conversation has indeed often surprised us, for so readily available were the ample stores of his rich mind that he could address himself with ease and effect to the discussion of any topic that might come up before the best informed society. Early thrown on his own resources, and forced to endure the hardness, and to taste the bitterness of the unpatron-

ized scholar's lot, his opportunities for self-culture and study must have often been very limited, but they were so carefully husbanded, and so diligently improved, that he kept abreast at least of his more favoured fellow-students in the race for distinction. But besides that degree of intellectual advancement which must be reached by one who has completed a course of academical training, and graduated with honor at a Scottish University, he had pushed forward his studies and researches into other fields of human knowledge and investigation. He was deeply versed in theology, natural and systematic; and very fully and accurately informed in the controversial department of the latter. Often have we admired the ready clearness, force and brevity with which he would state the salient points in one or other of the greater or even the lesser controversies which have agitated the Church in remote or more recent times. We could dwell with a pleasing satisfaction much longer on this subject—on the whole candour and simplicity, the generous unselfishness, the unaffected modesty and humility, the habitual cheerfulness and perfect contentment with his lot which were some of the more marked features in his moral portraiture; but we must for the present bring our remarks to a close. And we know that we only utter what many, very many, feel in these and in other parts, that, to our latest hour, we will cherish and revere the memory of this amiable, highly accomplished and useful man—this diligent and faithful labourer in the "Lord's Vineyard," who, after the heat and burdens of a well spent day, has retired, in a manner so becoming and so exemplary to his nights repose.

The following is the portion of Mr. Ogg's funeral sermon which bears particularly on the character of the deceased. The text was taken from Luke, vii: 13, and the illustrations and arguments of the preacher were directed to show "how many strong and urgent reasons we have for moderating our grief on the death of a good man, whose devotion to Christ and life regulated by Christian principles attain, and convince us that he shall attain, not a temporal and transient resurrection merely, like the young man in the Gospel, but an eternal and glorious resurrection; such as at the end of time shall be the portion of the friends and elect people of God." After dwelling at considerable length upon the confidence of the righteous man at the approach of death, and on the blessed assistances which he receives from God at the moment of death, as motives for controlling our grief at the removal by death of a good man; the preacher continued thus:

"The considerations and truths which I have laid before you, now find their full justification in the death of that amiable and well-beloved pastor, whose removal we so

deeply deplore. What confidence at the approach of death! confidence, brethren, but without parade, or the slightest appearance of exaltation. At that anxious time when relatives and friends stood around his dying bed, he declared, with that simple calmness, and that accent of truth which so remarkably distinguished him, that he believed the things which he had so long inculcated and taught from this pulpit, and that in them he found all his comfort and consolation. With that humility which never left him, he earnestly repeated, "I have finished my course;" and we should find it hard to lay our hand upon one, concerning whom we would more confidently add, that "he had kept the faith."

With difficulty we control our feelings as we inscribe upon the long lists of the dead, the name of a dear friend and a learned and beloved pastor; yesterday one of the pillars of our church in this land, but taken away from our affection, with faculties yet quite unimpaired, and active powers which three-score years did not appear to have diminished. How long shall we remember that visage which beamed with amiability and intelligence; and that slow and distinct voice to which strength of principle, profound religious conviction and real benevolence, imparted an incomparable power of persuasion. Our church in this land has sustained a severe loss; we testify it by our sorrow. To the cause of the gospel in this Province, he gave 24 years of his life; and, without doubt, he was one of our most learned pastors, as well as one of our churches wisest counsellors.

How many beyond the pale of our communion bewail in him a respected and beloved friend. And how many here lament him as the sower who first deposited in their heart, the germs or seeds, of eternal life.

Should I attempt to say what he was, I should describe a man who possessed an admirable facility for acquiring and retaining knowledge; who wielded over every noble and docile soul, an empire which his humility and real worth, ever more and more enlarged and strengthened; who employed his talents and that mild self-possession, which always distinguished him, in a most effective and successful way, for the promotion of the cause of Christ and the gospel. I should speak of a scribe mighty in the scriptures, and well instructed in this kingdom of God; a theologian of the school of Calvin; orthodox, yet liberal; a preacher whose discourses always exhibited the plan of salvation, and held forth as in a clear mirror the image of Jesus Christ. I should refer to that heart, tender and manly, yet which was easily wounded, like all delicate and reserved natures.

I know that his death is to all of us a divine appeal; that his memory raises us towards those things which are above, and that his example counsels the entire devotion of ourselves and our convictions to Jesus Christ. The character of the men we mourn may be

understood from the way in which we mourn them, and this is the real funeral oration of the Christian.

I do not desire to exalt the man beside that new-made grave, which proclaims so loudly what we are. "Let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Yet while blessing God and giving him the glory, we may refer particularly, to some of the gifts with which our brother was enriched. He was certainly endowed with some gifts of a high order, and no one can gainsay me, while I affirm that a noble heart and an enlightened spirit, hath gone from among us, to mansions of eternal rest.

The preacher is well known to you. You ever found in his mouth the pure word of the gospel. Of his worth, his sincere and profound humility, he was a worthy interpreter. He united in him qualities, which you might imagine were incompatible with each other, calm self-possession, and yet a strong enthusiasm for what is good. There was nothing in his discourses affected or far-fetched, there was nothing hard or excessive; an admirable and constant equilibrium was perpetually maintained. His was not the voice of a lion, crying in the wilderness to a generation of vipers to flee from the wrath to come; but of a lamb of God, beseeching, by the meekness and gentleness of Christ, men to be reconciled. At the time when he spoke with the greatest earnestness and zeal, none could say to him, with justice, what the Governor of Caesarea said to the Apostle Paul, "thou art beside thyself." Like the great Apostle he could say, "I am never beside myself, but speak the words of truth and soberness."—Yes brethren, soberness and good sense—good sense firm and invariable; good sense directed and sanctified by the Spirit of God—such was one of the most distinguishing and precious characteristics of the preaching of your late beloved pastor. Also his word inspired the fullest confidence; you looked upon him as a sure guide, full of the light and wisdom that come from above.

In his public ministrations and duties he was most amiable and delightfully free from the least appearance of egotism. Though he had a high idea of the Christian life, and of Christian activity in the Christian ministry—though he preached very often, and was most diligent in his visitations among his people—though he took an active and most efficacious part in every scheme or society, which had for its end, the religious or intellectual elevation of the people—he never sounded any note of self-congratulation, at the view of what he has been able to do, or was doing; he sought not the praise of men but of God, he preached not himself, but Jesus Christ.—The personal, the selfish principle, the greed of praise, never obtruded themselves to mar-

the beauty of his works. He appeared always as if he felt "what do I more than others," hence there was no self-consciousness, which led him to talk vainly of his preachings, or labours, or trials or hardships. He did all for the elect's sake, that they might receive the salvation which is in Jesus Christ with eternal glory.

When we consider him as a man and a christian, we have to mark in him several qualities, which are rarely possessed in the eminent degree that they appeared in him, strength of conviction, uprightness, frankness, perfect truthfulness, largeness of heart.

To dwell a moment on one point, he possessed a strength of conviction, such as is rarely seen. What he believed, he believed with all the powers of his soul. So with the gospel he knew and proclaimed on every occasion, that there was salvation in none other than Christ. In his heart he bore a general and sincere love for what is good. The truth and the triumphs of the truth, not the puerile and miserable satisfaction that arises from party victories, this was what that generous and elevated mind sought and strove after. Ah! certainly the church which has lost such an one has reason for sorrow, and she will not sorrow alone. Yes, we honour such men, and we render thanks to God, who hath lent us them for a time. But, God forbid, that we should regard them as belonging to us exclusively; God has given them for all his people; such belong generally, to the entire Christian Church.

As a Christian all the springs of his life were in Christ. He bowed before the mystery of Godliness. He knew and believed, that the Son of God had come with the words of eternal life, and that it is to him and him alone that we can go. He, who alone can appease our thirst after righteousness and forgiveness and holiness and love, he felt had come; he looked for and expected no other; the truth of God in Christ reconciling the world, had brought peace to his heart, and he wished to establish the same kingdom of peace in the hearts of others. He had a firm confidence in the triumph of the kingdom on the earth, and looked forward to the establishment of the reign of God over the whole earth.

It is not wonderful that such a life should terminate with perfect confidence, and that he who had so believed in heart, and proved in life the principles of religion, should have every hope and consolation which religion can impart in dying. When such a workman in the Lord's vineyard, is cut off, it does not become us to indulge in vain regrets or tears, but to gird up the loins of our minds, to rival his self-denial and zeal and devotion, and so to preserve in a world, which has need of it, the living tradition of so noble an example.

By the side of your pastor's tomb, and with the knowledge of his hopes and confi-

cence in death, you cannot avoid saying—let me die, like him, the death of the righteous. "Let me die the death of the righteous,"—O! may this be the sincere and earnest prayer of us all; and not a vague aspiration, as it was in the mouth of the false prophet who uttered it first.

"Let me die the death of the righteous," but for this end let me live the life of the righteous; since these two things are incompatible—a wicked life and a holy death.

"Let me die the death of the righteous," but for this end let me cherish and cultivate the germ of the life of heaven within me.—That lies in the word, the spirit, and the grace of the risen Jesus; who is our resurrection and our life. Receive that divine seed of eternal life by faith; by love retain it in your heart; cause it to take root through humility; cherish and stimulate it through prayer and by the thought of God; water it by the tears of repentance, and fortify it by the conflicts of virtue.

"Let me die the death of the righteous," let me die like so many holy ones I have known, and like him whose memory is so recent in peace in the Lord; but for this purpose let me imitate their example, and follow their devotion to God.

"Let me die the death of the righteous," but for this end let me destroy the bad seed of evil within me, and live the pure and full life of the risen one; let me die to everything which is not after his life; let me live no more for the world or the flesh, with its appetites and lusts; let me count all things but dung, that I may win Christ and be found in him.

"Let me die the death of the righteous," but for this purpose let me exercise a continual vigilance over myself. Nothing is more evident, or better known, than the necessity of death; there is nothing less known or less evident, than the hour when death may come. There is no day but may be my last, there is no time but I may receive a summons from God. Ah! my friends, a happy death ought to be the great object of the desires of our life. But that we may attain this blessed thing, God requires from us, righteous lives, lives of devotion to him and to duty, and to the pursuit of the things which are above.

O, brethren beloved, so often home in prayer, upon the heart of a God-man; let that sudden and regrettable death, which we all mourn, stir you up to a more serious consideration of those lessons, which you have received from his living voice. He no more preaches in your hearing, but he preaches in your recollections; he preaches by that faithful exhibition of Christ which dwells now upon you memories; he preached by that life of faith in the Son of God, which he led; he preached by that patient and joyous death which he died; and to our faith which follows him beyond the precincts of this world into the land of spirits, he seems to preach

by the glorious recompenses he has obtained, and which shall be obtained by all who love the Lord's appearing. Yet he preaches; listen and obey. In a little time the bridegroom will arrive; in a little time we shall go to appear before God. This is true, not only of those who expect from day to day to be called, who, by a course of sickness, are specially advised by the Lord to hold themselves in readiness, who, after having made up their minds that earth is escaping from them, cry out "even so, come quickly, Lord Jesus"; but it is true equally for all, since there is not one who can certainly promise himself, that he shall live to the evening. O! brethren it is now, now while you have the free and full use of your faculties, that you ought to put yourself in connexion with things invisible, by the word of God and prayer. These things are old to the hearing of us all: but through our languour and unbelief, they may be new and strange to the experience of very many of us. "Seek the Lord while he may be found, call upon Him while he is near." Seek God in that invisible world, whose doors Jesus hath opened. If he tarries now, await him; for at last he will come, and will not tarry. AMEN.

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Church of Scotland General Assembly.

THE ENDOWMENT SCHEME.

Mr. Smith, North Leith, gave in the report of the Endowment Committee. After giving details, the report proceeds as follows:—

The work of the year, as detailed above, thus consists in the addition to the Church of sixteen new parishes, viz.:—Leahills, Maxwell Parkhead, West Church (Rutherglen), St. Andrew's (Kilmarnock), Saeuchan, Lochgelly, North Church (Kelso), New Canongate, Bannockburn, Bridge of Allan, Holburn, Burghhead, Newbyth, Oban, and Appin. The total number of new parishes now amounts to 131, and these have been erected at a cost of not less than £496,500, exclusive of the large sums requisite in many cases to clear the way for endowment by the liquidation of debt on the fabrics. The success which, upon the whole, has thus attended the labours of the committee more than compensates them for all the vexation and difficulty occasioned by the failure of many to help them in the work hitherto; and in the fact that so many parishes have as yet rendered no assistance to the furtherance of the provincial plan, they would find matter for hope that there is a large reserve of force in the Church to be yet exerted on their behalf, and which, when so exerted, will enable them to accomplish the endowment of many more chapels. On many grounds, and by many most important results in the past, the Church is encouraged to persevere in the good work. In the appendix to this report will be found

certain statistics, tabulated with very great care from returns sent in by Presbyteries, and from the abstract of missionary collections published annually in the *Record*. From these it will be seen that, in connection with the 115 new parishes reported as erected at the last Assembly, there has been since the period of their endowment an increase of communicants to the extent of 19,123, and of missionary contributions to the extent of £4043, 8s. 8d. annually; while £23,780 7s 8d. has been expended on mansees, glebes, and similar additions to the property of the Church, and £41,807, 16s 11d, on schools and other parochial agencies of a permanent character. It will be observed, also, that the average amount contributed by the newly-endowed parishes to missionary objects, and the gradual rise in that average for the last three years, while contrasting most favourably, not only with what is contributed by unendowed chapels, but with what is contributed by the old parishes, present in themselves the most gratifying and encouraging results. The tables referred to present, indeed, ample proof that the Endowment Scheme has been, in its more immediate objects and bearings, a great and unquestionable success; while, considered in its less direct results as stimulating the Church to higher efforts in every field of Christian benevolence, paving the way in many cases for through parochial organization, and training the ministers and members of the Church to know at once their power for good and how to exercise it, the benefits of the scheme have been incalculable. It is hoped that, in such circumstances, and with such success in the past to furnish some cheering encouragement, the Church will not flag in her earnest endeavours to build up and extend her walls by prosecuting a work of so much importance. Faint-hearted whispers have recently reached the ears of the committee from quarters where other sentiments might have expected, as if, in presence of the signs of the times, with the loud clamour now so common against the existence of Established Churches, and with the policy of distinguished statesmen pointing so plainly to their mutilation, if not destruction, the costly endowment of new parishes were a work of supererogation, if not of folly, providing only additional spoil for the spoiler. But no statesman has ever ventured to propose, or is in the least likely to propose, any such measures as the seizure by the State of the endowments provided for our new parishes by the generosity of the members of the Church. It appears, moreover, to the committee that nothing is more likely to hasten the dreaded consummation, and to present Establishments as an easy prey to ruthless spoilers, if such there be lying in wait for their overthrow, than such conduct on the part of their supporters as should be the first threatening of danger issue in the surrender alike of their

weapons and their principles, and in the cowardly or petted intermission of all their proper and incumbent work. On the other hand, they have unwavering confidence in this, that if the Church of Scotland shall continue with increasing energy to discharge all her functions as the Church of the nation and not of a sect only, and if she shall seek with increasing zeal and liberality on the part of all her faithful adherents to provide, through her Home Mission and Endowment Schemes, an effectual remedy for the spiritual destitution, and so far the poverty, intemperance, vice, and crime of the land, then in these works she will find a guarantee for her continued existence and stability, which, apart from these, no old covenants and Acts of Parliament however solemn, and no parchment titles however venerable, will in days of change and democratic rule ever secure to any institution.

Dr. Cnabteris, Glasgow, made a verbal supplementary report. He said that the late commercial crisis had for a considerable time delayed the active operations in behalf of the Endowment scheme on which the friends of the Church in Glasgow had decided about two years ago. Within the last two months, however, they had actively commenced, and not without success. They found that of the twenty chapels proposed for endowment under the provincial scheme, only eight were erected into parishes. They proposed to help none but chapels in poor districts, and to give a grant towards the erection of a new parish if the population was not more than 3000 souls. The committee had resolved on this, as they believed that much evil had been done by including large populations in new parishes, so that the minister, however willing, had been unable to overtake the pastoral visitation of his parish, or the temporal relief of his poor. He had received £3375 within the last few weeks as a beginning and it was only right to add that they owed their successful start to the often-tried and always ready liberality of the Messrs Baird. (Applause.) During the past year, three new parishes had been erected with help from the Local Committee—in Leadhills, Parkhead, and West Church, Rutherglen; and Maxwell Church had been endowed by the liberality of its own congregation, with help from the Assembly's Committee. The committee were ready to give grants to Partick, Bridgegate, and Clarkston; and he believed that, thanks to the munificence of a generous and wise friend, they would soon be ready to endow a fourth. After some experience of Glasgow, he was prepared to say confidently that the constitution principles of the Church of Scotland command as much support in the west, when fully and fairly brought before the winds of the people, as in any other district of the country. (Applause.)

Mr Mitchell, Lieth, moved the adoption

of the report, which was second by Mr Campbell Swinton (elder.)

Dr Bisset rose to make a few remarks in reference to the report, but they were very impatiently listened to, and at one part interrupted. Ultimately, after some remarks by Admiral Sir William Hope Johnston, the report was unanimously approved of.

EXTRACTS FROM MODERATOR'S CLOSING ADDRESS.

It gives me unfeigned delight to remind you of the full, satisfactory, and encouraging reports which we have received from the conveners of the several committees which conduct and carry on the great missionary and educational schemes of our Church. And although formal votes of thanks from the chair have ceased to be communicated, and, as I venture to think, judiciously so, as the practice tended to lengthen out unduly our seditants, which the urgent necessities of indispensable business render sufficiently fatiguing; yet I may assure these committees and their conveners that, although the form is dropped the Assembly, and the Church at large, do not less gratefully appreciate the importance and value of their services. (Applause.)—The demands made upon the time of the conveners and their acting committees, the attendance required, the mass of correspondence to be conducted, the zeal, tempered with discretion and prudence, necessary to be exercised for the successful conduct of our schemes, are sometimes not sufficiently recognized. An infallible wisdom does not belong to these committees: but it is neither wise nor generous to subject them to a jealous suspicion, or severely to reprimand casual errors of management. On the contrary, they merit the cordial and steadfast encouragement and support of all the office-bearers and friends of the Church. (Applause.)

It must necessarily be a characteristic feature in every true Church of Christ, that she earnestly sets herself to the high duty of extending the influence of Christ's Gospel.—The duty, no doubt, may exhibit its claims for immediate adoption more urgently in one direction than in another. The British Churches may seem to have been slow of recognizing their duty in reference to the perishing heathen; but to have a Christian interest awakened into active exertion in behalf of idolatrous nations, knowledge and information regarding their condition are required. This is necessary to create sympathy and to bestir to action. How little was generally known of our great Indian empire some sixty years ago; the means scarcely then existed of originating and cherishing in the minds of the Christians of these lands the inspiring conviction that duty to their Divine Lord summoned them to navigate the sea—to erect in the distant East the Saviour's Cross, and to pour the light of His gospel in upon the subtle Eastern mind, which lay degraded and

bewildered under the incumbrances of cruel idolatries and many-coloured superstitions, and thus to raise it to the knowledge and worship of the one true and living God, and of Him whom the great Father of all sent to redeem the nations. The same train of remark might be extended and used in reference to our colonial possessions. Sixty years ago, these were few, their population small, their commercial importance insignificant, our knowledge of their religious wants imperfect, and accordingly little active Christian sympathy was felt, or perhaps could justly be expected to be felt in their favour. When our fathers who preceded us, are accused of callous indifference—of an utter deadness and insensibility to the momentous behest to preach the Gospel to all nations, laid on His servants by the Saviour on the eve of His ascension, I cannot help thinking the charge somewhat unfair. It seems to me to proceed on a misapprehension of the historical position which our forefathers occupied, on a forgetfulness or misrepresentation of the circumstances in which they were placed, and of the immediate influences to which they were subjected. It is easy to say that no circumstances should paralyze and deaden our high sense of duty to spread abroad the Gospel of Jesus, and that this never can be, without involving in guilt the parties so influenced, and laying them open to a charge of disloyalty to their great Lord: (Applause.) This is most true. But before deadness is argued from as a premise, it might be just to ascertain that spiritual life had become absolutely extinct, or whether only it was manifesting itself in a direction which we have not perceived. Each age in Christ's Church may have a call to some especial duty, as individual Christians may have a precise field indicated for their peculiar cultivation. Andrew first found his own brother, and brought him to the Lord. The Eleven were to preach the Gospel to every creature, but they were to begin at Jerusalem. And when the Jews turned a deaf ear to the invitation, the Apostle proclaimed his resolve to enter on another field, "Lo, we turn to the Gentiles." Who can doubt that Paul was tutored and trained into meetness for his high function as Apostle of the Gentiles, by his travels in heathen lands, and by personal observation of heathen superstition? In a vision of the night, he saw a man of Macedonia, and his appeal was "Come over and help us:" the Lord thus seeming to indicate that his servant required the stimulating aid of personal observation. Who shall question that the overflowing idolatry of Athens—the very eye of Greece—and over which the glory of an exquisite literature yet shed departing rays of light, but light enough only to enable her wisest sons to inscribe the altar to the unknown God, who shall question that the scoffing sneers of the inquisitive sarans of Mars Hill, and the childish credulity of the simple islanders of Melita, alike contri-

huted to connummate the Apostle's evangelistic education—to stir to its depths his most compassionate soul, and to nerve it to the heroic energy and untiring toil of his missionary career? (Applause.) Our fathers of the last generation wanted the personal knowledge, and enjoyed not the personal appeals that render us so deeply responsible.

But whether or not there be any traces of truth in such charitable considerations as these, it may be well to remember that the accusation of spiritual apathy and faithless neglect in the past in spreading the glory of Christ's name and the power of His Word among these perishing for lack of knowledge, is a charge that cannot exclusively be laid at the door of the Established Church of this kingdom, but is equally applicable to all the Churches of the nation. Our present intimate acquaintance with India, the incessant and rapid intercommunication betwixt this kingdom and the East, the copious information poured in upon us regarding its social and spiritual condition, present at this moment to the Christian mind of the country claims so stupendous and so moving that, if slighted, great will be our guilt. And in like manner our intercourse with the colonial possessions of the nation—the constant correspondence, the fact that there is probably not a parish in Scotland that has not sent out numbers to these new homes beyond the sea—has rendered it easy to plead their claims, to move the sympathies of our people, and to persuade them to aid our countrymen in these distant lands in establishing the ordinances of religion. Verily we are under responsibilities which our fathers of an earlier generation were not subjected to, and solemn appeals are sounded in our ears which they did not hear. It is mere childish folly blindly to look to the past, and servilely to quote its precedents as an authoritative guide to us under different circumstances and with new responsibilities. But it is worse than childishness—it is merely puerile petulance—to despise the past and ignore the historical circumstances and influences of the position in which, Providence placed a preceding generation, and to denounce with unctuous self-complacency its spiritual apathy. (Applause.) 'This is the true Pharisaic leaven, where the self-righteous spirit is in close combination with an uncharitable contempt of others. The claims of the home field of evangelistic labour must present themselves to us, likewise, in more urgent aspects than they could have done to our predecessors. Population has not only enormously increased, but its tendency to centralise itself in towns and cities, and in the seats of manufacturing or mineral enterprise, has developed more palpably an innate weakness, now happily corrected, originally adhering to the constitution of our Church, and largely characterising the Church of England. Both institutions lacked elasticity—the power of self-expansion.

They wanted the self-adapting power necessary to enable them so to multiply and adjust the parochial and pastoral provisions as effectually to minister to the teeming and destitute masses of a growing population. The error was corrected, and not a moment too soon. Voluntary efforts, by our denominational and seceding brethren, on the largest and most generous scale, have been utterly baffled, and have failed to overtake the educational and spiritual destitution prevailing in the great centres of population. The fields are verily white unto harvest; and the call to enter in and reap, is, if I mistake not emphatically addressed to the National Church. (Applause.) She has unusual advantages for the work, and she may seem to abnegate one of her highest functions if she has not set herself strenuously to cultivate the waste places of the vineyard. The appeal to our sense of duty is urgent, loud, incessant; and although it may be in us a doting respect for an earlier generation, I cannot believe that, if that appeal had been rung in the ears of such men as Robertson, or Campbell, or Hill, as we have heard it, that they could have slighted it. It has been the fashion to talk slightly of these names. It may not be amiss to remember that those who originated the Home and Foreign Missions of the Church were the lineal descendants of these men to the extent that they inherited and advocated their views of the constitution and government of the Church. Are we doing the duty so plainly marked out for us, and enforced by such moving considerations, so heartily and so well, that we can venture to speak loftily? If so, may we not be like the self-complacent man who is busy extracting the mote from a brother's eye when there is a beam in his own? Or, in another aspect of our relationship to the past, may not that terrible text be read out to us—"If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes?" It is true that the contributions of our people to the schemes of the Church are more than double what they were twenty-six years ago, and that carries us to a period when the Church was yet uninjured by the fiery ordeal into which she was cast in 1843. (Applause.) It is true that, during the last twenty years, we have erected and endowed upwards of 130 new parishes, and that the ministers, members and friends of the Church have contributed some £400,000 to accomplish this work. (Applause.) This may be enough to justify us in the gate against the mere malignancy of foes, if we have any; it may be enough to falsify the insinuations of the gloomy seers, who predicted that all spiritual life and power had gone out of the Church of the Scottish nation; but this is not enough to justify us or our people at the bar of our consciences. I believe that the present amount of contributions to the schemes of the Church might

easily be doubled—nay, trebled, and should be so, and could be so, by a slight exercise of self-denial, without touching on the primary duties which we and our people owe our own families, our poor neighbours, and local charities. Population has increased, and religious destitution along with it; but the wealth of the country has in a much greater degree increased. And, with the exception, perhaps, of two classes, the whole community have shared in the flowing tide of prosperity; and what is most pleasant, the industrial classes especially have received the benefit. (Applause.) In this aspect of our position, verily it is a day of "small things with us," although not to be despised or ungratefully acknowledged.

The Monthly Record.

AUG., 1869.

NOTES OF THE MONTH.

The last few months have been characterized by almost unequalled excitement in British politics. Discussions on the question of Reform have been followed by discussions on the Irish Church, in which both political and religious heat has been combined. Mr. Gladstone's resolutions involving the disestablishment of the Irish Church have been carried in the Commons against the Government. Thence the liberal party claim that Disraeli should simply resign; but he or the Queen or both prefer a *dissolution*, involving a new election, though Parliament expires next winter. He will dissolve but not resign; they want him to *resign* but not dissolve—hence the present quarrel in which he appears much more *resigned* than his opponents, Disraeli's policy is to cease the feeling of the country in favor of Church establishments. He widens the issue and endeavours to shew that the question affects all the state Churches. His opponents endeavour to shew that it affects the Irish Church alone. Both parties in their desire of power use arguments, which are to some extent exaggerated and insincere. Gladstone will have the support of all voluntaries, who interpret his motion differently from himself. He has also the support of many Church of England people who believe that it will not hurt the Church of England. Disraeli will be supported by no voluntaries but by all in favor of establishments, who believe them to be threatened by the measure. While the truth probably is, (1) that, if the Irish Establishment is destroyed the English will become stronger, and (2) if both establishments were destroyed they would soon endow themselves and be in a position, in which the country could not control them, but they would control the country. Meantime, we are for the disendowment of the Irish Church,

believing that it will thereby become stronger and stronger, by ceasing to become an object of hatred and contempt, and that the other established Churches will be strengthened by this, and that they are far more strongly rooted in the popular will and love than their blinded enemies are able to see. It is a remarkable fact that a petition in favor of the disestablishment of the Irish Church has been presented to the House of Commons, signed by 261 Episcopal clergyman, including some distinguished names.

The General Assembly of the Church of Scotland has held one of the most interesting sessions in the history of the Church. All the schemes are in a most flourishing state. The income of the Colonial Committee exceeds that of last year by upwards of £400 stg. This year it is £5,015 stg. The report contains interesting statements, and as it affects us particularly and our home mission operations, ought always to be published here in full, accounts and all. It is an annual document, that ought regularly to be preserved in our *Record*. The expenditures in Nova Scotia and Prince Edward Island during the past year amounts to £628, and in Nova Scotia and New Brunswick together to £1,171, a most formidable sum—and considering the number of ministers in the Synod altogether extraordinary. In fact, we have only 10 ministers in the Maritime Provinces, who are not partially supported by the Colonial Committee or missionary associations and schemes. The income of the India Mission has been upwards of £11,000 stg. The address of Dr. McLeod is one of immense value in a missionary and social point of view. It is the summary view taken by a man able, experienced, having a knowledge of the world and singularly gifted in his acquaintances with human nature, of a great and peculiar country and an important field of missionary operations. His address deserves deep study and ought also to find a place in the pages of our *Record*. The Home Mission under the conveship of the distinguished Dr. Crawford has had a useful and prosperous year. There is a falling off in the revenue of £23 only, £6,430 standing against £6,453 last year. The scheme for increasing small livings has received this year £8,000. So soon as another £8,000 shall have been added to the capital fund, the scheme will be complete and no living in the Church less than £200 per annum. The Free Church has this year raised, the minimum stipend to £150 stg. The income of the Jewish Mission is £334 greater this year than last, now amounting to £5,963. The most wonderful success has attended the Endowment Scheme founded by the lamented Dr. Robertson. Sixteen new parishes have been endowed during the last year, and 131 parishes in all since its commencement about 20 years ago. This represents a capital sum of about £500,000 stg., as it requires

about £4,000 to endow a parish. It is expected that in one year or two at most 150 new parishes shall have been added to the parochial establishments, and Dr. Robertson's original aim accomplished. Of course the scheme will never be dropt; as it must always remain a duty resting upon the Church to remove its Chapels from an anomalous position. The attainment of the endowment of 150 will afford an opportunity of looking back and blessing God for his favor and abundant goodness. The Education Scheme has received an income of £6,259, being a considerable increase upon last year. Thus the contributions of the Church of Scotland for her general schemes exclusive of special parochial efforts are £53,385, during the past year. There are many features of interest in the Assembly proceedings besides the increase of income, which cannot be noticed here and which can only be obtained from our Home Record, or by a large transfer of its contents to the pages of our own magazine.

The Assemblies of other Presbyterian Churches have shown religious features of great interest to the pious mind. The question of Union has been discussed in the old and new school Assemblies of the States, and resolutions in its favour carried by large majorities. The Basis is under the consideration of Presbyteries. In the Free Church Assembly, Dr. Buchanan's motion in favor of continuing the negotiations on union was carried by 427 to 105, so that there are four times as many for union as against it. The opponents are, however firm and determined. Their cry seems to be "no surrender." It is thought that their attitude will delay union for some considerable time, but that it will come at length. The Free Church contributions in aid of Foreign Missions from all home sources have been about £18,000 sterling. The circulation of the *Missionary Record* is 33,500 copies a month. The U. P. Synod has 597 congregations and 176,391 members, 623 ministers, 72 probationers, 136 students of divinity, an income from all sources of £265,561. A resolution in favor of continued conferences on union was unanimously agreed to. The Presbyterians in England are to negotiate a separate union among themselves. The circulation of the *U. P. Record* is 50,000 copies a month, much greater than that of the Free Church, though the latter is about twice as large in the number of its adherents. This indicates, on the part of the U. Presbyterians, much general intelligence and organization.

In the Canada Presbyterian Church Synod the organ question seems to have been all-absorbing, and to have occupied no less than three days. It is much to be regretted consuetudinary, though not statute law, should cause so much time to be taken up with questions of this nature, when so much real work is to be done. The parties for and against

were so evenly balanced and fierce, that Dr. Jennings moved at last simply that the overtures "do lie on the table;" a most expressive way of declining to give a decision. This, of course, leaves the matter to the option of individual congregations, and places all Presbyterians in Ontario and Quebec, on a similar footing on this matter. A more important aspect of this subject of praise is first the use of hymns, secondly the kind of tunes and thirdly the means of cultivating congregational singing. These topics involve considerations of great importance, and in some respects difficult of decision. Are we to sing all kinds of tunes? Is the old historical music, are the current tunes of the Church of Scotland, dear to the people's memories, and sung from the reformation down, through all periods of her checkered history to be abandoned? Of course they will never die. Genuine music will claim earnest admirers in every age, and enjoy a periodical popularity only interrupted by the ephemeral corruptions of a depraved taste. But the half of us may be dead before the revival comes.

The letters of Mr. Martin from Trinidad are extremely interesting. He really seems to have a fine field of missionary labour. The "Coolies" are Hindoos and he labors in a little India in the West Indies. Dr. Geddie's annual report is, as usual, calm, solid, cautious and comprehensive. Now that we are to enter seriously on this mission, its statements deserve careful consideration on the part of our ministers and people. It should appear in our *Record*. The "Day-spring" seems the most active missionary. How many of our Church are during anything for her support. A. P.

The Rev. Mr. Brodie has intimated his acceptance of a call to become pastor of Gairloch congregation. Before being inducted to his future charge he is to visit Cape North, and if circumstances permit will dispense the sacrament of the Lord's Supper there.

As the Medical College to which our Missionary elect for the Foreign Mission has been recommended for a few months study, will not be in operation until about the middle of October, he will continue his labours in his present charge until the latter end of September.

The minutes of Synod will not be ready for publication until next issue. The present No. has been delayed a week in the hope of having them for this issue.

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Extracts from Report of Colonial Committee for Year Ending May, 1868.

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Arrangements have been in progress, and are probably by this time completed, for the union of the two Synods of the Church of Scotland in the maritime provinces of the

Dominion of Canada. The means of communication by railways and steamboats between Nova Scotia, New Brunswick, and Prince Edward Island having become easy and cheap, the greatest barrier in the way of union has been removed. And when the same facilities of travel open up intercourse with the west, the relations of the Church in the maritime provinces with the Synod of Canada, may be expected to become more intimate for effective co-operation in their common work.

Nova Scotia.—In the return to this country, for a time at least, of the Rev. James Macdonald and the Rev. W. M. Philip, and in the transference of the Rev. A. McKay, M. A., from Gairloch to Alexandria, Lochiel in Glengarry, Canada, and of the Rev. D. M. Gordon, B. D., from Truro to Ottawa, the capital of the Dominion, the Church in Nova Scotia has lately suffered serious losses.

A new demand for help has at the same time arisen out of the abundant success of the labours of the Rev. Messrs. George and Charles Grant at Halifax; a demand which the Committee are most anxious to be able immediately to meet by sending out a suitable missionary to that Presbytery.

The Committee continue all their former grants in Nova Scotia, and are encouraged by satisfactory reports of the work which these grants sustain.

Cape Breton.—From this interesting field of Colonial Missionary work the intelligence bears ample testimony to the untiring energy and devotedness of our missionaries, the Rev. N. Brodie and the Rev. James F. Fraser, and to the courage and earnestness of their people in circumstances of peculiar trial.

At Plaister Cove, the families adhering to the Church of Scotland prepared to build themselves a church. During the previous winter they had supplied wood required for the building, and laboured in the erection (Mr. Fraser reports) with earnestness and enthusiasm. After performing personally "much of the work required, their hopes were sadly disappointed. Early in July, when the building was nearly completed externally, it was maliciously set on fire, and entirely consumed. The value of the property destroyed was estimated at not less than 600 dollars, none of which was covered by insurance. This is a sore blow to our people there. It was not without self-denial they contributed towards the erection of the church, and most of them are poor. All that is known as to the origin of the fire is, that it was undoubtedly the work of an incendiary, and though there are grounds for suspicion, the crime has not yet been brought home to any one." Undaunted, however, by the discouragement, "at a meeting called for the purpose of considering the matter, the congregation unanimously resolved to begin and erect another."

Prince Edward Island.—In their Report of last year the Committee referred to the prospect of openings in Prince Edward's Island to wide and important fields of Colonial Mission work. Allusion was thus made to the fact, that, by the death of the Rev. Donald Macdonald, a ministry of singular popularity among the highlanders of Prince Edward Island had been brought to a close, and that many congregations—some of them large—gathered by the indefatigable labours of a wide itinerancy, had been left as sheep without a shepherd.

The Presbytery of Prince Edward Island met the appeal made to them by the bereaved flocks as best they could. The visit of Mr. Brodie, our missionary in Cape Breton, was taken advantage of, and for part of last summer he laboured to supply the lack of service in Prince Edward Island. But more permanent arrangements to help the Presbytery were demanded by the circumstances.—The Colonial Committee, therefore, resolved to send them a missionary, and the Rev. Jas. MacColl accepted the appointment.

From the Rev. A. M'William, Georgetown, and the Rev. G. W. Stewart of St. Columbia and St. Andrews, the Committee continue to receive the most satisfactory intelligence of the progress of their work.

New Brunswick.—The capital of this province has claimed the attention of the Colonial Committee through representations made to them by the Rev. Dr. Brooke, whose long and faithful labours in Fredericton have well deserved the respect of the Church both at home and in the colony. As the result of anxious consideration of all the circumstances, the Committee have resolved to send, and to aid in supporting, an assistant to Dr. Brooke.

Both missions at Portland, St. John, and Rothesay, continue remarkably to flourish, under the blessing of God on the ministry of the Rev. George Caie.

From Richmond the Rev. J. Kidd reports gratifying proofs of the progress of the work he pursues with so much fidelity among his widely scattered flock.

The retirement from St. Andrews of the Rev. John Ross, after more than thirty years of faithful service, has led to the call of the Rev. Peter Keay to fill that charge.

From the Missions in the Presbytery of Miramichi, the Rev. Frederick Home has been called to the Church of Bathurst, in the neighbouring Presbytery of Restigouche.

The Committee receive encouraging intelligence of the earnest labours of the Rev. William Wilson at Campbellton, Restigouche, to whom, with the Rev. James Murray at Dalhousie, they have continued grants in aid; besides a grant, in special circumstances, for one year to the Rev. John Well's New Richmond.

Short Account of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, lately held in Kingston, Ontario.

The Synod lately held in Kingston, and which I attended constantly till within a day of its close, when I left for home, presented so many features of an interesting nature, that I determined to write an account of it, and in some form lay it before our people.— I had hoped to have been able to have brought it forward in the more regular way of a report to our Synod, but my engagements rendered this quite impossible. The present account in the pages of the *Record*, may serve the same purpose, and that more effectually.

The Synod met in Kingston, a fine town of about 23,000 inhabitants, situated at the lower extremity of Lake Ontario. This town is mostly built of the limestone of the district, has few wooden buildings; and, having been for some time the seat of government of Loth Canadas, boasts of a great many large public buildings. Being on the frontier, it is defended on the lake side by two martello towers, and a fort, second in strength only to Quebec and Halifax. While the town itself is clean and substantial, its situation, looking out upon one of those fresh-water oceans, which form one of the wonders of the world, and exempt Canada from the reproach of being called an *inland* country, renders it airy, cheerful and agreeable. Add to these that it is central, that our church has here a fine congregation and that here Queen's College has been planted, and you have circumstances combined, which render Kingston a suitable place for a meeting of our Canadian Synod.

The proceedings were opened by a sermon preached by Mr. Maclellan, the retiring Moderator. This gentleman is not wholly a stranger to us here, either by report or personally. During his presence with Principal Snodgrass last year, at our Synod in Charlottetown, many were struck with his remarkable wisdom as a church-adviser, his singular suavity of manner, and chaste eloquence.— These qualities were happily displayed on the present occasion, as he descanted in well selected and ornate sentences upon the requirements of the Christian Ministry in the present age. On the same evening a variety of routine business was disposed of as preliminary to real work, among which the adding of my own name to the roll as a correspondent and the elevation of Mr. Dobie to the Moderator's chair may be mentioned. One of the most singular proofs of the uncertainty of life, was the reading of the commission in favour of the late Dr. Henderson. It was unknown at the time that that distinguished ornament of our Maritime Synod, in point of learning, prudence, sweetness of disposition and true piety, had been translated from the courts of the Church on Earth to the General Assembly and Church of the first-born, in eternal glory. Man had destined him to an earthly honour

and work but Jesus Christ had relieved him from the toils of time, and clothed him with the robes of immortality. He had obeyed the call "Come up hither." There are few that we shall miss more than one so loved and so worthy.

One of the most interesting and important questions discussed, was introduced by the report of the delegates of last year to the Maritime Synods, and reviewed at the close of the Synod by the appearance of Messrs. Grant and Frazer,—namely, union in some form with the Maritime Synods. The special form which it was authorized to take was the desirableness and the practicability of a General Assembly. This is a matter liable to be misunderstood from the absence of such a body hitherto in the British Provinces.— People are liable to imagine it to be a chief court like our present chief courts, consisting of all ministers and elders; and hence to conceive of such an appendage as increasing travel, expense and trouble. The truth is, however that by Synods being made purely provincial, and ministers being members of the General Assembly only once in four or five years, far less trouble and expense may be incurred than under the present system. I do not now discuss but state the question. The rule in the Church of Scotland is that all presbyteries having 12 parishes and under, send two ministers and one elder; all having 18 send three ministers and two elders, and so on. There are, exclusive of chapel ministers, between 1100 and 1200 benefited ministers in the Church of Scotland and of these there will be about 210 sent as commissioners to the General Assembly. Under the same rule the Synods of Nova Scotia and New Brunswick would not require to send more than six ministers and three elders each year; The question was discussed with much cordiality and fairness. There seemed to be no hesitation as to the desirableness of such a measure. Mr. Maclellan spoke in most complimentary terms of our church and the advantage to the Canadian Synod of being united to us; while undoubtedly the advantage would be ours. Dr. Mathieson, Principal Snodgrass and Mr. Campbell of Montreal, took the same view. Dr. Cook viewed it as impracticable and launched forth into the question of a union of all Presbyterians. It was argued by some that the proposed measure would be beneficial and loyal as regards our own church and the most practical way of bringing about a general union of all presbyterians, if that were desired. At the close the Synod recorded its approbation of the measure, appointed an influential committee to correspond with us on the subject and to prepare a scheme for its accomplishment.

A question of great moment discussed was the state of the temporalities fund. This fund consists of about \$500,000 out of which a portion of the ministers receive \$443, another portion \$400 and the remaining number

\$200. Owing to the increase of ministers, this fund has for some years been insufficient to meet stated demands, and special efforts have been made to supplement it. During the last 12 months, however, the fund suffered the loss of \$120,000 by the failure of the Commercial Bank, producing a more alarming prospect for the future. The Committee proposed either to leave it as it is, and pay those that require aid at their discretion or to make up the loss by special effort. It seems that an increase of \$4,000 a year is required. As by a liberal effort of the Church, funds are in hand to meet calls up till January next, it was resolved to make renewed efforts in the meantime to raise between four and six thousand dollars a year. It must be borne in mind that this endowment is altogether peculiar—it belongs to the man and not to the parish. If it were bestowed only where it was required, it would be far more than sufficient to supplement the stipends given by the people. But it is often given where it is not needed and is now in some cases, in danger of being withdrawn where it is needed. Many congregations in Canada are as large as our Pictou congregations, but many in new places are very small—consisting of 30, 40, and fifty families and external aid is indispensable. This question was discussed very temperately and wisely, though one, on which from its temporal bearings and the peculiar inequalities in the distribution of their money, members were at least liable to entertain strong feelings.

The two Colleges formed also an important subject of consideration for the Synod. With reference to Morrin College, Quebec, Dr. Cook, the Principal, reported verbally that there were thirty students in attendance of whom three were divinity students. A spacious building was in course of erection and the use of a valuable library of 18,000 volumes had been obtained. A grant of £500 a year from the Quebec Legislature was expected. Principal Snodgrass read the Report of Queen's College. The number of students was 184 of whom 12 were divinity students. The College had lost about £1,064 a year by the failure of the Commercial Bank and the withdrawal of the grant from the Ontario Legislature was threatened. By the Act of 1853 funds were granted for the support of a Provincial University with which all Colleges were to be affiliated. The plan had not been carried out and the fund had been absorbed by the University of Toronto. Provincial Colleges had become dependant upon annual grants, which were now to be withdrawn in violation of good faith and justice. The Principal pled that measures ought to be taken to bring the question before the bar of public opinion. A lively interest was displayed by members of Synod in this question. The feeling of interest in the

College seemed to be unanimous and many of the speeches were very able. Dr. Cook spoke with great ability and good feeling. He suggested the preparation of a circular to be sent to each member of Parliament, setting forth the claims of the college. It would appear that so long as so much interest is felt by the ministers of the Church in Queen's College, no permanent danger hangs over the existence or efficiency of that institution. One remark of Dr. Cook was very important, at least as regards Ontario and Quebec "that he saw no evil in the multiplication of Universities. One university with a number of affiliated colleges is the right idea. The standard of learning will thus be kept up and be uniform. The Church of England—The Methodists and Roman Catholics in Ontario have entered warmly into this matter. These bodies constitute more than one half of the population of the Province. The ablest statement of this question will be found in an address of Dr. Williamson at the close of last session of Queen's College.

The time of the Synod during a whole forenoon was occupied with an appeal case from Boumanville, in which certain parties appealed against the Presbytery of Toronto for refusing a moderation in favor of a Mr. Spences. The plea of the Presbytery was that the congregation was divided—the plea of the appellants was that the majority were able and willing to pay. The pleadings were very able and very much in order. No case could have been better conducted. The opinion of the Synod was evidently that the Pres. of Toronto had acted well, but that it was desirable to proceed with the moderation.—Dr. Cook thought that Mr. Spences should withdraw, in which most persons would agree with him. A Mr. Galbraith, a village orator, who had been a candidate for a parliamentary seat, fired into the presbytery at a great rate. He spoke well, however, and to the point.

One of the most pleasing incidents was the presentation of a testimonial to James Croil, Esq. Mr. Croil had been appointed agent of the Church, at a salary of five hundred. He had travelled over the whole church for one year and four months. For this he took no salary, but presented it all to the church.—The result of his labours has been a most ably written and carefully preserved statistical volume. Dr. Jenkins in front of the Moderator's chair, presented a gold watch, a silver urn, and a large family Bible—the watch for himself, and the urn for Mrs. Cron. He made a few humorous and appropriate remarks. Mr. Croil made an able speech in reply. There was an utter absence in his speech of any attempt at oratory. He appeared as an intelligent layman—an enlightened friend of the church—one who had tried up to his ability to do her a service. He cordially expressed his gratitude that his labours had been appreciated. We wish that we had more James Croils. There would be fewer

vacancies, and no want of church organization.

A discussion arose on the Report of a committee on hymns of which Mr. Niel of London was convener. Mr. Macdonnell, of Peterboro' wanted chanting, and descanted upon the imperfections of the metrical psalms. Dr. Cook did not object to a few hymns, but hoped that they would not be many. He said the doctrines of redemption were not in the psalms objectively, but they were there subjectively, and that those that liked the doctrines of the New Testament most, would like best to sing the psalms. The feeling of the Synod was strongly in favour of the paraphrases; but the report of the committee was agreed to, and its suggestions recommended to the church. The question of hymns is everywhere felt to be a difficult one. We cannot object to hymns for we have them. The collection of paraphrases cannot be considered perfect for all time. Many good hymns have appeared since. But then, if you have a large collection, how are people to learn the music of them. Good hymns have their own music generally. The question may to some extent be one of principle, but it is far more one of practice. The practical difficulties of a large collection, are almost insurmountable. Of course, if it be considered sufficient for choirs to sing, these difficulties are removed. Choral singing and congregational singing are different things.

The scholarship and bursary scheme report elicited a speech from Mr. Macdonnell, in which he praised an education in Scotland and Germany, as necessary to qualify young men for the requirements of the present age. Bursaries are given, but scholarships are earned by competition. The principle of each is different. The observations of Mr. Macdonnell having been considered by Mr. Mullen derogatory to those educated at Queen's alone, he made an eloquent defence of native institutions—loudly proclaimed his contempt for all Germanising tendencies, and ended with a shout of indignation with and defiance of such fallings away. Dr. Williamson made a few remarks in most admirable taste. He said that whoever informed Mr. Macdonnell that there were more bursaries than students in Queen's was mistaken, as the case was just the opposite. The authorities of Queen's would be most happy to have bursaries to bestow to enable students to go abroad, if the wealthy men of the church would found them.

The most impressive event of the session was a most enthusiastic exchange of greetings between the Methodist conference meeting in Kingston, under the presidency of Mr. Punshon, and our Synod. They are the most powerful body in Ontario, having about 300,000 adherents, and above 600 ministers. A deputation went from us to them, short addresses were given, concluded by a few remarks from Mr. Punshon, the President.—

"We should like," he said, "to catch some of the inspiration that lingers in your ancient history. We are young ourselves and have to make history. In the meantime we are not insensible to the influence of the old story, which has fired our father's hearts, and which has fired ours. If ever there were days when the spirit of John Knox required to be invoked it is now. We feel as we think of the glorious history of the church which you represent, and of the noble martyrs from whom you are lineally descended, that there is from them an inspiration to the entire church. I have sat on your martyr's graves. We may not have to pass through the martyr's agonies, but we want the martyr's heart. We want to be enkindled into the same heroism and faith, as distinguished the confessors of old." In the course of an hour after, a deputation returned to our Synod, consisting of Dr. Green, Dr. Taylor, Rev. Mr. Borland and Rev. Mr. Douglas. Dr. Green made a most able and impressive speech.—Among many other admirable remarks, he said: "From a child I have been accustomed to read of the martyrs of Scotland, and of those noble ones whose blood stained Scotia's hills, and I have thanked God that the blood of the martyrs has proved the seed of the church. I envy not the happiness of that man who can mention the name of your venerable founder, John Knox, without gratitude to the great Head of the Church. Who can calculate the results to the Church of God, and especially to the Protestant religion, which flowed from that earnest prayer he offered up to heaven as he wept under the shadow of the trees with his head upon his hands and his hands upon the ground—'Lord give me Scotland or I die!' And he did give Scotland to John Knox."

Dr. Taylor a genuine Highlander and a leading Wesleyan Minister, next made a most eloquent address, in which he referred to his having been born in Argyle and receiving the first principles of the Christian religion in the Church of Scotland. He quoted in Gaelic, with great effect, the watchword—"Highlanders, shoulder to shoulder." Dr. Snodgrass and the Moderator reciprocated in very able and eloquent terms. Four lines of a doxology were then sung, with such force and power as only Methodists can sing. You would have thought the roof of the church would fly off with the tremendous shout, and thus ended a very interesting conference.

The proceedings of the whole synod were very attractive and pleasant. Prof. Mackerras, the Clerk, fulfilled his duties in a very able manner, with clearness of judgment and promptitude. Dr. Cook is eloquent and sagacious—a little regardless of court rules, and disposed to look at questions from the stand-point of common-sense, not church rules. Dr. Barclay is a most judicious adviser, who tries not to make speeches but to keep matters right by a few quiet remarks.

"Dr. Snodgrass is calm, collected and weighty—with a talent for management. Mr. Croil is practical. Dr. Jenkins of Montreal, is a chaste and deliberate speaker, looking at things more from a general than an ecclesiastical point of view. Dr. Williamson made only one speech, which was, however, for clearness, calmness and point, a model of a court speech. Dr. Mathieson, our old friend, said but little, and that always to the subject. His very presence was a tower of strength, from the general respect in which he is held. Mr. MacLennan spoke with a chasteness of expression and calmness of judgment for which he cannot be surpassed. The Moderator presided with great skill and dignity; and when called upon to express the mind of the court, it was done with brevity and force. A goodly proportion of the young men took a share in the debates, while the presence of many venerable fathers gave weight to the deliberations of an assembly, in which business was conducted with a care, a propriety, and energy that could not be excelled, and in which we must take an interest, as representing the largest of our colonial churches.

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A. P.

Dalhousie College Endowment Fund Statement and Appeal.

The report on this fund was considered by the Synod at its last meeting to be highly satisfactory. We undertook to raise \$20,000; and we have now invested \$19,600. But the \$400 that remains to be invested is not the whole of what remains to be done. A small sum is due the Treasurer at present; and \$300 are required on the first of October in order to meet our engagements, whereas no interest is forthcoming from our invested funds until January 1st, except a small sum of \$54. In a word then, about \$265 must be raised by our Church in the Maritime Provinces and sent to the Treasurer, J. J. Bremner, Esq., Halifax, by the end of September. This amount must be raised by us. If at the same time the other \$400 were raised and invested, the work would be completed. In these circumstances the Synod did the only thing it could do. It enjoined that an article should be published in the August *Record* explaining the state of the Fund, and then that on the last Sunday of August a collection should be made, in all our Churches for our Educational Fund. If the collection be a liberal one, the whole \$665 will be raised. If it be otherwise, at least the smaller sum that must be forthcoming will be raised. A few words as to the reason why the whole sum has not been invested before this. The causes are these: (1) that some of our congregations and people did little or nothing; (2) that some who subscribed did not pay their subscriptions; (3) that only three or four congregations made the supplementary subscription. On these accounts the capital sum has been eaten into, and every day's salary makes the deficit greater.

Many of our people have done nobly in this matter, not a few of our clergy have made for it sacrifices that few will ever know. But one effort more is required. The work must be crowned. Will those in particular who have up to this time been backward now put forth a helping hand. We are all interested in the work. The money remains the Church's money for ever. The cause is good. And above all things a Church must keep its faith unbroken and unsullied.—G. M. G.

The above appeal has been sent to me by Mr. Grant, that, before its publication I might supply any omission or make any additions apparently necessary. So far as can be discovered by me I cannot see that the subject could be placed in clearer light than in the above short and pithy appeal. As the late Convener and as having been enticed with the preparation of the first address to our people on this subject I may be allowed a remark or two. This measure was entered upon in 1863, when subscriptions were first taken. In that time we have paid our Professor and nearly raised our capital—an effort amounting to about £6,000, and implying an average of about £3 per family from even our nominal adherents organized in congregations. When it is, however, remembered, that not more than one half of our people have burdened themselves much with this scheme, the result presents to us a feature, which it is quite safe to say has not been equalled in the religious history of this province. Let us be deeply thankful and let us have hope in the vitality of our people when interested. Now, but one hundred pounds is required to complete the capital and £75 to meet present demands—in all £175 and then we have done with this matter for ever. If each of our adherents in the present Synod were to bestow on this effort one penny, the result would be more than is required, I will not believe then that our people will not rise to the importance of the occasion and complete the work. Only let our collections be a little more liberal—only let them be for once what they should be always and the work is done. Our New Brunswick people may bear in mind that by this small investment they enter into the proprietorship of £5,000; for this sum remains the property of the Synod. Everything encourages us to indulge in hopeful feelings regarding our beloved Church. We have now a foreign mission, two colleges available and ministers in the field, and in immediate prospect sufficient for our present wants and a well organized Synod. We have what I, as an old member of Synod once never expected to see. If our congregations will give us an average of £16 each this is all that is necessary, and they will encourage us to go forward and to march abreast of the oldest and ablest denominations in the land. The beautiful and appropriate rivalry of ear-

test faith and good works, and shew a gratitude to God for his abundant mercies, and for the copious dew with which he has refreshed the time honoured fields of our Colonial Zion. A. P.

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REPORT

Of Missionary Labours in Cape Breton.

Notwithstanding the discouraging circumstance that our church at Plaister Cove was burned last year, our people with commendable perseverance, endeavoured to repair the loss by preparing part of the material for a new one.—Owing however to the depressed condition of trade—the failure of the fisheries, and the extreme severity of the past winter—we cannot erect the building this year. The amount contributed by the congregation to the building of the Church which was destroyed, is estimated at upwards of six hundred dollars.

At River Inhabitants our new church is finished outside and is likely to be finished inside in the course of the summer. We hoped to have had it finished last fall, but the early arrival of winter stopped the plastering, and did a little damage to it also, so that we were obliged to defer the finishing of it until this season.

The energy and hearty good-will of our people here cannot be too highly commended. Some of the young men gave from twenty to thirty days gratis, besides contributing large portions of the material. Our adherents at River Dennis—with one or two exceptions—have given liberally towards it; especially when we consider that from the distance between the two places, they cannot expect to attend public worship at River Inhabitants, oftener than once or twice a year.

At West Bay our adherents, who are generally poor and much scattered, suffered much from the failure of the fisheries and grain crops.—Some material was contributed toward repairing the old church; but as we were building so many elsewhere and required all our funds I did not deem it possible in the circumstances to accomplish it.

Last winter I twice visited Loch Lomond and the surrounding districts, spending several weeks there on each visit. Most of the settlements in this quarter are only from twenty-seven to thirty years old. The soil is thin, hard and easily exhausted, and is liable to heavy fogs from seaward, which often do much to injure the grain crops. Consequently few of the inhabitants depend on farming alone for a living. Many of them engage in fishing, or work at the Coal Mines and other public works of the country, leaving their land to be cultivated or not, as the case may be, by their families.

Our adherents in the shore district extending from Lardoise to St. Esprit—a distance of fifteen miles—are anxious to build a church for themselves, and have subscribed a respectable sum for that purpose. In the present state of the country, I could not urge them to proceed further with it.

About twelve miles inland lies the district called Lake Uist, which is settled mostly by natives of the Hebrides. Having no place of worship they set about the building of one, and last winter procured a considerable portion of the material required. I had arranged to visit them in May, but received a letter from one of our trustees there, recommending me not to attempt it, as I could not obtain twenty pounds of hay for my horse in that quarter for as many dollars; and stating further that the frame and a portion

of the other timber required had been placed upon the site—but that most of the lighter material had to be carried on their shoulders from the stump to the open lumber roads, as it was impossible to move their teams through the snow on account of its unusual depth.

During my winter visit I held meetings for public worship, nearly every night, in private houses; and tho' the cold was unusual, and the roads deeply covered with snow, the meetings were well attended, and much earnestness and devotion were manifested.

I expected last summer that a respectable amount would have been raised in each of these districts, towards partly relieving the Colonial Committee, and in consequence delayed applying sooner to the Presbytery for the usual certificate. Last year we were constantly collecting for the churches we were building. Our people are nearly all natives of the West of Scotland, and so have not been accustomed to support ordinances by the building of churches and the paying of Minister's stipend. Moreover, they were without proper congregational organization, and it took some time to get them into even tolerable working order. Owing to the repeal of the Reciprocity Treaty, our coal mines were either stopped altogether or worked on half time. Our fisheries failed sadly, and, to add to the distress, the crop in general has seldom been poorer.—The severity of the winter was very unusual, entailing a scarcity of food for man and beast.—Many cattle died; many persons were in great poverty, and many of the highland districts were in a state of famine. One old man living in a back settlement told me that during winter he had often been forty-eight hours without food. I have too much reason to believe that his statement was strictly true, and that many other persons suffered in a similar manner. Had it not been for the aid received from other parts of the province and from the government, I am convinced that many would have been compelled to abandon their farms and go elsewhere to seek for the means of subsistence.

In these circumstances it will be evident that our people could contribute but little towards the payment of missionary expenses. One or two subscription lists were opened, and small sums were subscribed, amounting in all to sixty dollars. If our churches were finished or nearly so, I believe that one-half the salary of a missionary would be at once contributed.

As it is, all our energies were directed to the building of places of worship; and all the money and labour people could afford, were spent in the effort to accomplish this.

I have reason to conclude that (£40) forty pounds sterling will be contributed towards payment of missionary expenses, by these several districts, during this ensuing year.

All of which is respectfully submitted.

JAMES W. FRASER.

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WALLACE.

The Pic-nic of the Sabbath School in connection with St. Matthew's Kirk, Wallace, came off on Saturday the 11th inst. An invitation was sent and accepted by the village Sabbath School in connection with the Wesleyan Church. It was arranged that the Sabbath Schools of the outlying districts were to join the village one at the Kirk. As the appointed hour drew near waggon loads of neatly dressed children might be seen making their way to the place of meeting. Those

youthful holiday makers when assembled presented such a gay and happy scene as might make older and sterner hearts unbend to the feelings of the hour. Their very looks and tone and gesture bespoke fullness of joy and gladness. Indeed nature seemed to be in sympathy for she turned on them her fairest face. The sun shone out clear and bright and warm. The fields and forests and meadows laughed from amongst their richest robes of grass, and flowers and foliage.

The children being assembled, to the number of 200, formed and walked in procession accompanied by their teachers and many of their parents and guardians, to a grove near the residence of the Honble A. Macfarlane, where Mrs. Macfarlane and other ladies had exercised their ingenuity and generosity in preparations for their amusement and entertainment. After they had enjoyed for a considerable time the sports and gambols so dear to young and buoyant natures, they sat down to a table richly laden with all the dainties of the season. Tea being over short and suitable speeches were made by Rev. Jas. Anderson, Minister of St. Matthew's, Rev. Mr. Nicolson, Woodstock, Rev. Mr. Goodwill, Scotsburn, and Honble A. Macfarlane. Between the addresses the children sang some nice and appropriate hymns. Having concluded the programme of the day by singing the National Anthem, the assemblage dispersed; each little and big heart filled with pleasant associations and remembrances of the pic-nic.

Wallace, 22rd July.

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JAMES BAY, VICTORIA, V. I. }
BRITISH COLUMBIA, April 27, 1868. }

JOHN W. BROOKE, D. D.,

Clerk Synod of New Brunswick:

REV. AND DEAR SIR,—

I have already taken the opportunity of describing the position of the Church of Scotland in this colony, by communications to the various magazines of the Church, but venture to write directly to the Synod of New Brunswick, in the hope that the subject may come under the consideration of the Fathers and Brethren at their next meeting.

As the sentinel of the Church of Scotland in the furthest west, I have frequently stated the weakness of the position, and urgently cried for help. If unheeded, the issue may prove disastrous to the missionary enterprise of the Church. One minister is surely inadequate to the wants of a colony 200,000 square miles in extent, and one congregation far from being a suitable representation of the Church of Scotland in a land where so many of her children are gathered.

The Colonial Committee have maintained a mission here for five years—the united and prosperous congregation of St. Andrew's

Victoria, is the result. They have also agreed to appoint a colleague who will alternately with myself preach one month in Victoria and itinerate in the outlying districts of the island. They have had much difficulty in finding a qualified minister willing to accept the appointment, so that a year's delay has taken place since the promise of assistance was given. The managers have sent in a strong recommendation in favor of the Rev. Mr. Wilson, of Campbelltown, New Brunswick, and an urgent invitation to himself, and tho' not advised of the result, indulge the hope that it will be favourable.

As the St. Andrew's congregation comprises the whole Presbyterian population of the city with the exception of a few individuals of peculiar views, little need be done for Victoria at present, unless it should appear that an educational institution might be originated.

At Nanimo, the town next in importance upon the island the Presbyterians enjoy the ministrations of a missionary of the United Church of Canada.

At New Westminster on the mainland of British Columbia, lately the capital of the Colony, a Church has been built under the auspices of the same Church, and although it has been vacant for a year it would be well to await the further action of the Church, which first entered the field.

It would be of great advantage were a minister appointed for the districts of Cariboo, Saltspring, and Comox. These are all upon the island and being rapidly filled up by industrious and prosperous settlers, many of whom are from the Maritime Provinces and Canada, and sincerely attached to the Church of their forefathers. In each of these districts there are about sixty families.

The establishment of a minister in Cariboo the seat of the mining population in the mainland, would be fruitful in spiritual good and do much to strengthen the position of the Church of Scotland in the colony. It has been strangely neglected by all the Churches. There are in this place alone 2000 in summer, and 1000 in winter, and yet the only provision for their spiritual wants is in the presence of a Roman Catholic priest. The conditions of life are now so well established that many of the miners and some of their families remain permanently there. The mines are proving better than ever, and the present population is likely to be speedily and largely increased. There are many Presbyterians, and non-conformists from England from whom a minister of our Church would receive a cordial welcome, and I have such confidence in the intelligence, liberality, and good feeling of the mining population of Cariboo, that I feel certain the first who enters as the minister of Cariboo would be warmly supported by all classes, whether Methodist, Presbyterian or Episcopalian.

The necessity of a minister in this place is great, and the prospect of encouragement very good.

I may also add, that the population is now a spreading one. Instead of resting in the little towns, numbers are now taking up the rich agricultural lands of the interior. Homesteads are rising up all over the country, and the population becoming settled, and not migrating. To use the current phrase, the colony is now being "built up." Now this question remains to be answered: Will it be built up *with* or without a Church in connection with the Church of Scotland? If *with*, immediate action is required, for if the present opportunities are permitted to pass away, it must be *without*. Her sons will lapse away into other communions, and her reputation as a missionary Church be seriously injured.

Another question has also to be put to practical issue. The Churches of New Brunswick, Nova Scotia, and Canada have in times past received ministers and encouragement from the parent Church, which though inadequate to their wants, still contributed to the establishment of an earnest and effective ministry, and a loyal and pious people. Shall these blessings radiate? Having received from the East will they refuse to send to the West. Brethren—I beseech you to remember the words of the Lord Jesus, how he said "it is more blessed to give than to receive."

I have written to all these Churches by this mail, suggesting that they should each take the matter up at the next meeting of their respective Synods, give a deliverance promising aid, and appointing committees to act in concert with the other committees for definite action during the year.

May I venture to suggest what shape definite action might take. Say—The Synod of Canada to appoint a minister for Cariboo, the Synod of New Brunswick to send a Licensed Teacher (married,) who might establish a Grammar School and Boarding School for boys. As there is an opening for this and the fees are high (\$5 per month,) this might be done at a small annual expense and would be the commencement for a future college—and the Synod of Nova Scotia to appoint a minister for the districts of Carvichan, Saltspring and Comox, and all to organize committees for collecting funds for such a mission, so that the admission of this colony into the New Dominion may be signalized by an effort, the handsomeness of which shall manifest to the world the vitality of the new nation.

The probability of our speedy confederation would tend to give interest to the mission in the East.

I earnestly pray that the Fathers and Brethren will take the position of the Church of Scotland into consideration, and if unwilling to act upon my information, to appoint one

of their number to inspect this field and report upon it. I am, Rev. & Dear Sir,

Most faithfully yours,
THOMAS SOMERVILLE, M. A.

—o—
Letter from Newfoundland.

THE subjoined communication from Newfoundland, will we are sure be received by all as a welcome contribution, not only to the Union question but to our knowledge of the state of our church in that Colony. The true way to view the union question is to consider calmly and practically its bearings on us as a church, and on the interests of religion in each and every part of our wide field of operations. Similar contributions from persons qualified to speak with reference to its probable effects in Prince Edward's Island, Cape Breton, Nova Scotia, and New Brunswick, should be welcomed by all: as at least giving us valuable information, and the elements for coming to a carefully matured conclusion.

To the Editor of the Monthly Record:

SIR,—Your March No. contains a brief but almost exhaustive communication on Union among Presbyterians, from the pen of the respected Minister of St. Matthew's, Halifax. It has but one fault, it is too clear; it leaves opponents nothing to reply. It would possibly have been more effective had it been more feeble. I judge that it has produced little result in the minds of those opposed to union, from the fact that your succeeding numbers, so far as they have come into my hands, contain no remarks on the subject from other members of the Synod. Opponents have nothing to reply; but, though their arguments are answered, they will, I fear, persist in resistance. Be it so. The time will come nevertheless. Unfortunate delays in the transmission of the Records to this quarter prevented me from noticing the question at the time when it was mooted, and now I am too late in the field to add any force to the efforts of those who may be in favour of prosecuting the union at your meeting of Synod; a meeting which inexorable circumstances forbid me to attend. Yet permit a few words bearing on the subject as it appears from the point of view occupied by one in a very isolated position.

I. The present position of Presbyterianism in Newfoundland. Here we have three Presbyterian congregations; two in the capital, St. John's, and one in the thriving town of Harbor Grace, some forty miles distant. Of these three, two are nominally in connection with the Free Church, and the third is nominally in connection with the established Church of Scotland. In point of numerical strength, Free St. Andrew's, in St. John's, stands highest, numbering from four to five hundred persons all told; St. Andrew's, in St. John's, (Church of Scotland,) second,

numbering from three to four hundred; and Harbor Grace Free Kirk, third. Free St. Andrew's, in St. John's, has for Pastor a minister originally connected with—at least sprung from—the Presbyterian Church in Ireland; who may therefore, for the sake of argument, be regarded as the representative—and a most worthy representative—of your former United Presbyterian body. The other two ministers—Harbor Grace Free Church and St. John's Church of Scotland—are both as it happens, Nova Scotians. The two Free Churches in Newfoundland, are ecclesiastically associated with the Presbyterian Church in Nova Scotia; the Church of Scotland with the Church of Scotland in Nova Scotia. Nominally they are so. What is the real condition of our churches? Practically we are congregationalists, independents. We have, virtually, no dealings with any men. We are, all three, isolated; properly speaking amenable to no superior ecclesiastical authority. Each has indeed, its Kirk Session, and conforms in ritual and doctrine, to Presbyterian custom and standard. But otherwise we have but a name to live—there is no concert between these three congregations, no community of action. At rare and distant intervals, one or another of the ministers may pay a visit to the Synod with which he is nominally in connection. But there is no vitality in that connection. The younger members of our congregations are growing up in utter ignorance of the traditions of their fore-fathers. We are powerless to extend. The communities in which we exist know nothing of us as Presbyterians. But one solitary relic of our real oneness remains of a nature to attract the notice of persons without our communion.—the Scotch holidays, as our two annual fast-days are popularly termed, the closing on these days of our Mercantile Establishments. Among the members of the two bodies, although their ministers are on most friendly terms with each other, there are yet, those feelings of jealousy and detraction, which are always most bitter when the causes of differences are most unreal, and this state of things must continue, why? how long? Because the Synods with which we are nominally connected, refuse to amalgamate for reasons equally unreal—on account of the vaguest sentiment;—until you choose to fraternise as Christians should. For suppose that we agree among ourselves to unite, which Synod are we to recognise? Which can we recognise? It is needless to expect that either body would consent to submit any differences which might occur to the authority of the Synod at present holding jurisdiction only over one. And we are not strong enough to stand alone. But on this aspect of the question it is needless to dwell.

II. Let me suppose that you were united, and therefore, that our handfull here might be regarded as one body. As to the imme-

diante effect upon the congregations, Mr. Grant has written so clearly, that not one word requires to be added. But as to the future life of Presbyterianism in Newfoundland; (1.) Three ministers are sufficient to form a Presbytery. We could then have conjoint action among ourselves, with all that conjoint action implies. (2.) One of our number, each in turn, could year by year, enjoy fellowship with our brethren at the Synod, and the expenses being divided among the congregations, would be easily defrayed. (3.) We could aid each other in cases of sickness.—could more freely interchange pulpits, could present a bolder front, in all ways, to the other bodies among whom we are labouring. (4.) In cases of vacancies occurring in the existing charges, more care could be exercised in supplying these vacancies, and the ceremonies of ordination or induction might be witnessed at intervals by our people. (5.) We might begin to contemplate the possibility of extension, from which at present we are precluded. (6.) We could welcome visiting brethren from any Presbyterian body into any of our Churches without reserve. Above all, we should as ministers be liberated from the crushing feeling of being alone; of being surrounded only by ecclesiastical enemies, of having none with whom to consult and advise; none save brethren to whom, although they are brethren, yet in a manner, the downfall of one or other would be rather perhaps a matter for congratulation than for regret. As a people, our jealousies would gradually vanish. Having nothing about which to differ, the sense of difference would surely, in time, disappear. We would hold a firmer footing in the land, and be able to make our influence more felt upon its social, as well as its religious life.

Earnestly praying, notwithstanding my fears to the contrary—rather in consequence of my fears—that the Great Head of the Church may, by his spirit, guide my Nova Scotia brethren to a speedy decision in favor of the view which appears to me to be sanctioned by Scripture and sound reason.

I am, faithfully,

M. A.

St. John's, Nfld., June, 1838.

The sacrament of the Lord's Supper will be dispensed, (D. V.) at Barney's River, on the 3rd Sabbath of August. Messrs. McGregor and Pollok to conduct the services.

NOTICE.

The House of Missions Board is hereby requested to meet for the transaction of business in the Presbytery Room, Halifax, N. S., on the first Wednesday of September, (2nd Sept.) at 5 o'clock P. M. Members of the Board are requested to accept this notice as sufficient intimation of the meeting. All missionaries and ministers supplemented by the Colonial Committee are requested to send

in to the Convener at least a week before the meeting, a statement of the amount they require to draw from the Colonial Committee for the current year, beginning 1st August, 1868, together with such particulars as the following:—the amount drawn by them during the year, the sums contributed by their congregations, the amount of supplement received from any other sources, and the number of families and stations ministered to by them. As the Board has been appointed by the Synod in accordance with the request of the Colonial Committee, to take the supervision of our whole Home Mission field, and as the Colonial Committee will recognize no application for aid unless made through it, the attention of missionaries and supplemented ministers, even those who may have a special agreement with the Colonial Committee, is especially called to this notice,—that they may assist the Board with the fullest information respecting the fields in which they labour, and that all applications may be before the Board at its next meeting.

GEORGE M. GRANT, *Convener.*

THE CHURCH OF SCOTLAND COMMITTEE ON PATRONAGE.—The following are the queries issued by the Patronage Committee:—

Queries to be answered by the Presbytery of—

1. Specify any evils with their bounds of which the Presbytery or any of its members are cognisant, which have resulted from the exercise of the right of patronage since the passing of the Church Benefices Act, 6 and 7 Vic., cap. 61.

2. Have there been any disputed settlements within the bounds of the Parish since the passing of the said Act? If so, state the result or issue of such dispute in each case.

3. Have there been any secession from the Church, or any desertion of the Parish Church, since the passing of said Act, in consequence of any exercise of the right of patronage within the bounds of the Presbytery. If so, state the extent of such secession or desertion, and whether temporary or permanent.

4. Is there any dissatisfaction amongst the congregations adhering to the Established Church within the bounds of the Presbytery with the existing Laws of Patronage? If so, state to what extent such dissatisfaction prevails, and the grounds upon which it rests.

5. In the opinion of the Presbytery, is any alteration or modification of the present Law of Patronage expedient and called for? If so, state the ground on which such opinion rests, and the nature of the modification or alteration which the Presbytery would suggest.

Queries to be answered by Elders.

1. Specify any evils, of which you are cognisant, which have resulted, in any locality which you are particularly connected as heator, elder, or otherwise, from the exercise of the existing Laws of Patronage, since the passing of the Church Benefices Act, 6 and 7 Vic., cap. 61.

2. Are there in your opinion any evils resulting from the operation of the existing Laws of Patronage? If so, state the grounds and in particular the facts, if any, within your knowledge, upon which your opening rests.

3. Are you cognisant of any evils, such as disputed settlements, protracted delay in supplying a vacancy or otherwise, which have occurred in any congregation of the Free Church, or any other Dissenting Church, in any locality with which you are connected, since the formation of the Free Church in 1843? If so, state the nature of such evils, the particular cases in which they have occurred, and the cases, so far as within your knowledge, from which they have arisen.

4. In Your opinion is any alteration or modification of the existing Law of Patronage in the Established Church, expedient and called for? If so, state the grounds upon which your opinion rests, and the nature of the modification or alteration which you would suggest.

SCHMES OF THE CHURCH.

1868		HOME MISSION.	
July 3.	From New Glasgow, per Rev. A Pollok		£3 10 6 ⁴
	From Wallace (Fox Harbor) per Rev. Mr. Anderson		0 15 0
July 7.	Paid Rev John Gunn, Cape Breton	£20 0 0	
	" Paid Rev J. W. Fraser, Cape Breton	20 0 0	
SYNOD FUND.			
July 3.	From Wallace and Pugwash, per Rev. Mr Anderson		£1 5 0
	" From Albion Mines per Rev Mr Anderson		1 5 0
July 7.	Paid Rev Mr McWilliam	£14 6 0	
	" Paid William Jack	10 0 0	
	" Paid William Gordon	2 10 4 ¹	
	" Paid Angus McLeod	1 0 0	
YOUNG MENS SCHEME.			
July 3.	From New Glasgow, per Rev Mr Pollok		£4 0 0
RODERICK MCKENZIE, Pictou, July 31, 1868 Treasurer.			
Collected for the Lay Association by the Congregation of McLennan's Mountain.			
	By Miss Catherine McRae		£0 16 7 ⁴
	By Miss Ann Fraser and Miss Isabella Cameron		0 11 3
	By Miss Helen McPherson and Miss Sophia McDonald		0 11 9
			£1 19 7 ⁴
ALEX. FRASER, McLennan's Brook, June 11, 1868 Secy.			