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

SERMON,

By Rev. James Kidd, A. M., Richmond, N.B.

[CONCLUDED.]

But I proceed now to the second head of discourse, and will shew "the nature and danger of unbelief." This is an error of the heart rather than of the mind or understanding,—since it is rooted in the heart, and grows up in it to the perversion of the thoughts—the darkening of the understanding—the rejection of the truth—and the acceptance of error. It is one of the effects which sin has produced in the soul—and is the most effectual means which the god of this world—the enemy of all righteousness, makes use of to ruin souls. While saving faith in the only eternal Son of God as He is freely offered in the Gospel is the means used, by which many happy souls share in the delights of heaven, unbelief in Him fills hell with misery and woe.

Founded on the corruption of the unregenerated heart, it pretends to wisdom superior to that which is plainly exhibited in the written word of God—and hesitates not to assign the precedence to human reason, before divine revelation in its estimation. In this it betrays its folly, and the Author of its existence—who has so blinded the minds of those that believe not the truths of our glorious Gospel, that he can, and does lead them about captive at his pleasure.

Unassisted human reason is very defective now, on account of sin, and is not a safe guide to follow, by itself, in an affair of such importance as our everlasting welfare;—but

a soul sanctified by divine grace will, without hesitation, cheerfully and safely embrace the words of inspiration—and will give all due credit and attention to the doctrines of the Gospel, even although it may not be able to sound their greatest depth, or reconcile them to the suggestions and promptings of human reason. It believes that all scripture is given by inspiration of God,—that it is the truth of God, and is not to be called in question, and doubted by the presumption of man.—"Let God be true"—it unhesitatingly says—"but every man a liar" (Rom. 3 : 4),—but unbelief says the opposite of this—being prompted by pride and vain glory to display its arrogance,—and thus deliberately consigns the individual who holds sceptical opinions about the doctrines of the Gospel to the unbeliever's doom.

The design of God in giving us His inspired Oracles is, that we may use them as a safe guide to lead us in that way through life, which is the best for us to walk in,—and also that we may use them as our directory to guide us to the final abode of the blessed—through the blood of the Atonement. He certainly never meant, that by giving us the Holy Scriptures we were to question the truth of them,—to indulge in vain and profitless speculation upon any of their doctrines to suit worldly and sinful motives,—nor to allow ourselves to become so careless and unconcerned about our best interests as to have these heavenly lights given us, for the purpose of being laid aside—and seldom or ever thought of. They are among the most precious blessings which God has conferred upon us in this world,—and we are not only expected—but even commanded by Him to esteem

them as such,—and derive all the advantage from them, by using them properly—which they were meant to afford (John 5: 29). Were we without them as a light to our feet—and a lamp to our path, how great and gross would be the darkness through which we should have to grope! uncertainty and doubt would surround us on every side,—and difficulty and danger would be our attendant portion. Most miserable and pitiable would then be our condition,—without a true knowledge of God,—and without hope in the world. Having no sure ground to rest our foot upon, our speculations on futurity, and our state in it, would but terminate in absurdity and error. The immortal soul ever striving after the truth—yet never obtaining possession of it, and not even knowing with certainty the answer to the question—Why am I thus?

The inspired oracles of truth—our glorious Gospel, sets our mind at rest on the most important questions with which we have to do in this world,—it satisfies the conscience by revealing to us as much of God's will as He has been pleased that we shall now know,—and describing the line of conduct we have to pursue which shall be well-pleasing to Him. To doubt any doctrine of Scripture, then, because it may disagree with opinions already formed on the subject, which may seem more in accordance with the dictates of reason,—or which may be more pleasing to human nature,—or to disbelieve any statement of them, because it may be different from, or even contrary to our experience of things, is assuming to ourselves a power not granted us by their Author,—and if we persist in maintaining it, will undoubtedly lead us to ruin. Our present experience of things is not sufficient ground for us to judge of the inscrutable workings of God, any more than our finite faculties are able fully to comprehend His infinite attributes. Let then the approach to the very verge of unbelief be shunned with fear and abhorrence,—for if even one single doubt about a statement of the truth of God be entertained—the person who holds it has no further safeguard that he shall not come in time to deny the Lord who has bought him with His blood,—or even to say with the fool—“There is no God.” The blinding of the mind to the rejection of the truth as it is in Jesus is the work of the god of this world, in order that he may secure the infidel to himself. And in order to effect this, different roots of unbelief are planted by him in different minds, so that their particular constitutions may favour the peculiar growths. Is not the leading and fundamental doctrine of human depravity—guilt and helplessness, denied by some individuals?—Do not others reject the grand doctrine of the divinity of Jesus Christ?—Others set aside the great atonement made by His death on the cross—and “go about to establish their own righteousness” for justification;—others profanely maintain that the influences of the Holy Spirit

are not necessary in arousing us to a just sense of our undone condition, and making us free for safety to the foot of the cross,—but that such pious wishes and desires for the safety and welfare of our soul, spring up spontaneously within us;—others endeavour to find out discrepancies, and pretend to discover fallacies among the several statements of Scripture—and thus to question the inspiration of them;—and others pervert the meaning of certain passages in order to suit particular creeds to which they are partial. Such conduct is certainly very sinful—and cannot meet the approbation of Him, who has given us the Holy Scriptures for a very different purpose than to be abused in this way. It is by those to whom our Gospel is hid, who treat it in this profane way,—who endeavour to make it justify their own peculiar tenets instead of submitting themselves to be directed and governed by its teaching. The strictest attention is therefore indispensably necessary to be given to its injunctions before any one can be benefitted by them,—for if such is not done, loose principles must follow as a result,—and their sure fruit is loose practices,—hence forgetfulness of, and disrespect to God,—neglect of enjoined duties, especially of the Gospel Ordinances,—advancement in immorality,—and ultimately the loss of the immortal soul. Whence proceeds Sabbath profanation,—drunkenness,—swearing,—cheating,—lying, and the many other vices which disgrace those who practice them—and if persisted in, will bring down the dire punishment of God upon the guilty heads of the delinquents?—Is it not because they do not respect the Holy Scriptures,—and because they will not be influenced and guided by their directions?

Our Gospel—the glorious Gospel of Christ demands respect to be given it;—it claims a right to be heard and obeyed—promising to be to all who do so, the savour of life unto life,—but to all who do not, the savour of death unto death. This pure light has come into the world from heaven,—a light to lighten the world—with whose cheering beams, every one who is not illuminated must be in great darkness.

Given by God for our greatest good, our glorious Gospel ought to have one of the chief places in our estimation and affection, since its importance and value are so great. To it we owe the chief religious knowledge which we possess—even the true knowledge of Him, who is the sure and solid foundation on which we build our hopes for salvation;—to it we also owe in a great measure the high position the nation to which we belong holds among the other nations of the world;—and to it we owe most of our civil and domestic blessings. Upon our Gospel is true morality founded,—upon it are formed right conceptions of our duty to God—to our neighbour—and to ourselves,—and upon it we lay a true foundation for our happiness here and hereafter. Strange

is it then that such an all-important blessing should be so little valued as it is by many—and that such a bright light should even be hid to many individuals,—but the reason is plainly given by the Apostle in the text—“it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” When an individual or a people are so devoid of heavenly grace as wilfully and deliberately reject the Gospel, they have come to that fearful state of mental depravity beyond which, human beings in this world, can proceed no farther. By doing so they voluntarily deprive themselves of the only means, which God has appointed and provided, whereby they can obtain justification here—and the state of glory hereafter—which is sure to all those who love His Son Jesus Christ, and serve Him in His Gospel.

In this blessed assurance the infidel has no comfort nor satisfaction. When difficulties and troubles come upon him here he cannot look for ease and relief in the promises of the Gospel, and say with the Apostle—“Whom the Lord loveth He chasteneth—and scourgeth every son whom he chasteneth.”—(Heb. 12: 6),—nor with the Psalmist—“Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy Law,”—(Ps. 94: 12).—and when his heart and flesh do faint and fail,—when the King of terrors appears to summon him into the presence of his Maker and his Judge—even Him whom he has rejected and denied—he cannot then claim the support of the Saviour’s arm to lead him through the dark swells of Jordan,—for by his creed he acknowledges no Saviour. He will not then hear addressed to him the comforting words—“Because I live, ye shall live also,”—(John 14: 19)—because he cannot say with Job (19: 25) “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.”—Nor can he exult with our Apostle in the end of the 15th Chap. of his first Epistle to the Corinthians, and say—“O death, where is thy sting?—O grave, where is thy victory?—The sting of death is sin: and the strength of sin is the law,—but thanks be to God, who giveth us the victory, through our Lord, Jesus Christ.”

By his own voluntary choice he has deprived himself of any hope of the mercy of God, through the Saviour,—for in his estimation there are neither of these,—and when he dies, he imagines that the life of his soul terminates with that of his body.—Surely “the god of this world hath blinded the minds of them which believe not.” For the gratification of worldly pleasures and sinful indulgences for a short time, they have closed their eyes against the truth, and shut out its light from their heart, and preferred this miserable creed

of Satan for their benefit to the glorious Gospel of Christ. Such is the extreme length of wickedness to which any person can proceed in this world,—and the most effectual way that can be taken to ruin both soul and body throughout eternity.

But while few are bold and graceless enough to maintain their adherence to these doctrines openly—sad is it to be said that a much larger number do not deny them—by the kind of work they exhibit to the world. Practical infidelity is not mitigated by a profession of Christianity—but is aggravated to those who know the truth, and yet will not attend to it. Few there are who can plead ignorance to it, as an extenuation of their guilt—compared with those who sin with the knowledge and consciousness that they are doing wrong,—which is deliberately doing despite to the Spirit of grace,—and is storing up for themselves wrath against the day of wrath.

When the house of God is merely attended for fashion’s sake, or when the slightest excuses are made available for non-attendance.—and when the religion which we profess is not brought to bear upon and influence our whole conduct—our every-day life and conversation—Christians we may be in name, but the first principles of Christianity we have yet to learn. To do justly—to love mercy—and to walk humbly before God, is especially enjoined upon all who profess to follow the Lamb whithersoever He goeth,—and love to God and man, from the principle of true piety, cannot be exhibited under false colors, with a view to deceive.

To the individual who has chosen God as his portion, and who is under the control and guidance of the Spirit of God, our Gospel—the glorious Gospel of Christ, is prized as an inestimable treasure—and is treated as such,—for from it he derives spiritual sustenance—health and strength to his soul, sufficient—when administered by the Holy Spirit—for its nourishment and comfort, until he shall be freed from everything earthly, and shall enjoy the blessed privileges, and pure joys, which are at God’s right hand for evermore. To him it is not hid, because he is not under the control of the god of this world,—but he follows another master, who cares for the welfare and happiness of his faithful servant, whose yoke to him is ever easy,—and whose burden is ever light.

In conclusion. As the intimation from heaven, that reconciliation between God and the faithful believer in Jesus is now effected through His atonement, is the best which has been disclosed to man since the fall—and as the greatest honor is conferred by God upon those earthly creatures of His, whom He has appointed to announce this glorious “good news” to their fellow-men, so the greatest responsibility rests upon them to perform their duty faithfully.—And it is also the duty of those to whom the Gospel is,

preached to require it with gladness—and confirm their conduct to its requirements. If it be merely retained for fashion's sake, it will avail but little—if it influence not the whole mind—disposition—and behaviour for everlasting good, the individual is not receiving the benefit from it, which it was meant to give him—and which it is so capable of doing, if its injunctions are obeyed.

To direct the soul to its final rest and home is the chief purpose for which it was given to man—and is the principal use to which we in particular are instructed by its great Author to apply it. The responsibility then which rests upon the Christian minister is of the greatest magnitude,—for being the earthly guide, called and appointed by God to lead the sinner to Him, and conduct the spiritual interests of His Church in this world, by the word of divine truth, and by the help of the Holy Spirit. If he notwithstanding prove unfaithful to his charge, the most fatal results must be anticipated. Much prayerful investigation—much earnest study of the sacred oracles—and much solicited enlightenment by the Holy Spirit, that their true meaning and spirit may be properly understood, is absolutely required of all who name the name of Christ,—but more especially by those who are called upon to proclaim to their fellow-men the unsearchable riches of divine love and grace through the Saviour:—for if ignorance or prejudice prevails, a false light is held out—a wrong path is described—and the unsuspecting devotee to his set rather than to his Bible and its Author, is unconsciously hurried on to his ruin.

While Christianity enjoins upon us to grant the same freedom of opinion on religious subjects to our sincere fellow-Christians which we take to ourselves—and to live at peace with all men, this, the branch of the Christian Church to which we belong in an eminent degree does,—and trusts to the influence of the purity of her doctrines, and the blessing of God for her preservation—support and increase. Our standards being founded upon, and built up with the truth of God,—exhibiting His wisdom—and breathing His Spirit, are as incapable of being overturned and set aside as is that heavenly substance of which they are composed—or that heavenly model after which they are framed. Ascribing unto God the Father, the glory due unto His name,—and to the eternal Son our adoration as being our only Saviour,—and the only great King and head of our Church,—and to the Holy Ghost the sole praise of raising us to newness of life in Christ Jesus, and keeping us in that blessed state, we love our Church the best, because we believe that her doctrines—duties—and practices, are in strict accordance with the will of God as revealed to us in His holy Word. We know in whom we trust, and in accordance with His own ideas (Is. 42: 8) we give not His

glory to another, nor His praise to graven images.

The coercion of conscience our Church condemns as much as she does an unchristian spirit of arrogance—presumption and bigotry. Railing for railing she practices not,—but being perfectly satisfied with her own liberties and privileges, she allows the utmost latitude to the other Christian bodies who refuse to join her communion, to satisfy themselves as to their tenets, and be guided by their own judgment. Her charity extends to all men—she rejoiceth not in iniquity, but rejoiceth in the truth. Her utmost wish is to disseminate the truth of the Gospel in its purity,—and impartially to hold forth to the world the torch of divine light and love, which has been kindled by her Lord and Master,—and which has been given her to bear.

True Christian consistency—fortitude—and liberality have characterized her throughout,—nor is she less deficient to-day in any of her virtues than she ever was. Her great aim is to make as many persons good, as she can,—to disseminate the truth as it is in Jesus—even our glorious Gospel, to the remote ends of the earth. She wishes well to all other Christian bodies whose creeds are in harmony with it,—and refuses not to receive into her fold, all who sincerely wish to be benefitted by her—and comply with her regulations, which she deems necessary for her well-being and prosperity. To the sincere disciple of Jesus, wherever he may be found, she has an especial regard—and fails not to manifest that regard by her conduct to him. She requests no advantage to herself, which she does not readily grant to others,—and merely asks the same privileges to herself, which the other Christian bodies assume to themselves.

Built up in the faith of Jesus, His name is all her boast,—and His truth as she has it in His Gospel, she has pledged herself under divine guidance and assistance, to maintain and uphold in its purity.

Let us all then prove ourselves worthy members of so noble a Church as the one which we can call our own,—the renowned Church of our fathers,—which by the help of God has struggled through much hardship, and many difficulties,—having endured persecution and fiery trials,—and, for the sake of the truth, been frequently bathed in the blood of her martyrs. Let us persevere in maintaining the glorious light and liberty which she has conferred upon us,—and be ever solicitous, under the implored assistance of her great Head to lengthen her cords, and strengthen her stakes as far as we are able.

With the truth of God in her hand—our glorious Gospel of peace—she has gone forth to the world to conquer, and she cannot but overcome—having received the promise of the divine blessing, if she continue to persevere with fidelity in the Redeemer's cause. Much has yet to be done before the world is truly christianized,—but let us take courage at the

promises of ultimate success, which are to attend our zealous services for His glory, who has called us hitherto,—and in Christian love to every true disciple of Jesus—without distinguishing his party by its particular name—let us ever labour on, in the advancement of that cause to which we are all so much devoted,—working in harmony with God's true servants wherever they may be found,—and proclaiming, by the glorious Gospel of peace—salvation to every true believer in the only eternal Son of God. AMEN.

Have your Tickets ready.

THE train by which I was travelling, one cold afternoon, was brought rather unexpectedly to a standstill by the side of a very narrow platform, a short distance from the station. Our anxiety was soon relieved by one of the railway servants, who said, as he passed the door of our compartment, "Have your tickets ready."

"Hallo!" said my fellow-passenger to himself, who appeared rather annoyed, "What do they mean by this dodge?"

I said: "I am told that a great many persons have travelled by this line without first paying their fare, and I suppose this unexpected 'Have your tickets ready' is a check on such dishonest persons."

He was buttoned up closely, and comfortably seated in the warmest corner of the carriage, having no particular wish, I daresay, to be disturbed, till he got to the end of his journey. I had my return ticket in my pocket, and, while feeling for it, some such thoughts as these passed through my mind: Perhaps I have lost it, for it is small, and I have not looked at it once to-day. Well, if I have, I can tell them at which station I took it in the morning, and I can satisfy the guard when I get there. But suppose he refuses to take my word, and—here it is, all right. I have it: and, in another second or two, the railway official was partly in the carriage with his usual "Shew your tickets here, if you please!" "London," cried my fellow-passenger, as he held his ticket nearly two yards from the man's eyes, and his voice and gestures shewed that he was evidently very angry with that man for doing his duty. "All right, sir," he said, and closed the door again, apparently not at all ruffled in temper by the unpoliteness of my fellow-passenger. "Well done," I said to myself, as he walked away; "if you were not wiser than this gentleman, you would, perhaps, have returned a sharp answer which might in the end have cost you your situation." My friend, "have your ticket ready." "Why, of course," say you, "I should never think of travelling without a ticket, when, besides all the exposure, it might cost me pounds instead of shillings, if I were caught at it." Well, 'tis certainly very foolish, as well as dishonest, to make

the attempt, yet the "Public Notices" at nearly every railway station are constantly reminding us that it is often done. Most of those who "try it on" are, according to the old saying, "A penny wise and a pound foolish;" for they are sure to get, sooner or later, into the hands of justice, when they have to pay smartly for it. "Ah, well, I am all right. I shall never think of travelling without my ticket." I am not quite sure about that. *Perhaps you are travelling without one now:* for you are on the way to another world, and those who travel without a ticket will come badly off, for to such the Judge will say, "I never knew you; depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "Never fear, I am all right, I am doing all I can towards it, and nobody can do more than that; I always go to my place of worship, I pay every one as I go, I say my prayers and read my Bible, and, as we have a good deal of suffering here, let's hope it will all be the better for us hereafter." If this is your ticket, my friend, it may pass you very well on the rail of time, but it will not pass you at heaven's door. It is true, "Old False Hope," the ferryman, has waited for many, and given them a tolerably smooth passage over the river Death in his boat, but there must be a landing on the other side, you know; and if you have not got the right ticket, then it will most certainly be too late to secure it. *Nothing but Christ and His Righteousness will pass you there.* There is no time to lose; time, death and judgment all appeal to you, and say—"Have your ticket ready?"

"All right," says the young lover of this present world; "We read in the Bible that 'there is a time for everything,' and I'll attend to these things in time."

Yes, my young friend, there is a time, too, for the train to stop, when you will be told to show your ticket. *It may be to-morrow.* Yes, *this day* you may be told to show your ticket, and what will you do if you have not got one? A man whom I have often warned believed he should be "all right in the end." A short time before he died, he said to me, "Don't talk to me—don't read to me. It is no use to pray for me. There is no mercy for me. *I have put it off too long.* It is now too late;" and he shortly after died without hope. I was one day standing by the side of a dear little girl, as she lay dying with typhus fever. She was unconscious, but I thought it a fitting opportunity to speak to the parents on the importance of being ready themselves. They were, at the time, quite well, and they thought there would be plenty of time to see about that by-and-by. I went in, just after the funeral, to speak a word of comfort to them in their sorrow. As soon as I entered the room, I saw the wife throwing herself about in the most frantic manner. When she saw me, she gave a most piercing shriek, "My husband, my poor husband." I turned

towards the bed, and there, in the very room where, but a few days before, he had imagined there was plenty of time, he lay stretched out a lifeless corpse. He caught the fever of his child, and died about an hour before I went into the house. You do not know how soon you may be told to "show your ticket," therefore "have it ready."

Perhaps this has fallen into the hands of some poor trembling sinner, who is saying, "O, tell me where to get my ticket, and what I must do to obtain it. I would give the world, if it were mine to give, and yield my body up to the most cruel death, if by so doing I could get my ticket. Is there one for me?" Yes, there is a ticket for each, and a ticket for all who really desire it, for it is written, "Whosoever will." There is nothing to pay; all who apply receive a ticket as a free gift, for it is to be had "without money and without price." "How and where? pray tell me." Believe what God says in His Word about the finished work of the Redeemer. Trust that Word; believe in and rely upon the Lord Jesus Christ. Make the surrender of yourself to God now; and, whether you are able to rejoice in it or not, the moment you take the step you "have your ticket," for "he that believeth shall be saved." "Yes, yes; but perhaps I have not felt enough." It is not whosoever *feeleth*, but "whosoever believeth." "O, but I am not sure." You are not told to *feel sure and then believe*. You are told to believe, and then before long you will probably have the assurance. If God's Word is true, and it is "if you believe," you must be saved. Read Mark xvi. 16; John iii. 14-21; John vi. 28, 29; Acts xvi. 25-34; Rom. iii. 20-28.

Reader, as you know not how soon the train may stop, "Have your ticket ready."—*No. 848 of the Weekly Tracts.*

Gleanings.

HOW TO SUBDUCE SIN.—A Scotch warrior, at the hour of battle, thus appealed to his companions in arm: "Noo, lads, there's the enemy; if ye dinna shoot them, they'll shoot you!" Reader, you must be the death of sin, or sin will be the death of you. Sin is the great enemy of man. It hath slain its millions already, and is still insatiable. It is digging a grave for you, and, if not timely resisted, will secure your second and eternal death.

It is a just and righteous thing with God, that he should fall into the pit who will adventure to dance about the brink thereof; and that he should be a slave to sin who will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure. He who has gunpowder about him need keep far enough off from sparks.—*Brooks.*

MY LIFE WORK.—I stood by the bed of a dying man, one who had suffered long and intensely, but bravely and cheerfully, even as a cross-bearer of Christ. "What should I do if I were not ready now?" said he, after a paroxysm of pain and coughing. "Thanks be to God my work is *all done*. Could I do my life work *now*?" Think of this, and see if thy work is all done. Leave not thy life-work undone till death comes.

Something for Jesus.

SAVIOUR! thy dying love
Thou gavest me;
Nor should I aught withhold.
Dear Lord, from Thee,
My soul would humbly bow,
My heart fulfil its vow,
Some offering bring Thee now,
Something for Thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus, to Thee.
Help me the cross to bear,
Thy wondrous love declare,
Some song, to raise, or prayer,
Something for Thee.

Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some sinful wand'rer won—
Something for Thee.

All that I am and have,
Dear Lord, for Thee;
In joy, in pain, in life,
In death for Thee;
And when Thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for Thee. S. D. P.

—*Christian Treasury.*

These words may be sung to the air of "Nearer, my God, to Thee,"—123 in Bateman's "Hymns and Melodies."

The Project of a Theological Hall in Halifax.

THE importance of a well-trained ministry cannot be over-estimated. No enlightened Christian—no true patriot, can feel indifferent on this subject. To the ministry is entrusted the great work of moulding the sentiments of all classes of the community. According as they are equipped for their work, learned and unlearned, rich and poor, shall the more readily receive those instructions which are most conducive to their highest interests in time and for eternity. Who, then, can fully estimate the responsible position of the Theological Teacher, who is the fountain-head, the central sun, to disseminate truth and purity, which shall refresh, guide and bless all? Who can over-estimate the

qualifications absolutely necessary for the successful discharge of the trust he assumes? That the attainments of the Theological Professors should be of the very highest order, may readily appear to all, from two or three considerations. To them is entrusted the training of young men who have been educating four years under from five to seven or eight Professors, in the College or University, and are thus prepared for the cultivation of a higher kind. The Theological Teacher must not only have a tolerably accurate knowledge of all the subjects taught by these Professors, but likewise a critical knowledge of the Scriptures in the original languages; be well versed in the wide range of sacred literature, past and present; be well acquainted with the history of doctrines, true and false; be prepared to discuss and unfold the many abstruse problems in Theology; and, as in no former age, he requires to be well acquainted with the sciences, with the new phases of threadbare infidel, neological, and other views, that he may unravel and expose their nostrums. In short, the Theological Professor, thoroughly furnished for his arduous and all-important work, must have first-rate talents, first-rate scholarly attainments, and be of undoubted orthodoxy and genuine piety. All this is absolutely necessary to secure the respect and confidence of aspirants to the ministry, as also the peace and prosperity of the whole Church.

The great importance of Theological Professors possessing the highest possible attainments, has been long recognized by the Church of Scotland; and well may her intelligent adherents do so now, for they have for centuries been reaping the richest and most blessed harvests therefrom. Accordingly, when a Theological Chair becomes vacant, applicants are subjected to examinations, for days, in the most abstruse points of Divinity, and auxiliary and co-ordinate subjects. This method has been pursued for ages in the Aberdeen University, and had once, I believe, been followed in the other Universities,—so that none need aspire to the Chair but such as have spent years in close study, after entering the ministry. Thus Dr. McPherson obtained the Chair in Aberdeen; and thus, also, the late eminent Dr. Mearns, who has done as much as any other to disseminate sound principles and true orthodoxy throughout Scotland and the Colonies. More frequently, however, clergymen of universally acknowledged pre-eminent Theological attainments are chosen without such direct trials. Thus Dr. Tulloch of St. Andrew's was chosen, who successfully competed for the Burnett prize essay with nearly three hundred Theologians of Britain and from other parts of the world. Also Dr. Caird, of universal celebrity for his elaborate discourses and pulpit talents; yet fears were entertained by many of the best friends of the Church lest even he should not prove so safe

and successful in training for the ministry. And, as we may well believe, that when successors were appointed to the great Drs. Chalmers and Cunningham, the erudite late Dr. Lee, and the noble-minded Dr. Robertson, due care was exercised that Theologians should be appointed who would maintain the honor and efficiency of that long and far-renowned University. Thus was Dr. Stevenson, the accomplished scholar and Theologian, our zealous Colonial Committee Convener, nominated, and others, because of their eminent fitness to secure a thorough training for the ministry.

To the efficiency of the education in our Halls, must also be ascribed the unanimity of sentiments which has prevailed in the Scottish Churches for centuries. In the English Church, neither those who enter the ministry, nor these who are appointed to Bishopsrics and Theological Chairs, require to give proof of their attainments or orthodoxy. Hence, the diversity of opinion that prevails in that Church, in points of doctrine, such as could not be tolerated in aspirants to the ministry in the Church of Scotland. Hence, such a creature as a heretic, in our Church, is all but unheard of, and a renegade to the Church of Rome is unknown, while they may be counted in several scores in the Church of England. And, although there have been secessions on a grand scale from the Church of Scotland, none, of any significance, has seceded on doctrinal subjects. And the points of difference are regarded, by parent and daughters, as light as straws, in comparison with opinions held by Luther and many other divines. Nor is there any other Church in Britain which so clearly resemble the Parent Church, as the other Presbyterian Churches, in their system of training for the ministry, or in the efficiency of Theological Professors. In every instance, they are men of known and long-established celebrity, who are appointed to the Chair, from the Erskines and the Browns; the Chalmers and the Cunninghams, onwards. And to their thorough training, must be ascribed their unanimity in views, and harmony in operations. We find, too, that the Presbyterians of the United States, many of whom are of the same noble origin, and appreciate the same grand lessons, have also maintained a proud superiority in their training for the ministry. Hence, they possess some of the first Theological institutions in the world, such as Princeton; and they can claim some of the most eminent Theologians, as Edwards, Millar, the Alexanders, Hodge, and a score of others.

From these observations, it may at once be seen that, to attempt to establish a Hall in Halifax, after the model and example of the Parent Church and her honoured daughters, must be regarded no ordinary effort, and ought not to be attempted rashly. Being most firmly convinced of the unattainableness of this object in existing circumstances, con-

strains me to state fairly my views on this matter. And, differing very decidedly from some of my brethren on this subject, I consider it just to myself, and to those who may hold similar views, to state some of the difficulties and obstacles in the way, and how perilous such an attempt must prove to the stability and best interests of the Church. And I feel greater liberty in doing so, inasmuch as this project has been so hurriedly and irregularly pressed through the Synod, and pressed on the Sister Synod by the presence of so many delegates there, before it had been before any Presbytery, or known to many who are deeply interested in the welfare of our Church.

As the subject has been so ably presented in its general aspect, and so entirely in accordance with my views, in last *Record*, by the Rev. Mr. Philip, of Truro, I shall consider it more in its details. In doing so, several considerations or questions are naturally suggested.

First: What are our pecuniary means? This must be a primary consideration in the purchase of a Theological book, or even the Bible. Is the sum in hand, or who shall furnish it? And the quality must be regulated by the means. Every manufactured article usually brings its fair value. Those in the other learned professions, as a rule, receive according to their merits. The Divinity Professor is an exception. As a book on Divinity is not to be always valued by the price paid for it, neither is the Divinity Professor. No amount of money can, of itself, qualify or purchase Theological Teachers; nor does he ever receive due recompence, considering his long studies, his attainments, and usefulness. No amount of money can invent the talent, induce the taste for the right kind of study, or infuse the divine genius requisite for this high and honoured calling. Still, it were a disgrace to humanity, and discreditable to our Christian spirit, did not one, possessing the necessary qualifications, receive something more than a bare competency. And none but such as are thoroughly qualified, can be entrusted as the guardians of those who go forth to leaven the whole community; and none but such as give full proof of being in every respect thoroughly furnished, can receive the respect or support of the adherents of the Scottish Church, who have such a prestige of honoured names in this most responsible of all responsible positions. What, then, are our means? Our pecuniary means are all below zero. What are our prospects of raising funds? To answer this truly is somewhat unpleasant, as it serves to unfold our poverty and weakness. But it were wrong not to count the cost, and know our ability or inability, ere we attempt to lay the foundation. We must not conceal our circumstances from ourselves or others. In the Synod of Nova Scotia and P. E. Island, we have just nine self-sustaining congregations, and more than

half of these have only very recently become so; and some of them are scarcely able to meet their obligations to their pastors; and all of them, with one exception, have but what is regarded in the Established and Free Churches of Scotland, should be the minimum salary of a minister. All the other congregations of the Synod receive a large supplement, either from the Colonial Committee, or a small one from the other nine congregations; and some of their pastors should, in true charity, receive more. In all our Synods we have not one endowed Church,—all are practical voluntaries; no widows' fund; no provision for clergymen's sons; none for aged worn-out ministers,—as in the Scottish Church. The New Brunswick Synod have only four self-sustaining congregations; and several of the rest have scarcely a competency, although largely aided by the Colonial Committee. On this account, some of their ministers are leaving, and others would gladly leave, were they offered a competent salary elsewhere. These are serious facts; and how, in the face of all this, and considering what the Colonial Committee have been doing for us, any man can summon the courage to ask them, as is contemplated, for a sum to endow a Theological Chair, is most singular. It were as wise to ask the Colonial Committee to erect a cathedral in Halifax, where there is more Church accommodation than our good friends require.

Moreover, our people have lately erected costly churches in most of our charges, and some of these are considerably in debt, and others have just been relieved, after much effort. Besides, we have put forth our best efforts to make permanent provision for our Professor in Dalhousie College; and we have yet to make up a large part of this. After this is accomplished, it is natural that our people should expect some respite, rather than renewed pressure for money, and that ministers should have a breathing-time, who are made the tax-gatherers for all and sundry—even for the Lay Association. Our Synod is also engaged to enter in the mission-field in the South Seas, and for this we may have to raise £200 annually. There are also other smaller schemes on hand, that must be sustained.

Moreover, for the proposed Hall we have no building, not one room—only the poor comfort that these may be beautifully small; no Theological Library; no Bursaries for students for College or Hall.

Again, what sum may be regarded indispensably necessary for the support of a Hall? It were unwise to bargain for the lowest bidder, for then we should have the lowest man. We may form a fair estimate from the known expense in other Halls. In Queen's College, Canada, they give £600 to one Professor; and it is well known that they had been applying to the Church at Home, and had to wait for years ere they could obtain one who

was considered suitable; and had they not ripe Theologians such as Dr. Mackay and Dr. Cook, who had gained the confidence of the Church for about a quarter of a century, they must have had a closed Hall. When the Free Church sent a Theological Professor to Halifax, they guaranteed £460 annually. Another method of obtaining Theological Professors, is to engage the services of a minister who has charge of a congregation. This would rob the congregation of their due share of service, and impose labor on their brethren already over-wrought, to supply their pulpit. What is worse still, this would be very unsatisfactory. This system is disapproved of by the Home Church, and an Act of General Assembly has been passed condemning it. Our brethren in the sister Presbyterian Church are falling from this plan, as unsatisfactory, and only to be resorted to in cases of dire necessity. And shall we go back while others advance? Whoever supposes that our people shall be satisfied with what others discard, greatly misunderstand them. And if ministers in quiet and circumscribed parishes at Home cannot undertake this double work, much less can they do so in Nova Scotia, where the ministry is certainly as laborious as in any part of the world. Indeed, it must be manifest to every thoughtful man, that just in proportion to his diligence and zeal in his active ministerial duties, is he unable to devote himself to that kind of close patient train of thought and study absolutely requisite to prepare him for Theological training.

It must moreover be considered that we require means not for the support of one, but three, four, or five Professors, in order to compete with the Halls at Home.

Now, it should be asked, what, in our circumstances, should lead us to press for a Hall? Has our past means of supply proved a failure? Or have we unusual reason to fear that the supply shall fail? Have the winds and the waves begun to battle against us? Has the sky become lowering, and are we in danger that the little Theology we have shall forsake us, unless we have some young lads in Halifax to receive what fortune may provide for them? Be not faithless, but believe, brethren, that the sky never appeared brighter to us, or our prospects better, unless, in our vanity, we burden ourselves with a nominal Hall, instead of resting satisfied with the sure old way. The Church at Home was never better prepared, and never more willing to come to our aid. Our vacancies were never more generally supplied. Our prospects of obtaining native and foreign aid, could we show need, were never more favorable. The usual method of sending young men to Scotland, has not proved a failure. This scheme will certainly prove more satisfactory to our people than anything we can provide in Halifax. And there is little fear of Nova Scotians, even in Scotland, discard-

ing love of country. At present we have as many native clergymen in our Synod, who had been under no obligations to return, as we have of native ministers who were under obligations to return; and I confidently believe we should have more, were it not that our Canadian Hall had been depreciated over much in the pages of our *Record*. Only one left us, who, it was believed, should have remained. But surely we are but ill-prepared to institute a Hall in Divinity, if our generosity cannot allow one to the Parent Church that has so generously given us all; and our honorable pride is very low, if we cannot rejoice to see one Nova Scotian compete successfully for a prominent position in the Fatherland, and in the Mother Church—a position which, I frankly own, I should desire above any on earth, had not love of country and of expatriated kinsmen wanting gospel ordinances prevailed.

We have never been in less need of a Hall; and our people were never in more need of a well trained ministry. We are in far less need than the Canadian Church, and much less prepared to establish or support one. We are, as it were, mid-way between Queen's College, Canada, and the Scottish Universities. It costs nearly as much going to either, and perhaps little more than it would cost, some years ago, to go from the remotest part of Scotland to Edinburgh. It will be more convenient for those in the Western parts of New Brunswick to go to Canada, at least in the course of a year or two, on the extension of the Railway, than to come to Halifax; and it is not likely that they will prove so unwise as to pay for the support of our Hall, and thereafter for the support of their students, while they need only do the latter in Canada or Scotland.

It should also be considered by ourselves, in our financial poverty, that should we raise some hundreds annually for the Theological Chairs, we still require a fund for bursaries, or place our students, in this respect also, in a more unfavorable position than those who may go to Canada or Scotland, where they have their chances of from thirty to sixty or more bursaries in each of four Universities, worth from £5 to £40, and upwards. How much better, then, for us to institute five or six bursaries of £25 each in Scotland or Canada; and should we determine to make the most of the Colonial Committee, to ask them to provide five or six more; and this would be far less expensive to both, and much more satisfactory. And surely there is no parent, and no young man of spirit, but would rather enjoy the many superior advantages of a Theological training at Home. Nor is it too much that a young man who has made respectable proficiency in Dalhousie College, should spend a few days crossing the ocean, at a time when travelling itself has become a profession. When young men desire to attain some eminence in any of the mechan-

ical arts, they will travel to the States or elsewhere. The fact of our having Dalhousie College to furnish young men with a thorough training in the Arts, not only preparatory to studying for the Church, but for the other professions and literary callings, is an additional strong reason why we require a Hall less than ever. The chief objection, as it presented itself to my mind, to our sending our young men to Scotland, was, that they required to decide, before entering the College, for the Church, otherwise they could not be sent with the promise of support from the Church—whereas, in most cases, I should take it as an indication of *proper concern* when looking forward to the ministry, not to be hasty in deciding, as we are forbidden to “lay hands suddenly” on any man.

ALEXANDER MCKAY.

Salt Springs, September.

The Project of a Divinity Hall.

AN article appeared in the September number of the *Record*, on this subject, which calls for a brief notice, as its tone and statements may give rise to much misapprehension. This would not have been the case had the subject been discussed simply on its merits and with reference to our circumstances. But as the writer takes up the position of an aggrieved Churchman, states that “the scheme was suddenly disclosed at the eleventh hour, at the ‘fag’ end of the session, and slipt hurriedly through Court,” reiterates that it was “passed through Synod in a hasty and irregular manner,” and expresses a hope that “the business of the Church may be conducted in future in a more *open* and regular manner,” it is absolutely necessary that an emphatic denial be given to such charges, or the promoters of the scheme must be under the imputation of having plotted in order to burden the Church with an unnecessary Hall, three professors and £600 a year. The charges, if true, mean a great deal; if untrue, what are we to think of Mr. Philip? We must at the least think that he is very reckless in accusing the brethren, and that it would have been wiser had he inquired more into the facts of the case, and the usages of our Courts.

Now it is the fact that the project in question was brought before the Synod in precisely the same way as the Dalhousie College overture had been brought up three years previously and I challenge Mr. Philip or any other man to name a single scheme or measure which came before us in a different way ever since I have been a member of Court. It may be said that our mode of procedure is not good. I am willing to discuss that in its own place; but let us not mix up the special case before us with the general practice, and let not those who honestly followed the use and wont of Synod be charged with

irregularity, and worse. The overture was drawn up by a member of Court, submitted to all who were around him at the time, then sent to the Committee on Overtures, was examined and approved and then transmitted to the Clerk, who brought it up before the Synod in its order. But Mr. Philip and others “were altogether taken by surprise” when it was read. Why did they not say so? When people are so much surprised, they generally express themselves to that effect there and then. Why did he not move the postponement of the question for another year, or the adjournment of the debate? Instead of that, he entered on the discussion of the question, like everybody else, and it is only now that he discovers that he was “taken by surprise.” But it was “slipt so hurriedly through Court.” Mr. Philip must surely have forgotten. The whole of Saturday was occupied with the discussion, as the published minutes in the August *Record* show. True, we were a little hurried at the close of Saturday, but by whom? By Mr. Law, who again and again asked the Moderator to close that he might have a meeting of the Presbytery of Pictou, as Mr. Philip had induced him to leave the Court that afternoon to go to Truro with him. Still, though the whole day had been given to the subject, and every member present had spoken on it, no immediate decision was come to. It was deferred till Monday; Monday came, and Mr. Philip, who was so much interested in a measure of so much importance, was absent from his place,—was away at Truro attending to his own private or congregational business. But though Mr. Philip was absent, the minutes inform us that the Synod “resumed consideration of the overture,” and there being still no one who had found out that he had been taken by surprise, the Synod came to an *unanimous finding on the subject*.

Again, who supported the project when it was being discussed? Every Elder and almost every minister present, including all the seniors and those who had been longest in the country; while Mr. Philip was the only member who took decided ground against it, just as he had against a Foreign Mission, although we were committed to one. So that although “there was by no means unanimity of opinion at the Synod on this subject,” there was something very like it. We expect differences of opinion in every discussion, but when these do not take the form of a counter-motion, a protest, or even a request for delay, what are we to think of the course now taken and the charges made by Mr. Philip? Yes, far from there being any general ignorance of the proposed Hall, did not Mr. James Thompson state in Synod, that, as far as he knew, every subscriber to our Endowment Fund had understood that the Church would not halt with its work half done, but that it would establish a Divinity Curriculum whenever the country had a satisfactory Faculty

of Arts, and that if this were not now done, many of the subscribers would consider it a breach of faith. It is a blessing to us and to all that Dalhousie College is now well equipped. But will it influence Dalhousie in any way but for good, if we or any other Church or Corporation are willing to accept the fruits that it produces? What, then, does Mr. Philip mean by his unworthy insinuation that "it cannot fail to succeed, provided ecclesiastics do not spoil it?" Because we accept as entrants to a Hall young men who have passed through Dalhousie, will it follow that "Dalhousie College was instituted for our special benefit?" Do not other Churches already avail themselves of the same advantage, and may not every Profession in the land reap the benefit without reproach or a taunt that they had better take care not to "spoil the College?" I think that "the able and learned men who fill its Chairs" will scarcely thank Mr. Philip for such advocacy.

There are other points on which I have grave fault to find with Mr. Philip. What can he mean by stating, as a thing not to be disputed, that, if we have a Hall, "there would still remain the sum of £600 to be raised from our people every year!" Truly if that were so, the scheme would be "on financial grounds utterly impracticable." Mr. Philip has sketched a plan that would require that sum, but did the supporters of the project propose such a plan? They would have been laughed at for their pains. But Mr. Philip finds it easy to build up his own man of straw and then knock him down. Did he not hear from all sides that not more would be required from our people than £100 per annum, if New Brunswick would raise something like a similar sum, and that sum the sister Synod has since signified its willingness to raise? He may say that the sum would be insufficient—that our plan would be defective; but let him not raise false issues, and imply that we proposed to tax the people to so ridiculous an extent as £600 annually, when no one but himself ever entertained such an idea. Other Churches have not found the plan that we did sketch work badly; and seeing that every Church in British America has its ministry educated as we proposed—yea, and without the advantage of a Central Faculty of Arts—it is rather strong language to say that our ministers, under such a plan, would be "a dwarfish and feeble race." I think that the ministers of the Episcopal, Baptist, and Presbyterian Churches in this Province have done their duty as well as the ministers we received from Scotland, and have reflected as much credit on their people as ours have. And there is one thing clear, and that is, that they have increased in numbers of adherents with their system in ten times the ratio that we have with our system. And the reason is obvious. These Provinces are, more or less, a great missionary field; and therefore what we most

need is, a body of Catechists, Divinity Students, native missionaries who will build up weak nations into self-supporting congregations—men who will be content at first with small things, and labour without grumbling to make them great—men who know the people, and who sympathize with their and our difficulties. Only when we have such men, will our Church strike its roots deep in the soil.

It will be seen that I have written this merely to correct the inaccuracies and exaggerations of Mr. Philip's article. I shall be happy to devote another article to the proposed Hall on its merits. But as there are several others of Mr. Philip's facts very curious to me, I cannot conclude without asking him for some information about that "endowment or public fund instituted in connection with the Church of Scotland to enable meritorious young men to spend some time in Germany and France," &c. I never heard of it. I wish I had known of it when in Scotland. But as I have young friends in Scotland who would gladly learn that there is such a fund, might I ask what Committee of the Church is entrusted with its management, or, indeed, anything about its amount, its working, the men that have availed themselves of it, or the number now on it? I am delighted to learn that there is such a fund in connection with the Church of Scotland, but astounded that neither I nor any of my acquaintances should have ever heard a word about it.

G. M. GRANT.

The Manse, Halifax, Sept., 1865.

THE CHURCH IN NOVA SCOTIA.

Presentation to Rev. Mr. Brodie.

[From the Colonial Standard.]

THE following Address to the Rev. Mr. Brodie, together with his reply, have been forwarded to us for publication, and we have much pleasure in recording the appreciation of Mr. Brodie's services, which the very handsome present from the members of his pastoral charges indicates. The state of feeling in Cape Breton, which exists between the two Presbyterian denominations, is not so pleasant as would be desirable, and we have reason to know that the Rev. Mr. Brodie had to encounter and overcome many difficulties in pursuing his labours in that place. It is gratifying to know, however, that in the important work to which he has devoted himself, with a zeal and ardour in the highest degree commendable, he has met with a very large share of success, and we trust he will be long spared to add to his good works in promoting the spread of the Gospel, and supplying the spiritual wants of the many devoted members of the Church of Scotland in that flourishing and important part of this colony:—

To the Rev'd Nail Brodie, Minister of the Presbyterian Church of Nova Scotia in connexion with the Church of Scotland :

DEAR SIR :

We, the undersigned, as a committee in behalf of your present pastoral charge, of Middle River and Baddeck, beg to embrace the present occasion of expressing to you our grateful appreciation of your arduous labours of love amongst us since your arrival in this country. Our appreciation of these labours is further enhanced when we consider the many difficulties and discouragements under which you have so unflinchingly discharged them. These difficulties were, perhaps, to a certain degree natural, in the ordinary course of human affairs, but certainly not creditable to an intelligent humanity, when we see that they have originated in the main from the conduct of men whom we should expect to be guided by the teachings of a higher and purer wisdom than worldly polity. You, sir, are already aware that the Church of Scotland was for many years obliged to leave her adherents in this Island unsupplied with the means of grace, until Nova Scotia proper and the adjoining Provinces were to a certain extent supplied in the vacancies caused by the secession of 1843. This, though a sad want to us, was unavoidable on the part of the Church justly claiming our allegiance. We had in the interim to avail ourselves to a certain extent of the services of the ministers on hand; yet, we can truly say that we took no man's labor for nought, while they quite as willingly received our worldly recompense as we did their spiritual teaching. So much was this the case that it was sought to make these payments binding on us by perpetual bonds.

As soon as the Church of Scotland in Nova Scotia got her pastoral vacancies in a measure supplied, the Presbytery of Pictou kindly remembered our destitution and supplied us by occasional deputations, increasing in numbers and frequency as their own means increased. We, of your present pastoral charge, were ready to give a call to a minister of our own Church in the year 1851, and actually had such a call prepared and numerously subscribed to in that year, but could not then obtain a permanent Pastor. With the exception of the Rev'd Mr Gunn, resident in Cape Breton, there was no stated Pastor belonging to the Church of Scotland, in this Island, until your arrival in December 1863. While the adherents of the Church of Scotland were waiting thus long and patiently, the Church under the cognomen of Free, claiming to be itself the "true Church of Scotland," enjoying "spiritual independence," as suddenly vanished from the horizon. Being so long in possession of the field, its ministers came to regard themselves as the sole proprietors thereof, and seem totally unable to comprehend the fact that plain laymen should maintain their allegiance to their Parent Church during the years in which they themselves had undergone so many insective changes. It is thus that the adherents of the Church of Scotland in Cape Breton are so frequently branded as rebellious "schismatics," "under scandal," &c., &c., and her ministers as "promoters of division," &c. If, sir, our steadfast adherence to the Church which our forefathers have reared at the expense of their lives, and by ministrations of which we were in infancy admitted to the visible Church—if a conscientious adherence to our belief in the Westminster Confession of Faith as a rule of practice in our Church and as being founded on the Holy Scriptures, and which our fathers for themselves and us, and we for ourselves and our children, have publicly and solemnly declared to be our purpose to maintain—if, we say, the maintenance of these things merit

the accusation of schism, then do we plead guilty to the indictment laid against us. If, sir, it be causing divisions for yourself and your brethren in the ministry in your Church to break to us the bread of life, and to govern yourselves and us by the aforesaid formulæ and in accordance with your solemn ordination vows (which formulæ you and our accusers have sworn equally with yourselves to observe)—if, we say, this be sufficient grounds for the accusation of causing divisions and strife, then may you too plead guilty to the charge. If, on the other hand, such a line of conduct on your part and ours does not merit the accusation, then has the indictment a most unhappy application to the framers of it, and leaves them in the unenviable dilemma of reconciling their own reerancy to that Church which committed so great and solemn a trust to their keeping with the solemn vows entered into with her that they would be faithful to their trust. Neither ought we to forget that it is to the liberality of the Church of Scotland that Cape Breton owes its first and earliest formation of schools.

We have thought it necessary thus briefly to define our position in regard to the Parent Church, for those are not wanting whom in former years we contributed to support, that attempt to make very different representations of these matters to you and other strangers in our land.

Please do us the favor to tender to your brethren composing the Presbytery of Pictou, our sincere gratitude for their exertions in supplying our spiritual wants from time to time, beyond what even circumstances and distance would warrant us to expect.

We feel that our thanks are especially due to the Rev'd Alexander McKay for his able representation in our behalf before the Colonial Committee of the Church at Home, and to whom, under Providence, we owe this day the blessing of having you, sir, to labour in our midst.

Please accept of our grateful acknowledgments to yourself, for your indefatigable labours for our spiritual well-being since your arrival amongst us, and also for your lessons of Christian charity and forbearance, taught to us both by precept and example, in times of trial.

We beg you to accept of this carriage as a tangible, yet simple token of the affectionate regard of your flock, praying that you may be spared to wear it out in our midst; that it may then be our privilege to present you with a better; and that when you shall have done with all earthly conveniences, you may be borne on the Everlasting Gospel to the city of the New Jerusalem, there to receive the encomium—"Well done, thou good and faithful servant."

Signed in behalf of the aforesaid Pastoral charge at Middle River Church, this 12th day of August, 1865.

JOHN H. McLEOD, J. P.	} Committee.
JOHN McLENNAN, J. P.	
HECTOR CAMPBELL, J. P.	
KENNETH FINLAYSON,	
ALEX. McRAE, J. P.	
JOSEPH HART, J. P.	
DONALD FINLAYSON,	

R E P L Y .

MIDDLE RIVER, C. B., Aug. 19, 1865.

GENTLEMEN :

I thank you for your very valuable present to me, and through you, all the friends who so generously acted in this matter.

I hope I may be enabled to use its strength, as also my own, in the great service, to which you have consigned this gift, and so pass, smoothly over the rougher parts of this wondrous road, bearing ever with me the "dying of Him who is

the Lord," and who walked this rough world in mercy unto us.

I have met with very great kindness from all our friends here, and from all other Christian sects, save one; and any annoyances I met with on the highway or in my solitary journeys were confined to those who drew the first breath in spiritual things, through ordinances supplied by the Old Mother of Presbyterianism; and yet such feelings are but the fruits of poor human nature, when love changes into perfect hate.

It has made me sad to find these nominal Presbyterians glorying in railings, in cursings, and in abusive language, even amid the services of the Lord's day; and speaking in the house of God in the name of Christ, and call the Kirk, in which they were first taught, by such names as "strumpet," "prostitute" and every other term applicable to an outcast woman, and that in preaching to a people who are barred the advantages of our English literature and intelligence.

Although there seems to be no fear of what is written for our guidance in all duties, emphatically in all pulpit ones, yet the intelligence of Nova Scotia seems a beneficial restraint, which is not to be despised. How expressive for guidance is that teaching of the Great Master as he speaks to the over zealous disciples, who forbade another whom they saw casting out devils in His name—How emphatic the command—"Forbid him not."

And yet, if all of us were animated with an ambition "to adorn the doctrine of the Lord our Saviour in all things," then would great benefit be unto us all, and such acts would by-and-by be put to silence the ignorance of others."

And although branded by such as deem themselves "lords over God's heritage," such brands would bring us sorrow (with them) for so it was done unto a greater.

Seeking that we all bear in view that He who is the Lord of all hath commanded his disciples and followers thus—"As ye would that men should do to you, do ye also to them likewise;" and so striving, your "labour shall not be in vain in the Lord."

Yours in Christ Jesus,
N. BRODIE.

To the Committee and Subscribers }
of this Pastoral charge.

Prince Edward Island.

Meeting of Presbytery.

THE ordinary meeting of this Court was held in St. James' Church, Charlottetown, on Wednesday, the 5th September, 1865. Present: the Rev. Messrs. Duncan, McLean, and McWilliam, ministers; and Col. Gray, Nicolson, and Thompson, elders.

The minutes of the former meeting having been read and sustained,

The Moderator reported, that, as directed by the Presbytery, he held meetings both at St. Peter's Road and Brackley Point, at which meetings the sum of £135 was guaranteed for missionary services, with the almost certain prospect of realizing, before the close of the first year, the sum of £150. The Rev. Mr. McWilliam, in behalf of the Committee appointed to examine Mr. Thompson with a view to his admission to the Divinity Hall, Queen's College, reported that Mr. Thompson acquitted himself with much credit and to the entire satisfaction of the Commit-

tee, in Classics, Mathematics, Logic, Rhetoric, Natural and Moral Philosophy, the Greek Testament, and the Standards of the Church. The Report was approved of, and the Clerk was directed to give Mr. Thompson a certificate accordingly.

The Moderator stated that the Rev. Mr. Stewart had arrived, and was laboring at St. Peter's and Brackley Point stations, and, at the same time, laid on the table documents from the Halifax Presbytery containing a minute of Mr. Stewart's transference to this Presbytery, and also a certificate testifying to his high character as a minister of the gospel, and as a faithful and energetic laborer in the service of Christ. Mr. Stewart, who was present, was then cordially welcomed by the Presbytery. The Presbytery agreed to petition the Colonial Committee for a supplement to Mr. Stewart's salary to the amount of £50 sterling for one year.

The Moderator was enjoined to assist Mr. Stewart in the selection and ordination of a Kirk-session for the Church at Brackley Point.

The Rev. Mr. McWilliam was enjoined to preach at Little Sands on Sabbath the 4th of September, and on the Monday following to hold a meeting at that station with a view to effect some arrangement for supply of services.

Mr. McWilliam asked for a certificate to draw for the balance of his salary for the last half year ending on the 1st of August, 1865. --being the sum of £27 10s. sterling.

A document from the National Bible Society, Scotland, was presented by the Moderator, soliciting the aid and co-operation of this Presbytery. After some discussion, the Presbytery concluded that the most effective mode of aiding in this good work, was by forming, if practicable, an auxiliary Bible Society.

The Presbytery then adjourned to meet again at Charlottetown on the first Wednesday of January, 1866.

Closed with prayer.

A. MCLEAN, Presbytery Clerk.

Two more missionaries for India are to be ordained at Glasgow on the 2d August, making four ordinations since Dr. McLeod took the helm. There is much cause for thankfulness at these signs of progress, and that the men who have offered themselves are men who will do honestly, and in faith, the Church's work.—H. & F. M. Record.

THE winter session of Dalhousie College will open on Wednesday, the 18th day of October next, at 11 a. m., when the inaugural address will be delivered by the Rev. Professor McDonald.

ACTS AND PROCEEDINGS OF THE

Synod of the Presbyterian Church of New Brunswick in connection with the Church of Scotland.

DIET I.

At Fredericton, and within St. Paul's Church there, Wednesday, the ninth day of August, One Thousand Eight Hundred and Sixty-five years:—

The which day, the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, met by appointment.

After sermon by the Rev. James Kidd, A. M., the retiring Moderator, from this text, 2 Cor. iv. 3, 4, "If our gospel be hid," &c., the Synod was constituted with prayer by the said Mr. Kidd.

The Presbytery Rolls having been given in by the respective Clerks, the Synod Roll was made up and read.

Thereafter, the Roll being called, *sederunt* John M. Brooke, D.D., John Ross, William Donald, D.D., Peter Keay, A.M., Henry J. McLardy, B.A., James Kidd, A.M., ministers, George J. Caie, A.M., missionary, and Robert Robertson, Esquire, Elder.

The Rev. Simon McGregor, A.M., of West Branch, East River, Pictou, together with Alex. Inglis, Esquire, LL. D., Principal of the Prince of Wales' College, Charlottetown, Prince Edward Island, Corresponding Members from the Synod of Nova Scotia; also, the Rev. Daniel McCurdy, Wallace River, William McMillan, Earlton, and Robert McCunn, A.M., River John, a deputation from the said Synod, produced their respective Commissions, which were cordially received, and the names of the Brethren mentioned were added to the Roll.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. W. Donald, D.D., being nominated by the retiring Moderator, was unanimously chosen, and took the Chair accordingly.

The Minutes of the proceedings of Synod, during the several Diets held at Chatham, in the month of July, last year, having been printed and sent to the respective members, were held as read, and were sustained.

The Synod appointed Dr. Henderson, Dr. Brooke, Mr. Murray, Dr. Inglis, and Robert Robertson, Esq., a Committee on Bills and Overtures, instructing them to meet to-morrow at half-past 9 A. M., and all papers intended to be laid before the Synod were ordered to be given in to the said Committee, at that or a subsequent meeting.

It was agreed that, during the present session, the hour of meeting should be, as heretofore, 10 o'clock, A. M., and that the daily interval should be from half-past 1 to 3 o'clock.

The Synod authorized Presbyteries to meet, on the summons of their respective Modera-

tors, at any time while the Synod is assembled, and when it is not actually in session.

The Synod called for the Records of Presbyteries, which were produced; and Messrs. Ogg, McGregor, McMillan, Murray, and McLardy were appointed a Committee to examine the same.

The Synod resolved that, in accordance with their usual practice, some portion of time, each day during the session, should be spent in devotional exercises, and appointed the Rev. Robert McCunn to conduct the same to-morrow.

The Synod then adjourned till to-morrow, at 10 o'clock, A. M., closing with the Benediction.

DIET II.

*At St. Paul's Church, Fredericton,
10th August, 1865.*

The which day the Synod met pursuant to adjournment. *Sederunt* as yesterday.

Some portion of time was spent in devotional exercises, which services were conducted by the Rev. Robert McCunn.

The Synod was then constituted with prayer by the Moderator. The minutes of yesterday's proceedings were read and sustained.

The Committee on Bills and Overtures reported that they had met according to instructions, that one Overture and certain other papers had been laid before them, which they had agreed to transmit to the Synod. The Overture was read, and the Synod resolved to take it up, after the business on their Minutes shall be exhausted.

The Commission of the Rev. Simon McGregor and Dr. Inglis as Corresponding Members, as also that of the Rev. Daniel McCurdy, William McMillan, and Robert McCunn, as a Deputation from the Synod of Nova Scotia and Prince Edward Island, having been laid on the table last evening, were now read, and the brethren were cordially welcomed, and invited to take their seats as members of Court.

The Rev. Simon McGregor moved that the thanks of the Synod be given to Mr. Kidd, the retiring Moderator, for the excellent and appropriate sermon preached yesterday, and also that he be requested to prepare the same to be printed in the *Monthly Record*. Several other members expressed their approbation of the proposal. The thanks of the Synod were given to Mr. Kidd from the Chair, and he consented to allow his sermon to be printed, as requested.

Mr. Ogg read Report of his attendance at the late meeting of the Synod of Nova Scotia and Prince Edward Island, mentioning briefly certain subjects which had occupied the attention of the said Synod.

The Report was received, and ordered to be kept in *retentis*; whereupon Mr. Murray moved that the thanks of the Synod be given to Mr. Ogg for the able manner in which he had discharged his duties as Corresponding

Member. Thanks were accordingly given to Mr. Ogg from the Chair, to which he briefly replied.

On motion, Dr. Henderson, Mr. Murray, and Mr. Keay were appointed a Committee to revise the Minutes before they were printed.

Moved that a Committee be appointed to make arrangements for printing the Minutes, and that the Clerk, Mr. Ogg, and Mr. Kidd do constitute the Committee. The motion being seconded, was agreed to.

Mr. Ogg, Mr. Keay, and Mr. McLardy were appointed a Committee for the management of the Synod Fund. Mr. Ogg Convener.

Moved that the Statistical Returns be called for to-morrow, which was unanimously agreed to, and Presbytery Clerks were enjoined to be prepared to hand them in as ordered.

The Committee on Union with the Synod of Nova Scotia and Prince Edward Island, being called on for their Report, intimated that the Report would be handed in to-morrow.

On application of Dr. Henderson, Clerk of the Presbytery of Miramichi, Mr. James A. Murray and Dr. Inglis were appointed assessors, to enable the said Presbytery to hold a meeting, for the transaction of business.

Mr. Murray, on behalf of the Presbytery of Restigouche, made a similar application, and Dr. Henderson, Mr. McGregor, Mr. McCurdy, and Mr. Robert Robertson were appointed assessors for that Presbytery.

Mr. McLardy requested to be allowed to return home on Saturday. Leave granted.

Mr. Ogg, Convener of the Committee on the Temporalities' Fund, being called upon to give in the Report, stated, orally, that the Committee had not been able to do anything in furtherance of the object, during the past year. Whereupon the Committee was discharged.

Mr. Keay moved —

“That the Synod recommend to the several Presbyteries to organize Lay Associations, within their respective bounds, for the purpose of raising funds to aid weak congregations; and that a Committee be now appointed to suggest such plan as may be, in their wisdom, most suitable to this end, and that the said Committee shall report to a subsequent diet of this Synod.”

The motion was seconded by Dr. Henderson, and unanimously agreed to. Whereupon Dr. Henderson, Mr. Keay, Mr. Murray, Mr. McLardy, Mr. McGregor, and Dr. Inglis were appointed a Committee to prepare a plan in terms of the motion. Dr. Henderson to be Convener.

The Synod then proceeded to the consideration of the Overture sent up from the Presbytery of St. John, which is as follows:—

“It is humbly overtured to the Synod of the Presbyterian Church of New Brunswick,

in connection with the Church of Scotland, that the Synod take into consideration the subject of the constitution and maintenance of mission stations in connection with our Church, and adopt such measures regarding these as may to them seem most suitable for their proper organization and support.”

Mr. Keay was heard in support of the Overture, after which he moved—

“That, in order to the more successful cultivation of Missions within the bounds of the Presbyteries of this Church, it be enacted by the Synod that they embrace no more than two principal stations, so conveniently situated as to be visited by the Missionary at least once in two Sabbaths; that Churches deeded to the Church of Scotland be erected, or assurances be given the Presbyteries that they shall be proceeded with, within one year from the entrance of the Missionary on the field: that arrangements for salary be by bond of responsible parties, to the amount of at least \$400, and that collections quarterly, or monthly, be made in supplement of salary, or aid of schemes of the Church.”

After considerable discussion, Mr. James A. Murray moved, as an amendment, that the whole matter be left to Presbyteries, to deal with cases that may arise as they shall see advisable.

The question was then put, when the amendment was carried, and the Synod decided accordingly.

The Synod appointed the Rev. Charles S. Ogg to conduct the devotional services to-morrow.

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

- St. Paul's, Fredericton, Morning, Rev. Simon McGregor.
- “ “ Afternoon, Rev. Geo. J. Caie.
- “ “ Evening, Rev. Robert McCunn.
- St. Mary's, Nashwaak, Morning, Rev. Wm. McMillan.
- Stanley, Afternoon, Rev. Wm. McMillan.

Mr. Ogg, Convener of the Synod Fund Committee, read the Report, showing the amount of the Funds at their disposal, and stating the plan proposed for the appropriation of the same. The Synod receive the Report, ordering it to be kept *in relentis*, and to be printed in the Appendix. The Synod also agree that the recommendations of the Committee be carried into effect.

The Circular of the National Bible Society of Scotland, with a note from Wm. Sloman, Esquire, Secretary to the same, was read, urging the claims of that Society upon Scotchmen in the Colonies; whereupon it was moved by Dr. Donald, and unanimously agreed—

“That, as there were, in all the principal places in this Province, Branches in connex-

ion with the British and Foreign Bible Society, which have been in successful and harmonious operation for some time, it would be inexpedient to divide the exertions of the people between the different associations, more especially as the Bibles, with the Scottish version of the Psalms, can be obtained through the British and Foreign Bible Society, to any extent required."

The Clerk was instructed to send Mr. Sloman an extract of this deliverance.

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

DIET III.

*At St. Paul's Church, Fredericton,
11th August, 1865.*

Which day the Synod met, pursuant to adjournment.

Some portion of time was spent in devotional exercises, conducted by the Rev. Charles S. Ogg.

The Synod was then constituted with prayer by the Moderator. *Sederunt* as yesterday, with the addition of Mr. W. Stevenson, Elder, St. Paul's Church, Fredericton.

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

The Rev. Simon McGregor addressed the Synod on the subject of the *Monthly Record*, and was followed by several members of Synod.

It was then moved by the Rev. Charles S. Ogg—

"That the Synod recommend the subject of the *Monthly Record* to the attention of the congregations within the bounds, and that the ministers of such congregations be asked to use all diligence in striving to promote its circulation, and that, from time to time, they send such communications as may be of interest to the Church."

The motion being seconded was unanimously agreed to.

Mr. Ogg addressed the Synod in regard to the proposal that had been brought before the Synod of Nova Scotia and P. E. Island, to establish a Divinity Hall in Halifax; and was followed by several brethren from that Synod. Several other members then expressed their views on the subject.

Dr. Inglis then moved—

"That a Committee of the Synod of New Brunswick be now appointed to co-operate with the Committee of the Synod of Nova Scotia, appointed at their meeting in July last, to take into consideration the question of a Divinity Hall in Halifax; and in case the joint Committee should deem it advisable to recommend the establishment of a Hall, to report at next meeting of the Synod, in regard to the mode of conducting the same and to the means of raising the requisite funds."

The motion was seconded, and, after reasoning, it was unanimously agreed to.

The following Committee was then appointed:—The Moderator, Dr. Henderson, Dr. Brooke, Mr. James A. Murray, and Mr. Ogg. The Moderator Convener.

Mr. Robert Robertson applied for permission to return home to-morrow, which was granted.

The Synod then proceeded to consider the question of a Foreign Mission, proposed to be undertaken in conjunction with the Synod of Nova Scotia and Prince Edward Island.

Mr. Ogg opened the subject, by referring to what had passed at the meeting of the said Synod, in conference with Mr. Geddie, Missionary of the Presbyterian Church of Nova Scotia, stationed at Aneiteum, one of the group of Islands known as the New Hebrides. Mr. Ogg was followed by some of the brethren from Nova Scotia, and others.

Dr. Henderson then moved as follows:—

"That the Synod of New Brunswick co-operate with the Synod of Nova Scotia in a Foreign Mission to the Islands of the South Sea, to be called the 'Foreign Mission of the Synods of Nova Scotia and New Brunswick in connexion with the Church of Scotland.'"

The resolution was unanimously adopted; and Dr. Henderson, Dr. Brooke, and Mr. James A. Murray were appointed a Committee in terms thereof.

Dr. Henderson, Convener of the Committee on Union with the Synod of Nova Scotia and Prince Edward Island, read the Report of said Committee, which was approved of, ordered to be kept *in retentis*, and to be printed in the Appendix.

This gave rise to a lengthened discussion, after which Mr. McGregor submitted the following motion:—

"That the Synod recommend to the Presbyteries and Kirk Sessions within the bounds to take the matter of Union between the Synod of Nova Scotia and New Brunswick into their deliberate consideration, with the view of effecting said Union as speedily as possible, provided such a Union can be effected without injury to the civil interests of this Synod; and that the Moderator and Dr. Brooke be appointed a Committee to submit a written statement of the case for the opinion of Counsel, and report at a subsequent meeting of Synod."

The motion was seconded by Dr. Henderson, and unanimously agreed to, and the Synod instruct the Clerk to correspond with the members of the Deputation from Nova Scotia on the subject.

In consequence of several vacancies in the Presbyteries of Restigouche and Miramichi, the Synod appoint Mr. James A. Murray an assessor, to meet with the Presbytery of Miramichi; and Mr. C. S. Ogg an assessor, to meet with the Presbytery of Restigouche: this appointment to be continued in force so long as may be necessary.

The Synod appoint the Rev. Simon McGregor to conduct the devotional exercises to-morrow.

The Synod then adjourned to meet to-morrow at 10 o'clock, A. M. Closed with the Benediction.

DIET IV.

At St. Paul's Church, Fredericton,
12th August, 1865.

The Synod met pursuant to adjournment.

Some time was spent in devotional exercises, which services were conducted by the Rev. S. McGregor.

The Synod was then constituted with prayer by the Moderator. *Sederunt* as yesterday, with the exception of Mr. James A. Murray, Mr. H. J. McLardy, and Mr. Robert Robertson, who by permission of the Synod had gone home.

The Synod called for the Report on the Orphanage Scheme, which was given in and read by Dr. Henderson, Convener of the Committee. The Report was received and approved of, ordered to be kept *in retentis*, and to be printed in the Appendix.

The Synod re-appoint the Committee, consisting of Dr. Henderson and James Miller, Esquire, requesting them to continue their valuable services.

The Report of the Home Mission Fund Committee was given in and read by Dr. Brooke, Convener, and the same was received, ordered to be kept *in retentis*, and printed in the Appendix.

The Committee was re-appointed, consisting of Dr. Brooke, Mr. Ogg and Mr. James Murray. Dr. Brooke, Convener.

Dr. Donald, Convener of the Committee on the Bursary Fund, read the Report, which was received, ordered to be kept *in retentis*, and to be printed in the Appendix. The Synod adopt the recommendations of the Committee and order a collection for this Fund to be made this year in all the Churches and Missionary stations within their bounds.

In connexion with this matter was read a letter from the Hon. John Robertson, Treasurer, recommending the investment of the money belonging to this Fund, in Coupon Bonds of the Corporation of the city of St. John.

The Synod having heard the details of the plan, approve of the same, authorize Mr. Robertson to invest the money now in his hands in the manner he propose, and instruct the Clerk to apprise him of this decision.

The Synod re-appoint the Committee, consisting of Dr. Donald, Dr. Brooke, Mr. Ross, Mr. Keay, and the Hon. John Robertson. Dr. Donald Convener.

On motion the Synod enjoin—

That collections be made this year for the Bursary Fund, the Home Mission, the Synod Fund, and for the Foreign Mission proposed to be undertaken unitedly by the Synods of

Nova Scotia and New Brunswick; that the collection for the Bursary Fund shall be in the hands of the Treasurer on or before 1st December, 1865; that for the Home Mission on or before the 1st April, 1866; that for the Foreign Mission on or before the 1st of June; and that for the Synod Fund by the 25th of July.

Mr. Keay, Convener of the Committee on Lay Associations, gave in the Report, which was received, ordered to be kept *in retentis*, and to be printed in the Appendix.

Moved by Dr. Henderson—

“That the thanks of the Synod be given to the Corresponding Members, and the Deputation from the Synod of Nova Scotia, for the deep interest they have taken in the proceedings of our Synod, and for the very able manner in which they have aided us with their advice in our deliberations, and the Synod express their gratification at the friendly correspondence which such visits have a tendency to promote between the Synods.”

Which being seconded by Dr. Brooke, was carried by acclamation.

The thanks of the Synod were then given from the chair to the gentlemen in question, to which they severally shortly replied.

It was moved and agreed that Dr. Brooke be appointed Corresponding Member to the Synod of Nova Scotia and Prince Edward Island, indicted to meet at New Glasgow on the last Tuesday of June, 1866; and in case Dr. Brooke should not have it in his power to attend, Dr. Donald to be his alternate.

The Hon. John Robertson was re-appointed Treasurer to the Synod, Mr. C. S. Ogg Convener of the Committee on the Synod Fund, Dr. Donald Convener of the Committee on the Bursary Fund, Dr. Brooke Convener of the Committee on the Home Mission Fund, Dr. Henderson Convener of the Committee on the Foreign Mission Fund. The Conveners of these several Committees are authorized by the Synod to draw money for the purposes of their respective schemes from the Treasurer. The Synod instruct the Clerk to send an extract of this minute to the Treasurer for his information.

Moved by Dr. Inglis, seconded by Mr. McGregor, that the thanks of the Synod be accorded to Dr. and Mrs. Brooke, and other families connected with the congregation of St. Paul's Church, for the kindness and hospitality shown by them to the members of Synod, and strangers who have come from a distance. The motion was most cordially agreed to.

The business of the Synod being now concluded, the next meeting was appointed to be held at Newcastle, Miramichi, on the second Wednesday of August, 1866, of which due notice was given.

The Moderator then dismissed the Synod with a suitable address, and the whole proceedings were closed with praise, prayer, and the Apostolic Benediction.

APPENDIX.

A

Report on the Synod Bursary Fund.

12th August, 1865.

The Balance at the credit of this Fund on 27th June, 1864, was	\$881 29
Collections, &c., have since been received as follow:—	
St. John's Church, Richmond	\$4 00
Upper and Lower Woodstock	\$3 65
Northampton	3 70—7 35
Dalhousie	5 80
Maple Green	1 20—7 00
St. Andrew's Church, St. John	54 26
Newcastle	16 00
Fredericton	12 00
	100 61
Interest on \$200 (Mr Kerr's donation) 1 year at 6 per cent.	12 00
Interest on \$750, 1 year at 4 per cent.	32 50

Amount \$1026 40

The disbursements from this fund for the year have been:—

Proportion of expense of printing Synod Minutes	\$10 00
Bursary to Mr W. T. Wilkins, 1864-65	100 00
Bursary to Mr G. J. Caie, £20 stg., at 10 per cent. premium	97 77
Postages from 31st August to this date	1 84

Amount of expenditure \$208 61

Thus the balance at the credit of the Fund at this date is \$816 79. To this balance has to be added the donation of George Kerr, Esq., of \$200, which makes the whole amount at the credit of the fund \$1016 79. It will be observed that no collections this year have been received from Bathurst, Chatham, Tabusintac, Nashwaak, Moncton nor St. Andrew's, else the amount of the fund would now most likely have been such as not to require any collection in future; if the following recommendation of the Committee is carried into effect.

It will be in your recollection that your Committee last year recommended the permanent investment of the funds then on hand, but it does not appear that the Synod took any action on the matter. Your Committee desire again to bring this subject under consideration with a view of having some action now taken. The Treasurer, than whom no one is better qualified to advise on a subject of this kind, recommends the purchase of St. John City Coupon Bonds, which may be had at 92 per 100, bearing interest at 5 per cent., payable on 1st June and 1st December, and the bond at the end of ten years redeemable at par. Your Committee therefore recommend you to authorise the Treasurer to purchase a £250 debenture bond, which, at the rate of 92 to 100, will cost \$920, and leave a balance of \$96 79 to aid in paying a bursary of \$100, requisite for the year 1865-66.

Your Committee are of opinion, either that annual collections should be made for this fund until it accumulate to such an amount as would afford an annual bursary of \$80, or that the present sum should thus be allowed to accumulate to the desired amount. After this has been accomplished, annual collections may cease, as you could thus afford from interest of accumulations one annual bursary of \$80, the usual amount allowed.

You will observe that the bond purchased for \$920 is worth at the end of ten years—the term of redemption, \$1,120, and in the meantime bears interest, payable half-yearly, at the rate of 5 per cent.

In regard to the students who had bursaries last

year, your Committee have to report that very favourable testimonials have been got as to the diligence and progress of Mr W. T. Wilkins, from the Professors under whom he studied last year, and that he has, since the end of the term, been acting as Catechist in the Tobique and adjacent settlements, with much acceptance. Mr George J. Caie has now completed his curriculum of studies, has been licensed as a Probationer, and he has proved an acceptable preacher. He has been acting as Missionary in Portland and at Rothesay, since last May.

No application has been made to your Committee for the bursary formerly enjoyed by Mr Caie, and they think that you should confine yourselves in the meantime to one annual bursary, and this is now occupied by Mr Wilkins.

All which is respectfully submitted, in name and by authority of the Committee, by
W. DONALD, D. D., *Convener.*

B

Report on the Orphanage Scheme.

The Committee on the Orphanage Scheme have again to report that the interest taken in this subject by the children attending Sabbath Schools in connection with our Church, continues to increase.

The following sums have this year been collected by the Sabbath School children for the support of orphans, viz:—

1—Twenty dollars from St. Paul's Church Sabbath School, Fredericton, for the support of "Janet Brooke" in the Orphanage at Madras.

2—Twenty dollars from St. Andrew's Church Sabbath School, Chatham, for the support of "Susannah" in the Orphanage at Madras.

3—Twenty dollars from St. James's Church Sabbath School, Newcastle, for the support of "Helen Chinamai" in the Orphanage at Bombay. Since this last remittance was made, the Orphanage at Bombay has been transmitted to Poona, on account of the extraordinarily high rents of houses and the great increase in the price of the necessaries of life at the former place. Of the pupils in the Orphanage of Bombay, only six went to Poona. Helen Chinamai was one of those who were withdrawn from the Institution, and in her stead "Beki," a little girl, only two years old, but of a very affectionate disposition, has now been assigned to the Sabbath School connected with St. James's Church, Newcastle.

4—The Sabbath School connected with St. Andrew's Church in St. John has this year transmitted to John Paton, Esquire, Kingston, C. W., the sum of twenty dollars for the support of "Catherine Donald" in the Orphanage at Calcutta; also, ten dollars for the Canadian School at Calcutta; and three pounds sterling were sent to Rev. Dr N. McLeod for the support of "Glasgow," an orphan at Gyah. Miss Jane McLeod, one of the teachers in this school, has also undertaken the support of an orphan in Calcutta.

5—From Dalhousie, the Rev. William Murray reports that the sum of three pounds sterling was remitted about a year ago for the support of an orphan at Gyah; that monthly collections continue to be made in the Sabbath School there, and that he has no doubt that when their zeal is still farther stimulated by receiving accounts of the orphan assigned to them, there will be no difficulty in keeping the interest alive.

6—The Rev. Mr M'Lardy reported that the children connected with St. Andrew's Church Sabbath School at Woodstock and St. James's Church Sabbath School at Northampton have contributed the sum of four pounds currency for the support of an orphan at Gyah, and that he had no doubt they would continue to provide the same every year.

7—The Sabbath School connected with St. Luke's Church, Bathurst, transmitted in October last to John Paton, Esquire, of Kingston, C. W., eleven dollars, which sum was to be applied to the support of the Canadian School at Calcutta; and in January last, through the liberality of one of the teachers, ten dollars were sent to Mr Paton, to be applied to the exclusive support of a class in the said Canadian school. Collections continue to be made in the school, and they expect, by the end of another year, to be able to undertake for themselves the whole support of an orphan.

It is very gratifying to find that so many of the young connected with our different congregations in this Synod are thus manifesting an interest in Missionary efforts, and are thus being trained up in habits of Christian liberality. We trust that it is a token for good, and that the young thus trained up in the way in which they should go, when old, will not depart from it; but that they will abound more and more in the work of the Lord, and that the blessing of God may rest on all their efforts to do good.

WILLIAM HENDERSON, D. D., *Convener.*

C

Synod Fund.

The Committee on the Synod Fund met. The following are the funds at their disposal:—

1864	By Cash from Dr Brooke, which was the balance in the Treasurer's hands on 7th inst.	\$42 80
August 1—	Collection in St. Andrew's Church, St. John	72 06
20—	Through Dr Brooke from Rev. W. Murray	11 00
24—	Rev. James Kidd, collection at Richmond	4 00
1865—	Collection at Dalhousie. Rev. W. Murray	10 60
	Collection at Fredericton	16 00
	Collection at Richmond, Rev. Mr Kidd	8 00
	St. James's Church, Newcastle	12 85
	St. Andrew's Church, Chatham	14 00
	St. Luke's Church, Bathurst	16 37
	Woodstock and Northampton	12 67
	Greenock Church, St. Andrews and Dumbarton	12 00

Against this is to be placed the following sums disbursed as per Treasurer's account:

1864—	Paid by Rev. W. Murray, order Dr Brooke	\$20 00
	Paid Mr Graham for printing	10 00
1865—	Postage	0 20
		30 20

This leaves at the disposal of Synod, August 10th, 1865 \$202 05

Your Committee are happy to be able to state that this year the fund will be amply sufficient to meet all the demands upon it. After paying the salary of the Synod Clerk, the expenses of the Corresponding Member to Nova Scotia, the printing of the Minutes and the travelling expenses of members in full, there will remain a considerable surplus; they therefore recommend that a donation of \$40 be handed over for the behoof of the *Monthly Record*.

The expenditure will then stand thus:—

Synod Clerk	\$20 00
Expenses of Corresponding Member to N. S.	24 00
Printing of Minutes	22 00
	—\$36 00
Expenses of Members:—	
Rev. J. A. Murray, Bathurst	\$30 00
Rev. Dr Henderson, Newcastle	10 00

Rev. C. S. Ogg, Chatham	10 00
Rev. John Ross, St. Andrews	8 60
Robert Robertson, Esquire, Elder	2 00
Rev. H. J. M'Lardy	1 00
Rev. J. Kidd	2 00
Rev. Dr Donald	3 00
Rev. G. J. Caie	3 00
	— 69 00

Donation to the *Monthly Record* 40 00

Total expenditure \$175 00

Which will still leave in the hands of the Treasurer a balance of \$27 05. The Committee have much pleasure in being able to hand in a report so favourable, and they beg to congratulate the Synod in being able to do this year what has seemed so desirable in former years, namely, to pay the travelling expenses of members to the Synod in full.

Respectfully submitted,
CHARLES S. OGG, *Convener.*

D

Home Mission Fund--Report for 1864-65-

The object which the Synod had in view in establishing this Fund, and in ordering annual collections for its maintenance, is well known—it was to supplement the stipends of some ministers within the bounds of the Synod, who, either on account of some temporary pressure, or on account of circumstances permanently affecting the people among whom they minister, were inadequately paid.

It is much to be desired that the contributions to this Fund should henceforth be more liberal, as hitherto the assistance which it has been in the power of your Committee to render has been of a very limited nature.

From the Treasurer's account furnished, your Committee present the present state of this Fund:—

Balance in the Treasurer's hand as per last report	\$153 76
Col. in St. Andrew's Church, Tabusintac	20 00
Do. St. Paul's do. Fredericton	16 00
Do. Greenock do. St. Andrews	14 00
Do. St. John's do. Dalhousie	10 00
Do. St. Andrew's do. Chatham	29 50
Do. St. James's do. Newcastle	23 00
Do. St. Andrew's do. St. John	87 82
	—\$325 08

It will be observed that there are no collections accounted for from Woodstock, Richmond or Nashwaak, in the Presbytery of St. John, nor from Bathurst, New Richmond or Campbelltown, in the Presbytery of Restigouche. The last mentioned place being at present destitute of the services of a stated minister, a collection from it was perhaps scarcely to be expected. Your Committee are not aware, however, of any reason why a collection, to some extent at least, has not been forwarded from the other places named, inasmuch as it was specially enjoined by the Synod that collections for the several schemes should be made annually in all the churches and preaching stations within their bounds.

In addition to the sum mentioned above, \$5 30 has been put into the hands of the Convener, forwarded from Mr James Murray, as collected by him in the Church of Tabusintac

The following statement will show in what manner the funds have been expended during the past Synodical year:—

Paid Dr Brooke's order in favour of Rev. W. Murray	\$40 00
Paid Dr Brooke's order in favour of J. J. Murray	20 00

Amount collected by Rev. J. Murray, Tabusintac, and charged to him	20 00
Paid Dr Brooke's order in favour of Rev. P. Keay	48 00
Paid Dr Brooke's order in favour of W. T. Wilkins	40 00
Paid Dr Brooke's order for printing Minutes	2 00
Paid Dr Brooke's order in favour of Rev. John Ross	32 00
Paid Dr Brooke's order in favour of W. T. Wilkins	81 20
Remitted to Rev. J. A. Murray, travelling expenses	20 00
Paid Dr Brooke's order in favour of W. T. Wilkins	20 00
Postages, &c.	0 57

\$323 77

From the above statement it appears that the balance in favour of this Fund at present in the Treasurer's hand is almost literally nothing; and your Committee would beg to suggest that the Synod very urgently enjoin upon all the Ministers within their bounds to press upon their people the necessity of liberal contributions to this scheme, so as to enable them to pay the allowance to their Catechist now labouring on the Tobique, and also to afford some aid to settled Ministers, now very inadequately supported by their people.

JOHN M. BROOKS, D. D., *Convener.*

NOTE.—Since this Report was presented, it has been ascertained that \$4 00 collected in Saint John's Church, Richmond, had been remitted to the Treasurer, but omitted in the account.

Report on Lay Associations.

The Committee appointed for devising some method for the formation of Lay Associations in the different congregations throughout the bounds of the Synod, to collect funds and aid weak congregations, met, and after deliberation, resolved to recommend,

1st.—That a meeting be held in every congregation for the purpose of forming a Lay Association within it, pursuant to recommendation of Synod.

2d.—That the Office-Bearers of these Associations shall consist of President, Secretary, Treasurer and Collectors.

3d.—That each congregation be divided into convenient districts, and one or more Collectors be appointed for each district.

4th.—That a quarterly meeting of each Association be held for the purpose of receiving the report and contributions of the Collectors.

5th.—That an annual meeting of each Association be held, at which a report of the proceedings of the Society during the year be read by the Secretary.

6th.—That the contributions received be acknowledged in the pages of the *Record*.

All of which is respectfully submitted.

P. KEAY, *Convener.*

F

The Committee appointed at last Synod to take into consideration the desirability and practicality of incorporation with the Synod of Nova Scotia and Prince Edward Island in connexion with the Church of Scotland, have to report that they held one meeting before the close of the Synod, at which the Rev. Thomas Duncan and the Hon. John Holmes, a Deputation from the Synod of Nova Scotia, attended, when, after considerable conversation on the subject, three of the members, namely, the Rev. C. S. Ogg, Dr Henderson and Mr Thomas Johnstone, were in favour of a Union, while the other two, Dr Brooke and Mr

Murray, were opposed to it. The Committee have had no further communications on the subject.

Respectfully submitted by
WM. HENDERSON, D. D., *Convener.*

Notices and Acknowledgments.

AN article from "A. P.," on the Divinity Hall, has been received, but cannot be inserted for want of room. Will appear in next No.

CONGREGATIONS are reminded that the Synod has ordered a collection to be made on the *first Sabbath* in November in aid of the Foreign Mission.

JAMES CHRISTIE, *Synod Clerk.*

CONGREGATIONS are requested to remit to the General Treasurer—Wm. Gordon, Esq., Pictou—the collections made for the Synod Fund for the year ending the 30th of June last, as the monies in hand are insufficient to meet the claims against the Fund.

JAMES CHRISTIE, *Synod Clerk.*

THE Treasurer of St. David's Church, Georgetown, P. E. I., begs most gratefully to acknowledge the receipt of \$41, N. S. currency, from the Revd. G. M. Grant, being the amount of collection made at the prayer meeting in St. Matthew's, Halifax, in behalf of the Manse of Georgetown.

PICTOU, 6th September, 1865.

THE subscriber acknowledges the receipt of the sum of eighty-eight dollars, currency, and thirty-two dollars in copper, from Messrs. Duncan Matheson and William McDonald, being a free contribution to the funds of the B. & F. Bible Society from Gairloch congregation.

GEO. HATTIE,

Treasurer Pictou Auxiliary
B. & F. Bible Society.

Lay Association.

West Branch East River Congregation.

QUARTERLY COLLECTIONS.

Sections.	Collectors.	£ s. d.
Fox Brook,	{ Barbara Sutherland,	{ 0 11 4d
	{ Catherine McLeod,	
Hopewell and Middle River,	{ Christy McLearn,	{ 0 18 1d
	{ Mary I. McDonald,	
Big Brook,	{ Barbara McDonald,	{ 1 0 5d
West Branch,	{ Ellen J. Fraser,	
East Side	{ Anna J. Gordon,	{ 0 11 9d
West Branch,	{ Jane Chisholm,	
West Side	{ Isabell McLean,	{ 1 2 6d
West Branch,	{ Christy McDonald,	
Hopewell,	{ Mary Gray,	{ 1 0 0d
West Branch,	{ Margaret Gray,	
Middle River,	{ Christy Ross,	{ 1 17 1d
	{ Mary McKay,	

Total, £7 14

DANIEL GRAY,

Secretary B. L. Association.

Hopewell, West Branch, }
24th September, 1865. }