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VOL. XIII.

NO 8.

THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

AUGUST 1867.



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Communications intended for insertion must be in hand by the 20th of the month previous to publication, and may be addressed "REV. J. McCUNN, River John." Letters on business to be addressed to Mr. WILLIAM JACK, Pictou.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

Vol. XIII.

AUGUST, 1867.

No. 8.

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

SERMON.

THE DARK PLACES OF THE EARTH.

BY

THE REV. JOHN INGLIS,
MISSIONARY, ANEITYUM.

(Preached in 1862, before the Synod of the Reformed Pres. Church of Scotland.)

PSALM LXXIV. 20.—"Have respect unto the covenant. for the dark places of the earth are full of the habitants of cruelty."

THE psalm, of which our text is a part, was evidently composed after the destruction of the city and temple of Jerusalem by Nebuchadnezzar, and the carrying away of the captives into Babylon. It not written by Jeremiah, it was evidently suggested by the same scenes of woe and suffering, which called forth his sad and plaintive lamentations. It was, no doubt, written to sustain the faith and patience of the suffering remnant in captivity, by directing their minds to never-failing sources of comfort, in their covenant relation to the God of their fathers. The writer of the psalm directs their minds from the dark cloud of divine displeasure, to the silver lining on its edge, indicating light and hope beyond; he recalls their attention from the black thunderstorm of divine vengeance that has passed over them, to the rainbow of the covenant that was now spanning the heavens; he directs them to look not only at the dispensations of God's providence, so dark, mysterious and trying; but also at the promises of his covenant, so clear, consoling and unchangeable. He fills their mouth with arguments, and instructs them how to plead effectually with God, not to cast them off in this day of their calamity.

The words of the text sum up the argument contained in the whole psalm. "Have respect unto the covenant: for the dark places of the earth are full of the habitants of cruelty." The dark places of the earth here are generally interpreted to mean places of ignorance; and they may be understood as referring to those organized systems of ignorance and idolatry, of which Babylon was, at the time, the most formidable and oppressive.

Interpreted in this way, we have here a brief but graphic description of heathenism, ancient and modern: its *condition*, its *character*, and the *remedy* which God has provided for its overthrow. We have first its *condition*—dark; 2d, its *character*—cruel; and 3d, the *remedy*—God's covenant. In all these essential features, ancient and modern heathenism are the same: both are *dark* and *cruel*, and the *remedy* for both lies in God's covenant. I, however, pass over *ancient*, and confine my observations to *modern* heathenism.

I. The *condition* of *modern*, as well as *ancient*, heathenism is *darkness*.—namely, *ignorance*, *error* and *superstition*. The heathen are *ignorant*. I might refer to India and China, and show that amid a comparatively high civilization, on the subject of religion there is gross darkness. I might go for proofs to other less civilized countries, and the same conclusions could be easily established. But I shall draw simply on my own personal experience, and confine myself to the heathenism of the New Hebrides, and chiefly what it was on Aneityum: the other islands of the group, though differing in some details, are in all essential points the same. I wait not to show their ignorance of things pertaining to the present life: for example, thirty years ago the natives of the

southern islands of the group, Aneityum, Tanna, Aniwa, Fotuna, and Erromanga, believed that these islands constituted the whole world. From Tanna all these islands could be seen; but no other land could be seen from any one of them. It was not till a native sailed, in a trading vessel, to some of the adjoining islands, and returned, that the existence of other lands and other races of people was first made known to them. Their knowledge on all other secular subjects was equally limited. In everything connected with religion their minds were shrouded in the deepest darkness. With no Bible, no books, no intercourse with other people, no traditions from an enlightened ancestry, what could they know? They knew nothing of the true God, nothing of their true relation to him as Creator, Preserver, and Benefactor: nothing of the fall of man through Adam, or his way of recovery through Christ: nothing of the law: nothing of the gospel: nothing of heaven and hell: nothing of the day of judgment and of the eternal world. They had a very few broken fragments, either of traditional religion, or of the remains of God's law written on man's heart—their constitutional conceptions or instinctive beliefs on the subject of religion. Their scanty fig-leaf-like covering pointed to the fall.—They believed in an invisible world, and in the existence of gods or spirits,—superior beings who had made, and still, in some way, preserved and governed their limited, little world. They believed in the immortality of the soul, and in something like a future state of rewards and punishments; and they had certain ideas of right and wrong. They had a certain order of priesthood, or sacred men; they offered sacrifices and made prayers, and they retained the right of circumcision: but they never dreamed of the resurrection; and they had lost all traces of the weekly Sabbath. We feel thankful for even these scanty remains of religion, as forming a basis for instructing them in the first elementary principles of the gospel.

2. Ignorance necessarily leads to *error*, and hence their ideas on religion are grossly *erroneous*. I confine myself to one point as a specimen. It is a primary article in their creed, that there is no such thing as death, or disease, or famine, or hurricane, or calamity of any kind, arising from natural causes. They are all supposed to be occasioned by witchcraft or sorcery—to be brought about by the incantations of some sacred men: or else they are supposed to be sent directly from the gods, as the punishment of some special sin. The theology of Job's friends is there fully developed; great sufferers must have been great sinners. They have lords many and gods many, but they are all objects of fear, none of them objects of love: their moral character is the moral character of Satan, not the moral character of God,

either as the Father or the Governor of the world. The character of their deities is drawn from their own hearts, where Satan sits enthroned. Water cannot rise above its own level: and so in matters of religion, without revelation, men cannot rise above themselves; they cannot conceive of a God better than their own hearts. They are like the wicked man of old, of whom God said, "Thou thoughtest that I was altogether such a one as thyself,"—Psa. 1. 21. Hence their religion consists in a belief in magical incantations, and in the practice of unmeaning rites and ceremonies, instead of a true faith and pure morality.

3. Their erroneous ideas about religion have produced *superstitious fears*. Their religion produces no love, either to God or man, but a constant fear of both: they live in constant fear of the gods, in constant fear of the sacred men. It is only those who have lived among heathens, and who have understood their language, and who have, in this way, become acquainted with their views and feelings, that can have any conception of the state of fear and terror, under which they continually live. It is a state of grievous bondage. Perhaps the nearest approximation to a correct idea of their situation, to be attained by those who have not lived among them, may be reached by those who have been brought up in remote localities, where the superstitions of a by-gone age were still lingering; and where stories of ghosts, apparitions, and appearances of Satan, were poured into the ears of the young. Let such suppose, that all their knowledge respecting God, angels and spirits—every idea that they had obtained respecting these, directly or indirectly from the Bible, were to be blotted out from their mind: that all this light were to be wanting, and that all they knew of the spiritual world was learned from fabulous legends respecting ghosts, and apparitions, and the appearances and power, and ludicrous or malignant doings of Satan; and that they had a firm hereditary belief, that every noted man was a wizard, and every noted woman was a witch—possessed of such magical power, that by a few incantations, they could bring famine, disease, or death, as often as they would. If it were possible for any one to realize such a state of feeling, he would have some faint idea of the darkness of heathenism.

One of the greatest minds—one of the most eminent writers in this country of the last century, who was brought up in a rural district in the West of Scotland; then teeming with superstition, says, that these stories of the supernatural "had so strong an effect upon his imagination, that in after life, in his nocturnal rambles, he sometimes kept a look-out in suspicious places;" and it required an effort of philosophy to set his mind free. One of the ablest writers of the present century, and a native of the North

of Scotland, has narrated his experience in still stronger terms. If two of the first minds of the age, brought up in God-fearing families, familiar with the Bible from their youth, their memory stored with extensive reading, and their minds cultivated by frequent intercourse with intelligent society—if they could with difficulty shake off the superstitious fears imbibed in childhood; what may be the fears and terrors of a degraded race, with no Bible, no philosophy, no intercourse with people wiser than themselves, with a sense of sin and guilt on their conscience—with earth, and air, and ocean peopled, as they suppose, with malignant spirits,—with enemies on all sides, whose sacred men and women, by simple incantations, can bring any or all of these spirits, to inflict upon them any or all of the sufferings to which humanity is exposed? With minds so dark, with ideas of religion so perverted, living in such habitual fear and terror—such being the creed of heathenism, such being their views and feelings, such the state of their mind towards God,—the words of Scripture may still be applied to heathenism, and the regions of heathenism may well be described as the dark places of the earth.

II. We come next to consider the *character* of modern heathenism: it is *cruel*. If its aspect towards God is that of fear, its aspect towards man is that of *cruelty*. The cruelty of heathenism, even modern heathenism is proverbial. The country is scarcely yet recovered from the shock caused by the cruelties perpetrated in the Indian mutiny. In China, a similar spirit has been repeatedly manifested. The cruelties and persecutions in Madagascar are still fresh in our memories: while the fate of the Helmores and Mrs. Price testify to the same character of heathenism in Central Africa. But I again confine myself to the New Hebrides. In religious sentiments, such as theirs, there is nothing to promote benevolent feelings—nothing to check the natural selfishness of man; hence every selfish feeling and principle, incidental to unsanctified, unrenewed humanity, luxuriates under such a system. There is little to check feelings of revenge, and to promote feelings of forgiveness for injuries sustained; hence revengeful feelings obtain full scope, and receive hearty applause, among heathen society. When the interest, or the will, of the strong come into collision with the interest, or the will, of the weak, the weaker must give way. Might invariably prevails over right. If the weaker party injures or offends the stronger, revenge, sweet revenge, is indulged to the utmost.

Their superstition adds tenfold force to the innate selfishness of human nature, by creating imaginary injuries, evils and offences, far surpassing all the real injuries which one man ever can, in ordinary circumstances, do to another. In every case of death, disease, famine or calamity, of any kind, the first

question is, Who has done this? by whose sorcery or witchcraft has this evil been caused? and as soon as this is found out, or supposed to be found out, means are sedulously devised to secure revenge: hence cunning, treachery, and violence are brought into play: murder, war, or revenge in some form, is the result. This leads to retaliation: and in this way they go on, revenging and retaliating, till all the darkest, deadliest, and most demon-like passions and feelings of the human heart are brought into constant action.

Their cruelty manifests itself in every possible form. It begins with the youngest and ceases not till it has reached the oldest.

1. They are cruel to *children*. Infanticide, the most cold hearted of all murder, prevails extensively; female children especially are its victims. If a child is likely to prove a trouble to the mother to bring it up, it is coolly murdered; if she has a quarrel with her husband, she will murder the child as revenge. Selfishness and revenge, in many forms, terminate in infanticide.

2. They are cruel to *women*. In all those heathen isles, man is a tyrant, woman is a slave. Woman is made subservient to the will of man, to his interests or his passions: to the gratification of his will, whatever form it may take. The most marked and revolting form of cruelty on Aneityum formerly was, and on Tanna still is, the strangulation of the wife on the death of her husband. On Aneityum every married woman wore, not a marriage ring on her finger, but what might be called a marriage cord on her neck, a kind of necklace, but strong as a piece of small rope. The moment her husband died, she was strangled with this; and that by her son, if she had one, come to maturity; by her brother, if she had no son; or by her nearest male relation if she had no brother. She was strangled that her spirit might accompany her husband's to *Umatamas*—the land of the dead. If a man had two, three, or more wives, they all shared the same fate. Owing to female infanticide, the strangulation of widows, and their general bad treatment of the women, the female population was scarcely equal to three-fourths of the male.

3. They are cruel to the *old*. In all christian, and in most civilized countries, special respect is paid to the old. We find this sentiment engraven in the very forms of speech, used in almost every language, ancient and modern, to denote office and honor: the idea of age enters into these terms, however young the person may be who bears the office or receives the honor. The Hebrew *Zakken* or elders, the Greek Presbyters, the Roman senators, the Italian seigniors, our own elders and aldermen, all imply the wisdom and authority of age, and the respect due to the same. But no such idea exists in the language of Aneityum.

In the New Testament the word *Presbyter* signifies both an old man and an elder: but in our Aniquytm translation of the New Testament, we could not for *Presbyter* use any word associated with age; because age, apart from wealth, physical power, martial skill, or a reputation for sorcery, commanded no respect. The old were neglected despised and ridiculed. In some islands of the group, the old are buried alive by their own children.

4. They are cruel to the *sick*. Hospitals for the sick owe their origin to Christianity: ancient heathenism knew of no such institutions; and they are unknown among our heathen islands. In our islands when any one becomes dangerously ill, there is, for a for a day or two, quite a crowd of visitors; all labor is suspended, and every one in the settlement is congregated round the sick man's house: it is a scene of excitement. But if the sickness continues for a few days, the excitement soon dies away; and if it continues for weeks or months, the person is at last all but entirely neglected; even his nearest friends become callous; and frequently persons die more from starvation than disease: yea, the sick are sometimes even put to death. I have known a man in New Zealand actually kill his own daughter who was hopelessly ill; and I have read a case in Fee ee, of parents burying a son alive, who was dying of consumption: and although I have not known of any such cases in the New Hebrides, the general treatment of the sick is just like that of other heathen islands.

5. They are cruel to *enemies* in war. Cunning, treachery, and savage barbarity, rather than courage, heroism, and magnanimity, are the qualities most eagerly courted, and most carefully cultivated, by heathen warriors. To deceive, waylay, maltreat, and murder an enemy; and finally to glut their revenge, and gratify their savage tastes, by preparing a cannibal feast from their victims, is the greatest and highest triumph of those heathens who delight in war.

6. They are cruel to *strangers* and *shipwrecked mariners*. If a canoe sailing from one island to another, or from one part of the same island to another part of it, is wrecked, or driven by stress of weather to another part from that intended, and among strangers, or tribes with whom they have no league of hospitality, the law of nation among them runs, that the helpless voyagers are at the mercy of the people among whom they have fallen; and their tender mercies are, in general, the tender mercies of the wicked—cruelty itself; their lives are not worth two hours' purchase; their property, if they have any is seized, and taken from them; they themselves are killed, and their bodies are served up at a cannibal feast. While, on the other hand, as soon as their fate is known a sad remembrance is treasured up by their friends, for

some future opportunity of retribution and revenge.

8. They are cruel in their *religious principles*. If from long drought, or any other cause, the crops are failing, and they are in dread of a famine, it is supposed that the gods are angry: the chiefs and sacred men meet; a consultation is held; it is agreed that a human sacrifice must be offered; and a victim is fixed upon. There is no formal sacrifice, the victim is bound and laid upon an altar; it is his life, taken in whatever way, which constitutes the value of the sacrifice. A party is appointed to way-lay and kill the man, that they may appease the wrath of their malignant deities.

8. They are cruel to *white men*. It is quite true, that in a great many of these collisions between the natives and the white men—in a great many of those massacres of boats' crews, of which reports appear, from time to time, in the newspapers, the white men are the aggressors. Still, throughout all these heathen isles, if a white man appear on their shores, the first thought of the natives is, how they may kill him, and obtain possession of his property; and they are so familiar with murder and bloodshed, that the life of a man is no more valued, than the life of a dog; and the more value and tempting that his property is, the more is his life in danger. If some powerful chief think that a white man will be a boon to him, and will enable him to procure property from foreigners, by acting as an interpreter, and assisting him to trade; or that he will prove a powerful ally in war, by his superior skill in arms, he may take him under his protection, and secure him from danger. Selfishness in one form may overcome selfishness in another, and the white man's life may be safe, at least for a time: but cruelty lies still lurking among the heathen, waiting for, or plotting his destruction; and numbers of white men have been killed, who gave no provocation to their murderers.

9. They are cruel to *missionaries* and *christian teachers*. From their views respecting sacred men, religion, and the spiritual world, they look upon christianity, as indeed all unenlightened men more or less do, as a system of restrictions, restraining their natural liberty, and also exposing them to new evils. Instead of hailing christianity as a religion which is breathing benevolence and beneficence, wishing well and doing good to all, laden with blessings and productive of happiness wherever it comes; and its ministers, as their best friends and greatest benefactors; instead of this, they look upon it as only another religion like their own: and its teachers and missionaries, only another class of sacred men, more powerful but not more benevolent than those of their own countrymen; and hence to receive this new religion, will only be to add a new load to a previous burden; to increase the

chances of becoming a prey to famine, disease or death. And an interested priesthood are not slow to take advantage of these fears and prejudices, for promoting and serving their own selfish ends.

In this way Christianity comes into collision with both the interested priesthood and the popular belief; and its teachers and missionaries are exposed to that cruelty, which arises from both selfishness and superstition. If the seasons are fruitful and the public health good, they may be allowed to live unmolested; but let mortality, sickness, or famine prevail to any extent, and they will be at once accused or suspected of bringing about these calamities, either directly or indirectly; either directly, by their prayers and incantations; or indirectly, by their own gods becoming angry, because their own worship is being neglected, and the people are patronizing a foreign religion. The missionaries will then be deserted by their timid and time-serving friends, while their enemies will begin by annoying them, then stealing from them, then bouncing and threatening them, then laying plots for their lives, and finally, if they can succeed, by actually killing them. The storms, sickness, and awful mortality of last year, led the few straggling heathen on Aneityum to burn a school-house and a church; on Tanna they attempted the lives of all the missionaries; and on Erromanga they succeeded in massacring and mangling both Mr. and Mrs. Gordon. Verily the dark places of the earth are the habitations of dark cruelty!

Time was, when the actual condition of the heathen world was almost unknown, when would-be sages who sat in the high places of literature, represented these Indians, as all savage tribes were called, as leading a life of Arcadian innocence and simplicity; living on the almost spontaneous productions of the earth, leading peaceful and happy lives, lives of blissful ignorance; ignorant of wealth, ignorant of ambition, ignorant of all the arts and all the evils of civilized life; happy if only let alone. Alas, that the stern facts of history should deal so rudely with the pleasing picture of fiction! No dream was ever more baseless: avarice, ambition, and selfishness are relatively as fully developed in these little and remote islands, as in the greatest empire upon earth.

I might have enlarged, but I trust that I have said enough to prove to you that the dark places of the earth are still the habitations of cruelty; that cruelty based on selfishness, but greatly aggravated by superstition, is the staple of heathen character; runs through every relation of life; sinks them down, and keeps them down in hopeless degradation.

Time was, when among our most popular philosophers a kind of development theory explained, or was held to explain, all civilization, ancient and modern: men, it was

said, were first savages, sons of Nimrod, who followed the chase and lived by hunting. From this state they rose to the pastoral, lived in tents, and tended herds and flocks, and hunted only for amusement. In the third stage of progress, they became husbandmen, tilled the ground, and gathered in its fruits. In the fourth stage they became manufacturers, and retained to themselves the advantages of all the three previous stages of progress. Here, again, no dream was ever farther from the truth. Nothing is susceptible of clearer proof than this, that the natural tendency of the world is not to rise from savage to civilized, but to sink from civilized to savage; and when once a nation or tribe fall below a certain point, they will never rise by their own unaided efforts; there must be some elevating influences brought to bear upon them from without. The Bechuana in Africa, when they had cut trenches, after Moffat's example, to irrigate their fields, but felt disappointed when the water would not run up hill, reasoned just as wisely as those sages, who expected that degraded savages would, in a series of generations, by their own unaided energies, rise up to be civilized and educated men. If you would raise water to a higher level, you must apply an external force greater than the *vis inertiae*, the power of a downward resistance, in his dark degraded nature: There is only one force capable of overcoming this resistance: the darkness, and cruelty, and degradation of heathenism, will yield to only one force; and that power is involved in God's covenant.

III. The *Remedy or antidote* for heathenism is God's *covenant*. Human power cannot prevail; the remedy is divine; but it is made available by prayer. The text is a prayer, and indicates the paramount duty of the Church to seek success by prayer. This covenant here, we need not wait to show, is essentially God's covenant with His Son, by which the heathen were given to him for an inheritance, and the uttermost parts of the earth for his possession. A covenant revealed to Adam in Eden, renewed to Abraham by the promise in his seed, renewed again to David by the promise in his son: a covenant which was "evolved in full accomplishment by the Saviour and his sacrifice." The Gospel is the true remedy for heathenism. It brings light, and is accompanied with power to render this light effective. The gospel is perfectly adapted to all its agencies and remedial appliances to meet and remove the evil. It brings light to remove the darkness, truth to be the substitute of error; it replaces superstition, fear and terror, by well-grounded hopes of the favor and friendship of God. It provides a true atonement; it effects a true reconciliation between God and man. It puts men right in their relation to God, both as to their views and their feelings. It brings

along with it a power which subdues the selfishness, and eradicates the cruelty of the heathen heart. It puts men right in all their relations to their fellow-men. It produces correct views and right feelings—feelings of forbearance, forgiveness, and benevolence; a desire not only to do good, but to repay evil with good. The Word of God is the motive power given, the Spirit of God the motive power promised, to the agents sent forth to the mission-field. There is, moreover a promise of infallible success finally, to the Church's evangelistic efforts. It is not merely a likely or probable result, but means well and wisely adapted to the end, but still exposed to contingencies that might defeat the object contemplated; it is an infallible promise, guaranteed with an undoubted assurance.

The history of eighteen hundred years has added certainty to the truth of the promise. Christ's kingdom has never been overthrown. It has enjoyed three great eras of prosperity, indicative of what it may and will become: we may denote these as the apostolic, the reformation, and the missionary periods. In the apostolic age, by the end of the first century, in the face of Jew and Greek, in spite of the dominant races and the popular religions, the Church of Christ could count a million of converts; and within three centuries Christianity was seated on the throne of the Cæsars, and on all the high places of the earth: the votaries of heathenism were no longer princes and nobles, but obscure *pugani*, or villagers, pagans. The dark ages settled down over Europe, and true Christianity seemed all but lost. But in the sixteenth century the Bible was opened in Hebrew, Greek and Latin, to be learned; and in the vulgar tongue to the people. A moral earthquake followed, the tenth part of the Mystical City fell, and the half of Europe threw off the papal yoke. A cold sceptical philosophy crept stealthily over the churches of the Reformation, and benumbed their energies; popery regained much that she had lost; and infidelity wielded largely the destinies of Europe. But at the very time when infidelity was in the zenith of its power, the Church again awoke; Bible, Missionary, and Educational Societies were formed; and many kindred institutions sprung into existence; and in a little more than half a century, not only have the churches been quickened to unwonted activity, but there are fifteen hundred Protestant missionaries laboring in the heathen world, and a million and a quarter of heathen have been brought to confess Christianity: these converts are from every region of the globe, from the most civilized and most degraded portions of heathendom. It may be too much to affirm that the missionary period has yet equalled in results the period of the apostles, or the period of the Reformers: yet doubtless in the extent to which

the Bible has been translated and circulated, it far surpassed both the other two: and its results are likely to be more permanent, resting upon a broader basis in regard to God's Word. Within the present century, the Bible, in whole or in part, has been circulated in 190 versions, printed or prepared in 169 languages or dialects; and of these 190 versions, 149 are translations never before printed. The creative and sustaining power of God's Word was never more distinctly seen than in modern times.

All eyes are turned just now to Madagascar. During seventeen years of amazing missionary activity, the whole Bible was translated and placed in the hands of 30,000 of the people, 10,000 of whom learned to read it. All at once, on the death of the king, Christianity was proscribed: the missionaries banished; the Bible suppressed, called in, and destroyed. The Christians were persecuted, banished, imprisoned, and put to death; and one hundred of them added to the noble army of martyrs. When the missionaries left the island, they could not calculate, at the most, or more than 50 converts; but now, at the end of a quarter of a century, when the queen dies and her son succeeds, with no teachers but themselves and the Bible, the little one has become a thousand, and the small one a great nation. Instead of 50 converts, the study of God's Word has increased them to 10,000.

I might refer to Tahiti. For twenty years France and Rome have done their utmost to establish popery in that island. Nearly all missionaries had to leave the island; for some years there has only been one, and he was not allowed to preach to the natives; they had nothing but their Bible, and their own native instructors; yet out of a population of 8,000 or 10,000, the converts to popery are only a few hundreds; while the church members are more numerous than they were at any past period in the history of the mission. But the missions to the South Seas have furnished one of the most indubitable proofs of the power of the gospel, that has been witnessed in modern times. Fifty years ago all was heathen darkness; now 350,000 or 400,000 heathens have embraced Christianity throughout these many isles, a fourth of the whole converts of modern missions. The whole Bible has been printed in seven different languages or dialects: the New Testament, and some books of the Old, are all but added in the eighth; and portions of Scripture are printed or translated in nearly as many more.

Twenty-three years ago the whole of the New Hebrides was heathen darkness, and in the first attempt to introduce the gospel, Williams and Harris were massacred on Erromanga. Fourteen years ago Aneityum was still heathen. Its inhabitants were living in the constant practice of all abominations and cruelties which are still prevalent in the other

islands of the group. Two missionaries were at that time located on the island. In ten years, from the location of the missionaries, the whole population (3500), with the exception of a few stragglers, had abandoned heathenism, and placed themselves under Christian instruction. There were never more than two missionaries on the island, and for three of those years there was only one, my colleague, Mr. Geddie. When I left the island, a tenth of the entire population had been admitted to the membership of the church. Life and property were perfectly secure. The Sabbath externally as well observed as in Scotland; the whole population attending school; public worship as well attended as among our own church-going population; family worship observed in every dwelling, regarded indeed as an essential of Christianity; the Bible recognized in everything, ecclesiastical and civil, as the supreme and infallible authority. The chiefs repeatedly declaring, in public assemblies, "We have no king but Jesus."

But let us not be mistaken, when we make statements like these, as if Christianity among them were as fully developed, and as firmly consolidated as among us. No. Theirs is like the new-born infant; it has all the parts and all the proportions; it is vital, and it is growing; but it is small, weak, and cannot, as yet, stand alone. Ours is like the strong, full-grown man; and can not only stand alone, and sustain itself, but lend invaluable assistance to others.

The past year was one of unparalleled trial, both to the natives and the missionaries; God gave command to the winds and the waves, and they swept over these isles with desolating fury: He gave commission to the pestilence that walketh in darkness, and to the destruction that wasteth at noon-day, and hundreds and thousands of the natives were laid in their graves. He withdrew his restraining hand from the agents and emissaries of Satan, and the blood of His servants was cruelly shed on the ground. But precious in the sight of the Lord is the death of his saints; and our hope is that He who brings good out of evil, light out of darkness, order out of confusion, who maketh the wrath of man to praise Him, while the remainder of that wrath He can restrain, will overrule all these sad calamities, for the more speedy overthrow of Satan's power, and the more speedy and full establishment of His Son's kingdom—that kingdom of truth, justice, peace, and holiness. Already favorable and cheering omens are being seen amid the darkest of these clouds. The sight of the man who killed John Williams weeping at the grave of the Gordons, was a kindred sight with that of Saul of Tarsus addressing the Jewish Sanhedrim in defence of Christianity. It was a phenomenon produced by the same influences, a signal triumph of the power of divine grace. By our latest ac-

counts there is much to afford encouragement on Tanna: there is a seed left in Erromanga which we are persuaded will never die. On Fate, where native agency alone has been at work for twenty years, the result is, that at the late visit of the "John Williams," the missionaries formed a church, consisting of eleven members; and there is there a fair opening for the settlement of missionaries. A new station has been opened at Apee, and another at Espirito Santo. The islands to the north are fertile and populous in a high degree, and openings for missionary operations are gradually increasing.

On Aneityum we expect that a healthful commerce will soon follow in the wake of Christianity; thus laying the foundation for a sound and permanent civilization. When commerce precedes Christianity in those islands, it confers few, if any, benefits on the natives; it develops neither the resources of the islands nor the capacities of the people; it purchases their labor and their produce, and pays them, for the most part, with trinkets, tobacco, and firearms; it leaves foreign vices and foreign diseases, noxious luxuries, and the means of mutual destruction. In this way it both diminishes the food, and reduces the strength and number of the population, and renders their conversion to Christianity much more difficult. But when commerce follows Christianity, after life and property are become safe, and when a taste for the conveniences, comforts, and advantages of civilized life has been created: and when that commerce is conducted not upon short-sighted, selfish, avaricious principles, but guided by an enlightened, enlarged Christian spirit; looking to the future more than the present; the natural resources of the islands are developed, the capacities of the natives are drawn out, profitable and permanent exports are created, sources of increasing wealth are secured, and the blessing implied in Agur's prayer, neither poverty nor riches—a moderate competency—is realized, in the happy experience of the native Christians.

Let no one think that by lengthening our cords we are in danger of weakening our stakes: that by extending our missionary operations, abroad, we are in danger of crippling the energies of the church at home. No congregation need fear that, by giving up its minister to the heathen, it would be left desolate, and never obtain another. The church in Leicester that gave up its pastor, William Carey, from a sense of duty to the heathen, received as his successor, Robert Hall, the most eloquent preacher in England. What has been our own experience? Since you commenced missionary operations thirty-three years ago, the number of ministers has been doubled; since you commenced your mission to the heathen twenty years ago, your ministers have increased one-third: within that time the debt on your ecclesias-

tial property has been all cleared off; the support of the ministers has been increased; you have multiplied your agencies for good, and you have enjoyed an un wonted amount of peace and prosperity; while in our operations among the heathen, God has given us an amount of success that calls for gratitude, and stimulates to greater exertion. In proportion as this church has carried out the principle of the crown rights and royal prerogatives of Christ, in recognizing the Missionary obligations involved in that principle, in the same proportion she has had undisputable manifestations of the presence and blessing of our Lord and Saviour.

Let not Satan, by any of his deep and subtle devices, draw us away from this legitimate mode of testifying to the Mediatorial power of the Lord Jesus. Let us compassionate those who are sitting in the very region and shadow of death, who are without hope and without God in the world, but who are embraced in those covenant promises made to Christ, and who are included in that number whom we are commanded to go and Christianize, and whom God, in His providence, has rendered so accessible to us, whom He has so clearly appointed us to evangelize. Our Mission in the New Hebrides is one which God, by the instrumentality of others, made ready to our hands. It has been one of the least expensive, and through the blessing of God, in proportion to the means employed one of the most successful of modern Missions. God is both continuing and bringing to our aid, able, willing, and cordial supporters. It is a field which Christ has taken possession of by the blood of his servants: in every one of the six islands on the south of the New Hebrides, the blood of either European or native martyrs has been shed: perhaps as many as twenty lives, if not more, have been taken away by the hand of violence; and twice that number have died from disease and privations. Let us not be slow to follow up the advantages that have been secured at such a price; but avoiding matters of doubtful disputation, let us go forward in the name, and in the strength of God the Lord, pleading the promises of his covenant; resolved to give Him no rest, and to take no rest to ourselves, till those dark places of the earth shall be full of light, till those habitations of cruelty shall all become the abodes of love and peace, till all those isles shall wait for God's law, till the multitude of those isles shall rejoice, and till all those Ethiopians shall stretch out their hands unto God.

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HOW? AND HOW MUCH?

A MINISTER closed his address to an assembly thus:—

“There is no explicit, uniform, universal rule in the New Testament for giving to God.

A Patriarch gave a *tenth*. A Jew above *two-tenths*. Zaccheus would give the *half* of his goods. Many of the Christians at Pentecost gave their *all*. Every man is left at liberty to take his grade and rank of Christian nobility and generosity; and that remains his position and rank for ever.”

A minister went away fired with sentiment and resolved to let it influence his life and ministry. He presently met a friend, and exhorted him to large-hearted liberality, dwelling much on the blessed privilege of giving to the Lord. Meeting him afterwards, he asked if he had acted on his advice. His friend replied that, “*when about to present his offering to God, he felt it was not large enough. He then doubled it; but feeling that it was still too small, he doubled it again; and then he gave it to God with joy.*”

True, there is no exact, uniform, universal measure for giving—as a *twentieth*, a *tenth*, a *fifth*, a *half*, or any other proportion, to which all must conform. The Gospel does not bind its converts by stern, uniform rule. *It leaves them at liberty to decide for themselves. Yet is their liberty not the liberty of license to do nothing, but the liberty of intelligent decision and grateful love.* It is liberty to give “as God hath prospered,” and for each to act “as he purposeth in his heart.”

With those who truly live for God themselves, and who devote their possessions to His glory, the sentiment, “All belongs to God—why ask a proportion for Him?” is the very natural and beautiful reply when *proportionate* giving is urged. The Christian ought, indeed, to acknowledge that all he has is the Lord's, and to act as a faithful steward in the expenditure of what the Lord has intrusted to him; but present needs to be reduced to practice. Selfishness is continually acting on him; and, therefore, *a substantial proportion of his income ought to be first and certainly devoted to the Lord.*

Let the Christian reader, then, consider his infinite obligations to the love of Christ in redeeming him from sin and destruction.

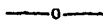
Let him reflect on the Saviour's claims on the devotedness of his whole heart, and on every power and faculty he possesses.

Let him seriously weigh the urgent necessities of millions of men calling for his compassionate sympathy and largest aid, during his one brief, mortal life.

Let him solemnly determine whether he will live for self-indulgence, as a child of earth; or whether, as a follower of Christ, he will forego present enjoyment for the eternal welfare of men, and the glory of Christ.

Christian Reader, you cannot but admire the spirit of the noble apostle—“The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live *should not henceforth live unto themselves. but unto him that died for them, and rose again.*” (2 Cor. v. 14, 15.)

Let your admiration, then, I into imitation! May you be found a faithful steward! Consider it your greatest privilege to be able to give to the Lord. And let your giving be, not from a momentary impulse, but from a fixed, abiding purpose. Lay by periodically a proportion of your income for the Lord—Scripture says *weekly*, "as God hath prospered you." (See 1 Cor. xvi. 3.) "God loveth a cheerful giver." (2 Cor. ix. 7.)



MAT, THE IDIOT BOY.

A Lady wandering along the sea-coast of an English watering-place, observed a boy intently gazing up at a small space between the clouds. Drawing close to him, said she, "What are you looking at my boy?" The child made no answer. "Boy, boy," said she, shaking him gently by the sleeve, "what are you doing?" The boy sighed, rubbed his eyes, shaded them, looked up again, and said, with earnestness, "Matt was looking for God. Matt wants to see God." The clouds closed, and, as if to comfort himself for the disappointment, he said, with a more cheerful tone, "Matt shall see God some day."

At this time, a little girl ran out of a cottage, calling out, "Matt, come home; dinner is ready." The lady followed, and being asked to walk in, she learned that Matt was an orphan, about thirteen years of age, living with an aunt and grandfather.

After this she often called, and one day found the old man ill. The clergyman shortly afterwards came in, and read the 18th of Matthew. When he came to the parable of the "King that would take account of his servants," Matt's attention became riveted. When he had finished, Matt turned to him earnestly, saying "Parson, read some more." Mr. Green began to relate the parable, thus: "A great king said," (and in speaking, he pointed upwards,) "'Bring my servants to me, and I will make them pay me all the pounds that they owe me.' And they brought one servant that owed a thousand pence,—a great many, a great many! And he had no pence to pay; and the king said, 'He shall be put in prison, and never come out any more till all the money is paid.'" The tears trickled down the poor boy's cheeks; his countenance showed great alarm, and rushing to the beach, he threw himself down and wept piteously.

The next day the lady found him again in his usual attitude, looking up; and not until she noticed him, did he notice her.

"What is Matt doing?" she asked.

"Matt was talking to God," he replied.

"What did Matt say?"

The boy, joining hands, looked up with a piteous expression of submission and fear, and said, "Good God, Matt has no money

to pay!"

And then, shaking his head, he told her, with the deepest emotion, that he was going to be put in prison;—God was going to put Matt in prison.

The lady, taking both his hands, to fix his attention, said, cheerfully, "Jesus Christ has paid for poor Matt. God will not put Matt in prison now. Jesus Christ has paid all for Matt."

An expression of wonder overspread his countenance. He repeated over and over the comforting words, and sat down to hear them again and again. A long time did Matt sit in the shelter of a boat, *silent*,—so long that his friend feared that, now his fears were calmed, he might have forgotten their cause; but not so; at length he rose, walked a few paces, and, lifting his arms and face to heaven, cried out, in a loud, clear voice,—

"Man that paid—man that paid—Matt says, thank you, thank you!"

The grandfather died, and Matt was told that he went to God, and that God would soon send for him also. This took such possession of Matt's mind, that he would ask for his new cap, and have his hands washed, that he might be ready when God would send for him. "God would send for Matt some day," he repeated softly; "perhaps it would be to-day, and Matt must be ready. Matt must *always* be ready."

One day he inquired of the lady what kind of place it was that God would take him to. "It is never cold there," she said; "no one will be hungry or sick."

"Will any one beat me there?"

"No, God will take care of Matt."

A gleam of joy stole over the vacant face, and he said, "Rob beats Matt now."

A time of trouble came, his aunt died; and poor Matt was found, one cold, snowy morning, nearly frozen to death in a cave, his dying voice uttering these words:—

"Matt shall see God some day. Matt will never be cold any more. God! God! and man that paid! oh, take poor Matt away."

The young person who found him, ran for assistance, but before Matt was removed, the spirit had passed away.

Happy Matt! Yes, reader, the poor idiot boy was happy, for he had laid hold upon the gospel message, that Jesus paid the debt of sin.

The mystery of mysteries is folded up in these words—

"God manifest in the flesh."

The man that paid the costly price of ransom for the prisoner, was *the Son of God*. Jesus was *bound—scourged—crucified*. The forfeiture of life was the sentence against the prisoner. This was the penalty, and Jesus paid it to the full. He died for sinners. Oh, Reader, will you not, like poor Matt, receive this blessed, peace-giving truth? Will you not give Jesus the glory of being *your* Saviour? Will you not come and taste the

joy of a present salvation? and then you will be able to look forward, and upward with assurance that God will take you also "some day," "where the wicked cease from troubling and the weary are at rest."

P. K.

The Monthly Record.

AUGUST, 1887.

With the view of raising money for Church purposee, and at the same time affording instruction to the people, we have in winter, "The Lecture Season." For the former of these purposes, and for affording, if not instruction, perhaps recreation and enjoyment to the people, we have in summer, "The Bazaar and Tea-meeting Season."

At least four such meetings, in connection with our congregations, have been held during the month of July. In the early part of the month the Pictou Bazaar, noticed in our last.—On the 10th of July, a Bazaar and Tea-meeting was held at Wallace, in aid of the Manse building fund, which proved very successful, realized, we learn, over £80.—On the evening of the 17th, a Tea-meeting was held at River John, for the purpose of making an addition to the handsome sum raised two years ago for the Manse there and the sum of £27 10s. was placed in the Treasurer's hands. On the 18th and following day, a Bazaar at Truro secured the sum of £150, towards liquidating the debt on St. Paul's.

The weather in each case was very favorable. In each case a vigorous attack was made on the strawberries of the district, and everybody was well pleased with the arrangements and with the results.

While, as is right, each denomination is earnestly forwardng its own interests, it is causing occasionally to overbear, so to speak, other denominations speaking of their brethren. Here is a paragraph, for example, in which a writer in the *Christian Messenger*, (Baptist,) alludes to Presbyterians: "The more populous parts of this jurisdiction (N. S. Eastern Baptist Association) have not been so much under the influence of Baptist principles. The Churches have to contend with more opposing influences. The bulk of the population being strongly imbued either with Presbyterian or Roman Catholic sentiments, the growth of Baptist Churches has been less rapid than where these impediments do not exist." This is either extremely liberal in reference to Roman Catholics, or, the writer must admit, slightly narrow-minded towards his fellow-Protestants.

The Rev. James McDonald, having completed his three year's engagement with the Colonial Committee, has left on a visit to his friends in Scotland. The address published in last No. shews how warmly attached to him the people of Barney's River and Lochaber had become during the period of his ministrations among them. Mr. McDonald was equally esteemed by all his brethren in the ministry, and the only circumstance that prevents regret at his leaving is the hope and expectation that he will favorably consider the unanimous call given to him by these Congregations, and return to this field after a few months sojourn at home. In the meantime supply will likely be given to these places after Presbytery meeting in september.

Since the close of the Synod Meeting, Principal Snodgrass has been spending some weeks in the County of Pictou, not exactly holidays, for he has been kindly assisting several of our Ministers at their Communion and in their ordinary services. He has embraced various opportunities to address the people on the important subject of the "wants of the Ministry," urging parents and others to use all proper means for securing the wants of the Ministry, and stirring them up to prayer that "the Lord of the harvest would send forth laborers into his harvest. He proceeds hence to New Brunswick, intending to be present, according to his Commission from the Synod of Canada, during the sitting of the sister Synod, which meets in St. John, on Wednesday evening, 14th August.

Rev. Messrs. Brodie and Fraser, of Cape Breton, have been, during the past month, assisting with much acceptance at Communion Services in the County of Pictou. They will shortly return to their own field of labor.

We have seen the 2nd No. of *The Presbyterian*, a new periodical, published every alternative Wednesday, in Charlottetown, for a Committee of the Presbytery of P. E. I., in connection with the Presbyterian Church of the Lower Provinces. It is a neat little paper of 8 pages, well printed, and promises to be well conducted. It quotes with decided approbation the sentiment expressed "in the admirable speech with which Dr. Crawford closed the late General Assembly of the Church of Scotland":

"Why should we not, in like manner, make common cause in furnishing the means of grace to our countrymen in the British Colonies, who are wisely beginning to see that there is no reason for carrying with them to the lands of their adoption those unhappy divisions which arose from circumstances altogether peculiar to the Mother Country, and that they can now find a sufficient ground of union in their common faith, and their common Presbyterianism."

MINUTES OF SYNOD.

FIRST DIET.

*St. James' Church, Charlottetown, }
P. E. I., 25th June, 1867. }*

The Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland, met after divine service, conducted by the Rev. William Stewart, of McLellan's Mountain, the retiring moderator, who preached from this text, 2nd Timothy iv. 2, "Preach the word," and was constituted.

The roll of Synod having been made up, was found to contain the names of twenty three ministers and ordained missionaries, and nineteen elders.

Correspondents from other Synods having been called, there was produced a commission from the Synod of Canada, in favour of the Rev. Kenneth McLennan then moderator, the very Rev. Principal Snodgrass, D. D., James Croil, Esq., ruling elder, and Agent of the Schemes of the Church, and Douglas Brymner, Esq., ruling elder; and a commission from the Synod of New Brunswick in favour of Rev. William Henderson, D. D., which having been read and sustained, these Commissioners were invited to deliberate and vote, and their names were accordingly added to the roll.

The Rev. Robert McCunn, St. George's Church, River John, was then unanimously elected Moderator for the ensuing year.

The minutes of last Sederunt of last Session of Synod, were read and sustained as correct.

The Synod then adjourned to meet to-morrow at 8 o'clock for devotional exercises, and this sederunt was closed with prayer.

SECOND DIET.

*St. James' Church, Charlottetown, }
P. E. I. 26th, June, 1867. }*

The Synod met after devotional exercises, conducted by Dr. Henderson, and was constituted with prayer by the Moderator, the Rev. R. McCunn.

The roll having been called, the minutes of yesterday's sederunt were read and sustained.

It was then proposed, seconded, and unanimously agreed to, "that the thanks of the Synod be given to the Rev. W. Stewart, the retiring moderator, for his courteous conduct in the chair; as well as for the excellent and appropriate sermon preached at the opening of the Synod."

There was then laid before the Synod the draft of a proposed minute of the Colonial Committee of the Church of Scotland, for in future regulating the distribution of the Committees' funds, together with an accompanying letter from the Rev. Mr. Muir the Convener, soliciting the opinion of the Synod upon the subject of the minute, whereupon, in consideration of the importance of the

matter contained therein, it was unanimously agreed that a committee be appointed, consisting of the Rev. Messrs. Philip, (convener,) Grant, Dr. Inglis, and J. McLean, J. McKay, and W. A. Hesson, Esquires, to consider the communications from the Colonial Committee, and to report to an early diet of the Synod.

There was then read a letter from W. Gordon, Esq., Pictou, resigning the office of Treasurer for the Schemes of the Church. Referred to the Synod Fund Committee.

The following committees were then appointed.

On Bills and Overtures.—Mr. W. McMillan (convener,) Messrs. Duncan, D. Gordon, and Hon. J. Holmes.

On Synod Fund.—Mr. Anderson, (convener,) Messrs. G. W. Stewart and Sprout.

To arrange the order of business for the future diets of this Session.—Mr. J. McDonald, (convener,) Messrs. McWilliam, J. McMillan and J. Patrick.

The hours of meeting were then fixed, from 9 to a quarter to 1, and from 6.30 to 9.30.

The Records of the various Presbyteries were then called for, when there were produced those of Pictou and P. E. Island, when Mr. J. McDonald, (convener,) Messrs. G. W. Stewart, D. Gordon, P. Thompson, J. Patrick and J. A. McLean were appointed a Committee to examine said records and to report.

It was then proposed, seconded and unanimously agreed to, that an address be sent to His Excellency Lieutenant Governor Dundas, and that Mr. Philip, (convener,) Messrs. Duncan, J. McLean, and Hon. J. Holmes be a Committee to prepare such and to report.

It was also unanimously agreed to, that an address be sent from this Synod to Her Majesty, to be forwarded through His Excellency the Lieutenant Governor, and that Mr. Grant, (convener,) Messrs. Brymner, Anderson, Sprout and Gordon, be appointed a Committee to prepare such and to report.

The Report of the Committee on Bills and overtures was then called for, when the convener stated that no overture had been laid before the Committee.

The report of the Young Men's Scheme having been called for was given in by the Rev. W. McMillan. [See Page 158.]

Whereupon it was moved, seconded, and unanimously agreed to, that the Report be adopted, the diligence of the committee commended, and that the committee be re-appointed.

Various members of the Synod having given their opinions as to the mode of future distribution of the funds of this Scheme, it was moved by Mr. Anderson, seconded by Mr. McDonald and agreed, to "that students, intending to prepare themselves for the ministry, receive assistance from the funds of the Young Men's Scheme, for prosecuting their

literary course in Dalhousie College alone, and for the completion of their Divinity course, either in Canada or Scotland, as the choice of students may dictate."

The report of the Committee on the *Monthly Record* was then called for, when Rev. Mr. McCunn, having left the chair, gave in the following report:—

REPORT OF COMMITTEE ON "MONTHLY RECORD."

Your Committee are in possession of the usual report of the Secretary, Mr. Jack, accompanied by the accounts, and from these they are in a position to give an abstract which will make the Synod to see clearly, how the financial affairs of the *Record* stand.

It will probably be at once more interesting and more intelligible if we place the abstract of this year side by side with that of last year, as follows:

(It may be explained that though the Synodical year commences in July, the *Record's* financial year is more conveniently dated from *January*, as it is then *subscriptions* are renewed, and are expected to be paid. And accordingly, the Secretary in framing his financial report, reckons from *January* to the end of June, and then adds probable expenditure from July to January following.)

ABSTRACT.

	1866	1867.
Bal. due S. H. Holmes	£68 8 2	£62 2 10½
Printing <i>Records</i> , January to June	64 4	64 4
Paid S. H. Holmes	78 2 4	115 5 4
Bal due end of June	54 9 10	11 1 6
Mr. Pender	10	5 hlf yr.
Secretary (half year)	5	5
Discount &c.	4 11½	5 1
Addressing <i>Records</i>	3 9 11½	3 11 3
Over crediting	2 0 6	7 4
Christian work, periodical	15	
Total paid	£99 12 11	129 9 0
Amt. received i. e. subscriptions paid in	£99 12 11	130 10 9
Balance on hand	0 0 0	1 1 9

EXPENDITURE.

	1866	1867
Probable expenditure from July to Jany.		
Bal due S. H. Hoimes	£54 9 10	11 1 6
Printing	64 4	64 4
Secretary	5	5
Mr. Pender (or successor)	5	5
Addressing &c.	4	4
	£132 13 10	£89 5 6

PROBABLE INCOME:*

1866 Due committee	£140 15 4
Estimated bad	30
	£110 15 4

1867 Due committee	£77 0 0
Estimated bad	8 0 0
	£69 0 0

Probable deficiency at the end of year £21 18 6 £20 5 6

Your committee regret the resignation of Mr. Pender, occasioned by his removal from Pictou, and desire to express their sense of the efficiency of his services.

Mr. Jack's able services as Secretary are continued. In view of Mr. Pender's resignation, and the consequent necessity for making a new arrangement for the editing of the *Record*, your committee suggest that the Synod take the whole subject into their careful consideration.

All which is respectfully submitted by

ROBERT McCUNN, *Convener*.

After some remarks from different members of Synod the farther consideration of this report was deferred till Friday evening.

The Rev. D. Gordon having been appointed to conduct devotional exercises, the Synod adjourned to meet to-morrow at 9 o'clock, of which public intimation was given, and this sederunt closed with prayer.

THIRD DIET.

St. James' Church, Charlottetown, }
27th June, 1867. }

The Synod met after devotional exercises conducted by Rev. D. Gordon, and was constituted with prayer by the Moderator. The roll having been called, the Minutes of last Sederunt were read and sustained.

The Moderator announced that Messrs. Ogg and Caie, from the Synod of New Brunswick were present. These were cordially welcomed by the Synod and invited to set, deliberate and vote, as members of the Court, and their names were accordingly added to the roll.

The report of the Committee on the Foreign Mission Scheme was then called for when the Rev. Alex. McLean, the Convener, gave in the report together with a statement of the accounts. [For Report see page 158—Accounts will appear in next No.]

Whereupon it was moved by Mr. Pollok seconded by Mr. Herdman, and unanimously agreed to, "That the Synod, having heard the Report of the Foreign Mission Committee sustain the same, and commend the diligence of the Committee; express satisfaction with the spontaneous liberality of the people; appoint collections to be made as hitherto for a scheme, which, notwithstanding its limited operations, seems so dear to the hearts of our people; enjoin, that, when the usual collection is made, a short statement from the Committee be published in the *Record*; direct the Convener to convey to Dr. Geddie our gratitude for his assistance, and our undiminished confidence in him as the administrator of the funds, and requesting

him communications at least annually, be published for the information and encouragement of our people: enjoin the Clergy to correspond with the view to obtain ordained missionary in any suitable quarter, and especially with the Foreign Mission Committee of the Church of Scotland, stating the facts of our Mission, and inquiring if any assistance in the matter can be obtained from the Mother Church; express satisfaction with which the Synod observes, that Congregations in New Brunswick have so liberally contributed in aid of our Mission, and re-appoint the Committee. The Report of the Committee on the Synod being called for, was given in by Rev. J. Anderson, as follows:

Your Committee beg to report that the sum in the Treasurer's hands is £14 8s. 3d. Since his accounts were made up there have been given in collections from the Congregations of Gairloch, Musquodoboit, St. Andrew's, Halifax, Wallace, Royer's Hill, Cape Breton, Albion Mines, Belfast, St. James', Charlottetown, Barney's River, Lochaber, St. Andrew's, Halifax, amounting to £18 8s. 2d. There is making in all £32 16 5

The following claims have been presented:

Pollok's travelling exp. as Correspondent to Synod of N.B.	£4	0	0
McDonald's travelling exp. on business			
W. C. B. disputes	2	17	6
Pollok's do.	2	15	0
Mod. Clerk's salary & incidental expenses	10	16	0
St. James' Church, Ch'town	1	0	0
Balance on hand	11	7	11

Collections have not been made, or have not been given in by the Congregations of River St. Andrew's, McLennan's Mountain, St. Peter's, St. John's, Newfoundland, Truro, Salt Springs, and Earlton. Last year the Synod complained that a large number of Congregations were in a similar position. For failure in their duty last year there was some excuse, in so far as the Synod Clerk had not attended the several Kirk Sessions of the day appointed to collect for this Scheme. This plea of the same plea cannot be admitted.

Believing that there is considerable misapprehension in regard to the purposes to which the Synod Fund is appropriated, your Committee suggest that the Synod declare the law in this matter and request the Clerk to notify the several Kirk Sessions of the Church.

All which is respectfully submitted.

SIGNED) JAMES ANDERSON, Conv'r.

The Report was adopted, and the Clerk intimated to grant orders for payment of claims. The Report of the Corresponding Members of the Synod of New Brunswick being called for, was given in.

The Report having been read, it was

unanimously agreed that it be adopted, and the thanks of the Synod conveyed to the Correspondents. After some remarks from different Members of the Synod, as to the propriety of re-union, referred to in the Report, it was agreed that this subject be deferred until the Corresponding Members from the Synod of Canada should be heard. These being present, were asked to address the Court. Whereupon the Rev. K. McLennan, the Moderator, conveyed to this Synod the fraternal greetings of the Synod of Canada, and spoke at length on the subjects specially mentioned in his Commission, the terms of which are "to confer with the brethren respecting the facilities which now exist and are likely soon to be increased, for co-operation on the part of the Synods of British North America, in connection with the Church of Scotland, and possibly the consolidation of these Synods under one Supreme Ecclesiastical Court, as also for common action with reference to the Theological Education of Students for the Ministry."

D. Brymner, Esq., then addressed the Synod on the same subjects. When the hour of adjournment having arrived, it was agreed to defer the further hearing of the correspondents until Friday evening.

Mr. McLennan having been appointed to conduct devotional exercises, the Synod adjourned to meet to-morrow, at 9 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

FOURTH DIET.

St. James' Church, Charlottetown, }
28th June, 1867. }

The Synod met, after devotional exercises, conducted by Rev. Mr. McLennan, and was constituted with prayer by the Moderator.

The roll having been called and the Minutes of last Sederunt read and sustained, the Committee appointed to consider the draft of proposed minute of the General Assembly's Committee gave in their report, whereupon various members of the Court having expressed their views, and the important subject contained in the draft minute having been fully discussed, it was moved, in terms of the report, by Mr. Philip, and seconded by Mr. McDonald, and unanimously agreed to: "That the Synod record their grateful acknowledgment of the kind and considerate interest which the Colonial Committee continue to manifest in the welfare and prosperity of this branch of the Church of Scotland, recognise the importance of the suggestions contained in the draft minute, as being in exact accordance with the great aim of the Church in these Provinces; and with the view of giving full effect to these suggestions, enjoin all ministers of Congregations within the bounds of the Synod to maintain and encourage the Lay Associations under their care, and as in the opinion of the Synod, it is

most expedient to leave the apportionment of the funds collected in this way to the discretion of Presbyteries, the Synod hereby authorize the Presbyteries to administer said funds, and to correspond, through their clerks, with the Colonial Committee, on the subject of supplement for weak congregations, the appointment of Missionaries, and other matters of a kindred nature, enjoining the Presbyteries to give the committee the fullest possible information in every case, and report their correspondence, and other proceedings annually to the Synod."

The committee appointed to draw up an address to His Excellency the Lieutenant Governor of Prince Edward Island, then read the following draft, which was agreed to, and the Moderator, Principal Snodgrass, Mr. Duncan, and the Hon. John Holmes, were appointed a committee to wait upon His Excellency to present it.

ADDRESS.

"TO HIS EXCELLENCY, GEORGE DUNDAS,
ESQUIRE, LIEUTENANT GOVERNOR OF
PRINCE EDWARD ISLAND:

May it please your Excellency.—We, the Ministers and Elders of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, now in Synod assembled, beg leave to express our dutiful respect to Your Excellency, as the Representative, in this Island, of Her Most Gracious Majesty our beloved Queen.

As the chief end of all governments is to promote order and peace among the people, and to remove every obstacle to the free expansion of knowledge and virtue, we feel assured that it will be gratifying to your Excellency to know that in the sphere within which Providence has called us to labor, it is our constant aim, under the blessing of God, to further that end, by encouraging the cause of Education, and strengthening the bonds of pure Religion; and we acknowledge with heartfelt satisfaction, that in this our work, we have been greatly aided by your Excellency's official integrity, and personal worth, which have secured, as they deserve, the respect and affection of all classes of the community, during the whole period of your administration.

We beg to assure your Excellency of our sincere condolence with you in the recent bereavement, with which has pleased Almighty God to visit you, and we fervently pray that this affliction may be sanctified to spiritual health and profit of your Excellency and Mrs. Dundas.

The accompanying address of the Synod to Her Majesty the Queen, we desire to place in your Excellency's hands, with a respectful request for its transmission.

That Almighty God may long preserve your Excellency, and continue to prosper

your administration, and that He may enrich you and yours with the blessings of His grace is most our earnest prayer.

Signed, at Charlottetown, this, the twentieth day of June, one thousand eight hundred and sixty-seven years: In our presence, and by appointment of the Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland.

(Signed) ROBERT McCUNN,
Moderator

The Committee appointed to draw up an address to the Queen, read the following draft, which was approved of.

UNTO THE QUEEN'S MOST EXCELLENT MAJESTY :

May it please Your Majesty.—We, Ministers and Elders of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, now in Synod assembled, we approach your Gracious Majesty with assurances of attachment to your Majesty, Royal Person, and Government, rejoicing that it has pleased the Great Disposer of events to preserve your Majesty's life, and the blessing of your Majesty's Reign, on this the thirtieth anniversary of your Majesty's Coronation.

The long and painful illness of Her Royal Highness, the Princess of Wales, filled hearts with unfeigned sorrow. We rejoice at the intelligence that it has pleased mighty God to restore her to a certain measure of health, and our prayers that speedily the restoration of Her Royal Highness unto health and strength may be complete.

The continuance of peace and the enjoyment of civil and religious liberties in these Provinces, are blessings which we prize as sensible. Our heartfelt prayer to Almighty God is, that the political change now about to take place, in the relations of these colonies in accordance with your Majesty's Grace Proclamation, may redound to His glory, and the best interests of the Empire.

Loyalty to the British Crown, and attachment to the principles of the British Constitution, have ever distinguished the Church of Scotland. The branch of the Church, to which we belong, has preserved these sentiments in undiminished force; the traditional loyalty of the adherents of our Church has been called forth in increased degree, by distance from your Majesty's person, and by the continued tokens of your Majesty's Gracious favor.

We have observed with peculiar gratification the effective interposition of your Majesty, and your Majesty's Ministers, in accordance with the dictates of the Gospel of Christ, towards the preservation of

of Europe, in the late momentous crisis.

That Almighty God may bestow on your Majesty, and on all the members of your Majesty's family, all personal blessings, and may preserve your Majesty's Throne firm and unshaken, upheld by the loyalty and devotion of your Majesty's loving subjects, is our warmest prayer.

Signed at Charlottetown, Prince Edward Island, this, the twenty-eighth day of June, one thousand eight hundred and sixty-seven years: In name, in presence, and by appointment of the Synod of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland.

(Signed)

ROBERT McCUNN,

Moderator.

It was moved, seconded and agreed to, at the Synod, in consideration of this day being the anniversary of Her Majesty's Coronation, adjourn at a quarter to twelve, to meet again at 3 o'clock.

The Synod having met, pursuant to adjournment, the Report of the Committee on disputed cases of Church Property in Cape Breton, was then given in by the Rev. Mr. McDonald, the Convener; and having been read, it was moved, seconded and unanimously agreed to "That the Synod having heard the Report on the differences as to Church Property in Cape Breton approve thereof, and highly commend the diligence and fidelity of the Committee, order the report to be published separately in the *Record*, and appoint a Committee, with the same powers, consisting of Messrs. Pollok (convener), G. M. McDonald and J. McKay. [Report in next No.] The Report on Presbytery Records being then called for, was given in by Mr. McDonald, and is as follows:

"Your committee have to report that they have examined the minutes of the Presbyteries of Pictou and Prince Edward Island, and found the same correctly kept.

The Records of the Presbytery of Halifax have not yet arrived, and consequently cannot be reported upon by your Committee.

All which is respectfully submitted by

(Signed)

JAMES McDONALD,

Convener."

The Report having been read, it was moved, seconded, and agreed to, that it be printed, and the Clerk instructed to attest the Records.

The further consideration of the Report on the monthly Record was now taken up, when, after remarks from various members of the Synod, it was moved, seconded, and agreed to that the Rev. Mr. McCunn be instructed to take charge of the Record for the ensuing year: that Messrs. W. Gordon R. McKenney, and D. A. Fraser, M. P. P., be a Committee for managing the general affairs of the Record; and that Messrs. McCunn (Cor-

venor), Pollok, and Potho, be a consulting Committee.

From the financial statement, it appeared that there would be a deficit of probably £200 by the end of the year, to make up which it was agreed that £10 should be voted from the Synod Fund; £2 10s. each, from the Halifax and Pictou Lay Associations; and that the Synod of New Brunswick be asked to contribute £5 towards the same object.

On the suggestion of Mr. McLennan, it was agreed that the Secretary be instructed to send copies of the Record to the Synod and Presbytery Clerks of the Synod of Canada in exchange for a similar courtesy from that Synod to the Synods of Nova Scotia and New Brunswick.

Mr. McLennan then begged to present a copy of the published minutes of the Synod of Canada from 1831 to 1854, in two volumes, when the Moderator conveyed to Mr. McLennan, in becoming terms, the thanks of the Synod for so suitable and so valuable a gift.

According to the order of business, an opportunity was now given to the correspondents from Canada of further addressing the Court. Whereupon Principal Snodgrass, in a very full and clear statement, gave much valuable and interesting information in regard to the Canadian Church, and powerfully urged the propriety of drawing closer the bonds of union between the two Synods.

Thereafter the Synod proceeded to take farther consideration of the Report of the corresponding members to the Synod of New Brunswick. When, on the motion of Dr. Inglis, it was unanimously agreed to: "That whereas this Synod has from time to time sent deputations to the Synod of New Brunswick to proceed to a union of the two Synods; and whereas the Synod of New Brunswick has, at the last meeting, resolved in favor of a union; and whereas it has been ascertained that the majority of kirk sessions of this Synod is in favor of union, this Synod now express their approbation of said union, and hereby resolve to take the proper steps without delay to consummate the union."

Different members of the Court having expressed their opinions as to the proper steps to be taken for consummating a union, it was moved by Mr. McDonald, and seconded, that, "Whereas this Synod, with the information at present possessed, has declared its willingness to unite with the Synod of New Brunswick; and whereas some of the sessions of our church have not yet been consulted in this very important matter. Resolved, That a Committee be appointed to consult without delay these sessions which have not yet declared their opinion; that they shall instruct the corresponding members to the Synod of New Brunswick to meet in St. John during next August as to the result of their inquiries, and if the re-

plies shall be favorable, empower them to communicate to the sister Synod that we shall be prepared to unite with them next summer, and shall suggest the better part of June, 1868, and the town of Pictou, as a suitable time and place, and that the Rev. William Stewart (McLennan's Mountain), and John McKay, Esq., New Glasgow, be a committee to give effect to this resolution—Mr. Stewart to be Convener."

Some discussion having taken place on this motion, it was moved by Mr. Duncan, and seconded, "That in order to guide the Synod as to the course it should pursue in giving effect to the desire for union on the part of the Synod of New Brunswick and of this Synod, the following be appointed a committee to confer with the members of the Synod of New Brunswick, now present, on this subject, with instructions to report on Monday morning, viz.: Messrs. Philip (Convener) Pollok, Dr. Inglis, and the Hon. J. Homes."

This motion was unanimously agreed to, on the understanding that Mr. McDonald's motion lie on the table, and the question is in no respect to be prejudged thereby.

Mr. Herdman having been appointed to conduct devotional exercises, the Synod adjourned to meet to-morrow at nine o'clock, of which public intimation was given, and this Sederunt was closed with prayer.

FIFTH DIET.

*St. James' Church, Charlottetown, }
29th June, 1867. }*

The Synod met after devotional exercises, conducted by Mr. Herdman, and was constituted with prayer by the Moderator. The roll was then called, and the minutes of yesterday's Sederunt read, and, subject to corrections, sustained.

The report of the Home Mission Committee was then given in by Mr. C. Grant, who was appointed by the Synod to draw up said report in the absence of the Convener, Mr. S. McGregor. Owing, however, to the incompleteness of the statistics consequent upon the absence of the Convener, it was moved seconded, and agreed to, "That the diligence of the Committee be commended, and the report received; but as the data on which the report is founded are incomplete, the report be not published, but the Clerk of the Synod be instructed to obtain from all the Presbyteries the necessary returns, and to publish these in the *Monthly Record* as soon as possible; and that the committee be reappointed, with the addition of the Presbytery Clerks."

Mr. Brodie then recommended the case of Mr. John Gunn, Cape Breton, to the favorable consideration of the Synod, and suggested that the allowance to Mr. Gunn from the Home Mission fund be raised to £30. Mr. Fraser, Missionary, Cape Breton, and other

members of the Court, having spoken favorably of Mr. Brodie's suggestion, it was agreed that the sum of £30 be paid to Mr. Gunn from the Home Mission fund, on condition that he gave part of his services to Margaree Harbor, and that the Trustees of Bannock Cove congregation pay to him the sum of £50 annually, and certify the Pictou Presbytery that they do so; and further, that the sum of £10 due Mr. Gunn from the Lay Association for last year be paid.

The Committee on Bills, Overtures, transmitted the following: I. Overture on Synod Fund. II. Overture against appointment of Committee on Business; along with the following Report:

"Your Committee have received an overture on the Synod Fund (from the Rev. John McMillan), which they would most respectfully submit to the consideration of the Synod. While recognizing the difficulty attending the allocation of such a fund, they would recommend that collections be made as formerly, in every congregation, for the purpose; and that the Kirk Sessions, having deducted from such collections the necessary expenses of their ministers and representative elders during the meeting of Synod, remit the balance for defraying the Synodical expenses."

At this stage of the proceedings Mr. Mathieson, one of the elders of the late Rev. Mr. McDonald, from the congregation of Portage, was introduced to the Court by the Rev. Mr. Duncan. Mr. Mathieson, in addressing the Court, referred briefly to his late pastor, and to the present position of his congregations, and requested that the Synod would appoint supply for the pulpits of Portage for Sabbath first. Messrs. Duncan and Pollok, and others, spoke in very feeling and appropriate terms of the zeal and self-denying labors of Mr. McDonald, of the strong attachment of himself and his congregations to the Church of Scotland, and proposed that a committee, consisting of the Rev. Dr. Henderson (Convener), Mr. Duncan, and P. Thompson, Esq.; be appointed to draw up a minute in reference to the Rev. Mr. McDonald, to be entered on the records of the Synod. The motion was unanimously agreed to, and the Moderator was appointed to preach at Portage on Sabbath first.

Mr. Fraser having been appointed to conduct devotional exercises, the Synod adjourned to meet on Monday, at nine o'clock, of which public intimation was given, and this sederunt closed with prayer.

SIXTH DIET.

*St. James' Church, Charlottetown, }
1st July, 1867. }*

The Synod met after devotional exercises conducted by the Rev. Mr. Fraser, and was constituted with prayer by the Moderator.

The roll having been called, the minutes of last sederunt were read and sustained.

On motion of Mr. Pollok, it was agreed that Mr. Croie, agent of the Schemes of the Church in Canada, having kindly offered to embody statistics of our church with those which he is now preparing, the members of this Synod be enjoined to fill up without delay the schedules which have now been appointed.

The committee appointed to draw up a minute in reference to the late Rev. D. McDonald, gave in the following draft, which was approved of, and ordered to be engrossed in the minutes:

"The Synod having been reminded that, since their last meeting, the Rev. Donald McDonald, who, for the space of forty years, labored zealously and successfully in spreading the light of the gospel among the inhabitants of Prince Edward Island, had terminated his earthly career, resolve to record their appreciation of his labors, and their sympathy with the people who have thus been deprived of a faithful and earnest instructor. Educated in the Church of Scotland, he ever continued to entertain a warm attachment to the church of our fathers, and to manifest an unwearied interest in her progress. In the exercise of his ministry, he had many difficulties and hardships to endure, in keeping up the ordinances of religion among the numerous and widely scattered congregation, to which his pastoral care was extended; yet he labored on with untiring zeal, and was made instrumental in turning multitudes from the error of their ways, and leading them to the knowledge of the truth as it is in Jesus. It was his anxious desire to live a life of faith on the Son of God, setting his affections on things which are above, and seeking a more enduring inheritance than earth can furnish; and he has thus left a good hope that he has entered into the rest that remains for the people of God.

The Synod further express their condolence with his people, who are now deprived of his valued ministrations, and while they regret their inability to render them such aid in their present destitute condition as they would desire to do, yet they assure them that they deeply feel for their spiritual wants, and would gladly render them such assistance as their limited ability will permit, and second their endeavors to obtain for themselves a ministry to break among them the bread of life."

Conclusion next No.

SYNODICAL REPORTS.

REPORT OF COM. ON YOUNG MEN'S SCHEME.

"Your committee have much reason to thank God, the giver of all good, for the kind Providence He has exer-

cised towards the young men assisted by your scheme, and beg to congratulate the Church and Synod on the accession of three young men, whose whole course and steady progress has been marked with very great zeal and signal success. It is a source of much satisfaction to us all that Messrs. Grant and Gordon although not connected with this scheme, have returned to their native Province, and are now laboring with great diligence and acceptance within the bounds of the Synod. The Rev. Mr. Fraser, who may be considered one of the direct fruits of this scheme, has since his arrival in this country, been devoting himself with great diligence and self-denial to the arduous duties of a new mission, extending over a wide field in Cape Breton.

Your committee thankfully acknowledge the continued kindness and courtesy of the General Assembly's Colonial Committee, for the assistance and facilities granted to the young men, in compliance with the wishes of this Synod, in the matter of License. Your Committee have to report that no notice has been taken of the communications addressed to Messrs. Cameron and McQuarrie, with reference to the money received by them from this Scheme, and suggest that the convener write them urgently asking them a statement of their intentions in regard to this matter.

Your Committee rejoice and congratulate the Synod on the prospect of the near arrival of two additional young men, receiving aid from this scheme, viz.: Messrs Campbell and McDonald, who are progressing very satisfactorily in their studies, and who may be expected in the course of another year. No applications for assistance have as yet been made by either of these young men for the past year.

It is also a matter of great congratulation that the Funds are in a highly satisfactory state, no disbursements having been made, and all the congregations having made the usual collections.

It will probably be necessary for the Synod to give instructions to their Committee on the Young Men's Scheme, as to the principle upon which the funds are in future to be distributed, whether assistance is to be confined to students studying in Scotland, or to be extended to students of Dalhousie and Queen's College, and whether the same amount ought to be given to students in Arts, as to students engaged in the study of Theology.

Your Committee would suggest the vigorous prosecution of this scheme, as at present applications for aid are expected. It ought to be remembered that complaints are made by all the Churches of the present day, of the paucity of candidates for the ministry, which renders it of extreme importance, that in order to furnish young men with every facility for the study of Theology, such a scheme as the present should be prosecuted with redoubled vigor.

Along with this report your committee lay on the table the Treasurer's accounts, of which the following is an abstract.	
Balance from last years account,	£52 3 9
Collections and subscriptions during the present year.	73 14 4
Total	£126 18 1

All which is respectfully submitted by

W. MCMILAN, *Convener.*

REPORT OF F. M. COMMITTEE.

Your Committee, while expressing their regret, in having failed in their efforts, to procure the services of a properly qualified labourer for the Foreign Mission field, and while they feel this painful fact to be one, which calls, on the part of this Church, for deep humility before God and for much increase of earnestness in prayer, that He would be pleased to raise up labourers for the great work, assigned for the extending of His glory and the salvation and everlasting happiness of the millions, who are now wretched in life, and in death, without hope—while your committee are deeply impressed with these thoughts, they are at the same time in a position to report, with very great satisfaction, the success which has attended the feeble efforts made in behalf of the funds of this Scheme. It places beyond any doubt, what the resources and the willingness of our people could and *certainly would* effect, were they to see an efficient servant of Christ, offering his services for some portion of the dark places of the earth. The collections during last year, amounted to seven hundred and ten dollars, which, added to the funds previously in hand, give the very gratifying sum of Fourteen hundred and twenty-eight dollars and eighty-one cents, or £357 Nova Scotia currency.

Thus, one question, which seemed, a few years ago, a very serious one, is most satisfactorily solved. We then feared, that to undertake the support of one missionary would be assuming a burden, for which the resources of our Church would be found inadequate. We have now ascertained, that these resources are sufficient for and readily available for the maintenance of two missionaries, or even more. Thus a valuable lesson has been learned, and one, which, if improved, is well fitted to encourage this Church in every good work.

Your committee are gratified in having to state, that a communication has been received from Dr. Geddie, and that there is good reason for believing, that already several native catechists, supported by your F. M. Fund, are engaged, among their

Heathen Brethren, in imparting the knowledge, which alone can raise their fallen state—land make even their sons of God, and heirs of a glorious immortality.

To this extent, this Church has entered upon the P. M. work. It is indeed but a small beginning, but the name of God is in and around it, and therefore it will endure, and glorious fruits may yet be witnessed. The reproach has been wiped off, which, for so long a time rested on this Church, that no message of mercy was ever sent, by her means, to even one individual of the millions of our perishing brethren.

It is truly very painful to be, for so many years, disappointed in our wishes to be efficiently represented in the Mission field, but we must not impatiently fret, nor need we be discouraged. It is ours to work and pray and humbly to wait. God's good time will certainly come, when our desire to extend the blessings of his kingdom shall be, in some measure, gratified. That desire expresses a harmony of feeling with our Divine Master. It was to save the lost, to remove the darkness and to reveal to men the path of life, that He endured the Cross, and in proportion to the sincerity and the strength of the same desire in our hearts, will be the fulness of his blessing on our individual souls and on all our labors, as a Branch of His Church.

Respectfully submitted by

(Signed)

A. MACLEAN,
Convener.

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The feeling of entire friendliness amongst Presbyterian Ministers of both branches seems to be spreading. During the past few weeks we have had instances of this in the exchange of pulpits in Charlottetown, in Halifax, and in more than one case in Pictou County. Cape Breton itself will soon be compelled to cease from strife, from very shame, if from no higher motive, but let it rather be from the prevalence of a better spirit.

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PRESBYTERY OF PICTOU.

In the Church at Barney's River, this 18th day of June, 1867. which time and place the Presbytery of Pictou met by appointment and was constituted with prayer, Sederunt, Rev. Messrs McKay, Pollok, Stewart, Philip, and McDonald, and Robt. Reid, elder.

The Rev. Mr. Stewart was appointed Moderator, and Rev. Mr. Philip, Clerk, *pro tem.*

After an excellent and appropriate sermon preached by Mr. Philip, an examination of

estate of the congregation was proceeded with.

The Presbytery after hearing from Mr. McDonald, elder, and others, a statement of the present financial condition of the congregation, and after conferring for a considerable time with the congregation, were informed by A. McKenzie, Esq., on the part of the congregation, that a bond would be given by six or seven of the ablest men connected with Barney's River, guaranteeing the payment of \$40 per annum, for a fair proportion, of Mr. McDonald's time at Barney's River, that a similar bond should be given by the Lochaber congregation, guaranteeing the payment of \$160 for proportional services, and Mr. McKenzie and others expressed an earnest desire that the Presbytery would therefore recommend the Colonial Committee to advance the necessary supplement in order to secure the continued services of Mr. McDonald as their pastor.

In these circumstances it was moved by the Rev. Mr. Philip, seconded by Rev. Mr. McKay, and agreed to, that while the Presbytery warmly sympathize with those of the congregation who have been dutiful and liberal in the support of the gospel ordinances, they regret that the congregation as a whole have not hitherto done what was necessary to secure the services of the Rev. Mr. McDonald, nevertheless, they have to express their gratification at the resolutions, now expressed, that defer full consideration of the subject till the next meeting of Presbytery, when it is expected that the documents referred to will be in the hands of the clerk.

Closed with the benediction.

W. MCM, Pres. Clerk.

St. James' Church, Charlottetown, this 6th day of June, 1867, which time and place the Presbytery of Pictou met by leave of Synod, and was constituted with prayer. Sederunt, Rev. John Goodwill, Moderator. Revs. A. W. Herdman, Stewart, McCunn, Philip, Anderson, Pollok, McDonald, Brodie, and McMillan; Robert Reid, Alexander John, and John A. McLean, D. McDonald, William Fraser, and A. Strumberg, elders.

The minutes of *pro re nata* meeting held by appointment at Barney's River on the 18th June, were read and sustained.

There were presented by the congregations of Barney's River and Lochaber, a call and bond in favour of the Rev. James McDonald. The Presbytery believing the sum specified in the bonds, \$400, to be the maximum they can in the present circumstances raise, agree to sustain the said call and bonds, and guarantee from the different sources at their disposal a supplement of \$320. The call and bond were then presented to Mr. McDonald by the moderator, and Mr. McDonald was asked whether he accepted them. He stated that he was about to visit his friends in Scotland, and requested a few months delay to

consider the matter. His request was allowed.

The Rev. Mr. McLean being present referred to the death of the late Rev. Mr. McDonald, who professed connection with and attachment to the Church of Scotland, and solicited the services of Mr. Brodie for a few weeks, with the view of co-operating with the Island Presbytery in giving services, if desired to do so, to the people ministered to by late Mr. McDonald.

It was agreed, that Mr. McLean's request be granted, that Mr. Brodie be allowed to remain on the Island for a few Sabbaths, on the distinct understanding that this Presbytery undertake no responsibility, and do not commit themselves in any way in this matter.

The matter of supplementing weak congregations was then taken up, when after a very full consideration, it was moved, seconded and agreed to, that the Presbytery in addition to grants from Lay Association make application for supplement from the Colonial Commission for the following congregations, Barney's River, River John, Wallace and Pugwash, the minimum stipend not to be less than £170 currency.

Closed with the benediction.

W. MCM, Presby. Clerk.

St. James' Church Charlottetown, 1st July, 1867, which time and place the Presbytery of Pictou met by leave of Synod, and was constituted with prayer. Sederunt, Rev. Mr. Goodwill, Moderator, Revs. Messrs. Stewart, Anderson, McDonald, Fraser, Philip and McMillan, ministers, and D. McDonald, and Strumberg, elders.

The Rev. Mr. McDonald stated that he had now completed his three years engagement as the Colonial Committee's Missionary, within the bounds of this Presbytery, that he was about to leave for Scotland, and requested the usual Presbyterial certificate.

It was moved, seconded and unanimously agreed to, that this Presbytery express their deep sense of the faithfulness and diligence with which Mr. Donald fulfilled his engagement, and of the valuable services he rendered in our Church Courts by his able and judicious counsel; they cheerfully instruct the clerk to furnish him with the usual Presbyterial certificate; and while regretting his intended departure, venture to entertain the hope that after a short sojourn with his friends, he shall return to resume the master's work in this portion of his vineyard.

The Rev. Mr. Fraser on application was allowed the usual certificate necessary to enable him to draw for supplement from the Colonial Committee, which the clerk was instructed to furnish.

It was agreed that the Rev. Mr. Goodwill be relieved from his appointment to preach at the East River, on Sabbath 14th inst.,

and that he be allowed to assist Mr. Stewart at his communion on that day instead.

The clerk stated that he wrote to Mr. Brodie regarding financial documents, according to instructions, but as yet received no answer.

The clerk was instructed to write Mr. Brodie again to remind him of the injunctions of Presbytery.

Closed with the benediction.

W. McMILLAN, *Presby. Clerk.*

NOTES OF THE MONTH.

The Reform Bill has finally passed the British Parliament and will soon be the law of the land. So far as the franchise is concerned England will soon have become a democracy. Leading politicians acknowledge the necessity thus laid upon the nation of introducing an educational system second to none in Europe. But how? Instruction without religion is not education. Remove one constituent element from a substance and it becomes not food but poison. "What is the chaff to the wheat?" The new constitution imposes a new responsibility upon the Church,—the only power that can save our ancient country from anarchy. Dr. Pirie based his argument for a change in the law of patronage upon the new civil powers granted to the people. His motion was lost by a majority of two, and so the days of lay-patronage in the Scottish Church are numbered. Of course, patronage will live down to the end of time. When the old kind is exploded, people will have a trial of a new kind, and possibly when they have tried the new for a while, they will entertain a better opinion of the old. John Bright has been congratulating his hearers upon the fact that Britain is really now more democratic than America—a circumstance, if correct, that could gratify very few but himself.

Paris has been a scene of extraordinary splendor during the present summer—the resort of all the imperial, the royal, the noble, the philosophical, the mercantile, the mechanical, the wealthy, the splendid and the gay. The newspaper accounts of banquets, receptions, fetes and musical performances bewilder us even at this distance. Surely the luxury and magnificence of our age are appalling. Though we are not absolutely wed-

ded to an iron age, or an age of fig-leaf garments, homespun integuments, pewter dishes and wooden spoons, surely we have an excess of the opposite kind. We do not ask, what would Cato or Lycurgus say? but, what would Paul or James say? If this excess of luxury and gaiety be not wrong in itself, it is wrong by circumstances, it is morally dangerous and unfavorable to right moral sentiments and moral duties. In the past history of the world it has invariably been followed by divine chastisement. If nations will not cultivate simple manners by choice, they will be made to do it by necessity. The judgments of Heaven, war, or the plague, will easily strip their finery, melt their gold, and break the crockery. One would think that Paris was handed over helplessly to the cooks, the jewelers, the perfumers and the playactors. The love of display has invaded our own shores and flaunts alas in our streets and churches. The modern Rachael cries: "Give me fine die."

We are sorry to have to announce that our church, which was in course of erection at Plaister Cove, has been completely burned during the past month. The cause of the fire is as yet unknown. It will be remembered that this is one of the churches for which Mr. Brodie was raising collections. This is a great discouragement to Mr. Fraser and our friends at the Strait, whose efforts have been so zealous and spirited. Certain it is they have the sympathy of all our friends, who will all shew it in some tangible shape if called upon.

Principal Snodgrass has had an opportunity of addressing a number of our congregations on the subject of young men studying for the ministry, and much interest in the minds of many has been awakened. The subject is one of vital importance. The supply of candidates for holy orders will keep pace with the needs of the church.

The New Brunswick Synod meets on the 14th current, when the union with that branch of our church will be finally arranged. A.

SCHMES OF THE CHURCH.

1867.	FOREIGN MISSION.	
June.	Cash St. Peters' Road, P. E. Island.	£1 19
	Brackley Point Road, do.	16
		2 16
July 5.	Cash paid Jas. Bremner, Esq., Treasurer.	2 16

W. GORDON.