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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XI.

AUGUST, 1865.

No. 8.

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

SERMON,

Preached at the opening of the Synod of Nova Scotia and P. E. Island, in connection with the Church of Scotland, in St. Andrew's Church, Halifax, on the 28th day of June, 1865, by the Rev. Daniel McCurdy of Wallace River and Folly Mountain, Retiring Moderator.

“Make full proof of thy ministry.”—2 TIM. iv. 5.

It was alleged against the primitive teachers of Christianity, by the leaders of a Jewish synagogue at Thessalonica, that they had “turned the world upside down.” This ill-natured charge, viewed in a better sense than their accusers intended, contained more truth than error. It was their proper work, as it had been the mission of their Divine Master, to overturn the world by a peaceful revolution in the whole framework and spirit of human society. At that stage of their operations, the conversion of the world was but well begun.

Nearly two thousand years have now passed away, leaving this great Christian enterprise only in progress. The Christian ministry, by which the apostleship was superseded, still falls vastly short of the ends it was intended to accomplish. Within the meaning and scope of a world-wide commission, there is room for larger investments of love and labor. Until now, “the dark places of the earth are full of the habitations of cruelty.” The solemn charge of the apostle, in the text, may be regarded as a reminder to us, Fathers and Brethren, to make full proof of our ministry. At such a time as this, it is well

to have our minds stirred up by way of remembrance to consider, first, The ends of the Christian ministry; and, secondly, The means by which those ends shall be best promoted.

I. The conversion of sinners to God is the great object of the Christian ministry. By this is meant that heaven-born change by which they are brought from darkness to light, from death to life, and from sin to holiness. In this their new relationship to God their Saviour, their position and character are savingly affected for the present life and the world to come. They are made one with their glorious Head. Their “life is hid with Christ in God.” Bound up in the bundle of life with the Lord their God, they live by Him, they live for Him, they live like Him; “and when He who is their life shall appear, they shall also appear with Him in glory.” The conversion of one sinner shall save an immortal “soul from death, and hide a multitude of sins.” The conversion of a lost world will be Paradise regained—an earnest and foretaste of heaven.

It is with mankind viewed in their spiritual relations to God as sinners that we have to do in the exercise of our ministry. It is to better their condition and prepare them for a glorious future that we have been entrusted with the word of reconciliation. The gospel of Christ is the power of God unto salvation. This precious truth runs like a chain of gold through the beginnings and ends of the ministration of life. How offensive soever to the self-sufficiency of men, it is, nevertheless, a faithful saying, that Christ came to save sinners, the chief of sinners. We do not over-magnify our office in claiming to be known.

and heard as Christ's representatives, His high commissioners on earth. "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God."

The ends of this ministry are again exemplified in the growth of evangelical piety. It is no part of the plan of grace to convert sinners and then leave them, like the eggs of the ostrich in the sands of the desert, to be warmed into life or to perish at hap-hazard. The good work begun must be carried forward. The babes must be nourished with the pure milk of the Word. Christians of every degree can only live and grow by continued supplies of grace for grace. It is much for nursing-fathers to see their spiritual children brought to the birth. It is more to find them well sustained, at first with the "milk of the Word," and then, as they can bear it, with stronger food, growing into tall, healthy and vigorous Christians.

It is another great end of the gospel ministry to spread and perpetuate the religion of Jesus. This is the burden of the great commission: "Go, teach all nations; lo, I am with you always, even unto the end of the world." It is the glory of a Church to possess and employ the elements of vitality and self-extension. Christ's presence and power in His Church were symbolized in the burning bush. "God is in the midst of her; she shall not be moved; God shall help her, and that right early." An enlightened and pious ministry, vigorously sustained by the affections, prayers, and active co-operation of Christian people, cannot fail to spread and speed the everlasting gospel to the ends of the earth and the latest generations of time. This honor have all the saints, as co-partners with ministers of the Word, and as valuable aids in their blessed work.

The value of the Christian ministry cannot be overstated. As an instrument of conversion, it has been remarkably successful in the past. What has been, will be. It has been employed in ages past to bring down the live coal from the heavenly altar, and blessed to kindle and keep alive the holy fires of the heart, the closet, the family, and the house of prayer. It has laid the foundations, broad and deep, for a sound and healthy social system. Generations unborn are the better, long in advance, for the sanctified agencies of this often lightly-esteemed institution. All civilization, so-called, be it ever so imposing, that lacks this essential element of human progress, is no better than barbarism refined.

II. Among the means for promoting the ends of the ministry, we find the preaching of the Word first in order and importance. "It has pleased God by the foolishness of preaching to save them that believe." This, His own plan, is and must be wise and good. No other, no adverse scheme, can have His approval or lasting success. "Preach the gospel; preach the preaching that I shall bid

thee:" these are the terms, and they are not to be altered, amended, or set aside. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, to preach the Word." The inspired author of this solemn charge was himself a noble example of its force and effect. He best magnified his office by knowing nothing but Christ crucified. His example is warrant enough, and his marvellous success encouragement enough, for us. That is the preaching by way of pre-eminence which tells on the heart and conscience for the purposes of salvation. It is in beautiful accordance with our Redeemer's intercessory prayer, "Sanctify them through thy truth; thy word is truth."

The preaching of the gospel, pure and simple, is not, indeed, the short and easy way to pulpit fame. There is much man-worship mingled with the professed worship of the sanctuary. It is one of the sad signs of the times that the demand for the unholy fire is put forth at all; and sadder still, by far, that the supply exceeds the demand. The whole scope of the gospel is against the grain of our fallen humanity. It has so much to do with correction and reproof, that, to meet the fastidiousness of many hearers, the message is not seldom softened down into mere entertainment. Man-worshippers are not charmed with the direct Thus saith the Lord, and the abrupt Thou art the man: but they are delighted with smooth things; they are in raptures with beautiful nothings, well said and soon over. Far distant is the day when Satan's kingdom shall be overturned by such feeble assaults. When the Old Testament worthies, in the spirit of Ezra the Scribe, fought the battles of reformation with the best effect, they used the sword of the Spirit—the pure Word of God. They read in the book of the law, and gave the sense and meaning. The weapons of our warfare must be sharpened on the tables of the law, and made mighty, through God, to destroy sin, the first, and death, the last enemy of our race, in the blood that cleanseth from all sin.

The apostle forewarned the young minister of a time to come when men would not endure sound doctrine; when people of itching ears should heap "to themselves teachers, turning away their ears from the truth and themselves unto fables." That time has come. We must meet it by a close reference to our instructions. The world appears, with the progress of light and truth, to be growing scrupulously sceptical and fastidious. In the arrogance of mere reason, "men rush in where angels fear to tread." They are only satisfied with their own solemn trifles. With such high priests in the temples of science and at the altars of reason-worship, it is not strange that the apostles and prophets are sometimes treated as subordinate standards of authority. It may yet come to this, that a closer invitation of the Master of Assemblies

Himself, in the matter and modes of pulpit ministrations, shall be reckoned a questionable innovation. It becomes all faithful standard-bearers to preach Christ crucified with all the more earnestness and unction than ever, and to give overwhelming proofs of their ministry. They are the best defenders of the faith once delivered to the saints, who hide themselves best behind the greatness of their message, and at the feet of the Divine Master who has sent them to proclaim that message, and not their own winds of doctrine.

To all who love the truth for its own sake, there is a pleasing variety in the scriptural modes of preaching the pure gospel. By no means can it be made more impressive than when embodied, on the part of its teachers, in the proprieties of a holy living. It is there a thing of life, "a living epistle, known and read of all men." Thus presented, it is the best sermon in the world.

When the messengers of the Churches are the glory of Christ, the progress of the gospel is a great success. The treasure is placed in earthen vessels that the power may appear to be of God. There is an unseen power in the weak things of the world to confound the mighty. "The foolishness of God is wiser than men. The weakness of God is stronger than men." The truth is mighty and shall prevail. It is our business here and elsewhere to devise means for the training and support of an enlightened, pious and earnest ministry; to search out a field for every laborer, and to find a laborer for every field of christian effort; and to fill all the pulpits of the land with "sons of thunder" and "sons of consolation." This done, it is our duty to pray without ceasing, that our works of faith and labors of love in the Home and Foreign fields may not be in vain in the Lord.

Fathers and Brethren, the gospel we have been commissioned to preach is the instrument by which the world's regeneration must be effected. The great body of human society may advance, in the course of ages, in successive stages of enlightenment. Science may shed new light on the laws of matter; philosophy may achieve new triumphs in the field of intellectual speculation; and human eloquence may address itself to men through finer organs: but the message which has been delivered to us is susceptible of no improvement at the hands of man. It is ours to utter faithfully and profess sincerely what God has revealed, assured that, if we do so, the effectual blessing of the Master will follow. To the dark brow of error let us oppose the clear eye of truth, and error will be stared out of countenance, and retreat from the view. The meekness of faith will subdue the haughtiness of presumption; the complacency of goodness will rebuke the turbulence of passion; the majesty of virtue will conquer the baseness of vice; and the kingdom of Christ will calmly and steadily advance until the

whole earth shall be filled with the glory of the Lord, and every knee shall bow and every tongue confess to God.

To bring about this issue, let us, as ministers of the Gospel, employ all the means which God puts within our power. Let us, in this our day, endeavor to walk in the footsteps of the faithful and the brave who have gone before us, bearing aloft the banner of the Cross, and looking unto Jesus as the author and finisher of our faith. Since our last meeting, the Father of our Church in this Province has been removed from all his labors, and called, we may devoutly believe, to take his place in the general assembly of the Church of the first-born. We cannot think of the departure of that devoted minister and missionary without having suggested to our minds many noble points of Christian character which it would be well for us to imitate. His zeal for the interests of religion was fervent and pure, so that while it was associated with a singularly strong attachment to the Church of Scotland, there was in it no alloy of bitterness towards any other denomination of Christians. He was the last and not the least of a little patriarchal band who stood firm at their post in times of temptation and trial; and before he departed, he had the joy of beholding around him the increasing fruits of his long and loving labors. Let us make full proof of our ministry by abounding in all good words and works, and continuing faithful to the end. Our work and our reward are before us; "and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." AMEN.

Reply to "A. P.," on the Use of Instrumental Aid in Public Praise.

(Continued.)

I THINK I have already sufficiently shewn that the statement, were it true, that instrumental music formed a part of, and was interwoven with, the whole worship of the Jewish Church, would furnish no warrant for us unless it could be shewn that the New Testament, by express, or at least implied sanction, recognized it. In reference to this I made no sweeping assertions. I merely stated the fact that both the judicial and ceremonial laws ceased, *as laws*, with the termination of the Jewish commonwealth. As this fact cannot be disputed, it clearly follows that, if any contend for the continued obligation of any particular peculiar to these laws or that dispensation, he must be prepared to shew that obligation, not by appealing to Jewish or Mosaic laws, or to the Jewish dispensation, which have passed. The appeal must be to the dispensation that has succeeded and is now in force. This holds true of all the observances which arose under that dispensa-

tion and were peculiar to it. I need not enquire to what extent the statement may be received which asserts that a large part of the Mosaic law is still binding upon us. Allowing the statement to its fullest extent, it would not in the least affect the argument. If a large part is still binding, it is so binding *not because* it was Jewish, *nor because* it existed under and was sanctioned by the Jewish dispensation, *but because* it has been embodied in and recognized by the New Testament. I need not explain that this has no reference to the moral law, which is unchangeable in its nature, and ever binding. However important musical instruments may be, no one would attempt to draw their sanction from that law, or place the obligation to employ them in the list of moral duties; but it does not therefore follow that the use of them would be *immoral*. There were, and are still, such things as positive enactments and the obligations arising from them.

The position which I have thus laid down does not in the least endanger the validity of the Sabbath, Infant Baptism, or the duty of rendering praise to God. These obligations rest on an entirely different foundation from that which can be claimed for instrumental music. In reference to the Sabbath, I think that has already been abundantly shewn. Long prior to the days of Moses, the Sabbath was established by divine sanction. The argument for the Sabbath and for instrumental worship are not "*like*," but most *unlike*. The one rests on the firm basis of eternal truth; the other somewhere in space. There can be no dispute about the fact that before the Mosaic times, instrumental music in religious worship had, so far as we read, no more of a divine sanction than polygamy. This illustration has been objected to; but in the sense in which I used it, I do not see where the objection lies. I was not considering the merits or demerits of either, but simply the divine sanction; and in reference to that, the case cited is in point, and will hold good. Regarding Infant Baptism, the argument for the Sabbath is equally applicable. The Church membership of infants, and its seal, were established prior to the Mosaic economy, and rested on the unchangeable foundation of the covenant made with Abraham. And the same Church membership and its new seal are clearly ratified under the Christian dispensation. So entirely and widely different is the position of instruments in divine worship, that we can find no sanction for such, either prior to or in the Mosaic economy; and in the records of the new dispensation, the search for such a sanction is utterly in vain. In my last communication, I think I succeeded in shewing that the occasions on which we find instrumental music employed among the Jews, were very different from the position occupied by the Christian assembly when met in the sacred courts of God's own house. Down to the building of the first

temple, the case admits of no dispute. When the temple was erected, there were men appointed for its service, with musical instruments. This, we are expressly told. But, whether that service was similar to our sanctuary worship, may be seriously questioned. The information given regarding it is very limited and very obscure, and the only way, so far as I can see, that we can form an idea of what that service was, and when and how these musicians employed their instruments, is, by ascertaining, from subsequent periods, how such instruments were used, and on what occasions. Now, so far as I know, there is not one case specified, in which instruments were employed, that bears much resemblance to our sanctuary worship. Without one exception, they were occasions of rejoicing and gladness, and had reference to some deliverance or victory, or some great national event. I never meant to say that the few cases specified were the only ones in which instruments of music were used, nor that so many individuals were appointed for a few solitary cases; but I did mean to say that we might reasonably infer from the cases, the particulars of which are given, and these extending over 600 years, how the instruments were used in the cases which are not specified. From Miriam to David, the harp and the timbrel were heard only in seasons of rejoicing and triumph, and every case specified in the days of David, Solomon, and down to the last sounds of the harp, in the days of Nehemiah, the occasions were of a similar nature. If employed otherwise, it is a fact which the Bible does not reveal. According to this view, we can find a good deal of work for the musicians. There were the three great national feasts, at which the tribes assembled to Jerusalem, and where they remained for several days. These were seasons of great rejoicing. There were, besides, several other feasts—the feast of the new moon, and others. All these were seasons of gladness; and, in addition to this, there were the celebrations of victories and anniversaries. To what extent these things might occupy the musicians, we cannot pretend to say; but, that a considerable part of the service was of this character, there can be no doubt. There are two facts which we do know. One is, that, in all seasons of rejoicing, the Jews employed instrumental music, and generally dancing, as an accompaniment. The other fact is, that, in seasons of calamity and grief, they did not employ either the tabret or the harp. The captives, in Babylon, left their harps on the willows. Then, it was a time of sorrow. The same thing is confirmed when we turn to the Psalms. Those in which reference is made to the harp or the organ, are odes of triumph, to celebrate some great deliverance, or in anticipation of such deliverance, or when, in exulting strains, as in the last two, all created things are invited to praise the Divine King. In the penitential Psalms,

where the smitten heart gives expression to its griefs, there is no allusion to instrumental music. The reader may examine this for himself. The captives could not employ the harp. It hung on the willows beside them. Why? Because it was not to them a season of gladness. But was their grief more intense and bitter than his who mourns for his sins? Was not David's grief, when he wrote the 51st Psalm, and several of the others, as heavy, at least, as that of the exiles by the streams of Babel? But if so, he could not employ his harp, much as he loved it; and if, among the multitudes who worshipped at the temple, there were many who felt the burden of their sins and mourned over it, it is certain the sounds of the harp would not accord with their feelings. We read, in Ezra, when the returned captives laid the foundation of the temple, that those who had not seen the first temple, in its glory, shouted, and played on musical instruments, for they were very joyful; but the aged, who remembered the former temple, were sad and in grief at the contrast, and how did they act? Did they take part in the rejoicings, and did they seem to enjoy the sounds of the cymbal and the harp? No. They wept with a loud voice. The noise of the weeping was so loud, that the shouts of joy and the music could not be heard. From all this, it is evident that musical instruments were adapted only for certain occasions, and certain states of mind; and, need I say that these occasions and states of mind are not those which constitute the ordinary condition of the Church, in this world of sin and sorrow. The children of God, while here, are better acquainted with grief than with rejoicing and triumph; and as the case is now, I believe it was then and always. I stated in my last, that after the return from Babylon, we find no mention of instrumental music subsequent to the dedication of the walls of Jerusalem, in the days of Nehemiah. This statement is met by the fact that the Old Testament history ends there. It is true the Old Testament history ends, but the Jewish history does not end there. We have a history which, although not an inspired record, is allowed by all to be, for the most part, authentic and worthy of credit, and it gives a very circumstantial account of the Jews, and of their condition and doings; and we have, besides that, in the New Testament, the same history resumed, and extended over from between thirty and forty years. The service of the temple is spoken of repeatedly there, but we do not find one solitary allusion to instruments of music. The little children lifted their praises in the temple, and the fact is recorded by the Spirit of Inspiration. The reason given in my former letter for this silence, is, I think, correct. For a similar reason, the captives in Babylon could not handle the harp. Now, it is difficult for me to believe that a mode of worship suitable only for certain occasions, and these occasions

very rare in the experience of God's people, whether under the old or new dispensation, was at any time that mode by which the contrite and pious heart was directed to give utterance to its feelings. It might do for those who were joyful and merry, but we see that the mourners in Zion could not take part in it. Musical instruments had no connection with what at all resembled our sanctuary worship, until the erection of the first temple, and the cases mentioned, during that period, form no exception to what we find was their use from the days of Miriam; but whatever the service which employed them during the first temple, at the fall of that temple the service ended, and was not, so far as known to us, resumed again. But the service of praise, I believe, existed from the beginning. To praise God is a moral duty, and that praise was ever rendered by His people. It is as natural for the renewed heart to praise, as it is to pray to God. Alike, they are the breathings of the living soul. I believe that Abel, and every saint from his day, rendered praise; and whatever was the mode, it must have been by divine direction. But, in the worship of these eminent patriarchs, there never mingled the sound of an instrument. The Church existed and praised God for a thousand years, if not more, before Jubal invented the harp. The father, Lamech, was the first polygamist, and the son Jubal was the father of all that handle the harp and the organ, and both were the children of the first man accursed from the earth. The origin of the thing is certainly not much to be proud of. I mention this merely to shew that not only is it certain the Church previously had no knowledge of instruments in worship, but that owing to the fact that the invention belonged to the godless family of Cain, it is equally certain that, in the subsequent period, during the days of the patriarchs, it could not have been introduced. What are, then, the facts regarding the ancient Church, including under that term the Church from its first establishment? Instead of instrumental worship being the rule, we can scarcely find for it the place of an exception. But very little indeed can be found to countenance the organ. For the first sixteen hundred years, it is certain the Church had none. For the next eight hundred years, and until the days of Miriam, there is no allusion to any thing of the kind. During the subsequent five hundred years to the building of the temple, we find musical instruments mentioned, but it is, in every case, in connection with joyous and great events. For only four hundred and twelve years,—that is, during the existence of Solomon's temple,—do we read of musical instruments in religious service, and that that service can be taken as a model for our simple Christian and spiritual worship, is more than the advocates of the organ can ever prove. From the fall of that temple to the close of the Jewish commonwealth, a pe-

riod of over six hundred years, there is utter silence regarding the harp. Thus it seems, if we must appeal to the ancient Church, the organ will not gain much by it. During four thousand years, the most zealous of its friends can claim for it only about four hundred and twelve; and even during these years, as I have already shewn, its claims are very obscure and doubtful. It was only fitted to the condition of such as were rejoicing and could dance. The broken-hearted, the poor in spirit, and the sorrowing, could take no part in it. Regarding the two passages which intimate a divine sanction for instruments, I stated in my last that the reading of these is disputed. I made no attempt to change readings to suit my views. I stated the simple fact, and the truth of God can never suffer from stating the truth. It is a truth that these readings are disputed. As a general rule, I think it improper to be too ready to bring forward different readings, but these are exceptions to this rule, and in no case can that be more clearly so than when, in controversy, an important superstructure is built on a certain reading. If that reading is a disputed one, the dispute must be first dealt with and set at rest before the reading in question can be laid down as a sure foundation. But these "two passages are only a portion of many," proving the same thing. It is true there are many passages which shew that instruments were used on certain occasions, but these two passages are the only ones that can, so far as I remember, be cited to prove a divine sanction. The language found in the Psalms, where David calls for praises from the harp, is sufficiently explained by the fact that, in similar terms, he calls upon the fire and hail, the dragons and every deep, to render praise. The reference to the words of Amos deserved, I think, more consideration than it has received. True, it condemns spiritual coldness, and, in addition to that, it shews what are the fruits of that coldness, and condemns them. "At ease in Zion" represents spiritual coldness, and then follows the desires and doings of those who are thus at ease. Their hearts are set on luxury and the indulgence of appetite. They lie on beds of ivory, and drink wine in bowls, and, to regale the ear, they invent musical instruments, like David. A similar description will be found in the Book of Job, 21st chapter. I think I have thus shewn that the large claims made by the advocates of instrumental worship on the ancient Church, cannot be sustained; and that if they rest their theory on the Old Testament, all the support they can get will not secure a safe foundation.

I will now briefly enquire what the New Testament reveals. The only passage that I have seen quoted from it, in favor of instruments, is that which represents the redeemed as singing the praises of God on golden harps. From the scene there described, I do not see how any man could conceive the idea of form-

ing an argument in favor of the organ in the Church on earth. The phraseology in this scene is eminently Jewish, and to the Jewish mind there was a peculiar force and beauty in the description thus figuratively given. The redeemed have come out of great tribulation. They were engaged in a long and terrible conflict. They fought the good fight. They have finished their course. The enemy is vanquished and the victory is secured, and now they are entered on their rest and the enjoyment of their glorious and everlasting triumph. To the Jews, who were accustomed to see the victor, when returning in triumph, celebrate his victory with the timbrel and the harp, there was a meaning in this figurative language which conveyed the most impressive and glorious truth. It represented victory, triumph, security, peace, rest and joy. But, while the advocates for instruments in the solemn worship of God may as well not approach that glorious scene, there is another scene described in the same Apocalypse which might be profitable for them to pause over for a little. This will be found in Revelations, 18th chapter and 22nd verse. There will be seen there a Church, very unlike the Church of the redeemed, and very passionately fond of the harp and the organ. Of her it may be affirmed, with truth, that instrumental music is interwoven with her whole worship. I think it will be admitted that, whatever the mode by which the apostles and their fellow-christians sang their hymns of praise, it was a mode which they found in use and to which they were accustomed. Neander says: "Singing also passed from the Jewish Church into the Christian Church." The account given of their praises forbids any other opinion. They required no directions. No questions were asked. The whole appeared natural and easy, and gives undoubted evidence of early training. On the night of Christ's betrayal. He and His disciples sang an hymn. Paul and Silas sang praises in the prison. It was a part of their regular worship when they met, and they were commanded to sing with psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. And when thus singing, the mode was the same with that of Christ Himself and His disciples, and of Paul and Silas at Philippi. With this mode, we, too, may be satisfied, nor on such an example can it be safe to improve. The advocates for the organ cannot approach the New Testament for support. All that the utmost ingenuity can do is to assume that the organ was employed, and that perhaps some of the apostles may have been players on the harp. Something like this, it is said, may be assumed, unless we can prove the contrary. The organ occupies, in this respect, a solitary position. Every other theory can get, in the opinion of its advocates, some passage, if not passages, to favor it—the organ, none. The advocate for Slavery

can boldly turn over the sacred pages of the New as well as the Old Testament, and tell you that his views are supported there. The Universalist can pick out passages which he will assert are on his side. The Unitarian can do the same. The priest of Rome can prove Transubstantiation by saying "This is my body," and, in proof of his middle state, he will quote, "He went and preached to the spirits in prison." The Arminian will go to the New Testament in proof of his "Entire sanctification," &c. The Baptist will find Dipping there. And all the other small heretics make bold to follow. Even the wretched Mormon will quote from the New Testament. The Organist alone appears to shy off when that Book is opened. I would be far indeed from wishing to be understood as desiring to place the organist on a level with the above. I mean nothing of the kind. I merely state the fact; and while that fact remains,—and it will remain until the New Testament will say something decidedly, however little, in favor of instruments,—we must not be charged with ignorance or bigotry for expressing our intention to refuse the invitation to enter on paths unknown to our fathers and to the records of our Christian dispensation. In harmony with the view above given, of the service of praise in apostolic times, is the history of the early Christian Church. They sang the Psalms of David, and, frequently, hymns of praise and thanks to God and Christ. The celebrated Pliny, proconsul of Bithynia, writes to the Emperor, early in the second century, that the Christians were accustomed to meet together, on a certain day, Sunday, and that they sang together a hymn of praise to Christ, as God. Tertullian, at a later date, when describing their feasts of charity, gives the following account:—"The supper being ended, lights are brought in, and every one is invited to sing, either from Holy Scripture, or from the prompting of his own spirit, some song of praise to God, for the common edification." I copy the following from the pamphlet lately referred to in the *Record*:—"Riddle, an Episcopalian writer on Church Antiquities, says:—"The orthodox fathers strongly recommend the use of David's Psalms, in preference to the new and enthusiastic effusions of the sectarians of their day." Again, the whole congregation joined in plain song. Bingham says:—"Men, women and children united, with one mouth and one voice, in singing Psalms and praises to God." This was the most ancient and general practice, till the way of alternate singing was brought into the Church. St. Chrysostom, comparing the Apostolic times with his own, says:—"Anciently, they all met together, and all sang in common." Flavian, who lived about 350, was the author of the alternate way of singing, and Lingard says:—"Centuries passed before the improvement was introduced of dividing the singers into

choirs, who should alternately answer each other." The practice of alternate singing, or chanting of Psalms, was thus an innovation of the 4th century, and it was, by no means, universally acceptable. Bingham says:—"The clergy of New Cesarea were such admirers of the old rule (that of plain singing,) that when St. Basil had introduced the alternate way into his own Church, they were offended at it, and objected against him, that it was not so in the days of Gregory the Great." The writer adds:—"Our present practice, in this respect, is in perfect accordance with that of the early Church, for hundreds of years. The Church of Scotland agrees also with the primitive Church, in not employing instrumental music in public worship. They who object to organs have, at least, this to say for their opinions, that there were no organs in the Christian Church for ages,—that, when introduced, they were strongly objected to, and that, from all the Eastern Churches, they are still excluded." The above facts are very important. We find, in the history of the Church, that, very early, great attention was given to the improvement of Church Psalmody. In the seventh century, we see Gregory the Great, a Pope of Rome, and one of the best of them, devoting his energies to this work. As late as the beginning of the ninth century, the chair was pointed out in which Gregory was wont to sit when he presided over the class of boys received into the school of singers. Before this time, choirs and chanting were introduced into some churches, and against the innovation many of the most eminent bishops strongly protested. Among these, Agoband, Archbishop of Lyons, took a prominent part. He was opposed to the artificial character of the Church music. He would prefer the plain old way, when men, women and children all sang, with one mouth and one voice, the praises of God. But the spirit of innovation was abroad. Artistic praise, the chanting and the choir engaged the attention of bishops and princes. The king of France, Pipin, who ascended the throne by treason and by the help of the Pope, devoted great attention to this. In his time, it seems the style of singing in the Church of France was much inferior to that of Rome. He desired to have it improved after the Roman model. About this time, the middle of the eighth century, the organ was first introduced into the Church, and that same Pipin had the honour of introducing it. It happened in this way: The Eastern Emperor made him a present of an organ—a very fine one, of course—and, being much pleased with its melody, he thought it would be an improvement on the Church singing, and had it accordingly set up in the Church. Under this stimulus, the French singers improved so much, that Rome was willing to take lessons from them. About a century later, Pope John sent to the Church at Treysingen to obtain an organ and

a skilful organist. This took place about the middle of the ninth century. From Rome, the organ found its way as far and wide as the influence of the Pope extended. The Greek Church, which never acknowledged the Pope, never admitted instrumental music into the Church. If the organ is a good thing, we are certainly indebted to Rome for it.

I have now discharged what I felt to be a duty. I have stated my objections to the Scriptural authority claimed for the organ in the worship of God. The reader may receive or reject the views I have expressed. Let him judge for himself. I have not particularly noticed "A. P.'s" last article, nor do I intend doing it. I will only say of it, that it must have been written under too much excitement, and that, throughout, it is very unlike the writer. The criticism on my arguments I leave to the reader, who may, if he thinks it worth while to take the trouble, judge, by referring to my articles, how far that criticism is fair and just. "A. P." is perfectly justified in defending his views, while he is satisfied they are right; but, in his last article, the manner of doing it was rather fitted to defeat the object in view.

A. M'L.

The Meeting of Synod.

WE have had a very pleasant meeting of Synod. Though not quite so largely attended as last year, it was a respectable representation of the Church. If the elders of such large and important congregations as Pictou, New Glasgow, Charlottetown, Gairloch, and Saltsprings, &c., were absent from their posts, it was all the more creditable to the small congregations of Truro, River John, Wallace River, and others, that they were represented by the lay as well as by the clerical element. We had also to deplore the absence of old valued members like Messrs. McLean and McKay. The Prince Edward Island Presbytery appeared in the person of Mr. Duncan, and Cape Breton sent us only Mr. Brodie. The minister of St. John's, Newfoundland, was, as usual, absent, and there was no collection reported from that quarter. In all, twenty-six members were present, including Mr. Ogg of New Brunswick, who discharged the duties of corresponding member with a courtesy, diligence, and ability that gained for him golden opinions from all.

Besides the usual routine business, several important matters had to be discussed, and practical measures were adopted with reference to one or two of those. In the first place, we have fairly started the Foreign Mission, and a collection for it has at last been enjoined. A special Island is to be selected, on which native agents appointed by Mr. Geddie are to labour, in order that they may prepare the ground for the European or American missionary, whom, we trust, God will yet send to

us. These native agents are to be paid by us, reports of their labours to be sent regularly to us, and thus we shall be doing something, and at the same time be committing ourselves to the work. We have resolved to engage the pioneers, and now when a missionary comes forward, he will feel that he is not to enter on a field wholly strange and wild. Mr. Geddie's address to the Synod was characterized by that clearness and quiet power which belong to true eloquence. He wastes no words on trifles, he is never diffuse, but goes straight to the point, saying in unmis-takeable language what he has to say. The members of Court were deeply affected, and Mr. McMillan especially spoke with much feeling, and even intimated that he was much exercised in his own mind as to whether it was his duty to offer himself for the work. May God raise up men to carry out the standard from us, to set it up in the distant islands of the sea! Let us pray more earnestly to the Lord of the harvest, and we cannot be left without an answer.

Another most important subject that occupied the attention of the Court, was the question of a Divinity Hall. It was felt that it was of little use for us as a Church to give to young men preparing for the ministry instructions in Arts in Dalhousie College, unless we were prepared to take them up at the end of their literary course, and enable them to study Theology in a separate institution. No endowment would be required for this purpose. An annual collection from the congregations of Nova Scotia and New Brunswick, in addition to the grant that the Colonial Committee would undoubtedly give, would be quite sufficient. From the general tone of the speaking on this point, it could easily be inferred that a feasible plan would be laid before the next meeting of Synod, and that it would be received and at once acted upon. Such a native ministry would soon lengthen the cords of our Church in the Lower Provinces, and the sooner such an institution is put into operation the better. By no other means can a Church increase, or even exist anywhere, save as an exotic.

In the report on the Young Men's Scheme, the pleasing intelligence was communicated, that we were to reap now some further fruit from it, inasmuch as the Rev. John McMillan had been lately licensed in Canada, and had just arrived, to labour in his native Province. His services are to be at the disposal of the Presbytery of Halifax, in the meantime, as they are most needed in that quarter. Mr. McMillan, we are confident, will prove to be an accession to our strength, of much value, for he comes to us highly distinguished as a scholar and a missionary. It is deeply to be regretted that Mr. McQuarrie, the companion of Mr. McMillan, has been obliged to relinquish the idea he has so long entertained of the ministry of the Gospel, on account of bronchial affection, which medical men have

assured him will incapacitate him from public speaking. Mr. McQuarrie, in the most honourable manner, at once signified his intention of repaying to the Scheme all that he had received from it, only asking that he should be allowed to repay it in the same gradual way in which it had been received.

The great cause of complaint at the Synod this year was that so many congregations had neglected to make the collections enjoined, and that therefore all our schemes were in a low financial state. Such conduct must prove ruinous, for willing congregations will not suffer much longer the grievous inequality of burden under which they now struggle. How can ministers, sessions, or people excuse themselves from the support of the general burdens of the Church, on the plea of local difficulties or peculiarities, when it must be well known that every congregation has its own trials, debts, and troubles, and that therefore such a plea could serve all, and resolve us into independency at once. Those schemes were agreed on by all as essential to the being or well-being of the Church; the end of them cannot be attained except by united, harmonious action, and it is most selfish and cruel for any to forget or forswear the brotherly covenant, and to save himself at the expense of others. The most stringent measures must be adopted towards defaulting congregations, or we must renounce general schemes, and the name of Presbyterians altogether. It is unpleasant to name particular congregations, but we beg the readers of the *Record* to read the Treasurer's Accounts and to "mark" for themselves the places omitted, and then to ask if such neglect of duty is consistent with Baptism or Elder or Ordination vows.

The Cape Breton Mission was brought before the Synod in a clear and eloquent manner by Mr. Brodie. There is cause for regret that there was no other Gaelic missionary who could be sent at once to that interesting island; but we learn that the Colonial Committee have secured the services of one who will probably be sent, and next year we expect Mr. Fraser from Scotland, one of our own young men, whose Gaelic was learned on the East River of Pictou. Our mission to Cape Breton has given occasion to some of the United Presbyterians to indulge in a good deal of unreasonable clamour, and charges of the gravest kind have been freely made against our ministers, though proof has not been offered in a single case. What can be the use of such acrimony, or is it an axiom with our brethren that Cape Breton is a preserve of theirs, not to be entered upon by us on any account? They are increasing the number of their ministers there. Dr. McLeod assures his Synod that more labourers are still needed. Why, then, may we not take part in the good work, especially when the people are anxious to have services from our ministers! The answer of our brethren sub-

stantially is, "Oh we represent common Presbyterianism, while you represent only a single Church or sect"—a convenient line of argument, certainly, which might just as easily be reversed, and therefore our brethren had better banish it from their minds, or there can be little use in "fraternal greetings."

An interesting discussion took place on Sabbath Schools, which brought to light the fact that those valuable nurseries of the Church in almost every district of the country were not denominational, but "mixed," i. e., taught and attended by persons of all the various bodies of Christians living in each settlement. Hence the difficulty of any one denomination taking the matter in hand, of appointing a committee to superintend, to gather statistics, to issue a scheme of lessons, or in fact to do anything that would not be misunderstood. Perhaps a conjoint action of the Churches may arise out of a state of affairs so peculiar, and, let us add, so desirable.

The Report on the Home Mission pointed out that whereas congregations were expected to make the enjoined collections in aid of the Synodical Fund, and to raise, by any other means, as much as possible for the support of weak congregations and stations within the bounds of their own Presbytery, there was no return for either purpose from not a few of our most important places. The Home Mission Board is to go into this matter more fully at the next Synod, and every defaulting congregation must then expect something more than severest criticism.

On the whole, the last meeting of the Synod was all that could be desired, as far as the importance and practical utility of the measures discussed, and the Christian zeal and harmony of all the members present, were concerned. Next year we meet at New Glasgow, and on the last Tuesday, instead of the last Wednesday of June, that the sermon may be preached and the court constituted on the Tuesday evening, so that business may be proceeded with at once on the Wednesday forenoon. For five successive years we have met at the same places as the sister Synod. Now, as they are to unite with the Free Church of New Brunswick, we diverge, and it may be years before we again meet in the same town. But, present or absent, we wish them well, and we pray for peace. As for our own dear Church, God's blessing is upon her, and we must be true to her. In these Lower Provinces we have not numerical strength, but nevertheless we are strong:

G. M. G.

Instrumental Music in Churches.

MR. EDITOR:—

THERE has lately been a great deal said on instrumental aid in public praise, in the *Record* of the Church. I did intend a piece for insertion in March number, but, owing to circum-

stances, the communication did not appear. The field being occupied since, and much having been said by others that I had to say, and the *Record* being the Church organ, I ask the privilege of being heard in it, on the subject, as it presently stands. The field is an open one, as appears from last number. The advocates of instrumental aid in public praise tell us that the expression of an opinion does not necessarily change any practice. In one sense that is true, but no thanks are due to them for that. It has the tendency to do so; and the advocates are not true to what they say, unless they would wish the change—a change that would deprive us of a privilege we hold dear,—the mode in that part of Divine worship having been handed down unto us by our forefathers, we also believing the same to be the most scriptural way, under the new and glorious dispensation of the Spirit. The glorious Head of the Church, when about to leave His disciples (the infant Church), instituted the practice of singing, and led the example on the most solemn occasion which ever happened on earth. On that occasion, He was taking down the Jewish Temple, stone by stone, until every particle of it fell, and its laws lost their force to command obedience in the performance of anything that was typical. Christ said that He was the Temple and Law-giver, and I believe the advocates of singing, distinct from any instrument, need not be ashamed of their position. They have a mighty rock to rest upon—Christ's institution and practice—a rock too weighty to be moved or shattered. I maintain that, in leading the example, He instituted the practice, and every follower of His should glory in advocating the same,—there being, also, so many texts of Scripture mentioning the practice by the inspired Apostles. So that is our rock to appeal to—Christ and His Apostles. That is my law and testimony to resort unto. Whatever we can say, we have such authority on our side, while the organ advocates have not the smallest shadow of support in the New Testament, nor even in the Jewish services mentioned before the new dispensation was instituted. Some will say that the infant Church was only a persecuted band, and could not carry an organ with them. I say that, though their number was small, and they were sorely persecuted, God did not allow Satan, through his instruments, to restrain them from teaching or example, in anything beneficial to the Church. That was their mission—to teach and observe all that He commanded unto them; and He promised to be with them always. I only draw from this, that, if their position would not allow them to carry about an instrument to make their devotions in full, that would lead to doubt, in the same way, in more essential things, which would make the latter worse than the former. I don't say that they ordered choirs, but when singing was to be performed, it was without the aid of any in-

strument, and they told us to follow them as long as they followed their Master. It appears that, during that long period from Malachi to John the Baptist, music and singing died away. Not a word, from the first mention of John the Baptist until the ascension of our Saviour, occurs to the effect that instruments were used in the Jewish Church. That goes strong to prove that the practice died of its own accord. It was only a heathen practice, brought into the Jewish worship, and allowed by the Lord, rather than commanded. It is believed, when this law was changed, all the observances were also changed,—the parts commanded, and anything allowed, and not clearly commanded, could hardly be proved to be binding. I believe they all vanished away, as to the modes of their performance. They were but shadows and types of better things which Christ brought in. If that which was done away with was glorious, much more that which we have. I believe a great portion of the acceptable praise (which must be made) is given from the heart, by persons not qualified or able to raise their voices, in singing, as some can do; but those that have voices, let them get them trained, and, with the aid of the Spirit, they can sing in such a way that we should not wish more melodious music in the sanctuary. I believe we should use, in God's worship, only the bodily powers God has given us for that purpose. All I will say on this subject at present, if my communication be counted worthy of notice, is that I will be expecting the same treatment as the rest on the same side of the story. If so, they must lash me standing in my own boots. I do not wish the dead, nor even the living, to be lashed for me. The dead cannot answer for themselves, and, perhaps, some of the living will rather not, but leave the Church to judge between parties. I would think more of some of those who thus speak concerning the dead, if they felt that they would, above all things, live their life and die their death, rather than charge them with ignorance, if they happened to differ from them on some things. It is not prudent to manifest too much self-wisdom, and is almost like those assuming the position of infallibility, and judging every person in error but themselves. Paul says that, if any man think himself too wise, he has more to learn yet. It would rather become the servants of the Lord to breathe more of the spirit of their Master, when commenting on their brethren and friends in the Lord, even if expressing a contrary opinion on any of those things that are non-essential.

The "ignorant" Highlander, it has been said, was summoned into the field of battle. No doubt, we are sometimes apt to be too hasty, and the want of high education prevents us from expressing our reasons as well as some others, but let us hope that we are not left destitute of religious feeling, nor of common sense.

WILLIAM MCLEOD.

Onslow, July, 1865.

MINUTES OF SYNOD.

FIRST DIET.

*St. Andrew's Church,
Halifax, June 28, 1865.*

The Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland, met, after sermon by the retiring Moderator—the Rev. Daniel McCurdy of Wallace River and Folly Mountain—from 2 Timothy iv. 5, "Make full proof of thy ministry," and was constituted.

The Roll of Synod having been made up, was found to contain the names of thirty-eight ministers and elders, of whom twenty-six were present.

The Rev. George Monroe Grant, M. A., minister of St. Matthew's Church, Halifax, was unanimously chosen Moderator for the year.

The thanks of the Synod were unanimously accorded to the Rev. Daniel McCurdy, the retiring Moderator, for his conduct in the chair, and for the able and appropriate sermon preached this forenoon, which the Synod unanimously requested should be published in the *Monthly Record*.

The Rev. Charles S. Ogg, minister of St. Andrew's Church, Chatham, produced a commission from the Synod of New Brunswick, as correspondent from that Synod, which was sustained, and the name of Mr. Ogg was accordingly added to the Roll.

A letter was read from the Rev. A. McLean, of Belfast, P. E. I., apologising for absence from this meeting of Synod. The apology was considered satisfactory.

There was tabled and read a petition from the Rev. A. Romans, residing in Halifax, praying for re-admission into this Synod, whose case was referred *simpliciter* from the Presbytery of Halifax. The matter was referred to the following committee, viz.:—the Rev. the Moderator, Ex-Moderator, Mr. Pollok, Hon. J. Holmes, and James Thompson, Esq.—Mr. Holmes, convener, with instructions to examine into all the circumstances of the case, and report at a future diet.

The Records of the several Presbyteries having been called for, there were produced those of Pictou, Halifax, and P. E. Island. The following were appointed a committee to revise, viz.: Professor McDonald, Messrs. Duncan and Christie.

The usual committees on Overtures, Bills, References, and Appeals, and on Synod Fund, were appointed.

The Committee appointed last year to collect and publish the statistics of the Church, had no report. The Synod appointed a committee, consisting of the Moderator and Professor McDonald, to collect the statistics of the Church for the Synodical year 1865-66, with instructions to prepare a statement and report at the first diet of next Synod.

The Report on the Young Men's Scheme was read by the Rev. S. McGregor. It is as follows:—

"We have much pleasure in informing the Synod that this year we shall realize some of the benefits of this scheme. Messrs McMillan and McQuarrie have finished their curriculum. Mr McMillan completed his Divinity course at Queen's College in April, and has gained much distinction, both as a scholar and a missionary. As a proof of the esteem in which he was held at College, it may be mentioned that he was chosen, on behalf of the students bidding farewell to their Alma Mater, to deliver the annual valedictory oration. He was licensed this month by the Presbytery, and immediately thereafter left for Pictou, where he now is. It might be well for the Synod to decide to which Presbytery Mr McMillan should be first commissioned.

As to the students in Scotland, we learn that, in last General Assembly, an overture was agreed to, declaring that three full sessions in Divinity would hereafter entitle a student to be taken on trials for license, and as this will certainly apply to Messrs Campbell and Macdonald, we may expect them in three years from this time. They have both completed their Arts course with honor to themselves. If the overture referred to will apply to Mr James W. Fraser, he can arrive in Nova Scotia next summer. It would be desirable that the Synod should authorize the Convener of this Scheme to put himself in communication with the Convener of the Colonial Committee, soliciting his good offices in this matter, and in communication also with Messrs Gordon and C. M. Grant, two young men not connected with the scheme, but studying for the Church, and at the same stage in their curriculum as Mr Fraser, to ascertain their intentions as regards their return to their native Province."

Besides the gentlemen named, there are many others studying for the Church, both in Canada and Scotland, not a few of whom, we trust, will consider it their duty to return to labor, as ministers of the Gospel, to their countrymen. We feel that there is now before us the prospect of a steady and regular supply such as we never as a Church had before, and it gladdens our hearts to believe that soon all our vacancies will be filled up, and the borders of our Church extended.

The Committee were sorry to learn, only a few weeks ago, that Mr McQuarrie has been compelled to abandon the hopes of being able to preach the Gospel, at least for several years, owing to an affection of the throat, which renders public speaking difficult, if not impossible. He wrote accordingly to the committee, asking to be freed from his engagement with the Church in Nova Scotia, and offering to refund all the monies received by him from the funds of the Young Men's Scheme. The committee, while deeply regretting that their hope with reference to the return of Mr McQuarrie to labor amongst us must thus end in disappointment, still wrote to him expressing sympathy and granting his request. A statement of the financial condition of the Scheme has been rendered by the Treasurer, Mr Gordon, and is hereto appended.

It is impossible for your committee to say definitely what precise demands will probably be made upon the funds of the Scheme for the current year. It is, however, probable that £60 or £70 must be realized for this purpose, and your committee recommend that the Young Men's Scheme be retained as one of the ordinary Schemes of the Church, and that all congregations within the bounds be enjoined to contribute to the Scheme.

Abstract Treasurer's Account.

Balance in hand of Treasurer, June 18, 1864	£42 13 4
Collections from 17 congregations	51 17 2½
Cash from D. McGillivray, repaid Y. M. Scheme	16 0 0
	<hr/> £110 10 6½

Expenditure for the year.

Mr Finlay McDonald	£25 8 10½
Mr John Campbell	25 8 10½
Mr James Wm. Fraser	25 8 10½
Mr John McMillan	20 0 0
Do. do. additional for outfit and travelling expenses	20 0 0
	<hr/> £116 6 7½

Thus leaving a balance due the Treasurer of £5 15 11

All which is respectfully submitted.
(Signed) S. McGRIGOR, Vice-Convenor."

The consideration of the Report on Young Men's Scheme was deferred to a future diet. Messrs. Herdman and Philip were appointed a committee to draft a suitable minute on the removal, by death, of the Rev. John Martin, the venerable Superintendent of Missions.

A committee, consisting of Messrs. Herdman, Duncan, Philip and Thomson, were appointed to wait upon the Synod of the sister Church now assembled in this city, to convey to them their fraternal greetings, the expression of their friendly regard, and their desire to co-operate with them in all good works.

The Synod adjourned to meet in St. Matthew's Church, at the hour of 9 o'clock, A.M., to-morrow, and this diet was closed with prayer.

SECOND DIET.

*St. Matthew's Church,
Halifax, June 29, 1865.*

The Synod met, after devotional exercises, and was constituted—the Rev. George M. Grant, Moderator.

The roll having been called, and the minutes of yesterday's sederunt read and sustained, the Synod proceeded to the consideration of the Young Men's Scheme. The report having been again read by Mr. McGregor, it was moved by the Hon. J. Holmes, seconded by Mr. Duncan, and agreed to, that the Synod having heard the report of the Young Men's Scheme, adopt the same, approve the diligence of the committee, re-appoint the same, express their deep regret that several congregations have not made the collection enjoined, and that in consequence there is so amount due the Treasurer, express great gratification at having heard of the arrival of the Rev. Mr. McMillan from Canada, and appoint him to the Presbytery of Halifax, with the understanding that if his services be required in Cape Breton, he be sent there, and enjoin that a collection be made, during the coming year, for the Scheme, in every congregation within the bounds, and desire that, in addition to the notice sent by the

Clerk to ministers and missionaries, a similar notice be sent to the *Monthly Record* for publication.

The Synod next proceeded to the consideration of the Foreign Mission Scheme. The Rev. John Geddie, being present, was introduced to the Court by the Rev. Allan Pollok, received a cordial welcome, was requested by the Moderator to sit and deliberate with the brethren, and give them the benefit of his experience and counsel in regard to this most important scheme. After some remarks from members, Mr. Geddie addressed the Court at considerable length, giving an account of the mission-field in the South Sea Islands. After Mr. Geddie had concluded his address, the Moderator called upon the Rev. Neil Brodie to engage in prayer, after which Mr. Geddie retired. It was then moved, seconded, and unanimously agreed to, that the Synod record upon their minutes their deep gratification at seeing among them the Rev. Mr. Geddie—desire to express their deep gratitude to God for his preservation and his safe return to his native land—heard, with great interest, his account of mission labours in the South Sea Islands—thankfully recognize the great measure of success that has, under the blessing of God, attended his labors among the heathen—express the hope that this Synod may soon be in a position to send a fellow-laborer into that most interesting field, and earnestly pray that the valuable life of Mr. Geddie be long spared to return to his charge, to prosecute his self-denying and heroic Christian labors among the natives of the South Sea Islands.

The Deputation appointed to wait on the Synod of the sister Church, reported that they had waited upon that body, and had received a cordial and hearty welcome.

The Synod having resumed consideration of the Foreign Mission, all the members expressed their opinions upon the subject. Messrs. Pollok and Ogg were appointed a committee to prepare a minute which should embody, as far as possible, the opinions expressed by members during to-day's discussion, and to report during to-morrow's sederunt.

The Synod then adjourned to meet at the usual hour to-morrow morning, and was closed with prayer.

THIRD DIET.

*St. Matthew's Church,
Halifax, June 30, 1865.*

The Synod met, after devotional exercises, and was constituted—the Rev. G. M. Grant, Moderator.

The minutes of yesterday's sederunt having been read and sustained, the Synod resumed consideration of the Foreign Mission, when it was moved, seconded, and agreed to, that a committee, consisting of Messrs. McGregor and McDonald, be appointed to con-

for with Mr. Geddie, ascertain all particulars, and report as soon as possible.

Mr. Duncan read the Report of the Deputation to the Synod of New Brunswick, which was to the following effect:—

"Your Deputation proceeded, according to the injunction of Synod, to Chatham, New Brunswick, to attend the meeting of Synod held in that place, and, having produced their commission, were admitted to the usual privileges of Corresponding Members.

In accordance with the request of this Synod, your Deputation took an early opportunity of bringing under the notice of the sister Synod the special subjects committed to them, viz.: Union, Dalhousie College, and the present state of the *Monthly Record*.

The subject of forming one Synod with the Synod of Nova Scotia and P. E. Island was very fully discussed and warmly advocated by many members present, the only objection being the long distance many of the brethren would be obliged to travel, and the difficulty caused by the imperfect mode of conveyance at present existing. These difficulties, they hoped, would soon be removed.

The Church in New Brunswick takes a deep interest in the *Monthly Record*, and resolved to do all in their power to increase its circulation, to contribute articles, and otherwise to advance its interests. They must content themselves with wishing us God-speed in our efforts to sustain the efficiency of Dalhousie College, and, having a Provincial University at Fredericton, do not see their way to assist us in the meantime, do not doubt, however, but that some united action might possibly be taken between the two Synods in sustaining a Hall of Divinity for students intending to qualify for the ministry in these Provinces—a suggestion which your Deputation consider as exceedingly well-timed, and would respectfully recommend to the consideration of this venerable Court.

In conclusion, your Deputation desire to record here the pleasure they experienced in these deliberations with the Fathers and Brethren of the Synod of New Brunswick, and would recommend earnestly the continuance of such Deputations, as tending greatly to the promotion of brotherly feeling among the brethren of the Church in these Provinces.

All which is respectfully submitted.

(Signed) THOMAS DUNCAN,
JOHN HOLMES."

It was moved, seconded, and unanimously agreed to, that the conduct of the deputation be approved of, and that the thanks of the Synod be conveyed to the members thereof, Mr. Duncan and Hon. J. Holmes.

The thanks of the Synod were also conveyed to the Rev. Charles S. Ogg, the Synod expressing the great pleasure it afforded them to have in their midst a representative from the Synod of New Brunswick.

The annual Report on the state of the *Monthly Record* was tabled and read by the Clerk, by which it appeared that there were considerable arrears due the Committee of Management. A committee, consisting of Messrs. Philip (convener), McCunn, Brodie, Fleming and Thompson, were appointed to go over the whole subject of the *Record*, and report in the afternoon.

Messrs. McGregor and McDonald, the

committee appointed to confer with Mr. Geddie, reported to the following effect:—

"Your Committee having waited upon Mr. Geddie, Foreign Missionary of the Presbyterian Church of the Lower Provinces to the Islands of the South Sea, to obtain information and request advice in establishing a mission in one of these Islands, beg to report that during the interview the following points of information were gained:

(a) That Mr. Geddie considered one of the Islands of the New Hebrides group as the most suitable mission field for our Church.

(b.) That until the Church can secure the services of an ordained missionary, native teachers may be advantageously employed.

(c.) That the expense of maintaining such an agency will amount to about £5 sterling per annum for each teacher.

(d.) That Mr. Geddie kindly consented to recommend an Island for our mission work, to select suitable teachers, and to assign to each of them his sphere of labour.

(e.) That he has also kindly consented to furnish this Church with an annual account of the labours of our teachers and the success of their work.

(f.) That Mr. Geddie very courteously expressed his readiness at any time to afford the Committee of the Foreign Mission any aid in his power in carrying out their missionary operations.

Respectfully submitted.
(Signed) S. MCGREGOR,
JAMES McDONALD."

The following resolution was passed unanimously:—

"The Synod having long entertained the project of entering the Foreign Mission Field as soon as their circumstances and resources would permit, and having by subscriptions already tested with success the willingness of the people to support such a mission, if it were undertaken, and being delayed only by the want at present of a suitable missionary, resolve to avail themselves in the meantime of the valuable suggestion made by the Rev. John Geddie—the experienced and successful missionary to the South Seas of the other Presbyterian body in this Province—and with the view of making a commencement in this important cause and opening up the way for future operations, also enjoin that a collection be made throughout the bounds for the support of native agents to labour in a particular Island to be selected as the field of our future missionary operations, that ministers be enjoined to bring the matter zealously before their congregations, that the whole cause be recommended to the prayers of the people for the blessing of God and to the liberality of the Church, that to the names of Mr. McLean, Convener, Mr. McGregor and Hon. John Holmes, be added the names of Mr. Duncan and James Thompson, Esq., to form a Committee on Foreign Mission, and that the committee be enjoined to request the Rev. John Geddie, whose presence and address have been so pleasing and instructive to the Synod, and whose experience and success in missions in the South Seas would render his co-operation most invaluable, to be our corresponding member, and act for us in directing the affairs of our mission in the meantime."

There was read the report of the Treasurer against the Widow's and Orphan's Scheme, now discontinued. It was resolved that the Treasurer be requested to invest the funds now in his hands to the best advantage.

Anent the removal by death, since last meeting, of the Rev. John Martin, the venge-

able Superintendent of Missions, the Synod resolve that they record upon their minutes their deep sense of the loss which the Church of Scotland in this Province has sustained by the removal of this venerable minister of the gospel. For forty years he officiated as minister of St. Andrew's Church, Halifax, and at the same time was always most zealous in supplying the spiritual wants of the people throughout the Province. His love for the Church of Scotland was deep and sincere—his life was devoted to its welfare and extension, and to his fidelity the Church owes no small part of its present success.

The committee appointed to go over the accounts of the *Monthly Record*, reported as follows:—

“Your committee beg to submit the following table of figures showing the present state of accounts:—

Assets for 1865	£109 18 8½	
Debts due for 1864	34 16 1½	
Debts due for 1863	6 11 8½	
	<hr/>	£151 6 6½
Estimated expenditure for remainder of year 1865	£123 10 9½	
Estimated bad debts	31 0 0	
	<hr/>	£154 10 9½

Estimated deficiency for 1865 £3 4 3

The committee venture to offer the following suggestions:—

(1) Subscribers to pay their subscriptions in advance as formerly.

(2) The price of the *Record* to continue as formerly.

(3) Advertisements to be allowed on the cover of the *Record*.

(4) Ministers to be earnestly enjoined to use all their efforts to obtain an increased circulation of the periodical among their congregations.

(5) As there is a great deficiency in local news, ministers to be asked to send every month some item of local news or some article likely to interest their people.

Respectfully submitted.

(Signed) WILLIAM M. PHILIP, Convener.

The Report of the *Record* Committee having been received, it was moved, seconded, and agreed to, that the report of the committee be adopted—that Messrs. Grant, McGregor, McCunn, Hon. John Holmes, John McKay and William Gordon, Esquires, be a committee to manage the general affairs of the *Record*—that Messrs. Pollok and Gordon be a small consulting committee to aid Mr. Pender—that the thanks of the Synod be given to the present Editor for the admirable manner in which he has discharged his duties, & also to the Secretary and Publisher—that £5 be granted to the *Record* from the Synod Fund, and that the corresponding member from the Synod of New Brunswick, Mr. Ogg, be requested to solicit aid from the sister Synod.

The committee on Overtures reported that they had agreed to transmit the following, entitled, “On Sabbath Schools.” It is as follows:—

“Whereas it is now acknowledged by all Chris-

tian Churches that Sabbath Schools serve an important end in the godly up-bringing of the young;

And whereas there is more especial need for such institutions in communities in whose common schools religious instruction is not necessarily given to any great extent;

And whereas it is desirable that such institutions should be formally sanctioned, organized and fostered within the bounds of this Synod, as they are by the Supreme Courts of the Church of Scotland;

It is humbly overtured that the Synod do take the whole subject into consideration, and if good cause be shewn, appoint a Committee or Board to superintend the Sabbath Schools of the various congregations within its bounds, to draw up a scheme of lessons, and if possible to prepare notes on the lessons for assistance of teachers, to be published in the *Monthly Record*, to collect such Sabbath School Statistics as they may see meet, and report annually to the Synod.

Respectfully submitted.

(Signed) THOMAS DUNCAN.”

The Synod proceeded to the consideration of the Overture, when, after remarks from members, it was moved, seconded, and agreed to, that Messrs. McCunn, Herdman and McMillan, be appointed a committee to take the whole subject into consideration, gather all the information possible, and report to next meeting of Synod.

The Synod then adjourned to meet to-morrow morning at the usual hour for devotional exercises, and this sederunt was closed with prayer.

FOURTH DIET.

*St. Matthew's Church,
Halifax, July 1, 1865.*

The Synod met, after devotional exercises, and was constituted—the Rev. G. M. Grant, Moderator.

The minutes of yesterday's sederunt having been read and sustained, the Committee on Overtures transmitted the following overture, entitled, “On Divinity Curriculum,” the tenor whereof is as follows:—

“Whereas there are young men now studying in Dalhousie College with a view to the ministry of the Church of Scotland, for whose Theological Education no provision has as yet been made or even contemplated by this Synod;

And whereas the Synod of the sister Church in New Brunswick has suggested the inception of a Divinity Hall as furnishing common ground on which both Synods could advantageously cooperate;

And whereas it is well known that the Colonial Committee of the Church of Scotland is always willing to aid in the establishment of such institutions in the colonies;

It is hereby humbly overtured that the Synod do take the whole of these premises into their consideration, and come to a definite finding on the subject. Respectfully submitted.

(Signed) CHARLES S. OGG.”

The overture was supported by the Rev. C. S. Ogg, corresponding member from the Synod of New Brunswick; after whom, the greater number of the members of Court expressed themselves in terms favorable to the overture. The Synod, however, deferred

coming to a definite finding on the subject until Monday morning.

The Synod then adjourned to meet at the usual hour on Monday morning for devotional exercises, and this sederunt was closed with prayer.

FIFTH DIET.

*St. Matthew's Church,
Halifax, July 3, 1865.*

The Synod met, after devotional exercises, and was constituted—the Rev. George M. Grant, Moderator.

The minutes of Saturday's sederunt having been read and sustained as correct, the Synod resumed consideration of the overture anent "Theological Hall." It was moved, seconded, and agreed to, that the Synod adopt the principle of the overture—affirm the desirability of instituting a Hall of Divinity for preparing young men for the office of the ministry in connection with this Church and with the view to carrying the suggestion of the overture into practical effect, appoint Messrs. Grant, Herdman, McGregor, McKay, Pollok, Duncan, Hon. J. Holmes, D. A. Fraser, Esq., M. P. P., and James Thompson, Esq., a committee with instructions:

(1.) To treat with the sister Synod of New Brunswick, with the view of enlisting their interest in this subject, and ascertaining how much they will engage to give annually.

(2.) To treat with the Colonial Committee of the Church of Scotland, with the view of obtaining their support and ascertain the amount, and generally, of gathering such information as may be of service to the Synod in coming to a practical conclusion on the subject.

(3.) To report on the whole subject at next meeting of this Court, and submit a scheme of operation; and,

(4.) That a Committee of Correspondence, consisting of Messrs. Ogg, McGregor, and Grant, be a delegation to consult on this subject with the neighboring Synod of New Brunswick.

The committee appointed to enquire into the case of the Rev. Alex. Romans, gave in the following report:—

"Your committee having met on two several occasions with Mr Romans, and having heard his statements and his documents read, beg to submit the following information as the result of their inquiries:—(1) That Mr Romans' testimonials and general character as a scholar and a man are of an unexceptionable nature. (2) That while it is matter of regret that Mr Romans has not been able to obtain a Presbyterian certificate, it is the opinion of the committee that he is in no way to blame for the want of it, but has been the subject of severity. (3) That with reference to Mr Romans' admission, inasmuch as Mr Romans' position is somewhat peculiar, having been born and brought up in the Church of Scotland and having succeeded—a step for which he expresses his regret—the committee think that, whatever may be the decision of this venerable Court, Mr Romans should not be received without subscribing fully the standards of the Church of Scotland and a declaration expressing regret for having left the

Church and helped to reduce her strength in this country—renouncing all the peculiar opinions of the Free Church in her controversy with the Church of Scotland, and declaring his full and perfect sympathy with the principles and position of the Church of Scotland at Home and in the colonies, and interest in her operations. The committee are also of opinion that Mr Romans should not be admitted without a distinct understanding with him that he must be dependent for employment and support as a minister upon the voluntary invitation of the people.

Respectfully submitted.

(Signed) A POLLOK, Convener."

The Synod having heard the report of the committee on Mr. Romans's case, approve the same; appoint the Presbytery of Halifax to correspond with the Halifax Presbytery of the other body with the view of ascertaining the reason why Mr. Romans has been refused a certificate, and that the final reception of Mr. Romans into the Church be deferred for a year.

The Report of the Committee on the Examination and Licensing of Students was read by Mr. McGregor. It is as follows:—

"Your committee beg to report that they have been able to give some attention to the very important matter entrusted to their care, but are not in a position to report upon the whole question given to them for consideration. With regard to the licensing of students your committee would recommend that, should any case come before any of the Presbyteries before the next meeting of Synod, the request for license do lie upon the table of the Presbytery concerned for at least six weeks, and that the Clerk of said Presbytery notify the other Presbyteries on the subject, and in the event of no objections being offered, the Presbytery may proceed with the usual examination, and grant license to such as show themselves duly qualified for the office of the ministry.

With reference to the other points entrusted to your committee, they have appeared so important as to require further deliberation before any definite action could be recommended. They would venture, however, to recommend that a small committee be appointed, whose members can meet for deliberation and bring up a well-digested report at next meeting of Synod, upon the whole subject. Respectfully submitted.

(Signed) S. MCGREGOR, Convener."

The Report of the Committee of the Examination and Licensing of Students having been read, it was moved, seconded, and agreed to, that the report be approved of, the diligence of the committee commended, and that the Rev. Messrs. McGregor (convener), McDonald, and McKay, be appointed a committee to attend to the points reserved by the committee, and to report fully at next meeting of Synod.

The Report of the Committee on the Home Mission Scheme was tabled and read. It is to the following effect:—

"The funds of which this committee takes cognizance are of two kinds:—(1) Those raised for Presbyterian purposes; and (2) those raised for the general or Synodical Home Mission. As to the first, the committee regret that there is no Presbyterian Home Mission in Prince Edward Island. One was instituted two years ago, but is now defunct. In Pictou Presbytery there is a vigorous Lay Association, supported, however, it

appears, by the smaller number of the congregations. During the past year, this Lay Association has paid out only £38, viz.: £10 to Rev. J. Gunn, £8 to Mr Law, and £20 to Mr McCunn. The rest of their funds, amounting to a sum of between one and two hundred pounds, remain on hand. The Halifax Presbyterian Home Mission has raised and expended £100 during the past year, viz.: £50 to Musquodoboit, £37 10s to Truro, £10 to Mr Gunn, and £2 10s for travelling expenses.

As to the funds of the General Home Mission, it was with the greatest disappointment that your committee found that but few of the congregations made the collections enjoined. Part of the blame is doubtless due to the usual notices not having been transmitted, but it is noticeable that, as a rule, the congregations which collect for the local also collect for the general fund. No collections were made by the Prince Edward Island congregations, nor by three out of four of the Halifax Presbytery congregations; nor by one-half of the Pictou congregations. In consequence, the committee have only the sum of £44 11s 10½d to allocate. They recommend that the following sums be granted:—

The Rev'd Daniel McCurdy	£20 0 0
The Rev'd John Gunn	15 0 0
Clyde River Church, P. E. Island	10 0 0

All which is respectfully submitted by
(Signed) GEORGE M GRANT, Convener."

It was moved, seconded, and agreed to, that the report of the Home Mission Committee having been received, the Synod approved of the diligence of the committee, adopt the recommendations of the report, re-appoint the committee, express regret that, notwithstanding the Synodical recommendation of last year, no Lay Association has been formed in P. E. Island, also approve of those congregations in the Presbytery of Pictou which have sustained vigorously the Lay Association, viz.: New Glasgow, Pictou, East and West Branches East River, River John, McLennan's Mountain, and West Branch River John, but regret to find that a large number of congregations in the Pictou Presbytery have no Lay Associations, enjoin that such be formed by the Presbytery without delay, approve highly of the liberality of the Halifax Home Missionary Association, further express regret that the congregations of Cape John, Gairloch, Saltprings, Roger's Hill, Earltown, Wallace and Pugwash, Barney's River and Lochaber, St. Andrew's (Halifax,) Musquodoboit and Truro, and all the congregations in P. E. Island, have made no collections; and, for greater regularity in future, enjoin that, besides the Synodical notices, the days whereon collections are to be made be published in the *Monthly Record*—that reports be given in to the Home Mission Committee, by those congregations receiving aid, of the extent to which they are sustaining ordinances, and enjoin Presbyteries to enquire of their members, at their last meeting before the Synod, if collections have been made in aid of the different Schemes.

Anent the Library of the late Mr. Martin, it was moved, seconded, and agreed to, that the Synod, having heard the statement made by the Moderator regarding the late Rev.

John Martin's library, to the effect that Mr. Martin's desire was to place it at the disposal of the Synod for the use of their Divinity Hall, should such be established, resolve to accept the same, and express their appreciation of the gift, the library containing a variety of Theological volumes of much value.

Mr. Goodwill, Convener of Committee, reported on Synod Fund as follows:—

"Your committee beg to report that it appears from the Treasurer's statement that there remains in his hands the sum of £7 15s—that, since that statement has been drawn up, the sum of £18 12s 3d has been reported from congregations which have not yet reported to the Treasurer, thus leaving in funds the sum of £26 7 8

The following claims have been presented:—

Mr Duncan's expenses to Synod of New Brunswick last year	£3 0 0
Salary of Clerk and incidental expenses	10 15 0
Officer of St. Matthew's for attendance on Synod	1 0 0
Officer of St. Andrew's for attendance on Synod	0 5 0
Supplement to funds of the <i>Monthly Record</i>	5 0 0
Amounting in all to	£20 0 0

Leaving a balance at the disposal of the Synod of £6 7 3

Your committee regret that several congregations have not contributed towards this scheme for the past year: this may be partly accounted for by the Clerk's neglect in not forwarding the usual notices. The following congregations have contributed, viz.: St. Matthew's and St. Andrew's, Halifax; St. Andrew's, Pictou; St. George's, River John; St. James', Charlottetown; McLennan's Mountain; St. Andrew's, New Glasgow; Earltown and West Branch River John.

All which is respectfully submitted by
(Signed) JOHN GOODWILL, Convener."

It was moved, seconded, and agreed to, that the report of the committee be adopted, their diligence approved, claims allowed, and the Clerk instructed to grant orders on the treasurer for the several amounts.

Anent Cape Breton Mission, the Rev. Neil Brodie, the able and energetic missionary in that island, reported at considerable length on the state and prospects of the Church there. The members of the Deputation from the Presbytery of Pictou also gave an interesting report of their visit to that field last summer. It was moved, seconded, and agreed to, that the Synod, having heard a full statement of his labors and trials from Mr. Brodie, their eloquent and laborious missionary in Cape Breton,—and also the accounts of other members of deputation sent by the Pictou Presbytery to Cape Breton,—records its deep sense of the zeal, energy and charity with which Mr. Brodie and the various deputations have discharged their duty, often rendered difficult by provocations, and also its unfeigned gratitude to God for the good news communicated respecting the increasing stability and liberality of our people in that island—expresses its satisfaction with the

efforts of the brethren and the success of the mission in supplying the wants of our attached adherents, and with the number and amount of the liberal contributions of the Cape Breton people for the support of ordinances, thus preparing themselves for that self-support to which they have by our missionaries been encouraged—and enjoin the Presbytery of Pictou to give Mr. Brodie what assistance they may be able to afford during the ensuing summer, and also correspond with the Colonial Committee with the view of receiving an additional missionary for Cape Breton.

The Committee on Presbytery Records gave in the following Report:—

“Your committee met and examined the Records of the several Presbyteries. Regarding the minute book of the Presbytery of Prince Edward Island, your committee have to report that they find one minute missing, viz.: of meeting which was adjourned to meet on the first day of June 1864. They also find in the minute of the adjourned meeting on the third Wednesday of May, 1865, the day is stated, but not the month. Your committee find the minutes of the Presbytery of Halifax correctly kept. In the minute book of the Presbytery of Pictou, your committee find two minutes a-wanting, viz.: of meeting at Middle River, Victoria, Cape Breton, of date August 15th, 1864, and of meeting at St. Andrew's Church, Pictou, of date November 2nd, 1864. With these exceptions, your committee find the records correctly kept, meetings regularly held, and nothing objectionable appearing—but would suggest that in engrossing the minutes a margin should be reserved.

Respectfully submitted.

(Signed) JAMES CHRISTIE, Convener.”

It was moved, seconded, and agreed to, that the Synod adopt the report, enjoin Presbyteries to make corrections, and supply deficiencies as far as practicable, and instruct the Clerk to attest the Records accordingly.

Mr. Pollok reported verbally on Dalhousie College.

It was moved, seconded, and agreed to, that the report of the Dalhousie College Committee be approved of, that the Synod regret to find that many of the congregations have done less than what might have been reasonably expected, earnestly urge that all the three instalments now subscribed be paid in before the end of this year, and appoint the Rev. Messrs. Grant, Pollok, and Brodie, to be a small financial committee, to use every effort to have the amount thereafter required, subscribed before next meeting of Synod.

Collections for the several Schemes were appointed to be made as follows:—

Young Men's Scheme—on the 1st Sabbath in August, 1865.

Foreign Mission Scheme—on the 1st Sabbath in November, 1865.

Home Mission Scheme—on the 1st Sabbath in February, 1866.

Synod Fund—on the 1st Sabbath in May, 1866.

It was moved, seconded, and agreed to, that the Rev. Simon McGregor, East River,

Pictou, and Dr. Inglis, of Charlottetown, P. E. Island, be corresponding members to the Synod of New Brunswick, and that Messrs. McMillan, McCunn, and McCurdy, be a deputation to visit that Synod, on the subject of a Divinity Hall.

The Synod renew the injunction of last Synod, that all standing committees meet on the morning of the meeting of the Synod, to prepare their reports, so that they may be ready when called for.

A unanimous vote of thanks was passed to the office-bearers and members of St. Matthew's and St. Andrew's Churches, Halifax, for their hospitality to the members of Synod during this session.

The Synod then adjourned to meet in St. Andrew's Church, New Glasgow, on the last Tuesday in June, 1866, at half-past seven o'clock in the evening, of which public intimation was given, and this session was closed with prayer.

JAMES CHRISTIE, Synod Clerk.

THE CHURCH IN NOVA SCOTIA.

Revenue of St. Matthew's Church, Halifax, for year ending June 10th, 1865, including only monies actually received.

- | | |
|---|-----------|
| (1) Treasurer's account of receipts from pew rents, pay for the military, ordinary collections, &c. | \$3959 73 |
| (2) Collected by Mrs Keith and Mrs Duffus for altering the pulpit, reading desk, &c. | 438 00 |
| (3) Paid in as second instalment of Dalhousie College Endowment Fund | 3019 11 |
| (4) For missions, Synodical schemes, Sabbath-school expenses and benevolent objects | 1064 10 |
| (5) For the poor specially | 425 24 |
| (6) By the Sabbath scholars for missionary and benevolent purposes | 163 99 |

Total amount paid in \$9070 07

P. S.—To several of the objects referred to above, *as, e. g.*, to the City Mission, Deaf and Dumb Asylum, &c., &c., many members of the congregation contribute more largely as citizens. The amount only has been put down that was collected congregationally. Again, there ought to be added to this \$9070, which may be called the natural revenue, about \$8000 additional, which has been received, during the past year, in the shape of legacies, viz.: about \$6000 from the estate of the late Rev. John Scott, and which was applied to reduce the debt on the Church; and the Dechman legacy of a property worth \$2000, which, when increased to double its amount, is to be applied to build a school, to be under the supervision of the Kirk session.

SUBJOINED are the subscriptions for 1864-5, of St. Matthew's congregation, Halifax, towards their Lay Association, or, rather, Presbytery Home Mission Fund. They are printed in

the *Record* to save the expense of printing a report. The congregation is divided into districts, and collectors visit each, and give every member, from the highest to the lowest, an opportunity of contributing, and, in almost every case, they are received with the utmost courtesy, and even cordiality. We mention this in a spirit of thankfulness. G. M. G.

1. Collectors: *Misses J. Hosterman & Miss Lindsay*

Mrs T Hosterman	\$4 00	Mr and Mrs J Hosterman	3 00
Misses Hosterman	1 50	Mr and Mrs C Hill	2 50
Mr and Mrs C Hill	2 50	Captain Smith	1 25
Captain Smith	1 25	Mrs Tevershaw	50
Mrs Tevershaw	50	Mrs Winter	62½
Mrs Winter	62½	Miss M Lamont	50
Miss M Lamont	50	Mrs C Fletcher	50
Mrs C Fletcher	50	Misses M. Queen	50
Misses M. Queen	50	Mrs Taylor	50
Mrs Taylor	50	Mrs Harrison	2 75
Mrs Harrison	2 75	Miss Wilson	50
Miss Wilson	50	Mr & Mrs Johnson	50
Mr & Mrs Johnson	50	Miss McKenzie	25
Miss McKenzie	25	Mr G Fraser	25
Mr G Fraser	25	Mr C Fletcher	50
Mr C Fletcher	50	Mrs McLauchlan	25
Mrs McLauchlan	25	Mr Dan McDonald	75
Mr Dan McDonald	75	Mr W Sutherland	25
Mr W Sutherland	25	Mr A Knight	50
Mr A Knight	50	Mrs Rhind	1 00
Mrs Rhind	1 00	Mr & Mrs Porter	1 00
Mr & Mrs Porter	1 00	Mr & Mrs Skimmings	3 00
Mr & Mrs Skimmings	3 00	Mr & Mrs McKenzie	50
Mr & Mrs McKenzie	50	Mr Cameron	25
Mr Cameron	25	Miss M McGinnes	25
Miss M McGinnes	25	Mrs S Cook	12½
Mrs S Cook	12½		
			\$41 50

2. Collectors: *Mrs Lithgow and Miss McColl.*

Mrs Sutherland	\$1 00	W B Sutherland	\$1 00
J H Sutherland	2 50	Mrs A Keith	1 25
Mrs A C Cogswell	1 50	Miss Forrester	2 50
Mr Sinclair	1 00	Mrs Lithgow	1 50
Mrs W B Fairbanks	1 00	Mrs S Noble	2 00
Miss Holmes	50	Miss Grant	50
Miss Jamieson	12½		
			\$16 37½

3. Collectors: *Miss Wiswell and Miss Lawson.*

Rev G M Grant	\$20 00	Mrs Bolton & Miss Forsyth	\$10 00
Mrs & Misses Esso	20 00	Dr Avery	5 00
The Chief Justice	5 00	Mr George Esso	5 00
Professor McDonald	4 00	Mrs J W Young	5 00
Mr & Mrs C Wiswell	5 00	Mrs Duffus	2 50
Mr & Mrs R Noble	2 00	Hon J McNab	1 00
Mrs Murray	1 00	Mrs Wm Lawson	3 00
Mr & Mrs S Archibald	2 00	Mrs Jas Reynolds	1 00
Mrs T Mitchell	1 00	Mrs W Creighton	1 00
Mr John Fraser	1 00	Mr Sinclair	10 0
Mrs Burns	1 00	Miss Allen	75
Mrs Kerr	50	Mrs E Johnston	50
Mrs R G Noble	25	Mrs J Johnston	50
Mrs Smith	62½	Misses Douglas	50
Mrs Riddell	62½	Mrs W Hill	1 00
Miss Robertson	62½		
Smaller sums	2 75		
			\$105 12½

4. Collectors: *Miss McEwan and Miss S. Scott.*

Mrs McEwan	\$1 00	Mrs Laird	\$1 25
Mr R Watt	75	Mrs Watt	50
Mr James McEwan	50	Miss R Brown	25
Miss Barbara McKay	50	Miss M Murray	25
Miss C Cameron	25	Mrs A Mitchell	1 00
Mrs G P Mitchell	1 00	Mrs Bauers	1 25
Miss McColl	62½	Mrs T Bauers	1 00
Mrs Cordwell	1 12½	Mrs Hall	75
Mrs Jenkins	25	Mrs Wilson	50
Mrs Morrison	75	Mrs McLean	50

Mrs Williamson	2 50	Miss Woodfield	1 00
Captain Frith	75	Mrs Miller	2 00
Mr Wingood	50	Mrs Thompson	50
Mrs Scott	50	Mrs John U Ross	50
Mrs R Gray	62½	Mrs Letson	50
Mrs Jas McDonald	1 00	Miss M McKenzie	25
Mr John Barron	1 00	Mrs Muirhead	25
A friend	25	Mrs Maitland	50
Mrs Jas B Duffus	62½	Mrs Grey	1 00
Mrs S Langill	25	Mrs West	50
Mrs Helen McDonald	25	Mrs Neal	1 00
Mrs Story	50		
			\$30 75

5. Collectors: *Messrs G. Mitchell, C Reynolds and W. H. Neal.*

G P Mitchell	5 00	A Mitchell	2 00
G Mitchell	2 00	G McLean	5 00
J R Campbell	5 00	W A Henry	5 00
J Wilson	1 00	Mr Goldie	1 00
A Gunn	1 00	John Doull	4 00
A K Doull	4 00	F S Doull	1 00
John Watt	4 00	C F Reynolds	1 50
A S Mitchell	1 00	J J Bremner	4 00
A Bremner	1 00	D G Keith	1 00
Chas Stayner	2 00	E G Stayner	4 00
J G Eagleson	1 00	Mr & Mrs Hesson	2 50
J Smith	4 00	J A Sinclair	2 50
Wm Lawson	2 50	S Noble	4 00
John Duffus	4 00	Jas B Duffus	4 00
Wm Esson	4 00	Wm H Neal	4 00
John McDonald	2 00	Douglas McLeod	1 00
			\$91 00

6. Collector: *Miss Newlands.*

Mr & Mrs Knight	\$1 25	Mrs J Johnston	\$1 00
Mr & Mrs Wisdom	1 00	Miss Newlands	25
Miss A Fairbanks	1 00	Miss L Fairbanks	25
Miss Welles	25	Mrs Hastings	25
			\$5 25

Total \$290 00

Sabbath School Picnic at Halifax.

THE annual picnic given by the Halifax Presbyterian Sabbath School Association in connection with the Church of Scotland, to the children under their charge, took place on Friday, 21st July, in the grounds of Mr. Downs, at the N. W. Arm, which had been very kindly granted by him for that purpose. The schools belonging to St. Matthew's and St. Andrew's Churches assembled at St. Matthew's Church at half-past nine, and, headed by their teachers, walked in procession to Boak's wharf, where the steamer *Micmac* was in waiting to receive them. After getting the party safely embarked, they proceeded to Richmond, where the children of the Station Sabbath School of that locality were taken on board, and then proceeded down the harbor, round Point Pleasant, and up the N. W. Arm. On passing the Admiral's ship and other vessels in the harbor, interchange of lowering of flags, cheers, and other courtesies took place. On arriving at Mr. Downs', the party was further augmented by the children of the Sabbath School of that locality, and hearty attack was made on the creature comforts provided for them. After that part of the day's business had been satisfactorily disposed of, the children dispersed in various directions, some for the

swings, others to view the collection of animals, others to join in the foot races, of which there were a great number, the winner of each receiving a handsome pocket knife as a prize. Aunt Sally was on the grounds, and appeared to afford endless fun and amusement to numbers who were anxious to have a fling at the Old Lady. Foot ball, archery, &c., were also provided, and with these varied amusements the children spent a very pleasant day. The steamer made a second trip about two o'clock for the parents and friends of the children, and a very large number availed themselves of the opportunity. After tea had been served, the children sang a few hymns and embarked on board the steamer. The homeward trip was a very pleasant one, the children singing all the way and keeping excellent order, and only regretting that such a festival, like Christmas, only comes once a year.—*Citizen*.

Bazaar at Burney's River.

WE have been informed that the Bazaar held by the congregation at Burney's River, in connection with the Church of Scotland, passed off in first rate style. Large crowds assembled, notwithstanding an appearance of rain, early in the morning, which detained many who intended to go. The grounds were most tastefully laid out for the occasion, and enclosed and planted with trees, which for one day at least appeared in all the freshness of the forest. The tables on one side were covered with a delightful variety of fancy articles, to tempt the purchasers, and on the other side the delicacies of the season attracted those who might wish to satisfy the cravings of appetite. The whole arrangements and management reflect much praise upon Mr. McDonald and the Committee of ladies and gentlemen, who certainly succeeded in getting up one of the finest Bazaars ever seen in this country. If the success of it is to be estimated by the amount raised, then the result is such as should rejoice all the well-wishers of this congregation, being no less than between £140 and £150. An admirable feature in the whole affair was the cordiality with which the members of other Churches not only contributed their means, but worked all day in this good cause—a feature which must do much to disseminate a kind and brotherly feeling in the community.—*Standard*.

Arrival of Rev. Mr. Anderson.

It is with great pleasure we record the arrival of another Gaelic-speaking missionary, the Rev. Mr. Anderson, who has been sent out by the Colonial Committee to labor within the bounds of our Synod. Mr. Anderson, we believe, is at present officiating at Wallace and Pugwash.

Belfast, P. E. Island.

It is not uncommon, and perhaps not unsafe, to judge of the state of vital religion in the Church, or in individual congregations, from the contributions made by them to charitable, benevolent, or religious objects.

Taking these as our criteria, and applying them to our several congregations within the bounds of our Synod, *most* of them have *little* to boast of, *many* of them much of which to be heartily ashamed. Though in some congregations the subscription lists seem to speak well, and the contributions to the Schemes of the Church are comparatively large, yet, in not a few instances, they come far short of what might reasonably be expected. The published lists for the last year show that a few of the *willing*, if *not able*, congregations are left to bear the "heat and burden" of the efforts that are being made to "lengthen the cords, and strengthen the stakes" of our beloved Zion in this Province. There are, however, exceptional congregations, of whom the contribution lists do not speak very favorably, who are, notwithstanding, doing a good work for the Church. Of this number is Belfast congregation. No doubt many a lover of the "Kirk" and educational institutions must have felt not a little disappointed in the small sums that appear from that quarter for the Dalhousie College, but they are not chargeable with *inactivity*. Very little under £900 has been contributed and collected in that congregation since "Dalhousie" became the "watchword and reply." St. John's Church, Belfast, now second to none within the bounds of the three Presbyteries, has been made as "good as new" within the last year at a cost of between £400 and £500; we might have said even *better* than "new," for a very neat and comfortable vestry has been added to it, much to the credit of the Belfast people, and not a little to the comfort of their beloved and zealous pastor.

These enterprising people have also all but secured for themselves the advantages of a superior educational institution, in the immediate vicinity of the Church, for a young man of very high attainments has already been engaged to take charge of a grammar school about to be opened there.

There has been also a very handsome Church completed and opened for public worship at Orwell, in another part of the congregation. This cost between £300 and £400, almost all of which is already paid. With such telling facts as these, their subscription lists and general contributions, instead of appearing small, are not only creditable, but even very liberal.

Nor are their efforts for good confined to Church building alone, for they have succeeded in pulling down several "strongholds" which Satan had among them in the shape of *groggeries*, dens of iniquity, that in most of our congregations are a blot on our Christian-

ity; snares which are laid by the enemy, and in which, alas! not a few of young and old are taken "captive by him at his will." When will communicants, with one heart and voice, rise up and help their respective pastors in putting this curse, this growing evil, away from among them?

The talented minister of St. John's, Belfast, is doing a good work. The state of affairs in his congregation proves him to "be instant in season and out of season." To his unflagging perseverance, his untiring diligence and zeal, his voluntary "spending and being spent," is the above improved state of matters in his congregation greatly owing. To support him in the labours of his charge, he has an active, intelligent and harmonious kirk session. May they not weary of, though they may weary in, the work of the Great Master. As their debt is now but a mere trifle, we may soon expect to see them competing with the wealthiest of our congregations in supporting the different Schemes of our Church, thereby sustaining their already praiseworthy efforts, which it is our sincere pleasure to record.

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Rev. George Boyd.

THE numerous friends of the Rev. George Boyd, formerly pastor of St. Andrew's Church in Halifax, will be glad to hear that he was, at latest advices, in excellent health, and had been inducted to the important preferment of Assistant Minister to Dr. Smith, Talbroth Church, Edinburgh.

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Death of Rev. W. Darrach of Montreal

It is with deep sorrow we have to record the death of the Rev. William Darrach, Moderator of the Presbytery of Montreal. His labors as a minister have lasted but a few years, but they were years into which was compressed an amount of work that few men could have accomplished.

To his devotion to his Master's cause may, in some measure, be ascribed his early removal. Studying hard in Queen's College, he obtained leave to carry on simultaneously different parts of the curriculum, which should have been extended over several years. We do not believe his constitution ever fairly recovered from the strain then put upon it, and his strenuous efforts to overtake the responsibilities thrown upon him, and which were the more numerous since he was willing to take even more than his fair share, snapped the golden cord of life, and the spirit returned to God who gave it.

On Friday afternoon, the 16th of June, while engaged assisting Mrs. Darrach to remove some article of furniture, he suddenly fainted. This attack was followed by dysentery which so rapidly reduced his strength that life was despaired of. On Saturday he rallied, and was believed to be out of danger.

"How much more clearly," said he to his wife, "can I tell of the power of religion on a death-bed. I believed myself to be dying, but all was peace. With what different feelings can I tell my people what God has done, and this will be a lesson to me to work more faithfully, more earnestly than ever." He seemed to continue improving, and all fear of a fatal result was allayed; but about six o'clock on Sabbath evening he fainted away, and thus, unconscious, entered upon his eternal Sabbath of rest—that rest which remaineth for the people of God.

He leaves his wife and family of five children to mourn his loss.—*Presbyterian.*

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WE have received a copy of the Report of the Colonial Committee of the Church of Scotland, given in at the last meeting of the General Assembly. As it presents a clear and concise view of the operations of our Church in the different Colonies of the British Empire, we will give it space in next issue.

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SCHEMES OF THE CHURCH.

1865 YOUNG MEN'S SCHEME.

July 24.—Joseph Hart, Esq., Cape Breton,	£0 10 0
Donald McLennan, Esq., Cape Breton,	0 5 0
Neil McDonald, Esq., Lake Ainslie,	0 7 6
Middle Riv. Church Col.,	0 10 0
Lake Ainslie and Hogomagh Collection,	0 10 0
July 30.—St. Andrew's Church Congregation, Pictou,	7 7 0
Total,	£9 9 6

1865 HOME MISSION.

July 24.—St. John's Church Congregation, Belfast, P.E.I.,	£3 3 0
Joseph Hart, Esq., C.B.,	0 5 0
Middle Riv. Church Col.,	2 0 0
Lake Ainslie and Hogomagh,	1 0 0
Total,	£6 8 0

1865 SYNOD FUND.

July 4.—River John Congregation,	£0 8 10
July 7.—St. Andrew's Church, Hlfx.,	2 7 6
St. James' Church, Ch. town,	£2 18 10
Belfast Church congregation,	2 10 0

P. E. I. cy.,	£5 8 10 4 7 0
Joseph Hart, Esq., C. B.,	0 5 0
Middle Riv. Church Col.,	0 10 0

Total, £7 18 4

WM. GORDON, Treasurer.
Pictou, July 31st, 1865.