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*Abraham Lincoln*

VOL. XII.

NO 11.

# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

NOVEMBER . . . . . 1866.



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- "Come hither all ye weary souls."
- "When marshalled on the mighty plain."
- "When I survey the wondrous Cross."
- "How sweet the name of Jesus sounds."
- "There is a fountain filled with blood."
- "Not all the blood of beasts."
- "Oh for a thousand tongues to sing."
- "From Greenland's icy mountain."
- "The morning light is breaking."
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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XII.

NOVEMBER, 1866.

No. 11.

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

### Encourage your Minister.

BY REV. ALEXANDER CLARK.

There is just about as much human nature in ministers as in any other class of men, and they would be good for nothing if there were any less. They are sensitive to heat and cold, physically and spiritually, as other folks. They understand the meaning of a smile or a frown quite as well as persons of other vocations do. Hence the advice we volunteer to-day.

Perhaps no other men have so many conflicting elements, such contradictory impulses, to deal with as ministers. They must hear the interior histories of domestic troubles, and of individual wrong-doing, and must go and come at the call of ecclesiastical council, or of unknown hearers, at any time, on any business, under any circumstances. Not an hour is absolutely their own for self or family. They must adjust their pastoral visits, their private words, and their public recognitions, just exactly by form and figure, so that there shall be no possible chance for critics and eavesdroppers to accuse them of partiality; and they must know every particular virtue of every particular member of the Church, so that, in the event of a funeral, it may be rehearsed and commented upon without the discount of any conceivable mistake. *They*, the ministers, must be the subjects of perpetual parlor twaddle, and the subjects of their sermons the last imaginable themes to practice upon in life. Their wives must do exactly so and so, and go here and yonder precisely as some sanctified sister points. Their children

must move and talk gracefully as young angels, with garments neat and bright as theirs. Their relatives must all be sound in the faith, fashionable in their apparel, and sparing in their calls. Such is the programme which prevailing custom prints from the plate of stereotyped orthodoxy.

Now, a minister who engages in his profession under this system of restraints and exactions, more than any other man, needs your encouragement, if you are his friend. He needs the warm sunshine of your smiles to beam through the clouds that sentimental professionalism has begloomed him in. Then meet him as a natural man, made of the same stuff that is worked up into ordinary sinners. Don't put on your holy face, and draw out some monotonous grievance or distress, merely because you are talking to the minister. Don't be afraid that he'll strike your name from the Church register, or that it will be blotted out of the Lamb's Book of Life, if you chance to introduce some other topic of conversation than the languishing state of the Church. If you meet your pastor, it is not at all necessary that you should inform him that somebody didn't like his last sermon; or that somebody else said he was partial in his visits, or that somebody else said that he heard somebody tell somebody else that the congregations were not so large as they used to be. Don't worry yourself lest the minister shouldn't hear all the little buzzing insectarianisms that may be noised about; don't look solemn, and say, with a sigh,—“ Things aren't like they formerly were; ” “ Something's wrong in our Church; ” “ Our prayer-meeting isn't as interesting as our neighbors' ; ” and all such nega-

five consolations. These expressions are very common, but very dangerous and very unkind. Such criticisms wound the preacher's heart like lance-thrusts, and become the *secrets of failure*, especially when persisted in by the prominent members of the Church, who themselves are prone to forget their responsibilities, and are thinking the meetings by thickening the murmurs.

Make yourself the confiding friend of your pastor by acting the brother toward him. Visit him, whether he visits you or not, and you will never have reason to complain of his social qualifications. Cheer him out of his despondency, if you should ever chance to find him in such an unhappy condition. Turn toward him the bright side of the picture, and the sunlight of your converted soul, blended with his own, will change everything into brilliance. When any trouble arises in the sphere of his duty, and you know it, pray for him, and take his hand, and, looking in his face, offer to bear part of his burden, and thus lighten the weary heart and bless your own. Rather than complain, let your language be, in dark days, "Come, brother, these clouds will soon be gone. Never mind. All the brighter after they rise away. I'll stand by you, pray for you, speak good words for you, and do my part in setting things to rights." What strength, what love, what glory in language like this in hours of temptation and trial! Let any pious minister, however ordinary his talent, only be surrounded by a circle of friends who talk so and do so, and he will be almost omnipotent in upbuilding the Redeemer's kingdom. He will become a marvel of success in soul winning in the pulpit, in the sick-room, among young and old, rich and poor, all the time and everywhere. Then the work of the Lord will prosper in his hands when you give him your confidence, your influence, and your prayers.

If you have hitherto been holding your pastor off arms-length, or have snubbed him off from sight and hearing altogether, resolve today to try the better way of love and goodwill, and whoever for the future may continue or be sent to labor with you in the Gospel, sustain him from this hour, and you will stand robed and crowned by his side at God's right hand forever when troublous times are ended. Encourage your minister.—*Independent.*

### A Chat about the Flies.

THE "Indian Summer" is come. I have sometimes had grave doubts whether this Indian Summer was not a myth, or a pleasant tradition handed down from some distant day when as yet the plumed and painted chiefs of the land had not quite vanished from the woods. But here it is, fleecing the crystal firmament with silver clouds, and breathing balmy air from the sweet South, and saying to the sick and tainted woods,

"Ye have faded too soon. I bring for you again golden sunlight and grateful dews. Awake and pat on thy healthful bloom." And the moon is up in the heavens, serene and still and beautiful, and shining so bright that her intense splendor has quenched a multitude of the stars, and only a few here and there hang out their lustrous lamps. This night is so shadowy pale, so still and solemn, that it seems the ghost of day. But this Indian Summer is the last brief visit of a friend—a kind and loving one—who must perforce depart and go upon a long journey. His goods are packed up, and his chariot is at the door. Very soon the grim clouds will be scowling across the sky, and the rough and gurdy winds sweeping the dead leaves from the trees. The birch is yellow, the maple is blushing crimson; they are dying in their glory; and ere another month is gone, the blast will be singing through their naked branches. Yet the stout and stubborn pine, with his sober green, will keep us company all the year through. Let us be thankful for that. But every joy that man possesses has to be paid for, and here again appear our old enemies the flies. They seemed a few days ago to have been all knocked on the head, and bagged, and carried away to some mysterious gulf of darkness; but here they come again in busy crowds, tripping on the table with active feet and sharp-set wings, daring you to approach them. If I had met this fellow who is perched on my knuckle, six days ago, I could have mastered him, but he has got a new lease of life now, and recovered all his lost faculties, and he is away singing past my ear with a triumphant hum. One thing is certain in this universe, that no creature which lives in it, whether in the air, the earth, or in the deeps of Ocean, lives in vain. It is a link in the infinite chain of causes. The Poet Laureat puts the truth in his own beautiful way:—

"That nothing walks with aimless feet,  
That not one life shall be destroyed  
Or cast as rubbish to the void,  
When God hath made the pile complete."

We sometimes wonder what can be the use of these myriads of flies which fill our dwellings and keep our life in a fever of vexation, sticking on our brow, our nose, our ears, our hands, pecking with their long proboscis at the tough outer cuticle, and determined to tap us and have a dram of warm liquor out of our veins. By the bye, the flies of Scotland never suck one—never think of making their living in this way. They are sober, decent, industrious flies, who pursue peaceful avocations, and are innocent of human blood. It is in the Fall of the year that the blood-sucking propensity of our Nova Scotian fly is fully developed, and the reason would seem to be, that as the temperature of the air begins to decline, they begin to feel the advantage of warm and stimulating food, and, possessing apparatus to provide them-

welves therewith, employ it on the most convenient objects they meet. In this respect they follow our own example, for, when the heat of summer departs, and the cold of winter sets in, our carnivorous propensities are more powerfully excited. It is wonderful how the beneficent Creator adapts the instincts and habits of animals to the circumstances in which they are placed, and a very remarkable instance of this is the fact that in the New World, where the Summer is so brief, and at that period of the year when the air is getting cold, the fly is changed into a carnivorous creature. But the eating habits of the fly are altogether remarkable. He may be said to be *omnivorous*, and this is surely a very unusual characteristic of insects. He delights in sweets, and he gloats on corruption. He has the tastes of a gentleman and the habits of a scavenger. Whatever kind of meal you may sit down to, he is sure to be a guest. There is an easy way of knowing whether your maid, after removing the cloth, has been careful to clean the table thoroughly. If she has neglected this part of her duty, the fact is immediately announced by a busy crowd of flies traversing the table and picking up the relics. Every creature has some important function to fulfil in the world. The crow clears the farmer's new-ploughed fields of grubs and insects which would be destructive to the tender plants and buds. The skunk must keep a whole host of vermin at bay. The frog purifies the wells and waters which he inhabits. The weasel is an active policeman, who keeps down weaker depredators whose increasing numbers would make them formidable to the husbandman. The louse is a Sanitary Commissioner, whose office is to enforce the law of cleanliness; and the fly is a Scavenger who removes a thousand impurities which escape the sight of man and woman. He is most active in his calling just at the season when he is most needed. But our house-fly does not spend all his time eating. He has a good deal of leisure on his hand, and he leads a merry and a happy life. Cast your eye upward towards the ceiling, and you will see how he employs his vacant hours. There is always a grand ball going on there, a select company of dancers, dancing to their own humming music, and going through a regular set of quadrilles. They sail through the air with steady expanded wing, making, as they go, symmetrical figures, crossing in transverse lines, often letting a slap at each other as they pass, and bounding off, but always preserving the order of the dance as carefully as any company that ever footed it on the springing board to the harmony of measured sounds. I have often watched these fly dances with great pleasure. There is a manifest and unmistakable sense of enjoyment in all their movements; they clearly meet together to carry out a social frolic, and, for the time being, have no food-seeking ends in view.

These are the filled and satisfied ones, who are conscious of no want and no cares. Light is the darling element of the fly. It stimulates, excites, enraptures them. Warmth also they must have, but warmth without light will not suffice to develop their energies and talents. When the golden sunlight is shining full in at the window, it floods them with joy, and then it is that their buzz is loudest and their flight most rapid. If a bright beam fall across the table, this radiant pathway will speedily attract several travellers. There you may observe them drinking in the light and trimming their lambent wings. Suddenly darken your room, and though all before was bustle and hilarity, in a few minutes you will have universal silence. We need not wonder at this, since they have each more eyes in their head than you could count. Where such ample provision has been made for the reception of light, we may conclude that it is an essential condition of their existence. A fly cannot move its head about at will in any direction as we can move ours, and it is presumable that it wants the sense of hearing. To make up for these defects, on each of these large projecting lobes which we call eyes, it has a multitude of small mirrors, so that no object can approach from any quarter without sending its image before into one of these mirrors. The instant the image strikes, the insect is off, and it is a difficult thing to catch a fly by surprise. Most insects are similarly furnished with "complex eyes," and I believe the spider is unusually favored in this way. He is, in fact, all eye, claw and fang. If the fly is a useful Scavenger, we know he is apt to be too prosperous. Wherefore the office of the spider is to keep him within reasonable bounds, so that the balance of nature may be preserved. This is an office which man performs for himself in relation to his own species. That he may not be remiss in this duty, he exercises a great deal of ingenuity and perseverance. Take a walk into an Arsenal or a Distillery, and you will see the engines and the apparatus by which he makes sure that the earth shall not be too narrow for him. Barbarians, in pursuance of the same end, eat one another. Civilized men create monsters which perform their work for them, and the deep-mouthed Cannon devours, and the fiery demon of Drink destroys, thousands of the species every year.

The microscope is necessary for the proper study of the Insect kingdom. It is a new sense to the body, a new arm to the intellect, and has opened up to the human eye a world of wonders, of which man had not dreamed before. But before attempting to describe what the microscope reveals of the structure of the fly, I must borrow from my scientific friend, the Rev. Mr. McKimmon, the beautiful instrument he owns. The wing is an object for a week's study. What a complicated

piece of finest net-work it is! Light as air, and transparent as glass, and flexible as the will of the owner, it carries the creature through the wide element in which he lives, day after day, without ever wearying. No loom of man's invention has ever produced a fabric so fine as that. What perfect command he has over these gauzy sails, with which he skims the ocean of the air! How beautifully he can tack and turn, or float at ease on the bosom of the sunbeam, glittering in drapery of green and gold and softest purple! And if his wings grow dry and dusty (as they must needs do in this dusty world), he has but to alight for a moment or two, and, with his supple limbs and padded feet, he trims them again, and is away on his glad free course. Here is a fine little song that a poet-heart sung, on the impulse of the moment, to a little fly, a hundred years ago. There are only twelve lines in it, but that fly which came to drink out of William Oldy's cup of ale with him, and which he did not drive away, left its benediction upon him:—

“Busy, curious, thirsty fly,  
 Drink with me, and drink as I.  
 Freely welcome to my cup.  
 Couldst thou sip and sip it up.  
 Make the most of life you may,  
 Life is short and wears away:  
 Both alike are mine and thine,  
 Hastening quick to their decline.  
 Thine 's a summer—mine no more,  
 Though repeated to three score.  
 Three score summers, when they're gone,  
 Will appear as short as one.

W. M. P.

*Abdion Mines, 19th Oct., 1866.*

Letter from Rev. Dr. Geddie to Rev.  
 G. M. Grant.

SHIP “FEARNOUGHT,” June 14,  
 Lat. 42° S. Long. 120° E.

REV'D. AND DEAR SIR,—

I am just writing to some friends, and I esteem it a privilege to include you among the number. We are now approaching the coast of Australia, and long to be on *terra firma* once more. It is fifteen weeks to-day since we sailed from Liverpool, and we expect to complete our voyage in one or two weeks more.

Our voyage has been long and unusually stormy. This is the worst season of the year for a voyage to this part of the world. It is the winter season, and we have sailed some thousands of miles in high southern latitudes. But our inconveniences have been far exceeded by our mercies and comforts. We are sailing in a fine ship. The Captain, officers, and crew, are all that we could expect, and do all in their power to promote our comfort. Our fellow-passengers are likewise very agreeable.

The voyage, though long, has not been without its advantages. It has afforded, to me at least, opportunities for reading, writing, and relaxation, which I have not enjoyed for years, and do not expect again to enjoy. I begin, however, to be impatient, and long to be at my work on the islands once more.

I expended in Glasgow the £30 sterling entrusted to my care by your Committee, in the purchase of such articles as we give to our native teachers. If God spares me to reach the islands, it will be one of my first efforts to settle some teachers for your Church. We have always found them valuable pioneers in the missionary cause. They are at first received by the heathen with less suspicion than missionaries; and their adaptation to the climate, their acquaintance with native modes of thought and habits, and their few wants and simple customs, eminently fit them for the early stages of a mission. Their knowledge is limited at best, but it is of the right kind. We have much satisfaction in our native teachers, and instances of failure among them are rare. God has given the sanction of His blessing to their labours on many islands.

I trust that your Church will make an effort to send one or more missionaries to the New Hebrides. There is room for us all there, and a loud call to us all to go over and help them. It will require fifty missionaries for that group alone; and when the work of evangelization is completed there, then there are hundreds of islands beyond which have never yet been visited by the Christian missionary. If you provide the means and look to God in prayer for the man, He will no doubt raise up some one who will be willing to forsake the endearments of home, and labour for Christ among the heathen. If you as a Church do your part, God will reward your faith and do His. Don't fear that the cause of religion will suffer at home by sparing a minister for the mission field. It is when Churches, as well as individuals, endeavour to become a blessing to others that they are usually blessed themselves.

I intend to write an occasional letter to your Mission Committee. If you wish information at any time about the missionary work on these islands, I shall be glad to furnish it. It is my prayer to God that He may bless your efforts to give the Gospel to the heathen, and stir up your Church to generous and prayerful efforts in His cause. Embark in the missionary work with strong faith, believing that sooner or later God will prosper your efforts, and you shall not labour for Christ in vain. Do not be discouraged if you do not at once meet with success; you must be prepared for reverses, as well as for triumphs. Do your duty, and leave results to the God of missions.

I must now close my short letter. You have my best wishes for your success in the important sphere of usefulness which you occupy.

May many have reason to bless God to all eternity for your labours among them.

Ever yours, &c.

JOHN GEDDIE.

P. S.—I would esteem it a favour if you could arrange to have a copy of the *Monthly Record* of your Church sent to my address. You would also confer a favour by writing me a few lines.

J. G.

REV. G. M. GRANT.

—o—  
**Present State of the Church of Scotland Dalhousie College Endowment Fund.**

ON June 18th, there was a balance in the hands of the Treasurer of \$394.39, as reported in the *July Record*. Since that date, \$1412.60 have been received, making a total of \$1899.99, of which sum \$1507.50 have been expended on three Provincial bonds, leaving a balance of \$299.49 in hand on October 18th.

This \$1412.60 received last, has come from the following sources:—

Interest on Bonds - - - -	\$345.00
Presbytery of Pictou - - - -	566.70
Cape Breton, per Rev. N. Brodie - -	80.00
Presbytery of Halifax - - - -	265.00
St. John, N. B. - - - -	30.40
St. John's, Newfoundland - - - -	125.50

\$1412.60

Of the amount received from Pictou Presbytery, \$121.70 is the supplementary subscription of the New Glasgow congregation.

The following are the several contributions that made up the \$265 from Halifax:—

Lieut. Kelso, R. N. - - - -	\$25.00
William Lawson - - - -	80.00
William Miller, London - - - -	100.00
*Mrs. J. Malcom - - - -	3.00
John U. Ross - - - -	6.00
R. H. Skimmings - - - -	20.00
George Porter - - - -	4.00
*Daniel Thom - - - -	2.00
*Philip Thomson - - - -	20.00
Musquodoboit - - - -	5.00

\$265.00

We have now \$18,600 invested. Let the little effort be made that was agreed upon at last Synod, and in the next *Record* we may chronicle the completion of our work.

—o—

(From the *H. and F. Missionary Record*.)

**One Month's Tidings from the Mission Field.**

ENGLAND.—On the 29th June last, a most interesting meeting was held at Highbury, London, in connection with the Church of England Missionary Society. Its purpose was to take farewell of missionaries going forth to various stations. No fewer than 27

men and women were assembled, ready to go to the ends of the earth. Twelve men destined to India and Ceylon; twelve to Africa; three to China. Of the whole number, 16 went out for the first time. The story of the fields for which some of these missionaries set sail is very saddening, and brings into strong relief the spirit in which they were ready to go. Witness the following: "East Africa. On this dreary coast, the Rev. J. Rehmaine has been alone for years, no one with him save his Christian wife. *Again and again we have sent him out a colleague, but fever has taken them away, one after another. May it be otherwise with the Rev. E. and Mrs. Parnell.*" Let people who cherish still the idea of missionaries being men who leave poor prospects at home for a comfortable settlement abroad, think of this! And as we compare such an exodus for the truth's sake at one meeting from one society, shall we not be ashamed to think of our own poor mission to the heathen and its few agents?

SCOTLAND.—Some curious statistics, with a direct missionary bearing, are given in the *U. P. Record* for August, as to the divinity students of the U. P. Church. In 18 years (from 1847-1864) 471 students have been licensed; 352 have been ordained at home; 95 (including 27 joined from other Churches) sent abroad as missionaries; and 5 have obtained no appointments. The average attendance on the Divinity Hall has been 167 2-3; the average number licensed every year has been 26. The attendance has, since 1856, been steadily decreasing from 202 to 130, while the congregations have risen from 514 to 579. And, what is still more remarkable, during the 18 years, 603 have studied in the Hall, while only 471 have been licensed; showing a loss of 132, or 7 every year, in the progress through the Hall. The number needed for home work has for the 18 years averaged nearly 20, with an average of 520 congregations. Those sent abroad (including two exceptional years) averaged nearly 5 a year.

PRUSSIA.—A correspondent of *Christian Work*, writing from Berlin, states that the King of Prussia is a man now living under the strong influence of religious principle. He repeats a story, which he says is quite true, that, immediately before setting out for the seat of war, he was found in his apartment upon his knees in prayer, in which he continued for nearly an hour, supposing himself to be unobserved. And when the war was over, addressing the army chaplains on the 31st July, he said to them, "This is not our merit, it is God's gracious help. I know how many prayers have been offered on our behalf both at home and on the field. We are now reaping the fruit of these prayers. We ought to thank God on our knees for them. But let us beware of exalting ourselves. No haughtiness, but humility: gentlemen, preach that."

**THE ROMISH PROPAGANDA.**—We learn, from an article in *The Spirit of Missions*, that “nearly all the Jesuit priests in foreign lands are sent out and supported by French Romanists. At Paris there is a flourishing Romish Missionary College in the Rue de Bec, which has sent out a great number of laborers, especially to China.” “During the last twenty years, more than 500 females have gone out from Europe to engage in female education in India and China,”—that is, an average of 25 a-year to promote Popery in the far East. What a spur this ought to give to Protestant missions in those regions. A Romish missionary periodical is published at Lyons, in five or six of the European languages, and has a circulation of 220,000.

**BRITISH COLUMBIA.**—The Bishop of this Province, writing from Vancouver's Island, narrates the baptism by him of no fewer than 82 persons, of whom 65 were adults, and 17 children of Christian parents. The adults were baptized on Whitsunday, and the children on the following day. “The greater part” of the adults had, we learn, “been preparing for this step for several years.” And the Bishop states that “most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the Church.” Most interesting were the speeches delivered by some of the chiefs at a meeting held a week afterwards. One of them, speaking of the difficulty which they felt in living Christian lives, after their long continuance in heathen practices, uses this language:—“Being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide, which is too strong for it. We struggle, but, in spite of our efforts, we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails. So we. We try to follow God's way, but how far we fall short! Still, we are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere.” And the chief said:—“Our forefathers were wicked and dark; they taught us evil; they taught us *ahlied* (sorcery). My eyes have swollen; three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us; let us hear.”

**AUSTRALIA.**—The Episcopal diocese of Adelaide has become self-supporting, and has declined farther assistance from the Propagation Society. An interesting account is given by the Bishop of the steps by which this result has been attained. A Home Mis-

sion Committee was formed about 1857, which gave grants proportionally to the number of sittings taken and paid for in each church. An effort was then made for endowment, and a sum, which now amounts to £10,000, has been raised. Other £6000 have been vested in parochial endowments; and by this latter movement two additional parishes are every year included in the list of endowed charges. The minimum stipend throughout the diocese is now £250, and in the city churches it reaches £400 or £500. In 1847 there were 5 ministers and 5 churches, now there are 38 ministers and 60 churches, with 22 parsonages. A collegiate school has been established at a cost of £20,000.

**NEW ZEALAND.**—The census returns for 1864 state the European population of this colony at 172,158. Of these, upwards of 70,000 are Episcopalians, upwards of 40,000 Presbyterians, and 20,000 Romanists. The Wesleyans, Independents, Baptists, and Lutherans, embrace some 20,000 more, and the list is complete by about 800 Jews.

**NATAL.**—We learn that the Rev. F. H. Cox, now at Hobart Town, Tasmania, has been selected to be the new orthodox Bishop, to take the place of Bishop Colenso. The new title will be Bishop of Maritzburg. By the decision of the Privy Council in Colenso's case, neither bishop will be recognized by the State; and it will be for the local clergy to accept as their bishop whom they will; with *two* exceptions, we think, they will all yield obedience to the Bishop of Maritzburg.

**INDIA.**—The famine in the north of India is attracting more and more painful attention. It has called out much faithfulness and energy on the part of various missionaries. Among those especially noticed have been the Baptist missionaries at Orissa. The chief bearing of the famine on missionary work is the number of orphans who are left behind by dying parents. Writes a missionary to the *Times* last month:—“Parents, after disposing of all their available property, actually offered their own children for sale, and I could myself have purchased boys and girls for the most paltry sums.” These children are sold partly to obtain food for the parents, and partly, no doubt, that they may be provided for by those who buy them. But there are two, and it may be said only two quarters to which they are taken. Some are bought by those who have very vile purposes in view; others are taken over (not bought) by missionaries, who undertake to put them into orphanages, and provide for them afterwards. Besides these, many orphans are left perfectly destitute, with none to care for them. It is obvious, therefore, what a great opening for work is left behind by the frightful scourge of Indian famine. It was so on the last occasion of its ravages, it will be so now. And it remains with the Churches to make a great effort to supple-

ment the funds of all existing orphanages, and to establish others to provide for the poor children the blessings of home, education, and Christian guardianship.

CHINA.—Mr. Wolfe, of the Church of England Missionary Society, reports the baptism of a man and a woman at Foo-Choo, on the 21st May. He adds, "The members of our little flock seem to show increased anxiety for the souls of their own immediate relatives. I have never seen this desire so great as at present, and I have known no period, since I came to Foo-Choo, when there were more encouraging prospects of this desire being realized than now." He mentions also, as a remarkable fact, that the lecturer appointed by the Viceroy to expound the sixteen "Sacred Edicts," has publicly recommended the "Religion of Jesus" to the consideration of the people. Unfortunately, already these heathens have learned to make the distinction between the "Religion of Jesus" and the "Religion of the Lord of heaven." They associate the one with all that is good, and the other with much that is evil. By the one they mean the faith of the Protestant missionaries, by the other that of the priests.

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A RELIGIOUS journal gives a remarkable account illustrating the credulity of the Jews in Russia and Poland in respect to their expected Messiah. In Sada Goda, a solitary Jewish town in a desolate region of the Busscovine, there resides a family from which the Messiah is expected to come according to the belief of two-thirds of the Jews residing in the Slavonic countries. The present patriarch of the family is represented as an old idiot, who is reduced to the lowest state of stupidity, and who has amassed millions by means of his superstitious act. Many consider it a sacred duty to visit the chief of their Messianic family at least once in their life, each one taking a tributary gift, never less than a pound sterling. Every possible kind of magnificence and luxury is stored up in the chambers of his palace, and the elegant mansions of his daughters and sons-in-law, who are selected from the richest of the rich. The palace contains a solverroom, with all conceivable articles of plate, reckoned to be worth several hundred of thousands of roubles. The most magnificent Turkish carpets and the heaviest damask curtains are piled in the sitting-rooms, all the votive offerings of the deluded Jews.

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DALHOUSIE COLLEGE.—The Examination for the Professors' Scholarship, offered to pupils of the Halifax Schools, took place at the College yesterday. The successful competitor was Mr. A. P. Silver, from Dr. Gilpin's School.

The Scholarship offered to Pictou Academy this year was competed for at Pictou, and has been gained by Mr. A. W. H. Lindsay.

## A PAGE FOR SABBATH SCHOLARS.

### Self-Conquest.

The wisest of men, King Solomon, says, "The beginning of strife is as when one letteth out water." In some countries where the shore is low, as in Holland, they raise immense mounds, or dykes of earth, to keep out the waves of ocean. If there should be the smallest breach in the dyke, the water begins to press from all parts towards the opening; and if not immediately stopped, the sea overcomes all resistance, and sweeps away the barriers, burying cities and villages beneath the flood, and spreading misery and ruin all round. "Therefore," speaks Solomon again, "leave off contention before it be meddled with;"—rather, before it be "mingled together;" that is, before your spirits be joined in conflict, before you deal out hard words against one another.

"Greater," says Solomon, "is he that ruleth his own spirit than he that taketh a city." Courage and skill only are needed in the one case; but what efforts, and above all, what strength from God, to accomplish the other! Such conquests, however, may and have been made, and that even by the young. As an illustration, let me mention how a little girl acted under circumstances of provocation, and the victory which she gained over herself.

Two little sisters—Frances, about seven, and Augusta, about five years old—were as happy as little girls could be, loving their parents and each other dearly. Sometimes, however, as it happens with the best friends, little differences would arise. On one of these occasions, Frances, perceiving how matters were tending, with a thoughtfulness, decision, and self-command surprising in so young a child, said, "I am getting angry; I had better go out of the room for a few minutes." She acted immediately upon her resolution, and left the room for a short time. When she returned the storm was hushed, and they went to their play as happy as ever.

This is no imaginary story, but a fact, and occurred just as it is related; and it teaches our young friends, nay, all of us, a most useful lesson.

Were all children to act like the little girl I have mentioned, how many sad scenes would be avoided, and what happiness would spring up in youthful hearts from self-conquest! There is this to encourage, that just as bad habits grow in strength the more they are yielded to, so each time temper is overcome will strength be gained for future conflict. Only remember, no effort of your own can accomplish it without the aid of God's Holy Spirit. That aid will be given if you earnestly and devoutly seek it. If parents, though sinful, know how to give good things unto their children, *how much more* shall your Father which is in heaven give the Holy Spirit to them that ask Him?"

### The Old Miller—A Story for the Boys.

There was a little stream which ran through the forest year after year, for I cannot tell how many years, with nothing to do but bubble and gurgle, and splash and dash and run along just as it had a mind to.

By and by a miller stopped it, and put it to work in his mill. Who can tell how many bushels of corn and sacks of wheat it ground to make bread for the families far and near? Sometimes it could hardly work fast enough; but it worked «teadily, so steadily that wise men began to say, «Here is water-power enough to turn a cotton-mill too.»

The boys liked to go to mill with their grists. It was fun to see the big water-wheel splash and dash round, and round, and watch the corn drop into the hopper, and hear the clapper, clapper, clapper of the grinding, and see the meal pouring. Besides, the old miller was a favorite. He did not talk much, to be sure; but he was a good listener, and almost always had the last word, if no other.

A new boy came one day with George Kent, when he brought his grist. They called him Jake. He was no bigger, but some older, the old miller thought, who measured him with his eye under his well-powdered brows.

Jesse Sterns was sitting on a bag of meal with his hook in his hand. The school-house was not far off, and the boys often visited the mill with their books as well as their bags.

«Studying, are ye?» cried Jake. «Well, I never liked schooling. My father wanted me to go to the academy. He wanted to make a scholar of me. He'd have spared no pains to make a scholar of me; but I had no notion of that, so catch me try. I had the best of chances, they said, and might have done something in that line; but I'd no notion of it, not I. I'd rather go to sea.»

«Water which runs at its own will  
Is never known to turn a mill,»

said the old miller, who was busy tying up a bag of grits.

The boys looked round, but the word «sea» caught their attention. «Then you've been to sea,» cried Abe Winslow, coming in from the door; «just where I want to go.»

«To sea! Did you ever harpoon a whale, Jake?» asked Isaac. «Tell us about a shipwreck,» said George. «Did you ever visit London and see the Tower and the Tunnel?» asked another boy.

«Well, I can't answer all at once,» said Jake, well pleased at being noticed, «but I'll tell you what I did see. I saw a hundred vessels all at once catching fish on the Grand Banks. A hundred! Think of that. Myself was in one of them. It was awful foggy and squally down there, and we came nigh enough running afoul of each other. I got sick of it after two voyages, and though I might have

risen to be captain—I had an uncle who was captain—it had too many steps up, and so I quit.»

«Water which runs at its own will  
Is never known to turn a mill,»

said the old miller from behind his hopper.

«The old fellow is forever telling about his mill,» said George, in a laughing whisper. «Well, Jake, what next?» asked Jesse.

«Then father put me in a machine shop. But they pretty soon found out that I was no mechanic. Besides, it was not much else but choring for the boss the first year, and that I didn't like.»

«You'd rather boss yourself, hadn't you, Jake?» said George.

«That's a fact,» cried Jake, «and so I ran off.»

«And turned up here,» said Jesse, «to try your har<sup>1</sup> at farming. You must stick to it, and work like a Trojan, to have it turn to much account, father says.»

«I don't know about that,» said Jake.

«Water which runs at its own will  
Is never known to turn a mill,»

said the old miller, who had kept his ears open. «Do you know what that means, youngsters?»

«Why it means that water left to itself is not likely to grind corn or turn spindles,» said Jesse.

«It means, to my mind, that in order to accomplish anything, you've got to stop and work, and no mistake,» said Winslow.

«To my mind, it means we must have a purpose, and clinch it,» said the other man.

Jake saw in a moment that the old miller was hitting him, and pretty soon he backed off the premises. The rest of the boys went to school, while he took his way up stream, where he sat down in the mossy bank. The water flowed smoothly here, but all the while it seemed to ring in his ear,

«Water which runs at its own will  
Is never known to turn a mill,»

and it set him thinking. Ah, yes, it is quite true that merely following the natural bent of our inclinations will never make us wise, or good, or useful, or successful for this world; nor can any one, young or old, ever save his soul by quietly following the course of life and letting it drift him whither it will.—*Child's Papcr.*

A NEW missionary ship, designated the *Morning Star*, was launched recently in Boston. She cost \$25,000, which amount was raised by the Sunday schools of that city and vicinity; and will be engaged in the service of the American Board of Foreign Missions.

## ACTS AND PROCEEDINGS

OF THE

**Synod of the Presbyterian Church of New Brunswick in connexion with the Church of Scotland,**

Began at Newcastle on the 8th day of August, and terminated on the 13th day of the same month, in the year 1866.

## DIET I.

*At Newcastle, and within St. James' Church there, Wednesday, the 8th day of August, one thousand eight hundred and sixty-six years:—*

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

After sermon by the Rev. W. Donald, D. D., the retiring Moderator, from this text, "Preach the word: be instant in season, out of season," &c., 2 Tim. iv. 2, the Synod was constituted with prayer by the Moderator, the said Dr. Donald.

A letter was here read from the Rev. Dr. Brooke, Synod Clerk, by the Moderator, expressing his great regret that he was unable to be present at this meeting through ill health, and requesting that the Synod would be pleased to permit the Rev. P. Keay, who had consented, at his request, to act as Clerk for him during the meeting, to act in that capacity. The Synod agreed to the request thus made by Dr. Brooke, expressing their deep regret at his absence from such a cause.

The Synod Roll was then made up and read.

Thereafter, the Roll being called, *sederunt* John Wells, A. M., William Wilson, William Henderson, D. D., Charles S. Ogg, A. M., Frederick Home, William Donald, D. D., Peter Keay, A. M., James Kidd, A. M., George J. Caie, B. A., with Messrs. Robert Robertson, William Russell, and Alex. Logie, Elders.

Commissions were received in favor of the Rev. Allan Pollok, Minister of New Glasgow, Nova Scotia, and Alex. Inglis, Esq., LL. D., Principal of Prince of Wales' College, Charlottetown, Prince Edward Island, Corresponding Members from the Synod of Nova Scotia, which were sustained, and their names were added to the Roll; and the name of Dr. Inglis, who was present, was added to the *Sederunt*.

The Synod then proceeded to the election of a Moderator, when the Rev. John Wells, A. M., of New Richmond, being nominated by the retiring Moderator, was unanimously chosen, and took the Chair accordingly.

Dr. Inglis moved that the thanks of the Synod be given to the Rev. Dr. Donald for his excellent and most appropriate Sermon preached at the opening of the Synod; and also that he be requested to prepare the same to be printed in the *Monthly Record*. Mr.

Kidd seconded the motion, and it was agreed to.

The thanks of the Synod were given by the Moderator to the Rev. Dr. Donald, who briefly acknowledged the same.

The Synod appointed the Moderator, Dr. Henderson, Mr. Wilson, Mr. Keay, and Mr. Robert Robertson, a Committee on Bills and Overtures, instructing them to meet to-morrow at half-past nine, A. M.; and all papers to be laid before the Synod were ordered to be given in to the said Committee, at that or a subsequent meeting. The Minutes of the proceedings of Synod during the several Diets held at Fredericton last year, having been printed and sent to the respective members of Synod, were held as read and sustained. It was agreed that, during the present Session, the hour of meeting should be, as heretofore, ten o'clock, A. M., and that the daily interval should be from half-past one till three o'clock.

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

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

## DIET II.

*At Newcastle, and within St. James' Church there, 9th day of August, 1866:*

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

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

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

The Synod authorized Presbyteries to meet, on the summons of their respective Moderators, at any time while the Synod is assembled, and when it is not actually in session.

The Synod called for the Records of Presbyteries, which were produced; and a Committee, consisting of the Clerks of the respective Presbyteries, with Dr. Inglis and Mr. Robert Robertson, was appointed to examine the same.

The Committee on Bills and Overtures reported that they had met according to instructions; when there was laid before them "A Draft of a proposed Minute" from the General Assembly's Colonial Committee, and other papers, which they had agreed to transmit to the Synod. The Synod resolved to take up these, after the business on their Minutes shall have been exhausted.

The Moderator here conveyed the cordial welcome of the Synod to Dr. Inglis, as Corresponding Member of the Synod of Nova Scotia, and invited him to take his seat as a member of the Court, expressing also the deep regret the Synod felt that unavoidable



and sustained. The Synod now took up the question of union with the Synod of Nova Scotia, when, after much consideration, Dr. Inglis moved, Mr. Keay seconded, and it was unanimously agreed to, "That the members of this Synod bring under the consideration of their Kirk Sessions and Congregations the subject of union with the Synod of Nova Scotia, and that a Committee be now appointed to make the requisite preliminary arrangements affecting the civil relations of this Synod, with the advice of Counsel, if necessary; and within six months from this date, to open a correspondence with the Synod of Nova Scotia, with a view of effecting a union of the two Bodies, at next meeting of Synod, unless a majority of Kirk Sessions, within three months, make returns to the Convener of Committee, opposed to the union."

The Synod appointed, as a Committee for this purpose, the Moderator, Dr. Henderson, Dr. Brooke, Mr. Ogg, and Mr. Caie; Dr. Henderson, Convener.

The Synod proceeded to consider the proposal of establishing a Divinity Hall at Halifax, when the Convener of the Committee on this subject reported that nothing had been done in the matter during the past year, and asked the Committee to be re-appointed, consisting of Dr. Donald, Dr. Brooke, Dr. Henderson, Mr. Ogg, and Mr. Kidd; Dr. Donald, Convener.

The Synod now engaged in the consideration of "The Foreign Mission to the Islands of the South Seas," and called for the report of the Committee appointed last year on this subject, when the Convener, Dr. Henderson, reported. (Appendix A.)

A collection was ordered to be made in aid of the funds of this Mission, and the following members were appointed a Committee:—The Moderator, Dr. Henderson, and Dr. Brooke; Dr. Henderson, Convener.

With respect to the Jewish Mission Fund of this Synod, amounting to twenty-five dollars, the Rev. Dr. Donald moved "That the only sum at the credit of this Fund being a contribution from St. James' Church, Newcastle, this scheme having been discontinued, the Synod authorise the Rev. Dr. Henderson to withdraw the same from the Synod Treasurer, and place it at the disposal of the Kirk Session of Saint James' Church." This was unanimously agreed to, and an extract of this Minute was ordered to be sent to Dr. Henderson for that purpose.

Dr. Inglis, as Convener of the Committee appointed on the overture from the Presbytery of St. John, on the mode of procedure in settling Ministers who have been appointed by the Colonial Committee to particular charges in this Province, gave in their Report, which was approved of, and ordered to be kept *in retentis*, and printed in the Appendix. (B.)

Mr. Ogg, Convener of the Committee on the Synod Fund, gave in their Report, which

was approved of, and ordered to be kept *in retentis*, and printed in the Appendix. (C.)

The Synod now called for the Report of the Home Mission Fund, when Dr. Donald, in absence of the Rev. Dr. Brooke, Convener of the Committee on this Fund, gave in the Report, which was approved of, and ordered to be kept *in retentis* and printed in the Appendix. (D.)

After discussion, it was moved by Dr. Donald, and seconded by Mr. R. Robertson, "That, after the claim against the Home Mission Fund has been discharged, this Fund be discontinued, and Presbyteries be authorised to establish Presbyterian Home Mission Funds, which shall be under the direction of Presbyteries, and be wholly at their disposal." After discussion, this motion was adopted.

The Synod now called for the Report of the Bursary Fund, when Dr. Donald, Convener of the Committee on this Fund, gave in their Report, which was approved of, and ordered to be kept *in retentis*, and printed in the Appendix. (E.)

The Committee was re-appointed, consisting of Dr. Donald, Dr. Brooke, Mr. Caie, Mr. Keay, and the Honble. John Robertson; Dr. Donald, Convener, and Honble. John Robertson, Treasurer.

Collections for the Funds appointed by the Synod were enjoined to be made on the day deemed most suitable by the Kirk Sessions of the respective Churches, and that the Collection for the Foreign Mission be in the hands of the Treasurer before the 1st of May, 1867, and that for the Synod Fund by the 1st of August, 1867.

The Report on the Orphanage Scheme was next called for by the Synod, when the Rev. Dr. Henderson, Convener, gave in the Report of the Committee on this Scheme, which was approved of, and ordered to be kept *in retentis* and printed in the Appendix. (F.) It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be given to the Rev. Dr. Henderson, Convener, for his continued, diligent and successful labors in favor of this Scheme; and that the Committee consist of Dr. Henderson and Daniel Ferguson, Esq., Chatham, Treasurer. The Moderator conveyed the thanks of the Synod to the Rev. Dr. Henderson, who briefly replied.

Mr. Caie requested leave of absence to-morrow, to go to Bathurst, which was granted. Mr. Logie, Elder, also requested leave of absence to-morrow, which was granted.

The Rev. Frederick Home was appointed to conduct the devotional exercises to-morrow morning. The Synod now adjourned, to meet to-morrow at ten, A. M. Closed with the Benediction.

#### DIET IV.

At St. James' Church, Newcastle,  
11th August, 1866.

WHICH day the Synod met pursuant to adjournment. Some portion of the time was

spent in devotional exercises, conducted by the Rev. Frederick Home. The Synod was then constituted with prayer by the Moderator. *Sederunt*, as yesterday, with exception of Rev. George J. Caie, who, by leave, had gone to Bathurst, and Mr. Logie, Elder. The Minutes of yesterday's proceedings were read and sustained.

Dr. Henderson, Convener of the Committee on "The Draft of the proposed Minute of the Colonial Committee concerning giving grants in aid to Colonial Ministers and Missionaries," gave in their Report, which was, after much discussion, adopted, and ordered to be kept in *retentis*, and printed in the Appendix. (G.)

Thereafter, the Moderator, having left the Chair, which was taken by Dr. Donald, moved that with reference to "A Draft of a proposed Minute of the Colonial Committee," a Committee of the Synod of New Brunswick be appointed, consisting of the Clerks of the respective Presbyteries, and the Synod Clerk, the Synod Clerk to be Convener; that the Clerks of the respective Presbyteries furnish the Convener with all necessary information regarding charges, or proposed charges, within the limits of their respective Presbyteries; and that all correspondence relative to the Ministers and Missionaries within the bounds of this Synod, be annually laid before the Synod for their consideration. This motion was seconded by Mr. Kidd, and agreed to.

The Committee appointed to examine Presbytery Records, reported that they had attended to that duty, and found the Records of the Presbyteries of St. John and Miramichi to have been regularly and accurately kept, but that in those of the Presbytery of Restigouche certain exceptions to this existed, of which, however, the Clerk gave satisfactory explanations. Whereupon the Synod ordered the several Records to be attested, which was accordingly done.

The Honble. John Robertson was re-appointed Treasurer to the Synod; Mr. C. S. Ogg, Convener of the Committee on the Synod Fund; Dr. Donald, Convener of the Bursary Fund Committee; Dr. Henderson, Convener of the Foreign Mission Committee. The Conveners of the respective Committees were authorised to draw money for the purposes of their respective Schemes from the Treasurer. The Synod instructed the Clerk to send an extract of this Minute to the Treasurer for his information. The Clerk is also instructed to inform the Treasurer that the Home Mission Fund, as Synodical, is discontinued, and that that Fund is now to be managed by Presbyteries; and the Treasurer is authorised to pay any moneys of this Fund in his hand, to the Clerk of the Presbytery of St. John.

It was moved by Dr. Donald, and seconded by Dr. Inglis, that the thanks of the Synod be accorded to Dr. and Mrs. Henderson, and other families connected with the Congrega-

tion of St. James' Church, for the kindness and hospitality shewn by them to the Members of Synod. The motion was most cordially agreed to, and the thanks of the Synod given accordingly.

It was moved by Dr. Henderson, seconded, and unanimously agreed to, that the thanks of the Synod be given to Dr. Inglis, the Corresponding Member from the Synod of Nova Scotia, for the deep interest he has taken, and the very valuable assistance he has afforded, in all the business of the Synod. The thanks of the Synod were then given from the Chair to Dr. Inglis, to which he shortly replied.

Dr. Donald moved that the Rev. Dr. Henderson be appointed Corresponding Member to the Synod of Nova Scotia next year, Rev. Mr. Keay to be his alternate.

The Rev. Mr. Kidd was appointed to conduct devotional exercises at the opening of the Synod on Monday morning. The Synod then adjourned to meet on Monday morning at nine o'clock, A. M.; closed with the Benediction.

#### DIET V.

*At Newcastle, and within St. James' Church there, 13th day of August, 1866.*

THE which day the Synod met pursuant to adjournment. *Sederunt* as at last Diet. Devotional exercises were conducted by Rev. James Kidd. The Synod was then constituted with prayer by the Moderator.

The Rev. Allan Pollok, of New Glasgow, Pictou, Nova Scotia, Corresponding Member from the Synod of Nova Scotia, here entered the Synod. The reverend gentleman was cordially welcomed by the Moderator in name of the Synod, and by all the brethren, and took his seat as a Member of Court, and his name was added to the Roll of the Synod and the *Sederunt* of this day.

In acknowledgment of the presence of Mr. Pollok, and to enjoy the pleasure and advantage of his valuable experience and judicious counsel, consideration was resumed of the more important subjects and schemes which had been before the Synod, and this was continued for a considerable time.

The business of the Synod being concluded, the next Meeting was appointed to be held in St. John, on the second Wednesday of August, 1867, of which due notice was given.

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

#### APPENDIX.

##### A

##### Foreign Mission.

THE Committee on the Foreign Mission of the Synods of Nova Scotia and New Brunswick to the Islands of the South Seas, have to report that only three Churches appear to have made collections this year for that purpose, viz. :-

The Congregation at Richmond, per Rev. Mr. Kidd, \$4 00  
 The Congregation of St. James' Church, Newcastle, per Rev. Dr. Henderson, 20 70  
 -----  
 \$24 70

Transmitted to the Treasurer, the Honble. John Robertson, and by him remitted to J. J. Bremner, Esq., Halifax, Treasurer for the Foreign Mission of the Nova Scotia Synod. Also a collection of about \$10 from St. Andrew's Church, Chatham, transmitted by the Rev. C. S. Ogg to the Rev. Mr. Grant, Halifax.

The Committee trust that next year collections will be made in all the Churches connected with our Synod for this very important object.

W. HENDERSON, D. D., *Convener.*

**B**

**Dr. Inglis' Report.**

THE Committee appointed with reference to the overture from the Presbytery of St. John relative to the mode of procedure in settling ministers, have to report that they have examined the Act, Cap. XVIII. Sec. VII, and find the following to be the law of the Church on the point under the consideration of the Synod:

"That, in case of a vacancy or the expiration of any agreement, made, or to be made, with any minister for the said Church, the call or nomination of a Candidate, or Candidates, for the pastoral charge of said Church, shall be in the Trustees and Elders, if such Candidate or Candidates shall be in British America, and the choice among such Candidate or Candidates, or choice or rejection of such Candidate, shall lie in the congregation, being pew holders or communicants, and including the said Trustees and Elders or a majority of them," and, if it shall be found necessary to call a minister from any part of Great Britain, the arrangements for that purpose shall be solely vested in the said Trustees and Elders of the said Church.

That the appointment by the Colonial Committee of an ordained Clergyman to any congregation in this Synod, on the application of the Trustees and Elders, shall not be deemed as binding the Congregation to accept said Clergyman as their permanent minister, beyond the expiration of the time specified in the application, or by the Colonial Committee; and that it shall be requisite for the congregation to give him a call, before he can be inducted by the Presbytery, as the settled minister of the congregation.

The Synod would recommend that congregations, if satisfied with the ministrations of the

minister or missionary sent out, should as soon as possible after his arrival, proceed to give him a call; and the Synod ordains, that in such cases it shall be requisite for the congregation to request the Presbytery to moderate in a call according to the mode of procedure in the Parent Church.

**C**

**Report on the Synod Fund.**

THE Committee on the Synod Fund met. They found the following amounts at their disposal:—  
 Bal., as per Treasurer's Report.  
 including a Coll. received from  
 Fredericton, June 19th, \$12 25  
 Coll. rec'd f'm Richmond, June 17, 4 00  
 " " " Saint John, Aug 1, 21 65  
 -----  
 \$37 90

Rec'd during the Meeting of Synod and remitted to the Treasurer.  
 From New Richmond, 23 50  
 " Newcastle, 17 15  
 " Dalhousie, 8 40  
 " Portland, 4 03  
 " Campbelltown, 6 00  
 " Nashwaak, 4 11  
 " Chatham, 16 00  
 -----  
 \$117 06

The following claims were found by the Committee to exceed the funds at their disposal. They therefore recommend that \$4 be struck off from the amount of the travelling expenses of each member, which will balance the income and the Expenditure; thus,

Synod Clerk's Salary,	\$20 00
Printing Minutes,	20 00
Travelling expenses of Members, of which	
Rev. Mr. Wilson claimed \$8 00, paid 4 00	
Rev. Mr. Murray, do 7 00, do 3 00	
Rev. Mr. Caie do 12 00, do 8 00	
Rev. Mr. Kidd do 17 00, do 13 00	
Rev. Mr. Wells do 24 00, do 20 00	
Rev. Dr. Donald do 12 00, do 8 00	
Rev. Mr. Keay do 7 50, do 3 50	
Rev. Mr. Wilkins do 17 00, do 13 00	
Mr. R. Robertson, Elder, do 12 00, do 8 00	

Expenditure will thus be \$120 50  
 And the Income 117 06  
 -----

Thus leaving a deficit of \$3 44

Respectfully submitted by  
 Your obedient servant,  
 CHARLES S. GOG, *Convener.*

**D.**

DR.	The HOME MISSION FUND in account with JOHN ROBERTSON, Treasurer.	CR.
1865.		1865.
Aug. 3, To balance of account this date	\$66 51	
Oct. 9, Rev. Dr. Brooke's Order, favor W. T. Wilkins,	150 00	

Aug. 4, By rec'd from J. G. Forbes, Secty to Trustees St. Andrew's Church, St. John, am't coll. in said Church for this Fund.	67 52
" 14, " From Rev. James Kidd, per his letter dated 2nd May: proceeds collection at Richmond,	4 00
" " " Through Rev. Dr. Donald from Rev. Jas. Murray, collection at Tabusintac Church,	5 30
" " " Through same, from Rev. Jas. A. Murray, coll. at Bathurst,	8 13
" 22 " This am't charged in last y'r's ac't, travelling expenses Rev. James A. Murray to Nova Scotia, should have been charged to Synod Fund.	20 00

	1866.		
	May 2,	" From Rev. Jas. Murray, coll. at St. John's church, Dalhousie, (through Rev. Dr. Donald,)	7 00
	July 6,	" From Rev. Jas. Kidd, per his letter, 27th June, donation from Congregation at Richmond,	4 00
		" Balance,	100 26
			<hr/>
		\$216 51	\$216 51
Aug. 1,	To above Balance,	\$100 26	
	Postage for one year to date,	0 35	
			<hr/>
St. John, N. B.,	1st August, 1866.	\$100 61	

## E.

DR.	<i>The BURSARY FUND in account with JOHN ROBERTSON, Treasurer.</i>	CR.		
1865.		1865.		
Oct. 9,	To Paid Rev. Dr. Donald's Order favor W. T. Wilkins, being the Bursary allocated to him for the years 1865-6,	Aug. 25,	By balance per Ac't this Date,	\$91 83
	" Balance,	Oct. 4,	" From Rev. Jas. Kidd, coll. at St. John's Church Richmond,	3 40
		Dec. 13,	" For Coupon on City Debt Debenture No. 103, for 6 months int. to 1st inst., £250, at 5 pr. ct. pr. an.,	25 00
		" 15,	" From Rev. Wm. Henderson, per letter 12th, coll. at St. James' Church, Newcastle,	9 60
		1866.		
		Jan. 5,	" From Rev. Dr. Brooke, per letter, for his collection at Fredericton for this Fund,	12 00
		June 1,	" For Coupon on City Debt Debenture No. 103, for 6 months interest to date, £250, at 5 pr. ct. pr. an.,	25 00
		July 2,	" From J. G. Forbes, Secty. to Trustees St. Andrew's Church, St. John, coll. at said Church,	68 09
		" 6,	" From Rev. Jas. Kidd, per his letter 27th ult., donation from Congregation at Richmond,	4 00
				<hr/>
			\$238 92	\$238 92
In addition to the above Balance herein shewn, the Treasurer holds, for this account, City Debt Debenture No. 103, for £250, with Coupons attached, payable 1st June and 1st Dec., being for int. at 5 pr. ct. pr. an.		Aug. 1,	By above Balance,	\$138 92
St. John, N. B., 1st August, 1866.			Less postage for 1 year to date	0 30
				<hr/>
				\$138 62

## F.

DR.	<i>The FOREIGN MISSION FUND in account with JOHN ROBERTSON, Treasurer.</i>	CR.		
1866.		1866.		
July 17,	To remitted to Mr. J. J. Bremner, Halifax, as per order from Rev. W. Henderson, Bank B. N. A. Draft on Halifax Branch, \$25.05, less disc. 62 cts.	July 17,	By received per Rev. Jas Kidd's letter of 27th June, donation from Congregation at Richmond,	4.00
	Postage, 12 cts. and 15 cts.		" From Rev. Wm. Henderson, per his letter of 31st May, collection from the Congregation at Saint James' Church, Newcastle,	20.70
				<hr/>
			\$24.70	\$24.70
St. John, N. B.,	August 1st, 1866.			
				JOHN ROBERTSON, Treasurer.

G

**Report on the Orphanage Scheme.**

SINCE the last meeting of Synod, James Miller, Esq., of Chatham, who ever took a deep interest in this scheme, has terminated his earthly career, and his valuable services are therefore now lost to the Synod. Since his death, which took place in the beginning of December last, the Convener has acted as Treasurer.

The condition of this scheme remains nearly the same as last year.

The contributions of the Sabbath School connected with St. Paul's Church, Fredericton, for the support of Janet Brooke in the orphanage at Madras; of the Sabbath School connected with Saint Andrew's Church, Chatham, for the support of Susannah, in the same orphanage; and of the Sabbath School in connection with St. James' Church, Newcastle, for the support of Beki, a little girl now baptised, and named Rebecca, in the orphanage at Poona; consisting of \$20 for each, were transmitted by the Convener in February last, to John Wright, Esq., Edinburgh.

The sum of £3 sterling from the Sabbath School in Dalhousie was also transmitted by the Convener, in February last, to John Neilson Cuthbertson, Esq., Glasgow, for the support of Kutb-uddeen, in the orphanage at Gyah.

The Sabbath School connected with St. Andrew's Church, St. John, has again transmitted through Dr. Donald the sum of \$20 for the support of Catherine Donald in the orphanage at Calcutta; also £3 sterling for the support of an orphan at Gyah; and one of the teachers in the same school gives £2 annually for the support of an orphan at Calcutta.

The Sabbath School connected with St. Luke's Church, Bathurst, has transmitted to Edinburgh £4 sterling for the support of Mary Napier, at Colombo.

The Sabbath Schools at Woodstock and Northampton continue to make collections for the support of an orphan at Gyah.

A photograph of the orphan school at Poona, containing the orphan supported by the children of St. James' Church, Newcastle, was lately received and exhibited to the children attending that school, and has greatly added to the interest felt by them in their young Hindoo protege.

The Committee feel this scheme to be one of very great importance, and earnestly commend it to the support of all the ministers and congregations within their bounds, as well calculated to train up the young to habits of Christian benevolence, as to promote the spread of Christianity among an extensive heathen population.

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

H

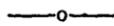
THE Committee appointed to take into consideration the "Draft of a proposed Minute" by the Colonial Committee of the Church of Scotland, report that they have attended to their duty; that they think the suggestions made in it very important, and that they would recommend in accordance with it that the Synod should appoint a committee of their number, consisting of one or two members of each Presbytery.

1st. To collect accurate statistics concerning the different charges in connection with our Synod, to be transmitted to the General Assembly's Colonial Committee. 2nd. To consider what can be done to lessen by means of Funds raised in the Synod, the amount required from the General Assembly's Colonial Committee for supplementing the salary of ministers and missionaries already employed in districts which are not self-sustaining.

The Synod further resolve that no supplement shall be requested for any district unless the people belonging to it shall show, by entering into subscription suitable to their means, that they are earnestly desirous of obtaining a minister. Further, that the Colonial Committee shall not be requested to guarantee to any missionary the whole amount of £150 sterling per annum, but only what shall be necessary to raise the sum offered by the district to that amount.

That the Committee be required to submit to the Synod every year an account of their whole proceedings during the year, that the Synod may thereby be enabled to judge of the exertions made so as to assure the Colonial Committee of all diligence having been exercised in this matter. All of which is respectfully submitted.

WM. HENDERSON, D. D., *Convener.*



**THE CHURCH IN NOVA SCOTIA.**

**Presbytery of Halifax.**

The Presbytery of Halifax met, according to adjournment, in St. Matthew's Church, Halifax, on Wednesday, 26th September. Sederunt, Rev. G. M. Grant, (Moderator), Rev. J. McMillan, Dr. Avery, and Messrs. James Thomson, John A. McLean, and Charles Sprott, Representative Elders.—Mr. Sprott having handed in his commission as Representative Elder for St. Andrews, Musquodoboit.

The meeting having been opened with prayer, Mr. McMillan, in the absence of the Clerk, was appointed Clerk, *pro tem.*, and the minutes of the last meeting were then read and sustained.

The Rev. Charles M. Grant appeared and laid on the table an extract minute of License from the Presbytery of Ayr, Scotland; Commission from the Colonial Committee to the Presbytery of Halifax; and an extract minute

of Ordination from the Presbytery of Ayr:—all of which were read. Mr. Grant was then cordially welcomed as a Probationer within the bounds of the Presbytery.

Mr. McMillan reported that he had kept the appointment for the 2nd day of September at Truro. The Rev. Mr. McCunn then entered, and was invited to sit and deliberate with the Court.

The following appointments were made for the next two months:—Rev. C. M. Grant to supply Salmon River and Truro on the 7th October; North River and Truro on the 14th; St. Andrews, Halifax, from the 21st October till the end of November; and Richmond on the 2nd and 9th of December.

Rev. G. M. Grant was appointed to arrange supplies for St. Andrews, Halifax, for the 7th and 14th October, and Mr. McMillan to preach there on the 2nd day of December.

The Clerk was directed to write to the Reverend the Presbytery of Pictou,—to mention the arrangements made by the Court as to the supply of the vacant stations within its bounds,—and respectfully but earnestly to request that Reverend Court to transfer the Rev. Messrs. Gordon and Fraser, or at least one of them, to the Presbytery of Halifax, also, to intimate that in the event of their not complying with this request, not only will the congregation of Truro receive very imperfect supply, but the other important stations within the bounds, such as Richmond and Lawrencetown, will have to be left almost, if not altogether, vacant.

The Court then adjourned to meet on the first Wednesday of December, at 3 o'clock, P. M. Closed with prayer.

JOHN McMILLAN, Clerk, *pro tem.*

#### Sabbath School Report.

WE have much pleasure in acknowledging the receipt of a document which very seldom,—at least in connection with the workings of the Church within the bounds of our Synod,—finds its way into the hands of the people. The Sabbath School Report to which we refer is from the Superintendent and Teachers of St. Matthew's Sabbath School, Halifax, and gives a statement of the condition of the School, as well as that of the two mission schools in the suburbs of the city, conducted by the Teachers' Association—a union of St. Matthew's and St. Andrew's—during the past six years. The following table, made up to the 30th Sept. in each year, exhibits the number of Teachers and Scholars on the roll, with the average attendance, and the amount contributed by the congregation to defray working expenses:

	No. of T.	Av. at.	No. of S.	Av. at.	Coll.
1861	24	18	127	80	\$71.00
1862	24	19	130	80	70.25
1863	25	23	169	108	50.00
1864	29	27	242	170	89.25
1865	32	30	261	173	82.49
1866	35	34	300	210	61.00

The money thus contributed is "spent on hymn books, catechisms, printed schemes of lessons, useful periodicals (which are given gratuitously to all the scholars), and to replenish the library from time to time." The scholars themselves, by a weekly collection, raise a sum of about \$140 annually, which is devoted to very useful and praiseworthy objects, such as "Colportage in the County, a Ragged School in the city, and to the support of a native agent in the South Seas." The Report also states that an amount equal to that mentioned in the table, is given every year for the summer pic-nic and the New Year's day fete.

With respect to the two district schools, situated respectively at Richmond and the North West Arm, the Report presents the following statistics:—

#### 1ST. RICHMOND.

	No. of T.	Av. at.	No. of S.	Av. at.
1861	7	5	32	18
1862	7	6	28	16
1863	11	9	70	42
1864	15	12	106	77
1865	16	13	120	78
1866	18	17	143	101

#### 2ND. NORTH WEST ARM.

	No. of T.	Av. at.	No. of S.	Av. at.
1861	5	4	37	27
1862	5	4	31	17
1863	10	8	45	34
1864	6	5	25	20
1865	6	5	40	24
1866	6	5	40	24

"These schools pay their own working expenses. It will be noticed that the North West Arm School seems stationary, while the Richmond one has increased wonderfully. The chief, perhaps the sole reason for this difference is, that we have no building at the Arm suited for the purpose, and have to use a room in a mill fitted up and given to us by the Messrs. Hostrerman, whereas at Richmond the Association three or four years ago erected a handsome Mission school, which we now use. We are very anxious to put up a similar building at the Arm, and have procured an excellent site, and \$500 of subscriptions; but we cannot proceed until an equal amount additional is placed at our disposal."

This interesting Report is submitted by

M. M. LINDSAY,

Sup't St. Matthew's S.S.

A. K. DOULL, } Committee.

W. H. NEAL, } Committee.

L. FAIRBANKS, Librarian.

#### Cape Breton Disputes.

THE Committees of the Church of Scotland and of the Presbyterian Church of the Lower Provinces, appointed to settle disputes regarding Church property in Cape Breton, met in Halifax on the 24th ult. The sub-joined minutes of the Joint Committee will show the result of their deliberations. It is

much to be regretted, for the sake of the Gospel, and for the sake of our common Presbyterianism, that the representatives of the two bodies had to separate without doing anything to put an end to these lamentable disputes:—

HALIFAX, 24th Oct., 1866—8 P. M.

The Committee appointed by the Synod of Nova Scotia in connexion with the Church of Scotland to adjudicate on disputes respecting Church property in Cape Breton, and the Committee appointed by the Synod of the Lower Provinces of B. N. A. to correspond on matters of common interest, met in Mr. Barnes' office, in accordance with arrangements concerted between the Conveners of the two committees. There were present, on the part of the first named committee, the Rev. Messrs. McDonald and Pollok, and also the Rev. Mr. Grant, who was invited to act as a corresponding member; on the part of the other committee, the Rev. Messrs. McGregor, Maxwell, and McKnight, and Dr. Hattie.

Mr. Pollok was called to the chair, and opened the meeting with prayer. Mr. McKnight was appointed Secretary.

An account was given of the circumstances which led to the appointment of the committees,—the special object being to settle disputes respecting Church property in Cape Breton, although the terms in which the Synod of the Lower Provinces appointed their committee are general, empowering them to correspond and co-operate on matters of common interest.

The following places were named in which it is understood that there are claims of a joint interest in Church property: River Dennis, Whycomagh, Lake Ainslie, Middle River, Cape North, Baddeck, Boularderie, and Little Narrows.

The case of Middle River was selected for consideration, in the first place, as being the most clamant. After some conversation on the subject, it was agreed to adjourn, to meet to-morrow morning at  $\frac{1}{2}$  past 9 o'clock, in St. Matthew's Session-room, and this meeting was closed with prayer.

(Signed) ALEX. MCKNIGHT, *Sec'y.*

ST. MATTHEW'S SESSION-ROOM, }  
25th Oct., 1866—9 $\frac{1}{2}$  A. M. }

The joint committee met, according to adjournment—Mr. Pollok in the chair. The meeting was constituted with prayer by Mr. McGregor. The same members were present as yesterday evening, with the exception of Dr. Hattie.

The minutes of previous meeting were read, and the business resumed.

Mr. Grant suggested that a scheme of compromise in disputed cases be arranged by the committee, providing that when there is a large minority, their claims to the use of the Church for one-half, or some other definite

proportion of the time, be recognized; and that when the minority is small, they waive any claim they may think themselves possessed of, and depend on the christian courtesy of the larger body for the occasional use of the Church when it is not otherwise required.

Another course was proposed by Mr. Maxwell: that the settlement of all such disputes in Cape Breton be entrusted to a committee of arbitrators, constituted as proposed by a committee of the House of Assembly in the Middle River case.

Various difficulties were suggested and talked over; and the committee adjourned to meet again in the evening at half-past 7 o'clock, in the hope that some of the other members of committee might then be present to aid them in arriving at a conclusion in the matter. The meeting was closed with prayer.

(Signed) ALEX. MCKNIGHT, *Sec'y.*

SAME PLACE AND DAY, 7 $\frac{1}{2}$  P. M.

The joint committee met, according to adjournment, and was constituted with prayer by Mr. McDonald. The same members were present as in the morning, with the exception of Mr. Maxwell.

The minute of last meeting was read.

It was agreed to draw up a proposal of arrangement by going over the separate cases *seriatim* in a provisional way. In reference to Middle River and Lake Ainslie, it was thought that the larger body might occupy the Churches two-thirds of the time, and the minority one-third. Respecting Baddeck, the brethren of the Church of Scotland proposed that their friends be recognized as entitled to the Church one-third of the time, and have the appointment of one-third of the trustees; or else, that they be refunded the estimated present value of their contributions to the property; and that, in lieu of a settlement at Baddeck in one or other of these ways, they waive all claims of their people in Little Narrows, Whycomagh, River Dennis, and all other places where there are disputes. As the representatives of the other Church could not recognize any right of the minority in this case, they were not prepared to accept either of the proposals, though they were willing to recommend to their friends in Baddeck to grant the use of the Church for one-third of the time. Being desirous, however, of consulting the absent members of their committee before this correspondence be finally closed, it was agreed that, in the event of their deciding, on fuller consideration, to accept some such arrangement, this joint committee meet again in Mr. McGregor's house, to-morrow, at 3 o'clock, P. M.; but, if it should be otherwise, the joint committee have come to the conclusion that they can do nothing in the matter committed to them.

The meeting was closed with prayer.

(Signed) ALEX. MCKNIGHT, *Sec'y.*

## The Lost Jewels.

A JEWISH TALE.

In schools of wisdom all the day was spent;  
His steps at eve the Rabbi homeward bent,  
With many sad thoughts, which dwelt upon the  
wife

And two dear children who consoled his life,  
She, meeting at the threshold, led him in,  
And with these words preventing did begin—  
“Ever rejoicing at your wished return,  
Yet am I most so now: for since this morn  
I have been much perplexed and sorely tried  
Upon one point which you shall now decide.  
Some years ago, a friend into my care  
Some jewels gave—rich, precious gems they were;  
But having given them in my charge, this friend  
Did afterwards not come for them, nor send,  
But left them in my keeping for so long,  
That now it almost seems to me a wrong  
That he should suddenly arrive to-day,  
To take those jewels which he left away.  
What think you? Shall I freely yield them back,  
And with no murmuring?—so henceforth to lack  
These gems myself, which I had learned to see  
Almost as mine forever, mine in fee.”

“What question can be here? Your own true  
heart

Must needs advise you of the only part:  
“That may be claimed again which was but lent,  
And should be yielded with no discontent.  
Nor surely can we find herein a wrong,  
That it was left us to enjoy it long.”

“Good is the word,” she answered, “may we now  
And evermore that it is good allow!”  
And, rising, to an inner chamber led,  
And there she showed him, stretched upon one  
bed.

Two children pale: and he the jewels knew,  
Which God had lent him, and resumed anew.  
—*Trench's Poems.*

## Obituary.

DEATH OF THE REV. DR. M'LETCHIE.—  
The death of the Rev. James M'Letchie, D.  
D., one of the ministers of the High Church,  
took place at his house, Regent Terrace, on  
Tuesday evening, after a severe and protract-  
ed illness. Dr. M'Letchie is the fifth minis-  
ter who has been removed by death from the  
Presbytery of Edinburgh within the past few  
months, and was the last of the three city min-  
isters whose charges, under the Act of 1860,  
are not to be filled up. He was a native of  
Maybole, and received his early education  
at the parish school of Dalrymple. After  
going through the usual course of study, at  
the University of Glasgow, in which he great-  
ly distinguished himself, Dr. M'Letchie was  
appointed to the Church of Larkhall, in the  
Presbytery of Hamilton. He was shortly  
afterwards transferred to the parish church of  
Gartsherrie, where he laboured with so much  
acceptance that his congregation, on his  
leaving for St. Thomas's Church, Leith, pre-  
sented him with 200 volumes of books,  
which formed the nucleus of the extensive  
and valuable library which he has left.  
From Leith he was called to College Parish

Church, Glasgow, where he remained for  
several years. In 1844 he was appointed to  
the High Church, Edinburgh, as colleague to  
the Rev. Dr. Arnot. Dr. M'Letchie was an  
ardent student of the classics, and as a lin-  
guist he was excelled by few. His style of  
preaching was noted for purity of style and  
vigour of logic; it was in a sense too good  
to be popular. For several years past, how-  
ever, he has seldom preached, owing to the  
delicate state of his health, and the duties of  
his charge have latterly been performed by  
the Rev. Mr. M'Bride, as ordained assistant.  
His weak health also prevented him from  
taking part in the public business of the  
Church; but he was held in the greatest re-  
spect by his co-presbyters for his thorough  
manliness and honesty. Dr. M'Letchie was  
sixty-four years of age, and was unmarried.  
—*H. & F. Record.*

DEATH OF REV. DR. MACBETH, LONDON.  
—The Church has lost one of the most ener-  
getic of its representatives in London by the  
death of the Rev. Dr. Macbeth, on 8th Sep-  
tember last. He had been for many years  
the minister of the Scotch Church in Halkin  
Street, Belgrave Square. No one who knew  
Dr. Macbeth in health, or who remembers  
his appearances in the General Assembly as  
a member of the annual deputation from the  
Synod in England, can fail to feel great re-  
gret at his loss to the Church. An admiring  
pupil and warm friend of the late Dr. James  
Robertson, he had something of his remark-  
able energy and turn for organisation. He  
was ardently devoted to the interests of the  
Church, till failing health left him without  
strength or hopefulness. His labors in be-  
half of the Scotch Church in London deserve  
grateful acknowledgment; his early death is  
deeply to be lamented.—*ib.*

## The Throne of Solomon.

THE following account of this remarkable  
piece of mechanism purports to be taken  
from the Persian manuscript called “The  
History of Jerusalem.”

“The sides of it were of pure gold, the  
feet of emeralds and rubies intermixed with  
pearls, each of which was as large as an os-  
trich's egg. The throne had seven steps; on  
each side were delineated orchards full of  
trees, the branches of which were of precious  
stones, representing fruit ripe and unripe; on  
the tops of trees were to be seen figures of  
plumage birds, particularly the peacock, the  
etauh and kurges. All these birds were hol-  
lowed within artificially, so as to occasionally  
utter melodious sounds, such as the ear of  
mortal never heard. On the first step were  
delineated vine-branches, having bunches of  
grapes, composed of precious stones of vari-  
ous kinds, fashioned in such a manner as to  
represent the various colors of purple, violet,

green and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions of terrible aspect, large as life and formed of cast gold.

"The nature of this remarkable throne was such that when Solomon placed his foot on the first step, the birds spread their wings and made a fluttering noise in the air. On his touching the second step, the lions expanded their claws. On his reaching the third step, the whole assemblage of demons and fairies, and men, repeated the praises of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner:—'Son of David, be thankful for the blessings which the Almighty has bestowed upon you.'—The same was repeated on his reaching the fifth step. On his touching the sixth, all the children of Israel joined them; and on his arrival at the seventh, all the birds and animals became in motion, and ceased not until he had placed himself on the royal seat, when the birds, lions, and other animals, by secret springs, discharged a shower of the most precious perfumes on Solomon, after which two of the kurges descended and placed the golden crown upon his head.

"Before the throne was a column of burnished gold, on the top of which was a golden dove, which held in its beak a volume bound in silver. In this book were written the psalms of David, and the dove having presented the book to the king, he read aloud a portion of it to the children of Israel. It is further related that on the approach of evil persons to the throne, the lions were wont to set up a terrible roaring, and to lash their tails with violence; the birds also, and the demons and genii, to utter horrid cries; so, for fear of them no one dared be guilty of falsehood, but all confessed their crimes. Such was the throne of Solomon, the son of David."

**Music in Solomon's Temple.**

The disinterment of Assyrian sculptures and the decyphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and paintings have been brought to light which delineate the musical instruments of the early Oriental nations, and in a number of cases of veritable specimens have been disinterred. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years.

The more recent investigations prove that the parent of all known musical science was

Assyria. From the Assyrians, the Hebrews and the Egyptians, and, indeed, all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly-cultured art, and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, the double pipe, the trumpet drum and bell were common. Even of the bagpipe representations have been discovered, though none of stringed instruments like the violin played with the bow.

In all delineations of social or worshipping assemblies, musical instruments very like our modern ones have a prominent place. The Hebrew music at the time of the Exodus, was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the Temple of Jerusalem, according to the *Talmud*, stood a powerful organ, consisting of a wind-chest with holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the Temple.

**FOREIGN MISSION.**—By appointment of Synod, the collection for the Foreign Mission Scheme falls to be made on the first Sabbath of November.

☞ The Rev Mr Gunn, Broad Cove, C.B., has sent, per the Rev Mr McMillan, \$20 collected at Grand River and vicinity for the Home Mission Scheme. Also, \$5 for the *Monthly Record*.

**Presbytery Clerk's Fee.**

St Andrew's Kirk Session, Pictou \$1 00  
St Andrew's Kirk Session, New Glasgow 4 00  
W. M. M.

**Lay Association.**

**West Branch East River Congregation.**  
QUARTERLY COLLECTIONS.

Sections.	Collectors.	£.	s.	d.
West Side	Isabella McLean,	1	18	9
West Branch,	Christy McDonald,			
East Side	Elizabeth Chisholm,	0	9	7½
West Branch,	Barbara Sutherland,			
Fox Brook,	Catherine McLeod,	0	15	1½
West Branch,	Ellen J. Fraser,			
Big Brook,	Barbara McDonald,	1	0	0
West Branch,	Christy Ross,			
Middle River,	Mary McKay,	3	7	6
Hopewell,	Margaret Gray,			
West Branch,	Mary Gray,	1	0	0
2nd Division,	Christy McLean,			
West Branch,	Mary J. McDonald,	1	5	7½

Total, - - - £9 16 7½  
DANIEL GRAY,

Secretary B. L. Association.

Hopewell, West Branch, }  
24th September, 1866. }

**Donations in aid of the Cape Breton Church Building Fund.**

The undersigned thankfully acknowledges receipt of the following sums in aid of erecting Churches in this wide mission-field—one at the Strait of Canso, and another at River Inhabitants:—

*St. Andrew's Congregation, New Glasgow.*

Rev. Allan Pollok,	\$5.00
James Fraser (Downe), Esq., M.P.P.	5.00
Mrs. Fraser,	1.00
Miss Fraser,	1.00
Dr. Fraser,	2.50
James Fraser (Drummond),	4.00
Thomas Fraser,	1.00
Miss Fraser,	2.50
Alexander Holmes, merchant,	2.50
Miss Annie Holmes,	1.00
Donald Ross,	2.00
A. McLeod,	2.00
John McKay,	2.50
D. Cameron	4.00
Archibald McInnis	2.00
D. McDougald	1.00
James McKenzie,	1.50
H. Henderson,	1.00
John F. McDonald,	1.00

By Church collection,

\$42.50

31.00

*Halifax.*

Rev. George M. Grant,	\$8.00
Robert Noble & Sons,	8.00
John Costley,	4.00
Mr. and Mrs. Miller,	4.00
Dr. Avery,	8.00
Mr. Knight,	2.00
James Thompson,	4.00
John McDonald,	4.00
D. Murray,	2.00
James J. Bremner,	5.00
Alexander McLeod,	8.00
George Mitchell,	10.00
Duffus & Co.	12.50
Hon. Mr. McNab,	5.00
A Friend,	1.00
Lieut. Kelso, H. M. Ship "Duncan,"	12.50
Philip Thomson,	4.00
Hon. W. Young,	5.00
Doull & Miller,	20.00
Hon. James McDonald, M.P.P.	5.00
Charles Murdoch,	10.00
J. Neil,	10.00
Sandford Fleming,	10.00
Mr. Gibson,	5.00
Mr. McEwan,	2.00
Mr. McLean,	2.00
Mrs. Hume,	4.00
Mr. Hesson,	1.50
J. A. Sinclair,	5.00
W. C. Silver,	5.00
Lordley & Stimpson,	5.00
John Lithgow,	4.00
William Kandick,	3.00

James Scott,	\$7.50
A Friend,	2.00
A. Anderson,	3.00
A Friend,	1.00
A. Burns,	5.00
B. Wier,	1.00

\$188.00

*McLennan's Mountain.*

By Church collection, \$26.90

The contributions from Pictou town, Albion Mines, and West Branch East River, will be reported in next number.

An application will be made to the other congregations (D. V.) in summer, and, although burdened with many local schemes, it is hoped that friends will lend assistance in this work, remembering that the Great Lord and Master has burdened the strong with duties towards weaker Churches, as well as towards scattered brethren.

NEIL BRODIE.

*Cape Breton, Oct., 1866.*

**Dalhousie College Endowment Fund.**

**ST. JOHN'S, N. F., CONGREGATION.**

J. McL. Fraser	£1 4 0	Rev. D. McRae	5 0 0
Baine, Johnston & Co.	5 0 0	William Murray	1 0 0
M. W. Boyd	2 1 0	C. P. G. Tessier	1 0 0
Lewis Tessier	1 0 0	J. O. Fraser	1 0 0
William Irving	1 0 0	Director Fraser	1 0 0
Lewis McLeod	5 0 0	Kenneth McLea	3 10 0
David Watson	1 0 0	J. J. Neville	10 0 0
C. K. Duncan	5 0 0	Capt. Taylor	10 0 0
Wm Thomson	1 0 0	John Mathew	5 0 0
Thomas Gellepsie	10 0 0	W. Rennie	5 0 0
John McAuley	10 0 0	C. R. Lauder	5 0 0
George Elmsted	1 0 0	John L. M. Muir	5 0 0
George Geddes	5 0 0	Mrs Fraser	2 6 0
Gilb't Browning	1 0 0	Mr Stott	10 0 0

£16 0 0

£14 12 6

16 0 0

Newfoundland currency

£30 12 6

September 19th, 1866.

[This sum of \$125 50 Nova Scotia currency has been paid in to the Treasurer.]

**SCHEMES OF THE CHURCH.**

**1866 YOUNG MEN'S SCHEME.**

Oct.—St. Columba's, St. Peter's Road, P. E. I.	£1 4 6
St. Andrew's, Brackley Point, P. E. I.	0 15 0
P. E. Island currency,	£1 19 6
By Cash from St. John's, N.F.,	£1 12 10
Per Rev'd Mr. Grant,	5 5 0
W. B. River John congregation,	2 12 0
St. Andrew's Church, Halifax,	3 0 0

**1866 HOME MISSION.**

Oct.—Col. by Rev. Mr. Gunn, at Grand River, C. B., per Rev. Wm. McMillan,	£5 0 0
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WM. GORDON, Treasurer.

Pictou, Oct. 30th, 1866.