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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

SEPTEMBER, 1863.

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GEORGE WEIR, M. A.,

Secretary to the Senatus.

Kingston, September, 1863.

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Kingston, C. W., September, 1863.

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ALEXANDER MACLEAN, Convener,
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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

SEPTEMBER, 1863.

No. 9.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING"—Ps 137, v. 5.

SERMON.

By the late Rev. John Logan, F. R. S. E.
one of the Ministers of Leith.

"The blood of sprinkling, which speaketh better things than that of Abel."—HEBREWS xii 24.

Reason and philosophy have applied their powers to external objects with wonderful success. They have traced the orders of nature, and explained the elements of things. By observation and experience, they have ascertained the laws of the universe; they have counted the number of the stars; and following the footsteps of the Almighty, have discovered some of the great lines of that original plan according to which he created the world. But when they approach the region of spirit and intelligence, they stop short in their discoveries. The mind eludes its own reach. The Author of our nature has checked our career in such studies, to teach us that action and moral improvement, not speculation and inquiry, are the ends of our being. Accordingly, the moral part of our frame is the easiest understood. Having been placed here by Providence for great and noble purposes, virtue is the law of our nature. This being the great rule in the moral world, God has enforced it in various ways. He hath endowed us with a sense or faculty, which, viewing actions in themselves, without regard to their consequences, approves or disapproves them. He hath endowed us with another sense, which passes sentence upon actions according to their consequences in society. He hath given us a third, which, removing human actions from life, and the world altogether, carries them to a higher tri-

bunal. The first, which is the *moral sense* belongs to us as individuals; is instinctive in all its operations; approves of virtue as being moral beauty; and disapproves of vice as being moral deformity. The second, which is the sense of *utility*, belongs to us as members of society, is directed in its operations by reason, and passes sentence upon actions according as they are favorable or pernicious to the public good. The third, which is *conscience*, belongs to us as subjects of the Divine government, is directed in its operations by the word of God, and considers human actions as connected with a future state of rewards and punishments. It is this which properly belongs to religion. Upon this faculty of conscience, the happiness or misery of mankind in a great measure depends. A good conscience is a continual feast, and proves a spring of joy among the many distresses. A conscience troubled with remorse, or haunted with fear, is the greatest of all human evils. Accordingly, the Christian religion, which adapts itself to every state of our nature and carries consolation to the mind in every distress, has presented to the weary and heavy-laden sinner, "the blood of sprinkling, which speaketh better things than the blood of Abel." The meaning of which expression is this: As the blood of Abel, crying to Heaven for vengeance, filled the mind of Cain with horror, and as every sin is attended with remorse; so the blood of Jesus is of power to deliver the mind from this remorse, and restore peace of conscience to the true penitent.

In further treating upon this subject, I shall describe to you the nature of that remorse

which is the companion of a guilty mind; and next the deliverance which the Gospel gives from it, by means of "the blood of sprinkling." In the first place then let us consider the nature of that remorse which is the companion of a guilty mind.

Almighty God, having created man after his own image, intended him for moral excellence and perfection. Hence all his passions were originally set on the side of virtue, and all his faculties tended to heaven. Conscience is still the least corrupted of all the powers of the soul. It keeps a faithful register of our deeds, and passes impartial sentence upon them. It is appointed the judge of human life; is invested with authority and dominion over the whole man, and is armed with stings to punish the guilty. These are the sanctions and enforcements of that eternal law to which we are subjected. For even in our present fallen state, we are so framed by the Author of our nature, that moral evil can no more be committed than natural evil can be suffered, without anguish and disquiet. As pain follows the infliction of a wound, as certainly doth remorse attend the commission of sin. Conscience may be lulled asleep for a while, but it will one day vindicate its rights. It will seize the sinner in an hour when he is not aware; will blast him perhaps in the midst of his mirth, and put him to the torture of an accusing mind. For the truth of this observation, let me appeal to your own experience. Did you ever indulge a criminal passion,—did you ever allow yourselves in any practice which you knew to be unlawful, without feeling an inward struggle and strong reluctance of mind before the attempt, and bitter pangs of remorse after the commission? Though no eye saw what you did; though you were sure that no mortal could discover it, did not shame and confusion secretly lay hold of you? Was not your conscience instead of a thousand witnesses? Did it not plead with you face to face, and upbraid you for your transgressions? Have not some of you perhaps, at this instant, a sensible experience of the truths which I am now pressing upon you? In these days of retirement and self-examination, did not you feel the operation of that powerful principle? Did not your sins then rise up before you in sad remembrance? Has not the image of them pursued you into the house of God? And are not your minds now stung with some of that regret which followed upon the first commission?

My brethren, there is no escaping from a guilty mind. You can avoid some evils, by mingling in society; you can avoid others, by retiring into solitude; but this enemy, this tormentor within, is never to be avoided. If thou retirest into solitude, it will meet thee there, and haunt thee like ghost. If thou goest into society, it will go with thee; it will mar the entertainment, and dash the untasted cup from thy trembling hand.

Whilst the sinner indulges his vain imagination; whilst he solaces himself with the prospect of pleasures rising upon pleasures never to have an end, and says to his soul. Be of good cheer, thou hast happiness laid up for many years, a voice comes to his heart that strikes him with sudden fear, and turns the vision of joy to a scene of horror. Whilst the proud and impious Belshazzar enjoys the feast with his princes, his concubines, and his wives; whilst he carouses in the consecrated vessels of the sanctuary; in a moment the scene changes; the handwriting on the wall turns the house of mirth into a house of mourning; the countenance of the king changes, and his knees smite one against another, whilst the Prophet, in awful accents, pronounces his doom; pronounces that his hour is come, and that his kingdom is departed from him.

It is in adversity that the pangs of conscience are most severely felt. When affliction humbles the native pride of the heart, and gives a man leisure to reflect upon his former ways, his past life rises up to view: having now no interest in the sins which he committed, they appear in all their native deformity, and fill his mind with anguish and remorse. Men date their misfortunes from their faults, and acknowledge their sin when they meet with the punishment. The sons of Jacob felt no remorse when they sold their brother to be a slave; they congratulated themselves upon the mighty deliverance. But the very first misfortune which befel them, a little rough usage in a foreign land, awakened their guilty fears, and they said to one another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, *therefore* is this distress come upon us."

But, that the prosperous sinner may not presume upon impunity from the lashes of a guilty mind, and to show you that no situation, however exempted from adversity, and that no station, however exalted, is proof against the horrors of remorse, I shall adduce two remarkable instances of persons who felt all the horrors of a guilty mind, without meeting with any judgments to awaken them. The first is that of Cain, referred to in the text. When the offering of Abel ascended acceptable and well pleasing to God, Cain was seized with envy; from that moment he meditated vengeance against him, and at last imbrued his hands in the blood of his brother. There was then no law against murder: and if antecedent to law there is no original sense of right and wrong implanted in the mind; if conscience as some affirm, was not a natural but an acquired power, the mind of Cain might have been at ease; he might have enjoyed the calm and the serenity of innocence. But when he was brought to the tribunal of conscience, was his mind at ease? Did he enjoy the calm and the serenity of innocence? No. He cried out in the

bitterness of remorse, "My punishment is greater than I can bear." What punishment did he complain of? There was then no punishment denounced against murder, and the Lord expressly secured him from corporal punishment. But he had that within, to which all external punishments are right; He was extended on the rack of reflection, and he lay upon the torture of the mind. Hell was kindled within him, and he felt the first gnawings of the worm that never dies.

Another remarkable instance of the dominion of conscience, we have in the history of Herod. John the Baptist, the harbinger of our Lord sojourned a while in the court of Herod. This faithful monitor spared not sin in the person of a king, but reprov'd him openly for his vices; Herod, although he disliked, yet he respected the prophet, and feared the multitude, who believed in his doctrines. But on Herod's birth-day, when the daughter of Herodias danced before him, he made a sudden vow, that he would grant her whatever she desired. Being instructed of her mother, she asked the head of John the Baptist. One of the common arts by which we deceive our consciences, is to set one duty against another. Hence sin is generally committed under the appearance of some virtue, and hence the greatest crimes which have ever troubled the world have been committed under the name, and under the shew of religion. Such was the crime which we are now considering. The observance of an oath has, among all nations, been regarded as a religious act; and here a fair opportunity offered itself to one who only waited for such an opportunity, to make religion triumph at the expense of virtue. If Herod had no inclination to destroy the Prophet, and no interest in his death, his conscience would have told him that murder was an atrocious crime, which no consideration could alleviate nor excuse; it would have told him that vows, which it is unlawful to make, it is also unlawful to keep; but Herod was already a party in the cause; he determined to get quit of his enemy; he satisfied his conscience with some vain pretences, and gave orders to behead the Baptist. But were all his anxieties and sorrows buried with the Prophet? No: the grave of the Prophet was the grave of his peace. Neither the splendour of majesty, nor the guards of state, nor the noise of battle, nor the shouts of victory, could drown the alarms of conscience. That mangled form was ever present to his eyes; the cry of blood was ever in his ears. Hence, when our Saviour appeared in a public character, and began to teach and to work miracles, Herod cried out, in the horrors of a guilty mind, "It is John the Baptist whom I slew; he is risen from the dead."

How great, my brethren, is the power and dominion of conscience! The Almighty appointed it his vicergerent in the world; he invested it with his own authority, and said,

"Be thou a God unto man." Hence it has power over the course of time. It can recall the past; it can anticipate the future. It reaches beyond the limits of this globe; it visits the chambers of the grave; it reanimates the bodies of the dead; exerts a dominion over the invisible regions, and summons the inhabitants of the eternal world to haunt the slumbers, and shake the hearts of the wicked. Tremble, then, O man! whosoever thou art, who art conscious to thyself of unrepented sins. Peace of mind thou shalt never enjoy. Repose, like a false friend, shall fly from thee. Thou shalt be driven from the presence of the Lord like Adam when he sinned, and be terrified when thou hearest his voice, as awful when it comes from within, as when it came from without. The spirit of a man may sustain his infirmity: but a spirit wounded by remorse, who can bear?

The second thing proposed, was, to shew you the deliverance which the Gospel gives us from remorse, by means of the "blood of sprinkling." This expression alludes to the ceremonial method of expiating sin under the Old Testament, by offering sacrifices, and sprinkling the blood of the victim on the altar. But, as this was in itself one typical of Christ, how welcome to the soul are the glad tidings of the Messiah, who did, what these tidings could not do,—actually save his people from their sins! By the atonement and blood of Christ, the sins of men have been completely expiated. It is the voice of the Gospel of Peace, "Take, eat, and live for ever." What relief will it give to the wounded mind, to hear the blood of sprinkling, which speaketh better things than the blood of Abel! The Gospel being published to the world, and the offers of mercy through a Redeemer being made to all men, the sincere penitent accepts these offers, and flies for refuge to the hope set before him. Then Jesus saves his people from their sins; he heals the mind which was wounded by remorse, and bestows that peace which the world cannot give, and cannot take away. There is joy in heaven, we are told, over a sinner that repenteth, and the joy of the heavens is communicated to the returning penitent. When he beholds God reconciled to him in the face of his Son; when he hears, in secret, the blessed Jesus whispering in sweet strains to his heart, "Son, be of good cheer, thy sins are forgiven thee," he is filled with peace and with joy; with peace which passeth all understanding; with joy which is unspeakable and glorious. His sins being forgiven, he is accepted in the Beloved. He is an heir of immortality, and his name is written in heaven: to him is opened the fountain of life. He has a title to all the pleasures which are at God's right hand; to the treasures of heaven, and to the joys of eternity. He looks forward with a well-grounded hope, to that happy day, when he shall take possession of the inheritance on high; he anticipates the delights of the world

to come; and breaks forth into strains of exultation, similar to those transcripts of assurance uttered by the Apostle, "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, and who now sitteth and intercedeth for us at God's right hand."

(From *Christian Work throughout the World.*)

Mission Voyaging in the South Seas.

BY THE MISSIONARY BISHOP.

My dear * * *—We returned on the 7th instant from a voyage of such unusual interest, that I am induced to send you at once a short account of it.

We chartered the "Sea Breeze," schooner, in June last, for four months; she is a vessel of seventy tons register, a little larger than the old "Southern Cross," and as well suited for our purpose as a vessel can be which is built to carry passengers in the ordinary way. No voyage can of course equal in importance those early expeditions of the Primate, when he sailed in his little schooner among seas unknown, to islands never before visited, or visited only by the sandal-wood traders. But I never recollect myself so remarkable a voyage as this last. I do not mean that any new method was adopted in visiting islands, or communicating with the natives. God gave to the Bishop of New Zealand wisdom to see and carry out from the first the plan, which more and more approves itself as the best, and perhaps the only feasible plan, for our peculiar work. But all through this voyage, both in re-visiting islands well known to us, and in commencing the work in other islands, where, amidst the multitude of the Primate's engagements, it had been impossible to keep up our acquaintance with the people, and in opening the way in islands now visited for the first time, from the beginning to the end, it pleased God to prosper us beyond all our utmost hopes. I was not only able to land on many places where, as far as I know, no white man had ever set foot before, but to go inland, to inspect the houses, canoes, &c., in crowded villages (as at Santa Cruz), or to sit for two hours alone amidst a throng of people (as at Pentecost I.), or to walk two miles and a half inland (as at Tasiko or Apee). From no less than eight islands have we for the first time received young people for our school here, and fifty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands, exclusive of the islands so long known to us of the Loyalty Group. When you remember that at Santa Cruz, *e. g.* we had never landed before, and that on this voyage I was permitted to go ashore at seven different places in one day,

during which I saw about twelve hundred men; that in all these islands the inhabitants are, to look at, wild, naked, armed with spears and clubs, or bows and poisoned arrows; that every man's hand (as, alas! we find only too soon when we live among them) is against his neighbor, and scenes of violence and bloodshed amongst themselves of frequent occurrence; and that throughout this voyage (during which I landed between seventy and eighty times) not one hand was lifted up against me, not one sign of ill-will exhibited; you will see why I speak and think with real amazement and thankfulness of a voyage accompanied with results so wholly unexpected. I say *results*, for the effecting a safe landing on an island, and, much more, the receiving a native lad from it, is in this sense a result of the great step that has been made in commencing an acquaintance with the people. If I live to make another voyage, I shall no longer go ashore there as a stranger. I know the names of some of the men; I can by signs remind them of some little present made, some little occurrence which took place; we have already something in common, and as far as they know me at all, they know me as a friend. Then some lad is given up to us, the language learned, and a real hold on the island obtained.

The most distant point we reached was the large island Ysabel, in the Solomon Archipelago. From this island a lad has come away with us, and we have also a native boy from an island not many miles distant from Ysabel called Annaha, but marked in the charts (though not correctly) as Florida.

It would weary you, if I wrote of all the numerous adventures and strange scenes which, in such a voyage, we of course experienced. I will give you, if I can, an idea of what took place at some few islands, to illustrate the general character of the voyage.

One of the New Hebrides islands near the middle of the Group was discovered by Cook, and by him called "Three Hills." The central part of it, where we have long had an acquaintance with the natives, is called by them "Mai." Some six years ago we landed there, and two young men came away with us, and spent the summer in New Zealand. Their names were Petere and Lauri; the former was a local chief of some consequence. We took a peculiar interest in this island, finding that a portion of the population consists of a tribe speaking a dialect of the great Polynesian language, of which another dialect is spoken in New Zealand. Every year we have had scholars from Mai, several of whom can read and write. We have landed there times without number, slept ashore three or four times, and are well known, of course, to the inhabitants.

The other day I landed as usual among a crowd of old acquaintances, painted and armed, but of that I saw nothing. Knowing them to be so friendly to us, instead of land-

ing alone I took two or three of our party to walk inland with me; and off we started, Mr. Dudley and Wadrokai being left sitting in the boat, which was, as usual, a short distance from the beach. We had walked about half a mile, before I noticed something unusual in the manner of the people, and I overheard them talking in a way that made me suspect that something had happened, which they did not want me to know. Petere had not made his appearance, though in general the first to greet us, and on my making inquiries for him, I was told that he was not well. Not long afterwards I overheard a man say that Petere was dead, and taking again some opportunity that offered itself for asking about him, was told he had died of dysentery. I was grieved to hear this, because I liked him personally, and had expected help from him when the time came for commencing a Mission station on the island. The distance from the beach to the village where Petere lived is about a mile and a half, and a large party had assembled before we reached it.—There was a great lamentation and crying on our arrival, during which I sat down on a large log of a tree. Then came a pause, and I spoke to the people, telling them how sorry I was to hear of Petere's death. There was something strange still about their manner, which I could not quite make out; and one of our party who was not used to the kind of thing did not like the looks of the people, and the clubs and spears. At last one of them, an old scholar of ours, came forward and said, "The men here do not wish to deceive you; they know that you loved Petere, and they will not hide the truth; Petere was killed by a man in a ship, a white man, who shot him in the forehead." Of course I made minute inquiries as to the ship, the number of masts, how many people they saw, whether there was anything remarkable about the appearance of any person on board, &c. The men standing round us were a good deal excited, but the same story was told by them all.

After a while I walked back to the beach, no intimation having been made of unfriendliness; but I had not gone more than a quarter of a mile when three men rushed past me from behind, and ran on to the beach.—Meanwhile, Mr. Dudley and Wadrokai in the boat were rather uneasy at the manner of the people standing near them on the reef; and they too suspected that something unusual had occurred. Presently they saw these three men rush out of the bush on to the beach, and distribute "kava" among the people, who at once changed their manner, became quite friendly, and soon dispersed. It was quite evident that a discussion had taken place inshore as to the treatment we were to receive; and these men on the beach were awaiting the result of the discussion, prepared to act accordingly. There was scarcely any danger in our case of their deciding to injure

us, because they knew us well; but had we been strangers we should have been killed, of course; their practice being naturally enough to revenge the death of their countryman at the arrival of the next man who comes from what they suppose to be their enemies' country.

This story may show you that caution is necessary long after the time that a real friendship has commenced and been carried on. We never can tell what may have taken place during the intervals of our visits. I returned to the village with Mr. Kerr and Mr. Dudley, and slept ashore, thinking it right to restore mutual confidence at once; and there was not the slightest risk in doing so.

Now let me tell you about an island called Ambrym, lying to the south of Aurora and Pentecost, the two northernmost islands of the New Hebrides group.

Ambrym is a grand island, with a fine active volcano, so active on this last occasion of our visiting it, that we were covered and half blinded by the ashes; the deck was thickly covered with them, and the sea for miles strewed with floating cinders. We have repeatedly landed in different parts of the island, but this time we visited an entirely new place. There was a considerable surf on the beach, and I did not like the boat to go near the shore, partly on that account, but chiefly because our rule is not to let the boat approach too near the beach, lest it should be hauled up on shore by the people, and our retreat to the schooner cut off. So I beckoned to some men in a canoe (for I could not speak a word of the language), who paddled up to us, and took me ashore.

As I was wading to the beach, an elderly man came forward from the crowd to the water's edge, where he stood holding both his arms uplifted over his head. Directly that I reached him, he took my hand and put it round his neck, and turned to walk up the beach. As I walked along with him through the throng of men, more than 300 in number, my arm all the while round his neck, I overheard a few words, which gave me some slight cue as to the character of their language, and a very few words go a long way on such occasions. We went inland some short distance, passing through part of a large village, till we came to a house with figures, idols or not I hardly know, placed at some height above the door.

They pointed to these figures, and repeated a name frequently, not unlike the name of one of the gods of some of the islands farther north: then they struck the hollow tree, which is their native drum, and thronged close round me, while I gave away a few fish-hooks, pieces of red braid, &c. I asked the names of some of the people and of objects about me, trees, birds, &c. I was particularly struck with two boys who kept close to me. After some time I made signs that I would return

to the beach, and we began to move away from the village; but I was soon stopped by some men, who brought me two small trees, making signs that I should plant them.

When I returned to the beach, the two boys were still with me, and I took their hands and walked on amidst the crowd. I did not imagine that they would come away with me, and yet a faint hope of their doing so sprang up in my mind, as I still found them holding my hands, and even when I began to wade towards the boat, still close by my side in the water. All this took place in the presence of several hundred natives, who allowed these boys to place themselves in the boat and be taken on board the schooner. They are now here at Kohimarama, I am thankful to say, teaching me their language, and already beginning to read short words in it themselves. This is a fair illustration of a first visit to an island where all goes well, where every one seems friendly, and confidence is at once established: though we seldom obtain any scholars on our first visit. It is one of the remarkable facts connected with this voyage, that we have here now natives of several islands or parts of islands visited during the last winter for the first time.

I was somewhat anxious about revisiting an island called Tikopia. Once we were there, five or six years ago. The island is small, and the inhabitants probably not more than 300 or 400. They are Polynesians, men of very large stature, rough in manner, and not very easily managed. I landed there, and waded across the reef among forty or fifty men. On the beach a large party assembled. I told them in a sort of Polynesian patois, that I wished to take away two lads from their island, that I might learn their language, and come back and learn them many things for their good. This they did not agree to. They said that some of the full-grown men wished to go away with me; but to this I in my turn could not agree. These great giants would be wholly unmanageable in our school at present. I went back to the edge of the reef—about 300 yards—and got into the boat with two men: we rowed off a little way, and I attempted, more quietly than the noisy crowd on shore would allow, to explain to them my object in coming to them. After a while we pulled back to the reef, and I waded ashore again; but I could not induce them to let me take any one away who was at all eligible for the school. Still, I was very thankful to have been able twice to land and remain half an hour or more on shore among the people. Next year (D. V.) I may be able to see more of them, and perhaps may obtain a scholar, and so open the island. It is a place visited by whalers, but they never land here, and indeed the inhabitants are generally regarded as dangerous fellows to deal with, so I was all the more glad to have made a successful visit.

Nothing could have been more delightful than the day I spent in making frequent landings on the north side of Santa Cruz. This island was visited by Spaniards under the command of Mendana nearly 300 years ago. They attempted to found a colony there, but after a short time were compelled by illness and the death of Mendana and his successors to abandon their endeavor. It is apparently a very fertile island, certainly a very populous one. The inhabitants are very ingenious, wearing beautiful ornaments, making good bags woven of grass stained with turmeric, and fine mats. Their arrows are elaborately carved, and not less elaborately poisoned; their canoes well made and kept in good order. We never before landed on this island, but the Primate long before I was in this part of the world, and two or three times since had sailed and rowed into the bay at the north west end, called Graciosa Bay, the fine harbour in which the Spaniards anchored. I went ashore this last voyage in seven different places, large crowds of men thronging down to the water's edge as I waded to the beach. They were exceedingly friendly, allowed me to enter the houses, sit down and inspect their mode of building them; they brought me food to eat, and when I went out of the houses again, let me examine the large sea-going canoes drawn up in line on the beach. I wrote down very many names, and tried hard to induce some young people to come away with me, but after we had pulled off some way their courage failed them, and they swam back to the shore.

Two or three of the men took off little ornaments and gave them to me; one bright pretty boy especially I remember, who took off his shell necklace and put it round my neck, making me understand, partly by words, but more by signs, that he was afraid to come now, but would do so if I returned as I said in eight or ten moons.

Large baskets of almonds were given me, and other food also thrown into the boat. I made a poor return by giving some fish hooks and a tomahawk to the man whom I took to be the person of most consequence. On shore the women came freely up to me among the crowd, but they were afraid to venture down to the beach. Now this is the island about which we have long felt a great difficulty as to the right way of obtaining any communication with the natives. This year, why and how I cannot tell, the way was opened beyond all expectation. I tried hard to get back from the Solomon Islands, so as to revisit it again during the voyage, but we could not get to the eastward, as the trade wind blew constantly from that quarter.

At Leper's Island I had just such another day—or rather two days were spent in making an almost complete visitation of the northern part of the island—the people were everywhere most friendly, and I am hoping to

see them all again soon, when some may be induced to join us.

It would be the work of days to tell you all our adventures: how at Malanta I picked two lads out of a party of thirty-six in a grand war canoe going on a fighting expedition—and very good fellows they are; how we filled up our water-casks at Aurora, standing up to our necks in the clear cool stream rushing down from a cataract above, with the natives assisting us in the most friendly manner:—how at Santa Maria, which till this year we never visited without being shot at. I walked for four or five hours far inland wherever I pleased, meeting great crowds of men all armed and suspicious of each other—indeed actually fighting with each other—but all friendly to me:—how at Spirito Santo, when I had just thrown off my coat and tightened my belt to swim ashore through something of a surf, a canoe was launched, and without more ado a nice lad got into our boat and came away with us, without giving me the trouble of taking a swim at all:—how at Florida Island, never before reached by us, one out of some eighty men, young and old, standing all round me on the reef, to my astonishment returned with me to the boat, and without any opposition from the people quietly seated himself by my side, and came away to the schooner:—how at Pentecost Island, Tarionda, a lad (whom the Pri.nate in old days had picked up in his canoe paddling against a strong head wind, and kept him on board all night and sent him home with presents in the morning) now came away with me, but not without his bow and poisoned arrows, of which I have taken safe possession:—how Misial felt sea-sick and home-sick for a day or two, but, upon being specially patronized by the cook, soon declared that no place could compare with the galley of a Mission vessel, to the truth of which declaration the necessity of enlarging his scanty garments soon bore satisfactory testimony; how at Ysabel the young chief came on board with a white cockatoo instead of a hawk on his wrist, which he presented to me with all the grace in the world, and with an inquiry after his good friend, Captain Hume of H. M. S. Cordelia, who had kindly taken me to this island in the winter of 1861. I think I could manage to entertain a party of young children, and possibly some of their parents too, for a few hours with the history of our last voyage, more full than usual of interesting scenes and incidents; but you will more care to know—what is to be the end of all this? Is it our business to sail among Melanesian Islands, land as often as we can, bring away as many scholars as are disposed to come away with us—and nothing more?

These are the very questions I want to have an opportunity of answering; and the best answer perhaps is given by telling you the history of our connection with the island of Mota in the Banks' cluster of islands. There

we have already begun to carry out the system which will I trust before long be at work on many islands, and of which these introductory visits to the islands are the first stage.

Five years ago we thought it better not to land there; we remained sitting in the boat, and exchanged presents only with men swimming about us.

The next year two lads came away with us, just as many have this year for the first time joined us from *their* islands. When we went back again, after spending the summer in New Zealand, I slept ashore, and queer stories they tell us now of what they thought of that wonderful stranger, the opinion at length prevailing that I was one Porisris, who had died at Mota, but who had now returned in another form to his own land. It was evident, they said, that it must be so, for this unknown person went to the house which Porisris had occupied, and slept there, and it was consequently no less clear that every man when he died went to New Zealand, the country from which Porisris had returned, and there passed through certain changes till he reappeared in his own land. They have other ideas, thank God, on these matters now.

When we were making up our part in that year for New Zealand, many Mota scholars came with us. Then it was that we reduced the language to writing, printed elementary books, &c. The next winter I passed with Mr. Dudley in the island. No man as yet stirred about without his bows and arrows; no man from one village, except under certain circumstances, felt sure of being able to trust himself in any other. A strange religious ceremony, in which some hundreds of people were more or less concerned, went on for two months in the very village in which our little hut was placed. We could not obtain any boys from any other village of the island to come and live with us; we had only a kind of desultory school daily at the village where we lived, and we went daily to different parts of the island gathering small parties of people to what by courtesy was called school. After three or four months we went back to New Zealand, and our next winter upon the island, which I spent there with Mr. Pritt and Mr. Kerr, was very different. The manner of the people was everywhere most friendly; and lads were given up to us from many villages of the island, while some others from the other islands of the Banks Group, and some of our scholars from the Solomon Islands were also living with us. And now when we returned again to New Zealand, our summer school began to assume a different appearance; many lads indeed were there brought for the first time from their homes, but there was also a goodly band of old scholars, able to read and write, and willing to make themselves useful in many ways, besides the best way of all, viz:—setting a good example to the new-comers. The last winter

spent on this island of Mota has been by far the most hopeful of all, Mr. Pritt and Mr. Dudley were there for nearly three months. During this time, fifty scholars were fed, clothed, and taught at the Mission Station—a somewhat grand name for two huts and a good-sized barn-like school-room; more than seventy persons attended the daily school; and a feeling of thorough good will towards the mission party prevailed throughout the island. From many villages of Mota and from six adjacent islands, boys were brought to this central school, and men and women coming freely from every quarter saw and heard what was going on.

(To be concluded.)

Curriculum of Study for the Ministry.

Report given in to the Synod of Canada by Professor Leitch.

At the last meeting of Synod, it was resolved that "The Moderator be requested to place himself in correspondence with the committee of the General Assembly for colonial purposes, and other influential men in the Church, with the view of obtaining the same ecclesiastical privileges in Scotland for the students and probationers of the Church as belong to those of the Church of Scotland." As the object contemplated could be best effected by personal interviews, I seized the opportunity of my visit to Scotland last summer, to put myself in communication with the Convener of the Colonial Committee and other influential parties, in the Church. Dr. Stevenson, the Convener, entered most warmly into the proposal, and all, without exception, considered it a most desirable thing, that our curriculum should be so adjusted as to render the object in view practicable. All hailed, with great satisfaction, the desire manifested at last meeting of Synod to seek a closer alliance with the Church of Scotland, and the strongest assurances were given that the Church would meet this desire in any way consistent with its constitution.

At present, there is no organic connection between this Synod and the Church of Scotland. We no doubt derive valuable aid and sympathy, but this might exist without any ecclesiastical connection. But it seemed to be the general desire of last Synod, that there should be a real, instead of a nominal connection, and it was thought that the best plan for securing this object, would be the recognition of our licentiates as the licentiates of the Church of Scotland. At present, the ministers of this Church, who have been licensed here, are no more members of the Church of Scotland than any dissenting ministers in Scotland. No doubt, they may be admitted on certain terms into the Church of

Scotland, but they are only the terms on which the ministers of any other Church may be admitted. At present, the Synod is composed of two classes of minister, those who are ministers of the Church of Scotland, and those who are only ministers of this Church: and, at last meeting of Synod, the general conviction was, that it was not desirable that this distinction should be kept up, and that harmony of feeling would be greatly promoted were the distinction abolished. In my interviews with leading men in the Church at home other points were mooted, such as the desirableness of representation in the General Assembly. It is however not in the power of the Church to alter the constitution of her courts, though she has full power to define the qualifications of her licentiates. It is true that the Presbyteries in India are represented in the Church of Scotland, but an Act of Parliament was required for this purpose, and such a step at the present time, in reference to the Canadian Church, would not be deemed expedient. It was also thought unnecessary that there should be the right of an appeal from the Canadian branch to the Parent Church, in order that the desired object might be granted. The Church of England in Canada presents an example of the nature of the connection that might be most desirable. The ministers ordained by Canadian Bishops are ministers of the Church of England, while the action of Bishops and Courts is independent of the Church at home. The various points brought up in the course of many conversations may be arranged under two heads, viz., the advantages and difficulties of the proposed plan of a closer connection.

The ecclesiastical advantages flowing from a real connection with the Church of Scotland are similar to the civil advantages which we enjoy from our connection with the government of Great Britain. England is willing that Canada should, if it sees meet, set up as an independent nation, but Canada for her own sake feels it best to remain in connection with the mother country, and this, not because of the material aid she derives, but because of the elevating national influences to be derived from union with the best and greatest empire in the world. And so with the national Church of Scotland. We seek a closer union, not because of any direct aid we expect, but from the conviction that it is good for us to draw life and inspiration from the Church of our fathers, a Church whose history is full of associations with all that is great and good. It may be said that this is a mere idea, that it is not a practicable view of things, but there is nothing that so moulds the character of nations and determines their destiny as ideas, and the idea that we are part and parcel of one of the greatest historical Churches of the Reformation is an idea that ought to be potent in the hearts of Scotchmen, however far removed from their

native land. The Church of England has acknowledged the strength of such an idea, and wherever British sway is established, there she provides religious ordinances by establishing churches vitally connected with the mother Church; and wherever an Englishman goes, he can worship in a Church, which he knows and feels to be the national Church of England; and who will deny that this idea has been of immense service to religion, as well as to the Church of England? And why should it not be so with the national Church of Scotland? The duty is equally binding to make her ecclesiastical machinery co-extensive with the British Empire, so that Scotchmen may have, everywhere, the opportunity of worshipping in the Church of their fathers. It is to be regretted, that a closer bond was not established between the branches in the colonies and the mother Church. The connection has been, in some cases, so loose that it was broken on the slightest emergency. It is, besides, important for the cause of religion generally, that there should be at least one Church in this country forming part and parcel of the Presbyterianism of Scotland. If a Church is entirely cut off from the bodies at home the probability is, that it will assume a type alien to the Presbyterianism of Scotland. But it is far from desirable that this should be the case, when, for a long time to come, the stream of emigration from Scotland to this country will probably continue. It is, therefore, highly desirable, that there should be one body, at least, which shall form a centre of union for all purely Scottish feelings and sympathies in religious matters; so that the settler, when he lands here, may feel that he is in the atmosphere of the good old Presbyterianism of Scotland. It may be that a better type of Presbyterianism may be devised on this side of the Atlantic; but the mission of this Church will be a sufficiently important one, if it only perpetuates the venerable Presbyterianism of the Church of Scotland. Though we shall derive the chief benefit from a closer connection with the Church of Scotland, still the Parent Church will be a gainer. She will gain in moral prestige and influence at home, when her services are enjoyed, her name revered, and her history remembered abroad.

I shall now mention the difficulties which have been started, but started chiefly in this country.

It has been supposed, that the Church as an established Church, could not recognize our licentiatees as licentiatees of the Church of Scotland. But, by her constitution, she has the sole power of determining the conditions of license, and she can therefore recognize, if she sees fit, the licentiatees of this Church as those of the Church of Scotland.

The chief difficulty lies in the course of study. Here, the course is three years in arts, and three years in theology, whereas at home the course is four years in arts, and

four in theology. There is, however, a growing feeling at home, that a change ought to be made, the time being too long for most students. In the Scottish Colleges, the degree of M. A. can now be taken in three years; and it has been proposed that graduates should be entitled to enter the hall after three years' course, and the probability is that this will be carried. A four years' course will now be taken by those only who enter college ignorant of the elements of Greek and Mathematics. This will make the arts course at home coincide with that in Queen's college. In all Canadian Universities, the entrance of matriculative examination, is much more rigid than it was formerly in the Scottish Universities. It corresponds to the examination now required of those who mean to take only a three years' course. As to the theological course, that of the Church of Scotland does not essentially differ from our own. Only three years attendance is required, though an additional partial session is exacted. There is a probability, then, that, without any change on our part, the home curriculum will be made to coincide with our own. There is the further argument in favor of recognizing our course in arts, that the government of the college is exclusively in the hands of members of this Church, and that the Professors of the Arts Faculty are also members of the Church. So that the strongest guarantee is given for the soundness of the teaching. The Scotch Colleges having now no connection with the Church of Scotland in the secular departments, there is a general desire to accept the education given at other Universities. There are, for example, overtures before the Assembly in favor of regarding a degree from Oxford or Cambridge as qualifying for the Divinity Hall. This renders it more probable that the object of the Synod may be attained.

Another objection is, that our licentiatees, who are so much needed in Canada, might be induced to desert this field for spheres of labor at home. This is not an evil that need be apprehended. Though the Episcopal clergymen of Canada may hold livings at home, yet such instances are extremely rare. Canadians love their native soil as much as Scotchmen, and few would be tempted to leave it for another country. Besides, the great demand for laborers here and the extensive emigration of preachers from Canada.

It has been thought, here, that the admission of Canadian licentiatees to livings at home would be viewed with jealousy by the Church of Scotland. This feeling, I find, did not exist in the least degree. It was considered unreasonable that the Church at home should reject Canadian preachers, while the Canadian Church freely received preachers of Scotland: the course of study being in both cases equivalent,

Even granting that Canadian licentiatees

might occasionally be induced to accept livings at home, only good could result from it. The interchange of ministers would tend to unite the churches more closely together. Still it is not the actual enjoyments of livings at home, but the constitutional right to hold them, that we regard as the strongest bond of union.

While it is important to look to the curriculum before admitting our licentiates to the same privilege as those of the Church of Scotland, still it is important to look to the actual results: and I am persuaded that the ministers of this Synod, who have received license at home, will be the most ready to admit

that the Canadian ministers are, in no respect inferior in learning, or in the zealous and efficient discharge of the various duties of the ministry.

I cannot close this report, without alluding to the important services of Dr. Mathieson, in bringing the same subject before the leading men of the Church during his late visit to Scotland. His large experience and intimate acquaintance with the history of this Church gave great weight to his representations. After these preliminary enquiries, it is for the Synod to determine whether any more formal steps should be taken for the accomplishment of the object in view.

Roll of the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland. August, 1863.

I. Presbytery of RESTIGOUCHEZ.—Rev. Wm. Murray, A. M., Clerk.

CHARGES.	MINISTERS.	ELDERS.
St. Andrew's Church, Campbellton, -	James Steven, <i>ab.</i> - - -	
St. John's " Dalhousie, -	Wm. Murray, A. M., -	Robert Watson, <i>ab.</i>
St. Luke's " Bathurst, -	James A. Murray, - -	Wm. Napier, <i>ab.</i>
St. Andrew's " NewRichmond, John Wells, A. M., -		John Peebles, <i>ab.</i>

II. Presbytery of SAINT JOHN.—Rev. Wm. Donald, D. D., Clerk.

St. Paul's Church, Fredericton, -	John M. Brooke, D. D. -	John Edwards, <i>ab.</i>
Greenock " St. Andrew's, -	John Ross, - - - -	David Mowatt, <i>ab.</i>
St. Andrew's " St. John, - -	Wm. Donald, D. D., -	John Duncan.
St. Mary's, " Nashwaak, - -	Peter Keay, A. M., - -	
St. Andrew's " Woodstock, - }	H. J. McLardy, B. A., -	
St. James's " Northampton, - }		
St. John's " Moncton, - -	James Mackie, A. M., -	Jonathan Weir, <i>ab.</i>
St. John's " Richmond, - -	James Kidd, A. M., -	John Grey, <i>ab.</i>

III. Presbytery of MIRAMICHI.—Rev. Wm. Henderson, D. D., Clerk.

St. James's Church, Newcastle, -	Wm. Henderson, D. D., -	John Scott, <i>ab.</i>
St. Andrew's " Tabusintac, -	James Murray, - - -	Roderick McLeod, <i>ab.</i>
St. Andrew's " Chatham, - -	Charles S. Ogg, A. M., -	John McDougal.
St. Stephen's " Black River, -		

CORRESPONDING MEMBERS:

The Very Rev. Wm. Leitch, D. D., Principal of King's College, Kingston, Canada.
 Rev. George M. Grant, of St. Matthew's Church, Halifax.
 Dr. Avery, Elder, " " " "

ACTS AND PROCEEDINGS

—OF THE—

SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK, IN CONNEXION WITH THE CHURCH OF SCOTLAND, BEGAN AT SAINT JOHN, ON THE 12TH DAY OF AUGUST, AND TERMINATED THE 17TH DAY OF AUGUST, 1863.

SESSION XXVI.

DIET I.

At Saint John, and within St. Andrew's Church there,—Wednesday, the twelfth day of August, one thousand eight hundred and sixty-three 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. Charles S. Ogg, A. M., the Retiring Moderator, on the Text, John IV. 20, "God is a Spirit, &c.," the Synod was constituted with prayer, by the said Rev. Charles S. Ogg.

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

Thereafter, the Roll being called, sederunt William Murray, A. M., James A. Murray, John Wells, A. M., John M. Brooke, D. D., John Ross, William Donald, D. D., Peter Keay, A. M., Henry J. McLardy, B. A., James Mackie, James Kidd, A. M., William Henderson, D. D., James Murray, Charles S. Ogg, A. M., *Ministers*; together with John Duncan and John McDougall, *Elders*.

The Rev. Dr. Leitch, Principal of Queen's College, Canada, Corresponding Member from the Synod of Canada, being present, was introduced by Dr. Donald, cordially welcomed by the Synod, took his seat as a member of Court, and his name added to the Roll.

Dr. Leitch stated that the Rev. William Snodgrass, of Montreal, who had been appointed along with him, as Corresponding Member to the Synods in the Lower Provinces, had been prevented, by unavoidable engagements, from being present at the meeting of this Synod.

The Rev. Dr. Blackie, a Presbyterian minister from Boston, was introduced by Dr. Donald, and shortly addressed the Synod.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. James A. Murray, being nominated by the Retiring Moderator, was unanimously chosen, and took the chair accordingly.

The Minutes of the proceedings of Synod, during the several Diets held at Newcastle, in the month of August, last year, being put into the hands of the respective members, were held as read, and were sustained.

The Synod appointed the Moderator, the Clerk, Dr. Donald, Dr. Leitch, Mr. Duncan,

and Mr. McDougall, a Committee on Bills and overtures, instructing them to meet to-morrow, at half-past 9 A. M., and all papers, intended to come before the Synod were ordered to be given in to the said Committee.

It was agreed that, during the present session, the Synod should meet daily, at 10 o'clock, A. M., and that there should be an interval, each day, from half past one to three o'clock.

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

The Synod called for the Records of Presbyteries, which were produced, and a Committee consisting of Rev.'ds Dr. Henderson, Dr. Donald, and William Murray, were appointed to examine the same.

The Synod resolved that, in accordance with their usual practice, some portion of time, each day, during the session, should be spent in devotional exercises, and appointed the Rev.'ds James Murray, H. J. McLardy, W. Murray, and James Kidd, to conduct the same.

The Synod then adjourned to meet to-morrow at 10 o'clock.

Closed with the Benediction.

DIET II.

At St. Andrew's Church, St. John, 13th August, 1863:—

Which day the Synod met, pursuant to adjournment. Sederunt as yesterday.

Some time was spent in devotional exercises, consisting of praise, reading Scriptures and prayer; which services were conducted by the Rev. James Murray.

The Synod was then constituted with prayer by the Moderator.

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

A Commission from the Synod of Nova Scotia and Prince Edward Island, in favor of the Rev. George Monro Grant, of Saint Matthew's Church, in the city of Halifax, and Dr. Avery, Elder, of the said Church was produced, and they being present, were cordially welcomed by the Synod, took their seats as members of Court, and their names were added to the Roll.

On motion, the thanks of the Synod were given to Mr. Ogg, from the Chair, for his very excellent sermon, preached at the open-

of this Synod, and he was requested to prepare the same, to be printed in the *Monthly Record*.

The Clerk, in name of the Committee on Bills and Overtures, reported that they had met this morning, according to instructions, and that two Overtures had been laid before them, brought up from the Presbytery of St. John. The Overtures were read, and the Synod resolved to take them up, in due course.

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

Saint Andrew's Church, Saint John, Morning.—Rev. Mr. Grant.

Saint Andrew's Church, Saint John, Evening.—Rev. Mr. Wells.

Saint Paul's Church, Fredericton, Morning.—Rev. Dr. Henderson.

Rothsay Church.—Dr. Leitch.

Carleton, Presbyterian Church.—Rev. Mr. Keay.

Calvin Church, Saint John.—Rev. Mr. James Murray.

St. David's Church, Saint John.—Rev. Mr. McLardy.

St. David's Church, Saint John.—Rev. Mr. Ogg.

On motion of the Moderator, Mr. Ogg, Mr. Keay and Mr. McLardy were appointed a Committee to revise the Minutes of Synod, before they be engrossed.

Dr. Leitch addressed the Synod, on the subject of the Jewish Mission, explaining the present position of the Synod of Canada, in regard to the same, and giving some details in reference to the plan which they had at present in view, for establishing a Mission at Beyrout.

Whereupon it was moved by Dr. Henderson, and unanimously agreed that the money collected in this Synod, for the Jewish Mission, which is at present in the Savings' Bank, be transmitted to the General Treasurer for that Mission, now to be undertaken by the Synod of Canada.

Mr. McLardy moved that 1,000 copies of the Minutes of Synod, and other papers connected with the business thereof, be printed this year, to be sent to the different ministers for circulation among the people of their respective congregations. The motion was seconded.

Whereupon it was moved by Mr. Ogg, as an amendment, and seconded by Mr. William Murray, that the Minutes be transmitted to the Editor of the *Monthly Record*, for publication, and that he be requested to strike off 500 copies of the said Minutes, in a separate form, for general distribution in this Province.

The amendment was put from the Chair, and carried by a majority, whereupon Dr. Brooke gave notice that, to-morrow, he would move the re-consideration of this subject.

The Report on the Jewish Mission was read by Dr. Donald, and after some fur-

ther information from Dr. Leitch, and the several members having expressed their views on the subject, it was agreed that Dr. Henderson, Mr. Keay, Mr. Wells and Mr. Grant be a committee to prepare a motion on the same, to be laid before the Synod at its next diet.

Dr. Donald, Convener of the Home Mission Fund Committee, gave in the Report for last year, which, being read, was approved, ordered to be kept *in retentis*, and to be printed along with the Minutes.

The Synod re-appoint the Committee of the Members of the Presbytery of Saint John; and Dr. Donald having expressed a wish to be relieved from the Convener'ship, Dr. Brooke was appointed Convener for the ensuing year.

The Committee was instructed to meet to-morrow at half-past 9 o'clock, to consider the whole matter, as brought up by the discussion, to report claims for aid, and to report to the Synod to-morrow.

The Synod then adjourned to meet to-morrow at 10 o'clock.

Closed with the Benediction.

DIET III.

At St. Andrew's Church, Saint John, 14th August, 1863:—

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 Mr. McLardy.

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

Dr. Henderson, as Convener of the Committee, to prepare a motion on the subject of a Collection for the Jewish Mission, produced and read the same:—

"The Synod having heard the report of the Jewish Mission of the Presbyterian Church of Canada, in connexion with the Church of Scotland, and the statement of the Rev. Mr. Grant, respecting the Foreign Mission contemplated by the Synod of Nova Scotia, would express its high gratification at the evidences of increased missionary zeal, which they exhibit; and recognising the duty incumbent on all churches to aid in extending the Redeemer's Kingdom; but being at present unable from its own resources, to undertake the support of a missionary in either of these fields, does hereby enjoin all its ministers to bring the whole subject before their respective Kirk Sessions and congregations to the end, that their sympathies may be enlisted in the cause; and, in the meantime; recommends that a collection, be made for the Jewish Mission of the Church in Canada, and transmitted to the Treasurer."

Which being moved and seconded, was unanimously agreed to.

Dr. Brooke, in pursuance of notice given yesterday, brought forward a motion regard-

ing the Minutes of Synod, to the following effect:—

“That a Committee be appointed to correspond with the conductors of the *Monthly Record*, to ascertain upon what terms they would be willing to print the Minutes of this Synod, and other papers relative thereto, and to furnish 500 extra copies of the same for circulation in this Province, and also to learn what expense might be incurred in transmitting the printed copies to the respective ministers within our bounds; leaving it to the said Committee, to carry out the Resolution of yesterday, or to order the Minutes to be printed in the same style and form as hitherto, according as they shall deem it most expedient.

This motion was seconded by Mr. Ross, whereupon—

Mr. Ogg moved as an amendment, that the Resolution of yesterday be adhered to, which, being seconded by Mr. Wells, was put to the vote, and carried by a majority.

Dr. Henderson requested permission of the Synod to leave Saint John to-morrow morning, in consequence of particular engagements. The Synod granted the request.

The Committee appointed to examine the Records of Presbyteries, reported that they had attended to that duty, and found them in all cases regularly and accurately kept, whereupon the Synod ordered them to be severally attested, which was done accordingly.

Dr. Brooke, Convener of the Committee on the Home Mission Fund, gave in the Report, stating that the sum at their disposal, was \$258.93, and mentioning what applications have been made for aid from their funds, and the same being read, was approved, and ordered to be kept *in relentis*.

It was moved that Dr. Donald and Mr. Duncan, of the Presbytery of Saint John, Mr. Ogg and Mr. McDougal, of the Presbytery of Miramichi, Mr. Wells, of the Presbytery of Restigouche, with Dr. Avery, Elder, from Nova Scotia, be appointed a Committee to attend to those claims, that had been lodged, and to allocate the money now in the hands of the Committee, according to the best of their judgment, and to report to the Synod, to-morrow.

Dr. Henderson, in name of the Committee on the Indian Orphanage Scheme, gave in the Report, which was ordered to be kept *in relentis*, and to be printed along with the Minutes.

The Committee, consisting of Dr. Henderson and Mr. Miller, was re-appointed, after which Dr. Henderson, Dr. Leitch and other members addressed the Synod, each of them giving much interesting information on the subject of these Orphanages.

Dr. Brooke moved that the Synod recommend to the several ministers within their bounds, to bring this subject before the young persons attending their Sabbath Schools, and endeavour to engage their sympathies on be-

half of orphan girls in India, and to induce them, in their respective schools, to make an effort to support, or to aid in supporting an orphan at one or other of these institutions in India.

Dr. Donald moved that, whereas the *Juvenile Presbyterian* has been found very useful in stirring up a missionary spirit among the young, the Synod recommend that the circulation of this periodical be encouraged among the children of their respective Sabbath Schools. Which motion being seconded, was unanimously agreed to.

The Synod appoint Mr. McLardy, Mr. James Murray and Mr. William Murray, a Committee on the Synod Fund, instructing them to meet this evening, at 6 o'clock, to receive claims on the Fund, and to report to Synod to-morrow,—Mr. McLardy, Convener.

Dr. Donald, Convener of the Bursary Fund Committee, gave in the Report, which being read, was approved, ordered to be kept *in relentis*, and to be printed along with the Minutes.

The following Resolution was then submitted:—

“The Synod of the Presbyterian Church of New Brunswick in connexion with the Church of Scotland, taking into consideration the correspondence between the Rev. Mr. Porteous, Convener of the Bursary Fund Committee, and the whole circumstances of the connexion of Mr. Porteous, declining to put his services at the disposal of the Synod, thus availing himself of an alternative in his bond,—an alternative, which it was never anticipated by the Synod, would be taken advantage of by any one, after having finished his education, and obtained license as a preacher:

“Resolved, that, nevertheless, on the receipt of the amount legally due to the Bursary Fund, by the Rev. Mr. Porteous, the Convener of the Bursary Fund Committee be empowered to give to the Rev. Wm. Porteous, a discharge in full, of all his legal pecuniary obligations to this Synod.”

Which Resolution, after reasoning was unanimously adopted.

It was moved by Mr. Wells—

“That this Synod express its high approbation of Dr. Donald's management of the whole business of the Bursary Fund, and order thanks to be given to Dr. Donald, from the Chair.”

The motion was seconded, and unanimously agreed to, and the thanks of the Synod were conveyed to Dr. Donald accordingly.

It was moved by Mr. Wells—

“That the Bursary Scheme be continued; but that in future, Bursaries be given only to students who are entering on their theological course, and who are to study at Queen's College, Canada; and to such, only on the condition that they return, at the close of each session, to labor as Catechists, under the

jurisdiction of one or other of the Presbyteries of this Synod."

The motion having been seconded by Mr. Keay,—

Mr. Wm. Murray moved as an amendment—that the Synod should simply resolve that the Bursary Scheme be continued as heretofore.

The amendment was put to the vote, when it was decided in the negative, by a large majority. The original motion was then put, and carried in the affirmative.

The Synod appoint a Committee for the management of this Fund, consisting of the Moderator, Dr. Donald, Dr. Brooke, Mr. Ross, Mr. Keay, Mr. McLardy, and Hon. John Robertson; Dr. Donald, Convener.

At this stage of the business, an apology was received from Mr. Steven, for his absence from this Synod, which was sustained.

The Synod then adjourned till to-morrow. Closed with the Benediction.

DIET IV.

At Saint Andrew's Church, Saint John, 15th August, 1863:—

Which day the Synod met, pursuant to adjournment. Some time was spent in devotional exercises, which services were conducted by Mr. Wm. Murray.

The Synod was then constituted with prayer by the Moderator.

Sederunt as yesterday, with the exception of Dr. Henderson and Mr. Mackie, absent by permission of the Synod.

Mr. Wells, in name of the Committee on the Home Mission Fund, gave in the Report, which, being read, was received and approved, ordered to be kept *in retentis*, and to be printed along with the Minutes.

Mr. Wm. Murray moved—

"That in future, a list of all amounts received from the Colonial Committee, during the current year, be given in to the Synod by the Clerks of the different Presbyteries, together with all deductions made by the Committee from the same, and all deficiencies in stipends, so that the Committee may be in possession of the information necessary to a just allocation of the Home Mission Funds."

Which was agreed to.

Mr. Grant, Dr. Avery and Dr. Leitch addressed the Synod, at considerable length, on the subject of Union between this Synod and the Synods of Nova Scotia and Canada, pointing out the many advantages that might be expected to result from such a Union. This gave rise to a lengthened discussion, when, the ordinary time of adjournment being come, the Synod resolved to defer the further consideration of the matter till Monday.

Dr. Donald gave in the Report of Proceedings and Resolutions adopted by the Temporalities Committee of Saint Andrew's

Church, Saint John, at a meeting held on the fifth day of this present month.

Whereupon it was moved by Mr. McLardy, seconded by Dr. Donald, and unanimously agreed—

"That the Synod have received with great pleasure, the report of the local committee of Saint John, on the Temporalities Fund, and heartily approve of the suggestions therein contained."

Mr. Wells moved—

"That a Central Committee be appointed for the purpose of urging the claims of the Temporalities Fund upon the separate local Committees, and bringing them under the notice of the several congregations within their bounds; said Committee to consist of Rev.'ds John Wells, C. S. Ogg and H. J. McLardy, with power to add to their number. Mr. Ogg to be Convener."

Which motion, being seconded, was agreed to.

Mr. McLardy, Convener of the Committee on the Synod Fund, gave in the Report, embracing a plan for the partial payment of the travelling expenses of certain members of Synod, which, after some consideration, was approved and adopted, and the Report was ordered to be kept *in retentis*, and printed along with the Minutes.

The Synod then adjourned till Monday.

Closed with the Benediction.

DIET V.

At Saint Andrew's Church, Saint John, 17th August, 1863:—

Which day the Synod met, pursuant to adjournment. Some time was spent in devotional exercises, conducted by the Rev. James Kidd.

Sederunt as on yesterday, with the exception of Mr. Duncan.

The Minutes of Saturday's proceedings were read and approved.

The Synod resumed the consideration of the subject of Union with the Synods of Nova Scotia and Canada; whereupon Dr. Donald moved—

"The Synod having had before it the subject of Union, with the Synod of Nova Scotia, did, after serious deliberation on the various aspects of this subject, admit the great desirableness of such Union, but as it is a matter which requires graver consideration that can be given to it at this time, resolve to defer the consideration of the question till next meeting; and, in the meantime, in order to continue and promote the present cordiality of feeling, and receive mutual assistance in our deliberations, appoint the Moderator, the Rev. J. A. Murray, along with the Rev. John Wells and John McDougall, Esq., as Commissioners to represent this Synod, at the next meeting of the Synod of Nova Scotia; and at the same time appoint the Rev. John Wells, with any elder who may be inclined to

go along with him, to be Commissioners to the Synod of Canada."

The motion was seconded by Mr. Keay and unanimously agreed to.

The ministers present, who had been appointed to preach yesterday, reported that they had fulfilled their several appointments.

Dr. Donald moved that the different Ministers within their bounds, be enjoined to remit the collections for the several schemes, to the Hon. John Robertson, Treasurer; the Collection for the Bursary Fund to be in the Treasurer's hands, not later than 1st November, of this present year; for the Home Mission Fund, not later than 1st April, 1864; and that for the Synod Fund, not later than 1st July, 1864, leaving it to the respective Kirk Sessions to cause the collections to be made at such times as they deem most convenient.

The ministers who had not yet given in the history of their churches and congregations were called upon to do so, but none were prepared to produce them. The Synod strictly enjoined all to hand them in to the Synod at its meeting next year.

The Synod then took up the First Overture which is as follows:—

"At Fredericton, 6th May, 1863, which day the Presbytery of Saint John, being met in terms of adjournment, and constituted with prayer" Sedt. &c. &c.

"Inter alia.—On motion of Rev'd Dr. Brooke, seconded by Rev. Mr. McLardy, it was resolved to transmit the following overture to the Synod, at its ensuing meeting, viz. —

"Whereas a collection of hymns, intended to be used in public worship, has lately been made by a Committee of the General Assembly, and published by their authority; and whereas greater variety of Psalmody must have been felt by all ministers of our Church, to be a desideratum: it is, therefore, humbly overtured by the Rev'd the Synod of New Brunswick, that a Committee of their number be appointed to examine the said collection of hymns, and to report as to their suitableness, so that the Synod may be prepared to recommend the use of the same in public worship, in the several congregations, within their bounds or otherwise."

"Eodem die.—On motion by Rev. Dr. Brooke, seconded by Rev. Mr. Keay, it was agreed to transmit the following overture to the Synod, viz.:

"Whereas it is exceedingly desirable and becoming, that there should be a uniformity in all religious services, among the several congregations connected with our Church in this Province; and whereas it appears, that there is a great difference, in the religious services at funerals, in various parts of the Province; it is, therefore, humbly overtured to the Rev. the Synod of New Brunswick, that they take this matter into their serious

consideration, and recommend some uniform mode of conducting the services at funerals."

"Extracted from the Records of the Presbytery of Saint John on this 12th day of August 1863, by

"W. DONALD, D. D., Pres. Clerk."

Moved that a Committee be appointed to examine the collection of Hymns thus prepared, to report to the Synod at its next meeting."

After reasoning the Synod agreed that it was not considered advisable that a Committee be appointed on the subject at present.

The Second Overture was withdrawn.

Moved by Dr. Donald and seconded by Dr. Brooke—

"That the warmest thanks of the Synod be tendered to the Very Rev. Principal Leitch, and through him to the Synod of Canada, for his presence among them, as the representative of our Church in Canada, and at the same time, this Synod would record the deep sense they entertain of the valuable assistance afforded to them, in all their deliberations by the Very Rev. Principal and his sympathy with the labours and efforts of the Church in the Lower Provinces.

"At the same time, that the cordial thanks of this Synod be given to the Rev. G. M. Grant and Dr. Avery, and through them to the Synod of Nova Scotia, for their kindness in appointing delegates, with whom they have had such pleasing intercourse and derived so much encouragement and assistance in their deliberations."

Carried by acclamation.

The Moderator then conveyed the thanks of the Synod to Dr. Leitch, Mr. Grant and Dr. Avery respectively, and each of them made a short reply.

A conversation took place on the subject of the *Monthly Record*, when it was moved by Mr. William Murray, and seconded by Mr. Keay—

"That the sum of twenty dollars be taken from the Bursary Fund, to aid in making up the deficit of the *Monthly Record*, for the past year, and that whatever sum remains to the credit of the Synod Fund, after paying all printing expenses, be likewise devoted for the same purpose."

The motion was unanimously agreed to.

The business of the Synod being now concluded, the next meeting was appointed to be held in Saint Andrew's Church, Chatham, on the first Wednesday of July, one thousand eight hundred and sixty-four, 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.

SYNOD BURSARY FUND---REPORT 1862-3.

The receipts of the Synod Bursary Fund for the year ending 10th August current, are as under:—

Balance on hand, as per Treasurer's Report, 1862,	\$79.38
St. Paul's Church, Fredericton. 1861-2, - - - - -	22.00
St. Luke's Church, Bathurst, 1861-2, - - - - -	10.00
St. John's Church, Moncton, 1861-2, - - - - -	1.60
McDougal and Cocagne settlements, 1861-2, - - - - -	1.29
St. James' Church, Newcastle, 1862-3, - - - - -	15.00
St. Andrew's Church, Chatham, " - - - - -	12.00
St. Andrew's Church, Tabusintac, " - - - - -	7.50
St. John's Church, Dalhousie, " - - - - -	6.65
Maple Green Preaching Station, Dalhousie, 1862-3, - - - - -	1.35
St. Andrew's Church, Campbelltown, " - - - - -	6.00
Greenock Church, St. Andrew's, " - - - - -	8.00
Whittier's Church, St. Patrick, " - - - - -	6.00
St. Andrew's Church, St. John, " - - - - -	88.14
St. Andrew's Church, Woodstock, " - - - - -	7.25
St. James' Church, Northampton, " - - - - -	3.50
St. Paul's Church, Fredericton, " - - - - -	20.00
St. John's Church, Richmond, " - - - - -	3.80
Donation from Mr. Brait, Richibucto, " - - - - -	2.43
One year's interest on donation of \$200 from George Kerr, Esq., to 31st December, 1862, - - - - -	12.00
Amount of charge, - - - - -	\$313.89

The disbursements for the year have been—

Half expense of printing Synod proceedings, 1862, - - - - -	\$27.00
One Bursary of £20 sterling. to Mr. Geo. J. Caie, Student of Theology, Edinburgh, for 1862-3, at 10 premium, - - - - -	97.78
One bursary of \$80 to Mr. Wm. Thos. Wilkins, Student University of New Brunswick, Fredericton, 1862-3, - - - - -	80.00
Postages paid by Convener from 2nd Nov. 1858 to 7th July, 1863, - - - - -	3.80
Postages paid by Treasurer, for 2 years, - - - - -	50
Amount of discharge, - - - - -	\$209.08

The balance in hands of Treasurer at this date is thus \$104.81, as shown by his report. In addition to this balance, there is the sum of \$8 Central Bank Notes, as reported last year, which, it is believed, may yet be worth what they represent.

On comparing the collections for this year in aid of this fund with those of last year, your committee have to report an increase in the number of contributing congregations, but a decrease in the collections of several Churches that did contribute last year. Of the Churches that made no collection last year, the following have sent in collections this year, viz.: St. Andrew's Church, Chatham, and St. Andrew's Church, Tabusintac. There is a decrease of \$6 in the collections at Dalhousie and Maple Green; of \$8.44 in the collection at St. Andrew's Church, St. John; of \$0.41 at Greenock Church, St. Andrew's, and Whittier's Ridge, St. Patrick; of \$2 at St. Andrew's Church, Campbelltown; of \$2 at St. Paul's, Fredericton; of \$2 at St. John's, Richmond; while there has been an increase of \$4 in the collection from Newcastle, and of \$1.25 from Woodstock and Northampton.

Your committee have to report favorably of the students enjoying bursaries from the Synod during the past year.

Mr. Wm. Thos. Wilkins has completed his studies at the University of New Brunswick, and, after making a creditable appearance at the closing examinations, obtained the degree of B. A. He is now ready to enter on his theological curriculum, either at the University of Edinburgh, or at Queen's College, Kingston, C. W. Your committee think it expedient that he should study at Kingston at least for the first two years of his course.

You will be glad to learn that Mr. Geo. J. Caie maintains the same good character which he obtained last year, both for diligence, progress, and good conduct. He has now completed the second year of his course.

In a letter dated 27th Nov., 1862, the Rev. Wm. Porteous intimated to the convener of your committee that he, availing himself of the alternative in his bond and agreement, declined to put his services at the disposal of the Synod, and was prepared to repay the sums

he had received out of the Bursary Fund. Subsequent to this, the convener had a lengthened correspondence with Mr. Porteous, which is herewith submitted.

By last mail, the convener received a letter addressed to the Moderator of Synod by Mr. Porteous, with a draft of discharge for the monies received by him from the Bursary Fund, both of which is now submitted to the Synod.

Your committee submit the whole for the consideration of the Synod without giving any opinion further than that indicated in the correspondence.

Respectfully reported, in name of the committee, by

W. DONALD, D. D., *Convener.*

APPENDIX B.

HOME MISSION FUND---REPORT 1862-3.

THE Committee on the Home Mission Fund consider this fund most important. Without such a fund, the Church cannot be maintained in its present position, far less can its operations be extended,—an object much to be desired by every one who has the true interests of the Church at heart. The committee, therefore, earnestly appeal to all the lovers of our Zion for enlarged contributions to this most necessary scheme.

This fund having last year been separated from the Synod Fund, the committee entertain the hope of being able, by the increased liberality of members and adherents, to relieve, in some measure, the heavy burden which has pressed so long on the Colonial Committee of the parent Church, and to enter earnestly on work proper to a Home Mission.

According to the report of the Colonial Committee to last General Assembly, it appears that that committee last year aided ministers and missionaries within our bounds to the extent of £572 8s. 10d. sterling; and thus enabled them to continue their services in their respective localities. Surely the congregations that have thus, through the generosity of the parent Church, had the ordinances of the gospel maintained among them, will, out of gratitude for such privileges, be stirred up to greater efforts to relieve the Colonial Committee of such a burden.

The congregations that have been thus favored, are those worshipping at

St. Andrews and St. Patrick—minister aided to extent of	-	-	£65	0	0	sterling.
Woodstock and Northampton	"	"	-	52	0	"
Nashwaak, Stanley and Boiestown	"	"	-	61	5	"
Moncton, Shediac, &c.	"	"	-	127	2	"
Richmond	"	"	-	107	2	"
Tabusintac and Burnt Church	"	"	-	45	0	"
Bathurst	"	"	-	25	0	"
Dalhousie	"	"	-	40	0	"
Rev. Robert Falconer, missionary	-	-	-	50	0	"
Amount,	-	-	-	£572	8	10

Without this generous aid, gospel ordinances could not have been maintained in many of these places, but now, when congregations have been formed and organised, greater local efforts should be made for the support of these ordinances. It cannot be expected that the parent Church will continue long to extend such an amount of aid as has hitherto been so liberally granted, nor is it desirable that such aid *should* be continued. The sooner, therefore, our Church becomes self-supporting and self-reliant, so much the better will it be for all parties, and so much the more will the Gospel be likely to flourish, and the influence of religion to be felt.

The present state of this fund is as follows:—

Balance on hand, according to Treasurer's last report,	-	-	-	\$101.13
Received by Treasurer before last meeting of Synod, but too late to be included in his report, (noticed in committee's report),	-	-	-	29.00
St. Andrew's Church, New Richmond, for 1861-2,	-	-	-	14.08
" " Campbelltown,	-	-	-	6.00
" " Tabusintac and Burnt Church, for 1861-2,	-	-	-	9.00
St. John's Church, Moncton,	"	-	-	3.20
St. Luke's Church, Bathurst,	"	-	-	8.55
St. James' Church, Newcastle,	"	-	-	22.10
St. Andrew's Church, Chatham,	"	-	-	24.00
St. Stephen's Church, Black River,	"	-	-	9.94
St. John's Church, Dalhousie, 1862-3,	-	-	-	8.40

Maple Green Freaching Station, Dalhousie, 1862-3,	1.60
St. John's Church, Richmond,	3.46
St. Andrew's Church, St. John,	114.01
St. Paul's Church, Fredericton,	16.00
St. James' Church, Northampton,	4.00
St. Andrew's Church, Woodstock,	11.00
St. Andrew's and St. David's Churches, Tabusintac, 1862-3,	6.00
St. James' Church, Newcastle.	7.70
Red Bank Church, Newcastle,	2.50
Greenock Church, St. Andrew's and Whittier's Ridge, St. Patrick, 1862-3,	10.00

\$411.67

No collection has been received for this fund from Chatham, Bathurst, Nashwaak, Stanley, Boiestown, Moncton or Shediac.

The disbursements during the year have been—

Paid expenses at last meeting of Synod, as per Supplementary Report of Committee, 1861-2,	\$125.74
Paid half expense of printing Acts and Proceedings of Synod, -	27.00
Making the amount of discharge, - - -	\$152.74
Leaving a balance on hand of - - -	\$258.93

The committee will now apply this fund to strictly Home Mission purposes, such as aiding weak congregations and paying missionaries or catechists. The fund is not yet what it should be, nor what it might be, nor what the committee believe it may be made, by earnestness and zeal on the part of both ministers and people. That earnestness and zeal the committee seriously and solemnly urge on both, that our Church may speedily be, as she ought to be, independent of all foreign aid.

Respectfully submitted, in name and by appointment of the committee, by
W. DONALD, D. D., *Convener.*

APPENDIX C.

SYNOD FUND---1862-3.

The Committee on the Synod Fund met according to appointment of Synod.

The collections for the year are as follow:—

AS PER TREASURER'S ACCOUNT.

Collection at Dalhousie,	\$7.60
“ Maple Green,	1.40
“ St. James' Church, Newcastle,	7.70
“ Red Bank Church, Newcastle,	2.50
“ St. Andrew's Church, St. John,	64.78
“ Additional for St. John,	4.00
“ St. Andrew's and Whittier's Ridge Church, St. Patrick,	5.00
SINCE RECEIVED.	
“ St. Paul's Church, Fredericton,	18.05
“ St. John's Church, Richmond,	3.46
“ St. Andrew's Church, Chatham,	14.20
“ Black River,	4.92
“ Tabusintac,	4.50
“ Moncton,	0.66
“ Shediac,	0.80
“ McDougall Settlement,	1.00
“ New Richmond,	12.00
“ Nashwaak,	2.10
“ Stanley,	1.25
“ Boiestown,	2.00
“ St. Andrew's Church, Woodstock,	2.25
“ St. Andrew's Church, Upper Woodstock,	2.25
“ St. James' Church, Northampton,	4.50
“ St. Luke's Church, Bathurst,	12.50
Donation (per Rev. W. Murray), of Jno. Hamilton, Esq., Greenock, Scotland,	4.87

The whole amount available for the purposes of the Fund is thus - - \$184.29

Claims were received as follows :—

	CLAIMED.	TO BE PAID.
Synod Clerk, for his services, - - - - -	\$20.00	\$20.00
Charge for legal opinion of Hon. J. A. Street, respecting Black River Church, - - - - -	14.00	14.00
Rev. J. Wells, Travelling expenses, - - - - -	42.00	32.00
Rev. Wm. Murray, " - - - - -	34.00	24.00
Rev. J. A. Murray, " - - - - -	27.00	17.00
Rev. James Murray, " - - - - -	18.00	8.00
Rev. C. S. Ogg, " - - - - -	18.00	8.00
Rev. Wm. Henderson, D. D., Travelling expenses, - - - - -	18.00	8.00
John McDougall, Esq. " - - - - -	18.00	8.00
Rev. James Kidd, " - - - - -	8.00	
Rev. H. J. McLardy, " - - - - -	7.00	
Rev. Peter Keay, " - - - - -	5.00	
Rev. J. M. Brooke, D. D. " - - - - -	5.00	
Rev. John Ross, " - - - - -	6.6C	
Rev. James Mackie, " - - - - -	4.80	
Total claimed, - - - - -	\$244.00	
Total amount to be paid, - - - - -		\$139.60
Balance in hands of Treasurer, - - - - -		\$44.69

The committee consider that the first two claims should be paid in full. The committee further consider that the travelling expenses of members should be paid in full, inasmuch as these are not incurred for their own private business, but for the interest of the Church in general: the funds, however, at the disposal of the Synod, being so small, forbid this. The committee urge upon ministers to endeavour to raise the fund in following years to such an amount that they will be able to meet all the claims upon it. Meanwhile, considering the small amount of the funds at present in hand, the committee recommend that all claims for travelling expenses under \$10 be put aside, and that \$10 be deducted from all such claims which are over \$10. This leaves a balance in the hands of the Treasurer, of only \$44.69, a balance which the committee regard as being too small, and which will, in all probability, be swallowed up by the expenses of printing the Minutes, &c.

Respectfully submitted by

H. J. McLARDY, *Convener.*

St. John, N. B., 15th August, 1863.

APPENDIX D.

WIDOWS AND ORPHANAGE SCHEME.

THE committee appointed to attend to the business of the Hindoo Orphanage Scheme in this Province, have much pleasure in reporting not only the continued interest taken by the Sabbath School Pupils in the maintenance and Christian education of Hindoo Orphans, but the increase of exertions for carrying on this good work.

There were, at last meeting of Synod, four Sabbath Schools within the bounds of this Synod, each supporting an orphan in India. They have this year again transmitted the annual sum necessary for the support of the orphan consigned to their charge, viz. :—

1. St. Andrew's Church Sabbath School, St. John, \$29.20 for the support of "Catherine Donald," in the orphanage at Calcutta, through John Paton, Esq., Kingston.

2. St. Paul's Church Sabbath School, Fredericton, \$20, for the support of "Janet Brooke," in the orphanage at Madras.

3. St. Andrew's Church Sabbath School, Chatham, Miramichi, \$20, for the support of "Susannah," in the orphanage at Madras; and,

4. St. James's Church Sabbath School, Newcastle, Miramichi, \$20, for the support of "Helen Chinayma," in the orphanage at Bombay.

The three last sums were remitted to Scotland, through Samuel Miller, Esq., Chatham, the treasurer of the Orphan Scheme for this Synod.

In addition to this, the sum of \$5 was this year contributed by the pupils attending the Sabbath School at Woodstock, and transmitted to John Paton, Esq., Kingston, C. W., to be applied by the Canada Committee for the support of orphans in India.

Early in March, a photograph of the orphan school at Bombay, in which Helen Chinayma is educated, was sent on by Mr. Paton for the Newcastle Sabbath School, with a request that it should be sent round to the other Sabbath Schools in New Brunswick maintaining

orphans in India, for their inspection. It was accordingly sent to Chatham, Fredericton, Woodstock, and St. John, after it had been exhibited to the scholars attending the Sabbath School in Newcastle, who were greatly pleased and encouraged by seeing the picture of their protege. It was also sent to Bathurst, and exhibited to the Sabbath scholars there, who have begun to collect, and are expected to be able to raise, in the course of a year, enough to enable them to undertake the charge of an orphan.

It is delightful to think that so many orphans are rescued from the darkness and misery of their native condition, and placed in situations where they are taught to read and understand the Word of God, and are trained up in the nurture and admonition of the Lord. There are 29 orphans supported by Sabbath Schools in the British Provinces, at Calcutta, Madras, Bombay and Sealkote; and including those maintained by Sabbath Schools and benevolent individuals in Scotland, there are nearly 100 orphans receiving Christian instruction in these institutions under the charge of "The Scottish Ladies' Association for the advancement of Female Education in India." The success which has already attended the institutions, is quite sufficient to encourage us to yield them our warmest support. But the reflex influence exerted at home, in thus training up the young among ourselves to take an interest in promoting the Redeemer's kingdom, forms a strong additional motive for continued encouragement of this scheme.

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

The Rev. Dr. Stevenson's Sermon.

WE regret exceedingly that a number of typographical errors have found their way into the discourse kindly furnished us for publication by the Convener of the Colonial Committee, and which appeared in our May number. We did our best, and our only excuse is the difficulty we found in deciphering the calligraphy, to say nothing of contractions of words, occurring in almost every line. We consider this explanation necessary; for, our attention having been called to the subject, we find that the force, and even the sense of several passages have, in quite a number of cases, suffered from a misreading of the manuscript.

Presbytery of Prince Edward Island

CHARLOTTETOWN, 22ND JULY, 1863.

Sederunt—Rev. Messrs. Duncan and McLean, and Dr. Inglis, Elder.

The Presbytery having been constituted with prayer by the Moderator, the Rev. Mr. Duncan, the Rev. Mr. Cullen, lately appointed by the Colonial Committee, as missionary to this Island, appeared and presented his papers, containing certificates of Licence and Ordination, and his commission as missionary to this Presbytery. His documents, on being examined, were reported highly satisfactory.

The Presbytery then agreed to give him the following appointments:—

On Sabbath, the 26th July, to preach at

Brackley Point and St. Peter's Road; on Sabbath, the 2nd August, at Belfast and Orwell; on Sabbath the 9th, at Georgetown; and on Sabbath, the 16th August, at St. Peter's Road.

The Presbytery considered it necessary, before giving further appointments, to ascertain to what extent the different stations are prepared to remunerate for services given.

In order to this, the Rev. Mr. Duncan was enjoined to preach, on the following Sabbath at Georgetown and Cardigan, and on the Monday, to call a meeting of the congregation in both these places.

The Rev. Mr. Duncan was further enjoined to hold meetings for the same purpose, at St. Peter's Road and Brackley Point, at his earliest convenience.

The Presbytery, taking into consideration the unexpected delay in the arrival of the Rev. Mr. Dangerfield, whose appointment as missionary to this Island was intimated in the *Church of Scotland Record*, and apprehensive that the interests of Georgetown and Cardigan are in serious danger from this continued delay, instructed the Clerk to communicate with the Pictou Presbytery, asking information as to the number of missionaries arrived, and whether any of them could be immediately sent to this Island.

The Presbytery then adjourned, to meet again at Charlottetown, on the 1st Wednesday of September.

Closed with prayer.

A. McLEAN, *Pres. Clerk.*

SCHMES OF THE CHURCH.

1863

YOUNG MEN'S SCHEME.

August.—Cash W. B. E. River congregation, per Rev. Mr. McGregor,	£5 18 0
Cash Donald A. Fraser, Esq.,	1 5 0

1863

MISSIONARY SERVICES.

July 29.—Cash St. Andrew's Church, Halifax, per Rev. G. M. Grant,	£4 0 0
Pictou, Aug. 24th, 1863.	W. GORDON, <i>Treasurer.</i>