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accidentalism. At one time, it comes as a gross overflowing of vice; at another, as an æsthetic religiousness, a love of the beautiful, of that which soothes and pleases, and not of that which instructs and purifies. At the present time, opposition to the truth shows itself, in different places, in these specified, and other ways; and we are all called upon to deal with it in some of its phases, and therefore have we need both to watch the signs of the times, and to gird on the whole armour of God.

Such observations have been elicited by the manifested desire for change in the forms of worship, and in the expressed weariness of listening to divine truth. Are these novelties? or are they forms of opposition which have been encountered before? Our text evidences that they are only modifications of certain forms of opposition to the gospel which were manifested in very early times. As early as the Apostle Paul's day, there were those who considered the preaching of the gospel, both as to its matter and manner, as foolishness. Was he thereby led to adopt a style of preaching more in accordance with the prevailing taste? By no means. If he had pleased men, and pandered to their follies and prejudices, he would not have been the servant of God. Nor must the ministers of Christ now yield to the unspiritual longings of the world; but, avoiding all just occasions of offence, hold forth the gospel in its simplicity and purity, knowing this, that though to the lost it will prove foolishness, to them that are called it will ever manifest itself as "the power of God and the wisdom of God" for salvation.

1st. The first thought suggested by the text is this:—That men are unable of themselves to discover a way of salvation.

The light of nature sufficed to lead men a certain distance in divine truth. Viewing the works of creation, they were impressed with the wisdom and power of the Creator. But how imperfect were their conceptions of him, and especially of his moral nature, let the superstitions of heathenism declare. The natural conscience revealed much of his will for the guidance of human conduct; but its protests against evil, its calls to virtue, were all too weak to resist the overflowings of sinfulness. Resistance weakened its voice, and continued disregard silenced it. Yet these, the testimony of nature to God, and the voice of conscience, left men without excuse, and demonstrated that the natural heart of man was alienated from God, and without the desire of knowing or glorifying him. They proved that the evil of ignorance lay not with God, but in man; in his disinclination to what was holy and divine. Men voluntarily shut their eyes to the light that was in and around them; they wilfully remained ignorant of what might have been known, preferring the darkness to the light. "When they knew

God, they glorified him not as God, neither were thankful."

Nor can it be said that the experiment of human nature was not fairly tried. The time was long. For thousands of years men were left to work out the knowledge of God; to grope, as it were, after him, by the aid of natural lights, if haply they might find him. For many ages the light of revealed truth was confined to one nation; all the rest of the world was left to the guidance of natural reason, and the dim traditions of the past. No doubt this was for wise and good ends: what these were we may not fully know; this we do know, that we are thereby satisfied that by the wisdom of man is not the knowledge of God.

The profound moral and spiritual darkness which overshadowed the lands of heathenism, the degradation of the masses, the debasing superstitions, and the unrebuked vice and licentiousness, present a fearful picture of the fruits of natural reason. When men boast of human wisdom, it is enough to point to these things in reply. Then was the night of humanity; the dawn appeared on the mountains of Judea, and the day was ushered in by the arising of the Sun of righteousness with healing under his wings. Surely such things are well fitted to humble the pride of intellect, and to satisfy us that it is not in man that walketh to direct his steps. There were great men in those days, men of mighty intellect, men who towered above their fellows as mountains above the plain, men whose eyes pierced far into the darkness of nature; yet they failed to find God; none of them could point out the road of acceptable approach to the Deity, nor provide a means of atonement for the sins of the world. God would hereby teach us that the true and saving knowledge of himself must come from on high. Human intelligence fails, man is unequal to the work of salvation, it is by the interposition of God that heavenly wisdom and eternal life must be brought to the soul. The lesson was a solemn one, and on a vast scale. Happy is the man who lays it to heart, renouncing self-confidence, forsaking all refuges of lies, and humbly seeking, as a gift from the mercy of the heavenly Father, what he cannot discover or procure for himself.

2nd. Not to dwell on a thought which is very familiar, consider, in the second place, how God was pleased to spread light and life amongst the children of men.

Man being unable of himself to attain to a saving knowledge of God, God was pleased to reveal himself, first by his prophets, who were from the beginning, and last of all by his Son, whom he set forth both as a Teacher of truth, and as the propitiation for the sins of the world, that whosoever believeth on him should not perish, but have everlasting life. In Christ Jesus, God provided men with a sacrifice to atone for sin, and a righteousness to secure an eternal inheritance: to these he

added his Word, to be a light unto their feet, and a lamp unto their path, accompanied by the promise of the Holy Spirit to apply both the word and work of Christ to their enlightenment and salvation. The instrument that God was pleased to appoint for the carrying of his salvation to those whom he had chosen, was what the Apostle Paul calls "the foolishness of preaching." This foolishness may refer both to the matter and manner of preaching. Consider—

I. To the unbelieving the doctrine of the gospel has always appeared foolishness. It teaches the fatuity and inadequacy of human efforts; it counsels us to divest ourselves of self-righteousness, and to trust to the merits and sacrifice of another; it requires us to humble ourselves that we may be exalted, to mortify the flesh that we may truly live, to deny ourselves that we may have abiding pleasure, to seek for life at the hands of one who died, and as it were through the gates of death; it teaches us that by a second birth and childhood we are to arrive at true manhood, at "the measure of the stature of the fulness of Christ." All these things appear foolishness in the eyes of the godless and unbelieving. The gospel runs counter to the natural thoughts and desires of men, cuts off all opportunities of boasting, and leaves no "poor, blind and naked" suppliants at the footstool of mercy, dependent upon the favour of God for all that we have, and all that we hope to obtain. All this is sufficiently distasteful to the proud heart of unbelief. Need we wonder that human wisdom should often turn away from "the foolishness of preaching"? or should often encounter the mortifying teachings of the gospel with opposition and persecution? It is not until the Spirit of God opens our eyes to see our state and need, that we can relish gospel truth, and receive the gospel offers. We then realize its adaptation to our wants, its suitability to our case. It is only then that we can glory in the cross of Christ, and count all earthly things but loss that we may win Christ, and be found in him, not having on our own righteousness which is of the law, but the righteousness which is by faith in him. Then how precious are the truths of the gospel to the believer, however humbling, and destructive of vainglory! He prizes them as life, knowing that, under the grace of the Spirit, they are the power of God and the wisdom of God unto salvation. Wherever, therefore, we observe a tendency to refuse the great principles of divine truth, or to refine away any of its facts or teachings, there we may be satisfied that we behold the working of sin, of the opposition of pride and self-righteousness, the action of the same spirit of alienation from God, and distaste to what is divine, which led the Greeks of Corinth to regard the preaching of the Cross as foolishness.

II. But the manner of preaching is also foolishness to the unsanctified. It is not, and

ought not to be a display of human wisdom or of the power of oratory, but the simple and powerful because heartfelt unfolding of divine truth. The preacher comes not to display himself, but Christ and Him crucified. He does this not with the seductions of rhetoric that he may astonish the hearer with his own power; he uses human learning and oratory in subservience to one great end,—that he may the more clearly unfold, and the more forcibly impress the truths of the Gospel. He comes not that he may surprise and delight by profound speculations, that he may charm by artful graces, that he may move the fancy by quaint figures and curious allusions; his object is simple and grand,—that he may hold forth Christ. Is it a wonder then that preaching should be a weariness to those who have no taste for spiritual things, whose hearts are wholly occupied with the present world. Learning, eloquence, and a graceful style are by no means to be despised; but they can occupy only a subordinate place to the exhibition of divine truth, because the preacher knows that it is not by human eloquence and wisdom that the sin-hardened heart is to be softened, and savingly enlightened, but by the Spirit of the Lord, using and applying the revealed word as the instrument of salvation. It is not wonderful that the preaching of the word should appear as foolishness to the unbelieving. They perceive that of itself it is totally inadequate to the work proposed,—The enlightenment and salvation of men: and being ignorant that this is but the dead instrument which acquires all its efficiency from the energy of the living agent—the Holy Spirit,—it is not surprising that they should hold it to be weak and vain. But we know from the testimony of the word of God that it is the divinely appointed instrumentality for the moral regeneration of the world. It is the "weak thing" which God has chosen to confound the mighty, that there might be no human glorying in his presence, that the power and efficacy might be seen to be of God.

There is not at the present time, the gross opposition to the Gospel, which has sometimes been manifested; but the same spirit is shewn in other ways. Men acknowledge that the Gospel is good, and that it tends to human well-being; yet they cannot love its spirituality and self-denial. From one part of the Church, we hear the cry that too much time is given to preaching; from another that preaching should be abandoned altogether as an integral part of public worship, and reserved as the special province of those who, by their extraordinary talents may be able to fascinate the crowd. Now it may be conceded that sermons are sometimes dull, that they are sometimes clothed in bald and unchaste language, that preachers sometime err in the matter of tediousness, and speak longer than may conduce to profit and edification. But is the preaching of the word therefore to be

set aside? or reserved for men of genius? Are the writings of moralists and divines to supersede the living voice? or are the teachings of modern science and philosophy, the editorials of newspapers or the lectures of the Lyceum to take the place of the public teaching of the Scriptures? Let the text answer—"it pleased God by the foolishness of preaching to save them that believe." Ask the true believer, and he will tell you that the word of God, as it comes flowing from the heart and lips of the living preacher, is the indispensable food of the soul. There are always the ignorant to be instructed, the careless to be aroused, the dead to be quickened and the backsliding to be reclaimed; and this is the instrument appointed by God for the work. Although we know the truth and our duty, such is the weakness of the human heart that we need to be continually reminded of them. As God in his word has given us line upon line, and precept upon precept; so does he require, that his servants should constantly renew the lessons of wisdom in the ears of his people. They are not to make that word offensive, and distasteful by the baldness of their address, or by the neglect of the decorum of language. They should not weary by repetitions, or by overburdening the memory; but, as wise husbandmen, skillfully sow the seed of divine truth in the soil of the human heart. And though their preaching must ever prove a weariness and foolishness to the unsanctified, it will as constantly prove to them that believe a perennial stream of delight, strength and refreshment for these realize it to be the appointed instrument of conferring blessing and salvation.

We cannot then but regard the outcry against preaching as a manifestation of the natural aversion of the human heart to the word of God. The grand themes of divine mercy and saving love can never become trite, and exhausted of interest so long as there are souls to be saved.

Truly to the saints both in earth and heaven, they never grow wearisome: new beauties unfold themselves the more carefully the system of salvation is examined, just as the explorations of science disclose new grandeur in the heavens, and more subtle beauty in the earth.

There mingles with this distaste for preaching, a tendency to formalism,—the essence of Romanism and superstition. This cry comes from a quarter where there is much of formalism in public worship. Men axalt the forms of the Church at the expense of the word of God; naturally, for under the former they may slumber undisturbed, no warning voice breaks their rest. Those forms, however beautiful, from frequent repetition, lose much of their force, and come at length to be as a soothing song, from which it is not pleasant to be aroused.

We have reason to be thankful that this unspiritual cry is little heard in the Church

of our Fathers. But are we free? Is there not even there a tendency to formalism? Is it for good or for evil? Perhaps our Fathers, in their zeal for purity, may have erred in stripping our public worship, of some things which might innocently beautify, and minister to the devotion of the flock. But reality, spirituality is the first element of worship. What obstructs not this might be admitted, what would supersede it must be forever rejected. We are ever to remember that it is not by might nor by power, but by the Spirit of the Lord that the word is to be propagated; that it is not by outward beauty, by sensuous delights, by human wit, or wisdom or eloquence, but "by the foolishness of preaching;" that God is pleased "to save them that believe."—AMEN.

Acts and Proceedings

Of the Synod of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, begun at Newcastle, on the 13th day of August, and terminated the 18th day of August, 1862.

DIET I.

At Newcastle, and within St. James's Church there,—Wednesday the thirteenth day of August, one thousand eight hundred and sixty two 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. Henry J. McLardy, B. A., the retiring Moderator, on the Text, 1st Corinthians I, 21, "For After that, in the wisdom of God, &c." The Synod was constituted with prayer by the said Rev. H. J. McLardy.

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 Henderson, D. D., James Murray, Charles S. Ogg, A. M., James A. Murray, John Wells, A. M., John M. Brooke, D. D., William Donald, D. D., Peter Keay, A. M., James Mackie, and Henry J. McLardy, B. A. *Ministers*; together with William Henderson, Roderick McLeod, and Robert Robertson, *Elders*.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. Charles S. Ogg, A. M., being nominated by the retiring Moderator, was unanimously chosen, and took the Chair accordingly.

The Minutes of the proceedings of Synod, during several Diets held at Fredericton, in the month of August, last year, were read and sustained.

The Synod appointed the Moderator, the

Clerk, Dr. Donald, Dr. Henderson with James Miller, and Roderick M'Leod, Esqs., a Committee on Bills and Overtures, instructing them to meet to-morrow at half past 9 o'clock, 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 Committees appointed to examine the same.

The Synod resolved that, in accordance with their usual practice, some portion of time each day during the Session, before commencing business, should be spent in devotional exercises, and appointed Mr. Wells, Mr. James A. Murray, Mr. Mackie, and Mr. Keay, to conduct the same.

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

DIET II.

At St. James's Church, Newcastle, 14th August, 1862 :

Which day the Synod met, pursuant to adjournment. Sederunt as yesterday, with the addition of Mr. James Miller.

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

The Synod was then constituted with prayer by the Moderator.

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

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 Restigouche, the titles of which were read, and which the Synod resolved to take up in due course.

Mr. M'Lardy handed in a communication from John Paton, Esq., of Kingston, Canada on the subject of the Orphanage Scheme; and another from the Rev. Geo. M. Grant, of Nova Scotia, on the subject of the Monthly Record; both of which the Synod resolved to take up at a subsequent time.

Dr. Donald proposed that the thanks of the Synod should be given to Mr. M'Lardy, the retiring Moderator, for the very excellent and appropriate Sermon delivered by him yesterday, at the opening of the Synod, and that Mr. M'Lardy be requested to prepare the same, to be printed in the Monthly Record. The thanks of the Synod were then conveyed

to Mr. M'Lardy, from the Chair, and he consented to prepare his Sermon for appearing in the Record, as desired.

Mr. Keay moved that the Synod congratulate Dr. Henderson on his having the Degree of Doctor in Divinity conferred on him by the Senatus of Queen's College, Canada. The congratulations of the Synod were conveyed to Dr. Henderson from the Chair, and he duly acknowledged the same.

Dr. Henderson proposed that, as Mr. Donald M'Naughton, an Elder in connexion with St. Stephen's Church, Glenelg, was now present, though not holding a Commission, he should be admitted *ex gratia*, as a Member of Synod, and invited to take his seat, and to deliberate and vote accordingly. Unanimously agreed to.

Apologies were received on behalf of Mr. Ross, Mr. W. Murray, and Mr. Kidd, for their absence from Synod on this occasion,—

Whereupon the Synod, while deeply regretting that they have been deprived of the counsel and assistance of the Members now named, and expressing their earnest desire that all Ministers should consider themselves under a very solemn obligation to attend the Church Courts, agreed to sustain the reasons assigned.

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

St. James's Church, Newcastle—Morning: Rev. John Wells; Evening: Rev. H. J. M'Lardy.

St. Andrew's Church, Chatham—Morning: Rev. James A. Murray; Afternoon: Rev. John Wells.

Douglastown—Evening: Rev. Peter Keay. Redbank—Morning: Rev. Dr. Brooke.

Whitney Settlement—Afternoon; Rev. Dr. Brooke.

St. Stephen's Black River—Rev. James Mackie.

On motion of Dr. Donald, the Moderator, Dr. Henderson, and Mr. M'Lardy, were appointed a Committee to revise the Minutes of Synod before they are engrossed.

At this stage of the proceedings the Rev. James Steven, and William Napier, Esq., entered and took their seats.

Dr. Donald, Convener of the Committee on the Jewish and Foreign Missions, gave in the Report for last year, which was received, ordered to be kept *in retentis*, and to be printed in the Appendix to the Minutes.

Dr. Donald 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 Moderator requested permission to leave the Chair, which was taken by Mr. M'Lardy, whereupon he moved as an amendment, that, instead of the Minutes being printed in a separate form, the Clerk should

transmit them, or an outline of them, to the Editor of the Record, to be printed in that Periodical.

The question being taken on the amendment, it was decided in the negative, and the original motion was therefore adopted.

Dr. Donald, Convener of the Committee on the Home Mission and Synod Fund, gave in the Report for the current year; which being read, was approved, ordered to be kept *in retentis*, and to be printed in the Appendix to the Minutes.

The Synod re-appoint the Committee for the management of this Fund, consisting of the Members of the Presbytery of St. John.

The Committee were appointed to meet to-morrow, at half past 9 o'clock, A. M., to receive additional contributions and claims on the Fund, and also to prepare a Supplementary Report.

Dr. Donald, as Convener of the Bursary Fund Committee, gave in the Report for the past year; and the same being read, was approved, ordered to be kept *in retentis*, and to be printed in the Appendix to the Minutes.

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

Several Communications on the subject of the Monthly Record were read, requesting the assistance of this Synod by contributions in money; by promoting the circulation of the same; and by contributing literary matter to appear in its pages.

After considerable discussion, the Synod resolved that, in present circumstances, they have no common Fund at their disposal from which to give any pecuniary assistance, but that a sum be now raised by subscription among the Members, to enable the publishers to continue the publication:

At same time, resolved, to enjoin the several Ministers within their bounds, to use their most earnest exertions to increase the circulation of the afore-said Periodical in their respective congregations; and further, appoint the Rev. H. J. M'Lardy, in the Presbytery of St. John; the Rev. Charles S. Ogg, in the Presbytery of Miramichi; and the Rev. William Murray, in the Presbytery of Restigouche, as Agents in their respective districts, to procure literary articles for insertion in its pages, and otherwise to further the interests of the Periodical in question.

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

DIET III.

St. James's Church, Newcastle, 15th August, 1862:

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

A. Murray. The Synod was then constituted with prayer by the Moderator.

Sederunt as yesterday, with the exception of Mr. Donald M'Naughton.

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

On motion, the Synod enjoined those Ministers who had not yet given in the Historical Account of their respective Churches, to be prepared to hand them in to the Synod next year.

Dr. Donald moved that a Committee be appointed to prepare an Address to His Excellency The Honorable Arthur Hamilton Gordon, on his assuming the Government of the Province. The motion was unanimously agreed to, and the Moderator, the Clerk, Dr. Henderson, and Mr. Wells, were appointed a Committee to draught the same, and to submit it to the Synod to-morrow.

Dr. Donald, Convener of the Committee on the Home Mission and Synod Fund, gave in a Supplementary Report, embodying certain suggestions, as to payments from this Fund. The Report was received and approved, ordered to be kept *in retentis*, and printed in the Appendix to the Minutes.

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

Whereas, from the great difficulty which Ministers in the remote parts of the Province experience in reaching the seat of Presbytery Presbyteries must sometimes become defunct and their subsequent meetings, till the next sitting of Synod, irregular;—

It is, therefore, humbly overtured to the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, that they adopt some more expeditious mode of having them resuscitated, than that at present practised.

Mr. Wells was heard in support of the Overture, and, after reasoning, the following motion was submitted by him, and unanimously agreed to:—

Resolved, that henceforth, when, in consequence of the failure at any time, of a sufficient number of members being present to form a quorum, and Presbytery has become defunct the present mode of resuscitating them be abandoned, and the practice followed by the Church, in some parts of Scotland, be adopted, viz:—

That the Moderator of such Presbytery shall write circular letters to the several members, calling upon them to meet at a certain time and place, in order to resuscitate the same; that no business be transacted at that meeting, further than re-organizing themselves as a Presbytery; but that they be empowered to adjourn, to meet at a subsequent period for the transaction of business, in the same way as if such Presbytery had never been defunct.

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

Whereas the incomes of several Ministers

labouring within the bounds of this Synod, are already barely sufficient for their support; and whereas there is danger of their becoming still smaller;—

It is therefore, humbly overtured to the Synod of New Brunswick, that they devise and adopt such measures as, in their wisdom, may seem most likely to prevent this.

Whereupon, after reasoning, the Synod resolved to refer the matter back to Presbyteries, instructing them to adopt such measures, as, to them may seem expedient for securing the object contemplated.

Dr. Brooke, in name of the Committee appointed last year, to prepare a plan to be submitted to the Synod, for the admission of Ministers or Probationers belonging to other denominations, submitted draught of the plan which they had drawn up for accomplishing the object in view, stating, at the same time, that it was not yet fully completed. Whereupon the Synod referred the matter back to the Committee, instructing them to complete the plan, and to submit it to the Synod to-morrow.

Dr. Donald stated that he had, this morning, received from Alexander Morris, Esq. of Montreal, General Treasurer for the Jewish Mission Fund, a communication, along with a Report of the Jewish Mission of the Presbyterian Church of Canada, in connexion with the Church of Scotland; which letter, with the accompanying Report, was read.

Whereupon, the Synod resolved, that, as it appears from the Report now read, that the Jewish Mission scheme is, for the present, in abeyance, no collection for that object shall be ordered for this year; and that the money raised for that object in this Synod during the past year, be deposited in the Savings' Bank, to wait the future disposal of the Synod.

Mr. M'Lardy read a communication from John Paton, Esq., Kingston, on the subject of the Indian Orphanage scheme, giving some information respecting the working of the same, and suggesting the expediency of appointing a local Secretary and Treasurer for this Province.

Afterwards it was moved by Mr. M'Lardy, and agreed, that the Synod have heard Mr. Paton's statement with great satisfaction, record their warm interest in the scheme in question, and appoint Dr. Henderson and Mr. Miller, a Committee to attend to the business connected with it in this Province.

The Committees appointed to examine the Records of the Presbyteries of Miramichi and St. John, reported that they had attended to that duty, and had found them regularly and accurately kept. Whereupon the Synod ordered them to be attested, which was done accordingly.

Dr. Henderson, on behalf of the Committee appointed to examine the Records of the Presbytery of Restigouche, reported that they had attended to that duty, and that, with certain exceptions, which were specified, they

had found them regularly and accurately kept.

Mr. Stevens explained the reasons that led to the irregularities mentioned, and the Synod having heard the explanation, resolved to sanction the proceedings, and ordered the Records to be attested, which was accordingly done.

The Moderator, having left the Chair, which was taken by Mr. M'Lardy, read the Report of the Committee appointed last year, to devise and employ some means for the formation of a Temporalities' Fund, in connexion with our Church, for the support of the Gospel in this Province.

After a lengthened conversation on the subject, during which the several members expressed their views, the Synod agreed to defer coming to any decision respecting it till to-morrow, appointing Dr. Henderson, Mr. M'Lardy, and Mr. Wells, a Committee to draw up a Resolution on the subject.

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

DIET IV.

At St. James's Church, Newcastle, 16th August, 1862:

Which day the Synod met, pursuant to adjournment. Some portion of time was spent in devotional exercises, conducted by the Rev. James Mackie. The Synod was then constituted with prayer by the Moderator. Sederunt as yesterday, with the exception of Mr. W. Henderson, Elder, absent on account of sickness.

Mr. Wells, in name of the Committee appointed to draw up a Resolution regarding the formation of the Temporalities Fund, submitted such Resolution to the Synod.

Resolution.—Whereas the present circumstances of our Church imperatively require more energetic and efficient efforts for the maintenance and extension of Gospel Ordinances;—And whereas it is desirable that the Church should be, as speedily as possible, rendered self-supporting:

Resolved, That a Fund, to be called the "Temporalities' Fund," be raised by subscriptions, to be paid either at once, or by instalments extending over a period of not more than five years; the sums thus raised, to be funded, and not drawn upon, unless the Church at Home withdraw all support, until a sum shall have accumulated, the interest of which will enable the Church to carry on their operations without aid from the Parent Church; the interest to be annually added to the principal, until such sum has accumulated.—the sum desiderated being £5,000.

After reasoning, the Resolution was unanimously adopted, and, on motion of Dr. Donald, it was agreed that the Kirk Sessions and Trustees of each several Congregation, should form a local Committee in their respective Districts, to obtain subscriptions and collect

funds in aid of the General Fund now proposed to be formed.

Mr. McLardy moved,—

That the Home Mission and Synod Fund be disjoined, and constituted into two distinct Funds, to be called the "Home Mission Fund," and the "Synod Fund;" and that collections for each of these Funds be made annually; 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 the 1st day of November of this present year; for the Home Mission Fund not later than the 1st day of April, 1863; and that for the Synod Fund not later than the 1st day of July, 1863: leaving it to the respective Kirk Sessions to cause the collections to be made at such times as they may deem most convenient.

And the same was agreed to.

Dr. Henderson, in name of the Committee appointed to prepare an Address to His Excellency the Lieutenant Governor, read draught of the same, which was adopted, ordered to be engrossed, by the Moderator.

The Synod appointed Dr. Brooke, Mr. McLardy, and any others whom they may choose to associate with them, to present the same to His Excellency.

The Clerk, on behalf of the Committee appointed to prepare a plan for the admission of Ministers and Probationers belonging to other denominations, produced such plan in a completed form, containing regulations for the guidance of Presbyteries in such cases. The said Regulations were then read over *singulotim*, carefully considered, and, with some slight alterations, unanimously adopted. They are as follows:—

1. Any Minister or Probationer, belonging to another denomination, desiring to be admitted into connexion with this Synod, shall make application to a Presbytery within the bounds of the same, producing, at the same time, Certificates of his status in the body to which he belonged, and also of his attendance on a full course of Literature, Philosophy, and Theology, in some Collegiate Institution of established character.

2. That satisfactory testimonials of moral character and ministerial gifts shall be produced up to the time of his application.

3. That, at a meeting subsequent to that at which such documents have been produced, the Presbytery shall consider the same, and, if satisfied therewith, they shall proceed to take trial of his qualifications, and report the same to the Synod at its first meeting, with their opinion as to the expediency of admitting him; and, on the Synod's granting permission, he shall be received in the same status as he previously occupied.

4. That, after the Presbytery shall have resolved to recommend him to the Synod for admission, it shall be competent for the said

Presbytery to make use of his services as a Missionary, until the Synod shall grant permission to admit him, provided always that, till this admission has actually taken place he shall not be at liberty to accept a Call to any Congregation within the bounds of the Synod, nor to dispense the Sacraments, nor to solemnize marriage.

5. That Ministers and Probationers, having received Ordination or Licence from any Presbytery in the British Provinces, in connexion with the Church of Scotland, be admitted as if Ordained or Licensed by a Presbytery in Scotland.

6. That in cases of application for admission from a Minister and his Congregation jointly, the Presbytery shall submit all the documents laid before them, in reference to such application, to the Synod, but shall take no step subsequent to the reception of said application, and accompanying documents, until they have received authority and directions from the Synod thereon.

At this stage of the proceedings the Rev. John McGurdy, of Chatham, entered, and, on motion of Dr. Donald, the Moderator cordially welcomed him in name of the Synod, and invited him to take his seat among the Members.

The Rev. Gentleman returned thanks for the kind reception he had always met with from this Synod, whenever he had had it in his power to be present at any of their meetings, expressed his satisfaction in maintaining that friendly intercourse which had always subsisted between himself and the several members, earnestly wished them success in their ministerial work, and trusted that the brotherly feeling which had hitherto been maintained between them, might long continue to be cherished on both sides.

The Synod then adjourned till Monday.—
Closed with the Benediction.

DIET V.

At St. James's Church, Newcastle, 18th August, 1862:

Which day the Synod met, pursuant to adjournment. Some portion of time was spent in devotional exercises, conducted by the Rev. Peter Keay, after which the Synod was constituted with prayer by the Moderator. Sederunt as on Saturday, with the exception of Mr. James Murray, Mr. R. McLeod, Mr. W. Napier, and Mr. James Miller.

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

The Clerk read a letter from the Rev. W. Elder, of St. Stephens, together with certain resolutions on the union of Presbyterians, adopted by the Synod, known as the Synod of the Presbyterian Church of New Brunswick.

On motion, the Synod resolved—

1. That they have heard with satisfaction,

that resolution now read, wherein a desire is expressed to cherish a friendly intercourse with the Ministers of this Synod, and shall be extremely glad to see this desire carried out into practical operation, on both sides.

2. That the question of union having been fully considered by this Synod last year, and nothing having occurred to change their views on the matter, they simply refer to the resolution then passed, expressing, at the same time their earnest desire that the time may come when a closer union will be practicable.

On motion of Dr. Brooke, it was unanimously agreed that the thanks of the Synod be recorded to Dr. and Mrs. Henderson, and other Families about Newcastle, for the generous hospitality shewn by them to those Members who have come from a distance.

The business of the Synod being now concluded, the next Meeting was appointed to be held at St. Andrew's Church, in the City of St. John, on the second Wednesday of August one thousand eight hundred and sixty three, of which due intimation was given.

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

APPENDIX A.

A Deputation from the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, wait-by appointment, on His Excellency the Lieutenant Governor, on Wednesday the 27th August, and presented the following Address:—

To His Excellency The Honorable ARTHUR HAMILTON GORDON, C. M. G., Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c. &c.

May it please Your Excellency,

We, the Ministers and Elders of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, now in Synod assembled, take the opportunity of our first meeting after your arrival in this Province, of offering to you Your Excellency our congratulations on your entrance on the high and important Office to which you have been appointed, as the Representative of our beloved Queen.

As the Church of Scotland has ever been most faithfully attached to the British Throne we beg to assure Your Excellency that the Branch of our Beloved Church existing in this Province, yields to none in loyalty to Her Majesty, and love to the British Constitution.

We rejoice that the Son of that illustrious Nobleman, who took so lively an interest in the Church of Scotland, and who studied so earnestly to promote her welfare, has been appointed to administer the Government of this Province.

It is our earnest prayer that, in discharging the important duties devolving on you, Your

Excellency may be enabled, by the Divine blessing, to promote the best interests of the inhabitants of this land; and that you may enjoy health, happiness, and every blessing, during your continuance among us.

Signed in name, in presence, and by authority of the Synod of New Brunswick, at St. James's Church, Newcastle, this eighteenth day of August, one thousand eight hundred and sixty two.

CHARLES S. OGG, A. M. Moderator.

To which His Excellency was pleased to make the following Reply:—

Gentlemen,—

It is with much pleasure that I receive the Address of the Synod of the Presbyterian Church of New Brunswick, in connexion with the Established Church of Scotland.

I thank you for your welcome to myself, and I feel satisfaction in the assurance that the expressions of loyalty to the Sovereign, to which you in common with all classes in the Province, give utterance, do not spring from the lips alone, but from the heart.

I rejoice to perceive that the efforts made by my Father, to promote the concord and welfare of the Established Church of Scotland are gratefully remembered by you. The violence of passion, and the narrowness of prejudice, it is true, rendered the full attainment of the object he had in view, impracticable; but his labours in this respect were worthy of a life, the most cherished aim of which was the diffusion of peace and good will among men.

I have, from childhood, been accustomed to regard with respect and honour the church to which you belong, and I doubt not that the Branch of it which has taken root in this Province, merits such regard equally with the Parent stem. That it may long be, in time to come, as it has been in time past, the instrument of bringing many a careless soul to a fuller knowledge of God, and causing many a man to lead a more blameless life, is my earnest and sincere desire.

APPENDIX B.

Synod Bursary Fund.—Report 1861-62.

Your Committee, in making this year's Report, cannot help remarking, that collections in aid of the different schemes of the Church have only been received from one Minister in the Presbytery of Miramichi, and one in the Presbytery of Restigouche. This flagrant disregard of the injunction of the Synod will surely not be allowed to pass without some stringent measure being adopted to secure attention to instructions in future. Had it not been, that one of your Students has resigned his bursary, the neglect to make collections for this scheme by so many Ministers would have put your Committee in the disagreeable position of not being able to meet their liabilities,—a position surely to be deprecated

by every member of Synod. It is known to members of your Committee, that many parties in the northern Presbyteries are willing and able to contribute largely to your schemes and regret that an opportunity to do so is not afforded them by their Ministers. Such Ministers are thus, seemingly, putting themselves in an attitude of opposition to the success of the operations of the Church.

The receipts of this Fund for the year, are as follows:—

Balance on hand, as per Treasurer's Report, 1861,	\$87 34
Collection at St. John's Church, Dalhousie, and Maple Green, P. S.	14 05
Collection at St. Andrew's Church, St. John,	116 58
Collection at Greenock Church, St. Andrew's,	8 00
Collection at Whittier's Ridge Church, St. Patrick,	6 41
Collection at St. James's Church, Newcastle,	11 00
Collection at St. Andrew's Church, Woodstock,	6 00
Collection at St. James's Church, Northampton,	3 50
Collection at St. John's Church, Richmond,	5 80
Repayment of Bursary for 1860-61, to Mr. W. A. Smith,	80 00
Interest on donation of \$200 from Geo. Kerr, Esq., from 8th Nov. 1860, to 31st Dec. 1861,	17 14
Collection of \$8 Central Bank Notes from St. Andrew's Church, Campbellton, which are good for little or nothing,	00 00
	\$355 82

No collection for this scheme, or any of the schemes, from St. Paul's Church, Fredericton; St. Andrew's Church, Chatham; St. Stephen's Church, Black River; St. Andrew's Church, Tabusintac; St. Luke's Church, Bathurst; nor from New Richmond, Nashuaak, Stanley, or Boiestown.

The disbursements for the year have been,—

Two Bursaries of £20 stg. each to Messrs. Porteous & Caie, at Edinburgh University, Students of Theology,	£40 0 0
Exchange at 10½ per cent,	9 2 2
	£49 2 2=
Bursary to Mr. Wm. Thos. Wilkins, at University of New Brunswick,	80 00
	\$276 44

This leaves a balance this year of only

\$79.38 after providing for three Bursaries, while last year there was a balance of \$87.34 after providing for four Bursaries,—and this too, when there was the repayment of one Bursary of \$80.

It is with regret, that your Committee have to report, that one of your Students, Mr. Willard A. Smith, a very promising young man, has changed his views as to prosecuting his studies for the Ministry, and consequently has repaid the Bursary allocated and paid to him last year. The Synod, therefore, have no further claim on him, and should return the bond granted by him and his father for the faithful discharge of the conditions on which he held the Bursary.

Mr. Wm. Thos. Wilkins has been industriously prosecuting his studies during the year at the University of New Brunswick.—He has still to study another year before he completes his literary curriculum.

Mr. Geo. J. Caie has successfully completed his first year's attendance at the Divinity Hall. The respective Professors, under whom he studied, give very flattering testimonials as to his attendance, conduct, and progress in his studies. The Rev. Dr. Crawford says,—“His attendance was regular, his diligence and proficiency, as tested by the oral and written examinations, were highly commendable, and his conduct was in all respects irreproachable and exemplary. Mr. Caie also delivered a Homily with approbation.”

Mr. Caie has been very fortunate in getting teaching, since he went to Scotland, and that, too, in some of the first families. His first pupil was a young man belonging to the family in which Mr. Porteous is Tutor, and through whose influence he obtained the pupil, who is preparing to enter the Navy. His next pupil was Lord Douglas, son of the late Marquis of Queensbury. He prepared this young Nobleman in Mathematics, for passing his examination preparatory to entering the Navy, so as to enable him to pass his examination with much credit.—So much pleased was the pupil with Mr. Caie's able instructions that he brought him under the notice of the Rev. Dr. Hodson, Rector of the Edinburgh Academy, and one of the most influential persons in Edinburgh, in his profession, and especially valuable to young men in the way of procuring tutorships to those who have been recommended to him. Mr. Caie is presently engaged as Tutor to a Nephew of the Duke of Argyle, and is giving such satisfaction as is a credit to himself, and reflects honour on Queen's College, Kingston, C. W., where he was educated.

Mr. Porteous finished his theological course last session, and has since been licensed to preach the Gospel by the Presbytery of Edinburgh.—Your Committee learn with much satisfaction and pleasure, that he is proving himself an acceptable and popular preacher. His engagement as Tutor in a family, does not terminate till 1st October next, and it will

therefore be impossible for him to be in the field here before November.

Respectfully submitted, in name of the Committee, by

W. DONALD, D. D., Convener.

APPENDIX C.

Home Mission and Synod Fund.—Report 1861-62.

The Committee on the Home Mission and Synod Fund, have pleasure in reporting, that for the first time they have been able to allocate a sum amounting to \$160, for Home Mission purposes, since last meeting of Synod. This sum is no doubt small, yet it is encouraging to your Committee to have been able to do so much. Previously they had no funds to apply to this much needed purpose, which for many years has been a subject of regret to them. Having now made a beginning, it is hoped that funds will be forthcoming, so that they may be enabled to continue this good work, and in some measure relieve the burden heretofore borne so patiently and generously by the Colonial Committee of the Parent Church.

According to the Treasurer's report, herewith produced, there was a balance on hand at 30th July, 1861, of \$322 87. There have since been received for 1860-61 the following,—

Collection at St. Andrew's Church, Tabusintac,	\$10 00	
Collection at St. Andrew's Church, Chatham,	16 00	
Collection at St. Stephen's Church, Black River,	8 20	
Collection at St. Paul's Church, Fredericton,	22 43	
		56 63
Collections for 1861-62 have been received only from—		
St. John's Church, Dalhousie and Maple Green, P. S.,	\$9 00	
St. Andrew's Church, St. John,	45 24	
Greenock Church, St. Andrews,		
\$8, St. Patrick, \$6,	14 00	
St. John's Church, Richmond,	8 00	
	76 24	
	\$455 24	

The disbursements during the year, amounted to 354 11

- This amount includes—
1. Two thirds travelling expenses of members attending last Synod, as per Supplementary Report, 1861, \$109 61
 2. Allowance to Synod Clerk, \$20, and Officer serving citation, &c. as per do., \$5, 25 00
 3. Expense of printing Synod Minutes, 59 50
 4. Home Mission.—To aid the congregations of Greenock

Church, St. Andrews, and Whittier's Ridge Church, St. Patrick, paid Mr. Ross	80 00
Congregations at Nashwaak, Stanley, Boiestown, &c., paid Mr. Keay,	80 00
	<u>\$354 11</u>

Thus a balance of only \$101.13 is now in the hands of the Treasurer.

As it is proable, that you will not continue the Jewish Mission Scheme, it is recommended, that the Home Mission Fund and Synod Fund be separated, the one to be called the Home Mission Scheme,—the other, the Synod Fund Scheme. By this separation, it is believed, that a larger amount of funds will be secured for the prosecution of both objects.

As in former years, your Committee have to regret, that Ministers are so remiss in forwarding their collections to the Treasurer by the time specified, so as to enable him to make a full report of his intromissions with the Fund, and your Committee a correct report of its condition.—In consequence of this dereliction in duty on the part of Ministers, your Committee have had to repeat part of their last year's report, and to speak of sums received and expenditure made, which properly belong to last year.

It is hoped you will this year strictly enforce the rule bearing on this point, with a view to future punctuality.

Respectfully submitted, in name of the Committee, by

W. DONALD, D. D., Convener.
Newcastle, Miramichi, 13th August, 1862.

SUPPLEMENTARY REPORT.

The Committee met, according to appointment, when the following collections were received:—

St. Andrew's Church, New Richmond,	\$14 08
St. Andrew's Church, Campbelltown,	6 00
St. Andrew's Church, Tabusintac & Burnt Church,	9 00
St. John's Church, Moncton,	3 20
St. Luke's Church, Bathurst,	8 55
	<u>\$40 83</u>
St. Andrew's & St. James's Churches, Woodstock and Northampton, received by Treasurer, but too late for this report,	\$9 00
St. Paul's Church, Fredericton, do. do. do.	20 00
	<u>29 00</u>
Balance in Treasurer's hand by his report,	101 13
	<u>\$170 96</u>

Amount of Fund, 15th August, 1862,

Claims were then called for, and the following were handed in,—

	Claimed.	To be p'd
Bal. of Salary due Rev. R. Falconer, Missionary,	\$11 87	\$11 87
Synod Clerk's Expenses,	20 00	20 00
<i>Travelling expenses of members attending this meeting:</i>		
Rev. H. J. M'Larday, Woodstock,	22 00	14 66
Rev. Dr. Brooke, Fredericton,	19 96	13 30
Rev. Dr. Donald, St. John,	17 96	11 97
Robert Robertson, Esq., Indian town,	17 96	11 97
Rev. James Mackie, Moncton,	10 00	6 66
Rev. John Wells, New Richmond,	17 00	11 33
Rev. James Stevens, Campbelltown,	12 00	8 00
Rev. James A. Murray, Bathurst,	6 00	4 00
Wm. Naylor, Esq., Bathurst,	6 00	4 00
Rev. Peter Keay, Nashwaak,	4 00	2 66
Rev. James Murray, Tabusintac,	4 00	2 66
Mr. Roderick McLeod, Tabusintac,	4 00	2 66
	<hr/>	<hr/>
	\$172 75	\$125 74

The Committee recommend, that the balance due Mr. Falconer, late Missionary in the Presbytery of Miramichi, and the expenses of the Synod Clerk, be paid in full.—that two thirds of the travelling expenses of members be defrayed, as above noted, amounting in all to \$125.74, leaving a balance on hand of \$44.22.

Respectfully submitted, in name of the Committee, by

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

APPENDIX D.

Jewish and Foreign Mission.—Report 1861-62

Your Committee have very little to report in regard to the Jewish and Foreign Mission.

Collections in aid of this Mission have been received only from three of your Ministers, namely—

The Rev. Dr. Henderson, from Newcastle & Red Bank,	\$18 00
Rev. H. J. M'Lardy, from Woodstock, & Northampton,	5 23
Rev. Dr. Donald, from St. John,	59 42
	<hr/>
	\$82 65

This sum of eighty two dollars sixty five cents is still in the Treasurer's hands, not having been remitted to the General Treasurer at Montreal, from your Committee having observed a notice in the Montreal Presbyterian that the Jewish Mission had been discontinued by the Canadian branch of our Church. Your Committee have no direct information as to the cause of this discontinuance, but are

led to believe, it has arisen in consequence of the Rev. Dr. Epstein's having declined to act as Missionary. It appears that Dr. E. was led to this course on account of the entire want of success which accompanied his labours. He did not think it right to eat the bread of the Church, whilst he saw no fruits arising from his labours. He resolved, therefore, to support himself and family by the practice of his Medical Profession, and thus his connection with the Church as Missionary has ceased, and your Committee understand, that the Church in Canada have resolved to hold the Jewish Mission in abeyance in the meantime, and to give their attention almost exclusively to the Foreign Field.

Your Committee consider you pledged only to support the Jewish Mission, and now it will be for you to say, what is to be done with the money in hand,—whether you will continue this scheme, or turn your efforts into another channel. Your Committee abstain from giving an opinion at present.

Respectfully submitted, in name of the Committee, by

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

Newcastle, Miramichi, 13th August, 1862.

Christianity reveals to us a dispensation of things not discoverable by reason.

IN the former part of this chapter, we have considered that Christianity is a republication of Natural religion—that it is adapted to the present circumstances of mankind, and is intended to promote natural piety and virtue; in this last part, we are to consider Christianity from another point of view; viz.: as a system containing an account of a dispensation of things which is not discoverable by reason.

The vast superiority of Christianity over Natural religion, may be seen from the fact that it not only reveals all that natural religion reveals, and that with much more clearness, but also that it unfolds to us other grand essential truths of which natural religion could never give us the least idea. It is in the Bible alone we can learn of Christ as our Redeemer, and of the Holy Spirit as our Sanctifier; and hence, on account of this additional revelation, we are commanded to be baptized not only in the name of the Father, but also in the name of the Son and of the Holy Ghost. We are thus, then, laid under additional obligations, and additional relative duties are unfolded to us; and the importance of these duties may be judged of by considering that they arise not merely from positive command, but also from the offices which appear in scripture to belong to those Divine persons, or from the relations in which we are there informed they stand to us.

Religion comes under twofold consideration, viz.: internal and external. In the former, the essence of true religion may be said to consist in religious regards to God the Father; and in the latter, the essence of revealed religion consists in religious regards to the Son and to the Holy Ghost. Now the obligation under which we are placed of paying these religious regards to each of these Divine persons, arises from the relations in which they each stand to us. Thus, then, viewing Christianity in this light, viz.: as giving us information in regard to facts which we could not otherwise have ever known, and the knowledge of which is of so unspeakable importance, it would betray fearful irreverence and folly in any one not to embrace it, or, at least, not to examine the claims of its credibility.

We shall conclude our observations on this chapter by briefly considering what is positive and what is moral in religion, and the difference between them. We are to mean by moral precepts, precepts the reasons of which we see; positive precepts are, again, those the reasons of which we do not see. This is the distinction between moral and positive precepts, considered respectively as such. But yet, since the latter have somewhat of a moral nature, we may see the reasons of them considered in this view. Moral and positive precepts are in some respects alike; in other respects, different. So far as they are alike, we see the reasons of both; so far as they are different, we discern the reasons of the former, but not of the latter. And it must be further added, that a precept may be positive, even though it have a ground or reason visible to us, if that reason do not, of itself, constitute the thing required an absolute duty.

Positive institutions come under a two-fold consideration: they are either founded on natural religion or on revealed religion. Under the former may be instanced, baptism in the name of the Father; under the latter, baptism in the name of the Son and the Holy Ghost. In drawing the line of distinction between positive and moral duties, we must be careful not to go to extremes; we must not compare them any farther than they are different. If we consider the claims of these respectively on our religious regard, we must at once hold that the former—that is, moral duties—ought to be the more strictly attended to. This will appear evident from a little consideration. Suppose that two precepts were enjoined us from the same authority,—the one moral, the reasons of which we see; and the other positive, the reasons of which we do not see. Now, if it be not in our power to observe both at the same time, it is evident we must cling to the moral precept, because we see all the reasons about it, and its moral tendencies.

The mere observance of any institution enjoined in religion, is no religious obedience at

all, but when it proceeds from a moral principle. This is plainly shown us from our Lord's rebuke to the self righteous Pharisees. They were strictly scrupulous in all their religious services, even to the letter, while they often forgot the object of their worship. Hence our Saviour says to them, quoting from one of their own prophets: "I will have mercy and not sacrifice;" that is, I prefer you to show mercy one to another—to manifest a loving, forbearing spirit, than mere punctilious regard to outward ceremonies. And not only in this instance, but everywhere throughout Scripture, we always find that there is greater stress laid upon the observance of moral than of positive duties.

JOHN LIVINGSTON.

FOR THE MONTHLY RECORD.

"The Glorious Company of the
Apostles praise Thee."

St. Peter.

The Master walked at morn alone,
Beside the quiet sea,
Whose waters bound with rippling zone—
The shores of Galilee.
Peter was standing on the strand,
Casting his net with eager hand,
Yet turned to hear the new command,
"Arise, and follow me."

And from that hour, in storm and calm,
Obedient to this word,
Until he wore the martyr's palm,
He walked beside his Lord;
Not always faithful and serene—
Sometimes strange shadows marred the scene.
And once amid the warfare keen,
He sheathed his soldier's sword.

Rash and impulsive—bold of heart—
So full of human pride—
So open to the tempter's art—
So often sorely tried,
The thrice beloved—the thrice forgiven,
Thrice rescued, though the foe had striven
To foil him at the gate of heaven,
Even by his Master's side.

First on whose soul the seal was set,
The truth that makes us free;
First to acknowledge, blindly yet,
His Lord's Divinity;
First to receive that glorious crown,
The great commission handed down
Apostleship from God alone—
The Church's legacy.

His Master knew his ardent soul,
A true and loving friend,
Yet lacking humble self-control,
He tried him to the end.
"Though all deny thee, faithful still,
I stand obedient to thy will,
Firm as my name through good and ill,
My love shall thee defend."

Rash words—for our instruction given,
Who feel temptation's spell,
Trusting in strength, not born of heaven,
We know how Peter fell;

His Lord was taken from his side,
By Satan's sifting sorely tried,
Peter, his Master thrice denied,
That Master loved so well.

Oh! humbling scene to human strength,
Oh! dark, dishonouring hour,
When fear assayed its utmost length,
Before the tempter's power.
Even as he spoke, the cock's shrill cry
Roused him to meet his Master's eye,
And Peter weeping bitterly,
Went out in shame to cower.

Yet earliest at the sepulchre,
Among the faithful few,
Ready to watch and minister,
Eager to seek and do.
He found him not—yet Christ forbore
To grieve his troubled heart too sore;
"Tell Peter, lo! I go before;"
He heard, and hearing, knew.

Again, upon the sacred strand,
That binds the blue broad sea,
Whose waves obeyed Messiah's hand,
Thrice-honoured Galilee,
Peter and the disciples stood,
Tolling all night beside the flood,
Whose depth their anxious care withstood,
Awaiting God's decree.

Then on the shore, as once he came,
And gave that gracious call,
When Simon took the Christian's name,
And faith renounced earth's all,
Once more the Saviour gave the word,
His crucified, but risen Lord,
And Peter, now to love restored,
Low, at his feet, would fall.

Then, thrice the gentle Saviour spoke,
How thrilled His accents now;
All Peter's soul in anguish woke,
And yet he made no vow;
Humbled with shame, by love grown meek,
Christ saved the lost He came to seek,
The bruised reed he would not break,
But breathed upon His brow.

"Go, feed my sheep, the pastor's staff,
I give into thy hand,
The cup of pain which thou must quaff,
Is mixed by my command.
Yet, follow me! through good and ill,
I am thy Guide and Shepherd still.
On earth, do thou thy Master's will,
In heaven, thy throne shall stand."

Blessed and forgiven, he took the word,
In humble, patient faith,
Looked up to his ascending Lord,
And followed him to death.
Through weary years of toil and care,
He led the sheep to pastures, where
The shepherd waited to prepare,
A kingdom free from scathe.

At last the appointed hour drew nigh,
The Apostle's glance was dim;
Yet on his Lord he fixed his eye,
Nor quailed in heart or limb:
The cross was raised, and bound thereto,
Peter, no more denial knew,
With downward head he entered through,
Where Christ acknowledged Him.

The Monkey and Man.

If, physically, the points of distinction be great, intellectually they are even wide as the poles asunder. Man is endowed with mind, and is capable of thinking, reasoning, and of judging, but the monkey is a creature only of instinct. Small, cunning characterizes its performances, but it approaches not the sagacity of the elephant, much less the wisdom of man. It cannot reason, therefore it never progresses. The monkey of Sears' menagerie of to-day knows little more than the monkeys that chattered to Alexander's soldiers three hundred years before Christ on the banks of the Indus, and the reason is: instinct is complete, and the monkey has no mind. Here, then, is an impassable gulf; mind—which gives man superiority over the brute creation, which shone in Newton, and which characterizes the meanest man—is denied the monkey, and therefore the latter must remain at an infinite distance from the former. And if we enter the domain of morals, what do we find there? Conscience, that vicegerent that keeps man straight to duty; a soul capable of glorifying and enjoying God, and destined for immortality;—these are the characteristics and glory of man as a moral being, but the monkey is born for this earth only, fulfils the flesh and descends to the dust. Then what comparison can there be instituted between the two, other than between matter and mind, instinct and reason, body and spirit? Finally, take the doctrine of developments, of which so much is attempted to be made. First was the long-tailed ape on all fours; then the erect gorilla, with little or no appendage; and lastly, the small chimpanzee, so meek and human-like; hence sprung man. The first founders of our race possessed tails: so said Lord Monboddoo. Then that appendage was laid aside, and forth came the speaking upright creature we behold, but man is just a development of the monkey. So surmised the so-called philosopher; but now let us hear the teachings of science and revelation. 1st. "We know as geologists (says Hugh Miller) that the dynasties of fish, reptile, quadruped and man succeeded each other. We know, further, that these dynasties were intersticed not in the lower, but in their higher forms—that, in short, in each of the great divisions of the procession, the magnates walked first." In other words, it was not first the smaller animal, then the larger, and from that ever increasing a still greater till a new order arose—not the ape, then the monkey, then the chimpanzee, and developing, then, man. Nothing of the sort. But, first the highest, then a lower, and then the least, and the dynasty perished. So says the geologist. No possibility of one order sliding into or developing another. Each dynasty perished with itself, and then by a new creation sprang man. (Footsteps, p. 330.) Then the monkey could not develop man, and man

and the monkey are of different orders of creation and of dissimilar types.

2nd. And to this agrees the Bible: "Let us make man after our image," &c., and God breathed into man the breath of life, and the inspiration of the Almighty gave him understanding, while from the teeming earth, by the fiat of the Almighty, sprang monkeys and all inferior creatures, and to Adam gave He power over these, and for his service were they, and to man still are subordinate. And of one blood did the Creator make all men on the earth, but man only; the brutes were never inspired by God, impressed with his image, nor formed for his service—so, whether we consider Bible, science, morals, mind or physics, we must conclude that man and the monkey are heterogeneous and dissimilar. The ape may, however, be regarded as a caricature of the human race, and as the emblem of a foul and filthy sensualist.

The Machinery of the Church.

THE invention of the steam engine is perhaps the grandest tribute which practical science has yet paid to the intellect of man. What a noble idea it gives us of power under human control! Armed with the strength of a thousand giants, it may be regulated and governed by the finger of a child. It was a glorious triumph for man to achieve, and often, when we look upon this stupendous instrument, we think it affords not the weakest argument of the likeness of man to God, and that that creative and god-like intellect, which the Creator has given him is not doomed to perish when it leaves the dust of the perishable body. But the immortality of the soul is not our subject, and we have introduced the comparison, if comparison it may be called, in order to draw from it a simple lesson or two, of a plain and practical nature, which may be useful to some of our readers. The steam-engine is powerful, but if it is out of gear, it has only the power to destroy; if it is unconnected, it spends its mighty strength for nought. There is an important part of it, called the Governor, small in size, and perfectly unobtrusive in appearance, yet which takes charge of the whole machine, increases or lessens the velocity of its movements, multiplies or diminishes its power, as the case may require. There is also the fly-wheel, into whose vast circumference, motion is accumulated, which it distributes, at the bidding of its master, to a thousand auxiliary wheels, with perfect exactness, and undeviating regularity. It is, in a word, the generating agent of the work, without which nothing could be done. What a beautiful adaptation of parts, what grace and delicacy in all these complex and wonderful combinations! Yet destroy the smallest rod there, and the whole machine is at once out of joint and useless. The engineer knows this well, and consequently keeps a watchful eye on every part, supplying every want as it oc-

curs, studying the amount of wear and tear, so that nothing be taxed beyond its strength, and relief granted before strength gives way. All this appears wonderful, and to the uneducated mind, these intricate motions appear almost miraculous. Yet this ponderous machine is only a dead and senseless mass of iron, wrought and fashioned, to move and work by the ingenuity and skill of man. But how marvellously it does move! what regularity, certainty and power! what economy of time and space,—to bring about results which never fail, till some part breaks down, or some attendant prove unfaithful.

We have often thought that the Church was intended by the great planter, as a machine to perform work somewhat after the same manner, but of an infinitely higher, even of a divine character. Its great duty is to gather in souls to Christ. Its author and deviser is the great architect of the universe, and we may therefore conclude, that originally it was put into man's hands, perfect and complete in all its parts. Its life, its guide, its governor is the pure Word of Life, which can never lead astray, but which vain and ignorant hands have often so wrenched and perverted, that in this state it has been made to do a world of mischief. One blind and arrogant sect have separated it from the machine altogether, and swathed it in priestly robes, and put it under lock and key, and kept it in rust and idleness, while its duties are performed by showy and pretentious ceremonies, which clog the wheels, retard the labor, and darken and pollute the moral atmosphere. How few have been contented with the simple direction of the everlasting Gospel! One would imagine that he who runs may read, yet how very few make up their minds to read alike. According to the Roman Catholics, the fly wheel of the Church is the Pope, who sets in motion the Cardinals, who give life and being to Archbishops and Bishops, who in their turn create priests and monks and nuns and novices—a system of wheel-work, complex enough in all conscience, but which ignoring the Governor, the Word, has got into utter confusion, and threatens to become worse and worse. The work it has produced, has been bad, corrupt, impure. But the machine is a marvel of human ingenuity, imposing it is, in both senses, and has worked a very long time indeed.

Let us turn to Episcopacy, and see how matters get along there. Here the Governor is in its proper place, doing its work wisely and well. But what is this we see besides? Ah, yes, we see that courtly and high bred attendant is not altogether satisfied that the Governor be left entirely to itself, and he is aiding it, by lubricating the wheels with a curious oil, made up of forms and ceremonies. Let us watch the important operation attentively. In one part of the sacred edifice, the lubricator does his work with studied moderation, and all goes well; but who is that with his face to the altar, and his back to the

people, in priestly stole, and with illuminated missal? Here is a workman, clogging the wheels to the best of his ability, covering them with the cobwebs of cast off superstitions and formalising the life of the Church, with dead ceremonies, taken out of a popish censer. Let us turn in another direction, and we shall see a strange adaptation of the machinery. The fly wheel is in full force, and is doing much valuable labour by its numerous auxiliaries, but see, every accepted piece of work is first of all let down into cold water, and this must be a prime and principal part of the operation. Every wheel, great and small, has a dipping apparatus. This is the peculiarity in this portion of the machine, but it works well notwithstanding, and is doing good service.

Let us now turn to Presbyterianism, and observe its movements. There is a good deal here worth looking at and studying. It will be seen that the work is not done by one large, but rather by three or four small wheels, moving by belts of their own, and keeping their work well apart. An ordinary spectator can see no difference whatever in the *modus operandi*, and some have not hesitated to consider the division a waste of power. One enthusiast cries out, substitute a large wheel for these three diminutive ones. Stop a little, says a more cautious member, I fear the material of the wheels is very different in quality and nature, and the proposed amalgamation may prove a failure. Let us begin with *rogged* wheels which though separate, by fitting into each other, may materially help, and move in harmony and fellow-sympathy. We like the second proposal rather than the first. But there is a kind of experimental speculation abroad just now, which is advocating the large wheel system very strongly. We will have more strength and more work, they say, at less expense. But they forget that the wheel would be made of discordant materials and though the central and main portion is firm enough, the outside parts are so slippery that the belt (of love) would be forever coming off, and damaging the whole concern. We would say, then, let the smaller wheels work away, after their own fashion. Let us only be certain that the work is done, and that no part of the vast and complicated machine is idle. Our Synod is the fly wheel of our Church, the generator of motion. The machinery itself is remarkable for its extreme simplicity. One would therefore imagine it ought to work easily and well. And so it would if every one were only to do his duty. Sometimes the individual is laggard, occasionally a whole congregation hangs like a dead weight on the working power. Every individual who with niggard hand withholds his due proportion of nourishment is starving the machine—clogging its movements, and rendering it inoperative. Alas, it is too common a sight to see some wheels standing still altogether for want of a connecting belt in the

form of a minister. Others again well bolted, but moving at a snail's pace, eaten into with the fatal rust of avarice and selfishness, and indifference of the component parts—the membership of the congregation.

"Give me a spot to stand on," said the self-confident philosopher of old, "and I will move the world." Yet the world was moving all the time, and he did not know it, and even could he have found a resting-place for his lever, by a well known axiom in mechanics—even had he succeeded in his daring hope, what would he have accomplished with his boasted knowledge? Were he to work without resting, it would take some 150 billions of years to raise it one inch—for what would be gained in power would be lost in time. This would have been slow work for the philosopher. But let us suppose that, from the beginning, Christianity had been checked by no divisions—that the bitterness of sect had never been known—and that no division or difference of opinion had ever existed; had they remained one family—animated by one hope—working for one common object, without a jar to ruffle or retard the great work of progress;—in what condition would the world have been now? And ought we not to labour to bring about that consummation so far as we can? Doubtless we ought, if the price to be paid is not too great. But it is, after all, but a wild chimera; and while the human mind is constituted as it is, there will continue to be divisions and differences—There will be those who walk in their own way for conscience sake—there will also be those who serve God in hypocrisy or vain show, or through selfishness, or out of contention. These are jars, but they, doubtless, are permitted for wise purposes, and may prevent even greater evils. We all know the deadening effect of a chilling uniformity, and who knows but it might ere this have frozen the Church to death? We cannot tell. We confess that brotherly kindness and charity are the very spirit and essence of the Gospel. Our blessed Lord both taught and practiced them. And when we find one sect intriguing against and trying to undermine another—when we witness the heats and passions of so-called christian men and women, our heart is apt to fail within us. When we see the little country Church standing in the midst of a district as a common centre of worship, and just beside it another Church planted—in spite and bitterness, we say to ourselves—there is no christianity in such an act, and no blessing or good of any kind can attend it. Such spirit, alas! has been, is, and will be a spirit of evil, crushing all charity out of the heart. Churches may multiply—and have multiplied around us—but, in too many instances, the spirit which caused them to be planted has been a curse rather than a blessing to the community. An old white-headed patriarch, who has read his Bible 'or nigh eighty years, remarked to us, with sqr-

row, that "preachers and preaching would appear to have multiplied without producing an equivalent moral elevation. There was far more honesty among us fifty years ago than there is now." And we believe him. The sacredness of our holy religion has been shocked and jostled and degraded, and its right hand palsied, by the rivalries and hates of contending sects. Humility, truth, integrity, are not, we fear, making vast strides in our midst—and who is to blame? Our own evil passions, which we nurse rather than bridle, and which demand a change of heart rather than a change of ecclesiastical policy. This is the great end for which to labour, individually and collectively; and how this can be best effected ought to be the great question of the day. Oh, for one breath of genuine piety—of that purity of mind and heart which filled the Church of old. The great effort now-a-days is to get *standing*, influence, power, numbers, for religious bodies. Not one of these is necessary. The purest Church that ever existed on earth was few in number, and met in an upper chamber of a private house. Yet its influence was wider and healthier than any that has come after it. The world and the worldly spirit mix far too much with our Church matters. We plan when we should pray; we speak when we ought to act; and when we do act, our action too often lacks sincerity.

But God is over all, and he will bring things right at last.

CORRESPONDENCE.

Our Statistics.

AFTER many attempts, we have at length succeeded in getting published, for general information, the statistics of almost all the congregations in connection with our Synod. The returns are, indeed, not as complete yet as could be wished for: for not only are McLennan's Mountain, St. Mary's and Truro represented by blanks, but there is no account of the amount of Church accommodation in River John, and no reference made to many out-stations where we have adherents, and often Churches, or buildings used as such, owned wholly or in part by our people. I refer to such places as Victoria, Fox Harbour, Stake Road, Sutherland's River, Mr. Martin's stations, Cardigan, Orwell, and many similar outlying fields both in Nova Scotia and Prince Edward's Island. Then, in the usual classification before us, there is not one word about Cape Breton, though it is well known that we have there at least one minister and 3000 people; and of course nothing about those counties in which, though the census declares that we have adherents, we have never organized any congregations. All those drawbacks or omissions have the

effect of making us look much smaller than we really are. Still, there is no doubt that the published returns present us with a fair view of what is our effective strength, the real fighting force that we have to depend upon. It is with us as with every army. A general's force will be generally or even officially stated at 20,000 men; still, he will not be able to bring into an engagement a positive regimental force of more than 10,000 or 12,000.

I do not intend to go over all the items in the table of statistics now in the hands of most members of our Church, but simply to call attention to one or two of the more striking facts brought out by them. It is a pity that they could not have been published within the compass of two pages; so that, on opening the *Record*, the whole would have been before us in one view. This might have been effected by condensing under one heading the sums contributed to the various schemes; and there could be no objection to doing this, as each congregation has already seen published in the *Record* its particular or special contributions to each scheme. It would have been well, also, if the various columns had been added in all cases where it would have been interesting to show the sum total; and if a general analysis had accompanied the dry list of figures, it would have been acceptable to many readers. Looking, however, at the returns as we have them, while I fully endorse the editorial sentence that they are "as accurate and reliable as any documents of a similar nature," there are, at the same time, one or two matters contained in them that are liable to be misunderstood. Thus, in looking at the last question that is asked, it is indeed gratifying to learn that no supplement is given to any congregation except to St. Matthew's, Halifax, and to Pughwash, and Wallace River; and as the supplement to the first of those is government allowance for services to the soldiers, and that to the second has been withdrawn, and that to the third is from the funds of the Home Mission, it would seem that we are now no burden to the Colonial Committee; but such an idea vanishes when we see that the answer of St. Andrew's, Musquodoboit, must be a mistake, for it is supplemented both by the Halifax Home Mission and the Colonial Committee to a very great extent. Indeed the 56 families there promise only £40, and pay only £30 of that; so that all the rest of the Rev. Mr. Stewart's salary must be by supplement except what Truro contributes. Still, it is pleasant to know that we are now to so great an extent self-sustaining. Then, again, I see large sums credited to some congregations under the "Foreign Mission"; but we must not forget that though we are now in the Synodical year 1862-3, and that these sums were subscribed in 1861-2, they have not been yet paid in to the treasurer; and it is therefore not quite allowable to put them

down as monies raised in the year 1861-2. I have no doubt that all who subscribed intend to pay, and will pay when called upon. Still, there is a great difference between what any congregation will pay some other year and what they actually did raise this year. I only call attention to this fact, because while I will be no party to underrating what our people do, it would be equally unjust to give them credit for more than they really do. On the other side, we have no notice taken in the tables of what various congregations raised for the Jewish Scheme, and for the Widows' Fund, though several contributed certainly to the latter, if not to the former. Again, in the sums raised for the Young Men's Scheme, St. James's, Charlottetown, and St. Andrew's, Halifax, take rather more credit to themselves than they are entitled to; for though it is true that £45, Island currency, was raised by the Island Presbytery for the scheme, yet not one-third of the sum was from members of St. James's Church; and though £65 was contributed by Halifax, yet St. Andrew's Church had certainly nothing to do with the collecting of it, except that the members of St. Andrew's who were called on did contribute readily, and I suppose that their contributions would amount to one-fourth of the sum total. Still, confining our attention to financial matters, it is gratifying to see not only that the stipends promised to our ministers are up to or over the average of what is generally thought sufficient for colonial ministers, but that in most cases they are paid as well as promised. I wonder, however, if they are really as well paid as those tables would indicate; or whether the minister's delicacy has not in some cases prevented him from exposing his congregation as a defaulter, although he is aware that it would be none the worse for a little of the pillory. I notice some congregations in arrears that ought to be perfectly ashamed of themselves. I will not give names, but look for yourselves, my readers, and I know where your eyes will rest and your fingers will point. The minister of St. John's, Newfoundland, receives the largest stipend of any member of Synod, £230, (and at the same time he frankly avows that his congregation supports none of the Schemes of the Church), while the minister of Wallace River and Folly Mountain is at the bottom of the list, for he receives in all only £50. Here we have a great inequality, certainly; it looks as if there were some need of a Sustentation Fund; but I suppose that Presbyterian parity does not apply to purses. I do not see much else worth noticing in money matters, except that St. Matthew's, Halifax, can boast of the largest debt, and Mr. Sinclair's congregation of having raised the largest sums for "miscellaneous purposes." The new manse and glebe at Roger's Hill, and the new Church at River John, will explain this last fact. And as to debt, there is not a Church within the bounds of the Pres-

bytery of Halifax—new or old—that is not sadly in debt. They seem to approve of the modern Yankee adage, that "everybody despises a man or a nation that is not in debt." In fact, all the debt that there is on Churches subject to the jurisdiction of our Synod,—with the exception of £150,—is to be found in the Presbytery of Halifax. What an Atlas that Presbytery must be to support such a load! Prince Edward's Island shows brightest in this matter; and in the same question it shows well too. It is most creditable to our congregations, as a whole, that manse should be as general as we find here declared. I trust that all congregations that have hitherto neglected their duty in this respect, will attend to it at the earliest possible moment; for it is most important, both for the comfort of the minister and the prosperity of the congregation, that there should be a manse, and, if possible, a glebe or garden also. The Wesleyans, in general, are more anxious to have a Mission House erected in any district in which they intend to break ground, than to have even a Church. They know well that if there is a Mission House and minister, the Church will soon follow.

Besides the above financial matters, there are one or two other items worth noticing. There is Church accommodation provided, I find, for 13,700; and if we take into account the buildings not included in the tabular view, we may set down the total amount of Church accommodation as fully 16,000; and that is sufficient for a population of 35,000. We have not as many Churches in proportion to our numbers as other sects; but the average size of our Churches is greater. The largest building is Garloch Church; the smallest noticed in the tables is St. Columba's, St. Peter's Road. Again, our 16 ministers minister to 2470 families,—an average of 155 to each. And, strange to say, there are not so many communicants as families; only 2175 of the former; though we know that there may be four or five communicants in one family. In some congregations the number of communicants is strikingly disproportioned to the size of the Church and congregation. Thus, the Rev. Mr. McMillan can only count 70 communicants, though he is the minister of 180 families; and the Rev. Mr. McKay, who is the minister of nearly 400 families, has only 163 communicants. Facts like these require no comment. Of course we are well aware, and bitterly do we mourn that there are many who communicate unworthily; but there must also be mistaken views of the ordinance when so many who profess the Christian name, and doubtless receive baptism for their children, refuse to sit down at the table of the Lord.

During the past year, 329 were received into the Church by baptism. Of those, Mr. McKay baptized the largest number, 69, or more than one-eighth of the whole. But none of the brethren can come near Mr. Duncan

in the number of marriages solemnized by him, for he marries at the rate of nearly a couple per week. As to the number of communicants received for the first time last year, if we allow for those congregations who do not specify such accessions, it will probably amount to over 200. Though Mr. Duncan seems to have had most removals, it is for the very simple reason that 14 or 15 out of the 29 removals he acknowledges unto, went to the new parish at St. Peter's Road, as they lived within its bounds. It is pleasant to see that the elders of so many of our congregations are in the habit of visiting the people. It is to be hoped that they do so regularly and faithfully, and that they are not receiving credit for more than they actually do. It is also most gratifying to notice that almost every congregation has one or more Sabbath Schools. Belfast has 7, but when it gives 20 as the number of scholars, 200 is surely what is meant. St. Matthew's, Halifax, has the most flourishing Sabbath School; and not only may it count the 220 in the chief school, but also a considerable number of others—whom the teachers have gathered together in the suburbs, and whom they instruct at great trouble and considerable expense to themselves.

I hope that no one will be offended at the freedom with which the above remarks are made. I have only noticed what each congregation laid before the whole Church. I have spoken "from book," wishing to direct attention to facts that it will be interesting and profitable to know, but which lay concealed amid the multiplicity of pages, columns, and figures.

G.

Lochaber.

PERHAPS there are no other people in the country, that more deserve the countenance and sympathies of the Church of Scotland, than her adherents at Lochaber, and South River, Antigonish &c. Greatly neglected by their own Church, although they have been; still, they maintained their steadfastness amidst many temptations and bitter taunts: they are, and always have been contributing to the missionary, and other schemes of the Church, more liberally, according to their number, than many others, much more favorably situated. There is not a family, but who receive and pay for a "*Monthly Rec-ord*."

It was the good fortune of the writer to pay a visit to this interesting people during the summer—and truly, Providence has cast their lot in a beautiful and fertile country, far surpassing in fine scenery, and generally in good roads, any other section in the eastern part of Nova Scotia. To visit Lochaber from the westward, the way over the Blue Mountains, is the most picturesque. After passing the water-shed, which divides the waters that fall into the Atlantic Ocean, from those, which empty into the Straits of Northumberland,

you arrive at Moose River, a place presenting not much interest, save what it has acquired, as being the scene of the murder of John Ker by the notorious Neil McFayden. I observed in passing, that the locality in which the crime was committed, is now cleared of woods and under cultivation—a dwelling house being built within a few feet of the spot, where the inconceivable homicide buried the body of his victim. The Garden lake presents some fine views, as your road winds round its margin, the broad meadow lands at its head, studded with groups of large elm trees, their fan-like branches, spreading in every direction, cannot fail to arrest the attention. The Lake is from two to three miles long, and a number of pretty views of itself, its island, and the highland beyond, can be had. From the lower end of the lake to Squire Gunn's, the scenery is uninteresting. Gumpser of the river are got now and then, glimmering far below, in a gorge, as it forces its way between the mountains that confine it in its course. At Mr. Gunn's, the mountains retire back on both sides the river, making room for a neat and thriving settlement. Here, there are two places of worship—a Free Church, in the common style adopted by that body, and a tidy, ambitious-looking, little Kirk, planted on an eminence, about a mile from the other. This little building is highly creditable to the exertions, and taste, of the few adherents of the Church of Scotland, residing in this pretty settlement. From the County line, at which place, the road crosses to the west side the river, down to the "cross roads" at "Glenelg," the highlands contract again, and the scenery is sterile. At "cross roads," however, the view is both pleasing and extensive. Standing on a little hill, near Mr. Angus Cameron's house, (not the deacon of that name,) you see the river, which is here a broad and rapid stream, flowing past, the valley of "Glenelg," studded with farm-houses, and clumps of elm-trees,— "Glenelg" Lake in the distance, and the highlands, which border on the Atlantic Ocean, in the back-ground. The soil is a rich, alluvial deposit, made up of accumulated, decayed vegetable matter, brought down by the east and west branches of the St. Mary's, which unite their streams, about a mile below the Lake. By-the-bye, if it be evening, and you wish for a quiet and comfortable lodging, a clean and tidy bed, good tea and breakfast, and a moderate bill of costs, I would advise you to remain at Mr. Cameron's, over night.

The first three or four miles from "cross roads," towards Lochaber, are dull and cheerless. After passing a mile or so, of dark and melancholy thickets of low spruces, you come unexpectedly on Loch Eil. Loch Eil! What mingled associations of admiration and sadness, does that Scottish classic name awaken? It brings back the recollection of a hundred years.—the stirring events of 1745.—The chivalrous, but unfortunate Charles Edward Stuart.—The Romantic Story of Flora McDonald.

aid,—“Culloden's Bloody Moor,”—and a hundred other reminiscences of the past crowd upon the mind; but to call this pond of stagnant water and mud, without a single blade of green verdure around it, Loch Eil, is simply a burlesque and a misnomer. A mile or so further, and a marvellous change passes over the spirit of the scene,—Lochaber Lake bursts upon the sight, in all its loveliness and beauty, stretching before you, as far as the eye can see, glistening and sparkling in the morning sun.

For five miles, the land rises on both sides of the Lake, four to five hundred feet, sloping gently to the very edge of the water, the whole slope on either side, in a high state of cultivation, dotted all over with handsome, white, painted cottages, and with orchards of fruit trees, while, the bottom of the valley is filled with a bright mirror of pure water, reproducing every house, field, and tree on its placid bosom. The road, which leads along the east side, is nearly on a level with the water, and follows the windings of the shore, represents, as you go along, miniature bays and coves, and all the features peculiar to a sea-shore landscape. At times, the road passes through close thickets of maple, birch, and witch elm, with here and there a “Rowan” bush, with clusters of glowing red berries, hanging pendulous to its branches. At other times, you have full view of the lake, from end to end.

There is one spot, about the middle of the lake, Coopers', lately Sear's cottage, which presents beauties peculiarly its own. Close to the road, on the right hand, stands the cottage, a fine building, with offices, almost hid from view, by fruit and ornamental trees. On the left is a little headland, shooting out into the lake, and covered down to the bright pebbly beach, with fruit trees and garden flowers, while a small armet of the lake comes up alongside, and drives its preposterous wavelets to the side of the highway on which you are standing, and see! yon tiny skiff, moored to an appletree, frail and fairy-like enough to be mistaken for that in which Ellen Douglas, in days “o' Lang Syne,” ferried the knight of Snowdown. If you are dry and hungry, call in; and see Mrs. Cooper.

At the head of the lake, there is a “cross road,” going to South River, and a *cross* road in reality it is! When from home, I always like to look at the bright side of things, but here, there was only one side to look at, and that side was so steep, that you might almost as well try, if your horse could climb the roof of a barn. In my travels this way, I more than once recognized the “McKenzie's” road making, but, of a certainty, no McKenzie was about the making of this “cross road.” There is, however, something to be seen at the top, that repays the labour of climbing this barbarous mountain. The first object, that calls attention, is two buildings, standing closely together, and showing singular contrasts, by

their juxtaposition. One of them is a showy building, and its use cannot be mistaken. It is a Free Church. It is quite creditable to that body, that everywhere they build respectable churches, although all on the same plan. If you see one you see all,—one ground flat, no gallery, door in the end, and outside painted white, the one before me was a large, showy building, much larger I fancy, than the place or congregation requires. But that black, dingy-looking little fabric, with its tabernacle-like roof, and so near the other, that it might serve the purpose of a session-house, if not a porch, what is it for? Oh! that is the Kirk of Scotland. If that insignificant-looking, little building be indeed the Kirk, it is scarcely worth while for the Free people, in carrying out the wretched policy of the mother country, (building the Free as near the Parish Church as possible,) to be at the enormous labor of dragging materials against the face of that horrible mountain. Such glaring instances of miserable revenge, generally punish the actors. Nevertheless, there are associations connected with that old, dilapidated building, which embalm it in the memory of many of the present generation, to which its more showy and aspiring neighbor can never pretend. It was the first Protestant place of worship erected on these wilds. To it, the fathers and mothers of the present generation gathered, to listen to the Word of Life, when first they pitched their tent amidst these hoary woods, long before the Free Church was in existence. Even at the time I visited, the moral contrast was most favourable to the old Kirk. When I arrived, the sacrament of the Lord's Supper was being dispensed to the congregation worshipping there. On Saturday, the little Church was crowded with people, listening in the forenoon, with apparently devout attention, to an impressive and suitable Gaelic sermon, from Rev. A. McKay, of Salt Springs, and in the afternoon, to an equally impressive English sermon, from Rev. A. Pollok, of New Glasgow. On Sabbath, the little house was again crowded with an English audience, while there would have been 4 to 500 people at the tent, where the Gaelic services were being conducted. There was service on Sabbath, in the Free Church, not a half gun-shot off. I counted the people coming out of their Church—there were not *thirty*, all told, including the minister.

The breaking up of the once flourishing congregation at Lochaber, was effected by the same means employed for the same purpose elsewhere. The instrument selected for Lochaber was the now notorious McMillan, of Cardross celebrity. He was sent out to his countrymen here, clothed with all the sanction of the Free Assembly; and none, more than he, could expatiate on the glory, the freedom, and the godliness of the Disruption Church, nor none more foul-mouthed in his denunciations of the “Residuary” Church

of Scotland. Verily, there is such a thing in the moral world as retributive justice—and the Free Assembly has been abundantly chastised in the person of this same man. Nor has the Free congregation of Lodiaber escaped scatheless. It has come to trouble, ancient the doctrine of *Witches*; those who maintain that ancient faith separating themselves, settled down in a place appropriately called Goshen,—the Presbytery having granted them the services of an orthodox minister of the name of McKay.

K. J. M.

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CHURCH AT HOME.

Assistant and Successor to the Minister of Rutherglen, Scotland.

It is a not unfrequent subject of complaint that the good people at home have but a slender knowledge of Colonial geography, but we question if a great many of our readers have ever even heard the name, Rutherglen. Yet it was a town, or burgh rather, some four hundred years before Columbus discovered America. Within its Church, the original steeple of which still stands, the brave Wallace signed a treaty with the English. In its old church-yard, surrounded with trees hoary with age, moulder the bones of thirty generations. In that quiet resting-place, the dust of progenitors has been mingling for some 800 years—and son has followed father to the family pew in lineal succession away back into the darkness of local history. How strong and interesting, then, must be the associations and ties of such a place. Every spot has its history. The school, with its thousand remembrances; the burn wimpling at its foot, where we first caught the passion for angling by fishing for minnows with a crooked pin; the rood of garden ground, in which we have so often walked; the manse and its inmates, fragrant with a thousand memories of all that is genial and loveable in heart and manner. We have long been separate, but we did not think it so long till we noticed, the other day, in the general ecclesiastical intelligence, that the old burgh was about to be called on to appoint an assistant and successor to the present incumbent, the Rev. Mr. Brown. For three long decades he has gone out and in among his people—the very model of a parish minister. Dignified and courteous in manner, open and cheerful as a summer-day, frank and kindly in word and deed, earnest in duty, simple and sincere in all his ways,—with a hand ever open to relieve distress without waiting till it sought him,—attentive alike to rich and poor, loving and beloved by his flock,—the faithful pastor, the kind and judicious friend, feeling the infirmities of age, has asked to be relieved of the more active duties of his high calling—giving them over to younger and stronger

hands. When we read the announcement, a strange feeling of sadness came over us. A thousand memories returned fresh as yesterday. We seemed to see every house once more in the home of our youth, the waters of the Clyde flowing gently past the old burgh—the Church and church-yard—the grey old steeple—the manse and its surroundings—and, above all, the bland and venerable face of our old spiritual instructor, guide, and friend; but *Tempora mutantur et nos mutamur*. Still, we trust many years of family happiness are in reserve for him of whom we have been writing. He has lived down envy by the power of a virtuous life, and has gathered affection and respect from all by the strength of an actively benignant character. There are few things so perfectly beautiful—few more to be envied—than one who has grown grey among his flock, while the evening of his life is encircled with a sweet halo of veneration felt by young and old. Next to the approval of God and his own conscience, it is the best reward of a well-spent life.

"The services at the Parish Church on Sabbath the 14th instant, were conducted by the Rev. Dr. Jamieson, of St. Paul's, Glasgow, who attracted a large and attentive congregation to appreciate his very excellent and acceptable ministration. At the close of each diet of worship, the Rev. Doctor read a communication from the minister and kirk-session, framed in the form of a minute of the session, and embodying therein another minute of the patrons of the parish. The purport of the patrons' minute was—First, that having met on the 4th of August last, they, the patrons, had then appointed a committee of twelve of their number, consisting of three representatives from the town Council, three from the heritors, three from the kirk-session, and three from the congregation, with instruction "to select four duly qualified licentiates, and to lay their names before the communicants of the congregation, that the communicants may select one of those licentiates who would be acceptable to them, and recommend him to the patrons as a suitable person to be presented as the assistant and successor in the cure of the parish of Rutherglen." Second, That that committee having, through a sub-committee of their number (consisting of one selected from each of the four classes) satisfied themselves of the qualifications of the applicants, had selected the Rev. William Stevenson assistant at St. Matthew's Glasgow; the Rev. Malcolm McGregor, assistant at Green-side Church, Edinburgh; the Rev. William M'Vicar, of Grass Market Church, Edinburgh; and the Rev. Henry R. Robertson, of New-mains, as the best to be heard by the congregation, with the view to the patrons presenting as assistant and successor the one of these four who might be deemed by the communicants the most acceptable to them; and (third), that leaving an interval of four conse-

cutivè Sabbaths for the candidates being heard by the congregation, the patrons had resolved to meet on Tuesday the 14th of October, to make the presentation. The minute of the minister and session, in harmony with this, set forth that the candidates would officiate in the Parish Church in the order above enumerated, commencing on the 21st instant, and terminating on the 12th proximo; and called upon the congregation to meet upon Monday the 13th to select the one whom they might deem most acceptable to them, and to report to the patrons at their meeting on the following day, with the view to the election then being made. We are disposed to infer from this, that the appointment of assistant and successor to this populous parish will progress harmoniously. The course followed by the patrons in exercising the *initiative* only, and that by selecting no fewer than four eligible, and, we believe, excellent candidates, of whom the people are to have their choice, is at once enlightened and judicious. The congregation whose Christian freedom has been thus so carefully considered, cannot fail to appreciate, as well as to reciprocate, this liberal spirit; and if so they may ere long gratify themselves and comfort their venerable and respected pastor with an efficient and popular assistant and successor."

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Review of the Past Month.

THE distress occasioned by the want of Cotton is now making itself felt in the manufacturing districts of Great Britain and France to an extent which arouses unusual sympathy, and imperatively requires that some efficient means be adopted to mitigate at least the terrible suffering now being endured in the Cotton districts. The unfortunate sufferers in England alone considerably exceed a million in number—about a twentieth of the population; and though public and private benevolence is doing wonders, it cannot ultimately keep pace with the necessities of the case. Something like £200,000 have been contributed in the mother country, but, large as this sum is, we may understand how entirely inadequate it must be when we are told that the weekly loss of wages considerably exceeds £100,000. It is most gratifying to find that so much sympathy has already been expressed in a tangible and practical way in the different British Colonies, Canada—at least Montreal, and some of the other large cities, have acted in a most generous and praiseworthy manner. It is said that \$25,000 have been transmitted by the above-mentioned city. Contributions are also being actively and successfully taken up in St. John, New Brunswick, and in the city of Halifax. But why should not the whole Province take common ground in so noble a cause? Every town, every village and country district ought

to be up and doing something. The word "famine" is a term of terrible significance. It means not only the silent suffering of strong men, but the wailing of women and children, for food enough to support life. Surely no appeal is necessary in such a case as this. Ought not the Church to take the matter in hand, and every congregation be called upon, by collection or subscription, to give as God has prospered them? Few there are, we are convinced, who could refuse; many hundreds, thousands, who would rejoice to have the opportunity of giving.

The remedy for this Cotton famine is a subject of all-absorbing interest at the present moment. Relief in the direction of the Southern States seems as distant as ever, but it is not doubted that in one year, or, at most, two, England will be independent of that great emporium. India, Egypt, Australia, Algiers and a hundred other places are capable of producing the article in abundance. All that is wanted—and, in present circumstances, it is a trying want—is, time. Every other department of trade in Great Britain appears to be in a tolerably healthy condition, as, notwithstanding the American war, there will be but a trifling deficiency in the annual revenue.

As was expected, an amnesty has been granted to Garibaldi by the King of Italy, but the Roman question does not yet appear to be much nearer a solution than before. The Pope holds Rome, and it is very evident that nothing but force, either foreign or insurrectionary, will drive him out of it. Age and anxiety, however, may ere long be expected to do their work, and we question much whether another Pope will be permitted to sit in St. Peter's chair as at once a temporal and spiritual prince.

So conflicting and unreliable is the intelligence permitted to reach us from the States, that it is difficult to understand whether any material progress has been made by either party. We have had telegrams of quite a number of Federal victories, but somehow it almost invariably turns out that there has been either gross exaggeration or downright falsehood.

The emancipation proclamation of President Lincoln is a document of great importance—the substance of which is, that the slaves of every State which shall be in a state of insurrection on the first of January next, shall be for ever free after that time. Jefferson Davis has been authorised by his Senate to issue a counter and retaliatory proclamation. In England and France, the conviction is growing in strength every day that the South is a nation, and that re-union is impossible. The declaration of Mr. Gladstone, the English Chancellor of the Exchequer, to that effect, has produced a considerable sensation in political circles.

The Alabama—a Southern steamer, built

and fitted out at Liverpool—has been burning a great many American vessels off the Western Isles. This destruction of merchant ships, peacefully following their calling, is cruel and barbarous. But everything connected with war is barbarous and cruel, and the South have experienced their full share of it.

The Archbishopric of York has been offered to and declined by the Bishop of London. The incomes of these high charges are nearly similar, but the labor and responsibility of the See of London are much greater than the higher dignity of York. The refusal reflects great honor upon Dr. Tait, whose labors in the cause of Christ, in the moral wildernesses of the great metropolis, have been abundant, and not without fruit.

It is said that the Bishop of Natal has in the press, a book after the manner of the famous Essays and Reviews, but far exceeding even them, in the bold enunciation of rationalistic views. According to newspaper authority, he intends resigning his charge, in which he will take a more manly and consistent course, than the now notorious Essayists, who are willing to eat the bread of the Church, while they sap the very foundations of Christianity. It would be well, however, that it could be purged thoroughly of these pernicious enemies. There is a defect somewhere, which permits avowed infidelity, however accomplished, to wear the surplice, and make a mockery of the faith it is paid to teach.

It will be seen that another congregation (Mr. Stewart's) in Edinburgh, has introduced the custom of kneeling at prayer, and standing during praise. With this innovation, we find no fault, provided it may not disturb the harmony of the congregation; but we have our fears. The higher and middle classes may not make many objections, but will it not jar with the feelings or prejudices of the great body of the people, and thus do more harm than good.

A great Union and Anti-Union (Church) controversy is going on just now, in the columns of our contemporary, the Montreal *Presbyterian*. Not fewer than some thirteen or fourteen closely-packed pages, in the last number, are filled with matter, bitter enough. The opposers of the proposed Union write over their own signatures, and strictly on the defensive. The Union scribes fight under a mask, helped along with the encouragement and sympathy of the conductors of the periodical. One of them who calls himself "Presbuteros" is peculiarly insolent and insidious. From what we can gather from the letters of the Rev. Messrs. McMurphy and Dobie,—the champions of the Kirk as it is,—there is a strong suspicion that this said "Presbuteros" is an ex-secession minister, who has somehow crept into the bosom of the Church to rend her from within. We would like to know

what is the feeling of the Scotch Canadian Church, at large, upon this Union question. How many of the leading members of the Church, lay or clerical, are in favor of this particular form of Union, and sympathize with this present agitation. We confess our ignorance, but are very anxious to be informed. How many of the city clergy are in favor of it? how many of the influential members of Synod, and of the rank and file of the ministry, and what is of more importance, what proportion of the people take this side or that? We would recommend a treble column, in the next year's statistics, for that special purpose—headed thus: "In favor of connection with Church of Scotland"; "In favor of Union with other Presbyterians"; "Non-committal, or willing to swim with the tide." Now, in sober earnest, would it not be well, first to get reliable information of this kind, on which to base future action, if any, and, in the meantime, that the *Presbyterian* treat its readers to a more healthy and Christian pabulum, giving up for the time, at least, such letters as those of "Presbuteros," who, by the way, we think, would be nothing the worse of taking a slight course over again, in Christian or even pagan ethics.

The British Association met this year at Cambridge. The discussion which has attracted the greatest amount of popular interest is certainly that of the connection or non-connection of Man and the Monkey tribe. The great champion on the one side was Professor Owen, perhaps the highest living authority on such subjects, who took the negative side, and Professor Huxley and some Continental physiologists, who were very dogmatic in the affirmative.

From Victoria, Australia, we hear of tremendous inundations, and also of contributions to the extent of £30,000 towards the Lancashire fund. In Bombay, £15,000 were subscribed in a few minutes at a meeting held for that purpose. We are proud to observe that the very first instalment of subscriptions in Halifax "foots" up about \$5,000, with every prospect of equalling any of the British American cities.

The Cotton crop is causing great excitement in Egypt, and at the present prices, she will realize, it is said, £8,000,000 sterling in 1863.

Rao Sahib—the most prominent of the actors at the brutal massacre of women and children, after the infamous Nana Sahib—has been hanged at Cawnpore, the scene of his atrocities. The body of the miscreant, after execution, was burned, and the ashes thrown into the river. Thus a terrible retributive justice has overtaken the monster after a lapse of six years.

Disgraceful riots have taken place in Hyde Park, London, and Birkenhead, in consequence of meetings held to sympathize with

Garibaldi. Great injury has been done both to person and property in both places. The right of unfettered expression of opinion has always been one of the most highly valued privileges of British subjects, and we trust that ignorant and insensate mobs will never be permitted to interfere with that privilege. It is to be hoped that the ringleaders in these outrages will be severely dealt with. Let the Catholic denounce the Italian Liberator if he likes *ad libitum*—but let him also feel that he must at his peril keep his hands off his many admirers. There ought to be no middle course in such a matter.

The Great Exhibition threatens to be a serious loss to its projectors. The outlay altogether will amount to at least half a million. The income it is feared some £50,000 less. The number of visitors is decreasing ominously. It is to be closed some time during the pre-month, and the Prince of Wales will distribute the medals early next year. The death of the lamented Prince Consort was a great blow to it.

What is called the Sandysford murder, has been creating an almost unprecedented excitement all over Scotland. A young woman has been found guilty of the cruel murder of another young woman, her intimate friend, and sentenced to death. The extraordinary nature of the evidence, coupled with the remarkable statement of the condemned woman, has produced a deep and wide impression of her comparative innocence, and fixed suspicion upon an old man, who was an inmate of the house. The Home Secretary has granted a temporary respite for further investigation. The names of Jessie McLachlan, and "Old Fleming," will be famous in Glasgow, for many a long day.

On Friday the mortal remains of the lamented Rev. John Graham, M. D., were conveyed to their last resting place in Sighthill in the presence of a numerous assemblage of the members of the congregation and of the brotherhood, all the lodges being represented, including the Provincial Grand Lodge. The Rev. W. D. Henderson addressed the congregation and friends in the Barrack Street Church, which was densely crowded, many being unable to gain admission.

INTERNATIONAL EXHIBITION.—The Prince of Wales has, with the approbation of her Majesty, undertaken to distribute the medals and certificates of honourable mention, at a State ceremony, early in the year of 1863, after the building has been cleared. There are now to be thirteen one shilling days, and seven more at half-a-crown, terminating on Friday, the 31st of this month. On Monday, 3d November, it will be again opened at increased prices of admission, for the sale of goods, and on Saturday, the 15th will be closed.

☞ We regret that the publication of the *Record* has been delayed, this month, a week beyond time, in consequence of the printer being out of a stock of paper.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1 1-2d.

All communications intended for publication to be addressed to John Costley, Pictou Academy; letters on business to be addressed to Mr. William Jack.

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SCHMES OF THE CHURCH.

1862

HOME MISSION.

Sept.—Col. River John Congregation,	£2 14 0
Oct.—Col. St. Andrew's Church, Pictou,	5 10 0
“ St. James' Congregation, Charlottetown, P. E. I.,	1 0 0

1862

YOUNG MEN'S SCHEME.

Oct'r.—Donation Rev. John Scott,	£5 0 0
Pictou, Oct'r. 26th, 1862.	W. GORDON, Treasurer.

Donation from Rev. Rev. John Scott, for Mr. T. Morrison, Student at the Truro Institution,	£6 0 0
Pictou, Oct'r. 26th, 1862.	W. GORDON.