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VOL. XIII.

NO 9.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

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**SEPTEMBER . . . . . 1867.**  
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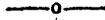
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- "When marshalled on the mighty plain."
- "When I survey the wondrous Cross."
- "How sweet the name of Jesus sounds."
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- "Not all the blood of beasts."
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IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

SEPTEMBER, 1867.

No. 9

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

SERMON.

BY REV. WILLIAM STEWART,
McLENNAN'S MOUNTAIN.

II TIM IV. 2.—“Preach the Word.”

In whatever way unrestrained liberty is exercised, it is attended with dangerous consequences. This is easily perceived in various ways. Those nations of the earth that boast most of the liberties they enjoy, are those that most frequently and grievously suffer for the errors committed by them, in giving too much room for play to their liberty. The principal reason why they thus suffer is, that every one who has a voice in regulating the affairs of the nation, wishes to throw off every yoke imposed by wise and experienced legislators, and become a law to himself. There is as much danger arising from what is called liberty of thought in the matter of religion. Some persuade themselves to believe as fact some pet idea of theirs, whether they can make it rest on Scripture truth or not. What causes the errors that exist in various branches of Christ's church, but that those who act as the spiritual leaders of Christ's people, indulge too much in imagination, and remove to too great a degree the yoke imposed by Him, whose ambassadors they profess to be. Seeing that such danger arises from an undue exercise of liberty, which our age is so madly fond of, we cannot caution the votaries of liberty in more suitable words than those of the prophet Jeremiah: “Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your soul.” This danger was foreseen by those who saw their obligation

to walk according to rule, and who were possessed of the light of the Spirit, to enable them to see the dangers and errors looming in the distant future, by which less enlightened men would be sure to be led captive.

Christ when commissioning the Apostles to go forth on their errand of mercy, said, “Go preach the gospel to every creature, and lo I am with you to the end of the world.” Paul when charging his son Timothy, said, “I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, preach the word.”

This brings us to the consideration of the following particulars, namely:—

- I. The matter to be preached.
- II. Who are to preach the word.
- III. To whom is the Word to be preached.
- IV. The end to be accomplished through the preaching of the Word.

According to this arrangement then, let us consider in the first place the matter to be preached—“the Word.” The subject of preaching may be viewed by us as bearing two very important significations. It signifies the Word of God, as we have it contained in the Scriptures of the Old and New Testaments. We have this Word, or all that God saw proper to reveal to us of His will, put into our hands as a rule to guide us in the performance of all our duties to God and to man. We are furnished with this rule not by man, but by God himself, “For holy men spake as they were moved by the Holy Ghost.” It is what is contained in those Scriptures that preachers of the everlasting Gospel are commanded to preach; and in order to be capable of preaching the Word, one must be familiar with the various duties commanded, and doctrines taught

and enforced. The whole plan of salvation is there set before us in a clear enough way—yea, all that is necessary for us to know to raise us from our low and miserable condition, to entitle us to a possession of the inheritance which is incorruptible and undefiled and that fadeth not away." But clearly as this, the greatest and most valuable to man of all truths, is set before men, there are many errors committed with respect to it: not only in the receiving of its fundamental principles, but in the Scriptural and only proper way of using the means provided for obtaining the end.

What gives rise to those errors is the profound ignorance both theoretically and experimentally of those propounding this doctrine, and of those to whom it is propounded—or it is a wilful design arising from a desire, either to be novel, or to deceive those whom they should endeavor to put right. Those whose minds are thus inflated with a desire to be novel or wise above what is written, preach not the Word, nor truths based on the Word, but they preach themselves, and what will not profit themselves nor others. Hence the little success that attends the preaching of the Gospel everywhere.

The exhortation "preach the Word," signifies that Christ must be the theme of all preaching, and inseparable from the declaration of all that Christ did is, the why has he done it? Christ preached would sound something like an unintelligible romance, if it conveyed not along with it the fact that man fell, and that Christ came to seek and to save them that were lost. Christ is the Word, the "*O logos*," and when the Scriptures literally are preached, Christ is preached, for they are His Word; and when Christ is preached, the body and the life of the Scriptures are preached. The two are inseparably connected. The Apostle Paul said to the Corinthians, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake." We often hear it said—and a very discouraging saying it is to every well-wisher of the Gospel, and especially to Preachers of the everlasting Gospel—that men instead of getting better under the preaching of the Gospel, they are getting worse. If this be true, and we cannot altogether shut our eyes against it, the cause must be ascribed to one of two things—first, evil must be increasing as time extends, and men increase, or the Word when preached must be void of the power that should follow it.

Philosophical preaching is very pleasing at times to the ear, but such has no abiding effect upon the heart. Such preaching existed in the world prior to Christ, the Word, manifesting himself in it. If such as this were sufficient, the exhortation to preach the Word would never have been given. Such preaching as this only renders the heart

more callous and indifferent about the eternal welfare of the soul. It fills it with doubt as to the power accompanying the proper embracing of Christianity. It cannot believe in it because it never felt its power. Philosophy alone can never persuade men of the description given by the Spirit through the instrumentality of the prophet of the rending effect of the Word upon the heart, when rightly brought home to the heart. The Word of God, not the word of man, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What caused Divines of old to be so successful in the conversion of souls, but that their aim was always to wield for that purpose, the sword that was put in their hand by the Spirit himself. Other word than the Word of God, kills not nor makes alive. God's Word kills the sinner. Paul said, "For I was alive without the law once, but when the commandment came, sin revived and I died." When Christ, who is our life, comes in the chariot of the everlasting Gospel into the heart of the sinner, he causes him to live. He not only causes him to live, but He lives in him, imparting nourishment and strength to the soul until it attain the full stature of the grown man in Christ. We see then the necessity in order to be effectual to preach Christ Jesus.

II. Who are to preach the Word? Under the Old Testament it was entrusted to a certain class of men trained up for the purpose. And Christ commissioned not all alike to go and to preach the Gospel to every creature, but those whom He called and initiated into the nature of his kingdom. The Apostles, all except Judas, were imbued with the spirit of their office. Those who preach the Word should be men who shew not only from precept that they are men that fear God, but from example likewise, for the latter has infinitely more effect than the former. Many are engaged in preaching the Word, who show in various ways that they are not walking worthy of the vocation at all—many who are more the means of swelling Satan's ranks than the most abandoned sinner that ever lived. The command to preach was never given to them by God, but they thrust themselves into it, much to the grief of those angels who are "ministering spirits sent forth for them who shall be heirs of salvation." To maintain order in the kingdom of Christ on earth, grades of order are necessary to be observed: "He gave some apostles; some prophets; some evangelists; some pastors and teachers: for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of

Christ." Those then who are duly called of God, and set apart for the office of the ministry by the laying on of the hands of the Presbytery, are specially commanded to preach the Word, and all who are thus set apart, may apply to themselves the words of Paul: "Woe unto me if I preach not the Gospel."

The command to preach the Word may very properly be extended to others. Every one who has a saving knowledge of Christ Jesus should be ready in declaring to others the great things Christ did for his soul, and that he is able and willing to do the same to others, and this is preaching Christ or the Word.

I think it to be impossible for any one who has in a considerable measure the spirit of Christ, to keep that spirit, or the effect produced by that spirit, as it were shut up in a prison unseen and unknown to those with whom they frequently associate. A tree cannot conceal her fruitfulness, nor her barrenness from view. "If any man is in Christ Jesus old things have passed away, behold all things have become new." Such a change cannot take place without the knowledge of others. They make known that Christ is precious to them, and present with them; not perhaps with a desire to make themselves great in the estimation of men, but they do it to others while not conscious themselves of doing so. Christ in that ever memorable sermon, which he preached on the Mount, said concerning his disciples, "Ye are the light of the World, a city which is set on a hill cannot be hid: neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Moreover, the Psalmist said: "Come and hear all ye that fear God, and I will declare what He hath done for my soul." We may then safely say that the Scriptures corroborate the assertion above, that all who have the spirit of Christ must in some way or other preach the Word to their fellow mortals.

III. To whom is the Word to be preached? It is to be preached to all people. It contains a message that suits every one of whatever nation or tongue. It acts alike upon all in all climates, and prepares them for the same great end at last. The king on the throne is addressed there, and his character described, the humblest vassal finds that his character is there described too, and that all mankind stand in the estimation of God on the same platform, with respect to their guiltiness in His sight; and with respect to the ransom provided by God for the souls of all. The Word charges them all with sin: "All have sinned and come short of the glory of God." There is not any that doeth good and sinneth not, no not one. Every sinner,

and all by nature and practice are sinners, finds the Word of God to have been given purposely for himself. If men when reading the Word, or preaching it, or hearing it preached, should consider that it speaks to themselves and not to others, they would find that the word would have a greater effect for good upon them. Many men often listen to the Word as if it concerned not them at all. They consider not the nature of the commission the Apostles received from Christ: "Go ye into all the world and preach the Gospel to every creature." Though the command is given to preach the Word, yet it is very difficult at times to comply with it, especially when one knows that he is preaching to some who receive it not in the love thereof. Some cannot bear preaching, if there be in it anything of the nature of rebuke. They are too apt to say what the king of Israel said to Jehoshaphat concerning Micaiah, "I hate him because he never prophesied good unto me, but always evil." It is natural in one sense, to think that what a person paid for, he would like to find it pleasant. To preach the Word without the fear of man, the preacher should be altogether independent of those who hear him, a thing which few can boast of in our land. This evil is the fruit of schism. As duty must be done towards God, and towards the souls of men, the word must be preached to all in all its sternness, and in all its attraction. The wicked, be they high or low, rich or poor, must be told, that woe shall be to the wicked, for it shall be ill with them, and the righteous must be told that it shall go well with them, for they shall eat the fruit of their doings."

Fourthly, and lastly.—The end to be accomplished through the preaching of the Word. Men must be instructed as to the revelation of God's will towards them, and it is from the Scriptures that that knowledge can be obtained. Without this knowledge, men must live and die knowing not that there is a God who will give at last to every one according to his ways. It is God's will that all men should be brought to the knowledge of the truth and be saved. The truth therefore must be preached to them. Without a knowledge of the truth, no soul can be converted, for he cannot turn from his old evil ways without knowing that there is another way. The word affirms this: "How shall men believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent: as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Word of God is the chariot which brings the spirit in his convincing and converting power, to the heart of the elect sinner, dead in trespasses and in sins. When the Word comes with such power into the heart, it rends and bleeds it, and causes him to

long for getting his sins washed away, in that fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness."

Notwithstanding all this power accompanying the Word, yet some men imagine it is folly to preach the Word. "The preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God." Paul further adds, "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."

What gives men opportunity to say so much against the Word of God, is the long time sometimes it has lived, as it were dead in the heart, before any manifest fruit appears. This should not be any discouragement to those who preach the Gospel. When the Word is preached and the effect not immediate, the fault lies not in the Word, but in the cold, hard and stony heart of man. I believe what is preached to a man will never be entirely forgotten by him. It may be buried underneath the rubbish of carnal pleasures, on which the sinful man endeavors to nourish his soul. But sometime or other it finds its way to the surface, though it may be so deep that the memory cannot call it up here, yet it will be brought to remembrance hereafter, though it be in the torment of the outer darkness, where is "weeping and wailing and gnashing of teeth." All the preaching they ever heard here, will rise into memory there. We frequently hear people declaring that a passage of scripture read or heard a long series of years before that, and which they thought was altogether forgotten by them, started up before their mind's eye, and accomplished the end God had in view, in God's own good and proper time. Believing this to be the case, it should lead all who are engaged in preaching the Word, to exert all the powers given them to sow the seed of the Gospel. We are apt to look too much for the fruit. That belongs not to our duty at all, it is God's work. We must sow, and leave the increase with Him. Let us all be earnest then in preaching the Word: "Not as many who corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." Amen.

DOCTRINAL PREACHING.

BY SPURGEON.

There were some rising up who objected to Doctrinal Preaching. It was not necessary they said, in these days; practice, and perhaps a little experience, but no doctrine. But

really if you take away the doctrine, you have taken away the backbone of the manhood of Christianity—its seven muscles, strength and glory. Those men reminded him of Philip, when he wished to enslave the men of Athens, and would have them to give up their orators. Demosthenes replied, "so said the wolves—they desired to have peace with the shepherds, but the dogs must be first given up—those pugnacious dogs that provoked quarrels. The wolves would lie down peaceably with the lambs, and delight themselves with the sheep, if only those bad tempered dogs were hanged." So perfect peace was promised among the sects if doctrines were given up; but depend upon it, these were, after all, the preservation of the Church, which, without them, would soon cease to be. These men said they loved the house, they would not touch the furniture, not they—they loved the door thereof, and the floor thereof, and especially the table thereof, and the cupboard thereof. They would by no means touch those things—they only wished to remove certain stones that projected a little above the floor—they would be quite content to get rid of the foundations, to have them torn up and sold for old bricks. His reply was: "We don't see it, gentlemen, we cannot agree to the terms." The men and their communications were known, and the school in which they had studied, and we were not ignorant of his devices, who is the master and head of the school. "Burn the charts; what's the use of the charts? What we want is a powerful engine, a copper-bottomed ship, an experienced captain, and strong able-bodied mariners. Charts—ridiculous nonsense—antiquated things—we want no charts; destroy every one of them. Our fathers used to navigate the sea by them, but we are wiser than they are. We have pilots who know every sand and sunken rock. Men know what's o'clock now-a-days, we don't want chronometers. So they put out to sea without charts; and looking across the waters, we may expect to witness the shipwreck of those who thought themselves so wise, and fear sometimes lest we should hear their last gasp as they sink and perish. *Professing themselves to be wise, they became fools.*

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The following arrangements have been made by the Presbytery of Pictou for the supply of Saltsprings and Gairloch, during Mr. McKay's Absence.

Sab., 14th Sept., Mr. McCunn, Gairloch.

" 29 " Mr. Anderson, Gairloch.

" 6th Oct., Mr. Philip, Saltsprings.

And for Barney's River and Lochaber as follows:—

Sab., 8 Oct., Mr. Pollok, Lochaber.

Sab., 13 Oct., Messrs. Herdman and Goodwill, Barney's River, (communion Sabbath.)

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

CONCLUDING PORTION OF MODERATOR'S CLOSING ADDRESS.

I have said that it does not seem to have been the mind of Christ that there should be, in outward things, an organic unity, or rigid uniformity, established in His visible Church. And I cannot help thinking those texts of Holy Scripture which are commonly urged in support of the opposite opinions have been very sadly perverted from their proper meaning. This is more particularly the case with our Lord's solemn prayer on the eve of His crucifixion. There is nothing in that prayer that can be held as pointing to a union that is merely external and governmental. It aims at something far higher and holier than any mere outward incorporation of professing Christians, bound together by an agreement among themselves in the observance of a common polity and ritual. The union which it contemplates is altogether of a spiritual nature—a union of true Christians knit together by the bond of faith, whereby they are all united to Christ, their living Head, and thus, in Christ, united to one another. And I can easily conceive an association of professing Christians to be outwardly incorporated with one another in the most orderly subjection to the same system of Church government, and the most strict conformity to the same prescribed method of worship; while yet, by reason of the utter want of unanimity as to some of the most vital articles of revealed truth, and it may be also of their want of charity towards each other, they are as far as possible from fulfilling that earnest prayer of the Saviour for His true disciples when he said—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one—as Thou, Father, art in Me, and I in Thee—that they also may be one in us." (Applause.) In speaking thus, however, we would not be understood as calling in question the desirableness of an entire agreement among professing Christians, even in things external and circumstantial, in so far as without compromise of principle it can be attained, still less as justifying that captious and contentious spirit which would for the sake of the most accessory and subordinate matters, disturb the peace and break the unity of a Christian Church. (Applause.)

It has sometimes been cast as a reproach on Presbyterianism, that it has a tendency to foster lax views of ecclesiastical unity and order, and even to give rise to endless divisions and dissensions in those branches of the Christian Church in which it has been established. And it must be owned that to those who look only at certain recent occurrences in our own history, and who take but a superficial glance at these occurrences there may seem to be some show of justice in the im-

putation. I am confident, however, that when more carefully examined, any such charge will be found to be entirely groundless. It is matter of history that many of the greatest schisms and most grievous heresies with which Christendom was ever disturbed, have had their origin, not under a Presbyterian, but under a Prelatical system. So was it with the wide-spread divisions and contentions occasioned by the Donatists, the Arians, the Nestorians, and other schismatical sects of the fourth and following centuries. So was it with the greatest schism between the Greek and Roman Churches. So was it with the woeful apostasy of Rome itself, and with the glorious Secession from it at the era of the Reformation. And, as we come down the stream of time, we still find that schisms and secessions are not peculiar to Presbyterianism. Witness Bartholomew's Day in the Church of England, when no less than two thousand ministers felt constrained to resign their benefices, and sever themselves from her communion, including many of the ablest, most learned, and most devoted ministers by whom that renowned Church has ever been adorned. Witness, in more recent times, the rise and progress of Methodism, which has now become a large, influential, and flourishing Church. Witness, in our own day, the lamentable perversion of too many of the clergy as well as laity of the Anglican Church, who, in the course of the last twenty-five years, have renounced the Protestant faith for the delusions and corruptions of Romanism. And to say nothing of these already accomplished facts, no one, I am sure, who calmly considers the state of things now subsisting in the sister Establishment can fail to see that there are to be found in her a variety of disuniting elements which, if it were not for certain extraneous influences by which her proper ecclesiastical functions are effectually repressed, if not absolutely superseded, would speedily give rise to discords and divisions of a much more serious kind than we have ever experienced. (Hear, hear.) Add to all this, that those secessions which are charged against us cannot with any real justice be regarded as the natural and proper fruit of our system of Church government. They have one and all of them arisen from causes with which Presbyterianism, as such, had nothing to do—from circumstances connected with the terms of union between Church and State, with the statutory mode of appointment to vacant benefices—circumstances which might have existed in any Established Church, Prelatical or Congregational, as well as Presbyterian, and which, under any form of government, if regarded with the same conflicting sentiments by a people distinguished by the proverbial fervour of the Scottish temperament, would, under any form of Scottish government, have led to the same results. (Applause.)

Nor is it immaterial to consider that our

Scottish divisions have never in the least degree affected the grand distinctive features, either of our doctrinal creed or of our ecclesiastical constitution. In so far as regards these, no difference is discernible among us. The several parties into which we have been divided are in doctrine the same, in worship the same, in organisation and discipline the same. And thus may we venture to say that Presbyterian Scotland, notwithstanding those divisions with which it is so often reproached, is yet substantially, with reference to religion, the most united Protestant country on the face of the earth, and that it would be well for some of those Churches that are inclined to boast of their superior unity as compared with us, if they really possessed as much of it in those things in which it is most of all desirable as ourselves. (Applause.)

This substantial agreement in faith, worship, and government, to which I have just alluded as subsisting between our National Church and those that have seceded from her, is doubtless in a high degree matter of congratulation. And yet in one respect it cannot otherwise be regarded than as furnishing additional ground for sorrow and humiliation, that with so much that is in the judgment of all parties of primary importance on which we are entirely agreed, we should yet as to far inferior matters be disunited. I can truly say it for myself, and I am confident that I have the hearty concurrence of many, if not all of you, in saying it, that we should hail with unmingled satisfaction the prospect, if God in His good providence should afford it to us, of reunion with those other Scotch Presbyterians, whose great services in the cause of our common Lord we highly appreciate, and whose present estrangement from our fellowship we unfeignedly lament. (Loud applause.) That there are serious difficulties and obstacles standing for the present in the way of this reunion, it would be altogether fruitless to deny. At the same time, I should be most unwilling to forego the hope, that, under the overruling providence of our divine Head, these difficulties and obstacles may eventually be removed, and that ere long the way may be opened for the attainment of a consummation so devoutly to be wished. (Applause.) We have seen even greater revolutions of sentiment, and more unlikely legislative and social changes occurring of late years—nay, within this present year—both in our own and in other lands, than would be necessary to the fulfilment of such a hope. But even were it tenfold more distant than it seems to be, it still is so precious that we well may be content to wait patiently and to pray earnestly for its accomplishment. (Applause.)

In the meanwhile, may I be pardoned for suggesting that much might be done to mitigate the evils of our present divided state, were all parties as intent as they ought to be on doing it, even though the healing of our divisions should be as yet impracticable. Al-

lowing that there seems to be no immediate prospect of our being actually incorporated, Presbyterian kinsmen into one United Church, there surely might be a mutual recognition, a charitable forbearance, an amicable alliance, an interchange of sympathy, conference, and prayer to a far greater extent than has ever been evinced, without any unwarranted compromise of our several principles. (Applause.) Nay, there might even be a brotherly co-operation in the furtherance of many schemes in which we have a common interest, and with which our points of difference have no concern. (Hear, hear.) Why, for example, should our Scottish Presbyterian Churches have each of them its own separate mission to the benighted heathens and to the lost sheep of the house of Israel, so as at once to weaken their energies, to dissipate their resources, and, above all, to present a divided front to those whom they are seeking to convert, instead of joining together in one strong combined effort to diffuse, alike among Jews and among Gentiles, the "unsearchable riches of Christ." (Applause.) Why should we not, in like manner, make common cause in furnishing the means of grace to our countrymen in the British colonies, who are wisely beginning to see that there is no reason for carrying with them to the lands of their adoption those unhappy divisions which arose from circumstances altogether peculiar to the mother-country, and that they can now find a sufficient ground of union in their common faith and their common Presbyterianism. (Applause.) In these, and in other schemes of pious and beneficent exertion, I see no reason why our several Presbyterian Churches should not, and might not, without any serious difficulty, and certainly without any unprincipled compromise of their points of conscientious difference, be united—appointing a common missionary board, at which each Church is fairly represented, and allotting a set time during the session of their Supreme Courts for receiving in one great convocation its reports—conveying it to their instructions, and joining together in friendly conference and fervent prayer for the furtherance of the great work with which it is intrusted. (Applause.)

But even if any federal union, or any such joint action of our several Churches in their corporate capacity, should for the present be regarded as unattainable, I am very sure of this, that there is nothing to prevent us, as individual ministers and elders of the National Church, from cherishing kindly feelings, cultivating friendly relations, and extending at all times a brotherly recognition, a cordial sympathy, and a generous support towards those in other Churches who are invested with the like offices, and charged with the same highly onerous and important work. (Applause.) We cannot ignore the liberality of their contributions, or the earnestness and faithfulness of their exertions for the advancement of that good cause which is alike dear to

us and them. Nor can we afford to dispense with their effective services in supplementing the provision of divine ordinances for the rapidly increasing masses of our population, whose spiritual destitution, even with all the help which they are able to give, we cannot fully supply. Wherefore, let us walk with them, and work with them, as brethren. Let us think less of those minute points on which they differ from us, and much more of those incomparably greater and more numerous points on which we are agreed. Let all the asperities of past conflicts be forgotten; let all the diversities of sentiment that still subsist be candidly viewed and charitably borne with, and let our only striving be a generous rivalry in zeal for the cause and kingdom of our common Lord, and in labors of love for the welfare of our fellow-creatures.

CRIEFF ORGAN CASE.

Procurator Cook submitted the following motion to the House :

"The General Assembly having heard the reference stated at the bar by members of Presbytery, find that there is sufficient evidence in the papers before the Assembly that the introduction of instrumental music in the performance of public worship in the Church of Crieff would be a cause of division in that church and congregation; and the Assembly therefore remit the case to the Presbytery of Auchtersrder, with instructions to disallow any proposal that may be made to them with that purpose, and to see to the due observance of Worship in the Church of Crieff, according to the ordinary practices of the Church."

Dr. Pirie said he rose very much in consequence of the speech of his learned friend, Mr. Swinton, who always spoke with apparently enormous power, but when they came to consider what he actually said, there was not much in it after all. (Laughter.) He acknowledged that the proceedings in this case in the Lower Courts had driven the Synod, the Presbytery, the kirk-session a little out of their minds, and produced the same effect on the Congregation, and what his learned friend proposed was that they should return to the riding commission of former days, and send down members to enquire into the case. If such was to be the effect of the measures which had been taken in Crieff, he wished to ask what would be the effect in all the parishes? (Applause.) He wished them to remember what had been overlooked in this discussion—viz., that in deciding this case they were actually deciding for the Church at large. (applause.) They should remember that they had been discussing organs. (A laugh.) They could only be procured where the congregation was wealthy—generally in towns—and suitable persons required to be obtained to perform upon them. (Applause and hisses.) But they were now to have harmoniums, and for

ought he knew, pianos, and all sorts of things in the Church, and these could be easily procured in the humble parishes of the country where there was a single gentleman of influence connected with them, and where persons who had been six months at boarding-school might desire to exhibit their capabilities ("Oh, oh," Applause and hisses.) He would not say anything disrespectful of any one, but he was speaking serious practical facts—facts which ought to weigh with every gentleman present; for he believed that they would yet be far more extensively realized. The question was, were they to introduce an element of discord and confusion not only in the parish of Crieff, but in almost all the parishes of Scotland? Sometimes indeed it might arise from the minister, sometimes it might arise from the elders, but in many cases it might arise by possibility from the people, and there was no means by which it could be prevented. They had to determine what were the relative numbers under which they were to grant the use of these musical instruments in one case, and decline it in another. His learned friend suggested a poll in every place, and one gentleman said a majority was to decide. Were they to call a public meeting of the parishoners, that they might determine whether an organ or musical instrument was to be introduced? His learned friend said a certain number of the people—a respectable minority as he called it—was to decide the matter. But what was the respectable minority he would be inclined to give away to? Was it to be ten, twenty, or what number was it to be? His learned friend said there were 105; but a member of Synod said that number had been diminished, apparently by the disgust of the people. No doubt, the number of dissentients would greatly diminish, but it would be by diminishing the number in the Parish Churches, as the people would leave the church. For his own part, he had no sympathy with the introduction of these instruments, and he believed their introduction was inconsistent with the constitution of the Church, and inconsistent with the laws of the Church. (Hear, hear, and applause.) He really conceived these organs to be of inferior importance, though his honest impression was that, where a man required organs and other instrumental music in order that his love for God and his desire to praise God might be elevated by sentimental means, if he might so express it, it was not the very best sign of spiritual improvement either in a parish or individual. (Hisses, "oh," and "Quite right.") But, feeling that was a matter of comparatively less importance, in a parish perfectly harmonious he should be prepared at once to say to the Presbytery "Let them go on; it can do no harm." But if, in such a case the usage of the Church, which had prevailed for 200 years, was to be overthrown, and if they were to allow changes

to take place in parishes, and congregations to determine it for themselves by majorities and minorities, in a brief space of time the whole Church would be in a miserable mess of confusion. Where the people were unanimous, "Let them alone;" but, if there were objections, just say to them in plain terms, "You must wait until you are harmonious." (Applause.)

Dr. Cook said almost everything which he was disposed to say had already been said by Mr. Muir. He had always a very strong feeling on this subject. He thought it was very doubtful whether it was the proper and correct course that congregations should get what they desired. He considered the introduction of instrumental music to be a grave change in the practice of the Church. They must bear in mind that 200 years ago instrumental music was deliberately set aside by their ancestors. It was deliberately set aside when they pulled down the Episcopalian and Roman Catholic Churches, and it should be as deliberately restored again. (Hear hear) The way it ought to have been restored was by those parties who advocated it to have brought the subject before the Assembly, and the Assembly should have obtained the sanction of the Courts of the Church (Hear, hear.) If that course had been taken their way in dealing with such a case as this would have been perfectly clear. Unquestionably, in a case of that kind, if the determination had been come to to introduce an organ, there must have been a reference to the feelings of the congregation; and if the majority were in favour of the practice, it should have received the sanction of the Church, but most unquestionably only if the minority against them acquiesced. But what was the case here? He was told it was necessary to send a committee to see how many objectors there were in the parish of Crieff. Was it not patent on the face of the papers before them?—was it not spoken by every man who had spoken from the bar, that there were a large minority in the parish of Crieff hostile to the introduction of instrumental music? (Applause.) And what had they standing at the back of the minority in the parish of Crieff? Why, they were backed by the law and constitution of the Church of Scotland, yet unrepealed, by the usage of two hundred years. (Load applause.) These were their advocates when they came before the Assembly, calling upon them to defend them from what was hostile to their own feelings, and alien to the practice and constitution of the Church. And, he must say, having a deep feeling along with them, that he most entirely and heartily sympathized with them; and he should have felt that instead of being called on to placard their names in the Church as being against the introduction of the organ, or being told that it was not right to go to the Presbytery, they should have been allowed to go the Presbytery, who

were the proper judges. Or were they not to be allowed to go the Presbytery because they did not go, in the first place, to the kirk-session and say whether they wished an organ or not? (Applause.) What was all this to end in? What advantage was to be derived from it in the parish of Crieff? He supposed there were other churches in the parish of Crieff—other Presbyterian churches. And, more than that, they should bear in mind that these churches were churches not ashamed of the old practice and constitution of the Church. (Applause.) It was argued as a matter of gratification that the feeling was making progress in the parish of Crieff. They had 158 men who came forward in the first instance—now there were only 120. Very well, was there not a very natural explanation of this? These men were not to be dragged forward and backward from one church court to another when they could walk across the street and worship God after the manner of their fathers—after the manner they preferred. He expected, if they were to override a respectable minority, who would not agree with the majority on the other side, and that the result would be to drive out a portion of that minority from the Church. (Hear, hear.) He went heartily into the motion of the Procurator because he thought neither of the Courts were in a proper state for discussing the matter. They proposed to refer it to the Session or Presbytery. Was it not evident, on the face of it, that instead of harmony being promoted, there was a danger of increasing the exasperation? There was no doubt there was exasperation in the kirk-session, for one respectable member of it came forward and advocated the case of the petitioners. And was it not also apparent that there was a strong feeling in the Presbytery of Auchterarder on the subject? Was it not, therefore, proper that this matter should lie over for a few years, and that time should be allowed for these feelings to be composed; and if the Assembly chose to continue the permission for the introduction of instrumental music, the whole thing could be taken up again after Dr. Cunningham and his parishioners had learned that the harmony of a Presbytery was a better thing than the harmony of an organ. (Laughter and applause.)

No doubt Dr. Cunningham went about from one court to another loudly proclaiming that there was now no division, but he was followed to the Presbytery by upwards of 100 parishioners loudly proclaiming that in this matter unanimity there was none, and the same objections which induced the Presbytery in 1865 to disallow this organ continued down to the 16th May last. Was that a reason for sending down a committee of this House to ascertain how many objectors there were to the organ, to take evidence as to the number and character of the objectors? or was it necessary to send the matter down to

the Presbytery, who no later than the 7th of the present month succeeded in inducing all parties, for the sake of unity and peace, to hold all the steps which had been taken as undone? But, said Mr. Campbell Swinton, the organ has been introduced. How are you to undo it? Well, if it was any satisfaction to the Rev. friend Dr. Cunningham to have his organ in the church without playing on it, he (the Procurator) had no great objection to gratifying him, although this would be something analogous to the case of the clergymen who said to one of the London Bishops that he wanted to have candles on the altar. "Oh," said the Bishop, "you may have candles, provided you don't light them." (Laughter.) And so if Dr. Cunningham, wished to look at it in his church, they could not issue an order to have the organ removed. For anything he (the Procurator) cared, let the organ remain there, provided it was not played on. But he did not wish to subject his friend to that mortification and he had no doubt the organ would speedily disappear if the Court were not to allow it to be played on. (Applause.)

The Assembly then divided, when there voted

For the Procurator's motion,	171
For Mr. Wilson's motion,	75

Majority,	96
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DEBATE ON PATRONAGE.

"Your committee is compelled to declare that the more carefully it has looked into the matter remitted to it, the more thoroughly has it become convinced that the time has arrived when the present system of lay patronage may be modified with advantage. And it proceeds now to state to the General Assembly the different plans for effecting this which have been submitted to it, and, after much deliberation, to indicate the course it thinks the Assembly should pursue

"It will not be necessary to go into any lengthened statement of these plans, but will be enough so far to point out the distinguishing principle of each that the General Assembly may feel itself in a position to say which it prefers. The General Assembly may then perhaps deem it wise to recommit that plan to a committee for the sake of further arrangement of details during the ensuing year.

"It is to be understood that no plan hereinafter described assumes the total abolition of lay patronage. All aim only at the admission of so much of the popular element as promises to neutralise certain evils which have arisen from that system, whether in its earlier state, or as modified by the Benefices Act.

"The first plan is as follows: It proposes that patrons shall possess the right of nomination or presentation as at present; but that the members of the particular congregation shall be invested by law with a co-ordinate

in regard to the presentation, so that, as they concur in it, the presentation shall not be effectual for farther proceedings in the Church Courts.

"What persons are to be considered members of the congregation, what should be regarded as their 'concurrence,' what ought to be the nature of the procedure to follow upon the lodging of the presentation, and other similar matter of detail, may be left for after inquiry and arrangement.

"The second plan is as follows: It was suggested that a direct and unqualified voice in the election of their ministers might be given to the people, and that for this purpose the plan of election might be based on a system formerly recognised in law so far as suited to the present times. For this purpose, it was proposed to re-enact, with this qualification, the Act of William and Mary, 1690, c. 23, giving the initiative power in the election of ministers to heritors and elders, but limiting the heritors entitled to vote to those who are members of the Church of Scotland, and granting to the communicants the right of electing elders according to the terms of the Act of Assembly, 1842, which the Church has in her own power to effect. It is farther proposed to reserve to any of the communicants the right of approving or disapproving of the person named by the heritors and elders, in so far as sanctioned by the terms of the aforesaid Act.

"The third plan which your committee had under consideration, and which is understood to have the approbation of the late Dr. James Robertson, proposes to allow the communicants of the particular parish a period of three months after a vacancy occurs, during which time they may select a minister for themselves. If they are harmonious in doing so—that is, if they are either unanimous, or if a certain proportion of the minority submit to the majority—the patron shall then be bound to present the person thus selected. If the communicants either do not select a minister or cannot do so harmoniously within the first three months of the vacancy, it is proposed that the patron should then present his own nominee as under the present law, the remaining three months of the six have now run before the *jus devolutum* takes place being allowed him for this purpose. After six months, the *jus devolutum* would come in as at present.

"Such are the leading principles of the three plans which have been before your committee, and each of which appears to it important enough to justify its being laid before you."

Dr. Pirie proposed the following resolution:

"That the General Assembly generally approve of said report, and continue the committee, with instructions: to communicate with influential parties, to arrange a plan for the modification of the law of patronage, to be reported to next General Assembly, such as may appear most likely to command success

and promote the interest of religion in the Church."

DR. COOK.—When I come to look at these plans, what do I find? The first plan proposes "that patrons shall possess the right of nomination or presentation as at present, but that the members of the particular congregation shall be invested by law with a co-ordinate right in regard to the presentation, so that, unless they concur in it, the presentation shall not be effectual for further proceedings in the Church Courts." That is to say, if you take this in its obvious interpretation, it will be essentially necessary, whenever a presentation is issued by a patron, before it can become valid for bringing the presentee before the Presbytery, there must be the assent of all members of the congregation. That is the plain result of the reading of the plan as it stands here; and that is a result which I need not say, can never be achieved. But what do they say?—"What persons are to be considered members of the congregation, what should be regarded as their concurrence, what ought to be the nature of the procedure to follow upon the lodging of the presentation and other similar matters of detail, may be left for after inquiry and arrangement." I should scarcely imagine there are many men in this General Assembly who will be prepared to say that this is the plan they will prefer, when they have yet to find out who are to be considered "members of congregation," what the word "concurrence" that is required means, and, "what ought to be the nature of the procedure to follow upon the lodging of the presentation." (Laughter.) And then, as if all this were not sufficient to leave us in a considerable amount of darkness, they add "other similar matters of detail." (More laughter.) Then we come to the second point—"It was suggested that a direct and unqualified voice might be given to the people." Well, I understand a "direct unqualified voice" in the election of their minister, when it is given to the people, means that the people are to be entitled to come forward and give their votes for the person they believe to be most capable and fit to be their minister. But that is not the intention of this plan; for the report reads, "and that for this purpose the plan of election might be based on a system formerly recognised in law so far as suited to the present time." It is not, you will observe, to be based on the "system formerly recognised by law," but that system, like the system of patronage, is to be broken up also, that it may be "suited to the present times." For this purpose," they go on to say, "it is proposed to re-enact, with this qualification, the Act of William and Mary, 1690, c. 23, giving the initiative power in the election of ministers to heritors and elders." That is to say, the kirk-session is to be one of the parties who are to act in the election of ministers. If the kirk-session is to be the representative of the

people in the election of the ministers, is it expected that they are to put all their places at the disposal of the people with the view of their being re-elected? That is not proposed; but it is proposed to break up the system on which additions have been made to the kirk-session, which system has existed since 1642. It has been proposed to popularise all our kirk-sessions, that they may discharge the duty of expressing the mind of the people in the election of ministers. To suppose for a moment that the kirk-session in such a case would be left to exercise an independent voice is to make the widest supposition that can possibly be conceived. Then they are to be joined with another party—joined with the heritors of the parish; and the old system also is to be broken up here—not to make it suited to modern liberality, but, what I would say, to make it suited to modern intolerance. (Hear, hear.) It is gravely proposed that from out the body of the heritors of Scotland are to be weeded all those men who do not belong to our communion. Now I am not prepared to deny that it is to me, as it is to every other member of the Church, a matter of regret that so many of those who hold high and influential positions in Scotland do not belong to the Church of Scotland; but I think there are obvious causes and reasons why that should be, without supposing that it implies hostility and opposition to the Church of Scotland. (Hear, hear.) We must remember that, in consequence of long-continued connection with England, we have fallen much out of the place of an independent kingdom, and that there is an amount of intercourse between the aristocracy of the two countries which has led to the education of the great body of the young aristocracy of Scotland in England. I say that, under these circumstances, it is perfectly natural that many of these young men should adhere to the communion of that Church of which during their education they have been members; and am I to be told that a man is to be punished for holding conscientious religious opinions—(hear, hear)—that for maintaining the religious opinions he holds to be most consistent with the Word of God, there must be withdrawn from his inherited and patrimonial rights? (Applause.) If there is one thing for which I am more proud of the Church of Scotland than another—if there is one reason why I more steadily adhere to her communion and desire all men to continue in it—it is because of this, that I believe the Church of Scotland to be one of the most tolerant Churches that now exist. (Hear, hear.) Whether I look to Established Churches or to other denominations of Christians, I know none of them that entertain a truer spirit of Christian moderation and liberality than the Church of Scotland; and I grieve to think that they should have come forward even with the suggestion of a proposal which would not for one moment, as was

stated by the Hon. Lord, be listened to by the Legislature, and the bringing forward of which can only be considered as an exhibition on our part of impotent intolerance. (Hear, hear.) Then we come to the third plan, which, the committee say, "is understood to have had the approbation of the late Dr. James Robertson." I think, there is a want of delicacy—(hear, hear)—in bringing forward the name of such a man in such a connection. (Hear, hear.) Dr. James Robertson was a person who held a high and influential position in this place, and one whose name and memory are affectionately remembered among us. (Hear, hear.) If Dr. James Robertson had left a published opinion, or if in any of his speeches in the House he had proposed this plan, it would have been perfectly legitimate to refer to him—(hear, hear)—but I do not think it right to draw into the arena of public controversy one who has long departed from us. (Hear, hear.) What is this proposal? It proposes to allow communicants of the particular parish a period of three months after a vacancy occurs, during which time they may select a minister for themselves. The time is short; it is quite evident there would be an immediate hurry to make the necessary arrangements for hearing the candidates for the living. Now, I should be very much disposed to imagine that when clergymen get old and frail, as, if God spares us to our appointed time, we must all expect to do, they would be surprised at the anxiety expressed as to the state of their health by the rising aspirants of the Church—(laughter)—that they would find the burden of supply in their pulpits would not be a most onerous one; that there would be competition to relieve them of those duties, and allow their younger friends, at least for one day, to occupy their places. (Laughter.) But what comes of such a proposal as this? The people fail during the first three months to choose their minister. Well, the patron then comes forward and exercises his right. Very well; you are then, in the intention of the committee, to have the exercise of an undoubted patronage. Whoever the patron chooses to present—no matter who he may be, or what the objections of the people to him—he must be at once accepted. Dr. Mitchell shakes his head, and that leads me to another matter which is irreconcilable, I think, with Dr. Pirie's speech, and that is, that with all these three systems, or any one of them you choose to adopt, this scouted bill of Lord Aberdeen is still continued in operation. (Hear, hear, and applause.) That is to say, the people failing within three months to light on a minister to their choice, then the patron proposes to come forward and exercise his right; but thereupon the people come forward and say, "Oh no, that is not a man suitable at all for the parish; we are not to be deprived of those Christian privileges that were conferred upon us by the Act of Lord

Aberdeen; it is not the intention, because the majority were to have the appointment, that the minority were to be trod down and disregarded; we have a right to come forward and make objection; if you make the appointment we will come forward and say his prayers are cold and unimpressive, his sermons are disconnected and vague, his gestures grotesque and absurd; and with these statements in these days when popular election has been substituted virtually for patronage, we have no doubt that the Assembly, with due regard to popular rights, will come forward and reject your man."

Dr. Cook concluded by moving the adoption of the following motion:—

"That the General Assembly return thanks to the committee for their diligence under the remit of the last General Assembly, but cannot approve of any of the schemes suggested for the modification of the law of patronage, and consider it unnecessary and inexpedient to reappoint them."

The Assembly then divided, when Dr. Cook's motion, declining to approve of any of the schemes in the report, and declaring it unnecessary and inexpedient to reappoint the committee, was carried by a majority of —. The state of the vote was as follows:—

For Dr. Cook's motion,	126
For Dr. Pirie's motion,	124

The Monthly Record.

SEPTEMBER, 1867.

During the past month collections have been made in many of our churches, in accordance with the injunction of Synod, for the Young Men's Scheme. In those Congregations in which, for any reason, it has not yet been taken, we trust this collection will shortly be made.

We are gratified to learn that the congregation of Musquodoboit, under the pastoral care of the Rev. John McMillan, continues to prosper. They have recently, we understand, purchased a house and farm of about 75 acres, as a manse and glebe for their minister.

James Croil, Esq., Agent of the Church of Scotland in Ontario and Quebec, passed through this Province during last month on his way to attend the Synod of New Brunswick. Mr. Croil is about to publish a full historical and statistical statement of the churches in Canada. A report of all the churches in Ontario and Quebec is now prepared and ready for the press, and it is proposed to include in the volume Nova Scotia

and New Brunswick, should the schedules sent to the Ministers be duly filled up and forwarded to Mr. Croil, Morrisburgh, Ontario.

During the terrific gale experienced in this Province on the morning of the 3rd ult., five men, belonging to Cape John, as most of our readers in the County of Pictou are already aware, perished by the swamping of a fishing-boat. Three of these were young men, unmarried, the other two, Mr. John McLeod and Mr. Charles Stramberg, have left widows and large families. They were exemplary and industrious men, and both of them connected with Mr. Goodwill's Cape John congregation. The three young men, viz., Paul McDonald, son of Hugh McDonald, and Charles R. Stramberg and his brother David, sons of Alexander Stramberg, were members of the Cape John Young Men's Christian Association, and all of them communicants in the churches to which they belonged—Paul McDonald in the Rev. H. B. McKay's, and Charles and David Stramberg, in Mr. McCunn's congregation. All the three were remarkable for exhibiting, in a degree much above the average, attention to religious ordinances and faithfulness in their ordinary duties. They are much missed in the community to which they belonged, and much sympathy is expressed for their families.

WALLACE BAZAAR.

The Bazaar for which the ladies of St. Matthew's Church were making preparations during the past year, was held on the 10th of July. On account of the inspection of the Wallace Battalion on that day, together with the favorable weather, a large number of people were present. It was then, and has since been often remarked that never was an inspection-day of the Militia so memorable for order and sobriety. The credit of this is due in a great measure to the various Temperance organizations that have taken a wide and firm hold of the youth in and around this neighborhood.

The proceeds of the Bazaar amounted to about \$300. As noticed in a former No. of the *Record*, the ladies appropriated a quantity of the fancy articles, originally intended for the Bazaar, to adorn a Christmas Tree. By means of the sales of the Bazaar and Christmas Tree, the Congregation have within a year raised for the building of the Manse the very large sum of \$560! Of this amount \$300 have been invested in the purchase of

site and glebe. Great credit is due to the Congregation for the hearty and unanimous efforts put forth towards this laudable object, and we confidently believe that it shall be fully accomplished at no distant date. Here we would tender our thanks to the members of other denominations in Wallace, for their cordial and liberal countenance and support.
Wallace, Aug. J. A.

NEWS OF THE CHURCH IN ONTARIO AND QUEBEC.

THE accompanying letter is from a young clergyman of high attainments in Canada. The readers of the *Record* while admiring the calm manner in which he states his views and reciprocating his wish for more unity of action between the churches of the East and West, will be glad to hear that Mr. M. promises to be a stated correspondent of our *Record*.

The transformation which has taken place in our political existence renders necessary a change of nomenclature, which is at present somewhat troublesome. What I propose to do is to give you, according to request, a few items of intelligence regarding the "Presbyterian Church of Canada in connection with the Church of Scotland,"—using the word "Canada" in its old sense.

Your readers have no doubt been already informed as to the proceedings of the Synod at Montreal. It is said by those who have attended many meetings of Synod that there has seldom been a better spirit manifested, or more real interest taken in the work of the Church. No very exciting questions were before the Court, but a good deal was done in the way of internal improvement.

It is evident that there is among our Ministers a growing interest in a very important matter, namely, the best mode of conducting the devotions of the sanctuary. Those who have turned their attention to the subject cannot help feeling that there has been among us a tendency to exalt the sermon at the expense of other parts of the service, and so to cultivate intellectual vigour rather than devotional feeling. It cannot be denied that in many minds there is a latent idea that the prayer and praise with which the service begins are only indispensable preliminaries to the giving out of the text, *that* being the crisis of interest and importance. To remedy this evil state of opinion and practice, it is not necessary to undervalue the sermon. Our religion is to be for the mind as well as for the heart, and we need all the talent and ability that we can get for the expounding and enforcing of God's truth. Let there be no ground for the charge that the pulpit is behind the age—that, while earnest men are seeking for light and guidance, those who

ght to be the leaders of religious thought; only indulging in a weary round of platitudes.

While, however, we abate no effort to retain our hold on the thoughtful and inquiring, there is no reason why we should repel those who are professed of taste and refinement by performing in a careless and slovenly way the devotional parts of the service. This remark I apply to both Prayer and Praise. There are some who think that the introduction of a modified liturgy would tend to render the public prayers of the Church more solemn and devout. Without going so far as this, however, it is certain that every Minister may do much to enrich the service of prayer by drawing from sources which are to a great extent the common property of the Church.

With regard to the "Service of Song," there is obviously room for improvement. A very interesting discussion took place in the Synod on the subject of Hymns. We are only followed the example of the Mother Church by preparing a selection of Hymns suitable for public worship, to be used along with the Psalms and Paraphrases. It is a pity that the Synods of the East could not cooperate with our Synod in this important matter. Indeed, it would be very desirable that all branches of the Presbyterian Church should unite in framing a Hymn Book, and thus preserve that pleasing uniformity in this part of public worship which has hitherto characterized us.

In connection with this subject it may be well to mention that at the annual meeting of the Congregational Union of Canada, which was held at Kingston, in the month of June, a very interesting paper on "Sabbath Devotional Exercises" was read by the Rev. Prof. Barnish of Montreal, which created a warm discussion in the Union. The writer objects to many of the Hymns in almost every Hymn Book used by the congregations represented in the Union as being unfit, on various grounds, for use in public worship. He thinks that 100 or 150 good Hymns might be found, which would prove amply sufficient for the devotional service of the Church. Those who have read the valuable articles on "Church Hymns," in the Church of Scotland *Record*, will be aware that the writer of those articles agrees very nearly with the Professor in his estimate of the number of really good Hymns suitable for public worship. With regard to the manner of expression of praise, Prof. Barnish thinks that the first point to be aimed at is simplicity; that, in order to secure this, the singing should be in *unison*; that *art singing* is objectionable, as it tempts people to pay more attention to artistic effect than to devotional feeling; that there can be no objection to the use of an organ to aid the singing, "provided it be used decorously and discreetly;" that choirs should, as a rule, be avoided, as being more frequently a source of trouble and discussion than of profit. In re-

gard to public prayer, he would approve of the introduction of a modified liturgical service, though not so as to exclude "free prayer."

We may not agree with all the opinions expressed in this paper, but it is instructive to note that leading minds in more than one Church in which free prayer has hitherto been the rule are beginning to feel that there is a need of improvement in this part of our public service, and that possibly the remedy may be found in the partial adoption of forms hallowed by the usage of the ancient Church. Many of the nonconformist divines in England are seriously considering whether it might not be well to resume the use of the Church of England Liturgy, or a considerable portion of it, in order to draw many who are dissatisfied with the tendencies manifested in the Church of England. The formation in Scotland of the "Church Service Society," which numbers among its members many of the ablest and best men in the Church of Scotland, is a step in the same direction.

The "Organ question" excited a good deal of discussion at the meeting of the Canada Presbyterian Synod. An instrument had been in use for a short time in Knox's Church, Montreal, and an overture was presented to the effect that the Synod grant liberty to such congregations as may wish the same, to employ the aid of instrumental music. It was decided, however, that the session of Knox's Church should be instructed to discontinue to use of the organ until the mind of the Synod be ascertained by the reports of Presbyteries and Sessions at next Synod.

Our own Synod acts upon the principle which guides the Church of Scotland in this matter, namely that any congregation should be allowed to introduce instrumental music, provided the harmony of the congregation is not thereby disturbed. St Andrew's Church, Montreal, has a very fine instrument of Canadian manufacture, which cost five or six thousand dollars, St Paul's will no doubt have one equally good. Ottawa I understand is following in the wake of Montreal. The people of St. Andrew's Church, Toronto, are also taking steps to have an organ substituted for the melodeon which has for many years been employed. At Whitby, Clifton, and other places, melodeons are used.

An interesting letter from the Rev. Thomas Somerville appears in this Month's *Presbyterian*, urging on the attention of Synod the claims of British Columbia as a Mission field. Mr. Somerville suggests that two ministers should at once be sent, one for Carriboo, and one for Carvichan, as well as a Grammar School teacher, if possible. Here is another matter in which the Synods of the east might co-operate with us to advantage. Many of the settlers in British Columbia have gone from our Canadian towns and vil-

lages; they are in the strictest sense our brethren; before long they expect to be included in the Confederation. It is not right that we should leave one man, however earnest and faithful to struggle single-handed for the prosperity of our beloved Church. I believe that a mission to British Columbia would be warmly supported by our congregations, and that there would be no difficulty in raising the necessary funds. A greater difficulty will be to find men to occupy the field. Within the bounds of our own Synod there is abundant room for many additional laborers. In the Presbytery of Toronto alone we have at present three vacant congregations in the flourishing towns of Port Hope, Lindsay and Bowmanville, anxiously looking for ministers. Our hearts have been encouraged lately by the settlement of two Gaelic-speaking ministers—the Rev. Archibald Currie and Rev. Niel Macdougall—in the important charges of Brock and Eldon. What is thus our gain is at the same time a loss to the Presbytery of Glengary, from which both gentlemen came. May it please the Lord to raise up for us able and faithful men, who will occupy the wide fields that are lying desolate.

If your readers desire to have a complete review of the past history and the present condition of the Church in Ontario and Quebec, they will find it in the admirable report (which is shortly to be published,) presented to the Synod by Mr. Croil, the agent of the Church. Let me, in concluding, reiterate the wish, which has no doubt been often expressed, that we may before long have a General Assembly composed of representatives from all parts of the Dominion of Canada.

D. G. M.

Peterboro', Ontario, 21st Aug. 1867.

MINUTES OF SYNOD.

[Concluded.]

Messrs. Mathieson and Roberts, Elders of the late Rev. Mr. McDonald, being present, then addressed the Synod, expressing their firm adherence to the Church of Scotland, to which their late Pastor was so warmly attached, and stating that, while they were not deputed to appear before the Synod or move in the matter, they believe it to be the general desire of the congregations that Missionaries from the Church of Scotland should supply the place of their late Minister. They expected however that a meeting of representatives from all the Congregations would soon be held to confer as to what steps should be taken. Whereupon, after remarks from different members of the Court, on motion it was agreed to that a Synodical Committee, consisting of the Rev. Messrs. Duncan, (Convener,) McLean, McCunn, Anderson, together

with Dr. Inglis and Alex. Robertson, Esq., be appointed with full powers to deal in this matter, to receive all overtures from the Congregations on this subject, and to correspond with the Colonial Committee, if they shall see fit.

The Synod then took up the overture on the Synod Fund, the tenor whereof is as follows:

"Whereas, there is much dissatisfaction with the present law in reference to the distribution of the Synod Fund, the travelling expenses of Ministers and Elders to Synod not being paid therefrom.

Whereas, Sessions are unwilling to make collections for the Synod Fund, and in addition pay the expenses of their Minister and Representative Elder.

And whereas it will undoubtedly tend to prevent many ministers and elders from attending Synod, if held at a great distance from them, when they have to meet their expenses from their own private resources.

Be it humbly overtured that the Synod take the whole matter into their favorable consideration, that the present law be amended, the expenses of ministers and elders from Congregations which pay into the fund be fully allowed, provided the fund will permit, or if not, that the money in hand, after all other necessary claims are allowed, be divided among the members of the Synod in proportion to expenses incurred by them in reaching Synod.

Signed) JOHN McMILLAN."

Members having expressed their views, it was agreed, that, in the near prospect of the union of this Synod with that of New Brunswick, the Synod Fund should continue to be administered, for the next year, as formerly. The Committee on Synod Treasurership gave in the following report which was adopted:

"The Committee appointed to report upon the resignation of Mr. Gordon, the Synod Treasurer, beg leave to recommend the following motion to be minuted:

"That the Synod records with much regret the resignation of William Gordon, Esq., of the office of Treasurer, which he has held so long, with considerable inconvenience to himself and with much advantage to the Synod, and enjoin the Clerk to transmit Mr. Gordon the thanks of the Synod, for his past services.

The Committee recommend that there should be District Treasurers, and also one General Treasurer; and that as District Treasurers, the following gentlemen be respectfully requested to act:

James Anderson, Esq., Banker, for Prince Edward Island; James Fraser, Esq., Banker, for New Glasgow District; Roderick McKenzie, Esq., for Pictou District; James J. Bremner, Esq., W. I. Merchant, for Halifax District; and Roderick McKenzie, Esq., Pictou, to be General Treasurer.

All which is respectfully submitted.

(Signed) ALLAN POLLOCK."

The report was adopted, and it was moved and agreed to in terms thereof.

At this stage of the proceedings Mr. McCunn reported in behalf of the Committee appointed to present the address to the Lieutenant Governor, that they had waited upon His Excellency and had been cordially received, when the following reply was given:

“TO THE REV. ROBERT MCCUNN, MODERATOR, THE MINISTERS AND ELDERS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA AND PRINCE EDWARD ISLAND, IN CONNECTION WITH THE CHURCH OF SCOTLAND:

Gentlemen.—The dutiful address to Her Majesty the Queen, which on behalf of the Presbyterian Church of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, you have placed in my hand for transmission to England, will be forwarded by me on an early day.

I accept with very great satisfaction, the address which you have presented to myself. I need not assure you of the deep interest I feel in all that promotes the religion and morality of the people, or how earnestly I watch the results of those whose sphere is the teaching of the Word of God.

It therefore, affords me unqualified gratification to learn from you that your Ministers are training their people in the paths of piety and virtue, by encouraging the cause of Education, and strengthening the bonds of the christian faith.

It is my earnest hope that these efforts may long prosper, and that under them, a population may be reared, learning to fear God,—to honor the Queen, and to observe the laws of their country.

Mrs. Dundas heartily unites with me in thanking you for your expressions of sympathy in our late bereavement.

We beg you will accept also our thanks for imploring the blessings of Heaven on our behalf.

(Signed) GEORGE DUNDAS.
Government House,

P. E. Island, July 1st, 1867.

The Committee appointed to confer with the New Brunswick Correspondent, on the subject of union, reports unanimously in favor of the motion submitted to the Court by the Rev. Mr. McDonald, the tenor whereof is as follows:—“Whereas, this Synod, with the information at present possessed, has declared its willingness to unite with the Synod of New Brunswick; and whereas some of the Sessions of our Church have not yet been consulted in this very important matter. *Resolved*, That a Committee be appointed to consult without delay these Sessions which have not yet declared their opinion; that they shall instruct the corresponding members of the Synod of New Brunswick to meet in St. John, during the month of August, as to the result of their inquiries, and if the replies shall be favorable, empower them to com-

municate to the sister Synod, that we shall be prepared to unite with them next summer, and shall suggest the latter part of June, 1868, and the town of Pictou, as a suitable time and place, and that the Rev. William Stewart and John McKay, Esq., New Glasgow, be a Committee to give effect to this resolution, Mr. Stewart, Convener.

The Report was adopted, and it was moved in terms thereof and agreed to.

Rev. Mr. McCunn, Convener of the Sabbath School Committee, reported verbally.

The Report was received and the Committee reappointed, with the addition of the Rev. Mr. Anderson and Philip Thompson, Esq.

The Synod then proceeded to the consideration of overtures, by Rev John McMillan, agent appointment of Business Committee, the tenor whereof is as follows:—“Whereas, a good deal of delay and confusion is caused on the first day of the meeting of Synod each year, on account of the want of a pre-arranged list, setting forth the order of business.

“Be it humbly overtured that the Synod at their annual meeting appoint the Committee of Business for the following year; instruct the Committee, so appointed, to meet at such time as the Synod may direct, before the meeting of that year, at the place where the Synod may be appointed to be held, to arrange as far as possible the whole business of the meeting; and ordain that the Moderator and Clerk of Synod, the Presbytery Clerks, and three other members of Synod shall comprise this Committee, and that papers of every description intended to be submitted to the annual meeting of Synod, be forwarded to the Synod Clerk, so as to be in his hands before the hour appointed for the Committee to meet, all papers presented after the hour of meeting to be received by the Committee, only on permission granted by the Synod.”

The overture was adopted, and the Moderator, (Convener,) the Synod and Presbytery Clerks, Messrs. McMillan, Pollok, and the Representative Elder from Pictou, were appointed a Committee to give effect to it. On the motion of Rev. Mr. C. Grant, it was unanimously agreed to, “That the Synod, understanding that the Hon. John Holmes has now completed his fiftieth year as an Elder of the Church of Scotland in Nova Scotia, record its thanks to Almighty God, that He has so long spared such a valuable life, and its prayer that yet for many years he may be spared to his wily, his friends, and his church, and that the Clerk be instructed to forward an extract of this minute to Mr. Holmes.

The Convener of Committee on Presbytery Records reported that the Records of the Presbytery of Halifax had been received and examined. The report was adopted, and the Clerk instructed to attest the Records accordingly.

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

Young Men's Scheme, 1st Sabbath in Aug.

Foreign Mission Scheme, 1st Sabbath in November.

Home Mission Scheme, 1st Sabbath in February.

Synod Fund, 1st Sabbath in May.

It was also *Resolved*, that the financial year of the Synod shall hereafter close on the 15th of June.

The Report of Committee on Theological Hall was then given in by Mr. Pollok, and is as follows:—"The Committee on the Theological Hall, in making a Report of their proceedings in the important business entrusted to them, would beg leave to remind this Court that in the minute of the Colonial Committee, submitted during last session, explanations were asked upon the Hall scheme. It was the expressed desire of the Colonial Committee that this Synod should consider whether Queen's College, Kingston, might or might not supply our wants in the matter of theological education. It was also required by the instructions given to this Committee, that they should, if necessary, prepare plans to be submitted to this Synod at the present meeting.

Your Committee accordingly transmitted to the Colonial Committee a letter containing the required explanations. The reply is contained in the following extract from the Colonial Committee's report:

"With reference to the proposed Divinity Hall at Halifax, Nova Scotia, after giving full attention to the different views and considerations set forth, the Committee deem it inexpedient at present to undertake any outlay with a view to the institution of a separate Hall in Nova Scotia.

"While cordially commending the zeal of the brethren who have concerned themselves so much for the means of strengthening the position of the Church of Scotland in the lower Provinces, the Committee would at the same time venture to express their belief, that the good expected from a Hall in Halifax may be to a large extent realized, and in a way more attainable by the means at their disposal, if pecuniary grants were made to students from the maritime provinces who desire to prosecute their divinity studies at Queen's College, Kingston; it being understood, that the students so assisted to go to Kingston return to spend the vacation in the maritime provinces, and place themselves under the direction of the Presbyteries of the Church within whose bounds their vacation is spent. Should application be made to the Committee on behalf of such students, they do not doubt but the Assembly will readily sanction their giving to each case their most favorable consideration."

From this extract it will be perceived that the Colonial Committee deem it inexpedient to give any portion of their funds for a Hall

in Nova Scotia. The Scheme of a Hall therefore for the present without aid from the Colonial Committee, is deemed impracticable, with the limited resources at the command of the Synod. It appears therefore that, for a few years to come, the practical accomplishment of the policy of this Synod in relation to a Theological Hall must be delayed. The Committee finally would suggest that steps be taken without delay for obtaining the full benefit of the kind and liberal offer of the Colonial Committee to furnish grants to Students studying Theology in Queen's College.

All which is respectfully submitted.

(Signed) ALLAN POLLOK."

The Report was adopted, the thanks of the Synod conveyed to the Convener and Committee, and the Committee discharged.

Principal Snodgrass then addressed the Synod at considerable length on the subject of communication between the Synods of Canada and the Lower Provinces on the matter of the theological education of Students for the Ministry.

Thereafter, on the motion of Rev. Alex. McLean, the following resolutions were unanimously passed:

1st.—That the Synod record their gratification at the presence of these brethren on this occasion; receive with gratitude the information communicated by them respecting the progress of the Church in Canada, and the assurance of deep interest taken by its Office-bearers and Members in the welfare of this branch of the Church, and request the Moderator to convey to them the thanks of the Court for their attendance at its meetings and their able and valuable assistance in its deliberations.

2nd.—That the Synod feel deeply interested in the union of the Synods in British North America, connected with the Church of Scotland; rejoice in thinking that the obstacles to this union are not so great, but that, if properly dealt with, they may be overcome; request the Correspondents from Canada to assure the brethren there that it is the desire of this Synod that a conference on the subject take place with as little delay as possible, and to suggest that the conference might consist of one or more representatives from each Presbytery in the several Synods; and in the meantime appoint the Rev. Alex. McLean, or his alternate, Rev. George M. Grant, together with the Hon. John Holmes, as their correspondents to the Synod of Canada at its next Annual Meeting.

3d.—That this Synod rejoice to hear of the continued prosperity of Queen's College and University, Kingston, and especially of the proposal to strengthen its theological department by the endowment of an additional Professorship; record their satisfaction with the deliverance of the General Assembly of the Church of Scotland in authorizing the Colonial Committee to aid any organization which has for its object the strengthening of

the connection between the Students of these Provinces and the College at Kingston; and while reserving the formation of a scheme for that purpose until occasion for it arise, in the meantime record their earnest hopes that many young men belonging to these Provinces, and having the Ministry in view, will repair to Kingston, to prosecute their Studies in Divinity.

The thanks of the Synod were then conveyed to the Correspondents from the Synod of Canada and New Brunswick.

The Rev. Alex. McWilliam and John A. McLean, Esq., were then appointed Correspondents to the Synod of New Brunswick.

A unanimous vote of thanks was then passed to the members of the Church in Charlottetown, for their hospitality extended to the members of Synod on this occasion; and to the members of the Choir for their assistance in the devotional exercises of the Synod; and to the Railway and Steam Boat authorities for the reduction of travelling expenses kindly made by them in behalf of the members of Synod.

The Rev. Messrs. Duncan and McLean were appointed a Committee to revise the minutes for publication.

The Synod then adjourned to meet in St. Andrew's Church, Pictou, on the last Tuesday of June, 1868, at half-past seven, of which intimation was given, and this Session was closed with praise and prayer.

ALEX. MCWILLIAM,
Synod Clerk.

—o—
SYNODICAL REPORTS.

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REPORT OF THE COMMITTEE ON DISPUTED
CASES OF CHURCH PROPERTY IN
CAPE BRETON.

Your Committee in reporting on the matter entrusted to them by the Synod beg leave to state, that they delayed taking any steps until the month of October, being of the opinion, that as the proposals for accommodation had unsolicited by us came from the other Presbyterian body, it was both more courteous, and more regular that the latter should initiate the correspondence. Having waited for them for some time, our convener addressed to the convener of the other body a letter, the tenor of which is as follows.

BARNEY'S RIVER, Oct. 10, 1866.

Rev. and Dear Sir,—As I suppose that you are Convener of the "Committee on correspondence with other churches" appointed by your Synod at its last meeting, I would beg leave, after consulting with the members of our Committee appointed for a similar purpose, to ask if it would not be desirable, that we should have a conference with reference to matters in dispute in Cape Breton. We are exceedingly desirous, that the causes of dissension between the Churches should be removed.

If your Committee think proper, I shall be ready in company with another member of our Committee, to meet your Committee in Halifax on Wednesday the 24th current, at any place and hour you may decide upon. I have been thus specific in order to save time and trouble. I am yours truly

(Signed) JAMES McDONALD,
Convener of a Committee on
Cape Breton Mission.

A few days after writing the convener received a letter from Mr. Murray, the other convener, which had crossed his own, the tenor where of is as follows.

CORNWALLIS, Oct. 13, 1866.

Rev. and Dear Sir,—It is only last week since I learned that you were the convener of the committee appointed by the Presbyterian Synod in this Province, in connection with the Established Church of Scotland, to correspond and co-operate with a similar committee of the Presbyterian Church of the Lower Provinces, on matters of common interest. I have not been able to learn the terms of the appointment of your committee, but I presume that it is substantially the same as ours. The state of Presbyterianism in Cape Breton demands the prompt attention of both our Synods, and it has been urged on me by members of both our Synods, that our committees should lose no time in having a joint meeting. Will you be so kind as to say whether Truro or Halifax will suit you best, and what day in the last week of this month or the first or second week of November will suit you? The Rev. Mr. McGregor has had some consultation with the Rev. Mr. Pollok on this matter, and they suggest that Truro will be the most suitable. Two of our committee are in Cape Breton, but I suppose we shall have to meet without them.

Please let me hear from you as soon as possible. Yours most truly,

(Signed) WILLIAM MURRAY.

REV. MR. McDONALD.

P. S. After we settle on a day and place for the meeting, you and I, as conveners, will I suppose, have to write to each of the members of Committee—may be a note in the *Witness and Standard* would be sufficient.

(Signed) W. M.

Mr. Murray wrote immediately on receipt of our letter, referred to, accepting the time and place of meeting therein mentioned. Mr. McKay being unable from weak health to attend, only two members of Committee Messrs. McDonald and Pollok repaired to Halifax.

The joint committee accordingly held three somewhat protracted conferences of which the following are the minutes agreed upon by both parties.

HALIFAX, 24th Oct. 1866, 8 p. m.

The Committee appointed by the Synod of Nova Scotia in connection with the Church of Scotland, to adjudicate on disputes respecting Church Property in Cape Breton,

and the Committee appointed by the Synod of the Lower Provinces of B. N. A., to correspond on matters of common interest, met in Mr. Barnes' Office, in accordance with arrangements concerted between the conveners of the two committees. There were present on the part of the first named committee the Revd. Messrs. McDonald and Pollok, and also the Rev. Mr. Grant, who was invited to act as a corresponding member; on the part of the other Committee, the Revd. Messrs. McGregor, Maxwell, and McKnight, and Dr. Hattie.

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

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

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

The case of Middle River was selected for consideration, in the first place as being the most clamant. After some conversation on the subject, it was agreed to adjourn, to meet to-morrow morning at a quarter past nine o'clock in St. Matthew's Session Room, and this meeting was closed with prayer.

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

ST. MATTHEW'S SESSION ROOM,
25th October, 1866, 9½ a. m.

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

Mr. Grant suggested that a scheme of compromise in disputed cases be arranged by the committee, providing that when there is a large minority, their claim to the use of the church for one half or some other definite proportion of the time be recognised, and that where the minority is small they waive any claim they may think themselves possessed of and depend on the christian courtesy of the larger body for the occasional use of the church when it was not otherwise required.

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

Various difficulties were suggested and

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

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

SAME PLACE AND DAY, 7½ P. M.

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

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

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

In addition to the minutes furnished about your committee have to make the following observations.

1st. That it was an unfortunate circumstance, whether accidental or otherwise, that the two committees were not invested with equal powers by their respective Synods, for while your committee were fully empowered to arbitrate on the matter in dispute without further reference to the Synod, other committee were empowered with such powers, they being under the necessity of still consulting their Synod.

2nd. Another infelicitous circumstance

was that the terms in which the other committee were appointed were not sufficiently specific—their designation being a committee on co-operation with other bodies. The effect of this indefiniteness was, that the other committee hesitated for some time in taking up the matter in such a way as to arrive at a final settlement.

3rd. A third circumstance that augged ill for a settlement was the absence not only of the convener Mr. Murray, who had been the means of proposing terms of accommodation to Mr. Grant, and thereby arresting the progress of Mr. Campbell's Bill during the session of 1866, but also the very imperfect attendance of other members living in Halifax.

4th. So anxious were your committee to terminate all disputes about church property in Cape Breton, that we proposed to relinquish all other claims in Cape Breton, provided a settlement could be arrived at in the cases of Baddeck, Middle River, and Lake Ainslie, although aware that such a course would have given dissatisfaction to a large number of our own adherents.

5th. It was found as far as could be gathered from the whole course of deliberation, that as regards the Baddeck case, which might be regarded as having given birth to Mr. Campbell's Bill, it was the one upon which the other committee was determined that there should be no agreement, and consequently in as much as the Middle River case was already in the civil court, and the congregations worshipping in Lake Ainslie Church were somewhat harmonious, the other committee were willing to make arrangement where it was not urgently required, and positively refused arrangement when it was required.

6th. In proof of the equity of our proposals, we may furnish the very significant fact that when they were made, Mr. McGregor remarked he thought they should be accepted.

7th. It is well to bear in mind that our Church is still ready to consider any proposal that may be made by the other body to settle the disputes concerning the property of our people which others hold, and of which we former have been deprived.

Lastly. We have only to add that it has been a subject of great regret that your committee have been unsuccessful in effecting an arrangement, which would have done so much to promote the peace and prosperity of Presbyterianism in the Province.

All which is respectfully submitted.
(Signed) JAMES McDONALD,
Convener.

REPORT OF THE CORRESPONDING MEMBERS
OF THE SYNOD OF NEW
BRUNSWICK.

Your Committee, in reporting their pro-

ceedings, think it necessary to state that one of their members only was enabled to attend during the whole proceedings of the Synod of New Brunswick; while the other could only be present towards the close of the session. It affords them pleasure to state that they met with a cordial reception from the brethren of the sister Synod. Among many other topics of interest and importance which were brought under discussion, it may be necessary to specify that which most nearly concerns this Synod. It will be in the recollection of this Court that the subject of a union of the two Synods has frequently been under consideration, and that a deputation was formerly sent under express instructions to promote a union. After a long and careful consideration of the subject in all its bearings, Dr. Inglis moved, Mr. Keay seconded, and it was unanimously agreed to, "That the members of this Synod bring under the consideration of their Kirk Sessions and Congregations the subject of union with the Synod of Nova Scotia, and that a Committee be now appointed to make the requisite preliminary arrangements affecting the civil relations of this Synod, with the advice of Counsel, if necessary; and within six months from this date, to open a correspondence with the Synod of Nova Scotia, with a view of effecting a union of the two bodies, at next meeting of Synod, unless a majority of Kirk Sessions, within three months, make returns to the Convener of Committee, opposed to the union."

In pursuance of the foregoing resolution, your Committee have to report that they have been officially notified that the Kirk Sessions in New Brunswick are favorable to the proposed measure.

All which is respectfully submitted by
ALLAN POLLOCK.
ALEX. INGLIS.

Statement of Monies received and on hand belonging to the fund of the Foreign Mission Scheme.

1866.		
June 2.—	Cash on hand	\$680.26
July	—Rec'd from Hon. J. Robertson from Synod of N. B.	26.03
Sept.	—Rec'd from Dr. Avery bak of Jewish Mission Fund transferred	6.57
Sept 13—	Rec'd from L. McDougall, C. Breton \$5, M. McRae 25c, J. McDougall 25c, Mrs. McPherson \$1, D. McLean 25, W. McPherson 25c	7.00
Nov 9.—	Amount col. St. Andrew's Church, Halifax,	12.00
Nov 19.—	Amt. col. at B. River, per Rev. Jas. McDougall	10.00
Nov 20.—	Amount col. at St. Paul's Truro, per Mr. McKay	8.00

Nov 30.—Amt. col. at McLellan's Mt. per Rev. Mr. Stewart	16.89
Dec 6.—Amt. col. at St. Johns, N.F.	38.75
" 13.—Amt. col. at Musquodobit	10.00
" " —Amt. col. at St. George's River John	4.50
" 31.—Interest from Savings' Bank 1867 on \$305 37	10.13
Jan. 7.—Rec'd from Rev. A. McLean amt. col. at Belfast, P.E.I. £12 3 6, and second instalment of the late Mrs. McLean's Legacy £15, less P. O. order 6s—£26 17s 6d. P. E. I. cy.	89.58
Jan. 11.—P. McPhee, South River Antigonish, amt. col. at Lochaber Church	10.50
Jan. 11.—Rec'd from Wm. Gordon, Pictou, col. at St. Andrew's Church \$29.50. Miss Flora Ross \$4, at Load'g Ground by D. Matheson \$4.874, W. end Carriboo \$1.624	40.00
Jan. 11.—Albion Mines from Rev. Mr. Philip	12.00
Jan. 11.—Wallace and Pugwash, per Rev. Mr. Anderson	8.50
Jan. 11.—W. Branch River John	11 30
Jan. 11.—Cape John Congregation	5.25
Jan. 11.—Roger's Hill \$8.40, West Branch, E. River \$32.35	40.75
Jan. 11.—E. Branch, East River	17.35
Jan. 14.—St. Matthew's Ch., Halifax	98.60
Jan. 17.—St. Matthew's Ch. Sabbath School, 1866 and 1867	50.00
Jan. 17.—Rev. A. McLean, Belfast, P. E. I additional £1 8 0	4.67
Jan. 26.—Georgetown, P.E.I. £1 3 0 Cardigan, P. E. I. £1 2 6 £2 5 6, P. E. I. cy.	7.58
Feb. 4.—St. Matthew's Church, per Dr. Avery, additional,	10.00
Feb 15—Col. at Salmon River, per Rev. D.M.Gordon, Truro,	2.03
Apl 6—Rev. Alex. McKay, amt. col. from Gairloch Con. \$40, Saltsprings \$12.75	52.75
Apl 25—W. Gordon, from Earltown Con. \$5.75, from Tatamagouche do. \$	10.75
May 14—Amt col. at St. Andrew's Church, New Glasgow,	29.00
June 12—Hon. J. Robertson, Treas. Foreign Mission Scheme St. John, N. B.	17.77
June 19—From do amt. col. in St. Andrew's Ch. St. John, N. B.	60.84
June 19—Bank of N. S., 18 months interest on \$340. to 9th	20.40

\$128.814

Of above is deposited in Savings' Bank	\$1088.8
Nova Scotia Bank	340.0
	\$1428.8

JAS. J. BREMNER,
Treas. Foreign Mission Fund.
Halifax, N. S., 19th June, 1867.

NOTES OF THE MONTH.

The conference between the Emperors of France and Austria has produced an uneasy feeling in Europe. Prussia imputes schemes to France, which the French Emperor strongly disclaims, secrecy and mystery have in this case, as always, produced fear. It is believed that an attempt will be made upon Rome by Garibaldi, which Italy will least pretend to oppose. It is not surprising that the Italians should desire possession of this capital. The assembly of 25,000 Priests in Rome lately bodes no good to the freedom of Italy or the world. If the immense Church property of Italy be devoted by Government to the establishment of a Church perfectly uncontrolled by the State, it will form an interesting event in the history of Church. The Anglican council of Bishops is about to meet in Canterbury for the consideration of questions affecting the Church of England. It is indeed time that the authorities of the Church, if it has any, which seems to be doubtful, took measures to prevent its perversion to the Roman Church. There are two tendencies of our time, which have claims to respect—Romanising Episcopalianism and Episcopalianising Presbyterianism. If we see imitations of Romanism in Episcopalian Churches, we see also imitations of Episcopalianism in Presbyterian Churches, and both are like all imitations, thoroughly contemptible. Our Synod in New Brunswick met on the 14th ult., and after a very interesting discourse by Mr. Wells, retiring Moderator was constituted. The deputations from Canada and Nova Scotia received a very cordial welcome. The Synod agreed to meet in Halifax next summer with the Synod of Nova Scotia and consummate a Union. The proposed Union forms a very agreeable prospect, and, we have no doubt, that with the Divine blessing, will be attended with happy results.

ACKNOWLEDGEMENT OF MONIES FOR FISCAL YEAR 1866-67.
PRESBYTERY CLERK'S FEE.

Rogers Hill and Cape John Cong.	..
Albion Mines.	..
Wallace and Pugwash,	..

W. MC