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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

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 SEPTEMBER . . . . . 1864.  
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IN NOVA SCOTIA AND THE ADJOINING PROVINCES

VOL. X.

SEPTEMBER, 1864.

No. 9.

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

ESSAY ON MISSIONS.

[THE following Essay on Missions, the production of the late Thomas McCurdy, son of the Rev. Daniel McCurdy of Wallace River, was written when he was a student of the Presbyterian Church of Nova Scotia. Having been kindly placed at the disposal of his father for publication, it will no doubt be acceptable to the readers of the *Record*, and may, perhaps, be useful in stimulating the interest with which the missionary efforts of our Church are regarded.—ED.]

"Let us follow heavenly wisdom as laid down in the Bible: 'Give,' 'Go,' and thereby save ourselves, our country, and the world."—REV. SRELDON DIBBLE.

The greatness of any work depends, in a measure, on the amount of difficulty connected with its performance. The Church's mission, based upon the Saviour's commission to "go into all the world and preach the gospel to every creature," is an enterprise surrounded by difficulties of no ordinary magnitude—by difficulties which, when presented to human skill, and when laid in the way of human effort, admit of no removal by these means. And it is not strange news to us, that the difficulties of preparing the way for the world's conversion are so vast. The Author of that salvation with which He designed to visit all nations, Himself forewarned His inexperienced disciples of the perils which they must encounter ere they should fulfil the terms of the Great Commission.

If present success were the proper criterion

of greatness, that anti-christian combination which matures its schemes, soul-destroying and heaven-daring—which pushes onwards its mighty enterprise, all too successful in bringing nations to its feet—which aims utterly to overthrow the authority of the Prince of Peace, and which aspires to the same universal dominion that is claimed by right on behalf of the Kingdom of Christ, would appear to be the greater enterprise. Though inglorious, this diabolic scheme is unquestionably great. It is a battle waged against the Lord and His Anointed by the perverted faculties of the soul, prompted and abetted by despairing and revengeful fiends. But success is no true criterion of merit or of greatness. A great work may be a great work undone. The Christian enterprise was all future. To a great extent, its ends are yet unaccomplished. It is still in the future. Before it can be effected, there are many enemies to be overthrown. There are many spoils to be taken—many trophies to be won. There is much land to be possessed. Many true heroes have fallen in the battle strife. Many more may yet have to fall. In every contest hitherto, that which obstructed the way of the Christian missionary enterprise presented a facility to the progress of the Anti-christian mission. Antichrist has become a rival missionary, overflowing with wicked zeal; and there are many Antichrists. The world is full of them. They must all be subdued. The Church must grapple with them all, and who says not that the Church's scheme is the greater enterprise? The Church must purify herself and rise up to the conflict. Antichrist is an

insidious, as well as a malignant foe. He insinuates himself, unsuspected, into the fair bosom of the Church, and leaves his taint upon her heart. Until the old leaven is quite purged out, will there not then, O devoted missionaries! will there not be lions in the way? And when the once intimidated messenger flees from the lion, will not he meet a bear? Whilst the timorous young soldier congratulates himself on his avoiding the danger abroad, does he not discover at home a danger before unseen? Does he who, without just reason, refuses to respond to the piteous cry for help coming over from all the Macedonias destitute and perishing for lack of knowledge at this late hour of the day, to the shame of Christendom—does he incur slight guilt, he who withholds his services from the languishing cause of missions? Let God be the Judge of his motives. Let God try his reins. To his own Master he standeth or falleth. God, doubtless, justifies some, but He cannot justify all.

There are difficulties in the way of christianizing a world; why not? But there are greater difficulties in obtaining men willing to devote themselves, body and soul, to the great, the glorious missionary enterprise; and why? Let me consider, as best I can, "some of the principal causes on account of which there is so much difficulty in obtaining missionaries for the heathen, and some of the most likely means of removing those causes; with a special view to the duty and ability of the Presbyterian Church of Nova Scotia to extend her missionary operations in the New Hebrides."

That the rising ministry of our Church in Nova Scotia possess piety which, were it properly acted upon by external influences, would lead many more to enter into the mission service, it were uncharitable to doubt. What, then, are these external influences which might be brought to bear upon the piety of individuals, but are not, in such a way as to constrain them to see and recognize their personal obligation to become missionaries to the heathen, or at least to place themselves at the disposal of the Church, and to say—"Here are we; send us, if we are fit?"

Place a Christian who possesses ordinary intelligence and decision of character amid a circle of ungodly and profane relatives and acquaintances—in a situation which brings his principles into violent collision with the wicked principles and practices of others; isolate him there, especially if he has been converted under those circumstances; and that Christian will, in all probability, become eminent for exalted piety. Pure desires, ardent love, unflinching boldness, strong faith, unbending resolution, keener decision, marked perseverance, stern self-denial, ceaseless prayer, and frequent near communion with Jehovah, will characterize the Christian man or the Christian woman who, in those

circumstances, though bereft of all outward encouragements and helps, has been brought to the test and not found wanting. Such an one, in order to become a most devoted missionary, needs only to be sent.

But suppose the case to be different with the youth whom the Church has taken under her special guardianship, and is training up for her own special service, to stand foremost in her battles, and to be, in their turn, the guardians of the faith. Seeing that the youthful mind is, in a great measure, moulded by circumstances, ought we not to fear lest a spirit hostile to missions, while it professes to be missionary, should be allowed to breathe in our midst? Nay, should we not sound the alarm, and cry out, There is, there is a spirit abroad in the Church which is manifestly injurious—not, indeed, a spirit of direct opposition, but a spirit which is not truly missionary, a mere substitute for that good spirit of which it is but a miserable counterfeit—befriended and cherished by the friends of missions, so that the cause is deeply wounded in the house of Christ's friends. "Beloved, believe not every spirit; but try the spirits whether they be of God." Let us not deceive ourselves. The frequent displays of missionary zeal at missionary meetings, the pretty prosperous condition of the funds for supporting those whom the Church has already sent out, the demand for more money to send more men, and the appeals for more men for the money to send, are calculated to impress us with the idea that the Presbyterian Church of Nova Scotia is just what she ought to be—very apostolic; and when attention is turned to the smallness of our mission staff, we wonder how in the name of anything our little band is yet so small, considering the uncommon encouragements to missionary enterprise in the South Seas. The Church says, "All things are ready," but, alas! none will go. True, there have recently been some responses to the Church's entreaties on behalf of crying heathen. We should thank the Founder of Missions, Himself the missionary's great pattern, for the beginnings of success; but what are these few among so many? He can, indeed, bless their efforts as He blessed and dispensed the loaves to the thousands who, in a state of hunger and perishing, hung on His lips for the bread of life; but send word to our missionary that not one, two, four, but twenty are coming to his assistance, to the help of the Lord against the mighty in these dark lands, and his heart will exult with gratitude to the Giver of means, and to the full extent of his mortal capacity will his joy be intensified.

But will not the most sanguine abettors of the mission cause exclaim, "Oh, we must wait patiently for twenty." Patiently! Patience! Shall we thus preach when millions are perishing, if ever they were, for lack of knowledge? and, worst of all, they

feel themselves perishing, for we have told them of the good they need; and they are imploring us to bring to them that blessed good of which we speak, and of which we seem to them to be the living proofs. Let the calculating Christian coolly thank God that in the good time coming there will doubtless be fifties, instead of scant fives as at present, sent to reclaim the New Hebrides from the gloom of heathenism; but let the feeling—if you will, the weaker Christian, mourn that the tens are not now produced and equipped, to run on a speedy mission of love to the rescue of multitudes of unhappy souls that are hourly going down to darkest, blackest night, to people the regions of everlasting despair.—and that, on account of our sinful indifference to their state. Oh, surely it must be that the flesh is weak, though the spirit is willing, that we cannot at all feel for poor lost souls! Heaven forgive us in the great day when the deceitfulness of our hearts shall be fully revealed, and secrets shall be made known. Mayhap we shall then say that we were deceived—that while we had fondly hoped that our labors might receive the Divine approval, we ourselves should receive the greeting: “Well done, good and faithful,”—it never was said, and never could be said of us as of one poor woman, “Done what they could.”

When Israel's great hero was ready to rescue his suffering people from their enemies, his brethren bound him with ropes to deliver him into the hands of the Philistines. So unbrotherly were their feelings towards him, and so unnatural their sympathies for their oppressors; or, to make the best of it, so vile was their cowardice, and so mean their fawning to those whom they hated in return for contempt, that their champion was forced to cause them to swear that they should not themselves fall upon him. And when, on a subsequent occasion, the ever-provident Jehovah, seeing that His Church was again in distress by means of the same uncircumcised enemy, raised up a stripling to fight the battle which the king and the valiant of Israel had not dared to undertake, the brethren of the youthful David would have hindered him had they been able. Oftentimes those who are about to be served by anyone's devotion, throw the most serious obstacles in the way.

Far be it from the writer to say that the Church means to check; but he humbly thinks that the Church does check, to a very great extent, the ripening of missionary zeal among the young men to whom the future generation must look for pastors and teachers. It is probable that many young men who look forward to the ministry, do, in the early part of their course, contemplate the mission field as their sphere of labor. Mistrustful of their abilities for a foreign enterprise, they ponder the matter in their hearts, and but seldom, if ever, mention to others

their feelings in regard to this subject. Much around seems cold. Their gushing tenderness for heathen interests is not likely to find a response in many Christian hearts.

Immeasurably more favorable to the growth of missionary spirit is the condition of isolation among the ungodly, than constant intercourse with a Church at ease about Zion abroad. That our Church is at ease, the success of her infant mission does not disprove; and there is much painful evidence that we are too much a people taking our ease in Zion. We are too careless concerning the prosperity of our own mission. We are told that the success of the enterprise has been so great that it is unparalleled in the history of modern missions. The declaration of this fact produces no great impression upon us, driving us to our knees to thank the Almighty Father for His goodness, as it ought. With many of us, it is about all we wish to hear. We are more easily satisfied with success than if the scheme involved our pecuniary interests alone. We feel as if we have done our part. We have sent the missionary or missionaries, and what need we any more be anxious? We will pay our mite as hitherto, when called upon. We dare say all is right. Why is it that the monthly *Instructor* and the *Missionary Register* of our Church are so limited in their circulation among us? Why should a single family in all the bounds of the Presbyterian Church of Nova Scotia neglect to derive profit from these sources of information, and I may add, means of grace? Why, especially, is not the *Register* in almost every one's hand and heart? Why does nearly everybody who writes or speaks upon the subject of missions, say *go*? Our Master says “Go,” but are not his servants to say “Come?” Why are we always exhorted to raise money and send some one, or some two? It is now a dozen of years since the mission scheme commenced to be agitated, and still the trouble is, lack of men when means are present, and lack of means, or the prospect of means, if more than a very few men should offer themselves. Why do we not hear the wealthier congregations urged, almost commanded, to support a missionary abroad? Why do the standing ministry virtually say, *We cannot go*, by not saying, in the time of extremity, *We can*, and *we will go*, if you will send us? It is truly matter of surprise that no one believes that Mr. Geldie knows the wants of that field, when he solicits “men,” “tried,” “experienced,”—not “boys,” but “men,” for the difficult work. What comparative sacrifice in either leaving an educated family behind, to be beloved for the parents' sake who went far hence away to the Gentiles; or in taking an educated family along, fitted to be useful to an inconceivable extent, compared with the sacrifice of our first missionary on this score? And do we not hear every-day that

a minister of the gospel has to pass through his second education—that when he has gone successfully through this severe course,—to the threshold, only, of which his previous preparation has led him,—he is a tried man, but not till then? Why not give the mission that we profess to hold so dear, the benefit of the tried? Can any one expect aught but difficulty in obtaining enough young men, when, to all appearance, the tried shrink from the service? Either the cause is not dear, or ministers shrink from its responsibilities. I know that the Church must have ministers at home; but has the Church ever lost anything by sparing her first missionary? No one will say that she has; and the more generous she is in this respect, the more prosperous will she become. If the appeal is to the old as well as to the young, it does seem like presumption in the tried and approved servants of Christ to send a substitute. What good effect can we reasonably expect to see produced in the minds of the young, by all that we can possibly say to persuade them to go, while they know of none among the old who seem even to wish to engage in the foreign missionary service?

Why is it that almost no missionary address can produce any deep impression upon our missionary assemblies, unless it come from a missionary? The reason is plain. Everybody else says—It is right, it is duty to go. Somebody must go. The Church is responsible to her Lord for neglecting to fulfil the great commission. But the missionary not only says—Going is right, going is incumbent; but he also adds: I am going; come with me, or follow me. This is the way to persuade men, yet how seldom can we have the address from the missionary.

When missionary meetings and appeals have done all that, under the circumstances, they could do—when, to a certain extent, means have been provided and men have been sent, it is melancholy to observe that the Church seems to be satisfied that she has done her part. Ministers may pray “Thy kingdom come”—that is what they are for; but as for the people generally, how seldom is the cause of missions the burden of their petitions at the throne of grace! and how seldom does each individual among us enter into the closet and plead with anxious entreaties for the prosperity of *our Zion* abroad! “Out of sight, out of mind.” There is too much disposition on the part of the Church to leave her servants and their work, as it were, to fate. True, we make laudable efforts, and raise money to support the mission. Hitherto, when the demand has been made for means for a specific object connected with the Foreign Mission, those means have been very cheerfully supplied. Silver and gold flow plentifully into the coffers when the claim is pressed; but may we not put to ourselves the question, whether we do not feel relieved, as we bestow our contributions,

that we are not obliged to go and carry the message which our money enables others to do in our stead? Our Saviour says, “Go into all the world and preach.” We content ourselves, it may be, with mere giving,—the very least part of the “going” that is enjoined,—and we almost withhold our prayers. We ought surely to “go” in spirit, if not in the body. Working by proxy is not convenient in worldly matters; then, why should it be thought well enough in spiritual concerns? In the affairs of the kingdoms of this world, let rulers govern, and let princes conquer by proxy. But in the advancement of the kingdom of the Redeemer by our means, though we must have recourse to representation, let us not feel a less degree of interest in the operations of our agents, and less anxiety for their safety and success, than does Britain, for example, when she despatches a special ambassador to China, or when she appoints her noblest generals to India to lead her armies to victory, and to quell the mutinous spirit let loose upon the Empire. Shall we be indifferent? Rather let the intensity of our interest and anxiety exceed, in proportion to the superiority of the kingdom of our Lord and of His Christ over all the powers of earth.

We need not wonder if the Church grow colder, and the rising Church more worldly and prone to self-indulgence, by reason of unfavorable precedent. Having grown cold, does not the indifference of one confirm and excuse that of another, until the contagion has gone the deadly round? Perhaps the Church never was warm in reference to missions, as she ought to be. Some tell us of the earlier days of Nova Scotia, when the Church was a mission, and when its ministers were missionaries. Then, so much the more hope—so much the more encouragement, that when further roused to the foreign missionary action, there will be zeal such as distinguished our fathers, and even surpassing theirs. Then will the spirit of domestic missions revive as the latter growth in the time of the latter rain. If inactivity is contagious, animation is contagious, too. I do not think that the young are to animate the old, but that the old are to animate the young; and the sooner the better. Let the ministers animate the people; and the people, in their turn, will animate the pastors. Let the old animate the young; and then the young, having caught the spirit of life, may, by their animation, incite the old to still greater animation. Oh, favored time! when one spirit of life and love and true vigor shall excite to patient continuance in well-doing, and in undertaking much on behalf of the perishing heathen. Christians! let there not be lacking that overflowing spirit of enlightenment and enlightening benevolence which shed its heavenly influence on all around, beginning at Jerusalem, and, expansive in its nature, filling all the earth, until

the moral atmosphere should bear back the sweet and salutary influences from afar to bless the centre whence they emanated to bless the nations.

Christian mothers! the appeal is to you. Who so powerful as you? You wield an influence which, if rightly directed, can produce missionaries. It has produced men whose fame is in all the Churches, and more lasting than the fame of heroes. In your arms you hold the destinies of the world. Your natural charge is precious; but infinitely more precious is the charge that, along with it, is committed to you. Where are we to look for a revival in the Church, and for an augmentation of the mission staff, but to mothers? Let pious mothers remember their responsibility to God for the prosperity of His cause in the world. Let the Christian mother train up her child as not knowing but that he may become a missionary. Delight in such a thought, and inspire your son with that delight; and God bless your influence, Christian mother! Remember the dedication by the parents of that infant boy, apparently about to be taken away from them, who now, as the father of our mission, occupies so prominent a station in the Church. His pious parents have gone to their reward; but, oh! the results of that dedication vow, eternity alone can disclose—when myriads of South Sea Islanders shall have passed successively into that state of the blessed, and shall have continued to join in that song of the redeemed which all the people of God may sing, but which may perhaps affect none so deeply as the devoted missionaries and the souls given to them as crowns of rejoicing. Will not that band of once degraded beings, now a blood-washed throng, stand a noble army in the presence of the Redeemer, having palms of victory in their hands, and, in march triumphant to glad hosannas, continually surround the throne of the Eternal? Will not those whom God raised up to carry to them the Word of Life, be more than angelic spectators of the scenes of glory ever and anon rising up before their celestial vision? And think you, Christian mother, that she who, like Hannah, consecrates a Samuel to the service of the temple, and trains him for that service, shall, in your bright temple above, be less concerned than any in those marvellous exhibitions of glory accruing to the Saviour through her instrumentality? Oh, then, be anxious to cherish in the heart of tender youth a yearning over perishing souls—the true missionary spirit. Feed the holy flame with a mother's watchful care; fan it with a mother's breath; and, in the good providence of God, it may be that when you have sought the cold earth for your quiet pillow—when you shall have bid farewell, for a time, to the loving and the loved on earth, you shall be yet speaking through your son to distant nations, and, through his labors, you may be the means of awakening

the dead among many people. Anticipate the throbbings of your enraptured heart, when, in concert with the heavenly family, you sing the loved welcome to your boy returning as from the ends of the earth with many precious souls, and laden with more than a conqueror's glory to throw at the feet of King Jesus.

Christian fathers! the appeal is to you. You possess, to a great extent, the means of removing the causes which render it so very difficult to obtain missionaries for the heathen. If, through neglect of duty, you place hindrances in the way of the young, remove those hindrances by a return to duty, and by faithful adherence to its commands. If others hinder by neglecting duty, then zealously strive for the reformation of others. You owe duties to the Church, both private and public, and not one of those duties can be omitted or ill-performed without serious detriment to the welfare of Zion, both at home and abroad.

Christian parent! there was a man who, years ago, and more recently, came before the man of God, within the house of God, and laid hold of the altar of God and the Covenant; who stood in the very presence of God, in the presence of the people of God, on the day of Christian solemnities, with solemn aspect, and with solemn intent, bearing in his strong paternal arms a helpless infant, solemnly giving it away to the Lord, and swearing to rear that child in the fear of its Maker, and for the service of its Maker; vowing to train it up in the way in which it should go, affording it very many facilities for growing in wisdom and knowledge and true holiness; promising to bestow upon it cares many and prayers many, with faithful warnings and proper encouragements, accompanied by a good example—not worldly, but godly:—that man was thyself. O, parent! hast thou neglected the faithful discharge of baptismal obligations, and not considered that in so doing thou robbest the sanctuary? When thy sons and thy daughters should be growing up as olive plants around thy table to adorn the table of the house of the Lord, and to be the life and extension of His kingdom upon earth, and then to beautify the Redeemer's crown in heaven, hast thou not checked their pious unfolding as flowers that never fade, by thy coldness and thy worldly disposition? When other professors have neglected their duty of bringing up a seed to serve God, hast thou not taken pattern by others? and has not the infection of their coldness more chilled thee than the glaring wickedness of the ungodly? and hast thou considered how that thy cold example is as poison to the spiritual health of thy neighbor? Thou prayest in the family; but when the weekly prayer-meeting and the monthly missionary prayer-meeting were established in the congregation, wast thou that these institutions had to fall

to the ground? or where art thou now, that they are not in full and vigorous operation? Zion languisheth, and her sons heed not her moans. What do thy children? Follow thine example. Who can blame them? The consistent may blame them. But you cannot blame them. Blame yourself. Do the first works. Be no longer lukewarm. Revive the prayer-meeting. Plead with your neighbor. Support your pastor, both with your substance and with your prayers. Hold up his hands. Encourage his heart. Be always at your place in the solemn assembly, at the social prayer-meeting, at the congregational meeting, at the missionary meeting. Look in and see the Sabbath School. Be interested in the day school. See if the teacher is pious; or if, by his evil influence and example, he roots out, daily, the seed you plant and water, daily and nightly, in the minds of your children, who are your hopes and the hopes of your Church. Can you be indifferent? Wake up, O man of the Church! I call not now upon the man of the world. There would be fewer men of the world, if the men of the Church were good men and true. Oh, be astir! The time has fully come. Judgment begins at the house of God. Charity, also, begins at home. But judgment must come upon the children of disobedience. What shall the end be of them that obey not the gospel? Let charity also proceed abroad, and cover the multitude of sins. Have an eye, Christian parent, to the extension of the Redeemer's kingdom in the training of your sons. Give them education. Place them within the reach of every influence that you know is favorable to missions. Let them at least be taught the ways of being active *for* missions at home, if they may not be active *in* missions abroad. Converse about missionary societies, missionary operations, missionary encouragements, missionaries. Let the young know where missions have been attempted, and where they have been successful. Let them be familiar with the most distinguished missionaries by name, as well as with the name of John Williams. There are hundreds of children and youth who know nothing at all about missions or missionaries, except the sad tale of the martyr of Erromanga. Give the young a familiarity with the cheering details of missionary life, and do not teach them to regard it as a living martyrdom which often or always results in violent death. Point out to them in how many remarkable instances the Lord has preserved the way and the life of his saints among the most cruel savages and heartless persecutors. Let them early learn to trust Him by thus tracing His goodness and preserving power. Show them the result of missionary operations, not merely by pointing to another world which they cannot see, but by reference to the present world which they can see. Our fathers were heathens—degraded heathens.

What child thinks of this fact? and how often is a child told that if missionaries had not visited our forefathers, we had not been what we are—probably we had never been at all? Make instances of heathen conversions, their consistent lives and their happy deaths, the means of impressing your children's minds. Show them that you regard these things with an intense interest. Habituate the very child to do something, to contribute something for the mission, and thus train him to habits of liberality, without which no Church can extend either at home or abroad. Teach him the spirit of that petition, "Thy kingdom come."

To those young men in the Church who have seriously pondered the present state of the unconverted world, and its loud calls for help from those to whom the appeal should not be directed in vain, the writer can say but little that has not again and again presented itself to their minds. Consider well your duty as in the sight of an All-seeing Judge. What hinders you from devoting yourself at once and for ever to the cause of the perishing heathen? You are sincere to know your duty. You are cautious. Very good: be cautious. But what now hinders? You do not doubt that your duty is to follow the Lord's call. You believe, also, that your temporal as well as your eternal happiness is connected with your duty in such a way that the enjoyment of the one is dependent upon the faithful performance of the other. But you inquire, what *is* my duty?—what the evidence that the Head of the Church has called me to this particular service? I dare not refuse to go to the heathen if I were convinced of my calling. What constitutes a call? There is mention made of gifts, as well as of calling. "The gifts and the calling of God are without repentance." Do I possess the needful qualifications? Have I the gifts which accompany the calling? Am I the proper person to engage in such a work? I would I knew of a single respect in which I might consider myself fitted for that work. My brother! the Lord does not always show us our qualifications. He shows us what He would have us to be, and sets us to longing after fitness to engage properly in His service; but He either does not immediately endow us with the qualifications which we see are necessary, or He does so while He allows us to remain blinded to their existence in us. He does wisely. He designs to exercise our faith and humility. Himself hath said: "Sufficient unto the day." He has said: "As thy days, so shall thy strength be." He wishes us to know that we are of ourselves in reality unfit, for who is at all "sufficient for these things"—that the glory may be all His own. We must go out as not knowing whither, nor to what hard service; as if we expected to meet the Master in order to receive His directions, still looking to Him for guidance and strength.

at every step in our after progress. Oh, for more faith, which can wait quietly to see the mountains removed, while it acts promptly, as though we possessed the power to remove them at once. We have no power only as God gives it. We have no qualification only as He confers it. Let us look to Him and obey His call, thus seeking first the kingdom of God; and then all things needful, both to enable us to seek it, and to enable us to enjoy it, will in due time be added. The promises of support are ample and encouraging. The greater the work, the greater the faith required; and, accordingly, the greater is the grace bestowed. "He giveth more grace." There is thus gracious encouragement. But there is also providential encouragement. There are openings. Doors of usefulness are opening wide to receive us. As soon as a missionary is ready to depart, there is an island ready to receive his labors. Nay, the people of that island are stretching out imploring hands, long before a missionary can be procured. Are not many untrodden fields open to us even now? Is not Mr. Geddie grieved when he hears of the solitary missionary leaving our shores to join him? Would not numbers at once be more welcome? Truly the harvest is very plenteous, but the laborers are very few. Though the servants cannot yet say: "Lord, it is done as Thou hast commanded," they may say what follows—"and yet there is room." The Lord commands His people to go in and take possession. Are we to say individually—"Lord, send by whom thou wilt send?" and not rather say, "Here am I, send me?" It is to be feared that one great cause on account of which it is so difficult to persuade young men to enlist in this "Foreign Legion," is, a spirit of self-indulgence. Reasons there may be many, why, in our own strength, we should not dare to undertake. But who hath required this at our hands? who sendeth any a warfare on their own charges? We must cultivate more self-denial. We must be ready to abandon comparative ease and the hope of preferment at home. We must be ready to forsake country and kindred, and to break ties, as we would not, though many would, for worldly gain. We must, like the noble army of martyrs, be prepared to lay down even life itself—and, to the young especially, life is sweet—before we can truly say, "Whatever others may do, as for us we will serve the Lord." And oh, if once we are truly devoted to our Master, what matters it where we serve Him? and what should we care? Should we not vie with each other who shall serve Him under the greatest hardships, rather than make the difficulties of the service so many pleas for our exemption? Nothing but absolute inability should prevent us; and nothing at all should prevent us from *wishing* to go to heathen lands, if it were the Divine pleasure to permit us. Want of health, or a

very weak mind, may excuse; but it is difficult to conceive of any other excuse that is likely to stand the scrutiny of the judgment day. Shall the wailing of those wretched heathen whom we suffered to go down to perdition without having made our utmost effort to rescue them from the pit into which we saw them fast sinking, be nothing to us in the terrible day of the Lord? Shall their horrid curses against us for not attempting to deliver them when they called, beckoning to us from the brink of woe, and appealing to our professed Christian sympathy and benevolence and self-denial, be nothing to our shame and confusion of face? And what if, on account of our neglect, we should find ourselves cast out along with them! Surely none should be so hot in hell. Surely no torment should equal our's. Oh, Christian brother! think on these things. Is this a time to say with Cain: "Am I my brother's keeper?" Remove the causes whereby God is dishonored among the heathen. Gird on the armour for the holy strife, and go forth to the spiritual battle-field. The Lord go with you, and prosper you out of Zion!

To be concluded in next No.

Evening Sermons.

THERE are some who actually do not approve of evening sermons. We have a word or two to say to them on the subject. If I am asked, why have service in the evening, I at once answer, "because God should be worshipped publicly at the close, as well as at the commencement of His own day." "It is a good thing to shew forth His lovingkindness in the morning, and His faithfulness every night." And we cannot but remember that it was "at evening," the same day that he had risen, that Jesus came and stood in the midst of the assembled disciples, and said unto them, "Peace be unto you." Bear in mind, moreover, if you have any regard for the opinion and practice of wiser people than yourself, that it has recommended itself to the great majority of Christians, as the proper practice, to have public worship *morning* and *evening*. In the country districts of Scotland, however, and following their example, among our own country people, these two services are joined into one. In the town, a kind of compromise is made, by substituting for the evening, the afternoon service. Neither of these, observe, is adopted as the proper arrangement, but only as the more convenient, and, in some instances, the only possible one. But, wherever practicable, the morning and evening service recommends itself as the best. Where public worship cannot be observed both morning and evening, you should regard it as a misfortune, for which you are sorry, but which, it may be, you cannot help. A Sabbath, with Divine service only at one end of it, is like a pasture fenced only on one side.

It is to be feared that, with many of our people, the Sabbath is, on this account, only half kept holy. Practically, the Sabbath ends at 3 or 4 o'clock. To check this, let all consider that, between 6 and 9 o'clock on Sabbath evening, they ought to be preparing for, and worshipping in the sanctuary. Let them seize every opportunity of attending evening service when it is held. At least, let none say that they do not approve of evening sermons, till they have thought over the matter a little more carefully.

R. M. C.

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Dennis and the Priest.

"GOOD-MORNING, Dennis."
 "Good-morning, your reverence."
 "What is this they say of you, Dennis? I am told you have been to hear the preachers."
 "You have been told the truth, sir," answered Dennis.
 "And how could you dare to listen to heretics?"
 "God is not a heretic," said Dennis, "and it is the word of God, the Bible, that they read."
 "Aye, the Bible explained by a minister."
 "The Bible explained by itself," said Dennis; "when it is allowed to speak, it explains itself without assistance from any other quarter; and in the very act of reading it, we allow it to speak."
 "But, after all, the minister preaches; and he insists on your believing what he preaches."
 "The preacher," replied Dennis, "tells us, when we go home, to take the Bible and examine whether it contradicts or confirms what he has said from the pulpit."
 "But don't you see that this is a mere sham; and that you, the common people, cannot examine the holy Scriptures so as to judge whether they confirm or contradict what the preacher says?"
 "At that rate," said Dennis, "St. Luke made fools of the common people; for the preacher pointed out to us a passage in the Bible which mentions that the Bereans compared the preaching of the apostle Paul with the holy Scriptures; and more than that, St. Luke commends them for doing so." Acts 17: 11.
 "Admirable! master Dennis; you are quite a doctor in divinity. You know as much as a whole synod of bishops. Your decisions will be equal to those of a general council."
 "I make no pretensions to judge for other persons," replied Dennis, "but take the liberty of judging for myself. God inspired the Bible, and I read His inspired word."
 "But you are not able to understand it."
 "The best proof that I can, is, that I really do understand it," said Dennis. "Why should I not understand the Bible, which has God for its author? Cannot God express what He means as well as a mere mortal?"

Besides, the Bible, speaking of itself, says that it is 'a light.'" Psalm 119: 105.

"Dennis, you are obstinate and conceited."

"If he is an obstinate man who never changes his opinion," said Dennis, "it is you who are obstinate; but as for me, I found myself in a bad road and changed for a better, that is all. I have never pretended to be infallible."

"You are very conceited to think that you know so much more than others."

"Others," replied Dennis, "are not very humble in thinking that they know more than God; but it is to God and not to my fellow-men that I hold myself responsible."

"I must tell you that if you go on reasoning in this way, I shall not admit you to confession."

"I confess myself," replied Dennis.

"Not to me, at all events."

"No; but to God."

"To God?"

"Yes," said Dennis, "to God, who declares in the Bible that 'if we confess our sins, He is faithful and just to forgive us our sins.'" 1 John 1: 9.

"The Church will not marry you."

"I will get married elsewhere."

"The Church will not bury you."

"I shall not trouble myself about my dead body, if I save my soul."

"You will be excommunicated."

"No matter, if I am received by God."

"No prayers shall be offered for you."

"I shall pray for myself."

"No masses will be said for you to release you from purgatory."

"They would be of no use," said Dennis, "for I reckon on going to paradise."

"To paradise, do you?"

"Yes; to paradise."

"How do you know that?"

"Why," said Dennis, "I read in the Bible that one of the thieves who were crucified with Jesus, after having confessed his sins to Jesus Christ, who is God, said to him, 'Lord, remember me.' 'And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.' Luke 23: 41—43. If, then, a penitent malefactor could be pardoned by believing on Jesus Christ, I cannot see why, if I repent and trust in the same Saviour, I may not obtain salvation; and the proof that my hope is well-founded lies in what I have read in the same blessed book, that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' John 3: 16. If I believe, I shall be saved."

"But while you are waiting to go to paradise, you must live in this world, and I tell you plainly, that you will lose your livelihood by joining these heretics. No one will have anything to do with you."

"I trust in Him who gives us 'day by day our daily bread,'" said Dennis, "and if God

be for me, what can all those do who are against me?"

"You will be a laughing stock to everybody."

"And was not Jesus Christ mocked and set at naught?"

"Everybody will shut their doors against you."

"Jesus Christ had not where to lay His head."

"You will be called an apostate."

"Was not St. Paul thought to be the greatest of apostates at his conversion?"

"Everybody will take pleasure in refusing to do you a kindness."

"The world persecuted the Master may persecute His disciples; the more persecuted for my faith, the more I shall feel that I am truly a disciple of Christ."

"Well, we shall see how long you will hold out. First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof."

"And what next?"

"No one will have any thing to do with you either in buying or selling."

"And what next?"

"No one will receive you into their society."

"So then the whole world will conspire against me?"

"Certainly."

"And who will be at the head of the conspiracy?"

"Who! who! what does that signify?"

"At all events," replied Dennis, "whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him of the Sanhedrim, who, through hatred, condemned Jesus to death. Should he be a Jesuit, you may tell him that I am astonished at nothing done by him and by those who invented the inquisition. Christ said, 'forgive,' and the inquisitors and priests take vengeance. Christ said, 'Teach all nations,' and you refuse even to let them read the Bible. Christ said, 'Freely ye have received, freely give,' Matt. 10 : 8; and you conceal—not, indeed, the gospel, for that you conceal—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptisms, your interments; but as for me, I can make shift to do without any of your wares, while I apply to that God who gives heaven gratuitously."

"Gratuitously!"

"Yes," said Dennis, "God gives, and you sell. God pardons, and you punish. God loves, and you hate. How can you expect that we should not go to God, or wonder that we do not come to you? But act towards me as you please; I have learnt not to fear

those who can kill the body, but to fear Him who can destroy the soul."

"You are an insolent fellow."

"I have the courage to speak the truth," said Dennis.

"You are impious."

"I was so," he replied, "while bending the knee before images of wood or stone, but I have believed in the living God, and trusted only in my Saviour."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned."

"You will always be a ——"

"What I *shall* be," said Dennis, "I do not know, but I know what I *wish* to be. I wish to live a godly life, because it was my *sint* that crucified the Saviour. I wish to be sincere, just, and charitable, because Jesus has been so good as to give me everything, even more than I have words to express. He has granted me pardon, and heaven, and eternity; thus my heart bounds with joy, and I am ready to do all that God requires of me; but what He requires of me is most delightful. It is to love Him and love my brethren, to love even you, reverend sir."

"I do not want your love."

"I shall not the less pray for you," replied Dennis.

"I do not want your prayers."

"See the difference between us," said Dennis; "I love you, and you hate me. I offer you my prayers, and you refuse me your's. But Jesus Christ has said, 'By their fruits ye shall know them;' and I wish to be an humble disciple of Jesus Christ."—*Am. Tract.*

—o—

"Ye cannot serve God and Mammon"

MATTHEW VI. 24.

No half measure is meant here. It is whole service. You cannot be a slave to God and a slave to riches. The thing is impossible. You must be either the one or the other—God's servant or Mammon's servant. Whose are you? Leaving your conscience to answer, I proceed to relate an incident:—

Samuel Perch was a man who wore a very sanctimonious appearance. He was assiduous in his attendance on the sanctuary, took part in all the prayer-meetings in the village,—in fact, was thought a sincere Christian. He was very wealthy, likewise, in the world's estimation. His possessions increased. In every speculation, Samuel Perch, Esq., was successful, and so riches continued to pour into his coffers in abundance from year to year. No man could say, though, that Mr. Perch wronged him. In all his dealings, he appeared fair and honest. An end must come, however. He suddenly took dangerously ill: his life was despaired of. All the doctors for miles around were summoned.

Everyone thought, of course, that Squire Perch, as he was styled, would die happy. They all imagined that he would meet death as a Christian warrior. His friends and relations, rich and poor, repaired to see him, to console him, and perhaps to bid him farewell, and some to receive his blessing. What consternation thrilled their every vein—what horror was depicted on every countenance, when they heard him groan in agony of soul for his riches! His wife, his children, his Redeemer, his God, received none of his attention; but his only cry was, "*My gold! my gold! O God, my gold!*" And thus he died. YE CANNOT SERVE GOD AND MAMMON.

CON.

The Glorious Psalms.

SING me the Psalms! the glorious Psalms of old,
That sounded first upon Judea's plains;
All other music lifeless seems and cold,
Beside the melody of David's strains.

Sing me the Psalms that echoed from the hills,
Those favored hills, where Israel's sons had
birth.

Wake, wake each harmony the soul that fills
With rapture, more allied to heaven than earth!

Sing Psalms of praise, when victory is given
O'er outward foes, or over hosts unseen;
Jehovah Jah still reigns in earth and heaven,
As strong to save as He hath ever been.

Sing, when the earth is clad in softest green;
Join Psalms of gladness to the birds' sweet
song.

Praise Israel's Shepherd, when His hand is seen
Leading thy steps the quiet streams along.

Sing, when all nature wears a snowy shroud;
When ice-bound fountains into torrents rush;
When azure skies are veiled behind the cloud,
Let wondrous praises from thy Psalterly gush.

Sing me the Psalms, even when the burning tear
Tells of departure from the narrow way;
Oft David's song was sad when he was here;
O'erwhelmed with sin, he turned to weep and
pray.

Sing! though affliction swelleth like a tide,
When deep to deep calls, in thine hour of woe;
Thine anchor's safe within the Rock's cleft side;
Billows may toss, but cannot overflow.

Sing David's Psalms, when earthly light grows
dim,

And ev'ry conflict but the last is o'er;
Bid mourners join in the triumphant hymn,
That wings thy spirit to the heavenly shore!

—Selected.

A PAGE FOR SABBATH SCHOLARS.

What the Boys would be.

FOUR or five good little boys were talking one evening, as boys often do, of the future. One asked the tallest of the group:

"What are you going to be when you are a man, Willie?"

"A lawyer," answered Willie. "It is very important to have justice done in courts."

"Yes, but I guess lawyers don't always

look out for justice. I've heard that most of them will plead a case on either side, right or wrong, for the money," replied Charles.

"Well, that may be so; but that's not the kind of lawyer I'm going to be. I'll always take the right side, whether I get paid or not. I'll look out for all the widows and orphans, to see that nobody cheats them," said Willie. "What will you be, Charlie?"

"Oh, I'm going to be a doctor, so that I can ride day and night. I'll keep four horses and change them often, and always have a fresh one. I'll not go poking along with a worn-out horse, and a spattered gig, like Dr. Grey."

"At this, little Jimmy sprang up, and cried very earnestly, as if already in the business: "Please, brother Charlie, let me shoe all your horses, for I'm going to be a blacksmith."

His brothers laughed, and Willie said: "I shall never be ashamed of you Jimmie, if you're a good honest blacksmith, but you must always wash your face and hands before you come to my office."

"Yes I will, and put on my Sabbath clothes," replied the good-natured little fellow.

"Well, that is settled then, that father is to have a lawyer, a doctor, and a blacksmith in his family," said Willie.

Grandma sat all this time in her arm-chair, knitting away very fast on a striped stocking. At her feet sat the family pet, Harry, sticking pins into grandma's ball of yarn. Ah, it was for his tiny plump feet that the yarn was flying over the dear old lady's needles.

"Boys," said grandma, "here is one who has not told what he is going to be when a man."

"Oh, no," cried Willie, stooping down and taking dear Harry in his arms. "What are you going to be when you're a big man like papa?"

Harry put his little arms around Willie's neck, and said: "When I'm a great high man, I'll be—I'll be—kind to my mother."

"You darling boy," cried grandma, "that is a sweet little vision of your future. I would far rather have you an humble working man, with this same affectionate heart, than see you cold and selfish in the President's chair, or in the seat of a judge. Willie and Charlie might be great and wise men in their professions, and yet be no comfort to their parents in old age unless they were at the same time loving and kind."

Greatness alone makes no one happy; but goodness, like the sun, sheds light and joy everywhere. Whenever after this, dear boys, you're laying plans for coming life, always add to your plans and promises sweet Harry's words, "When I'm a man, I'll be kind to my mother."—*Child at Home.*

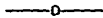
Schemes of the Church of Scotland.

The following is a general statement of

amounts raised in aid of the Schemes of the Church of Scotland, and for objects connected with the Church, for the year ending 15th April, 1864 :—

Collections at Church Doors	- £19,818	11	4
Contributions by Associations	- 1,742	6	0
Donations from Individuals and Miscellaneous collections	- 54,699	1	9
Legacies	- 2,608	3	0
Contributions to Co-operative Associations	- 2,872	5	8
	£81,740	7	9

The revenue of the endowment scheme alone amounts to £34,700 15s. 0½d. The above total was raised solely for public schemes, and does not include the results of purely congregational effort. According to the statement of the Finance Committee, it is very much in excess of the amount raised for similar purposes by the Free Church. It is extremely gratifying to observe with reference to the six schemes of the Parent Church, (1) that the incomes of the different schemes are gradually approximating, (2) that this year the number of *non-collecting* congregations is less than heretofore, and (3) that the collections amount in all to above £2,000 more than they amounted to last year, and this solely in consequence of larger offerings at church doors, not because of legacies or donations.—*Presbyterian*.



Celebration of the Ter-centenary of Calvin's Death, at Geneva.

PARTICULARS respecting this important event are given by a correspondent of *Christian Work*. The proceedings of the week are thus related :—

"On Sunday, the 22nd of May, an order from the Consistory was read in all the town and country Churches, announcing the festival, and instructing believers in what spirit it was to be celebrated, so as to glorify—not Calvin, who was sinful and fallible, like all other men—but Him who raised up Calvin, and who in him afforded us a precious example of faith, courage, and devotion. On the same day, the company of pastors distributed to the children of all the Sunday schools, both in the town and in the country, copies of a little volume which they had caused to be written by M. Bungener, the author of "Calvin—His Life, Labours, and Writings." In this little volume, being an epitome of his larger work, the author rapidly sketches the life of the Redeemer, and as rapidly illustrates it with all such observations as can contribute to make it interesting and useful to children. The other work was circulated among the monitors, and the small "Life of Calvin," by M. Puaux, among the catechumens, i. e., the young people who are receiving the religious instructions which precede among us the first communion. The whole

has been an excellent preparation for our people.

It had been decided that the first days of the week were to be devoted to the general meetings of the principal religious societies. On Monday, accordingly, we had that of the Bible Society, which, by a fortunate coincidence, was at the same time celebrating the fiftieth anniversary of its own foundation. The speakers on this occasion were enabled, in connection with Calvin's death, to commemorate that of the men who established the Bible Society in 1814 (the first, I think, that has existed on the Continent), with the object of thanking God for the deliverance and resurrection of their country. Another recent death, namely, that of Dr. Malan, was likewise much referred to.

On Tuesday, the Society of Missions came into the field. The President made mention of the two Genevan ministers, disciples of Calvin, who in September, 1556, associated themselves with some French Protestants to found in Brazil, in the Isle of Coligny, a Protestant colony, designed to serve as a refuge for the victims of persecution. A letter which Calvin received from them relates what they had to endure, and how persecution succeeded in tracing them to Brazil, and in annihilating their work there.

On Wednesday morning took place the first meeting of a society which was founded last year, viz. : the Society for the Sanctification of the Lord's Day.

On the same day in the afternoon, met the Religious Aid Society for Dispersed Protestants, which is the most popular of all those amongst us. Our dispersed brethren in Catholic countries long had their eyes directed to Geneva, and Geneva was a long time occupied with them before the foundation of this special society became possible. But it has rendered, and continues to render, great services, and its sphere of action is a most extensive one.

On the same day, besides, the Evangelical Society opened its annual meeting with an address from M. Merle D'Aubigne. This paper will be published, as will also the numerous memoirs which were read on the following day in the second session. You are aware that the Evangelical Society, although directed by the principal members of the Free Church, is not to be confounded with this Church, and is pursuing, particularly in France, many operations which have not a separatist character.

On the Friday morning took place the consecration of the site on which the Great Hall of the Reformation is to be erected. For this purpose a considerable sum, viz., about 250,000 francs, has already been collected; half in Geneva, and half in your country. But I regret to add that the process has not been conducted in conformity with any large views, such as were those of the Evangelical Alliance, when it expressed a desire to have a monu-

ment at Geneva commemorating the date of Calvin's death. I will not censure the intentions of the committee which was charged with the realization of this wish, but one thing unfortunately ascertained is, that the National Church will be virtually excluded from the work. No one of our pastors now in office, even the most thoroughly evangelical, was able, in the present state of things, to consent to become a member of the committee. The whole will be, in point of fact, a work of the Free Church; and it is much to be feared that instead of being a movement of concord, the Hall of the Reformation may hereafter be a subject of the most painful controversies. Two services were performed that same day in the Free Church, one for children, and one for people generally. The sermon at the latter was delivered by M. Merle d'Aubigne. In the evening, to conclude, there was a meeting of the Evangelical Alliance. This was at the very hour when, as Theodore de Beza writes, "the sun set; and the greatest luminary which ever appeared in this world to enlighten the Church of God was withdrawn from heaven." It was, in fact, at about eight o'clock that Calvin died. Deep were therefore the emotions that we felt in contemplating from this hall, in which we were met together, those last rays of the sun which had, three hundred years ago, passed over our town and gone on to gild those same Alpine summits, the immovable witnesses of the agitations of human life. M. Vignet, pastor of the National Church, had been enjoined to speak, and availed himself very felicitously of all that the present moment offered, in addition to the recollections of the past. He gave us, not a life of Calvin, but a study on Calvin, in which all the prominent features of his life were connected with the idea that had had entire domination over it, that, namely, of the sovereignty of God. From this idea flowed, in point of fact, his devotion, his courage, his indefatigable perseverance, and, at the same time, the exaggeration which, on certain points, he added to Christian doctrines. The work of M. Vignet is one of the most remarkable which this celebration has produced.

On the same day took place, though not publicly, a fact which I must not pass by unnoticed. The University of Berne had charged one of its members, M. Immer, professor of theology, to present its fraternal salutations to the Company of Pastors. The Company, therefore, gave an audience to Mr. Immer, who acquitted himself of the duty which devolved upon him in a discourse in which he discovered much emotion. He expatiated on the ancient friendship of the two Churches; and, in concluding, announced that the University of Berne, in order to offer our Church a yet more sensible proof of esteem and good will, had just conferred on M. Bungenin, the historian of Calvin, the title of doctor in theology.

To all these official meetings, were added, evening by evening, more domestic meetings, which mostly took place within some of the beautiful villas that surround our city, and were favored by beautiful weather. We were glad to see our country displaying before the eyes of so many brethren from foreign parts the beauties with which God has so richly supplied it; and we had here an additional motive for lifting up our hearts in love and gratitude towards the God of Nature and the God of Grace.

The National Church had transferred the festival to Sunday, the 29th. It was desired that all might be able to take part in it; and on a Friday, in such a busy town as ours, many would have been unable to quit their employments. But the festival had not the less been everywhere a subject of conversation through the whole week.

It was another very solemn moment when, on the Sunday morning, we heard our ancient Clementia, the bell which announces our great religious and national solemnities. We said to one another, Calvin has heard it, this magnificent voice. He heard it a joyous voice, when it saluted the Easter sun; he heard it gloomy and menacing when it convoked that stormy Council-General in which his banishment was about to be pronounced. He heard it on the day of his last communion when he had himself taken to the Church to receive once more the sacred symbols. And how many generations have heard it since him! How many joys and sorrows it has announced to our people! Is it not for Geneva something like the voice of eternity?

It rang the first time in the morning, at eight o'clock, to gather the children to the cathedral. Of these there was an immense number. The services devolved on M. Gaborel, author of the "History of the Church of Geneva." The four preachers named by the Company of Pastors were M.M. Oltramare Coulin, Bungenin, and Tournier. Their addresses, collected in one volume, will be very shortly published; there is an unanimous desire to preserve this memorial of the festival.

And now, all is over. May the event be found to have left some salutary impressions may the Evangelical world have invoked, in vain, the remembrance of the Reformation. May the name of Calvin, in the midst of the commotions and agitations of our age, be a standard which may remind all men of the obligations of being constant as he was, in their devotion."

Canada.

OUR readers will be pleased to hear that the Rev. William Snodgrass, of St. Paul's Church, Montreal—and formerly of Chateaufort, P. E. I.—has been elected by the Board of Trustees of Queen's University, Kingston, to the position of Principal of the

institution, left vacant by the lamented death of Dr. Leitch. Mr. Snodgrass was not a candidate, we believe, for the important office, and the appointment was altogether unsolicited on his part.

PRESENTATION TO MR. MENZIES.—The *Presbyterian* states that the teachers and scholars of St. Matthew's Church Sabbath School at Point St. Charles, Montreal, recently presented their Superintendent, Mr. W. C. Menzies, on the occasion of his leaving for London, C. W., with an address and a magnificent copy of the Imperial Family Bible. Mr. Menzies responded in suitable terms. A farwell hymn, composed for the occasion, was sung, and the Rev. Mr. Darrach gave an address. A few years ago, Mr. Menzies superintended St. Andrew's Sabbath School, Halifax, with much acceptance, and was one of the first to agitate the adoption of a regular course of scriptural instruction for the Sabbath School, which has resulted in the annual publication of a Scheme of Lessons for the children of our Church. We are sure his name will be remembered with pleasure by his many friends in Halifax.

Prince Edward Island.

ON Saturday, 20th ult., a few friends of the Rev. Mr. McLean, of St. John's Church, Belfast, waited upon that gentleman, and presented him with a valuable set of silver-mounted Harness and Whip, manufactured by Mr. Adam Murray, Charlottetown. The gift was accompanied by a suitable address, to which Mr. McLean feelingly responded.

WE have also the pleasure of stating that Mrs. Duncan—wife of the esteemed pastor of St. James', Charlottetown—recently became the recipient of a very handsome Sewing Machine, the gift of the ladies belonging to that congregation. The machine is said to be of superior workmanship.

Historical Fragment—St. Matthew's Church, Halifax.

A late number of the *Colonial Standard* contains the following interesting paragraph:—"The oldest Presbyterian Church in this Province was the late St. Matthew's Church, Halifax. It was built about the year 1760, on ground which had been granted by the Government ten years before. It was erected, however, at the instance of Congregationalists from New England, and was supplied for many years by Congregationalist ministers, and occasionally by others who happened to visit Halifax, but had no fixed pastor till December 1783, when the Rev. Thomas Russell, a licentiate of the Presbytery of Paisley, in connection with the Church of Scotland, was settled in it. He remained only three years and three months. Mr. Russell was succeeded by Dr. Andrew Brown, who resigned his charge about 1797, and became

Professor of Rhetoric in the University of Edinburgh. Rev. Dr. Archibald followed, and continued laboring until his declining health induced the congregation to seek an assistant, when he obtained the services of Rev. Robert Knox, a native of Nova Scotia, but educated in Edinburgh. Mr. Knox left on receiving a call to Scotland, and was succeeded by the Rev. Ebenezer Renney, who again, after a year or two, was succeeded by the Rev. John Scott in the year 1826. Since that period, the Church has been burnt down, a new edifice has been erected, Mr. Scott has also departed this life, and the congregation is now supplied with preaching by the Rev. George M. Grant, who has been settled over them. The congregation is large and growing, and, under the labors of its present pastor, is rapidly increasing. B."

SETTLEMENT OF REV. JOHN SINCLAIR.—The following is extracted from a late English paper:—

"WHITEHALL, August 3rd.—The Queen has been pleased to present the Rev. John Sinclair to the Church and Parish of Small Isles, in the Presbytery of Skye and county of Inverness, vacant by the death of the Rev. Peter Grant, late minister thereof."

SABBATH SCHOOL PICNIC.—The Sabbath School children connected with the Halifax Association spent a very pleasant day at Belmont, North West Arm, on the 24th ult. The steamer "Neptune" conveyed the happy party from the city to the scene of festivities. Over 400 scholars were present, besides a goodly number of visitors; and all who participated enjoyed delightful recreation.

ACTS AND PROCEEDINGS

Of the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, begun at Chatham, on the 6th day of July, and terminated on the 9th day of the same Month, in the year 1861.

FIRST DIET.

At Chatham, and within St. Andrew's Church there.—Wednesday the sixth day of July, one thousand eight hundred and sixty-four years:—

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

After sermon by the Rev. James Allister Murray, the retiring Moderator, from this text, Luke XVI. 31, "If they hear not Moses," &c., the Synod was constituted with prayer by the said Mr. Murray.

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

Thereafter the Roll being called, *sedesunt*

the Rev. William Henderson, D. D., James Murray, Charles S. Ogg, A. M., James Kidd, A. M., James Murray, *ministers*, with William Scott, Elder, and the Hon. John Holmea, Corresponding Elder from the Synod of Nova Scotia and Prince Edward Island.

Mr. Donald McNaughton, Elder from St. Stephen's Church, Glenelg, being present, though not holding a commission, it was moved that he be received *ex gratia*. The motion was unanimously agreed to, and his name was added to the Roll.

The Synod then proceeded to the election of a Moderator, for the ensuing year, when the Rev. John Wells, A. M., being nominated by the retiring Moderator, was unanimously chosen, but not being yet arrived, Mr. Murray continued to occupy the chair.

The minutes of the proceedings of Synod, during the several Diets held at St. John, in the month of August, last year, having been printed and sent to the respective members, were held as read, and were sustained.

The Synod appointed the Moderator, the Clerk, Mr. Ogg, Dr. Henderson, and Mr. Keay, a committee on Bills and Overtures, instructing them to meet to-morrow at half-past 9 A. M., and all papers intended to come before the Synod were ordered to be given in to the said committee, at that or a subsequent meeting.

It was agreed, that during the present session, the hours of meeting and daily recess should be as heretofore, and that the daily interval should be from one till half-past two o'clock.

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

The Synod called for the Records of Presbyteries, which were produced, and Mr. James Murray, Mr. Kidd, Mr. William Murray, Dr. Henderson, and the Hon. John Holmes, were appointed a committee to examine the same.

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

The Synod then adjourned till to-morrow at 10 o'clock, A. M., closing with the Benediction.

SECOND DIET.

At Chatham, and within St. Andrew's Church there, the seventh day of July, 1864.

The which day the Synod met pursuant to adjournment. *Sederunt* as yesterday, with the addition of the Rev. Wm. Murray and Thomas Johnston, Elder.

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

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

The Synod having learned, with great regret, that the Rev. John Wells had met with a severe accident on his way to attend this meeting, and could not therefore be present, on motion of Dr. Henderson.

Resolved,—That the appointment of Mr. Wells as Moderator for the ensuing year be cancelled, and that the Rev. James Kidd be chosen to fill the chair.

The motion was unanimously agreed to, and Mr. Kidd took the chair accordingly.

On motion, the thanks of the Synod were given to Mr. James A. Murray from the chair, for the excellent sermon preached at the opening of this Synod.

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

On motion, the Moderator named Dr. Henderson, Mr. Ogg, and Mr. Wm. Murray, a Committee to revise the Minutes of Synod, before they be engrossed.

The Clerk moved that a Committee be appointed to make arrangements for printing the Minutes of Synod for this year. To which Mr. Ogg moved as an amendment,—

That an abstract of the Minutes of Synod be simply transmitted to the Editor of the *Monthly Record*, for the purpose of being printed in that periodical.

The amendment and motion were severally put from the chair, and an equal number voted for each. Whereupon the Moderator gave his casting vote in favor of the motion, and the Synod decided accordingly.

A Committee was, therefore, appointed in terms of the motion, consisting of the Clerk, Dr. Henderson, Mr. Keay, and Mr. Ogg.

Dr. Brooke moved that a Committee be appointed to prepare a tribute to the memory of the late Rev. James Steven of Restigouche to be inserted in their Minutes.

The motion was unanimously agreed to, and Dr. Brooke, Dr. Henderson, and Mr. James A. Murray were appointed accordingly.

The Synod took up the Overture from the Presbytery of St. John, which was as follows:

Whereas, by an order of Synod, all Ministers and Missionaries within their bounds are enjoined to deliver annually at the meeting of Synod, various statistics respecting the respective congregations; and whereas, compliance with this order has, of late years, been in many cases neglected:

It is, therefore, humbly overtured to the Rev. the Synod of the Presbyterian Church of New Brunswick, that they enjoin Presbyteries to call for such returns, and requi-

them to be delivered to them at their meeting preceding the time appointed for the meeting of the Synod, so that they may be received by the Synod in a complete and perfect state.

The Presbytery resolved to transmit the Overture for the consideration of the Synod.

Mr. Keay moved that the Synod adopt the Overture, and enjoin in terms thereof, which was accordingly done; whereupon

Mr. W. Murray moved, as an addition, that a Committee be appointed to specify the particulars of the statistics to be given in, and to draw up a Tabular form of the same to be forwarded to the Clerks of the different Presbyteries, that they may obtain from each of the members the requisite annual Returns. The Synod adopt Mr. Murray's addition, and appoint the Clerk to prepare such a form as may be necessary.

The Rev. John M'Curdy then entered, whereupon Dr. Henderson and Dr. Brooke severally expressed their satisfaction at seeing their esteemed brother once more among them, referring to the long and friendly intercourse that had existed between Mr. M'Curdy and the members of Synod, and expressing their earnest desire that this good feeling might always be continued. The Hon. John Holmes and Mr. Ogg made a few remarks to the same effect, to which Mr. M'Curdy shortly and feelingly replied.

A note was then handed in from Mr. M'Curdy, requesting the Synod to appoint two of their number to preach for him on the coming Sabbath. Mr. M'Curdy was assured that his request would be attended to.

The account of the Jewish Mission Fund was produced and read, from which it appeared that the only collection made for that Fund, during the year, had been that of Dr. Henderson's congregation, amounting to \$25.00. It further appeared that the funds formerly in the hands of the Treasurer had been forwarded to the Convener of the Jewish Scheme in Canada.

No committee on this scheme had been appointed, and there was no further report to submit to the Synod.

Mr. Murray moved—That the Synod, understanding that the funds collected for the Jewish Mission Scheme have been forwarded to the Convener of Committee on said Scheme in Canada; but as they have decided on no plan of Missionary enterprise for the future, decline to recommend any collection for that object, during the ensuing year; to which the Synod unanimously agreed.

Mr. W. Murray, Clerk of the Presbytery of Restigouche, stated that, in consequence of the accident that had befallen Mr. Wells, the meeting appointed to be held at Dalhousie, on Monday last, had not taken place, and that, in consequence, the Presbytery had become defunct; he, therefore, prayed the Synod to revive the said Presbytery of Restigouche, granting them permission to meet this day, and that Drs. Brooke and Hender-

son be appointed assessors, to enable the members present to meet for the transaction of business.

The Synod agreed to the request of Mr. Murray, reviving the said Presbytery of Restigouche, instructing them to meet this day, at 4 o'clock, P. M., and appointed the Rev. Drs. Brooke and Henderson assessors to enable the members now present to form a quorum, that they might proceed to business.

The Clerk read the Treasurer's account of the Synod Fund, but Mr. M'Lardy, the Convener, was not present to give in any Report.

The Synod appoint a Committee on said Fund, consisting of Mr. W. Murray, Dr. Henderson, and Mr. Ogg, instructing them to meet to-morrow, at half-past 9 A. M., to receive additional contributions, and claims on the Fund.

Dr. Brooke, Convener of the Committee on the Home Mission Fund, read the Report, which was approved by the Synod, ordered to be kept *in retentis*, and printed in the Appendix to the Minutes. He also read the Treasurer's account, showing the present state of that Fund.

The Synod appoint Dr. Brooke, Mr. Ogg, and Mr. James A. Murray a Committee for the management of this Fund. Dr. Brooke, Convener.

Mr. Keay and Mr. James Murray were appointed to conduct the devotional exercises to-morrow and Saturday.

The Synod then adjourned till to-morrow at 10 o'clock, A. M. Closed with the Benediction.

THIRD DIET.

St. Andrew's Church, Chatham, 8th July, 1864.

Which day the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, met pursuant to adjournment.

Some portion of time was spent in devotional exercises, conducted by the Rev. Peter Keay.

The Synod was then constituted with prayer by the Moderator. The Minutes of yesterday's proceedings were read and sustained. *Sederunt* as yesterday, with the addition of the Rev. Thomas Duncan, of Charlottetown, Corresponding Member from the Synod of Nova Scotia.

Letters were read from Mr. Ross and Mr. M'Curdy, apologising for their absence from the Synod at this time. Their apology was sustained.

The Rev. Thomas Duncan presented a commission from the Synod of Nova Scotia and Prince Edward Island appointing himself and the Hon. John Holmes corresponding members from the said Synod, to attend the meeting of this Synod, now in session.

On motion of Dr. Henderson, the Moderator welcomed the Honorable and the Rev.

gentleman, and expressed the satisfaction of the Synod at seeing them amongst us. They were then invited to take their places as members of Court, and their names were added to the Roll, and entered upon the *Sederunt*.

The Rev. James A. Murray reported that he and John McDougall, Esq., had fulfilled their duty by attending the meeting of the Synod of Nova Scotia and Prince Edward Island; that they had been cordially welcomed by the Brethren in Synod assembled, and had met with the kindest attention from every quarter.

The Synod received the Report with much satisfaction, and resolved to record their thanks to the gentlemen now named for the way in which they had discharged their duties.

Mr. Duncan stated that the Synod of Nova Scotia had appointed a Committee of their number to correspond with this Synod in regard to a union, whereupon Mr. James A. Murray moved—

That a Committee, consisting of the Rev. Drs. Brooke and Henderson, Charles S. Ogg, and William Murray, with Mr. Thomas Johnston, Elder, be appointed to take into consideration the desirability and practicability of incorporation with the Synod of Nova Scotia and Prince Edward Island, in connexion with the Church of Scotland. Said Committee to report at next meeting of Synod.

Dr. Henderson seconded the motion. Agreed.

Mr. James A. Murray requested to be allowed to leave to-morrow, having to return home, to do duty on Sabbath. Granted.

The Synod made the following appointments for Sabbath:—

St. Andrew's Church, Chatham,	Rev. Wm. Murray, Forenoon.
" " "	Rev. Thos. Duncan, Afternoon.
" " "	Rev. Jas. Kidd, Evening.
St. John's " "	Rev. Dr. Brooke, Forenoon.
" " "	Rev. Wm. Murray, Evening.
St. Stephen's " Black Riv.,	Rev. Jas. Kidd.
St. James's " Newcastle,	Rev. Peter Keay, Forenoon.
" " "	Rev. Thos. Duncan, Evening.
Douglstown,	Rev. Peter Keay, Afternoon.

In compliance with the request of Dr. Henderson, the Synod grant him permission to employ the Rev. James Mackie to preach at Redbank Church, in the forenoon, and at Whitney Settlement in the afternoon.

In absence of the Convener of the Committee on the Bursary Fund, a report was read by the Clerk, which was approved by the Synod, ordered to be kept *in relentis*, and to be printed in the Appendix to the Minutes. Whereupon—

Moved by Dr. Brooke, that the money now in hand belonging to this Fund, be invested

in some secure way, where good interest may be obtained; that the collection be made, this year, as usual, to meet the liabilities of the Committee, so as not to break upon the principal. Committee re-appointed, consisting of the Moderator, Dr. Donald, Dr. Brooke, Mr. Ross, Mr. Keay, Mr. M'Lardy, and the Hon. John Robertson; Dr. Donald, Convener. On motion, Resolved—

That the Clerk of the Synod be instructed to write Mr. G. J. Caie, at present studying in Edinburgh, requesting him to obtain license as soon as possible after his last session at the Hall has been completed, and asking him to state as nearly as he can, when he could come to the Colony to commence his ministerial labours.

Dr. Henderson, Convener of the Orphanage Committee, gave in the Report, which being read, Mr. W. Murray moved—

That the Report now read be approved, ordered to be kept *in relentis*, and printed in the Appendix to the Minutes; also

That the Synod express their high gratification at the success of this Scheme, and their hope that every Sabbath School within their bounds will see it to be their duty to support an orphan at some one of the Institutions in India.

The Synod re-appoint the Committee, consisting of Dr. Henderson and Mr. James Miller, requesting them to continue their services.

On motion, the Synod enjoined that the different collections ordered by the Synod be sent in to the Treasurer at the times formerly appointed.

Mr. Ogg, Convener of the Committee on the Temporalities' Fund, gave in their Report, which being read, was approved, ordered to be kept *in relentis*, and to be printed in the Appendix to the Minutes.

Dr. Henderson then moved—

That the Report now read be received, and the thanks of the Synod be given to the Committee for the energetic manner in which they have fulfilled the duties imposed on them, as far as they were able; and that the Committee be re-appointed, with the addition of Mr. Keay and Mr. James A. Murray.

The motion was unanimously agreed to, and the Committee re-appointed, with the additions, in terms thereof.

Mr. Mackie, formerly Missionary in Monton, and the adjoining settlements, being present, made a statement in regard to his present position. After some conversation it was resolved that the matter be delayed till to-morrow, and the Synod adjourned to meet to-morrow at 10 o'clock. Closed with the Benediction.

FOURTH DIET.

At St. Andrew's Church, Chatham, 24 July, 1864.

Which day the Synod of New Brunswick,

in connexion with the Church of Scotland, met pursuant to adjournment.

Some portion of time was spent in devotional exercises, conducted by the Rev. James Murray.

The Synod was then constituted with prayer by the Moderator. *Sederunt* as yesterday.

Mr. Mackie being again present, though not a member, was invited to take his seat along with the brethren, and to aid them with his advice in their deliberations.

Mr. Mackie applied to the Synod for advice as to his future proceedings; whereupon Mr. Murray moved—

That Mr. Mackie having announced his determination to return to Scotland about the end of September; in consideration of the faithfulness of his labours in this Province, and believing that his services would be appreciated in some sphere of usefulness at home, the Synod strongly recommend him to the favorable consideration of the General Assembly's Committee on Home Missions.

Which was unanimously agreed to; and the Clerk was instructed to furnish Mr. Mackie with an Extract of this Resolution.

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

The Committee appointed to prepare a tribute to the memory of the late Rev. James Steven, submitted what they had drawn up, for the approbation of the Synod, which, after some slight alteration, was approved, ordered to be engrossed in the Minutes, and a copy of the same to be sent to his widow. It is as follows:—

"The Synod, in removing from their Roll the name of their late lamented father, the Rev. James Steven, for many years Minister of Restigouche, embrace this occasion of recording their high esteem for his departed worth.

"They believe that his uniform urbanity, kindness, and hospitality; his devoted attachment to the Church of his fathers; his works of faith, labours of love, and self-denying efforts for her advancement, protracted through many years of trial peculiar to the pioneer of the Gospel in a new country; his liberality to the poor, sympathy with the afflicted, and charity toward all men, will ever render his memory pleasing to those who admire what is noble in the Christian, the Minister of Christ, and the gentleman.

"The Synod feel deep sorrow at the departure of one so much beloved, and sympathise deeply with his bereaved family under the irreparable loss which they have sustained."

The Committee on the Home Mission Fund reported that they had agreed to allocate the sum at their disposal in various proportions, to pay Mr. Wilkins for his services, and to supplement the stipend of certain Ministers whose income is now inadequate.

The Synod approve the Report, and of the Allocation of the Funds proposed.

The Committee appointed to suggest a plan for printing the Minutes, after hearing the

proposals of three several printers in Fredericton, recommend that the offer of Mr. Graham, Proprietor of the *Head Quarters*, be accepted; to be paid as follows—\$10 from the Bursary Fund, \$10 from the Home Mission, and \$2 from the Synod Fund.

Mr. William Murray, Convener of the Committee on the Synod Fund, gave in the Supplementary Report proposing certain allowances to the different members of Synod, in payment of their travelling expenses. The Report and appropriations were approved, ordered to be kept *in retendis*, and to be printed in the Appendix to the Minutes.

On motion, the Synod resolved that their warmest thanks are due to the sister Synod of Nova Scotia and Prince Edward Island, for having sent the Rev. Thomas Duncan, and the Hon. John Holmes, as Corresponding Members to represent them in our Synod, on the present occasion; and, at the same time, this Synod would record the deep sense they entertain of the valuable assistance afforded them in their deliberations by their esteemed brethren. Carried by acclamation.

The Moderator then briefly addressed Mr. Duncan and the Hon. John Holmes, conveying to them the thanks of the Synod, and expressing the satisfaction derived from their assistance in the business that was transacted, and from the pleasing intercourse they have had with them in private. To which address they each made a short reply.

On motion, it was unanimously agreed that the thanks of the Synod be accorded to Mr. and Miss Ogg, and other families connected with the congregation of St. Andrew's Church, for the generous hospitality shown by them to those members who have come from a distance.

On motion, the Rev. Dr. Henderson was appointed Corresponding Member from this Synod to the Synod of Nova Scotia and Prince Edward Island, for next year; and, in the event of Dr. Henderson not being able to attend the meeting of said Synod, it was agreed that the Rev. Charles S. Ogg be his alternate.

The business of the Synod being now concluded, the next meeting was appointed to be held in Saint Paul's Church, Fredericton, on the second Wednesday of August, one thousand eight hundred and sixty-five; of which due notice was given.

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

APPENDIX.

A.

Synod Bursary Fund—Report 1863-4.

The state of the Synod Bursary Fund for the year ending 1st July, is as follows:—

Balance on hand as per Treasurer's Report 1863, - - - - -	\$104 81
Repaid by Rev William Porteous, - - - - -	789 33
Col. in St. John's Church, Richmond, - - - - -	4 00

Col. in St. John's Ch., Dalhousie, \$8 00	
do. Maple Green, - - - - - 2 00	10 00
do. St. Andrew's Church, St. John, - - - - -	77 62
do. St. James's Church, Newcastle, - - - - -	14 32
do. St. Andrew's Church, Campbellton, - - - - -	7 00
do. St. Paul's Church, Fredericton, - - - - -	13 25
do. Greenock Ch., St. Andrew's, \$10 63	
do. Whittier's Ridge, Dumbarton, 4 18	14 71
do. St. Andrew's Church, Tabusintac, - - - - -	5 00
do. St. Andrew's Ch., Woodstock, \$4 45	
do. Upper do. - - - - -	2 58
do. St. James's Ch., Northampton, 4 64	11 67
do. St. Andrew's Church, Chatham, - - - - -	8 10
Central Bank Notes sold at par, - - - - -	8 60
Interest on Mr. Kerr's donation, - - - - -	12 00

Amount of charge, - - - - -	\$1,079 81
The expenditure for the year has been :-	
One Bursary of £20 stg. to Mr. Geo. J. Caie, - - - - -	£98 22
One Bursary to Mr. W. Thos. Wilkins, \$80 + \$20. = - - - - -	100 00
Postage, - - - - -	30
Amount of discharge, - - - - -	\$198 52

It appears from the above statement that there is in the hands of the Treasurer at this date, a balance of \$881 29, exclusive of Mr. Kerr's donation. It will be seen that this balance is much larger than on any former occasion. This arises from the repayment by Mr. Porteous of the sums paid to him while prosecuting his studies in Scotland, he having declined to put his services at the disposal of the Synod, when he obtained license as a preacher.

Collections have not been received this year in aid of the Bursary Fund from Bathurst, Black River, Moncton and Nashwaak. All other congregations have contributed, though in most cases, to a less amount than formerly.

Mr. George J. Caie has only another session to attend, to complete his course, and it is to be hoped that, before another meeting of Synod, he will have returned to his native land, and commenced his labours as a preacher of the Gospel.

Mr. Wm T. Wilkins, after completing the first year of his theological curriculum, at Queen's College, Kingston, has returned to the Province, and was sent by the Presbytery of St. John to visit the Presbyterian families on the Tobique and neighborhood, where, from accounts lately received, he is now labouring with much diligence and acceptance.

Your Committee would strongly recommend that the money now in the Treasurer's hands belonging to this Fund, be securely invested, as thus a considerable amount of interest might be received, and the necessity for annual collections be in some measure superseded.

In absence of the Convener, submitted by
JOHN M. BROOKE, D. D.

B.
Orphanage Scheme.

The Committee appointed to attend to the Orphanage Scheme, have to report, that the four orphans supported in India by Sabbath Schools connected with our Synod, continue to be supported as in former years, and that the amount required for their maintenance has been transmitted to Edinburgh, viz :-

1. From St. Andrew's Church Sabbath School, St. John. \$29 20, transmitted by Dr. Donald to the Treasurer of the Committee in Edinburgh, for the support of "Catherine Donald" in the Orphanage at Calcutta.
2. From St. Paul's Church Sabbath School, Fredericton, \$20, for the support of "Janet Brooke" in the Orphanage at Madras.

3. From St. Andrew's Church Sabbath School, Chatham, \$20, for the support of "Susannah" the Orphanage at Madras. And
4. From St. James's Church Sabbath School, Newcastle, \$20, for the support of "Hera Chitama" in the Orphanage at Bombay.

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

The Rev. Mr. McLardy states that the amount raised by the Sabbath School at Woodstock, in the Orphanage Scheme, this year is about \$7, and in the one at Northampton about \$1, making in all some \$10; that the amount has not yet been transmitted, as he expects that by the end of the year it will amount to \$16, which would be sufficient to maintain an orphan in the Institution at Gyaah.

In addition to these the Committee have to report that the Scheme has been introduced in the Sabbath School taught in St. Luke's Church, Bathurst; but as they have not been able this year to raise the amount required for the maintenance of an orphan, they have transmitted the sum contributed, about \$12, to John Paton, Esq., Kingston, C. W., to be applied by the Committee there for the support of orphans in India.

The Scheme has also been introduced into the Sabbath School in Dalhousie, with good prospect of success.

Your Committee, therefore, have great pleasure in reporting that the interest taken in the field of Missionary exertion, is not only unabated but increasing, and as the Scheme is so admirably calculated not only to extend the kingdom of Christ among the heathen, by giving a Christian education to the young, who are most susceptible of such instruction, but also of fostering a Missionary spirit among ourselves, by training up the young to take an interest in the evangelization of the world, it is earnestly hoped that the whole of the Sabbath Schools connected with the congregations of our Church will soon be found engaged in this good work.

WILLIAM HENDERSON, D. D.

C.

Synod Fund---1863-4.

The Committee on the Synod Fund met according to appointment.

The collections for the year are as follow :-

Col. at St. Paul's Church, Fredericton, - - - - -	\$134
do. Woodstock, - - - - -	\$2 25
do. Upper Woodstock, - - - - -	1 86
do. Northampton, - - - - -	2 74
	\$6 85
Less cost of Post Office order, 0 05	
do. St. James's Church, Newcastle, - - - - -	14 00
do. St. John's Church, Dalhousie, 8 00	
do. Maple Green, - - - - -	1 00
do. New Richmond, - - - - -	12 00
do. Bathurst, - - - - -	8 50
do. Tabusintac, - - - - -	6 00
do. Richmond, - - - - -	4 00
do. Chatham, - - - - -	\$22 00
do. Black River, - - - - -	6 00

Whole amount available for the purposes of this fund, - - - - - \$101 25

From your Committee's Report the Synod will see that there has been no collection made for the fund, during the past year, at St. John, Campbellton, Nashwaak, Moncton, and St. Andrew's. The consequence is that the present is the smallest amount that has been collected for this Scheme for several years, so that, after paying the Synod

Clerk and the expenses incurred by the corresponding members, there will be left in the hands of the Treasurer the small sum of \$45. In these circumstances the Synod recommend that these amounts be paid in full; that \$10 be taken from this fund to assist in defraying the expenses connected with the printing of the Minutes, as required by the Synod; and that, out of the remainder, a part of the travelling expenses of the more distant members of Synod be paid in proportions mentioned, as under.

The state of this Scheme will then be as follows:—

Amount collected by different congregations,			\$161 30
	Claimed. To be pd.		
Synod Clerk, for services	\$20 00	\$20 00	
Rev. J. A. Murray's exp's as Corresponding Member,	20 00	20 00	
John M' Dougall, Esq. do.,	16 00	16 00	
Rev. J. Kidd, trav. expens.,	16 00	7 00	
Rev. William Murray, do.,	16 00	7 00	
Rev. Dr. Brooke, do.,	12 00	5 75	
Rev. Mr. Mackie,		5 75	
Rev. James Murray,	4 00	2 00	
For printing of Records,		10 00	
			93 50

In hands of the Treasurer, \$7 80

Your Committee regret exceedingly that the sum at their disposal should be so small, and think it extremely desirable that the collections should be such as to pay the travelling expenses of members to the Synod more fully.

Respectfully submitted by
WILLIAM MURRAY, *Convener.*
Chatham, July, 1864.

D.

Home Mission Fund---Report 1863-4.

The Committee on the Home Mission Fund regret that they have it not in their power to report as favorably as they could have wished. The Colonial Committee of the Parent Church are repeatedly expressed their purpose of withdrawing, in whole or in part, the aid which, for many years, they have very generously extended to a large proportion of our congregations.

It is well known that some of these congregations are quite unable to support a Minister to their homes, and, unless assisted by those who are more wealthy, the services of a Minister must necessarily be withdrawn from them.

During the past year, the grants from home have actually been withdrawn from several of our congregations, and though this has been met by increased liberality on the part of the people themselves, it is to be feared that, in some cases, they cannot be depended on, to the amount required.

It was to meet such an emergency that the Home Mission Fund was originated; but your committee regret that the contributions received during the last year, come far short of answering the end in view.

The following is a view of the present state of the fund:—

Balance in the Treasurer's hand, as per last Report,	\$258 93
St. John's Church, Richmond (additional),	6 54
St. Andrew's Church, Chatham,	12 00
St. John's Church, Dalhousie, \$9 60	
Maple Green,	1 40— 11 00
St. John's Church, Richmond,	8 00
St. James's Church, Newcastle,	19 35

do. St. Andrew's Church, St. John. -	82 22
Additional, St. John,	4 00
Col. St. Andrew's Ch., Woodst'k. \$3 63	
do. St. James's Ch., Northampton, 3 37	

\$7 00

Less cost of Post Office order. 0 05—	6 95
do. St. Andrew's Church, Chatham, -	24 00

\$432 99.

It will be observed that there are several congregations from which collections for this Scheme have usually been obtained, that had sent in no contribution at the date when the account was closed. There is reason, however, to believe that some have been sent in since, and will appear in next year's account.

The disbursements for the year have been as follow:—

Paid Dr. Brooke's order, favour Rev. James Murray,	\$60 00
Paid Dr. Brooke's order, favour Rev. H. J. M'Lardy,	60 00
Paid Dr. Brooke's order, favour Rev. John Ross,	58 98
Paid Dr. Brooke's order, favour Rev. Peter Keay,	80 00
Paid Dr. Brooke's order, favour Mr. W. T. Wilkins,	20 00
Postage,	30

\$279 23

There is thus a balance on hand of \$153 76, which, it is hoped, will still be considerably increased, but, after all that can be looked for, the receipts still come far short of answering the end in view.

Your Committee have granted \$20 to Mr. William T. Wilkins, who, since his return from College in May, has been labouring as a Catechist on the River Tobique and in the adjoining district; and it is hoped his services, may prove useful, and be duly appreciated by the many scattered families of Presbyterians in that quarter, who have long been, in a great measure, destitute of the means of grace.

Your Committee regret that the sum at their disposal leaves little to be granted this year to those Ministers whose income is insufficient; and it is obvious that, unless greater liberality is manifested by the people of our various organized congregations, your Committee's hands must be much weakened.

Respectfully submitted, in name and by appointment of the Committee, by
JOHN M. BROOKE, D. D., *Convener.*

E.

Report of the Temporalities' Fund.

The Report which the Committee have to render of the prospects of this Scheme, are partly favorable and partly unfavorable.

The Convener, in company with the Rev. John Wells, visited for the purpose of recommending the Scheme, the congregations at Campbellton, Dalhousie, Bathurst, Chatham, Newcastle and Black River. They felt much encouraged by the reception which they met with from these congregations, and at the approval testified by them of the project of a Temporalities' Fund, by which the Church might be rendered independent of foreign aid.

At all these places Committees were appointed for the purpose of endeavouring to obtain subscriptions for the object proposed; and it now remains to state what progress has been made, At Campbellton, in consequence of the disorganized state of the congregation, through the death

of the Rev. James Steven, the Committee found that nothing could be done in the meantime. From Bathurst and Dalhousie they expected some handsome contributions, but as the Colonial Committee have lately intimated a withdrawal of their support from both these congregations, the friends of the Church in each conceived that their efforts must in the meantime be localised, and directed in the first place to the making up of the deficiency caused by the stoppage of the home grants.

In Chatham, nothing has been done. The congregation there have engaged in the erection of a new place of worship, and many felt that they were not in a position this year to assume additional responsibilities.

The Committee have to report from Newcastle congregation a subscription of £137 10s., obtained by two gentlemen in the course of a forenoon, and they point to that as a proof of how much could be done if a unanimous effort were made.

They are aware that farther efforts were not made at Newcastle, because the people felt that they were not supported by other congregations in the work.

The Committee have to report a very gratifying subscription from the Black River congregation of £71 17s. 6d., and the larger part of the first instalment has been paid over to the Convener.

The Convener regrets to state that, from numerous engagements which claimed his first attention, he was unable to visit, as he intended to do, the congregations at Tabusintac, Nashwaak and Fredericton. Something handsome in aid was expected from the last.

It will be seen that several unfavourable circumstances have prevented us in the meantime from realising the success we hoped for, but the anxiety everywhere testified by the people to

become independent of aid from abroad, and the willingness manifested by the richer congregations to assist the poorer, and the first fruits which we have already reaped, lead us confidently to expect that the main object of the Synod will in time be accomplished.

Respectfully submitted,
CHARLES S. OGG, Convener.

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ACCOUNT OF MONIES

Received for the Lay Association, and paid to James Fraser, Esquire, New Glasgow.

1864			
June 14—	Cash from Mr Donald McKay, collected by the Rev'd A. McKay's congregation, Salt-springs, -		£7 13 7
June 24—	Collected by the Rev'd S. McGregor's congregation, East Branch East River—		
	Per Miss F. Fraser and Miss E. Campbell, -	£0 9 9	
	Per Miss A. Thompson and Miss F. Thompson, -	0 14 10	
	Per Miss E. McDonald, -	0 12 9½	
	Per Miss A. Fraser, -	0 5 3	
	Per Miss J. Fraser, -	0 10 0	
	Per Miss A. Thompson, -	0 13 3½	
	Per Miss E. McKay, -	0 12 5	
	Per Miss A. Fraser and Miss Cumming, -	0 16 3	
	Per Miss M. McDonald, -	0 17 6	
	Per Miss Crmpbell, -	0 11 0	£6 3 1
	Total, -		£13 16 9

JOHN CRERAR,
Treasurer Pictou Branch Lay Association.
Pictou, 12th August, 1864

DALHOUSIE COLLEGE ENDOWMENT FUND.

RIVER JOHN.

NAMES OF CONTRIBUTORS.	December 1863			December 1864			December 1865			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Rev. Robert McCunn.	3	6	8	3	6	8	3	6	8	10	0	0
John B. Fraser, M. D.	0	10	0	0	10	0	0	10	0	1	10	0
John Holmes.	0	6	8	0	6	8	0	6	8	1	0	0
John Sutherland.	0	7	6	0	7	6	0	7	6	1	2	6
John McKenzie.	0	10	0	0	10	0	0	10	0	1	10	0
Edward Janes.	0	10	0	0	10	0	0	10	0	1	10	0
Daniel Fraser.	0	5	0	0	5	0	0	5	0	0	15	0
Alexander Rose.	0	5	0	0	5	0	0	5	0	0	15	0
John McKenzie (Cape).	0	5	0	0	5	0	0	5	0	0	15	0
William Matheson.	0	5	0	0	5	0	0	5	0	0	15	0
George Holmes (Junior).	0	5	0	0	5	0	0	5	0	0	15	0
Archibald Cameron.	0	5	0	0	5	0	0	5	0	0	15	0
George W. Lauders.	0	10	0	0	10	0	0	10	0	1	10	0
Alexander Strumberg.	0	10	0	0	10	0	0	10	0	1	10	0
William McIntosh.	0	10	0	0	10	0	0	10	0	1	10	0
David Campbell.	0	5	0	0	5	0	0	5	0	0	15	0
Charles R. Strumberg.	0	10	0	0	10	0	0	10	0	1	10	0
James Strumberg.	0	10	0	0	10	0	0	10	0	1	10	0
John McKenzie (Wid.'s Son).	0	5	0	0	5	0	0	5	0	0	15	0
Ephraim Strumberg.	0	5	0	0	5	0	0	5	0	0	15	0
Alexander McQuarrie.	0	10	0							0	10	0
Robert Sutherland.				0	15	0	0	7	6	1	2	0
John Cameron,	0	5	0	0	5	0	0	5	0	0	15	0
Total	11	0	10	11	5	10	10	18	4	33	5	0