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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

AUGUST. 1864.



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Pictou, January 1864

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia, in connection with the Church of Scotland, having resolved to engage in the

FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the SOUTH PACIFIC ISLANDS as their field of labor. They are prepared to guarantee to their missionary fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEXANDER MACLEAN, Convener.

Manse, Belfast, P. E. Island, May 11

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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

AUGUST, 1864.

No. 8.

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

SERMON,

Preached before the Synod of Nova Scotia and P. E. Island, in connection with the Church of Scotland, in St. Andrew's Church, Pictou, on Wednesday, 29th June, 1864, by the Retiring Moderator, the Rev. Wm. McMillan.

"And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hell shall not prevail against it."—MATTHEW XVI. 18.

THE Church of God has always been His peculiar care. He has paid dearly for her whom, and can never be indifferent to her interests. His revealed Word abounds with warnings and encouragement to her. Her various characteristics are there graphically described by the most striking figurative language. Her sweet humility and divine fragrance are portrayed by the contrast of the lily with the thorn," in reference to her; her wisdom and healthy vigour, by her "looking forth as the morning;" her comeliness and beauty, by the "silvery light of the moon;" her purity and brightness by the "clearness of the sun;" and her awe-inspiring majesty, by the "terribleness of an army with banners." But in the critical period in which we live, when, not only in the old, but also in the new world, there are "wars and rumours of wars;" dark clouds on every side in the political horizon; nations almost everywhere in distress and perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth;—when there is more sense than this—when the gospel truths are openly and boldly denied and disavowed

—when the assailants of "the law and gospel" can obtain refuge and sympathy within the bosom of the Church, whose fair fabric they have endeavoured to level with the dust,—when Atheism and infidelity find utterance not only in the blasphemies of the ignorant, but leaven the philosophy, the morals and literature of the learned,—when the enemy, with some plausibility, scoffingly predicts that Christianity, after having its day, must pass away to be among the superstitions that were;—amid all these evils, existing and threatened, in addition to the other glorious features of the Church, how encouraging, how comforting, nay, how necessary, to meditate upon her stability, her perpetuity and indestructibility, that we may maintain her honour, and fully realize that, amid the changes and decay of other institutions, we have in her a sure and stable refuge.

It is not our intention here to discuss the vexed question *who* or *what* this Rock is on which our Lord promised to build his Church. Let it suffice that, whether it be Christ Himself, as contrasted with Peter; whether it be the "divine nature," just admitted by Peter; or Peter himself, honoured for this confession, by being made the instrument of laying the foundation of the Church on the day of Pentecost;—whether it be one or other of these that is here meant, it is quite contrary to the testimony of Scripture, that Peter was, in any capacity, exalted above his Apostolic brethren; and further, whatever may be the reference of the text, the plain and explicit teaching of Scripture is, that Christ, in his Prophetic, Priestly, Mediatorial and Regal capacity, is the foundation of the Church—that

“other foundation than this can no man lay,” and, built upon this Rock, the “gates of hell cannot prevail” against the Church.

“And the gates of hell shall not prevail against it.” From Oriental records, and from travellers who have made themselves acquainted with Eastern manners and customs, we learn that, in olden time, deliberative councils and judicial courts were held at the gates of towns and cities; which information sheds a flood of light upon this otherwise unintelligible expression. We take it, then, to mean that all the adverse counsels, machinations, conspiracies and assaults of the powers of darkness and destruction, can never prevail against her—that no weapon formed against her shall prosper. He who knows the end from the beginning, who cannot be deceived nor lie, has declared that all the efforts to destroy the Church shall fail;—that when kingdoms and empires shall crumble and decay, and all false systems, whether of Philosophy or Theology, shall disappear, like the “morning cloud and the early dew,” the Church which has Christ as its foundation and keystone, will stand firm as the mountains round about Jerusalem, rising and extending with irresistible force, until the “heathen becomes its inheritance and the uttermost corners of the earth its possession,”—ultimately to form a part of the eternal kingdom of God.

With these few general observations, we now proceed more particularly to illustrate the subject of the text. And

I. We infer its permanence and indestructibility from the suitableness of its doctrines to the wants of our nature, as well as the felt sense that no other system can adequately meet or supply them. The immortal soul has its cravings and wants, and only Christianity can satisfy or supply them. There is its Creator, God, its all-wise and over-ruling Providence, its salvation for the guilty, its help for the weak, its healing for the sick, its sight for the blind, its riches for the poor in spirit, its comfort for the mourner, its home for the wandering outcast, and its “building of God, an house not made with hands, eternal in the heavens,” for the “pilgrim and stranger,” who desire the “better country.” So long as man retains the power of reflection, while exposed to danger and subjected to afflictions, which his own weakness can neither encounter nor remove; while the conscience accuses, or death inspires terror; while he retains a sense of the dignity of his nature as a reasonable and responsible being;—thus long will all these gospel appeals, these voices of Christianity have power, some to inspire fear and trembling, and others to allure with consolation and hope. They are voices that can never lose their power, truths that can never become antiquated. They have been framed and revealed by Him who knows man's nature and all the circumstances of his lot, and having been adapted by Him, in His unerring Wisdom, to their

exigencies, must ever remain new and suitable, through all succeeding generations, until the consummation of all things.

It may be, and has been, that, as in the case of an individual, so in that of a community, a time may be when the cares of the world or the feverish excitement of passion may render insensible to the claims of Christianity, so that for a time the Church may wane, and be confined to the mountain fastnesses, to the martyr's cave, to retired valleys among lowly shepherds, or to weeping widows in their solitary chambers. But it will not become extinct.

Man *must* have a religion, human nature cannot live without it: and can the sceptic, the atheist or the infidel tell of a system better adapted to meet and satisfy the cry and craving of the immortal soul, than Christianity? Philosophy has been but speculating itself into thicker darkness, and other systems passing into forgetfulness, since Christianity revealed and proved its suitableness to human wants. We argue, therefore, that the Church whose system is Christianity cannot be prevailed against, even by the “gates of hell.”

II. The favour and promises of God afford us security that “the gates of hell will not prevail” against the Church.

The “ways and thoughts” of God not only transcend, but widely differ from, man's “thoughts and ways.” Much of what would attract man's attention, and call forth his unqualified admiration, looked upon by God, would be viewed by Him with anything but favourable or cherishing regard. Thrones dazzling with their splendour, the boast of millions, yet established in wickedness and idolatry, whose corner-stone is injustice and cruelty, can only be the objects of His abhorrence, and for the destruction of which He must be preparing the thunderbolts of His wrath. In contemplating the kingdoms and institutions of this earth, there is one feature in connection with them to which He cannot be indifferent. He marks whether or not they acknowledge Him as Supreme, and frame their laws by His revealed will; and according as He is acknowledged or ignored, will He smile or frown upon these, and according as they *afford* or *withhold* shelter from His Church, will He enrich with His favour, or blight with curse. In the course of eternity the Church was established, and for her ransom God gave His only-begotten and well-beloved Son to death. What need there be, then, for an institution that is built on so sure and so stable a foundation and enjoying such favourable auspices? Shall not the arm of the Almighty protect her, and His favour encompass her as a shield? Will He not be a wall of fire around, and the glory in the midst of her?

And can God's love change? Hear His own assuring promise: ‘Can a woman forget her sucking child, that she should not have compassion on the son of her womb?’ Yes,

she may forget, yet will I not forget thee. Behold I have graven thee on the palms of my hands, thy walls are continually before me!"—Is. xlix. 15, 16.

Should she err, she must be corrected. She may, for a season, be delivered over to the power of her enemies, but never utterly cast off; and when the object of her chastisement be secured, then again will she be visited with His reviving mercy.

To Him who died for her, the Eternal Father hath committed all power. In Him, the fulness of the Godhead dwelleth bodily. What He has done and suffered, and is still doing for His Church, should place His love for her beyond suspicion. Is not His voluntary sacrifice of Himself for her at first, a security for His favour afterwards? Can it for a moment be supposed that He can reflect on His own cross, as an ill-directed and useless expenditure of ignominy and pain? Has He taken flesh of our flesh and bone of our bone, and though exalted, still retain His human nature, and yet be indifferent to her interests for whom He assumed them? Is she not His Bride, and shall He break faith with, and desert her? But, in addition to what the Son is doing, the help, guidance and advocacy of the Holy Spirit are promised. In her He will dwell, and consecrate her as His Temple; and, with God as her Protector, Jesus Christ as her Beloved, and the Holy Spirit as the Advocate of her cause on earth, surely "the gates of hell cannot prevail against her."

III. The History of the past is a sufficient security for the future safety of the Church. From the days of the "righteous Abel," down to her present history, the artillery of the Church's enemy has never been silenced, as gory sword not sheathed, the smouldering embers of his persecuting fires never yet extinguished. The experience of every past generation was combined with the ingenuity of each succeeding one, to devise weapons for her torture, and, if possible, for her utter destruction. The depravity of morals, the blasphemies of the ignorant, the sneers of philosophy, the malice of a cunning priesthood, and the violence of tyrant kings and emperors, have all been arrayed against her, yet she has returned from the battle-field, flushed with victory, having her garments dyed with the blood of her enemies. Fire and sword have made sad havoc in her midst, yet did not lay her waste. The guillotine and inquisition have done their deeds of horror, yet the lone valleys and mountain fastnesses re-echo the song of triumph. Oft has she been wet with her blood by thieves and robbers, yet in every age has a good Samaritan been provided to dress and pour oil on her wounds.

Long had she lain in the "sackcloth and ashes" of the dark ages, but the dawn of the reformation saw her receive "beauty for ashes, the oil of joy for mourning, and the gar-

ment of praise for the spirit of heaviness." On the troubled waters of bitter controversy she has been rudely tossed, yet still she braved "the battle and the breeze," and though *press* and *platform* laboured hard to sink her, proudly o'er their waves she rode. Though those of "her own household" have in modern times become her bitterest foes, yet can she afford to pity and forgive, and, for their return, leave her gates open still. And though a Newman, a Recnan, a Strauss, and such like, may labour to destroy her fair fabric by their rude and impious attempts at sapping her foundation, yet will their efforts fruitless prove, because the *Rock* on which she stands is proof against such puny worms. In the past, she has "passed through the waters, but they have not overflowed her; she has walked through the fire, but was not burned; neither did the flame kindle upon her;" and "because God in the midst of her still doth dwell," let us be animated and encouraged with the thought that, when all institutions contemporary with her, or others of subsequent origin, shall have either perished, or betray symptoms of approaching dissolution, God's ransomed Church shall ever stand secure—that neither the "floods of death, nor the gates of hell, shall ever prevail against her."

The Integrity of Samuel.

A third element in the character of Samuel was his Integrity. He was, in every action of his life, the true patriot. He had but one end in view: to uphold his country's honor—to defend it from foreign invasion and intestine feuds. He loved his country more than himself. Well might Saul's servants, as they were approaching the gates of Ramah in search of their stray asses, say: "Behold, there is in this city a man of God, and he is an honourable man"—(1 Sam. ix. 6.)

His unworthy sons, so strangely unlike the noble example set them from their youth, seem to have been displeased that he had not been less scrupulous. Of them it is said "they took bribes and perverted justice." Never was there one so guiltless of ambition for family aggrandisement. Hear his great address on the heights of Gilgal, where he had assembled the tribes for Saul's public inauguration as king: "I have walked before you from my childhood unto this day. Behold, here I am; witness against me before the Lord, and before His anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you"—(1 Sam. xii. 3). It was a glorious testimony to the justice of this appeal, when the shout of an assembled nation echoed back, "Thou hast not defrauded us, nor oppressed us."

Can we, each of us, say the same? Can

we stand up before high heaven, whatever our situation, or circumstances, or profession, and say, with an honest heart, "These hands are clean? I have never defrauded my neighbor or wounded his character, or sought to exact my own on the ruins or at the expense of his? I have never stooped to do an underhanded, or be a party to a clandestine transaction that cannot stand the light of day? I may be in humble circumstances; wealth, or position, or influence, I may have none. I may be poor, the victim of designing men; but, thank God, I have a good conscience. This volume of my inner life corresponds with the outer. Every leaf may be read: find the blot if you can." There are volumes in this world's strange library which have their splendid exteriors—a binding gilt and embossed; but on opening them, they are tattered and worm-eaten: they cannot bear inspection: they are to be looked at, not examined. When opened, they fall to pieces, like the dust in the mummy-case! Oh! rather have the outside cover poor—the binding tattered, than the leaves soiled with mercantile depravity and villain fraud; rather the scanty meal and the frugal dwelling, than the banquet with its every piece of plate shewing the reflected face of a hungry creditor, and the music jarred with the cry of the defrauded orphan.

If there be a character which we would, more than another—like the enchantress at the cave of Endor—conjure up from the invisible world as a grand pattern for the times, it is this great Aristides of the Hebrew Commonwealth—this venerable impersonation of old world honor and integrity. Would none cover in guilty shame at his apparition? Would no knees tremble, if the shade appeared in the shop, the warehouse, the market-place, the exchange? We have plenty of Sauls now-a-days—men of brave heart, and fiery impulse, and narrow spirit—all ready with the greaves of brass and spear of iron. We need more of the Samuels, who, with the moral armor of probity and honor, will save their country from a sadder invasion than that of sword and bayonet, and from a more humiliating and debasing ruin.

Avoid—and young men especially—avoid all base, servile, underhand, sneaking ways. Part with anything sooner than your integrity and "conscious rectitude"; flee from injustice as you would from a viper's fangs; avoid a lie as you would the gates of hell. Some there are who are callous as to this. Some there are who, in stooping to mercantile dishonor and baseness in driving the immoral bargain, think they have done a clever action. Things are often called by their wrong names: duplicity is called shrewdness, and wrong-heartedness is called long-headedness, evil is called good, and good evil, and darkness is put for light, and light for darkness. Well! be it so. You may be prosperous in your own eyes; you

may have realized an enviable fortune; you may have your carriage, and plate, and servants, and pageantry; but rather the shilling and crust of bread, with a good conscience than the stately dwelling or palace without it. Rather than the marble mausoleum which gilds and smothers tales of heartless villainy and fraud—rather, far rather, than the lowly heap of grass we were wont often to gaze upon, in an old village churchyard, with the simple stone that bore record of a cottager's virtues, "Here lies an honest man."—*McDuff's Sunsets on the Hebrew Mountains*.

"A Cake not Turned."

THE COMPARISONS or figures introduced in the Scriptures are generally as forcible as they are familiar. When Ephraim is compared to the prophet Hosea to a cake not turned, we think at once of the mass of dough baked on one side it may be even to burning, and yet on the other soft and flabby. To be properly cooked both sides should be baked, and so in the formation of character there should be a correspondence, a harmony, a symmetry, an equipoise, in order that there may be a right development.

We may think of a cake not turned when we observe *knowledge without action*. On the one side such a state or condition as will furnish all the elements necessary for successful effort, and yet nothing is done. "Ye knew your duty and ye did it not," according to the poet's description, spans the heavens at the judgment day, and meets the eye of the wicked in whatever direction he may look. It is not because men are ignorant of what is right that they perish, but because their knowledge does not lead to corresponding action.

So, too, of the person who has *profession without practice*. How nicely done is one side, but what an unsightly mass the other. The cake has not been turned. There is just what you would desire, it may be, in regard to the profession which is made—it is orthodox and evangelical, but then how is it carried into practice? There is *faith*, but where are the *works of righteousness*? There is the *leaf*, but where is the *fruit*? There is the *promise*, but where is its *fulfilment*?

How many are in this condition! The man of God, let us remember, should be "perfect and thoroughly furnished to every good work."—*Banner of the Covenant*.

Dancing.

WHEN will it be "a time to dance" for Christians, and those who have the welfare of our youth at heart? It will be when dancing spends no time or money, which might be better employed—when it will not promote vanity or pride, or envy, or strife.

or impurity—when it will not encourage too much attention to dress and personal appearance; when it is divorced from drinking and carousing, when it leads into good company, when it does not encourage keeping late hours, when it never injures the health, when it does not unfit the mind for devotional exercises, when dancing parties can be opened and closed with prayer, when increased spirituality of mind increases a love for dancing, when the world thinks that Christians ought to dance, when social feelings cannot otherwise be cultivated. When all these can be certainly established, “the time to dance” at last draws near.—*Church Witness.*

Writers on Theology.

“Paul reasoned with them out of the Scriptures.”—Acts xvii. 2.

THE late Mrs. Graham of New York regarded with particular esteem the works of Dr. Owen, the Rev. Wm. Romaine, and the Rev. John Newton, and read them with pleasure and profit. One day she remarked to Mr. B., her son-in-law, that she preferred the ancient writers on Theology to the modern, because they dealt more in *italics*. “Dear brother,” he replied, “what religion can there be in *italics*?” “You know,” said she, “that old writers expected credit for the doctrines they taught, by proving them from the Word of God to be correct; they inserted the Scripture passages in *italics*, and their works have been sometimes one-half in *italics*. Modern writers on Theology, on the contrary, give us a long train of reasoning to persuade us to their opinion, but very little in *italics*.”

Waiting for Christ.

[FROM THE GERMAN OF HILLER.]

We wait for thee, all-glorious One!
We look for Thine appearing!
We bear Thy name, and on the throne
We see Thy presence cheering.
Faith even now
Uplifts its brow.
And sees the Lord descending,
And with him bliss unending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that Thou our guilt hath borne
Upon Thy cross of trial.
And well may we
Submit with Thee,
To bear the cross and love it,
Until Thy hand remove it.

We wait for Thee; already Thou
Hast all our heart's submission;
And though the spirit sees Thee now,
We long for open vision;
When ours shall be
Sweet rest with Thee,
And pure, unfading pleasure.
And life in endless measure.

We wait for thee with certain hope—
The time will soon be over;
With childlike longing we look up
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home with joy and singing,
The Lord his saints is bringing.

A PAGE FOR SABBATH SCHOLARS.

Purity of Character.

OVER the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hangs in the morning, imperaled with dew, arrayed as no queenly woman ever was arrayed, once shake it so that the beads roll off, and you may sprinkle water over as you please, yet it can never be made again what it was when the dew fell silently on it from heaven. On a frosty morning you may see panes of glass covered with landscapes—mountains, lakes, and trees, blended in a beautiful, fantastic picture. Now, lay your hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character, which when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered. He who has spotted and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house with the blessing of a mother's tears still wet upon his brow, if he once lose that early purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effect cannot be eradicated; it can only be forgotten.

Having his Likeness taken.

Some children went into a saloon with their father to have their likeness taken. The two little girls had theirs, and George's turn came next. The man told him where to stand, how to hold his hands, and which way to look; to hold up his head, to fix his eye on a certain point, and keep still. His cap had fallen on the floor, and at the very moment his likeness was being taken his little sister stepped forward to pick it up, when George gave her such a look. Well, that look was taken, and the likenesses were put up in little cases, and carried home for all to see.

“This my George?” exclaimed his mother, on examining the pictures, and coming to his.
“Horrid!” cried his eldest brother, “hor-

rid!" "Whose cross, scowling face is that?" asked uncle John, when the pictures were shown to him. "What young savage is this?" asked Aunt Emily, when it was shown to her. As you may suppose, George was very much ashamed of his picture; he was so mortified at having it seen with the rest that he did not know what to do. A more disagreeable picture, perhaps, you never saw: and the worst of it was, there was no mistake about its being a true copy. The sun does not make mistakes. And then to have it always kept and shown as his!

Did you ever think, children, that the world is God's great picture saloon, where we are all having our likeness taken for eternity? And it is not only our looks and attitudes which will be taken, but all our thoughts and feelings will show in the picture. Anger, envy, selfishness, jealousy, unkindness, will be faithfully and indelibly put down there by One who never flatters us, but takes us exactly as we are. We cannot seem better or more beautiful in His eyes than we really are. When we are tempted to do wrong, or to give way to angry feelings, let us stop and ask, "How will this look in the picture of me which is to last forever?"

I am afraid if we should see faithful pictures of ourselves sometimes, the sight would often fill us with surprise and shame, as it did poor George. Remember, then, that everyday you live your likeness is being taken for eternity. Every morning when you rise from your bed, stop and think, "I am to have a likeness taken to-day which may last forever, I must try to have it a good one."

Union of the Free Church and the United Presbyterian Church, in Scotland.

(Concluded.)

It is needless to dwell longer on the "principles" contained in the "Articles of Agreement." But the "practical instances" which are chosen to illustrate them, are equally unsatisfactory. We are told, for instance, that the civil magistrate has to legislate for the observance of the Sabbath. Granted, everybody will say, because it is the universal will of the people—of all sects and denominations of Christians, that a seventh day of Rest shall be maintained. This, to the extent of their agreement, and no further, is a sufficient ground for the magistrate to proceed with his legislation. He asks no *why* and *wherefore*, but gives effect to the unanimous voice. The "Articles," however, require the magistrate to do much more than this. He is furnished with a number of theological reasons, which must be his reasons for his enactments,—else, we suppose, so much the worse for him. Now, it cannot be unknown to the theologians of these

Churches—and there must be some such among the members of the Committees—the various views exist as to the force and relevancy of the arguments which they set forth as well as others which they might have adduced. The obligation of Sabbath observance, and the kind of observance due to it are two questions, on which all varieties of opinion may be and have been, by pious and learned men, argumentatively and scripturally defended. While no one hesitates as to the expediency and propriety, both in a religious, civil and social point of view, of maintaining the Institution, there are some of the Committee's reasons for enforcing it which even a theologically-learned magistrate may conscientiously doubt. Now, if he should doubt them, what is he to do? Is he to do one way, while he thinks another? Then he is immoral. Were it not wiser for the magistrate to stop short with his legislation where differences among his subjects begin? Or would the Churches, making him their tool, enforce their own way of observing the Sabbath upon a recusant community? But "forced prayers are no devotion;" and what becomes of liberty of conscience? And is it right to set the magistrate to do by force what the Church ought to do by persuasion? *i. e.*, induce the people to honour and hallow the day of Rest?

In the history of his sojourn in the country of the Rational Horses, that great traveller Gulliver, tells us how difficult he found it to make his equine host comprehend the meaning of the word *opinion*. The reasoning faculty of the Honyhuhurs was so keen and clear—they saw truth with such a rapid and certain intuition, that the notion of different minds taking different views of the same subject when its evidences were all before them, was all but unintelligible to them. And it appears as if there were people at home who have a similar difficulty, though we may not refer it to the same excellent cause. The question of the Sabbath is but an instance. They say to us in effect—"Whatever you may think or urge, depend on it, our view is the true one. We have interpreted the Scriptures in the only correct way. You must see with our eyes and be convinced by our arguments, or you are to be reprobated." It is not so much the opinions as the manner of setting them forth that is offensive. Thus the present movement, by whatever name its supporters set forth, is essentially narrow, sectarian, uninteresting to all but themselves, except as a study of character. Of course it suits them to represent it as national, and to say that "God is specially calling the attention of His people" to the question of the Union. Free Churchmen often allow themselves to talk as if they were the only recognized Christians in a world of abounding sin and unbelief. But perhaps in this case we should remember that it is only a manner of speech, and that

"His people" is a Free Church-ism for the people of the Free Church.

Such talk, indeed, would be harmless if it extended no further than to Scotland itself. The evil is that it goes forth to the world as a fair exponent of the religious mind of the country, and procures for us, in England and elsewhere, indiscriminate pity and derision. Scotchmen at home understand it, and value it justly. The large intelligent class of Free Churchmen are ashamed of the self-assertion and intolerance of some of the leaders whom they feel themselves compelled by circumstances to follow silently. When, in the face of known facts and statistics shewing the great preponderance and growing influence of the National Church, an orator like Dr. Begg stands up in the Free Assembly and describes the Church of Scotland as "a mere skeleton, cumbering the land in a sense," it is not for a moment to be supposed that the enthusiastic Doctor or his hearers, or the readers of his speech at home, believed what he said, though they might applaud him and laugh at so plucky a speech. But we have to remind those to whom Scotland is known only by hearsay, lest they draw wrong conclusions, that here they have an exhibition of only a variety of the species of Scotchman. The feelings and opinions of the people are not fairly represented by such men as these.

After all, if we judge from the proceedings of the Free Assembly this year, the prospects of this Union do not seem very hopeful. The principal speakers on the question could not conceal their doubts that the scheme might fail. Some of them did not hesitate to speak of Union as a failure already, and urged, wisely as we think, that it would bring with it no advantage which they do not possess already, but would involve drawbacks from which they are now free. The motion proposed by Principal Candlish, and ultimately agreed to without opposition, was to the effect that the diligence of their Committee in dealing with the matter should be approved, and the Committee re-appointed for another year. This resolution saves the necessity, meantime, of committing themselves to any definite line of action, keeps the question open for either advance or retreat, and does justice to men who may be presumed to have acted up to the light they had. But, in common with some of the more sagacious and moderate speakers, we do not see how, after the discussions which have been raised, one party thinking that a Church Establishment is allowed by the New Testament, another that it is not—(a difference, by the way, which might teach them a lesson of tolerance for others also)—a satisfactory Union can be achieved, unless at the cost of concessions tantamount to a giving up of a moiety of principle.

If the Union should take place, the Free Church will be in a position contrasted with that which she took up at the Secession of

1843. But experience tends to modify the beliefs of Churches as well as the opinions of individuals. At that time, she was careful to draw a broad line of distinction between herself and the Voluntary Churches. It was generally understood then, that she was much more opposed to the United Presbyterian Church than to the Establishment she had just abandoned. This was manifest from that able document, her "Claim of Rights." It is not certain whether that claim has been forgotten in the lapse of twenty years, or whether it has been re-considered and abandoned. But it seems inconsistent to separate from the Establishment with which her difference was small, and to coalesce with the U. P. Church, with which her difference was great. If union may properly take place now, secession was not necessary then. Thus people will say; but no doubt this little incongruity will be explained in time.

The proceedings throughout have been conducted with much courtesy on both sides, as we are informed; and from the frequent laudatory mention of this circumstance by the speakers in the Free Assembly, we infer that it is a ground of surprise as well as thankfulness. This leads to the uncomfortable reflection that, in dealing with certain Christian associations, courteous treatment at their hands is not to be too readily taken for granted.

Hitherto, we do think that the proceedings have tended rather to develop the differences of the two Churches, and to indicate the failure of the proposed Union. The documents produced by the Committees must be a dead failure, in the view not less of the theologian than the politician. But respecting, as we do, a large number of the adherents of both denominations, and anxious for the promotion of peace and unity in the Church, irrespective of sect and party, we should regret to see these bodies forced or cajoled into an unequal Union, with which neither was satisfied, and by which discordant elements, now quiescent because separate, would be brought into collision. At present, when they act together on any matter that concerns the Church, they give mutual gratification, and can exert no small influence; and when they act apart, and even oppositely, they do not offend each other seriously, because they are professedly distinct bodies. If they were united this could not be so. The majority would act for a turbulent argumentative minority also, which might not always practice forbearance and silence.

It is useless, however, to speculate on the probable issue of such a Union. But we do think that most well wishers of the Churches who are in a position to take a dispassionate view of this subject, and who are anxious that the cause of religion should prosper, and no handle be afforded to its enemies and no offence to its friends, will agree in thinking it best and safest that the two Churches should go

on working side by side as they have been doing, pursuing the same road where they can, and taking different roads where they can't, and allowing other people to think and to act with the same freedom which they claim for themselves.

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India.

In the physical world God's command is seen to be at once obeyed. "And God said, let there be light, and there was light." In the moral world, in the history of free created man, we seldom see such instantaneous results. Every new force has to fight for its place with old forces. After every advance of the great sea, there seems to be a pause, even an ebb; all progress seems to be attained only through a succession of falls. "Lazarus, come forth." "And he that was dead, came forth." One word of Christ causes the dead corpse to bound into life. But, on the contrary, what a long painful struggle, what a history of sins, failures, disappointments, weariness, is there before man's dead soul rises up in the strength of the new life. But it is in studying the course of a nation's resurrection from death to life, from a lower to a higher state of being, that we must clearly see how slow the growth of the moral and spiritual is. A nation is not born in a day; its first reformers need not expect universal and immediate success. Persecution, crucifixion, will more probably be their reward. John Huss is burned in the 15th century. In the sixteenth, Martin Luther can preach the same doctrine, yet live to a good old age, and die in his bed. Thus slow is national progress, because dependent on many causes, many forces, complex, varying, often jarring and contradictory. And still more slow and uncertain is the progress of humanity, because regulated by laws still more general and complicated, determined often by forces that we are unable to estimate.

Let us bear such thoughts in mind when we hear of progress, intellectual and spiritual, made in the great peninsula of India, and when sanguine observers and readers predict instantaneous results. The great mass of the Hindoo people has scarcely been touched yet. The Hindoo mind is still degraded and enslaved, and by tedious and painful processes will emancipation be effected. A striking instance is given in a recent letter of the *Times'* Calcutta correspondent of the intensity of their religious prejudices. In Europe or America the most deep-rooted prejudices give way before real danger, but in India they seem to hold their own in the teeth of epidemics and cholera; and most cautiously, therefore, has the Government to tread when making even necessary sanitary reforms. Here is the last episode and ex-

citement of Calcutta life as detailed by the correspondent:—

"No one who has been in Calcutta is likely to forget the sights which make the river Hooghly hideous—the ghastly human remains always floating up and down with the tide, lodging against the ships or the banks, and spreading disease and death over the city. Scarcely less disgusting is the scene at the Nintollah burning ghat, where the Hindoo dead are burnt, and whence acrid and sickening fumes are blown over the city. Hundreds of pariah dogs surround the spot, feasting greedily on any portion that may fall to them, while troops of vultures and carrion crows overhead are attracted by the horrible stench which poisons the air. These evils have, of course, existed ever since we have known India, and the only attempt to diminish them was by the erection of a proper burning ghat, instead of suffering the Hindoos to burn their dead at any part of the river's bank they pleased. Throwing the dead into the river is not a religious rite; the poor practice the custom because they cannot afford the expensive ceremony of cremation. It is, however, held to be indispensable to the happiness and repose of the departed that some of the water of the blessed 'Ganga' should be thrown over their ashes, and, as burying them in the ground would be a violation of all their religious feelings, those who are poor and far away from burning ghats launch their dead into the stream, and others burn the remains of their relatives and sprinkle some Ganges water over the ashes. Latterly, in consequence of the prevalence of an epidemic fever and of cholera, the river has presented a more shocking scene than ever, and the demand from the European inhabitants of Calcutta that the Government should interfere in the cause of public health became too general to be passed over in silence.

"The Government of Bengal, thus urged, issued orders which have a little startled even those who profess intense disdain for what they call the superstitious prejudices of Hindoos.—The Commissioner of the Calcutta police was admonished for neglecting the duty of keeping the banks of the river clear of corpses, and was reminded that under sections 268 and 290 of the Penal Code the practice of throwing dead bodies, 'whether of men or animals,' into the river, was a punishable offence. 'You will be so good,' the letter went on, 'as to enforce the law in this respect, and . . . the magistrates in the districts in the neighbourhood of Calcutta will also be desired to take active measures to put a stop to the practice.' Then came a still more sweeping intimation:—The Municipal Commissioners will be addressed on the subject of discontinuing the practice of burning dead bodies and skinning animals anywhere within the limits of the town, or on the banks of the river, or of the nullabs leading to it, and urged to make other arrangements for the disposal of the dead.' Instructions to this effect were at the same time sent to the Commissioners of the Burdwan and Nuddah divisions, and a third communication to the justices requested them to 'give their immediate attention to the absolute necessity of putting an entire stop to the practice of burning dead bodies within the limits of the town, or on the banks of the river.' It is further stated that the custom of throwing dead bodies into the river 'cannot be permitted to continue any longer. It is a reproach to a civilized Government that in a city like Calcutta the practice of burning the dead at a public ghat, though sanctioned by long custom, and possibly by religious sentiment, should have been allowed to prevail so long, to the detriment of the general health of the community

and of public decency.' All 'burning grounds within the town' are therefore ordered to be closed as soon as possible.

"It is quite certain that the mischief occasioned by the customs thus denounced is very great, but a practice which touches nearly the religious feelings of millions of people is not to be abolished by this rude and summary process.—There never was a measure of the Government, which stirred up so much bitterness throughout Hindostan as this sudden and violent one has already done. If the reform had been gradual, it might have been successful; but the attempt to achieve it by the stroke of the pen in a single day must necessarily frustrate the object the Government have in view. It has been proposed that a burning ghat should be made at a distance from the city, and the railway used for the conveyance of the dead to it; but the Hindoo will not allow any one who is not of his own caste to touch his dead, and the only possible way in which the difficulty can be met is that proposed by Dr. Tonnerre, the newly appointed health officer of the city. He proposes to build on the site of the Nimtollah ghat a series of large furnaces, with one high chimney, which shall carry the noxious fumes away from the town. The native justices, at a meeting held three days ago, seemed inclined to be satisfied with this proposal, but they all denounced in terms they do not often use the wholesale measures ordered by the Government of Bengal. One of them said that if such a despotic order was obeyed, the Hindoos might have any of their religious rites abolished, and from 'Benares to Allahabad, the holy cities, they would not be allowed to burn their dead in their accustomed places.' How nervously jealous the natives of this country are of any interference with their religion we have not now to learn, and it is easy to see what immeasurable ill-feeling and anger such proceedings as these are calculated to excite among the ignorant population. Already the native papers and those who lead native opinion are trying to stir up their countrymen to resist the Government. It is true that the Bengalees are not a warlike people, and possibly are not much to be feared; but, apart from this consideration, the prudence of embittering them against us, and of reviving the old belief that we are determined to destroy their religion root and branch, may be seriously questioned. There cannot be a doubt that the order will be received by Hindoos all over India with astonishment and indignation; and, since its object might have been effected by the exercise of a little tact and skill, there is little to be said in its defence. The Bengal Government has been asleep for years concerning public health, and it has now by a single act made it a question of religious fanaticism.

"In other respects judicious endeavours are being made to purify the capital. The health officer has been making a 'hygienic survey' of the town,—a thing hitherto unheard of. The filthiness of this place, the loathsome stench that fills nearly every street, the utter neglect of cleanliness and decency among the native population, surpass belief. The only mystery is that Europeans are able to live here at all. The city is ten times as dirty as the bazaars at Cairo, and smells 30 times nastier than Cologne. There is likely at last to be an improvement in it; but the co-operation of the natives ought to have been secured in the first instance, just as of their opposition being aroused."

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CHURCH discipline is like the hem to the garment: rend off that, and how soon will all religion ravel out to nothing!

Travels in North Central Arabia, and Tobacco Smoking.

It is marvellous that we should know so little of Arabia now-a-days, and that we show so little interest in it. We are all anxious to hear of any discoveries made in the most obscure corner of Africa; and, at the same time, are contented to remain in profound ignorance of a country that, both on Scriptural and historical grounds, ought to be considered one of the most important in the world. It is surrounded by Egypt, Palestine, Syria, Babylon, Persia, all the great empires of old; it has ever been the home of one race—the descendants of Ishmael; it has never been conquered, but when it gave birth to Mohammed and Mohammedanism, it conquered half the world. And yet, strange to say, modern travel and adventure, modern Europe and America, is acquainted with scarcely a foot of it, except a few spots on its Western border from Medina and Mecca to Mocha and Aden, and perhaps, also, with the port of Muscat on the extreme Eastern coast. The general idea seems to be that the whole vast peninsula is inhabited only by the wandering Bedouins, who strike their tents when the pasture or water of one oasis gives out, and move on in quest of some other halting ground,—whereas the fact is that the Bedouins are only a belt of tribes inhabiting the great frontier deserts, and encircling settled central kingdoms—the names of which are known to few—but which boast of cities with as large a population as Halifax, and with forms of society and polity as firmly established and as strongly marked as in our more civilized countries. The most renowned of these kingdoms is that of the Wahabees, which extends over the North central plateau of Arabia, and which has lately been visited by Mr. Palgrave, who, at a recent meeting of the Royal Geographical Society in London, gave a most interesting narrative of his travels in Arabia. His paper was declared by Sir Koderick Murchison and Sir Henry Rawlinson, to be by far the most important contribution that had been made to our knowledge of Arabia Interior, and it is all the more to his credit that he had been obliged to face the greatest risks and dangers to acquire the information which he has given. In crossing the first great desert eastward from Gaza—his point of departure—a desert of seven days' journey, with only one well, he and his caravan nearly perished in a simoom. He was also exposed to the greatest danger because he refused to give the Wahabite monarch some of the strychnine which he carried about for medical purposes, but which the king wished to use for political assassinations. And again, on his last journey from the shores of the Persian Gulf to the piratical coast of Oman—a kingdom on the extreme east of Arabia—he narrowly escaped from death in a shipwreck, in which, out of a party of twenty-one, only nine survived. We were, however,

scarcely prepared to learn that, when traveling among the most fanatical Mohammedans in the world, the fact of his being a Christian never subjected him to the slightest insult nor inconvenience. But who are these Wahabees? or how long has their kingdom existed? we are sure that almost every one of our readers is asking. They are a Mohammedan sect, of the strictest and strictest type. Their founder, Ibn Abd-el-Wahab, was born about a century since. Grieved at the decline of the Arabs from the purity and enthusiasm of early Mohammedanism, he preached a Reform, and met with the greatest success. He overran the greater part of Arabia and Syria, and made the Sultan himself tremble, but was at length defeated by Ibrahim Pasha, and obliged to confine himself to the great North central plateau of Arabia, which has ever been famous for producing the celebrated breed of Nedjeu, the finest of all descriptions of Arab horses, and the pick of which are to be seen only in the stable of the Wahabite king. Here, the Wahabite kingdom still stands strong, and greater things may yet be in store for it, as there is among its people an enthusiastic faith and a purity of life, very different from what is to be found among the effete Turks. It may be as well to remember also, how many great leaders have issued from those deserts. In the vast desert, the spiritual mind derives a singular strength and realizes spiritual things with extraordinary power. We may yet see another great reformer of Mohammedanism issue from these pathless wilds. Mr. Palgrave informs us that, in the cities, there are shops, bazaars, mosques and houses of two or three stories, displaying occasionally a degree of taste which few streets in London could aspire to; that the people pay the most profound deference to their mollahs or spiritual guides, who have nothing but their learning and devotion to recommend them; and that their form of government is an hereditary despotism, "perhaps the strictest and most extraordinary of any recorded in history." They logically carry out Islamism to fatalism. Their classification of offenders would hardly suit our notions. Murderers and robbers they leave unpunished. God, in his own good time, they consider, will deal with such. Whereas the most deadly and abominable of all sins is tobacco-smoking: "drinking the shamful!" as they term it. What would a pious Wahabite think of us, yea of not a few of our mollahs, if he paid us a visit? I have seen the members of an entire Presbytery enjoying the weed after a Presbytery dinner. In this respect, which is in the right—Christians or Wahabites?

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THE Sultan has appointed two Christians members of the Grand Council, and others have been promoted to high official positions. This liberal tendency on his part is a mark of progress in Turkey.

National Susceptibility to Missionary Influence.

THE probability of success is an important element by no means to be overlooked in the planting of Missions. To speak of such an element may seem to suggest a merely economical view of missionary enterprise; but even while yielding to the loftiest impulses of Christian zeal, it is by no means necessary to lay aside sobriety of feeling and the most careful and deliberate calculation of works. On the highest of all authorities, we are warranted in "counting the cost" before entering upon any task. The greatest economy of life, of strength, and of means, should in all cases be studied. If two heathen countries be equally opened to the Gospel, the one, however, healthy in climate, while the other is unhealthy, then, other things being equal, the healthy one should be preferred. If one region be misruled by a sanguinary tyrant, under whose oppressive sway both the missionaries and their converts must necessarily be in perpetual danger, and another territory be free from this very serious drawback, then again, other things being equal, the safer mission field should claim prior attention. The circumstances in which success has been granted in other spheres of effort should be carefully studied, and any generalizations which it is possible to make from their experience should be treasured up in the memory, that, in the establishment of new stations, localities may be chosen likely, with the Divine blessing, to yield similarly satisfactory results. In regard to Churches bearing the Christian name, but which have more or less departed from the true faith, it will, we think, be found that missions will advance with rapidity if established among sects which have been trampled on for centuries, rather than among those which have been in a position to dominate over others. Evangelistic effort has not effected signal results among the adherents of the Greek or Latin religious hierarchies; but it has made great achievements among the Armenians of the Turkish empire, to some extent an oppressed race.

Of all classes of religionists on the globe, the Mohammedans have been the least affected by the truth. In India, for example, with a few honorable exceptions, they set themselves against civilization as well as Christianity, and are almost as reluctant to enter the Government as the Mission schools. We believe that multitudes of Mohammedans will still linger in their error when the last heathen in the world has been admitted into the Church, and that vast numbers of them will never wait to be converted at all, but will pass out of existence fighting doggedly against civilization and the cause of truth and righteousness. Speedy or extensive success is not to be expected, we fear, among the followers of the false Prophet.

In regard to heathen nations, it will be found that missions among tribes with a simple form of faith have borne more fruit than those planted among idolators with a very complex system of belief, especially when the fabric of error has been supported by a hereditary priesthood. A rising nation, too, will, as a rule, take more readily to the truth than one that has fallen from a higher position. And, most important of all, what was stated in regard to Christian sects is yet more apparent among pagan nations—that oppressed races or castes may, humanly speaking, be brought in multitudes into the Church, while their haughty oppressors stand aloof. Thus the Karens, among whom the Gospel has so signally triumphed, were the oppressed race of Burmah; the dominant classes of that country have not, to any remarkable extent, been brought under the influence of the truth. The Shanars of Southern India, the people who supply the Tinnevely and neighboring missions with so many candidates for baptism, are the completely down-trodden race of that part of the country; while the numerous converts at Chota Nagpore have been drawn from a semi-barbarous mountain tribe. It is only of late that the principle last stated has begun to be generally understood; in the future, in locating new missions, it should be allowed a force that has never been accorded to it as yet.—*Adapted from 'Christian Work.'*

Since the commencement of the scheme, the receipts have been as follows:—

For the year ending May, 1856,	\$117 50
Do. do. 1857,	392 70
Do. do. 1858,	542 00
Do. do. 1859,	477 53
Do. do. 1860,	427 75
Do. do. 1861,	505 22
Do. do. 1862,	759 33
Do. do. 1863,	616 35
Do. do. 1864,	643 70

\$4482 08

When it is remembered that this large amount is collected chiefly in the smallest sums from the youth of the Church, there is cause for thankfulness and pleasure, in the widely extended interest felt in the cause of Missions among the interesting class referred to.

ORPHANAGES.

There are now five of these institutions, viz., Calcutta, Madras, Bombay, Sealkote, and Colombo in Ceylon. They are maintained by the Scottish Ladies' Association for Female Education in India, and are under the superintendence and care of the Church of Scotland missionaries and chaplains. The number of orphans supported in connection with the scheme is twenty-nine; two of them are boys, and the remainder girls. These proteges are received at an early age, after being rescued from death or infamy and vice, and are trained up in Christian homes and under the most watchful care. When the education and training of the orphan girls are completed, they are employed as teachers and governesses in native families, many of them marrying colonists and Christian natives. Each girl thus sent forth from the Orphanage, is herself a missionary, and can reach a class hitherto beyond every Christian effort—the secluded higher grades of Hindoo females. The interest manifested by our Sabbath scholars in the orphans appropriated to them is most gratifying. Letters, photographs, and little presents are constantly exchanged, and the tie formed between Canadian Sabbath Schools and their far, distant friend is sometimes maintained, long after the latter leaves the protecting walls of the Orphanage. A satisfactory proof of the extending usefulness of this Scheme is afforded by the accounts, often received from India, of the consistent and useful lives of the orphans after they have been settled in life, and also of the powerful Christian influence which each of them exerts.

The Treasurer has hitherto been the medium of correspondence between the numerous supporters of the scheme and their orphans, and has done his utmost to maintain constant communication and to procure regular reports. Owing to distance, and also to changes in the superintendents of each Orphanage, it has sometimes been impossible to procure information from India so regularly as is desirable,

The Indian Orphanage Scheme and Juvenile Mission.

A copy of the Report furnished by Mr. Paton, of Canada, Treasurer of this Scheme, has been received, and some extracts from it are given below. There are now 29 Orphans supported in India by Sabbath Schools, congregations, and families in British North America. Of these, 20 are provided for by Canada. Mrs. Bisset, Vancouver, British Columbia, undertakes the sole support of one orphan. New Brunswick takes the lead of the Lower Provinces in this respect, as the Sabbath Schools of Fredericton, Chatham, Newcastle, and St. John, support one each. P. E. Island supports two,—one by St. James' Sabbath School, Charlottetown; the other by J. D. Mason, Esq., of the same place. One is supported by Nova Scotia, viz., by the children of St. Andrew's Sabbath School, Pictou. The remaining orphan's supporter is not designated.

The receipts for the year have been—	
For orphans in India,	\$541 70
Canadian school at Calcutta,	100 00
Further towards Miss Hebron's present,	2 00
	\$643 70

Being an increase over the previous year of \$27.35.

and it is trusted that this explanation of occasional disappointments and delays may kindly be accepted.

CANADIAN SCHOOL.

Many schools and supporters of the Scheme are unable to maintain an orphan, the expense being \$20. To enable all such to take a part in the Juvenile Mission, and to contribute even the smallest sums in its support, the Canadian School was instituted a few years since in a Mussulman suburb of Calcutta. The attendance varies a good deal, but is generally about 40. The school is taught by an excellent native Christian, who is aided by his wife. Boyhonto, the teacher, also engages in the work of a catechist when not occupied with his other duties. The school having been divided into classes, one of these can be assigned to each contributor of \$10 and upwards, per annum; but the smallest contributions are thankfully received and acknowledged. The annual expense is about \$175, and the Treasurer regrets extremely to report that only \$100 have been received during the year. If the school is not now liberally supported, it may be necessary to abandon the effort and close its doors.

LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

The last annual report of this widely extended association of ladies of the Church of Scotland, (a copy of which is enclosed), shows how deep an interest is felt in the evangelization of the females of British India. A widespread movement is now being felt in that vast province, and the gigantic system of idolatry and superstition, which has there for ages existed, is now shaking to its centre. So disgusted are the wealthier natives of the large cities with the horrid and often infamous rites of their religion, that numbers of them refuse to allow their wives and daughters to enter the heathen temples. Among such the orphan girls are eagerly sought for as governesses, and welcomed into their families. Let Christian influences be felt among the females of India, and the day when that land will shake off the fetters of idolatry cannot be far distant.

"The Scottish Ladies' Association for the Advancement of Female Education in India supports Orphanages and Day-schools at Calcutta, Madras, Bombay and Sealkote; and at Colombo in Ceylon. In the Orphanages there are upwards of 150 orphans. There are several day-schools at each Presidency, numerously attended. At Madras alone there are nearly 600 girls receiving instruction in that knowledge which makes wise unto salvation, as well as that which will fit them for usefully occupying any position in which Providence may place them. Many of these girls are now Christian wives and mothers; some of them married to native Christians, and assisting their husbands in the schools, or visiting the Zennas of the wealthier Hindoos.

"It is gratifying to be able to report that their Orphanages and Day-schools were never at any period in a more prosperous state than at present; while there is an increasing desire on the part of the natives of all classes to secure education for their daughters."

The Juvenile Mission of the Canadian Church has attracted much and very favorable notice in Scotland, and its success has been instrumental in stimulating many Sabbath Schools there to engage in similar efforts.

Religious Miscellany.

A RELIGIOUS PAPER EDUCATIONAL.—There is no doubt of this. A good religious newspaper is educational. Its influence in this direction is silent, but steady and effectual. Its contents stimulate the mind regularly. It is a regular food for the mind. It is a regular invigorator of the family thinking. Even the children have their minds engaged by it; and when read by them, it lodges many facts and thoughts in their minds throughout the year.

In a well-conducted religious newspaper there are many points discussed in brief articles, and information communicated from sources to which few of the readers themselves have access. Can such a collection of valuable matter be carefully and regularly read without exerting a very decided educational influence on the reader?

THE ISRAELITES.—The *Wilna Messenger* states that according to the latest calculations made, the number of Jews now amounts to 7,000,000, about one-half of whom reside in Europe. Russia contains the most—1,220,000; next comes Austria, 853,000; then Prussia, 294,500; and the other countries in Germany together, 192,000. One remarkable fact is, that in France, Belgium and England, where the Jews are entirely emancipated, the number is gradually decreasing, while in those countries where they are still subjected to a certain restraint, they increase.

SABBATH-KEEPING.—Some people disregard the Sabbath on the ground, ostensibly, that "all days are alike holy." But a traveling correspondent of the *Christian Inquirer*, writing from a town in New Hampshire, where he finds the Lord's day very generally desecrated, well remarks, that "regarding all days unto the Lord, when it begins with disregarding the Lord's day, it generally results in disregarding the Lord on all days."

NUMBER OF CONVERTS IN INDIA.—The total number of converts connected with all Protestant missionary societies in India, Ceylon and Burmah, amounted, in 1862, to 42,638. Of these, 13,490, or more than a fourth, belonged to the Church of England. The Baptists number 20,950, and the Wesleyans 2517.

MINUTES OF SYNOD.

*St. Andrew's Church, Pictou,
June 29, 1864.*

THE Synod met, after sermon by the retiring Moderator, Rev. William McMillan of Earlton, who preached from Matt. xvi. 18,—“the gates of hell shall not prevail against it”—and was constituted.

The roll of Synod being made up, was found to contain the names of forty-five ministers, missionaries and representative elders, of whom thirty were present.

The Rev. Daniel McCurdy, of Wallace River and Folly Mountain, was unanimously elected Moderator for the current year, and the thanks of the Synod conveyed to the retiring Moderator for his uniform courtesy while in the chair, and for the excellent and appropriate sermon preached this forenoon, which he was requested to publish in the pages of the *Monthly Record*.

The minutes of last sederunt of last session were read, as also of *pro re nata* meeting of 8th September last, which were sustained as correct.

Letters were read from Messrs. Martin and Grant, apologising for absence from this meeting of Synod. Apologies sustained.

Presbytery Records were called for, when there were produced the Records of the Presbyteries of Pictou, Halifax and P. E. Island. Messrs. Boyd (Convener), McLean and Christie were appointed a committee to examine said Records, and report.

The following committees were appointed:
On Overtures—Mr. McMillan (Convener), Messrs. Pollok, McGregor, Duncan, and John McKay, Esq.

On Bills, &c.—Mr. Herdman (Convener), Messrs. Stewart, McCunn, and A. K. Doull, Esq.

On Synod Fund—Mr. McKay (Convener), Messrs. Philip, Robertson, Ross, McDougall, and Hon. John Holmes.

Mr. Herdman reported verbally as Convener of Committee on Statistical Returns, stating the reasons why the statistics of the Church had not been published for the past year. The Convener complained that the returns from four or five congregations had not been made, and that, in consequence, he was unable to publish a full table. It was moved, seconded and agreed to, that a committee be appointed, consisting of Messrs. McGregor (Convener), Pollok, McCunn and Herdman, to revise the Statistical Table, and report on Friday morning.

The Dalhousie College Committee were appointed to report on Friday evening.

The Report of Committee on Foreign Mission was given in verbally by the Convener, Mr. McLean, who was instructed to prepare a written report to be submitted on Saturday morning.

The following were appointed a committee to prepare draft of an address to be presented

to His Excellency the Lieut.-Governor of this Province; viz.: Rev. Wm. McMillan (Convener), Messrs. Pollok, Philip, Duncan, Boyd, and Hon. John Holmes, with instructions to report on Thursday evening.

William Jack, Esq., the Secretary of the *Monthly Record* Committee, gave in the yearly Report with regard to the financial condition of this periodical—a Report which was considered very satisfactory. Messrs. McGregor, Philip, A. K. Doull and John McKay, were appointed a committee, along with Mr. Jack, to go over the accounts, to give in any suggestions that might be for the interests of the *Record*, and to report at a future diet.

The Rev. James Alister Murray, of St. Luke's, Bathurst, and John McDougall, Esq., of Chatham, at this stage of the proceedings, presented their Commissions as corresponding members from the sister Synod of New Brunswick. Their Commissions, being read, were sustained, their names added to the roll, and cordially welcomed by the Court.

Mr. McGregor, for Mr. Grant, reported verbally on the Young Men's Scheme. The Treasurer's Report was read, by which it appeared that there was a balance on hand of £42 13s. 4d. It was moved, seconded and agreed to, that a written Report be presented to-morrow morning, when further discussion on the subject would be resumed.

The Synod then adjourned to meet to-morrow at 9 o'clock, A. M., for devotional exercises, and this sederunt was closed with prayer.

SECOND DIET.

*St. Andrew's Church, Pictou,
June 30, 1864.*

Synod met, after devotional exercises, and was constituted. Rev. Daniel McCurdy in the chair.

The minutes of yesterday's sederunt were read and sustained.

Mr. McGregor submitted the Report on the Young Men's Scheme, as follows:

“The Committee of the Young Men's Scheme beg to report that the receipts for the last year, from those congregations and individuals who have contributed to the Scheme, amount to the sum of £50 13s. 10½d. which, added to a balance of £113 1s. 1d., left in the hands of the Treasurer, £163 19s. 11½d. The disbursements for the year, amounting to £121 6s. 7½d., leave in funds, at the present date, £42 13s. 4d.

While your Committee cannot state, with certainty, the amount required by the several young men aided by the Scheme for the current year, it is considered probable that the following demands will be made.—

Mr John Campbell, Student, Glasgow,	£25	0	0
Mr Finlay R. McDonald,	25	0	0
Mr J. W. Fraser,	25	0	0
Mr Daniel McGilvray, Queen's College,	15	0	0
Mr McQuarrie,	15	0	0
Mr McMillan,	15	0	0

Amounting, in all, to - - - £121 0 0
Deducting the balance in funds at the present moment, it will, in all probability, be necessary

to collect £77 6s. 8d. or £80 for this Scheme, for the current year.

As to the mode of collecting the amount, the Committee would venture to suggest that the Synod appoint an ordinary Church-door collection to meet the demands for the current year.

Respectfully submitted.

(Signed)

S. MCGREGOR."

Moved by Mr. Pollok, seconded by Mr. Herdman, and agreed to, that the Synod, having heard the Report of the Committee on the Young Men's Scheme, approve of the diligence of the committee, and re-appoint them; direct the committee to intimate to the young men now studying in Scotland and Canada that it is hoped that, seeing the Synod is engaged in Educational measures, and has come under obligations demanding great sacrifices on the part of our people, they shall use their utmost exertions to relieve this Church of a portion, at least, of the burden of assisting them, as was the original intention of the Young Men's Scheme; and appoint a collection to be made during the ensuing summer, with the view of raising such a sum as may be necessary to meet present demands.

There was read the Report of the Deputation to the Synod of New Brunswick, which is as follows:—

"Your deputation, consisting of the Rev'd G. M. Grant, M. A., and Dr. Avery, of Halifax, proceeded to St. John, N. B., in the month of August, 1863, and, having been introduced to the sister Synod, then in session, and their commission having been read, they were cordially welcomed, and invited to take their seats as members of Court. Your deputation experienced the greatest pleasure in meeting and deliberating with so many fathers and brethren, and were especially gratified to find how warm were the feelings entertained towards the Synod of which they were the representatives. Two sederunts were given to the consideration of the subject of Union between the two Synods, which your deputation was charged to introduce to the notice of the Court, and the resolution come to thereon shows how anxious the brethren in New Brunswick are that this question should be more fully discussed, and that every means should be taken to promote the present cordiality of feeling between the Synods. Your deputation is gratified at being able to announce that three commissioners were appointed to represent the Synod of New Brunswick at the next meeting of our Court, and, having had experience of the good effects of such friendly interchange, it would earnestly recommend that the practice be regularly kept up. The expense can never be large; in this case it is nothing; and the results, in many ways, are desirable. In conclusion, your deputation has only to state that the cordial thanks of the Synod of New Brunswick were tendered through us to the Synod of Nova Scotia, for its kindness in having renewed the custom of appointing delegates to sister Courts.

(Signed)

GEORGE MONRO GRANT."

It was moved, seconded, and agreed to, that the Rev. Thomas Duncan of Charlottetown, P. E. Island, and Hon. John Holmes, East River, Pictou, be appointed Correspondents to the Synod of New Brunswick; and further, that along with them, Messrs.

Pollok, Herdman, and John McKay, Esq., be appointed a committee to confer with any committee that may be appointed by the Synod of New Brunswick, and discuss the practicability of a union of the two Synods, and report at first meeting of Synod.

In withdrawing from the roll the name of the Rev. John Scott of St. Matthew's Church, Halifax, the following resolution was put on record:—"The Synod, in withdrawing the name of the late Rev. John Scott, of St. Matthew's, Halifax, from the roll of the Court, unanimously records its sense of his high merits as a preacher of the gospel, his courtesy in his intercourse with his brethren, his liberality towards the various Schemes of the Church, his uniform consistency and dignity of character as a man and a Christian minister during the long period of upwards of thirty years, his affection for the people of his flock, and its hope that his Christian example may be profitable to his surviving brethren."

In regard to the absence of the Rev. John Martin, Superintendent of Missions, it was moved, seconded, and agreed to, that the Synod, having received a letter of apology from Mr. Martin for his absence from this session, direct the Clerk to write Mr. Martin, expressing the regret of the brethren that they cannot receive the benefit of his valuable counsel, as on all former occasions—their sympathy with him under those growing infirmities which prevent his presence at a Court which he has attended with such punctuality and advantage to the Church during his long life—and their hope and prayer that he may enjoy the consolations of the Spirit of God in his present retirement."

Professor McDonald, of Dalhousie College, being present at this sederunt, it was moved, seconded, and unanimously agreed to, that the Synod express its gratification at his presence here on this occasion.

The Synod called for the Report of the Home Mission Committee, which was read by the Rev. Thomas Duncan, as follows:—

"The Committee has much pleasure in reporting the continued efforts of many of the congregations of the Church. The funds, concerning which the Committee have to report, are from two sources:—1. Ordinary Church-door collections and subscriptions, and 2. Monies collected and expended by the Lay Associations.

1.—From the first source—Church collections—the income for the past year amounts to £67 15s. 9d., while the balance of last year was £14 18s. 6½d., making in all the sum of £82 14s. 3½d. The expenditure for the year amounted to £36 17s. 6d., leaving in the hands of the Treasurer at this time the sum of £45 16s 10½d. Of this expenditure, the amounts granted to congregations were £20 to Wallace River and Folly Mountain, and £10 to Mr Gunn's stations in Cape Breton. The funds of the *Monthly Record* were assisted to the extent of £5. The remainder went to the publication of the Address on Dalhousie College.

For the present year, the Committee recommend that the following sums be granted:—

Rev'd John Gunn, - - - - -	£10	0	0
Rev'd Daniel McCurdy, - - - - -	10	0	0

Clyde River Church, P E I, - - - - 10 0 0
 Little Sands Church, do, - - - - 5 0 0
 Expenses of Mr McKay to Scotland, - 10 0 0
 Expenses of Mr McKay to Cape Breton, 3 0 0

It is further recommended that the Pictou Lay Association, and the Halifax Missionary Association, be requested to grant the sum of—say £10 each towards the Mission of the Rev'd John Gunn

2—Lay Associations. The Lay Association of Pictou have on hand the sum of £75 7s 3d. The Halifax Missionary Association have collected, during the last year, the sum of £35 2s 6d.

All which is humbly submitted by
 (Signed) THOMAS DUNCAN, Conv. pro tem.

In connection with the Home Mission, the case of Cape Breton was brought up by overture from the Presbytery of Pictou. The overture is as follows:—

“Inasmuch as the Presbytery of Pictou has heard the statements of Mr. Brodie concerning his mission-field, and has ascertained that the adherents of the Church of Scotland in Cape Breton are as numerous as formerly, and that they are more desirous than ever before to receive services from the Church of Scotland:—Whereas also, they are willing to support ordinances to the extent of their ability:—and whereas no satisfactory steps have yet been taken to give adequate supply for their spiritual wants, and organise their temporal affairs:—and whereas, in the present state of that mission, more effective organization is necessary:

Be it humbly overtured,—

(1)—That a Committee of Synod be appointed to manage the Cape Breton Mission, with full powers to superintend and maintain the interests of the Church.

(2)—That, provided the Committee find that the facts justify such a course, a correspondence be opened with the Colonial Committee, asking for additional supply, stating, at the same time, that the great burden of such mission must rest in the meantime upon the Church at home.

(3)—That the Presbytery of Pictou be authorized to send a deputation to Cape Breton this summer, to co-operate with Mr Brodie and Mr Gunn.

(4)—That if the deputation see it necessary, an arrangement be made to give supplemental aid to Mr Gunn.

(5)—That Mr Brodie, Mr Gunn, the minister of Broad Cove, and any missionaries who may come to Cape Breton, organise a Home Mission Association on the Island, take subscriptions, which are to be published, and form a separate Cape Breton Home Mission Scheme under the Synod.

Transmitted by the Presbytery of Pictou.
 JAMES CHRISTIE, Pres. Clk.”

Mr. Pollok having spoken at length in support of the overture, further discussion on the subject was deferred until to-morrow morning.

Adjourned to meet at 9 A. M. to-morrow. Closed with prayer.

THIRD DIET.

St. Andrew's Church, Pictou,
 July 1, 1864.

The Synod met, after devotional exercises, and was constituted. Rev. Daniel McCurdy, Moderator.

The Synod resumed consideration of the

overture ament the Island of Cape Breton. It was moved by Mr. McGregor, seconded by Mr. McKay, and unanimously agreed to, that the Synod, having heard the overture and the reasons urged in support of it by the mover, as well as by Mr. Brodie, their able and energetic missionary, unanimously adopt the same, and appoint the following committee to superintend the affairs of the Cape Breton mission, viz.: Mr. Pollok (Convener), Messrs. Grant, McKay, McLean, John McKay, William Gordon, and Hon. J. Holmes.

The committee appointed during Wednesday's sederunt to report on the financial condition of the *Monthly Record*, gave in the following Report:—

“The Committee of the *Monthly Record* beg to report that the probable expenses of the *Record* for the current year will amount to £112, while the assets will amount to £120, leaving a balance of £8 in favour of the *Record*. For 1863, £16 is still due, and the remaining £104 for the current year. Of the whole amount, the Secretary believes that about £90 will be recovered, leaving upwards of £20 against the *Record*.

Your Committee propose that an application for £10 of supplement be made to the Synod of New Brunswick, through your delegates to that Synod—£5 be given from the Synod Fund, and £5 from the Lay Association. Your Committee also suggest that the Secretary's salary be raised to the sum of £10 annually.

(Signed) S. MCGREGOR, Conv.

It was moved by Mr. Duncan, seconded by Mr. McMillan, and unanimously agreed to, that the Synod, having heard the Report of the committee appointed to examine into the state of the *Monthly Record*, approve of their Report, adopt the recommendations therein contained, enjoin the committee to request the delegates to the Synod of New Brunswick to bring before them an application for £10 of aid to the funds of the *Record*, and declare its approval of the system upon which the *Record* has been managed during the past year. Also, enjoin that the thanks of the Synod be conveyed to the Editor and Secretary of the *Monthly Record*—Messrs. Pender and Jack—for the admirable manner in which the *Record* is printed, and its financial affairs conducted. Also, that the Synod express its regret at the large amount of arrears due for the *Monthly Record*, and request the Secretary to furnish the ministers, during this present session, with statements of the sums due in the several congregations respectively, and would suggest that the committee take into consideration the propriety of returning to the system of prepayment.

A deputation from the Synod of the Presbyterian Church of the Lower Provinces waited upon the Synod for the purpose of conveying to this Court the expression of their regard, and their friendly and fraternal greetings. The members of the deputation,—consisting of the Rev. Messrs. John McCurdy, George Christie, and George Sutherland, ministers, and Messrs. Goudge and McDou-

gall, elders,—spoke in terms expressive of their desire to co-operate with the Synod in all good works. The Synod warmly reciprocated the desire for friendly intercourse, and expressed the great pleasure it afforded them to receive them as a deputation from the Synod of the sister Church.

Adjourned to meet to-morrow at 9 A. M. Closed with prayer.

FOURTH DIET.

*St. Andrew's Church, Fictou,
July 2, 1864.*

The Synod met, after devotional exercises, and was constituted. Rev. Daniel McCurdy, Moderator.

Rev. Alexander McLean and Alexander K. Doull, Esq., were added to the Home Mission Board.

Mr. McLean, the Convener, read the report of the Foreign Mission Scheme, which is as follows:—

“The Committee of the Foreign Mission Scheme beg to report; the steps pursued by them for the purpose of securing the object which the instructions of Synod, in that matter, had in view. That object was,—first, to ascertain whether, as a Church, we were in a position to entertain the proposal to engage in a Foreign Mission Scheme, and if in a position to do so, to determine, as far as possible, to what part of the heathen world we could, with the greatest prospect of success, direct our attention,—and then—if warranted to proceed further—to take measures for obtaining the services of a missionary willing and qualified to engage in that work.

In reference to the first of these steps, the Committee feel much gratified in being enabled to state that their hopes were more than realized, and that every doubt regarding the ability and the willingness of our people was removed by the generous response to our appeal, by all the congregations before whom the matter was properly brought. The subscriptions, though not embracing all, or nearly all the congregations, amounted to a sum sufficient to remove all anxiety regarding the support of at least one missionary.

With regard to the second step, viz., the selection of the best field of labour, the Committee felt the necessity of exercising the greatest caution, being aware that an error in this would be attended with the most serious results to the prospects of our mission. Your Committee, therefore, considered it right to use their utmost diligence to secure all possible information, before coming to any conclusion, in reference to the field to be recommended for selection by the Synod. To obtain this information, correspondence was opened with ministers of the Church of Scotland, and with the Secretaries of the London and American Missionary Societies. From the facts thus gathered, the Committee were constrained to adopt the conclusion that the only field which our means rendered accessible, and which afforded the best prospect of success, was some one of the South Sea Islands. The whole Eastern world—India, Japan and every other country included under that name—were ascertained to be barred against us by the large outlay required to enter on a Mission, and the large yearly amount necessary to maintain a missionary there. The South Sea Islands, on the other hand, presented, according to the information given by the secretaries of the above named Societies, a field of labour not only adapted

to our limited means, but one which also furnished reasonable ground for the hope of abundant and speedy success. While there are still large numbers of these islands unoccupied by any Christian missionary, there are many of them apparently ripe for the harvest, and ready to welcome the servant of Christ, and receive his instructions. That this is the fact regarding many of these islands is evident from the accounts given by the Bishop of New Zealand and others whose testimony cannot be questioned.

In these circumstances, the Committee could not hesitate earnestly to recommend this field of labour to the consideration of the Synod. Having arrived at this conclusion, the next step required was to acquaint the Licentiates and Probationers of the Church of Scotland, at Home and in the Colonies, with what our Synod had done, and to invite, from among their number, candidates for missionary labour. The Committee have to express their deep regret that here their diligence has been arrested. Having issued their advertisement their labours ceased, for thus far that advertisement remains unnoticed. The Committee cannot take upon them to instruct the Synod what further steps should be pursued—but, while they regret the disappointment, they do not recognize in it any just reason to feel discouraged, and, far less, any reason to abandon the hope that God will yet recognize our feeble efforts, and answer our prayers by leading us, as a Church, into the labours and the triumphs of the mission field.

When we have accomplished what lies within our reach, then it is our part to wait. God's good time is set. If He seem to tarry, wait for Him. ‘He will come and will not tarry.’ The obstacles that stand in the way will then disappear. If assured that the work is well-pleasing to Him, we cannot doubt the certainty that that work will prosper; and whether the work, which we as a Church contemplate, meets his approval, is not a matter that permits any questioning. The whole history of that gracious mission to earth, on which rests our hopes for eternity, determines that matter, and sweeps from our path every shadow of doubt. That mission was to save a perishing world. That whole world was present to the Son of God. Every race, and tribe and nation were before Him, when He encountered the dread sufferings of Gethsemane and the cross, and the last command ere he was parted from his disciples, ‘Go ye and preach the Gospel to every creature,’ reveals the object on which His heart was set. When making the effort to obey that command, we know that we are acting in accordance with His gracious will; and assured of that, we may well, with patient minds, leave the time for active and successful operations to His arrangement. We have already waited for one year. We have been expecting a candidate, but none have appeared. This is a disappointment. But, should we be left in the same painful position for another year and more, still we cannot and we must not doubt the promise which our Lord has given. Should we be left for years, our position would not be so painful as that which others occupied before us. Moffat, that eminent servant of Christ, who, in obedience to the same command, left his country, his friends and his home, to labour among the degraded tribes of Africa, was, for the long period of twelve years or more, kept waiting for the fulfilment of the promise. During all that long and dreary night, no ray of light appeared, nor any symptoms fitted to encourage his heart. He waited long, but he did not wait in vain. The good time—God's own time—at length arrived. The arm of the Lord was revealed, and the labours and the triumphs of Moffat will form an interesting portion of the history of the Church, while the world can

dures. Let us imitate his example. Instead of being discouraged by the disappointment of one short year, let that disappointment increase the earnestness of our prayers. Our Master tells us what to do: 'Pray ye the Lord of the harvest, that he may send forth labourers to His harvest.' If our disappointment will lead to more earnest prayer, then will that disappointment prove a blessing to us, as individuals and as a Church. We have the assurance that while labouring and praying for others, we are pursuing the most direct course to secure the richest blessing for ourselves. He who directed us to pray for laborers will not deny our request. And will it be considered as presuming too far to suggest that this matter should be made, by our people and our ministers, the object of special prayer? We have in all our congregations stated prayer meetings; but at these solemn meetings there has been but seldom, hitherto, any mention of the poor perishing heathen. Surely it is unnecessary to say that this neglect was sinful. We look to God alone to provide the servant who shall go to the dark places of the earth, bearing in his hands the blessings we would wish our brethren and sisters there to enjoy. We must ask Him to do it. Let us do this; let us continue in prayer; and we have to encourage us the assurance from the Lord our Master, that 'they serve who wait.' A. McLEAN."

It was moved by Mr. Herdman, seconded by the Hon. John Holmes, and agreed to, that the Report now read be adopted, the committee re-appointed, and the zeal and diligence of the Convener approved of.

The subject of the Home Mission was again taken into consideration, when it was moved, seconded, and agreed to, that with reference to the Report of the Lay Association in Pictou, the Synod approve of the diligence of the congregations of New Glasgow, W. B. E. River, Salt Springs, W. B. River John, and Earltown, in maintaining the Lay Associations in these congregations; regret very much that Lay Associations have not been formed in the vast majority of the Pictou congregations; order the Clerk to write to the office-bearers of the Lay Association in the County of Pictou, recommending that steps be taken for the formation of a Lay Association in each congregation, and that annual lists be published containing the names of all subscribers, their subscriptions, and the objects to which they are applied; and, considering the large sum of money which the Presbytery of Pictou will this year draw for its missionaries, enjoin that Presbytery to co-operate with that body without delay.

With reference to the Home Mission Report from P. E. Island, the Synod regrets that no formal Report has been received, but, understanding that a Lay Association has been formed in St. James' Church, Charlottetown, direct the Clerk to write to the Clerk of Presbytery, stating that no funds have been reported from P. E. Island, and directing the attention of that Lay Association to the necessity of making some exertions to defray a portion of the expenditure of the

Colonial Committee for Home Missions on the Island.

The Synod having heard the Report of the Home Mission Association of Halifax, directs that the thanks of the Synod be given to the office-bearers and collectors of that Association for their exertions, and the extent to which they are endeavoring to meet the expenditure of the Colonial Committee for missionaries.

The Synod, having learned that since last meeting, Principal Leitch, of Queen's College, Canada, has been called away from this world, cannot allow this session to pass without expressing its deep sorrow at the loss which the Church in British North America has sustained by his death; its gratitude to God for the great privilege of having formed an acquaintance with that excellent man—an acquaintance so valuable to this Synod from his excellent counsel last year, and the influence of his benign and Christian intercourse with his brethren; their sincere concern at the loss science has sustained in the removal of one who enriched its treasures by many valuable contributions; their heartfelt sympathy with the Canadian Church and the University of Queen's College, in being deprived of the services of so amiable a man, so ripe a scholar, so accomplished a theologian, and so valuable a councillor, as the late Principal Leitch; and sincerely condole with his young family in their bereavement.

It was resolved to hold a Missionary Meeting on Monday evening, and Messrs. McKay and Herdman, and Alex. K. Doull, Esq., were appointed a committee to arrange a programme of the proceedings.

Adjourned to meet on Monday at 11 A. M. Closed with prayer.

FIFTH DIET.

*St. Andrew's Church, Pictou,
July 4, 1864.*

The Synod met, after devotional exercises, and was constituted. Rev. Daniel McCurdy, Moderator.

It was moved by John McKay, Esq., seconded by Mr. Pollok, and unanimously agreed to, that £10 be granted to Mr. Gunn, Broad Cove, from the Home Mission Fund; £10 from the funds of the Lay Association; and that £10 be recommended to be given from the funds of the Home Mission Association of Halifax.

The committee appointed to examine Presbytery Records reported that they had examined the Records of the several Presbyteries—that they found them correctly kept, nothing objectionable appearing therein, and all meetings regularly held. It was moved, seconded, and agreed to, that the Report be adopted, and the Clerk instructed to attest the Records in the usual form.

The Statistical Committee had still no Report. It was moved, seconded, and agreed

to, that the committee be re-appointed, with the addition of Mr. McGregor--that the convener be instructed to publish the statistics of this year with all possible despatch, and that the committee be enjoined to bring up a revised table for next year.

Anent licensing young men for the office of the ministry, it was moved, seconded, and agreed to, that the Synod appoint a committee, consisting of Mr. McGregor (Convener), Messrs. Pollok, Grant, Boyd, McLean, Duncan, and Philip, to consider the whole question of the examination of students, the granting of license, and the ordination of ministers within the bounds, and to report at next meeting of Synod.

The Convener of the Committee appointed to draft an address to His Excellency the Lieut. Governor, produced and read draft of the same. It was moved, seconded, and agreed to, that the address be adopted, and that it be presented in the usual form,—the members of the Presbytery of Halifax being appointed a deputation for that purpose.

The Committee on the Synod Fund reported that nearly all the congregations have contributed to the funds during the last year.

The balance on hand amounts to	£23	10	5½
The demands on the fund are as follow:—			
Synod Clerk's Salary, Stationery,			
Postages, &c. &c.	£10	17	4
Monthly Record, - - - - -	5	0	0
A. McKay, expenses to Halifax			
as member of Dalhousie Com'tee,	2	10	0
Hon. John Holmes, expenses to			
Synod of New Brunswick, - - -	3	10	0
Messrs. Duncan & McLean, each	£1,	2	0
Door-keeper, - - - - -	1	0	0
	£24	17	4

It was moved, seconded, and agreed to, that the Report be adopted, claims allowed, and the Clerk instructed to grant orders to the several claimants.

It was moved, seconded, and unanimously agreed to, that the funds of the Widows' and Orphans' Scheme, now abandoned, remain in the hands of the Treasurer.

The Synod enjoin that all Standing Committees meet on the Tuesday morning previous to the meeting of Synod, in order to have their Reports prepared for the meeting.

Collections for the several Synodical Schemes were appointed as follow:—Young Men's Scheme, on the second Sabbath in August; for the Home Mission Scheme, on the first Sabbath in October; for the Synod Fund, on the first Sabbath in June. It is enjoined that all collections be in the hands of the Treasurer at least two weeks before the meeting of Synod.

It is enjoined that the yearly subscriptions for Dalhousie College be collected by the beginning of December.

The following were appointed a deputation to visit Cape Breton, and assist Mr. Brodie

in dispensing the Sacrament of the Lord's Supper, with power to hold meetings of Presbytery if found necessary, viz.: Messrs. Mc Millan, McGregor, and McKay—failing Mr. McKay, Mr. Goodwill.

The subject of Dalhousie College was brought up by Mr. McKay, the Vice-Convener. The further consideration of the subject was deferred until to-morrow.

Adjourned to meet to-morrow at half-past 8 A. M. Closed with prayer.

SIXTH DIET.

St. Andrew's Church. Pictou.
July 5, 1864.

The Synod met, after devotional exercises, and was constituted. Rev. Daniel McCurdy, Moderator.

Mr. McKay, Vice-Convener, in the absence of Mr. Pollok, Convener, read his Report on Dalhousie College, as follows:—

“In presenting a report of their proceedings since last meeting of Synod, the Dalhousie College Committee do not deem it necessary to enter into a detailed narrative of events or circumstances, which are matters of notoriety to all members of this Court. Professor McDonald has arrived in this country, having accepted our appointment as Professor of Mathematics, and Dalhousie College has been in full operation during the past winter. The Committee have every reason to think that the Church may congratulate itself on having secured so accomplished a scholar and efficient a Professor as Mr. McDonald, and it is hoped that his high qualifications, and the success of all negotiation and arrangements hitherto, may be an additional motive to our people to fulfil, in an honorable manner, our engagements with him. The Committee are of opinion that one of the most efficient supports which the Church can render the institution, is the adoption of some measure by which students may be induced to attend in as large numbers as possible.

The financial statement is, as nearly as it can be arrived at, as follows:—

<i>Presbytery of Pictou.</i>	
Pictou, - - - - -	£423 15 0
New Glasgow, - - - - -	412 8 0
River John, - - - - -	33 5 0
E. and W. B. E. River, - - - - -	322 9 7½
Earltown, - - - - -	59 4 0
W. B. R. John, - - - - -	
Roger's Hill, - - - - -	
Salt Springs, - - - - -	152 6 7
Gairloch, - - - - -	107 3 9
McLennan's Mountain, - - - - -	40 3 3
Wallace, - - - - -	
Pugwash, - - - - -	
Wallace River and Folly	
Mountain, - - - - -	
Barney's River and Loch-	
aber, - - - - -	£1550 15 2½

<i>Presbytery of P. E. Island.</i>	
Belfast, - - - - -	53 3 5
Charlottetown, - - - - -	
St. Peter's Road, - - - - -	
Georgetown, - - - - -	53 3 5

<i>Presbytery of Halifax.</i>	
Halifax, - - - - -	2751 0 0
Musquodoboit, - - - - -	52 16 6
Truro, - - - - -	58 10 0
	2862 6 6
Total, - - - - -	4466 5 ½

From this statement it appears that several congregations have made as yet no contributions, and in order that the burden may be fairly distributed, it will be necessary that arrangements be made with the view of getting their subscriptions without delay. With the same view, it may be necessary that a deputation proceed to P. E. Island.

The Presbyteries of Pictou and P. E. Island have become good for one-half of the Professor's salary during this year, and that of Halifax for the other half. This engagement will be fulfilled by the Presbytery of Halifax, but it may be necessary for the Synod to examine whether the other half can be ensured. Any failure now would injure the whole work of the scheme, damage in the public eye the credit of the Church, and be unfair and unjust not only to the Professor, but to our brethren of the other body, the Governors and the Legislature,—all whose proceedings have been characterized by honor and fidelity to their engagements.

Respectfully submitted by
(Signed) ALLAN POLLOK, *Convener.*"

It was moved, seconded, and unanimously agreed to, that the Synod, having heard the Report of the Educational Committee anent Dalhousie College, receive the same with satisfaction—highly approve the diligence of the committee—re-appoint the same, with instructions to carry out and complete their arrangements in collecting and securing the amount necessary for endowing a chair in Dalhousie College. It was further moved, seconded, and agreed to, that Messrs. Grant and McGregor be appointed a deputation to proceed to P. E. Island to advocate the claims of Dalhousie College, as also that Messrs. Grant and McKay be appointed a deputation to visit congregations in the Presbytery of Pictou who have not yet contributed to the scheme. It is also recommended that something should be attempted to be done in St. John's, Newfoundland.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be given to the Corresponding members from the Synod of New Brunswick—the Rev. James Alistair Murray of Bathurst, and John McDougall, Esq., Elder, from Chatham, for their presence and valuable counsel during this session of Synod.

A vote of thanks was unanimously passed to the office-bearers and members of St. Andrew's Church, Pictou, for their courtesy and hospitality to members during the session.

The Synod then adjourned to meet in St. Andrew's Church, Halifax, on the last Wednesday in June, 1865, at 11 o'clock, A. M. Closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

THE CHURCH IN NOVA SCOTIA.

Ordination and Induction of Rev. John Goodwill.

On Wednesday, 20th July, the Presbytery of Pictou met at Roger's Hill, for the ordination and induction of Rev. John Goodwill

to the pastoral charge of the united congregations of Roger's Hill and Cape John. After sermon by Rev. Wm. Stewart of McLennan's Mountain, the Court was constituted; and the usual questions having been asked and satisfactorily answered, Mr. Goodwill was solemnly set apart to the office of the holy ministry, and inducted as the minister of Roger's Hill and Cape John congregations. The people were suitably addressed by Mr. Stewart, and Mr. McGregor delivered an impressive charge to the minister.

It affords us much satisfaction to be able to record these proceedings. After the departure of Rev. Mr. Sinclair from this station, the prospect of another laborer soon occupying the field was dark indeed. But, in the good providence of God, Mr. Goodwill arrived in this Province shortly afterwards from Canada, where he had been completing his studies, and was subsequently licensed by the Presbytery of Pictou, and appointed to supply for a time these vacancies. In June, the united charge moderated in a call to Mr. Goodwill to become their pastor, which he was pleased to accept, and his ordination and induction took place accordingly as above-mentioned. We sincerely trust his labors may be owned of God, and that pastor and people may long prove a mutual blessing to each other.

New Brunswick.

THE ladies of Rev. Mr. Ogg's congregation at Chatham, held a Bazaar on the 19th and 20th of last month, which, we are glad to hear, proved very successful. The attendance was large, ready sales were effected, and at the close of the second day's work, it was found that £375 were realized—a sum exceeding the highest expectations of its most ardent promoters. The object of the Bazaar was to raise funds for the erection of a new Kirk, of which we gave some particulars in a former No. of the *Record*. Too much credit cannot be given to the ladies who managed the undertaking, and we congratulate the congregation on the very handsome reward that has succeeded their earnest and praiseworthy endeavors.

WE are requested by Mr. Alexander McKay, Truro, to acknowledge receipt of £7 10s. received from the Rev'd Wm. M. Philip, as the proceeds of lectures delivered in Pictou and New Glasgow, to be applied in liquidation of the debt still remaining on St. Paul's Church, Truro.

OUR friends in Georgetown have realized the sum of £31, at a Tea given there. The proceeds go towards helping forward the Manse.

Meeting of Canadian Synod.

THIS Court met at Kingston on the 1st day of June. The retiring Moderator, Rev. John Campbell of Nottawasaga, preached from 2 Cor. vi. 1. The names of 105 Ministers and 89 Representative Elders were upon the Roll; and during the session, 71 Ministers and 27 Elders were present.

Rev. Archibald Walker, of Belleville, was chosen Moderator for the current year.

The Synod expressed their deep sense of the loss sustained by the Church in the removal, by death, of Rev. Principal Leitch and Rev. Dr. Skinner, since last meeting of Synod, and by resolution bore testimony to their sterling Christian worth.

A Report from the managers of the Temporalities Fund showed a deficiency up to 26th of May, of \$1200. The receipts for the year amounted to \$40,693.46; expenditures, \$40,906.87.

The Ministers' Widows' and Orphans' Fund was found to be in a prosperous state. \$6895.36 had been received during the year,—being an increase over last year's receipts of \$1084.91. The annuities to widows came to \$2150. The annuitants now number 21.

Mr. Snodgrass read the French Mission Report, which exhibited signs of progress. A day-school has been opened in the mission-premises at Montreal; a Ladies' Auxiliary Association has been formed in that city; and the committee have engaged the services of another missionary, M. Antoine Geoffroy, to assist Mr. Tanner, who, is still in a feeble state of health. A gratifying increase was reported in the funds of this scheme. The contributions to the Building Fund had been very handsome, and particular attention was drawn to those of congregations in the Lower Provinces.

The Report of the Bursary Scheme showed that assistance had been given to 26 students, in sums not exceeding \$40 each, unless specially requested by donors. During last College session, \$1190 was disbursed, but of this amount only \$365.72 were supplied by congregational collections. The committee expressed regret that this scheme was so much overlooked by ministers,—only 23 congregations having contributed towards it last year.

Applications for leave to retire from the active duties of the ministry on the ground of ill health, presented by Revs. Joseph Anderson of South Gower, James Thom of Woolwich, Donald Munro of Finch, and Wm. Jobson of Lindsay, were reported upon by a committee, and, agreeably to their recommendations, granted.

Rev. F. Nicol, of London, submitted the Report of the Hymn Book Committee, which stated that a volume of Hymns had been published, with the view of exciting a fuller consideration of the subject than could be devoted to it by a committee. They gave it as their opinion that the time had not arrived

for the Synod to take immediate steps for the adoption of a Hymn Book, yet in a few years, such a collection might be secured as will be at once a credit and a benefit to the Church. An interesting discussion followed, but no express deliverance was given by Synod.

A Report on Sabbath Schools was read by Rev. Geo. Macdonnell. Returns had been received from 47 schools, which were attended by 3,712 scholars. There are 409 teachers, 225 being females. Besides these, 202 attend Bible Classes. Increase during the year, 215. Most of the schools have libraries.

Respecting a Foreign Mission, the committee appointed at a former diet to consider the documents submitted by the F. M. Committee, reported that the latter had not entered upon the proposed mission to Beyrout, chiefly because they had found themselves limited by the deliverance of last Synod to the funds on hand. The offer of a licentiate to go out as missionary had been withdrawn. The amount of available funds was now \$2659.90, and they therefore solicited authority to commence the scheme. For this purpose, three propositions were submitted, the result of correspondence with the Colonial Committee—1st., The institution of a Tamil mission in Ceylon; 2nd., the origination of a mission to the Pacific Territories of B. N. America; 3rd., aiding the Church of Scotland in her mission to these Territories. The committee reported against the institution of a separate mission, and in favor of assisting the Church at home in her mission schemes, which Report was adopted.

The Synod had under consideration the subject of Sabbath Observance, and, after some discussion, it was resolved to petition the Legislature on the question.

The Juvenile Mission Report was handed in, and read by John Paton, Esq. This Report appears on another page of the *Record*.

The Synod will meet at Ottawa next year, on the first Wednesday of June.

The above brief record of proceedings is compiled from the *Canada Presbyterian*.

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A HINDOO PAPER ON THE BIBLE.—The *Sajona Rejana*, a native Bengal paper, advocating the introduction of the Bible into government schools, describes it in remarkable language as coming from a heathen, as "the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane from the root to the top is full of sweetness, so every part of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality, than a thousand other treatises on the same subject. In short, if anybody studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."