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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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VOL. XVI.

JULY, 1870.

No. 7.

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

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### THE MEETING OF SYNOD.

THE Minutes of Synod are to be published next month, but a short account of the proceedings may be given now. Unusually interesting these have been this year. It was the most numerously attended Synod we have ever had, 52 members being present, of whom 23 were elders. The whole Presbytery of Restigouche, lay and clerical, was conspicuous by its absence—not a very encouraging return for the visit of the Synod to the North Shore last year.

The Rev. A. W. Herdman, as Moderator, preached the opening sermon, which was a specially good one, and listened to by a large and appreciative audience. Thereafter, Rev. A. Pollok was elected Moderator, and the Court proceeded to business, having three sederunts every day—all of them, too, very punctually attended.

June 30.—Answers of Presbyteries to an Overture of last year on the State of Religion were read. Only two reported, Halifax and Pictou. The state of matters in the town of Pictou is most encouraging to every Christian minister. Old lukewarmness has given place to zeal, and the fruits of the Spirit are manifest in very many. Mr. Herdman reported a large accession of communicants, and also the reviving of not a few old believers. P. E. I. Presbytery gave in its answers at a subsequent meeting.

Next came reports of committees. First, that of the *Record*, presented in a very complete form by the Convener. The circulation is 1,531; all bills are paid; and there is a balance on hand of \$146. Most of this was at once disposed of by voting an addition of \$40 to the Secretary's salary, and a grant of \$60 to Mr. S. H. Holmes for loss sustained by him in the removal of the periodical to Halifax without sufficient warning. It was remitted to the committee to make several improvements for next year that were suggested. Rev. Mr. Campbell, on accepting the Convener'ship, declared that he did so only on condition that he was better supported by all our ministers and the literary men of the laity, as he couldn't make news or write the whole *Record* himself. A general determination was expressed to make an effort to raise next year's circulation to 2,000, and also to make the *Record* interesting to every Churchman.

Next came up the Report of the Home Mission Board. It presented several

discouraging features, such as our numerous vacant charges, the impossibility of getting men from Scotland to supply them, and the little done in some Presbyteries towards self-help; but still it showed a great advance on last year. The church-door collections amounted to nearly \$500, as against \$260 the year before; and about \$1,400 in addition are raised by Presbytery Home Missions or Lay Associations; or \$1,900 in all, while twice the amount was drawn from the Colonial Committee. Last year we drew from the Colonial Committee six times as much as we ourselves raised to help weak charges; but it must not be forgotten that the contrast would not be so much in favour of this year had the committee been able to send us the men we asked for to supply our vacancies. Still, the facts that the Synodical collection is improving, and that there are special Associations in four out of our six Presbyteries, and these four the largest, are encouraging. Mr. Grant resigned the Convener'ship of the Board, but the Synod insisted on his continuing in it for at least another year. From the tone of the Synod, it is very evident that more will be done by us for our Home Missions in the ensuing year. If Schedules were used in the St. John Presbytery as in the Halifax, it would stand at the head, instead of being as now far down in the scale. But as the Report will appear in the next *Record*, more need not be said now.

Rev. Wm. McMillan read the Report of the Young Men's Bursary Scheme: and in connection with it, the Court got into a wearisome tangle of words and motions about the relations of the old incorporated New Brunswick Synod to the present united Synod of the Maritime Provinces, which is not a corporation, that exhausted the patience of everybody. The old N. B. Synod, it seems, still exists as a corporation, and meets every year as such. It holds some moneys for Bursaries, and these no Nova Scotian can touch, though we are now one body. Thus a separate administration is needed for a very paltry sum, and more bother is given than the money is worth. The true way would seem to be to transfer by a Dominion Act all the rights of the old N. B. Synod to the new united Synod, but in the present condition of things, when other changes are imminent, perhaps it is as well to wait a little longer. The fund is in a good state, there being a balance of \$600 on hand, and the income of the year is more than sufficient to meet the expenditure. In this state of things, the committee should invest the greater part of their balance, and so get some interest. There are four young men assisted by the scheme, and besides these there are several others studying both in Scotland and America, whose present intention is to labour in our field.

July 1.—The question of Union occupied the forenoon and evening sittings. Three overtures came up on it from the Presbyteries of St. John, Miramichi, and P. E. I., and also a circular letter from Rev. Dr. Ormiston, Moderator of the Canada Presbyterian Church. Mr. MacRae of Newfoundland first took the floor, and in a speech as remarkable for its elegance of expression and tact, as for its compact reasoning and thorough grasp of the subject, moved to appoint a committee to confer with any similar committee of the Church of the Lower Provinces and prepare a basis of union, which, if approved by next year's Synod, could then be sent down to Presbyteries and congregations. This was seconded by Senator Robertson of New Brunswick; a gentleman who did good service at the Synod by his clear business-like views of things and his forcible statement of them. Isaac Thompson, Esq., of St. Peter's Road, P. E. I., spoke to the overture from that Presbytery, and explained that it originated in three different Kirk-Sessions at the same time and without any previous understanding, and that the Presbytery had embodied the various movements into one overture. No opposition being offered, the motion was just about to be carried—indeed was declared carried, and the names of the committee were being read out,—when a pause took place on account of the Moderator and one or two others declining to serve on it. As everyone felt that there must be some good reason for this, the ex-Moderator was moved into the chair, and Mr. Pollok

requested to give his views to the Court. He consented, and explained that though quite willing to go into the smaller union, he thought that the idea in Dr. Ormiston's letter of a grand Dominion Church was preferable, and that the difficulties in the way were—to say the least—no greater; and that as our church in Old Canada had committed itself to this plan, we should aim at keeping in line with them. Mr. Grant concurred in those views, and Senator Holmes, with a burst of enthusiasm that carried every one away, declared that there wasn't a man in the Court that would oppose them, and that though he was the oldest elder in the church, he was willing to be one of the delegates, and go to Montreal or anywhere else to meet the others, and do what the church laid upon him as his duty. The acclamation from all sides showed the sentiments of the Court, and a small committee was thereupon appointed to draw up a resolution on the whole subject. They did so, and submitted it at the evening sitting, when it was carried with enthusiasm. The gist of it is to appoint six delegates, to meet six from each of the three other Supreme Courts in the Dominion; that these 24 (half Kirkmen, and half connected with the other Pres. Churches) should meet in the autumn, and calmly discuss the practicability of a general union, and report to their respective Courts next year; and that in the meantime the Colonial Committee be written to and their opinion asked.

During the whole discussion, an atmosphere of peace and harmony and thankfulness to God was breathed by every one. Astonishment at there being no opposition whatever, wonder at the many signs of God's leading that manifestly appeared, joy, hope, and faith, were depicted on almost every countenance. The mountains of separation seemed to have vanished, and it was felt that the work was God's. The spirit thus evoked pervaded all the after meetings. When the question of the "Communion in private houses" came up, although there were slight differences of opinion, they were not allowed to provoke division. The spirit of conciliation was in every one, and an unanimous deliverance was come to.

July 2.—The report of the Foreign Mission was read on Friday evening, but did not come up for discussion till this morning. While as regards several portions of the Church it showed a satisfactory state of things, it also showed the reverse as regards others. The expenditure was stated to be unusually large, owing to the sending out Mr. and Mrs. Goodwill, but as it is proposed to send Mr. (and perhaps Mrs.) Robertson next year, and as after that there will always be expense connected with printing, and boats, and buildings, the *Day-spring, &c., &c.*, we may be sure that we shall always have to spend about \$1800 a year, if we are to maintain two missionaries in the Foreign field; whereas last year the collections did not much exceed \$1400, and would have been less had not ~~some~~ *some of the exceptional collections made by Mr. Goodwill himself been counted in.* This has only to be pointed out to be attended to in the future. Our people have vowed themselves to the Lord in the matter, and have no thought of going back. But it is well that it should be known that to sustain our mission properly, an average of \$60 a year is required from each of our parishes. Some will give more, doubtless, but few should give less, or at any rate not much less. By "liberal things we shall stand." It sounds a large sum, but divided among an hundred people, it is a trifle. And more, far more, than dollars, are needed. First, we must give ourselves to the Lord, as did the Macedonians of old.

The committee made several recommendations, all of which were adopted. The chief one was that Mr. Robertson should continue his studies for another year under the direction of a small committee of four, two in Halifax and two in Pictou, who are to meet quarterly to examine him, and then at next Synod he be ordained as a foreign missionary and sent out fully equipped to the New Hebrides. The Treasurer was also requested to receive any moneys that might

be sent to him for a mission to India that the Church in the Dominion may hereafter see fit to take up, or for any special work in India, such as that referred to in Rev. C. M. Grant's letter of this month.

*July 3.*—Twenty of our ministers preached in the different churches of Halifax to-day, and in the Barrack Street Mission Chapel, and in the open air. Rev. Messrs. Cameron, Macdonald, and Philip preached before the Synod, &c. in the church in which the Synod met. May the seed sown be watered by the Holy Spirit and bring forth fruit abundantly!

*July 4.*—The Synod got through a great deal of business to-day, into which we need not enter, as the Minutes shall be published next month. On account of the difficulty of getting complete statistics by appealing to congregations it was resolved to put the matter more into the hands of the Presbyteries, and to get them to make a systematic visitation of all the congregations within their bounds. Rev. Mr. Caie was appointed Convener of a small committee, whose duty is to revise the questions that a former Synod appointed to be asked at such visitations, to print a sufficient number of copies, and send them to the various Presbyteries with the instruction to take the matter in hand forthwith, and then report results to the committee. A double purpose, it is hoped, will thus be secured. Presbyteries will be stirred up to visit and do their duty to their congregations; and a complete statement of the position of the church can be compiled.

At 5 p. m. the Moderator gave his closing address, and after the singing of Ps. 122nd, pronounced the Synod adjourned to meet again in St. John, N. B. on the last Wednesday of June, 1871, at 7 p. m.

Thus ended the most pleasant and profitable meeting of Synod that we have ever had. A fine spirit of conciliation and brotherly love prevailed; and the results shall certainly be to the glory of God and for the good of His Church.

In the evening a large meeting assembled to hear various addresses on missionary topics. Eleven speakers took part, but so rigidly did the Moderator keep them to time that the proceedings did not extend much beyond two hours. The Rev. D. M. Gordon from Ottawa arrived during the meeting, and gave a clear, vigorous and eloquent address on the various schemes of the Church in Old Canada, its present condition, and its relation to the Church in the Maritime Provinces.

A MEMBER OF SYNOD.

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### LETTER FROM REV. C. M. GRANT.

CALCUTTA, MAY 3, 1870.

It is so long since I wrote last, that it would seem to indicate that I am getting lazy. And I believe that's just what I am getting; and no wonder either. The heat is overpowering; we are in the middle of the "hot season" *par excellence*, and it is enough to take the vitality out of the most vital. O that I could only believe that a promise sent to me in my Halifax letters to-day by a lady, could be fulfilled! The promise was that if I sent a Cashmere shawl she would send me a "whiff of cool air." If I could only manage it, I would be glad of the exchange. Suppose that the pay be given in advance! Just send along the "whiff of cool air" to last say five minutes, and I pledge myself to send in acknowledgment as fine a Cashmere as Burra Bazaar can produce, and count myself the gainer by the bargain.

In the meantime, in the absence of the "whiff," I gasp as the trots I used to try to catch in Nova Scotia *would have gasped* if I could only have got them on the bank. To move the *body* in the present temperature is possible, but necessitates a consequent change of linen if you have any regard for wearing dry clothing; but to move the *mind* in any, save the most sluggish way, presupposes a predilection in favour of Hospitals and Lunatic Asylums. My very

hand—and the printer will certify to one part of this statement, if any one is sceptical—has become so attenuated, absolutely melted away, that I can hold the pen only in the most shaky way, inasmuch that my friends would be justified in returning my correspondence with a request that a *translation* be forwarded. Though not quite so bad as Artemus Ward was at Great Salt Lake City, after his fever, when he was so thin that he had to borrow his agent's overcoat in order to form a shadow, I am yet gradually qualifying for any part such as the "walking skeleton," or such like, that may turn up on a contingency. The Government is away up to the Hills to enjoy the breezes of the Himalayas for six months, and the editors of the newspapers which are published amongst the hills, with delightful and complacent irony, are filling their columns with learned leaders in order to prove that "heat is not injurious to the European constitution." The brethren of the quills who are still salamandering in the plains, feebly retort with a "Come and try our places then for the next two months." The gentlemen seated on the heights laugh slyly, as much as to say, "do you really think that we are so green?" I suppose that some of the readers of the *Record* know what it is to be sick at sea—at least I know *one* who does—and to have his friends, who show undiminished appetites, assure him that, "it's a good sign—it's bad not to be sick—sickness is a sign of health," &c. Of course it is utterly impossible not to feel a desire to crack their pates. Well, something like this is the feeling—if one is capable of feeling anything so energetic—when a cool gentleman in the hills writes to console sweltering wretches in the plains with the assurance that heat agrees remarkably well with the European constitution, and that all we have got to do is to starve ourselves and drink tea (which requires *boiled* water, and secures that the animalculæ will be *dead*), and keep cool in tempers, and resign ourselves to the inevitable, and that we will do very well, and find that the heat is rather conducive to long life than otherwise. Is not this taking effective means to render our "keeping cool in tempers" an impossibility? Who could help getting excited over "coolness" of this kind? You happy Haligonians! If you wish your capacity of sympathy to be indefinitely increased, take the Train to San Francisco, Steamer to Japan and China, and arrange so as to spend the month of May, 1871, in Calcutta. I promise a welcome, and a patient reading to you of all the articles that I can find, to prove that heat agrees specially well with the Nova Scotian constitution. One other thing I can promise, and that is, that your Philosophy will be put to the test, and you will find out of what kind of metal it is composed!

It will not be thought wonderful that stagnation is the order of the day, or rather month. During May, almost nothing is done; every one and everything is asleep; the Colleges and "Institutions" all close on the 13th, not to open again till the second week of June; all the halls and lecture-rooms are deserted; and people close up their houses, in the hope of shutting out the heat, and lie under the swinging Punkabs, motionless, save in extremities. My classes and clubs amongst native gentlemen for study of the Bible and religious conversation are all languishing, for the natives show as great a disinclination to move out as we do, and, on the whole, a man feels as if, for all the good he can do, it would be a good thing if he could only suck his thumb, as the bears do their paws, for six or seven weeks, till the beginning of the rains, and dream the weary time away. About the middle of June the rainy season begins, and for a few weeks it is delightfully refreshing; but after a while the country becomes soaked, the rains still fall at intervals, whilst a burning sun beats down when it is not raining, vapours hot and clammy arise, people feel in a perpetual *stew*, never dry and never clean, and this continues till the beginning of the cold season about the end of October, from which date onwards we have three or four months of as magnificent weather as any country under the sun can boast of.

The leader of the Brahmo Somaj, Babu Keshub Chunder Sen, and some of his friends, have gone on a visit to England, and, before his return, may very probably visit America. It is even possible that he may touch at Halifax for a few days, and in that event you will have the opportunity of seeing and hearing the man who at this moment is looked up to with hope and reverence by almost every native of India who sighs for the religious and moral purification of his country. I do not regard Keshub as a man who in a Christian country would attract much attention, or in any marked way mould the thought of masses of men; but as one who has fought his own way out of a nest of idolatry, who has had to battle with a thousand hostile forces for every footstep in advance which he wished to take, and especially as one who knows how to speak to his own countrymen and touch their hearts, he must be regarded as one of the most remarkable men of the day, and as one entitled to the kindly sympathy and prayers of all who desire moral reform, and who, believing that idolatry necessarily debases, long for its overthrow. For Keshub's personal character I have a profound respect—a man pure in life, calm and self-possessed in deportment, and earnest, intensely earnest, in his strivings after spiritual life. Logical he is not, and therefore I question if he can build up any structure sufficiently cohesive to last for any length of time; but this fact, so far from being a matter of regret, is a matter of thankfulness. For, *as he is*, he can do, and is doing, a work which Logic could never do, but it is by no means an ultimate or permanently satisfactory work: it is a "half-way" work, and it would be a loss and not a gain if it were so knit together as to last longer than surrounding conditions require it. If he were highly intellectual or consistently logical, he would be a dangerous man, and not simply a successful Reformer. But, then, if he were highly intellectual or consistently logical, he would not be Keshub, and he would be disqualified from doing what Keshub is doing; but being what he is, and doing what he is doing,—though I would that he were something that he is not,—I nevertheless have always been ready, and, as long as he continues to be as he has been, always will be ready, to join hands with him as a brother and as an abundant worker in bringing his fellows to a purer faith and a higher life.

I think I made a promise—or a threat, which is it?—in my last letter, that I would mention in my next something about a work which we are doing here, for which money is required, and for which I would ask any of the friends of Christ who read the *Record* to contribute, if they felt that they could afford to show their interest in the work in that particular way. There are two new works which we in Calcutta have now on hand: (1), We have the new mission to the Aboriginal tribes around Darjeeling, which I have before alluded to, and which must be superintended from Calcutta. Hence we in Calcutta take a special interest in it. I would give particulars concerning the tribes amongst whom this mission is to operate, were it not that most interesting accounts of them have already appeared in the *Home and Foreign Missionary Record of the Church of Scotland* from the pen of the Rev. Mr. Macfarlane, who will be the local head of the mission; and these accounts, if thought of sufficient interest for N. S. readers, can easily be copied into the *Record*. Suffice it to say that the Aborigines of India have only lately begun to attract that interest which their simple virtues, as well as the grossness of their religious darkness, might long ago have claimed for them. They offer a magnificent prospect for missionary labour. The work among the Hindoos proper must be a long and laborious work,—a work of generations of destruction, and of centuries of construction; but amongst these rude, simple people, almost immediate direct results may be looked for, and, in as many places as we have tried, have been granted to us. Now, for the first time, the Church of Scotland is entering into this particular field; and I think the question might well engage the attention of the church throughout the Dominion, in the Upper as well as the Lower

Provinces, whether she ought not to do something in this field also. As far as I know, the Dominion, a British Colony of some 4,000,000 of Christians, does absolutely nothing, save in the supporting of half-a-dozen or a dozen orphans, to aid the motherland in discharging this overpowering responsibility which results from the possession of India. Depend upon it, brethren, God gives this work not only to the British Isles, but to the *Empire* in a special sense, and to the Christian world in a more general sense. Undoubtedly the conversion of India is the work which is most manifestly placed before the British Empire at present. God opens and shuts; and he must be a "fool, and slow of heart to believe," who, knowing the way in which we have been brought here, doesn't see that God has led us to the edge of the work, and has thus indicated to us that it is ours to take it up. Now we of the Dominion have done *nothing*, or next to nothing, to aid the motherland in this gigantic work. Why, the Christian people of the United States, recognizing that *here* is the mightiest fortress of the devil left to him, have joined hands with those of the old land, and now have their missionaries by tens scattered over the land; but *we* are still out of the race. We have plenty of resources if we would only "set the shoulder to the wheel." We do not know what we can do till we try. Specially are those of the Upper Provinces slothful soldiers of the army of conquest. They must be up and doing. Their late splendid effort in behalf of Queen's College ought to reveal to them their strength. You in Nova Scotia are doing well in the South Seas, but I am certain that there are many good men and true who would like to strike one blow at least against this particular stronghold; who would like that it could be said when the Armageddon of India shall have been fought and won, and the fortress stormed, "Some of our men were there under the blood-stained flag; some of our men went up with the Lord unto that battle against the mighty." It is all very well to skirmish on the outskirts, but why should not the *whole Dominion* have a mission of its own at the centre of the battle. Nay, if the Synods or Churches do not see their way to take up the matter, and to appoint a joint committee to consider the responsibility of joining in Indian work, why could there not be a *central undenominational committee*, with branch committees in the various Provinces,—somewhat after the style of what the London Missionary Society was for so many years,—whose object it should be to gather together all who feel an interest in the 180,000,000 of India, and to employ men of any Evangelical denomination as their agents? The Germans, who have already entered upon the work at Darjeeling, are *Lutherans*, and they have never been asked to give up their Lutheranism. I feel confident that if some few men of name and Christian character—all the better if they be laymen—would only move in this matter, the Dominion would be speedily represented in Indian work, without detriment to the work in the South Seas, on which the N. S. Presbyterians have so auspiciously entered. This would be a mission for the *whole country*, and not only for one Synod, and it would be an immense gain if it could only lay aside sectarianism, and make it for the *whole church*, and not only for one denomination. I throw out the above suggestions in the hope that God may lead some of His saints to take them up. Do something, friends; do something for this land. Especially are these Aborigines crying out to the Christian world; they are *waiting* for Christ to be brought to them. Literally, *scores* of tribes have not yet been touched. I have before my eyes at this present time—and I have been making enquiries about them for months—a group of something like *sixteen* tribes in one district *who have never seen the face of a missionary*. What do you say to that, Christian men, who have never thought of India before? May God lead some of my countrymen to take up this matter and lead it to an issue calculated to promote His glory: I need not say that I will give all information as to the establishment and mode of working of such a mission. the number and kind of agents required, &c., with deepest pleasure, if



only any man will say, "I am interested in this matter, and I think something may be done." (2), The other work in which we are engaged here at present—and it is the work I referred to in my former letter as the one for which I would ask any of my friends who feel able, to contribute something—is the building of a church for the small native congregation who have gathered around the Rev. Bipro Churn Chuckerbutty, who has been for many years an agent of the Church of Scotland, and was licensed when the deputation visited India a little over two years ago. The "little flock" have been in the habit of meeting together in a room in Bipro's own house, but the rooms in the natives' houses are small and poor, and it is now a matter of necessity to have a church for them. We will require at the very least £600 stg. Of this sum, the Home Committee have promised £250, and we must raise the balance elsewhere. I will not be greatly disappointed if I do not get anything from any of my old acquaintances, for I can scarcely expect that you should be greatly interested in the building of a Church in Calcutta *when you have not a mission of your own there* (all the more reason that you should); but I will take it as an evidence of interest in what is being done by us, though it be in feebleness and discouragement, here, if any one will aid. Well, it does not strike me, on reading it over, that the above is a very forcible "appeal." I think I am losing my power of begging. But perhaps the reason of that is, that I am getting more confidence in the readiness of Christian men to give as God has prospered them, if they only be spoken to fairly and honestly without exaggeration or humbug. I do not ask you to *give*, friends, but I do ask you to *pray*, and if you do that there will be no need of begging.

Your friend in Christ,

C. M. GRANT.

[We will be greatly disappointed if this appeal for help to build a church for the native converts in Calcutta does not meet a response from some of the readers of the *Record*. The other question of taking up a new mission to one of the Aboriginal tribes is one for the consideration of the Church in the Dominion: but, for the immediate object now presented to us, individual contributions are all that are required, and these should be sent in as soon as possible. If sent, either to Mr. Pender, or Rev. Mr. Grant, they shall be acknowledged, and forwarded to Calcutta.—ED.]

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## NOTES ON THE SUPREME CHURCH COURTS OF SCOTLAND, A. D. 1870.

THEY are three in number, and they all meet in Edinburgh in the month of May. The U. P. Synod convenes first; and scarcely has it got through its business, when the General Assemblies of the Established and Free Churches meet opposite each other, and on the same day. One who has read all their proceedings this year ventures to offer a summary of them to the readers of the *Record*, and begins with

### I. THE U. P. SYNOD.

An old and respected minister, Mr. McDowall of Alloa, was—much to his own astonishment—elected Moderator. Both in the Church of Scotland and the Free Church, the retired Moderators form a sort of committee that nominates the Moderator that is to be, some months beforehand, and so the man who is to be honored is enabled to prepare for the duties; and the nomination, though it is competent for the Assembly to reject it and vote another man to the office, has, as a fact, always been sustained. But in the U. P. Church it is always left to the members assembled in Synod on the first day to appoint a Moderator by open vote. It is a bad plan, both for the man and the Court.

The efficient transaction of business depends much on the Moderator; and it ought not to be left to hap-hazard who he shall be.

The statistics of the U. P. Church are wonderfully complete, but they do not show much progress for the past year. Indeed they represent the church as all but stationary. Out of 600 congregations, no fewer than 595 have sent in returns. The average number of communicants to congregations is large compared with what we usually have in America, being about 300. The number of communicants has decreased during the past year in 21 Presbyteries, and increased in 10; and, as the result over the whole church, the addition of one congregation and about 500 members was all the increase gained by the labours of the year. The *Presbyterian Witness* may think this a satisfactory "advancing in numbers." We love the U. P. Church too well to think so.

A day was given to the discussion of Union with the Free Church, and, by an overwhelming majority, a motion was carried to send down to Presbyteries the question whether the amount of agreement ascertained to exist was such as to warrant union on the basis of the common standards, with explanations whereby the churches respectively qualified their adherence to those standards. There is a minority of extreme Voluntaries who would make Voluntarism a test of church membership in the U. P. Synod, but it is very small, especially among the ministers; and there is such a general desire among the leaders for Union with the Free Church, that they are doing their utmost to suppress anything that would be offensive to the Establishment principles, which they regard as the relics of the old Egyptian bondage still clinging to many estimable Free Kirkmen. Hence they slurred over the great questions at issue in the present agitation on National Education, re-appointing their committee, but saying little on the all-important point of religious *versus* secular education. Oh, how changed from the old day, when their roar was loud and long against there being any religion taught in any school supported by the State! Hence, too, they summarily dismissed a surely very harmless overture introduced by the Rev. Henry Renton of Kelso, praying the Synod to expunge from the standards any passages supposed to teach compulsory or persecuting and intolerant principles in religion. It was denounced as uncalled for and inexpedient. But still there were many things said at the Synod that the Free Church minority are sure to use, to point a warning, if not a moral. Twice a motion was made to send a deputation to the General Assembly of the Irish Presbyterian Church, but the opposition was so strong that it had to be withdrawn. They were not sure whether the warm-hearted Irishmen would welcome them or not. And although it was true that the Irish Presbyterian Church had been dis-established, they didn't seem to be as thankful for the blessing as they ought, but had squeezed as much out of the State as they could, and were even suspected of looking for more.

The Foreign Missions of the U. P. Church in Africa, India, and China, seem to be well conducted and thriving; but a good deal of dissatisfaction was expressed with respect to the cost of the Jamaica mission. The native churches are not becoming self-sustaining as quickly as the Baptist mission stations; and one speaker declared that if things did not mend, it would be better to withdraw the missionaries and burn the churches as a testimony against the people that they had rejected the gospel. The whole subject was remitted to the Mission Board for special consideration.

When the census of Great Britain was taken in 1860, the Government proposed to insert a column with the view of discovering the religious profession of the people, and how many belonged to the various churches, and how many to none. The Dissenters opposed so violently even an optional statement on the subject, that the Government had to yield,—Sir G. C. Lewis sarcastically expressing the hope that in time they might become as enlightened as the Mussulmans, who had agreed to such an enquiry in Turkey. It looked

as if some people were afraid of finding out that they were a much smaller minority than the noise they made would lead themselves or others to suppose. The census is again to be taken this year, and the Government proposes to ascertain in it the religious profession of households, but the U. P. Synod has appointed a committee to petition Parliament against the proposal.

Mr. Spurgeon attended the meeting of the Synod, and made two or three characteristic speeches,—having, that is, the usual compound of vigorous common sense and equally vigorous vulgarity.

The Moderator, in his closing address, gave friendly greetings to all Evangelical Churches, not excepting the Church of Scotland. "The Lord," he benignantly said, "had His people in that church, as well as in their own. Still, in present circumstances, they could not speak of union. They could not allow themselves even to think of that. The Established Church must, first of all, be free; and if they desired freedom, they must, like themselves, be content to pay for it." What a masterly touch! How the hallowed spirits of Gradgrind and Bounderby must have hovered over and smiled on the Moderator as he enunciated so inspiring an aphorism!

We wish well to the U. P. Church. We don't believe with the Cardinal in Mr. Disraeli's novel, that it is the creation of two skilful Jesuits. But we cannot help rising from the perusal of its Synod's proceedings with the ineradicable conviction that "there are more things in Heaven and earth than are dreamed of" in popular U. P. philosophy or theology.

## II. THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

I had intended to put the Free Assembly in the second place, but as there is not room in one issue of the *Record* for notes on more than two of the "Courts," I must reserve the Free Kirk for another month. For many reasons, this year's Assembly of the Church of Scotland has been a memorable one. It has been characterized by a freshness and vigour of debate, a boldness and wisdom in advancing and originating, a zeal for the advancement of Christ's Kingdom and for the promotion of every kind of Christian work, that must infuse new vigour into the whole church, and make it to be more than ever honored of God and the Christian people of Scotland. The collections for the past year for the five original "Schemes," viz.:—Education, Foreign Mission, the Jews, the Colonies, Home Missions, amounted to nearly £33,000 stg., as against £29,000 for the former year; while the Endowment Scheme Convener reported the completion of Dr. Robertson's grand scheme of adding 150 parishes to the church, at a cost of £540,000, and then announced that the work was not yet done, but that he saw his way to the erection of another hundred parishes, if £100,000 were given to the Central Fund, and asked for £20,000 of that this year to endow twenty as an instalment. When the congregational collections are added to the above, it will be found that the contributions of the church for all Christian purposes during the past year have been over £200,000, or a million of dollars;—no small sum to be given without the application of "screws." Among other new things done by this Assembly may be mentioned: (1), The resolution to raise an Endowment for two lectureships of £200 stg. a year each, on pastoral training, mission work, &c., to be connected with two of the Divinity Halls,—the lecturers to be ministers of the church, and to be appointed by the donors or patrons of the fund. (2), The resolution that, in future, elders shall be elected not exclusively as now by the Kirk-Session, but by the votes of the male and female communicants of each congregation. (3), The resolution to adopt "the Scottish Hymnal" by a vote of 195 to 65. This hymn-book, as published by the committee, contains 200 hymns, all of which the Assembly has allowed, with the exception of three, for which the following three have been substituted: The "Te Deum laudamus," Dryden's "Creator

Spirit, by whose aid;" and James Montgomery's, "Lord, pour Thy Spirit from on high." The Synod of our Church in Montreal adopted this same hymn-book by anticipation last month, and it would be well if our Synod also gave its *imprimatur* to it, as, in the opinion of the most competent judges, it is second to none now in use in any Christian Church.

The subject of most engrossing interest before the Assembly was the Patronage question; and certainly with reference to it no uncertain sound was given forth. It was a grand debate. Three members of the House of Commons took part in it,—two of them Conservatives, and one a Liberal, and all three declared their conviction that a bill for the abolition of patronage would have every likelihood of passing the Legislature. Dr. Norman MacLeod's was the speech of the evening, and he showed that if Spiritual Independence meant independence in the church's own region,—that of Doctrine and Discipline, and not Popish usurpation of the Church over the State,—the Established Kirk had it in perfection. He was conclusively sustained in this on another night by the late Lord Advocate, E. S. Gordon, member of Parliament for the Universities of Glasgow and Aberdeen, who pointed out that the churches had special guarantees and aids to secure its independence such as no Dissenting Church could have; and that if the vexed question of patronage were taken out of the way, there could be no reason for Presbyterians who held the Establishment theory remaining disunited. So strong was the feeling in the Assembly that a bill should be introduced into Parliament on the subject, that it was hoped there would be an unanimous vote; but Dr. Bisset and the Earl of Selkirk moved an amendment, and, though appealed to by the Moderator, would not give way. They were accordingly most handsomely beaten by 245 to 68, so that the House must have numbered, including tellers, clerks, &c., 320 members, though it was about 1 o'clock in the morning when the division took place. If the votes were weighed instead of counted, the majority would be still greater. Thus the whole 14 votes from the University, city, and Presbytery of Glasgow, were in the majority; and almost every one of the Edinburgh votes also; while the Synod of Ross and other such places very naturally went with the minority. There was also a larger majority of elders than of ministers. Two or three days after, the Moderator received a very important letter from the Duke of Argyll. His Grace stated that he felt it his duty, as a member of the church and one of the principal holders of patronage, on reading the decision, to come forward and acquiesce in it; that though he had always tried to use his patronage for the good of the people, he would have little pleasure in exercising it when the mind of the church was clearly declared against it; that he was ready to assist in procuring a satisfactory settlement of the question; and that if it was legally necessary to give compensation to the patrons, he for one should feel sacredly bound to use such a fund for the service of the church. When it is considered that the Duke is the most influential Scotchman in the British Cabinet, the significance of this letter will be better understood.

I would like to speak at greater length not only on this but on many other questions discussed by the Assembly, but I am warned that I have said enough for one month. A word, however, as to the Colonial Committee, in which we are naturally interested. Its income for the year was £4,788, and its expenditure £4,151. The handsome surplus thus left is due to the fact that we of the Maritime Provinces drew from them only £895 18s. 8d. as against £1,467 18s. 8d. that is set down against us in the former year's Report. It is true that, in addition to the £895 of this year, there are two sums of £112 and of £27 10s. paid respectively to Rev. Neil Brodie and Rev. W. Wilson for former years' labours; so that the amount actually sent us is about £1,035. Had we drawn at our usual rate, the committee would have no surplus. As it is, they are encouraged now to extend their operations to our countrymen in our greatest

colony, India, whom they have too long neglected in the vain hope that the Government would provide for them. Of the action of our Synod at Chatham, with respect to our Home Mission Board, the Committee speaks in the following very decided terms:—"The wise determination thus shown by the Synod to confirm that arrangement for co-operation with the Colonial Committee, which has already so fully merited the confidence of the Church of Scotland, will receive, the committee are sure, the approving thanks of the General Assembly. To meet the advance thus made by the Synod, and to supply what seemed alone wanting to complete the arrangements, the committee have intimated their resolution, that, so long as the Board continue to command their confidence, missionaries sent by them shall be commissioned to the Home Mission Board of the Synod, to be located by them as the necessities of the church may require." The churchmen of these provinces owe a debt of gratitude to the committee that cannot be too highly estimated. Allow me to subscribe myself,

A NEWSPAPER READER.

### SCOTCH CORRESPONDENCE.

THE General Assembly of the Church of Scotland was opened on the 19th of May. The Right Honourable the Earl of Stair was Lord High Commissioner and Her Majesty's representative. The morning threatened rain. The few gentle showers that fell were gladly welcomed; for they soon allayed the clouds of dust that swept along the streets. About 11 o'clock, A. M., the procession began, and, while it lasted, the weather was all that could be desired. The procession started from Holyrood House, where the Lord High Commissioner, Her Majesty's representative, held a levee. Thence it proceeded to St. Giles', where he was received by the Lord Provost and the Magistrates.

The Rev. Dr. Norman McLeod, the retiring Moderator, preached the opening sermon, from John xvii. 21-23. About 2 o'clock, a salute from the guns on the castle announced his Lordship's arrival at the Assembly Hall.

After the usual preliminary duties were ended, the Rev. Dr. Ritchie of Jedburgh was nominated Moderator for the present year. The Assembly then proceeded to business.

The opening sight was so grand and imposing, that great crowds of people thronged the streets to see it. The spectators on this occasion were unusually numerous. The procession took about 50 minutes in going from Holyrood to St. Giles'. Soldiers lined the whole of the intended route. They and the police had enough to do to keep the way clear. Every place that commanded a view of the procession was thronged with earnest gazers. Once a fair view of the long and brilliant train is obtained, the next point is to get to St. Giles', to hear the opening sermon. But it is vain to try to get there. Every way of approach is filled with people intent on having a full view of State pageantry. Any person who gets into the crush can only move as it moves. Soon after the Lord High Commissioner and the ecclesiastical and civil dignitaries had entered the church, the curious thousands slowly dispersed.

Some of the more important matters submitted to the Assembly were the Annual Report on Christian Life and Work, which, on the whole, was favorable and showed progress; yet, it contained the sad revelation that in Edinburgh and Glasgow there are no fewer than 170,000 people who profess no Christian religion.

Next came the reports of the Colonial and Finance Committees; the former showing a balance of £1846, the latter of £219. The report on Intemperance recommended that greater efforts should be made to limit the liquor traffic. A motion was passed enjoining all ministers of the church to preach, on some Sabbath in the course of the year, on the duty of Christians using their influence for the repression of the evil of intemperance.

On Friday evening a public meeting was held in the Assembly Hall, to advocate the claims of the Lay Association. The Hall was densely filled with a fine audience. Excellent speeches were delivered, showing how much good could be accomplished by an energetic and co-operative Laity. The ex-Moderator gave a stirring address. He delighted the audience not so much with splendid theories on what might be done, but with noble realities which he had witnessed.

The Committee on Indian Churches regretted to announce that the hopes they ventured to express, on what seemed good grounds, in their last year's report, of a considerable addition to the number of Presbyterian Chaplains in India, have been disappointed.

The report of the Endowment Committee showed that no less than £563,000 were raised and expended. Since the scheme was instituted, through its agency 150 churches were endowed. The Committee recommended that the endowing of an additional 100 should be kept in view, for which purpose £100,000 would be required.

The motion to adopt the report on Patronage, and to re-appoint the Committee, with instructions to use all prudent and constitutional means in procuring a measure for the alteration of the law of Patronage, gave rise to a long and animated debate. The motion was carried by a majority of 241 against 68.

The Home Mission Committee gave in a very gratifying report. The revenue of the year just ended is £7359 2s. 9d., being £614 in excess of the preceding year. Dr. McLeod, in the course of a very suggestive speech, said that the first characteristic of the people among whom Home Mission work in towns was chiefly prosecuted was that of ignorance. This ignorance was sometimes extremely great; and in illustration of this, he might instance the collier who, being asked "Who was the first man?" burst out laughing, and replied, "Wha in the warl kens that?" In our towns, also, there were scores of people—sometimes well-dressed people—who displayed an amount of ignorance with reference to the best known facts of Scripture—as to Jesus Christ, or God's existence, or the eternal future, which was simply incredible in a Christian land.

The report of the Foreign Mission Committee stated that there were 26 trained and educated persons, besides native Christian teachers, and 15 catechists, labouring amongst the heathen. The following sums were obtained for the support of the Missions: Parochial collections, £4986; Associations, £257; donations, £145; legacies, £2182; Lay Association, £183; received in India from various sources, £4400; home subscriptions to Gyah Orphanage, £448; do. Sealcote Mission, £376; do. Aborigines Mission, £654; Ladies' Association, Female Education, India, £1700; making, in all, £14,331.

The Moderator, in his closing address, spoke of the progress of the mission schemes of the church, the signs of the times, and patronage, which he stated now existed only in name. Apart from the action of the Assembly, there was every security that, so long as the right of presentation existed, it would be exercised in such a way as to promote the welfare and peace of the Church of Scotland. In referring to the duties of ministers, elders and members of the Christian church, he remarked that they were never greater than at the present day. He discarded the view that the press superseded the pulpit; and maintained that the preaching now most needed was that which was based on an accurate knowledge of the Scriptures. In speaking of union with other churches, it was remarked, that so long as people were determined to adhere to unimportant particulars, and leading truths were not chosen as the basis of union—so long it would be scarcely prudent to urge an alliance which could not be permanent, and would, in so far as it made subordinate points essential, be a restraint on that liberty wherewith Christ hath made his people free.

G. M.

## FROM HALIFAX TO OTTAWA.

A DIARY. (Continued.)

May 23rd.—In every way you look at it, Montreal is a fine city, and has the promise of a great future. Its quays, warehouses, and steamers, are on a scale suited to a city of half a million instead of an eighth of a million of inhabitants; and the enterprise and liberality of its merchants have the flavour of London or New York. The French element in the population is very large, but it mixes little with the Irish or British elements.—It is a world of itself, and, like our own big world, has its two hemispheres,—the docile, peaceable thousands, with few wants and simple tastes, in complete subjection to their priests, whose one great ambition in every case seems to be to have a monster church,—and the *rouge* party, who are radical and republican in politics, and infidels in religion, and who include a great proportion of the educated young men, the lawyers, and the talkers and loungers at the “Institut Canadien.” The Irish contingent is, as a whole, very respectable;—more alive to its own real Canadian interests than to the imaginary wrongs of Erin. Fenians there must be wherever the Irish are; for if a people desire a thing, they are pretty sure to get it; and so, as long as they pay men to humbug them, they will be humbugged. But I don't think that Fenians are much more numerous in Montreal now than they are in Halifax, where it is questionable if, on special muster, they could fill one bar-room.

Montreal, however, owes more to its Scotchmen than to any other class. Its sugar-refineries, factories, steamboat lines, owe their origin to them, and are in their hands. These men began the world with little or nothing but Scotch blood and training, and most of them rightly glory in the fact; but a few, the real “*nouveaux riches*” feel acutely that it is incumbent on them to “keep up their position.” The agonies they have sometimes to go through in the attempt, the snubs they have to take as if they liked them, no tongue can tell, and Mrs. Harris herself could scarcely understand. Passing through fire and through water are as nothing in comparison. But the flunky spirit is very resolute, and to achieve its great ends will submit to any sacrifice of manhood or womanhood. It will place smilingly on the shrine of fashion poor relations, domestic comfort, the welfare of the children, old associations, the old church, in fact anything that it is hidden to sacrifice. “No nuns, no monks, no fakeers,” says Thackeray, “take whippings more kindly than some devotees of the world,” and not from a motive of “noble pride,” but only of “shabby swindling.” But while there are such exceptions, I believe that there is no city in America where so much genuine whole-hearted Scottish feeling and hospitality is to be found.

May 24th to 31st.—The Queen's birthday celebration in Montreal was disturbed by news from a dozen directions that the Fenians were gathering along the frontier, and that this time they meant business. The volunteers flew to arms, and young men threw up their situations to join popular companies and rush to the fray. There was little excitement because the cry had been “wolf!” too often, and the cooler heads of the community predicted that nothing more was intended than to quicken the coming in of subscriptions from the Biddies who form the great *corps de reserve* of “the Irish Republican Army.” The numbers of the Fenians are always exaggerated, and not one in a dozen of them means to go further than speechifying, hurraing, and marching in processions with green flags, sunbursts, and so forth. Disraeli's aphorism in “Lothair” about them reads now like a prophecy: “Their treason is a fairy tale, and their sedition a child talking in his sleep.” In the late raid, not more than two or three thousand in all came to the front, though their organs spoke fluently of 50,000. But even two or three thousand armed vagabonds could do a great deal of damage if they got well in at some unprotected point; and therefore

the whole line of a thousand miles has constantly to be guarded at an enormous expense,—guarded, that is, in time of peace, against the citizens of a friendly power, whose government doesn't interfere with their drilling for years, and accumulating arms with the avowed intention of attacking Canada; doesn't interfere with their being conveyed to the line; doesn't interfere with their crossing in force; but after they have been driven back in disorder, arrests their "generals" to protect them from being lynched by their men, and then releases them on bail, supplies rations to the hungry heroes, and instead of horsewhipping them, and letting them "foot it" home as better people have to do, sends them back at the public expense or by public subscription. And this is done again and again! A Fenian "invasion" must mean, to many an idle apprentice, a cheap way of taking an excursion to the frontier! And then this same government blusters, even in Presidential messages, about the *Alabama*, a single vessel built secretly, and escaping unarmed by the skin of its teeth out of a British port! Verily, it's a great thing to bounce. And the British Government is so humble that it is never weary of expressing its gratitude, and the *Saturday Review* is indignant at the "imbecility" of the Canadian farmers for not letting the Fenians advance some leagues into their country to burn, and harry, and murder, on the mere chance of thereafter getting a better shot at them and killing a few more than they did. It is no wonder that the Canadians feel sore at the whole affair, and most of all at such cold-blooded criticism.

In this last "swarming," two attacks were made on Canadian soil, one from the North of Vermont State, and another from the North of New York State; and in neither was a single Canadian killed or wounded. The first attack—made by two or three hundred Fenians—was driven back in an hour by eighty farmers of the vicinity organized into a Home Guard, and well posted on a craggy, wooded post called Eccles Hill. Two Fenians were captured, four were killed, and over a dozen wounded. In their second advance, they entrenched themselves two miles inside of the line in a good position, one wing resting on Trout River, and the other on a wood; but a body of Regulars and Volunteers advancing, and showing a most murderous intention of surrounding them, they fled pell-mell over the border with a loss of three or four of their number. In both cases, nothing but their convenient nearness to the United States—their city of refuge—prevented their being properly punished. In fairness, it ought to be mentioned that one U. S. official did something. At the first of the two "battles," District Marshall Foster hung about the rear in his private carriage, and whipped off "General" O'Neill to jail, the "General" having gone to the rear for refreshments, while his men advanced on "the enemy."

The whole thing would read like a big joke were it not for the score of poor blockheads who have been killed or maimed, and for the great expense that Canada is put to periodically for no crime whatever, but that of being a British Colony. One good result, however, is, that the feeling of nationality is thus being developed in the Dominion, and that our Volunteers are being trained to take the field at an hour's notice. Loyalty to the throne and to British institutions is universal all over the Upper Provinces, with the exception of a few of the *rouge* party, and perhaps some of the Montreal merchants in spring-time when trade is dull, or when they are specially afflicted by French mis-rule. They are ready then to jump from the frying-pan into the fire; to sell country and ancestry, the past and the future, for a mess of pottage. Fortunately, they have not got the selling of us; and the more they avow their willingness to sell, the less likely is it that the country will ever give them the chance. Indeed, when their spleen passes away or trade revives, they themselves are most rejoiced that they weren't taken at their words.

June 1st.—To-day the Synod of Ontario and Quebec was opened, the Moderator, Dr. Jenkins, preaching an appropriate sermon from Acts xx. 28,



which is to be published, and which I hope will appear in the *Record*, as it puts the argument for the Apostolic Constitution of our Church as against Prelacy very clearly, and without any parade of learning. Synod sermons should deal with such questions, especially when they are questions of the day, and the preacher, in discussing them, should use the fullest liberty of prophesying, instead of keeping in the well-worn rut of conventional pulpit subjects and phrases. I had intended to have remained in Montreal during the whole of the Synod meetings; but, having been summoned home on the evening of June 3rd, I can speak of the proceedings only of the first two or three days. On that evening, my old College friend, Rev. Mr. Sommerville, of Vancouver's Island, appeared in the Synod, on his way home to Great Britain, having left Mr. McGregor in sole charge of his congregation two or three weeks previously. As that farthest West Colony is soon to become a portion of the Dominion, everyone felt a double interest in him and his mission, and he was quickly informed that he was to speak at a public breakfast next morning, to preach in St. Andrew's Church on Sunday, and to address the Synod's Missionary meeting on Monday evening. Deputations from the Canada Presbyterian Church, and from the Congregationalists, also came on June 3rd, with greetings from their respective Courts to the Synod. Dr. Clarke, of Quebec, was the chief representative of the former. His address was conceived in a manly and generous spirit, and was listened to throughout with unqualified approbation. As an old Free Churchman, he avowed his ardent desire for a re-union that would be honourable to both parties, that would be based on a forgiving and forgetting of the past by both. In a spirit widely different from the too common slavery to modern party-names and narrow ideas, he reminded us that our Re-forming fathers never considered the Church as a sect or a mere "denomination;" that though they adopted a form of government that may be called Presbyterian, they never called themselves the Presbyterian Church, but "the Reformed Kirk of the Realm;" and that thus the most fitting name for us as a re-united body to take, would be "the Reformed Catholic Church of Canada." This sentiment was loudly cheered, especially, it seemed to me, by the older members of the Court. There can be no doubt of the correctness, and also of the value, of the sentiment. Some may ask, "what's in a name?" Much, in a truthful language. The name should express the fundamental idea of the thing. Now, if by Presbyterianism is meant the parity of Ministers and Elders, that after all is a very small shred of Divine truth, not to speak of the facts that in practice we don't conform very closely to the theory, and that to everyone who knows a word of Greek, Episcopalian and Presbyterian mean precisely the same thing. Why, then, take hold of this shred, and hang out its name as our name, as something distinctive and separating from others who perhaps hold it as well as we do, instead of taking the old true name that would show our willingness to have fellowship with all who love the Lord?

The principal question before the Synod at its first meetings, was, "how to continue to carry out the principle of their Endowment or Temporalities Fund." It is difficult to go into this subject in the few sentences I can spare to it; but as it is one of great importance, it must not be passed over. The Canada Church, then, has a fund of about half a million of dollars gained to it by its old ministers "commuting" when the Clergy Reserves were secularized. They commuted; that is, instead of taking the annuities of about \$600 a year, which they were entitled to for life, they said to the Government, "Give us what we are entitled to in a lump sum." That sum they handed over to the church, on condition that they themselves were to be paid \$400 to \$450 a year from the interest of it, Queen's College \$2000, and that all their brethren who were added to the church afterwards should receive \$200 a year as far as the fund would go. There are about 50 of these commuting or privileged ministers in the church yet. The interest of the fund is enough to pay them their \$400 or \$450, to

pay Queen's College its \$2000, and to pay about 30 other ministers \$200 a year. But in addition to these 80 ministers, there are now other 40 to whom the fund can give nothing; but hitherto, by great efforts, the church has always raised the required sum total of \$8000 a year, one way or another, for them also; all our ministers in Canada having thus at least \$200 a year in addition to what their congregations give them. This year there is, however, a deficit of \$2700, and Mr. Croil—the man to whom our church in Canada owes more than to any other layman—declared, at the opening of the Synod, that, under the present system, it was impossible to raise the \$8000 a year that is needed. Not half the amount has been raised in a regular way by the church; the ministers have paid it out of their own pockets, or special appeals have been made to individuals, of which all are tired. The question, therefore, on the carpet was, Must the old aim that the church had, of securing an independence of at least \$200 to every minister, be relinquished? and if so, shall the money that is for disposal be divided equally among all, or shall it be given discriminatingly through a Home Mission Board, more to weak, and nothing to strong congregations? After long and earnest discussion, it was unanimously decided not to lower their aim or acknowledge a failure; but to gird up their loins, and, by a new system,—the apportioning amounts to the different Presbyteries to raise within their bounds,—to endeavour still to make up the sum needed to place the 40 ministers lowest on the roll on the same platform with the 30 above them. May all success attend the proposed Sustentation Fund! To keep it up to the mark, the Synod is determined to deal vigorously with defaulting Presbyteries. I may mention that three nights after, at the Synod's Missionary meeting, \$1500 were subscribed by Montreal gentlemen towards meeting the present deficit of \$2700.

But this Diary is stretching out to too great a length. I must break off with the promise that it is

*To be continued.*

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## UNION.

*To the Editor of the "Record:"*

DEAR SIR,—In perusing the pages of the *Record*, I have seen the subject of the union of the different branches of the Presbyterian church discussed by some of our clergymen; but the interval since being so great, and wishing the subject to be further treated of by others, I hope to be excused for requesting space in your columns for a few words from myself upon the same topic. In the outset, I may say that I am an advocate of the union of "such as brethren are": (1), In making the same profession; (2), by being partakers of the same faith, which constitutes members of the common household of faith. It is in accordance with the Divine command; and when the church was in its infancy, all were of one mind; and also, it is said concerning the same church, when brighter days shall have come over her, that they will all see eye to eye. I believe every true Christian should *wish to see* the day—even supposing it appears to be a good way off;—and therefore any sincerely wishing such a sight, should not stand aloof, but be active in bringing about so glorious a change. Without doubt, one of the things that will take place will be a closer union—especially to those portions of the church holding and teaching the same doctrines. It is satisfactory to both parties in the Presbyterian church in these Provinces, between whom a closer union has been for some time advocated, that the door is so far opened on both sides at present. It is, in my way of thinking, to accomplish so desirable an object as the contemplated union, the duty of all, in the first place, forgetting those things which are behind, to reach forth unto that which is before, and press toward the mark. We must forgive and forget

past offences in word or deed; and which the churches will do more of that they will the more exemplify the spirit of their Master, and also show more regard to His commands. The Apostle says it is a perfect man that will not offend in tongue; and the churches, no doubt, were manifesting too much imperfection, in offences of the tongue, with regard to each other, since a long time. As to these offences, however, it is vain to talk of reconsideration; the best way is to throw them overboard as belonging to the irretrievable past. I must acknowledge that there were hard things uttered, but I believe that all God-fearing people, whether clergymen or laymen,—even after themselves publishing the same on the house tops,—when they would go to their closets, would implore forgiveness for these as well as all other sins. As we believe, therefore, that all sins confessed, repented of, and forsaken, will be pardoned, on what good or scriptural grounds can we, as a church, be holding any hard feelings towards our sister church? Let us be at once reconciled to each other, and offer our sacrifices together on the same altar, for this is the Divine command.

I was well pleased with an article which appeared last year in the *Record*, from the pen of the Rev. Geo. Grant, on the subject of this union; and also by another one from "a lover of the union;" and by some others, showing clearly the expediency and the necessity of the union, to a certain extent, especially in certain places, where, owing to present circumstances, congregations are divided, and yet both parties, if united, hardly able to be self-sustaining.

A difficulty exists only too well known by those in such circumstances, that strong and undivided congregations cannot or will not sympathize with them, giving them liberty to join each other as one congregation, and have one minister resident among and presiding over them; which would be more convenient both for minister and people, if it could be done without the dear sacrifice of either leaving their own church. No doubt there are many things to be considered concerning this matter; but the sooner done to the satisfaction of both parties, the better. Any good deed we would like to see performed in our day, we should not be leaving altogether to another generation. We should, like David in his day as regarded building the temple, be willing to prepare material such as would be found necessary in accomplishing so good a work as a general union of Presbyterians, especially in these Colonies. Since the cause of separation never passed the sea, except in name and by report, I must honestly say, I would like to see the day when we shall be one; and hope, if suffered to live a short time longer, to see it.

No doubt it will be a hard feeling, to lose old names in connection with churches. One will say, "I am of Paul," and another, "I am of Apollos;" but I hope there may be a satisfactory compromise between both parties, to name after Him of whom the Apostle asks, "Is He divided?" and to name after Him in such a way that the names of Paul and Apollos would be forgotten.

I hope our Synod, in the approaching session, will be more unanimous in the matter than before. I would have been more satisfied with their action at the last session, if the motion anent union by the Rev. Mr. Thompson had received that attention it merited; or had the overture of the previous session been carried, instead of its being dismissed for an indefinite time. Although it is not pleasing to the Synod to carry any matter through when not unanimous, still there have been many good measures carried when good men have not been unanimous in their views concerning them. I hope the churches will all get more of the mind of their Master and Great Head, that they may do in accordance with His will whatever they do in this matter. This is the sincere wish of

Yours truly,

A LAY-PRESBYTER.

North River, May 27th, 1870.

## PRACTICAL SERMON, No. II.

(Written for the Record.)

## HEATHENISM IN NOVA SCOTIA.

Don't be alarmed, gentle reader, at the rather startling title of this article. Heathenism does not necessarily mean the cannibalism of the South Sea Islanders, or the degradation of the New Hollanders. There are various types of heathenism in the world, and that which we find in Nova Scotia assumes the shape of carelessness regarding religious matters, absence from the house of God, profane blasphemy of His holy name, and the various phases of corrupting vice and degrading sin which we may see almost every day that we open our eyes. There are various causes for this state of affairs, and to two of these I invite your kind attention while reading the following lines.

First, and very prominent, is the neglect of parents in training up their children in right principles at home,—the almost complete absence of religion from fireside circles, even when the heads of the family are professing Christians. By this I don't mean to say that there is no family prayer. Of course there is the form sometimes, though far too seldom, gone through, of reading, praying, and occasionally singing;—I say the form, because it is in nearly nine cases out of ten, even when it does take place, a form and nothing more. There is the long dry prayer,—a terrible weariness of the flesh to the young people. No wonder they get out of patience waiting for the end of a sermon to God. But there is seldom a word, until next prayer-time, about the subject of personal religion; and too often when there is, it comes in the form of a lecture for some peccadillo, from a lecturer who, in his unchristian anger, forgets that he was once young himself. There is no attempt to make religion an attraction to the youthful members of the house, but, on the contrary, it is far too often made a burden and a task. As a consequence, they submit to the affliction so long as it can't be avoided, and not one moment longer. When the young men go into the stranger's land, they keep far as possible away from that which they never could enjoy at home. They carefully avoid the house of God, and soon fall back into that semi-barbarism which is the sure result of continued absence from the gospel's refining and elevating power. The remedy for this portion of the evil is a very simple one:—Endeavour to make religious exercises attractive as well as instructive; at the very worst, let them have the negative virtue of not being repulsive, and let not personal religion be a banished subject from the conversation of the drawing-room or fireside circle. Fathers and mothers of the present generation seem not to comprehend their responsibilities in the training of the children whom God gives into their charge. They appear to think that their whole duty is done when they furnish them with food to eat and raiment to put on, while the immortal spirit—the soul that never dies—is left to develop itself as best it may—to expand amid the companionship of persons whose moral and religious principles *may* be all right, but also *may not*, for aught the parents seem to care. Now all this is wrong. There is a sacred responsibility upon parents to train up their children in the way they should go—to look after them carefully—prayerfully to present their case before the Throne of Grace, and earnestly and kindly to tell the little ones that sweet old story of Jesus and His dying, ever-living, love. If there were more of this kind of dealing, there would be less practical heathenism in the world. If children were thus taught to love religion in their homes, there would be far fewer wandering ones found ending their lives in the penitentiary and upon the gallows. Home influence has a mighty power for evil or for good, and parents cannot—dare not—if they understand their true position, shift their responsibility off their own shoulders and put it upon the teacher of the common or Sabbath-school, or even upon the minister of God. Father! mother! God will

one day demand an account of these children at your hands! Have you trained—are you *now* training—them for Heaven? or are you preparing them for hell? What course are you pursuing?—one which will cause their lost and ruined souls to stand up and curse you before the Judgment bar of God, or one which will cause them to bless you for a parent's faithful care, through all the ages of eternity? Take them one by one and speak to them alone, and pray with them when no eye but God's can see what you are doing, and no ear but His hear your words. You have no idea, until you have tried this plan, of its great influence upon the youthful hearts. Not long ago I was told of a Christian mother who made a practice of earnestly praying in her chamber's secret retirement for some evidence of the conversion of her children, but at last, with a sorrowing heart, she confessed to a judicious friend that her petitions seemed all to be unheard. This friend suggested that she should take them alone, and present each case before the Throne of Grace. This advice was followed with a most blessed result,—a result that brought joy to that Christian mother's heart. Imagine her feelings when, rising from her knees, her little daughter made the wondering remark: "Mamma, I never thought that Jesus knew my name before!" What an opportunity was presented here for faithful planting of the seeds of truth, for impressing upon the young and tender heart the great truth that Jesus not only knows, but loves, each little lamb in His earthly fold. Let parents be more faithful, kind, and loving to the children that God hath given to their care, and there will be fewer broken hearts and grey hairs and stooping forms go down life's hill with tottering footsteps to the grave. If parents were more faithful in *doing* by their children as they ought, they would have less reason to complain of the waywardness of the rising generation, and fewer grounds for drawing those damaging contrasts, of which we hear so much, between the exemplary conduct of their own youthful days and that which obtains in these latter times. "Train up a child in the way he should go," is a command just as binding now as it was in the days of Solomon, and the result, "when he is old he will not depart from it," is as certain now as it was a generation back. Children are not by nature any worse to-day than when we were boys; and if worse *actually*, as you say, then the fault is yours—the different training has produced the worse development. Heathenism is, in a great measure, the fault of careless, godless parents, who care little or nothing about religion themselves, and are training up whole families to disregard the holy laws of God—who, so far as practical Christianity is concerned, might just as well live in the interior of China or in the unexplored regions of Central Africa. Our churches are sacrificing valuable lives and spending large sums of money to carry the knowledge of Jesus into Pagan lands, while there are thousands of young Pagans growing up in our very midst, and not a few hard-headed and hard-hearted *old* members of the same fraternity. Now I don't want to throw cold water upon the Foreign Missions, but surely our own flesh and blood have greater claims upon us than the *men and brethren* away off in Asia and Africa. The heathen of the South Sea Islands are not more precious in God's sight than the heathen in those Maritime Provinces. It is comparatively easy to wax enthusiastic while *talking* about saving the souls of black men away off in India and Ceylon, but it becomes quite a prosaic matter when we are asked to preach the gospel by our lives and words to those whom we are meeting in our own homes every day. It is a fine thing to give a little of our spare cash to help enlighten the darkness of a Pagan world, but quite a different matter to shed the light of kindness in the poverty and grief-darkened homes of our own land. The former is good, the latter is better: it is Divine. It is well-becoming in the sight of God to put forth efforts for the elevation of a heathen world, but oh, how much more lovely to reach out a helping hand and lift our brother from the mire of vice and sin in Charlottetown, St. John, or Halifax—to arouse our careless neighbour from the sleep of death, and help

him to get up upon his feet, and walk forth before his God, a waking, living, earnest Christian man. Let us each be Foreign Missionaries by our words, our prayers, and our contributions; but let us all be no less faithful missionaries by our deeds, as well as words and prayers and means, to those who speak our own mother tongue.

I find that I have wandered into the other cause of our home heathenism to which I purposed in the outset to allude; but I have taken up so much space already that I must be very brief.

The evil to which I refer is the absurd idea that the minister must do all the church work. The thing is simply impossible. The apostle Paul himself could have done little Christian work if his converts had not put their shoulders to the wheel and vigorously pushed on the gospel car. The great sphere of the Clergyman is the study and the sacred desk, though he must do all in his power by visiting and personal dealing with the members of his flock. But each man and woman ought to feel that they are responsible, to the extent of their opportunities, for influencing their neighbours and their friends. Reader! you may not be able to have the courage to speak many words for the Master, but you can *do* something, and doing is often far better than speaking. You can invite that stranger into your pew upon the Sabbath day, and not allow him to walk the whole length of the church looking vainly for some one to open a door. You can give him a friendly grasp of your hand, and speak a kind greeting word which will be almost certain to bring him back next Sabbath day, even though you do forget to tell him that he will find a seat in your pew whenever he wishes to join you in the public worship of God. How different would such conduct be from that careless blindness which never sees a stranger, and, by its very want of sympathy, drives him to some less orthodox meeting place, or worse, away from public worship altogether. And there is that poor neighbour of yours,—too poor to pay a high seat rent, and doesn't own a Sunday coat,—can't you manage to get some free or cheap sittings in your church, even though you have to put your hand into your pocket so to do? And you have a coat that is very little worse of wear—can't you sell it to him for a trifle, just enough to make him think you are not bestowing charity? and when you get him to the house of God, don't be afraid to speak to him or to his boys, even though some of your fashionable friends may be looking on with contemptuous sneers. There is a young man just from the country sitting in a neighbouring pew. He has come to town to learn a trade, or clerk it in a dry goods store. He intends to do right, and in good faith promised his mother to attend the house of God, and shun all evil company, and here he is beginning right. But he is not used to city ways, and he has no knowledge of the many avenues by which thousands such as he are led by Satan down to hell. Remember that a kind word and friendly shake of the hand may be a means of grace to him; and if you have Christian or even good moral living sons of his own age, then companionship may keep him away from evil haunts. I need not go over the many modes in which Christian work can and should be done. Let each man and woman be ever on the watch for opportunities of doing something to advance the interests of Christ's Church, bringing as many as possible into the fold, and keeping them by the hedge of kindness when you get them there. Don't think your pastor is the only man who has the Master's work to do. You must all work in the manner alluded to, and in every other way that you can find ought to do. It will only be when all put forth their efforts that practical heathenism, exemplified by non-attendance upon the house of God, open profanity, and defiant sin, will go down before the aggressive warfare of the Church of God, and flee forever from our land. It can only be when all Christ's followers—private soldiers and commanding officers—shall, in one united phalanx, charge upon the foe, that the old enemy shall, "vanquished, quit the field" of earth, and leave our

glorious captain in undisputed possession. Let us all determine to work while it is day. It is a poor church that has few working members, and such a church can never engage in aggressive work.

I have somewhere seen the principle laid down that every congregation and every church must either advance or go back. She must spoil the Kingdom of Satan, or Satan will spoil her. She must either conquer or be conquered. She must bring men out of the dark night of spiritual death, or lose those who belong to her already. She must win souls to Christ, or lose them to the devil. Her progress or decay depends largely upon faithful, earnest, individual work.

J. R. T.

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### CHURCH OF SCOTLAND MISSION IN ROME.

*(From the Church of Scotland Home and Foreign Missionary Record.)*

SOME of your readers would perhaps like to hear of our mission and movements in Rome, where I officiated for three months this season.

The first Sunday I preached we had 6 worshippers. The attendance, however, gradually crept up. On the Sunday before Christmas we had 90, and on the last Sunday I officiated we had 123. The first Sunday our collection was 1s. 7d., the last it was £3 12s. 8d. During the 13 Sundays I was there, we collected upwards of £18, and we could very easily have largely increased the amount.

We had the communion in the early part of January. It was a dull part of the season, as, after Christmas, a good many leave for Florence and Naples, and do not return till the Carnival, or towards Easter. It was besides a very wet Sunday, and 10 or 12 were in consequence prevented from coming. However, we had 40 communicants; they were of all sects. There were Scotch, English, and Americans, among them. We had them of all classes from the peer to the coachman, from the titled lady to the servant-girl. Sir George Abercromby and Dr. Grigor assisted in the arrangements, and it was a day to be remembered by us all. On the whole, the mission prospered, though there were several things against our success this season. 1. The Council made living and prices high, and families intending to come delayed, or changed their mind. When I left, there were 3000 fewer visitors than at the same period last year. 2. Distinguished preachers of the Romish Church had special English services at our church hours, and naturally many wished to see and hear them. 3. All the Protestant churches are outside the gates, but our room is about 300 yards farther off than the others. Every Sunday there were persons who sought for our place of worship in vain. Of course there is no possibility of advertising such a thing in Rome. 4. The early part of the season was very wet. We had several very rainy Sundays. Naturally some did not venture out, and some who did went to the nearer churches.

Besides our success congregationally, there are several reasons why a Church of Scotland clergyman should be in Rome. 1. There are some Scotchmen connected with the gas-works and elsewhere, among whom good work might be done. 2. There are Scotch male and female servants. The families with whom they are may not go to the Scotch Church. But if they are—as they often are—adherents or members of our Church, they wish to worship in connection with the Church of Scotland. 3. There are hundreds of artists in Rome who have been brought up as Presbyterians. I do not say nothing is done for them, but a great deal more might be done. There were artists in our church while I was there, who had not been in any church for years. It is only after they become distinguished they are sought after. Too often by that time they have forgotten what religiousness they had in youth, and they and their influence are lost to Christianity. 4. Generally those who attend our church in Rome are

persons of wealth and influence belonging to the middle or upper classes. The importance of the mission, therefore, is not to be measured by the number of the worshippers. They are very influential, and if *they* are influenced for good, many others will be influenced for good through them. 5. There are important reasons in the condition of Rome, both present and prospective, which make it, in my opinion, extremely desirable that the Church of Scotland should have a representative and a footing there.

There is one, and only one, objection to this. Mr. Lewis, of the Free Church, is in Rome. Besides an English and an American Church, there is a Presbyterian service conducted by him. He is in every way a most respectable man, and the question is, is there need, is there room for us? I understand there is a controversy among some Established and Free Church people as to who was first in the field, but the only question worth considering is, is there any occasion in existing circumstances for our having a permanent mission in Rome? The only thing that marred my enjoyment, was that at first Mr. Lewis and I seemed rather rivals than fellow-workers. He was preaching to a mere handful; so was I. Some of the people seemed to think they were doing us a favour in coming, rather than getting a favour from the Church at home; and Romanists said, here is an illustration of Protestant divisions. Both are Scotch, Protestants, and Presbyterians, yet they must each send a man with a special gospel for their own little flock. Why should a Church of Scotland minister be sent to Rome when a Free Church minister is there?

In answer to this it may be urged: 1. Mr. Lewis is not very strong. He is not very able for week work, and requires assistance in his Sabbath duties. I believe he never, all the time I was there, performed the whole services himself. 2. Rightly or wrongly, there are many adherents and members of our Church who do not care to attend his ministry, and prefer to go to the English Church. 3. That would be no great evil in ordinary circumstances, but the English Church in Rome is very high. To make things pleasant to the powers that be, the committee of management bind the minister who officiates in such a way that the sermons and services are of a very Tractarian character.

Now if our people, especially our young people, go to such services, what is the result? They become attached to the Church of England, and are often lost to us at home. That is something, but it is little in comparison. They imbibe High-Church principles; with the zeal of neophytes they go very far in their ideas of Apostolical Succession, Church Authority, and Sacramental Efficacy; and some actually "topple over" before them, or at least their friends, know where they are. That I am not speaking rashly of the ritualism of the English Church in Rome, appears from the fact that half of my congregation was made up of members of that Church, who, disgusted by what they saw and heard there, preferred our simple service. We had neither organ nor harmonium, we neither stood to sing nor knelt to pray; we took our stand on the ordinary forms and the severe simplicity of Presbyterian worship, and yet some of the best English families in Rome found their way to our humble meeting-place. I much fear they would not have gone to Mr. Lewis's—not so much from personal considerations, but because it was purely a Dissenting congregation, and had no connection with an Established Church.

4. But what completely satisfied me of the propriety, and even the necessity, of our mission, was that even before Christmas, and much more before I left, both Mr. Lewis's room and mine were full—quite full. What would have become of those that came to me, or went to him, if only one of us had been there? Towards Easter it will be found that even with the two rooms many will have to leave unable to find admission into either. But Mr. Lewis is now getting a Church built outside the Porta del Popolo, and then there will be room enough for all who choose to go. It will be able to hold from four to five hundred persons. Is it then necessary or seemly for us still to send a represent-



ative to Rome? Will it not make friends grieve and enemies rejoice to see an unchristian exhibition of sectarian jealousy?

I have come to be of opinion that it is of very great importance indeed to have a thoroughly good Church of Scotland minister in Rome. What I should like best is to see a Collegiate charge—a case of union between the Established and Free Church in Rome. It would be a beautiful spectacle, and to Romanists an edifying sight. I think it would work. Mr. Lewis is a Christian and a gentleman. Any man of ordinary prudence would get on very well with him, and the arrangements as to sharing receipts and expenses might very easily be carried out.

This plan would have many advantages; 1. Jesus sent the disciples two and two—Mr. Lewis and another conjoined would be very helpful to one another: in Rome, and could do together what they could not do, either or both, singly. 2. Many would go to such a conjoined charge who would not go to Mr. Lewis alone or to our present room. It would be a strong Presbyterian Church. It might even be contributed to by the United Presbyterians at home, and help forward that movement for union which is in Scotland so much desired. But from what I have heard since my return, I understand that the Free Church have resolutely and repeatedly refused such a union in Rome. I regret it deeply, and wish very earnestly that this, which is the proper course, in my opinion, may still be adopted; but if the Free Church Committee still persist in their refusal, the Church of Scotland must just do what she considers best for her own interests and for the interests of true religion there. If she resolves to keep up the mission—and really, in view of what must happen there some day, and what may happen soon, I do not wonder that she has determined not to abandon it—I believe the best thing she could do would be to send out a thoroughly good man for the Roman season—*i. e.*, from November to May. It is worse than useless to send an inferior man to Rome. He must be a good preacher, a man of prudence and common sense—which is not universal even in the Church—and know something of theology and Church history. Let her choose such a man for each season, supplying his pulpit and paying what she thinks fit. I believe many would go on the same terms on which Dr. Robertson and I have gone this year—*viz.*, payment of fare there and back (£30). But I do not think they should be asked to do that. Fifty pounds at least, and the supply of their pulpit during absence, should be offered; and if it is, I am persuaded it will not be often refused.

W. H. GRAY.

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### PRESBYTERY OF PRINCE EDWARD ISLAND.

THE Presbytery of P. E. Island met on the 30th ult., in St. Matthew's Church, Halifax, and was constituted with prayer by the Moderator, the Rev. Alex. McLean, of Belfast.

Sederunt:—Messrs. McLean, Duncan, McColl, McWilliam, and Stewart. Ministers; Messrs. Bell, Thompson, Cogswell, and Nicholson, Elders.

Leave of absence was granted to the Rev. Mr. McWilliam for three months on his visit to Scotland.

The following ministers were appointed to supply Georgetown Church in the absence of Mr. McWilliam:—Aug. 7—Rev. Geo. W. Stewart; Aug. 21—Rev. Thomas Duncan; Sept. 4—Rev. Alex. McLean; Sept 18—Rev. Jas. McColl; Oct. 2—Rev. Thos. Duncan or Rev. Mr. Frame.

On application for certificates by Messrs. Stewart and McWilliam for their half-yearly supplement from the Mission Board, they were granted.

Mr. Duncan, Convener of Committee, read a Report on the State of Religion in all the congregations within the bounds of the Presbytery. This was approved of and ordered to be transmitted to the Synod now in session.

Mr. Duncan having called the attention of the Presbytery to the great necessity of increasing the circulation of the *Presbyterian* newspaper, it was proposed that a deputation should visit the congregations, consisting of a minister from each of the two Island Presbyteries, to recommend, and receive names of subscribers for the same; and that the Convener (Rev. Mr. Duncan) should have the charge of these meetings, as well as to intimate this resolution to the Clerk of the sister Presbytery in the Island.

The Presbytery then adjourned to meet in St. James' Church, Charlottetown, P. E. Island, on the third *Thursday* of August next, and not on the third *Monday*, as appears in the account of the last meeting of Presbytery in the *Record*.  
A. MCWILLIAM, *Pres. Clerk*.

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## NEWS OF THE CHURCH.

**Distinguished Students.**—We notice with pleasure, in the *Presbyterian* for June, the names of two young men from our Synod—one from New Glasgow and the other from Newcastle—who have distinguished themselves in Queen's College, Kingston. Alexander H. Cameron of New Glasgow figures as a "pass man" in Arts of the first year; Samuel Russell stands first on the list in order of merit in Theology of the second year—is a prizeman in Hebrew of the second year, and is second prizeman in senior Divinity. We are proud that our young men make their mark wherever they go.

**Rev. Mr. Goodwill.**—Every one of our people must have been interested in the letter, in last month's *Record*, from our Foreign Missionary. Before this time he is probably either at work, or on Aneiteum with Dr. Geddie preparing for the work. Several private letters have been received from him, which add a little to the information he has given through the *Record*. His visiting the Australian and Tasmanian Churches has evidently done good. His travelling expenses there were paid by the Church of Victoria, the General Assembly and people of which take a lively interest in the New Hebrides Mission. As to his future field of labour, he says that Dr. Geddie has proposed to him Fatè, where the late Mr. Morrison laboured, but he says he would prefer not to build on another man's foundation, but would rather take an untried island, and, with the help of the Lord, do his best there. Let all Christian people remember him and his partner in their prayers; and as many as can, especially of our ministers and elders, write him long and sympathising letters.

**St. Philip's Kirk, Westville.**—The corner stone of the new Kirk at Westville, to which the people have given the above name to mark their affectionate regard for the minister of whose charge they form a part, was laid on the 1st July with appropriate ceremonies. Notwithstanding the discouraging state of the weather, considerable numbers of people gathered around the spot where the ceremony was to be performed. Two heavy banners, in which the Union Jack appeared on a broad field of crimson, floated conspicuously over the green tops of the surrounding trees, indicating the place where the future edifice is to arise. The site of the church has been judiciously chosen on an elevated piece of ground on the right hand side of the road which leads to Gairloch, and a little beyond the works of the Acadia Company. The service commenced by the Rev. Mr. Fraser of Cape Breton giving out the 100th Psalm, and was sung by the choir with good taste and effect. The Rev. Mr. Stewart of McLennan's Mountain then read the 24th Psalm, and was followed by the Rev. Mr. Herdman, who offered up an appropriate and earnest prayer. The act of laying the stone was performed, as arranged, by the local Lodge of Free Masons which bears the name of the "Western Star." The ceremony in which they engaged was very interesting and suggestive, and occupied only a

few minutes. The "Western Star" were accompanied by many of the brotherhood from Albion Mines, and several of the brotherhood from New Glasgow and Pictou, and all together presented a fine and imposing appearance. Addresses were afterwards delivered by the Rev. Mr. Philip of Albion Mines, and the Rev. Allan Pollok of New Glasgow. The whole proceedings, though conducted under a steady rain, engaged the close attention of the people assembled. The Rev. Mr. Pollok concluded the service by pronouncing the benediction.—*Standard*.

**Halifax Presbytery's Home Mission Fund.**—REPORT FOR THE YEAR ENDING JUNE 15th, 1870.—The object of this Fund, as stated in last year's Report, is "to assist weak congregations in connection with the Church of Scotland in the Presbytery of Halifax." It is needless to say that the working of this Fund has a salutary influence upon every congregation co-operating therein. Our wealthy and influential congregations are benefitted in thus giving assistance to weaker congregations in new and thinly peopled sections of the country. Our weaker congregations again are put upon a footing of equality with the stronger by giving in contributions to the Fund, and the object of the Presbytery has always been to help those who first help themselves.

During the year now ending, Supplements have been granted partly from the Presbytery's Home Mission Fund and partly from the Colonial Committee, to the congregations of Little River, Musquodoboit and New Antrim; Truro, Folly Mountain, and Acadia Mines; Richmond and North West Arm; and by the energetic prosecution of this Fund the Church has become more self-supporting, within the bounds of the Presbytery of Halifax, during this year, than in any previous period of its history. The number of Supplemented Charges has not been diminished, but the sum drawn from the Colonial Committee has been less than in any previous year. This has been accomplished, not by curtailing the necessary expenses of any congregation, but meeting the outlay in the proper manner from the more liberal contributions of those who are willing to part with a portion of their wealth for the good of their less opulent brethren. Last year there were drawn from the Colonial Committee \$660; this year now ending only \$300. These results have been attained by an increasing interest being manifested in Home Mission work by the people, and this again by their increased contributions. It is a gratifying fact that, in every one of our congregations, this year's contribution is in advance of last year's—Truro, &c., largely so. Richmond and North West Arm contributing nothing last year, have this year sent in to the Treasurer the sum of \$25.

These considerations are now respectfully submitted; and while the promoters of the Fund are thankful to Almighty God for the generosity with which the good work has been met and supported by members and adherents of the several congregations, they hope next year to be supported still more liberally, so that the sum drawn from the Colonial Committee may be dispensed with, or at least still further reduced.

**P. E. Island.**—Rev. A. McWilliam, the esteemed minister of Georgetown and Cardigan, having obtained leave of absence to visit Scotland, took his departure in the last steamer from Halifax. We are glad to learn that these congregations showed substantial marks of respect to him ere taking leave of them. The scene at Cardigan was very interesting. Mr. McWilliam administered the Sacrament there on Sabbath, June 26th. The names of 16 communicants were added to the roll; and at the end of the service, Mr. Alley, in name of the congregation, presented their beloved pastor with an address and a purse of £10. At Montague, also, a sum of money was presented to Mr. McWilliam. This is indeed cheering. Mr. McWilliam has now been laboring in these stations for seven years, and the progress has been marked and steady. We trust and pray that he, and Mrs. McWilliam and daughter, who accompany

him, may enjoy their visit to their native land, and be enabled to return recruited and strengthened for the work to which God has called them.—*Com.*

WE regret that a number of the adherents of our church in P. E. Island who were formerly under the ministry of the late and lamented Rev. Donald McDonald, have felt themselves aggrieved by some remarks in a report of missionary labours in the Presbytery of Miramichi.

We were ordered to publish the Report in the *Record*—the responsibility therefore lies between the writer and his Presbytery. We certainly regret that offence was given, and hope that Reports in future will be couched in language which cannot be misunderstood.

**Notice.**—The following Supplements from the Colonial Committee may be drawn for on August 1st, for the half year then ending, the Presbytery Certificates and Receipts being at the same time forwarded to the Treasurer, Geo. Maclean, Esq., *Merchant's Bank, Halifax, N. S.*—

Newfoundland.....	£25	0	0	stg.	Truro.....	£20	0	0	stg.
Wallace and Pugwash.....	7	10	0		River John.....	8	0	0	
McLennan's Mt.....	7	10	0		Broad Cove, C. B.....	30	0	0	
Albion Mines.....	7	10	0		River Inhabitants.....	37	10	0	
	Building Grant, West Bay, C. B.....				£20	0	0		
Georgetown and Cardigan..	£17	10	0		St. Peter's & Brackly Pt. Road	£12	10	0	
Tabusintac, N. B.....	25	0	0		Campbelton, N. B.....	12	10	0	
St. Andrew's, N. B.....	25	0	0		Nashwaak and Stanley.....	25	0	0	
	Building Grant, New St. Stephen's, N. B....				£50	0	0		

Extracted from Minutes of Home Mission Board meeting, held in Halifax on June 29th, 1870.  
 GEORGE M. GRANT, *Convener.*

### SACRAMENTAL THOUGHTS.

CHRIST DIED. He died for me,—died that I might live—became poor and suffering that I might become rich and happy. How great His love!—passing conception. How small my returns of gratitude and love! Lord, increase my love to Christ! In this Thy ordinance, let me behold the wondrous love of Christ: and let my heart, touched with a live coal from off thine altar, burn within me while I commune with the Saviour among His people. Let my soul be united to the Saviour, as a branch that partakes of the fatness of the olive-tree. Let the fruits of my union to Christ abound unto His glory. God is to be praised for His wonderful works, but especially for His wondrous gift to man. Jesus Christ—oh, blessed Saviour!—take my heart; but purify it more. Give to me the lively exercise of faith and love. Give to me the holy and unextinguishable hatred of sin—that vile thing which nailed Thee to the cross. And let me take up my cross, in the true sense of the figure, and follow Thee. Let me renounce the devil, the world, and the flesh: while I earnestly aspire to those joys which spring from Thee, and which are given to all to whom the Lord gives grace to be humble and desirous to know and to do His will. Lord Jesus! accept my person, and give me a place in that good land where Christians meet above, of which this meeting around Thy table is but an emblem.

T. McCURDY.

**BIGOTS AND LIBERTINES.**—I neither look for religion among bigots, nor reason among the libertines; each kind disgrace their several pretensions; the one owning no regard even to the plainest and most important truths, while the others exert an angry zeal for points of least concern.

A NUMBER of clergymen have announced their secession from the Evangelical Alliance because the Rev. T. R. Birks, who is a member of that body, holds what are deemed unsound views upon the subject of future punishment, and the council decline to excommunicate him.

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Col. in St. Andrew's Church, Brackley Point, £2, P. E. I. Cy. ....	\$6 66
Col. in St. James' Church, Charlottetown, £10 P. E. I. Cy. ....	33 33
Col. in St. Andrew's Church, New Glasgow " at Dalhousie, N. B., 31st Oct. 1869, and exchange 22 cents. ....	10 04
Col. at Prayer Meeting in St. Andrew's Church, Halifax, in aid of mission vessel " Dayspring" ....	9 00
Col. at Bathurst \$15.90, and on occasion of Mr. Goodwill's visit in July \$6.60 .....	22 50
Caraquette. ....	6 50
	<u>\$29.00</u>
Prem. of exchange on do. ....	00 72
Col. at Belfast, additional £5 P. E. I. Cy. ....	16 67
Balance in hands of Hon. John Robertson, \$12.43, and prem. 31 cents. ....	12 74
Col. in St. James' Church, Charlottetown, £7 10s., P. E. I. Cy. ....	25 00
Col. at Gairloch. ....	25 00
" at Acadia Mines \$6, Foily Mountain \$1.67. ....	10 67
Col. at DeSable and Orwell £27 14s. 3d. ....	92 37
" at River John. ....	5 50
	<u>\$308 35</u>

JAS. J. BREKNER, *Treas.*

Halifax, N. S., 4th July, 1870.

#### HOME MISSION FUND.

Rec'd. from Musquodoboit Congregation	\$5 12½
" " Nashwaak and Stanley. ....	5 12½
" " Brackley Point, St. Andrew's Church. ....	6 66
Rec'd. from St. Peter's Road Church ...	3 76
" " Barney's River. ....	6 32
" " Bathurst, N. B., £r 15 1 stg. ....	13 77
Rec'd. from St. Andrew's Church, New Glasgow. ....	20 50
Rec'd. from St. Matthew's, Halifax. ....	44 00
" " Chatham, N. B., (\$21.02 less discount on Am. silver \$3) ....	18 02
Rec'd. from Tabusintac and Burnt Ch., (\$7.39 less discount \$1.04) ....	6 38
Rec'd. from Belfast, P. E. I. ....	16 62
" " Greenock Ch., St. Andrew's. ....	17 77
Rec'd. from Rev. J. W. Fraser, as follows:	
Miss Rankin, River Dennis. ....	\$3.75
" Dowling, R. Inhabitants. ....	5 70
" Cameron, " ....	6 08
" McLauchlan, " ....	4 50
" McLean, Gr. Anse. ....	5 95
" M. Cameron, Strait. ....	4 20
" Skinner, " ....	5 20
Rec'd. from Gairloch, p. Rev. Mr. Brodie. ....	13 50

GEORGE MCLEAN, *Treas.*

Halifax, 1st July, 1870.

#### YOUNG MEN'S SCHEME.

Rec'd. from Brackley Point Cong., P. E. I.	\$6 66
" " Dalhousie, N. B. ....	11 38
" " New Glasgow Congregation. ....	18 00

RODOLPH MCKENZIE, *Treas.*

Pictou, June 30, 1870.

#### MISSIONARY SERVICES.

Rec'd. from Cape John Congregation. ....	\$42 00
" " West Branch, East River do. ....	32 25
" " New Glasgow do. ....	15 00
" " East Branch, East River do. ....	60 00

RODOLPH MCKENZIE, *Treas.*

Pictou, June 30, 1870.

#### LAY ASSOCIATION—ST. ANDREW'S CHURCH, PICTOU.

Miss Gourley, town. ....	\$14 52½
" Cameron, " ....	0 87½
Misses Beattie and Stewart. ....	4 38
" Rose and McKay, Scotch Hill. ....	2 30
Miss Ross, Loch Broom. ....	2 00
" Munro, Fraser's Point. ....	4 62½
	<u>\$28 70½</u>

June 14, to cash paid James Fraser, Esq.,

New Glasgow. .... \$28 70½

JOHN CRERAR, *Treas.*

Pictou, 14th June, 1870.

Also received but not forwarded:

Miss McRae, W. Cariboo. ....	\$4 66
" Munro, " ....	2 64
" McRae, E. Cariboo. ....	2 10

#### LAY ASSOCIATION—ST. JOHN'S CHURCH, MACLENNAN'S MOUNTAIN.

Col. by Misses Ann MacRae and Christy A. Fraser. ....	\$2 62½
Col. by Misses Ann MacGillivray and Isabella Cameron. ....	2 50
Col. by Misses Mary F. MacPherson and Mary MacPherson. ....	7 85
Col. by Misses Mary MacDonald and Flora Grant. ....	3 62½
	<u>\$16 60</u>

ALEXANDER FRASER, *Sec'y.*

June 20th, 1870.

#### PRESBYTERY CLERK'S FEE.

River John Kirk-Session. ....	\$4 00
Albion Mines Kirk-Session. ....	4 00
	<u>W. McMILLAN.</u>

#### CASH RECEIVED FOR "RECORD."

Rev. J. R. Thompson, for Richmond. ....	\$5 00
Rev. J. McMillan, Musquodoboit. ....	10 50
Rev. Mr. Home, Bathurst, N. B. ....	4 00
W. Mott, Campbellton, N. B. ....	5 00
Rev. R. McCunn, River John. ....	15 00
Rev. Jas. Fraser, River Inhabitants, C. B. ....	15 50
Rev. G. J. Cale, Portland, N. B. ....	23 17½
W. Snodgrass, St. Andrew's, N. B. ....	00 50
John Ross, Victoria, Cumb. ....	00 62½
Rev. G. W. Stewart, St. Peter's Road, P. E. I. ....	00 37½
Rev. T. Duncan, Ch'town, P. E. I. ....	00 50
J. McEachern, Charlottetown, P. E. I. ....	00 50
Halifax—J. H. Reynolds, \$1.25, Dr. Gordon 62½; Mrs. Crowe, 62½; G. Strachan, 50c.	

W. G. PENDER, *Sec'y.*

Employment Office, Halifax, }  
July 5, 1870.