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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XV.

DECEMBER, 1869.

No. 12.

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

THE PAST YEAR.

WE have now reached the close of another year. In looking back, there are many things which must be a source of great delight to our readers; but there are other facts in the past twelve months of our history which can only be cause of regret. Our strength as a Church is weakened by the fact of so many vacancies still existing within the bounds of the Synod; but these vacancies continue from year to year, principally from the difficulty of obtaining Missionaries, and this again owing to the urgent demand for men in the Home Church and in other parts of the India and Colonial fields. We write in good spirits, however, as the Home Mission Board has already made an earnest appeal to the Colonial Committee for a large reinforcement; and if the men can be obtained, we shall begin again strengthened and encouraged. In almost every other fact connected with our Church, we have cause for nothing but rejoicing. Organization has lessened the unnecessary expenditure of the money so largely and liberally contributed by the Home Church. And surely if a young man feels himself more a man when he earns the money which he spends, not the less will the young Church in the Maritime Provinces feel herself a Church the less she spends of her Mother's income. In this respect the Home Mission Board has been doing good work, and during no period of its short history has it done better than during the past twelve months.

Several vacancies have been filled up during the year. To St. Andrew's, Halifax, vacant by the departure of the Rev. Chas. M. Grant, B.D., as Missionary to Calcutta, the Rev. John Campbell has been appointed; and to Campbelltown, N.B., Rev. William Murray. To Portland, St. John, the Rev. George Caie has at length been inducted, after having not only built up a congregation, but also a Church for them to worship in. The Rev. Mr. Fogo, after labouring for some time within the bounds of the Presbytery of Halifax, is now regularly settled in Nashwaak and Stanley, N.B. Another appointment which afforded very great pleasure to every Churchman in the bounds of the Synod, was that of the Rev. Finlay R. McDonald to the old charge of Newcastle, vacant by the lamented death of the Rev. Dr. Henderson. The last induction of the year-

was that of Rev. Mr. Wilkins to St. Paul's, Truro, which now, for the first time, enjoys the services of a settled minister.

The present year will form an epoch in the history of our Church for all ages to come. During the year 1869, the first Missionary sailed to work in the foreign field. While we write, the Rev. John Goodwill, if spared by God, is sailing over the mighty deep on his voyage towards his destination in the South Sea Islands. The Church has great cause for self-congratulation in this fact. She no longer continues her appeal for a volunteer to this distant spot in vain. One has been found, and the Church has sent him. She has thus put her hand to the plough; let her not look back. Mr. Robertson is at present attending classes in the U. P. Divinity Hall, and studying medicine privately with Dr. Gordon, in Halifax, preparing to follow the Rev. Mr. Goodwill in the course of next summer. The plain and simple duty of the Church is now to go to work in real earnest, so that a respectable support can be guaranteed. Let it not be merely sufficient to procure the bare necessities of life. We cannot see any reason why our missionaries abroad should not be as comfortable as their companions at home. Let each congregation devise some means by which a certain sum shall be forthcoming each year, and not depend upon an annual Church-door collection. The departure of the Rev. Simon McGregor, M.A., has caused deep sorrow in the mind of every member of the Church here, but must be cause of equal joy to every Churchman in Victoria, V. I., whither he has gone. The Colonial Committee were wise in selecting one of the best men in the Church to labour in building up Presbyterianism in that new and distant Colony.

The Home Mission work of the Church has been as prosperous as ever. Cape Breton receives all the time and labour of the Rev. James W. Fraser, M.A., but, owing to the large extent of country under his charge, and the difficulty of locomotion, his labour is so divided that his success is very much impeded. An additional Gaelic Missionary is absolutely necessary.

In conclusion, we would say a word with reference to our *Monthly Record*. As to its worth in a literary point of view, our readers must be our judges. But we can assure any person who may be interested in Church matters, that we find wherever a congregation is in a flourishing condition, the *Record* is widely circulated. Therefore we hope the clergy of the Church will lend a helping hand by impressing upon their people their duty in doing what they can to increase its circulation. It is the desire of the Committee of Management to place it upon a paying basis. This they have already done, provided the arrears for the past shall have been paid up at the end of the year. Our only complaint is that so few of the clergy and laity of the Church have contributed articles. We purpose in the January number to make some alterations and improvements, so that we hope our subscribers will make a fresh start along with us at the New Year.

LETTER FROM REV. C. M. GRANT.

CALCUTTA, SEPTEMBER 9, 1869.

I OBSERVE by the *May Record*, which I received only a few weeks ago, that a mistake, for which I am not responsible, has been made in the spelling of the word "Brahmo," as used in connection with Somaj. It is spelt "Brahma." Though this appears a very slight error, yet it is a most important one to all who know the difference between Brahma and Brahmo. The former, though originally in the early Brahmanic age meaning the "Supreme Soul," has long been simply a god of the Hindoo Pantheon—the latter is the term used to express "the one God," and which might be expressed by our word "Deity," better than by any other word. A Brahma Somaj would mean a

Society for the worship of Brahma, the chief God of the old Brahmanic period succeeding the Vedic age, and in later times the colleague of Vishnu and Siva; whereas a Brahma Somaj means a Society for the worship of Brahma or "the one God." The first *a* in the former is long: in the latter it is short; and therefore the former is pronounced as it is spelled, but the latter is pronounced Bruin-ho, short *a* being pronounced like *u* in Sun. Well, for the Brahma Somaj, Sunday, August 22nd. was an important day; without ridicule, I think that day may be said to mark an era in modern Indian history. Why? On it was opened the first "Church" of the Somaj. Hitherto their meetings have been held in private houses and "halls." But some time ago a subscription list was opened for the building of what Keshub called a "Church." The "plan" was displayed and proved to be based on the model of the Christian Church, with gallery, spire, &c. Some of the less advanced grumbled, but Keshub persevered, and on the 22nd the building was opened for worship. Here is a programme of the day's services:—

Morning prayer, (including Sermon by Keshub) from 7 A.M. till 10 A.M.		
Prayer and Meditation, - - - - -	12 noon	1 P.M.
Readings, - - - - -	1 P.M.	2 "
Conversation, - - - - -	2 "	4 "
Hymns, - - - - -	5 "	6½ "
Initiation of new Brahmans, - - - - -	6½ "	7 "
Evening Prayer, - - - - -	7 "	10 "

The Church was packed during all these services. About 6 o'clock, I was driving home from our Institution after having dismissed my afternoon Bible-class, and entered the Church, being swayed thereto by various motives. (1.) I wished to judge for myself concerning these men and their worship—their manner, earnestness, and intelligence. (2.) I desired to show that we Christians and Missionaries did not stand aloof in cold unsympathizing isolation from men who are feeling after God, but that, whilst, on the one hand, we would not fail to expose the miserable nature of the position at which they are now halting, neither on the other hand would we refuse to yield that countenance which men deserve who are making a noble stand against Idolatry and its debasing practices. (3.) I was not afraid of the natives thinking that my presence signified that there was no essential difference between us, but I was, and still am, afraid that the cold and unbrotherly stand-alooism of many of my Missionary Brethren may drive away those who are striving to come near us, and compel the zeal and devotedness of these worshippers into a channel of hostility. I know some people here think it was "wrong" to give countenance to any who will not pronounce the testwords; and I doubt not some of those who read these words will gravely shake the head and talk about "compromising the truth," or "compounding with error," &c. But as for myself, I do not fear to go wherever men are worshipping God. I do not fear, and I don't think, if I understand his character aright, and I have studied it pretty diligently, that St. Paul would have feared to bow his head in worship to the One Father in a congregation of earnest and honest men who cry to Him out of the depths. We are very cowards in these latter days, standing shivering on a narrow edge of doctrine, afraid to move to the right or the left to give a brother a kindly hand and sympathizing word. We won't go here, we won't go there: we must lock ourselves up among those who believe as we do, and leave all others out as irretrievably reprobate; instead of going out to all and mingling with all, and seeking fellowship with all, even as the Master has taught us by His blessed example, worshipping in the Synagogue with those who scorned His name, because though they knew Him not, yet they worshipped the Father; or as Paul taught us by ever frequenting the place "where prayer was wont to be made," and joining in that prayer, I doubt not in all earnestness and sincerity,

before he spoke to the worshippers of his higher Truth, and sought to lead them for all time to come to ask through Him whom the Father heareth always.

Now as to what I saw while there. When I appeared, a Baboo, a friend of mine, cleared a way through the dense crowd which blocked up each door, and led me to one of the half dozen chairs placed beside the "pulpit." As the Church is not yet completed, these few chairs were the only seats available. In front of the pulpit, some 50 or 60 of the declared Brahmoe were sitting in native style on the floor, while all the rest of the building was filled by a standing crowd, who seemed to be there chiefly for the purpose of sight-seeing. The pulpit is at the side of the Church, which is long and narrow, and capable of holding between 400 and 500. A gallery runs all along one side, and there are two end galleries, one of which was occupied by the singers, and the other, fenced from view by a red screen, by the wives of such Brahmists as were not afraid to take them outside of the Zenana. The choir was singing a drawling, dragging Bengali hymn, and it must be confessed that Bengali music is not enchanting. At times it reminded me of some of the more drawling Gaelic tunes I have heard in Pictou and Cape Breton, and when I say that I say as much as a clear conscience will permit by way of compliment. I mentioned the Pulpit. This was the only part of the building which would lead me to suspect I was not in an ordinary unfinished Protestant Church. It is not a Pulpit in our sense of the word, but rather a large table about 3 feet high, covered with a rich and bright coloured cloth. In the centre, on this cloth, was a small mat. I was rather puzzled by this arrangement, for everything else was so European, and our native Christians so persistently ape our fashions, that I was not prepared for anything purely *native*. But the explanation soon came. The music ceased, Keshub stepped forward, and then stepped on the pulpit and sat down crossed-legged in thorough native fashion, and like an ordinary native Guru (or teacher). I was glad to find a remnant of the fashion of the country thus preserved, and I sincerely wish our native Christians would preserve their nationality somewhat more, and not monkeyize themselves as they too frequently do by imitating Europeans in dress, manner of worship, and everything else. The consequence is, that they have arrayed all the best *national* feeling of the people against them, and identified the words Christian and Englishman. The result is disastrous. Men—the best men—will not listen to a Religion which appears to demand the sacrifice of all those little things which are dear to them because interwoven with their lives, which are connected with some of their worthiest thoughts and feelings, and the giving up of which seems to imply a betrayal of country and national customs. After seating himself on the little mat on the pulpit, Keshub read out the names of about a dozen young men who were to be admitted as members of the Brahmist Communion. By some of them the word "Baptism" is employed to express this initiation; indeed it is said some of them apply water. The infants of Brahmist parents are also admitted, thus showing that on this point at least they are not advocates of the "Baptist" theory. The address (in Bengali) to these young men—who all seemed profoundly affected—lasted for about three-quarters of an hour. Immediately on its close one of the newly initiated engaged in prayer, chiefly in its aspect of confession. And now began a scene which put me strangely in mind of some of the wildest "revival" scenes I witnessed in Scotland in 1861-2. The young Baboo engaging in prayer became more and more excited in manner, his voice rose to a shrill falsetto: the tears rolled down his cheeks; and he presented all the appearance of a man in agony of soul crying out under the conviction of sin. Suddenly one of those near him became affected in like manner; then another, and another, till in a minute or two forty or fifty men were crying out, groaning, sobbing like children in exactly the same way, (though slightly more demon-

stratively) as the way familiar to those acquainted with revival scenes in Europe and America. The men here were as demonstrative as the women there, and that was about all the difference. Whence came all this? It was real, without a doubt. The Bengalis are notorious plagiarists and good actors, but *this* was not plagiarised, neither was it being merely *acted*. They had never seen a Christian assemblage from which they could have borrowed it. Our European congregations are much too "respectable" to be guilty of any such vulgarity as excessive earnestness, and moreover consist of a class of society too accustomed to self-control to give way to any extravagance; and as for our native Christians, alas! earnestness does not lie in their line—there is no use concealing it, as a general rule they are a cold, impassive, and somewhat unreal lot, though those who have known the native Church for a long time, describe an immense advance within the last twenty years. But whence came this soul agony among these Brahmists? Is there any man prepared to say that it was NOT the work of God's Spirit? If there be such, I am not he. These men felt sin and were crying out of the bitterness of its bondage for deliverance—they know God is merciful, and again and again they repeat, "God is Love," and yet they thus in distress again and again appeal as if they were not so certain after all of the pardon. Ah! they cannot help seeing that black condemning cloud: it lowers over them, and testifies against them: their sin is not yet seen as *condemned*, and they have not yet learned to look to Calvary and see it nailed to Christ's cross. It is not enough for the awakened sinner to be assured of forgiveness: his sin is hateful, and he wants to see it meet, not with mere good-natured forgiveness, but with the stigma of disgrace he knows it merits. The Cross alone meets the requirement, and the Cross has not yet begun to bulk in the Brahmists' view. Poor earnest fellows! May God lead them in His own way unto Himself through the one "way," even Christ. All this time the great mass of the audience standing around the sitting circle remained raimpressed. They looked on as if it concerned them only as spectators, like the man Dean Ramsay tells of who accounted for his emotionless condition when all the rest of the congregation were bathed in tears, by saying he "did not belong to the parish": and as soon as the prayer was concluded I left, glad that I had been present, for it gave me an insight into an emotional side of the Bengali character never previously laid bare to me, showed me that there is a way of so touching the rock of his heart that the waters will flow forth,—and it also gave me to see this religious movement as I never could elsewhere see it, and in guises never seen by the outside observer.

It was rather saddening to find the hopeless *negation* which chiefly distinguished the document buried under the floor of the Church, and of which a translation appeared in the next edition of the "Mirror." As it will give you a better view of the present position of the sect than any amount of description by me, I give a copy of it.—The original in Bengali was prepared by Keshub himself, but the translation is not by him. I mention this because he would not have been guilty of those slight inaccuracies and weaknesses of expression of which you will doubtless take notice. After an account of the building, the document proceeds: "To-day, by Divine grace, the public worship of God is instituted in these premises for the use of the Brahma community. Every day, at least every week, the one only God without a Second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful, and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here as identical with God, or like unto God, or as an incarnation of God: and no prayer or hymn shall be offered or chanted unto or in the name of any one except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of

worship, or the remembrance of a particular event, shall be preserved here. No creature shall be sacrificed here. Neither eating nor drinking, nor any manner of mirth or amusement, shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed or contemned in the course of the Divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God: yet no book which has been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or contemned. No sect shall be vilified, ridiculed, or hated. No hymn, prayer, sermon, or discourse to be used or delivered here, shall countenance or encourage any manner of idolatry, sectarianism, or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women, irrespective of distinction of caste, colour, or condition, to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith, and righteousness. The congregation of the "Bharatbarseea Brahma Mandir" (or temple), shall worship God in these premises according to the rules and principles hereintofore set forth.

PEACE! PEACE! PEACE!

(Signed) KESHUB CHUNDER SEN."

Truly the men are better and more *positive* than their creed. The above might be summed up thus: "We are going to protest against nothing, either good or bad; we are going to consent by implication to everything; and though Truth may be somewhere, we are not going to fight for it." My idea of Keshub's constructive power is certainly not heightened by this. But he himself is a higher man, and the movement he leads has a higher aim than he has ventured to embody in this production. One of two things must happen ere many years: either (1.) the movement will gather sufficient vitality to itself to burst the hard shell of negation in which it is now enmeshed, to accept in form, as it shows signs already of accepting in spirit, the positive doctrines of Christianity, and so gradually work out a true theistic Christian Church of India of native growth, and not of foreign importation,—or, (2) the highest and most spiritual minds will grow dissatisfied, drop off, seek *life* elsewhere, and gradually develop in the, at present, "Native Christian Church" a more earnest tone and more national form.

Our Madras Mission has lately sustained a sad, and as far as we can see, irreparable loss, in the death of the Rev. Jacob David, the pastor of the native Church in Madras. He has been a labourer of singular zeal and devotedness for many years—one of the few men heathen India has given forth, who are men of real note and worth. He saw, before the Master called him Home, the fruits of his abundant labours, in a large congregation gathered out of heathenism chiefly by himself, rapidly increasing and displaying an energy only too rare among the lethargic converts we have generally to deal with. His work will not perish, and He who has taken away may be looked to with faith to send another. I never met the deceased, but we all felt that we had a possession in him—a man of simple trust, of earnest work, and of Christian originality. He had "finished the course and kept the faith," and has now gone to receive the "crown of Righteousness." I fear we have none his equal left among us. But He who found in the ranks of bitterest persecution a Paul for the Gentiles, can out of the dull ranks of Indian Christianity call forth a second Paul for this greater than Roman and Grecian Idolatry here, to be met and overthrown.

I have several times already spoken of the break-up of Hindooism and its attendant caste influence in the centres of intelligence. A case is now going on which illustrates this, and is being watched with interest by a great many as a test case. You know, of course, that the Brahmans stand at the head of the caste-system. They are the representatives of Brahma conceived

as the Supreme Creator, sprung from his mouth, endowed with the power of working miracles, sacred as to their persons, and worthy of worship from all Sudras. It is a fact worthy of notice that as the most earnest, energetic, and spiritual converts to Christ seem to have come in the earliest age out of the ranks of the Pharisees, the bitterest, enemies of Christ, and the stronghold of anti-christian zeal, so in India our best, most energetic, and most able converts have come from among the Brahmans, the strong priesthood whose power we are destroying. It is surprising to find a large preponderance of the best of our native missionaries, catechists, and agents, Brahmans. Nay, this is not all. The Brahmans are of two kinds—ordinary Brahmans and Koolin Brahmans, or Brahmans of the purest blood—of ancestry untainted even by the smell of the food of non-caste men. Of this latter kind there are only three or four (I forget which) families, yet I do not think I would be wrong in saying that nearly one half of the *leading* converts in Calcutta and the neighbourhood belong to two out of these three or four families. You find Banerjeas and Chatterjeas everywhere. These are of untainted blood—regular “Hebrews of the Hebrews.” Well, a young man about 30 years of age, a Banerjea, an educated man, and a teacher, had been coming regularly to me for instruction for four or five months, and at length, about a fortnight ago, was baptized. Heretofore, whenever a caste-man had been baptized, he had to be removed from his home. According to the Hindoo family system, the whole *familia*—the whole “connexion”—live together, so that one household not unfrequently consists of 70 or 80 persons, or even a greater number. Some of the Zenanas which our Missionary (female) Zenana teachers frequent contain as many as 50 or 60 women—mothers, grandmothers, wives, daughters of the whole *familia*. All these would be excommunicated if one on whom the water of baptism had fallen were allowed to live amongst them. Heretofore we have wisely yielded, and made no attempt to have the Christian live among his heathen relatives—content to “gather them out” from among the heathen. But now the time seems to have arrived to make a stand. Public opinion in Calcutta seems ripe enough against caste, amongst educated men, for us to gain the great point of the Christian abiding with the Hindoo as a sanctifying influence in the family. Some of the relatives of the convert are on our side, anxious to make a protest against caste, yet still awed by the dying old giant. Some are opposed decidedly—the outside influence of the members of the caste is being brought to bear to terrify the recusant with the threat of excommunication. But that threat has lost its force. The struggle is one between the still existing power of Hindooism and the new forces created by western ideas and Christian thought, and the result will be a fair gauge of the influence acquired by the latter. The fact that the point is received as one which admits of any question—the bare fact that a Brahman family of pure blood admit it as a question whether they will or will not permit a Christian to remain with them under the same roof, appears a miracle to those who know how things stood 20, or even 10 years ago. I have little doubt but we will carry our point, for the convert has already spent several nights in his old home, and the caste has not yet ventured to move in the way of excommunication: if they do, it is probable that the relatives will yield in the meantime, and we will be repulsed, but only repulsed, not defeated. That which the ancients called “Fate” and “Destiny,” and which nineteenth century politicians, without going much more deeply into the matter, call “Social forces” and “tendency of the age,” but which Christians, and all who believe in a living God, believe to be the dispositions of a guiding Providence, the working of a spirit of life among men,—this is against them and for us; they struggle against, we swim with, the current, and we have the blessedness of knowing that at least we are *approaching* the goal, and coming nearer to the Brotherhood. May God bless His own work! Amen!

REV. C. M. GRANT'S LETTER.

To the Editor of the *Monthly Record*:—

DEAR SIR,—The *Monthly Record* for November reached me yesterday. I am grieved and astonished at the insertion of a letter from the Rev. C. M. Grant, of Calcutta, who has taken upon himself to animadvert pretty severely on the recent proceedings of the Committee of the Baptist Missionary Society. The style of that letter, too, affects me very painfully. The flippancy—the sneering references to the committee—the caricature of their doings—the vulgarity—the misrepresentations—must be deeply deplored. The members of the Church of Scotland in this province will entertain very unfavourable views of the Baptist Committee, if they give credit to Mr. C. M. Grant's statements. I have to request, therefore, that you will allow me to correct them.

For many months past the Committee have had under consideration the desirableness of certain improvements in missionary operations. The results of their deliberations were embodied in five resolutions. I subjoin a copy of them:

“1. That it is obvious that certain departments of missionary labour, in their very nature, have a fixedness and regularity about them which require settled habits and modes of life in the missionary. Such are the work of translation, the printing of the Scriptures, the preparation of school books, and works needful for the use of the missionary engaged in direct labour among the people; the superintendence or conduct of schools, colleges, and training institutions for the ministry of the word. These should be maintained in as great efficiency as possible, and extended as circumstances require; though with regard to schools and colleges for general education, diligent efforts should be made to make them self-supporting; and even with regard to the institutions for the training of a native ministry and schoolmasters, these, as in the case of our Jamaica Theological and Training Institution, should derive at least a portion of their funds from the community whose best interests they subserve.

“2. That portion of our missionary agencies more immediately engaged in evangelizing work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunity should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the Committee will be prepared to pass in review the condition of each station, the locality of the Mission House, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal and spiritual influence of the missionary over the masses by which he is surrounded.

“3. That with regard to the native brethren, the distinction should at once be drawn between those of them who are pastors of churches, and those who are engaged as companions of missionaries in their itinerant evangelistic toil. The native pastors should, as soon as possible, be made independent of the society, and assume all the duties of the office they are called to fill. The native evangelists should be regarded as itinerant missionaries.

“4. That it is further desirable, especially in order to carry the gospel beyond the present bounds of missionary enterprise, that agents shall be employed wherever the Committee deem it expedient, and whenever suitable persons offer themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The Committee will be happy to bear the expense of preparation and equipment, to provide for all medical requirements, and such exigencies as may arise.

“5. That in the judgment of this Committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitableness for the climate and the work have been fairly proved, and that this be the rule of the Society, exceptional cases to be dealt with as they occur.”

The subject was discussed with much earnestness and some warmth, in the public prints; and a number of the friends of the mission united in preparing a memorial to the Committee, adverse to the resolutions. It was presented

at the Quarterly meeting of the Committee, held at Leicester last month, when two supplementary resolutions were passed, viz:—

“1. That the memorialists be respectfully informed that the committee have considered their memorial, and declare—that the resolutions adopted by them, to which the memorial refers, do not pledge the brethren who enter upon mission work unmarried to continue so beyond the term of two years, during which they are preparing for, or are doing, a specific mission work. That the marriage of brethren who may have entered upon work unsuitable to married missionaries does not, and cannot, disqualify such brethren for work in other departments as missionaries of this society.

“2. That the resolutions adopted by this committee originated in no want of confidence in our missionary brethren; and were not designed to reflect, in the slightest degree, on their character and work. The devoted self-denying labours of many of them have often commanded our warm admiration, and led us to magnify the grace of God in them. Towards them all we desire ever to cherish the hearty sympathy to which we deem them well entitled, in the difficult and trying positions in which they are placed.”

A perusal of these resolutions will suffice to convince your readers that Mr. C. M. Grant has grossly misrepresented the Committee of the Baptist Missionary Society. They have *not* called for men “who are unmarried, and who pledge themselves, as long as they remain in connection with the Baptist church as missionaries, to remain unmarried.” They have *not* required their missionaries “to enter into a competition with the native Fakirs.” I might go on, for Mr. C. M. Grant’s letter furnishes ample materials for animadversion and rebuke. But I forbear. The Committee’s resolutions speak for themselves.

Speaking of the Baptist “Home Committee,” Mr. C. M. Grant says:—“We all know how they ‘nagged’—(that word is not in my dictionary)—the ‘Scram-pore three’—how they grieved Ward’s affectionate nature, ruffled the calm even of Carey’s temper, and by foul inuendo and open calumny broke the heart of Marshman.”

Mr. Ward died in 1823; Dr. Carey in 1834; Dr. Marshman in 1837. The present Committee cannot be responsible for the acts of the “Home Committee” who were in office from *thirty to fifty* years ago. Whether *they* “broke the heart of Marshman,” or of any one else, Mr. C. M. Grant is totally unable to prove.

Yours, &c.,

J. M. CRAMP.

Wolfeville, Nov. 25, '69.

[We insert the foregoing, as the writer declares that justice demands it, but we are inclined to think that Dr. Cramp would have done justice to himself better had he written in less haste. We need not quarrel about “the style” of the Rev. Charles M. Grant’s letter, as that is a matter of taste; and the Rev. Mr. Grant ought to be quite as good a judge of what is and what is not “vulgarity” as the Rev. Dr. Cramp. The style speaks for itself; though we may say, in passing, that it has received the highest commendation from quarters not less important than Wolfeville. And it matters little whether the word “nagged” is or is not in Dr. Cramp’s dictionary. It is a first-rate word, is used by the best writers of the day, and every body knows what it means. But the charge of “grossly misrepresenting the Committee” is a question of fact, and to be determined by the facts. What, then, are the facts of the case?

1. Mr. Grant writes from Calcutta in August, giving a summary of a despatch received by the Baptist Missionaries from their London Committee, and giving the opinion of the Calcutta Missionaries generally, on what they understood to be the meaning of the despatch. Did he give a faithful account of what was known and felt in Calcutta? If he did, Dr. Cramp is the one who “grossly misrepresents.” We pledge ourselves that he did, for we have the best reasons to know. In the first place, the Calcutta Missionary Conference of all

denominations unanimously condemned the new proposals, and 17 missionaries have denounced them to the Committee as "ridiculous and impracticable."

Secondly, the Calcutta newspapers write on them in exactly the same strain as our correspondent. Thus *The Friend of India*, perhaps the ablest exponent of Calcutta public opinion, and a paper originated, we believe, by the Serampore Missionaries, says of the Committee's despatch:—"Not merely is it implied that the Baptist Missionaries waste the subscriptions of the Home Church, but it is complained that they are thus enabled to live in such luxury, so far above the people, and so selfishly, that they are the cause of the absence of self-sacrifice in the native church. Such are the charges. And the remedy for this is to send out a class of men whom we can most fairly describe as missionary loafers. These youths are to labour with their hands, to 'rough it,' to live among the people and as the people live, and to live at the cost of the heathen whom they are sent to convert by their example of self-denial. Moreover, as they are to be unmarried, both for cheapness and to save them from distracting cares, allusion to which called forth 'laughter' from the audience of Dr. Landels, they are mercifully to be allowed to go two and two. The Society will send them out, bid them God speed, after the fashion denounced by St. James, and 'provide a retreat' for those who live to return—a promise that may be very safely made. And this is the remedy proposed for the apathy of the native church, and as a means to quicken the unselfishness of its members into complete independence! For Indian readers the proposal is beneath discussion except in so far as it involves an insult to the Committee's agents already in the field, and must end in breaking up the Baptist mission throughout India."

These are stronger words than Mr. Grant's, and yet the Committee has not ventured to write to *The Friend of India* complaining of—"flippancy," "sneering," "caricature," or "gross misrepresentation."

Thirdly, Dr. Cramp's own letter shows us that even in England the Baptist churches thought there was something very much to be deprecated in the action of their Committee. The subject was written on "with some warmth in the public prints; and a number of the friends of the mission united in preparing a memorial to the Committee, *adverse to the resolutions.*" And the Committee in consequence had to pass at its meeting last month two explanatory resolutions. What more do we want? If there was "some warmth" in England, where, too, there was every opportunity for explanation, what wonder if there was white heat at Calcutta? If the original resolutions had been so simple, what need of supplementary ones or of protesting that the first did not reflect on the missionaries? And it is not enough to give us the resolutions. Does not every one know that it is generally in the language introducing or the letters accompanying "resolutions" that the sting is to be found? In a word, we will do Dr. Cramp the justice to believe that had he been a missionary in the Mofussil, instead of an ex-president of a college in Wolfville, N. S., he would have written with far greater warmth than he has, only on the other side.

2. Dr. Cramp's objection to the reference to the dealings of the Home Committee with the Serampore three is surely hyper-critical. We all know that it is thirty years since Marshman died; but it is only ten years since his son wrote his life and the history of the mission; and we are not aware that the committee has ever confessed and repented of its cruel treatment of him. We all know that the members of a Committee change; but still we all speak of the Committee itself, especially if on the same basis and if its spirit and acts do not change, as the same or as having a continuous existence. But enough on this.

Let no one think that Mr. Grant "has taken upon himself" to write on what does not concern him. He was defending those whose honor should be dear to every Baptist—their Foreign Missionaries. But why attack or defend? For two reasons most honorable to him and to them. Because in the presence

of the heathen, all missionaries are brothers. The cause of one is the cause of all. And because the interest of all churches in the matter is the same. Therefore, it was wise to point out the specious mistake of the Baptist Committee that other churches might be warned in time. And in doing this, Mr. Grant has thrown more light on the special difficulties that the missionary in India has to meet than any other writer we know of. We are deeply grateful for his letters, and hope he will continue to write and Dr. Cramp to read them—for instruction and not for the authoritative purpose of “animadversion and rebuke,” as we have no room in the RECORD for censorship. Even should his style be not always grave, may we not ask with Horace:—*Ridentem dicere verum, Quid vetat?* And considering the amount of “heavy” matter in religious periodicals, we believe that our readers will be most thankful for the change.]

LETTER FROM OUR SCOTCH CORRESPONDENT.

DR. CUMMING has lately received a communication from the Pope in answer to a letter which he wrote regarding the approaching Ecumenical Council. He wrote requesting to know whether Protestants would be allowed the liberty of speaking, and stating the grounds on which they separated and divided from the Church of Rome. We are not aware whether Dr. Cumming expected an answer in the affirmative or not, but certainly the public in general were not surprised when he was reminded that the Church of Rome could not permit “errors which it has carefully considered, judged and condemned,” to be again brought under discussion, and consequently, the liberty which he craved could not be granted. The Pope, in his reply, states that no doctrine or article of faith which has once been received by the Church, can ever be removed from its public profession. The object of this is apparent. If she would claim the power of reconsidering the doctrines and articles of faith which have been once accepted as truths, and removing them from her common confession, it would be virtually admitting that she had erred in placing them there, and consequently that she is not infallible. He then goes on to show that such a discussion would be useless, even were it permitted. He lays it down as a first principle, that those who are out of the church are destitute of that living principle which governs and directs mankind in whatever relates to salvation. The opinion of such individuals, before their divinely appointed Council, however sincere and conscientious in the views which they hold, would be of little value. That the Church can do no wrong, is a tenet which is held by every true Roman Catholic. They believe that she is under the guiding power of the Holy Spirit, and that her voice is the voice of the Holy Spirit. Her creed is thus, according to them, “*the absolute and infallible truth of God.*” Protestants, on the other hand, profess to accept of Scripture as the highest authority in faith and morals. Roman Catholics add to Scripture the traditions of the church, and these only as they are interpreted and laid down in the decrees of the Church; consequently, the highest authority which they have is the Church. The opinions of heretics or those who discard the Church, they maintain, are against Scripture and tradition, and with such they can have no fellowship or communion. This is the ground on which the Pope takes his stand in refusing to allow Protestants to bring forward the reasons why they stand aloof from the Roman Church. “Before any question is treated or discussed with heretics,” says one of the Popes, “one thing, which is matter both of divine and human law, must be strictly observed—that they should first give in their adhesion to the tribunal and the judge, and acknowledge that the Church of Christ is one spread throughout the world, and that her one head is the Vicar of Christ, and that a lawful General Council is one summoned and approved by that same head, and that they will submit to the decrees, determinations and declarations of the said,

Council. But if they decline this, they ought in no case to be heard, and are to be dealt with as condemned schismatics and heretics." These are certainly hard lines. We do not see how those who have left the Church of Rome, from the sincere and conscientious conviction that she was teaching error, can ever return to her, till they have either changed their own views to conformity with hers or *vice versa*. This, however, is the demand here made. Believing as they do that their Church is infallible, they consider that it is their duty to proclaim the truth as she holds it, and the duty of all others to embrace it. We do not see the ground on which the Roman Catholics maintain the infallibility of the Church. They must admit that all the individuals of which the Council is composed are not infallible, for, at the Reformation, many of those who were members of it held and advocated opinions which were declared by a majority to be heretical. If this is possible, what guarantee have they that the Council may not be composed of a majority of such men, and the Council thus declare in favor of heretical opinions. In what, then, does the infallibility of Councils lie? Should one Council not have the power to reconsider the decrees, determinations, and deliberations of another? It is a fact which no sincere and intelligent and unprejudiced Christian will deny, that in reading the history of the Church of Rome, he will come on decrees embodying doctrines which will not bear to be critically scanned in the light of Scripture and Reason. Every Roman Catholic must either not read ecclesiastical history at all, or make up his mind to subdue all religious rebellious qualms—to silence the suggestions of his own judgment, and to accept with implicit faith the present dogmas of the Church. All men cannot be bound in such trammels. They cannot strifle the convictions of conscience, and the claims of judgment and reason. It was this which led to the Reformation. Men were bound by the decrees of the church—bound to believe in doctrines which were not a fair and clear expression of Scripture, and which they could not reconcile with reason. With this, some of the leading spirits of the age were dissatisfied, and fully expressed their views. Others felt and believed that the ground they took up was reasonable, and followed them,—and in this way the Church of the Reformation had its rise.

The last part of the Pope's letter is worthy of notice. In it he is very accommodating and courteous. He assures those who are not members of his church that he will not refuse them admission if they desired it. "If, by the inspiration of Divine Grace," he says, "they shall perceive their own danger, and shall seek God with their whole heart, they will easily cast away all preconceived and adverse opinions, and, laying aside all desire of disputation, they will return to the Father from whom they have unhappily gone astray—we, on our part, will joyfully arise to meet them, and embrace them with a Father's charity. We shall rejoice, and the Church will rejoice with us, that our children, who were dead, have come to life again, and that they who were lost have been found." He would almost seem here to be making a joke. We can scarcely realise such *condescension* on the part of the "Holy Father" and his church. In whatever light we may look at it, nothing is surer than that those in the Episcopal Church who have been for sometime currying favour with the idea of presenting themselves at the Conference, must have been greatly disappointed with the tone and spirit of this part of his letter. They would have had no objection to it if it had only been applied to Dr. Cumming and other Presbyterians of his caste. The hard point is, that they should have coquetted with the church of Rome, and should have acknowledged her to be the head and centre of the true Church, and yet, at the moment they expected some recognition, be classed among common heretics, as aliens and outcasts.

We understand that many members of the Roman Catholic Church on the continent are very dissatisfied with the general aspect of affairs. They are alarmed lest a powerful effort be made to crush all their liberal aspirations. Addresses by some Roman Catholic communities, with the object of checking

any secret movement, have been drawn up, in which attention is called to the wants and demands of the church. They demand the "adjustment of the relation of the church to the community. They advocate provincial Synods, deprecate the attempt to separate the clergy and laity from that community of education which they have hitherto enjoyed in the Universities, desire for the laity a more general participation in the Christian and social life of the parish, &c." Father Hyacinthe, some months ago, made a speech in Paris, in which he strongly and eloquently urged the cause of religious toleration. Such a speech, as can easily be imagined, gave great offence to some dignitaries in the church, and it seems that he received a severe rebuke from his Superior in the Church. This, however, was not enough to silence him. He was not to be put down by frowns and rebukes. He wrote a letter in defence of the course he took, to his Superior, in which he says, "You enact that I should speak a certain language, or that I should hold my peace, which is to hinder me from expressing what my conscience dictates." "I leave the convent which I inhabit, which, under present circumstances, has become a prison for the soul. In acting thus, I am not unfaithful to my vows. I promised monastic obedience, but within the limits of honesty and my conscience, of the dignity of my person, and my ministry." He concludes by saying that "the Church is passing through a dangerous crisis, as, for the first time in three hundred years, a Council has been deemed necessary, and that the moment is ill chosen for gagging a preacher of the gospel." This is certainly plain speaking—such speaking as would not be tolerated, if the Roman Catholic dignitaries had their will.

In the view of such things, it has been proposed that the month of December, in all Protestant Churches, should be one of special prayer against the spread and progress of Popish error. At one time, it was proposed that there should be a Protestant Conference on the occasion of the General Council at Rome. This idea was abandoned, as it was suggested that it would be more desirable and advantageous to hold it after we know what has been done in the Œcumenical Council. The Protestant Conference would then be able to take up the subjects which will be there discussed, and give their views and opinions on them. In the meantime it has been suggested that all the Protestants and Evangelical Christians throughout the world should pray, both in family worship and in public services, that the Great Head of the Church would illumine the minds of the priesthood and members of the Roman Catholic Church—that they should be delivered from all human error, and be made partakers of eternal salvation.

R. J. C.

THE FOREIGN MISSION SCHEME.

EVERY true member of our church will be gratified, and sincerely give thanks to God, that our long cherished wish has at length been realized. Our Missionary and his devoted partner are now on their passage to the far distant Islands of the South Seas. What many sensible men among us, a few years ago, regarded as an impossible and visionary scheme, has been proved both a practicable and a sensible movement. We can now speak of our own missionary, and our *Record*, we trust, will no longer be destitute of missionary intelligence. It too long occupied the position which no *Record* of a Christian Church can occupy but with the fact apparent that there is something at fault in the state of that church. When nothing meets the eye which tells of efforts and labor beyond the narrow limits of the community composing such a Church—whatever else may be praiseworthy, there is the one important duty neglected, and the last command of her risen Lord has not spoken in its power to the heart. Unless obstacles of a truly insurmountable nature are in the way, to ignore or neglect this command is virtually to disown the authority of our Mas-

ter who is in Heaven. When the blessing of God descends, and the sinner is made a partaker of the riches of His grace, it is the divine will and command that that favoured individual should do all that is possible for him to make others sharers in the same grace which has convicted his own soul. "I will bless thee and thou shalt be a blessing." Such is the language which describes the change that God's effectual call to Abraham made in his condition and character. The very hour which witnessed his adoption into the family of God, witnessed also his consecration to the glorious work of dispensing the rich provision of his Father's house to the needy around. In every true conversion to God, the same result will invariably follow. There is, in every such case, the same command, and there is also implanted in the soul the same earnest desire to extend the blessing thus bestowed, and where the influence of this is yet unfelt, true religion can be there only in name. Thus it must be in the case of every individual member, and when one real, living member of the church is described, we have before us the experience and character of the whole body. As in a field of grain, when you give the particulars of one sound and fruitful stalk, you give the history of the whole field, however wide and large, excepting, indeed, the weeds and tares that may unhappily be found there.

The true Church of Christ is composed of individuals blessed of God, every one of them, and as certainly intended for and set apart by Him to be a blessing to their fellow-men. This is the eternal purpose of God, and it is unchangeable. Every member of His family knows this, for not only is the command clear and most solemn, as it speaks from the Bible, it is as certainly engraven also on every renewed heart. Going forth, then, with the blessings of the Gospel to those who are destitute, or, in other words, missionary labour, is not, as too many regard it, a sort of becoming and very laudable appendage of religion, but a very part, an essential part, of that true and pure and undefiled religion which alone can sanctify and save the undying soul. Love to God and love to man constitute the only true religion to be found in this fallen world. God will not recognize, nor will He accept of, any other. Is it possible that, while under the influence of this constraining power, the individual can feel indifferent to the claims of missionary enterprise? Love to God and love to that Saviour who died to redeem, and who in the eternal covenant received the kingdoms and the nations of the world as His heritage, will inspire every renewed soul to every possible effort to expel the enemy who has usurped the dominion of that heritage, and, for many long and dark ages, held it under his cruel bondage. What would be thought of the professions of loyalty that would leave any subject of our earthly Sovereign disposed to sit at his ease and be content while he knew that a bold and unprincipled rebel had usurped her rights and held and treated as his slaves many thousands who should be her free and favored subjects? That man would be justly chargeable with the basest cowardice, or as secretly in favour of that rebel and of his faction, and in his pay; and must not the same rule hold in the case of all the professed subjects of the Great Prince, the King of kings? Do they not know that the arch-rebel against heaven does, at this very hour, sway a power to which he has no right? Do they not know that their gracious Lord and Sovereign is maligned and blasphemed, that His just rights are denied, and that the tribute and the glory which are his due are given to His malignant enemy, —even to stocks and stones,—nay, to the vilest and most loathsome of reptiles, as if on purpose to throw upon Him the utmost possible contempt? Can that man love the Lord Jesus Christ.—can he be a true subject, and feel unmoved while knowing that this is so? Can he be a real friend, and grudge his time, his means, or his prayers, to help on that enterprise, the object of which is to expel the usurper, and place the many crowns of the world on the Redeemer's head,

and render happy for ever the myriads who are Satan's slaves, by bringing them within the limits of His Kingdom of righteousness and joy and everlasting peace? Who will dare speak of love to man,—which means not love to a particular party or sect, but to the whole of our fallen race,—that can listen without strong emotion, to the cries for help which come on the four winds of Heaven to every ear of the Christian Church, and tells of distress and oppression and anguish unutterable in all the dark places of the earth? There, the living are crushed in want and misery, and in lower than even beastly degradation; and there the dying are surrounded with the fearful darkness and terrors of utter despair. Can all this fail to rouse to active energy every Christian feeling, if such feelings exist in the heart?

As a church, we have to lament the many years which were allowed to pass while we continued more than half asleep in regard to this great and glorious work. A movement has now been entered on, and, feeble as our efforts have been, we have learned this much, that we had within our reach means which we failed to perceive. With scarcely an effort deserving the name, we secured an amount larger than the most sanguine could, a few years ago, anticipate, from the most united action of ministers and people. We have taken a step in the right direction, and in the path of obedience to our Master's command, and His blessing thus far hath prospered us. Who would now wish to recall that step? Who would not feel ashamed of the proposal to relinquish missionary enterprise, and go back and lie down in the position we occupied eight years ago? Even those who then opposed the movement would feel it a disgrace, and almost a giving up of our Christianity, to act on such a proposal; and for this we should thank God and take courage to increase our efforts and stretch forward to higher aims. We have only entered on this important part of our work as a church, and our success has been sufficient to remove all doubts, and inspire the most timid with confidence, but not to lead to self-complacency, and to the feeling that we have done very well indeed, that we should be praised, and may now take our rest and remit our efforts. As a church we are now pledged to this work. We have set our hand to the plough, and a terrible woe impends if we draw back. Every individual member of the church *should*, and truly every real Christian *will*, feel himself personally interested; and his prayers will be earnest, and his hand will be liberal, to meet the claims which the furtherance of this blessed work will press upon him.

In addition to the Rev. John Goodwill and his wife, whose salary and outfit and passage required a large amount, the committee, by direction of Synod, engaged the services of another devoted young man whose qualifications for missionary work are of the most promising character, and who will, it is hoped, be prepared to follow them in less than a year, to labour as an evangelist and missionary in the same distant Islands. Mr. Robertson is now passing through a course of preparation for his future missionary work, and is supported from the funds of the Foreign Mission. Did our Synod venture too far, and were we justified in believing that the Christian spirit and liberality of our congregations would sustain us in thus undertaking to support two missionaries? We trust that the collections enjoined for this scheme will set every doubt at rest, and shew that we were not mistaken when acting under the impression that we had large multitudes in our church who would joyfully more than double even the largest contribution of any past year, if by doing so there was reason to hope that one immortal soul might be saved from eternal death.

A. MACLEAN.

PRESBYTERIANISM ON THE RIVER ST. JOHN.

At its last regular meeting in this city, I was appointed by the Presbytery of St. John to visit Woodstock and Richmond, and preach on the 9th of Aug. in the churches left vacant by the departure of the Rev. James Kidd, for Canada West. Accordingly, at 4 P. M. on Friday, I left Indiantown on board the swift and comfortable steamer *Fawn*, and was carried in six hours to Fredericton. It was a lovely summer's evening. There was not wind enough to wrinkle the river's surface, and, in the purple rays of the setting sun, the rich scenery of the St. John looked lovelier than ever. The river has always been remarkable for its beautiful trees, and along the extensive meadows and marshes, and particularly on the numerous islands, the beeches and elms cannot be surpassed for richness of foliage and gracefulness of form. It would be difficult to find anything in all nature more perfectly beautiful to the eye than one of these stately elms standing out alone on the level plains, its roots imbedded in the rich meadow, its tall straight stem, with its green massive foliage drooping gracefully from the hidden branches. There is a quiet inexpressible repose about the elm, especially when you see it through the soft trembling twilight of a summer's evening, and on the edge of a river in which its graceful form is reflected. I could not help thinking of David's beautiful similes in the first psalm, and also that employed by Jeremiah—chap. 17, 8—when speaking of the man that trusted in God:—"For he shall be like a tree planted by the waters, that spreadeth out its roots by the river. He shall not see when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." But when one turns from the green and graceful things in nature, to the hard, shapeless things made by man, what a contrast is visible! In God's world we see things rounded and beautifully curved. God's emblem is the circle—the leaf, the tree, the pebble on the beach, the planet in the sky, and the dew drop on the flower—all are curved and pleasant to the eye. But even the house which man builds and dedicates to God is often a hard, severe looking pile of clapboards and shingles. All along the river's banks one sees what the country people call "*Meetin'-houses*"—a horrid name intended to mean a place of worship. These "*Meetin'-houses*" are extremely ugly—so ugly that one is at first sight led to suppose that they are Presbyterian. But, on enquiry, he almost invariably finds that they belong to the Baptists or Methodists, according as they are close to or removed from the water. The Episcopal churches, as a general thing, have an ecclesiastical air about them, and, even though the steeples were knocked off, they could hardly be mistaken for store-houses or sail-lofts. Between Fredericton and St. John there are Episcopalian, Baptist, Methodist and Roman Catholic places of worship, visible from the river, but I think I am correct in saying that there is not a single Presbyterian Church. In the Provincial Capital there are two—one belonging to the Church of Scotland, and the other to the Church of the Lower Provinces. The former is an old and wealthy congregation, and they have recently given proof of their energy and ability by the erection of a fine new Session House, and by thoroughly painting their church inside and out. In connection with Dr. Brooke's church, there is a fine manse and garden, and indeed everything belonging to the congregation of St. Paul's bears the marks of a quiet, steady progress. The small congregation in connection with the church of the Lower Provinces, is at present without a pastor—the Rev. Mr. Sterling, with the true spirit of an Evangelist, having set out on a missionary tour to the more neglected country districts. In Fredericton, as in many other places in this Province, it is easily seen that there is only sufficient material for the support of one good healthy congregation, and, therefore, all attempts to establish and maintain a second—while they may gratify the lovers of schism—certainly cannot tend to promote either the glory of God or the good of men.

On Saturday morning I took stage for Woodstock. The water in the river was so low that the wheel-barrow boats which only draw about 8 or 10 inches of water were thumping and bumping on the rocks and gravel in the shallow parts. The boats, in going up stream, fare better than those going down, as it is found that in stemming the current the boats rise and draw several inches less water than when they are going with it. This, I suppose, is one of the few advantages of going "up stream." It is expected that, by the cutting of a channel to allow the waters of a lake above Grand Falls to flow into the St. John, during the dry season, the water in the river will be sufficiently high to enable the boats to run from the opening to the closing of navigation.

I found the journey by stage more speedy, and the scenery more beautiful than by the boat. The road keeps close to the river's bank all the way, and the hills are at places so high that the eye ranges over miles of the most romantic scenery, and follows the windings of the river as it twists and turns about among the elm-covered islands and rich teeming intervals. All along between Fredericton and Woodstock, at distances of a few miles, may be seen Baptist and Methodist "*Meetin'-houses*." They measure about 30 by 50 ft. Many of them are quite new, some still in course of erection. There is no tower or spire, and but futile attempts at taste or ornament of any kind. They are seldom painted; and have that dirty brown tint which the weather soon gives to clapboards and shingles when exposed to its action. The black streaks made by the rusting of the nail heads give a little variety to the roof and sides. An overgrown country school house would much resemble these "*Meetin'-houses*" in shape and beauty. The driver told us of a gentleman who, on one occasion, was travelling to Woodstock by stage, and on coming in sight of a Baptist "*Meetin'-house*," he asked a boy on the road side: "Is that a mill down there, my son?" "Yes, sir!" replied the boy, "she's a water mill, but they don't run her now!" If the people who build these would only pitch the roof higher, and arch the window tops, and put a small bell gable on the one end, it would add wonderfully to their appearance, and very little to their cost.

There are two Presbyterian places of worship between Fredericton and Woodstock. One is a small "*Meetin'-house*" in connection with the Church of the Lower Provinces, and the other a little church, with tower and belfry, at Northampton, in connection with the Church of Scotland. Neither of them has a regular pastor, and both are occasionally visited by ministers and missionaries of the two branches of the Presbyterian church. In Woodstock there are two churches belonging to the Church of Scotland, about a mile apart. One of these is situated at what is called the "Upper Corner," and is seldom occupied. The other is in the town, and is still unfinished, but the session room is large enough to accommodate all who attend the Sunday services. After Mr. Wilkins' departure, the Presbytery appointed Rev. Mr. Kidd to supply Woodstock and Richmond, and preach once at each place every Sabbath. Since Mr. Kidd left, the Presbytery have undertaken to supply services once a fortnight until a successor is obtained. The distance from Woodstock to Richmond is about ten miles. There is a large and comfortable church at Richmond, capable of seating about 450 or 500. There is also a new church, or small "*Meetin'-house*," at Oak Mountain, so that there are actually five churches in connection with the Church of Scotland, within a circle of ten miles, at present without a regular pastor. There are also two—I think—belonging to the Free Church, which are visited occasionally by a missionary, so that there are no less than seven Presbyterian churches in this district which have no regular settled minister. This is surely a lamentable state of things! and especially when one sees that it is attributable to a want of harmony and co-operation on the part of the people belonging to the two sections of the Presbyterian church. There is surely enough here to convince any honest man of the folly of allowing differences—imaginary differences

—that do not and cannot really exist within 2,000 miles of us, to weaken and destroy the cause of Presbyterianism in this and other districts of our Provinces. The united efforts of the Presbyterians of Richmond and Woodstock, with the outlying stations, could maintain respectably two, if not three, settled pastors. At present, however, neither party can offer anything like a sufficient remuneration for the services of a talented minister, and indeed they are somewhat like the Galatian Converts to whom St. Paul wrote these words of warning: "But if ye bite and devour one another, take heed that ye be not consumed one of another." What makes the whole matter more lamentable is the fact that the want of co-operation in these districts is chiefly attributable to the ministers of both Presbyterian bodies. The people, as a general thing, on both sides, see the weakness and folly of separation, and would gladly worship together—and do when occasion offers—but they have given in their allegiance to the Rev. Mr. A., who is determined to run his own little schism-mill, and who always comes to see them when he visits in the district—teas with them, baptises their bairns, and marries their sons and daughters, and gives and receives, with apparent aversion, the latest rumours as to the extravagant sayings and doings of the Rev. Mr. B. It is, however, refreshing to observe symptoms of a change for the better. These enemies of union among Presbyterians are gradually being starved out, and there is a gradual coming together observable in the people of both churches. Already it is conceded that there is no sin in their worshipping together, and that their children can meet at the same Sabbath school, and read and sing and repeat the same psalms and paraphrases, without serious consequences to their spiritual well-being. It has also dawned upon them that if the \$250—half cash—which they give the Rev. Mr. A. to keep himself and a three legged horse from starvation, were added to the three or four hundred dollars given by his friends to the Rev. Mr. B. for the same generous purpose, it would make up a salary of say \$600, and this amount, increased by the enthusiasm infused by a combination of effort, would be an inducement for a man of talent to become the pastor of the district. The people themselves would be the gainers, and the minister of their choice would be able to live as becometh a minister of the gospel, and the cold-blooded experiments that are being made so often of trying to determine, to a cent, the least possible amount that is necessary to preserve the connection between the body and soul of some unfortunate minister or missionary, would be done away with. This is what every intelligent man in Woodstock and Richmond must begin to see and feel. They must know from experience that it is hopeless to think of obtaining the services of a Caird or a McLeod by offering a salary so contemptibly small that a hod carrier would turn up his nose, and snap his finger at, and scorn to accept it. They must know, also, that this is why so few of our young men of talent ever think of studying for the ministry. The small salary offered will do little more than pay the interest of the money that they have expended on the eight years of college education. A dry goods or grocery clerk can earn as much, after two or three years experience, as is offered to the clergyman who has spent from seven to ten years at school and college in qualifying himself for the work of the ministry. "Every man has his price," says the old adage, and ministers are no exceptions; and it is beginning to be clearly understood on all sides that when a people want to get their choice of a first-rate minister, they must be prepared to offer a first-rate man's price for his services.

On Sunday I conducted service twice at Woodstock and once at Richmond, and at both places there was a large attendance of very intelligent people, who received me with many marks of kindness. I was quite surprised with the appearance of things at Richmond. The country is exceedingly fertile, and the farms are laden with all kinds of food for man and beast. The houses and barns, the fields and fences, the horses and waggons, the mens' coats and the women's dresses, all told the same tale of plenty and abundance. One

might call them a carriage-driving congregation, for I counted at least 40 horses and waggons ranged along the road-side leading to the church. I afterwards learned that many belonging to the Free Church had taken part in the service with us, and I could not help thinking what a comfortable living could be raised for a talented man by the united efforts of all who worshipped in Richmond church on that occasion. In Woodstock, at the evening service, I was assisted by the Rev. Mr. Fraser of the Free Church, who kindly took part in conducting the exercises. Mr. Fraser often preaches in our new church at Woodstock, and does so with the entire consent of the trustees, and at the suggestion of the Presbytery of St. John in connection with the church of Scotland. As we happened to be fellow-passengers on the Saturday's stage, we arranged the Sunday services so as not to interfere with the people attending both if they chose. Mr. Fraser announced the hours of service for me, and I did the same for him. Thus the middle walls of partition are rapidly giving way, and the people look forward with the deepest interest, not only to co-operation in country districts, but to a union between the two Synods at an early day.

G. J. CAIE.

Portland, St. John, N. B., September, 1869.

NARRATIVE OF A VOYAGE THROUGH THE ISLANDS OF THE NEW HEBRIDES.

BY REV. DR. GEDDIE. (*Concluded.*)

MINARU OR ESPIRITU SANTO.

October 20th.—We dropped anchor this morning at Pulow Bay, at the south-west end of the island. This is a fine bay; and safe from all winds except the west, which seldom blows here. There are some streams of excellent water which run into it, and vessels can water with little trouble. I visited this place eight years ago in the *John Williams*.

On our arrival, we saw very few natives on the shore, and no canoe came off to us. It was soon evident that we must take the initial step in opening up intercourse. A boat was lowered and we pulled towards the shore. The few natives whom we saw soon disappeared in the bush, and one man only was bold enough to stand his ground, and find out who we were. A native of Fate, who could speak the language, stood up in the boat and called out to the man on shore that our vessel was a missionary ship, and not to be afraid of us. The word soon spread, and the natives began to emerge from their hiding-places and gather around us, when we landed. We were glad to find among them two men who had been taken to Maré in the *John Williams*, and spent a year with the missionaries there. They were delighted to see us, and remained with us during our stay. We soon learned that a slaver had been here, and carried off a number of natives, and this was the explanation given of their distrust in us before they knew us.

In the course of the afternoon, the captain and I went to visit a native village about three miles from where we lay. The place was small, and we did not see more than a dozen of houses. As our guide was very talkative, I wished to glean every information from him. I asked him if it were true that they did not bury their dead, but kept their bodies in their houses. He said it was, and took us into a house close by where we saw a body rolled up in mats, and the woman of the house attending to her domestic duties, and laughing at our curiosity. The reason given for this strange and revolting custom is affection for the dead. The body is retained until decomposition ceases, and the bones only remain, which are then buried; but some of them are usually retained to make points for their spears and arrows. The natives next led us to a place

where some little spots of ground had been planted with taro, yams, and bananas, and told us that these were plantations for the dead. These islanders, with all their darkness, feel that man does not cease to exist at death, and that some provision must be made for another world. The idea of the soul's immortality seems to be interwoven with our very constitution, and is universally believed by these barbarous tribes of the human race, as well as by the more refined nations of antiquity.

On our return to the vessel, a pleasing incident occurred, which ought to encourage us to "sow beside all waters." The captain ordered some food to be given to the Santo natives who had been with us. They sat down to eat it, but before the food was touched, one of their number who had been at Maré, in a most devout manner, asked God's blessing on it. The example of this poor heathen ought to make many blush in our own favoured land, who never acknowledge God in all their mercies.

October 21st.—The population about the bay is very small; and the largest native town is nearly four miles distant. After breakfast this morning, a party from the vessel, accompanied by some natives, set out to visit this place. When we were on our way, the spot was pointed out to us where the Rarotongan teachers lived, and their graves also. They were stationed here by Rev. A. W. Murray and myself in 1861; but they took fever and died a few months after we left them. They appear to have removed from the locality where we expected them to live, and they could scarcely have chosen a more unhealthy place than the one which they did. The orange tree which they planted is in a most flourishing condition, but the natives consider it sacred to the dead, and do not eat the fruit of it. A tiresome walk under a burning sun brought us to the town of Vovo, which was our destination. It was impossible to compute the number of houses, as they were much concealed by trees, but there were many of them. They were not laid out with any degree of order, but were usually in groups of four or five, and each of these groups was surrounded with a neat reed fence. It was pleasant to walk through this native town, though there was little to be seen in it. It was very quiet, as it was planting season, and most of the people were away at their plantations. We visited the town-house, where all public meetings are held, and found it a good thatched building, and the order in which it is kept is very creditable to the natives. We called on Lepas, the chief of the place, and found him in his own private house, ready to receive us. He is an elderly man, venerable in appearance, and very little of the savage about him. He has two wives much younger than himself, who seemed very attentive to him. We made a present to the chief, and he gave us some yams in return. On our return we took a road which led us through the plantations of the natives, and saw many at work planting yams. The chief, at our request, accompanied us to the vessel. I asked the natives of this place if they wished Christian teachers to live among them, and I give their answer in the simple and graphic language of our interpreter: "Plenty man like missionary too much; suppose missionary come here, man Santo no more fight; by and by all man make book," i. e. learn to read. This part of the island, as well as Naku-in-chinu, is clearly open for missionaries, and no time should be lost in entering doors of usefulness which God, in His providence, is opening to us. May God, in mercy to these islanders, speedily raise up men who will be willing to forsake the endearments of home, and come far hence to preach unto them "the unsearchable riches of Christ."

AMBRYM.

October 24th.—Arrived at this beautiful island to-day. A boat was lowered and we pulled in towards the land. It is three years since the *Dansyung* visited this place, and the natives did not recognize her. They mistook her

for a slaver, and it was a long time before we could open communication with them. As we drew near the shore they ran to the bush. We concluded that we had mistaken the place, and were about to leave and search for our friends further along the coast. At last Biantuur, a petty chief who had been some time on Aneiteum, came within speaking reach, and I no sooner called out to him in his language than he made a rush to the boat, and was soon in her. The boat could not land, as there was a heavy surf, so I left her and waded ashore. My friend Biantuur ordered the people to sit down lest they should molest me; but the order was revoked at my urgent request, and I soon had a crowd around me. Men, women, and children seemed glad to see me, and I distributed some presents among them. I was introduced to the highest chief, who is quite a young man. He has hitherto opposed the settlement of Christian teachers, and this is the first instance in which he has been visible during a missionary visit. He seemed friendly, and when I was leaving he accompanied me to the boat, though the water was four or five feet deep. I shall not soon forget Biantuur's kindness to me. All the time I was on shore he remained by my side, and his arm was almost constantly around me. He was much troubled because we would not remain until they could cook food for us, but the sun was down, and the vessel was drifting out from the land, so I was obliged to leave. I was much pleased with my brief visit to this fertile and lovely island; but this pleasure was marred by the thought that the people are still living in the unbroken darkness of heathenism, and none among them to tell them of a Saviour, and warn them to flee from the wrath to come.

TONGOA, AWOS, BUNINGA, TONGARIKI, VALEA.

October 26th.—At daybreak this morning we were close into a cluster of small islands near the centre of the New Hebrides group. They present a singular appearance, and seem to be so many fragments of a larger island, separated by straits of water, varying in width from one to two miles. We hove to near Tongoa, the largest of these five islands, but no natives seemed inclined to come off, so a boat was lowered and I went ashore. The natives here understood the Faté language, so I had no difficulty in communicating with them. They were at first timid, but eventually a large number of men, women and children gathered on the shore. I enquired for the chief, and an elderly man named Maliseri was pointed out to me. I invited him on board the vessel, as I saw the importance of this island as a centre of missionary operations, and wished to have some leisurely conversation about it. He declined at first to accompany me, but the matter was eventually settled by some of the boat's crew remaining on shore as hostages for his safe return. After stating who we were, and endeavouring to make the chief understand fully the object of our visit, I asked if he would be willing to receive Christian teachers, and protect them. His answer was, "It is good; let them come, and we will treat them well." I think the old man was well pleased with his visit on board, for he was standing up in the boat, before he reached the land, giving an eloquent description of it to the natives on shore. His address certainly made an impression, for several of the natives lay down their spears, bows, and arrows, and long handled hatchets, and approached us unarmed. As they all appeared so friendly, the whole boat's crew were allowed to land, and a brisk trade was carried on until it was time to leave. The natives sold various articles of their own manufacture, for which they received red cloth, beads, and fish hooks. I met here a chief from the neighbouring island of Awos, whom I took on board with me, and landed on his own island in the evening. The natives asked me when the *Dayspring* would visit them again, and said they would count the moons until her return. The oft repeated stories of man stealing met us here also. We were told that two slavers had carried off a large number of natives, the people knew not where. They said that they

would know the *Dayspring* from her white colour, emblematical, I think, of her holy work.

The island of Tongoa is about eight miles in circumference, and of moderate height. As the trade winds blow constantly over it, and as there are no swamps to cause malaria, the atmosphere must be healthy. The natives speak the same language as the Fatians, and may be a colony from that island. Tongoa would form an admirable station for two missionaries, who, with a boat, could operate on the small islands to windward of it, and also on the large island of Apee, which is separated from it by a strait of water four miles wide. It ought to be occupied without delay by Eastern Polynesian teachers, who would probably find a salubrious climate, and a language which bears a strong affinity to their own. I wished to call at Buninga, Tongariki, and Valea, but the natives told me that Tongoa was the dominant island of this little group, and the word of the people on it is law for the people at large.

THREE HILLS AND MAKURU.

October 27th.—We were near the lovely island of Mai, or Three Hills, this morning, and I had a great desire to go on shore. The people were friendly until a recent period. So many natives have been carried off by the slavers that the people are now exasperated against white men. A captain whom I met at Faté warned me against landing here. I knew, however, that the excellent Bishops Selwyn and Pattison had often been on this island, and that some natives had been at the mission school in New Zealand, and I felt assured that if we were known, all would be right. A boat was lowered and we pulled cautiously towards the shore. We saw a number of natives, some of whom made hostile demonstrations, and we were in some danger from the arrows of one man. As nothing could be done where we first attempted to land, we sailed along the coast for some miles, and tried another place. Some four or five natives, after exhibitions of mutual distrust, met us on the reef. Their language differs widely from that of Faté, and it was difficult to communicate with them. I made them some presents to conciliate their favour. As the vessel was now near us, I invited them on board, but the proposal was no sooner made than they left us for the shore.

The people of Three Hills evidently mistook our character, and this will account for our repulse. In the afternoon we called at a small island named Makuru, about six or eight miles distant from Three Hills. This island is one high hill, with the exception of a sandy point at the lee end of it. We observed a number of natives on this point, and pulled in near the shore. The boat could not land, on account of the heavy surf, had we been inclined to take her in. A native swam off to us who had seen me at Aneiteum, and recognized me. He spoke a little English, so I was able to converse with him. As the natives on shore looked friendly, I told him that I would land with him. I took off my coat, jumped overboard and swam ashore. The natives crowded around me, and I gave them all fish hooks, and added some pieces of red cloth, for the men of most importance among them. Our intercourse was brief but pleasant, and I left promising the people a longer visit next year. My native friend accompanied me to the boat and saw me safely in it. He had scarcely left us when we saw a man running along the beach towards us with a musket, evidently intending to fire on us. The friendly native rushed forward, seized the gun, and turned it away from us, and nobly stood between us and danger. He was the strongest of the two, and we had little to fear; the crowd took no part in the struggle. I wished to learn, if possible, the cause of this strange adventure, but the native crew were in great alarm, and pleaded to pull the boat beyond the reach of danger. I was sorry that our pleasant visit had so unfavourable a close.

The natives of Faté have since told me that a number of Makuru people were taken to the Feejee Islands under false pretences. To recover their liberty, they stole a small vessel, and, without the aid of any seamen, succeeded in reaching their own island in safety. The vessel was then stripped of every thing, and burnt. The musket which we saw was probably taken out of the captured vessel. It is reported, also, that natives of Tana have stolen at least two boats at the Feejee Islands, and put to sea in them; but, if so, they have never reached their homes.

NGUNA.

October 28th.—We arrived at this pretty Island in the morning. It lies north of Faté, distant about four miles. A reef stretches from the east end of the one island to the east end of the other; and this natural barrier forms a bay, four miles wide and four miles deep, which opens to the west only. A small island called Pele, which lies near the reef, gives additional protection to the bay. Some canoes came near us as we sailed slowly up the bay, but none of the natives in them would come on board. A boat was lowered; and we pulled toward a large canoe near the head of the bay, but the natives in her pulled hard to escape from us. A Faté native stood up in the boat, and called out, as usual, that we were not *white men*, but missionaries, and not to fear us. When they heard their own language and saw the Faté natives they came to us. I asked one of them—who could speak a little English—to come into the boat, and sent one of our boat's crew to take his place in the canoe. We landed and had a pleasant meeting with the natives. They evidently had some vague idea of our peaceful work, for when my interpreter told them that I was a missionary, several of them laid down their spears and bows and arrows on the grass. When I spoke to them about christian teachers, they expressed their willingness to receive them. I touched at two other parts of the island, and the natives were equally friendly. No time should be lost in occupying this island with teachers. If two missionaries also could be settled here, they would, I think, find a healthy climate, and plenty of work. The island itself contains many people; and the missionaries could operate also on the small island of Pele, which is only about a mile distant,—on the island of Maw, which is four or five miles to the eastward,—and on the whole north side of Faté. The missionary work would, I think, advance more rapidly on this group, were we, as a general rule, to begin on the small and healthy islands, and extend from them to the large and more unhealthy ones.

The time to which my voyage among the northern islands of the group was restricted being up, we sailed for the island of Faté. The islands which could not be overtaken this year are Aurora, Pentecost, Leper's Island, Malicolo, Paama, Apee, and Two Hills. The New Hebrides Islands present an interesting field for missionary enterprise, and we cherish a hope that the churches committed to their evangelization will act worthy of their sacred trust. The missionary work on these islands is still in its infancy, and, though something has been accomplished, a great work still remains to be done. It is true that the difficulties to be encountered in evangelizing these islands are numerous and formidable, but by no means insurmountable. The success which has already followed missionary effort among these degraded islanders ought to stir us up to more earnest, prayerful, and self-denying efforts to extend the gospel among them. May God bless and prosper His own work on these islands, so long the scenes of darkness, desolation, and crime, and then shall "the wilderness and the solitary place be glad for them, and the desert shall rejoice and blossom as the rose."

JOHN GEDDIE.

Aneiteum, Nov. 10, 1868.

MEETING OF HALIFAX PRESBYTERY.

ST. MATTHEW'S CHURCH,
HALIFAX, 1st December, 1869. }

Which place and time the Presbytery of Halifax in connection with the Church of Scotland met, and was constituted.

Sederunt: Rev. George M. Grant; Moderator; Messrs. John McMillan, John Campbell, John R. Thompson, and W. T. Wilkins, ministers; and J. J. Bremner, Esqr., elder.

Mr. John Taylor laid on the table an extract minute from the Session of St. Andrew's Church, appointing him as representative Elder to sit and deliberate in Presbytery and Synod for the ensuing year. Mr. Taylor was welcomed by the Moderator, and his name added to the sederunt.

The Clerk read a letter from the Synod Clerk, transmitting an extract minute of Synod in reference to the state of religion within its bounds. It was agreed to defer the consideration thereof until next regular meeting, and resolved that meanwhile the Presbytery hold a visitation of the charge of Musquodoboit, said visitation to take place on Thursday, the 27th day of January next, Mr. Campbell to preach at New Antrim that day at noon, and Mr. Thompson at Little River at 6 P. M.

Mr. Wilkins reported verbally, in reference to Truro and Folly Mountain, that the work of appointing Elders was in progress in both of these places.

Mr. McMillan reported concerning the debt on the manse and glebe at Little River. To aid the manse committee in their efforts to liquidate this debt, it was agreed to grant to the Committee and Trustees of the congregation a loan of \$80 (eighty dollars) for three years, without interest, from the surplus funds of the Home Mission fund.

Mr. Thompson reported that the sum of \$2740 was already subscribed towards the building of the new Church at Richmond; which sum it was supposed would soon be increased to \$3000; and if a loan of one thousand dollars could be effected on the Church property, in his opinion they might at once set about the work of building. It was resolved to appoint a building committee at the next meeting of Presbytery.

The Clerk was instructed to grant certificates to Messrs. Thompson and McMillan for quarterly supplements from the Home Mission Fund up to Oct. 30th.

Mr. Grant was appointed Moderator for the ensuing year, and the Presbytery agreed to hold its next regular meeting in St. Matthew's Church at 3 P.M. on the second Wednesday of March. Closed with prayer.

D. McCURDY, *Pres. Clerk.*

NEWS OF THE CHURCH.

Bazaar, St. John's Kirk, Albion Mines.—At a recent meeting of the Congregation of St. John's Kirk, Albion Mines, it was unanimously resolved to have a Bazaar next summer with a view of liquidating the debt on the Manse. Subscriptions and contributions are respectfully solicited from Christian friends who have not been privately called on, and will be received by the following Ladies:—*At Albion Mines*—Mrs. Philip, Manse; Mrs. McKenzie, Post Office; Mrs. John Patrick, Mrs. Donald Grant, Mrs. Robt. Cullen, Mrs. John McDonald, Mrs. James Keith, Mrs. Donald Gray, Mrs. James McDonald. *At Westville*—Mrs. Charles Fraser, Mrs. John Sutherland, Mrs. Daniel Munro, Mrs. Duncan Balfour. *At Halifax*—Mrs. Grant, Manse.

Bathurst, N. B.—In July last, the Ladies of the Congregation of St. Luke's Church, Bathurst, commenced a movement with a view to improving the

condition of the manse. As the result of their efforts, three hundred and fifty two dollars (\$352.00) have been raised, and expended in repairing the manse and erecting handsome additional offices. Exclusive of the above named sum, there were liberal contributions of materials, cartage, and labour, by the Hon. John Ferguson, George Smith, Esq., and others. Under the able superintendence, gratuitously afforded, of Mr. James Raitt, carpenter, one of the trustees of the Church, the work was executed in a very substantial and satisfactory manner.

Richmond Church.—The following is the complete list of subscriptions towards Richmond Church, with a few additions, which was crowded out of its proper place in last month's issue, and a portion of which appeared upon the cover of the *Record*:—Chief Justice Sir William Young, \$100; Hon. Alex. Keith and Son, \$100; Sanford Flemming, Esq., \$100; John Gibson, Esq., \$100; Alex. McLeod, Esq., \$100; W. H. Neal, Esq., \$100; A. K. Doull, Esq., \$100; Rev. George M. Grant, \$100; Rev. John Campbell, \$75; Halifax Presbytery, \$100; Captain Taylor, \$40; Dr. Avery, \$40; James Scott, Esq., \$40; A Friend, \$40; Wm. Montgomery, Esq., \$40; George Esson, Esq., \$50; John Doull, Esq., \$50; John A. Sinclair, Esq., \$50; A. Burns, Esq., \$50; Philip Thompson, Esq., \$30; J. J. Bremner, Esq., \$25; Esson & Co., \$25; Prof. McDonald, \$25; John Lithgow, Esq., \$20; Mrs. Thompson, \$20; R. Noble, Esq., \$20; Mr. and Mrs. Sutherland, \$20; Dr. Cogswell, \$20; John Stairs, Esq., \$20; John R. Murray, Esq., \$20; R. W. Fraser, Esq., \$20; Mrs. Bauld, \$20; Wm. Kandick, Esq., \$20; James Hunter, Esq., \$20; James McDonald, Esq., \$20.

A number of other names with their subscriptions have been received,—but this list will occupy sufficient of your space for the present month. It may be satisfactory to all who have expressed their good will to this cause by their donations, to know that the list now figures up to the respectable sum of over \$2700, (two thousand seven hundred dollars). This makes the desired sum of \$4000 a probability not far off, and places the erection of our House of worship among the certainties of the future, so far as mere human plans can be made certain. The knowledge of this fact will, I trust, stimulate the liberality of our friends upon whom a call has not yet been made, to aid in the collection of the required balance—say twelve or fifteen hundred dollars. With thanks for past favours, and in expectation of others in future, I remain, &c.

JOHN R. THOMPSON.

The Rev. James McDonald, formerly of Barney's River, Pictou Co., was elected pastor of the congregation of Fort Augustus, Inverness, Scotland, at a meeting of the communicants and pew-holders held in the parish Church on the 27th September.

ADDRESS TO THE REV. S. MCGREGOR, M. A.

BELOVED PASTOR:—It was with feelings of no ordinary kind that we heard of your intention of leaving us, to labor in a distant and more destitute portion of the Master's vineyard. For upwards of eight years you have "gone in and out among us, breaking unto us the bread of life;" and we cannot permit you to leave us without expressing our deep sorrow for your departure, the sincere esteem we entertain for you personally, and our high appreciation of your faithfulness and untiring diligence in the discharge of your ministerial duties. In public and in private, by precept and example, you were unwearied in endeavouring to lead us to a knowledge of "the truth as it is in Jesus;" in exhorting us to seek a "risen redeemer;" and to "walk in the ways of holiness."

In severing the ties that have so long united us as Pastor and People, we all feel that we lose a warm personal friend—one who has always taken a deep

interest in our welfare as individuals, and to whose exertions and counsels, under the blessing of God, we are mainly indebted for our prosperous condition as a congregation. We beg you to accept the accompanying purse of dollars, as a slight expression of our affection and esteem.

In conclusion, we assure you that our best wishes attend you; and our prayer to God is, that he may protect and bless you, guide and cheer you in the discharge of your duties; and that he may abundantly bless your labors in making you the honored instrument of leading many souls to Christ. Farewell.

Signed, on behalf of the congregation worshipping in St. Columba's church,
by

ALEX. GORDON,
HUGH FRASER,
ANGUS McBEAN,

ALEX. DUNBAR,
ALEX. FRASER,
THOS. McDONALD, *Elders.*

R E P L Y

To Alex. Gordon, Hugh Fraser, Angus McBean, Alex. Dunbar, &c., &c.

MY DEAR FRIENDS:—I feel deeply touched by your kind address and handsome purse. Let me thank you, and through you the rest of my beloved flock, for your kindly consideration. You say truly that for "upwards of eight years" I have had the privilege of going out and in among you, endeavouring to break to you "the bread of life," and if my poor labours have been instrumental in leading any of you to a knowledge of "the truth as it is in Jesus," I feel thankful to God for His mercy and grace.

Be assured that severing the ties which have so long bound us as Pastor and people, is to me a very painful duty. I came among you to labor in what I may call my native parish, without ministerial experience; and as the successor of men of much ability and faithfulness, I did so with much anxiety, knowing the importance of the charge to which I was called. During the whole period of my ministry among you, I experienced nothing but uniform kindness from you all, and shall ever think of the congregation of West Branch and East River, with feelings of the very deepest esteem and affectionate regard. I trust that, in the good Providence of God, your vacant pulpits may soon be filled, and that my successor shall always meet with the same kindly sympathy and support as I have always received from you. I rejoice to think that I leave the congregation in so prosperous a condition, and shall ever pray for its continued prosperity. I leave you for no other cause than a firm conviction of duty, and shall feel strengthened in my future labours by the assurance that your good wishes and prayers accompany me to the shores of the Pacific.

Finally, may Grace, Mercy and Peace from Father, Son and Holy Ghost, rest upon and abide with you all.

West Branch, Oct., 1869.

S. MCGREGOR.

ON SUDDEN CONVERSIONS.

There exists in some truly religious minds a rooted antipathy to anything like suddenness in conversion. Men are in this case sometimes apt to judge only from their own experience; and because they, and all whom they know in the Lord, were brought to the saving reception of the truth by steps slow and almost imperceptible, they think that every one else must be brought in in something of the same way. In opposition to this narrow way of judging, let us take the testimony of analogy, of Scripture, and experience, and we shall find that God does by no means confine Himself to slow and progressive methods of bringing souls to the knowledge of the Saviour.

1. All analogy shews that a total change of mind may occur very suddenly. In solving a mathematical problem, every student knows, that often, when the mind has pored over the diagrams in vain for a whole night, and nothing but perplexity has been the result, the introduction of one small truth into the mind casts a flood of light over the whole, the truth of the proposition flashes across the mind with the rapidity of lightning, and yet he may require much time and pains, or he may find it even impossible to go slowly over the different steps by which he was led to the truth. But if this is true in mathematics, it is much more true in those cases where the affections as well as the intellect are engaged. In all cases of prejudice, when the understanding is blinded and turned aside by the heart, it often requires but a slight shifting of the affections to rectify the judgment and enlighten the whole mind. Now this shifting of the affections may take place in the twinkling of an eye. How often have the prejudices that for half a century had been building themselves up in the mind against medicine and medical men been swept away in the first half-hour of a dangerous illness; so that the judgment has been thoroughly changed simply by the awakening of fear?

Now scripture shews plainly that there may be, and often is, the same suddenness in the turning of a soul to God. Many of the invitations of the Word are made upon the understanding that conversion may be sudden: "*To-day*, if ye will hear his voice, harden not your hearts." "*Turn you at my reproof*. Behold I will pour out my spirit upon you." "*Behold, now* is the accepted time. Behold *now* is the day of salvation."

The Bible would never invite men to turn *now* and *this very day*, if immediate conversion were a thing impossible. Again, we have many scripture examples of men being brought suddenly from darkness into light. In one day 3000 souls, among whom were many who had helped to crucify the Lord of Glory, and many who, but a few minutes before, had mocked the holy apostles, saying "these men are full of new wine," were thoroughly and lastingly converted. And, again, the heathen jailor of Philippi, in the same night in which he had drawn his sword and would have killed himself, "rejoiced, believing with all his house." In both these cases, though the *supernatural* power of the Spirit of God was manifested in a way that may well shut the mouths of cavillers, there was no *miraculous* agency employed, but the simple preaching of the Word was the instrument of conversion.—*McCheyne*.

TO AGENTS AND SUBSCRIBERS.

THE present No. closes the fiftieth volume of the *Monthly Record*, and the Committee take this opportunity of returning thanks to all those who have in any way assisted in bringing about the gratifying result that they have the pleasure of reporting, viz., that, if all the promises are fulfilled, they will be able to meet the expenses of 1869, and commence the New Year free from any embarrassment. What we want now is, that all accounts be settled immediately, new lists forwarded, with guarantees for payment for 1870.

Circulars are enclosed in the present No. to all subscribers who are in arrears for 1869 to whom the *Record* is sent singly, and it is hoped that a prompt answer will be made, as the pre-payment of postage involves an outlay the Committee are not disposed to assume unless assured that subscriptions will be forthcoming.

Agents will also receive a Circular in a few days, showing the present state of accounts. Those indebted for 1869 will enable the Committee to meet their engagements by remitting at earliest convenience.

NOTICE.

A Meeting of the Home Mission Board for the transaction of business will be held in St. Andrew's Church, New Glasgow, on Wednesday, January 12th, at 11 o'clock.

GEORGE M. GRANT, *Convener.*

SCOTTISH EPISCOPAL SYNOD.

At the annual Synod of the Scottish Episcopal Church, held on Tuesday, a discussion took place among the bishops on the propriety of granting the prayer of a number of petitions asking that a general Synod should be summoned for the purpose of considering whether the privileges of the laity in ecclesiastical administration should not be increased. Bishop Wordsworth was afraid that the laity were going too fast, and referred to an influential correspondent in Ireland, who was staggered at the way in which Church matters were being arranged in Ireland. With the exception of the Primus, who seemed to be in favour of extending the privileges of the laity, all of the Bishops indicated an opinion that such a course would be perilous and dangerous at the present time. On Wednesday, it was resolved to remit the consideration of the question to the Diocesan Synods.

ACKNOWLEDGMENTS.

FOREIGN MISSION SCHEME.

Collected at Farewell meeting with Rev. Mr. Goodwill at St. Matthew's Church, Halifax, N.S.	\$20.00
Col. at St. Matthew's Church, Halifax, N.S., 12th Oct.	178.03
Col. at Richmond, near Halifax	3.00
From Miss M. McKenzie, Boston, per Rodk. McKenzie	1.50
From Rev. G. M. Grant, being bal. of sums sent to him to purchase goods for the mission	9.00
P. McDonald, of Baddeck, per W. G. Pender.	0.50

\$212.03

JAS. J. BREMNER, *Treas.*

Halifax, 10th Nov. 1869.

Col. at McLennan's Mountain, per Rev. Wm. Stewart	\$15.30
Col. at Campbellton. £6; Flat Lands, £2 10s. = \$34 at 2 per cent prem.	34.68
Broad Cove, C.B., \$14; Angus McPhail, River Dennis, \$50 cts.	14.50
Albion Mines	9.00
St. John's, Nfld.	38.00
Richmond and North-West Arm, Halifax	4.50

\$115.98

JAS. J. BREMNER, *Treas.*

Halifax, 4th Dec., 1869.

YOUNG MEN'S SCHEME.

Collection in Greenock Church, St. Andrew's, N.B., by the Rev. P. Keay	9.48
Col. in Chatham Church, N.B., by Rev. Mr. Wilson	15.00
Paid John Sutherland, student	\$100.00

RODRICK MCKENZIE, *Treas.*

Pictou, Oct. 30, 1869.

HOME MISSION FUND.

Miss McKenzie, Lake Uist	\$6.00
" Dowling, River Inhabitants	6.22
" Cameron, "	4.50
" McLaughlin, "	1.50
" McKinnon, West Bay	4.68
" Rankin, River Dennis	2.66
" McAskill, Strait	5.00
" Skinner, "	3.00
Col. at Baddeck	14.00

\$47.56

Less P.O.O. 15

\$47.41

GEORGE MCLEAN, *C. Treas.*

Halifax, Dec. 4, 1869.

In last month's acknowledgments of Presbytery Clerk's Fees, W. B. R. John should be credited with \$2 instead of \$5.

CASH RECEIVED FOR "MONTHLY RECORD."

W. Grant, Pembroke, Up. Stewiacke	\$1.25
Rev. J. Gordon, Almonte, Ont.	2.00
Jas. A. Archibald, Bedford	0.62½
Rev. F. R. McDonald, Newcastle, N.B.	0.62½
Rev. J. McMillan, Musquodoboit	2.00
Rev. T. Wilkins, for D. Munro, Woodstock, N.B.	0.50
Rev. J. Currie, Maitland	0.62½

LETTERS RECEIVED.

W. M., Campbellton, N.B.; W. McP., Orwell Head, P.E.I.; R. McK., Pictou; J. G. C., Portland, N.B.; W. McM., Salt-springs.

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

Employment Office, Halifax, }
December 4, 1869. }