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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XV.

NOVEMBER, 1869.

No. 11.

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

### LETTER FROM REV. C. GRANT, CALCUTTA.

THE "dovecotes" of the Baptist Missionaries in India have lately been, and still are, in a state of flutter, owing to an "Eagle," in the shape of a despatch from their London Committee, that has flown over, and caused mighty agitation. The said Committee is evidently scornful of the teachings of history, and believes that a nation *ought to be* born in a day if only the attendant midwives do their duty; and applying this belief to the case of India, are in a state of amazement that this mighty empire has not already been brought to the Christian birth. The fault *must* lie, *not* in a prayerless Church at home—not in the opposition of the carnal heart—not in the might of a heathenism strong in the social customs of the people, and the prestige of the reign of thousands of years,—not in the fact that long years—aye, it may be, even hundreds of years, may be required to mould India according to God's plan of working, even as hundreds of years were required to mould the Roman empire with one half the population and a mythology possessing one half the popular hold,—not in any or all of these causes is the *real* cause to be found, but in the Missionaries, and the Missionaries alone. The Committee solemnly declare their belief that had their Missionaries been more "self-denying,"—had they gone forth in poverty and weakness—had they only been "Apostolic"—had they only all been St. Pauls—then their Missions would have been as gigantic a success as their enemies say they have been a failure. Nay, still further, the Committee rather hint, that had their Missionaries only entered into a competition with the native Fakirs and Sunyasis, and starved themselves, and gone about with emaciated bodies, and matted locks, and persons encrusted with filth, things would have been different. Still further, the word "persecutions" is so quoted from the New Testament as to imply that the Missionaries here have been culpably remiss in not getting up an occasional persecution, and managing matters so that occasionally one of their number should be "stoned" or "beaten with rods."—So the whole blame is laid, by the men who have stayed at home and contributed their pence, on the men who have gone forth and toiled and prayed, aye, and suffered, what is perhaps more difficult to suffer than "beat-

ing" and "stoning," the agony of work without results, the oppression and crushing of spirit following labour among a people dead—utterly dead—or having a life only in the traditions and myths of the false Past. It is hard, very hard, for these Baptist Missionaries—and no wonder that they feel hurt and "wounded in the house of their friends." There is something so intensely ludicrous, as almost to deprive it of its sadness, to one who knows how a fashionable and popular preacher lives in London, and who knows what Missionaries, especially the Mofussil (or country) labourers endure in India, in finding a man like Dr. Landels, with a grand congregation and a salary of £1000 a-year, act as the mouth piece of the Committee in a tirade against the "selfishness," and luxury, and want of self-denial of Missionaries,—that one feels inclined to laugh at the whole affair, and to put Dr. Landels and his committee in that large class who eagerly demand any amount of self-denial—even unto death—from every one *save themselves*—who are like that American officer, safe behind a large tree, who shouted to his men to advance up to the cannon's mouth to save the Union. But what do the Committee propose? Ah! there's the rub, and there is where the genius of the Committee shines conspicuous. The Mission has failed—at least, according to their idea of success—and it has failed because of the absence of St. Pauls. The remedy, then, is plain. St. Pauls must be manufactured—made to order—or arise at the waving of the wand of the Baptist Committee. And these men—every one of them having an Apostolic spirit, are to go forth to India, to have their passages paid, and after that to live as best they may, "working with their own hands," for did not St. Paul do so? Seriously, here is the proposal; men are to be called for, who are unmarried, and who pledge themselves, as long as they remain in connection with the Baptist Church as missionaries, to remain unmarried, who will come out here getting their daily food in any way they like, but who are to *get no salary* from their Home Committee. They may live or die; all the Committee will do will be to say "be ye clothed and be ye fed," in the style that is *not* commended by St. James. They must live by Faith; they must believe that God will feed them in order that Christians (?) at home may not be called on for such large contributions; they must expect that the heathen among whom they labour will share their rice along with them; or else must determine on some trade at which they will labor and support themselves. The result will be, that the heathen will see that we are in earnest, that belief in our religion makes us give up much, and the odium attached to the Missionary by the poor ryot seeing him living in a more comfortable house than he lives in will be got rid of.

Now there are various points from which such proposals might be viewed. Probably some will think they contain the same mistake that men are guilty of when they *force* Revivals, and whip up emotional zeal. Others will think that they argue selfishness in the Home Church, rather than among the Missionaries. Others, again, will look at them from a distinctly Christian point of view, and think that seeing that they all tend to throw the self-denial off the Church on to the shoulders of the few individuals from whom the giving up of everything is expected, that others may give up nothing—that seeing all this, they are scarcely consistent with the words of the Lord Jesus, who said: "It is more blessed to give than to receive."

But let me note one or two points in connection with them, as seen from an Indian stand-point.

(1.) It is only by men who are unaccustomed to trace the laws which govern the movements of ideas, and consequently the change of life, of a people, that Missions can be characterized as a failure in India. To make a certain number of converts is not our only work here. We have also to make India a *Christian nation*; we have to make the *life of the country* to be Christian. In doing that, we have to destroy a false life, and only they who have studied the slow process by which nations cast off and put on, the extreme difficulty of

breaching the old walls of a faith and a civilization, of opening the first trenches and erecting the first batteries,—only these can really gauge what has been done here. What has been done, some of the facts I mentioned in my last letter will enable you to comprehend in some measure. I saw a man the other day—a naked Coolie—trying to break through, for the purpose of opening up a drain, the crust that had been formed by successive layers of broken stone that had been by the action of years welded into one hard mass. He was just beginning: the first strokes of the pick made almost no impression; but he continued his work, and at last got through to the softer stratum beneath. I recognized that he would get on more quickly for the future; the crust had been burst through, and for the future it could be broken off in larger fragments. In besieging towns or forts in India, our men always felt that when the trenches were once opened, the end was certain: much labor, much fighting, might still remain, but conquest was sure. So we have got the trenches now opened: we have influenced the thought of the country, and the rest is only a matter of time—of long time, I am sure, for not one generation, nor two generations, will suffice to enable the light to penetrate into the dark places, or Christian thought, and charity, and love, to transform a people the most stupidly conservative in the world. Our success in India is not to be measured by the—say one million of Christians who have been baptized. True, the progress has not been such as we all anticipated, and prophesied. But the question might be raised as to whether the explanation is to be found in the smallness of the result or the presumptuousness of the expectations. We are constantly referring to the advance in the early Christian ages: but a study of these ages as they are laid bare by the Fathers might teach us that everything was not rose-color with them—that even the Christians were still deep in heathenism, and had only the crudest opinions concerning the doctrine and the life they professed to have embraced. I hesitate not to say that when Justin wrote his “Apologia”—probably between the years A. D. 139 and 150—the Roman empire was not influenced by the Christian ideal of life one-half so deeply as India now is, only 56 years after Missionaries were legally permitted to reside in the country. I dare say there were many more nominal Christians, but the current literature, the higher thought, the religious ideal of the empire, had been scarcely touched by Christian influence; whereas in India, at the present moment, everything takes its shape from our mould, all new life *aspires* after the model of Jesus, the current native literature—even that which affects bitterest hostility—takes tone and colour from our thought—and cannot help so doing. The native Christians are not numerous: they are not zealous; they are not self-sacrificing: on the contrary, we have to lament much coldness and selfishness amongst them: but we have other witnesses to summon: we can summon the native newspapers,—we can summon native public opinion, which forty years ago demanded the Suttee and the Churrack pujah\*, and which now revolts at the mention of either,—we can appeal to the Brahma Somaj, with its Christian morality and its reverence for the name of Jesus, and its firm front against Caste and Idolatry,—and we can appeal to the changed ideal—not indeed of the lowest, but of the highest men in the nation, and ask: do these speak only of failure? No, thank God, they speak of a people moving onward to a higher popular life.

(2.) These proposals are utterly impracticable, and are based on entire ignorance of the country and the habits of the people. Without this ignorance, the appeal to Apostolic practice would never have been made. Paul and his companions were separated from the people of Asia Minor and Greece by no such gulf as separates us from the caste population of India. This one point destroys

\* *Churrack pujah*—the pujah or festival at which the “swinging” used to take place, i. e. large hooks were fastened into the backs and thighs of devotees or men hired for the purpose, —they then swing for a length of time in the presence of the people.

all analogy between the cases. Moreover, Paul, during his "tours," enjoyed a climate not many removes from that of Palestine, in which he could work, in which he could expose himself and live quite according to the customs of the country. *Here* to do so is certain death. We must live a life far away from the native life: it is not a matter of choice, but of necessity, a condition imposed by a Higher than we, and to which we must submit. To turn men adrift in the way the Baptist committee propose to do is a piece of wanton cruelty, a cruel imposition on the ignorance of the men who will answer their appeal (if any will) that cannot be excused, for the ignorance that alone can account for it must be culpable ignorance, and therefore cannot be its apology. The Calcutta Missionary Conference (all denominations) unanimously condemned the whole scheme as utterly unworkable. And this they were warranted to do, for

(3.) It has had several fair trials given to it already by the zeal of individuals. Inexpressibly touching are some of the accounts of heroism unknown and unsung, I have heard, of men who have come out, as they supposed, after the Pauline example, and have gone among the people, living as they did, denying themselves chair and bed, knife and fork, animal food and proper change of linen, and have died, leaving behind them indeed the odor of sanctity even among the natives, and getting ranked as Fakirs—but that was all. Indeed, it is the opinion of most people now that the effect is bad rather than good, for the tendency of the ignorant native already is to consider that you are right to go your way, and he to go his; of course as a Hindoo, he stands on a higher platform than an outcast like you; but he believes that it is quite possible for you to reach a great height of holiness by self-abnegation and austerities; and he conceives that a person living in such away is just a devotee like his own devotees; and he has been known to pay the Missionary reverence almost amounting to worship; "is he not a great Fakir? have not his austerities elevated him to the gods?" but he sees nothing more in it than the resemblance to the ideal of holiness entertained by his own saints; and having once got hold of that idea, he cannot take in another. But still further: practice self-denial as we may,—imitate the native life as we may, we cannot equal the Fakirs and Sunyasis: if we attempt to compete on that line, we will infallibly be defeated; three days of the austerities practised by these, and the filth contracted by them would kill a European, and so the poor peasant sees only this, that the European is not such a great saint as his countryman, and therein rejoices.

It is almost revolting to have to argue any question in this way; but it seems as if many at Home expected us to teach that we have the same ideal as the Indian devotee has, whereas we ought to be careful to show that we have a far different,—that there is a difference, and that we do not compete along the line of austerity, nor seek to gain them by a scenic display of endurance, but that whilst we be willing to "endure hardness as good soldiers of Jesus Christ," yet that our object is not to shew forth ourselves, but Him—not to set before them a heaven the door of which is unmeaning stolid endurance of physical afflictions, but the door of which is Jesus Christ, leading unto a kingdom of "righteousness, peace, and joy in the Holy Ghost."

One almost fears to argue on this side of the question, lest the hardship involved in carrying out the other be the deterrent force. But I don't think it is. As for myself, I long for something more of self-denial: the life that one necessarily lives in Calcutta, engaged in the particular work in which I am engaged, precludes the physical suffering that the Baptist Committee consider the essential of Missionary service. I only wish there were something more to be endured: I know by experience that there are times and states of mind in which more self-denial results from the absence of hardship than from its presence. There seems to be one safe rule leading apart from either extreme, viz.: do not seek for hardship for its own sake: accept it and meet it bravely when

God sends it, but seek not to be wiser than He is: do not force out Apostolic fervor by the spur that is different from the spur of the love of God in the heart: and learn that St. Pauls are made and called by God, and not manufactured by Resolutions of Committees, even though ratified by the omnipotent voice of a "Public Meeting."

It may be considered that I am saying too much about another denomination, but whilst I am about them, let me say a word as to all that I have heard and seen concerning these Missionaries, who have been so foully slandered by the very comfortable Committee to whom their Christian fame ought to have been dear.—The Baptists have always had reason to be proud of their foreign, especially their Indian Missionaries. Springing, as so many of them have done, from the lower ranks of society, labouring under the misfortune of early defects in education, they have yet proved themselves Davids in the presence of the enemy—second to none in the Oriental scholarship,—their unwearied efforts have piled together—the pioneers in Bible translations, and perhaps the best *vernacular* preachers in India. I wish the same brushes might be employed in painting their Home Committee. We all know how they "nagged" the "Serampore three"—how they grieved Ward's affectionate nature, ruffled the calm even of Carey's temper, and by foul innuendo and open calumny, broke the heart of Marshman. The antecedents of the two bodies cannot fail to make outsiders suspect that now the Missionaries are right in the vehement protest they are making against the new resolutions. Do the Committee think, when they speak of their grief that Missions have not been more successful, that the grief is confined to them alone? How frequently we hear only grumbling from Home Churches and Committees! In this the Baptists are not singular. Again and again we have platform orators like Dr. Landels (and I could name his counterpart in our own Church), speaking as if all concern for the Messiah's kingdom were confined to those who stay at home, and as if the Missionaries, instead of receiving sympathy as the chief mourners, were only the criminals to receive all the blame. Do you think that all the grief of defeat is experienced by the men at home, and none by the faithful army in the field who have done all that men could do? Let the Churches pray and cease to grumble, and then they may expect a blessing, and then will the hands of their labourers be strengthend, and their hearts comforted. Do you think the mist-cloud never passes over our spirits? that our hands are never feeble, and require rather to be held up by the Church than to be pulled down, because converts do not pour in? Who giveth the increase? Not we, not you, but God. Ask Him, then, ye people that are faithful, so to strengthen us, that liberally we may plant and water, and so to dispose *your* hearts to give that those who labour in heathen lands may double in number and be more mighty in spirit.

C. M. G.

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#### LETTER FROM OUR SCOTCH CORRESPONDENT.

THE missionary societies of the several universities in Scotland have agreed to co-operate in the support of some foreign mission. The movement originated with the Divinity Students in Glasgow University, who waited on Dr. Norman McLeod, and stated that they were anxious, if the other universities would co-operate, to take an active part in the support of one or two Foreign Missionaries. This deputation waited on Dr. McLeod at the very time when he was in need of assistance. For a considerable time, the propriety of a mission to the aborigines of India had been engaging the attention of the Foreign Mission Committee. The field was approved of as one which should be taken up, but as the funds placed at their disposal had been exhausted, they could not move further in the matter, until some money had been raised. Dr.

McLeod stated these facts to the students, and after considerable deliberation, it was decided that they should support this mission. Negotiations were commenced with the Missionary Societies of the other universities, and they agreed to co-operate in maintaining it. The matter was then brought before the General Assembly, and received their approval. Two missionaries have since been engaged by the Foreign Missionary Committee, and are to leave for India in October or November. Active operations for raising the necessary funds have also been commenced by the students. The aborigines of India are said to number not less than *thirty millions of souls*. When the Hindus crossed the Indus, the aborigines of India were expelled from Hindustan, where, it is said, they only left a few barbarous hordes in the hilly tracts of the eastern side. They embrace several races, which differ from each other in language, customs, and religion. The missionaries, I understand, are to be sent to those inhabiting the hill country in Northern India. Large tracts of territory there are inhabited solely by the aborigines. Among the mountains and forests they still maintain a kind of independence. They are governed by their own chiefs, and having very little intercourse with the other races of India, they retain their "primitive habits, physiognomy, and religion, unmixed by connexion with the Hindus." Of course, there is occasionally to be found some tincture of the Hindu religion, acquired, undoubtedly, from Brahmans who have been among them. Among other things in which they differ from the Hindus, we may mention their entire disregard of caste—their patriarchal institutions—their marriage with widows—the bloody sacrifices which accompany their religious rites—their eating of all kinds of flesh without distinction. These things are utterly abhorrent to the Hindus. Travellers also tell us that "the aborigine is not more distinguished in his other habits than he is in his moral virtues from the Hindus. The man of the ancient race scorns an untruth, and seldom denies the commission even of a crime that he may have perpetrated, though it lead to death. He is true to his promise, hospitable and faithful to his guest, devoted to his superiors, and is always ready to sacrifice his own life in the service of his chief." The movement to establish a mission among the aborigines of India owes its origin to Dr. McLeod. The noble addresses which he gave on his return from India has put considerable life into the church, and awakened the people to a sense of their responsibility with reference to India. We are certainly not saying too much when we say that no other man in the church could have done the work which he has done for India. Till lately, the church was gradually losing confidence in her Indian missions. There was a feeling that the most suitable men had not been sent out—that only those had been sent out who would not have succeeded in the church at home, and had to go abroad somewhere. This cannot be said now. It has been shown by Dr. McLeod, that, though progress has been slow, it has been as rapid as any reasonable person could expect. There are great obstacles which hinder rapid progress in the outset. When these are overcome, progress will be more marked. Besides, many of those who are going out *now* as missionaries are men of distinguished scholarship—men who have held good positions, and have resigned them at great personal sacrifice to go to India. The church in Nova Scotia must have felt greatly the loss of Mr. Grant. The university of Fredericton in New Brunswick, will also feel the loss of Prof. Jardine, who, I understand, has offered his services to the Foreign Mission Committee. They should, however, rejoice in the fact that these men are devoting themselves to a great work, and from their great talents and distinguished scholarship—their zeal and earnestness, will be the instruments of doing much good in their new sphere. All is due to Dr. McLeod. When he speaks to any one on India, he seems to inspire them immediately with the desire to do something for India. We trust and sincerely pray that he may be long spared in health and strength to discharge the work of convener for the Foreign Mission Committee.

It was thought that the disestablishment of the Irish Church would go a great way to satisfy the Irish Roman Catholics, and so convince them of the intention of the Government to do every thing in their power in the way of justice to Ireland, that peace and tranquility would be restored to the country. Besides, to strengthen this conviction, which they thought was sure to exist, a number of Fenian prisoners, who were under penal servitude, were released. All these generous acts do not seem to have had any good effect. Discontent seems as rife as ever. Scarcely are these Fenians liberated, when they begin anew, with their old accomplices, to agitate against the Government, and excite the people to rebellion. The leniency extended to them seems to have made them speak and act with greater freedom. Assassination and agrarian outrages are almost of daily occurrence, but the assassins, and the perpetrators of these outrages, are shielded and protected to such an extent that the police authorities cannot discover them. Such a state of matters was never anticipated. The promise, that the Irish land question and other Irish grievances would, at an early period, engage the attention of Parliament, after the manner in which the Irish Church question was settled, ought to have produced a different state of matters. It was to be expected that the lower and more ignorant classes would require some time to allow their Irish blood to cool, and look upon the British Government with favour. It was, however, never doubted for a moment that those who were their recognized leaders would have been able to have kept them, by wise counsel, from active hostility and secret outrages. It is with the educated and more influential class that we have been most grievously disappointed. Instead of using their power to reconcile the people to the Government, they have been stimulating and spurring them on to make the most absurd demands. There has lately been an assembly of the Irish Roman Catholic Hierarchy, at Maynooth. The resolutions which were adopted certainly reflect very little credit on that body. A Protestant Government on their account disestablished a Protestant Church, and now they have the audacity to come forward and ask for an extreme denominational system of education. It is one of their principles, they say, that the children of their people must be educated in schools and colleges which are entirely under the power and government of their church. Accordingly, they ask that their schools and colleges be endowed by Parliament, and then handed over to them, and put entirely under their control. They will only be satisfied with having their children educated in institutions in which their peculiar theological views are taught. They believe that any other system of education would be against the interests of their church, and would be "grievously and intrinsically dangerous to the faith and morals of Catholic youths." With this object, Cardinal Cullen issued a manifesto to the adherents of the R. C. church, to support the Hierarchy in their object. He declares that they will enforce their views, and that parents who will send their children to the mixed schools in defiance of their wishes, will be deprived of the privileges of the church. He says:—"In writing to you, or addressing you heretofore, I have never had occasion to speak of ecclesiastical penalties; but I am now so convinced of the evils of the model school system, that I give notice to any Catholic parents who will obstinately persevere in keeping their children in the lion's den, in the midst of danger, that I feel bound to deprive them of the advantages of the Sacraments of the Church until they make up their minds to act as parents anxious for the salvation of their children ought to act." To be excommunicated from the church and to be deprived of her sacraments are the two great penalties on which the Roman Catholic clergy fall back when they find themselves in an emergency. You perceive that the people are here spurred on to make demands on the government which it will be impossible to grant. Such a system of education will never meet the approval and sanction of the British Parliament, and be endowed from the public exchequer. Now, any bill which will not be in accordance



with their wishes will be regarded as a grievance, and if they pursue their usual course, they will not rest satisfied with it, but agitate the country, and excite the people to rebellion against the Government which would dare to pass a bill against their wishes. We can understand them objecting to send their children to schools and colleges in which there is religious instruction given by Protestant teachers. No one asks them to do so. If a population is divided, and cannot agree regarding the kind of religious instruction to be given to their children, then the children of dissenting parents must not be compelled to attend and listen to the religious instructions given. Even with such a proviso as this, the Roman Catholics will not be satisfied. They ask the government to endow schools and colleges in which there will be *only* Roman Catholic teachers, and in which the doctrines of their church will be taught. Now, all we have to say is:—"If such is the wish and demand of the Roman Catholic clergy, that they must endow them themselves. The nation, it must be clear to any one who paid any attention to the debates on the Irish Church question, has decided objections to any thing which might have even the appearance of granting money from the public Exchequer for Roman Catholic uses."

R. J. C.

#### LETTER FROM A CATECHIST IN CAPE BRETON.

MR. EDITOR:—For the information of those unacquainted with the localities in which I am labouring, I may state that Loch Lomond is a magnificent lake to the north-east of Richmond County, and from its outlet Grand River takes its rise. Lake Uist is toward the south-west of Cape Breton County. The two lakes are connected by a narrow channel. Framboise is a settlement toward the shore, to the east of Richmond County, where there are over sixty families, and many of them strongly attached to the Kirk. The inhabitants have almost all immigrated from the land of the thistle, and bear an intense love for their native country. Their recollections are of the hills and dales of "Bonny Scotland."

When talking earnestly to some of these aged Highlanders, and urging them to strive in order to procure an independent living, I have often received the grave reply, as if falling from the lips of an enthusiast:—"My heart's not here, my heart is in the Highlands."

I have visited Gabarus and Salmon River twice, both in the County of Cape Breton. In these districts, as in some others, the houses are far apart and inconvenient for visiting. It would seem to a stranger that the aim of each emigrant was to encamp himself in the deep solitary forest, among the birch and pine, which, if they possess no better recommendation, are not, at least, gossiping neighbors. Religion, with the most of these persons, is, as it should be, their all in all. For the benefit of those who are apt to complain that the church is almost a mile from their doors, I may say that these emigrants often travel from ten to fourteen miles to hear a single sermon, and of this they never murmur.

I have been trying as much as possible to increase the circulation of the *Record*, and form clubs where there was a sufficient number for such. It must be remembered, although they are quite willing to support it, yet, for many of them it is written in an unknown tongue. According to their circumstances and education, it has a greater circulation here than in many places in Pictou.

I have only to say that, in accordance with their promise last spring for a catechist to labor among them, they have more than paid the amount in full.

Yours, truly,

DONALD CAMPBELL.

**LETTER FROM MR. ROBERTSON.***Halifax, October 30th, 1869.*

DEAR SIR,—I think it is my duty to give your readers some account of my movements since engaged by the Synod on the 1st of July last.

While in Chatham, N. B., I took part in a missionary meeting there, and a few days thereafter assisted Mr. Goodwill at a missionary meeting at Newcastle. Not long after returning to Pictou from Chatham, I crossed over to P. E. Island, and on Monday after the communion service at Rev. Mr. McLean's, Belfast, addressed about 1500 of his people at the tent door.

Our next meeting was on the Monday following, with the Rev. James McColl's people, at DeSable. On Tuesday, addressed Mr. Cameron's people at Bonshaw; on Wednesday evening, addressed Rev. Mr. Duncan's congregation in St. James'; and while in Georgetown, had five missionary meetings with Mr. McWilliam's people, viz.: two at Georgetown, one at New Perth, one at St. Peter's and Montague Bridge. Next Sabbath, Revs. Messrs. McLean, Duncan and Goodwill assisted Mr. McColl in dispensing the Lord's Supper at Orwell Head, and on Monday morning I addressed the people in the Church. On Wednesday, addressed Rev. Mr. Stewart's people at St. Peter's road.

Returning to Nova Scotia, I addressed meetings at the following places:—Arisaig, Merigonish Harbour, Foot of Barney's River, Avondale, Barney's River Church, Upper Barney's River, Piedmont Valley, Antigonish, Pictou, Big Brook, Glengarry, Hopewell, Gairloch, Salt Springs, Cape John, River John, Maitland, Noel, Lower Economy, Upper Economy, Londonderry, Parrsboro', Little River, Musquodoboit, and Musquodoboit Harbour.

To defray my travelling expenses, the following sums of money were contributed:—DeSable, \$1.50; Rev. Mr. Grant's, Merigonish, \$5.00; Kirk and Free Church, Barney's River, \$7.20; Gairloch, \$5.00; Rev. Mr. Currie's, Maitland, \$7.00; Mr. Wylie's, Londonderry, \$1.00; Mr. McMillan's, Musquodoboit, \$2.31; and at the Rev. E. McCurdy's, Musquodoboit Harbor, \$1.51.—In all, \$30.52.

On no occasion did we solicit collections. Every where the people were anxious to give to the mission cause, but we told them we would (D. V.) call on them next year, and accept every shilling offered, or rather ask for and receive a great many shillings. Every one of our meetings, (about 50) were well attended and most orderly. More than anything else, I was pleased to notice the evident ripeness among all classes for Missionary enterprise.

Sincerely yours,

H. A. ROBERTSON.

**NARRATIVE OF A VOYAGE THROUGH THE ISLANDS OF THE NEW HEBRIDES.**BY REV. DR. GEDDIE. (*Continued from July No.*)**MINARU OR ESPIRITU SANTO.**

This is the largest island of the group, being about 80 miles long, and 40 miles wide. It was discovered by the Spanish navigator Quiros, in 1606, and supposed by him to be a part of the great southern continent which was then thought to exist. The island is covered with lofty mountains and fertile valleys, which give it a magnificent appearance. Nothing can exceed the luxuriance of the vegetation everywhere. The climate, however, is said to be unhealthy.

We left Faté on the 11th October, and reached Espiritu Santo on the 13th. We sailed up along the eastern side of the island, rounded the north end, and returned by the west side. Our destination was the west side of the island, for the natives on the east coast are very savage, and shun intercourse with foreigners. We found it difficult to make our way along the coast, as calms prevail during a great part of the year, being caused by the high lands, which intercept the regular trade winds. The heat was very oppressive during our visit, and the thermometer stood at 98° in the shade. The constant heat must have a debilitating effect on strangers, but the natives looked robust and healthy. The rain falls here in larger quantities than on the smaller islands. The natives appear to be a mixed race, some being very light, and others very dark. The men wear very little covering, and the women less, which gives them a repulsive appearance. All the cruel customs of the other islands prevail here, but the natives seem to indulge less in war.

As soon as we reached the calm on the lee side of the islands, the natives came off to trade with yams, &c., for which they received calico, knives, and fish hooks. On the morning of October 14, I landed at a place called Pakuru. A large number of men, women and children collected on the shore, who were friendly but timid. I asked for the chief, and two venerable-looking old men soon made their appearance. They had all the dignified bearing of chiefs, and their arms, legs and bodies were loaded with ornaments such as I had not seen in the southern islands of the group. I explained, through an interpreter, the object of my visit, and, before parting, gave each of them a present of red calico, &c., which they seemed to value. On the evening of this day, some natives came off to the vessel from a place called Pilia, to trade, and one of their number remained on board, intending to land in the morning. We were surprised by a visit from a canoe, long after dark, when we were four miles from the land. The natives had come off for the man who intended to spend the night with us. They told us that a vessel had previously come here and stolen a chief and six men who had gone on board to trade.

*October 15th.*—We were in sight of a place called Naku-in-chirim this morning, which had been strongly recommended by a friendly trader as an eligible place for a mission station. There were also two young men here who had spent more than a year with Mr. Gordon, on Erromanga, and I was desirous to see them. While we were at breakfast, the *Moul-seevee*, or high chief, came on board. He is a noble looking man, with a pleasing expression of countenance. His appearance was dignified, and he had on him all the insignia worn by chiefs of the highest rank. We invited him to join us at breakfast, but he declined; and our interpreter said that he would die if he were to eat with us. We were afterwards told that chiefs of his rank have food cooked expressly for themselves, and that no person dare to eat their food, neither dare they eat food prepared for others; the very fire on which their food is cooked is sacred to them. After breakfast the boat was lowered, and the chief accompanied me, leaving his own canoe to follow. We had to pull about six miles, as there was no wind, and the vessel was drifting with the currents. The chief piloted us to a good landing place, near the neat village in which he resides. A large number of men, women and children were assembled on the shore to receive us. I followed the chief to his house in the centre of the village, but there was nothing attractive about it. It was a long low building, thatched with grass, and kept in good order. There were some tattooed ladies about the house, which I took to be the chief's wives. The only articles in the house were mats, bundles of native property, a large quantity of native pottery, and some sandel wood. I purchased some pieces of pottery, and paid for them in calico. The chief then led me to a small building which he was desirous that I should see. It contained a large number of pigs' jaw bones, with the tusks still in them, which were of immense size, and must have been the growth of years. My interpreter

told me that these jaw bones represented the number of pigs the chief had eaten, and that it was imperative on him to eat a certain number before he attained his present rank. The greatness of a chief may therefore be inferred from the number of bones he can show.

After seeing all that was to be seen, the chief conducted me to the place where he drinks his kava and receives visitors. It was under the shade of a large tree, where there is a place enclosed with a stone wall two feet high, and rudely paved inside. There were two rows of conical shaped stone pillars within the enclosure, the use of which I did not learn. I met here a great chief from the interior of the island, and exchanged a few words with him. A large number of men, women, and children sat on the ground outside. I now asked the chief to order silence, as I wished to state the special object of my visit to them. I told them that we were missionaries, and not traders—that our object was to turn sinners from darkness to light, and teach them about Christ, who saves all who believes on Him, and asked them if they wished to be taught these things. I did not pause long for an answer, for “*Talelei*” was uttered all around, which I understood to mean “It is good.” Some of them, indeed, wished to settle the matter on the spot, and asked me to remain and teach them at once. I pointed to two Aneiteumese, and told them that I was teaching a people like themselves; but I would write their wishes, and perhaps another missionary would come and live among them. I closed our interesting meeting with prayer.

The chief and people, before we parted, said that they wished to speak to me about one thing. My countrymen had stolen many of their friends, and they wished to know if anything could be done to recover them. I said that I would write down their complaint, and expressed a hope that the chiefs of my country would put a stop to the wicked practice of man stealing. One man stepped forward and showed me the mark of a bullet wound which he had received from a white man who fired on him, the bullet having struck the breast and passed through one of the arms.

I now bade farewell to the chief and people of this place, much pleased with my visit to them, but sad in heart to think that so many who are ready to listen to the message of salvation must still live in heathen darkness.

*October 19th.*—Called at a place named Pusse to-day. We wished to land three natives here, who had been on board the *Dayspring* for more than a year. They were taken away by traders, and Capt. Fraser picked them up at sea in a boat which they had stolen, in order to make their way home. Their names are So-so, Lu-lu and Bu-su. Their district was some miles distant, but they expressed a wish to be landed at this place, as they had friends ashore. A boat was lowered and we went on shore with them. There were only four or five natives to be seen, who fled to the bush when we neared the land. One of the natives in the boat stood up and called out that we were not “white men,” but missionaries, and not to be afraid of us. When those on shore recognized their friends in the boat, they took courage and came near us. As we did not deem it prudent to take the boat close in, I landed in a small canoe which came off for the natives whom we were going to leave. Some people approached me, to whom I gave small presents. A man, at my request, went after the chief who was in a house close by, but he would not make his appearance. The men whom I brought on shore told me that a slaver had stolen many of the natives, and this was the reason why they were so shy. Nothing could be done, and my native friends seemed desirous that I should leave, so I returned to the boat, hoping to find matters more favourable at some future time.

(To be continued.)

**ADDRESSES AT THE INDUCTION OF REV. F. R. McDONALD,  
INTO ST. JAMES', NEWCASTLE, N. B.**

ADDRESS OF THE REV. W. WILSON.

DEAR BROTHER,—The most sacred office to which man can aspire is that of the holy ministry—the highest dignity that can be conferred on man is to be an ambassador for Christ. What a dignity surrounds the person of a plenipotentiary of an earthly sovereign! How solicitous he is that nothing unworthy of, or derogatory to his high position, may be done. Shall the envoy of the King of kings be esteemed less worthy of honor than he? Shall he be less jealous of the homage and reverence due to his Lord and master? I trow not. Such a sacred office is that you have been called to fill—such a high and holy trust has been committed to your care. The Great King and Head of the Church has this day invested you with the spiritual oversight of this large and important congregation. The position you now occupy is one of no ordinary kind. Your predecessor, Dr. Henderson, laboured faithfully among this people for the long period of twenty-five years. The sweet fragrance of his name lives in many a heart, and the remembrance of his kind and gentle words will not soon be forgotten. With a mind richly furnished with the brightest gems of truth, and the highest refinement of classic lore, Dr. Henderson brought to bear, on all his instructions, illustrations apt, pointed and beautiful. This, in no common degree, you can imitate. Now it is you will begin to appreciate and realize the value of those long years of exhausting study over the midnight lamp, which you have spent preparing for the present hour. Take, then, from your treasury, things new and old, and build up the people in their most holy faith. Broadcast sow the seed of the word of life, water it with your prayers, then leave results with God.

The influence of the pulpit is not on the wane, as some prophets of evil seek to wail out in lugubrious strains. The pulpit has power, and, when wielded faithfully, it is all-powerful. The power of the pulpit is the power of truth, and it shall prevail. The influence of the pulpit may be on the decrease in some particular localities, but then the causes generally are not ill to seek. Is it not true that too often a religion is preached from the pulpit such as is impossible for people to live out? How often do we hear people solemnly enjoined to do certain things, and in the same breath told that they cannot do them without some supernatural power being granted to them, and the possession of this power, it is hinted, is difficult to obtain. Now the age in which we live is, strictly speaking, a practical age, as well in mechanics as in morals and in religion; and when an impractical morality is preached, it is respectfully passed by as having in it nothing congenial to the tastes and wants of man. Are not creeds and formularies too often pushed to the foreground, while the simplicity of the Gospel of Christ is made occupy a lower place? Are not the opinions and sayings of those of old time but too often clothed with something like inspiration, and "heaven's easy, artless, unencumbered plan," thereby clogged and fettered? Be it yours, then, to preach the religion of the Bible, so that the principle of Divine truth inculcated by the Author and Finisher of our Faith, may be lived out in the every day life of man. There ought to be no divorce between morality and religion. A man must be a religious man, or his morality is a sham and pretence. The religious man, as a matter of course, is a moral man. This truth is simply and beautifully expressed by the Apostle, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." The life of man is briefly comprehended in the terms, "word and deed." There is no occasion why a man should leave all his religion in the pew on Sunday, and carry none of it with him to the count-

ing-house or workshop on the Monday. The daily life and religious life of man ought so to interpenetrate each other, that they would not be so much two lives as one life. The asperities of the earthly—its losses and crosses, would be softened, soothed and modified by the power of the heavenly. What is wanted, then, is more earnestness; greater reality in our religious profession. There is enough of the christian name—enough of the shell; we want the kernel—the root and fruit of the matter. There is need of that strong robust faith that will stand true in the day of trial—that inflexible integrity that will accept no bribe to sacrifice principle and honesty to gain a selfish end. Be it yours to inculcate and enforce such a healthy vigorous faith in the principles of our holy religion, as will induce men to let their light shine out before others that they may take knowledge of them, that they have been with Jesus,—thereby daring and doing for Christ the Lord what true disciples only can.

Moreover, the influence of the pulpit may not be so great in some places as others, because there is a strange tendency in the present day to seek for a religion that pleases the ear and eye without touching the heart. People do not like to have their sins recounted and spread out before them; they would rather have them buried in oblivion, and nothing more said about them. But since this cannot be done in the way they choose, they seek after that sect or party whose flowery, ornate words of softness—whose imposing ritual and gaudy worship, affords an easy way to gain the crown of life, while hugging the darling sin to the heart. True it is the pulpit ministrations ought to be attractive and pleasing, as well as instructive. In no age of the Church did the good work of evangelization proceed with vigour without the pulpit being surrounded with the attractions of eloquence, the power of oratory, and the force of reasoning. It is only right that it should be so. Why should the Bar and the Senate be adorned with the beauty and grace of refined speech to move, to arouse, to gain the hearts of juries and councils, and the pulpit alone be dull, monotonous, lifeless, dead? The great preachers of past and present times concentrated all the power of language and address in enforcing the truth upon their hearers. Be it yours, then, in seeking to communicate truth, to clothe it in pleasing and winning garb, yet not so light and flimsy as the first breath of wind might dissipate for ever; and at the same time never palliate the iniquity of sin, nor gloss over the frailties of mankind. In drawing from the reservoirs of knowledge with which your own mind is stored—in unfolding difficulties in particular passages by reference to the original tongue, or to manners and customs of far away times, avoid all pedantry and parade; be modest and humble, lest your hearer should think his Bible is full of errors, and the translation very faulty.

In doctrine, be firm and decided. The Christian religion, besides being practical, is also doctrinal. The doctrines of our Church, which are the doctrines of the Bible, are all clearly defined, and cannot easily be mistaken. They all revolve round one grand central orb, "Christ, and Him Crucified." Eliminate this from the circle of Christian doctrine, and then all will be wrapped in inexplicable darkness. The doctrines studied in the light of "Christ crucified," shine with a peculiar beauty and attraction; but viewed apart from that, and from another stand point, they are "hard sayings, who can receive them?" In the light of the cross we discover the true reason of the degeneracy of the human race, and learn the only plan of restoration to honour and glory. Here the Triune Jehovah is beheld in Christ reconciling the world unto Himself. Here, and nowhere else, are the sovereignty of God and the free will responsibility of man clearly reconciled. Here alone is revealed the twofold nature of the "Decrees of God;"—the unchangeable I Am offering pardon and peace to sinful man on the condition of faith and love; and sinful man complying with these terms is saved and purified; and by refusing is lost forever. His condemnation is just, because the consequence of his own act.

In connection with the cross of Christ, it must ever be kept steadily before

the minds of the hearers, that, in the transaction on Calvary, amid the dread darkness, expiation was made for sin—the broken law was magnified and made honorable, and a way opened up into the holiest of all whereby the penitent might find forgiveness. Consequently, Jesus Christ is the only mediator between God and man—the only way to eternal life. The Holy Spirit completes in man what Christ begins in the dawn of faith. The believer, then, who puts his hands to the plough, must not look back, but steadfastly, constantly persevere till the race is run, the battle is fought, and the prize is won.

There is a very important part of ministerial work demands your closest attention—the visitation of your congregation. In towns, where the congregation live pretty much together, this work is comparatively light; but when the congregation extends for miles up and down both sides of the river, the work is anything but light, and but too seldom do people realise how fatiguing and exhausting travelling and preaching are to a minister. However, with all its hardships, amid storm and wind, frost and snow, this work must be done, this part of your duty must not be neglected. In this work you become better acquainted with the people—understand their ways, habits of thought, and know more intimately than otherwise their spiritual condition. Here you have the doubting to confirm, the indolent to arouse, the mendacious to reclaim, the profligate to reform,—above all, the sick to comfort and console, the dying to cheer, and make their bed feel “soft as downy pillows are.” In your visitation among the varied diversity of human characters, you will find those who are ready to entertain you with the gossip of the hour, or of a bypastime. This is a most pernicious practice. Satan can wield no instrumentality so powerful as this to destroy the usefulness of a minister’s labours. Close your ears, then, against it, check it in the bud, crush it as you would the fangs of a deadly viper. Your safety, your success, depends upon it, and the salvation of some souls may be endangered by it; therefore, touch not the unclean thing. You may be placed in circumstances where you may have to listen to gossip; if so, then, as a rule, take the part of the injured one, for in his character there may be some good which the gossip seeks to darken. Never retail gossip, and the peace and harmony of your Church, your home, your friends, will never be marred.

The lambs of your flock form no inconsiderable portion of your congregation. Feed the lambs—watch over them. The safeguard of this community lies in the godly bringing up of the youth. No national system of education—indeed no education is worthy of the name, that does not recognise and teach the Bible as the true basis of instruction. Legislators, in their shortsightedness, may exclude the Bible from our common schools, but they will find yet that to be their worst policy. If people choose to submit to this, which deprives them of that which laid the foundation of England’s greatness, then it is the duty of the minister of religion to stem the tide of secularism and infidelity by means of the Sabbath-school. This is the nursery of the Church—the hope of posterity. Let it be your peculiar care to maintain and promote the prosperity of this noblest of Christian institutions. Gather round you the faithful of the congregation to assist in this laudable work; and the more successful its Sabbath school, so is the Church and congregation.

In all your work, of whatever kind, times will come when you will feel discouraged—as if you spent your strength for naught, and were labouring in vain. At such a time remember the words of the Lord Jesus—“Lo! I am with you *always*, even unto the end of the world.” Amid the surging and heaving to and fro of public opinion and theological controversy, never give up the theme “Christ and Him crucified.” Turn not aside from this; let this be your guide, your light, your all. This is as unchanging as the throne of God. It is the word divinely great. The cross of Christ! It is a mine of wealth—a firmament of power! It is the unwinding of all great principles—the expression of all glorious thoughts! The cross of Christ! It alone can adjust the wreck and

ruin of our nature—fill up the aching void in the heart, satisfy the panting and longing after immortality! Cross of Christ! Let it be the strength and chain of life now, and the star of safety guiding to the haven of rest. Let these lofty and ennobling themes be your earnest study, your constant employment, the basis of all your labors. Then, at the close of such a ministry, attending angels will crown you with the amaranth of eternity, while they welcome you to glory.

“ Servant of God well done;  
Rest from thy loved employ;  
Receive the palm and conqueror's crown,  
Repose amid endless joy.”

#### ADDRESS BY REV. MR. ROBERTSON TO THE CONGREGATION.

I shall not detain you long, my friends, in addressing you on the duties devolving upon you as a congregation with whom the pastoral tie is this day formed. Judging from his antecedents, and from the sentiments entertained of him by those who know him best, as well as from your own experience of his qualifications, you have cause to rejoice that you have succeeded, after many perplexities and discouragements, in securing our brother, now with us, to take your spiritual oversight.

May the Lord grant that he prove “ a workman that needeth not to be ashamed,” not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending himself to every man's conscience in the sight of God. 2 Cor. 4, 2. See to it that he is with you, without fear. 1 Cor. 16, 10.

Cherish towards him feelings of kindness and regard, esteeming him very highly in love for his work's sake, and be at peace among yourselves. 1 Thes. 5, 13. Let none of you harbour an invidious, uncharitable, and censorious spirit, and have your good will alienated on account of circumstances over which the object of these unkindly sentiments has no control. Remember and act upon the advice of the apostle Peter, to lay aside all malice and all guile, and hypocrisies and envies, and all evil speakings. 1 Pet. 2, 1. Amid the trials and difficulties and responsibilities of an office so arduous and solemn as to make the apostle Paul give expression to language indicating an almost overwhelming sense of the transcendent import of its nature, and of the obstacles to a right discharge of its duties, “ who is sufficient for these things?” it lies with you, the members and adherents of this congregation, to cheer your pastor's heart, and to animate him in his labours. He is “ an ambassador for Christ ”—“ a steward of the mysteries of God,” and you who are taught should communicate unto him that teacheth in all good things, Gal. 6, 6; and co-operate with him in every scriptural measure for the temporal and eternal welfare of the congregation, and for the universal diffusion of the blessings of the gospel of the grace of God. And, brethren, be very earnest for your minister at a throne of grace. It has been said, “ A praying people make a preaching minister.” Never forget that prayer is a power—a spiritual law appointed by God, for the bestowal of spiritual blessings—as much a law in grace as any physical law is in nature. Exercise faith in the words of the Saviour:—“ Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” Mat. 7, 7, 8. Your prayers and intercessions for your minister will return in blessings on yourselves and your families, as the fertilizing showers of heaven descend from water evaporated by the sun's rays from the earth.

The great end of teaching is to save sinners: to bring their souls in harmony with the will of God. “ The gospel is the power of God unto salvation.” “ It pleased God, by the foolishness of preaching, to save them that believe.” It is not for the amusement and gratification, it is not so much for the information and intellectual improvement, as for the edification and spiritual well-being of



souls, that the gospel-ministry has been provided. And forget not that it is but a means—an instrumentality. Ministers cannot save their own souls. They are only as Philip, who, in answer to the question, "Can any good thing come out of Nazareth?" directed Nathaniel to come and see: their instructions, and their lives, their prayers and endeavours are employed to lead sinners to that Saviour to whom they themselves must come for salvation, and on whom they must daily feed as the bread of heaven—the life and sustenance of their souls. Remember your personal responsibility, your need of a personal interest in the Saviour, your personal duty and dependence upon God. It is but too common for people to excuse themselves for their failings and sins, by what is called, in jurisprudence, "turning king's evidence," by which the greatest criminal of all escapes; but it will justify none in the sight of God, though they should prove minister and elders and professors of religion as ungodly as themselves. O see to it that each one works out your own salvation with fear and trembling, by your christian profession, and christian conduct, by your good will towards your neighbour, by your attendance on the means of grace, not forsaking the assembling of yourselves together, by bringing to the hearing of the gospel a spirit of candour and teachableness, and, above all, by a daily life of faith in the Divine Redeemer, by which your worldly transactions will be performed in a spirit of justice, and your disposition regulated by a spirit of mercy. And those of you who are heads of households, rule your households in the fear of the Lord. The ministerial relationship, as you have heard ably delineated to-day, is, doubtless, a very solemn one, but not a whit more so than the parental. Your flock, fathers of families! needs your admonitions, your prayers, your examples, your utmost exertions in their behalf, as much as the congregation needs those of the minister. Yes! heads of households, you are training your families for everlasting weal or woe. You possess an influence far more intimate and powerful than the services of your minister can exert. By performing your duty aright to those with whom you are most intimately connected, and to all, by benefiting others, you are working out your own salvation, for none of us liveth to himself, and no man dieth to himself. Rom. 14, 7. Every soul—every individual that needs and receives your service, is a link in the chain that binds you to heaven.

Live near to God. Depend upon the influence of His Holy Spirit—the promised gift of the Saviour, and the choicest privilege of His people, the bond and vital principle of the mystical, influential, and everlasting union that exists between Christ and His redeemed. This is the church's consecration, without whose saving influence there is neither true church nor efficacious ordinance, nor acceptable worship—without whose saving influence, no eloquent display of truth, no fervency of religious emotion, no subtle analysis of the workings of the human mind, no preaching of a Paul nor watering of an Apollos, can avail. "It is the spirit that quickeneth, the flesh profiteth nothing." When this most glorious influence is bestowed, then "the righteousness of Zion shall go forth as brightness, and the salvation of Jerusalem as a lamp that burneth."

May the Lord grant that in all our congregations there be an abundant outpouring of the Spirit of God—that ministers and people be revived—that the work of the Lord may prosper—that the desert may rejoice and blossom as the rose.

May the Lord bless us all with His salvation, and enable us to show forth that salvation, not only from Sabbath to Sabbath by attending to the ordinances of His grace, but from day to day by christian lives, examples, dispositions and conduct.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will—working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. Heb. 13, 20, 21.

## TIDINGS FROM THE MISSION FIELD.

WE subjoin a few extracts from letters recently received in this city by Mr. Robertson, which give interesting facts in reference to the work of the Mission since he left Aneityum, some ten months ago.

Dr. Geddie, under date of July 10th, writes:—"Mr. Neilson gets on quietly at Port Resolution. Many of the natives there begin to manifest some interest in the gospel. He is endeavouring to open up a station at Wai-sisi for another missionary. We long to see Mr. Goodwill. His arrival here will commit another Church to the evangelization of this group. I trust that others will soon follow him. His location cannot be settled until he is among us. Another missionary is wanted on Tanna and Faté also. Messrs. Smith and Cronstedt have opened whaling stations on this island at Anelcauhat and Anauuense. The most of the whaling natives have gone to them, and Underwood has very few hands this season. The whales are just coming now, and they have taken one already; whereas the people on the small island have not taken any. There is a fair prospect of their success. They seem to deal fairly with the natives, and I hope their establishment will be a benefit to the island."

Mr. Inglis says:—"There was no hurricane, and there has been no epidemic this year. The public health is good throughout the islands. Mr. and Mrs. Watt are settled on Tanna, at the station formerly occupied by the late Mr. and Mrs. Matheson. They have met with a very encouraging reception. I have been away five weeks assisting in their settlement, and in the erection of their house. Mr. Neilson was with me. I had also Nowonpakau and Ringooringo, and about 60 Aneityumese. Mr. Gordon has gone to Santo. Mr. Paton went with him, and they met with a most gratifying reception. Mr. Paton says he never saw anything like it on the New Hebrides. As a whole, the mission has not been in such an encouraging state since the arrival of the *Dayspring* in 1864."

Mr. Copeland, writing from Futuna, July 17th, says:—"I am thankful to say that since you saw us we have been enjoying good health. We had neither hurricane nor sickness during the last summer, and the heat was not so great as I have felt it. The oranges are a most abundant crop this year. I never saw so many about Anelcauhat. These between the school and the printing office are bearing. The *Pilgrim's Progress* has been printed, and is now in circulation. The first half of the Old Testament will soon be ready for the press. Our annual meeting was held in May. Mr. Morrison came down by the *Dayspring*. He was chairman at our general meeting, and stood the long sederunts wonderfully well, but he is far from being what he was when he came to the group in 1864."

Mr. Neilson, Dr. Geddie's son-in-law, in a letter dated Port Resolution, July 5th, says:—"Tanna will need at least two more missionaries than it has, and so heavily has the curse of Babel fallen upon us, that we will require to have our books in no fewer than three separate languages. We had a good deal of fighting shortly after you left, and all the people on the west side of the harbour were eventually driven away far into the bush, and dare not show face on their old ground for fear of being shot. We ourselves, during all the time of the disturbance, have never had any threatenings, and have lived among them all through with the greatest composure. We are gradually acquiring the language, and I have religious service every Sabbath-day in several villages around. There is a decided improvement in the demeanour of the people; they do not display so much impudence or conceit; and, though still quite ignorant of the gospel, have a pretty shrewd notion that it is something good for them. Tanna has been a dark and blackened field for many, many years, and I do not look for a very speedy spreading of the gospel upon it, but I do confidently expect that by and by the leaven of the kingdom will pervade it all. We shall have need of all our faith and hope and zeal, and, above all, of the blessing by which alone our labours can be rendered successful."

## CAPE BRETON.

MR. EDITOR,—It may be interesting to the readers of the *Record* to know something about the present state of matters in Cape Breton. By Presbyterial appointment, I spent three weeks assisting our clergymen in that Island while dispensing the Sacrament of the Lord's Supper. My expedition afforded me very much pleasure, as I had thus an opportunity of spending a short time in the genial companionship of the Rev. James W. Fraser, my former college friend and class-mate. But as my tour was not one of pleasure so much as one of work, I wish to direct attention to what is doing among our people in Church matters.

I landed at the Strait of Canso, where I was met by Mr. Fraser, and after a drive of a couple of hours, we arrived safe and sound at his quarters, at which place a truly highland welcome awaited us. On the following Thursday we held services in River Inhabitants Church preparatory to the administering of the Communion. The weather was all that could be desired, and the season of Communion altogether very enjoyable. It was rendered doubly so to me from the fact that the Rev. Mr. Fraser and his good people have gone to work, built, and lately completed a neat little Church. Too much gratitude cannot be rendered to the persevering exertions of this Minister and the good sense and self-denial of his people. Things look very bright indeed in this part of the Island, and the reason why we find matters so was fully expressed to me in one sentence, by an old man who, shaking my hand with his two, said concerning the church, at the door of which we were standing: "Ah, sir, it it were not for Mr. Fraser, she (meaning the church) would be growing in the woods yet." And I may be permitted to add that my old highland friend and I are of exactly the same opinion. It is to Mr. Fraser's common sense and prudence that the church owes its existence. Here we were joined and assisted by the Rev. Mr. Brodie, who by forced marches made his appearance at ten o'clock on Saturday night, and who preached Gaelic on the two following days in his usual impressive, touching and eloquent style. We were sorry to lose his company and assistance, but on Monday he had to leave for Pictou, so that Mr. Fraser and I were left alone to our own resources.

The young men of River Inhabitants deserve very great praise for the manner in which they seconded the efforts of Mr. Fraser in the building of their church. This they did without aid or supplement in any way. Money they had not, but such as they had they gave; viz., the labour of their hands. In this way they have erected a building which is a comfort to themselves and a credit to their minister, and an ornament to the country-side. But River Inhabitants is not the only place in which the evidence of Mr. Fraser's labour is seen. At West Bay, 12 miles distant, he is at work rebuilding an old church, and, judging from the already improved appearance, it will be, when completed, a comfortable and convenient place of public worship. In it I conducted a short service on a week day. The aspect of matters delighted me very much. When I arrived in sight, there seemed to be preparation for almost anything rather than devotion. Men were on the roof stripping off old shingles, others were hammering here and sawing there, while a number, like Gadarene Demoniacs, were wandering among the tombs. On arriving, my first impression was that I had mistaken the day. I at once made enquiry as to whether they expected service or not; to which a strong and handsome young highlander, with a polite touch to his forehead (for his cap was on the back of his head), replied: "Yes, sir, we have been waiting for you." The work was stopped instantly—planks were extemporised into pews, the work-bench constituted the pulpit—and after a short service the work was resumed, the old shingles began to fall in showers from the roof, planes and hammers resumed their work, and I took to the road on my return journey through delightful

scenery as happily as if I had been appointed Moderator to the next General Assembly.

There are other parts of Mr. Fraser's parish lying at enormous distances in the otherwise unexplored regions of the interior, to which we did not penetrate. So, on Tuesday, the 21st, we set out for Middle River and Baddeck, a distance of 50 miles. At the former place we dispensed the Sacrament of the Lord's Supper, but I regret to say that, though there are a few very good Churchmen, the great majority are very indifferent ones. The unfortunate broils of former days have told sadly on the Church's peace. Here we were joined and assisted by the Rev. Mr. Gunn, of Broad Cove. On Sunday evening I conducted divine service at Baddeck, in the U. P. Church, which was kindly placed at our disposal. In this village a new church was commenced and partly completed, but, owing to the limited number of our adherents, it remains unfinished. There is no just reason, however, why this should be so. Baddeckers! be up and doing.

After spending a few days very pleasantly with Mr. and Mrs. Campbell and their family, I left Baddeck for Broad Cove, to wind up my Cape Breton tour with the Rev. Mr. Gunn at his communion. My stay with Mr. Gunn and his good Kirkmen was shortened by the sailing day of the S.S. St. Lawrence being changed from Wednesday to Tuesday, (when will these boats learn to adhere to some one day in the week?) After service on Monday, therefore, we had to take to the road and drive till midnight, at which hour, tired and sleepy, I "turned in," fell asleep, and was awakened by the gale of Tuesday, 5th October, which sprang upon us as if we and the good ship St. Lawrence had no right to attempt to stem its fury. Thus ended my three weeks rambling in Cape Breton, after having travelled on professional duty 354 miles, and after preaching 14 times. In conclusion, I would remark that the mission work in Cape Breton, is, in Mr. Fraser's section of the Island, in a very gratifying condition, thanks to his prudence, good sense, and determination; but if the Church is to be revived, another Gaelic-speaking clergyman is necessary, and must be put in the field at once. The unsupplied sections are in a sad state. If the Presbytery of Pictou would make a vigorous push, I think that a sufficient number of supplemented charges might be formed so as to enable the Synod to organise a Presbytery in Cape Breton. Till this is done the work will be retarded. I am, yours, &c.

JOHN CAMPBELL.

### MEETINGS OF THE HALIFAX PRESBYTERY.

ST. MATTHEW'S CHURCH,  
Halifax, 4th day of August, 1869. }

At which place and time the Presbytery met by appointment, and was constituted.

Sederunt:—Rev. G. M. Grant, Moderator; Messrs. John Campbell, J. R. Thompson, and W. T. Wilkins; James J. Bremner, Esq., and Mr. Wm. McLeod, representative elders.

Mr. J. R. Thompson reported that, according to appointment, he had moderated in a call in St. Paul's Church, at Truro; which call was unanimously and cordially given in favour of Rev. William Thomas Wilkins, and signed by forty-six members and adherents of the congregation.

The said call was laid on the table, read and approved of as a regular gospel call; and being presented to Mr. Wilkins, he signified his acceptance of it in due form. His induction was therefore appointed to take place in St. Paul's Church, Truro, on Thursday the 2nd day of September, at 7½ P. M., Mr. Thompson to serve the edict of induction, Mr. Campbell to preach and

conduct divine service, Mr. J. McMillan to address the minister, and Mr. J. R. Thompson, the people, on that occasion.

It was agreed to give Mr. Wilkins a draft on the Treasurer of the Home Mission Board for Fifteen Dollars (\$15), and a draft on the Colonial Committee for the further sum of One Hundred and Five Dollars (\$105), being together the balance of One Hundred and Twenty Dollars (\$120), due him for missionary services up to the 31st day of July, 1869; which drafts were accordingly given.

The clerk was instructed to furnish Rev. Mr. Thompson with a certificate for supplement from the Colonial Committee, for one half year ending the 1st day of August, 1869, which was also given.

On motion, it was further agreed that Newfoundland, Richmond and Truro, be recommended to the Home Mission Board for supplementing aid during the ensuing year.

Rev. Mr. Campbell laid on the table the book containing the Records of Presbytery recently recovered by him in Pictou, where it had been mislaid at the meeting of Synod in that place in 1868. The clerk was requested to transcribe into the book thus restored, the interim minutes of Presbytery from another book in which they had been recorded, from date: "St. Matthew's Church, Halifax, June 3rd, 1868, to June 2nd, 1869," inclusive; the whole having been attested by the Synod Clerk at Chatham, N. B., 5th July, 1869.

With reference to the resignation of Professor McDonald, who had gratuitously acted as clerk for several years, the Presbytery agreed to record their sense of obligation to him; and requested the clerk to transmit to him their cordial thanks.

In reference to a grant of Thirty Dollars (\$30), asked for by the Synod from the Home Mission Fund of this Presbytery for "Record arrearages," the Presbytery instructed the clerk to inform the clerk of the Presbytery of Pictou that the said sum shall be forthcoming when other Seventy Dollars (\$70) required to meet the case shall have been allocated towards the same object by the Presbytery of Pictou.

Mr. Thompson reported that he had used some diligence in collecting for church building at Richmond; that his subscription list amounted to nearly Twelve Hundred Dollars (\$1200); that he had taken steps to enlist the co-operation of the Sabbath School Association; and as there is a considerable sum in the Presbytery's Home Mission Fund, he requested a contribution in aid of the Building Fund of Richmond church. A grant of One Hundred Dollars (\$100) for that object was agreed to.

The Moderator read a letter addressed to him by Rev. James W. Fraser, requesting the assistance of one of the brethren at his communion services in Cape Breton, on the third and fourth Sabbaths of September and the first Sabbath of October, providing to reimburse the travelling charges of such deputation. It was cordially agreed, in accordance with Mr. Fraser's application, to appoint Rev. Mr. Campbell for the three Sabbaths named to that labour of love.

The Synod having appointed this Presbytery to draw up a petition to the Local Legislature in reference to the establishment of an asylum for inebriates, the Presbytery appointed their Moderator and Mr. Campbell a committee for that object, with power to add to their number, and report progress at the proper time.

Rev. Mr. Thompson was instructed to apply at the Railway Office for Return tickets in behalf of members of Presbytery who may attend the induction services in Truro from Halifax and Pictou.

Next meeting to be in St. Paul's church at Truro, on the 2nd day of September, at 6½ p. m. Closed with prayer.

DANIEL MCCURDY, Pres. Clerk.

ST. PAUL'S CHURCH,  
Truro, September the 2nd, 1869. }

At which place and time the Presbytery, by appointment, met and was constituted.

Sederunt:—Rev. G. M. Grant, Moderator; Rev. Messrs. John McMillan, John Campbell and J. R. Thompson; Mr. Wm. McLeod, representative elder. Rev. Messrs. Wm. McMillan, Herdman, Pollok, McCunn and Philip, from the Presbytery of Pictou, being present, were invited to take their seats and cooperate.

The minutes of last meeting were read and approved of.

The minutes of induction services at Truro on the 2nd day of September were published at length in the last issue of the *Monthly Record*. (See page 278 of that No.)

Mr. John McMillan requested a certificate to empower him to draw upon the Home Mission Fund for his quarterly supplement of Fifty Dollars (\$50) to date, the first Wednesday of September, which was granted and placed in his hands.

The clerk reported that he had written, as enjoined, to the clerk of the Pictou Presbytery relative to the Synod's application for a grant in aid towards paying all arrears due for the *Monthly Record*. Rev. Mr. McMillan, the Presbytery clerk from Pictou, being present, verbally acknowledged the receipt of that communication, and stated that the proposal of this Presbytery was made the subject of some conversation, but, as was understood, without having been finally disposed of.

On motion, the elders of Truro congregation were appointed as assessors to organize a Session at Folly Mountain and Acadian Mines.

Adjourned to meet in St. Matthew's Church, Halifax, on the first Wednesday of December. Closed with the benediction.

DANIEL McCURDY, *Pres. Clerk.*

### MEETING OF THE PICTOU PRESBYTERY.

THE quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 1st September. There were present—Revs. Messrs. Herdman, Pollok, Stewart, McGregor, Brodie, McCunn and McMillan, and Messrs. Holmes, McKay, Gordon, Cameron, McLean, Adam and John McKenzie, elders.

The minutes of last ordinary meeting, and meeting held at Chatham by leave of Synod, 3rd July, were read and sustained.

Extracts of election in favour of John McKay, Esq., New Glasgow, John McKenzie, Esq., River John, William Cameron, McLennan's Mountain, and William Gordon, Esq., Pictou, were read and sustained.

Communications from Halifax Presbytery, and St. John's congregation, Albion Mines, were received and read.

Rev. Mr. Herdman was unanimously elected Moderator for the ensuing year.

Applications were received from Earltown, Roger's Hill, and Barney's River, for the dispensing of the Lord's Supper at each of the above places.

It was unanimously agreed to entertain the applications, and arrange as follows:—That the Communion be held at Roger's Hill on Sabbath, 26th September, Messrs. Brodie, Herdman and McMillan to officiate. At Earltown, on Sabbath 3rd October, Messrs. Anderson, Brodie and McCunn to officiate. At Barney's River, on Sabbath 3rd October, Messrs. Pollok and Stewart to officiate.

Mr. Brodie was also appointed to officiate at Middle River, C. B., on Sab-

bath 12th inst., and at River Inhabitants on Sabbath 19th inst. Gairloch to be supplied in his absence, by Mr. Stewart, on 12th September, by Mr. McCunn on 19th September, by Mr. Philip on 26th September.

Mr. Stewart reported his appointment to Pictou Island fulfilled, and requested, on behalf of the Pictou Islanders, that should it not be possible for the Presbytery to give them a fair supply of Gaelic services, they will gladly accept of English.

With reference to the applications for supplement from the Colonial Committee, it was moved by Mr. Pollok, seconded, and agreed to, that the Presbytery transmit them *simpliciter* to the Home Mission Board, stating, that in reference to future applications, the Presbytery have arranged diets of Presbyterial examination into the state of the congregations applying for aid, in order to ascertain their financial condition.

The Rev. S. McGregor, West Branch, having accepted of a commission from the Colonial Committee, with a view of proceeding to labour in Vancouver's Island, demitted his charge of East and West Branch congregations. The demission was allowed to lie on the table, and the Rev. Mr. Herdman appointed to preach at West Branch, on Sept. 12th,—notify the congregation of said demission, and cite them to appear for their own interests at an adjourned meeting of Presbytery, to be held in St. Andrew's Church, Pictou, on Wednesday 13th inst., at 11 o'clock, A.M. Consideration of the communication from Halifax Presbytery, and other business, was deferred till next meeting.

W. McMILLAN, *Clerk*.

#### PRESBYTERY OF P. E. ISLAND.

THE Presbytery of P. E. Island met at Charlottetown, on the 7th October, and was constituted with prayer by the Rev. Mr. Duncan, the retiring moderator. Sederunt: the Rev. Messrs. Duncan, McWilliam, Stewart and McColl, ministers; and the Hon. Col. Gray, Isaac Thompson and Charles Kennedy, Esqrs., elders.

The Rev. Mr. McLean was unanimously elected moderator for the current year, and Mr. McWilliam clerk. Mr. Duncan was appointed to the chair *pro tem*.

There was laid on the table an overture from the Synod, instructing Presbyteries to report on the state of religion within their bounds to the next meeting of Synod. In order to carry out this injunction, the clerk was instructed to prepare and submit to next meeting of Presbytery a schedule of queries in reference to this matter, with the view of their being sent down to Kirk Sessions.

At this stage the Rev. Mr. McNeil, accompanied by the Rev. Mr. Falconer, appeared as a deputation from the Island Presbytery of the Presbyterian Church of the Lower Provinces, soliciting the co-operation of this Presbytery in the conducting and supporting of a periodical entitled the "*Presbyterian*." The deputation was welcomed by the moderator, and heard in support of their proposal. Thereafter it was unanimously resolved that this matter be referred to a committee consisting of the Rev. Messrs. McLean and Stewart, and Isaac Thompson, Esq.—Mr. McLean, convener—with instructions to confer with the other body, and to report to the next meeting of Presbytery.

The moderator then stated that, according to instructions of Presbytery, services had been supplied to Clyde River Church, which had been formally opened since last meeting.

Messrs. Dixon and McPhail appeared before the Presbytery in behalf of that congregation, and craved that stated ordinances might be continued, and at the same time tabled a subscription list from the adherents of the Church there, amounting to £24, having that object in view.

The Presbytery were much gratified at hearing the statements of Messrs.

Dixon and McPhail, and appointed services until next meeting of Presbytery as follows:—

Rev. Mr. McWilliam	to preach there on	17th October.
Rev. Mr. McLean	“ “	7th November.
Rev. Mr. Stewart	“ “	28th “
Rev. Mr. McColl	“ “	19th December.
Rev. Mr. Duncan	“ “	9th January.

Thereafter the clerk was instructed to request the different congregations within the bounds to send in reports of their Lay Associations before next meeting.

The Presbytery then adjourned to meet in Charlottetown, on the second Thursday of January, at 11 o'clock. Closed with prayer.

ALEX. MCWILLIAM, *Phy. Clerk.*

### THE DEPARTURE OF MR. AND MRS GOODWILL.

ON October 26th our first missionary to the heathen took his departure from our shores. His course would be by Portland to Boston, whence he was to start on November 2nd in the packet ship auspiciously named the “*Conquest*,” to Melbourne, where he hopes to meet Dr. Geddie, and in the “*Dayspring*” sail for Annetum. He preached his last sermons in Nova Scotia in St. Matthew’s and St. Andrew’s churches, Halifax, on October 24th, and on the following evening a crowded prayer meeting was held in the basement of St. Matthew’s, at which he and his wife were commended to the care of the Lord, and farewell was affectionately said to them by many warm-hearted brethren of different churches, not a few of whom also “accompanied them to the ship” next day. While in Halifax they were the guests of Dr. Avery, who also attended to the preparation of their medicine chest; and though no member of the Foreign Mission Committee, except James Thompson, Esq., was enabled to be in Halifax to see them off, there was no lack of willing workers to pack their cases and make every arrangement for expediting their departure. The solemn impressions made at the farewell meeting will not be soon forgotten by those who were present. The claims of the heathen on us who profess to be members of Christ’s church must have been felt by all, and we trust that some were inspired to do more than they had ever before done for the great cause,—it may be to give themselves to it on the call of Christ. We as a church have at any rate put our hands to the plough, and we must go forward. We dare not go back. We call for more money, more prayers, more men. Let us have no more collections of four or five dollars as the amount that a whole congregation intends to give during a whole year for the conversion of the heathen world. At every family altar let prayers go up for our dear brother and sister who are periling their lives on the high places of the field. And let our young men ask themselves on their knees, if this is not a warfare noble enough for them to press forward unto. The world belongs to Christ, yet in great part is possessed by His enemy. How long, O, ye servants of the Lord, shall we be indifferent to our disgrace?

### WEST BRANCH EAST RIVER CONGREGATION.

Among the changes which have characterized the history of our church during many years, we regret to notice the removal to another province of Mr. McGregor, minister of West and East Branches, East River, Pictou. This gentleman left this country in 1853 in order to prosecute his studies for the ministry of our church, and, after a career of high distinction, in which he brought credit upon his native country at the University of Glasgow, returned



to Nova Scotia in the beginning of 1861. Since the summer of that year he has been minister of the congregation which he now leaves. His pastoral field has been very extensive, and his work laborious, but he has met the demands of this large district with punctuality and systematic attention. Since his incumbency began, the West Branch congregation has built a manse and purchased a farm for the use of the minister. These have been improved by Mr. McGregor with such admirable taste and liberality, that they ought to form a great attraction to any one whom the people may in future call to be their pastor. The congregation has been singularly harmonious during his ministry, and unanimous in their attachment to one under whose management they have so greatly improved in order and efficiency. Unlike many congregations, they have never been in arrears for stipend or missionary services. Their promise is as good as any endowment. They are naturally much discouraged and disappointed with Mr. McGregor's departure. The whole church is a loser—for, besides being an able Gaelic preacher, Mr. McGregor was a useful and attentive member of our church courts. It is some consolation that he goes to another part of British North America, and that the rising colony of Vancouver will gain by our loss. In parting with one who has laboured so faithfully amongst us, we feel constrained to express, not only our regrets, but our earnest wishes for his welfare.

Our Gaelic people in Pictou will be great losers by recent changes, Messrs. McGregor and Goodwill having now left. It is to be hoped that the energetic Presbytery of Pictou will organize some measure of relief.

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#### OPENING OF DALHOUSIE COLLEGE.

On Wednesday, Oct. 27th, the seventh session of Dalhousie University was opened. The day being unpleasant, the attendance of citizens was not so large as it would otherwise have been. The Very Rev. Principal Ross, D.D., after conducting devotional exercises, recounted briefly the history of the Institution since its resuscitation in 1863. Professor Lyall, D. D., sketched and criticised the Positivist Philosophy. This was the Inaugural Address of the Session. Thereafter the Rev. George Hill, one of the Episcopal clergymen of the city, at the solicitation of the Faculty, in a judicious and well-timed address, recommended the amalgamation of the denominational Colleges throughout the Province with Dalhousie University. Mr. Hill did not advocate the abolition of any existing institution; but that they should be preserved simply as Divinity Halls, and for all other purposes, that they should throw their weight and influence into a Provincial Udenominational University. We are certain that every lover of University education would rejoice to find something of this sort accomplished. It would give more weight and influence to the University itself, and would more than double the number of students. After some remarks from Sir William Young, showing the advancing condition of education in the Province, the session was formally opened.

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#### MEETING AT LONDONDERRY.

PURSUANT to notice from the pulpit, a congregational meeting of the members and adherents of the Church at Londonderry, in connection with the Church of Scotland, was held on the evening of August 9th, 1869. Present: Rev. W. T. Wilkins in the chair; also Messrs. William McLean, John McLean, Thos. Barber, Robert Stevens, Thos. Totten, George W. Totten, and Hugh Cameron. The Chairman stated the object of the meeting, and called upon the Secretary and Treasurer to read his financial report for last year. From this report it appeared that all subscriptions had been paid up, and that there was

a surplus on hand to meet any call that might be made upon the Treasurer. *Resolved*, That the report be approved, and the thanks of the meeting given to Mr. William McLean for his labours resulting in such a gratifying report—thanks given from the chair. Mr. Wm. McLean then tendered his resignation of the office of Secretary Treasurer. *Resolved*, That Messrs. John McLean, Thos. Totten, George Totten, and Alex. McLeod, be trustees for the Folly Mountain district for the ensuing year, and Messrs. Thos. Barber and Robert Stevens for the Lake district. Mr. John McLean was appointed chairman, and Mr. Alex. McLeod, Sec'y. Treasurer of the Board of Trustees at a meeting held immediately after the above congregational meeting.

### EUCHOLOGION.—(Second Edition.)

A good many of our readers have never heard of the first edition of Euchologion, and have not the slightest idea of what the hard word means. If we must have a new word for a book of common order for the Church of Scotland, it is suitable enough, as the chief part is from the Greek verb signifying to pray, but we don't like it, and never met one who did. And there is something in a name, though "a rose by any other name will smell as sweet."—However, here it is before us, that we may introduce it to our ministers, and to those of our people who care to study devotional literature or manuals of devotion.

Euchologion takes us at once to the Society that has issued it,—The Church Service Society, originated a few years ago in Edinburgh, of which none but ordained ministers of the Church of Scotland can be members, and the object of which is defined in its constitution as "the study of the liturgies, ancient and modern, of the Christian Church, with a view to the preparation of certain forms of prayer for public worship, and services for the administration of the Sacraments, the celebration of marriage, the burial of the dead, &c."—The Society was viewed with a good deal of jealousy at first as being secret and unconstitutional, it being neither the one nor the other, and as being connected with a certain set or clique which, though perhaps partly true then, is no longer so, as it now includes members of every school in the Church. The three very Reverend Principals of the Universities, Professor Caird, Dr. N. MacLeod, Rev. Mr. Story, G. W. Sprott, A. K. H. B., J. M. Lang, are among its office bearers and members. In the last annual report, read to a meeting of the members last May, its Editorial Committee announced, that having issued a book of prayers called Euchologion two years ago, the first edition of which had been sold out already, they were encouraged to prepare a second edition, revised and enlarged, which they craved authority from the Society to publish. The authority was given, and hence the appearance of Euchologion, second edition. As to the merits of the book, they are certainly such that we can recommend ministers especially, to buy and study it carefully.—Principal Campbell, Mr. Story of Roseneath, and Mr. Sprott, of Chapel of Garioch, have had most to do with its preparation, we understand, but the Editorial Committee includes many other names well known to every Churchman. It is not intended that the book should be used in the congregation as a liturgy; but that by the study of old models and forms presented in it, ministers should be enabled to fill up their services in conformity with the outline laid down in the Directory, and to improve these to the utmost. No one who has listened to Presbyterian services in many different quarters can be unaware of the carelessness and slovenliness that often characterize the devotional part, as if it mattered nothing how the Almighty were addressed. And as Principal Campbell remarked at the annual meeting, the benefits of such a book would be more quickly felt in the Colonies than at home, as "multitudes not originally connected with us were often repelled from joining us merely by what they re-

garded as the rudeness and baldness of our Church services."—We have only to remark, in conclusion, that the second edition of *Euchologion* is a great improvement on the first.

### NOTES OF THE MONTH.

IN Great Britain the question of the tenure of land in Ireland is coming forward as the question of the day. The claims of the Irish tenant farmers are exorbitant. They wish occupation to become possession—no uncommon wish on the part of those who happen to hold others' property. Meetings have been held all over Ireland, demanding the release of Fenians still in custody. Mr. Gladstone has refused the request, and even the O'Donahue discourages the release. The primate and clergy are as unreasonable as ever on the subject of education—demanding separate education throughout. If the political health of Ireland is not good, it is from no want of political doctors. It is in this, as in cases of bodily disease, sometimes. The more doctors, the more disease. No prescriptions can give happiness and prosperity to a priest-ridden people. The disestablished Irish church will, by all appearance, be a richly endowed church—wholly independent of State control, and, unlike its English sister, at liberty to legislate for its own advancement in an unfettered manner. Moreover, it will always be less tormented with Puseyism, owing to the proximity of Popery, which does not enchant those near it so much as those at a distance. The extent to which the laity may share in the government of the church is being discussed in all Episcopal churches just now. The Archbishop of Canterbury does not see what more power they want. But they do want more, and they will have it. The Methodists in America and the British North American Provinces have decided upon lay representation. This has been arranged by Knox and Melville long ago in the case of Presbyterians, who possess at least, theoretically, a frame of government, to which all religious bodies seem tending. The Presbyterians of Ireland are arranging their temporalities so as to furnish £150 a year to each clergyman as the minimum stipend. Thus the Protestant churches of Ireland will be nearly all *free* and *endowed*.

IN Scotland, the public has been shocked by the suicide of Mr. Patton, Lord Justice Clerk, whose sensitive nature was wounded by the charges of bribery brought against him in the contest for his seat. The representation of the universities of Glasgow and Aberdeen having become vacant by the appointment of Mr. Moncrieff to the office of Lord Justice Clerk, Mr. Gordon is to be the Conservative and Mr. Smith the Liberal candidate. The Liberal will likely prevail, as liberalism is now having its day, and its apostles are fat and flourishing. Geo. Gilfillan has been lecturing on the past and future triumphs of voluntarism in his usual extravagant way. If voluntarism means the support of each minister by his own congregation, the old voluntaries have not adhered to that themselves, and the Free church favors it neither in theory nor practice. If it means no endowment at all, we don't happen to know any religious body that does not accept all the endowments that are offered. If it means no state-connexion, then the Irish church has none; but it has endowment. And if the Scotch and English churches were disestablished, they would still be richly endowed. The greatest voluntary efforts ever made in Scotland have been those of the Free church, which does by no means adopt the voluntary theory for the regular support of ordinances. When one avers that voluntary opinions are spreading, he must define his terms. Voluntarism flourishes in America, where religion is at a lower ebb than in any other Protestant country in the world, and amid all the copying of America, which prevails at home, there appears very little disposition among religionists to adopt the pure voluntary system. At the present time there is a little speculation afloat occa-

sionally in reference to the disestablishment of the Scotch church. With her immense strength there is very little danger of such a consummation for some time to come. No politician can afford to offend the one-half of the nation. The troubles in the English church may, however, precipitate an issue toward which the course of events seems to point. If the Scottish church comes out from the ordeal disestablished but not disendowed, we can perceive how much *she* may gain as a corporate body; but we are at a loss to see what either the country or religion or other religious bodies are to gain by the change. Three missionaries have lately gone out to India in connexion with the Church of Scotland Mission. We hear that Mr. Grant's health, not very good for a short time, is quite restored.

IN England, the most noteworthy event is the death of the great conservative leader—Lord Derby. He was a man of commanding talents and generous sentiments—a true noble—a man of the olden time. His great political actions were fitted to promote the happiness of mankind. Amid the turmoil of politics his literary tastes continued to afford him delight. It is only a few years since he published a poetical version of Homer's *Iliad*. In descending into the sepulchre of his fathers, the late earl leaves a memory which will be long remembered and will be deemed worthy of an honorable place in the annals of his country. Lord Stanley now enters the House of Lords with a promise of usefulness such as few politicians have given at his time of life. He has proved himself a man of vast information and calm impartial judgment.

POLITICAL affairs in France are in a rather unsatisfactory state, owing to the vacillation of the Emperor, who, after passing some measures pointing towards constitutional liberty, has twice prorogued the Assembly, as if alarmed at his own liberality. The sensational event in Paris is the rupture between Father Hyacinthe, the celebrated Camelite preacher in *Nôtre Dame*, and his ecclesiastical superiors. He has left his convent, and is now in New York on a visit expected to last two months. He has declared himself dissatisfied with the present attitude of popery towards modern civilization. Well he may! The Pope has cursed nearly everything in modern life. If this gifted and conscientious man is enabled to throw off the trammels of popery and think for himself, he may be the means of saving many. He has a vast influence in European and especially French society. It is difficult to see how he can recede; for the moment a man thinks for himself in religion, he is no longer a papist. There is a dissatisfaction in the Gallican church with the Œcumenical Council which is to commence on the 8th December. This feeling is also very strong in Germany. The grand object of the council is to affirm the personal infallibility of the Pope—which may mean the infallibility of his confessor or his body servant. Such is Jesuitism! All its cunning ends in a childish device, against which the most sincere and enlightened positions of the Catholic Church rebel. So it was at the outbreak of the reformation in the 16th century. It appears, also, that there is to be no discussion at the council. The Bishops are to receive the Pope's decisions. Dr. Cumming, of London, the greatest Protestant controversialist of our day, having accepted the Pope's invitation, was told that he could receive no admission without previous submission unto the authority of His Holiness. So that the invitation to Protestants was a mere deception.

AFFAIRS in Spain are in a worse state than ever. The Cuban insurrectionists have no very brilliant prospects, notwithstanding American sympathy in the shape of men and money. The American tariff has proved itself a commercial failure. It has enriched the few at the expense of the many. The construction of our Intercolonial Railway is said to be kept back by the lowness of the contract prices. We hear that the Queen's College endowment fund has reached to about \$90,000. One student has lately gone from this to

Kingston to study for the church, and two have gone to Glasgow to the Hall. Our Gaelic congregations have lost two efficient Gaelic preachers, Mr. Goodwill having left this on the 26th of October, and Mr. McGreggor intending to leave on the 10th November. A large district is thus vacant. We need about six Gaelic ministers, and the prospect of obtaining a third of that number is very small. The situation is one demanding action, and those who continue to take an interest in our church should lose no time. A.P.

**TO CORRESPONDENTS.**—During the temporary absence of the Editor in Great Britain, communications for the *Record* will, until further notice, be addressed to "W. G. Pender, Employment Office, 113 Barrington Street, Halifax."

A meeting of the Home Mission Board will be held in St. Matthew's Church, Halifax, November 29th, at 7 o'clock, for the despatch of business.

G. M. GRANT,  
Convener Home Mission Board.

WE regret to learn that St. Andrew's Church, Montreal, in which the Rev. Dr. Matheson officiated, was partially destroyed by fire about the middle of October. It was a handsome structure, and was insured for \$40,000,—the organ for \$6,000 and the church for \$34,000

Several complaints from New Brunswick and elsewhere have reached us in reference to the non-receipt of parcels of *Records*, especially for October; but the publisher assures us the fault must be with the Post Office Department, as they are regularly mailed on the 10th of every month.

SEVERAL articles have reached us, but too late for insertion in the present number.

### ACKNOWLEDGMENTS.

#### PRESBYTERY CLERK'S FEE.

W. B. and East River K. Session....\$4 00  
Barney's River..... 3 00  
West Branch, R. J. .... 5 00

W. McM., *Pres. Clerk.*

#### SYNOD'S HOME MISSION.

Col. at missionary meeting, Chatham,  
per Rev. W. Wilson.....\$50 00

GEORGE MACLEAN,  
*Halifax, Nov. 5, 1869. Treasurer.*

#### CASH RECEIVED FOR "MONTHLY RECORD."

Rev. J. Campbell, for D. Campbell, Kempt  
Road, Richmond, C. B. ....\$0 50  
Do. from Isaac McLeod, Broad Cove 0 50  
Do. from Alexander Campbell, do. . 0 62½  
R. Noble, for Chambers' Institute,  
Peebles, Scotland..... 0 75  
Jos. Hart, Baddeck, for D. McLennan  
Gairloch, M. R., C. B. .... 0 62½  
J. Paton, 17 Nassau st., New York. 1 00  
D. Campbell, Kingston, Ontario. . . 0 62½  
D. Campbell, for Loch Lomond Club 1 00  
Do. for Hector Murchison, L'Archi-  
vique..... 0 75

George McBair, Halifax..... 0 25  
G. Farquhar, do..... 0 50

*Halifax*—Mrs. Chatwin, J. Gibson, Wm. Bauld, J. Scott, T. Bolton, D. Murray, A. Mitchell, G. Mitchell, senr., G. Mitchell, jr, A. Gunn, W. M. Allan, Hon. A. Keith, D. G. Keith, W. F. Knight, A. G. McDonald, D. Falconer, D. McLeod, T. Johnson, J. Thompson (Fernwood), G. Thompson, W. Brander, W. H. Bauld, W. Esson, A. C. Cogswell, J. Doull, A. K. Doull, W. H. Creighton, A. Burns, John McDonald. Mrs. Hays, W. Kandick, A. Sinclair, R. Noble, S. Noble, R. G. Noble, W. B. Fairbanks, Mrs. Storey, P. Letson, J. Scott Mitchell, 62½ cents each—\$21.37½.

#### LETTERS RECEIVED.

J. A., Wallace: J. McC., DeSable, PEI.;  
A. McL., Moncton, NB.

W. G. PENDER, Sec'y.  
*Employment Office,*  
*Halifax, November 5, 1867.*

*Pictou, Nov. 3, 1869.*

Received from Mr. Pender, on account of Hector Murchison, Esq., Larcheveque, Richmond, C.B., the sum of seventy-five cents.

W. JACK.