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No. 5.

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

SERMON,

PREACHED BY THE REV. JAMES KIDD, A. M., IN SAINT JOHN'S CHURCH, RICHMOND, N. B., 10TH MARCH, 1869,—on the subject of the Rev. John Goodwill's intended mission to the South Sea Islands.

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."—PSALM LXXIV. 20.

THIS petition of the Psalmist made to God has respect to heathen lands, and the saving change which he so earnestly desires to be effected in them, through the effectual working of the Holy Spirit, whereby He is able to subdue even all things unto Himself.

A subject is here spoken of, in which the mind of the true christian is ever interested:—this petition is the frequent breathing of his soul—the burden of many of his prayers—the ever-anxious concern of his heart. "Heavenly Father, Let Thy Kingdom come—Let Thy will be done on earth, as it is done in Heaven," are words put into our mouth by the Saviour himself, and every true christian knows well the meaning of the same.

Blessed be God, for His having given us the Gospel, so that we have this heavenly light of truth to be a lamp to our paths—a bright and true light to guide our feet in the ways of holiness—to lead us in the way everlasting.

But, contrasting our blessed and most enviable condition with the light of the glorious Gospel in our midst, and shining brightly around us—contrasting this with the benighted condition of the poor heathen, yet our brother man—while we have just reason to pour out our hearts in gratitude to God, no less will we see the propriety and the absolute need of rendering assistance, by every means in our power, to his most alject and miserable condition, and be ever endeavouring, with God's implored help, to alleviate and change it to the better—for this is the true spirit of christianity. This was the work in which Jesus Christ Himself in Person engaged in—this was the work in which His apostles, and disciples, and many of the holy men of old engaged in,—and this was their crown of rejoicing, to see converts gained to the Cross of Christ,—to see brands plucked from the burning,—to see the darkness of error giving way be'ore the light of truth. This battle has been raging long in the world, nor is it finished yet:—much has still to be done, before the man of sin be subdued and crushed—before the Divine ensign of the Gospel shall triumphantly wave from the rising to the setting of the sun. "Have respect, then, O God, unto the covenant," may each of us exclaim, from the innermost recesses of our heart, "for the dark places of the earth are full of the habitations of cruelty."

But let us consider a little more attentively, in the first place, this "covenant" to which the Psalmist prays God so earnestly to have respect,—and it is stated in very plain language, at the 8th verse of the 2nd Psalm. "Ask of Me," says God there to His son, "and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." This promise of God is the covenant—which His Son has made it, by His asking it with so much earnestness, as the shedding of His own blood could make it. It was mercy, pity, and love to His new fallen and helpless human creatures which influenced the Almighty to make the promise—and it was also mercy, pity, and love to us, which influenced the only eternal Son of God to ratify this promise into the form of a covenant, in the way He did. He has now, in consequence, a seed of faithful ones to serve Him on the earth, and who look to Him as their only Saviour:—he now, by the conditions of this covenant, can call; and is calling, "His sons from afar, and His daughters from the ends of the earth."—"Look unto Me, all ye ends of the earth," says He, "and be ye saved."—How wise, then, in every human being, who is acquainted with these gracious words, to do so, seeing there is no other name given under heaven among men whereby we may be saved, but that of Jesus Christ alone. To the covenant of grace, thus sealed and made eternally firm and sure, we look with unwavering assurance—and on Him, who has made it savingly effective to us, we place all our confidence for salvation,—in Jesus Christ and His finished work we have all our trust for this—and in virtue of the same we look, through faith, for our heavenly inheritance.

But let us consider why the Psalmist prays God to have respect to His covenant. Are we—from the way he thus expresses himself—to understand that the Almighty has not respect unto it,—that God is grown careless, if I may so speak, about it? Such an idea could not find place for a single instant in the mind of any enlightened christian, so as to become a standing article in his belief:—but in this mode of expression we rather see the earnestness of the desire of the pious Psalmist's heart—that God would execute speedily what He had promised to do in His covenant for the dark places of the earth. This mode of expression is somewhat akin to what is recorded at the 14th v. of the 49th Chap. of Isaiah, "But Zion said, the Lord hath forsaken me, and the Lord hath forgotten me." Yet the words of the Lord, in answer to this desponding spirit, in the two verses immediately following, are—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of My hands: thy walls are continually before Me." It is thus an utter impossibility for God to forsake His people, or forget those who put their trust in Him, after having made this promise; for heaven and earth shall pass away, but not one word of His shall ever fail in being fully accomplished.

This is matter of abundant thankfulness to us; and although the impatience or weakness of man may sometimes wish for a more speedy fulfilment of God's promises, yet the Almighty himself very often delays their accomplishment for wise and gracious ends. By this mode of procedure does He strengthen the sovereign grace of faith in our heart, and teacheth us, how strong or weak our faith in Him and His promises is—and which we could never learn were He to perform quickly all His promises to us, as which we might be pleased to petition Him in certain cases to do. It is also of the nature of true faith, that it cannot be strengthened, unless it has some object placed against it to overcome, and this seeming unwillingness of God to grant us a speedy reply to our desires, to lend a deaf ear to our petitions, for long, is one of the common ways that He takes to strengthen it.

Like the fence over which the child would climb, that he may gather some lovely flowers, which he perceives through the bars to be growing in the field

beyond, he exerts his little strength, and receives many a fall at first; still, day after day he perseveres,—his muscles, by the continued exercise, get stronger and stronger,—he becomes more and more expert in rising bar above bar, until at last he clears the top, and, as a reward to his industry and perseverance, he comes into possession of what his heart so earnestly desires. So it is with God's promises in the gospel, and the way He teaches us to exercise our faith, that we may grasp each one of them with this hand of faith, with which He has furnished each true christian, by that mysterious operation of the Holy Spirit, in his heart and soul, called Regeneration, and really and truly call them all our own, that we may feel them all to be our own, and that we can use them all as our own, for our own especial benefit, interest and comfort.

When the professing christian, therefore, ceases in his endeavours, after two or three exercises, and gets disheartened, how much need has that individual to do as the apostles did, (Luke 17:5) and pray, saying, "Lord Jesus, increase my faith." What a noble example of perseverance in prayer, indicating a strong faith, have we in the instance of the Canaanitish woman, recorded at the 22nd and following verses of the 15th chap. of Matthew's Gospel. She had a special deed which she wanted our Saviour to perform—namely, the casting out of a devil which was in her daughter. She knew that Jesus could do this thing, and she had resolved in her mind that she would not part with Him until she should get Him to do it. Our Saviour knew that she was possessed of strong faith in Him, and He wished to put it to the trial, observe, for an example to all christians, in every age of the world, by seeming to give her a flat refusal. At first He would not answer her a word; and when He did speak to her, His words contained no promise, nor even afforded the best hope, that He would do as she requested Him: "It is not meet," said He, "to take the children's bread and cast it to the dogs,"—that is, it is not right to extend the blessings and benefits which God has sent Me to confer on the Jews alone as yet, and employ them in behalf of the Gentiles, of whom you are one. This reply, one would think, would have been sufficient to have silenced her, but Jesus knew that it would not, else He would not have said it. He knew well that she would not be shaken off with this seeming rebuff; and, indeed, it made her only the more persistent. "Be this, Lord, as you say," replies she, in effect—"yet account me as a dog, that I may only have the privilege of gathering up the crumbs which fall from the children's table." This was enough for our Saviour—He was most willingly caught in His own argument and mode of expression—and He graciously speaks the word which the woman wished Him to speak, "O woman," says He, "great is thy faith: be it unto thee even as thou wilt." "And her daughter," it is added on the sacred page, "was made whole from that very hour." Would, then, that all professing christians, in the exercise of their faith by prayer, would take an example by her—and as surely will they get their righteous petitions granted by God, as she got her request so graciously answered. The unwillingness is not in the Lord to grant every good thing which He has promised to His human creatures, but the defect is in ourselves. We either ask for things from Him, the granting of which He foresees would be for our injury, rather than for our benefit, and therefore He wisely keeps them back from us, or we fail in knocking loud enough at the door of grace—so that, for all we do, He will not open it to us, in the particular request we want Him to do so. Yet, what are His own words? Are they not, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you?" These twice repeated promises of His are not given to mock us, but to assure us, and the earnest cry of the human heart to Him has never yet been disregarded. Like the case of Peter of old, (Matt. 14:30) God oftentimes permits His people yet to get into troubled waters—to be at the very point of sinking among the billows of trials and misfortunes—but then, when all hope, to human appearance, seems to be cut off, the earnest cry of the

heart is raised—the hitherto unseen hand of help instantly makes its appearance, and the perishing individual is drawn safely into the ship of rescue, ready at hand. Men oftentimes forget that God most graciously permits them at times to get into places of jeopardy, that they may raise this cry to Him for help, else they would never raise it, and, therefore, each of us cannot do better than constantly bear in mind the words of Jeremiah (17 : 14) and apply them to our own individual condition, “Heal me, O Lord, and I shall be healed : save me, and I shall be saved : for Thou art my praise.”

Let us now, in the next place, consider the particular case here mentioned, to which the Psalmist prays God to have respect unto the covenant, and it is, that He would have especial regard to the dark places of the earth, which are full of the habitations of cruelty,—one of the noblest ideas in which the mind of a christian can be interested. Here there is exhibited to us, by Him, all that holy glow of genuine love to heathen man, which can only exist in the regenerated heart and soul. An expression is here uttered, the spirit of which is the direct opposite to that which Cain made to God, “Am I my brother’s keeper?” Here we have warm feeling, earnest desire, lively hope, and strong faith, blended together, and these expressed in genuine devotion at the foot-stool of the throne of mercy and grace. The Psalmist thus prays for the reclaiming of the benighted heathen. He knew well the unspeakable advantage to man, both for time and eternity, in knowing the only living and true God, and Jesus Christ whom He has now sent ; and that man, without this saving knowledge of God, was justly entitled to his commiseration and pity.

How valuable a lesson might many, calling themselves christians at the present time, learn thus from this inspired man ! for the fact must be told, that this object, the reclaiming of the heathen to christianity, does not engage so much of the attention, and receive the support of so many of those who call themselves by the name of Christ, as it ought to do. In this respect, many well-meaning persons often forget themselves, and that they have a duty of this kind to be performed. They often lose sight of the unspeakable blessings which the Gospel of Jesus Christ is conferring upon themselves, and therefore it is not to be wondered at that they cannot exclaim in the same spirit as Paul (1 Cor. 7 : 7) “I would that all men were even as I myself,” in regard to the saving knowledge of Jesus Christ.

But assuming the lowest possible ground for our argument—the advantages for time, think only how much better, in every respect, is the christian world than the heathen world,—and this may be seen by comparing their respective states at the present day. Is it to the country of the untutored savage that we are to look for the comforts and conveniences of a civilized home ? Is it there that we are to look for the unspeakable advantages which a well organized and suitable government confers upon, and extends to, the poorest and humblest creature in the land ? Is it there that we are to find the busy centres of commerce sending the products of the country to the farthest ends of the earth, and receiving back again in exchange the riches of every clime ? Are there the inhabitants conveyed with eagle speed from one part of their country to another, and their ideas interchanged from far distances with almost the velocity of thought ? Do you there find well cultivated farms, and commodious dwellings, decently clad and intelligent people ? You would look in vain for all these, and such like blessings, comforts, and conveniences, in heathen lands, for they are not to be found. Their skies may be fairer than ours are, their soil may be more fertile, nature may have given them more of her treasure, but what avail is all this, when grace is not there—when man is still vile ? He knows not God, and therefore knows not how to use even the *temporal* mercies of God. Civilization to a certain extent may indeed exist without the Gospel—as we have instances of this in many of the ancient kingdoms of the world—but the Gospel cannot be known as it truly is, without civilization in its high-

est stages accompanying it. The Gospel of Christ is the crown of civilization—that which magnifies its worth a thousand fold, and qualifies man for living as a man, thinking and acting as a man, and enjoying himself as a man.

The true knowledge of the Gospel of Christ is the key to everything that is both great and good in the world, for by it we learn our duty which we have to perform to God, to our fellow men, and to ourselves. Learn, then, how much of the happiness, the comfort, and the security you enjoy here, the Gospel bestows upon you:—and, were its true spirit and sound teaching more attended to than they are by many, how much better these might be, in a worldly point of view, than they are!

But it would indeed be doing a great injustice to the Gospel, were we to stop here, and not attempt to describe other advantages to man, far more precious and valuable than earthly good, which the Gospel confers upon him, and which nothing in the world but the Gospel of Christ can confer upon him—although enough may have been said for its usefulness to its propagation among the heathen, if even earth were all. Man, however, is possessed with a rational and immortal soul, to the welfare of which he has to attend here, else through sin, both original and actual, it, along with his body, will be most miserable throughout eternity. The justification of God, through the Divine Saviour, has to be secured by men in this life, by their believing in Christ, else no pardon will they get, if they refuse to listen to Him,—a fearful truth which the Gospel reveals,—but to which all men have to attend while the means are in their power, who wish their soul to be safe in the great day of the Lord. On this all-important subject, the sacred oracles of truth are most clear and pointed, and they convey knowledge to the mind of man which baffled the keenest intellects of the ancient heathen world, for many centuries, to find out. The knowledge of the only living and true God was lost to them, through the sin of man, and nothing but a direct revelation from God himself could restore to man what he so much needed to know.

Blessed be God, we, living within the bounds of Christendom, have this in the Scriptures of the Old and New Testaments, which serve as our ever faithful finger post, directing us in the way to heaven. While these holy books, then, as we have seen, give us the best advice for conducting ourselves with the greatest propriety here, so that we may make the most of this life—their superior excellence and usefulness consists in their informing us of how we may become blessed and glorious, when this, our present state of existence, shall have come to an end. This was the chief purpose for which they were given us—and this will be the chief use we will make of them, if we be true to ourselves.

They tell us that by nature we are all unrighteous, that we are all sinners before God, that we are also helpless of ourselves to extricate ourselves from the fearful state in which sin has placed us, but they do not thus leave us without hope, and in despair, for they also inform us, that through the rich mercy and grace of God, a fountain has now been opened in the person of Jesus Christ, the ever adorable God-man, in which the most guilty of human sinners may wash by faith, and be clean. “The blood of Christ,” says John, (1st Epistle 1 chap. 7 v.) “cleanseth us from all sin,”—and Paul says, (Rom. 8: 1) “There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.”

Is not this, then, glorious news to be published over the whole earth, so that every human creature may have joy and peace in believing? This is the Gospel of Christ in its purity and essence—this is the truth of God. Every other system or scheme of human redemption in the world—and it is to be deplored that there are many such systems—which is opposed to the scheme contained in the simple words, “Believe in the Lord Jesus Christ and thou shalt be saved,” (Acts 16: 31) is false and pernicious, and will at last be found to be worse than delusive.

On the ground of justification by faith in Jesus Christ we christians stand—because we are assured by many infallible proofs and true witnesses that it is the best ground on which we can stand—being the only sure ground of hope given us by God himself. “But though we, or an angel from heaven,” says Paul (Gal. 1 : 8) “preach any other Gospel unto you than that which we have preached unto you, let him be accursed,”—and the sealing words of Jesus, in the conclusion of the New Testament, are, “And the spirit and the bride,” *i. e.*, the Church of Christ, “say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” A most solemn warning to all men, as to how they ought to take care of, and attend to, the teaching contained in the Holy Scriptures.

(Conclusion in next No.)

LETTER FROM REV. C. M. GRANT.

CALCUTTA, MARCH 15TH, 1869.

TO THE EDITOR OF THE “RECORD :”

Having begun I must go on. Having carried those of your readers who thought my former jottings worth reading as far as Aden, it were a pity to leave them there, with few companions save naked rocks and Somälis. (By the way did I speak of the Somälis, in my last, as Arabs? If I did I was wrong. They are Africans who have crossed and settled in Arabia.) As one of our passengers remarked, “Aden is a capital place—to get out of as soon as possible.” The five hours we remained there were sufficient, and we were glad to be once more in motion under both sail and canvas. A word as to the P. and O. steamers. You hear people maintain that they are the finest boats afloat alike in speed, equipment and accommodation. Don't believe them. An ordinary Cunarder would do an average of 40 or 50 miles per day more than an ordinary P. and O. I was on board one of the swiftest of the whole fleet, and with a slight wind favouring us, and a sea like a duck-pond and no swell, the “make” of the day was more frequently under than above 280 miles. And as for accommodation, each passenger has about sufficient for half a man—no more. If the sea happens to be a little rough and you have to close your port, then you have two alternatives—either sleep on deck and be knocked up at half-past four to give way for hollystoning the decks, or else suffocate—breathe death. Four are crowded into a cabin which might be endurable with two. Not that I, in particular, have reason to complain. The Purser, a Scotchman and a loyal son of the church, stood my friend; and for a good part of the way I had a cabin to myself—a rare luxury, when the thermometer stood from 80° to 85° at midnight.

At Galle, in Ceylon, a new revelation of natural beauty burst upon us—we were in the fairest garden of the Tropics with all their gorgeous prodigality of growth and brightness of colour. The drive to Waak-wallah—a spot to be visited by every one who visits the Island—was five miles into fairyland—the way one continued arbor, overhung by waving palms, feathery cocoa-nuts, and palm-leaved plantains—the air fragrant with cinnamon, whilst the rich undergrowth of floral herbage gave light and colour to the scene. I had seen some of England's soft midland scenery, the boldest and grandest of the Grampians and the Coolins, the finest sweeps of the Hudson and St. Lawrence, but this was new, and hitherto to me had only had dreamland existence. I had felt pleased and soothed by the nooks and glens of other lands—awed and silenced

by their mighty mountains, emblems of everlasting strength, that spoke of man's insignificance in the presence of such might, but here pure gladness predominated. I could have laughed and danced, feeling that fairyland had at length become reality. But there is compensation. The people nurtured by this bright Isle could never make Covenanters and Puritans. They are too soft and easy and pliant, too unable to grasp the stern and awful facts of life which the Highlander, drawing daily inspiration from deep glens and lofty hills, from lightning and thunder and storm, can grasp, and which, being grasped, form a higher, surer, and nobler, if also sterner and more rugged character.

India proper can present no scene of perennial beauty like Ceylon. Nature has lavished her richest treasures at the gate leading to the domain, not in the domain itself. The summer gives not merely to the winter to withdraw again, but summer is sole mistress—"ever fresh and ever fair."

"Every prospect pleases,
And naught but man is vile."

And really the men are *very* vile—arrant thieves and audacious liars, with just sufficient English to make a bargain in jewelry, by which they will give you good "glass and brass," and swear they are good gold and diamonds. Woe betide the man who is fool enough to "trade" with any of the Singhalese. There is, however, a small colony of Parsees established at Galle, whose jewelry may be depended on, and whose way of doing business is a high tribute to our national honesty. They sell readily to any Englishman going to London or Calcutta on his simple promise to forward the amount due on arrival at his destination, and this, although they may never have seen or heard of him before. Many of our passengers had, on previous occasions, thus dealt with them, and some of them on this occasion. A Parsee wanted me to buy a sparkling diamond ring. "It is no use talking to me," I said, "I haven't got money sufficient to buy that even if I gave you all I have with me." "No matter, Sir," was the reply, "take the ring and remit the money from Calcutta at your convenience." "But you know nothing of me: I may cheat you and never let you hear of me again." He smiled slightly and said, "You are an Englishman." Now this is not merely flattery to persuade us to buy. It is real fact. They will trust Englishmen to any reasonable amount, when they would never think of trusting any one not an Englishman,—so high a character have we acquired for business probity. Indeed the same high character is held by us all over the East. "The word of an Englishman" acts like magic. The Arab and Indian alike are satisfied by it. You say: "I will do so and so by such a time, on the word of an Englishman," and they await the time in perfect confidence. It is indeed impossible to travel in the East without being struck by the magnitude of the influence exerted by our motherland. It is seen everywhere—sometimes tending in a wrong direction, sometimes in a ludicrous, but generally in a moral and ennobling direction. Let me give an illustration or two of what I mean. (1.) No sooner did I set foot on shore at Aden than two boys came rushing up offering to fight for our amusement. "You Sayers," cries one—"You Heenan," cries the other, and in a twinkling they are at it rough and tumble—no sham sparring, but regular "hitting out" with the whole force. They seemed astounded by my immediately stepping between them and administering my yellow umbrella to their backs. It evidently struck them as a "phenomenon requiring to be accounted for," that an Englishman should stop a fight and punish rather than reward the fighters. Their look at me was certainly the sort of one you would expect to be given to a curiosity or monstrosity. "Ah! now, wonders will never cease." (2) We see also ludicrous traits of our influence. For example; at Alexandria all the donkeys, which the traveller is pestered to hire, have English names. "Old Bob Ridley" figures conspicuously. You are offered a seat on

the back of the "Young man from the Country." "Norman McLeod" and "Dan Tucker," "Gladstone" (a woe-begone, disconsolate looking beast) and "Black-eyed Susan" are all equally accommodating. Again—English *slang* is the only portion of the English language that seems to get down to the masses, and of the way it is used I had some amusing instances, and a gentleman tells me as a fact that at Suez a little totum of an Arab girl, age probably 4 years, approached and accosted him, evidently without any idea of the meaning of the choice slang she used, "How's your poor feet? What's your little game? Does your mother know you're out? I'm a poor Bedouin little girl; please give me a half-penny." There is, however, too much pathos in this to permit it to be called merely "ludicrous." (3) But, thank God, the influence of our countrymen is generally exerted on the side of right, of fair play, honesty and virtue. They walk among the natives as "kings among men." They defend the weak, redress the wronged, and keep in subjection the elements of violence and disorder. A great mission Britain has in these lands, and, as far as I can see, British men are working it out faithfully, honestly, and with a blessing on their labours. You do occasionally meet with men who flippantly regard our relations with, and responsibilities to, the heathen with whom we come in contact,—men who dearly love a fling at Missionaries, and talk knowingly of matters of which their ignorance is profound. "The fact is, Sir," said one of these, "it does no good but harm to these fellows to make them Christians,—you make only beef-eaters and brandy-drinkers of them. The fact is," (this given confidentially as if between ourselves,) "Christianity does'nt suit these natives at all." But these flippant wise-acres, whose characteristic is that they are willing to settle every question in God's universe, with their emphatic "the fact is," or their "it is no use," "or the right plan is"—these men form a minority—insignificant though noisy. Generally you find men thoughtful if hesitating, earnest if perplexed, as men who are in the presence of a mighty problem which they know they are called upon to solve, and believe will be solved, though as yet they know not the way of solving it. I find I have not to blush for the men of our country, as I was led to think I would have to blush, by the loud talk of the minority who everywhere represent the Europeans in India as unanimous in representing Missions as a great failure. Here is a fact: St. Andrew's Church in Calcutta has but a small congregation, yet there are not two congregations (if there be even *one*) in all Scotland which gives as much per annum to missionary work. Does that look like indifference? I have been in Calcutta less than a month, yet I believe if I intimated from St. Andrew's pulpit that I wanted a thousand rupees (£100 stg.) for a particular purpose, that it would be forthcoming without the least difficulty. In the meantime I do not need to make such a request; but if an opening presented itself requiring a special effort, I would make it with perfect assurance of a response.

But I find I am following my usual plan and outrunning myself. I had got no farther than Ceylon and I am talking about matters in Calcutta. From Ceylon the sail all along the coast to Madras presented nothing to call forth enthusiasm. The shore is low, flat, and sandy, affording no object of interest. At Madras I had a long conversation with Rev. Mr. Clark, formerly stationed at Gyah—one of the ablest, most original, and logical of the Missionaries of our own Church (or any other Church) in India. He gave me most cheering accounts of our native congregation under the pastorate of the Rev. Jacob David—who has long worked in faith and patience for the Master whose service he embraced long years ago, and who is now seeing the fruit of his labours in the largest congregation of his countrymen won from heathenism in Madras. The adherents—all declared Christians—now reach 300, and the increase is rapid. They are building a Church for themselves, in aid of which Lord Napier gave the site and the donation which I mentioned in my former letter. I was mistaken, however, in saying Lord Napier of Magdala. This is another

Lord Napier. From Madras to Calcutta was a sail of from two to three days. And now I have reached the capital of India, and the sphere of my future labour as God spares me for it. I would that I could give you a clear idea of how matters stand here—of our own Missionary work—of the work of other Churches and Societies—of the posture of the natives, educated and uneducated, towards the religion of Jesus. But I have gossiped already to such a length that I cannot just now attempt anything save a few words on one branch of the latter subject, viz. :

THE EDUCATED NATIVES.

As my own work lies among these, it may be proper for me to take them first in order, and leave other subjects for a future occasion. In the first place, then, by the educated natives, I mean that large and increasing class who have been educated at Government Schools and Colleges and Missionary Institutions, who have learned the English language, come in contact with European science and civilization, and have been moulded far more by these influences than by the old modes of thought of India—of this class, there are now some thousands in this city alone. I, myself, lecture every Sunday-evening to an audience ranging from 300 to 500 of them. Very strange it feels to have such an assemblage of dusky, but sharp and intelligent Bengalis before you, not ten of whom are Christians, yet all attentively listening to Christian Truth spoken by a Nova Scotian and in the English language. It appears marvellous! What an influence that small spot on the map—the British Isles—must have exercised over these distant lands. Go where you will amongst those millions, you will find native officials all speaking English, almost as well as yourself—Railway clerks, conductors, engineers—Telegraph operators—inferior magistrates—all using *our* mother tongue fluently and grammatically.

What are these men in Religion? Christians? Very few of them—probably not more than one in eighty or a hundred. What then? Hindoos? No! just as few of them.—A real Hindoo amongst educated natives is as difficult to find as a traitor *ought* to be in Nova Scotia. The majority have no Religion. They have given up all faith in Hindooism—“the religion of their Fathers.” It could not resist the advance of Western thought, and died as darkness before the light. And so swinging off from the old faith, they would not adopt any other. Some of them regard all religions as “superstitions”—some are atheists, some vague Deists, some nothing at all. But though this is true of the majority, yet there is a considerable and rapidly increasing proportion, *who have* a religion, and are zealous in propagating it. Some of you have heard of Rajah Rammahun Roy, a man of high intellect, pure morality, and lofty inspiration. Looking around upon his countrymen he saw them sunk in debasing idolatry and ignorance—drawing their only religious teaching from their Puranas, or their collection of mythological tales—a collection of immoral impurities. The Rajah determined to make the endeavour to bring them back to the worship of the one God. He went back to their most ancient sacred writings—the Vedas—and held that they taught only one God, and that Idolatry was a later corruption. His attention was directed to Christianity, and he was elevated by its moral teaching. He gathered around him some kindred spirits, and thirty-nine years ago the Brahma Somaj was instituted—a Society which now embraces the great preponderance of the religious earnestness and moral worth of India, especially of the Presidency of Bengal. Since its foundation it has several times shifted its ground, but has ever taught one God, no idols and a pure morality. It began by basing itself on the Vedas, but when these little used but much venerated books became to be studied, it was found that they taught neither a personal God nor yet the broad distinction between right and wrong. The Brahmists (pronounced Brummist) as they are called, at once gave up the Vedas and took new ground. They went to

nature: God could be seen there. But, as their favourite conception of God was taken from Theodore Parker, and was to the effect that He is pure mercy with nothing of wrath or punishment in His government, when they were pointed to the thunder and lightning, the storm and tempest, the earthquake and the volcano, they again changed their position. Intuition then became—and now is—everything with them. God is read in each human heart, each man has the testimony and the witness and the light within himself.

During all these shifting processes they continued to preach a high and pure morality. And no wonder! They had got it from a good source; it is one complete plagiarism from Christianity. Indeed, now, everything they preach—all their thoughts concerning the nature and love of God, and all their precepts of morality—all is just Christianity with Christ ignored. Herein lies the secret of their strength and the beauty of their teaching. The great leader of the "reforming party" amongst them, Keshub Chunder Sen, a few weeks ago delivered a lecture on "the Church of the Future," which was evidently intended to serve as the nailing up of the Brahminist thesis. The two fundamentals on which he placed the Church of the future were "the Fatherhood of God and the Brotherhood of men."—"Thou shalt love the Lord thy God, &c. and thy neighbour as thyself." And, the other day, I took up a copy of the "Indian Mirror,"—a weekly paper in English, the organ of the Brahmists, and the first article that I looked at began thus: "The religion of the Brahma Somaj sets forth the very highest standard of morality.—"Be ye perfect even as your Father in Heaven is perfect." This is the grand dictum of Brahmic Ethics, in which all minor rules are included." If we have not got plagiarism here, where is it? In fact, Theodore Parker's works and Newman's "Aspirations of the Soul" are more responsible for this great Deistic movement in India than the leaders of it would like to admit. You can easily understand how attractive such teaching must prove to men who have just sprung forth from idolatry wearied and disgusted with all its impurities. You may ask how and why they do not embrace Christianity itself, instead of this weak dilution of it. There are many reasons. Without referring to the fact that they have adopted only such doctrines as are pleasing to the pride of man, there is something very captivating to young Bengal in the idea of excogitating a religion of their own, and something very captivating to pride in being able to pick and choose, "to adopt," as one of them remarked to me to-day, "that which is good and to reject that which is bad." Christianity in its usual form, according to them, is only a remnant of one of the old "superstitions." Europeans have not been able to throw off the "superstition," but Bengalis have. What a grand thing it is for them thus to be able to form such a high opinion of themselves! What! Bengal all at once able to spring to the front ranks of thought, and to patronize and even look down upon the religion of the conquerors—the thought is irresistible. And so young Bengal is decidedly Brahmist. The youth—the educated youth—flock to it, all willing to acknowledge that Jesus was the noblest teacher the world ever saw, but nothing more. Their missionaries are spreading over India, inveighing against idolatry and inculcating Christian morality. We can safely leave the unwelcome task of demolition—of tearing down Hindooism—to them, and we can turn our attention to construction. These are the men who are to lead their fellows, to mould religious thought, and to form society. We must not leave them in their present temper. We must lead them farther on, and to the feet of Jesus not merely the teacher, but "the brightness of the Father's glory and the express image of His person." I have already begun work in this field. It is a work to call forth all the enthusiasm of a man's heart and life. But what is being done must be left to be designated in a future letter.

PRAYER MEETINGS.

Do Christians believe that they should pray with and for each other? Do they believe that their Father in heaven hears prayer, or do they believe that they can get any real thing from Him by prayer? In a word, we might ask, is their religion a real thing to them, or merely a matter of habits, forms, words? I cannot help asking these questions, extreme as they may sound, after all I have seen and heard concerning the ordinary prayer meetings of an ordinary congregation. Are such meetings characterized by the variety, the freedom, the sociability, the enthusiasm that we certainly expect to find wherever there is a common life, an absorbing interest, a glorious hope? Certainly not. Quite the reverse. Often, no one but the Minister is allowed, and just as often no one wishes, to open his mouth. If two or three others do take part, it is merely to utter the same monotonous prayer extending over the whole gamut of Scripture and human wants that they are in the habit of uttering with the dull uniformity—not of a liturgy but of laziness—at their own family worship. There is nothing to show that they have been searching the Scriptures, that their minds have been exercised or stirred up or comforted by any thought, or that there is any vivacity or vitality in their religious life. No young Christian fervour seems attracted or developed; indeed, there would seem to be among us no such thing as young christian life at all, with its delightful contagious gladness and growth. “Dull” is the mildest word, in the opinion of most people, to characterize the average prayer meeting, and this is its condemnation, for there is no dullness where there is strong life. What can we do to drive away this our reproach? One thing I am persuaded that we must do. We must convince the Christian people that the prayer meeting is the place where they ought to speak and pray as freely as they would in their own houses or to their own friends. I do not mean that they should make formal speeches, or get up discussions, for both are bad; and even if they were good, few have the mental training to enable them to take part in such; but just as a man who couldn't for his life make a ten minutes speech on his own business, could yet engage with you in a most interesting conversation on it, so many a christian who would never dream of “addressing an audience” could speak a sentence or two pregnant with the wisdom of thought or experience, and would speak them, if he felt he was among friends, each of whom, as in a conversation, would meet his remarks with some others, perhaps elicited by his own. It is this element of freeness, of spontaneity, that we lack. Out of it would grow great things. And why should there not be this when fellow Christians meet? It is not lacking at a political, or a shareholders', or a school meeting, not even at a congregational meeting when financial matters are being discussed. But I have heard that such speaking by laymen has been called “Methodism” by some. Well, I write this article chiefly to assure all such timid folk that, far from deserving such a name, it is actually enjoined by the Standards of the Church of Scotland hundreds of years before the name of “Methodism” was even invented.—I shall confine myself now to “the First Book of Discipline,” because in it and the noble “Scottish Confession” drawn up by the same authors in the year 1560, we find embodied the theology and desires of the first great fathers of the Reformation Church, and because in it there is the most direct injunction upon all who are able to edify the flock of Christ to do so. The duty is indeed considered so bounden that, in the spirit of that age, those who refuse to discharge it are threatened with the pains of “discipline” and the “Civil Magistrate.” In “the Directory for Family Worship” agreed to by the General Assembly in 1647, in sections X. and XII., “every member of the Kirk” is also instructed and enjoined concerning the work of mutual edification among the members of the body of Christ; but it will suffice at present to quote from the First Book of Discipline concerning

an ordinance entitled "the prophesying or interpreting of Scripture," or "the exercise" founded on 1 Cor. xiv. 28-33. This exercise was to be weekly, to the end "that the Kirk have judgment and knowledge of the graces, gifts, and utterances of every man within their body; the simple, and such as have somewhat profited, shall be encouraged daily to study and to prove in knowledge: and the whole Kirk shall be edified; for this exercise must be patent to such as list to hear and learn, and every man shall have liberty to utter and declare his mind and knowledge to the comfort and consolation of the Kirk." And again it is enjoined,—“Moreover, men in whom is supposed to be any gift which might edify the Church, if they were well employed, must be charged by the minister and elders to join themselves with the Session, and company of interpreters, to the end that the Kirk may judge whether they be able to serve to God's glory, and to the profit of the Kirk in the vocation of ministers or not; and if any be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided that the civil magistrate concur with the judgment and election of the Kirk. For no man may be permitted as best pleaseth him to live within the Kirk of God, but every man must be constrained by fraternal admonition and correction to bestow his labours, when of the Kirk he is required, to the edification of others. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to read, we refer to the judgment of every particular Kirk;—we mean to the wisdom of the ministers and elders.” What a noble spirit breathes in these words! Edward Irving in his "notes on the Standards of the Church of Scotland," adds that "an ordinance of the like kind obtained in the Church of England, which, when Archbishop Parker was required by Queen Elizabeth to suppress, he preferred rather to lay down the primacy. I have no hesitation in saying," he continues, "that for want of this ordinance, the Holy Ghost hath been more grieved and quenched than by almost anything besides; and our church-meetings, from being for edification of the brethren by the Holy Ghost shewing Himself in the variously-gifted persons, have become merely places for preaching the Gospel, and not for edifying the Church. No one feels more than I do the importance of public preaching, with which I would not interfere: but surely something is wanting besides this for the edification of the Church within itself." And what has anyone to say against these things? Simply that they may tend to disorder. I answer, how can that be if the minister presides and does his duty and is supported by intelligent and pious Elders?

G. M. G.

ANNUAL REPORTS OF CONGREGATIONS.

THROUGH the kindness of Mr. Croil, the agent of our Church in the Upper Provinces, we have before us a number of those printed reports which many of our congregations are now in the habit of issuing annually. We do not know a single congregation in our own Synod that issues such a report, but the practice is found so beneficial in Ontario and Quebec, that it is being adopted by an increasing number of our Congregations there every year. Yet we have congregations that could present a statement of religious activity in every department quite equal to anything that old Canada can show. For example, in the matter of Sabbath Schools, we find that neither in Montreal, Kingston, Ottawa, nor in fact in any congregation of our Church in Canada, is there a school so largely attended by scholars, or that has so many teachers, or that contributes so much for Missionary objects, as the one in connection with St. Matthew's, Halifax. We have in all about a dozen large congregations that could issue most creditable reports, and as many small ones whose reports would be just as creditable, and perhaps more interesting from detailing more of struggle and self-denial for the sake of Christ's Gospel.

Two of the most interesting reports that have come to our hand are those of St. Andrew's, Kingston, and St. Andrew's, Ottawa, each in a neat pamphlet of 18 pages. The former is one of our oldest, largest and best organized congregations; and from its having the divinity students and professors of the College connected with it for a great part of the year, is able to extend and develop itself in many ways, and to present most formidable memoranda of meetings, classes, lectures, associations, services, Sabbath schools, &c. Its communion roll, which is kept thoroughly revised, contains the names of upwards of four hundred members; and between its own Sabbath school and its district schools, it has over four hundred scholars. The minister, Rev. W. M. Inglis, adds an impressive pastoral letter to the statements of the trustees and the session, bringing before the minds of the people a picture of what is being done and what they ought still to aim at.

The Ottawa report, which is dated 1st March, 1869, consists of the statement by the Kirk Session signed by its moderator, the Rev. D. M. Gordon, and of the statement by "the Temporal Committee" of the congregation, and of the yearly accounts. Mr. Gordon reports as follows:—

Number of Families connected with the congregation.....	172
" Communicants.....	234
" Sunday School Scholars.....	222

The following is a summary of the contributions for the past year:

I. For Congregational purposes... ..	\$1,158.79
" Schemes of the Church.....	206.08
" Queen's College Endowment.....	1,212.00
" Other purposes.....	199.44
	<u>\$2,776.36</u>
II. Pew Rents.....	\$1,365.33
Rents of Glebe, &c.....	271.00
Subscriptions for Manse.....	387.87
	<u>\$2,024.20</u> or \$4,800.56 in all.

It is stated that two gentlemen have offered to give \$1,000 each towards building a new church, provided that eight others do likewise, and the Temporal Committee state that when the rich men of the congregation have subscribed at least \$12,000 for this purpose, it will be time enough to appeal to the congregation generally and to enter on the work with energy. We consider it highly important that in the capital of the Dominion there should be a church which, even in outward appearance, would worthily represent the claims and the position of the Church of Scotland.

We hope before long to be in a position to give abstracts of congregational reports from our own Synod, for we believe that very few of our members know how much or how little is being done by the congregation with which they are connected, and the more clearly they know the more they will be interested in the work of the church.

PUBLIC MEETING IN EDINBURGH ON INDIA MISSIONS.

DR. MACLEOD and DR. WATSON lately held a meeting in the Music Hall, Edinburgh, to interest the people of the capital in their effort to raise a retiring allowance fund of £25,000, from which to give £150 a year to missionaries who have served twenty-five years in India. £5000 of the amount have already been received from Glasgow. The Right Hon. the Lord Justice General, the son of that Dr. Inglis who laid down the principles on which the Scotch Mission has from the first been conducted, and which have since been imitated by every other Mission to the Hindoos, occupied the chair, and gave an admirable

address. We have not room for his speech, or for that of Dr. Watson or Dr. Macleod, but we cannot forbear giving those of the two last speakers, because they are men who know India and Missions from personal acquaintance, and because on many other accounts their testimony is peculiarly valuable. We quote from the *Church of Scotland Home and Foreign Missionary Record* :

Sir ALEXANDER GRANT, Principal of the University of Edinburgh, in moving a vote of thanks to the deputies for their address, said that he quite concurred in the opinions they had expressed as to the position of missions in India. He himself had had the privilege of knowing many of the missionaries—some of them most learned men—and he gave a lively picture of the devotion with which they carried on the preaching of the Gospel among the heathen. Among others, he gave the instance of a friend of his who, day after day, went to a village, which was being desolated with a fatal epidemic, that, however fruitlessly, he might yet preach to the dying men and women of the love of God; and this noble work he continued till he himself fell a victim to the disease. There could be no doubt that such methods as were adopted by the church in her educational institutions were the very best for reaching the Hindoos. What was usually called preaching had failed to touch Hindooism. But the teaching of religion to the intelligent youth of India was indeed truest preaching. He could apply to it this story of Coleridge: Coleridge once asked Charles Lamb, "Did you ever hear me preach?" "I never heard you do anything else," was the reply. To show the wonderful changes which were passing under the surface of Indian society, Sir Alexander gave an account of a circumstance which lately occurred, and which, he added, must seem as remarkably curious to any one who really knows what India is. A rajah, near Bombay, was much offended by the appearance of a series of clever letters in a Calcutta paper, exposing his misgovernment. Determined to discover the author, he placed spies round the post-office, with orders to bring the culprit, whenever detected, at once before him. To his astonishment they brought a Sanyassie—one of the lowest types of heathen ascetics, whose character for filth, ignorance, and fanaticism is proverbial. On interrogating him, he found that this man had been educated at a mission-school in Calcutta; but with an instinctive passion for old asceticisms he adopted this mode of life, and it was his custom now, while wandering over Hindostan, paying homage to different shrines, to give attention at the same time to the manner in which the rajah governed, and to expose anything he saw wrong. The rajah at once begged him to become his prime minister. This, however, the Sanyassie refused, but added he could provide him with one if he liked. And so he wrote to his friend, the editor of the Calcutta newspaper, to select a trustworthy and educated man to be prime minister to the rajah; and the arrangement was completed. Sir Alexander concluded by exhorting the church to great patience in the tremendous work she had undertaken, applying to those who insisted on immediate results the rebuke of our Lord, "What! could ye not watch with me one little hour?"

The Hon. WALDEGRAVE LESLIE, in seconding the motion, said he had a peculiar interest in India and India Missions, as he had once not only visited that country, but on every possible occasion had gone to the mission-schools and examined them. He bore decided testimony to their excellence. One thing, however, he had been often struck with, and that was the ignorance of many English residents in India as to the missionary operations carried on at their own doors. In some places he found Englishmen, who had been there for years, denying that any such schools existed as were actually near them, and on his taking them to visit them, they not only expressed astonishment, but thanked him for having introduced them to the men engaged in so interesting a work.

A vote of thanks to the chairman terminated the proceedings.

MR. GOODWILL'S VISIT THROUGH HALIFAX PRESBYTERY

Mr. Editor,—On Tuesday night, the 30th of March, about 10 o'clock, I bade farewell to Dr. Donald and St. John, and took up my quarters on board the steamboat. The night was somewhat stormy, and there was very little hope that the boat would leave at 2 o'clock, A. M., her appointed time, for Windsor. I retired, committing myself to Him who rules over sea and land, and who gives His beloved sleep, and awoke about 6 o'clock quite refreshed. Hearing the thig, thug of the sea, and the whis of the wind, I felt confident that we were sailing on at a good speed. In due time we arrived at Windsor, where I waited some hours, hoping to see the Rev. Mr. McDonald, who was expected to take the boat to St. John. Not being successful in meeting with Mr. McDonald, I took the train, and arrived at Halifax about 7 o'clock. It being the evening of prayer meeting, I found a large number assembled together in the basement of St. Matthew's Church. I was quite delighted at seeing so many. I do not remember of ever seeing so many at an ordinary week-day meeting for prayer before. I have been told that the attendance for some time past has been in general very large. After the meeting, Messrs. Campbell, Thompson and myself accompanied Mr. Grant to the Manse, where I remained for a whole week, hospitably entertained. If there is a minister in our Synod to be envied, Mr. Grant is the man. He is surrounded by a mighty force of active, pious and energetic men, who are of themselves a centre of influence, by whose prayers his hand shall be upheld if it becomes weary, and his heart encouraged. Mr. Grant has a large Sabbath School, about 400 names on the roll. The Sabbath School and Bible Classes are well provided with able and active teachers. He has every thing in thorough working order; he is the right man in the right place, and maintains the dignity of our church in the Capital. On Friday evening Mr. and Mrs. Grant invited a few friends together at the Manse on my behalf, among whom were Mr. Harrington and his lady, daughter of Dr. Geddie of Ancityun, whose information about the South Sea Islanders I valued very much. Here I made the acquaintance of Dr. Cogswell and his lady. The Dr. had been, during the winter, in Philadelphia, finishing his studies, and where he took the degree of D. D. S. After a few minutes conversation we were quite at home, as we had been frequently together during the winter attending the same clinical and surgical instruction.

On Sabbath, 4th April, I had service at Richmond School House, one of Mr. Thompson's stations. There were about 60 present. The Rev. Mr. McKay of St. John took part in the services. In the afternoon we had preaching in St. Matthew's, and the Rev. Mr. Grant led the devotional exercises. There was a large congregation. In the evening, we had service in St. Andrew's, and Mr. Campbell took part in the services. The attendance was very good. The congregation of St. Andrew's is at present in very good heart, and hopeful for the future prosperity of their church. The sorrow which made them so despondent on parting with the Rev. Charles M. Grant is no more remembered; for joy has filled their hearts in being so fortunate as to get such an able and promising young minister as Mr. Campbell. We wish him and the charge over which he presides all prosperity and every success. On this day there were two collections taken up in St. Andrew's Church,—one in the forenoon for the Home Mission, and the other in the evening for the Foreign Mission. The amount contributed in all was \$60, in other words, \$30 for each, the largest sum, I have been told, that was ever taken up in St. Andrew's on one Sunday. On Monday Dr. Cogswell drove me about and through the city, until we came to his own residence, where he had previously engaged me to dine with his lady and family. In the afternoon I accompanied Mr. John Doull to the North West Arm, and at 7 o'clock addressed about 60 persons in the church, one of Mr. Thompson's stations. After the meeting I spent a few hours at Mr. Doull's,

where I felt perfectly at home, and to him and to his lady I must express my heartfelt thankfulness for their kindness and munificent gift. On Tuesday I dined with Mr. and Mrs. Harrington, and got more information about the Islanders. In the afternoon some young ladies met at the Manse to make up garments for the Mission. Mrs. Grant takes an active part in this movement, and Mr. Grant, who is one of the moving spirits of the age, gives his influence, counsel and instruction, and therefore, as far as this matter is concerned, it must be a sure success. In the evening Mr. Campbell and I were Dr. Avery's guests, and with him we did really enjoy ourselves. About 10 o'clock I returned to the Manse and found the young ladies still busy at work. By this time they had wrought seven hours, and they showed by what they had accomplished that they were really in earnest. Although it is arranged that they shall meet at the Manse every Tuesday fortnight, still they carried lots with them to be made up at home. On Wednesday evening we had a missionary meeting of the St. Matthew's and St. Andrew's congregations. There was a good number present. I understand that the collections taken up in Halifax amount to \$130. I was greatly taken with the citizens of Halifax, whose hospitality and kindness vividly brought to my recollection my kind friends in Philadelphia. On Thursday morning I left for Musquodoboit, travelling partly by rail and partly by stage. The Rev. Mr. McMillan, my old college friend, met me at Kaulback's, five miles from the Manse. We called on Mr. Sprott, one of Mr. McMillan's elders, had some refreshments, and conversation with the old people, who are hastening to their long home. After an hour's drive we arrived at the Manse. In the evening I visited Mr. McMillan's Bible Class—there was quite a number present. There are about 70 names on the roll. I was highly pleased and delighted with the efficient way in which he conducted it, and with the way in which they acquitted themselves. Mr. McMillan is really doing a good work; he has got two nice churches built, a Manse and Glebe lot, which must have taxed the energy of his people very much, especially when we consider that they are a comparatively new charge and few in number, and not in the best of circumstances. I preached in both churches and in a school-house. The collections taken up were \$8.80. The reason of the sum being so small is that there was not sufficient time to make the proper announcements. Mr. McMillan appointed a committee of the ladies to make up some homespun cloth for the Mission. I felt very much at home with Mr. McMillan. I enjoyed his prayers and devotional exercises very much. He is really a pious and zealous minister. Mrs. McMillan is, too, kind and good-hearted. She had met with an accident, and was ill sometime previous to my arrival, but is now doing very well. On Tuesday I left for Truro. My good friend drove me to Kaulback's; on the way we called to take farewell of Mr. Sprott. The Rev. Mr. Sprott engaged in prayer and committed me to the care and keeping of the Lord God of Missions and Shepherd of the flock. I arrived at Truro about half-past six in the evening. Mr. Wilkins met me at the station; he had arranged that I should lodge with our true and noble friend Mr. McKay. After partaking of some refreshments with our good friends, where I had all the comforts and attention the few days I remained that any one could wish for, I accompanied Mr. Wilkins to his prayer meeting and Bible class. He put me in for the work of addressing the meeting. There were a good many present. Mr. Wilkins is very well liked in Truro and in the out-stations. I think that he will get on very well. I was quite charmed and delighted with his conduct and attention to me. On Wednesday evening we had a missionary meeting; we had not so large an audience as was expected, on account of the storm, but, to my utter astonishment, a collection of \$18.25 was taken up. On Thursday evening we had a meeting at North River. There were but few present; for as the storm was still raging, the people thought that we would not come, but still those who were present, did well. A collection

of \$4.00 was taken up. We called on both the McLeod families, who are noble Kirk folk, and passed the night with Alexander. On Friday we took the cars for Riversdale, and had a meeting there in the evening in the Spool Factory. The meeting was not so largely attended as on former occasions, as more than forty men had left a few days ago who had been employed in the work in the factory and other business. A collection of \$4.00 was realized here, although very few of the men belong to our church. Thus I have given a brief account of my visitation of the Halifax Presbytery.

West River, April 20th, 1869.

JOHN GOODWILL.

LIBERALITY IN ST. JOHN, N. B.

In the history of our Church in these Provinces we have seldom had to refer to such princely liberality, as that displayed in connection with the Rev. Mr. Caie's new Church, Portland, St. John, N. B., by the Hon. John Robertson and the heirs of the late John Duncan. In the hope that many of our readers may learn to "go and do likewise," we give a brief notice of what has been done.

There was a fund amounting to several thousand dollars (\$7000 or \$9000, we do not remember which,) in the hands of the Commissioners of the old St. Stephen's Church, St. John, which was to go towards building a second Church in the city. As the neighbouring Parish of Portland required Church accommodation more than the city, the Commissioners agreed to build, as near the most crowded part of that Parish as possible, while at the same time they kept, as they were obliged to do, within the bounds of the city. Mr. Caie, on his part, undertook to raise the rest of the money that would be required for a handsome brick and stone church. None gave to him more liberally than the two gentlemen we have already named, while as Commissioners they gave also their time to superintend the erection of the building. Last autumn the Church was opened. There was a debt on it, and the basement was unfinished, and as it was the aim of the Commissioners to hand it over in the spring free of debt, to the congregation that Mr. Caie was forming, every one expected that the finishing of the basement, at any rate, would be left to the new Congregation. But, in the most spirited manner, the Commissioners ordered that also to be proceeded with. Then, at the beginning of the winter, a heavy blow fell on them. Owing to defective drainage, one side of the building began to sink. To remedy this and prevent its recurrence, a larger sum had to be spent. And so when all was done, and the accounts made up last month, it was found that there was a debt of nearly \$7000,—not a very heavy sum on a Church worth \$25,000, but heavy enough to discourage and drag down a poor and young congregation. It must be paid, said the Commissioners, before it goes out of our hands. The hon. John Robertson stepped forward, and with one word gave \$3,800 of it; and the heirs of the late John Duncan, gave about \$1900 on condition that the remaining \$1200 were raised. Of that, Mr. Caie has received \$600 already, and has no doubt that in a month or two he will get the rest. It does us good to hear of such acts. They would be worthy of all praise even if those gentlemen were building a Church for themselves to worship in; for many will spend money freely for the gratification of self even in things pertaining to the house of God. But those acts appear in their true light when we remember that Mr. Duncan to the day of his death was an elder in and a pillar of St. Andrew's Church; and that Mr. Robertson is also an elder and trustee of that church, and ever foremost in supporting its schemes of Christian benevolence. To him, too, the erection of the Kirk at Rothesay is chiefly due—the site and the greater part of the money having been given by him, when Dr. Donald proved the necessity for a Church there, by preaching in the Railway Station-house for several summers and gathering a congregation.

We heartily congratulate Mr. Caie and his congregation on the present auspicious aspect of their affairs. That the congregation is growing rapidly we have abundant evidence in the fact that 45 copies of the *Record* are now taken by it where last year not one was taken;—a larger circulation, we may remark, than in most of our old congregations in New Brunswick, or, indeed, in many in the other provinces. We bid them God-speed, and pray that they “may prosper and be in health even as their souls prosper.”

MEETINGS OF HALIFAX PRESBYTERY.

THE MANSE OF ST. MATTHEW'S, }
February 12, 1869. }

At which time and place the Presbytery of Halifax met *pro re nata*.

Sederunt—Rev. Geo. M. Grant, Moderator, and Messrs. Thompson and Montgomery, Elders. Present also, as delegates from the congregation of St. Andrew's, J. Gibson, Esq., and Philip Thompson, Esq.

The Moderator explained that, according to the instructions of Presbytery given at the meeting of Feb. 2nd, he had moderated in a call to the Rev. John Campbell, Pictou Presbytery, to be minister of St. Andrew's Church, and that he had summoned this meeting in order to receive the call.

The Presbytery approved of the action of the Moderator.

The call to the Rev. John Campbell, signed by the elders, trustees, members and adherents of St. Andrew's Church, was sustained, and with the accompanying resolutions was ordered to be forwarded to the Pictou Presbytery, to be laid before them at their next meeting.

It was agreed, in consequence of a wish expressed by Mr. Fogo to pass from this Presbytery to that of St. John, that the Clerk be instructed to grant him the necessary certificates.

Closed with prayer.

C. McDONALD, Clerk.

ST. MATTHEW'S CHURCH, HALIFAX, }
March 6, 1869. }

On which day the Presbytery of Halifax met *pro re nata*.

Sederunt—Rev. Geo. M. Grant, Moderator. Rev. J. R. Thompson; Messrs. Thompson and Montgomery, Elders.

The Moderator having stated the purpose for which he had called this meeting, his action therein was approved.

The Moderator intimated that the Rev. Mr. Campbell had accepted the call from St. Andrew's Church, whereupon the Presbytery appointed his Induction to take place on Friday evening, March 12. Rev. J. R. Thompson to preach the sermon, and the Moderator to address the people and minister.

A communication from the Truro congregation was then read.

A presbyterial certificate of transference from the Presbytery of St. John to that of Halifax, of the Rev. W. T. Wilkins, was then read. Mr. Wilkins being present was then cordially welcomed, invited to take a seat as a member of Presbytery, and appointed to labour in the Truro district till next ordinary meeting of Presbytery.

A letter having been read from Mr. Fogo stating that, in consequence of Presbytery appointments, he had been subjected to extra expenses amounting to Twenty Dollars, the Presbytery concluded to grant the sum asked.

Closed with prayer.

C. McDONALD, Clerk.

ST. ANDREW'S CHURCH, HALIFAX, }
 March 12, 1869. }

This evening at 7½ o'clock, the Presbytery of Halifax met for the Induction of the Rev. John Campbell to the charge of the congregation of that church.

Sederunt—Rev. Geo. M. Grant, Moderator. Rev. John R. Thompson; Messrs. Thompson and Montgomery, Elders. A large congregation had also assembled.

Divine service was conducted by Rev. J. R. Thompson.

The Moderator then put to Mr. Campbell the usual questions, and, having received satisfactory answers, proceeded to address minister and people.

After Mr. Grant's address an anthem was sung, and the Rev. Mr. Forrest of St. John's Church, Halifax, closed the meeting with the Benediction.

C. McDONALD, Clerk.

PICTOU PRESBYTERY.

THE quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 3d day of March. There were present the Rev. James Anderson, Moderator, Rev. Messrs. Herdman, Pollok, Stewart, McGregor, Philip, Brodie, McCunn, Campbell, McDonald, and McMillan, and John McKay, Esq., D. A. Fraser, Esq., Adam McKenzie, Esq., Mr. John McLean, W. Cameron, and Alexander McDonald, Elders.

The Minutes of the last quarterly meeting, and *pro re nata* meeting of the 3rd February, were read and sustained.

Revs. Messrs. Grant and Fogo, of Halifax Presbytery, were present and invited to deliberate with the Presbytery.

Messrs. Campbell and McDonald, Missionaries, gave very gratifying reports of their labours during the past quarter, which they were recommended to publish in the *Monthly Record*.

Adam McKenzie tabled a receipt for \$42,—handed in by him to the Treasurer for Missionary services, from Barney's River. Mr. John McLean tabled a receipt for \$32—handed in by him to the Treasurer for Missionary service, from Roger's Hill.

It is hoped the other congregations receiving missionary services will forward the amounts due by them as soon as possible.

Rev. G. M. Grant, Convener of the H. M. Board, asked and obtained leave to speak on business connected with the H. M. Board. He spoke at some length, showing the necessity of an effort being made by the Church to meet the recent arrangements of the Colonial Committee, as well as the desirability of a transference of monies collected for Home Mission purposes to the Treasurer of the H. M. Board, in order that the work of the Board may be simplified and facilitated. Ament which proposals, it was resolved, that the Presbytery having heard the statements of the Rev. Mr. Grant, convener of the H. M. Board, beg leave to express their satisfaction at hearing him on the important subject of Home Missions, recognize the duty of making additional efforts in support of Home Missions; and in reference to the proposal which he has made to place the funds of the Lay Association under the administration of the H. M. Board, with the proviso that their application be confined within the bounds of the Presbytery, defer a final decision until next meeting of Presbytery.

Mr. McCunn was recommended to give Cape John supplies for the next quarter, as circumstances may permit.

There was received and read a very numerously signed and harmonious call from St. Andrew's congregation, Halifax, to the Rev. John Campbell, missionary. The call was unanimously sustained, presented to, and heartily accepted of, by Mr. Campbell.

Mr. McDonald received the following appointments for the quarter ending 1st of June :—

March 7, April 25, June 26, Earltown; March 14, May 16, Lochaber; March 21, May 9, May 23, Barney's River; March 28, May 2, May 30, Roger's Hill; April 18, West Branch, River John.

There was received from the Rev. J. W. Fraser, missionary, a very satisfactory and interesting report, which was adopted, and ordered to be published in the *Monthly Record*.

Resolved, to enjoin Members of Presbytery, to produce their Session Records at next meeting for examination.

The next quarterly meeting will be held (D. V.) in St. Andrew's Church, Pictou, on Wednesday, 2nd June, at 11 A. M.

W. McM., P. C.

MEETING OF SYNOD

IN view of the ensuing meeting of Synod, which takes place at Chatham N. B., on the last Wednesday of June, the attention of ministers and congregations is called to the following injunctions of Synod :—

1. That papers of every description intended to be submitted to the annual meeting of Synod, shall be in the hands of the Clerk on or before the day of meeting.

2. That the Financial year of the Synod ends on the 15th June. All congregations, therefore, which have not forwarded their collections are requested to do so by that date, so that the Treasurer may be able to furnish complete statements.

3. That the collections for the Synod Fund are, however, to be paid, when the Synod meets, to the Convener of the Synod Fund Committee; and the balance over, after paying Synodical expenses, is to be appropriated to the payment of the travelling expenses of members—regard being had to the distance travelled. But no member, whose congregation has not contributed to the Fund, shall receive any allowance for his expenses.

4. That Clerks of Presbyteries shall bring up their Records for examination; and their Minutes shall be engrossed up to the meeting of Synod, and signed by their respective Moderators.

The attention of members is earnestly requested to the above.

It is extremely desirable that the Reports of Standing Committees be prepared before the meeting of Synod, and that all notices of business to be submitted, be in the hands of the Clerk on the day of meeting, so that the business of the Synod may be arranged and despatched without unnecessary delay.

ALEX. MCWILLIAM, *Synod Clerk*.

PRINCE EDWARD'S ISLAND.

Congregations of DeSable and Orwell Head.

DESABLE, JANUARY 27, 1869.

At a meeting of Elders and others held this day,—after prayer by Rev. T. Duncan—William Matheson, Esq., Rustico, was called to the chair, and Wm. McPhail, S. V., appointed Secretary.

The Chairman stated that the purpose for which they had met together was the election of a minister—that the ministration of the Word and Sacraments might be attended to in accordance with God's word, and the use and practice of the Church.

Rev. Mr. Duncan being called upon, addressed the meeting, pointing out the steps which it would be judicious and proper for the congregation of the

late Rev. D. McDonald to take in their present circumstances;—and, also shewing the constitutional method of calling and placing ministers.

The Secretary then read, by request, an extract from the *Will* of the late Rev. D. McDonald; also an extract from the “deed” of the Church Building and grounds at Orwell Head, from both of which it appeared conclusively that a *two-third vote of those present* at the meeting was essential to the choice of a successor.

(1.) It was then moved by Mr. Howatt, and seconded by Mr. A. Stewart: “That Mr. McColl be put in nomination as successor to the late Rev. Mr. McDonald”—which motion being put, was carried unanimously.

(2.) It was moved by Mr. John Currie, and seconded by Mr. Alexander McQuarrie, Crapaud, and carried unanimously:—“That a call be made out in favor of the Rev. James McColl, and circulated among the congregations for signature.”

(3.) It was moved by Mr. Alexander McPhail, seconded by Mr. McNeill, and carried unanimously: “That the following be a committee to carry this matter forward in accordance with the laws of the Church of Scotland, and the “Will” of our late Minister, viz.: Messrs. Allan Stewart and Alexander McKay, for DeSable; Wm. Mowatt and John Bell, for Cape Traverse; Allan McDougall and Alexander McPhail for Argyle Shore; John and Dugald McKinnon for Canoe Cove; Alexander McQuarrie and John McEachern for Nine Mile Creek; Wm. Matheson and James Walker for Rustico, Wheatley River and Covehead.”

(4.) Moved by Mr. Currie, seconded by Mr. Howatt, and carried unanimously:—“That the meetings not represented be communicated with, and requested to appoint their own committee-men of two, each.”

(5.) It was moved by Mr. J. Currie, seconded by Mr. N. Campbell, and carried unanimously:—“That the Delegates from Orwell Head and Lot 49 be, and they are hereby, requested to take the necessary steps to extend the call to the Rev. Mr. McColl, among the meetings on the other side of the ferry, in accordance with the “Will” and “Deed” of our late Minister.” This the Delegates present agreed to do.

(6.) Resolved, that the Committee do now appoint a day on which to meet; also, that they do now appoint a sub-committee to convey the call, when signed, to the Presbytery.

The Committee did accordingly appoint Wednesday, the third day of March, as the day of their meeting at DeSable Church; and also appointed Messrs. Bell, McEachern, and Allan Stewart, a sub-committee to convey the call to the Presbytery.

A vote of thanks was given to Rev. Mr. Duncan for his assistance.

Moved by Alexander McQuarrie, seconded by Neil Campbell, and carried unanimously: That the Committee already appointed be a committee to solicit subscriptions for the support of the Minister.

Mr. A. Stewart being called to the chair, it was carried unanimously, that the thanks of this meeting be conveyed to Mr. Matheson for his able conduct in the chair—which Mr. Matheson suitably acknowledged.

WILLIAM MATHESON, *Chairman.*

WM. MCPHAIL, *Secretary.*

MEETING AT ORWELL HEAD.—A meeting of elders and others was held at Orwell Head, on the 23rd ultimo, for the purpose of choosing a successor to the late Rev. Donald Macdonald for this parish. After prayer by the Rev. T. Duncan, Mr. John MacEachern, of Lot 49, was appointed Chairman, and Mr. William McPhail, Secretary.

Rev. Mr. Duncan being called upon, gave a sketch of the proceedings of the meeting held at DeSable on the 27th January last, also the usual course of

procedure in cases of calling a minister to take the pastoral charge of a congregation, and stated that it remained for the meeting to say whether the congregations would remain as hitherto or not,—and that the Rev. James Macoli considered the clerical duties of the DeSable Parish to be about as much as he could satisfactorily overtake, but he nevertheless would be subject to the vote of this meeting.

An harmonious discussion then took place, in which several of those present took part, when the following resolutions were proposed and carried.

Moved by Mr. John Murchison, Point Prim, seconded by Mr. Alex. Martin, Bell Creek, that

Whereas, The Rev. J. Macoll is about receiving a call from the DeSable Parish, and no other candidate being in the field at present, this meeting hopefully look forward to the securing the services of a duly qualified successor to the late Rev. Donald McDonald for this parish also, and *Whereas* the Rev. J. Macoll has kindly given assurances of his occasionally visiting us in the meantime,

Therefore Resolved, That while not proceeding with a formal call to him, we shall, nevertheless, gladly welcome him at any time when he can conveniently supply our pulpits, and we shall secure to him, by our contributions, a just proportion of his yearly salary. (Carried.)

Moved by Mr. E. Lamont, Orwell, seconded by Mr. A. Bears, Murray Harbour,

Resolved, That the following named elders be a committee in their respective meetings to obtain subscriptions towards the yearly stipend, dating from January 1st, 1869, viz.: John Campbell, Rod. R. McLeod and Angus Macdonald for Orwell Head; Malcolm Murchison (Neils son) and Capt. Donald McDonald for Point Prim; Alfred Bears and Samuel McLeod for Murray Harbour; Alexander Martin and John McLeod for Belle Creek; John MacEachern and George Jenkins for Lot 49. Lot 48 being unrepresented, it was ordered that the Chairman do communicate with the meeting there on this matter. (Carried unanimously.)

Moved by Mr. Samuel McLeod, Murray Harbour, seconded by Mr. James McKenzie, Orwell Head,

Resolved, That the minutes of this meeting be published in the *Patriot* newspaper and in the *Church Record*, with the understanding that the minutes of the DeSable meeting be also published. (Carried unanimously.)

JOHN MCEACHERN, *Chairman*,
WM. MCPHAIL, *Secretary*.

Orwell Head, March 18th, 1869.

INDUCTION OF REV. MR. MCCOLL.—According to announcement, the Presbytery of the Church of Scotland met in DeSable Parish Church, on Thursday, 25th. After a most excellent sermon by the Rev. G. W. Stewart, the questions usual at induction were put by the Moderator, (Rev. T. Duncan,) and properly answered by the minister elect. And thereafter, in the name of the Lord Jesus Christ, Mr. McColl was inducted to the care and charge of the congregation of the late Rev. D. McDonald. The Rev. A. McLean then addressed the minister, and the Rev. A. McWilliam administered salutary counsel to the people. The congregation gave their new minister a most hearty and cordial welcome at the close of the proceedings.

We wish minister and people every grace and blessing from on high in their new relationship, and we sincerely trust that whom God hath joined together, no man will even unwittingly try to separate or disturb. T. D.

DESABLE CONGREGATION.—The Presbytery of P. E. Island held an adjourned meeting at DeSable, on Thursday, the 25th inst., for the induction of the Rev. James McColl, to the Pastoral charge of that large and interesting

congregation. For many years, on which their memories will always fondly dwell, this large body of Highlanders enjoyed the ministrations of the Rev. Donald McDonald, whose labours and persevering endurance of much hardship to minister to their spiritual wants, deservedly gave him a hold on their affections, which is but very seldom realized by a minister of Christ as the reward of gratitude from his people. These feelings—for they are strong and sincere, and they will be lasting—could not fail to create an interest in, and a deep sympathy for, this congregation, when deprived of their venerable, their first, and only Pastor. For many months their lonely desolation was indeed very dark, and their prospects were painfully perplexed. While the greatest number were firm and true in their attachment to the church of their Fathers, and cherished the hope of seeing the vacant pulpit supplied by a minister from that church, there were among them a few who wished it otherwise, and who exerted the most unsparing diligence to break up their harmony, and lead them away from the church and all christian order. The majority met all such efforts, much to their praise, with that patient and mild firmness, which, by not exhausting its energy in vehement retort, is all the stronger to hold its position and be true to its trust. The ordeal was trying, but we hope it has passed; and when it is stated that the call given to the Rev. James McColl, which is from the DeSable parish alone, and does not include the eastern section, had appended to it one thousand names and secured a stipend of £253 a year, it will be seen that the violent efforts made to create division, signally failed. Every member of our church will be thankful to hear of a settlement which has prospects of such wide and important usefulness.

The whole proceedings of that day were such as to render it one of the days which memory will recall with unmingled pleasure. ONE PRESENT.

DALHOUSIE COLLEGE AND UNIVERSITY.

THE winter session of this institution of learning was closed yesterday, and the proceedings were of a highly interesting character. The House of Assembly Rooms, including both galleries, which had been secured for the occasion, was literally crowded with ladies and gentlemen, who appeared to manifest much interest in the ceremonies. Principal ROSS occupied the chair, and beside him, on his right, was seated SIR WILLIAM YOUNG, one of the Governors of the College. Others of the Governors, together with the Professors of the institution, were also in attendance.

The Chairman, Professor ROSS, in opening the proceedings, announced that during the session just closed there had been fifty-nine students in the college, thirty-three of whom were undergraduates, and twenty-six general students. He described the difference between the relative positions of under graduates and general students. The latter could attend the lectures and enjoy the advantages of study, but need not, unless so disposed, present themselves for examination with the view of obtaining certificates, while the former were compelled to do so. He observed that the classes were open to all who are willing to pay the required fee and conform to the rules and regulations of the institution. He was pleased to observe that the number of under-graduates were gradually increasing. He announced that an excellent Library has been opened in connection with the College, and at present, through the kindness of friends, its shelves contained seven hundred volumes of, not miscellaneous, but useful books of intrinsic value. This library, he remarked, had recently received a very valuable addition to its stock from a gentleman of this city. The name of the donor was NOBLE, and a noble gift it was, and the name of that gentleman would remain enshrined in the memory and affections of the Students. After some further practical observations from the Principal, Prof. McDONALD explained the mode observed in conducting the examinations in

College, and also the rules respecting the classification of Students, and concluded by reading the Sessional report, which showed that the affairs of the institution are in a highly satisfactory condition. The prizes were then distributed to the successful competitors by Principal Ross, and each recipient was loudly applauded by the assemblage. The principal announced that in some instances certificates of merit have been awarded, and these would be presented in the College Hall. Degrees were then conferred by Principal Ross upon those entitled to the distinction.

At the invitation of the Chairman, T. H. RAND, Esq., Superintendent of Education, addressed the audience, and testified to the growing interest that is manifested throughout the Province in Dalhousie College and University.

After some appropriate remarks by the Rev. GEORGE M. GRANT, SIR WILLIAM YOUNG arose amid applause to address the students and friends of education present. He spoke eloquently of the advantages of collegiate training, and the satisfactory progress this University had made, and was pleased to find that the prejudice that once existed against it was being broken down and well nigh dissipated. The fact that the number of Students were annually increasing, afforded evidence that public confidence was clustering around the College, which had his best wishes for its success. His Lordship alluded in sorrowful terms to the demise of the Rev. DR. FORRESTER, whom he said, had fallen a victim to his enthusiasm in, and devotion to, the educational interests of Nova Scotia. He also expressed regret that the Rev. Dr. CRAMP, another champion of education, is about to retire from the Presidency of Acadia College.

At the close of Sir WILLIAM'S address, Principal Ross, on behalf of the Faculty, tendered thanks to the Local Government for the use of the Assembly Room, and the proceedings terminated.

GENERAL PASS LIST.

The following Undergraduates have passed the Sessional Examinations in all the subjects proper to their respective years of the curriculum :

Fourth year : Joseph Annand, Herbert A. Bayne, John J. McKenzie, John M. Sutherland, Eb. D. Miller.

Third year : Andrew W. Lindsay, H. M. Scott, J. Wallace.

Second year : J. G. McGregor, W. E. Roscoe, A. G. Russell, A. P. Seeton.

First year : W. P. Archibald, W. Bearisto, W. T. Bruce, C. W. Bryden, J. Carmichael, W. Cruickshank, Adam Gunn, J. Hunter, H. McKenzie, A. W. Pollok, W. Ross, Ephraim Scott, H. Strumberg, A. Trueman.—*Colonist of 29th ult.*

A SKETCH.

CAPE SABLE TO THE BASIN OF MINAS, ALONG THE SOUTH SHORE OF THE BAY OF FUNDY.

Hail! bay of mist, thy waters roll once more
Beneath the craft that bears me to my home,
I see thy waves caress thy Southern Shore,
And clasp the dark rocks in their arms of foam.

Again thy coves and islets greet my sight,
As swift the breeze impels the "Dove" along,
Again I mark, from off the topmast's height,
Thy headlands answering to the steersman's song.

While Sol majestic from the eastward leads,
The morning smiling in its bright array,
While night, retiring to its kindred shades,
Resigns its empire to the spreading day;

Cape Sable sullen looms—a dreaded name—
 Its rugged rocks and beach of barren sand.
 Then Pubnico, where Gallia's sons declaim,
 Quaint homesteads rear, and till the sterile land.

Bald Tusket Isle, its rounded form uprears,
 As seneschal of Lobsters' studded bay!
 Fair Yarmouth next in stately guise appears,
 Her mansions glittering in Sol's western ray.

'Tis eve, the wild-duck seeks its oozy bed,
 The white-winged sea-mew hastens to the shore,
 Bulky the porpoise shews its slimy head;
 And solemn rise the distant surges roar.

And night o'er earth its darksome veil extends,
 The stars come trooping on, in order bright,—
 An autumn moon, the sparkling sky ascends,
 And o'er the wild waves darts her silver light.

Thou radiant panoply of the North!
 Say whence thy mission to our sphere of clay?
 Vain doth grave Science send her votaries forth,
 To con thy grand and wild mysterious play.

The twinkling star that ushered in the day
 Is waning dim before the greater light,
 As, through thy Strait Petit, we steer our way,
 The gale subsiding with the shades of night.

All nature seems to hail the genial morn,
 The herds, the flocks, that climb the Strait's steep side,
 The sea-birds on their glistening pinions borne,
 Sweep by, and o'er the chafing billows ride.

The "Dove" steers through the waters, as in haste,
 Isles, headlands, coves, are soon in cloud-haze lost;
 Annapolis gorge is left far in the west,
 And gloom is settling on the rock-bound coast.

The "Dove" is labouring through the liquid way,
 Holt's lonely isle has hours ago been past,
 Chignecto's Cape is peering through the spray,
 While mutters hoarse aloft the fitful blast.

Once more the morning breaks upon the wave,
 Cape Split receives our hail and disappears,
 Bluff Blow-me-down, the rugged burly knave,
 Looms high o'er head, and stern receives our cheers.

Hail, Blow-me-down! I will not pass thee by
 Without a note to deprecate thy frown,
 Sullen and grave you emulate the sky,
 And from your dizzy height your squalls send down.

O Caledon! land of my early day,
 My fond heart yearns to aught resembling thee,
 From this bold Cape, in fancy's eye I stray,
 And deem Craigforth, thy shaggy cliffs I see.

NEWS OF THE CHURCH.

Rev. F. R. McDonald.—We have been informed that the Rev. Finlay R. McDonald, at present labouring as a Missionary from the Colonial Committee within the bounds of Pictou Presbytery, has received an invitation to be the assistant of the Rev. Dr. Brooke, Fredericton, a position lately left vacant through the Rev. Wm. Murray accepting the charge of Campbelltown in the Presbytery of Miramichi. Mr. McDonald's talents fit him admirably for such a position in the capital of New Brunswick, and we congratulate by anticipation Dr. Brooke, who was the first Moderator of the United Synods, on such an auspicious consequence of the Union.

Cape Breton.—In response to the application of the Rev. Mr. Fraser, Cape Breton, for a Catechist to labour during the summer at Lake Uist and the surrounding districts, we understand that Mr. Donald Campbell, a young man acquainted with the Gaelic language, who is studying for the Church, and who has completed his four years' course in Arts at Dalhousie College, has been sent. The Home Mission Board would be enabled to do more in this way for our destitute outlying districts if all our congregations would make the collection enjoined by the Synod. But up to this date, the Treasurer has received collections in aid of the Synod's Home Mission from only about one-third of our congregations.

Missionary Tidings.—The latest news we have to report concerning our Missions is a communication just received from Mr. H. Robertson, dated New Zealand, Jan. 5th, 1869, in which he says that he has newly arrived by the *Dayspring* from the New Hebrides, and proposes taking ship for Nova Scotia, whether by Panama route or by Liverpool he is not decided. He writes, "I am glad to notice that you have now a missionary of your own, Mr. Goodwill, but this need not affect my movements in any way. Mr. Morrison is to join the *Dayspring* and go to Fate. Mr. and Mrs. Inglis came over with us to this place for the purpose of creating a deeper interest in this colony in the New Hebrides Mission; also, Rev. Mr. and Mrs. Watt (brother to Mr. Watt of New Glasgow) have just arrived from Scotland, and will accompany the *Dayspring* in March. She is now in Port Chalmers being painted in order that the Sunday Scholars of Dunedin may visit her." It may be remembered that our Mission Board in October last accepted of Mr. Robertson's services as their missionary, and, therefore, the prayers of the church should be offered for his recovery and prosperity. With Rev. Mr. Goodwill as Senior and Mr. Robertson (who knows the language) as Assistant, our church may consider herself well equipped, and thank God and take courage. We trust that the resolution of Synod for prayers for our congregations once a month is by no means forgotten.

H.

Obituary.—We have to record the death, on the 24th of March, in the 70th year of his age, of Mr. John Brander,—for 15 years an Elder of St. James's Church, Newcastle. Mr. Brander was a native of Aberdeen, Scotland, and emigrated to New Brunswick in 1829, being then 30 years of age. He settled in Newcastle, soon after his arrival in America, and resided there for some 40 years. He was one of those sturdy, honest men, who are respected for their manly worth. A true specimen of the Scottish artizan, he was warmly attached to the church of his fathers. The estimation in which he was held was amply proved by the large number who followed his remains to their last resting place in St. James's cemetery.

J. R. T.

NOTICE.

THERE will be a meeting of the Home Mission Board for the transaction of business, in the Presbytery Room, Halifax, on the first Tuesday of June, (June 1st), at 7 P. M.

The following Congregations receive supplement from the Colonial Committee for the current half year, without renewing their applications:—Georgetown and St Peter's Road in the Presbytery of P. E. Island; Truro and Richmond in the Presbytery of Halifax: Wallace, River John, McLennan's Mountain, and River Inhabitants, in the Presbytery of Pictou; St. Andrew's, Richmond, Fredericton, and Nashwaak, in the Presbytery of St. John.

If any other Congregations require supplement, either from the C. C. or the funds of the Home Mission, their applications must be in before the Board meets, and may be addressed to the Convener, or the Treasurer and Secretary. The attention of Supplemented Congregations in the Presbytery of Miramichi, is called to this notice.

If any Presbytery requires aid to pay Missionaries within its bounds, the Clerk is expected to notify the Board before its meeting, as to the amount that is required.

The attention of all concerned is particularly called to this notice, as it is necessary on this occasion, to send a full statement to the Colonial Committee of all that will be required within the bounds of the united Synod, for the half-year from February to August, that the sum may be received in lump from Edinburgh by the Treasurer of the Board.

GEORGE M. GRANT,
Convener of Home Mission Board.

SPECIAL NOTICE.

WE beg to inform our readers that the Synod of the Canadian Church will meet at Hamilton on the first Tuesday of June, at 7 o'clock, P. M.

Any member of this Synod who may find it convenient to attend, will receive a commission as Correspondent, on application to the Clerk.

A. McW.

NOTICE TO SUBSCRIBERS.

The present number of the RECORD is the fifth issued since the change in the form of printing, and in the general business management. Readers can now judge how far it is entitled to support, for neatness of execution in typography, and prompt delivery on the day designated for publication.

The supervising committee have also afforded an opportunity for determining whether they have succeeded in making the RECORD what it ought to be—a record of the Church in all its work and interests—a contemporaneous history, which another generation may look back upon, and see what the Church in our day thought and did.

If satisfaction has been given, it is asked in return, that those who intend continuing their subscriptions will make immediate payment of the sums due by them, in order to prevent their RECORDS from being stopped.

It is intended to put the RECORD on a paying basis, and all who do not feel interest enough in it to second the efforts of the committee, by paying their subscriptions, cannot complain of the stoppage of the paper after the pre-

sent issue. The principal delinquency is in the list of single subscriptions, of which there are now 161;—64 of these are from Cape Breton, but only two are paid for this year,—out of the whole 161, only 34 are paid. As the postage has to be paid in advance, and single RECORDS are charged more in proportion than when sent in packages, it is the intention of the Committee to strike from the list all single subscribers who may be in arrears when the next RECORD is published.

While thanking the friends who have aided in increasing the lists in the hands of agents, it is earnestly requested that further efforts be made, until the subscription list reaches at least 2000 paying subscribers.

NOTICES, ACKNOWLEDGMENTS, &c.

SCHEMES OF THE CHURCH.

FOREIGN MISSION FUND.

1869.

April 5. Col. in St. Matthew's Ch..	
Halifax.....	\$56 13
7. Do. at North West Arm,	
Halifax.....	5 16
7. Do. at Missionary Meeting	
Halifax.....	35 25
12. Do. in St. Andrew's Church	
Halifax.....	30 00
19. Do. at Truro	26 52
19. Do. at Tabusintac.....	8 00
19. Do. at Burnt Church.....	5 34

\$166 40

JAMES J. BREMNER,

Treasurer.

Halifax, N.S., 1st May, 1869.

YOUNG MEN'S SCHEME.

1869.

April 9. Remitted Alex Nicholson,	
student, Princeton, N. J.	
exchange N. S. gold \$25;	
premium and postage	
\$1 06.....	\$26 06

RODERICK MCKENZIE,

Treasurer.

Pictou, April 30th, 1869.

HOME MISSION FUND.

1869.

April 17. By col. from Tabusintac,	
N. B.....	\$3 60
“ “ Burnt Ch “	5 00
“ “ St. James,	
Newcastle,	
N. B.....	15 60
May 1. By “ St. Andw's,	
Halifax ...	30 00
“ 3. Rec. from W. Gordon, late	
Treas, £8 19 2, less 5s 2d,	
say	35 76

ERRATUM.

In the statement given to the printer last

month, "Barney's River" \$5 72 occurred instead of "Pugwash" \$5 72.

GEORGE MACLEAN,
Treasurer.

Halifax, 3rd May, 1869.

LAY ASSOCIATION.

Gairloch Congregation paid over to James Fraser, Esq., New Glasgow:

February.....	\$5 00
March	2 50
April	5 30

\$12 80

MONIES RECEIVED FOR "MONTHLY RECORD."

Rev G. J. Caie, Portland, St. John, N. B.....	\$5 00
Rev Mr Wilkins, Truro.....	0 50
Do. for Rev J. Fraser, Melbourne Ridge, Quebec; W. G. Craig, Kingston, Ont; Adam Beveridge, Arthuret, N. B., 62½ cents each.....	1 87½
Rev J. N. C. McLeod, Glencoe, Ont. per W. Jack, Pictou.....	0 62½
J. McMillan, Harbor Bouche, C. B.	0 60
Rev M Currie, Maitland, (per Rev Geo M. Grant).....	0 62½
Daniel Hislop, Pictou.....	10 00
Rev P. Keay, St Andrew's, N. B....	5 00
J. M. Sutherland, 6 mile Brook....	0 62½
Donald McKay, Hardwood Hill...	0 50
Rev Mr Thompson, Richmond....	0 50
Halifax—Mrs James Malcolm, J. Riddell, J. McCulloch, C. Stayner. ('68 and '69) Jas McDonald, Mrs Bailey, 62½ cents each.....	4 37½

W. G. PENDER, *Secretary.*

Employment Office, Halifax, }
May 5, 1869. }

PICTOU, April 15, 1869.

Received from W. G. Pender, 62½ cents for A. Fraser, Wentworth Grant, for 1868, per Rev. W. Stewart, McLennan's Mount-ain. W. JACK.