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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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No. 4.

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

LETTER FROM REV. C. M. GRANT.

[With reference to the subject discussed in the opening sentences of this letter, we beg to state that the present number of the *Record* must close the correspondence. Mr. Grant simply wrote, putting himself into the position in which the Baptist Missionaries felt themselves injured—to that letter we gladly gave space. Dr. Cramp did not sympathize with Mr. Grant either in the position he took up or in the style of his letter, and, being a prominent clergyman of the Baptist persuasion, his letter appeared in our pages. And now that Mr. Grant has had the opportunity of explanation, the discussion must cease.—ED. MONTHLY RECORD.]

CALCUTTA, Feb. 7th, 1870.

I OBSERVE, by the December *Record*, that my letter in the November number has angered the Rev. Dr. Cramp. I grieve for it; and I beg that no one will think I am laughing whilst I write this, for, however great my "disparity" and "vulgarity" may be, they do not extend to such a point as laughter under the circumstances would indicate. Do not fear, you who are kind enough to read my very hurried jottings. I am not going to enter on a wordy war. I grieve because it is grievous for a young man to incur such severe "reproach and animadversion" from one of Dr. Cramp's years and position, and also because it is grievous to find one of Dr. Cramp's years and position giving such striking illustration of the very sins for which he rebukes, with what measure of justice—or injustice—it is not for me to determine,—one so much his junior, and who naturally looks to his seniors for instruction in what is fitting and proper. If I do not enter fully into explanation and defence of all that I wrote on that occasion, it is from no disrespect to Dr. Cramp, nor is it from inability to prove that every word was justified by the facts of the case,—for, on all sides, words much stronger have been used: but simply because it could do no good, and because the Editor's note at the end of Dr. Cramp's letter will probably be deemed quite sufficient. But let me ask my friends, and Dr. Cramp, if this should chance to meet his eye, kindly to notice the following points, which I state in all honesty, and with a desire to avoid any unbrotherly bitterness:—(1.) I did not intend to write in a sneering or bitter spirit. God forbid. It would ill become

me as one engaged in the Master's service. If the words seemed, as read in Nova Scotia, not to be written in a sufficiently serious style, I regret it as much as any man can do; and if they have given offence to any one, I am heartily sorry for it. They were not intended to do so. But here is what they were intended to do: they were intended to vindicate the character of men whose fair fame in the whole correspondence, and in all the speeches of the Home-Committee, every one here believed, justly or unjustly, had been foully and unrighteously maligned; they were intended as a very humble tribute, to be heard in a far-off corner, to the worth of men with whose honour I felt my own to be bound up, and as a protest against our own or any other Church being carried away by false, pernicious, and utterly ignorant ideas of mission work in this country; and as an expression not only of my own feeling in the matter, but of every missionary and layman with whom I have come in contact, by every one of whom the statement of the "*Friend of India*," that the proposal was "beneath discussion except in so far as it involved an insult to the Committee's agents already in the field," was endorsed. I felt then, and still feel, that we have all an inheritance in the noble band of missionaries the Baptist Church has given to India, and that if we permitted their faithfulness to be impugned, we, *ipso facto*, condemned ourselves, for no missionaries have, since the Apostolic age, been more Apostolic in zeal than they, and none could hope to escape if they were to be denounced. (2.) I myself have heard, not once or twice, but many times, both in public and private, from the lips of the most eminent of the Baptist missionaries, denunciations of the proposals, compared with which the strongest expression I used was mildness itself; nay, I have seen one of the protests—and that one, as the writer told me, perhaps the mildest of them all—which were sent to England against them, and I say in truth that it was stronger,—if my memory serves me right, *much* stronger,—than what I wrote, and took exactly the same view of the bearing of the proposals. (3.) I got my views of these proposals from the discussion in the Missionary Conference, from conversations with the very men who were to be affected by them, and with other missionaries, and from the various notices of them in religious and other journals, and never once have I yet heard any doubts as to what was intended by them. Even yet, though the Committee have greatly given way, there is, in the mind of every missionary I have met, a feeling that, as a body, they have been grossly defamed by men whose greatest achievement is to write glibly about self-sacrifice in well-stocked libraries, or cant fluently about it from popular platforms. (4.) One word more. The defamation of the missionaries, and the explanations of the proposals, were not contained in the proposals themselves, but in the speeches made explaining the reasons of the alleged "failure" of Indian missions, which were all traced either directly or indirectly to the sloth and want of self-denial on the part of missionaries, and in the remedies which the wisdom of the Committee suggested; and it was against the cruelty and injustice of the charge, and the folly of the proposed remedy, that I protested, and do protest. I may have "sneered" at the Committee, and if I did I regret it, but there is a certain cold-blooded and unmanly cruelty with which patience is impossible, and, in the little tenderness and great harshness which the Committee showed to men nobler than themselves, they were guilty of that kind of cruelty. I may, I say, have "sneered" at the Committee, but that I "misrepresented" or "caricatured" their conduct, I emphatically deny; and I do not believe there is a single missionary in all Bengal who has had the matter discussed as we in Calcutta have, but will agree with what I now write.

Enough. *Majora Canamus*—i. e., with inveterate "flippancy" I go on to redeem my promise to give you a few words as to the reception of the Duke of Edinburgh, unawed by the fear that my subject, as well as my style, may be too little ponderous for those who object to lightness in everything save brains. I can't help it, my friends. I trust I can look solemn facts in the face, in the

spirit of one to whom God has spoken and revealed things deeper than those of sense—of one who has felt what *sin* is in himself, and who therefore has had a glimpse down into the pit; but I cannot whine when there is no call for whining, and I cannot believe that every fact in the universe is gloom, and that there is no light or sunshine, no beauty of flowers or song of birds in that world which the Word of God sanctified by His presence in the flesh. My sentences may not have the rotundity and “long stern swell” which ought to characterise the productions of a missionary, and my colour of thought may not always be of the “widow’s weeds” style, and my eyes may not always be able to command a copious stream of “crocodile” tears; but I beseech all the immaculates who are noted for the presence, as I for the absence, of these qualifications, to remember that “the best of us is mortal,—we to weakness all are heir.”—at least all of us save those spotless ones whose special function consists in denouncing all who do not fit in with their exact measure, which, with characteristic modesty, they have identified with the Divine. I do not pretend to their elevation of sanctity, and am quite content to occupy that bench on which an occasional laugh is permitted, and on which a slight irregularity of composition is now and then allowed to modify the rigidity of theological phraseology. There now, having thus confessed my shortcoming, let me return to H. R. H. the Duke of Edinburgh. His Royal Highness arrived a few days before Christmas, and for the fortnight he was here there was a constant succession of gay doings sufficient to break the hearts of all who see sin in everything that is bright and gladsome. The Duke submitted in excellent temper to an amount of fatigue and worry that would have killed any one but a sailor, and in every way conducted himself with an affability and modesty of deportment which convinced us all that the ugly stories which our Australian cousins had so sedulously circulated concerning him were utterly false, and that, if there was an ounce of blame on his part, there was at least a pound on their’s. Not even calumny itself could find a peg on which to hang an accusation, and he left us without even a breath being blown against his good name. The same story comes from Japan and from China; so that all the Australians have gained by their scandal-mongering, is the unenviable character of churlish hosts and petty backbiters. In China the Duke won the heart of every European by the graceful tribute he paid to their favourite, the veteran Admiral Keppel, himself pulling the stroke oar of the boat in which that fine old Admiral, who has so well preserved the British name in Eastern waters, landed. And in every respect he exhibited in Calcutta, under circumstances the most trying, for more than a fortnight, a patience which would not have disgraced St. Simon Stylites himself, and a respectful obedience to the Viceroy, as the Queen’s representative, in striking contrast to the picture, equally ill-natured and false, as we all now believe, of the miserable Australian newspapers. First of all, in the programme of reception, came a grand procession on the occasion of his landing on the evening of the 22nd December; next day a Levee, attended more numerously by both Europeans and natives than on any previous occasion since our conquest of the country, and in the evening a Drawing-Room; and then, day after day, and evening after evening, succeeded reviews, state receptions of the native Rajahs, and state return visits, balls, dinner parties, *fêtes*, illuminations, &c., &c. I can only notice the two most noteworthy of the many interesting pageants, viz.: the “Chapter” of the Most Exalted Order of the Star of India, on the occasion of the investiture of H. R. H. as an Extra Knight Grand Commander of the Order, and the great *fête* given by the native community.

The “Chapter” has been characterized, and I believe without much exaggeration, as the most gorgeous pageant since the days of Aurungzebe in India, and the “Field of the Cloth of Gold” in Europe. Indeed, at least in one respect, it must have greatly surpassed that celebrated meeting of the magnificent Francis and bluff King Hal. Here were tributaries assembled, doing

humble obeisance to the son of our Queen, whose ancestors in those days were feudatories of the Court of Delhi, commanding forces more numerous far than the armies ever commanded by either Francis or Henry,—not one but many of them,—and now they cluster around the Calcutta vice-regal throne more submissive far to the merest nod of the Paramount Power than their ancestors to the most peremptory command of the Great Mogul. I am not going to give an elaborate description of the ceremony, and, as the reason for my forbearance, I need only say that the programme occupied four large sheets of printed matter, and I am sure it will be deemed satisfactory. As all whose names were on the Government House list received invitations, I got one among the rest, and had the good fortune to have my seat assigned in a good position near to the throne, and saw everything; and it was a scene of gorgeous magnificence, of Eastern brilliance combined with Western moderation and taste, which can never pass from the mind's eye. The Viceroy, as Grand Master, the various Rajahs and Maharajahs as Knights, or Knights Commanders, the Companions of the Order, the Governors, Lieut.-Governors, the Commissioners, &c., all in their robes, with pages, heralds, standard-bearers *et hoc genus omne*, formed a most brilliant procession into the Chapter tent and up to the raised throne, on which the Viceroy took his seat, with the Duke on his right hand, and the Knights Commanders, Knights, and Companions ranged on the lower level according to seniority. And then the Secretary having read Her Majesty's warrant for the assembling of the "Chapter" and her command for the investiture, and the ribbon, badge, star, mantle, and collar having been brought from the Duke's tent, the Viceroy requested the two senior members present—the Maharajahs of Scindiah and Jeypore—to invest the neophyte with the same, which they did, with the exception of the collar, which the Grand Master himself fastened around his neck, (he meanwhile kneeling before the throne), and addressed to him the admonition; and then came the volleys of artillery, the flourish of trumpets, the unfurling of the new Knight's banner, and the proclamation by the herald of all his titles and honours. This is the barest sketch of a pageant unique in modern times, and carried out with a felicitous blending of the Oriental and the Occidental, which united the gorgeousness of the one with the simplicity of the other, and gave the world the spectacle of a vice-regal throne, 6,000 miles from the seat of Empire, surrounded by a host of vassals, some of whose predecessors were powerful Princes whilst Harold and William were fighting at Hastings, and the forefathers of others of whom carved their way to all but independent authority, whilst we were only a company of merchants whose presence was tolerated only because we ministered to their luxuries or revenues. A choir of about 300 singers was also present, and sang "God save the Queen" at the beginning, and "Rule Britannia" at the close, of the proceedings. Earl Mayo the Viceroy, carried himself grandly all throughout. His portly form corresponded well to the enveloping and brilliant mantle which, as Grand Master, he wore, and his whole appearance corresponded tolerably well to the native conception of what a ruler ought to be,—“a man seven feet and a half high, and covered with jewels.” You will remember that when Mr. Disraeli gave Earl Mayo the vice-regal appointment, the Liberal papers, with that wretched want of generosity which they never fail to display to an opponent, from one end of Britain to another, set up a howl against the Earl, predicted misrule, incapacity, ruin, every evil under the sun. *Punch* joined in the outcry, and represented India as a captive maiden trembling with the dark and baneful shadow of Earl Mayo flung across her; the papers of India, European and native, took the alarm, and an all but unanimous protest was sent to Britain against the appointment; and Mr. Gladstone, when he rode into office on his “Irish Church Disestablishment” nag, was importuned to cancel it, though such a procedure would have been, to say the least of it, unusual and harsh, and for some time it seemed as if he would carry his party spirit even to that length; but the Earl

retained his position, took on him the reins of Government more than a year ago, and has already established his reputation as the most energetic man, the most faithful uprooter of shams and sinecures, and the most able administrator India has had since Lord William Bentwick—certainly since Lord Dalhousie. Native and European papers in India have unanimously repealed the sentence passed under the pressure of Liberal misrepresentation, the public votes a perfect confidence *nem. con.*, and the Home papers have to remain silent or yield a grudging approval. I question if in the present century there has been anything like this change of opinion regarding a public man, so sudden, complete, and unreserved has been the reversal of the old conclusion of prejudice and party spirit in favour of the new conclusion of reason and experience.

2. I mentioned the native *fête* as the other event in the Duke's reception to which I would refer. This, to me, was by far the most interesting of all. It gave a glimpse into native society and native ways of doing things; it showed the European and Asiatic side by side in comparison or contrast; and moreover it showed old Bengal and young Bengal, and the rather curious and incongruous results established by the meeting of the two. There were the old Pundits, like old relics of the past, representing the dead or dying cause of the former times, and there, too, were the half-Europeanized representatives of young Bengal, who had made their influence felt in the arrangements, and produced a queer medley by here and there poking in some modern innovation amongst the old forms insisted on by the "orthodox" section. The old Pundits invoked a blessing on the Prince in Sanskrit, as the programme said, "in Vedic form," whilst young Bengal largely patronized the refreshment room, supplied by a European purveyor, and abundantly partook of cold turkey, ham sandwiches, and sparkling champagne. The older members gave their attention to a very second-rate amateur performance of an old Bengalee play, the younger smirked and bowed and tried to make themselves agreeable by paying laboured compliments in very good English to the European ladies who graced the gathering by their presence, and so the farce or tragedy went on during the whole evening; and he must have been a butterfly, and not a man, who, looking on as I was, did not feel a world of thought springing up within him, as he saw the old skeleton of ancient India and the dissipation of young India meet, and reflected on the inner worlds of being into which he was looking, and the strange effects that were surely being produced, the mighty revolution that was being worked in a national life, by the agencies at present operating in this land. Perhaps, again, some of my friends may think that it was no place for a missionary; yet I was there, and, what is more, considered my being invited as the greatest compliment I ever received. For there was a great seeking after invitations, and only myself and one other missionary received cards. We also represented the old and the new, for he was one of the oldest and best known of all the missionaries of Bengal, who for more than thirty years has identified himself with the natives, fought for them, and even suffered imprisonment for his advocacy of the oppressed ryots (the peasantry), during that long struggle between the Indigo planters and the friends of the ryots before the latter were emancipated by Sir John Lawrence. Some of you will know his name, which in Bengal is a synonym for the noblest impulses, most disinterested benevolence, and most impetuous generosity—the Rev. J. Long, of the Church Missionary Society. On the other hand, I am the youngest missionary in Calcutta, and whilst Mr. Long has no faith in the modern developments of thought as represented by the Brahma Somaj and kindred movements, I acknowledge that, whilst European influence is doing incalculable harm in some of its phases, yet it is to these movements, originated by Western culture, that we are to look for indigenous reformatory efforts. I suppose a good many of my readers will have

already concluded, that, looking on such a scene, Terryson's lines *must* have risen in my mind; and they did:—

"Ring out a slowly dying cause
And ancient forms of party strife!
Ring in the nobler forms of life,
With purer manners, nobler laws.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

"Ring in the vallant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be."

I despair of conveying to you what I thought and felt during that evening and as I lay in my bed and thought over it all after I returned home. Those of you in whose minds I have succeeded in creating a picture of the mighty change around us, the wreck and ruin of an old faith and civilization, the venerable past crumbling to pieces, and new creations arising, the old man groaning at the destruction of old bondage, the young man triumphing and rioting in new found liberty, the work of the Spirit of God to be seen in higher ideals and forms of life, the work of the spirit of evil in the corruptions of these, in the riot and excess, the rampant infidelity and lust;—those of you who have succeeded in entering into this and conceiving it to yourselves, will understand all without more words from me; those of you who have not so succeeded, will probably not be any the wiser though I should write pages. Without doubt we are in the midst of the mightiest struggle of modern days—a struggle like that into which the young and vigorous church entered with the mythologies of the Roman Empire, and the speculations and vagaries of Alexandrian Philosophy. We have the same living Spirit of God to aid us that Clement, Origen, and Augustine had; and as they triumphed through that Spirit, so shall we triumph in this battle, as in all things, we shall be more than conquerors through Jesus Christ. Never doubt it; never for one moment permit unbelief to cast a shadow of distrust as to the final issue. As in olden times, so now, "they that be with us be greater than they that be against us."

When I began this letter I intended to give some account of a new native church we have resolved on building in Calcutta, but my paper is all but exhausted, and I must wait until next month; and I intended to have appealed to those of you who feel that they would like to aid us in the work, and could do so without injuring themselves, as I am sure some of my friends feel, but I must leave that also for next letter, merely giving warning in this one that all who do not care to be "bothered" in this way may avoid the next heading—"Letter from the Rev. C. M. Grant," which seems now to be an established heading in the *Record*.

Trusting that my old friends do not forget what some of them promised me as a remembrance in their prayers, I cease my jottings for this month. I only wish they were more worthy of the space they occupy; but if I am to give them at all, they must be written hurriedly, and that must form my apology.

C. M. G.

SEVERAL complaints reached us during last month in consequence of non-receipt of the *Record*. Our readers may rest assured the blame is not attributable to the publishers. The Convener of the *Record* Committee had an interview with the Post Office Management in reference to the matter, and he hopes in future to find more accuracy in the delivery. Since this action has been taken, several of the parcels have been discovered in the Post office at Halifax.

LIFE OF JAMES HAMILTON, D.D., BY REV. WM. ARNOT, OF EDINBURGH.

THIS is one of the most interesting books that we have read for some time—the life of a good preacher, a good scholar, and a good man, by one who is himself also all the three. Born in 1814, died in 1867, his life of 53 years was short indeed for the work that he did in it; and it is impossible to ignore the fact that, humanly speaking, it would have been much longer, and that the Church would have reaped from his ever-accumulating stores of knowledge and wisdom the richest harvests, had it not been for the way in which his strength was overtaxed, his time too often frittered away, and even his patience exhausted, by the ceaseless demands and worries of a city congregation. London is very great, and very cruel. Let a man have anything of a name and he is run down remorselessly. He must be on this and that Committee, or he is considered lukewarm to a good cause. He must listen to every enthusiast who has a new scheme to propound. He must consent to be button-holed in his study by travelling Americans who bring letters of introduction, and who wish to tell their friends how many distinguished people they are familiar with. And he must do the work which, as a pastor and preacher, he feels himself specially appointed unto, but much of which is mere routine and dull and unprofitable. As Hamilton puts it:—"Trudging wearily from house to house, often without any hope of usefulness, but merely to prevent people from feeling overlooked or offended, and sitting four mornings every week to hear long stories, or attend to matters which a merchant's clerk could manage far better, do not seem the true end of the Christian ministry." No; and perhaps the worst of it is, that unless the minister has a very strong individuality, or buoyant temperament, that few are blessed with, a very short course of such a routine takes all the life out of him, and then the people complain, perhaps truly enough, that on Sundays they never get anything fresh,—that the sermons are dull,—that the minister is not what he used to be, &c. Take, for instance, Hamilton's work in 1844, and this by no means his hardest year; for in it he did not write any of his numerous works:—"He preached 124 times, paid 492 visits, received 1112 visitors, wrote 355 letters, studied 1154 hours, read 21 volumes or 9010 pages, attended Synod, Commission of Synod, 19 Presbyteries, 119 miscellaneous meetings and committees, 20 Kirk Sessions, 78 meetings connected with the congregation," &c. The only thing that a brother minister wonders at, is, that amid such multiplicity of engagements, he could get so much time for study and reading. Not more than one in a hundred can manage it; and the ninety-nine go to the wall one way or another, and at the last, the hundredth—the best—dies before his time, and the Church loses that which should have been lovingly, carefully husbanded. "Fully half of my time," he laments, "is occupied in doing things which many men could do far better, and which are to me unspeakably irksome. I try to accept them as 'the burden of the Lord,' but often I inwardly rebel." Again he cries out, "I have often been like to go crazy at the way in which my time is torn to atoms; but there is no help for it." And yet he had a Session more than ordinarily faithful. Still, they did not realize their whole duty. When will our Elders awake to a sense of the privileges and the work that they have undertaken? They have been ordained as Ruling Elders over the House of God, and yet many of them never seek out or *consider* the poor, perhaps never visit the straying ones, never attend a prayer meeting or teach a class, or if now and then such work is attempted, it may be in a way that doesn't lighten but only adds to the anxiety of their pastor. Our Church, if ever she is to be blessed, must see to this, for here is where she fails. With her present machinery, her aggressive power might be quadrupled in a day.

Another obstacle that James Hamilton often met in the course of his work, arose from the narrow views as to what is "Gospel preaching" that are held by

some who consider themselves peculiarly spiritually-minded people. From the very beginning of his ministry, he scandalized those very prosaic and very intolerant Christians by the character of many of his sermons and many of his illustrations. He used to lament that it was not competent to a minister, when expounding such a book as the Acts of the Apostles, to hang a big saap on the wall behind the pulpit, and secure a long pointing rod, as a part of his preaching furniture. When assistant at Abernyte, he was wont to bring the flowers he had gathered in his walks, or that he had gotten from botanists, into the desk where he presided in the weekly prayer-meeting, and exhibit their characters to the people in explanation of Biblical facts and allusions. Once he begged a branch of a fig-tree from a gentleman, and carried it to the church, and made it serve its part in his lecture; but at its close, a plain woman made her way up to him and exclaimed, "Oh, Maister Hamilton, hoo do ye gie them fig-leaves when they are hungerin' for the bread o' life?" The poor woman was frankly ignorant, and did not mean to be dictatorial or uncourteous; but what are we to think of the manners of the late Duchess of Gordon, who has been so much lauded as the modern model of piety in high life? Going one Sabbath to his church (Regent Square) as was her wont when in London, she heard him preach a sermon on the evidences of Christianity, instead of the usual proclamation of mercy to sinners through the blood of Christ. She at once pronounced strongly and rigorously against him, and her opinion was conveyed to him. He thereupon, with his usual amiability, addressed a letter to her, containing a full exposition of his views; that he was giving such a course of sermons because, from his intercourse with the young men of London, he knew that they were necessary, and that he was, according to his best judgment, becoming all things to all men that he might gain some; and that in fact they had been blessed. His remark to a friend afterwards gives us the conclusion of the affair, "The good Duchess never answered me, and the good Dr. hess never returned to Regent Square!"

On another occasion he gave a similar course of eight lectures, entreating beforehand the forbearance of the members of the church who were fully persuaded in their own minds, and begging their prayers that God would bless them to the conviction and instruction of those young men and undecided persons for whom they were especially intended. He says: "In order more effectually to obviate prejudice, I put into the lectures as much essential truth as I could, and tried to make the landing place of each the direct Gospel. But they were not 'the good old thing.' They were fresh, and they required attention. They made the historic truth too vivid, and they disturbed the perfunctory class who love to take things for granted. I could read discontent on the face of the congregation; and though I worked at them as hard as I could, the complaints and murmurings which daily reacted me made it uphill work. Some of the most pious hearers absented themselves from church till this heathenish course should be ended, and I was told that if I persisted I should disperse the congregation. . . . Except my mother and a few of the deacons, I do not recollect one voice of positive approval and encouragement. . . . At a subsequent Communion, several of the candidates proved to be the fruit of this series. And by-and-bye I heard of some intelligent families who had in consequence taken seats in the church. . . . This experiment has taught me a good deal. Even those who have been led into some knowledge of the truth have no patience for the process by which their minister seeks to lead others into it."

Is it not lamentable that such things should have to be written of what is next to Dr. Cumming's, the largest, most intelligent, and influential Presbyterian congregation in London? It is the prevalence of such views, and the bondage imposed on ministers by them, that is one great cause of the alienation both of the masses and of so many thinking people from the church. One of the great

sorrows of Hamilton's life was to see how little hold of the people, especially in large cities, the Church in England had. He was willing to make any effort to help to remedy this. And all Christian ministers and statesmen are realizing daily how serious such a condition of things is. But let anyone attempt to move out of the beaten road, the deep rut of custom; let him shorten, vary, or popularize the services; let him act up to his belief that the Bible is not a catechism of dogmas, but the most intensely human book in the world;—let him do this from the holiest of motives—to gain some for Christ, and at once an outcry is raised against him by the chief ones in the synagogue. A dialogue with a man who came in to Hamilton's house to tune his piano, gives us a true idea of what English working-men think of the teaching that is usually offered them in church. When the front of the piano was removed, several rows of dirty cobwebs were revealed, and the wise minister began to draw out the workman by using this as a "model lesson." Speaking of the odd place to which the spiders had retired, and of how long they could fast, he said:—"I remember reading of a gentleman who shut up in a pill-box a field spider, and threw it into a drawer. He thought no more about it till half a year afterwards, when he opened the drawer, and, taking off the lid of the box, the spider sprang out as lively as ever, though not quite so jolly. His body had shrunk from the bulk of a pea to the size of a pin's head. It is the same with all creatures who subsist by catching others. A North American Indian can subsist without food much longer than an Englishman, who knows that he has only to step into an eating-house when he wants his dinner. And it is the same with all hunters. A horse or cow would die if left two or three days without food, but a lion or tiger would feel it no hardship! and a spider who lives by his wits, has been constructed so as to survive a period of hunger which would kill off all the leaf-browsing grubs on the face of creation." "Is it not wonderful," responded the workman, "how the Almighty fits every creature for the life it has got to lead? Don't you think, sir, it would be well if clergymen like you were sometimes explaining these things in their sermons?" "Well," said Hamilton, "it is hardly to hear about these things that people come to church. It is the Gospel, or God's merciful message to sinners, that Christian congregations wish to hear. The works of God are a very proper subject for popular lectures and mechanics' institutes, but people come to church to hear the Word of God explained."—A good stereotyped reply this, but Hamilton himself must have felt that it evaded the real point, that it was not the whole truth, and so the workman instinctively felt, for his response was.—"I may as well be candid, sir, and it is not very often that I have been to church, but it is not because I am against religion. It is because at church I either cannot understand, or else it is not the thing that my mind craves for. It is all either denunciation, or doctrines, or phrases that I do not know the meaning of. And I think it is the same with a great many working-men. . . . We never feel as if a clergyman could under-take or enter into us. In any trouble, when wanting advice or comfort, it never occurs to us to go to a minister." Evidently the ambassadors of Christ have, in their style of teaching, got a long way from their Master, whom "the common people heard gladly," or intelligent manly English working-men would not think of them as so completely out of their orbit that for all practical purposes they might as well be citizens of another planet.

Another thing that grieved James Hamilton's very soul throughout all the twenty-six years he was in London, was the stiffness of Presbyterianism, its obstinate determination not to change one Scotch jot to adapt itself to English people. Few men had less of the sectarian spirit than he, and consequently few ministers—we doubt if there was one in London—were so loved and trusted by the leading men of all denominations. In a beautiful passage in his "Dew of Hermon," he compares our different Christian communities to the little rock-pools on the shore when the tide is out, each of which with its foot depth of salt

water is for the time being all the ocean to the shrimps in it, but all of which are soon to be absorbed by the full rising tide coming in like a flood and joining pool to pool. At the same time he firmly believed the Presbyterian to be the most scriptural form of church government. He believed, too, that "a vitalized Presbyterianism, sound doctrine in warm English hearts, and from fluent English lips, guided by Scottish sense, and systematically propagated by Presbyterian organization, would, in the hand of the quickening Spirit, retrieve the interests of Evangelical piety in England." Yet he saw that "from a variety of causes the Presbyterian was the most unpopular denomination in England;" that the English were jealous and suspicious of it as the religion of a foreign people. He strove with all his might to abate such prejudices, and make Presbyterianism a power in the land. He didn't see the necessity for so much hard logic and dry dogma in sermons as Scotchmen like; or for keeping up exactly the same forms in worship as are common in Scotland: or for excluding hymns or organs from the public praise of God. But he was defeated in his great object chiefly by his own brethren. He found it hard to get a good man to leave Scotland for a congregation in England; and when he did get him, the chances were ten to one that he would soon go back—a failure, his hearers tired of his coldness, and he disgusted because all England had not flocked to his obscure chapel as it once had to Hatton Garden to hear the mighty Edward Irving. "How was it," said Hamilton at a meeting of Presbytery in 1850, "that Scotchmen succeeded in every mission except the mission to England? Why, but because to the Jews Dr. Duncan became as a Jew, and to the Hindoos Dr. Duff became as a Hindoo; to the Bushmen Mr. Moffat became as a Bushman. But catch a Scotchman becoming an Englishman to the English. He invaded them as in the days of the Border-raids; and, as a preliminary to their becoming Presbyterians or Christians, insisted on their first becoming Scotchmen."

On the question of using hymns in the Sanctuary, he had a long fight with many of his brethren, and some of his own congregation, but his views finally prevailed, and perhaps his most enduring monument in his own church will be the excellent "Book of Psalms and Hymns" drawn up in great measure by himself, and now used by the Presbyterian Church in England, and also adopted already by the churches in Australia, New Zealand, and by many congregations in Ireland, India, and at the Cape. Well may his biographer say that "the creed which threw itself across his path in this matter is a remarkable phenomenon. Because the book of Psalms is a divine supply of matter for praise, you are prohibited from using any other; but although it is also and as completely a divine supply of matter for prayer, you may employ human language in public prayer to any extent, provided always that the sentiment be scriptural. Again, it holds that you may add in human language as much as you please to the Psalms in praising God, as long as you only say it; but the moment you presume to sing it, you sin. Further, it holds that in private worship you may sing hymns freely in praise to God, but that in public worship you may not; but it fails to draw a dividing line between what is private and what is public worship, for the instruction of the simple. Dr. H. was distracted between contempt for this narrow and inconsistent creed, and respect for the good men who held it."

But we have not room for a longer review. We advise our readers to get the book into any library with which they are connected. Its perusal will profit all, the student and man of science, the clergyman and layman. It is the record of a life singularly pure, a character singularly sweet, though, where principle was involved, firm as a rock. The biographer has done his work well as biographies go. He has generally allowed Hamilton to speak for himself: where he has spoken for him, or thought it necessary to vindicate his conduct he has been least successful.

A PRACTICAL SERMON.

(WRITTEN SPECIALLY FOR THE "RECORD.")

"LET everything be done decently and in order."—I COR. xiv. 40.

I am not going to preach a very long sermon from those words, neither am I certain that the following remarks shall seem to all my readers to be very textual. Still, as the text is suggestive of the things concerning which I desire to write, I have chosen it as a heading to this article.

I assume that every intelligent reader of the *Record* will be ready to admit that all things connected with the public worship of God are not done decently and in order. Perhaps they were conducted as disorderly a hundred years ago; but that is so long since, that I don't remember much about how people comported themselves then.

It is with present irregularities that we must deal; and to discover that they are not few, we have only to open our eyes and look around. One minister always baptizes in public, and another performs this rite privately or anywhere; he is not at all particular, and his people are even less so. The Rev. Mr. Donaldson insists upon one or both parents of the child to be baptized being in full communion with the Church, and his brethren of the very next parish baptizes for all and sundry. One Kirk-session binds all new communicants, by subscription to an iron-clad formula, to the doctrines of the good old Confession of Faith; another only demands a profession of belief in the great leading doctrines regarding which all evangelical christians agree. The latter I think the more reasonable by far. The table which we spread is the Lord's, not that of a select circle of sinners whose minds have been cast in a particular mould; and all who love the Lord should be welcome there. Still, the Sessions should have some supervision in the matter, and they very properly exclude those whose lives clearly prove that they don't love and serve the Master, notwithstanding the plausible professions which they sometimes make. These are irregularities that congregations should endeavour to remedy as soon as possible, always with due regard to the circumstances with which they have to deal; and certainly it were better that they should be permitted to remain, than that any *compulsion* should be used.

But coming down to irregularities that we see every day. The minister gives out the Psalm; the precentor and his choir stand up to sing; they are perched up in the end gallery of the Church, to the great jeopardy of many necks that are twisted round to give the owners a chance of watching the performers. Let us assume that the congregational practice is to stand at praise. But about one-fourth are too lazy to rise, and so they sit still and do their singing by proxy through the choir, who have kindly taken this part of the service off their hands. There are a few voices heard here and there through the Church, but they are like angels' visits, far between; and a modest man dares scarcely open his mouth lest some sounds might escape to disturb the contemplative silence of his neighbours all around. Or the case is even worse. The congregational custom may be to sit at praise. I beg the reader's pardon; I mean while the musicians run over a few tunes that no person in their audience ever heard before; and of course no man is bold enough even to attempt joining in the performance, lest an unfortunate discord might draw the flashing eyes of angry fair ones down upon his audacious head.

Now this is all wrong. It is, to say the least, a lazy custom for any congregation to sit during the service of praise. It is not a good plan to have the choir in the end gallery, caged away up above the people. They should stand in front of the pulpit, and face those whom they profess to lead in praise. It is insufferable, if it could be helped,—and I think it could,—that the choir should arrogate to themselves the whole praise of their fellow-worshippers, by selecting grand new-fangled tunes that no person but themselves can sing; and no less

to be condemned is the custom followed by so many church-goers of sitting like dumb people in their pews while others praise God in their stead. It is the old Romish idea of serving God by proxy, only the modern Christian gets good-natured ladies and gentlemen to do the work for nothing, while the Romanist has to pay a priest for going through the self-same operation. Thus some people save money by being Protestants. The remedy for such irregularities is something like the following:—Let the precentor and choir have positive instructions, conveyed, of course, in the form of a request,—for choirs are “*kittle folk*” to manage,—not to sing tunes that a large proportion of the congregation are unable to follow them through. They should be permitted to bring in something new once in a while, but they ought not to be continually so doing. The assembled worshippers should all stand and sing. I say stand, because it is a decent and reverent posture in which to address words of praise to the Great King. It is also the best position in which to exercise the vocal powers; and besides, it makes every person feel like *doing* something. They are therefore more likely to join their voices in the hymn of praise. No cause, save old age, weakness, or fatigue, should excuse a single person from standing up with the others in this exercise. The people should be taught from the pulpit, if they haven’t sense enough to know it otherwise, that they are all expected to sing, not in loud, disorderly bellowing altogether independent of the choir, but in the “grave sweet melody” of hearty congregational praise. What matters it if the tunes are a little old? they are often better than the new. What difference does it make to God if we sing the same tune nearly every Sabbath day? The true idea of congregational praise is not to show our Father what fine musical talents we possess, but to sing with the heart, making melody unto Him. He requires every member of the Church to give Him this kind of worship; and until this fact is generally realized, our sanctuary music will fall far short of what it ought to be.

One word regarding prayer. In this exercise no less than five different postures are observed. There is the bolt, upright sitter, with his elbow on the pew door and his hand under his ear. He may feel in a reverential frame of mind, but he conceals it admirably. There is his next neighbour with his head upon the back of the pew before him: perhaps he is praying, but he is just as likely half asleep. It is a most comfortable position for a nap, especially if the prayer is very long, in which case he is not much to be blamed for courting the sleepy god. No minister has any right to keep a congregation standing, say twenty minutes, for the end of a prayer, one-half of which ought to be included in the sermon. There is a lady in the nearest pew devoutly kneeling before her Maker, a most becoming attitude when it is the congregational custom, and expressive of the soul’s deep reverence before its God. There are a few of the good old school men standing like their minister in congregational prayer, and others have turned their backs to the man of God,—a piece of ill manners, to say the least, though not often meant as such.

Now this diversity of form is wrong. It is not *orderly*, and it should be cured as soon as possible. If kneeling is the custom of the congregation, all should kneel; if standing, then all should stand. I like the latter custom best, because it generally prevailed in the early ages of the Church, and it is the time-honoured practice of all Scottish Presbyterians. But how can its general adoption be secured?—or rather, how shall we meet the modern disposition to kneel, or lounge, or sit, or stand up and turn round at prayer in those Churches which adopt the decent form of standing during praise?—for an objection against standing up to sing is, that it leads to the above-named irregularities during prayer.

A ministerial experience extending through many different circumstances,—from open-air preaching in the backwoods of Ontario, among the miners in the Madoc gold-fields, and in the little log school-houses or churches of new settle-

—ents, to fashionable city congregations,—has led me to adopt one invariable rule—*Never have the prayer immediately after the singing.* People feel like changing their posture when any one part of the worship gives place to another. They stand to sing, and when that is done the prayer begins, and, following this natural impulse, they either sit down, kneel or turn around. It is hard to blame them when we know that this impulse to change posture is so strong. The minister can control the whole matter by having the prayers first. The people will sit down while he gives out the Psalm, and then stand up again to join in praise. Let this rule run through the whole service. The Directory seems to contemplate something of the kind, for it lays down the rule that public worship must begin with prayer,—a rule I am sorry to find modern Presbyterians treating with general contempt. If this plan does not produce the desired effect, a gentle word kindly spoken will never fail, save in those cases where bodily weakness or some other lawful cause prevents compliance with the regularity so much to be desired.

I need do little more than mention the annoying habit,—chronic it seems to be with some people,—of coming regularly to the house of God some time after the exercises have begun—in more plain language, late; because this is a habit which every Christian lady or gentleman will, if possible, avoid. Another irregular habit very common with some people is that of not attending Church whenever the least little matter renders it inconvenient to be present. This is a custom which no earnest Christian will follow, and one that all good men will condemn. It may do no harm to drop out, in passing, the hint that the benediction is a part of the public worship, and that the few moments occupied by its pronunciation should be spent in devoutly endeavouring to appropriate the full blessing thus bestowed by the pastor in the name of his Great King and Lord, instead of putting on overcoats, rubbers and mufflers; and though whisperings and the donning of outer garments while the deacons are taking up the collection, are not unpardonable sins—still, there are ministers disagreeable enough to think that such doings are neither “orderly” nor respectful to that Great Being to whom our contributions are supposed to be offered.

Now none of the disorderly practices alluded to above are of vital importance, but they are among those little evils which, from their very insignificance, are allowed to grow undisturbed, and yet their presence never fails to detract from that order and unity of soul and action which are so good and lovely in the public worship of God. Other irregularities might be pointed out, but those referred to will form sufficient grounds for thought and words and work that may have a beneficial result, besides making those remarks sufficiently extended for your spare room in the present month's *Record*.
J. R. T.

THE OECUMENICAL COUNCIL.

MORE than eighteen months ago, a bull was issued from the Vatican convoking a General Council to assemble at Rome on the 9th December, 1869. In accordance with the edict issued, hundreds of Romish prelates assembled, and the opening of the Council was graced with quite an imposing attendance. No less than seven or eight hundred Bishops and Cardinals, with a number of subordinates, swore allegiance to the Pope. Upwards of three hundred years have now elapsed since the last General Council was convened. Its sittings were protracted, and at its close the feeling seemed to be widespread that it would be the last gathering of the kind that should ever take place. Hence the calling together of the present Council, after a lapse of three centuries, was so unlooked for, that the question naturally suggested itself, Why this step? The careful observer of the signs of the times can, we think, soon solve this problem. His Holiness evidently feels that a terrible crisis has come upon them; and although

these Councils are ticklish things, yet he has hazarded the step of gathering around him the prelates of the Church in order that he may consult with them as to the line of policy to be adopted. Within a few years past, changes have taken place in Europe which have very much affected the relation of civil governments to Rome. Germany, after a long struggle and a serious campaign, is now being united into one State under a Protestant dynasty; Spain, though in the sixteenth century she made a deliberate choice of the Papacy, is now fast freeing herself from its icy fetters; Italy, the seat of the Papal chair, is also manifesting a strong anti-spirit: indeed, in all Europe where the Papacy has long reigned supreme, her power is being broken down and demolished by Providence. Pius the Ninth has not been unobservant of these changes. He feels his position; and knowing that in a multitude of counsellors there is wisdom, he has convoked this Council in his extremity to see what can be done. Owing to the prevalence of peace throughout the world at present, and the improved facilities of travel, an unusually large number of prelates have obeyed the mandate and assembled at Rome. What the results of this great gathering may be, time alone will reveal. We need not fear that stormy days of persecution will follow, for the power of Rome is gone, although the same cruel mind remains. It is well, however, that during the Week of Prayer a Throne of Grace was addressed in order that their deliberations might be turned out for good by Him who holds the hearts of men in His hands. Let us not suppose that, whilst the temporal power of the Papacy is shattered, she possesses no internal power. The power which she has ever possessed over the hearts and consciences of men is still strong; and when we see many in Christian lands truckling to Rome and being received within her pale, it is surely a good reason why we should be on our guard and carefully watch her movements. She is one of the most formidable enemies which the Church of Christ has to contend with, and calls for the united energies and prayers of all the people of God to repel her. Let us, as Presbyterians, in conjunction with all Protestants, enter as a combined force against her, and give ourselves anew to prayer and labour. Let the readers of the *Record* show that they take an interest in this Council by presenting their petitions at a Throne of Grace, that all their deliberations may be overruled for good. Pray that the millions of souls within the pale of Rome may soon be brought out from the thralldom and dominion of Antichrist.

A. D.

POLYNESIAN SKETCHES, NO. 2.

ACCORDING to promise, this should have been a New Hebridean sketch, but I would like to mention a few things about the Eastern islanders before proceeding to speak of the Western. For the sake of brevity, we will mention them in the following order:—

1. All the natives of any given group in the East speak one language, which greatly facilitates mission-work on these islands.
2. Mentally as well as physically, the natives of the Eastern islands stand head and shoulders over their Western neighbours.
3. They show themselves to be much superior to the Western islanders, in the construction of their houses and canoes, the design and carving of their war weapons, and the management of their plantations.
4. Much of the civilization of the East has been introduced into the West.
5. The Eastern islanders seem to have been born gentlemen, while their Western friends appear to think rudeness manly.
6. In the East they bathe and keep their persons clean; in the West they are filth and dirt personified.
7. The Eastern islanders are more enterprising, and more ready to avail themselves of the comforts and conveniences of civilized life.

8. The Chiefs of the East possess considerable power and influence for good or evil; the Western Chiefs have very little for either.

9. In the East they are more wealthy than in the West.

But I must not do injustice to my Western friends, in contrasting them with their more polished Eastern neighbours. I would observe that the Western natives are more retiring and far less tonguey than those of the East. They have less poehey about them in the West than in the East, and are not nearly so demonstrative in religious matters. As fever and ague prevails in the West, the natives sometimes make that an excuse for not bathing, affirming that it induces fever. If they make a practice of bathing every morning, when the system is strongest, then bathing will prevent fever; but if they do not bathe regularly, or do so late in the afternoon, when the system is relaxed, it will most assuredly bring on fever. This I know from experience. Justice to the natives of the New Hebrides requires us to state that the enervating nature of their climate, and prevalence of fever and ague, more perhaps than sheer laziness, give them a distaste for mental or physical exertion. Some affirm that there is no such thing as real laziness; but that which we generally call laziness is physical weakness, or, as a little boy who was accused of the said crime by his mother, put it, "No, mamma, but I was born tired."

The Christian natives of the New Hebrides have perhaps as much personal piety as those of the East; but being naturally of a more retiring disposition, they make less demonstration. In business transactions, the Western islanders are more easily pleased, and less bouncing, or persistent in their manners, than the Eastern.

Several groups of these Eastern islands are occupied by the agents of the London Missionary Society; the Feejee islands have been taken up by the Wesleyans; the islands away to the north by the Episcopalians; New Caledonia by the Romanists; whilst the New Hebrides are occupied by Presbyterians.

For a description of the geographical position, formation, and number of the islands of the New Hebrides, as well as the manners and customs of the natives, I would refer your readers to several sketches of mine that appeared in the *Record* of the P. C. I. P. since November last.

55 Cornwallis St., Halifax, N. S.

HUGH A. ROBERTSON.

HISTORICAL SKETCH OF ST. MATTHEW'S, HALIFAX.

In the last *Monthly Record* the announcement is made that Mr. J. Frazer Campbell is expected to preach in St. Matthew's Church on the 20th March. On reading this announcement, I could not but be struck with the numerous changes that have taken place in this long-established congregation. Old St. Matthew's Church, which was burned down several years ago, was the oldest Presbyterian Church in the Province. About the year 1760 it was built on ground which had been granted by the Government ten years before. It was erected at the instance of a number of Congregationalists from New England, and was supplied for many years by ministers from that body who happened to visit Halifax. The congregation, however, never received the services of a settled pastor for more than twenty years after the Church was built. In December, 1783, Rev. Thomas Russell, a licentiate of the Presbytery of Paisley, Scotland, commenced his labours among them. Mr. Russell only remained for a period of three years and three months, when he left, and was succeeded by Dr. Andrew Brown. Mr. Brown resigned the charge of the congregation about 1797, and became Professor of Rhetoric in the University of Edinburgh. Rev. Dr. Archibald Gray was the next incumbent, and laboured assiduously until declining health induced the congregation to seek out an assistant. After a time they obtained the services of the Rev. Robert Knox, a native of Nova Scotia, but educated in Edinburgh. Mr. Knox laboured a short period, when

he received a call from Scotland, which he accepted, and soon left. After his departure, Rev. Ebenezer Renny was settled over them, and only remained for a year or two, when he was succeeded by the late Rev. John Scott in 1826.

Seven years after Mr. Scott's settlement, the first Presbytery in connection with the Church of Scotland was formed in Nova Scotia. Several ministers had arrived in our Province previous to this time, but no Act of Assembly was passed, until 1833, empowering them to form themselves into a Presbytery. During Mr. Scott's incumbency, Old St. Matthew's was burned down, and the present neat and handsome edifice erected. How numerous the changes that have taken place in this congregation since the settlement of the first minister, a period of 87 years! During that time six settled pastors have laboured among them and have gone to their rest, whilst many or nearly all of those who sat under their ministrations (except Mr. Scott's) also sleep the sleep of death. And now two younger brethren are cultivating the field so long tilled by their fathers. Who can tell what changes will take place in this congregation in 80 years to come? Upon this forbidden ground we dare not tread, yet it is not too much to cherish the fond hope, that, under the labours of the present pastor and assistant, the growth of the congregation may be as steady in the future as it has been in the past.

D.

PRESBYTERY OF ST. JOHN.

THE usual quarterly meeting of the St. John Presbytery was held in the Session House of St. Paul's Church, Fredericton, on Wednesday the 9th of March, at 10 A. M. Sederunt: Rev. Peter Keay, Moderator; Dr. Donald, Clerk; Rev. Dr. Brooke, Rev. Geo. J. Caie, Rev. David Fogo, and Rev. Robert J. Cameron.

Those appointed at last meeting to supply fortnightly services at Richmond and Woodstock during the months of December, January, and February, gave reports of their visits, and explained the position of the Church at these vacant stations.

The Presbytery then proceeded to make appointments for services every fortnight during the ensuing three months. Dr. Brooke and Mr. Caie were appointed to visit Nashwaak and Stanley on the 10th May, and make arrangements for the permanent settlement of Rev. Mr. Fogo. Mr. Fogo was instructed to give notice of meetings to be held for that purpose, and communicate with the Committee of Presbytery as early as possible.

The Rev. Robt. J. Cameron produced his Presbyterial certificate of License and Ordination from the Presbytery of Glasgow, and also a Commission from the Colonial Committee of the Church of Scotland. Mr. Cameron being present, received the right hand of fellowship from the members of Presbytery, and took his seat. Mr. Cameron's arrival in St. John as Dr. Donald's assistant, has infused new life and energy into our Church in that city, and will no doubt help to make the commercial capital of the Province what it should be to our Church at large—a permanent strength and support. By Mr. Cameron's appointment, Mr. Caie's duties at Rothsay have ceased, and in future the service will be held at 11 A. M. every Sunday during summer, and once a fortnight during winter. Mr. Cameron preaches every Sunday evening in St. Andrew's Church, St. John, and otherwise relieves Dr. Donald of much of his pastoral work.

It was proposed and unanimously agreed to, that in future regular Presbyterial visitations should be made, and full inquiries instituted into the state of affairs in each congregation within the bounds of the Presbytery. This course has been pursued for some years past by the Presbyteries in connection with our Church in Canada and Nova Scotia, and the results have contributed much to the diligence and zeal of ministers and people.

It was resolved that the next quarterly meeting be held in Greenock Church, St. Andrew's, and that during the session of Presbytery a full investigation be made into the financial and spiritual concerns of the congregation.

The Clerk was instructed to communicate with Mr. Russell, student of Divinity at Queen's College, Kingston, with the view of obtaining his services as Catechist during the summer to labour within the bounds of the Presbytery of St. John, and to inform the Presbytery of Miramichi of the terms offered to Mr. Russell, and the stations to be supplied during the vacation.

After discussing a number of subjects connected with the various charges under its control, the Presbytery adjourned.

Since the last meeting in Fredericton, the Western Extension Railway has been pushed on to the boundary line of the Province. The Yankees are considered a "fast" people, but we have beaten them this time. They have still about forty miles to build to make the connection. In the meantime, our plucky little capital has built a branch line which gives it connection with the Western Extension, so that we can leave St. John twice a day and go to Head Quarters in about three or four hours, in as fine cars and on as good a line as the Dominion can boast of. The work on Western Extension and the Fredericton branch has been carried on and completed by New Brunswickers, who seem quite suddenly to have caught the idea that there are some things that we can do without importing Yankee brass and brains. Before another year we hope to get through tickets by rail to any civilized part of North America. Western Extension brings us into connection with the whole Railway system of the United States and Canada. Since our last meeting up the river, the Railway has been opened to Richmond and Woodstock. St. Stephen's and St. Andrew's are also linked to St. John by bands of iron, so that the expense and trouble of attending meetings of Presbytery have been wonderfully lessened of late.

The pastor and people of St. Paul's Church, Fredericton, are looking forward to the arrival of the Rev. Peter Melville from Scotland, as assistant to Dr. Brooke, with great interest. Mr. Melville was a distinguished student at the Glasgow University, and is well and favourably known to several clergymen of our Church in this Province. Mr. Melville is a Pictonian,—one of some seventeen that have been produced by that minister-bearing County. Like all his fellow-colonists in the Church of his fathers, Mr. Melville gives promise of great usefulness in returning to the land of his birth, to labour in the vineyard of his Master. Thus gradually the most important stations in these Provinces are being filled by natives, who add to a thorough knowledge of the country, and the habits, manners and modes of living of its people, the great advantage of an education such as the venerable Universities of Scotland can offer. Such men find themselves in sympathy with all who, like themselves, have been born and brought up in these Provinces, and who now form the bulk of their population, and with whom the future of the Church has chiefly to do. In former times it was different. The native ministers of Scotland who came out with their ideas of right and wrong in ecclesiastical and other matters formed in the mould of the good old mother Church and country, found many to sympathize with them, who, like themselves, had recently settled in the Province, and who looked across the ocean for their home, and for the models by which everything should be done. But times have changed; and in many cases the Church lost much by not adapting herself to the changes that have taken place in the country and its people. A national feeling is fast developing itself, and every year is cutting away the cords that bound us to the old, and fastening them to the new country. We begin to feel that "Our Home" is not across the seas, but here in these lands where we were born and reared to manhood. We see that it is from the ranks of those whose interests and sympathies are thus closely allied to this country, that all the learned professions are being rapidly filled.

Men of the country are becoming our doctors and lawyers, our judges and governors and legislators, and prove themselves better qualified to discharge the duties of their several offices than those who have recently made it the land of their adoption. The same is perhaps more especially true of the clergy, because we come even more in contact with the feelings and prejudices and sympathies of the people; and unless we are in a position to take advantage of everything that renders the Church in harmony with the new nation, we are apt to do as many from across the water have done during the last thirty years—kick hopelessly against the pricks, until at last, bruised and battered we come to a knowledge of our folly, and leave the field worse than we found it.

MEETING OF HALIFAX PRESBYTERY.

ST. MATTHEW'S CHURCH, HALIFAX, MARCH 9, 1870.

At which time and place the Presbytery met and was constituted. Sederunt: Rev. George M. Grant, Moderator; Messrs. John Campbell, John McMillan, John R. Thompson, Wm. T. Wilkins, ministers; and Messrs. J. J. Bremner and John Taylor, elders. The minutes of the last two meetings were read and sustained.

The Clerk presented an account rendered by Messrs. A. & W. McKinlay to the late Clerk, certified by him as correct as per order, for \$1.70, being the price of a blank book for the use of the Presbytery. The Clerk was instructed to pay the amount by draft on the Treasurer of Halifax Presbytery's Home Mission Fund.

Rev. J. R. Thompson was appointed to prepare a report on the state of religion within the bounds of the Presbytery, to be read at next regular meeting.

Mr. Thompson laid on the table the resignation of his pastoral charge with a view to the acceptance of an invitation to labour in the missionary field of the Pacific Synod of the Presbyterian Church of the United States, which resignation he desired to take date and effect on or before the 17th day of April next, as events may determine. He also requested that the Clerk be instructed to furnish him with an extract minute of his ordination, with a Presbyterial certificate.

With expressions of deep regret, on the part of members of the Court, that their much esteemed Brother has seen it to be his duty to leave his present charge; and in view of the great loss to be sustained by his removal from among them, together with the possible effects of such removal on the progress of the good work so well begun by him, it was nevertheless agreed, on motion by Mr. McMillan, seconded by Mr. Wilkins, to accede to his wishes, accept his resignation in terms thereof, and instruct the Clerk to furnish him with the usual papers as by him requested.

Mr. Thompson, in the *interim*, was specially enjoined to co-operate with the members, as a Committee of Presbytery residing in Halifax, in finding, by correspondence or otherwise, a successor in his present charge, and, before leaving the bounds, to prepare a final report of his labours, and hand over the books, subscription lists, and other papers connected with church building operations, to be submitted at the next regular meeting.

Mr. McMillan applied for an order on the Treasurer of the Presbytery's Home Mission Fund for \$50, being the amount of the supplement due him for the quarter ending with the first of March. It was granted and placed in his hands. Adjourned to meet this evening at half-past eight o'clock.

ADJOURNED MEETING, ST. MATTHEW'S CHURCH.

Sederunt as before. On motion of J. J. Bremner, Esq., *Resolved*, (1).—That George McLean, Esq., be appointed Treasurer for all funds raised, and to be raised, in aid of church building operations in Richmond. (2).—That Messrs. William Smith (Convener), Creighton, Murray, Greenough, Tolbert, Campbell, Doull, Reeves, Neal, McLean, Dr. Smith, and the Pastor in charge, be appointed a Church Building Committee, with full power to use the funds so raised for the building of a church or providing church accommodation in Richmond, subject to the supervision of the Presbytery. (3).—That the order of the Presbytery regularly signed be the Treasurer's warrant for the disbursement of all moneys to be drawn from the Richmond Church Building Fund.

Mr. Thompson applied for the appointment of assessors for the ordination of elders of the Church in Richmond. It was agreed to appoint Messrs. J. J. Bremner, M. Lindsay, and Wm. G. Pender, elders of St. Matthew's and St. Andrew's churches, for that special service.

By request, it was agreed that Mr. Thompson shall receive an order on the Treasurer of the Presbytery's Home Mission Fund for his usual supplementary allowance according to time, from the first day of February to the close of his incumbency.

Mr. Wilkins applied for an order on the Treasurer of the Presbytery's Home Mission Fund for \$45, being the amount of quarter's supplement due to him up to the first day of March. It was granted and placed in his hands.

Mr. Wilkins was enjoined to report (in writing) on the state of religion in the congregations and stations under his charge, at the next regular meeting.

On motion, it was agreed that *members bring their Session Records to be examined at next meeting, and report concerning collections for the Presbytery's Home Mission and the Synod Schemes.*

Mr. McMillan gave notice that he would present an overture at next meeting to be transmitted through the Presbytery to the Synod, setting forth the necessity for Presbyterian visitations.

Adjourned to meet in St. Matthew's Church, Halifax, on the second Wednesday of June. Closed with prayer.

DANIEL MCCURDY, *Pby. Clerk.*

REPORT OF MISSIONARY LABORS AT RICHMOND AND N. W. ARM.

To the Rev. the Presbytery of Halifax in connection with the Church of Scotland:

FATHERS AND BRETHREN,—

As I have placed in your hands my resignation of the pastoral charge of Richmond and North-West Arm congregations, a somewhat extended Report of missionary operations will naturally be expected by you. Regarding the former place, I have not many facts to bring forward beyond what appears in my communication to the January number of the *Record*. A considerable portion of the subscriptions obtained within the district for Church-building purposes have been already paid. Nearly seven hundred dollars are now lying at interest in the Merchants' Bank. I am prepared to hand over to the Presbytery the book containing the subscriptions received within this city. The Richmond, Charlottetown, and Pictou lists I shall still retain, with the view of collecting the amounts therein marked down, ere taking my final departure from the Province.

George McLean, Esq., has heretofore kindly acted as Treasurer, and I would suggest that as he has consented to continue acting in that capacity, the Presbytery should secure his services. I have also received an extract minute from the Sabbath School Association's proceedings, at a meeting held in the

Lecture Room at St. Matthew's Church on the evening of 16th August last, embodying a resolution in reply to a note in which, according to your advice, I solicited the co-operation of the Association in the Richmond Church-building enterprise. Said resolution expressed a determination to grant a site for our new Church upon the Association's grounds at Richmond. I would suggest that as this has been made a Presbytery scheme, the order of this Court signed in the usual form be the authority of the Treasurer for paying all moneys drawn out of the Building fund: I furthermore beg leave to submit, according to your request at our last regular meeting, the names of a number of gentlemen who shall form a Committee to take immediate charge of all matters connected with providing Church accommodation at Richmond,—the Committee to be subordinate to this Presbytery.

As it is extremely desirable that a Kirk-session should be formed in Richmond at an early date, I have to request the appointment of Assessors to aid me in the ordination of Elders chosen from and by the congregation.

The Synodical collections have all been taken up and handed to the Treasurers of the different schemes. Extraordinary collections have been made at the Arm to the amount of about \$200, and expended in and about our neat little Church in that section—at Richmond to the amount of about \$100, and expended as follows:—\$54 to the Chiniquy Mission and Relief Fund, \$29 for a Sabbath School Library, and the remainder for music books and the relief of poor and needy persons.

Collectors have been appointed in both sections of the congregation in the interest of the Presbytery's Home Mission. The returns are not yet complete; but, when all brought together, they will amount to not far short of \$30, if they do not come fully up to that figure.

There have been sixteen baptisms dispensed by me in connection with the two congregations up to the present time. The particulars of names, age, date of baptism, and place of birth, with the names of parents, may be found in a Baptismal Register which I have carefully kept, and which, along with the Communion Roll, and a short outline of the Congregational History, will be handed over to the Presbytery when the proper period arrives. There have been two communions, and I purpose that another shall take place some time before the end of April, on the 17th of which month you will find my resignation dated.

In reference to Richmond, I have to state that progress has been made. A good foundation has been laid, and the people are beginning to feel their true position as a congregation of God's worshippers. Still, there is much carelessness in many hearts, and some who should be more anxious about spiritual affairs are not so zealous as they ought to be: yet there is a decided improvement since my arrival in the field. There is a gradually increasing punctuality in waiting upon religious ordinances that is a sure index of the good leaven working in the souls of those in whom this change is apparent. But there is no use denying that there is a good deal of up-hill work, and many discouragements to be grappled with. Taking the most favourable view, a good many years must pass away before a strong congregation can be gathered, but there is little doubt of it being collected in time; and hence the wisdom of the Presbytery will be shown in the resolution to keep the field regularly occupied, and gather in the Presbyterian population as it settles down in this portion of the city. There is the nucleus of a fine congregation here, but it requires patience and perseverance to accomplish its full development.

With the North-West Arm, affairs are different. Some of the leading men of this neighbourhood are Presbyterians, connected with St. Matthew's Church, and to whom our little Church at the arm is a kind of Chapel of ease. But there are very many persons in the neighbourhood who attend no House of God save ours, and the congregation has been going on with a steady and

marked increase, until now, on a fine evening, their numbers will amount to about 120 souls. This is very encouraging, and the evident improvement in the attention of the hearers to the sacred word is a clear indication of the interest they take in holy things, even though I had not an additional proof of the fact in the long distance which not a few have to walk in order to be present at our meetings.

At the solicitation of the Rev. Robert Murray, Editor of the *Presbyterian Witness*, I have taken up a new station about five miles beyond the Arm. There are quite a number of families scattered over that rough and rocky region, who meet in a small building belonging to the sister Presbyterian Church. They have had occasional services from that body, but so irregularly that the congregation did not seem to flourish. Many of the young people walk in to the Arm on fine Sabbath evenings; hence it comes that our congregations there are so much at the mercy of the weather. But the latter place is too far away for persons of more mature years to attend without considerable difficulty. For this reason I have promised them a monthly service on the Sabbath afternoon. I have been enabled to keep those appointments heretofore, through the kindness of the Minister of St. Andrew's, who has taken my place at Richmond on the Sabbath afternoons of my absence. This new station is a very interesting one, and lies naturally in connection with the Arm. I don't know the exact number of families which are to be found there, but I should say that twenty-five or thirty would be about correct, and the average congregation about 50 souls: on one occasion, 60. They are not in affluent circumstances, but some of them are very comfortable, and a number have subscribed, according to their means, to the support of weekly services at the North-West Arm. Two collectors have canvassed this new station in the interest of the Presbytery's Home Mission Fund, and, as the result, they have handed me the respectable sum of \$10.62½.

I have conducted services regularly three times a-day since the middle of last summer, when the Wesleyans withdrew from our Richmond meeting-place to their own new Church on Kaye Street. The hours of worship have been at Richmond 11 A. M. and 4 P. M., and at North-West Arm 7 P. M.

A monthly course of Lectures in the Arm Church has been very well attended, and the Temperance Division which meets in the same place is about as prosperous as such organizations usually are. In concluding this Report, which is perhaps more lengthy than interesting, I think I can safely say that much good has been done. The facts brought to your notice, especially those which refer to the Arm and the new station of Goodwood, together with the flourishing condition of the Sabbath Schools, reported some time ago, are very encouraging indeed; and were it not for the feeling which has long had possession of my mind, and which I don't think I ought to neglect, that my proper sphere of labour is the wider mission-field of the great Pacific region, I should be well satisfied to spend years of my life in the interesting locality which you assigned to my charge nearly eighteen months ago. I know of no field in these Lower Provinces that has so many advantages for an earnest young man as this. He can get an amount of work to do, in a limited sphere, it is true, but all teaching practical lessons of incalculable value, when he moves into a wider field. He can have all the advantages of a city charge, with some of those generally possessed only by the overseers of rural congregations; he can have the benefit of taking counsel at any time with ministerial brethren in matters that might perplex his inexperienced mind; while still remaining the pastor of his own ecclesiastical domain. The foregoing facts and suggestions are submitted with every sentiment of respect, by

Your obdt. servt.,

JOHN R. THOMPSON.

Richmond, N. S., March, 1870.

REPORTS OF MISSIONARY LABOURS IN CAPE BRETON.

At a meeting of the Presbytery of Pictou, held in Chatham in July, I asked leave to report; but owing to the lateness of the hour of meeting, leave was not given. I now beg to bring my report before you. Since March last, services were conducted by me in both languages at the places here mentioned: River Inhabitants, West Bay, Strait, River Dennis, Baddeck, Middle River, East Branch, &c. On Sept 19th, the Communion was held at River Inhabitants; on the 26th it was held at Middle River; and on 3rd October, at Broad Cove.

It is scarcely necessary for me, I hope, to enter into a lengthened explanation as to our reasons for not adopting for our Communion the days intimated by Presbytery at the meeting in September. Arrangements were made to hold the Communion upon the days appointed by Presbytery in July. Intimation was given far and wide. It would create the greatest confusion and disappointment to make any change as so late a period.

It was necessary for me, for more than one reason, to start for Pictou the week before the Synod met, and accordingly I spent Sunday, 27th June, at East Branch; July 4th preached at Chatham; 11th at Roger's Hill; 18th at Pictou at Mr. Herdman's Communion.

According to request of Presbytery, I visited Middle River in March. On my arrival, I found that the Church was to be occupied by the United Body on the following Sunday. I therefore went to Baddeck, and Mr. McKenzie of that place very courteously placed both his churches at my disposal. On Tuesday we had service at Middle River, and immediately afterwards we held a congregational meeting. Among other matters, collectors were appointed for the Home Mission Scheme. On my revisiting them in June, the collectors informed me that they had called upon people for subscriptions, but had received nothing. At a meeting held 27th Sept., male collectors were appointed to "try again."

The church at Baddeck is still unfinished.

In May I drove Mr. D. Campbell to L'ardoise, Ferguson's Lake, and Lake Uist. Our people in that quarter are anxious to secure, if possible, the services of Mr. Campbell next summer. This itself is sufficient proof of the success of his laborious efforts while there.

Our Church at River Inhabitants is finished, and nearly all the pews are sold. Our Trustees hope to pay off all debt without further extraneous aid.

At West Bay our Church has been almost entirely renewed. The people there supplied nearly all the wood required, and paid liberally in money.

The following is a list of the moneys subscribed and paid for missionary services and for the Schemes of the Church:—

*For Missionary Services for the year ending August 1, 1869:—*Lake Uist, \$26.25; Middle River, \$2.75; Strait, \$68; West Bay, \$38; River Inhabitants, \$78; River Dennis, \$28; Boom, R. Dennis, \$9; total, \$250.

The greater part of the above is paid; and the remainder is coming in by degrees.

*Collected during summer for the Foreign Mission:—*Plaister Cove, \$10; River Inhabitants, \$12.20; West Bay, \$12.25; River Dennis, \$4; total, \$38.45. Middle River, \$4.34; Baddeck, \$9.46; total, \$13.80.

*Collected for the Home Mission:—*Lake Uist, \$6; River Inhabitants, \$12.22; West Bay, \$4.68; River Dennis, \$2.66; Strait, \$8; Baddeck, \$14; total, \$47.56.

We have not endeavored to collect for all the Schemes, for various reasons. Our collections must be made, except on extraordinary occasions, not at the church or place of meeting, but by book or collecting card. And should we all at once send round cards for the various Schemes, amongst a people unaccustomed to it, the result would probably be that the amount contributed would fall short of that mentioned above. As the districts get accustomed to it, we hope that the other schemes can be successfully taken in hand.

From the foregoing report it will be seen that the contributions made towards the Home and Foreign Mission Schemes, and for missionary services, amount to \$349.51, of which \$30.25 were contributed by Middle River and Baddeck.

Respectfully submitted by

JAMES W. FRASER.

Since I reported last, services were held as follows:—Nov. 14, West Bay; 21, Strait; 28, River Dennis; Dec. 5, River Inhabitants; 12, West Bay; 26, Strait; Jan. 2, River Inhabitants; 9, West Bay; 16, River Dennis; 23, Strait; 20, River Inhabitants; Feb. 6, West Bay; 13, Loch Lomond; 20, Strait.

On Sunday 19th December, owing to a rain storm of unusual violence, and the consequent state of the roads, it was impossible for me to reach the Strait in time for service. As it was the first time that such a circumstance occurred since I came here, it may safely be inferred that the weather was decidedly tempestuous.

On Sundays, Gaelic and English are preached during the day, and an evening meeting held, weather permitting, in some suitable house—generally where there are old people who cannot go out. Meetings for public worship are also frequently held during the week in private houses, or school-houses in localities so remote that the inhabitants cannot attend church on Sunday.

The sick are visited regularly. Every family is also regularly visited, in so far as it is possible.

In districts in which we have churches the attendance is steadily increasing.

It is a matter of regret that we have so few regular Sunday schools. I conduct one regularly myself at River Inhabitants. Now and again a schoolmaster keeps a Sunday school in summer; and when he leaves, it dies simply from want of competent teachers. It is an easy matter to start a school, but, if you have no teacher, it dies at its birth. Sometimes you can get a well-meaning man advanced in years to conduct it; but so far as my experience goes, it soon ceases to exist; for, besides the want of skill on the part of the teachers, there are no tracts, no Child's Papers, and no books to attract children and keep up their interest in the school. Besides, there are many parents who won't take the trouble to send their children—not even to the week-day school. This indifference is owing, among other causes, to the fact that many of themselves cannot read; and if they do laboriously spell through a page, they misunderstand it as often as not; and also to the depressing and doleful influences,—spiritual and moral, of hopeless never-ending poverty. It is easy to ask why don't they do this and that? Why don't they get books and tracts? Because, in the first place, the class of persons I speak of don't want to get books and tracts, and don't care about them; and, in the second place, they could not pay for them if they did want them. The taste for reading has first to be developed by providing books; after that, the demand for them will arise. I would respectfully suggest to our wealthier congregations that should they set apart for this end such books as have been read and re-read, and are no longer looked at by their scholars, they might confer an unspeakable blessing upon many districts hereabouts, where the young heathen are just as interesting, and, I had almost said, just as ignorant, as in more distant regions, with this difference—that they are the children of our own country and speak our own language. Should any one imagine that I have overstated the matter, I would remind him that after having travelled up and down several thousand miles in all sorts of places, in all kinds of weather, and in every variety of road, I have some knowledge of the position of people, and can speak with authority.

We received with thankfulness \$100 from the Home Mission Fund for West Bay Church, and I am glad to see that the Board recommend a grant of another hundred. For years the old church was in a wretched state. I have

preached in it when the temperature inside the building, except in the immediate vicinity of the crazy stove, must have been as low as zero, or several degrees below it. It is now repaired, or I might say renewed, and is quite comfortable even in the coldest weather. As I fail to see the consistency of crying out for "Union," and at the same time locking our churches, I have, with the consent of the Trustees, offered the use of it to the other Presbyterian body should they require it for public worship.

I am glad to report an increasing interest among our people in the *Record*. Thirty-one copies are taken here where three years ago only three or four were taken, and there are no bad debts.

On the 7th inst., when the weather for the first time this winter appeared to promise a continuance of sleighing, I started for Lake Uist, in order to be able to give information to the Presbytery concerning that quarter. On the 8th I reached Frauboise, expecting to preach there next day. An easterly storm, which continued all day and blocked up the roads, prevented this, to my great regret. I was compelled to leave on the 10th in order to be sure of reaching Lake Uist in good time. All that dreary day I pushed on over a road—trackless most of it, and indescribably wretched throughout—until at nightfall I reached the hospitable abode of D. McDougall, Esq. Next evening I preached in the school house. On the following day I visited some old people who could not come out. On Sabbath I preached three times to good audiences. On Monday I held a business meeting, at which the people gave bonds for the finishing of their church.

They take ten copies of the *Record* at this place. All I saw expressed their desire to secure the services of Mr. D. Campbell during the coming summer, and I promised to report accordingly. They will, I think, be able to pay a little more for Mr. Campbell's services should he go there, than they did last year.

Respectfully submitted by

JAMES W. FRASER.

DUNCAN McLAREN'S "LITTLE BILLS" AGAINST THE CHURCH OF SCOTLAND.

The radical member for Edinburgh is again seeking to distinguish himself at this Session of the Imperial Parliament by nibbling at the Church, but we are glad to see that he has already received one or two severe rebuffs even in the most Anti-Establishment House of Commons that has ever been elected. He first brought in a bill to abolish the assessment that is imposed on owners of land to erect and keep in repair the Churches and manses, and with which burden the land has been charged since the Reformation, and with which it is always bought and sold, but on the second reading he was signally defeated by a majority of 117, viz., 225 to 108. He next wished to disturb the settlement of the Edinburgh Clergy annuity tax made in 1860 (and by which the Church gave up much of her rights on the honorable understanding that further agitation was to cease), but the feeling of the House was so strong against him that he had to withdraw his bill on the Lord Advocate promising to bring in one instead. The Lord Advocate has redeemed his promise, and his bill, which has every chance of passing, seems, on the whole, a good one. Its chief features are to give the Edinburgh Ecclesiastical Commissioners a lump sum of £60,000 stg. instead of the annuity of £4,200 from the Town Council: to give them also half the produce of the Church-door collections, the other half, instead of the whole, as at present, being reserved for charitable purposes; and best of all, to take away the patronage of the Churches from the Magistrates and Town Council, and vest it in the Kirk-sessions. If this bill passes, the long-voiced question will be finally settled; for there will be no loophole left at which the most insignificant agitator can crawl in.

NEWS OF THE CHURCH.

St. Matthew's, Halifax.—Mr. James F. Campbell has entered on his duties as Assistant Minister of this large and flourishing congregation. There will be, in future, three services: morning at 11, afternoon at 3, and evening at 7, thus giving to the large number of the congregation engaged as Teachers in the District Sunday Schools an opportunity to worship in their own Church in the evening. We understand that Mr. Campbell's duties will be chiefly to take the spiritual oversight of the soldiers in the garrison. We wish our promising young friend every possible success.

Bazaar.—The scholars of St. Andrew's Sunday School intend to hold their Bazaar in Mason Hall, Halifax, on Tuesday, the 12th of the present month. We hope that all who can possibly attend will endeavour to do so. The articles for sale will be found to comprise a large assortment, both useful and fancy. By the kindness of Colonel Mackenzie and the officers, the band of the 78th Highlanders will be in attendance.

Roger's Hill.—Our attention has been called to the fact that the name of this congregation should be added to the list, published last month, of those who support the *Record*. We were unable to decide with positive correctness in reference to it, the parcel being addressed to "Millville." Eighteen copies are subscribed and paid for in advance, and the agent, Mr. John McKay, is one of the most prompt and satisfactory we have. The credit of the eighteen was given to Salt-springs. We have no agent, however, for Cape John on our list, and, as far as we know, no *Records* are taken there.

Presbytery Home Mission Meetings in Canada.—An excellent practice has sprung up, of late years, in several of the most important Presbyteries of our Church in the Upper Provinces, of having annual missionary meetings in the various charges within the bounds, at which detailed statements are read of what the various congregations have done during the past year, and speeches are given on various subjects connected with the work on hand. Such meetings have an excellent effect. A congregation that has collected \$252½ for Home Missions, when its neighbour has collected \$100, does not like, at first, to have attention called to the fact; but when that is done, it asks why should the state of the case be so? The next step is to endeavour to effect a reformation somehow. Probably the "schedule system" is then adopted, and it invariably doubles or quadruples the old amount. But as some people dislike this system, we recommend to them a substitute adopted by St. Andrew's Church, Perth, which raised last year for missions \$309, in addition to \$3,666 subscribed towards the Endowment Fund of Queen's College. As they found it difficult to keep up a regular succession of collectors, especially in the country sections, the members of the congregation were requested to hand in, enclosed in an envelope, on certain specified Sabbaths, whatever sum they chose, "according as the Lord prospered them," and to state, if they thought proper, the schemes to which the money was to be given. The success that has attended this plan is very great. We only wonder that since they have evidently gone on the Scripture mode of giving, they didn't carry it out in its entirety. Why not let the plan take effect on "every Lord's day?" But as to a course of Presbytery Home Mission meetings, why shouldn't our Presbyteries take up such an excellent idea? The meetings need not be confined to Home Missions, but should also tell what is done within the Presbytery for Foreign Missions, circulation of the *Record*, &c. Such meetings would greatly stimulate the liberality of the people.

Halifax Sabbath School Association.—A public meeting of this body was held in St. Andrew's Church on the evening of the 14th ult. Rev.

G. M. Grant presided. The superintendents of the six schools belonging to the Association gave encouraging reports, and interesting addresses were made by Hon. Jas. Fraser and Rev. Messrs. Thompson and Campbell. The scholars occupied the central portion of the building, and, with the choir, furnished excellent music. We intended to present our readers with an abstract of the Secretary's Report, which extends over a period of ten years, exhibiting the operations of the Society since its organization, but have been obliged to defer it.

Church Extension.—A laudable effort is now being made by the people of Westville,—a branch of Rev. Mr. Philip's charge at Albion Mines.—to erect a place of worship. A meeting was held on the evening of the 21st ult., and the handsome sum of \$1263 subscribed at once. A Building Committee and collectors were appointed to provide the ways and means for accomplishing their worthy object. It is proposed to build a church capable of seating 700. The whole proceedings were characterized by great harmony and enthusiasm.

NOTES OF THE MONTH.

In Britain, parliament has been enlivened, not by keen debates, but by topics of very great interest. The Irish Land Bill has passed the Commons,—a measure of such extraordinary liberality that every farmer in Great Britain must be wishing himself an Irishman. It almost makes the occupier of land part proprietor. There can be no sudden evictions, and none for any cause except for non-payment of rent. The occupier of land, in leaving, will receive the value of his improvements. In the face of all this, crime is on the increase, and the country in an utterly lawless state. Such is the uncertainty of life in many districts, that we must estimate the unhappiness of the inhabitants not only by the sufferings of the murdered and maimed, but by the innumerable fears and alarm of the survivors. The *habeas corpus* is to be suspended, and the Irish press to be held liable for its ferocious appeals to the passions of the ignorant and fanatical multitude. In Britain, free institutions and intelligence have grown together; but our laws work poorly in Ireland, where it is next to impossible to get an intelligent and right-minded jury. The sooner the government of force is tried the better: and as the British Parliament is new, it could not be in safer hands. The more moderate candidate has gained Tipperary, his voters supporting him at the peril of their lives.

MR. JACOB BRIGHT introduces a very short but a very significant bill into Parliament, namely, that in all Acts of Parliament the word "voters" shall be held to mean persons of either sex. There is a small but influential party in favour of female suffrage. We do hope that such a measure will never pass as will soil the female character with all the filth of our dirty politics, and deprive women of their true power as neutrals for healing up the feuds of political life. The Scripture theory of family government is that the man represents the whole family,—a theory eminently fitted to produce peace and order. The Word of God presumes husband and wife to be of one mind; and if on any public matter they are not, they would be trifling sadly with their happiness, if, to gratify a few political hobbyists, they would proclaim this opposition to the public by an open vote. The question has many aspects, to which we need not advert, as the measure is not likely to pass for some time.

IN FRANCE there has been a ferment on account of the trial of Pierre Bonaparte. He has been acquitted by a jury. It is said that the Emperor has recommended him to leave France for a time. He is known to be a violent man. In this case his rashness has embarrassed the government.

IN THE CANADIAN PARLIAMENT a strong party advocates a defensive tariff as regards the United States, and a vigorous protection of the fisheries. The American policy has greatly deranged trade, thrusting it from its natural courses. Their policy is selfish, and at the same time hurtful to themselves. It is a pity to imitate such folly in any degree, but it may become necessary in the end. Of one thing we may be sure, namely, that the Americans will never tamely submit to any restriction of their fishing liberties. To the fisheries they attach a high value; though, it seems, they will give nothing in return. It is to be hoped that nothing may ever produce war between Britain and America. They are sister nations, notwithstanding their bitter rivalries and mutual recriminations.

THERE is much depression of trade in Nova Scotia, and no apparent improvement. The contracts on the Intercolonial have broken down, as was expected: the prices being far too low. This mismanagement is far from excusable in a matter of such paramount interest. In Nova Scotia the great topic has been the dismissal of Mr. Rand, Superintendent of Education. Much eloquence has escaped and overflowed the pages of newspapers for about a month. The dismissals of Messrs. George and Rand are *political*. That is about all that can be said about them *per se*. They show the folly of entrusting education to a Board of politicians, *as such*. They have not fitness, but much unfitness, for the business. They must leave all to the Superintendent, who manages school affairs despotically. He must ride every hobby he pleases, while they interfere only when some political necessity urges. They can dismiss officials, but for all things else they have the worst possible qualifications. The management of education, the protection of teachers and all school interests, require a Board of enlightened and impartial business men, who will look sharply after the Superintendent, and be as unbiassed as possible by politics. The last three weeks discussion has had the dismissals for its theme,—a matter not nearly so important as the fact that the Arichat schools remain as they were. There is no change in *that* respect, and Protestants pay for Roman Catholic tuition. We have much reason to be concerned at repeated attempts to destroy our school system, and to employ our resources in the service of those whose rule has ever been attended by social misery and national degradation.

WHILE it would not be hard to show that in politics we are cursed with Roman Catholic ascendancy here, it does not seem so clear that Popery increases so fast in Britain as its organs allege. Ritualism has given to the Pope a few noblemen and a large number of clergymen. At the beginning of this century, the Roman Catholics were 27 per cent, and now they are 18 per cent, of the population of Great Britain. Yet they make as much noise as if they were the only Christians in the land. If mischief-making gives importance, then they are truly important.

The Commission of the Church of Scotland has shown a considerable amount of dissent from the Report of the Committee on Patronage. Dr. Cook denies that it has always been unsatisfactory to the church. This is not surprising, as the document in question adopted the Free Church sense of the whole matter far too strongly. In fact, very few churches have taken scriptural ground upon this question. No man can find in the New Testament any instance of *lay*-patronage, and none of a *popular* call. It is to be hoped that when these matters come up for adjustment, the Church of Scotland will not follow in the wake of other churches, but strike out a scriptural course for herself. Were she disendowed, she has nothing to fear either in point of revenue or numbers. Dr. Candlish is to bring up the Union question before the Free Church Assembly this year, and the opposition are organizing themselves into a society for the preservation of the distinctive principles of the Free Church. The Irish Presbyterian Assembly is organizing a Sustentation Scheme.

We should like much to have word now from our beloved Foreign Missionary and his lady. We trust that their voyage to Australia has been safe and prosperous.

A. P.

WHY WEEPEST THOU?

When the heart is pressed with sadness,
And the lips no more speak gladness,
And the eye with moisture fills;—
Oh! there is a thought that's cheering—
God Jehovah, ever hearing—
Knows each sigh His people heave.

Though the heart is torn with anguish,
Though the spirits droop and languish,
And the face depicts grief;
Still, there's happiness in sorrow,
When God turns to joy the morrow;
Why then, Christian dost thou weep?

Wallace, 2nd Nov., 1863.

T. McCURDY.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Col. St. Peter's Road, P.E.I.	£2 13 5	
" Belfast, "	11 17 0	
	£14 10 5	
Less exchange	0 2 5	
P. E. I. Cy	£14 8 0	\$48 00
Rec'd. from Philip Thompson, Esq., amt. col. in St. Andrew's Church Sabbath School, Halifax, towards support of Mission vessel "Dayspring"		56 00
Rec'd. from Rodk. McKenzie, Esq., col. at Roger's Hill	\$11 50	
Additional from St. Andrew's Ch. Pictou	6 65	18 15
		\$122 15

JAS. J. BREMNER, *Treas.*

Halifax, 4th April, 1870.

MISSIONARY SERVICES.

Rec'd. from Roger's Hill congregation	\$20 00
" West Branch River John congregation	4 20
Rec'd. from Lochaber Congregation	28 60
RODK. MCKENZIE, <i>Treas.</i>	
Pictou, March 31, 1870.	

DELEGATE FUND.

Rec'd. from Roger's Hill, per Rev. Mr. Brodie	\$20 00
Rec'd. from West Branch River John, per Rev. Mr. Brodie	12 00
RODK. MCKENZIE, <i>Treas.</i>	
Pictou, March 31, 1870.	

YOUNG MEN'S SCHEME.

Rec'd. from St. Peter's Road Church, £1 10s. P. E. I. Cy	\$5 00
RODK. MCKENZIE, <i>Treas.</i>	
Pictou, March 31, 1870.	

SYNOG'S HOME MISSION FUND.

Col. at Truro	\$6 00	
" St. Andrew's, Halifax	12 00	
" Richmond and N. W. Arm	3 00	
" Greenock Ch., St. Andrew's N. B.	6 64	
" Campbelltown, N. B.	\$10 88	
" Flat Lands, "	2 27	
" Kempt Road, "	2 85	
	16 00	
Prem.	0 40	16 40
Col. McLennan's Mountain	5 23	
" Albion Mines	7 13	
" Salt Springs	17 00	
N.B.—The amount from Dalhousie, N. B. noticed last month as \$6.30, should have been \$8.30.		

GEORGE MCLEAN, *Treas.*

Halifax, 4th April, 1870.

CASH RECEIVED FOR "RECORD."

Rev. J. McMillan, Musquodoboit	\$6 00
Rev. W. Stewart, McLennan's Mountain	6 50
Do. for Rev. J. McDonald, Oban, Scotland	1 49
Do. for J. Cameron, Keiper, Lochaber	0 62
Rev. F. R. McDonald, Newcastle, N. B.	5 10
James Farquhar, for Donald Matheson, L'Ardaise, C. B.	1 00
David Corbett, Boularderie, C.B.	0 62
Alex. McKay, Lime Rock, Pictou	1 25
A. Campbell, Esq., M. P. P. for Rory McKinnon, Broad Cove, C. B.	0 62
Rev. A. Pollok, New Glasgow	0 50
Halifax—Professor Lawson, G. McLean, Mrs. G. McKenzie, J. A. Sinclair, Mrs. Morrison, and Mr. Tait, \$1.25 each; Mr. Goldie, W. McDonald, C. Stayner, Sergt. Cook, R. H. Skimmings, 62 cents each.	

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

Halifax, 5th April, 1870.