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# THE MONTHLY RECORD

OF THE  
CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

JULY, 1868.



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### THE

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# THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIV.

JULY, 1868.

NO. 7.

If I forget thee, O Jerusalem! let my right hand forget its cunning."---Psalm 137, v.5.

## Testimony Concerning Christ.

### A Sermon

Preached on Sunday evening, at Crown Court Chapel, Convent Garden, by the  
REV. JOHN CUMMING, D. D.

"And the night following the Lord stood by him and said 'Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'"—Acts xxiii. 11.

We see from the words which I have read, that the great Head of the Church is not an unconcerned spectator of the sufferings and the wrongs inflicted on His own people.—Throughout the whole of Paul's apostolical labours, his life was one stormy and tempestuous career, and the only thing that sustained him was the unquenchable ray of sunshine that shone down from the sanctuary above into the inmost recesses of the heart. We have a picture of his sufferings very graphically sketched by himself in 2 Cor. xi. "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft: of the Jews five times received I forty stripes save one: thrice was I beaten with rods: once was I stoned: thrice I suffered shipwreck: a night and a day I have been in the deep: in journeyings often: in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Certainly

this part of the Apostolic succession has not fallen upon preachers in modern times. The modern preacher has a very different sphere assigned to him in the good providence of God. Protected (as Paul scarcely was) by the law of the land, his voice having an echo in the hearts and consciences of the people, he enjoys an opportunity of preaching and teaching, and of leaving an impression, where he has taught, which was not enjoyed by the Apostles of ancient times. Therefore of all men the modern preacher should speak with power, speaking as he does of interests deep as hell, and high as heaven, touching the conscience with those electric truths that never fail to strike wherever they are spoken, having time for study, and having the labours and experience of eighteen centuries for his guidance. The life of the Apostle Paul, as we have seen, lay in the midst of all sorts of persecution. The modern Christian teacher or preacher has no persecution of this sort, nor indeed of any sort in fulfilling the functions committed to him; but we know, from this passage, the various extremities to which Paul was driven in finding opportunities for speaking. But in the silence of the night, in the darkness of the cell, Paul hears a word that strengthens his faith, encourages his heart, elevates his hopes, and gives him a consolation that nothing in the world besides could give—"Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome."—This angel who spoke to the Apostle was unquestionably the Lord Jesus Christ. He enters the castle, passes through the long and well-watched corridor, the wardens and goal-

ers all seeing nothing; the hinges move silently, and the doors are flung open, and the Apostle in the silence and solemnity of the night hears a voice—a voice that he well knows, a voice that stilled the waves on the sea of Galilee, that spoke to the cold, dead and decaying body in the sepulchre, that spoke to the blind and they saw, and that Paul remembered last to have heard on an occasion that made the deepest and most lasting impression on his heart, when, he being prostrate at the gate of Damascus, it had said, “Saul, Saul why persecutest thou me?” This voice then spake to Paul, and his chains became lighter, and he felt that Christ’s promise, “Lo! I am with you always” was not a make-believe merely, but a truth.

Is there then, it may be asked, such intimacy now between Christ in Heaven and the believer upon earth? Why should there not be? The Bible was not written to intercept Christ’s visit to us, or to arrest the ascent of our aspirations to Him. Is it true that any one is guided now by a celestial impulse?—I have no more doubt of it than I have of my own existence. Have you not at times been in deep perplexity of spirit, and, suddenly, rest (you could not explain how) has been given you, and you have traced the Divine Hand in it, and found it has been all you could desire? Is it absurd then to say that He who visited the lonely prisoner in the damp, dark cell, still visits the perplexed spirit, and in a voice of love, says, “Be of good cheer.” Have you not at times been dejected and depressed—I do not speak now to the poor widows and orphans, or to the miserable children in our unions and ragged schools, but I speak to the richest and most highly favoured in this world of ours—have you not oftentimes been depressed, or dejected and melancholy, you could not say why? Have there not come over your hearts those feelings which made you feel most miserable and you did not know how? Possibly the evil one may have been tempting you? but is it not a fact? And if it be a fact is it assuming too much, or asserting too much, to hope that when in that deep depression the cloud is apparently rolled away, and you feel as if an overwhelming load had been taken off your heart—is it absurd, is it fanatical?—I protest it is not—to hope that there has been a visit of Christ to your heart, and the voice saying, “Peace: be still,” when the waves of passion were laid down, and the winds of prejudice were calmed. The Bible is the chart by which we are to walk, but it is not a substitute for Jesus. It is possible, I do not say to make too much of the Bible, but to put the Bible in the wrong place, and try to displace the Lord of the Bible by the hook of which He is the Author. If then the Bible was not written to intercept such communications, why should we hesitate to believe that He frequently, to many a lonely heart makes sudden communications? And

what will these communications teach us?—That God’s word is indeed the chart—is indeed the lamp; but the Bible cannot save us, and all the Apostles together cannot save us—they can only tell us how to be saved.—The Saviour is Christ alone. And when you have heard that voice in your heart, and felt that electric spark in your spirit with authority and power, you then feel that Jesus of Nazareth was no mere historical person, as Socrates or Plato, but that he was Lord of the heart, and Lord of the conscience—that He was your life, your inspiration, your hope, your all in all.

Now the next thought suggested by this very interesting passage, is that the Apostle Paul was informed here that Christ had a work for him to do, and that his life would last until that work was accomplished,—“Thou hast testified of me at Jerusalem; thou must bear witness also at Rome.” With regard to Jerusalem that chapter is finished, and that leaf is therefore turned over and passed by, but there is work for you to do at Rome, and therefore you must be at Rome. It is quite possible to think too highly of ourselves, but it is just possible that we may think too poorly of ourselves. The meanest, humblest, and poorest has a mission to fulfil; the obscurest in life has a Divine lamp. The sparrow on the housetop has its mission, and it cannot fall to the ground without the permission of Him who gave it life. The eagle in its eyrie has its mission, and, until it has accomplished that mission, it will not die.—The dew-drop, the rose—those things that seem to us to be a part of the wastes and escapes of creation, has each a mission to fulfil, and when it has fulfilled it, it is not annihilated, but its incense ascends to the skies and swells the volume of the early and latter rain, and it shall fulfil its mission to the end. So the humblest individual has some mission, and his great care should be not to trouble himself about his wants, but to mind what is open to him. We have a very strange and dishonest habit of transferring the duty of to-day to to-morrow, and drawing upon to-morrow in care and anxiety—a very strange process—and the consequence is that as God gives us just grace sufficient for each day and no more, we take two days’ load upon our hearts by having drawn upon the morrow, when we have only one day’s strength to bear it. You need not be surprised then, that the mind gives way, that the brain founders, that the heart sinks. The secret of health—and it is a better secret than all the medicine that can be got—is to do with your whole soul the work assigned for to-day, and to leave to-morrow’s work to take care of itself. But when I say this, I have to say in regard to the gospel, if the heart is open for it, “Take no thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed. Consider the lilies of the field how they

ow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow cast into the oven, shall he not much more clothe you, O ye of little faith?" Now take the truths contained in these words, which are not mine, but the Master's, into your hearts, and you will feel the benefit of them?

And then take this thought too, and let it comfort your hearts, when He is not visible to the eye nor audible to the ear. I have heard that the soldier on the eve of a battle, has opened that beautiful part of the Bible, called the Book of Psalms, and he has read such words as these, "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee," and he has taken it as his encouragement, and has found himself strengthened by it. The sailor, too, in the midst of the storm and the hurricane, has the text suddenly brought to his recollection, "Thou shalt not die but live." Is it fanaticism to think that the Divine finger pointed out the text? At all events, we see the result in energy and heroism, and we need not hesitate to ascribe it to this source. And it is a blessed thought, that those who are appointed to a particular work for God, are sustained through pestilence, in famine, in war, in sickness, in suffering, and in sorrow. The earth cannot afford to lose its great benefactors, and very often—I say not as a necessary result—they that do the most good and are most wanted, are the most cared for, and live longest and die happiest.—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."—Nay, the Saviour Himself, as I told you the other Sunday evening, when He invites the redeemed to Himself, says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what is the ground of their admission? "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me." Then shall they say, "Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee?"—What is the answer? "Inasmuch as ye did it unto one of the least of these poor prisoners and orphans, ye did it unto me." And what are the marks of the lost? When He says, "Depart ye cursed into everlasting fire, prepared for the devil and his angels," these are the reasons He gives. No doubt they have a great deal to answer for, but He does

not say, "You were thieves, you were murderers, you were drunkards," but He says: "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not." Now can there be a greater encouragement to do good, than the thought that the Master regards such deeds as the shining credentials of His own, and that He refers to the absence of these things as a too obvious proof that these do not belong to Him.

Let me notice now, in the next place, that Paul's joy and delight was plainly in his work, for the Saviour says, "Be of good cheer, Paul!"—Why?—"Because I have got work for thee to do. Thou hast testified of me at Jerusalem; thou shalt also testify of me in Rome." Now that seems very strange that that should be so, and yet the man that does not find delight in his business, is a man that will do that business very badly. Whatever be the business in this world that we have to do, it is one of the strongest marks of success, that we do it with all our heart. That preacher will not do anybody any good, who does not delight in study and delight in preaching. Nay, the great preacher Himself said, "I delight to do thy will, O God," and for the joy that was set before him he endured the cross, despising the shame. And the Apostle Paul said to the Christians he addressed, "Ye are my joy, and therefore to me to live is Christ." Afflictions are grievous, but when we can take joyfully the saddest affliction, than the soul is lifted in sweet joy above the cloudy meadows of the world, and finds the clear sunshine beyond; then we find life in our worship; we find our freedom in our obligation; we find our joy in our necessities, and to the man who finds delight in serving God, the commandment, "thou shalt" and "thou shalt not," is dissolved into the delightful feeling, "I am thy servant and the son of thine handmaid.—Thou hast loosed my bonds—I will offer unto thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

In the next place, what was Paul's work? Thou hast testified of me at Jerusalem. He had testified of Christ when he was at Jerusalem, and he was to witness to Christ when he came to Rome. What is testifying?—What is the Province of a witness? If a witness, when before the judge and jury, volunteers an opinion, the judge at once silences him. A witness is to testify to what he has seen, what he has heard, and what he personally knows. The Apostle, as a minister of Christ, was a witness to Christ, because He is the centre and the core of all Christianity. "To preach the Gospel," may be translated into another parallel phrase, "to preach Christ." But why preach Christ?—What is there in Him that demands this? "His is the only name given under heaven among men, by which we may be saved."—

Other names may be passports to society, or passports to the companionship of philosophers, and the literati, and scientific men, but the name that can open the gates of heaven, the password of the universe, before which angels bow their shining crowns, and make way for the meanest believers on earth, who has it graven upon his heart, is the name of Jesus Christ, the Saviour. He endured that curse that we deserved, and exhausted it. He bore that law which we would not obey, and magnified it and made it honorable. He lives for us in heaven, to intercede for our salvation. That word that we repeat often with hasty lips, but do not have sufficiently impressed upon our hearts, and weigh and estimate its value—salvation—is not resting upon something done by you, or upon anything created in you, but upon what Christ has done for you—His finished work of righteousness—finished eighteen centuries ago, and if you realize this, He will reign in your minds, in your hearts, in your consciences, and you will say one day, more than you feel now, "I count all but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

You will notice that wherever the Apostle preached he studied what the beliefs and prejudices of the people were and he preached accordingly, though not comprising in the least degree the character of the truths he preached. You often meet in the pulpit with plenty of theology but with very little religion, and you hear the theology that fitted the thirteenth century, but does not fit the nineteenth. The Bible is always ahead of the age, and there is in it that which will answer the philosopher, and will solve the problems of the age that now is, just as it satisfied those of ages which have passed away. You need not be afraid that the world can ever overtake the Bible—it is a long, long way behind it; you need not be afraid that science will ever upset the Bible; it is impossible, for its evidence is irresistible. The Bible is God's word and the evidence of its authorship is as irresistible as that creation itself is God's own work. Both unquestionably came from Him—the one from the power, the other from the compassion of the same God, and both, like the twin lips of an oracle, shall one day proclaim this truth.

Well, now, how did Paul preach to the Jews? Mark this, he preached the same Gospel, but he preached it in this way. "He went into the synagogue and reasoned out of the scriptures, shewing them that Jesus was the Christ." In other words, when he preached to the Jew he accepted of Moses as the introducer of a great revelation. It is a

precious fact that the Jews hold the Old Testament to be inspired of God, and I may mention that a very learned Rabbi has written, perhaps the ablest reply that has yet been given to the recent attacks which have been made upon the Old Testament Scriptures. Strange that when the Christian Bishop should be playing the Sadducee, the Jewish Rabbi, in the nineteenth century, takes up the gauntlet in defence of the Bible! The Jew holds the Old Testament to be inspired and that is the basis upon which we must speak to him in our efforts to convert him to Christianity. The Sadducees and Pharisees were intensely bitter against each other. The Pharisees turned aside from every one that would not preach their Shibboleth and fall down and worship them and minister to their vanity and prejudice, and it is a remarkable fact that such bigotry always degenerates into persecution. The Sadducees, another sect, who denied the religion of the Pharisees and who were the sceptics of that day, were just as bitter, just as bigoted, for there is a bigotry that believes nothing, just as there is a bigotry that believes too much—a bigotry that will equally destroy you if you don't accept its Shibboleth. And, remember, fanaticism is not confined to religion. Anybody who speaks as if he believed and really felt what he says, is called a fanatic in these days. Give me the fanaticism of the wildest rarter before the fanaticism of the exchange, which would make money its god, and knows no other but money. There is the fanaticism of wealth, and there is the fanaticism of pleasure; there is the fanaticism of aesthetics—there is the fanaticism of everything, and you must not suppose that Christians have a monopoly of it. But if, by fanaticism, you mean a feeling that would persecute, or do injustice, or be discourteous, or be violent, then Christianity ought to know nothing of it. Enthusiasm is a noble passion, and no man ever gets on without it. I have seen a painter rapt, enthusiastic about painting, and a sculptor about what he would make the marble represent—I have seen these men vastly more enthusiastic—than many Christians. You need not be afraid of too much enthusiasm in regard to Christianity in the present day; it is not the tendency of the age. There is bigotry, there is infidelity, there is persecution, but there is very little of the enthusiasm (though I hope there is more than there was not long since) of the Apostle Paul.

Well, now, having testified of Christ at Jerusalem, he is also to witness for Christ at Rome; here he would meet with very different classes of men from those at Jerusalem; many of them were accomplished philosophers, subtle dialecticians, and well read in all the literature of the world, and to reason with these men, therefore, the Apostle must take other standing-ground. They disclaim-



ed the Old Testament, and therefore to reason with them "that Jesus is the Christ," would not be enough. We must take his reasoning from the magnificent epistle, the Epistle to the Romans. He tells them that they had deified the very vices which Christianity condemned. He tells them, that there was a conscience in each one of them, whose sight had been literally quenched; that their so-called deeds of virtue were but scandalous vices, and that if they really did that which was virtuous, they could never thereby purchase entrance to heaven; and then he unfolds to them, in all its magnificence, the truth that Jesus Christ is made righteousness unto all and for all that believe, and that through His propitiation we have access to God. And these grand truths he preached in the Forum, under the shadow of their magnificent and venerated capitol—preached them in Caesar's palace—preached them in his own hired house in Rome, and in his own prison, and preached to them on that day when he died a martyr, and was buried where his dust still rests, and where a church was afterwards built in commemoration of him. Thus then he adapted his preaching to the people, not ministering to their prejudices or passions, but studying and considering the circles he was addressing.

And that preaching still remains. Jerusalem is now but a burying place for the Jew on the one side, and a battle field for contending Eastern Sects upon the other, and the only thing that lingers on it now, is the memory of a grand historic past, and the prophecy of a yet grander and more glorious future. Rome also is passed away; yet the words of the Apostle Paul have outlived the throne of the Cæsars. What is Rome now? A place for brigands and beggars, where the Pope has had it all his own way for a thousand years, where there is a Priest for every seven people, and 365 churches which would hold a large section of the population of London, and which are vastly more than the people there want. With everything his own way there, the Pope's condition is the most piteous and the most forlorn. But when Jerusalem is gone, and Rome is gone, the words of the Apostle will live, translated into every tongue, mingling with the hum of every capital, taught to the infant, and listened to by the most accomplished mind. How true is it that that which man thinks great is insignificant, while the least word which God has pronounced lives for ever and for ever. The religion of Jupiter and Apollo, and Dagon and Ashtaroth, is trodden in the very dust, but the doctrines taught by the tentmaker of Tarsus are heard in every town, and read in every city—the joy of thousands, and the hope of millions of mankind.

What is that religion to you? Is it a past record, or is it a living, moving force in your conscience? You are Christians just so far as Christianity actuates you. Is your reli-

gion a meteor of the night, misleading the traveller; or is it a ray of light leading onward to everlasting day? My dear friends, this will be the only thing that can enable you and me to pass that stupendous ordeal, the most searching, the most momentous at the last day. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

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(From the Canadian Presbyterian.)

#### Public Prayer. Geneva versus Westminster.

For a long period, Public Prayer has with us been left entirely in the hands of the officiating Minister. In the early days of the Church of Scotland however, it was not so. At the time of the reformation, each of the National Branches of Presbyterianism, the Church of Geneva, the Church of France, of Hungary, of Alpine Valleys, the Church of Holland and also that of Scotland, adopted a Liturgy. To this fact, there is not a solitary exception. Saith Principal Tulloch, in his "Leaders of the Reformation" the idea of extemporaneous Prayer as an appropriate Vehicle of Public Devotion was one quite unknown to the Reformation. The numerous formularies of worship, adopted by these churches, differ we find from those of the Prelatic Churches by the fact that they leave to the officiating Minister a wide freedom of omission or interpolation according to the requirements of the occasion. Chief among these is that of Calvin, which became the basis of the French, Dutch and Scotch, and which contrasts strikingly with the prayers that are in our days offered up in the pulpits of many who call themselves by his name.

In 1559, John Knox, after an exile spent chiefly at the feet of Calvin, returned to Scotland, taking with him a version of the Genevan Liturgy. This form of service he submitted to the General Assembly for adoption who commanded it to be printed, "being thought necessary and profitable for the church." In the following year, it was directed that the sacraments should be administered after "the Book of our Common order" and again "that a uniform order should be kept in the ministration of the Sacraments according to the Kirk of Geneva." The injunction was afterwards issued "that Ministers and Readers provide themselves with that order and prayer and administration of the Sacraments." This same Book was in 1867 translated into Gaelic for the use of the Gaelic Churches, and is said to be the first book ever printed in that language. It was entitled "Foirm na Nurrundheadt." A little before the meeting of the Westminster Assembly viz, in 1641, the Scottish Book of Common order was reprinted at London and presented to "the Most High Court of Parliament." Two years thereafter,

a second edition appeared with: a similar Dedication, and as late as 1648, it continued to be the common ritual of the church. "Some of the prayers in it," says Dr. Cunningham in his Church History of Scotland "for transparency of diction and beauty of piety may well compare with the much lauded compositions of the Anglican Prayer Book"—adding, "the whole compilation is characterized by good sense and sobriety of religious feeling."

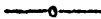
The Church of Scotland, which for a hundred years had thus preserved these written forms, at length laid them aside, not that it had any disposition to do so, for as we have seen various editions of the book were published, and this in accordance doubtless with the demands of the church down to the very year of the meeting at Westminster, but in concession to a plan of uniformity with other churches in the use of a common Directory for worship. The fact is a remarkable one that the Church of Scotland laid aside her Book of Prayer to please others rather than herself, and adopted a system propounded by strangers, in the hope of the benefit of an extensive agreement and uniformity to be released upon an entirely New Platform, which hope, it need scarcely be added, was doomed to signal disappointment.

Whether the church acted wisely in thus giving up the use of her venerable Formula, has been disputed. Her children, it is true, have loved her in spite of her having deprived them of everything like a form of worship, save her old version of metrical psalms, round which memory and association can entwine; but had she retained her Old Liturgy, she might have bound them closer in her embrace and prevented many from straying from her fold. The experiment of leaving the prayers of the Sanctuary to the unaided individuality of the Minister has now been fully tried. For two centuries and more has the church in the face of all historic precedent, and in conflict with her own earlier principles and practice adhered to the method agreed to by the Westminster Assembly, and unknown in ecclesiastical experience before the sittings of that body. This method many have come to regard as quite defective and, if judged by its working can scarcely be pronounced, even by its greatest admirers a success, a thing at which no one need greatly wonder. The Westminster Assembly met in troublous times, times but ill fitted for calm and unprejudiced legislation, even for the age that then was, much less for the far distant future. Besides, its recommendation of or agreement upon a Directory for Public Worship was an issue to which, it may with truth be said, it was driven by the circumstance of the times—being a not natural revulsion from the use of an enforced Liturgy, containing many things to the members of it offensive, and which left them no liberty or discretion whatever,

in the words of Dr. Shields "a revolutionary protest against civil and ecclesiastical tyranny" while the adoption of it by the Church of Scotland is to be accounted for on the same principle, "a consequence," as says Principal Tulloch, "of the insane Prelatical despotism of Laud and his associates." A proposal to change or modify in any way the system thus set up by the Westminster Assembly and adopted by the Church of Scotland, some, strange to say, would be disposed to regard as little else than an act of impiety, though such a proposal need not be regarded as at all reflecting on the wisdom of the great and good men of that Assembly, who could scarcely have been so sanguine as to expect that it would be followed for two hundred years, much less for a longer period, especially by the Church of Scotland, which had so small a Representation in it—for of the 120 Divines who sat in that assembly only 5 were commissioners from the Church of Scotland; of the Westminster assembly, we are ready to say what the members of it said of those who went before them in the work of Reformation, "we acknowledge them as excellent instruments raised by God, and desire that they be had by us and posterity in everlasting remembrance—and are persuaded, were they now alive, they would join in this work" of reforming the service of the Church with the view of adopting it, profiting by the experience of the past, to the felt requirements of the age and the changed circumstances of these our times, for whatever that system may have been or their own age and times, it is not, in the opinion of many of our most distinguished clergymen and enlightened laymen, the best possible that could be devised for us, living more than two centuries after them and in times so very different. And to the smouldering convictions and wishes of not a few such, expression has in recent years been given. The enlightened are perhaps the least satisfied with the present meagre devotional equipment of the Church. The belief of many is that that system is not the best which places the whole of the devotional services in the hands of the officiating Minister, be his state of body or spirit what it may at the time, and which assumes that he can at all times and under all circumstances, conduct these becomingly, if able to attempt doing so at all. Dissatisfied with the present naked and unequipped state of the church, they desire a return to a discretionary Liturgy for public worship and prescribed forms for the administration of the sacraments, the celebration of marriage, burial of the dead &c. Having as great a dislike to a fixed and enforced Liturgy, as a conviction of the defectiveness and utter unsatisfactoriness of the present system, they are prepared to urge the use of a discretionary Liturgy, retaining all that is valuable in the Church of the past, and yet adapted to the Church

of the present and the future, in conjunction with Free Prayer, believing that the worship which combines both, is that which, being the most comprehensive and edifying, is best suited for the service of the sanctuary.

The subject thus brought under the notice of the Readers of *The Presbyterian* is one, which is engaging the attention of other Christian Churches, and is indeed one of "the Questions of the Day." It is worthy the consideration of all who revere the name of Calvin and Knox, and the memories of the men of the Scottish Reformation, and who value aright that noble Legacy of Devotion, which they and others of their time have bequeathed to us, as well as that of the Early Fathers of the Church the common inheritance of all Christians, and who believe that our public services are susceptible of improvement, and that it is our duty to improve and as much as possible perfect them, and that this may be, in part at least, effected by a discreet use of the same, as well as rendered more worthy than they at present are, of Him to whom our worship is offered.



#### Notes of Religious and Missionary Intelligence.

(From the H. and F. Missionary Record.)

##### EUROPE.

*England.*—The following is furnished by one of the agents of the London City Mission to which we have referred more than once:—

During the past year, 1867, from January 1 till December 31, the number of publications given away by me in public-houses and coffee-shops was 24,637. No less than 17,372 persons were spoken with by me, and urged to "be reconciled to God." Out of this number it is most important to remember that 14,656 were *men*. So that it may be said that Christ has been proclaimed by me in public-house to 29 congregations of *men*, with an average attendance of 500. The Scriptures were read or quoted in 1830 instances. Two or three met together, in the name of Jesus, at my Local Superintendent's (W. R. Ellis, Esq.) or otherwise, on not less than fifty occasions during the year, to plead at a "throne of grace" for the Holy Spirit's blessing on my labours; so that I may humbly but confidently believe that the Word of God has been quick and powerful in very many instances—who can say how many? Cheering indications of usefulness are not few, and sometimes come to my knowledge in an unexpected manner. As I report some of these, let me ask the friends of the London City Mission to rejoice with me in hope, though we see not yet the "full ear" of corn, but merely the "green blade," with its evidence of life, health, and growth. A brother missionary entered a barber's shop in Marylebone. Some rough men came in to have

a "penny scrape." They were in a grumbling mood, having just come from a public house hard by, where the landlord was getting "more queer than ever." The conversation of the party, as reported to me, was to this effect:—"He won't serve you now if you're only a bit tight; and if you let slip a word, he says, 'Now, then, that won't do in this house.'" "Why, he wasn't always so. He used to be as good a chap as any, and could swear as well. I've often heard him." "Ah, but he's not fit to be a publican now." "What's made him go so, do you know?" "Know! yes, to be sure I do. Why, them missionary fellows walk bang into the beer-shops now, and one's been in there, taking his religion and tracts with him; and he's so worked on the landlord's mind that he's quite turned it; and now he treats his customers in that way."

In a coffee-house a man, be he master or customer, is soon reckoned up. On the table are *The Sporting News*, *Bell's Life*, and other papers of that stamp. There are also *The Leisure Hour*, *The British Workman*, and other papers of a similar tone. The choice has to be made, and on doing so, a silent but evident index is given to the tastes and character of the inner man. Speak a word in ever so kind a tone to the two men, and you'll soon see what different stuff they're made of. Religion concerns the one; the other makes it plain that it is quite out of his line. And so we find that, where the landlord is on the side of virtue and truth and holiness, our labours are made welcome and supplemented; but, on the other hand, the stiff reluctant arm is held out to take the moral periodical or religious tract, and this is soon hid out of sight, lest some thoughtless, jesting, sporting, or profane customer should hint, or more than hint, that he didn't know the landlord was a "Methodist parson." One act of steady firmness is enough to determine the future character of a house, and we at times witness a complete change in the moral tone of those we visit in the various refreshment rooms.

The Church Association is at length following up the St. Albans case by a prosecution on the ground of teaching erroneous doctrine. The Rev. W. J. E. Bennett, Vicar of Frome, is the defendant, and Mr. T. B. Sheppard, one of his parishioners is the promoter of the suit. The charges against Mr. Bennett refer to his Romanising doctrines as to the sacrament of the Lord's Supper, and his assertion of the real presence. Difficulties being interposed in the way of an application to the Bishop of Bath and Wells, in whose diocese Mr. Bennett ministers, an application was made to the Bishop of London, on the ground of Mr. Bennett having published two works in his lordship's diocese containing the incriminated doctrine. The Bishop of London declined to give the requisite authority for the prosecution, "unless under legal compul-

sion." The Court of Queen's Bench was then applied to, and a mandamus to compel the Bishop of London to proceed was sought for. The judges of that Court granted rule nisi, so that the Bishop must either consent to the rule being made absolute, and proceed with the prosecution, or show the cause why he declines to do so.

*Germany.*—The Saxon Church is about to be put on a new footing. Instead of being practically ruled, as hitherto, by the Minister of Worship, a Synod is to be constituted, with full powers of government. This Synod is to be so composed, that out of every nine persons four shall be clergymen and five laymen. So far all is satisfactory enough, though a majority of laymen is a singular phenomenon in an ecclesiastical synod. But everything depends upon the mode of their election, and here the rule is still more remarkable to British comprehension. They are to be chosen by universal suffrage—that is to say, every nominal Protestant who has not been convicted of crime will have a vote.

#### AMERICA.

*United States.*—The Rev. S. H. Tyng, jun., an Episcopal clergyman of the diocese of New York, had been found guilty of violating the canons of the Church by preaching in a Methodist church, and had been sentenced to be publicly reprimanded by the Bishop. The reprimand was administered by Bishop Potter in the Church of the Transfiguration, New York, on March 14, in the presence of a crowded auditory. The Bishop made a long admonitory address, which Mr. Tyng received in silence. At the conclusion, the father of the reprimanded clergyman, Dr. Tyng, senior, rose to read a written protest, while at the same time the rector of the church began to read his prayers. The Bishop, with an emphatic wave of his hand, said to the rector, "Go on, go on." Dr. Tyng ceased reading, but when the prayers were concluded advanced to the altar and handed the Bishop his protest, which denounced the whole proceedings. This was followed by a scene of such confusion and disturbance among those present that the police had to be called in. Mr. Tyng's friends have resolved to bring his case on appeal before the General Assembly of the Church. Fifty ministers, among whom are some of the most popular in the United States, have met to express their sympathy with Mr. Tyng.

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#### India Jottings.

(From the *H. & F. Missionary Record*.)

There is one subject connected with the Church of Scotland in India which must soon be pressed officially on the attention of the Church,—that is, the want of a sufficient number of clergymen efficiently to meet the

spiritual wants of the Scottish community. This want is felt in all its presidencies, but at present I would only desire to set before the members of our Church, and especially the clergy, the state of matters in that Presidency with which I am best acquainted, namely, Bombay.

Up to the year 1859 there were only two chaplains of the Church of Scotland in this Presidency, and both were officially located in the town of Bombay. Occasional tours on pastoral duty were made by these chaplains to such stations as Poonah and Almeednugger. In 1859, two additional chaplains were appointed for this Presidency, and two new stations were immediately occupied; namely, Poonah and Kurrachee. Although this doubling of our staff was felt to be a great boon, yet it speedily became apparent that, in the face of the great increase of the Scottish population of the Presidency consequent on the construction of railways, the growing mercantile enterprise of the country, and the garrisoning of India with a much larger number of British troops, even with this increase there was need for additional clergymen. Last year several things brought this prominently before the public. The General commanding the Mhow division of the army wrote informing the Government of Bombay that in his division there was a large Presbyterian body of troops—nearly two hundred, we believe—living without religious ordinances. The Government wrote to the senior chaplain, asking if a chaplain could be spared to go to Mhow; and the reply—for there could be no other—was, that there was no chaplain could go to Mhow. The senior chaplain immediately forwarded a statement of the facts for the information of the Right Hon. the Secretary of State for India, through the official channel, asking for another chaplain. The local government (of Bombay) of which the then head was Sir Bartle Frere, forwarded this application, with a most favourable recommendation to the Government of India, for transmission.

In the end of the year preparations were making for the Abyssinian Expedition, and a request was preferred by the Commander-in-Chief for a Scottish chaplain to accompany the army to the seat of war. The senior chaplain could only again state that there was no chaplain available. One of the military officiating chaplains, whose term of duty was about to expire, had to be sent (the Rev. W. Ross of the Black Watch). About this time it began to be suspected that the paper sent up by the Government of Bombay to the Government of India for transmission to the Secretary of State for India had not been transmitted. As the inability to supply a chaplain for Abyssinia was another proof of the disproportionate strength of the clerical staff to the demands made on it, the senior chaplain renewed his application, as before, adducing the new fact. After a while a re-

ply was received from the Government of India, admitting that it had not forwarded the first communication, because it was hostile to the application, thereby acting unconstitutionally; for the rule in such cases is, that the application must be forwarded in due course, accompanied by the remarks of the Government of India. Further, the Government of India stated that it would now forward the application, but would accompany it with a hostile comment and recommendation. This reply was, we have been informed, almost discourteous, and it was certainly oblivious to the facts of the case, and set forth principles which showed strange ignorance of the history of the Scottish Establishment in India. This is not the place to refer further to these official doings; but we have an earnest hope that some influential member of next General Assembly will, in his place in that Church Court, call for copies of all correspondence on this important subject. Without being fully aware of the full official details of such matters, the Church cannot be in a position properly to understand this question, and cannot fully realise our Indian difficulties.

As the question will, we trust, come up before next Assembly, and as the opinion of the Government of India is, that the facts of the case warrant no increase of our staff, and as that opinion may carry weight, especially as the present Governor-General is a member of a Presbyterian Church, we think it well to state a few facts, which, though well known to some, may not be known to all the members of our Church.

First, we would remark that the local government of Bombay, which should certainly have the best information on this local subject, and whose head, the Ex-Governor, Sir Bartle Frere, took special trouble by making special inquiries to inform his Government on that subject, was favourable to our demand for another chaplain, and for a grant to two missionaries, who should, in event of the plans being sanctioned, perform certain duties in Bombay in connection with one of our European congregations. The local government did not think that the facts of the senior chaplain were worthless as evidence, or his claim unreasonable. It was left for the Government of India, a Bengal body of rulers, to discover these things.

But, to come to the statistics of the case: Having, as we have seen, four chaplains in the Presidency of Bombay—at Bombay, Poona, with the out-stations of Almeedaugur and Sholapoor, and Kurrachee with its out-stations, Hyderabad and Kotree—we have still two great districts entirely without ministers. There is the Central India district, of which Mhow is the chief station, and which would include the large military stations of Neemuch and Nusserabad, and the smaller civil stations of Indore and Kyn-dwa (in Nimar); and there is the large civil

and military station of Belgaum, in the southern Mahrattah country. This latter district has hitherto been well off, as there is at Belgaum an English Presbyterian Mission, the senior missionary of which, the Rev. W. Beynon, has ever manifested a warm interest in the spiritual welfare of the members of the Scottish Church, and now ministers to the Cameronians. But this has nothing to do with the principle involved. We cannot, as a Church and having the interests of our people at heart, intrust them to the ministrations of clergymen of other churches. Now, the Presbyterian missionaries at Belgaum, are liberal men, and willingly help us; but what guarantee have we that, in event of any change of agents, the new missionaries might not, as happens often, decline to take any charge of Europeans, or that they may not be men opposed on principle to the Church of Scotland? I beg it to be distinctly understood that I do not advocate intolerance of other denominations of Presbyterians. I would aid other denominations of Presbyterians, and take aid from them; but this I strongly maintain, that no argument can be rightly adduced against a demand for a regular Presbyterian chaplain for a district, from the fact that circumstances at the present time has brought volunteers to do the work he would have to do.

With regard to the Central India district; Nusserabad and Neemuch have never been visited by a Presbyterian chaplain; and since the 72d Highlanders left in 1865, till last December, when one of the Bombay chaplains travelled some four hundred miles to minister there for six weeks, Mhow has been without a Presbyterian chaplain. Let any one consider the extent and importance of these fields of usefulness now left unoccupied. I do not hesitate to affirm that there are, including soldiers and their families, employes on the railways, policemen, artisans, and persons in civil employ, from 1000 to 1200 persons scattered over the districts I have indicated, who *should belong* to the Scottish Church. \* I say should belong, for many have already left the Church of their fathers, either to suit their own convenience, because others have induced them so to do, or (as I have heard affirmed more than once within the last three months) because they believe that the Church of their fathers has ceased to care for them. To speak plainly, I have been unable to say a single word against the last objection, for it is too true that, as a Church, the Church of Scotland has never yet *done anything* for the support of a ministry to Europeans in India. Not a penny has ever found its way from Scotland to India to support any clergymen, whose duty it should be to preach to members of our own Church.

The effect of the want of a sufficient number of clergymen is apparent in the godless lives which too many Scotchmen lead in the Mofussil. The Scottish soldiers are gradu-

ally joining the Church of England, or forming Baptist congregations in out-stations, at times ministered to, I am sorry to say, by ignorant and fanatical men of their own rank, and who are generally self-appointed pastors. Our need is great indeed, but we have not yet represented it all. The present four chaplains cannot overtake the work of the three stations they occupy, unless they are supposed never to be sick, never to tire, and never to need a change of climate. When any one of them is not present with his charge, Bombay is left with one Presbyterian chaplain. It is very difficult for any one who has not been there to explain, to understand, the straggling character of Bombay and its suburbs. Suffice it to say, that the congregation of St. Andrew's, Bombay, is scattered over an area which might be represented by Edinburgh, Leith, and Granton, and that, to meet the requirements of the people, it is necessary for half the year to have three services, two in St. Andrew's and one in the suburb called Mazagon, and that for the other half year a fourth service is needed for the soldiers in the military cantonment of Calaba. The soldiers cannot march to church during the monsoon.

The wear and tear which is involved in keeping even three services going, not to speak of anything else, is enough to tire any man out in a climate like India. We require another clergyman for Bombay itself, and the church will not be in a fit condition till we have one. The missionary of the Church, the Rev. C. J. Cameron, nobly gives his aid; but after he has laboured in the Institution all the week, it is manifest that he cannot, as a rule, devote his Sundays to preaching. At present our prospects in Bombay are trying. One of our chaplains is going on sick leave, and during his leave there will be only one chaplain for all Bombay. There are six clergymen of the Church of England preaching every Sunday in the same area. There is one missionary of the Church of Scotland able to afford occasional help. There are seven missionaries of the Church of England able to afford similar aid.

Under these circumstances the Presbyterian community naturally looks to the Church of Scotland for aid. For the great districts we have mentioned we require chaplains. The people who need clergymen are chiefly Government servants. We look to our Church, as represented by its Assembly, to press on the Government of India fearlessly, lovingly, and faithfully, the duty of meeting the spiritual wants of a large body of its public servants. There is need of firmness, for it is evident that there are those in high places who are enemies to our Church, and who do not wish to see her Indian establishment enlarged.

With regard to Bombay and its large mercantile and artisan community, we expect the Church, as a Church, to do something. We

maintain that we have claims on the Scheme managed by the Colonial Committee. Far be it from us to say that this Committee has given too much anywhere, but while we would find no fault with grants made to churches and ministers in Canada or Prince Edward Island, we would advance a claim for our *East Indian Colonists*, who are just as poor in purse (now), and whose spiritual wants are perhaps more urgent, for temptation is greater here than in Canadian wilds to certain excesses and certain forms of evil thought; and we would ask for aid to support at least one additional clergyman for Bombay.

We would earnestly press this matter on the attention of all who are interested in India's welfare, and especially on the members of our Colonial Committee. J. P.

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#### Annual Report of Dr. Geddie.

We have no doubt the following extracts from a letter from the pen of the Rev. Dr. Geddie quoted from the *Record* of the U. P. L. P., will be read with deep interest.

"ANEITEUM, NEW HEBRIDES, }  
December 28, 1867. }

*Rev. and Dear Sir,*—The close of another year reminds me that I must prepare my annual letter for you. I have not much of importance to record about the work on this island, and our labors are about the same as in former years. My object in writing at present is rather to fulfil a duty, than impart information that will be of much interest to you.

On our return to the Island last year, we found matters in a very unhappy state.—The natives on the two sides of the island were completely divided and there was no friendly intercourse between them. We heard with intense regret that our little Island, during our absence, had been on the verge of a civil war. It was painful beyond expression, to witness such a state of things among a people, who, for so many happy years, had taken "sweet counsel together, and walked into the house of God in company." No effective steps were taken to improve matters until a few months ago. I then visited Mr. Inglis' district by previous arrangement, accompanied by all the chiefs and leading men on my side of the island, and had an interview with the people there. Our whole party received most cordial welcome, and there was a large collection of food made to feast them. A public meeting was held, attended by natives from all quarters, and the result has been all that could be desired. The causes of alienation were talked over in a friendly manner; misunderstandings were explained; mutual concessions were made; and all parties agreed to bury their animosities, and revive them no

more. This visit was soon after returned and a similar meeting held at my side of the island, with like results. I believe the natives to be sincere in their wish to live in peace with each other, and do not anticipate the recurrence of former difficulties. A general wish was expressed also by the natives on both sides of the island to renew the practice of former years, and sit down at the same Lord's table as christian brethren—a practice which I regret to say, was discontinued after my departure from the island. If the events to which I now allude remind us of the presence of much latent heathenism among these islanders, they assure us also that the gospel has done much for them; and we ought to thank God that the influence of christianity has been sufficient to triumph over the turbulence of human passion. It would not be surprising indeed, if these people, so recently raised from a state of the lowest barbarism, should at times give way to feelings, which often gain an ascendancy over persons whose christianity and civilization are of a much higher stamp.—The religious and moral elevation of barbarous races is a slow and progressive work, and only attains a high degree of eminence after a succession of ages. It is hard to eradicate old thoughts, feelings and habits, which have become, as it were, a second nature, and we may expect occasional developments of these, under the most favorable circumstances. May we enjoy abundant outpourings of the Divine Spirit whose agency is omnipotent to subdue the power of sin in the heart, and make men new creatures in Christ Jesus.

#### ROUTINE.

I will now furnish you with a brief statement of our ordinary labours, and shall begin with Sabbath-day duties. On the morning of this day the church members hold a prayer-meeting to ask God's blessing on the means of his grace; then follow the usual public services, which are conducted much in the same way as at home; and the duties of the day close with Sabbath evening schools at the various little villages, which are attended by persons of all ages. There are religious services also at our most distant out-stations, conducted by ruling elders, and I occasionally spend a Sabbath at one or other of these myself. By these arrangements all who are able to attend the worship of God have it in their power to do so, either at the principal or some of the out-stations. I am engaged at present in explaining the epistles to the seven churches of Asia, and this exercise seems to have excited a more than usual interest among the natives. They see much in the religious history of these primitive churches that will apply to themselves. May God bless his own word, and make it "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The afternoon of every Wednesday is devoted al-

so to the religious improvement of the natives. After dinner Mrs. Gaddie attends a bible class for the benefit of the females; and I meet with candidates for church membership at the same time. A public prayer meeting is held after these classes are over, which is usually attended by more than 100 persons.

#### EDUCATION.

The cause of education advances slowly but steadily on the island. There are about 50 schools in operation, which meet daily at sunrise. These schools are taught by natives, and persons of both sexes, and all ages attend them. The exercises occupy about an hour and a half, and they do not materially interfere with the ordinary employments of the people. Reading only is taught at our morning schools, and about three-fourths of the natives can make an intelligible and profitable use of their books. Our aim is to teach all who have the capacity to learn, to read the word of God in their own tongue, and I hope the time is not distant when this will be the case. A large number of schools will probably cease when the adult population are readers, and education will then be confined to the children. There are two schools also of a higher order taught by Mr. Inglis and myself at our respective stations. These schools are attended by natives of promise, and they have hitherto furnished teachers for this and other islands. In addition to reading, the scholars are taught writing, cyphering, geography, Bible history, &c. One of the most important institutions on our Island at present is the orphan school. It was discontinued some time after we left the island, but we have since our return, gathered many of the scattered children, and organized the school once more. Mrs. Gaddie has taken entire charge of our orphan school, and is assisted in her duties by two native teachers. More than fifty scholars attend, and these depend on us to clothe them; and about one-half of them live on the mission premises, and these we feed also. The natives are very kind and considerate, and bring us large presents of food, otherwise we could not provide for their wants. This mode of supporting them is unsatisfactory and precarious, for at times we have more food than they can use, and just as often less than they need; and as native food is all perishable, none of it can be kept in reserve. We are, therefore, making an effort to get some plantations made for the children, and those who live on our own premises are expected to work at them a few hours every day. The orphans are of all ages, from 14 years downwards, and there are few spots of the earth where they form so large a proportion of the community as here. It is a matter of deep regret to us that we cannot take charge of all the orphans in our district, for many of them grow up without a guardianship of religious

training, and may become injurious members of society.

#### THE PRESS.

The printing press on this island has now been silent for more than four years. We are preparing it for work, and I hope to see it in successful operation in a few weeks. It will be under the charge of a native who formerly printed for us, but who is in delicate health at present. He will have two boys to assist him, and I trust he may be able, with their help, to do some work for the mission. Some printing has been done in Australia for the mission, but it is very expensive there. The subject of sending home for a printer has been under consideration at our last general meeting, but nothing was decided about it. There are so many different dialects spoken in this group of islands that the printing will be a formidable work in a few years. We are just about to print a book in the Futuna language, prepared by the Rev. J. Copeland, consisting of three parts—the first an elementary school book—the second a catechism—and the third a few native hymns.

#### FREE-WILL OFFERINGS.

You are aware that the natives of this island have been accustomed for some years to make an annual contribution for missionary purposes. They have not money to give, but they prepare a quantity of arrow-root every year, which is sent to Australia and sold for the benefit of the mission. The amount collected at any station this year amounts to over 1300 lbs., and ought to realise £35 sterling, which will be remitted to the British and Foreign Bible Society as part payment of the book of Psalms. The annual contributions of the natives have hitherto been given to that Society also, to pay for the New Testament in this language, which cost £360 sterling, and they have been about sufficient for this purpose. The Bible Society has always been ready to help us without any stipulation about recompence, and this generosity make us all the more desirous to relieve their funds.

#### NATIVE CHARACTER.

It has occurred to me that some information about the christian character of native converts might interest you. It is difficult for persons unacquainted with them to form a correct judgment about them, for some rate their piety too high, and others rate it too low. There is certainly a warmth, and at the same time a feebleness about it, which makes it differ in some respects from the enlightened and matured piety of christians in our own favoured land. I find by an examination of our roll of church members that more than 400 members have been admitted into the church at my station, since it was first formed in 1851, and the cases of discipline have been as one to ten of the entire

number. You will be prepared to say that this reveals an unfavorable state of things. In judging, however, of converts from heathenism, you must not make refined christian communities at home the standard of comparison; but rather the primitive churches. We know from scripture that many members of the Church of Corinth, for example, had dishonoured their christian profession by party divisions, neglect of discipline, abuse of the Lord's supper, want of brotherly love, immortality in various forms, &c., yet Paul, amidst all this eruption, which he severely censures, saw much that was good, and upon a few of the whole church declares that they "came behind in no gift." Such is the general character of churches in modern times in heathen lands. They present in some cases a strange combination of good and evil: and while we see much of them to admire, there is much also to condemn. It must be confessed that native christians as a whole are inferior in knowledge, and in the exhibition of christian character to professors of religion at home; but the wonder is that they are not more so.

The christianity of our land is not the production of one age, but the growth of many generations, and of numerous external influences; as well as the converting grace of God. When a man in our own favoured land is brought under the saving influence of the truth, however depraved he was before conversion, still he has thoughts and feelings of a christian nature, and it is comparatively easy for him to assume the forms and consistencies of a christian life. It is not so with these islanders who have grown up among the thick darkness and abominations of heathenism. In their case the tendency of all surrounding influences has been to corrupt, pollute, degrade and deaden every moral feeling of the soul. The voice of conscience is either silent; or so feeble as scarcely to be heard; and for this reason the heathen can regard with indifference sins which appear revolting to us. Now, when such an one is brought out of a state of nature into a state of grace, is it wonderful that he often betrays infirmities which throw a deep and painful shade over his character, and almost lead us to conclude that he is still "in the gall of bitterness, and in the bond of iniquity." The sanctification of the soul is a gradual process, and in the case of heathen converts a slow and difficult one.—In their best state they are babes in knowledge and babes in grace, and their spiritual growth will be much affected by the treatment which they receive from those who watch for their souls. The missionary who presides over such a flock needs much wisdom, much patience, much tenderness, and above all much of God's grace. But while there is much in the character of heathen converts to awaken our sympathies, excite our fears, and stimulate our prayers in their behalf, there



is much also to encourage us to labor for their good. If there is a weakness about their piety which causes them to yield readily to temptation, yet we are often impressed with christian excellencies which many of them manifest—such as strong faith, deep humility, great self-denial, and a constant readiness to make every sacrifice for Jesus' sake and the gospels'. I can speak from experience, and truly say that my own faith has been strengthened, and my heart encouraged in the work of Christ in seasons of great trial, by the example of the native converts around me. There are christians in these distant regions of whose piety there can be no doubt, and who would adorn their profession of religion in any land.

I remain, very sincerely yours,

JOHN GEDDIE.

REV. P. G. MCGREGOR, Sec. B. G. M.,  
H. C. L. P."

—o—

General Assembly of the Church of Scotland

#### THE COLONIAL SCHEME.

The Rev. R. H. Muir read the report of the Committee for Promoting the Religious Interests of Scottish Presbyterians in the colonies.

**NEW ZEALAND.**—By personal communications with the Rev. P. Barclay, late of St. Paul's Church, Napier, holding a commission from the Presbyterian Church of New Zealand to bring the spiritual wants of the colony under the notice of the evangelical Presbyterian Churches in Great Britain and Ireland, the committee had placed before them the special claims of two localities as presenting important openings for colonial mission work. The committee entered with the fullest sympathy into the spiritual wants of our countrymen in connection with the Presbyterian Church of New Zealand, and to the extent of their ability have contributed to supply these wants.

From New Plymouth the committee receive intelligence of the work done there by the Rev. R. F. Macnicol.

Our congregation at Wellington under the faithful faithful ministry of the Rev. James Stirling Muir, continues to prosper.

No change having taken place in the relations of the committee to the Presbyterian churches of Australia, noticed at the close of last year's report, they pass to.

**CEYLON.**—The Colonial Committee have never failed to sympathize with the feeling in Ceylon of the want of ministers connected with the colony by birth, able to preach in the different languages spoken in the island. The committee have to announce the accomplishment of their hopes, by the licensing and ordination in this country of the Rev. John D. Van der Straaten, M. A. and B. D.

of the University of Edinburgh, and by the licensing at Madras of the Rev. W. C. Van der Wall, as a preacher of the Gospel.

From the Central Province the Colonial Committee have to communicate the most gratifying report of the constant labours of our missionaries in the Kandian coffee districts—the Rev. Gerard Middleton at Haputale, the Rev. H. L. Mitchell at Gampolla, and the Rev. Joseph Burnett at Matalle. It is gratifying to know that already signs appear of returning prosperity to the Kandy Extension Society.

The MAURITIUS, as is well known, has been the scene of the most destructive calamities that ever desolated any place. In six months forty thousand people perished; and many thousands more, who were a year before "in comparatively easy circumstances are now, in impaired health, and struggling with poverty." To Mauritius the committee are assured the General Assembly will extend their fullest sympathy.

**THE FALKLAND ISLANDS.**—By the kind assistance of the Falkland Company, the Colonial Committee have opened communication with the little colony of Scotch people in these remote islands; and as some expression of kindly interest in their spiritual welfare, have sent them out a supply of *bibles* and of the prayers for social and family worship.

**ARGENTINE REPUBLIC.**—It will be matter of sincere congratulation to the General Assembly, to learn that the work in the hands of all our brethren in the Argentine Republic is reported on most encouragingly.

**BRITISH GUIANA.**—On matters of vital importance to the prosperity, if not the very existence of the Church of Scotland in British Guiana, which formed the subject of anxious consideration by the venerable Assembly last year, the Colonial Committee are able to report with less authority than they hoped to do. Official documents they expected to have to lay upon the table of the Assembly have not arrived. The recent return home, however, of the Rev. Mr. Slater has put the committee in possession of the unofficial information, that on the 11th of March last steps were taken by the ministers and elders of the Church of Scotland in Demerara and Berbice to form themselves into one Presbytery to be named The Presbytery of British Guiana, in terms of the recommendation of the last General Assembly; and that "there is every probability that the executive will cordially co-operate with the representatives of the Church in the colony in the effort now being made to organise a court of superintendence which shall challenge the respect of all the adherents of the Church and maintain an effective discipline over its own members."

**ISLANDS IN THE CARIBBEAN SEA.**—With reference to the small grant made by the Colonial Committee, to stimulate the exer-

tions of the people at Mount Rose to adequately provide for the expenses of Mr. Mitchell's monthly visit to the district, the committee regret to say they have not yet received any intimation that that provision has been arranged.

**DOMINION OF CANADA.**—Arrangements have been in progress, and are probably by this time completed, for the union of the two Synods of the Church of Scotland in the maritime provinces of the dominion of Canada.

**NOVA SCOTIA.**—The committee continue all their former grants in Nova Scotia, and are encouraged by satisfactory reports of the work which these grants sustain.

**CAPE BRETON.**—From this interesting field of colonial missionary work the intelligence bears ample testimony to the untiring energy and devotedness of our missionaries, the Rev. N. Brodie and the Rev. James F. Fraser, and to the courage and earnestness of their people in circumstances of peculiar trial.

**PRINCE EDWARD ISLAND.**—In the report of last year the committee referred to the prospect of openings in Prince Edward Island to wide and important fields of colonial mission work. Allusion was thus made to the fact, that, by the death of the Rev. Donald Macdonald a ministry of singular popularity among the Highlanders of Prince Edward Island has been brought to a close, and that many congregations, some of them large, gathered by the indefatigable labours of a wide itinerancy, had been left as sheep without a shepherd. The Presbytery of Prince Edward Island met the appeal made to them by the bereaved flocks as best they could. The visit of Mr. Brodie, our missionary in Cape Breton, was taken advantage of, and for part of last summer he laboured to supply the lack of service in Prince Edward Island. But more permanent arrangements to help the Presbytery were demanded by the circumstances. The Colonial Committee, therefore, resolved to send them a missionary, and the Rev. James M'Coll accepted the appointment.

**NEW BRUNSWICK.**—As the result of anxious consideration of all the circumstances, the committee have resolved to send, and to aid in supporting, an assistant to Dr. Brooke, missionary at Fredericton.

**CANADA.**—It is but too well known that a ruinous commercial calamity has, during the past year, fallen upon our brethren of the Canadian Synod, in which Queen's College, Kingston, largely shares. From the Very Rev. Principal Snodgrass, the committee learn that in 1865 "the sum of 142,000 dols., being part of the amount realised from the sale of the Government commutation debentures," was invested on behalf of the Church in the stock of a Canadian bank which then stood high in public confidence. "The par value of this sum was 126,000 dols." the

dividends from which formed an important item in the half-yearly payment of ministers' stipends. This trusted bank suspended payment, and the effect of the disaster was to deprive the Temporalities Board of the "means of paying from 30 to 40 of the more recently inducted," ministers their expected allowance of 100 dols each on the 1st of January, "with no certain prospect of providing for future half-yearly payments." In this calamity Queen's College shares. Whatever be the issue, however, it will always be matter of congratulation and thankfulness that, in the hour of so great need, there has been no failure in the zeal and liberality of the Canadian branch of the Church of Scotland. Without delay an appeal for help was made to their congregations, which has been everywhere responded to in strenuous efforts to avert from the sufferers, at least the more immediate consequences of this great calamity. The Colonial Committee venture, with all respect, further to suggest to the General Assembly to consider whether circumstances of so pressing difficulty to our brethren do not provide the occasion for the offering no the part of the Church some pledge of concern and sympathy with the Church in Canada; and whether for that purpose the Assembly ought not now to vote the sum of one hundred pounds as a donation from the Church of Scotland to the funds of the Temporalities Board of the Canadian Synod.

In Ottawa, the Church of Scotland has lost the services of the Rev. Dr. Spense, who returns to Scotland, honoured by the universal esteem of the Church in Canada, and followed by the grateful and affectionate regards of an attached congregation.

The Rev. Neill M'Dougall, one of the committee's missionaries in Canada West, has accepted a call to Eldon, Presbytery of Toronto, as the minister of a large congregation of Argyleshire Highlanders, enthusiastically attached to the Church of Scotland, Mr. M'Dougall writes, "Gaelic ministers are in great demand, and it is much to be regretted that more of our Highland preachers do not venture across the Atlantic, where there is so much work to be done, and competent remuneration for it."

Building grants-in-aid, varying in amount, have been voted to the township of Darling, to Whitby, Sherbrooke, Leith and Kilsyth, to Kippen, and to Williamsburgh.

**BRITISH COLUMBIA.**—The Victoria mission has, during the past year, occupied much of the attention of the committee and the church. The committee have to announce that, up to this date, the sum of \$675 has been received for the building of St. Andrew's Church, Vancouver Island.

Representations from Victoria induced the committee to forward to her Majesty's Principal Secretary of State for the Colonies, a memorial supporting a petition for a grant of land similar to that made to the Church of

England. The committee regret to say the petition was unsuccessful.

**THE FUNDS.**—During the past year the expenditure has reached £5214 9s 11d, as compared with £4824 4s 1d, in 1866-67.—Notwithstanding this expenditure, including the large special contribution of £500 in aid of the British Columbia Mission, the committee are able to report that their funds are on the whole in a satisfactory state. The collections considerably exceed those of 1866-67, and this notwithstanding the large special subscription of £600 in aid of the Church Building Fund in British Columbia. The following statement gives a comparative view of the receipts of the last two years:—

	1866-67.	1867-68.
Collections	£3477 6 6	£3636 13 0
Other sources	968 14 4	1378 8 6
<b>Total</b>	<b>£4446 0 10</b>	<b>£5015 1 6</b>

The draft minute of the committee suggesting certain alterations in the principle of giving aid to the Colonial Church, has received the consideration of the various synods. Little has been done to meet the wishes of the committee in New Brunswick and Nova Scotia; but in Canada a Committee of Correspondence has been appointed by the Synod, authorized to communicate with the Colonial Committee on the one hand, and colonial Presbyteries on the other, as to grants. This arrangement has been already of much service to the Colonial Committee, and it must give the Church—as it gives them—largely increased confidence that none of the means supplied by the Church at home are misapplied in the Colonies. At the same time, while acknowledging the advantage of the step taken by the Synod of Canada, the Committee hope ere long to be able to report that the draft minute has been adopted in its entirety, and that the contributions of the Home Church are met by similar contributions from central funds in the colonies.

#### THE IRISH CHURCH QUESTION.

Dr. COOK (Clerk) read the following overture:—"It is humbly overturned, by the undersigned, that the Venerable the Gen. Assembly of the Church of Scotland petition Parliament against the disestablishing the Irish branch of the United Church of England and Ireland, as injuriously affecting the honour and security of the Crown, subversive of the faith of treaties, a great discouragement of the Protestant religion, and striking at the root of the sacred principle by which Christian States have hitherto felt themselves bound to encourage and support the truth." (Signed by thirty-nine members of Assembly.)

Mr. CAMPBELL SWINTON then rose and said—I have now to propose, in a very few words—for I really do not think it is a matter that requires much discussion—a motion which I think ought to follow this overture

—namely, that this Assembly petition both Houses of Parliament against the proposal to disestablish the Irish Church, which is a branch of the United Church of England and Ireland. (Applause.) I must say that it is difficult for me to understand how the pacification of Ireland is to be brought about by the disestablishment of the Protestant religion in that country. (Loud applause.) Was the disestablishment of this Church to be thrown out as a kind of cure to soothe the savage spirit of Fenianism? (Laughter.) While it is not necessary for us to enter into the measures that might be introduced into the Church of Ireland to improve that institution, I cannot help saying that there are means which might be adopted for strengthening, increasing, purifying, and elevating that institution without seeking its total destruction. (Applause.) The people in Ireland do not complain of the Established Church as an evil—(applause)—and what I propose is that we should approach the Legislature with a petition against proposed disendowment, because it would be highly injurious to the support and protection of Protestant truth in Ireland; and because it is a direct attack on the Established principle which hitherto in this country has connected the Church and State, and been a solemn recognition of the duty of our rulers to acknowledge the Christian religion as the moving principle of their action, and one of the recognized principles of the constitution. (Loud applause.) We hear of parishes in which the number of Protestants is very few and poor, and very much scattered but this is the very reason why a Protestant pastor should be left living among them. If so poor, how are they to maintain a minister for themselves? It is an absolute necessity, if we do not want to have them absorbed by the Papal influence by which they are surrounded, and to have them merged in and become members of the Roman Catholic Church itself, to continue to maintain a zealous and active Protestant ministry in every parish. I trust that our friends in Scotland, especially those who are so zealous as the opponents of Popery, will now know that they are mistaken in supposing that no alternative was before them except between indiscriminate endowment and total disendowment, and that, their minds having been disabused of this error, they shall come back, to the old track, and not join their Roman Catholic, now friends, hitherto opponents, in an attack upon the Protestant institution of that land. ("Hear, hear," and applause.) I maintain that Ireland must either be treated as an integral part of the British dominions, or treated as a separate dependency. Hitherto the anxiety of our Irish friends has always been to be treated as an integral part of the empire. What, then, becomes of the argument that the Protestants are in the minority? or what becomes of the argument

that, because they are in the minority, therefore the Church must be disestablished? And if, on the contrary, you are to treat Ireland as a separate dependency, as if she were not integral part of the empire, then, I say, the same argument which would disestablish the Church in Ireland certainly applies to the disestablishment of the Church of England in Wales, and I am afraid that statistical inquiries might tell us that there are some counties in Scotland where the same arguments would have some weight in regard to our own Church. But if Ireland is to be treated as a separate dependency, and not as an integral part of the empire,—where do you stop short of a dissolution of the Union? That is a grievance hitherto of which we have always heard Ireland complain. For my part, I cannot see where you are to stop short of the abolition of the Union, and the establishment of a separate Legislature for Ireland as a separate part of the empire, and not as one of those integral divisions. Now, there is another answer to the attempt which has been made. They say that the disestablishment of the Irish Church is totally out of the question, and is not in any way intended as a preparation for an assault upon the Churches of England and Scotland. If the right hon. gentleman who proposed the resolutions wishes us to understand, and the country to understand, that the disestablishment of the Irish Church was not, in his view and in the view of his supporters, intended as a step toward the disestablishment of the other Churches; then I say, why did he not preface his motion with regard to its being expedient to disestablish the Irish Church—why did he not preface it with the declaration that this House, while determined to maintain intact the union between Church and State in England and Scotland, is still of opinion that so and so ought to take place in Ireland? But his supporters, who enabled him to carry that motion in the House of Commons, are composed of men who tell you, and honestly tell you; that this is only the thin end of the wedge; and having gained this point in regard to Ireland, they are prepared to lead the assault equally violently against all Church Establishments in both of the other departments. (Applause.) Now, Sir, I say there can be no doubt, no one who reads the signs of the times can doubt, that it is what we are to look for. It is an assault upon the general principles of Church Establishments in all divisions of the land for which we have to look. I for one do not despair of the result, even so far as the Church of Ireland is concerned. (Applause.) I think it will be many a long day yet before we shall see the success of the measure which has been so zealously launched in the House of Commons. Thank God we have a House of Lords! and also I am thankful that we are able to make an appeal to a large, and, I believe, on the subject, a more enlightened con-

stituency than the present. (Laughter and applause.) I do not despair that the Protestant feeling in the country will rise in indignation against this proposal. (Hear, and applause.) Therefore, I do not despair of the result, even so far as the Church of Ireland is concerned still less do I despair of the result when the further attack is made, as an attack will undoubtedly be made, probably first upon our own Church, and afterwards upon the Church of England itself. I do not despair of the attack, even if made upon our own Church, and I would not despair of the position of our Church even if she were disestablished and disendowed. I have that faith in the attachment of our people to the Church of our fathers and of the religion which its ministers have the privilege of being pastors, that I would not despair of our Church even if it were disendowed and disestablished, and I also say that I do not despair of it in the view of the attack that may be made upon it, because I think it is strong in the affections of the people, and I do not think that that attack, although as vigorously made, is likely to succeed. I just say, in conclusion, if it did not succeed it would be an evil day for the Church alone, but it would be a more evil day for the State. (Applause.)

Dr. MAITLAND, Kells, most cordially seconded the motion that had just been made by Mr. Campbell Swinton, and he could not conceive how any man who supported the great fundamental truth that it was the duty of the State to support the Church Establishments of this country, could have any doubt upon the question, and for a single moment refuse to support the motion that had just been made.

Principal TULLOCH, who was received with loud applause, said—In reference to the motion that has been made by Mr. Campbell Swinton, I do not know that I can say I object to it, but I must say I object almost *in toto* to the speech he has made in support of it. (Applause.) The motion which I will propose brings out more fully than Mr. Campbell Swinton's the great difficulties which are involved in the subject, and expresses more faithfully the opinions which I hold in regard to it. After quoting figures, showing the number of Protestants and the number of Roman Catholics in Ireland, the Rev. Principal said—Now, is that a professedly Christian institution that any man will defend in the light of reason and common sense. For the support of this Church there are two archbishops; there were recently four bishops. There is upwards of half a million pounds sterling devoted to its support in the shape of a tithe-rent on the soil of the Irish people. Yet the whole of the Established Church population in Ireland is not much larger than the population of Glasgow, and for it there exists this hierarchy; which, if you had it existing in Glasgow, and not

spread over an extended area, would make that city one of the most hierarchical cities in the world, and Benares in India would not equal it. (Applause.) But it is said that Great Britain is a Protestant country, and is bound to maintain Protestant truth in Ireland in opposition to Roman Catholic error. But it appears to me to be impossible any longer, in the face of things as they now stand, to hold this argument. I hold it is not right for the Legislature to endeavour to compel a people to be of a certain form of religion. It is revolting to my sense of justice and a violation of the common instincts of fair dealing between man and man, and nations and nations. A national Church can only rest on the affections of the people among whom it has been planted. When it has ceased to do so, then it has ceased to discharge its great moral duty, and has, in fact, ceased to exist. You will say that the conclusion from all this is an approval of Mr. Gladstone's policy. I admit if the Irish Church were a new institution, had it been recently established, and were it proposed to found it in the land, the arguments I have used would have been decisive against it; but I think it is impossible to ignore the enormous difference between an institution which has been three hundred years in existence, and which has become historical with all its evils, and a new institution which for the first time you propose to set up. Therefore, I feel that while the Irish Church in its existing form is indefensible, I feel that the policy of destroying it is not one that commends itself to my mind. (Applause.) I think, unquestionably, when you think of the principles that are really moving many parties who are now most strongly supporting Mr. Gladstone's amendment, that there is ground for fearing the most grave and serious result will follow. There are supporting him dogmatic State Churchmen, with whom I have little sympathy; and there are dogmatic anti-State Churchmen, and I have just about as little sympathy with them. There are men who look upon the State Church principle as an irreligious principle—a principle for the destruction of which they are about to contend. I think these men are profoundly mistaken. I look upon the connection of Church and State rightly grounded, involving in this country at this present moment many changes—vast changes—still I look upon the principle itself as an important principle, as calculated to promote social good in the highest manner, and as a powerful instrument to promote civilization. I do not look as some do on what are called Free Churches as a sort of millennium. It is very true that this country has owed very much to Free Churches, and I have no wish to disparage what it has owed to them, but it has also owed many things to its great national Churches—many things to its best good, which, if these Free Churches had had their way, this country would never have

possessed. Therefore, I confess I do not look forward the prospect of Free Churches with any complacency. I do not even contemplate there will be an increase of religious toleration as the result—that which is the very fundamental principle of all religious civilization. After a few other remarks, he concluded by moving—"That the General Assembly, while acknowledging that there are many evils connected with the Irish branch of the United Church of England and Ireland, urgently demanding reform, and desiring that all changes, which, upon a fair investigation, shall be found necessary, shall be carried out, yet strongly deprecates the measures now contemplated as imperiling the principle of an Established Church, while affording no security that they will promote the peace and help the social amelioration of Ireland." (Applause.)

Mr. LEES, Paisley, seconded the motion. In the course of some remarks he said—We know that as the Irish Church did not spring from the religious feelings of the people, as it did not come upon them *ab extra*, and did not arise *ab intra*, therefore it has failed in its proper mission. I venture to say, Moderator, that it has failed politically. It has not brought the Irish people any closer as part of the British empire. It has failed religiously; for how little has it done to convert those miserable adherents to the Church of Rome to the freedom of the light of Protestantism?

Major BAILLIE said the experience he had of Ireland led him to declare very decidedly his conviction that the Irish Church is not the only great grievance to Ireland, but as one of the limbs connecting the Church with the State, as a standing protest against the errors of Popery, as a Church of Christ doing a good work—and he ventured to say without fear of contradiction, in many districts a very remarkable one—he called on this Assembly and on this Church to render to the Church of England in Ireland all the support and sympathy in their power. (Applause.) If they failed to do that they need not expect sympathy or support when their time came—(applause)—he would say more—they would not deserve it. (Applause.)

Mr. R. H. STEVENSON, in the course of a lengthened speech, deprecated this movement for a vast number of reasons, and chiefly because it would prevent Protestantism having a proper recognition of its principles in Ireland; secondly, that it would not cure the evil; and third, that it would lead to a great host of other evils—even greater than disestablishing the Church of England in Ireland. An instructive document had been put into his hand that morning, which was a paper from the House of Commons. It contained a notice of a motion by one of the Irish members that the Sovereign of Great Britain should not be required to take the declaration against transubstantiation, &c. He

believed that the next motion would be that when the King or Queen was crowned, the oath to maintain the Protestant religion as established in England, Scotland, and Ireland, would not require to be taken; and in that way we would get on step by step till we found ourselves robbed of all these advantages which by the glorious revolution of 1690 were conferred upon us. (Applause.)

Colonel DUNDAS, Carronhall (elder), protested against the idea that the advocates of the disestablishment of the Irish Church were the enemies of Established Churches in general. There was no parallel between the Establishment in this country and the Establishment of Ireland. He was sorry to say that he had never heard tell of an argument being brought forward in favour of the Church of Ireland that it had fulfilled its mission as a Church, but he believed that an Established Church was one of the greatest blessings any country could possess—it was one of the safeguards for their liberty. In the circumstances he begged to move that they pass on to the next business before the House.

Mr. STEWART, St. Mark's, Glasgow, cordially extended Colonel Dundas' motion.

Dr. BISSET, Bourtie, supported Mr. Swinton's motion.

Mr. CUMMING then moved—"the General Assembly, while giving no opinion as to any modifications which may be necessary in the Church established in Ireland, resolve to petition both Houses of Parliament against the proposal to disestablish it."

Mr. D. MILNE HOME of Wedderburn seconded the motion.

After some remarks from Dr. Pirrie, Aberdeen, the Earl of Selkirk, and the Rev. Mr. Geo. Jamieson, Aberdeen, Mr. Campbell Swinton withdrew his motion in favour of that of Mr. Cumming.

Dr. COOK then stated that the resolutions stood thus—the first was Principal Tulloch's the second Colonel Dundas', and the third Mr. Cumming's. He also pointed out that Principal Tulloch's motion contained no proposal to petition.

Principal TULLOCH—I, of course, have no objection to petition in the terms of my resolution.

There was then added to Principal Tulloch's motion the following words:—"That the General Assembly present a petition to both Houses of Parliament in terms of the foregoing resolution."

The House then divided, the vote being taken *numeratim* on Colonel Dundas' and Mr. Cumming's motions, when there voted, including tellers:—

For Colonel Dundas' motion,	31
For Mr. Cumming's motion,	251

Majority for Mr. Cumming's, 220

A division next took place on the motions of Mr. Cumming and Principal Tulloch, and

the following was the result, tellers included:  
For Mr. Cumming's motion, 211  
For Principal Tulloch's motion, 81

Majority for Mr. Cumming's, 130

The vote being taken taken *numeratim*, Mr. Cumming's motion thus became the judgment of the House.

Against this decision Mr. LEES, for himself, and others who might adhere to him, dissented.

A draft of the petition was then read by Mr. SWINTON, and agreed to.

## The Monthly Record.

JULY, 1868.

The Synod of Nova Scotia and P. E. Island, in connection with the church of Scotland, met on Tuesday evening, 30th ult., in St. Andrew's Church, Pictou. The Rev. Mr. Stewart in the absence of Mr. McCunn, moderator, delivered an excellent sermon from Phil. II. 12.13. The brethren from New Brunswick were present and the consummation of the union of the two Synods took place next day.

THE sums collected by McLennan's Mountain congregation for the Home Mission and Synod Fund, and acknowledged in last No. were not received by R. McKenzie, Esq., General Treasurer, at that date.

### PICTOU PRESBYTERY.

The Pictou Presbytery held its quarterly meeting in St. Andrew's Church, Pictou, on Wednesday, 3rd June. There were present Revs. A. W. Herdman, Anderson, Goodwill, McGregor, Stewart and McMillan; and John McKay and William Gordon, Esqrs., William Cameron, and Henry Munro, elders.

The minutes of last quarterly and adjourned meetings were read and sustained.

Members who received appointments at last meeting to preach in vacant congregations, reported them all fulfilled.

The clerk reported that he corresponded with the Secy. to the Colonial Committee, with reference to the licensing and ordination of Students now in Scotland, as instructed.

Members present reported that in their several congregations, with the exception of one in Pugwash, all the Synodical collections were made.

The Session Records having been called for, those of Pietou and Wallace only were produced, which on being examined by a committee appointed for that purpose, were found correct, and attested accordingly.

Some members pleaded forgetfulness, others the inconvenience of bringing them, and in the case of the Minister of Salt-Springs, it was pleaded that the Session Records of that Congregation have not been in the hands of the Session, since the removal of their late pastor to Canada, and it is feared that they have been mislaid, or taken away by mistake.

Anent the above, after some deliberation with reference to the practice that obtains in many country congregations, of the moderator and clerk being one and the same person. John McKay, Esq., expressed himself strongly of opinion, that this Presbytery should bring the matter before the Synod by overture; that it should become a standing order in all congregations, that the clerk and moderator be two distinct persons, and that the former be custodian of the Session Records, which are essentially the property of the congregation.

Mr. McGregor as convener of the committee of correspondence in the interests of Cape Breton, reported that he had written to parties in C. B., but as yet had not such information as would enable him to lay the circumstances of that mission field intelligibly before the colonial committee, but hoped to be able to do so soon. With regard to the particulars required by the colonial committee in the case of supplemented congregations, the clerk reported that he has not yet been able to furnish them, as several of the congregations have not reported yet.

Mr. Anderson, on application, was allowed a certificate, and permission to draw for supplement on the colonial committee.

The next quarterly meeting was appointed to be held in St. Andrew's Church, Pictou, on the 1st Wednesday of September.

W. McMILLAN, Clerk.

**DEATH OF DR. HENDERSON, NEWCASTLE, N. B.**—We are informed by private telegram from Newcastle that Rev. Dr. Henderson, Presbyterian minister there, died on Saturday last after nine day's illness—of inflammation of the lungs. Dr. Henderson was born in Aberdeen in 1805. He came to Moncton, N. B. in 1841, and accepted a call to St. James Church, Newcastle in 1844. He received the degree of D. D. from Queen's College, Kingston. He was a man of superior attainments, peaceful, devout, of catholic

sympathies, and earnest friend of every good cause. He leaves a wife and sister to mourn their loss. His funeral took place on Wednesday afternoon amid unprecedented manifestations of public sorrow and respect. All the saw-mills, ship-yards and stores were closed, flags were at half mast, and business entirely suspended. Dr. Henderson was universally esteemed and beloved. He was still in the vigour of manhood, and his death will be a heavy stroke to the church of which he was a pastor, and to the Synod of which he was an ornament. Dr. Henderson was expected at Kingston, Ontario, as the Delegate of the Church of Scotland Synod of New Brunswick to the Church of Scotland Synod of Canada.—*Presbyterian Witness June 5th.*

#### Ecclesiastical Intelligence.

**EDINBURGH—CANONGATE.**—We understand that, in the course of about a month, the Edinburgh Ecclesiastical Commissioners will proceed to the appointment of a clergyman to the second parish of Canongate, created under the Act 30 & 31 Vict., Cap. 107, (1867.)

**FARN.**—At a meeting of the Presbytery of Brechin, held in the parish Church of Fearn, on Thursday, April 23, the Rev. Wm. Waddell, M. A., lately assistant at Forfar, was ordained to the pastorate of the church and parish of Fearn.

**GLASGOW.**—At a meeting of the congregation, held on April 27, the Rev. Donald McCorquodale, of Belhaven, Dunbar, was unanimously elected minister of Queen's Park Church, Glasgow.

**KETTINS.**—The Queen has been pleased to present the Rev. James Fleming to the church and parish of Kettins, in the Presbytery of Meigle and county of Forfar, vacant by the death of the Rev. John Alexander McKenzie.

**MOSSGREEN.**—At a meeting of the Presbytery of Dunfermline, held in the *quoad sacra* Church on Thursday, May 14, the Rev. Mr. Millar was ordained minister of the parish of Mossgreen.

**QUEEN'S PARK CHURCH, DUMBIEDYKES.**—The Rev. A. O. Brown, lately assistant to Rev. Robert Nisbet, D. D., West St. Giles', has been appointed minister of the Queen's Park Church, Dumbiedyks, Edinburgh.

**ST. GEORGE'S-IN-THE-FIELD.**—The Rev. William Stewart, M. A., B. D., and Examiner of Mental Philosophy in the University of Glasgow, has been presented to this charge, vacant by the translation of the Rev. Peter S. Menzies to the Scotch Church, Melbourne;

**TARLAND AND MIGVIE.**—The Queen has presented the Rev. William Skinner to the church of the United Parishes of Tarland and Migvie, in the Presbytery of Kincardine O'Neil and county of Aberdeen, vacant by the death of the Rev. James Watson.

Items.

In our present No. will be found an obituary of the Rev. Dr. Henderson of Newcastle, N. B.

We are glad to learn that after a short but pleasant and profitable sojourn among his friends in Scotland, the Rev. Mr. Philip has returned, in health and safety, to resume his pastoral duties at Albion Mines. The Rev. Mr. McCunn is daily expected.

The Congregations at Gairloch, Earltown and West Branch, R. J., Barney's River and Lochaber, in the Presbytery of Pictou, are still vacant; and the important charges of Chatham, Newcastle and others, in the Synod of New Brunswick.

MATTERS of deep interest and grave importance have been before the General Assembly this season. The "Irish Church Question," and "the Law of Patronage" came in for a large share of the debates.— We give the above, with the report of the Colonial Committee, as it cannot but be interesting to the lovers of our beloved Zion.

We are happy to learn that the Rev. Robert Pollok, of Kingston Church, Glasgow, and Father of the esteemed minister of New Glasgow, is now on a visit with the latter.— We hope and trust that he will see much to make his visit an agreeable and profitable one; and that he may return to his native land with the most pleasing reminiscences of the colony.

We learn that the Rev. C. M. Grant, of St. Andrew's, Halifax, and Rev. J. W. Fraser, Missionary, C. B., are on a trip to Ottawa. A few week's respite from the worry and anxiety of pastoral labours in the city, on the one hand, and the fatigues and discomfort, combined with threats of famine, in the mission field, on the other; is a blessing most devoutly to be wished. May our young friends return with renewed vigor and energy, each in his own allotted sphere of labor.



**SCHEMES OF THE CHURCH.**

1868		HOME MISSION.	
June 6, St Peters road Ch	£0 18 0		
Georgetown	" 1 3 0	Icy.	
Cardigan	" 0 10 0		
	£2 11 0	1-6	£2 2 6
June 23, Charlottetown	3 7 10	1-6	2 16 6
McLennans Mt.	"		1 11 1
E. B. E River	"		1 6 0
W. B. E. River	"		1 10 3
June 27, Musquodoboit	" £1 0 0		
Hx. St. Matthew's	10 0 0		
Less P. O. Order	0 1 3		10 18 9

YOUNG MENS SCHEME.

June 23 McLennan's Mt. Church	£2 16 3
" 25 Belfast	2 1 10 1/2

SYNOD FUND.

June 2, R. Hill Church		£1 0 8 1/2
6, Georgetown	\$1 0 2	
Cardigan	0 13 4	Icy
St. Peters Road	1 0 0	
	2 13 6	1s 1-6 2 4 7
June 23, Cape John		0 18 9 1/2
Charlottetown	2 5 5	1s 1-6 2 14 6
McLennan's Mt		1 1 10
June 28, Musquodoboit	1 0 0	
Hx. St. Matthew's	6 11 0	

7 11 0  
Less P. O. Order 0 0 9      7 10 3

RODERICK MCKENZIE,

Pictou, June 30th, 1868. Treasurer.

FOREIGN MISSION.

May 30, From Musquodoboit Church,	\$4.00
June 25, From Brackley Point, P.E.I.	
15s. currency,	2.50
" " West Branch East River,	16.68
" " East Branch East River.	14.15
	£37.33

JAS. J. BREMNER,

Halifax, N. S., 26th June, 1868. Treasurer.

Account of monies received for the Lay Association and paid over to James Fraser, Jr., New Glasgow;

1868.

June 1, Cash received from Mr. Joseph Gordon, collected by Miss Frasers, Frasers Point	£0 7 6
June 17, Cash from Miss Jessie Ferguson, Frasers Point	0 7 3 1/2
June 19, Cash from the Rev. Mr. McMillan, collected by Salt Spring congregation	3 12 3

1868

DR.

£4 7 0 1/2

June 26, To cheque on the agency of the Bank of Nova Scotia here	\$17.41	£4 7 0 1/2
E. & O. E.		

JOHN CRERAR,

Treasurer Pictou Branch Lay Association. Pictou, June 26, 1868.

ADDITIONAL.

June 26, Cash collected by Miss Sarah Ross, Middle River point	£0 6 3
June 29, Cash received from Angus Murray, collected by the Rev. Mr. Goodwill's congregation, R. Hill	7 3 0

1868

DR.

£7 9 3

June 30, To cheque on the agency of the Bank Nova Scotia here	7 9 3
E. & O. E.	

JOHN CRERAR,

Treasurer Pictou Branch Lay Association. Pictou, June 30, 1868.

SALT SPRINGS LAY ASSOCIATION.

Sect. No. 1.—Annie McKenzie collect. \$4.00  
W. McDONALD, Local Treas.

PRESBYTERY CLERK'S FEES.

Rec. From Scotsburn and Cape John Kirk Session	\$4.00
	W. McM.