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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

MARCH, 1870.

No. 3.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 8.

CIRCULATION OF THE "RECORD."

THE RECORD for 1869 paid itself. We are not in debt for 1869. Let that year be marked with a white stone by every one who remembers how the Synod Fund used to be half eaten up, and how, besides, Members of Synod had to contribute personally, to make up the deficit of the *Record*. The little periodical was a necessity, but it was beginning to be felt as a burden. And our pleasure at learning that it is to be so no more is increased when we think that in 1869 we had to pay postage for the first time on it, and that this was an additional cost of over \$50. The *Record* is now in the sixteenth year of its existence, and we believe that there are some good Kirkmen who have received it for the greater part of that time without paying a penny for it. No wonder that others had to pay. But now "we have changed all that." Having got so far, the question irresistibly suggests itself, "could not we get a little further?" Is it not possible to have a balance to the good of one or two hundred dollars to pay an Editor, or for a contribution to our Synod Fund? And the answer is, that we could have all that and more, if our circulation were 2000 instead of less than 1500. Have we any right to look for such a result? A glance at the following tables may suggest the answer, as they show where the circulation is smallest in proportion to the number of our adherents and congregations:—

	Estimated Kirk Population.	Number of Con- gregations.	No. of Records taken.
Pictou Presbytery- - - -	13,000	12	546
Halifax do. - - - -	3,000	5	311
Prince Edward Island do. - -	10,000	5	179
St. John, N. B. do. - - - -	4,500	7	179
Miramichi do. - - - -	3,500	3	80
Restigouche do- - - -	3,000	4	75
Cape Breton - - - -	3,000	3	61
Single subscribers all over the world and exchanges - - -			64
Total number of Records taken - - - -			1495

It is easy to see from this table that we have a right to aim at a total circulation of 2000; that if in all places of our field as many were taken in proportion to our population as now are in some, we would have a circulation of 4000.

But perhaps a fairer way is to show how many are taken in our congregations respectively, and we proceed to do so, although there is some difficulty in doing this accurately in so large a Presbytery as Pictou, because the addresses show only the Post Offices and not the congregations. Here is the best list that we can draw up, crosses before a name showing that the congregation is without a minister:—

	No. of Records taken.
New Glasgow - - - - -	103
Pictou - - - - -	81
*Rogers Hill and Cape John- River John and Tatamagouche - - - - -	44
*West Branch River John and Earltown - - - - -	20
Wallace and Pugwash - - - - -	46
Saltsprings - - - - -	75
Gairloch - - - - -	41
*W. B. and E. B. East River - - - - -	51
Albion Mines - - - - -	35
McLennan's Mountain - - - - -	26
*Barney's River and Lochaber- - - - -	24
Total - - - - -	546
St. Matthew's, Halifax - - - - -	110
St. Andrew's, do. - - - - -	52
St. John's, Newfoundland - - - - -	44
Truro, and Folly Mountain and Mines - - - - -	52
Little River, Musquodoboit, and New Antrim - - - - -	36
Richmond and N. W. Arm Stations - - - - -	17
Total - - - - -	311
Georgetown and New Perth - - - - -	46
Charlottetown - - - - -	36
St. Peter's and Brackley Point Roads- - - - -	35
Belfast and Orwell- - - - -	28
Rev. Mr. McColl's Mission - - - - -	34
Total - - - - -	179
St. Andrew's, St. John, N. B. - - - - -	44
Portland, do. - - - - -	75
St. Andrew's - - - - -	7
Nashwaak - - - - -	11
*Upper Woodstock - - - - -	5
Fredericton - - - - -	37
*Richmond - - - - -	-
Total - - - - -	179
Chatham - - - - -	42
Newcastle and Douglastown - - - - -	23
Tabusintac - - - - -	15
Total - - - - -	89

Bathurst - - - - -	14
Dalhousie - - - - -	22
Campbelltown, &c. - - - - -	34
New Richmond - - - - -	5
Total - - - - -	75
*Middle River and Baddeck, C. B. - - - - -	10
Broad Cove and Margaree - - - - -	7
Rev. Mr. Fraser's Mission - - - - -	44
Total - - - - -	61

Many of the items in the above table are exceedingly instructive ; but instead of pointing the moral, we shall leave each of our readers to do so for himself. Nearly one-fifth of the *Records* taken in Pieterburg Presbytery are sent to New Glasgow congregation ; and nearly one-half of those taken in St. John, N. B. Presbytery are sent to Mr. Caie's new congregation. If any mistakes have been made in the tables, they were unavoidable, and will be rectified at once on their being pointed out.

When we compare our present circulation with what a little effort in a dozen localities would make it, we feel ourselves behind hand and sluggish as a church. But when we compare it with the circulation of the *Canada Presbyterian*, the organ of our church in Quebec and Ontario, as we find it stated in the February number of that periodical, we cannot help congratulating ourselves even on our present condition. We are actually ahead of them, though they have nearly four times the number of our congregations. Their circulation is only 1466, and of these, too, 157 are on the free list. It would seem that they have suffered from increasing the size and the price ; for in 1859 their issue was 2500.

The *Presbyterian* is a well conducted church periodical, and we cannot understand why its circulation should be so miserably small. Even in Montreal—the city where it is published, a city of four times the population of Halifax, its circulation is not 50 copies more than that of our *Record* in Halifax. The Presbytery of Montreal returns about 1700 families as directly connected with the church ; and we consider that these alone should absorb the present issue. However, our business is with our own *Record*. In point of literary merit we have no reason to be ashamed of it. Taking the average for a year, we find that at least nine-tenths of its contents consist of original matter. If our ministers and intelligent laymen would only take the trouble of sending us church news and occasional short articles, there would be more interest felt in it by our readers because of the greater variety. But in the meantime, what we ask for, is, an increased circulation, until at any rate we can depend on 2000.

LETTER FROM REV. C. M. GRANT.

CALCUTTA, DEC. 27TH, 1869

To the Editor of the *Record* :—

I HAVE a host of things to write about this time, and very little time to write them. Since I sent off my last for you, we have passed through the great annual festival of India—the Doorga Poojah, a festival in honor of Doorga, the wife of Mahadeva or Shiva, and I wish to give some account of it ; also, I have had a trip away up to, and into, the Himalayas, and I wish to say something about what I saw ; and now, Christmas and the Duke of Edinburgh have come, and Calcutta is blooming in artificial beauty, resonant of music, and thundering

daily, even hourly, with complimentary salvos of artillery to Governor-General, Duke, Commander-in-Chief, Governors of Provinces, and the thousand-and-one of our feudatory native Princes who have flocked together to welcome the Duke and display their loyalty; and I wish to say a few words about all this *tomsho*.

(1). A few words about the Doorga Poojah holidays. They are all to us that the Christmas holidays are to England, and the New Year to Scotland, and far more. In Europe and America, holidays, no doubt, are enjoyable, and an "institution" to be patronized; but here they are necessary. In the former places they come as relaxation—here, as life; there, as affording opportunities for unbending from labor,—here, for filling the lungs once in the year with cool air, and rendering future labor not only pleasant but possible; there, Christmas and New Year come in the midst of cold and bracing weather, and subserve the purposes of jollity even more than health,—here, the Doorga Poojah comes just about the close of the worst season of the year, the hot, damp, stewy "wet season," and enables all to escape for a fortnight or three weeks out of the Plains to the Coast or Hills, and to return again, not to be again prostrated and all sap to be again stewed out of them, but to find that their absence has been the elbow-joint of the season, and that the cool weather, with fresh breezes and pleasant mornings and evenings, has taken the place of the everlasting steam and vapour bath of July, August and September. Truly Mrs. Doorga, as a heathen deity, is by no means a respectable acquaintance; but as the occasion, if not the cause, of these holidays, she deserves the gratitude of every Sahib from Comorin to the Himalayas. Her's is the great festival, lasting longer, and celebrated with more prodigality and display, than that of any other idol. Government took advantage of this, and of its happening just at the season of the year when every one of us in the Plains is completely "done up," to convert it into the *long* holidays of the year. Besides this, we keep as close holidays not only such holidays as Christmas, New Year, Easter, &c. but also something like a dozen of the chief Hindoo festivals. Indeed, in all warm countries, a multiplicity of holidays arises from the necessity of human nature and circumstances. Men *need* them, and in the course of time they will have them; and if they do not commemorate great national or political events, they will soon come to commemorate real or fancied religious ones. Instead of endeavoring to crush this necessity, it would be well for wise men to endeavor to give people worthy events to remember, and to teach them how to remember them in a worthy manner. It may seem strange that a Christian government should legalise heathen festivals, but remember, (1) the people *would* have them, let Government do as it pleased; (2) the people *needed* them, and as they would not accept Christian ones, wisdom decreed to let them have what they wished till a higher inner life warranted a higher outward form; (3) Government has always gone on the "conciliation" policy, according to which the utmost claims of heathenism have been readily admitted,—its rights, even according to its own pretensions, vindicated,—and the advance of Religion secured, not by legislative assistance, frequently even not by legislative *justice*, but by its own inherent superiority, and by the operation of that Law according to which Darkness as a negative must fly before Light as a positive.

But even as a matter of policy this recognition of Doorga might be justified. The educated natives now speak of and regard the "holidays" far more than the "festival." They long for the former; they laugh at the latter. True, many families even of the wealthy and educated still keep up the Poojah, still celebrate the worship at enormous expense and with an infinity of tinsel display; but this comes from an utter want of faith in anything real and true, an utter want of conviction, on the one side, and a fondness for old customs, and the regard of the masses on the other, and not from any belief in the existence of the goddess or the reality of her worship. As *conscience* is being developed in the Bengalis, they are more and more beginning to protest against

this compliance, and year by year new families are being added to those who refuse to take part in the idolatry. A friend of mine,—a native gentleman, and a Brahmoo-Somaj man, and therefore an opponent of idol-worship,—took me the first night of the festival, which this year happened to be October 12th, to the house of an "orthodox" Babu, where all the old rites are still kept up, in order that I might gain some idea of what the ceremony was like. It is the least abominable heathen worship I have yet witnessed. The idol is in the form of a beautiful female warrior with a spear and helmet, loaded with jewelry, and holding by her left hand a young girl who I was told was her daughter. She is a pleasing contrast to what she is represented as being when she came in another form, viz.: that of Kali, in which she is a hideous monster with great, red, protruding tongue hanging down over the breast. The festival of Kali comes off a few weeks after that of Doorga, and is hideous as the image, and abominable as the deification of lust in the worship of her husband Shiva.

To return to my visit to Doorga.—The Hindoo House is a square building surrounding an inclosure, generally open to the sky, sometimes covered over, and corresponding to the *atrium* of the Latins. The four sides of this centre square or inclosure are of course the four sides of the house. All around it (*i.e.*, the square) the rooms are arranged, and in front of the rooms runs a verandah, or rather two verandahs, one above the other, looking down into the square. As I entered the archway which leads into the square, I saw the young men of the family—a Brahmoo family—and their friends walking up and down, chatting together quite gaily, all stripped to the waist and wearing the "poita," or sacred thread, as a sign of orthodoxy, and a garnish to the utter hollowness of scepticism that was within. I recognized some of them as students, and as having been present at my Sunday evening lectures, and they all evidently recognized me. Don't forget that if these young fellows happened to call on me or meet me in any other place, they would indignantly protest against idolatry, declare acquiescence with St. Paul when he wrote that "an idol is nothing," and profess the purest faith in the one God. Yet here they were aiding and abetting, encouraging that which they professed to hate, just because truth was not in them, and their hearts were false as hell. I think I can see the sneer of contempt on the lip of some of the strong young men of Nova Scotia who read about this contemptible weakness and falsity. How they despise the supple Bengali, and how strong *they* would be! How *they* would stand out even against the very appearance of countenancing folly so great as the worship of an idol! My brothers, one half of you are guilty of the same. Let the young man who has not courage to check by a word or a frown the idolatry of self, and the idolatry of profanity and vice around him, but who smiles at what he knows to be wrong—let him despise, forsooth, the man who here tolerates what he has been accustomed to see from his childhood, and which to him is no more of a sin than an oath is to one brought up in a Christian land! Where there is emptiness of God there is fulness of the devil; where the worship of Truth, Meekness and Righteousness, is not, there will surely be the idolatry of an evil heart. Unless God and His Christ be in you and served by you, then *you* are as false to your convictions and to your duty as *they* are at the core, and as truly idolaters as *they* are.

I am glad to say that some of these young fellows had the grace to look ashamed of themselves when they saw me. Some of them looked as if they wished they had not been caught at a Poojah. This was not intended to be seen by the Sahib: this was of the inner and domestic life to be lived at a great remove from the outer life of affected Monotheism and Western civilization. Others tried to carry it off bravely—came forward smilingly, called for a chair, cleared a lane through the crowds of poorer devotees who were swarming in, so that I might get a good look at the idol, and treated the whole matter as one of show, evidently trying to give me the impression that they were there

for the same purpose as myself,—that *we* knew better, and could afford to smile at the whole affair. At the foot of the idol sat, cross-legged, an old Brahman, the family Priest, who received the offerings of the worshippers who kept pouring in, and who, immediately after presenting the offering, prostrated themselves, pressing the forehead against the floor in front of the idol. It was a strange sight. Young Bengal and old Bengal were before and around me. Here was young Bengal represented by these young men crowding and chatting around me in the centre of the square, without one atom of reality or faith in their hearts; and there was old Bengal represented by that old Pundit in the recess at Doorga's feet, and by the streaming crowd, chiefly women, entering, offering their gifts, prostrating, and then passing out to make room for more. The one had no faith in a living God, the other had faith in a dead idol.—the one knew the Truth, but would not worship it; the other thought that a lie was the Truth, and in lowliness worshipped. God have pity on both!

Kali, I have said, is Doorga in another form. She came for a different purpose, lived a different life, and is worshipped at a different festival and under a different form. Dr. McLeod, in *Good Words*, describes a visit to Kalighat (the Ghat, or landing place, of Kali) from which Calcutta, or Kalighata derives its name, and I therefore do not say anything about it, save this—that repulsive as it was when he saw it, he did not see it at its worst. I saw it at the Kali Poojah; and of all the caricatures of worship ever presented—of all the irreverence and unseemly riot ever displayed, I don't believe anything ever surpassed this, unless it be in connection with Shiva worship in some of the localities where European influence has not penetrated. Shiva worship, which is just the deification of productiveness, and has ended in becoming a deification of lust and prostitution, especially in the South of India, is abomination pure and simple; and it tells an awful tale concerning the moral condition of India, as well as affords an awful corroboration of the truthfulness of Paul's picture in the first chapter of the Epistle to the Romans, when we are told that there are more temples to Shiva in India than to all other deities together.

My holidays were chiefly spent in a trip up to Darjeeling, the great Sanitarium of Bengal, situated on the side of the Himalayas, at an elevation of 7000 or 8000 feet above the sea. I went up for several reasons. (1). I had been "down" with fever, and still felt weak and wanting in vitality. The fresh air of the hills was just what I needed. (2). I wished to make enquiries concerning the aboriginal Hill Tribes, with a view to the establishment of the Aboriginal Mission, which, you will have learned from the *Church of Scotland Record*, the India Committee have resolved to establish. (3). A new Union Church to be for the use of all evangelical clergymen was to be opened, and the Deputy Commissioner had written to ask me to go up, spend as long as I could with him, and, as representing the Church of Scotland, preach the first sermon in it. So I went, and never was I more delighted with any of the journeys I have ever made. Not only did I get put up to a few "wrinkles" in India travelling—not only did I witness natural beauty on a scale of grandeur compared with which all that I had ever previously seen had only been seen in microscope; but the spiritual converse was most refreshing in its richness of Brotherhood and Love. Conceive of a scene such as this:—A church newly dedicated to the service of God in the heart of these mighty mountains at the foot of the second loftiest peak in the world; a few christian men and women surrounded by hundreds of the wild untutored men of the hills; the Lord's Table surrounded by Episcopalians, Presbyterians, Congregationalists, Baptists, and, for aught that I know, representatives of other denominations, making visible the true union of all who are united unto the Lord Jesus; a Presbyterian clergyman (myself) preaching from the Word, an old Baptist missionary, whose work has been abundantly acknowledged by the Master, consecrating the elements by prayer, and stirring up our remembrances of Calvary by exhortation; and

another old laborer in the missionary vineyard, of the Independent Church, bearing around the blessed emblems of the Body and the Blood; and we all, in the "unity of the Spirit," receiving of these and making manifest the Brotherhood.

I would, brethren, that those of you who are alway delighting to say hard things of those who are separated from you only by your own fancies and dislikes, —ever saying "they left us, and let them humbly come back to us," instead of, in the spirit of love, blotting out the past, as we hope God has blotted out *our* past.—I would that for one day you could be isolated from the Christian world, and know what it is to be in the great and dark mountain ranges of heathenism *alone*, face to face with those who know not God, and who blaspheme that Holy Name whereby we are called. I say I would that you could thus be, for back you would go to your Christian fellowship in profound shame and sorrow for your own bitterness which you have been exalting into God's Truth, and your own dislikes and prejudices of childhood which you have been dishonoring God by exalting into "principles" and "zeal for the church," worshipping only the hates of self whilst the pretence has been the worship of the God of Love.

I do not think any of us who were there will ever forget the scene. The everlasting mountains speaking of Divine Power, frowning behind and before us; the memorials of Calvary, speaking of Love higher than the mountains of our sins and deeper than the depths of our sorrow; the Christian Communion of Saints a realized fact; a small army in an enemy's land under a blood-stained flag; we, laying aside every fact save that we all belonged to Him and gloried in being His slaves; the time was one of those in a man's life which gives inspiration, and on which we look back and remember that God came very nigh.

There is a great deal that I should like to write concerning this visit to the Himalayas; the style of natural beauty; the magnificent snow ranges glistening round an arc of some sixty degrees, in the morning sun, like pyramids of sparkling gems; the character of the stalwart hillmen, as unlike the men of the Plains as we are to Laplanders, alike in face, form, and physical endurance; the prospects presented for missionary operations amongst them.—a point of interest, seeing that the Church has resolved to begin a mission amongst them. On all these points and others, I should have liked to say something, but I have only space enough left to give a few words concerning the third topic suggested at the beginning of this letter, viz.: the arrival, in Calcutta, of the Duke of Edinburgh.

About a fortnight ago, Calcutta began to fill up. The Governors of Bombay and Madras; some of the Parsee Merchant Princes from Bombay; the Maharajahs of Jeypore, Dholepore, Gwalior (the descendant of the Mahratta Chief, the "haughty Scindiah" who contested with us the possession of India at the battle of Assaye, where his power was overthrown by Col. Wellesley), and a host of others; Rajahs from all parts of the country; Zemindars, thick as leaves in autumn, from Bengal; Talookdars, from Oude; Commissioners from Mysore, Burmah, and Assam; and celebrities in "numbers numberless" of all kinds and sizes, from north, south, east and west;—all flocking to do honor to the son of the good Queen of the little Isle of a distant sea. Calcutta blazed and is still blazing with gold cloth and diamonds of the first water. All the chiefs have come with full pockets, and the European jewellers are having a glorious harvest. Presents have to be purchased to be given to the Viceroy and the Duke, and presents have to be purchased to be taken to the Begums and Ranees at home. Each one must pile as much wealth in gold, silver, or jewels, on his fat paunchy person (they are all gross, overfed, self-indulged looking fellows, are these native chiefs), as he possibly can, and each one must outdo the other if money can secure the pre-eminence; and the poor starved Ryots at home have the piper to pay, and must tighten the cummer-bund still an inch

more tightly round the emaciated body, that the chief may do the thing bravely, and astonish the Sahibs by the greatness of his magnificence.

The Duke arrived on Thursday of last week (Dec. 23rd) and since then, and for all this week, we hear and will hear of nothing but processions, fireworks, illuminations, fêtes, chapters, levees, drawing-rooms, balls, &c., &c. But stop: if I attempt to give you an idea of the way they do the "big thing" here, I must plunge into a sea of troubles out of which the few inches of paper I have left will never float me. So I will have done; and, if I feel in the humor for it, will give you some account of these matters in time for next *Record*.

C. M. GRANT.

ANTI-PATRONAGE COMMITTEE OF THE GENERAL ASSEMBLY.

THE Committee has published a statement on the history of patronage, its evils, the attempts of the Church to get rid of it, and the present attitude of the Church and people of Scotland towards it, especially for the consideration of Her Majesty's Government, who are asked either to bring in a bill for its abolition, or to look favourably on any measure having that end in view. The statement, it is understood, was drawn up chiefly by Dr. Norman McLeod and Dr. Pirie, the Conveners. We have not seen it, but find it spoken of very differently by different authorities. The *Scotsman* implies that much of it is borrowed from Dr. Buchanan's "Ten Years Conflict"; Dr. Cook dissents from it as giving a one-sided and unfair historical view of the whole vexed question; and Principal Tulloch seems partly to agree with him. Both of these gentlemen have in consequence written to the newspapers, disclaiming any responsibility in the matter. Others, again, extol the statement as a masterly document. Many express surprise that it does not even profess to answer Mr. Gladstone's question as to how the proposed change will be looked at by the Dissenters who at different times have gone out from the Church on the ground of Patronage, and whose views the Church as a whole is now adopting. For ourselves, we cannot see how the Committee could have ventured to speak for those religious bodies. They must speak for themselves, and take the responsibility of saying their yea or their nay.

At the same time, it is a total mistake to suppose that because men adhered to the establishment in the past, they therefore approved of patronage. There may be many improvements that we see to be desirable in our house, but if we cannot get them made, we don't therefore pull the house down. We wait patiently till we can get them made honestly. And time does work wonders. Our standpoint to-day must be far in advance of what it was twenty years ago. And had the Non-Intrusionists remained in the Church, it wouldn't have taken so long to bring things to their present ripeness.

Neither do we consider patronage to be so very crying an evil. It is antiquated, and contrary to the spirit of the age, but it is absurd to talk as if it were the only or the giant evil, or its abolition the reform that is to bring about an ecclesiastical millenium.

Whether the Church will get this reform or not, we can hardly venture to predict. The Gladstone Government did not receive much support from the Kirk at the elections, and it will not put itself about much for the Kirk, or risk alienating any of its keen supporters from mere philanthropy. The Church embarked on a risky voyage when it resolved to go to Parliament, and its only course now is boldness. It cannot go back. It cannot hedge. It must go forward boldly, knowing that, let governments do what they will, Christ's Church will stand.

[IMPORTANT DECISION AS TO MANSES IN SCOTLAND.]

A DECISION has been given in the Court of Session recently that will have some influence on the action of stingy proprietors hereafter. The manse of Insh, Aberdeenshire, had been repaired in 1860 at a cost of £270. In 1868, the Presbytery of Garioch found that the expense of further repairs and additions would be £700, and that the heritors should be assessed accordingly. The heritors took the matter to the Court, and the Lord Ordinary decreed a smaller sum. The minister took it then to the inner Court, and they have awarded the full amount. Lord Kinloch concluded the judgment in these words:—"It would have been with much regret had I found myself compelled to come to any other conclusion. *It is of great importance that the residence of the minister of the parish should be suitable to his position, and comfortable for his family, not merely as a tribute due to a most valuable and useful class of men, but with reference also to those moral influences which are very closely connected with suitable and comfortable dwellings. The manse of the minister should be the dwelling-house of a gentleman.* This is very properly attended to in the construction of new manses. But there are some old fabrics, like that in the present case, which, utterly unfit as they are for comfortable or even decent residence, have strongly built walls, and obstinately refuse to go into decay. These often resist—and resist successfully—the judicial hand. It is fortunate if, when unable to order a new manse, we can at least authorise those additions and alterations which will to some lesser extent enable the old building to discharge its proper function, and exhibit its true character."

THE LATE REV. DR. MONLAWS, OF PEBBLES.

On the 27th of January last, one of the grand race of the Church of Scotland ministers of the olden time passed to his rest. He was little more than sixty years of age; but though his constitution was of the strongest, his untiring energy, and the great toil he always had to endure, broke him down. Dr. Monlaws was distinguished as a scholar, a preacher, a worker, and a man of the purest and loftiest character. As an original and striking preacher, he had not his equal in the Presbytery. The county paper says of him:—"He possessed in particular the gift so rarely to be met with of speaking to his fellow-men on Sunday just as he would have spoken to them on Monday; and this joined to a pervervid style of oratory, gave a freshness and a reality to his sermons which riveted the attention of his hearers. Disdaining the aid of manuscript and the trammels of clerical phraseology, he threw himself heart and soul into his subject, and proclaimed the blessed Gospel which he loved with a noble eloquence and fearlessness of speech that reminded one of the prophetic vehemence of Knox before Queen Mary and her assembled Lords. It is seldom that a voice so bold, so genuine and manly, is heard from the well-bred but somewhat timorous pulpit of modern days."

During his last illness he exclaimed—"I have never failed to hold up Christ." And on the question being put—"But you don't trust in that?" he replied, "Oh, no, I trust in Christ alone." Ere he passed away to his rest, he preached to an imaginary congregation of his people two earnest sermons, one of them on the shortness of time; and then, exhorting them all to come to Christ, affectionately bade them farewell.

It is distressing to know that before this good man was laid in his grave, an agitation was got up by a clique of busy bodies to have his assistant appointed to the vacant charge; and that in consequence, an indignation meeting was called by the body of the congregation to protest against any step being taken in the matter until it had been well considered, and a regular meeting called by the proper parties.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF VICTORIA, AUSTRALIA.

THE annual meeting of this Supreme Court was held last November. Its proceedings were interesting, as shewing the perfect unanimity in all the great work and schemes of the Church that characterizes a body composed of the Kirk, the Free Kirk, and the U. P's. During the preceding year they had received twelve accessions to the number of their preachers, from Tasmania, New Zealand, Bombay, and Scotland; five of these being of the Established Church, the others of various other shades. They have missions to the Chinese and to the Aborigines. It was stated that 22 per cent. of the population of the Colony, or over 160,000 people, belonged to the Presbyterian Church. Their subscription list for the endowment of the Theological Hall now amounts to nearly \$70,000. The capital of the several funds of the Church is steadily accumulating, the whole amounting to \$125,000. During the proceedings, an overture was submitted from the Presbytery of Ballarat, concerning

REVISION OF THE WESTMINSTER STANDARDS.

The mover of the overture stated that "they could not but feel that the Puritans were not the best substitute for the old John Knox type of believers; and if they compared the Confession of Faith of John Knox in 1560 with the Confession of the Westminster divines in the succeeding century, they would find a much more healthy atmosphere about the former than the latter. The one was like the ringing shout of victory from a people just set free, and the other seemed to have come from a beleaguered army guarding itself very carefully from little things which looked larger than their importance warranted. A great point was the Arminian controversy, and the consequence was that the Puritans became more Calvinistic than Calvin ever was. The time would come when they would have to revise their whole Standards from bottom to top. This overture, however, only concerned the Directory for Worship. It was important to have a Directory, and Presbyterians were just as much bound to follow their directory as a minister of the Church of England was to follow the Liturgy of his Church, though few Presbyterian ministers had felt it binding upon them. It would have been better had ministers of the Church been a little more attentive to the directions of the Manual of Worship instead of employing too much an objectionable form of extempore prayer. It was very harassing and distressing to hear a lecture on theology solemnly delivered in prayer to Almighty God, as if He did not understand His own method of grace. Ministers ought to go before the throne of grace, not with the view of delivering a lecture, but of laying their hearts open before our heavenly Father, and expressing feelings of penitence for sin, and longing for happiness. The Directory of Worship had fallen into great neglect, and there was much in it that needed alteration. The Directory ought to be remodelled to suit it to the 19th Century."

A Committee was appointed to consider the matter, and bring up a report to next Assembly. Taken in connection with recent movements and speeches in England and Scotland, these utterances, and the action of the Assembly on them at the Antipodes, are extremely significant.

BABOO KESHUB CHUNDER SEN'S VISIT TO BRITAIN AND AMERICA.

THIS distinguished man, who has succeeded Rajah Rammohun Roy as the acknowledged head of the progressive Brahmoo Samaj, was to leave Calcutta for England on the 15th Feby. Several Baboos will accompany him. The late Governor-General of India, Lord Lawrence, has cordially invited him to his

house, and so also has Sir John Bowring to his at Exeter. Several friends are also making arrangements to place a suitable residence in London at his service, free of expense, during his sojourn there. The English Unitarians, although they know that he repudiates their name and dogmas, claim him, and are already trying to secure the best public rooms in London for the purpose of giving him a fitting reception. It is to be hoped that he will receive a kindly and sympathizing welcome from British Christians. If he goes to Scotland, he most certainly will from the members of the Church of Scotland who made his acquaintance in Calcutta. He intends to visit New York, and has promised, if possible, to take Halifax on his way. He may therefore be heard by us soon giving a lecture in Temperance Hall, which we are certain would be crowded on so interesting an occasion.

SOUTH SEA ISLAND SKETCHES.

NO. I.

THE South Sea Islands are better known now as Polynesia, one of the grand divisions of the world. Polynesia (or many islands) has very properly been divided into Eastern and Western.

It is supposed that all the natives of the Eastern islands are of the Malay race, and that all in the Western are of negro extraction. Of the correctness of this general opinion there can be but little, if any, doubt. No man need tell me that the Eastern and Western islanders are the same people. That they are all children of Adam, as well as we, none of us doubt. But as a living tree hath many branches, so, in like manner, there went out from Adam many living branches peopling the whole earth. We believe that a remnant of one of the lost tribes is to be found in Eastern Polynesia, and another in Western. Probably the latter are descendants of Ham.

True, we have met with some *wise* persons who have been analyzing the South Sea Islanders, and, after a careful and most thorough application of whip and boot (the outward means), and the skilful use of the knife and bullet, have discovered that "those miserable blacks have no souls"! Men who make such cold statements have scarcely enough religion in their own hearts to keep soul and body together, and no wonder, therefore, they make such heartless speeches.

The natives of the Eastern islands resemble our Indians. They have long, straight, black hair, beautiful black eyes, well-chiseled features, light limbs, well-developed chests, and handsome persons. Few of the men are less than five feet ten inches, and many of them six feet in height.

In any given group of islands they all speak the same language, and besides a vulgar, they have a court language. The latter is used in addressing chiefs, sacred men, and great warriors, and the former when addressing the common people. These Eastern Islanders build large canoes: some carry eighty persons; and in these they trade from island to island. By means of those large canoes they have been enabled to keep up a system of commerce with the neighbouring Islanders, and hence their language has remained virtually one.

Not so in the Western islands. On each separate island a dialect distinct from all others is spoken, but not a distinct language. I believe that at one time all the Western Islanders were one tribe, and that they were in the habit of crossing in their miserably small canoes to the smaller islands in sight of their own; and while sometimes they returned safely, at other times they were driven away by storms, or carried far to the westward by the trade winds. The poor natives, finding it impossible to beat back, and already at starvation point,

would land on one of those strange islands whither they were driven; and finding bread-fruit and cocoanuts in abundance on the island, they would make it their home.

This may account for the great variety of dialects that is to be found on these Western islands. Thus separated from each other, without any means of intercourse, their language soon became broken up into a number of dialects. Examples of this kind are to be found in many districts of England. But I must come to a close for the present.

In my next I will speak of the New Hebrides.

HUGH A. ROBERTSON.

NOTES OF A TOUR IN CHINA.

(Continued.)

BEFORE leaving Canton we visited the Roman Catholic Cathedral now in course of erection there. The building was not more than half advanced; but we saw enough to convince us that it would be a church of more than ordinary magnificence. We could not help gazing with admiration at the vastness of the dimensions and beauty of design which characterise the edifice. Its massive stone pillars, its long-drawn aisles, its Gothic arches, its noble portals—all impressed us with a feeling of pleasure. It was vain to compare such a building with our modern brick and plaster structures. We had to go back in imagination to the time when our splendid cathedrals were rising here and there as witnesses for God in our native land. Sad it is that the introduction of a purer faith should have been marked by a decadence in ecclesiastical architecture.

The fine old churches at home were built by the pious liberality of our forefathers. The cathedral at Canton is being built by Chinese money, skilfully extracted from Chinese coffers. A considerable proportion of the cost has been furnished by the Court of Peking as compensation for real or supposed losses endured by the French at Canton and elsewhere. The scheme of the cathedral was put forth by the Emperor of the French, and we were assured that he watches with pride and satisfaction the progress of the magnificent pile.

This is but one of the many indications of French influence in China. Go where you will, you feel that in respect of political power France is *numero uno*. As regards her commercial interests she is *nowhere*: England and America hold undisputed sway in the empire of commerce. But France and its Emperor are known, respected, and feared by millions of Celestials who never heard of Victoria or the American President. If it be asked how this has come about, the answer is simple. England and America prize dollars more than prestige; on the other hand, France keeps one object steadily in view: she will get dollars if she can, but *power she must and will have*. She will have the Chinese to regard her friendship as more desirable than dollars—her enmity as the most terrible of calamities.

It is quite a study for the curious to contemplate the manifold and subtle agencies which are carelessly at work, extending and consolidating French influence in China. A master spirit in Paris inspires and guides the whole. Every Frenchman in China, every priest (and they are almost all French Jesuits) work with the same end in view. Every instance of opposition, every case of persecution of a priest, or injury to French property, is so promptly avenged and so skilfully manipulated, that inevitably good comes out of the evil; the French triumph, the Chinese are humbled, heavy indemnities are paid, abject apologies rendered, and positive advantages secured for the time to come. In this way quietly, but surely, France is establishing her footing in the land. No doubt the facility with which the priests accommodate them-

selves to the usages of the country accounts for much of their influence. They dress as the Chinese; wear the pig-tail, and shave the head just as a native. Indeed, except for the lighter hue of their skin, and the absence of the oblique eye, it would be impossible to distinguish them from the native gentry. It is a singular fact, and strongly confirmative of what we have just said, that many Romish priests in the interior of China hold the post of honorary magistrate, and administer justice to all classes in their districts. It is not at all an unusual thing for a great mandarin to alight from his sedan chair, and reverently salute one of those priestly magistrates. The same mandarin would scorn to make obeisance to the representative of Great Britain if he came in his way.

A curious illustration of the power of the priests, and the way in which they use it, occurred about four years ago in the north of China. A fight took place between a body of Imperial and rebel troops in the neighbourhood of Shanghai. A French admiral had the curiosity to go and witness the struggle. He took his stand on a hill overlooking the battle-field. A stray shot struck him mortally. He died. Hereupon a proclamation was made by the Jesuit magistrates that a large sum of money was needed for masses for the repose of the Admiral's soul. This sum of money was to be contributed by the Chinese of the district. The impost was actually enforced; and the proceeds were so abundant that, over and above quieting the Admiral's spirit, enough remained for the building of two chapels.

All this would seem to indicate considerable docility on the part of the Chinese. But it is the conviction of those who know the people best, that the encroachments of the French upon their rights and liberties are doing more than any other thing to foster a deep, silent, growing hatred to Europeans in general. They bear the yoke, for they see no way of throwing it off, but they hate it and groan under it: and, as old experienced missionaries declare—"They are treasuring up wrath against the day of wrath," and should the day of vengeance arrive, they will exact a fearful recompense for all their humiliations—a recompense which will fall indiscriminately on every man with a white face. The Chinaman distinguishes not between nationalities; he jumbles up all foreigners in one definition "Li," barbarians, and, it is to be feared, judges of them not by the best but the *worst* of their number.

The Romish Missions number very many thousands of converts. They are far more numerous than those of all the Protestant Missions together. It does not follow that they are in the aggregate more valuable than the few. Rome's tactics are the same in China as elsewhere. She goes to work in a mechanical style. With her, motives, convictions, change of heart and life are not cardinal points. Submission to baptism and avowed subjection to the Church are all that is required. The mass of the people are left in gross ignorance of the facts and doctrines of the Gospel; there can be little doubt that Romish Christianity in China is deeply tinged with the prevailing idolatry.

Yet the priests are not unmindful of education. In connection with every leading Mission they have a superior school for the training of young men. All the students learn Latin, and the principal subjects are taught in that language. Nor is it a mere smattering of Latin they acquire. Many of the students have a firm grasp of the language. A missionary friend assured us he had lately received a letter from a Chinese pupil couched in Latin of a singularly pure and elegant style. The advantages of teaching the natives Latin instead of English are very apparent. Not only is the widest door of knowledge thus thrown open to them, but there is more chance of conserving them for Mission purposes, than there would be if they learnt English. It is the great lament of Protestant missionaries at the Free Ports, that the knowledge of English seriously impedes their grand aim. Unconverted and converted Chinese alike become careless, carnal, and sordid in proportion to their acquaintance with that tongue. They find thereby a royal road to wealth. As translators in Govern-

rent or mercantile offices, they get a good and easy livelihood. This is all they care for, and henceforth the pursuits of science and the obligations of religion are forgotten.

We spent three days in Macoa, and enjoyed the change not a little. It is, as the world knows, a Portuguese settlement; but it is nothing more. The Portuguese would fain make it out to be a crown colony. It is nothing of the kind. They simply exist there by sufferance of the Chinese, and have no more proprietary claim to Macao than to Peking. The place is pretty, the scenery around most charming, and the bay which is skirted by the town is one of the finest we have ever seen. The ruins of a cathedral, built some 150 years ago, and since destroyed by fire, look down upon the town in solemn grandeur. The present cathedral is imposing in its way, but lacks the glory of its predecessor. Not a bench or a chair is to be seen therein. The worshippers stand or kneel, as the service of the mass may require. Preaching is hardly ever known, and the services, as a rule, do not exceed twenty minutes in duration.

An air of proud poverty pervades the whole place. There are few pure Portuguese residents, but the town swarms with their sable descendants. It is a curious fact, common to China as well as India, that Portuguese half-castes are generally of a deeper hue than the native mothers from whom they sprung. They are a lazy, lounging, spiritless race. A writership in an office on starvation allowance is their highest ambition. Many species of handicraft are open to them, but they would rather die than touch a hammer or spade. They cannot dig, but they are not ashamed to beg.

The Governor is of course a mighty potentate, and "passing rich" on a few hundred pounds a year. He has, however, to mind his *p's* and *q's* in his dealings with the natives. A terrible lesson was read to a Governor of Macao some eight years ago. This gentleman wished to make a road. He made, but did not count the cost. He cut through a Chinese cemetery. He was warned against the measure, and assured that no greater insult could be offered to the natives than to meddle with the resting-place of their ancestors. His Excellency sneered at the warning, and laughed at the danger. One evening he was going for his usual ride. A faithful Chinese servant implored him to stay at home. Again he smiled and sneered. As if to shew his coolness, he spurred his horse, and left his aide-de-camp far behind. In an instant four men sprung like lightning on the rider. A moment sufficed to bring him to the ground, and, ere the aide-de-camp could reach the spot, the assailants had made off with the head and right-hand of the unfortunate man.

The present Governor is wiser in his generation. He, too, had occasion lately to make a cutting through a burial ground. He did the thing discreetly, and proved that he respected the prejudices of the people, though it may be, he respected his *head* likewise. Before turning a sod for his own purposes, he very carefully opened every grave, and, with religious caution, collected the bones. These were deposited in an earthen jar, covered up, and ticketed with the name of the departed. We saw a vast number of these jars ranged in rows, awaiting the arrival of claimants who would remove the sacred relics to some place of repose.

It may seem strange that such a disturbance of the dead as that described should not arouse the ire of the people. The fact is, they do not regard that as desecration in any sense. They look upon the collecting and preserving of the bones as an act of pious attention. In many parts of the country it is customary to bury the dead *above ground*—if that is not an Irishism. They put the body in a strong wooden coffin, and place it in a field or garden adjoining the house. There it remains for a year or more, when they open it, and, taking out the bones, place them in one of those jars. In this way, whole rows of such urns adorn the side of the house, and the complacent survivor, as he eats his meal or smokes his pipe, may contemplate the earthen memorials of his

ancestors for many generations past. To a stranger, however, one who has no interest in the bones, the sight of a row of jars is not necessarily suggestive of solemn ideas: so that, perhaps, we may pardon the wag who defined those ghastly receptacles as "potted ancestors."

Truly there is something wonderful in the devotion of the Chinese to the departed. Indeed, the worship of ancestors is *the* religion of China. They have "gods many and lords many," but a scant measure of honour is meted out to these compared to the attention bestowed upon their ghostly predecessors. Missionaries in preaching may jeer at the gods, the people will laugh right merrily; but let the Missionary utter one word in disparagement of ancestral worship, he is immediately abused as an atheist and a monster. Every Missionary feels that this is his greatest difficulty. He can get on admirably until he touches the sore point—touching that, he touches the apple of the eye. A word on that subject will convert an attentive, good-humoured audience into a furious mob. Many a time the Chinese will admit the superiority of the Gospel and the beauties of Christ's character; but when at length they learn that Christianity discourages their favourite worship, they will turn away with disgust and aversion, and protest that a religion which is opposed to such devotion can only have sprung from a foul demon.

The mode of worship consists in burning incense, sticks, and strips of paper, on which certain precepts of Confucius are inscribed. It must not be supposed that the people are disinterested in their attention to their ancestors. The opposite is the case. They evidently worship the names of the departed less to benefit them than themselves. They believe that negligence in this respect would incense the restless spirits against them, and that dire calamities would be sure to overtake them.

The filial piety of the Chinese has ever been proverbial, and deservedly so; though this good trait is carried to a guilty excess. Disobedience to parents is regarded as the most horrible of crimes, and it is a sin of comparatively rare occurrence. But every child is taught to regard his parents as standing to him in the place of God, and he is bound to render to them divine homage. On stated occasions the parents ascend a kind of throne and there sit, whilst the children prostrate themselves before them, and invoke them in terms which belong alone to the Deity. These prostrations take place even amongst the native Christians, and the Missionaries are not a little troubled to know how to act under the circumstances. The idolatrous addresses are not made by Christian children: still there is a tendency to excessive homage, in appearance not far removed from worship.

Very curious are the notions entertained of the soul. An old Missionary told us a story in illustration of this. The fable is from one of their sacred books. Their ideas of the soul are strictly material; and they believe that the soul of a virtuous man is gradually becoming more and more intensified or *solidified*, whilst the soul of the vicious is growing more and more attenuated. Death in these two cases is attended with very different results. The vicious man's soul has only been held together by the walls of the body; that dissolved, the soul vanishes into thin air. It has no consistence, and, therefore, no separate existence. On the contrary, the good man's soul quits the body a compact and substantial spirit, and, as matter attracts matter, it will inevitably find another body to inhabit. The story states that a very holy abbot died in peace in his monastery. At the same instant a dissipated young man was killed whilst hunting in a neighbouring field. Of course the soul of the profligate youth vanished; but the solid soul of the abbot, at the same moment, was rushing across that field. It forthwith took possession of the body. The young man arose and walked. Presently some of his friends found him, and took him to his home. Great was the wonderment occasioned. There, sure enough, was the body, but the *soul* had been exchanged. Rich viands were set before

him; he spurned them, and preferred to fast; his wives tried their blandishments, his comrades their jovial talk. It was all in vain. He shrank from their familiarities, and frowned on their levities. It was clear to all that he had the old body but a new soul, and that the soul ruled the body. Ere long the abbot found his way back to his monastery, and again found peace in congenial society and hallowed pursuits.

A vein of truth and lineaments of beauty run through this story. It is thus with the teaching of the Chinese sages. The ethics of Confucius are only second to those of the Gospel. A vicious principle or a base sentiment has no place in his writings; not unfrequently the philosopher's utterances almost startle one, they are so excellent, so *God-like* so true. Who will be bold enough to deny that some rays of light divine penetrated the mind of that remarkable man—yea, and of others like him, who shone as stars amidst all the gloom of heathen darkness? But ethics, however pure and exalted, are unequal to the task of man's renewal. Confucius has been worshipped, and his maxims rehearsed for decades of centuries, but China still wallows in the mire, still reeks with vice. What the poet says to nature, we may say to Confucius and his compeers—

"Ah! if they give not *arms* as well as rules,
What can they more than tell us, we are fools?"

(*To be continued.*)

ANOTHER PAN-PROTESTANT CHURCH IN INDIA.

THE foundation stone of the Simla Union Church was laid with great pomp on the 1st November. The Rev. Dr. Mitchell gave an eloquent address on the occasion, in the course of which he made the following remarks on the necessity of union among the different sects of the Christian Church:—

"Ours is a Union Church. It is not connected with any one denomination in particular. It may be well that, in the large cities of India, each denomination should try to have its own place, or places of worship; but I think it is also well, and very needful, that in smaller stations the various sections of Evangelical Protestantism should meet and worship in common. I have no doubt that Union churches similar to our own will be formed in various places in India; two or three indeed, besides ours, are already formed.

"Our congregation has been composed of members of all the great divisions of Protestantism; Presbyterians from Scotland and Ireland, Congregationalists, Baptists, Wesleyans, and not a few members of the Church of England. You are aware, my friends, that it is a standing reproach of Rome against Protestantism that it is split up into a multitude of jarring sects, each full of rancorous bitterness against the rest. The reproach is not true. Among the Confessions of the Reformed Churches there is a beautiful and marvellous harmony, and there is also a large and growing feeling of brotherly love among the members of these churches. For ourselves, we can all say, with thankfulness to God, that we have worshipped as with one mind and heart during the past season, striving, and through the grace of God not striving in vain, to keep the unity of the spirit in the bond of peace. Nor was it merely a friendly feeling that bound us together; we were united by the strong tie of a common faith. If on some minor points there were diversities amongst us, yet on other and far more important points we were thoroughly as one. We are conscientiously and firmly attached to those great gospel truths which were originally proclaimed by our Lord and his apostles, and which were afresh proclaimed, as with a trumpet-voice, by the illustrious Reformers of the Continent and Britain—truths which we regard as the test of a standing or a falling church, and which our hearts only the more warmly cling to, because of the manifold defections which are witnessed

in the present day. The opposite delusions of Rationalism and Ritualism shall pass away and perish; the faith once delivered to the saints endures for ever; and that one unchanging faith we seek to maintain and cherish and defend.

CHANGES IN A CITY CONGREGATION.

IN a late number of the *Record* were reports of Presbytery examinations of several country congregations, and one of the answers, "there has been no change in our communion roll during the year," is such a contrast to the state of matters in every city charge, that I have been tempted to sum up the changes that a year has made on our roll. I find that from March 1869 to March 1870, seven have died, thirty-eight have removed, and over seventy have been added. The thirty-eight have scattered all over the world; and only in three or four cases could I give them lines to a minister of the Church of Scotland. Eighteen belonged to the Queen's Army, and they are now in Ireland, in Bermuda, in the West Indies, and in Penang. The other twenty have gone to various parts of the Province, to the United States, to Scotland, and Ontario. All of them took lines, and in most cases would be able to connect themselves with a Presbyterian Church in the places they went to. Presbyterianism is a good deal wider than our own venerated section, and the Church is a good deal wider than Presbyterianism. But what an argument for the cultivation of kindly feelings among different denominations is contained in such facts as the above! Our friends go from us every day to other lands, and have to unite with other Churches. Should they not be taught from the first to regard those not as enemies or even rivals, but as sisters?—*St. Matthew's, Halifax.*

PRINCE EDWARD ISLAND PRESBYTERY.

THE Presbytery of Prince Edward Island met in St. James' Church, Charlottetown, on the 13th January, and was constituted with prayer by the Rev. Mr. Duncan, who, in the absence of Mr. McLean, was appointed Moderator *pro tem.* Sederunt:—Rev. Messrs. Duncan, McColl, McWilliam, Stewart, Ministers; and Messrs. Thompson, Cogswell, and Charles Kennedy, Elders.

A commission was given in favour of Mr. John Bell, Cape Traverse, as representative elder for De Sable, which was sustained, and his name was accordingly added to the Roll.

The minutes of the former meeting were read and sustained.

The Clerk then submitted a draft of queries, prepared by him according to the instructions of last meeting, with the view of ascertaining the spiritual state of the congregations within the bounds. It was thereafter agreed, on motion to that effect, that Kirk Sessions be instructed to report to the next meeting of Presbytery, to the best of their ability, on the state of religion within the respective congregations, and that the queries now submitted be sent down to them, to guide them in this important matter.

The Presbytery then took into consideration the subject of the *Presbyterian*, which had been referred to a Committee at the former meeting. A verbal report having been given, it was resolved that the Committee be discharged; that a joint Committee of Management and a joint Editor be appointed by this Presbytery, to act in concert with the similar Committee and Editor appointed by the other body; and that the different congregations be recommended to promote its interests to the best of their ability. Thereafter the Rev. G. W. Stewart was appointed co-Editor, and Messrs. Duncan, McLean, McColl and R. Munro were appointed a Committee of Management,—Mr. Duncan, Convener. The different members of Presbytery agreed to contribute articles for it in rotation. And the Clerk was instructed to communicate this resolution to the other body.

The members of Presbytery reported that they had fulfilled their appointments in preaching at Clyde River church, and that on all occasions, without exception, the attendance was most gratifying.

Messrs. Dixon and McPhail appeared as a deputation from that congregation, thanking the Presbytery for the services supplied, and requesting, now as the church is opened and a warm interest taken in it by the people, that the Presbytery would continue to grant services as far as they can see fit.

On motion, it was agreed that the members of the Presbytery give a Sunday each, until the next meeting of Presbytery, as follows:—The Rev. Mr. McLean on the 6th Feby.; the Rev. Mr. Stewart on the 27th Feby; the Rev. Mr. McWilliam on the 20th March; the Rev. Mr. McColl on the 10th April; and the Rev. Mr. Duncan on the 1st May. And the Presbytery recommend the different congregations to hold prayer meetings on the Sundays on which their own ministers are thus absent.

The Presbytery then called for reports of the different Lay Associations within the bounds, when it appeared that

St. Peter's Road	collected	£12	7	5½	for year ending	Oct. 1869
Brackley Pt. Road	"	15	12	3	"	Nov. 1869
Georgetown	"	14	6	9	"	Dec. 1869
Charlottetown	"	18	0	0		

There being no representative from Belfast, there was no report. In De Sable, no Lay Association is as yet organized.

The Presbytery were gratified to hear the progressive success of the various Associations, and requested the Clerk to give instructions that the different accounts be closed by the next meeting of Presbytery; and that a full report be then given in, when the claims for assistance from this fund shall be considered, and the money on hand shall be apportioned.

The Presbytery then adjourned to meet in Charlottetown on the third Thursday of May, being the 19th of that month, at 11 o'clock.

Closed with prayer.

ALEX. MCWILLIAM, *Pby. Clerk.*

PRESBYTERIAN UNION.

The old and new school Presbyterians in the United States have united. For many years the Presbyterians in Australia have formed but one undivided church. Throughout Canada and the unconfederated provinces, the Free and United Presbyterian Churches have united. There is but one step more wanted to form an undivided Presbyterian Church throughout British North America. It is a subject which forces itself upon the attention of every thoughtful man. Why do we not unite? What is in the way? Is it difference of doctrine, or discipline, or government? or is it merely the different traditions of our churches which keep us apart? For what will we barter these traditions? Will we barter them for the common weal—for the interests of religion in large sections of the country: for the spirit and prayer of our Lord, that they all may be one? "As Thou, Father, art in me, and I in Thee, that they may be one in us."

We would earnestly invite the attention of ministers and elders and people to this important topic. It is a topic which must, sooner or later, engross the attention of all, and the sooner the better, perhaps for all parties. The subject must be "ventilated," and well ventilated, before a union is possible. Let us take the question into our most earnest and prayerful thought. Let us lovingly weigh the happy results that such a union is calculated, under God's blessing, to bring. Let us exercise forbearance and that Christian charity (which at least "thinketh no evil,") on any point of larger or lesser interest,

where we do not see exactly alike: and, acting in the spirit of a Christ-like love, may He, in whose hands are the hearts of men, lead us in His wise counsels to a happy and favorable issue.—T. DUNCAN, in *P. E. I. Presbyterian*.

MADAGASCAR.

MISSIONARY intelligence has seldom reached the point of interest and importance which the recent news from Madagascar attains. The repudiation of the old idolatry over a whole district, and the addition of about a million of people to the nominal ranks of Christianity, is an event that has hardly ever been paralleled in the more recent history of the Church. It appears that there has been a great burning of the national idols, and that there is a great demand for Christian instruction, and a very great increase in the congregations of Christian worshippers. It is, perhaps, the nearest approach that our times has supplied to the fulfilment of the scriptural idea of "a nation born in a day." It is fitted to give a new impulse to the cause of missions, and new faith in the promises of success. Never did the bearers of precious seed go forth with so much weeping as in Madagascar, and seldom has it been their privilege to come again with such rejoicing, bringing their sheaves with them. It is interesting, too, and yet not to be wondered at, that it is the same Church so many of whose members passed through the fires of martyrdom, that now exhibits such marvellous expansion. We are carried back to Apostolic times alike by the narrative of its fiery persecutions, and by the narrative of its unprecedented enlargement. The hope rises that the island may become a great centre of missionary influence, and in connection with our growing acquaintance with the continent of Africa, and the mighty openings for Christian work that may soon be found there, we are almost tempted to anticipate the future, although it is well to remember how often it has been found that "the morning cometh, and also the night."

The burning of the royal idols was followed by that of the national idols in the three great idol-towns, and that, again, by the burning of other idols in smaller places. It would seem that instructions requiring their destruction have been issued from the Government, so that in one sense the proceeding has not been quite spontaneous on the part of the people. But the general feeling of the population would seem to have been wonderfully in harmony with the Imperial order. And the desire for Christian instruction is correspondingly great. The missionaries of the London Missionary Society write that the congregations in the villages are greatly increased, and that they are constantly hearing of people meeting together, and no one to preach to them, while the number of applications is greater than they can supply. "The effect," says one missionary, "of the public abolition of idolatry, has been to make almost the entire population nominally Christians. The state of Madagascar just now is most critical, and yet we cannot help rejoicing that such a large number of people are willing to attend Christian services and listen to the preaching of the Gospel. While the mass of the people are such babes in Christian knowledge, we want a very much larger number of missionaries: at present we simply feel that we cannot attempt a third of the work which our districts may fairly claim from us; and the distraction arising from a number of claims that cannot be met, acts as a clog upon us in the work that we do undertake."

Conferences have taken place between the missionaries and the Prime Minister in regard to the measures to be taken. The congregations that have been organized were to choose as many agents as they could support, and send them to the districts most in need of them. The Prime Minister was very much gratified, and promised that the church inside the palace would also unite.

in raising the money, and would be glad to divide this among the rest, giving to each church a certain sum, varying according to the number of teachers appointed by them. The Queen and the Prime Minister have promised not to work independently of the church, nor to curtail its liberty, but to co-operate with it in the arrangements to be made. Each congregation has made great exertions, and teachers are being sent out in all directions. No fewer than one hundred and sixty villages are in need of their services.—*Sunday Magazine*.

RELIGIOUS EXTRACTS

From the Indian Mirror of Nov. 5th, 1869, Keshub Chander Sen's paper.

SOLITUDE.

YOU cannot live for Him in the world unless you live much with Him, apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness, much more moral and spiritual greatness, is never attained but as the result of much that is concealed from the world—of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises Heaven is brought near, and our exaggerated estimate of earthly things corrected.

PRAY ALWAYS.

The Heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilising shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succour you need.

HARMONY.

The planets in the heavens have a twofold motion, in their orbits and on their axis,—the one motion not interfering, but carried on simultaneously, and in perfect harmony with the other: so must it be that man's two-fold activities—round the heavenly and the earthly centre, disturb not, nor jar with, each other. He who diligently discharges the duties of the earthly may at the same moment fulfil those of the heavenly sphere; at once "diligent in business," and "fervent in spirit, serving the Lord."

CATHOLIC CHURCH.

A Church to be Catholic in its devotional life as in its general spirit, must incorporate and develop within itself all characters of worship, all phases of divine service, all forms of ritual, which have been originated in each of the separate branches of the general church; inasmuch as each must have been an expression of devotion from the human soul, and each have answered to its special need at some particular period of its religious growth or upward development.

PUBLIC WORSHIP.

No one neglects the institutions of public worship or the ordinances of religion without being in danger of losing that spirituality which, regarding his absence from the house of prayer and praise in the best possible point of view, he is endeavouring after. Many have thought that they could do without this or that ordinance: some that they could dispense with public worship; and among these there have been who have discovered their mistake, and who have found that the temptations of the world were all too powerful for them, and that the ordinances of religion were really means of grace and largely required by the

soul to enable it to withstand its enemies. Others, who have commenced by neglecting the public worship of God, have continued by omitting His private worship and service, and gradually gone from bad to worse, until at length their career was terminated by a vicious life and a hopeless death.

SILENT DEVOTION.

There should be silent worship as well as vocal worship. And as private worship is the fitting prelude to public prayer and praise, so is silent devotion the proper preparation for private worship, and will yield it inspiration and contribute to its force. O let us try for ourselves how greatly it will effect this, and we shall find that our strength is in stillness. The worship of silence supplies inspiration and yields time for the true articulation of the soul.

HOW? AND HOW MUCH?

A MINISTER thus closed his address to an assembly—

“There is no explicit, uniform, universal rule in the New Testament for giving to God. A patriarch gave a tenth. A Jew above two-tenths. Zaccheus would give the half of his goods. Many of the Christians at Pentecost gave their all. Every man is left at liberty to take his grade and rank of Christian nobility and generosity; and that remains his position and rank for ever.”

A minister went away fired with the sentiment, and resolved to let it influence his life and ministry. He presently met a friend, and exhorted him to large-hearted liberality, dwelling much on the blessed privilege of giving to the Lord. Meeting him afterwards, he asked if he had acted on his advice. His friend replied that, “when about to present his offering to God, he felt it was not large enough. He then doubled it; but feeling that it was still too small, he doubled it again; and then he gave it to God with joy.”

True, there is no exact, uniform, universal measure for giving—as a twentieth, a tenth, a fifth, a half, or any other proportion, to which all men conform. The Gospel does not bind its converts by strict, uniform rule. It leaves them at liberty to decide for themselves. Yet is their liberty not the liberty of license to do nothing, but the liberty of intelligent decision and grateful love. It is liberty to give “as God hath prospered,” and for each to act “as he purposeth in his heart.”

With those who truly live for God themselves, and who devote their possessions to His glory, the sentiment, “All belongs to God—why ask a proportion for Him?” is the very natural and beautiful reply when proportionate giving is urged. The Christian ought, indeed, to acknowledge that all he has is the Lord’s, and to act as a faithful steward in the expenditure of what the Lord has intrusted to him; but precept needs to be reduced to practice.

Let the Christian reader, then, consider his infinite obligations to the love of Christ in redeeming him from sin and destruction. Let him reflect on the Saviour’s claim on the devotedness of his whole heart, and on every power and faculty he possesses. Let him seriously weigh the urgent necessities of millions of men calling for his compassionate sympathy and largest aid, during his one brief, mortal life. Let him solemnly determine whether he will live for self-indulgence, as a child of earth, or whether, as a follower of Christ, he will forego present enjoyment for the eternal welfare of men and the glory of Christ. Christian reader, you cannot but admire the spirit of the noble apostle—“The love of God constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again.” (2 Cor. v. 14, 15.)

NEWS OF THE CHURCH.

Our Foreign Mission to the New Hebrides.—We are glad to learn that the Rev. Mr. McColl's people in Prince Edward Island are collecting liberally for this mission, moved thereto in great part by their love and esteem for our Missionary, Mr. Goodwill. In connection with this, we would remind all that we trust to send out Mr. Robertson also, in the autumn of this year, and we hope that the churches will provide him liberally with boxes of clothing, blankets, cutlery, and articles such as were prepared for Mr. and Mrs. Goodwill to take with them.

Tea-Meeting at Richmond.—Our people at Richmond are few in numbers, but they are a stirring lot. Some weeks ago they gave a tea and cake festival to the Sabbath-school children and their friends; and though the night was very dark and stormy outside, it was all bright with smiles, glad little hearts, and lamp-light, within. Lately a few of the zealous ones thought they would like to do something for the Chiniquy Relief and Mission Fund. The Pastor was consulted; the ladies said *yes*, they would do all they could, and nearly everybody in Richmond promised their aid; consequently, on the evening of Tuesday, the first of March, about 200 persons of all denominations gathered within the walls of our little school-house. It was packed about as well as we have seen it for many a day. We wonder if a cup of good tea, instead of the sermon, would bring *half so many people out on the Sabbath!* The chairman, Rev. Mr. Thompson, read an interesting letter from Father Chiniquy, after which speeches were delivered by the Rev. Mr. James of the Methodist Church, Mr. Murray of the Presbyterian College, Dr. Smith of Richmond, and by the Chairman. Excellent music formed an important item in the evening's programme. The sum realized, after deducting all expenses, amounted to the respectable figure of 54 dollars.

Cape John—Presentation.—At the close of the Bible-Class Meeting on Tuesday afternoon, 1st inst., Miss Jane McLeod and Miss Christy McLeod, in name of the subscribers, presented to Rev. Mr. McCurn a beautiful Morocco-bound Pocket Bible, as "a small token of esteem from his Bible class pupils at Cape John." This Bible class is held regularly in the Church every alternate Tuesday at 4 o'clock, and the attendance, since its commencement last summer, has been steadily increasing. The pupils have, throughout, manifested much interest in the exercises of the class, and altogether the young people of this congregation give much promise of ripening into good christian men and women.

St. John and Halifax.—The Rev. Robt. J. Cameron has commenced his labours in connection with St. Andrew's Church and Rothesay, and is giving the greatest satisfaction to the people. We hope to hear from him occasionally. Mr. J. Fraser Campbell is expected to preach his first sermons in St. Matthew's, Halifax, on March 20th. He has been doing good work in Cape Breton during the past three months.

P. E. I. Presbytery.—We observe that this Presbytery at its meeting in January, adopted the Charlottetown *Presbyterian* as its organ, in the same way and on the same footing as its sister Presbytery of the P. Church of the Lower Provinces. They have appointed a joint editor and a committee, and they recommend the members of Presbytery to aid by pen and influence in making the paper a welcome visitor to the house of every kirkman in the Island. We would also earnestly and respectfully call the attention of the Court at its next meeting in May to the article in the present number on "the circulation of the *Record*," as we are certain that before the next meeting of Synod they could double or quadruple it. We also notice from their

minutes that the Lay Association is being vigorously worked by most of their congregations. A good sign of the Presbytery is the large attendance of elders at its meetings.

St. John's, Newfoundland.—At the annual meeting of the Rev. D. MacRae's congregation, held on the 14th of 1st month, a gallant effort was begun to pay off a debt of £550 incurred seven years ago in connection with the building of the Manse, which has been a mill-stone round the neck of the congregation ever since, the interest amounting to £33 annually. One member offered to guarantee payment of one-fourth of the whole debt. Another—a Pictonian who is but seldom in St. John's—subscribed £80. The subscriptions are payable by instalments in four years. In short, at the close of the day after the meeting, such was the good-will and heartiness displayed by all, that the whole amount was subscribed, and one-fourth of the debt has already been paid. There were some most marked instances of liberality displayed by members whose means are but moderate; but where all did well, it is unnecessary to mention names.

Ladies' Society, St. Andrew's Church, New Glasgow.—This Society was started in 1856, for congregational and charitable objects. A regular report of its income and expenditure has never been published, and hence, in order that members of the church may have a view of its history, it is necessary to refer to past years. The necessity of such reports appears by the experience of this society, which has been eminently useful to the congregation, but now enjoys a much smaller income than at first. To do the society justice, however, two facts must be borne in mind: namely: the erection of a separate congregation at the Albion Mines, and the total discontinuance of contributions from country sections. It is necessary to explain, also, that from July 1864 to July 1867, the society was totally inactive. With these explanations, the following brief statement is furnished from the Minute-Book of the Society, which was at first kept by Mrs. Skinner, and is now in the hands of Miss Fraser, the present Secretary.

RECEIPTS.

1856	-	-	-	-	-	-	-	-	-	-	-	£23	12	7
1857	-	-	-	-	-	-	-	-	-	-	-	15	2	7
1858	-	-	-	-	-	-	-	-	-	-	-	9	18	7
1859	-	-	-	-	-	-	-	-	-	-	-	10	5	7½
1860	-	-	-	-	-	-	-	-	-	-	-	22	16	10
1861	-	-	-	-	-	-	-	-	-	-	-	10	6	4½
1862	-	-	-	-	-	-	-	-	-	-	-	7	2	9
1863	-	-	-	-	-	-	-	-	-	-	-	6	10	3
1864	-	-	-	-	-	-	-	-	-	-	-	6	0	8
1867	-	-	-	-	-	-	-	-	-	-	-	8	0	6
1868	-	-	-	-	-	-	-	-	-	-	-	7	6	0

CHIEF DISBURSEMENTS.

Pulpit Gown	-	-	-	-	-	-	-	-	-	-	-	£11	9	10½
Pulpit Trimming	-	-	-	-	-	-	-	-	-	-	-	12	4	11½
Donation to Bell	-	-	-	-	-	-	-	-	-	-	-	30	0	0
Baptismal Font	-	-	-	-	-	-	-	-	-	-	-	26	0	0
Vestry Furniture	-	-	-	-	-	-	-	-	-	-	-	2	5	4½
Canadian Jewish Mission	-	-	-	-	-	-	-	-	-	-	-	5	0	0
To Rev. Mr. McCurdy for Goose River Mission-	-	-	-	-	-	-	-	-	-	-	-	3	0	0
Home Mission	-	-	-	-	-	-	-	-	-	-	-	5	0	0
Foreign Mission	-	-	-	-	-	-	-	-	-	-	-	5	0	0
To Mr. Hector MacKenzie for A. Mines Church	-	-	-	-	-	-	-	-	-	-	-	5	0	0
Church Lamps	-	-	-	-	-	-	-	-	-	-	-	3	0	0
Church Blinds	-	-	-	-	-	-	-	-	-	-	-	9	11	10

The above being only the principal items of expenditure, many disbursements for charitable and church purposes are omitted. It deserves also to be specially mentioned, that the income for 1860 was augmented by a liberal and kind donation of £10 sent through the hands of Miss Fraser.

The account for the past year, 1869, is as follows:—

Balance from 1868 - - - - -	£12 12 9
First Quarter - - - - -	2 6 3
Second do. - - - - -	1 10 0
Third do. - - - - -	3 2 0
Fourth do. - - - - -	2 2 6
Total - - - - -	£21 13 6

EXPENDITURE FOR 1869.

Shutters for Church Windows - - - - -	£10 0 0
Cleaning Church - - - - -	8 0 0
Total - - - - -	£18 0 0

It may be learned from the above brief account what are the objects of this Society, and how far these objects have been accomplished. From what good has been done, it may be seen how much more might be done if the Society were widely supported throughout all the districts of the congregation. It might at least be as strong as it was at first. It is to be hoped that the Report of 1870 may show a marked improvement.—*Com.*

NOTES OF THE MONTH.

SINCE our last monthly summary there has been more than the usual amount of excitement in that excitable nation—the French, which was carried to the highest pitch by the shooting of M. Noir, a friend of M. Rochfort, the most rabid of the radical deputies, by Pierre Bonaparte, a cousin of the Emperor. While the homicide awaits his trial, the Government has been sustained in the Chamber by large majorities. The moderation of the Emperor amid all these excitements and troubles proves him a wise and prudent ruler, whose life and success are very important to the peace of France and Europe.—The Spanish nation having failed to obtain a ruler ambitious and bold enough to occupy the Spanish throne, has, in the meantime, settled into a kind of provisional republic, under which religious liberty is enjoyed, and the doctrines of a pure gospel are spreading with marvellous success. The truth has to contend in France and Spain with two great enemies—Romanism and Infidelity.

IN the relations of Great Britain and the United States, all negotiations on the subject of the Alabama claims seem, by mutual consent, to have been discontinued; but much may be expected from the influence of such a distinguished and wise man as Mr. Motley, the American minister, in removing a state of things which is far from safe or satisfactory. The visit of Prince Arthur has elicited some good feeling and soothing hospitalities. In the Superior Court of Ohio, the judges have decided against the exclusion of the Bible from the common schools. Two of them held that the Constitution recognized Christianity. This is a most important decision, and should be a lesson to us, who are apt to outherod Herod in our imitation of American institutions. One judge asked: what a teacher was to say of the origin of man or of the Sabbath, if he could not appeal to the Bible? Surely the exclusion of the holy word of God from the schools is an act of great impiety, and fraught with future evil to a nation. This important case has been appealed to the Supreme Court.

In the British parliament, the absorbing question of the tenure of Irish land has taken precedence of education. Many of the Irish landlords are confined to their own houses from fear of assassination, and in some counties there exists a reign of terror. The people fancy that the land is so far their own that they hold it under an old feudal tenure and should pay no rent. It is said that the Government intend to push forward their land bill to a third reading before Easter. The leadership of the Conservatives in the House of Lords has been declined by the Earl of Derby. A motion¹ been tabled in the Commons by Mr. Beaumont, that bishops be relieved from sitting in the Upper House. The motion of Mr. Gladstone, that, as O'Donovan Rossa could not take his seat in the House of Commons, a new writ be issued for Tipperary, was carried by a vote of 301 to 81. Leading statesmen in Britain have lately expressed themselves as opposed to any separation between England and her Colonies. They are viewed as specially important as a field of emigration for the masses of the over-peopled mother country. At a meeting held on Jan. 26, to promote national emigration, letters were read from several gentlemen on this subject. Mr. Tennyson, poet laureate, wrote:—"I cannot believe that ministers entertain for a moment the suicidal policy attributed to them; rather would I think that they are occupied with that vital question, how to make England and her Colonies one body and one soul." Mr. Froude and Mr. Mill expressed themselves still more strongly in the same sense. No one, who has lived for any length of time in a North American Colony, can fail to see that some plan of closer union is necessary to the preservation of the integrity of the empire. A colonist is neither a Briton nor an American. What is he? Define him: for he sadly wants definition. Mr. Bright has been alarmingly unwell from excess of work, but is reported better. Political agitation is hard work.

THE absorbing religious topic is the so-called Ecumenical Council. But no one can tell anything about it: as these plotters against this poor world's peace do their work in a secrecy guarded at every point. Dr. Dollinger, the ablest Roman Catholic divine in Germany, has refuted the infallibility-dogma. The Jesuit organs call him Anti-Christ. Assemblies are no authority upon truth which owes its discovery and maintenance to individual men. The council is a scene of plots and despotism. Many of the bishops complain that the arrangements deprive them of an independent voice. It is said that M. Bismark proposes a public condemnation of the Pope's famous Syllabus, in which modern culture is anathematised.

THE patronage Committee of the Church of Scotland have prepared their report, the principal points of which are: "1. That the claim for the abolition of lay-patronage has become hereditary in the Church; 2. That it is asked as a matter of justice; 3. That the present circumstances of the country make the request a reasonable one; 4. That the claim is urged in the interest of the whole community." The disputed settlement in Alloa gives occasion for the usual buffoonery in such cases.

THERE is much excitement in this province, owing to the dismissal of Mr. Rand, Superintendent of Education. The essential thing to be kept in view is, that no religious body has, under the present Constitution, a right to separate schools, and it should be at once thoroughly understood that no one denomination shall have them. Separate schools are a most dangerous religious establishment.

To all appearance a fearful calamity has come upon us in the disappearance of the steamship "City of Boston," which sailed from Halifax on the 28th Jan. Most deeply do we sympathise with anxious and weeping relatives, trusting that they may have "the consolations of God."

A GREAT man has fallen in the late Dr. Matheson of Montreal. Many will remember his visit here about fourteen years ago. He was a most uncompromising churchman, and enjoyed, at the same time, the deepest love and respect of all.

THOUGHTS BY THE WAY.

OUR ignorance and our conceit make us magnify ridiculously the differences between ourselves and other Christian Churches, always, of course, to our own glorification and their great disadvantage. Nothing removes the false impression so well as the imminence of a greater danger than any we apprehend from them, or the being thrown among them and being obliged to have familiar intercourse with them. Thus, let the Methodists attempt to establish themselves in a Presbyterian district, and at once Methodism is publicly and privately preached against, and Arminianism denounced as almost as bad as Atheism. But now let Romanism appear in the same district and erect its head, and straightway the Presbyterian and the Methodist ministers discover that they are brothers,—that their differences are on “minor points,”—that they should have union prayer meetings, &c., and unite against the common enemy. And if a still worse enemy should appear, the immediate consequence would be a great accession of charity towards the Roman Catholics, from the discovery that they held all the great essentials of religion even as we hold them. Thus one of the greatest of modern travellers and missionaries—the converted Jew, Dr. Wolff,—found in his travels that the Greek Church was a greater enemy to human progress than the Roman, and the Mohammedan religion a great deal worse than either. He says that “the native Christians of Anatolia and the Turkish empire in general, where Roman Catholic missionaries have not penetrated, are ignorant, rude, and uncouth, like buffaloes; and that Roman Catholic missionaries have carried everywhere the light of civilization. This was observed by Robertson (a minister of the Church of Scotland), in his ‘History of Mexico and Peru,’ who showed that holy priests of the Spanish nation, like Las-Casas, have enlightened barbarians, and restrained the Spanish tyrants.” So, too, Dean Stanley, in his “History of the Greek Church,” points out that though the Church of Rome appears to us the enemy of all change and all progress, in comparison with the Greek Church it is liberal and reforming.

Macaulay, in his history, gives an amusing picture of how, in the reign of James VII. in England, the High Churchmen and the Non-conformists who had done all they could against each other, and dreaded each other as poison for years, began to fraternize when they found the king determined to bring the Roman Catholics into favour and power.

Missionaries to the heathen get very indifferent about “the minor points” and the traditions of the sect. It was from the Presbyterian missionaries in the Punjaub and north of India that the call came to Christendom to unite in prayer on the first week of the year. The Presbyterian Dr. Livingstone, when anxious to establish a mission on the Zambesi, invited Oxford and Cambridge to enter on it; and it was to the honor of the late Bishop of Oxford that he readily put himself at its head. The great Morrison in China translated the Prayer Book and Homilies of the Church of England; and it is quite common for Baptist and Presbyterian missionaries in India to use the English Church Liturgy when they think it expedient; and they lose much of their bitterness even against the Church of Rome.

The Rev. C. M. Grant went up to Darjeeling in the Himalayas a few months ago to open a Pan-Protestant Church there. He says:—“After service, we all sat down to the communion, the elements being dispensed by an old Baptist missionary in the neighbourhood. There were thirty-one of us at the table, and I know of Baptists, Congregationalists, Episcopalians, and Presbyterians among the number. It was a most blessed occasion; we, a little band in a strange land, in the recesses of the mountains, remembering God’s love and making visible the true unity of Christ’s Church, whilst the simple men of the Hills looked in upon us in respectful wonderment.” What a pity that some Nova Scotians couldn’t take a trip to the Himalayas!

ONE of the greatest evils of sectarianism is the way in which it forces its devotees to parade their good works. The individual might like to do a good act quietly; but if he does, he defrauds his sect, which is bound to know all that can be put down to its credit, to classify it, and publish it with its statistics. Hence the sect-church is greatly given to statistics. It strikes the average contributor per member and per congregation; and if it is ascertained thereby that the fact of a man being of the sect A. makes him give twice as much as the sect B. on the whole does, great is the rejoicing of the A. party, and great the contumely hurled at all the B. people. Faith means faith in the unseen, but the sect must see, count, and parade everything. Is it, then, faith at all? Is there anything now-a-days of the left hand not knowing what the right doeth? Not much, I fear. Hence a want of refinement, of delicacy, and of depth, in the sect Christian.

UPPER INDIA.

ON the 3rd of November last, the Rev. Messrs. Henderson and Gillan, chaplains, and the Rev. J. P. Lang, missionary of the Church of Scotland, having met within the Mission Church of Jullundur, Upper India, ordained the Rev. Mahomed Ismael as the first native pastor of the Church of Scotland in the Punjab; and, on the following Sunday, the Rev. J. P. Lang, within the church at Sealkote, inducted the above clergyman to his charge as pastor of the native congregation at that place. The services were entirely in Oordoo.

[The Rev. J. P. Lang is a son of the late Rev. Gavin Lang, formerly Church of Scotland Missionary in Shelburne, Nova Scotia.—ED.]

LUTHER AND THE SABBATH.

DURING the recent discussion of the Sabbath question in Pittsburgh, reference was made several times to the views of LUTHER on this subject. It may be well to state in his own words what he thought of the Lord's day. The following paragraph from LUTHER'S Larger Catechism will prove that he by no means entertained such loose opinions of the sacred day as some have attributed to him:

To sanctify the Sabbath day, signifies to keep it holy. What then is implied by keeping it holy? Nothing else but to be employed in holy words and actions. We should know that God desired to have this commandment strictly observed, and that he will punish all who reject his Word and are unwilling to hear and learn it, especially at the time appointed for this purpose. Therefore not only those sin against this commandment who grossly abuse and impiously profane the Sabbath day, as those who, on account of their avarice or wantonness, neglect to hear the Word of God or lie in taverns full and stupid like swine: but those also who listen to the Word of God as to idle talk, and attend preaching merely for the sake of fashion, and when the year has gone by, know as little as they did before."

ONCE A WEEK.

PUTTING, for a moment, the divine obligation of the Sabbath out of question, ought we not to retire from active business life at least as often as once a week, in order to sit in judgment upon ourselves? Men with the strongest desire to be just and honorable may, without being conscious of it at the time.

deflect from the straight and narrow path of right under the insidious promptings of self-interest. The individual who withdraws from the pursuit and pleasures of the world one day in every seven, and on that day subjects his acts and motives to a rigid moral scrutiny—who, as it were, institutes for himself a private and personal Sunday School, making Conscience its monitor, bringing up all his work-day doings like so many scholars to be catechised, and approved, or condemned, according to their deserts—is sure to recover, and likely to amend, many serious faults, which might otherwise have become habits, and have obscured his good name, and perhaps in the end totally undermine his integrity. Once a week, depend upon it, is not too often for the man who wishes to do his duty to his neighbors, to stand aside from secular affairs and review the past. He can scarcely do less than this, and feel assured that he is doing strict justice to his fellow-men, and he certainly is not performing his duty to God, whose watchful eye is always upon his creatures, and whose unwearied arm is ever outstretched to shelter and to save, if he fails to devote so small a fraction of his time as one day in seven, to devout gratitude and earnest praise.

A MEETING of the S. S. Teachers Association in connection with the Church of Scotland will be held in St. Andrew's, Halifax, on Monday evening, 14th inst., at 7½ o'clock. All the schools will be present.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.			
Rec'd col. at St. Andrew's Church, Pictou,	\$31 00	Rev. James Anderson, Wallace, per Wm. Fraser, Port Philip,	3 50
Rec'd. col. at Wallace	\$8 96	Do. for Angus Beaton, Pugwash ..	2 50
“ “ Pugwash,	6 30	Do. for W. B. Angus, Port Philip, ..	0 50
Less Post Office Order,	0 10	Do. for James Brander, Goose River	0 62½
Rec'd. col. at Redbank, N. B., per Rev. Finlay McDonald, \$8 00 and prem. 18 cents,	8 18	Rev. J. Campbell, for J. McLennan, Middle River, C. B.	3 50
Rec'd. from Mr. Robertsor, per W. G. Pender, col. at N. W. Arm, ..	3 00	Allan A. Davidson, Newcastle, N. B	5 50
Do. col. at Waverly,	1 80	Do. for Douglastown, N. B.	1 87½
	\$59 14	Do. for John McLaughlan, Nelson, N. B.	0 62½
		Joseph Hart, Baddeck, C. B.	0 62½
		Do. for C. J. Campbell, do,	1 25
		Do. for Don. McLennan, Middle Riv	0 62½
		Alex. Campbell, Esq., M. P. P., Broad Cove, C. B.	0 62½
		Do. for A. McDonald, Sugar Loaf, C. North	0 50
		Do. for D. Finlayson, Grand River	0 50
		Rev. J. Gunn, for Margaree, C. B.,	2 00
		Mrs. Lydia Reid, Sackville,	0 62½
		Rev. J. R. Thomson, for Hugh Cameron, Acadia Mines,	6 00
		J. Edwards, Fredericton, N. B.	18 00
		Rev. Mr. Wilkins, Truro, for Rev. Jas. Fraser, Chelsea, near Ottawa	0 62½
		Do. for A. Beveridge, Arthuret, N. B	0 62½
		Do. for W. G. Craig, Kingston, Ont.	0 62½
		Rev. A. Pollok, New Glasgow ..	50 00
		John Brait, Kingston, Kent, N. B.,	2 00
		Alex. Gordon, W. B. E. River, Pictou	2 50
		Alex. Baillie, New Annan,	0 62½
		Halifax—E. Lawson, \$1 25; Mrs. W. Lawson, \$1 25; Professor McDonald, \$1 25; Mrs. Dilworth, Mrs. McLean, Mrs. Kerr, J. Costley, Misses Rhind, J. S. McDonald, 62½ cents each; Mrs. D. Allison, 50 cents	
		W. G. PENDER, Sec'y.	
		Employment Office,	
		Halifax, March 7, 1870.	

CASH RECEIVED FOR RECORD.

Alex. McKenzie, Stake Road, Wallace	\$6 00
Alex. McKay, Lime Rock, Pictou, ..	1 25
Alex. McLean, Moncton, N. B.	1 00