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# THE MONTHLY RECORD

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## Church of Scotland

IN

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

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### SERMON.

PREACHED AT THE OPENING OF THE SYNOD OF THE MARITIME PROVINCES,  
AT CHATHAM, MIRAMICHI, ON THE 30TH DAY OF JUNE, 1869, BY  
THE REV. DR. BROOKE, THE RETIRING MODERATOR.

"Thy word is Truth."—John xvii. 17.

THERE is a sense in which the expression, "God's Word," is sometimes employed in the Scriptures, and with which probably few here present are unacquainted,—I mean as denoting His own Eternal Son, the only begotten of the Father, and who, in the fulness of time, became incarnate, and died upon the cross to make reconciliation for iniquity. This was the Word, or voice, as it stands in our translation, that Adam and Eve, after their fall, heard "walking in the garden, in the cool of the day." From the moment that man sinned, it was impossible that a pure and holy God could hold intercourse with him, except through a Mediator; and this office His well beloved Son undertook in the councils of peace. And as it is through him alone that God has spoken to man, in every age, He is thus denominated "the Word," and sometimes "the Wisdom of God." It was through Him that He spoke to Noah, warning him to "prepare an ark to the saving of his house." It was through Him that He called Abraham from a land of idolatry, and guided him into the land of promise. It was through Him that He spoke to Jacob in the plain of Bethel, and, in the visions of the night, pictured to his imagination a ladder reaching from earth to heaven, with the angels of God ascending and descending upon it. It was He that appeared to Moses in the bush "burning but not consumed." It was He that guided the Israelites in their wanderings through the wilderness, "in a pillar of cloud by day, and a pillar of fire by night." It was He that appeared to Joshua, before they entered the land of Canaan, as "the Captain of the Lord's host, with a drawn sword in his hand." It was He that inspired the prophets by His own Spirit, and enabled them to testify beforehand of the sufferings that He should endure, and the glory that should follow. And when, in fulfilment of the gracious plan which from eternity had been devised,

He appeared in our world, clothed in our nature, He himself declared that He "spake not in His own name, but in the name of the Father who had sent Him." And the Evangelist John, in commencing the history of His doings here below, speaks of Him as "the Word:" "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us."

In this application of the expression, it may, with the very highest propriety, be said, "Thy word is truth." He who came out from God, who had dwelt from eternity with Him in glory,—whether when He inspired holy men of old by His Spirit, or when He spake in His own person,—was not only true, but emphatically "the Truth." The words of Nicodemus were justly applicable,—"Rabbi, we know that Thou art a teacher come from God, and that Thou teachest the way of God in truth." He, indeed, was "the Amen, the faithful and true witness."

But we are inclined to think that the "Word of God" in the text is to be understood in its more common acceptation, as denoting simply the holy Scriptures. It is in this sense that the Psalmist uses the expression when he says, "Thy Word is a light unto my feet, and a lamp unto my path." It is in this sense, accordingly, that we are now to consider it. And in doing so, it shall be my object, in dependence on Divine aid, not so much to prove, as to unfold, the statement it contains. I request your attention, then, to the three following propositions: The Word of God is, 1st, Unmingled Truth; 2nd, Important Truth; 3rd, Undiscoverable Truth. Truth unmingled, Truth important, Truth undiscoverable by man. These are the several topics on which I am now to address you.

I. The word of God is truth unmingled. It not only contains truth, but it contains nothing else but truth. If it be admitted that the Bible is the Word of God, it follows as an unavoidable consequence, not only that there is truth in it, but that it must be altogether true. This is an assertion that cannot be made respecting any other book in the world, and it is this that gives the Bible all its value. One poisonous drop infused into a healing medicine might render it fatal to all who partook of it, and, were it conceivable that the very slightest admixture of error could be found in the Bible, it might completely counteract all the good which it would otherwise have been fitted to produce. But, when a communication from the Upper Sanctuary is made to man, that communication must be true. When Jehovah speaks, by a very necessity of His nature He must speak the truth. And of this the Bible itself is the very best evidence. I know no more effective method of convincing a man of the entire truthfulness of the Scriptures than to send him to the pages of these Scriptures. Truth alone can, at all times, and in all its parts, be consistent with itself. Error will, of necessity, be sometimes found at variance. Now there is this remarkable peculiarity in the Bible, which no other book possesses in the same degree, and which strongly stamps it as truth, that, amid occasional apparent discrepancies, there is throughout, in reality, the most perfect harmony. In every possible variety of composition, and by a very great variety of authors, one object is continually kept in view. The loftiest strains of poetry, the interesting details of history, the apocalyptic visions of the prophets, the minute descriptions of rites and ceremonies, the instructive examples of biography, the tender and pathetic hymns of the sweet singer of Israel, the close and powerful arguments of the Apostle of the Gentiles,—all contribute to establish the same doctrines, and to enforce the same duties. Had the whole of that volume which we call the Bible been penned by one individual, this circumstance, though striking, would not have been so extraordinary. That one man should, through the whole of a widely extended plan, have been able to preserve a unity and consistency in all its parts, is barely possible; that a hundred different individuals, living in different ages and different countries, without the possibility of any

communication between them, should be able to plan and to erect a structure in which there should be no jarring combinations, no defect of symmetry or proportion, is, we venture to assert, an utter impossibility. And yet, we hesitate not to advance this claim on behalf of the Bible. From Moses, the earliest of the sacred writers, to John, the latest, a period of nearly sixteen hundred years elapsed. During that interval, the Jewish nation had undergone many changes. During that time, from being the slaves of the Egyptians, the God of their fathers, "with a strong hand and an outstretched arm," had delivered them in triumph from the power of their oppressors. He led them in all their wanderings through the wilderness. He cast out the heathen before them, and established them in that good land which He swore unto their fathers to give them. He raised them to the height of warlike renown under David, and of tranquil prosperity under Solomon. And afterwards, to punish them for their disobedience and ingratitude, He caused them to be carried captive into Babylon, and their land to be usurped by the stranger. Yet again He restored them to their former abode, and a season of prosperity followed. Their temple was again erected, though not in all its pristine splendour; the walls of Jerusalem were repaired; and the Almighty once more cherished and protected His chosen people. Yet again iniquity spread over the land like a flood, and the wrath of God was kindled against its inhabitants. Rome, then in her full career of conquest, cast her ambitious eye over the land of Palestine; and the Jews, all powerful when Jehovah was on their side, now that He had forsaken them, were as stubble before the consuming fire. The land of promise was annexed as a Province to the Roman empire, and the sceptre finally departed from Judah. Then came the Shiloh, according to ancient prophecy, and gospel ages began to run. Yet, "when He came to His own, His own received Him not." The chief Priests, the Scribes and Pharisees, rose up against Him and procured His condemnation, and He was suspended upon the cross, and left there to die, unlamented, except by a few humble individuals, who had acknowledged His divine authority, and followed him as their Master. Yet, though consigned to the grave, He continued not there long. He arose triumphant from the dead, cheering the hearts and re-animating the desponding hopes of His disciples. And they went forth in His name, and, in obedience to His commands, preached the gospel to every creature, wherever they came.

Now, during the whole of this period, the sacred volume was still receiving additions: and my object in this brief summary of sacred history which I have given, is just to show you the exceedingly varied circumstances in which it was composed. Moses, while he herded sheep in the Midian desert, and during the intervals of the tedious wanderings of the Israelites in the wilderness; Samuel, while he judged the people, before they asked a king to rule over them; David and Solomon, while they sat upon the throne, and formed their plans of war and peace; Daniel, while an exile in a foreign land; the prophets, at one time the favourites of a court, at another the outcasts of society, and forced to make their lowly dwelling in the wilderness; the New Testament writers, who numbered amongst them the publican and the pharisee, the unlettered fisherman and the learned physician, while laboriously teaching in the crowded city, or wandering from place to place; Paul, while a prisoner at Rome, and John, when banished to the desolate Island of Patmos,—each contributed his share to furnish that record of Divine Truth which we now possess, as we have every reason to believe, perfect and complete, unmingled and uncorrupted. That persons so various, in such different circumstances, and so remote from one another in point of time, should all have agreed in doctrine and sentiment, so that there should be no inconsistency or contradiction; that, by hands so varied, a structure consisting of so many parts should have been reared, and yet that there should be in it nothing deficient, nothing superfluous,—is to be accounted for only by admitting that one Spirit inspired them all—that the Sacred

oracles are "not a fable cunningly devised" by the ingenuity of man, or they would have borne the trace of human weakness and human error; but that they are the dictates of the God of Wisdom and of Truth, and bear the stamp of the divine perfections. It is true that some who love not the truth have pretended to have discovered incongruities in the Sacred Scriptures; but those which are alleged to be at variance, when more closely examined, only prove their more perfect consistency, like some of those parts of an immense building, which, considered by themselves, seem to be out of place and unconnected, but when viewed in reference to the whole, appear in beautiful harmony, and necessary to the perfection of the structure.

From whatever point of view, then, we contemplate the Bible, we are irresistibly drawn to the conclusion that it consists of truth without any mixture of error. Whether we examine it in the light of the credentials which it brings along with it, or open the volume itself, and look at the evidences of its divine original which beam forth from every page,—this is the verdict which every sound mind must be constrained to return, "Thy Word is Truth, unmingled Truth."

## II. The Word of God is important Truth.

There is much that is true, and of which a man may nevertheless be ignorant without any very great disadvantage. It is quite true that this earth on which we dwell is of a globular form; but many good men have lived and died, and gone to heaven, and are happy there, without being aware of the fact we have mentioned. It is true that the Sun is the centre of our system; but many ages passed before its truth was established; and no great evil resulted from want of the knowledge. It is quite true that such men as Alexander the Great and Julius Cæsar and Napoleon have lived, and, in the madness of their ambition, have desolated many a land, and created sorrow around many a once happy hearth. But there are, probably, some parts of the world where the names of those once famous warriors have never been heard; and no bad consequences have been caused by their ignorance. No associations have been formed, and none have been required, to impart a knowledge of Astronomy, or Geography, or secular History, to the unenlightened Heathen. It may be well to know these things; but no very great sacrifices, no very strenuous exertions, are demanded, on our part, in order that they should be known to all. They are truths, but not so important, either to the present or eternal well-being of our fellow men, that we are bound to labour, incessantly, and give liberally, and pray earnestly, that they may be universally diffused.

The Word of God, however, is not only Truth, but truth of the deepest and most essential importance to man. Were we to be told now, for the first time, that the Lord Jehovah had spoken to man, that a message from the Upper Sanctuary had reached this lower world, we should be ready, without hesitation, to conclude that it must be on matters of the highest and most momentous interest to the human race. And these natural anticipations are abundantly verified. When we look into the Word of God itself, we find that it addresses men on subjects that deeply concern him. It tells him of his origin, his present state, and his final destiny. It is from the pages of the Bible that we learn that man was originally created in the image of God, and that all nature was formed to minister to his happiness. From it we learn that, when the Almighty had finished the creation of this world, He looked abroad over the magnificent structure that His hands had reared, and pronounced all "very good." There was nothing to offend the eye even of Him who is purity itself. Sin, with its attendant train of sorrows, had, as yet, found no entrance into this holy dwelling place. Man, though an inhabitant of this earth, held high communion with the God of heaven. Every faculty of his soul was attuned to his Maker's service. Pain was a thing as yet unknown. There was nothing to hurt nor destroy

throughout the wide extent of this world. Such was man's original condition, as made known to us in that "Word which is Truth." And all must acknowledge that this is an important truth.

But farther, the Bible tells us that man "being in honour, did not long so abide." In an evil hour, seduced by the temptations of the Devil, he disobeyed the command of his sovereign and bountiful Benefactor, and thus incurred His righteous displeasure. Then, O what a change in the relation in which he stood to his Creator! The voice of God which had once been heard with gladness, now filled his heart with terror; and, instead of hailing, as he was wont, His presence with delight, he strove to hide himself from His view among the trees of the garden, as a trembling criminal conceals himself from his angry judge. But the Lord called him forth and pronounced his doom. "Unto Adam He said, because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee saying thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken: for dust thou art, and to dust shalt thou return."

Nor did the Word of God fail of its accomplishment. The whole face of nature was withered by its influence. From the summit of happiness man was plunged into the gulf of misery. From enjoying the favour and friendship of the Almighty, that curse under which he was laid drove him as an outcast from His presence; and that by a sentence of everlasting banishment.

In this way, we are informed in that "Word which is Truth," was the ruin of our race brought about; and this again, all must acknowledge to be an important, though a melancholy truth.

Again, we find ourselves in this world the creatures of a few fleeting days. Often are we reminded in that "Word which is Truth," that "the time is short," and that death and judgment are approaching. "The days of our years are three-score years and ten; and if by reason of strength they be fourscore, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." "For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away."

Upon this point, indeed, revelation and experience are at one. It is the dictate of every day's observation that "here we have no continuing city, or permanent place of abode;" but that the day must soon come when "the place that now knows us must know us no more," that we are all borne, as by an irresistible flood, towards the vast ocean of a coming eternity; and that, by a decree more irrevocable than the laws of the Medes and Persians, "it is appointed for all men once to die." We behold every age and condition sink under the stroke of the mighty destroyer. No one has ever been able to make a covenant with death, or an agreement with the grave. There have been men who had only to issue their commands to those around them, and, if within the compass of human power or human ingenuity, what they required was done. There have been men whose dominion was not limited to the narrow circle of those who were under the glance of their eye, or within the sound of their voice, but before whose throne of power whole nations bowed in abject submission, and whose far reaching authority extended to all the inhabitants of a wide spread empire.

There have been men who have made the world amazed at their career—who, by the force of their arms, reduced kingdoms to their sway, and spread the terror of their name farther than their footsteps ever trod. But the most powerful of them all never could compel the king of terrors to pause at his command. The wisest politician, or the mightiest conqueror, never could by skill elude, or by force subdue, this ruthless enemy. The great and the mighty

of the days that are gone by, who raised themselves to the summit of wealth and fame, are now but as "the clods of the valley." The dust of the conqueror is mingled with the ruins of the monument which he proudly thought should immortalize his name. Nor is the servant of God exempted from the common lot. The Apostles and the Fathers of the Christian Church, where are they now? and the Prophets, have they lived forever? Have they not, like others, been consigned to that place "where the wicked cease from troubling and where the weary are at rest, where the small and the great are laid, and where the servant is free from his master?"

Now, as we have said, Scripture and experience combine to teach us that we are mortal beings; and this is a truth, a most important truth. But it is chiefly in its connexion that it is important. Were death to draw the curtain of destiny forever; if, when we ceased to breathe, we ceased to exist; were there no future state of being in which the thinking mind, after being separated from the body, might expatiate in scenes of new enjoyment, the fact of our mortality would not be one of such overwhelming interest. But there is another truth which the Bible teaches us, and, while it is the only other of which we can now take notice, it is also emphatically the most important of all. That Word which is truth assures us that when the body returns to the dust, the soul returns to God who gave it; and that then it "shall be judged according to the deeds done in the body, whether they have been good or evil." It tells us that though by our sins we have forfeited all right to a future state of happiness, and entailed upon ourselves an eternity of woe, yet a plan of mercy has been devised to deliver from sin and wretchedness, and to open the gates of Paradise.

(To be continued.)

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### LETTERS FROM REV. C. M. GRANT.

In my last communication to the *Record*, if I remember aright, I spoke of the great Brahminist movement going on at present, inaugurated by Rajah Rammohun Roy, and now headed by a young man named Keshub Chunder Sen, of undoubted ability, and who has approached very close to the borders of Christianity. Within the limits of this movement there is included an immense mass of crude, undigested speculation, a love of "broad" statement, and a flippancy in dealing with and settling all questions pertaining to this world and the next, which mark the epoch of early *thought*—of thought unripe and prurient—and of *men* who have only recently begun to think, and who, having got hold of a few grand thoughts, have concluded that these are as new to the rest of the world as to themselves, and are therefore quite prepared to step to the front rank, and become the world's teachers. But in addition there is much of real religious earnestness, and there is no doubt but the movement has gathered to itself much of the real worth of Bengal, and many, if not indeed the majority, of those who have, by contact with Western thought, and more especially with the Word of God, which they have all studied, left Hindooism far behind, and have reached to higher views of truth and purer ideals of life. Since I last wrote I had a long interview with Keshub himself. He received me with the utmost cordiality as one who had lately seen Dr. Norman McLeod, for whom he entertains the warmest admiration. We conversed for more than an hour (and it was dark coming on that then separated us), ranging over the theological questions of the day, and discussing his own views and the present prospects in this country. He disclaims any jealousy of the advance of Christianity. What he is striving for is the regeneration of his country, and he believes that Orthodox christianity will effect that, as well as the prevalence of his own views. He wants a higher thought and life to prevail, and professes to be rejoiced when he hears of a Hindoo pro-

fessing Christ, for he knows that, if the convert be sincere, he has another on the side of God, another force working towards the moral uplifting of his country. I remarked to him that whilst reading his lectures I was struck by the constant use of Scripture phrases, and by the fact that all his highest thoughts were dressed in a Scripture garb. I felt when I made the remark that it was dangerous ground, and rather expected that he might deny that he was so wholly made by Christianity. But he at once assented, adding, "Yes, I am so completely saturated by Christian teaching and reading, my tone of mind is so formed by Christian influences, that I cannot speak otherwise, and would not if I could." I had seen it stated that he was very close and reserved in intercourse with European missionaries, but I must say, that as far as I am concerned, I saw no trace of it. No doubt he is reserved if missionaries will go and preach *at* him, and treat him as a schoolboy to be lectured; but if any man will go and talk with him as to a man who has thought, and show that *he* has thought too, and understands that divine truth is not to be measured out with a yard-stick, so many dogmas to the yard, he will find in Keshub one to meet him fairly and discuss with him at least intelligibly. I do not think he is a man of the highest order, but that he is, intellectually and morally, head and shoulders above the mass, I am certain. His position is one most natural under the circumstances in which he is placed. It is easy for the multitude who do not think for themselves and only accept *results*, to embrace a new faith in its entirety where it is presented and taught to them. But intellectual men have a long, slow and difficult process to go through first before they can accept. Only gradually do they approach the citadel when they have to use the means of sapping and mining by the aid of logical induction and deduction. These are poor means to be employed for the end, it may be said. Granted. Yet they are the only ones such men will use in the mean time, and we can only wait and watch and pray, and never fail to yield a deep sympathy with every struggle and aspiration, and to hold forth a brotherly hand to help, even as He did whose blessed name we bear. Instead of being surprised at such a religious manifestation as is presented by this society which Keshub now heads, we ought rather to regard it as a necessary step towards the end, and as a necessary result of the elements which have been at work in the conflict of Christian truth with the Hindoo Theosophies. We are not without its parallel. Such parallel we have with amazing exactness in the eclecticism of Alexandria. One is perfectly startled by the similarity of thought and even phraseology between the two. To say that history repeats itself is now merely a platitude, and one often used to express an untruth, but here we have a real repetition of a phase of thought manifested under similar circumstances when Christianity came in contact with heathen philosophy and theosophy more than fifteen centuries ago. Keshub is simply a modern edition of Ammonius Saccas, and Brahmanism of Eclecticism. To pass on from this subject, permit me to invite your attention to a few lines on

#### A VISIT TO SERAMPORE,

the field of the labours of the "mighty three," Carey, Marshman, and Ward, the pioneers of missionary enterprise in India—the "sanctified cobblers," as Sydney Smith called them—the apostates from the anvil and the loom," as another fine gentleman, who thought more of kid gloves than eternal worth, and "gentle birth" than the spirit of truth and brotherhood, contemptuously designated them in the House of Commons, imagining that his irony was crushing to the noble missionaries, and ignorant and unheeding of the verdict of posterity. Serampore is a small town, or cluster of villages, some 18 miles above Calcutta, on the Hoogley. Till the year 1845, with a short exception during a period of war, it continued to be a possession of the crown of Denmark, and the college, still in operation, founded by the missionaries, received



its charter under the royal seal of Denmark's Christian king, a charter which it yet holds, a special clause being inserted in the treaty under which the town was surrendered to the company, that for all time this charter should be valid. Here the early missionaries were protected under the Danish flag at a period when the old traditional policy of the company was still triumphant, when the heralds of the cross were denounced as fanatics and forbidden to reside on British soil, and the highest conception of the obligation of Christian men in a heathen land was supposed to be in jealously maintaining Hindoo shrines, defending the Suttee, and prohibiting Christian preaching. At a time when Charles Grant among the directors, and Wilberforce in the British parliament, were in vain contending for toleration—bare toleration, brave Denmark unfurled her flag over British missionaries, and at the risk of complications with the paramount power, refused more than one endeavour for their expulsion. During Lord Minto's administration in particular was the hostility of the company's servants manifested, and to use Mr. Ward's forcible expression—not too forcible for truth—they were “alternately tolerated like toads and hunted like wild beasts.” Thank God, all that has been changed, and only at rare intervals do we now encounter a fossilized specimen of the suttee-loving, gospel-denouncing “old Indian” of bilious temper and complexion. Serampore must ever be a dear and hallowed spot for the Christian in India. A visit to it—a pilgrimage to the scene of the work of three as noble, unselfish men as ever lived—the one originally a cobbler, another a printer, and the third a charity school teacher—and all three eventually as profound, oriental scholars and enlightened Christians as India could boast of, fitly opened the list of my visits to places of interest. I spent a day there with Dr. Smith, the present editor of the “Friend of India”—a weekly paper started by Marshman, and now one of the leading papers of India, and enjoyed a drive to all the spots hallowed by their associations,—first, to the college founded and partly endowed by their exertions, through its library, in which are preserved the manuscripts of most of their translations of the Bible into the various languages of India, into Sanskrit, Hindoostani, Mahratta, Telooogo, Carnata, Punjabi, &c., and even into the then little known and ever most puzzling Chinese. After that we drove to the Christian village founded by them, where we met and spoke to one old woman, bent almost double with age, but still smiling and pleased as a child by the notice of the *Padre Sahibs*, who had been converted and baptized by Carey himself, and where also we had some conversation with the three native preachers—one the pastor of the village, and the others itinerating evangelists; then to the church which they built, and in which their services were held, which oftentimes upheld the desponding spirits of the persecuted ones, and in which the evangelical chaplains of the Church of England, then free from the curse of “High Churchism,” so often joined them in prayer and praise; and lastly (for I am only mentioning the principal objects) to the graveyard where lie the “three giants” as they were called (I think it was by Lord Wellesley), the three whose lives were so beautiful, lived out in mutual harmony and confidence, and who in death have not been separated. Their graves, and the neat and tasteful monuments erected to each, have lately been repaired, and are now in good appearance, as it becomes the graves of men of Christian valour to be. I fear description is not my forte, or I should be tempted to give you a sketch of this most memorable spot in missionary enterprise, as it lies so fresh and fair on the banks of the river, perennially fair, with no winter to rob of beauty and to clothe with bleakness; with its flowers and rich growth of trees, its church spire rising here, and about a quarter of a mile away to the south a huge unsightly car of Juggernaut still standing, the symbol of heathenism, covered with a shaggy coating resembling thatch, which, on occasions of festivals, is taken off, and the great car decorated with all gaudy adornments; while away across the river slopes gently down the park

in connection with the vice-regal residence at Barrackpore, while there again the spire of a church of Christ points upwards to the heavens, and no image of idolatry defiles the prospect.

But work is crowding in upon me, and I must again cut short. I know I am making but slow progress. But have patience, O my friends, and in time we will make way. I have to scratch these letters as quickly as I can trace them with the pen, and I know that if I read them over I would not send them at all. So pray make allowances; and do you, sir printer, worst used of mortals, supply such words as my haste may have omitted, and pray also give a touch up to the grammar if ever you encounter any *very* glaring deficiency. I know I promised at the end of my first letter to come shortly to missionary work, and I have not yet fulfilled it; and I dare say I may have promised other things which have escaped my memory. Again, I say, have patience, and we will come to it all by and by.

C. M. G.

JUNE 10, 1869.

I am sorely tempted to devote the hour I have to spare before the mail closes to an account of a visit I paid to the Hill Parasnath, the sacred mountain of that curious sect the Jains, the last and only fragment that still lingers in India of the once dominant Buddhism: But I must forbear all mere local descriptions till I have given some account of what is being done in mission work. Of course all the information I can give in short letters like these must be of the most general nature.

At the outset we must divide all missions in India into two classes, according to the people with whom they deal. As you know, there are two entirely distinct peoples who comprise the natives of this continent,—there is an Aryan and a non-Aryan, the non-Aryan being the aboriginal, and the Aryan the invading and conquering element, who at some point of the distant past, wandered forth from the family seat of the Indo-European or Aryan (or Japhetic) race—the race to which the Greeks, and Teutons, and Celts, and Slavonics belong—and streaming into India through the open gates at the extreme north-west, gradually overflowed the whole continent of India. As they advanced, either of two destinies—and only two—awaited the dark, almost black races of aborigines; they might either submit to the conquering race, occupy the lowest scale in their social and religious arrangements and become their helots, or else they might still endeavour to hold their own with sword and spear, fight till the last, and “freeman live or freeman die.” We have abundant proof that one part adopted the one alternative, and another the other, That one part, and *that*, probably, the larger, submitted, and became the low castes, and no castes we have testified to by such facts as these: (1) the great difference in colour between the high castes and the low castes. The pure Brahmins are of a rich gold colour, not many degrees darker than ourselves, and between these and the low Sudras, who are almost black, we have all gradations of colour. (2) In the old accounts preserved of intermarriages (illegal), and the formation of a large class who were by the stigma of their birth, *no castes*, till special provision was made for their admission to caste; (3) in the presence of undoubtedly aboriginal legends in the rural mythology, of aboriginal conceptions gathered around the Hindoo deities, and the ascription to them of attributes still given to the gods of the independent non-Aryans. These and other reasons make it as certain as any question of the kind can be, that a large proportion of the conquered became enrolled in the number of the conquerors, and now form the great bulk of the population—the ryots of the rural parts, and the lowest castes in the cities. For the clearest exposition of the relations between the two races I refer you to my friend Mr. W. W. Hunter’s “Life in Rural Bengal” (republished in America) and his “Dissertation prefixed to the Dictionary of non-Aryan Languages,” &c.

But all this section has become thoroughly, intensely Hindooized, and cemented together into one whole with the conquering race, by the binding, enchaining influence of three or four thousand years operation of the caste system, and now we distinguish them only by their darker shade of colour, by the presence of certain barbarous legends, and by certain rites more crude and bloody than we would expect to find in a purely Aryan race. All this now united people, comprising the majority of the population of all India—say about 140,000,000—must be treated as *one*, the Hindoo people. Then, on the other hand, that a certain portion of the Aborigines did *not* yield, but continued to maintain even till the present time a precarious independence, we know, because that we have these now dotted over every part of India—some 200 tribes in all—preserving a distinct ethnical life, cherishing a deep hatred to the Hindoos, a hatred which has evidently been “bequeathed by bleeding sire to son.” worshipping strange, uncouth gods, offering bloody sacrifices even up to the present day in the depths of the jungle where the eye of the European magistrate may not reach them, and still handing down in perfect form those traditions, the traces of which we can still find among their enslaved brethren of the plains. As we might expect to be the case with a people struggling through long centuries of freedom against a more numerous and more civilized race, these tribes are found wherever the hill and mountain ranges are. The hills formed their natural refuges—the strongholds to which they, the bolder and stronger portion of the Aborigines, betook themselves on the first approach of the invader, and to the hills they have ever since clung, as affording that defence and isolation, which, as men enveloped by a hostile power, and men bitterly hating their spoilers, they required.

Whilst caste has done its work among the Lowlanders, these “hill” tribes still preserve a simple honesty, a manly straightforwardness, which render them the most interesting object in the Indian missionary prospect. They almost universally regard the white men as their friends and deliverers from the Hindoos, extol our justice, and receive our words as unquestionably true. In this letter I will say no more about them, but I will not fail to return to them on a future occasion, and I have some facts to tell the Christian people, especially the Presbyterians of all denominations, and an appeal to make to them, for which may God prepare their hearts in love and faith unto good works.

Having these two distinctly separated peoples to work upon, the missions directed towards the one are clearly separable from those directed towards the other. There are the missions to the Hindoos and the missions to the Aborigines. And of those directed to the former, there are those conducted on what is called the “preaching plan,” and those on the “teaching plan.” In the one case, direct preaching of the Word in the bazaars, or under the shade of a lofty tree, or wherever an audience can be obtained, is the great agency employed. In the other case, education is employed as the avenue along which it is sought to lead men up to Christ; it is endeavoured to make it what the “Law” was to the Jews and “Philosophy” was to the Greeks—the preparation for the gospel. Some men, incapable of looking at more than one point at a time, have thrown themselves in as the champions of these respective methods, one seeking to maintain that *his* is the only true method, another again that *his* is the only true way. Truth compels me to add that this tendency to dogmatize and to restrict the diversity of operations, has been principally manifested by the advocates of the *preaching* system. The educational men are denounced as trusting to the arm of flesh, as holding the godless (?) doctrine that the heart requires to be *prepared* for the gospel by human means, (a truth when stated in one way, an untruth when stated in another,) and as generally departing from the apostolic injunctions and examples. Men of the “strictest sect” have said very bitter things against Dr. McLeod and (by implication) against Dr. Duff, and all those who vindicate the use of edu-

educational institutions. Restricting the meaning of the word to that peculiar significance it has obtained in the ordinary parlance of the day, they say that it was by the "foolishness of *preaching*" that men in olden time believed; and forgetting the fact that wherever Paul went he found an audience of Jews and Proselytes, who are spoken of as "Grecians" and those "that feared God," and "the devout women" in the Book of Acts, who all believed in the one God, and understood Scripture and spiritual terms; forgetting all this, they point to the fact that it was to preaching that Paul went whenever he entered a town, and not to school-mastering. But *here* we have, or rather had, for now the schools have created a different state of matters, no class to whom we could appeal, or who could understand our Scripture terms—nay, all would *misunderstand* them, for they have the same terms in their own religion, only they use them to express different facts: for example, when we spoke of "*Sin*," all that they would understand by it would be some carelessness or neglect in performing a "*Pujah*" (a heathen festival). When we spoke of "*Incarnation*," their thoughts would revert to their own stories concerning Ram or the licentiousness of Khrishna, and so on. It was therefore necessary by teaching to give those taught a knowledge of the phraseology we employed. It was necessary to give them information to counteract the pernicious influence of custom and habit, and to enable them to *understand* what we said. Before a message is a true message, and before a man is responsible for its rejection, it must be intelligible to him; and unless we are warranted in supposing a constant succession of miracles, education, in the great majority of cases, was necessary to make our message an intelligible one. Remember that this is, or rather was, no case of dealing with a merely ignorant people, who, though ignorant, had yet been brought up under Christian influence; nor yet was it a case of ignorant savages, who had no systematized belief at all, and only had to *receive*; but this case was one where the men were filled already, saturated with false notions, and bound by a complete and false system and the use of a perverted nomenclature. Things in the more enlightened localities have changed mightily within the last thirty years, during which the "*Scotch*," or educational, system has been largely followed. Hindooism is no more to be dreaded; it is tottering to its fall. As I heard an educated native state amidst the applause of an audience of more than 600 of his countrymen: "no schoolboy of over 16 now believes in Hindooism;" new and higher thoughts have radiated out from the missionary schools to all the people; a knowledge of what *we* mean when we speak of "*sin*," "*atonement*," "*incarnation*," &c., is beginning to be obtained; and an audience now exists to whom a "*Preacher*" may bear an intelligible message, and I for instance have had as many as 500 at one time attending my lectures.

Whilst I thus blame the advocates of the Preaching plan, and defend the Educational one, I also would blame those few on the other side who depreciate the effect upon the masses of constant bazaar and street preaching. There can be little doubt but this has had a great deal to do in giving some slight inkling to the lower classes (who alone stop to listen) into what christianity means, and so in abating their hatred of it, and in producing a readiness to hear more. Neither ought we to forget that God has made it instrumental in winning over at least *some* members unto his church.

You may read the above in the light of the fact that personally I am one of the "*Preachers*," that I have not spent an hour on secular education since I arrived, nor do I intend to for the future. But at the same time I know that the "*schools*" of Calcutta—the missionary institutions—have sent forth the audiences to whom I have spoken.

This much in this letter. More anon.

C. M. G.

## LETTER FROM REV. J. GOODWILL.

SHEDIAC, JULY 22, 1869.

*Mr. Editor.*—After fulfilling my appointments in the Presbytery of Pictou, I hastened to P. E. Island. On my arrival, the Rev. Messrs. McLean and Duncan met me at the wharf, from which we proceeded to the Hon. J. Duncan's, M.P.P., where I had been hospitably entertained while in Charlottetown. On Sabbath I visited St. James' Church. The audience was not large, and there was no collection taken up,—the reason for which was, that the Church was vacant the Sabbath previous on account of the death of Mr. Duncan's only son, a promising young lad of six years of age, in which affliction I am sure he will have the sympathy of all the brethren. In the afternoon a prominent member of Charlottetown congregation drove me out five miles, by way of St. Peter's road, to one of Mr. Stewart's stations, from which I walked 2½ miles to the Church, where about seventy people had assembled. A collection of \$7 was given. I spent the night hospitably entertained at Mr. McBeath's.

On Monday Mr. Thompson, father of the Rev. J. R. Thompson of Richmond station, Halifax, drove me to Brackley Point, another of the Rev. Mr. Stewart's congregations. Here we had a meeting in the evening, and although we had quite a storm of wind and rain, there were about sixty present. The Rev. Mr. Stewart thought it better to postpone the collection for a future day. I remained for the night at Mrs. Kennedy's, who, while I was bidding good-bye with her, placed two bills in my hand, thus showing by actions louder than words that her heart was with me in the mission. Mr. Stewart drove me to Charlottetown in order to fulfil an appointment in the evening. At 7½ o'clock Colonel Gray was called to take the chair, who opened the meeting after the usual form by some very appropriate remarks. The Rev. Mr. Davis of the Baptist Church, and Mr. Duncan, took part in the meeting. There were only thirty present, a very small number considering it being in the city of Charlottetown. A sprinkling of rain is supposed to be the reason why the ladies and gentlemen absented themselves, a very plausible reason for all who are careful of their health and dress.

On Wednesday I waited with the patience of Job for a certain man whom Messrs. McLean and McColl said would convey me to Belfast, but who did not make his appearance because he did not receive the letter sent to him. On Thursday the Hon. J. Duncan drove me a part of the way, and a kind man, McEachern by name, drove me to my good friend, Mr. Nicholson's of Orwell, with whom I remained for the night, and early in the morning he drove me to Belfast. In the course of half-an-hour, the Rev. Mr. McLean, accompanied by his wife and daughter, set out for Little Sands, a distance of 16 miles. The most of the country in this direction is poor and barren. At 12 o'clock we had a meeting in the Church in this locality, where service is held very seldom. There were a few present, and a collection was taken up. In the evening we returned again to the manse, where I was hospitably entertained.

On Sabbath forenoon I addressed the Belfast congregation. There was a very large assemblage present. A collection of \$35 was realized. Mr. McLean's people are doing wonders. The most of the congregation are busily at work, especially the ladies, one of whom, I understand, has woven 30 yards of cloth for the mission. There are others who have done well. Before I left Belfast there were 100 yards (which have increased since to 180 yards) of home made cloth sent to the manse. On Sabbath afternoon I addressed the people of Murray Harbour. The attendance was very good; the Church is one of the largest over which the late Mr. McDonald presided. The people are kind and friendly, besides being a good moral christian people. A collection of \$13.60 was taken up. I was made to understand that many of those present knew nothing about the collection. After the service I baptized some children.

On Monday evening I addressed the people of Orwell. Mr. McLean was here present also, as at the other meetings. There was a considerable number present. The Church here, as also at Belfast, is neat, and shows considerable taste. A collection of \$12.60 was realized. Many of those present contributed before on Sabbath. I most gratefully acknowledge the gifts received from the Penny-a-week Society of Belfast and Orwell—£5 from the former and £3 from the latter, of P. E. Island money; and also the gifts of Mr. Finlay's children, of Orwell. It was really delightful to see the dear little creatures, one giving of his gold, and the others of their bills, for the purpose of getting Bibles for the heathen. It is pleasing to state that these dear children have been laying up money in store for some time past for this purpose. Mr. McLean is very popular among his people, and has everything in good working condition.

On Tuesday he and Mr. Nicholson drove me to Montague bridge—a new station opened by the Rev. Mr. McWilliam, who came on this far to meet us. In the evening we had a meeting here which was pretty well attended, and a collection of some dollars was taken up. This has the appearance of becoming a very important place for shipping and ship-building. The village is growing rapidly, and will soon surpass Georgetown. It shows a good deal of foresight in Mr. McWilliam in taking up this station. He tells me that he has the offer of a lot to build a Church on, and a very fine site it is, commanding the view of the whole place. After the meeting we proceeded to Georgetown.

On Wednesday we had service at Cardigan, and on Thursday at Georgetown, it being the fast day preparatory to the sacrament of the Lord's supper; and on Friday, in some other station, the name of which I do not remember at present, as I am not in the habit of taking notes. On Sabbath I assisted Mr. McWilliam, and preached in the evening. The attendance was good at each service, and the collections were good also. Mr. McWilliam is doing a good work, and is much loved by his people. Both he and Mrs. McWilliam are taking quite an interest in the mission. His people are preparing a box of home spun cloth, of which they have sent a good deal already to the manse.

On Monday morning we set out for Charlottetown, in order to take the boat on Tuesday for Chatham, to be present at the meeting of Synod, which was well represented by the ministers and elders of both Nova Scotia and New Brunswick. I remained, while in Chatham, at Mr. Nicholson's, where I had all the attention desirable. I spent one evening at Mrs. Millar's, where I really enjoyed myself.

On Saturday I left, in company with the Rev. Mr. Robertson, for Tabusintac. On Sabbath I visited both the congregation of Tabusintac and Burnt Church. There were but few present at each of these meetings, inasmuch as it was not certain whether they would have preaching or not. A collection of \$12.25 was realized. It is only about eight months since Mr. Robertson began to labour here. He is well liked, and is doing well. Mrs. Robertson likes the place very well, and that is a pleasing matter, if not a good omen.

On Monday evening we had our missionary meeting at Chatham. Mr. Robertson, from the South Sea Islands, and whom the Synod has accepted as missionary, addressed the meeting; so did the Rev. Messrs. Thompson, Brodie and Grant give eloquent speeches. A collection of \$50 was realized.

On Wednesday evening a meeting was held at Newcastle, in which Mr. Robertson and the Rev. Mr. Brodie, who were present, took part. A collection of \$15.50 was taken up. There were but few present. After the meeting, Mr. Robertson and I returned to Chatham with Mr. Nicholson, who was kind enough to become our charioteer.

On Thursday I left for Bathurst, a good long distance, perhaps I should say a bad long distance, as the country is rough and the roads bad. In the evening I arrived at Mr. Home's, where I was well attended to.

On Friday, in company with Mrs. Home, I made a few calls, and spent a very pleasant evening at Mr. Ferguson's.

On Sabbath I addressed Mr. Home's people. There were but few present, in consequence of the storm. It thundered, rained and blew at a great rate. A collection of \$6 was taken up. Bathurst is a real pretty town and village, one on each side the water, connected by a bridge. Time will not permit me to give a description of it. In the afternoon I set out for Belldune. Captain Hall of Little Russia was kind enough to send his son to convey me on a distance of ten miles, and then Captain Cole drove me other ten miles to Belldune. Both these captains are Nova Scotians. The latter, on parting with me, gave a ten dollar bill to be appropriated any way I thought best for the heathen. I addressed a meeting here at 6 o'clock. There were a few present, and a collection of \$4 was given for the mission. I remained for the night at Mr. Chambers', and left in the morning for Dalhousie, where I arrived in the evening. I felt really at home at the hospitable manse of the Rev. James Murray. I addressed his people on Tuesday evening. There were not many present, but, considering their numbers, they did remarkably well. A collection of \$20 was realized. The people of Dalhousie are very kind. Mr. Murray and I called on a few, and we had tea at Mr. Haddo's.

On Wednesday I got a chance up to Campbellton with Mr. McLauchlan, the road supervisor. I called on the Rev. Wm. Murray, and then with Mr. McLauchlan I drove up to my kind friend, Robert Gordon's.

On Thursday the Rev. Wm. Murray drove me up the Restigouche river, fifteen miles, or from Campbellton, a distance of twenty miles, to my brother's. The scenery up this river is magnificent; the mountains on each side of the river are picturesque and varied; but looking to the practical part of the matter, a person cannot live on scenery, and so you may understand that it is a hard place to make a comfortable living in,—so much so, that were it not for the salmon and the lumber business, the one-half of the people could not exist.

On Friday evening the Rev. Mr. Murray and I returned. Mr. Murray occupied his time in visiting his people and making himself useful as their pastor. I called at my sister's, who lives four miles out of Campbellton, and remained for the night, and on Saturday evening returned to Mr. Mott's, the gentleman with whom the Rev. Mr. Murray lodges.

On Sabbath morning I addressed the Campbellton congregation. Mr. Murray also took part in the services. There were a considerable number present. A collection of \$25.80 was realized. It is but just to state that the people here and at Dalhousie gave much more liberally than any other congregation I have visited, taking them in proportion to numbers and circumstances. They deserve much praise. On Sabbath afternoon I addressed a meeting at the Kempt road, on the Canadian side of the river. There were a good number present. A collection of \$7.40 was taken up, although it was not well known that I was to be present. Here I was happy to meet with Mr. Hume of Halifax, who is engaged in the railroad engineering business. The Rev. Wm. Murray is a hard working man, and is doing very well, and is quite a favourite among his people. He showed me all the attention that was desirable. On Sabbath night I returned to Dalhousie to take the boat for Shediac on Monday morning, but she did not leave until 11 o'clock, P. M., and I had the mortification of arriving six hours too late for the boat on Wednesday for P. E. I.; but I am trying to make the best of my time writing until the next trip of the boat on Friday afternoon. I have not visited the congregation of New Richmond, inasmuch as the Rev. Mr. Wells did not think it possible for me to return in time for the boat. Of many curious scenes, I may narrate one which happened during my travels in New Brunswick, while I was spending a day or two with a brother clergyman who was striking a hard blow at the clannishness of the Highland Scotch, for amusement, in the presence of one or two of them. One

present remarked, "Do you not know that they are a nobler specimen of humanity than the most of people are?" The Highlander replied, "There is some truth in that, but it would be rude to record it." The minister then, in full burst of laughter, said, "There it is, there it is for you."

I must now conclude this brief account of P. E. Island and New Brunswick. In my next I will endeavour to give you an account of the congregation of DeSable, P. E. Island, and of Cape Breton.

Yours, with respect,

JOHN GOODWILL.

### LETTER FROM A CATECHIST IN CAPE BRETON.

*Mr. Editor,*—PERSONS interested in the mission work of Cape Breton may like to see a report of my labours since I came to this place. About the first of May I was conveyed from River Inhabitants to Loch Lomond, by the Rev. Mr. Fraser. On the following Sabbath I proceeded to the school house, to conduct service. On my arrival I was surprised to see a crowded house, in a place that seemed to me to be thinly populated. Directly after service I met with the young and some of the aged, and organized a Sabbath school. I spent a few days visiting the houses, in order to know, as well as possible, the condition of each family. About the middle of the week I held a meeting with them, which was well attended. On the second Sabbath we had service in the same school house, and Sabbath school afterwards. Then I visited a number of families at Lake Uist, and held a meeting with them. The people of Lake Uist and Loch Lomond are willing to meet at one place on Sabbath. It is true, some of them have to travel a distance of eight or nine miles, but of this they never complain. The church which they are erecting with great determination is intended to suit the parties of both places. Many of the people here, although very willing, are poor, and certainly deserve encouragement from the rich and all those who have the interest of church building at heart. In the middle of the same week I departed from Loch Lomond to work my way to Tramboise, a distance of sixteen miles, over the worst road I ever travelled. On the next evening, after arriving, a few of the families assembled, and we had a very pleasant meeting. On Sabbath morning we met in the church, and in the evening at a dwelling house four or five miles further away. The attendance was not so large in either place as I expected; but when urging me to visit them again as early and as frequently as possible, they assured me that the attendance would be much larger. Having visited a few of the families, I took my departure for Larcheveque, a distance of twelve or fourteen miles. Having visited a number of the persons there, I made an appointment for Sabbath evening, and proceeded to L'Ardoise, and, through the kindness of Mr. Matheson, we had service in his shop on Sabbath morning. There are not many Presbyterians at L'Ardoise, consequently our attendance was not large. I then proceeded back to Larcheveque, a distance of ten miles, for the evening, and arrived at an earlier hour than I had intimated; but, to my astonishment, on approaching the door of a large school-house, it was crowded, and in a short time there were nearly as many outside as were in. On the following Sabbath I was at Loch Lomond.

The month of June having come, and the spring hurry pretty much over, I began my catechising work. Most of the young in these districts can read English; most of the middle aged and some of the old can read Gaelic, and all were willing to meet once a week in a convenient place for this purpose. So far this has been carried on with great success. At each meeting lessons are prescribed for the ensuing one.

Three weeks from the time I had visited Tramboise, I picked up courage enough to travel the same road again. According to their promise, the attend-



ance was nearly double what it was the first day. Many fishermen from Tusbie wished me to go down in the evening and preach in the Methodist church, and I did so. Two-thirds of the Tramboise people have no English, and one-half of these cannot read Gaelic, so that they had urgent reasons to get me to make frequent visits. Until of late years there were no public schools in the place. I intimated to preach again on the last Sabbath of June, and hastened back to Loch Lomond in order to meet my class and prepare for the Sabbath.

Yours truly,

DONALD CAMPBELL.

### THE SYNOD'S ADDRESS TO THE GOVERNOR-GENERAL.

*To His Excellency the Right Honorable SIR JOHN YOUNG, Baronet, K. G. C. B., K. G. C. M. G., Governor-General of Canada.*

MAY IT PLEASE YOUR EXCELLENCY,—

WE, the Ministers and Elders of the Synod of the Maritime Provinces, in connexion with the Church of Scotland, in Synod assembled, beg leave to approach your Excellency with expressions of our attachment to the Throne, and respect for you as the Representative of Her Most Gracious Majesty, in one of the largest portions of Her Majesty's Dominions.

Feeling a deep interest in the prosperity of this Dominion, and of its numerous and intelligent population, we have hailed with delight your appointment to your exalted office; and beg leave to express the confident hope, that, under the administration of one so distinguished, the Dominion may become more and more consolidated; and that loyalty to the Throne, and love for the institutions which have been wisely framed to preserve the liberties and blessings of the British constitution, British North America may more and more increase.

As the Representatives of one of the Churches of the Reformation, long characterized by purity of doctrine, zeal for morality, and love of loyalty, we beg to assure your Excellency that it shall be our constant aim to inculcate such lessons on our people as may conduce to the happiness and peace of our country.

Recognizing the great importance of education in general, and particularly the proper training of ministers of the gospel, we have observed, with pleasure, the handsome and kind manner in which your Excellency has sympathized with the efforts of our sister church in Ontario and Quebec, to increase the endowment of Queen's College, Kingston.

That the Giver of all good may bestow upon your Excellency and Lady Young every temporal and spiritual blessing, is our earnest prayer.

Signed in name and by appointment of the Synod, at St. Andrew's Church, Chatham, Miramichi, this fifth day of July, one thousand eight hundred and sixty-nine, by

WILLIAM DONALD, D. D., *Moderator.*

### HIS EXCELLENCY'S REPLY.

*To the Ministers and Elders of the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland:*

I receive with much satisfaction your expressions of loyalty to our Most Gracious Queen.

The assurance which you give that it shall be your constant aim to inculcate the principles of loyalty, of pure doctrine, and of sound morals, emanates from a body whose capacity for giving effect to such an assurance, and attaining the lofty and all important ends in view, has been tried and proved under many difficulties and by many experiences. I trust that your labours may in

their results meet all your own expectations, and largely conduce to the benefit of those committed to your care.

Lady Young and I unite in offering you our very sincere thanks for the favourable opinion you express of my past services, and for the earnestness with which you are good enough to invoke blessings on our behalf.

*Spencer Wood, Quebec, 20th July, 1869.*

JOHN YOUNG.

### SYNOD'S ADDRESS TO THE GOVERNOR OF NEW BRUNSWICK.

ON Friday, the 9th inst., the Rev. Dr. Brooke of Fredericton, the Rev. George M. Grant of Halifax, and the Rev. George J. Caie of St. John, as a Deputation from the Synod, waited upon His Excellency at Government House, by appointment, and presented the following Address:—

*To His Excellency LEMUEL ALLAN WILMOT, D. C. L., Lieutenant Governor of the Province of New Brunswick, &c., &c., &c.*

MAY IT PLEASE YOUR EXCELLENCY,—

We, the Ministers and Elders of the Presbyterian Church of the Maritime Provinces, in connexion with the Church of Scotland, now in Synod assembled, are happy to avail ourselves of this our first meeting since your appointment to the high office which you now hold, to offer our sincere congratulations on your having been selected to administer the Government in this Province.

Enjoying, as we do, the great benefit of living under the protection of British laws, we beg to assure your Excellency of our devoted loyalty to the British Throne, and our unaltered love for British institutions.

It is gratifying to us, and honorable to your Excellency, that a native of the Province now occupies the highest place in the land of his birth; and to this honour your long public services in Parliament and on the Bench, as well as your unwearied exertions in seeking to promote the welfare of the country by every means in your power, well entitle you.

We congratulate your Excellency on the peace and prosperity which the Province has enjoyed under your government; and it is our earnest prayer that these blessings may long be continued to us.

The Intercolonial Railway, and others now in progress, will, we trust, be completed in due time, and must render the period of your Excellency's government a memorable era in the history of these Provinces.

The interest that you have shown in the great cause of Education demands our warmest thanks; and we are sure they cannot fail to be attended by the most beneficial results.

That your Excellency may long be spared to witness the growing prosperity of your native country; that God may abundantly prosper you in all your efforts to promote its welfare; and that Mrs. Wilmot and yourself may enjoy every temporal and spiritual blessing,—is our earnest prayer.

Signed in name, and by appointment of the Synod of the Maritime Provinces, in the Dominion of Canada, in St. Andrew's Church, Chatham, this fifth day of July, one thousand eight hundred and sixty-nine.

WILLIAM DONALD, D. D., *Moderator.*

His Excellency was pleased to make the following Reply:—

*To the Ministers and Elders of the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland:*

REVEREND GENTLEMEN,—

Your congratulations on my appointment to the office of Lieutenant Governor are most gratifying to me, and sincerely do I thank you for them.

Most highly do I appreciate your favorable reference to my past public services, and I consider myself most fortunate in having deserved the approbation of those who have at all times been distinguished for their learning, their patriotism, and their zeal for the diffusion of our common christianity.

We are making rapid strides in national progress. The facilities of communication with which we shall soon be favoured, will connect us with the railway system of the Continent. Facilities for travel and commercial intercourse constitute one of the distinguishing characteristics of the present day. To us in our new Dominion such facilities are indispensable to our national growth, and I hope will soon be in operation; and with God's blessing we shall grow. With all the resources required for a great Empire, and under the fostering care of the British Government, we shall sadly fail in our duty if we do not so manage our affairs as to transmit to those who come after us an inheritance worthy of its imperial lineage, and distinguished for all that constitutes national goodness and national greatness. Such a result cannot be attained without the general diffusion of education; and as your Church has ever been among the foremost in this great work, so do I believe it will maintain its position for the future.

I sincerely thank you for your christian benediction; and it will be a pleasant memory to myself and Mrs. Wilmot that we have been thus remembered by the Ministers and Elders of the Presbyterian Church of the Maritime Provinces, in connexion with the Church of Scotland, in the Synod of 1869.

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#### ADDRESSES PRESENTED TO THE REV. JAMES KIDD, A. M.

THE following addresses were presented to the Rev. James Kidd, A. M., June 25th, 1869.

##### I. ADDRESS.

*To the Rev. James Kidd, A. M.*

REVEREND AND DEAR SIR,—In prospect of your resigning the charge of the Congregation of St. John's Church in Richmond, N. B., we, the office-bearers and members of this Congregation, cannot permit you to leave without expressing our sincere regret at the prospect of your removal from our midst.

Your steady consistency and arduous labours, joined to a devout spirit and warm heart, have gained our affection and esteem. The faithful and persevering manner in which, for upwards of seven years, you maintained the ordinances of religion, prayer meetings, catechisings, visitations, Bible classes and Sabbath schools, deserves our warmest approbation.

Earnestly, therefore, do we pray that wherever your lot may be cast, His richest favours may rest upon you—health of body, soundness of mind, abounding grace in time, and best of all, the glorious reward of the faithful servant hereafter.

Signed by the Elders, Trustees, and twenty-nine male members of the congregation.

*Richmond, Co., N. B., May 27th, 1869.*

##### II. ADDRESS.

*To the Rev. James Kidd, A. M.*

REVEREND AND DEAR SIR,—We, the undersigned, your hearers worshipping at Oak Mountain, and other friends in the district, on your departure from this place for the western part of the Province of Ontario, desire to express to you our deep regret at losing from amongst us one whom we have learned to regard as a sincere friend, and esteem as a faithful labourer in the Church.

Much good has been done during your sojourn among us,—your kindness to the sick—the interest you manifested in both Sabbath and common schools, and that, owing to your exertions we have now a church in which to worship, and which accommodates the increased congregation; in short, Sir, the manner in which all your Ministerial duties were performed, has done good in this place, the influence of which will be appreciated long after you are gone.

Our desire is that you should be allowed to remain with us, but as you, Sir, have been called away, it remains to us to express to you unitedly, as many of us have done individually, our wishes that you may have a pleasant trip to the west of the Dominion, and that your future years may be as full of usefulness, and your future labours as warmly appreciated, as they have been among us.

Fervently praying that our Father in Heaven may bless and shield you, we bid you Farewell.

Signed by the Trustees and twenty-two male members of the congregation.

*Oak Mountain, June 18th, 1869.*

#### REPLY.

GENTLEMEN,—It affords me much gratification to be visited by you in this friendly way, on the eve of my departure from you, and receive these very flattering testimonials from your hands, yet are they nothing more, as I think, than what your hearts endorse.

The uniform friendliness which has ever existed between us, and the numerous acts of kindness which I have received from yourselves and the many other persons whose names are attached to these addresses, during the seven and a half years I have endeavoured, with God's help, to break the bread of life among you, afford ample proof to me of the genuineness of your present proceedings.

It is very pleasing to me to be thus assured that my Ministerial labours have been so much appreciated by you, notwithstanding the desire often entertained by me, that I might have been able to labour more and better than what I did, for, by no other means than a conscientious discharge of Pastoral duty, can I suppose that I have thus ingratiated myself into your favour, as you assure me I have done.

Not an instance can I at present recall to memory, during the long time I have been in this parish, in which assistance and encouragement were refused whenever they could reasonably be granted.

No better proof of my widely spread field of labour, and of the faithful zeal of some of our adherents, need be adduced than this—that around the Communion Table, in the Church at McKenzie's Corner, on the 20th day of this month, sat communicants whose dwelling places were removed from each other at not less distances than 15 miles and upwards, thus giving an area of field of 300 square miles, and some of the Communicants had far advanced the allotted span of three-score years and ten.

In regard also to your complimentary remarks about my care of the young, and the youth of the place, permit me to say that I did no more than I considered it my duty as a Christian Minister and as a Trustee of schools in the parish, to have done, for our Saviour's words to Peter are first, "Feed my lambs," and then twice, "Feed my sheep."

May God therefore show kindness to you all, as you have shown kindness to me, and let my sincere endeavours to advance your spiritual interests result to your growth in grace to His glory, and to the welfare of our Saviour's Church on earth.

Again. In reply now to the Address presented to me by the people living in the Oak Mountain section of this parish, would I say, that you share fully

in the remarks I have hitherto made, for you are justly entitled to them.

It was your own hearty endeavours, guided merely by my advice, that has put you in possession of the little Church in which you now worship, the erection of which yields you both credit and comfort.

It is the first house of worship which has been built in your part of the country, and assistance and encouragement were given to us, I may say, by representatives from all our fellow Christians belonging to the different branches of Christ's Church: in this parish, and in the neighbouring parishes of Woodstock and Northampton.

Let me now hope, that as the people whom you at present represent shewed great willingness to build the church, they will remain firm, for the future, to the holy faith of our Divine religion, and while they live at peace and in good will with all their fellow christians, will yet continue to believe that the noble and venerable Church of Scotland with which they are connected is best deserving of their communion and warmest love.

We believe that the doctrine of our Church is the pure truth of God, as revealed; and our Church indeed, for what she has upheld, has had a glorious history for the past, second to none on the earth, and let us fondly hope that her history for the continual future will be even more illustrious and splendid; and this we may safely rely upon, if the 28 millions of Presbyterians now living in the world stand true to each other in the upholding and defence of a common faith, of a common form of worship, and of a common zeal in advancing the interests of the Redeemer's Kingdom on earth.

I thank you all most sincerely for the many good wishes now expressed for my future welfare, and again for the many acts of kindness I have received from you; and may God keep you under His especial protection, leading you in the paths of holiness by His word and Spirit, and at last receive you all unto Himself, for the sake of His own dear Son, Jesus Christ, our Lord and Saviour. Amen.

*Richmond, June 25th, 1869.*

JAMES KIDD.

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### INDUCTION OF REV. G. J. CAIE.

LAST evening the Rev. George J. Caie was inducted as pastor of the new St. Stephen's Church. The attendance was quite respectable, manifesting a warm interest in the proceedings. The singing was led by a choir, aided by instrumental support. At intervals the choir sang some appropriate anthems.

The Rev. Peter Keay, Moderator of the Presbytery of St. John, presided. The opening devotional services were conducted by the Rev. Mr. McDonald, Assistant in St. Paul's Church, Fredericton. The sermon was preached by the Rev. Peter Keay from Acts xx. 28, last clause of the verse, "To feed the Church of God which he hath purchased with his own blood." The preacher commenced by describing the high and honorable nature of the society thus ransomed, the Christian Church, and he proceeded to deliver an earnest, practical discourse. The Rev. Dr. Donald then narrated the steps that had been taken towards the settlement of Mr. Caie, the giving of the call, its being sustained, and Mr. Caie's acceptance. He announced that the Moderator would then proceed with the induction. Mr. Keay accordingly put the usual questions to the pastor elect, which having been answered in the affirmative, Mr. Caie was formally and solemnly inducted as pastor of the church, and received from Mr. Keay and the other members of the Presbytery the right hand of fellowship. He then received a solemn and appropriate charge from Mr. Keay, based mainly on the words of the text practically applied to personal piety and pastoral work. The charge to the people was delivered by the Rev. Dr. Brooke. He felt a pleasure in having another opportunity of addressing them.

He had been present at the ordination of their pastor in his own church in Fredericton; he had preached at the opening of the St. Stephen's church, and he now congratulated the congregation on the prospect of enjoying gospel ordinances under their pastor. He was not a stranger among them. He was not like one sent to them from a distance, without trial; they had long enjoyed his services, and had freely and voluntarily chosen him to be their pastor. In pointing out the duties that they owed him, he urged them to make it a matter of conscience to attend on his ministrations, and not to be hearers of the word only, but doers also. It was well to hear sermons on repentance or faith or prayer, but it was better to repent, to believe and to pray; a prayerless congregation would be a lifeless one. Dr. Brooke's address was very plain, practical, and to the point, though there was one duty which a people owe to their pastor upon which he did not touch, the duty of supporting him liberally. The doctor may have concluded, and we trust correctly, that in the case of the St. Stephen's church, this was unnecessary. At the close of the services the minister of the church received a most cordial welcome from the members of the congregation and others.—*Presbyterian Advocate, July 24.*

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### IN MEMORIAM.

THIS month was paid the last instalment of the one thousand two hundred dollars left by the late Peter Crerar, Esq., towards the finishing of the new St. Andrew's church, Pictou. The donor of this handsome bequest is worthy of more than passing notice. He was a man of a noble spirit, liberal, patriotic, and cordially attached to the church of his fathers. His generous sympathies were not confined to a single bequest at death, but during his life he constantly befriended the good cause, as well as in private proved a benefactor to many, therefore his death was mourned as a calamity; and the hundreds that bore his remains from the station, and the respectable assemblage of citizens that attended his funeral, might have applied to him the encomium bestowed upon the centurion, "He is worthy, for he loved our community, and hath built us a synagogue." In him were exemplified certain virtues that it were well for youth to copy, and for the age not to omit. He was a true friend, and left no enemies. How frequently, in his days of health, was his tall and manly form seen conveying his mother to her accustomed pew, and waiting for and conveying her home at dismissal. Filial piety shone in him, and some of his last words were about Pictou and her sainted dead. Though thousands of miles away, he did not forget our new church, and left her a legacy. Fondly did he cherish the hope of worshipping within her walls and partaking of sealing ordinances; but God willed otherwise. That fatal disorder, under which he so long laboured, and which was but checked, not cured, by his stay in this country two summers ago, broke forth with fresh virulence when he was in Cardiff, and, after a brief illness, cut him off, but not before he had responded to the words of our Lord,—“In my Father's house are many mansions. I go to prepare a place for you.” And in the same ground where his parents' ashes lie interred, are now deposited his own, waiting for the resurrection.

“Thou art gone to the grave—but we will not deplore thee,  
Whose God was thy ransom, thy guardian and guide.  
He gave thee and took thee, and he will restore thee:  
And death has no sting, for the Saviour has died.”

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### THE PROPOSED NEW CHURCH AT RICHMOND.

To the Editor of the "Record."—Dear sir,—Your readers will have noticed by my report to the Halifax Presbytery at its last meeting, that steps have been instituted for the erection of a new church at Richmond, in order to

secure a position on a level with the other denominations already occupying the district. From the nature of the field, this must be a Presbyterian rather than a Congregational enterprise. Liberty was therefore asked and obtained to collect money in the other congregations of the Presbytery. This being the state of matters, it has been suggested that I should publish the list of subscriptions in the pages of the *Record*. Perhaps you will kindly make room in your next number for the sums subscribed in Richmond, payable in instalments. As no money will be required for some months, it is purposed not to take up the money subscribed in Halifax until January and May, 1870, one half at each of those periods.

It will be seen that the sums contributed by the people of Richmond are very liberal, considering the circumstances of the persons from whom they come. All, with one exception, whose names appear in the following list, are working-men. The exception alluded to is not the largest subscriber, and is a member of another church. The list looks as if the Richmond people were in earnest. They *know* that a new building is a necessity if we intend to hold our proper position in this promising field. I trust that others may take the same view and act accordingly. Yours, &c.

JOHN R. THOMPSON.

William Johnston.....	\$50 00
Samuel Kennedy .....	100 00
Rev. J. R. Thompson .....	75 00
Isaac Creighton.....	50 00
Alexander Cameron.....	30 00
Wm. Jordan.....	40 00
John Ryan.....	25 00
J. F. Talbert.....	20 00
Robt. G. Duncan.....	20 00
Andrew Muirhead.....	20 00
A friend .....	20 00
A friend.....	20 00
Robert Murray .....	10 00
John Campbell .....	10 00
John A. Nesbitt.....	10 00
John Greenough .....	10 00
William Longard.....	10 00
William Smith.....	10 00
Thomas Haire.....	8 00
Samuel Upham .....	5 00
John Campbell .....	4 00
Fitzgerald Ward.....	4 00
William Roper .....	2 00

#### MEETINGS OF HALIFAX PRESBYTERY.

ST. MATTHEW'S CHURCH,  
Halifax, June 2d, 1869.

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

Sederunt. Rev. George M. Grant, Moderator; Rev. Messrs. John McMillan, W. T. Wilkins, John Campbell, J. R. Thompson, Ministers; William Montgomery, Esq., and Rev. Daniel McCurdy, Elders.

The minutes of last meeting were read and approved of. The Rev. Mr. McCurdy then laid on the table his commission from St. Andrew's Church, appointing him Representative Elder for the year.

Rev. Mr. McMillan read an interesting statistical report of the congregation of Musquodoboit. The report was adopted and ordered to be published in the *Monthly Record*.

Rev. J. R. Thompson then read a report of the Richmond and North West Arm congregation. The report was adopted and ordered to be published in the *Monthly Record*. Mr. Thompson having brought before the Presbytery a proposal for the erection of a church at Richmond, the proposal was adopted, and Mr. Thompson received permission to solicit contributions from the congregations of St. Matthew's and St. Andrew's towards defraying the necessary outlay,—the Presbytery expressing gratification at the efforts made by the people of Richmond towards this end.

Rev. Mr. Wilkins then read a report of his labours in Truro and adjacent districts, which report was adopted and ordered to be published in the *Monthly Record*. Rev. Mr. Wilkins tabled seven dollars of arrears from Folly Mountain, to be handed over to the treasurer of the Presbyterian Home Mission Fund.

A minute of the Kirk Session business of St. Matthew's Church was submitted anent the administration of the communion to members in full communion during illness, provided the Synod grant permission. The matter was referred *simpliciter* to the higher court.

The session records were then attested as correct.

It was then asked by the moderator whether all collections enjoined by the Synod were made in congregations throughout the Presbytery. It was answered that in cases in which they had not, they would be made previous to the meeting of Synod.

Mr. McDonald having resigned, Rev. D. McCurdy was appointed to the office of Clerk.

The Presbytery adjourned to meet during the meeting of Synod. Closed with prayer.

C. McDONALD, *Clerk*.

GEO. M. GRANT, *Moderator*.

At Chatham, N. B., and within St. Andrew's Church there, on Saturday, the third day of July, in the year of our Lord one thousand eight hundred and sixty-nine, the Presbytery of Halifax met according to appointment.

Present—Revd's. the Moderator; Messrs. McMillan, Thompson and Wilkins, Ministers; and Rev. D. McCurdy as Representative Elder from St. Andrew's Church, Halifax.

The meeting having been constituted, the Moderator laid on the table a communication from the trustees of St. Paul's Church, Truro, requesting the Presbytery to moderate in a call to supply the vacancy in the pastorate of that charge, stating that they could raise at present only the sum of \$320 towards salary. The Presbytery appointed Mr. Thompson to moderate in a call at a meeting to be held in St. Paul's Church, Truro, for that purpose, on the evening of Wednesday, July 21st, and thereafter to report to this Presbytery at a meeting to be held in St. Matthew's Church, Halifax, on the 4th August, 1869.

There being no other business before the meeting, the Presbytery adjourned to meet in Halifax on the fourth day of August next. Closed with the Benediction.

DAN. MCCURDY,

*Pres. Clerk*.



The business referred to in the foregoing minute of Presbytery, holden at Chatham, N. B., was resumed at the meeting of Presbytery in Halifax on the 4th day of August, and disposed of as follows:—

Rev. Mr. Thompson reported, that, in pursuance of the appointment of Presbytery, he had presided at a meeting of the congregation of St. Paul's Church, Truro, in the moderation of a call for a minister to that charge,—that Rev. Wm. T. Wilkins was cordially and unanimously elected, with fair promises of support in the event of his acceptance and settlement. The call was filled up with his name, and very respectably signed at the meeting. Whereupon the call being produced and read, was sustained as a regular Gospel call, and the pastor elect being present signified his acceptance thereof. The induction of Mr. Wilkins to the pastoral charge of the congregation was then appointed to take place in St. Paul's Church, Truro, on the 1st Thursday of September next, at the hour of 7½ P. M. The Rev. Mr. Thompson to serve the edict, the Rev. John Campbell to preach, Rev. Messrs. Thompson and McMillan to address the minister and people.

DAN. McCURDY, *Pres. Clerk.*

### NEWS OF THE CHURCH.

**Call for Missionaries.**—We require at present no less than ten missionaries to supply the vacancies within the bounds of our Synod,—one for Prince Edward's Island, one for Cape Breton, three for Pictou Presbytery, and five for New Brunswick. The first five ought to be Gaelic-speaking ministers. Now it is quite clear that we cannot ask the Colonial Committee to send us even half the number we need with their stipends guaranteed. The committee's funds would not permit it, even if we had the consciences to ask it. What, then, must each vacant charge do, if it wishes missionary supply or a settled minister? Its trustees or managers must make arrangements to pay for services from the day the missionary arrives in their midst, and the sooner they inform the Presbytery or the Home Mission Board what amount they are prepared to give, the more likelihood is there of one being sent to them. After the experience of the last two missionaries in Pictou Presbytery, it is hopeless to ask the Colonial Committee to send others on the same footing.

**Liberality.—North West Arm.**—Once in a while we meet with cases of open-handed liberality, to which we gladly draw attention as a proof that mankind is not completely given over to the worship of mammon. Last autumn there was published in the pages of the *Record* an account of the liberalty of a christian brother in Charlottetown, who came forward to relieve the church from a financial difficulty in settling up the accounts of the Dalhousie College Endowment Fund. Only two months ago, the readers of the *Record* learned of a similar spirit being manifested in connection with the Rev. Geo. Caie's new church in Portland. And now we have another case of a similar nature to record. It is true, the amount of money is less than in the two cases referred to above, but the spirit is the same. And had the sum required been larger, it would doubtless have been forthcoming.

A short time ago, the managers of our congregation at the North West Arm determined to procure, if possible, some furniture, of which our little church stood much in need. One of the ladies started out with a subscription list, and when nearly the whole amount required was obtained, she called upon a gentleman, so well known in Halifax for his deeds of benevolence that there would be no need of mentioning his name, even if we were at liberty to do so, who, by the way is not a member of our church, but belongs to the Episcopalian body. This gentleman having ascertained that the sum at first required was about 1000 dollars, gave a check for the whole amount, leaving the money

previously collected to be expended in other improvements upon the building and the grounds.

There is a lesson taught by this action, especially when we remember that the liberal friend alluded to is continually putting his hands into his pockets for the support of every good word and work, and this in such a quiet, modest manner, that his left hand seldom knows what his right hand is doing, which we trust will not be without a liberalizing effect when the wealthy members of our two old city congregations are called upon to aid in building the new church in Richmond.

J. R. T.

**Newcastle, N. B.**—We understand that the Rev. F. R. McDonald, at present assistant to Dr. Brooke, Fredericton, has received an harmonious call to St. James' Church, Newcastle, N. B., and that there is every probability that he will accept it, and that thus this large and important congregation, which has been vacant since Dr. Henderson's death, will be supplied with a minister who will worthily carry on all the schemes of christian benevolence that Dr. Henderson so energetically inaugurated and worked.

**Portland, St. John, N. B.**—The induction of the Rev. George J. Caie to the new St. Stephen's Church, Portland, St. John, N. B., is very gratifying in every way. A new church, by far the costliest and handsomest in connection with the Kirk in New Brunswick, has been built, and is free of debt. A new congregation has been formed which begins by offering its minister \$1000 a year, and hopes next year to make it \$1400. A Sabbath school, of more than 100 scholars, is in full working order. There are 12 young and active trustees, and, with the blessing of God, we look for great things yet from the infant congregation.

**Chatham, N. B.**—The younger members and adherents of St. Andrew's Church, Chatham, have shewn their good will to their minister and Mrs. Wilson, by the presentation to the latter of a sofa and wash-stand, accompanied by an address, to which Mrs. Wilson made a suitable reply.

**The Minutes of Synod** will appear in next issue.

#### NOTES OF THE MONTH.

THE absorbing topic during the past two months has been the treatment given in the House of Lords to the Irish Church Bill. The discussions have been abler than those in the Commons, where popularity is more sought than truth. The amendments of the Lords are such as: a postponement for some months of disestablishment, a granting of life annuities to Episcopal clergy upon high valuations, the acquisition of some private endowments granted before 1660, and the non-disposal of the surplus amounting to eight millions. These, with one exception, have all been rejected by the Commons, so that a collision has taken place between the two branches. The telegraph informs us of a compromise, the result of which is that the bill has received the Royal assent. There have been many agrarian outrages in Ireland, and the Protestants of Ireland are deeply offended with imperial legislation. We have no doubt that in the end the Irish Church will be much stronger. It will become the soundest part of the Episcopal Church of Britain. It is thought that a portion of the Cabinet—particularly Lords Clarendon and Granville, were favourable to a compromise in the direction of the Lords' amendments.

AMERICAN statesmen are still happy with the dream of starving the British Provinces, by treating them commercially as all other foreign nations, and of annexation, which is sedulously taught by five Nova Scotian papers. Still they complain that British commerce flourishes while their own shipping declines. The Eastern States require our coal and iron; and if they would rather take it dear

than cheap, we cannot help it. The United States papers do not admire Sumner's speech as much as formerly. It always received more attention than it deserved. A valuable bed of Hematite has been examined by Dr. Honeyman. It is uncovered near to Springville, Pictou County. This East River valley, from head to foot, is one of the most marvellous beds of mineral wealth, and now, in addition, it glows with beauty and abundance. It is one of the fairest spots on earth, but money and skill are needed to build railroads and open mines. The whole line to Annapolis is expected to be open by the end of the year, which will shorten the journey to all parts of this continent. When the contemplated lines of railway shall have been completed, a Nova Scotian may look with some pride upon the comforts and facilities of his country.

THE work of Bible circulation proceeds vigorously in Spain, but the difficulty in this land of "distinct schools" is, that out of 17 millions of population, 12 millions can neither read nor write. The Pope, it is said, in the coming council, is to ask for "personal infallibility." But how can he obtain this satisfactorily? If he has it not from heaven, then the body conferring must still seem more cogent than himself. Union between the Free and U. P. Churches has not advanced much this year. The minority against the reappointment of the Committee in the Free Assembly was very large. In our General Assembly the majority in favor of a change in the patronage law was 105, in consequence of which a deputation waited upon Mr. Gladstone. He answered with caution, as his support has come chiefly from the Free and U. P. Churches. He asked, if anti-patronage were the immemorial principle of the church, would they be prepared to share their endowments with those who had less on that account? The answer to this is twofold. (1.) Patronage, with brief exceptions, amounting to about 50 years at most, existed throughout her whole history. (2.) The Free Secession arose from the principle of "spiritual independence,"—a more extensive question, assisted by the Free Church in a form not hitherto granted to any religious body. Pure popular election would be better than corrupt patronage, no doubt. But it is strange that no example of popular election can be quoted from the New Testament, except that resulting in the election of Barabbas and the crucifixion of Jesus.

A very fine meeting of delegates from Y. M. Christian Associations on this continent has lately taken place in Portland. Nova Scotia would seem to have been represented in a superior manner; for, a correspondent of the *Witness* writes: "British delegates were ably represented on all occasions by John S. Maclean Esq., who was Peter among the apostles, the spokesman and leader, speaking always to the purpose."

THE venerable Dr. Muir, of St. Stephens, Edinburgh, father of the respected Convener of the Colonial Committee, has departed this life. A. P.

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### NOTICES.

I. The money from the Colonial Committee to pay all sums due missionaries for the half year ending 1st August, 1869, is now in the Treasurer's hands. All entitled to draw are requested to forward to the Treasurer (Geo. MacLean, Esq., Merchants' Bank, Halifax) their Presbytery certificates and their receipts for their respective amounts, (as both documents have to be transmitted to the Colonial Committee), and their supplements shall be immediately forwarded to them.

II. There will be a meeting of the Home Mission Board in St. Paul's Church, Truro, on Thursday the 2d day of September, at 10 o'clock, to fix the amounts and the number of the grants to be applied for to the Colonial Committee for the year commencing 1st August, 1869. All applications for supplements must be in the Convener's hands before the day of meeting, and should state the circumstances and number of the congregation, the amount of

stipend, and whether there is manse or glebe, and the opinion of the Presbytery on the application. Members of the Board coming to the meeting or to the Induction of Mr. Wilkins, which takes place the same day, can get a return ticket on the railway for one fare.

GEORGE M. GRANT,  
*Convener Home Mission Board.*

### THE GOOD SHEPHERD.

I was wandering and weary,  
When my Saviour came unto me,  
For the ways of sin grew dreary,  
And the world had ceased to woo me,  
And I thought I heard him say  
As he came along his way,—  
O weary soul, come near me :  
My sheep should never fear me,  
I am the Shepherd true.

At first I would not hearken,  
But put off till the morrow,  
But life began to darken,  
And I was sick with sorrow,  
And I thought I heard him say,  
As he came along, &c., &c.

At length I stopped to listen,  
The voice could not deceive me,  
I saw his kind eyes glisten,  
So anxious to relieve me,  
And I'm sure I heard him say,  
As he came along, &c., &c.

He laid me on his shoulder  
And tenderly he kissed me,  
He bade my love be bolder,  
And said how he had missed me.  
And I often heard him say,  
As he came along, &c., &c.

Strange gladness seemed to move him  
Whenever I did better,  
And he coaxed me so to love him  
As if he were my debtor.  
And I often heard him say,  
As he went along his way, &c.

My soul now cleaves unto him ;  
He bends his ear to hear me ;  
I love by faith to view him,  
So precious and so near me,  
And I love to hear him say,  
As he goes along his way, &c.

Let us do, then, dearest brothers,  
What will best and longest please us,  
Follow not the ways of others,  
But trust ourselves to Jesus,  
And we'll ever hear him say,  
As he comes along his way,  
O weary souls, come near me,  
My sheep should never fear me,  
I am the Shepherd true.

## ACKNOWLEDGMENTS.

## SCHEMES OF THE CHURCH.

1869. SYNOD FUND.	
July 8. Paid Rev. A. McWilliam...	\$61 45
RODERICK MCKENZIE, <i>Pictou, July 31, 1869. Treasurer.</i>	
1869. HOME MISSION FUND.	
J'y 15. Gairloch, collection .....	\$13 60
26. W. Matheson, Rustico, P.E.I.	4 00
Aug 5. Truro, collection, per Rev. Mr. Wilkins .....	6 82
GEORGE MACLEAN, <i>Halifax, 5th August, 1869. Treasurer.</i>	
1869. FOREIGN MISSION FUND.	
June 3. McLennan's Mountain.....	\$23 22
11. Roger's Hill.....	25 17
Wallace.....	12 32
Pugwash ..	13 40
West Branch River John...	8 82
Barney's River.....	6 00
15. Brackley Point, P. E. I.....	6 66
17. St. James' church, Charl'tn, P. E. I. ..£8 15s 6d	
St. Peter's Road Church, P.E.I. .. 2 2s. 6d	
P. E. I. cy. ..£10 18s. 0d	34 88
Hon. J. Robertson, St. John, N.B., balance in his hands.....	\$11 80
Less postage	5
N. B. cy. ..\$11 75	12 11
St George's Church, River John, \$8 62; Tatama- gouche, \$7 75.....	16 37
19. St. Andrew's Church, New Glasgow .....	98 67
July 1. Bathurst, N. B., \$16; prem. on N. B. notes, 34c. ....	16 34
St. Paul's, Fredericton, \$22; prem. on N. B. notes, 24c.	22 24
5. Cape John, \$12, less Post Office Order, 7c.....	11 93
Montague Bridge, £2; Car- digian, £2 3s.; New Perth, £1 0s. 6d.; Georgetown, £5 1s. 6d. ....	£10 5s. 0d.
Wood Island, 17s. 3d.; Orwell, £3 18s 6d.; Murray Harbor Rd., £4 5s.; Belfast, £10 13s. 3d. ....	£19 14s. 0d.
P. E. I. cy. ..£29 19s. 0d.	99 80
14. Newcastle, N.B., \$20; prem. on N. B. notes, 40c.....	20 40
Aug. 2. South River and Loch- aber .....	\$38 00
Less P. O. order..	23 37 77
	<u>\$466 10</u>

Also per Rev. Mr. Goodwill, St. Paul's Church, Fredericton. ....	\$22 66
St. Andrew's, N. B., \$9: Musquodoboit, \$8 80. ....	17 80 40 46
	<u>\$506 56</u>

JAS. J. BRENNER,  
*Halifax, N. S., 2d Aug., 1869. Treasurer.*

## LAY ASSOCIATION.

*List of Moneys collected in St. Andrew's  
Congregation, New Glasgow, for quarter  
ending 1st Sept., 1869:--*

Miss Jessie Anne Hunter and Miss Jessie Lippincott.....	\$3 75
Miss Sarah Fraser and Miss Jessie McKay .....	5 75
Miss Mary Fraser .....	1 00
	<u>\$10 50</u>

A. FRASER DOWNIE,  
*New Glasgow, 30th July, 1869. Secretary.*

CASH RECEIVED FOR "MONTHLY  
RECORD."

Synod Fund, per Rev. J. Campbell, for Records sent to Canada .....	\$10 00
Duncan Campbell, Halifax.....	62½
Hugh McIntosh, Windsor Junction	62½
Rev. G. M. Grant, Halifax, for—	
J. A. McLean, Mount Thom. ..	5 00
Hugh McKay, " .....	3 00
Rev. W. McMillan, Saltsprings..	1 50
Mr. Home, Bathurst, N. B. ..	2 50
Mr. Wells, Richmond, " ..	3 00
Mr. Robertson, Tabusintac, "	5 50
Mr. Kidd, Richmond, " ..	6 50
J. McMillan, Musquodoboit,	5 00
Mr. Mott, Campbellton, N. B. ....	5 00
George McNeill, Chatham, N. B. ..	12 00
Alexander Gordon, W. B. E. River	2 50
Duncan McNaughton, Black River, Chatham, N. B., per W. Jack, Pictou .....	2 00
Daniel Forbes, Chicago, Ill., U. S. ..	62½
Alexander McNaughton, So. River, Antigonish.....	3 75
Ditto for Don. Cameron, Lochaber Lake .....	1 25
Rev. A. Pollok, for Dr. McMillan, Sherbrooke.....	50

## LETTERS RECEIVED.

D. H., Pictou; W. McP., Orwell Head;  
P. E. I.; J. McC., DeSable, P. E. I.; D. C.,  
Loch Lomond (too late); R. McC., Riv. John-  
W. G. PENDER, Sec'y.  
*Employment Office, Halifax, }  
August 5, 1869.*

Pictou, July 30, 1869.  
Received from W. G. Pender, Halifax,  
62½ cts. for Rev. Mr. Kidd, Richmond, for  
1868. W. JACK.