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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XV.

JANUARY, 1869.

No. 1.

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

THE "MONTHLY RECORD."

As the *Record* makes its New Year's calls dressed in a new suit, it is hoped that its external appearance will secure a favorable reception from its patrons.

The improved appearance has not increased the expense of publication; and, although postage has now to be paid in advance, subscribers will receive it at the same rate as formerly.

The only reward the *Record* committee look for, is to see their efforts so far appreciated as to secure the hearty coöperation of ministers and laymen, in making the *Record*, what it ought to be, a faithful index of the Church we represent in all its labours and interests.

The Union of the Synods of Nova Scotia and New Brunswick having greatly enlarged the field of labour, it is desirable that harmony, uniformity, and concentration of effort should direct all the movements of the Church as a body. This can only be secured by a thorough knowledge of what is wanted, and what is being done in the different Churches, and by free discussion of the best means for securing a common object.

There is no lack of talent in the united Synod, but to make that talent available for the general good it becomes necessary to have a common medium of communication. To meet these wants the *Record* is published. And it must be evident from experience and observation, that a well-conducted periodical, in this age of reading and general intelligence, has become a necessity of every denomination in the Christian Church.

The reports of missionary labour in the more destitute districts of the home field—the great Sunday School question—seasons of revival—prayer-meetings, and kindred themes, should be presented in the *Record* from month to month.

Ministers would find their hearts encouraged by more frequent interchange of views on the great work of the Church.

May it not, then, be hoped, that by infusing new energy into the *Record*, a new impulse may be given to the Church in which we are called to labour, and that, with God's blessing upon our efforts, we may see this work prospering?

W. M.

EXTRACTS FROM DR. NORMAN McLEOD'S ADDRESS ON INDIA MISSIONS.

(Continued.)

TEACHING FROM HISTORY TO WARN AND ENCOURAGE.

I would here remind you of facts in the history of the Church in past ages as worthy of being remembered, in order to modify the eager desires of the too sanguine as to immediate results, and to cheer the hopes of the too desponding as to future results, as well as to check the rash conclusions of those who, argu- g from the past history of a few years, prophesy no results at all in the ages to come. As signs of the progress of that religion which, through the seed of Abraham, was in the end to bless and is now blessing all nations, what conversions, let me ask, were made from the days of Abraham to the Exodus? How many during the long night in Egypt? Yet each of these intervals represents a period as long as what separates us from the day when the first Englishman visited the shores of India, or when the Church sprang into renewed life at the Reformation. What, again, of results during the brief period, yet so full of teaching, under Moses, accompanied by such mighty signs and wonders, when the Church was in the wilderness? Why, on entering the land of promise, two men only represented the faith of all who had left idolatrous Egypt! And yet when it looked as if all was lost, God spake these words, "As truly as I live, all the earth shall be filled with the glory of the Lord!" Recollect, too, what long periods of confusion and darkness followed the settlement of the tribes in Palestine. The experiment, if I may so call it, seemed to have utterly failed of educating a peculiar people, and so preparing it for the ulterior work of converting the world. That chosen race ended in captivity in the country from whence Abraham, its father, began in faith his journey fourteen centuries before. Nevertheless, that race did its work at last! The first forms of its religious faith yet live, being cleansed from all idolatry since the time of the Captivity, but since that time only; and Christianity, as its flower and fruit, lives, and, after marvellous and strange vicissitudes, is grown into a mighty tree whose leaves are for the healing of the nations, and which is destined to be the one tree of life for the whole world. And so this feature in history constantly repeats itself—a time of activity and repose, of winter and summer, of sleep and waking, of death and resurrection; a time of long and varied preparations, with not unfrequently very rapid fulfilments, like sudden outbursts of a long-seething flood, or volcano; while these fulfilments become again beginnings of a new and as varied a course in history, ever accumulating blessings for the whole family of man.

Having thus spoken generally of Missions in India and their results, I must proceed more particularly to the consideration of the various methods adopted by missionaries for Christianising the Hindoos.

ENDS AND MEANS OF MISSION WORK.

But before we can reply satisfactorily to the question regarding means, we must first have a still clearer apprehension of the nature of the end to be attained by them, involving some knowledge of the Hindoo religion as a system of belief and of social life. If we do so, we shall soon learn that we cannot, as is too often done, class Hindoos with other heathens (whether in India or beyond its shores), nor argue from what has been done by this or that instrumentality in the Sandwich Islands, for example, or in Africa, Burruak, or even Tinnevely, that the same instrumentality will necessarily be as effectual in Calcutta or Benares. It is admitted, of course, that among all races and in all countries the *Truth* as revealed by Jesus Christ, is the one grand means of Christianising them; but the practical question before us is, What is the best way of communicating this truth in certain given circumstances? Now, to

obtain the true answer to this question necessitates other questions regarding the character, habits, and beliefs of the people we have to deal with, and regarding those peculiar circumstances, within and without, in which they are placed, which must materially affect their reception of Christian doctrine and life.

HINDOO CHARACTERISTICS—RACE.

With the risk, therefore, of repeating to some extent what, as bearing on other parts of my subject, I have already alluded to, let me direct your attention more particularly and more fully than I have yet done to some of those characteristics of the Hindoos which distinguish them from every other people in India or in the world. Observe, in the first place, that they are a distinct race. I have already said that various races make up the population of the great continent of Hindostan. The Hindoo belongs to that Indo-Germanic or Aryan stream of which we are ourselves a branch, and which has flowed over the world. It entered India from the north-west, and advanced, during long ages of the far past, towards its southern plains. It found there other and older races, who either fled to the mountains and jungles to maintain their freedom, or were conquered and degraded into Sudras or Pariahs, without caste or social position. These Aryans, like a lava flood, poured themselves over the land, breaking through the older formations, overlying them or surrounding them, but never utterly obliterating or absorbing them. Now it is not with those aboriginal races—who, though probably once possessing a higher civilization, are now comparative savages, and have religions peculiar to themselves, such as the Bheels, Khonds, Santals, Coles, &c.—that we have at present to do; nor yet with races of low caste or no caste, like the Shanars of Tinnevely, the Mairs of Ahmednugger, or the lower population still of Chamba. But it is of this Hindoo race, whose religion is Brahmanism, and which of all others constitute the people of India, numbering about 150 millions of its inhabitants—it is of them only I at present speak; for if they were Christianised, India practically would be so, but not otherwise. That lofty unbending portion of the community, the Mohammedan, numbering twenty millions, is not within the scope of my present argument.

HINDOO CIVILIZATION.

Secondly, we must not forget that this Hindoo people represent a remarkable civilization, which they have inherited from a time when earth was young. They possess a language (the Sanscrit, the earliest cultivated) which scholars tell us is the fullest, most flexible and musical in existence, to which Greek, although its child, is immensely inferior; which is capable, as no other is, of expressing the subtlest thoughts of the metaphysician, and the most shadowy and transient gleams of the poet. In that language the Hindoos produced a heroic and philosophic poetry, centuries before the Christian era, which even now holds a foremost place in the literature of the world. It has been asserted—I know not on what authority—that they were proficient in astronomy long ere its very name was mentioned by the Greeks; and that in comparatively recent times they solved problems in algebra which not until centuries afterwards dawned on the acutest minds of modern Europe. When we add to this a structure of society—to which I shall immediately allude—so compact as to have held together for more than two thousand years, we must feel admiration, if not for their physical, at least for their intellectual powers, and acknowledge that we have here no rude or savage people, but a highly cultivated and deeply interesting portion of the human family.

Thirdly, we must consider the *religion* of the Hindoos, both as a creed and as a social system, with its effects on their general temperament and habits of life.

HINDOO CREED.

The Hindoo religion, like Judaism and Christianity, is one which has survived the revolution of long ages. The religions of the Greeks and Romans,

of the Egyptians, Phœnicians, and Assyrians, with many others, are to us as fossils of a dead world. Hindooism, older than these, still exists as a power affecting the destinies of teeming millions. We can gaze upon it as a living specimen of one out of many of the monster forms which once inhabited the globe. Unlike all these extinct religions, it has its Sacred Books, and I doubt not that to this written word it greatly owes its preservation. These books have been written at intervals representing vast periods of history. The Vedas, at once the most ancient and the most pure and lofty, date as far back, possibly, as the time of Moses, and contain many true and sublime ideas of a Divine Being without any trace of the peculiarities of Brahmanism—nay, declaring positively that “there is no distinction of castes.” The great collection of the Puranas was compiled in the middle ages of our era, and forms the real everyday ‘Bible’ of the everyday religion of Hindoos, the Vedas being now known and read by only a few learned pundits, and having from the first been a forbidden book to all except the priesthood. Now these Puranas are one mass of follies and immoralities, of dreaming pantheism, of degrading and disgusting idolatry.

Mr. Wheeler, in his recently published volume, the first of his ‘History of India, thus writes of the great epics of Mahá Bhárata, or the great war of Bah-rata, and the Rámáyana, or “Adventures of Ráma,” with their present influence on the Hindoos. It is his opinion, I may state, that while the events recorded in these epics belong to the Vedic period, their composition belong to the Brahmanic age, when caste was introduced, a new religion established, and the Brahmans had formed themselves into a powerful ecclesiastical hierarchy, and when, instead of the old Vedic gods and forms of faith, Brahma, Vishnu, and Siva took their place. These epics are, practically, to the Hindoos, religious poems, and consequently are the most powerful and popular props to Brahmanism. “Few Hindoos,” writes Mr. Wheeler, “may perhaps be acquainted with the whole of these epics, and none have ventured to subject them to a critical analysis and investigation; yet their influence upon the masses of the people is beyond calculation, and infinitely greater and more universal than the influence of the Bible over modern Europe. The leading incidents and scenes are familiar to the Hindoos from childhood. They are frequently represented at village festivals, whilst the stories are chanted about at almost every social gathering, and indeed form the leading topic of conversation amongst Hindoos generally, and especially amongst those who have passed the meridian of life. In a word, these poems are to the Hindoos all that the Library, the Newspaper, and the Bible are to the European; whilst the books themselves are regarded with a superstitious reverence, which far exceeds that which has ever been accorded to any other revelation real or supposed. To this day it is the common belief that to peruse or merely to listen to the perusal of the Mahá Bhárata or Rámáyana, will insure prosperity in this world and eternal happiness hereafter.” Now, making every allowance for (what appears to me to be) the exaggerated terms in which Mr. Wheeler describes the comparative influence of the Bible and these “Scriptures,” there can be no doubt that, as far as India is concerned, he is correct.

This religion, as embodied in their Sacred Books, affords the widest scope for the indulgence of every phase of human thought, sentiment, and passion; furnishing as it does in the Vedic hymns and poetry an atmosphere so rare, and presenting such shadowy heights of speculation, as to tempt the most ambitious wing to put forth its powers to gain their summits; and furnishing in the Puranas the vilest mire, where the filthiest and most obscene may wallow. Among its disciples, the dreamy ascetic, laboring to emancipate his spirit by pure meditation and the destruction of the material flesh, and the profound scholar, rare though he be, nourishing his intellectual life by the abstract themes and endless speculative questions suggested by his creed, may meet with the disgusting faqueer or yogi, with the ignorant millions who care for nothing

but a round of dead superstitious observances, or with the cunning or depraved crew who indulge in the vilest practices as the natural results of their heathen principles.

HINDOO CASTE.

Lastly, it is in its *social* aspects, as already hinted, that Brahmanism manifests its intense, comprehensive, and tyrannous power. Its system of caste presents to us a feature in the organization of human beings unparalleled in history. It must not be mistaken for a mere aristocratic arrangement, as accidental to or lying outside of Brahmanism, but it is an essential element of its very being. It is quite true, as I have said, and the fact is of importance, that the Vedas know nothing of it; but then the people know not the Vedas, and those who do, conceal or pervert their teaching. According to the existing, and, as long as Brahmanism lives, unalterable belief of the people, the streams of caste, flowing side by side but never mingling, are traced up to the very fountain of Deity; or, to change the simile, each great caste is believed to be a development of the body of Brahma the Creator, and is mystically united to him as parts of his very flesh and bones. Hence no one can become a Hindoo in religion who is not one by birth; nor can any member belonging to this divine body break his caste without thereby becoming dead, as a limb amputated from living communion with the source of life, and therefore to be thrown away as a curse, a reproach—a polluted, horrible thing, to be hated and disowned. Marvellous, indeed, are the power and endurance of such an organization as this, that can dominate over all these political and social changes which, in other respects, alter the relative position of its possessors as to wealth or rank, whether in the army or in the civil service.

THE INFLUENCE OF CASTE.

But Brahmanism does more than make each man a member of this compact mass. Having fixed him there, it holds him fast, and governs him as a mere thing in which no personality, and consequently no will, is recognized, save that measure which is required to consent to the destruction of his being, or its subordination, at least, to a system of mechanical rules that fashion his whole inward and outward life. As far almost as it is possible to conceive, that life is in everything and every day the obedient slave of "religion;" not, of course, in the sense which we attach to the expression—that of all things being done, endured, or enjoyed in the right spirit, or according to the rule of eternal righteousness towards God and man—but according to fixed authoritative rules, professing to embrace the whole life, obedience to which is as mechanical as can be yielded by a human being. For to the religious Hindoo all that is to be believed and done on earth is revealed, and as such is obligatory. All the arts and sciences; the methods of every trade; the manifold duties incumbent on the architect, the mason, the carpenter, or the musician, or on the member of the family or community—what ought to be done upon ordinary days and on holy days; in youth, in manhood, and in old age; in health and sickness, and in the hour of death; and what ought to be done for those who are dead. Rules are prescribed to him as a sinner or a saint, in joy or in sorrow; directing him how to act towards superiors, inferiors, and equals; towards priests and princes; towards all men on earth, and towards all the gods on earth and in the heavens. No polype, in the vast gelatinous mass which contributes to the building up of a great island from the deep, can be more a part of that mysterious whole than an orthodox Hindoo is of this marvellous religious brotherhood. His individuality is lost. His conscience, will, and affections are in the strong grasp of habits and customs sanctioned by Divine authority, consecrated by the faith of his race, and made venerable by a hoary antiquity. And, what might seem very strange to us if we could not point to parallel phases of human nature within even the Church of Christ, this slavery is not disliked or felt to

be a heavy burden—a “bondage to the elements of the world”—but, on the contrary, is clung to with a desperate tenacity. The elements which give this undying vigour to caste may possibly be found not chiefly in sloth and indifference, or in the supposed deliverance which it affords from the irksome sense of personal responsibility, but in its recognition of two great principles in social life, which, though in this case perverted, are adjusted by the Christian creed and a true Christian Church; the first, that our place in the world is assigned to us by Divine sovereignty; and the second, that the co-operation and sympathy of a brotherhood are essential to our usefulness and happiness in the world. Whatever be the secret of its strength, it is profoundly interesting to gaze on this gigantic system existing like the Great Pyramid—each stone in its place, firmly cemented into the vast whole, towering over the arid plain, defying hitherto the attacks of time, which destroys all that is perishable—an object of wonder because of its magnitude and power of endurance, yet hollow-hearted withal, and preserving only the dust of ages.

And yet even this tremendous system of caste is not wholly antagonistic to the efforts of the Christian Church. Its very strength may at least prove its weakness. If on the side of wrong it “moveth all together if it moveth at all,” it may do so also on the side of right. Let the wall be so far sapped that it must fall, it will do so, not by crumbling down in minute fragments, or even in separate masses, but as a whole. If the great army mutinies against Brahmanism, it will desert, not in units, but *en masse*.

It is with this system that we have in the mean time to deal; and it may well nerve a Christian’s courage, and make him examine his weapons, test his armour, and carefully calculate his resources of power and patience, faith and love, ere he enters, with a zeal which can be vindicated and a hope that will not be put to shame, on the grand enterprise of substituting pure Christianity in its place. I hesitate not to express the opinion that no such battle has ever before been given to the Church of God to fight since history began, and that no victory, if gained, will be followed by greater consequences. It seems to me as if the spiritual conquest of India was a work reserved for these latter days to accomplish, because requiring all the previous dear-bought experiences of the Church, and all the preliminary education of the world, and that, when accomplished—as by the help of the living Christ it shall!—it will be a very Armageddon, the last great battle against every form of unbelief, the last fortress of the enemy stormed, the last victory gained as necessary to secure the unimpeded progress and the final triumph of the world’s regeneration!

The following is the closing passage of the speech:—

The heart of India is empty of peace and carries a weary burden: let us seek to give it rest. It has its dreams of a living God, seen in early youth: let us reveal to it the only living and true God—the same yesterday, to-day, and for ever. It is a prodigal—poor, needy, blind, and naked: let us help to bring it back to the Father’s house. It clings to incarnations that never have been, and seeks a new birth and regeneration, a union with the unseen which cannot be realized: let us tell it of the One Incarnation which has been and is, and of all the blessings of forgiveness and reconciliation and eternal life which that has brought to men and are enjoyed by ourselves. It makes painful atonements which never can satisfy the conscience: let us proclaim the “one sacrifice” of Him “who through the Eternal Spirit offered himself without spot to God,” and so “to purge their conscience from dead works to serve the living God.” India is held fast by the fetters of caste, educated in all that is deceitful and desperately wicked: let us show them the freedom and union of Christian brotherhood, and educate them in all that is pure and lovely and of good report. What a glorious work is ours! Would not missionaries going forth to engage in it be as angels flying with the everlasting Gospel in their hands?

And it is the more urgent from our ignorance as to the time which may be given us by God in which to do it. We know not how soon some night, to us, over India may come in which we may not work there, and when the talent may be taken from us as unprofitable servants and be given to others. What our hand now *finds* to do should be done with all our might!

I have told you no exciting stories about India. Had I indeed any to tell, they are not required to call forth your sympathies for that great country. But I will narrate to you a scene which I happened accidentally to witness—one, alas! occurring, I suppose, in its essential features, very many times every day, as it has done for long centuries in India, but not to me on that account less, but rather the more impressive. It was a great feast day in Calcutta, in honor of some one of the heathen gods—no matter to us which. The streets were filled with dense crowds. Native equipages of every description slowly moved along, from the most common to the most aristocratic. Fireworks flashed and blazed with their coloured lights. Multitudes upon multitudes in endless processions bore aloft tawdry canopies with small images of the honored deity, preceded by bands of wild and discordant music. We had reached the Ganges, and had seen the sad and lonely funeral pyres of the dead. The lights of evening were casting their last fitting gleams of gold upon the rapid waters of the old stream. While noticing the ending of one of the processions which, according to the religious ceremonial, threw the god into the waters of the holy Ganges, my attention was suddenly directed to a small group by the margin of the stream. The body of an old woman lay motionless upon the wet and cozy sand—her feet in the water—a rag of cotton cloth partly concealing her emaciated form. Her grey hairs were uncovered, and her eye almost glazed with the film of death. Four women sat round her—they were her daughters. An old man—her husband—stood in silence near her, but turned his face away. The daughters bent over their mother and watched her parting breath, sprinkling the holy water on her face, and dropping it on her lips. When neither eyelid nor lip quivered and life was nearly gone, then a great cry of anguish arose from these children to the empty sky! And the boisterous crowd went rushing past on every side with shouts of laughter, and the wild din of pipe and drum filled the air, and the idols floated on the stream: but these mourners found no comforter. Oh children! Oh parents! You who have ever known the holy sorrows and holy consolations of a deathbed, amidst the sanctities of a Christian home, have pity on your suffering brothers and sisters in India!

But whether we share or not in the labor and the reward of Christianising India, as sure as there is a living and a true God, Christianised it shall be! What has been already attained is valuable chiefly as the earnest and pledge of ultimate success. "Shall I bring to the birth and not cause to bring forth? saith the Lord." The light which is reflected from those mountain-summits is itself beautiful; but more beautiful still as the morning beams of that Sun which is yet to pierce into every valley, and steep in its glory all the homes of men. The few notes of praise coming from Kedar's wilderness are beautiful in themselves, but more beautiful as being echoes from the rock of ages, of that song of triumph which will yet fill heaven and earth.

But when shall there be a resurrection in this great valley of death? When shall these dry bones live? Lord, Thou knowest, with whom one day is as a thousand years, and a thousand years as one day! Let us have faith and patience. There may at first be but a noise and a shaking, and then the bones of the poor broken-up and disjointed skeletons of humanity may come together, and after a while sinews and flesh may cover them, and yet no breath be in them! But these preparatory processes are not in vain. A resurrection-day of life and power will dawn in the fullness of time, and the Lord of Life will raise up prophets, it may be from among the people of India, who will meekly and obediently prophesy as the Lord commands them; and then the glorious

result will be witnessed from heaven and earth which we have all prayed and laboured and longed for; the Spirit of Life will come, and these dead bodies will live and stand on their feet an exceeding great army! "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

LETTER FROM REV. GEO. J. CAIE, NEW BRUNSWICK.

PORTLAND, ST. JOHN, N. B., December 15th, 1868.

My Dear Sir,—I dare say you were much surprised at my long silence. I have several ways of accounting for it. When your letter arrived here I was nearly one thousand miles away from home, and it remained, along with many others, for some three weeks unanswered. My new church had only been open for worship a few weeks when we discovered that one corner of the building was settling, and that in order to prevent more serious consequences it would be necessary to close the church for two or three Sundays, and afford a better opportunity for remedying the defects. The whole trouble arose from imperfect drainage. I felt considerably annoyed and grieved about the matter. It worried the little flesh I once had off my bones, and I felt that the best thing I could do would be to take a cruise till the repairs on the church were completed. With this determination I left for Boston on board the American steamboat on Monday morning at 8 o'clock, and by taking train at 7 next morning at Portland, we reached Boston at 11.30. The same evening I sailed through the Sound in one of those far-famed floating palaces that ply between Bristol and New York. On awaking next morning we found that we had been lying at the pier some hours. The steamer is named the *Bristol*; she cost nearly one million of dollars, is 3000 tons burden, has 500 state-rooms and accommodation for 1500 passengers. I have not seen in Europe anything to compare with this boat for comfort and luxury of all kinds. We were some three miles at sea before we knew that we had started.

New York and Boston were greatly excited by the elections; everywhere through the streets voting tickets for Grant or Seymour were thrust into our hands. In the trains and steamboats, animated discussions were carried on. Adverbs and adjectives, fearfully expressive of men's political leanings, were employed by both parties. By most, Grant was considered infallible, as a general and a statesman; and the minority were abused for doubting his infallibility in either capacity.

Leaving New York I took the Hudson River Railway, and was carried rapidly along the river's edge to Albany and Troy. The scenery of the Hudson is famous; but its natural beauties are not superior to those of our own river St. John. Art has achieved wonders in the way of decorating the Hudson along its whole course. Millions of money have been expended in gardens and orchards and villas, &c. On the River St. John it has been the very opposite: whatever man has touched he has marred and blighted. There is not a house worth looking twice at between here and Fredericton. The trees have been carefully cut away, and the poor miserable shanties are fully exposed to the eye of the traveller. Had the banks of the St. John had the wealth of New York expended on them, as it has been on the Hudson, it would present a very different appearance.

From Troy we had the sleeping cars to Montreal, where we arrived at 10 o'clock next morning. My old college friend, Rev. Mr. Eaton, assistant and

successor to Dr. Matheson, received me very kindly, and entertained me hospitably for four days. On Sunday morning I preached in St. Andrew's Church to a very large and attentive congregation. The church is a noble structure, modeled after Salisbury Cathedral in England; it is capable of seating about 1000. It was opened for worship in 1851. It is heated by furnaces in the basement. There is a very fine organ, which cost \$5000. The church cost \$64,000. The congregation of St. Andrew's is considered the largest and wealthiest in connection with our Church in Canada.

New St. Paul's has been lately opened for public worship. It is a splendid church, and cost about \$60,000. On Sunday evening I had the pleasure of hearing a sermon to young men from Dr. Jenkins, the minister of St. Paul's. The text was "Quit you like men." He showed in a very practical manner what constituted "a man,"—that it was not what he had *on*, but what he had *in*; not the tailoring of his body, but the cultivation of his mind. He exposed the stupidity of modern tastes and fashions, and the popular opinion of what constituted "a man." "The mind is the standard of the man;" and then he went on to show how the mind was to be improved: by reading and studying the best books, and especially by reading and studying the greatest, wisest, and best of Books. It contained the laws of Moses, the poetry of David, the wit and wisdom of Solomon, the prophecies of Isaiah and Jeremiah, and Paul's matchless essays on the government of God, &c., &c. I cannot profess to give you anything like an analysis of Dr. Jenkins' sermon. It was delivered in a very pleasing and interesting manner, and was listened to with great attention.

In Montreal there are four congregations in connection with the Church of Scotland. St. Gabriel's is the oldest Presbyterian Church in Canada. It was built in 1792. It has been the scene of much contention and strife between the Presbyterian Church of Canada and the Kirk. The present pastor is the Rev. Robert Campbell, under whose activity, ability and zeal, the old church is rapidly recovering from a state of great weakness.

St. Matthew's is the youngest of our congregations in Montreal. The clergyman is the Rev. Joshua Fraser. It is said to be increasing rapidly, has upwards of 100 church members, and a large and flourishing Sabbath School.

Montreal is the great stronghold of our Church in Canada. The energy of its people in Church matters is quite astonishing. The busiest and most enterprising merchants will leave their offices and counting-houses, and devote hours to the management of the schemes. Laymen give their money, their ability, their energy, and their time, for the good of the cause. It is quite refreshing to be brought into contact with such noble Churchmen as Croil, Morris, and a host of others. One's heart is filled with new zeal and devotion when he meets such heads, and hearts, and hands, ready to think, and feel, and toil in the vineyard of their Master. Oh, that God would multiply such men! From Montreal, as the great heart of our Church, there radiates a wealth of influence, zeal, enlightenment and money that is felt to the utmost corners of the land.

On Monday morning I took train and steamboat up the Ottawa river. The two rivers—the St. Lawrence and Ottawa—flow on together side by side for miles without mingling their waters. The steamer often has one paddle in the Ottawa and the other in the St. Lawrence. The waters of the two rivers are different in colour. The scenery of the Ottawa is fine, but not equal to the Hudson or the St. John. In some places the water is rapid and shallow, and the same steamer cannot steam between Montreal and Ottawa, and a few miles of wretched railway forms a connection. After twelve hours of travelling we reached the capital of the Dominion, where I was heartily welcomed by my kind friend, Rev. Mr. Gordon.

There is but one church in connection with the Church of Scotland in Ottawa yet, but another is spoken of, and doubtless before many years a second church will be established. St. Andrew's Church was built in 1828. It makes

no pretensions to architectural beauty. It is unfortunately of stone, and in good preservation. All this operates against its being superceded by a new and handsome building. The congregation has rapidly recovered its former strength, and is now catching the zeal and energy of its pastor. Already symptoms of a determination to build a new church are being developed, and we expect before long to hear that a movement is openly begun for that purpose. The church is already quite full, and a number of pews are required, but cannot be supplied. There is an excellent Manse close to the church, which has been much improved recently.

All Ottawa and the surrounding country were much excited by what was popularly known as "Cecilism." Lord Cecil and two other officers of the Rifle Brigade had taken to preaching, and had been exercising themselves in public, when an order was issued from the "Horse Guards" to the effect that no officer in Her Majesty's service would be permitted in future to speak publicly at such meetings. In consequence of this, and under the impulse of a zeal not always according to knowledge, they threw up their commissions, and set forth to revitalize the whole country. All the theological tea-tables in and near Ottawa were engrossed with "Cecilism." The theatre was hired, and frequent and crowded meetings held. The small towns and villages were visited, and meetings called. Hundreds came crowding in from all quarters, as some of themselves said, "expressly to see the Lord." To many, the sight of an English officer would have been a novelty, but to see and hear a live Lord preaching in top boots and buff trousers, and short shooting-jacket, and blue flannel shirt, was a sight never witnessed in their region before. A collection of hymns was made expressly for this "great movement," and used at all the meetings. The style of the collection, and the manner of conducting the meetings, may be gathered from the first verse, which I remember runs thus:—

" If you believe, and I believe,
 And all together strive,
 We shall the grace of God receive,
 And Ottawa shall revive!
 CHORUS—And Ottawa shall revive!
 And Ottawa shall revive!"

I was present at one of the meetings held at Cumberland, about eighteen miles from Ottawa city. Lord Cecil addressed the meeting in a very inflammatory manner for about two hours. He laboured under considerable excitement, and his feelings dimmed his reasoning powers so much that his language was often wild and unconnected. I travelled to Ottawa with his Lordship, and had a good opportunity of getting his views of the revival, and giving him mine. He took to himself great reward for the possession of a true martyr's spirit, and strongly denounced the regularly appointed clergy of all denominations. Already the movement has done harm. It has in some cases excited the people against their ministers and Church. In general, like all popular excitements, it has a tendency to demoralize. It creates a morbid appetite that destroys the pure tone of the heart, and makes it crave a stimulus that quite unfits it for duty. Many of the clergymen who were favourably disposed towards the revival, so long as they saw any hopes of a true and vital interest in religion likely to result from it, have been compelled to think and feel otherwise when they see the excesses to which it leads.

On Monday morning I left Ottawa, and, in company with Mr. Gordon, visited Kingston. I was sorry to find Queen's College at such a low ebb. The failure of the Bank has taken considerable from their income, and the numerous dissensions among those who have formerly filled its chairs have reduced its usefulness very materially. It has done good service in the past, and greatly contributed to the prosperity of our Church in Canada by preparing for the ministry a number of young men suited in every respect to the wants of the

country. Their tastes, habits, manners and education prepare them for lives of greater usefulness than many of those who come to these Colonies from the Mother Church. It is earnestly to be hoped that Queen's College will receive that amount of sympathy and support which her past usefulness and present necessities so strongly demand from every well-wisher of our Church and every true friend of sound education in the country.

On my return to St. John I found the whole community fearfully excited. The Commercial Bank had failed. Its cashier and manager had ran off, leaving a deficiency of about \$100,000. The St. Stephen's Bank suspended payment, and its agent here—Mr. Scovil—failed, and showed a debt of about \$300,000. Hundreds have suffered; some have lost the earnings of years. It has made business of all kinds very dull, and money very scarce. Matters, however, are not so bad as some had expected: the St. Stephen's Bank has resumed payment, and redeemed all its paper. The Commercial Bank lingers on in slow agony, with some symptoms of recovery. It speaks volumes, however, for the business honesty and steadiness of St. John, that no failures of a commercial character have taken place. Men's hearts at one time seemed failing them for fear, but confidence and security are gradually being restored.

You will be glad to learn that my new church is all right again. It was, however, a serious misfortune, and involved no inconsiderable delay and expense. We have introduced three furnaces into the basement, and heat the church with hot air. We have six registers for admitting the heat into the upper part, and two for drawing off the cold air. The church is lighted by 110 gas jets, suspended from the ceiling in two circles. Above each circle is a large reflector filled with small reflectors, which throw the light down from above. We expect to have all the pews cushioned alike, and with this view have imported cloth for the covering.

I have several times resolved to send you, for publication in the *Record*, a notice of the generous way in which the city of Halifax helped us. I went over at a very dull time, when the prospect of getting much was very poor. But in three days I had over \$400 in my pocket, and returned to St. John with a very exalted opinion of the liberality of our people in Halifax. From every one I received the greatest kindness, and what was given was given with an open-heartedness truly refreshing. The first and largest giver was Alex. McLeod, Esq., who gave me \$100. He is a true and loyal friend to the Church of Scotland, and those who knew of his past contributions to all good purposes were least surprised at this fresh proof of his liberality. The city of Halifax is to our Church in Nova Scotia what Montreal is to our Church in Ontario and Quebec.

I think it is now time for me to bring this long and wandering epistle to a close. You are at liberty to treat it as seemeth good to your editorial wisdom, and either put it in the fire or in the *Record*. In future I shall keep a note of what takes place at our Presbytery meetings, and send you some details of what is done.

Hoping you will excuse my long neglect of you,

I remain, dear Sir, yours truly,

GEORGE J. CAIE.

Rev. ROBERT McCUNN, River John, Pictou.

REPORT OF MISSIONARY LABOUR WITHIN THE PRESBYTERY OF PICTOU—BY REV. JOHN CAMPBELL.

I accomplished all the work to which I was appointed by the Presbytery. My first day's duty was at McLennan's mountain, the Rev. Mr. Stewart himself being absent on a Presbyterial appointment at Barney's River. I conducted

both forenoon and afternoon services, and administered baptism. My next appointment was at Barney's River, on October 11th. The day was fine, and the attendance was good, the Church being quite full. From Barney's River I went to West Branch, River John, to do duty on the 18th. Late at night, on Saturday, the 17th, there was a fall of snow, so the day following the roads were very bad, the air cold, and the attendance at church small. I preached forenoon and afternoon, and administered the sacrament of baptism. The cold coming on so suddenly, the heating apparatus was not in working order, consequently, we were very uncomfortable; I remained in the neighborhood with some good friends of the Church, and visited several sick and old people, who all seemed very grateful for a visit from a clergyman of their own Church. In this sort of work, my great want consists in my inability to converse with them in the Gaelic tongue. On Monday, I held a prayer meeting in the Church, but owing to the uncomfortable condition of the Church and the state of the roads, it was not numerously attended. On Friday, I started for Earltown. The day was exceedingly cold and stormy. The snow was deep upon the road, and for the greater part of our journey, there was not a single track to be seen; sometimes our waggon was on the point of sticking entirely in snow and mud, and at other times we had to watch for the lives and limbs of ourselves and of our horse, on dangerous and wretched bridges. However, we arrived safely at our journey's end, and the kindness I there received, soon made me forget all about the difficulties of the way. Saturday I spent in preparation, and on Sunday I preached to a very attentive and tolerably full Church. I am sorry to say that here the condition of the church building is not at all in harmony with the hospitality of the people. It is in a very uncomfortable condition, and is not worth the expense of repairs. I hope, therefore, our people will not lose any time in making arrangements for the erection of a new one. On Monday, the 26th, I commenced my journey to Lochaber, in which place I was appointed to preach on the following Sunday. And if the roads to Earltown were bad, those *from* it were very much worse; so that coming from Earltown to Salt Springs Manse, occupied a whole day, and one result of the journey was a broken waggon, but thanks to the ingenuity of Mr. William Mathieson, who kindly placed his own services and those of his horse and carriage at my disposal, the broken part was tied up with rope, and we were enabled to continue and complete our journey, and I was very thankful when I got myself comfortably seated at the parlour fireside of the manse. After spending a day with the Rev. Mr. McMillan, I proceeded eastward towards Lochaber, arriving somewhat late on Saturday night. On the day following, Sunday, November 1st, I preached in the United Presbyterian Church, which the members of that body kindly placed at our disposal for Divine Service, at any time when it is not occupied for a similar purpose by themselves. This, though manifesting a spirit of generosity on their part, is not the most convenient state of matters for our people, and especially for our Missionaries. I think it would be better if there were a Church, were it ever so small, in each one of our charges, which we could command and have at our disposal at all times. Divine Service was not very numerously attended on this occasion, owing to the fact that it was not sufficiently known that there was to be service. I understand that very few of our people here get the *Record*, and it is only through it that notice of Presbyterian appointments is given. Hence, my appointment to preach was known to only a part of the people.

Nov. 8th, at Roger's Hill. Here again the attendance was small, owing to the same cause. I always feel comfortable in my appointments at Roger's Hill, and I do so for several reasons. The people are so attached to their Church, and so kind and considerate in every respect to those who go to do duty in their pulpit during the vacancy of the charge. There is another very pleasing feature which I must not omit to mention. I refer to the admirable manner in

which the service of praise is conducted by the very efficient choir of the Church. Why do not other congregations, in which the singing is *wretched*, do something also in the way of improvement? On Monday, I held a meeting of prayer, the Elders of the Church taking part. Thereafter there was a Congregational meeting. On Thursday, being Thanksgiving-day, I conducted Divine Service in the Church.

Nov. 15th, at Cape John. The day was cold and windy; nevertheless we had a very full Church, and the people seemed to be very attentive.

On Nov. 22nd, I preached at Barney's River. The day was exceedingly stormy, so that there were only very few present. It was previously intimated that, on this day, there would be a collection made on behalf of the funds of the Foreign Mission. It happened, unfortunately, that the weather was exceedingly boisterous, and, consequently, the congregation present unusually small. The Elders, however, very wisely determined that the collection should be continued at a future diet of worship, and if the many who were absent will contribute as liberally as did the few who were present on this occasion, there will be a very handsome sum to be put to the credit of Barney's River. On Monday, I visited some sick, and on Tuesday, I started on my second journey to Lochaber. For my journey thither and back on the former occasion, I was indebted to the kindness of Adam McKenzie, Esquire, and on this occasion again, he has placed his horse and carriage at my disposal. The storm of the previous Sunday having made the roads very heavy for wheels, the journey from Barney's River occupied the whole day. We arrived at Lochaber a short time after night set in, very much fatigued. On Sunday, I preached again in the U. P. Church. Early on Monday morning I set out on my return journey, and managed to get back as far as my brother's house, in Wentworth's Grant. Here, I found it necessary to have a day's rest. But, unfortunately, at night another snow storm began, and on Wednesday, being Presbytery day, the roads were almost entirely blocked up, so that to attempt to get to New Glasgow to meet the Pictou train would be in vain, with one horse. But with two horses and sleigh, we set out through a pelting snow storm, arrived in New Glasgow, whence I took train for Pictou, and arrived in time to find the Court constituted, and part of the business transacted.

I must say, in conclusion, that from all our people, everywhere, I have received unbounded kindness. There is nothing within their power but will be furnished as soon as desired.

JOHN CAMPBELL.

REPORT OF MISSIONARY LABORS WITHIN THE PRESBYTERY OF PICTOU—BY THE REV. F. R. McDONALD.

According to appointment of Presbytery, I preached on the third Sabbath of October, at Barney's River. The day was wild and very stormy, notwithstanding the attendance was very good, clearly shewing how much they esteem the exertions of the Presbytery in supplying them with Divine Service.

Since the departure of their late esteemed Pastor, Rev. Mr. McDonald, for Scotland, they have been supplied somewhat regularly, and judging from the unanimous manner in which they unite to support the various schemes of the Church, they are highly deserving of every encouragement.

Mr. McDonald deserves the greatest credit for the highly organised state in which he left the congregation, and it may be gratifying to him, in his distant sphere of labor, to learn how deeply the loss of his services is felt by a people so devoted.

On the fourth Sabbath of October, I preached at Gairloch, the Rev. Mr. Brodie having to go away on some private business to Cape Breton. The

flourishing state of the congregation shews with what zeal and earnestness Mr. Brodie conducts his ministry among them.

On the first Sabbath of November, I preached at Roger's Hill, and on the second Sabbath at Cape John. At both places there was a very thronged attendance, and here, as in Barney's River, the same Christian zeal and earnestness prevails among the people. At Roger's Hill, they complain, as is most natural, of the frequent changes of ministers, and, no doubt, it is somewhat disheartening to a congregation when everything seems in a most flourishing state, suddenly to lose their minister. However, in Mr. Goodwill's case, they do not seem to be so disconsolate, conscious, as they are, of the noble spirit in which he has offered himself, and been accepted, as a Missionary to the New Hebrides. The earnest prayers and good wishes, not only of the people who knew his worth, but of all the friends of Missions in Nova Scotia, go with him to his distant field of labor. At Cape John, according to instructions from the Presbytery, I pronounced the Churches of Cape John and Roger's Hill vacant, Mr. Goodwill, their pastor, having, as mentioned above, been appointed Missionary to the New Hebrides.

Third Sabbath of November, I preached a second time at Barney's River, with the same acceptance as on the former occasion.

Fourth Sabbath of November, I preached at Lochaber,—a day which, in all probability, I shall not forget in a hurry. On account of unavoidable circumstances, I could not get further on my journey, than Barney's River, on the Saturday previous, and so had to go the remainder of the journey on Sabbath morning. In order to be at Lochaber Church by eleven o'clock, I had to leave before daylight. Unfortunately the day turned out to be violently stormy, snowing, hailing, and raining alternately, rendering the road almost impassable either for sleigh or waggon. However, being fortunate enough in having a strong horse and courageous driver, we plodded along through snow, slesh, and mud, with the agreeable accompaniment of blinding hail-showers, until we arrived at the house of an honest and kind Kirkman on the shore of Lochaber-lake. By this time, (half-past ten), the snow had fallen to such a great depth, that we were obliged to leave our waggon behind. Having obtained a horse from our kindly host, I mounted him and started for the Church, two miles up the mountain, where I arrived cold and thoroughly drenched, a minute or two after eleven o'clock. I was agreeably surprised upon entering the Church to find that a very respectable audience had assembled, notwithstanding the inclemency of the weather. They were not a little astonished at my venturing out on such a day, but I was determined to show them that they were not more anxious to attend upon Divine Services than I was to minister to them. The people of Lochaber are thoroughly imbued with the old highland spirit, willing to endure any amount of hardship, rather than become careless or indifferent in their attendance at Church.

It is quite refreshing to find such genuine manliness and Christian earnestness among people who have so few advantages. The willingness with which they do everything in their power, is most gratifying and satisfactory, and would put to shame, perhaps, larger Christian communities belonging to our Church in Nova Scotia. They are few, no doubt, but they are earnest and unanimous. Here, I may remark how truly gratifying it is to observe throughout the county generally, such peace and harmony—not only between the members of our own Church, but between the members and ministers of our Church, and the members and ministers of the Sister Churches. Nowhere is there observed now, as of old, the disagreeable clashing of appointments, &c., but everywhere, Christian charity and brotherly love. Long may this be the feeling; long may it increase: for there is abundant need for the combined energies of all.

The fourth Sabbath of November I preached at West Branch, River John.

The day being fine, there was a good attendance. Here, as in some of the other stations, they were desirous of having Gaelic services occasionally, if possible, and expressed a hope that some of the Gaelic speaking members of Presbytery would, for that reason, exchange with the missionaries when convenient. The matter was submitted to the Presbytery, and was received favourably.

In many of the stations I held prayer-meetings, visited the sick, and administered baptism to all who applied for it.

In conclusion, I beg to tender my sincerest thanks to those who have shown me such kindness, attention and civility on the various stations I have been at. And also to the members of Presbytery I would tender my thanks for so kindly permitting me to have three or four Sabbaths of quiet and rest on my arrival in Nova Scotia.

FINLAY R. McDONALD.

REPORT OF MISSIONARY WORK AT TRURO, NORTH RIVER, ACADIAN MINES AND FOLLY MOUNTAIN.

In the second week of September I commenced work at Truro, and since then have, in accordance with the directions of Presbytery, preached out of every four Sabbaths as follows: On first Sabbath forenoon and afternoon at Truro; on the second forenoon at North River, afternoon at Truro; on the third forenoon and afternoon at Truro; on the fourth Sabbath forenoon at Acadian Mines, and afternoon at Folly Mountain.

Since my predecessor left, hardly any change has occurred in the number of adherents to our Church in this district. At Truro, the congregation in the forenoon may average fifty; in the afternoon there is generally a good attendance. At the other stations the attendance has varied too much to admit of any accurate estimate being taken of their numbers.

At Truro, the Sabbath School has been reopened, the number of scholars being twelve. Many of the children belonging to the congregation live out of town, and cannot at this season attend.

I have administered the sacrament of baptism on six occasions, three of these being in Truro, one at the Acadian Mines, one at Folly Mountain, and one at North River.

WILLIAM FOGO.

THE PICTOU PRESBYTERY.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, the 2nd day of December. There were present—Revs. J. Anderson, Moderator; A. W. Herdman, S. McGregor, N. Brodie, W. Stewart, R. McCunn, and W. McMillan; Elders D. A. Fraser, Esq., Adam McKenzie, Esq., John McLean, and Alexander McDonald; and Revs. J. Campbell and F. R. McDonald, Missionaries.

The minutes of last quarterly and *pro re nata* meetings were read and sustained.

All appointments to preach in vacant congregations were reported fulfilled, with the exception of Mr. Stewart's appointment to Pictou Island. Mr. Stewart explained satisfactorily that he did not fail through neglect or indifference, as he was in readiness for the boat at the time appointed, but the weather being at the time very unfavourable prevented boats crossing. He then submitted a letter from the Island which indicated a highly satisfactory state of matters there, and offering for every Sabbath's service allowed them \$8. From the comparative fewness of their numbers, their isolation from markets, along with many other disadvantages, their example is worthy the imitation of older congregations. The Presbytery promise such supplies as circumstances will permit when the Island will become accessible.

Messrs. Anderson and McGregor gave a very interesting and gratifying

account of their mission to Cape Breton, from which it appeared that our minister and missionary there are "abundant in labours."

Messrs. McDonald and Campbell, missionaries, gave very interesting and suggestive reports of their labours, clearly showing that they take a very deep interest in the work, and are determined heartily to devote themselves, on week days as well as on the Sabbath, to the moral and religious training of those unto "whom they are sent."

There was also submitted and considered a letter from the Halifax Presbytery soliciting the transference of one of our missionaries, which, owing to the need of supplies in vacant congregations within our own bounds, was deferred until further correspondence be had with them, as additional missionary services have been received by said Presbytery since the request was made.

There was then read a call, &c., from St. James' congregation, Newcastle, N. B., to the Rev. W. McMillan, Salt Springs, with "reasons for translation." Messrs. John A. McLean, Elder, and Angus McKenzie, appeared in the interests of Salt Springs congregation, and gave "reasons against" the translation of their pastor, representing that it was the unanimous desire of the congregation that he should remain among them, and that, in their present circumstances, his removal would have a very injurious effect upon them. The Presbytery, while admitting the force of the "reasons assigned for translation," deeply sympathizing with St. James' congregation in their recent bereavement and present vacancy, sustain the reasons assigned by Salt Springs congregation against his removal, and recommend that Mr. McMillan, if agreeable to himself, continue as at present. In deference to the wishes of the Salt Springs congregation—who, during his short connection with them, have shown him much kindness—and the recommendation of Presbytery, Mr. McMillan felt it his duty respectfully to decline the call, fully sensible, at the same time, of the honour conferred upon him by a harmonious call from so important and influential a congregation.

On application, arrangements were made to give Fisher's Grant occasional supplies.

It was also resolved that the ministers of South Pictou be enjoined to coöperate with Mr. Philip in giving Westville supply.

After some routine business, the Presbytery adjourned to meet in Pictou on the first Wednesday of March, at 11 o'clock, A. M.

MINUTES OF THE PRESBYTERY OF HALIFAX.

St. Matthew's Church, December 2nd—At which place and time the Presbytery of Halifax met by appointment at last ordinary meeting. Present: Rev. G. M. Grant, Moderator; Revs. Messrs. McMillan, Fogo, and Thomson, Ministers; and Messrs. Thomson and Montgomery, Elders.

The minutes of last meeting having been read and sustained, Mr. Fogo said that \$8 of arrears had been received from the Folly Mountain congregation, which sum he was instructed to hand in to the Home Mission Fund, and tabled a report of his labours in the Truro district, which the Presbytery accepted, and ordered to be printed in the *Monthly Record*.

The Presbytery agreed to guarantee to the Rev. J. Thompson, now labouring at the North-West Arm and Richmond stations, the sum of \$400 for his year's services, commencing October 15th, that sum to be derived from the following sources, viz., \$200 from the Sabbath School Association, and \$200 from the Colonial Committee, it being understood that the people of these districts subscribe \$200 to \$240 additional to Mr. Thompson's support.

The following appointments were made for the next two months:—

To supply St. Andrew's—Mr. McMillan, December 6th and January 31st;

Mr. Fogo, December 13th, 20th, 27th, and January 3rd; Mr. Grant, January 10th; Mr. McDonald, January 17th; Mr. Thompson, January 24th.

To supply Truro—Mr. Fogo, December 6th; Mr. Thompson, January 10th and 17th; Mr. Fogo, January 31st

Folly Mountain and Mines—Mr. Fogo, January 24th.

Richmond and North-West Arm—Mr. Fogo, January 10th and 17th.

The Rev. Mr. Grant and the Clerk were appointed a committee on the examinations previous to the ordination of Mr. Thompson, whom it is desirable to ordain as minister of the North-West Arm and Richmond Churches.

The Presbytery agreed to meet on February 2nd, at 11 o'clock, at St. Matthew's Session Room, to receive the report of this committee and transact business.

George McLean, Esq., Merchants' Bank, was appointed Treasurer in room of Mr. Doull, of the Presbytery's Home Mission Fund; and it was agreed to allow the Home Mission Board to allocate the funds in future, in accordance with the terms proposed by them.

Closed with prayer.

SYNOD'S HOME MISSION FUND.

By appointment of Synod, the collection for the above fund is to be taken up in all our Churches on the last Sunday of January, or as soon thereafter as possible. As people like to know what they are giving for, a few sentences of explanation are required. There are two reasons why we should contribute for Home Missions, while most Churches have only one reason. First, it is the duty of every Church to extend itself to meet the growing necessities of the country. That is done by forming new stations, which at first being unable to support ordinances, look to the strong for help, and the strong recognize the Christian duty and blessedness of helping the weak. Secondly, our Church, as a whole, is not self-supporting. We draw largely from the Colonial Committee in Scotland, and it is both our duty and our interest to show that this outside help, only stimulates us to help ourselves. When external assistance makes a Church indolent and indifferent to its own duty, it is a curse instead of the blessing it was intended to be, and the sooner it is withdrawn the better. The proof that the Colonial Committee asks from us, that its aid is really needed and appreciated is, that we ourselves should raise for Home Missions, pound for pound as it gives. We have never done this heretofore. That we can and ought to do it is undoubted.

In the old Synod of Nova Scotia and Prince Edward's Island, monies were raised for Home Missions in two ways. First, Presbyteries were supposed to have Lay Associations to collect funds to be dispensed by themselves within their bounds. Secondly, there was a Church-door collection enjoined by the Synod for Home Missions generally. It is of this latter that we now speak. Hitherto the amounts raised by it have been ludicrously small in comparison with what we drew from the Colonial Committee, and they have always been expended within the two Presbyteries of Prince Edward's Island and Pictou, Cape Breton receiving the lion's share, that is, if the whole amount could be dignified with the name of the lion's share.

In New Brunswick, collections have always been made for a similar scheme, while in St. John city, and between Chatham and Newcastle, there were for a year or two, something like our Lay Associations.

We are now one Synod, stretching over the Maritime Provinces, and our Synod's Home Mission should be something worthy of the name. A list of the amounts collected for it will in future be sent to the Colonial Committee, that it may be seen what importance we ourselves attach to the necessities of the field in which we are laboring, and for which we ~~ask~~ such large sums from

them. The Sister Presbyterian Church in these Provinces raises thousands of dollars annually for Home Missions. In the United States Churches, it is their great scheme. I noticed the other day that the collection for it in Dr. Hall's Church, New York, amounted, to \$19,000. In Scotland, although the revenues of the Establishment meet so many of the most pressing spiritual wants of the country, every Church raises thousand of pounds for Home Missions. In the past, our collections must have been only of 'the big penny' or of 'the small half-penny' kind, to judge from the total. The reason was, that we left the work in the hands of the Colonial Committee. As long as they were willing to do it, they were allowed to do it. And, perhaps, this state of things was unavoidable, while we were in a comparatively disorganized state. But, now, we have surely a right to look for greater things. The collection this year will be an index of the pulse of our Church on the subject.

It is desirable that the collections should be sent as soon as possible to the Treasurer, Geo. McLean, Esq., Merchant's Bank, Halifax, that a satisfactory account may be rendered at the meeting of the Synod.

GEORGE M. GRANT,
Convener of Home Mission Board.

(*For the Monthly Record.*)

SALT SPRINGS, WEST RIVER, PICTOU.

The congregation of Salt Springs, with their usual thoughtfulness, turned out last month in large numbers, and gave ample evidence of their possessing the spirit of muscular Christianity by hauling a good winter's supply of wood from the forest and coal from the mine, for the Manse and its worthy occupants. The minister gives the following lines descriptive of the day's work and his own appreciation of it:—

"The day was fair, the roads were good,
The men turn'd out to haul some wood:
Some in the forest fell'd the trees,
(All were busy as June bees).
Some at the door, with sturdy arm,
Their axes swung with some alarm.
Some haul'd wood, some haul'd coal—
(A cheering sight 't was on the whole);
And ere the shades of evening fell,
(You need not doubt, the truth I tell,)
Forty cords of wood, or more,
Were snugly piled before our door.
Of coal, they, too, laid in a store,
For winter's use there's quite "ga lore!"
Our hearty thanks we owe and give,
And will think kindly, while we live,
Of those who help'd to light our fire,
May they from heav'n have their desire!
Jack Frost may now his footsteps turn
To some cold hearths where no fires burn,
And there his 'biting' game may play,
For here his 'flakey' nose will melt away.
Then blessings on them, one and all,
Who came with axe or team to haul!"

PRESENTATION OF SILVER PLATE TO THE REV. W. WILSON, CHATHAM, N. B.

A deputation from the congregation of Saint Andrew's Church, Campbelltown, waited on their late minister, the Rev. W. Wilson, at the Manse, Chatham, on the evening of Thursday, the 12th November, and in name of his

numerous friends in Restigouche presented him with an elegant silver TEA AND COFFEE SERVICE, consisting of five pieces, richly chased. The salver, a piece of exquisite workmanship, bears the following inscription:—

“Presented to the Rev. Wm. Wilson, M. A., by his friends in Restigouche, as a token of their esteem for him as a faithful minister of the Gospel.”

The presentation was accompanied by the following short, neat, and appropriate

ADDRESS.

TO THE REV. WILLIAM WILSON, M. A., Chatham :

Rev. and Dear Sir,—On behalf of your numerous friends in Restigouche, we beg respectfully to present you the accompanying testimonial, as a small token of our appreciation of your services as a zealous and faithful minister of the Gospel of Christ in administering to our spiritual necessities, and of your many social virtues, during your sojourn among us.

May the Lord bless your good work in your new sphere of labour, and that you and your good and amiable wife may be long spared in the enjoyment of health, and all other blessings of this life, is the fervent prayer of your sincere friends and well-wishers,

JANE ADAMS,
MARY JANE BRESTEED,
ELIZABETH FRASER,

PENELOPE MOTT,
JANE CALDER,
MARGARET ADAMS,
Com. of Maragement.

REPLY.

My Dear Friends,—I do not know how to thank you for the elegant and costly token of esteem you have now presented to me. No words are adequate to express my feelings as I look upon your magnificent gift. Your unexpected kindness has quite taken me by surprise. When I bade you adieu a short while ago, and received your warm and sincere “God bless you,” I had not the remotest idea that you would follow me to my new field of labour with such brilliant marks of your friendship and love. However, I cannot tell you how pleasingly delightful it is to me to know that my labours among you were so highly appreciated. I had only one object in view in all my endeavours to minister to your spiritual necessities—the salvation of your souls. I was sensible of my own imperfections and shortcomings, but by the grace of God I did what I did to win souls to the Redeemer, and unite all hearts in the bonds of harmony, peace, and love. How far I succeeded, your splendid testimonial is ample proof. The words of Eternal Truth have spirit and life; those that I have spoken to you from Zion’s watch-tower, and at your hearths and homes, will not have been in vain in the Lord, but under the dews of Heavenly grace will spring up and manifest their fruit more and more, proving a savour of life into life, or a savour of death into death.

My sojourn among you was brief, but it formed a period in my life that will not soon be forgotten. Among you I first distributed the bread of life that nourishes the immortality of our souls—where first I felt the responsibility of having the spiritual oversight of those for whom Christ died. May God grant that that true and living faith—that deep and sincere love for the Saviour, I ever strove to inculcate, may be the guiding principles of your daily life; and when the will of God has been served on earth, may you receive the glorious “well done” from your exalted Lord, and be ushered into realms of bright shining glory, where no temple is, for God and the Lamb are the temple thereof.

Again thanking you most heartily and sincerely for your rich and beautiful present, and also for your very kind expressions and wishes for the temporal and spiritual welfare of Mrs. Wilson and myself,

I remain, dear friends, yours faithfully,
W. WILSON.

TESTIMONIALS TO THE REV. C. M. GRANT.

ADDRESS FROM THE SESSION OF ST. ANDREW'S.

ST. ANDREW'S CHURCH SESSION ROOM,
Halifax, N. S., November 18, 1868.

TO THE REV. CHARLES M. GRANT, B. D.

Rev. and Dear Sir,—As you are now about vacating the pastoral charge of St. Andrew's Church, which you have so acceptably filled for the last two years, we, members of Session, desire to express to you our deep regret, and that of the congregation, at parting with you, and losing your earnest, eloquent and evangelical ministrations.

Although, as men, we deeply regret your departure, yet, as Christians, we rejoice that you are going forth in the true self-sacrificing spirit of the Cross of Christ to convey the blessed light of the Gospel of Peace to millions of souls now shrouded in the darkest superstition and the grossest idolatry.

It is very gratifying to us to record that, during your pastorate, uniform cordiality and harmony have ruled our Sessional meetings, and marked unanimity and peace have prevailed in the congregation.

We assure you that we have had much pleasure, and we trust derived not a little moral and spiritual profit, in coöperating with you in the pastoral oversight of the people; and we believe that lasting edification results from your diligent and successful labours of the Pulpit, the Sabbath School, and the Bible Classes.

We now desire to express to you our earnest wishes for your future usefulness and success, together with health and strength in your sacred calling to the wide field of labour to which the great Head of the Church, in His all-wise providence, has called you; and that He may long spare you in the ministry of His word, and at length bestow upon you the reward of the faithful servant, is the fervent prayer of your sincere friends and brethren,

(Signed)

JAMES MALCOM,
JAMES THOMSON,
P. THOMPSON,
JAMES MARSHALL,
JOHN TAYLOR,
DANIEL MCCURDY.
WILLIAM G. PENDER,
G. A. KNOX,
JAMES MACDONALD.

ADDRESS FROM THE SABBATH SCHOOL.

ST. ANDREW'S SABBATH SCHOOL,
Halifax, N. S., November 15, 1868.

TO THE REV. CHARLES M. GRANT, B. D.

Dear Sir,—With feelings of deep and heartfelt sorrow we have heard the announcement of your intended departure for India, and that, in all human probability, this will be the last Sabbath that we shall enjoy the benefit of your presence and teaching in the Sabbath School.

Although the connection between us has been limited to the comparatively short period of two years, yet in that short space of time we have derived great and valued benefits from the instruction bestowed upon us by you from Sabbath to Sabbath, sparing neither time nor trouble for our advantage, so that all might be brought to a knowledge of the truth as it is in Jesus. We had confidently looked forward to the remainder of your days upon earth being spent

in our midst; and you have become endeared to us by the strongest ties of love and Christian fellowship. In all that concerned the welfare of the school you have ever manifested a warm and active interest, and by your devoted attention the school has largely increased, not only in numbers, but also in efficiency; and we shall ever entertain for you the liveliest feelings of affection wherever, in the providence of God, your future lot may be cast.

Although it is no ordinary regret which we entertain at your departure, yet we feel that you have been called by your heavenly Master to a higher and greater work—to a life of more self-devotion to His service, and to carry the glorious light of the Gospel of Peace to a land full of heathen superstition and pagan idolatry. In His name, then, we bid you “God-speed” in your great work; and, before bidding you a final farewell, we desire to give you some tangible token of our love and esteem for you, not only as our pastor, but as our kind and loving friend, instructor and guide in heavenly things. We now beg to present you with this CHAIN, of native gold and manufacture. May it ever be to you a chain of remembrance, to recall to your mind, when far away from your native land, the teachers and scholars of St. Andrew’s Sabbath School, who will always retain a pleasing remembrance of your counsel and companionship.

In conclusion, we now reluctantly bid you farewell—it may be, forever; but, dear sir, rest assured that our prayers for your safety and welfare shall follow you to the distant scene of your future labours; and that the God of all grace may bless and prosper you, and give unto you many souls for your hire, is the prayer of each and all of us. We now bid you a kind and affectionate farewell.

P. THOMPSON, *Superintendent.*

W. G. PENDER, *Secretary.*

EDWARD REEVES,

JOHN EWING,

CATH. C. THOMSON,

MARY MITCHELL,

ANNA E. THOMPSON,

CHARLOTTE KERR,

MRS. KNOX,

MARY BRANDER,

JANE SCRIVEN,

MARGARET BRANDER,

ANNIE BRIM,

BESSIE MARSHALL,

SARAH KERR,

ELIZA THOMSON,

ELIZA ROBINSON,

M. G. BAULD,

JANET CALDER,

ELIZA MCGILL,

Teachers.

JOHN BRIM,

JOHN SCRIVEN,

RUPERT SYMONS,

Committee of Scholars.

REPLY.

My Dear Friends,—I thank you, more than words can tell, for this expression of your feeling and sympathy. You have filled up that which was wanting. A decision such as that to which I have arrived ought not rashly or prayerlessly be come to by any man. It certainly has not been in the present case. But even after that the path of duty is opened up, and we think we can see as Christ would direct, we turn round to those who are in Christ with us, and crave for their fellowship and sympathy. This expression of yours comes to me with freshness and fullness because I know it to be *real*. I think you understand and appreciate the feelings that have prompted me, and the motives by which I have been led. I have tried to place the matter in the Master’s hands, and often on my knees have besought His guidance, and I now feel that the conclusion has been His, and not mine. When I review the way by which He has led me, I am struck by the various influences which He has brought to work upon me to bring me to this consecration. He kindled the flame by leading me, for the instruction of my Bible Class, carefully to study the life of the *Great Missionary* to the Gentiles. He fed it by placing in my way, by what

seemed *accidents*, the instances of noble missionary consecration in which the Church of the Middle Ages abound, when men in whom dwelt the Spirit of the living God went forth, asking for nothing, caring for nothing, save the one thing—earnest work for Christ, and perfect dedication to His purpose for the regeneration of the world. What faith was there! What chivalry for the Master! And so I came to long and yearn for some field, where—not in the comforts of home, family, and friends, but in foreign lands, and where men were unblessed by a knowledge of Him—the love which He had made to burn might be manifested. Why should I remain at ease as a mere carpet-knight, whilst millions knew not the name into which I was baptized, and in which I place my hopes of a blessed immortality? Why should Christian soldiers be but laggards whilst His name was unproclaimed and His cross unhonored? Christ has more need of me in heathen India than in christian Nova Scotia. I was a sworn servant of His; why should I linger when He called? And so I prayed the prayer of one who describes himself as led unto a like dedication: “Here, at last, after a life of selfishness and sin, I yield my will to Thine, and dedicate all that I am, all that I can ever be, supremely to Thy service. . . . I empty out my worthlessness, and pray Thee to come in and fill me with Thy rich presence. I adore Thy love; I seek for Thine approval; I worship Thee the Excellence supreme. And if Thou hast for me some work, some humble task for Thee or those Thou lovest, reveal it to Thy sad repentant child. I ask it for the sake of Jesus Christ, henceforth my Master.” Thanks be unto God for leading me unto this end. I trust to Him to “feed and fire, to fill and furnish me,” and out of my own weakness to make me strong in Christ. I go, because He has called; I yield, because “who am I that I should strive against God?”

Your token of remembrance I shall dearly prize. It was not needed to link you in remembrance unto me. Each one of you is already bound by a very dear tie to my heart. You who are teachers have been zealous in your unselfish coöperation; you who are scholars have been attentive and obedient; and I think it would be difficult to point to any Sabbath School where greater harmony and love have prevailed. To the Superintendent especially my grateful thanks, and the thanks of the congregation, are due. God knows I have tried to bring unto your minds love to the dear Saviour and zeal for His service, and He has been pleased, I rejoice to believe, to bless what has been done. Oh! dear friends, cling closer to Him—live near Him—be blessed by Him—seek life in Him. To His care I commend you. May His grace reign in your hearts, and His power protect your lives, and make you blessings in the world.

Your pastor and brother in Christ,

(Signed)

CHARLES M. GRANT.

ADDRESS FROM THE HALIFAX SABBATH SCHOOL ASSOCIATION.

The following is the Address referred to in last No. :—

TO THE REV. CHARLES M. GRANT, B. D.

Rev. and Dear Sir,—We, the office-bearers and members of the Halifax Sabbath School Association in connection with the Church of Scotland, have heard with deep regret of your intended departure from amongst us for another field of labour. We had indulged the pleasing hope that the future of your life would have been spent in our midst, and that we should long have continued to enjoy, by the mercy of God, that social and Christian fellowship so auspiciously commenced. Although but two short years have elapsed since your settlement in our city, your truly Christian deportment, combined with great zeal and activity in your heavenly Master's service, together with a kind,

warm and loving disposition, have endeared you to us in no ordinary manner; and rest assured that although many a wave may roll between us, distance shall not efface that esteem we bear for you, nor time destroy the benefits we trust many have reaped from your labours amongst us.

In parting with you we shall deeply feel the loss we have sustained, nor can we tell whether, in the good providence of God, we shall ever meet again upon earth; but we are comforted by the assurance that you have been called by your Divine Master to a wider field of labour, where the harvest truly is plentiful, but the labourers are few.

Can we then, as Christians, refuse to say, God speed you?

“Can we whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny?”

In thus bidding you a kind farewell, we pray that the God of the harvest may bless and prosper and strengthen you for the work to which He has called you, and that you may be the honored instrument in His hands of turning many from the error of their ways, from darkness to light, and from the power of sin and Satan to the knowledge of the living and true God, and Jesus Christ, His Son.

Assuring you of a frequent remembrance in our prayers, and trusting that He who controls both the winds and the waves will bear you in safety to the scene of your future labours,

We are, dear Sir,

Yours very truly,

(Signed)

PHILIP THOMPSON, *President.*

MURDOCH M. LINDSAY, *Vice-President.*

W. G. PENDER, *Vice-President.*

JOHN T. FRASER, *Secretary.*

E. H. REEVES, *Treasurer.*

A. K. DOULL, *Supt. Richmond Sabbath School.*

J. J. BREMNER, *Supt. North-West Arm S. School.*

GEO. MCLEAN, *Supt. S. E. M. Sabbath School.*

And upwards of fifty teachers.

Halifax, N. S., 18th November, 1868.

Mr. Grant made an appropriate reply, reviewing the different changes his mind had undergone in regard to the important step he was now about to take; that before he left Scotland his thoughts were directed to that field of labour; that again, after his arrival in this Province, he felt a voice speaking to his conscience in strong entreaties that God had a great work to do in India, and that he was calling him to engage in the contest between light and darkness—to go to the battle against the mighty; and that, although he had felt the struggle to be no easy one in parting with kind friends, home, his native land with its familiar scenes and many cherished hopes, which he felt his labours had afforded him assurance to expect in the future in connection with St. Andrew's congregation,—still, when he thought of the Hand that had so mysteriously led his thoughts in that direction, and if he believed that he was Christ's and not his own, could he refuse the call he felt must be from Him? There was a great work to be done in India before the knowledge of Christ would extend through that land. It was no small undertaking, no easy task, for as we looked over that vastly populated country, and beheld its thousands groping in the horrible darkness and superstition of Hinduism, he felt strength from the thought that if the work was great the self-sacrifice was also great, and Christ called on us all to sacrifice self for Him.

Mr. Grant's remarks made a deep impression on those who heard them. He

thanked the Association kindly for the sentiments and encouragements contained in the Address, and assured them he would take pleasure from reading it years hence, if God spared him.

The noble self-sacrifice exhibited by Mr. Grant is seldom seen "now-a-days;" in fact, for many years past the Church of Scotland in Nova Scotia has felt the reproach, which they could not wipe out,—that of so little done for Foreign Missions,—but within the last year the Church has been by the hand of God awakened to a sense of its duty in this important work. Two young men whose future prospects were bright at home, and who, it would be considered, should be the last to have thought of so doing, have girded on their armour and prepared to go to fight the battle—one to India, another to the South Seas.

THE WEEK OF PRAYER.

The annual week of prayer has been of more than usual interest in Halifax during the present month.

The number in attendance at the different meetings increased from day to day, till on Friday the church in Poplar Grove became so crowded, it was determined to hold the evening session in the Temperance Hall, and it was found too small to afford sitting room for the audience.

The spirit of unity and brotherly love which brought the ministers and elders of the different denominations together, and made them labour in harmony for the common object, was a marked feature of the week.

The influence of these meetings will not terminate at their close, but the quickening zeal, and increased spiritual strength imparted by them, will make itself felt in the different Churches.

W. M.

NOTES OF THE MONTH.

The elections in Britain being over, the result shews a Liberal majority of 112, which is lower than at first claimed. Mr. Disraeli has resigned and Mr. Gladstone is forming a ministry, of which Earl Granville, Earl Clarendon, Sir Roundell Palmer, and Messrs. Lowe, Goschen, and Bright, will be prominent members. It reminds one of the famous Cabinet of "all the talents." So many talents embarked in one boat will require a gift of management, for which Mr. Gladstone does not receive credit. Diversity of views and self esteem will be sure to produce explosions of which the late Prime Minister in opposition will be prepared to avail himself. The Irish Church will probably be disestablished. The appropriation of the £600,000 a-year, constituting its revenues, will form a difficult subject. The other establishments will be much strengthened by the removal of the Irish injustice hanging on to their skirts, though few of them seem to think so. Mr. Disraeli, or "The Asian Mystery," as it is now the fashion for the Liberals to call him, adheres to his policy, so that when parliament meets we may expect stormy debates. There has been excitement during the elections, and a little riot and bloodshed. The general character of the House of Commons remains the same, though a good many old members have been rejected. Mr. Thomson's aspirations have been checked. On the whole, the Conservatives, who conferred the household franchise on the people, have received scant justice. The papers in this country, and the *Scottish American*, above all others, are disposed to be very unjust towards that party, and seem to have long ago resolved to expect no good thing out of Nazareth. Thoughtful people have, however, to look at facts, and, judging for themselves, be careful of swallowing rancid doses of newspaper prejudices clumsily administered. There is more real difference between Gladstone and Bright, than there is between Gladstone and Disraeli.

The Spanish revolution wears an aspect not so hopeful as before. The republican party have rioted and threatened mischief. The central power is too weak and divided. Great political transitions almost always require a Dictator. Spain is one of the most difficult countries to manage. Its provinces have great diversities, and have been in total darkness. They see but a few glimmerings of the dawn, and have not yet emerged into day. The political signs in France must alarm Napoleon if he be a nervous man. He is said to believe in destiny, and to wait upon the developments of the future with the coolness of a Turk. He is now stripped of all his early advisers, except Persigny, and is labouring under a disease which is incurable. The French is a treacherous and unstable nation, and how can it be otherwise when they have no fixed principles? Any political edifice among such a people is a frame without a foundation. The formation of a firm national power is a social process. The Chinese embassy has been handsomely received by Her Majesty. It was under the management of Mr. Burlinghame, an American. Free commercial intercourse with China is a matter of vital moment to the greatest nations and potentates. China has nearly one-half of the population of the globe, and when making money is the question, kings and queens must be courteous even to pagan celestials. The Alabama claims are to be settled by a conference in Washington, if the conference is not broken up. This pleases, while Johnson's politeness and peaceful expressions, displease, the Americans. Whoever tries to please the multitude, has undertaken a hard business. If the policy of the new American cabinet is to be restrictive as regards reciprocity, it will be a serious matter for our coal districts. We have in Pictou, according to Sir Wm. Logan, an inexhaustible bed of coal. The east side of the East River of Pictou, where the coal seams hitherto were considered of little value, is now found to be equally rich with the west. But the Dominion supplies as yet no market, and thus the blessings of Providence are, by the perversity of man, withheld from mankind. Congress reports show this policy to be of an *annexational* character. With the South under military rule, the Americans wish to enlarge their dwelling place. The insatiable ambition of democracies hitherto have produced their downfall, and it looks as if the great democracy of modern times was destined to be no exception to the historic rule.

Lord Justice General Inglis, a son of the late Dr. Inglis, has been elected Chancellor of the University of Edinburgh over Mr. Gladstone, and Lord Stanley, Rector of the University of Edinburgh over Mr. Lowe. On the other hand, the Scotch Universities have returned Liberal members. Inglis acquired his great fame as a pleader, by his defence of Madeline Smith. The *Scotsman*, newspaper, has now a daily issue of eight pages, and is the only paper out of London printed upon copperplate. The Free Church has received a very handsome legacy lately by the demise of D. Duncan, Esq., of Arbroath—amounting in all to £50,000. The Pope's invitation to the Eastern Bishops, has raised the slumbering prejudices of centuries, and been treated as an insult. Her Majesty's Book is, by the request of the native chiefs, being translated into one of the languages of S. Eastern India. A Munich professor has found, from the perusal of Chinese manuscripts, that a company of Buddhist priests discovered America about a thousand years before Columbus. It appears that China is the greatest field of modern Roman Catholic missions. A careful observer, who has travelled in the country, has estimated that of the missionaries employed in China, one in fifty is Protestant, and the rest are Romanists. It seems by the late treaty with France, the Jesuits have regained the property which they held before their expulsion, two hundred years ago. The result is not difficult to predict. They will succeed, of course, in implanting a perverted Christianity, exasperating the government by their unprincipled intrigues, and exciting a hatred against all forms of Christianity, and resulting

in the persecution of its professors. Thus it was before in China, Japan, and Hindostan. If their principles were as pure as their diligence is great, they might bless mankind. European journals inform us that, as old countries loathe the Jesuit societies, England and America are to be cursed with their special attentions.

The "Separate School" Act is a combined movement, which is agitated in the U. States as well as here. Our religious press has spoken out to some extent. Episcopalian people wish for no change upon our common school system, though many of the clergy have hankerings after Episcopalian schools. Our common school theory does not teach that common branches are more *important* than religion, but only that we are *agreed* upon the usefulness of the former, and can combine *to that extent*. The bill of the last year and the vote upon it, were a shameless insult to the country. People are more burdened already than they can bear, and when burdens are increased, it should not be to teach and propagate a system which has been a misfortune to the world.

It appears that Queen's College, Kingston, has lost the annual grant. Thus, while Quebec has its Catholic Colleges handsomely endowed, to a large extent and in large number, Ontario leaves its Protestant Colleges to sink or swim—confining all its gifts to one university, which has robbed all others, and shares little in the sympathy of the people. The annual sum lost will be \$5,000. This, with the former loss of a capital of \$120,000, will effectually cripple the university. We have heard it proposed to turn it into a Theological school alone. We should regret to see this done. This will serve the purpose of the Toronto university people, who have desiderated a larger attendance. It will be a departure from the wishes of the founder of Queen's. It will be felt as a disgrace by many Alumni in different parts of the world. Let our Church in Canada meet the crisis, as the Methodists propose to do. Let them raise £20,000. They are able enough, and the effort will benefit them for generations. It will be easier for them to raise that sum than it was for the Nova Scotia Synod to raise £6,000. Let ministers and people combine and work together, and there is no danger of their success. If the people are not prepared for the preservation of their privileges, to make sacrifices, which are not worthy to be mentioned with those made by their fathers in securing them, then they must expect to lose them. For our Canadian sister Church just now to stand by and allow their College to go down for want of a sum amounting to an average of £160 from each congregation, would be an eternal disgrace. They would lose *caste* and self respect. When our friends shall have got over their Christmas and New-Year's rejoicing, we hope they will buckle to the work of raising the needful, and thus disappoint their enemies and gladden their friends. Wishing them and our readers in New Brunswick, and P. E. Island, and Nova Scotia, our "tight little province," as the *P. Witness*, in singular taste, and as it were in aspersion of our moral habits at this jovial time, calls us, a "happy new-year," I subscribe myself, their sincere well-wisher,

A. P.

NOTES FROM THE SCOTTISH NEWSPAPERS.

1. A Church and School-room has been gained by an action at law last month from the Free Church, by the Presbytery of Edinburgh. We refer to St. John's Church, South Leith, and as there is something special about the case, we give a few sentences to it. The erection of the Church originated in a division in the congregation of South Leith, in 1773, and its founders seemed to have a floating and undefined desire to be connected with the Establishment, and at the same time, to hold the position of an independent or congregational body. Therefore, when they applied to the Presbytery for services, they represented themselves as adhering to the "doctrines and worship" of the Church of Scotland, while they said nothing of its "discipline." In 1843, the minister,

trustees, and nearly all the congregation, joined the Free Church, and held the property until the Presbytery of Edinburgh brought the action for its recovery last year, and their plea was, that the buildings were never intended to be attached to a particular denomination, but were left in the power of the trustees and congregation, to be shifted at pleasure from one to another. But the judges, including Lord Ardmillan, himself a Free Churchman, repelled the plea, and decided that the property belonged to the Established Church, and must be handed over to it, and that the expenses as usual, must be borne by the losing party. No doubt this is very hard on the congregation, which has had to struggle with difficulties ever since 1843. But for the *Edinburgh Daily Review* to condemn the conduct of the Presbytery of Edinburgh as "re-enacting the oppression, the extreme legal exaction" of a quarter of a century ago, is very absurd. If the Presbytery wishes to open another Church in Leith now, as it does wish, and if there is a building there belonging to them though in possession of another body, who can blame them for asking for it?

2. At a meeting of the Society for the benefit of sons and daughters of Free Church Ministers, held last month in Edinburgh, Dr. Guthrie delivered a speech containing a great number of interesting facts.—Here are a few of them. First,—“Ministers’ sons are a great deal better than they get credit for. If they are bad boys, they are like a light set on a hill, and the news about them goes over the whole country. But, I am prepared by statistics to prove, that with God’s blessing, the training and education of the manse is the very best that any boy can get.”

Again:—“The Wesleyan body in their wisdom—and they are the wisest body I know, excepting the Papists, who are still more wise, have arranged in cases of Ministers with large families to provide for their maintenance and education. With no Malthusian wish to keep down the population, they pay a man according to the number of children he has. The Established Church has an institution for the daughters of their Ministers, which gives an excellent education at a much cheaper rate than they could possibly get at any of the boarding schools in Edinburgh. I commend the Church of Scotland highly for that.”

Again:—“In the first year of the Free Church, the Sustentation Fund equal dividend, was £105 stg.; in the five years from 1849 to 1854, the equal dividend was £122; in the next five years it was £133; in the next five years £137; in the next five years £143; and last year £150.” Within this period, too, the number of Ministers and congregations increased from 400 or 500 to 864. And besides, the average supplement has risen from £53 in 1849 to £74 in 1868.

ACTION OF THE CHURCH IN ONTARIO AND QUEBEC ON KINGSTON COLLEGE.

We see by the January *Presbyterian* that a meeting of the Board of Trustees of Queen’s College was held on the 15th and 16th of last month; and that unwilling to accept the responsibility of giving up the Faculty of Arts, or of appealing to the Church for \$100,000, they resolved to call a *pro re nata* meeting of Synod, to be held at Kingston on January 6th. They also gave an invitation to all the members of the Church who were so disposed, to meet the Synod, on the understanding that the Synod would ask them to join in Conference as to the best course to be adopted by the Trustees. This was a wise step to take. When the Church is in difficulties let her appeal to the people and submit the whole case to them, and the result need never be feared. We hear that the meeting has been held, and that it was resolved to raise the money. They have undertaken a great task, and even to resolve to try it needed some courage. But it can be done if the members of the Church have energy and enthusiasm sufficient,—and if it is done, the College and the Church will be stronger than ever they were before in all that constitutes real strength. We wish them every success, for we believe that they have been shamefully treated by the Ontario Government, and we do not believe that one College is enough for the vast and populous Province of Ontario.

NOTICES, ACKNOWLEDGMENTS, &c.

NOTICES.

1. There will be a meeting of the Home Mission Board, for the transaction of business, in the Presbytery Room, Halifax, on Monday evening, Feb. 21st, at 8 o'clock.

2. All ministers receiving Supplement from the Colonial Committee will draw on the Committee for the sums passed by the Home Mission Board, for the current half-year, in the usual way. It is expected that a simpler and more efficient system will be in operation before the next term of payment comes round.

GEORGE M. GRANT,
Convener of Home Mission Board.

SCHEMES OF THE CHURCH.

YOUNG MEN'S SCHEME

Received from Wallace, per Rev.
Mr. Anderson.....£1 6 3
RODERICK MCKENZIE,
Treasurer.

Pictou, Dec. 29, 1868.

DALHOUSIE COLLEGE FUND.

Rec'd from Belfast, P.E.I.....\$19 50
" additional from Halifax, N.S. 20 00
\$39 50

JAMES J. BREMNER,
Treasurer.

Halifax, N. S., Jan. 8, 1869.

FOREIGN MISSION FUND.

Rec'd from Greenock Church, St.
Andrew's, N.B.....\$10 00
" Rogers' Hill congregation..... 10 20
" Cape John "..... 5 00
" Salt Springs "..... 24 00
" St. Andrew's Church, Halifax. 29 25
" St. John's, N.F..... 45 97
" Pugwash congregation..... 4 50
" Georgetown, P.E.I.....£3 0 0
" Cardigan, P.E.I..... 1 16 0
(P.E.I. currency; ..£4 16 0 16 00

\$144 92

JAMES J. BREMNER,
Treasurer.

Halifax, N. S., Jan. 8, 1869.

ACCOUNT OF MONEYS RECEIVED FOR THE
LAY ASSOCIATION, AND PAID OVER TO
JAMES FRASER, JR., ESQ.

Cash from Wm. McDonald, col.
from Mr. McMillan's congrega-
tion, Salt Springs.....£1 15 0
Cash col. by Miss Carson, West
end Pictou town..... 0 12 6
Cash from Joseph Gordon, col.
by Miss Fraser, Fraser's
Point..... 0 8 0
Cash from Miss Jessie McKen-
zie, East Carriboo..... 1 3 0
Cash from W. Gordon, jr., col.
by Miss Sarah Ross, Loch
Broom..... 0 7 6

Cash from Miss Minnie Gordon,
East end Pictou..... 1 12 0
Cash from Jos. Gordon, col. by
Miss Fraser, Fraser's Point, 0 7 7½
Cash from R. Ross, col. by Miss
Sarah Ross, Loch Broom.. 0 7 6
£6 13 1½

DR.

To check on Agency Bank N. S.,
Pictou.....\$26 63 £6 13 1½
E. & O. E.

JOHN CRERAR,
Treas. Pictou Branch Lay Ass'n.
Pictou, Jan. 2, 1869.

CASH RECEIVED FOR "MONTHLY
RECORD."

Donald Stewart, Dalhousie, N.B... \$9 00
W. McLean, St. Andrew's, N.B... 2 00
Rev. J. Campbell, missionary, for
W. B. River John club..... 9 00
David Small, Charlottetown, P.E.I.,
per W. Jack..... 4 00
Henry Wisdom, Dartmouth..... 62½
Cathcart Thompson, Halifax..... 62½
Alex. Robertson, St. John, N.B. ... 19 47

LETTERS RECEIVED.

W. G., Pictou—alteration made; D. H.,
Pictou, with list—by money order; A. K.,
St. John, N. B., with list (2); A. McW.,
Georgetown, P. E. I., with list; A. McK.,
Watervale, W. R., Pictou, with list; W.
McD., New Glasgow—see terms; W. McM.,
Saltsprings, Pictou, with list; A. H. P.,
New Glasgow—free; A. McN., Restigouche,
N. B., with list; P. K., St. Andrews, N. B.,
with list; J. W. F., River Inhabitants, C. B.,
with list; R. McC., River John, Pictou, (2);
G. C., Barney's River, with list.

From late Secretary.—D. S., Charlotte-
town, P. E. I., with list; D. W., St. John's,
N. F.; A. McL., Moncton, N. B.; W. G.,
St. John, N. B.; A. McL., Earltown.

W. G. PENDER,
Secretary.

Employment Office, Halifax,
Jan. 9, 1869.

CASH RECEIVED BY MR. JACK SINCE LAST
ISSUE.

Wm. Sutherland, Six Mile Brook, in
full for 1868.....\$3 90
Wm. Sutherland, Carriboo, 1867 and
1868..... 1 00
Wm. Fraser, Scotch Hill, 1867 and
1868..... 1 25
D. W. Fraser, Middle River, 1867 and
1868..... 1 25
Colin Ferguson, Basin, 1868..... 62½
Alex. McLean, Moncton, N. B., 1867
and 1868..... 1 25
David Watson, St. John's, N. F., in
full for 1868..... 5 00
David Small, Charlottetown, in full
for 1868..... 7 10
Joseph Hart, Baddeck, C. B..... 4 00