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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

JULY, 1872.

No. 7.

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

THE SYNOD OF THE CHURCH OF SCOTLAND IN CANADA.

This court met in Kingston on the 5th of June, at which our delegates were present. From them we understand that the Canada Church is in her usual flourishing condition, all her schemes are prospering, and her influence for good over the Upper Provinces is plainly felt.

On the vexed College question, which seems to be the only bar to Union in the Upper Provinces, we give the Synod's deliverance, a wise and liberal one, containing views that are both advanced and sound and conducive to a settlement of the difficulties that surround the question in this Dominion:

"That the negotiating Churches shall enter into Union with the theological and literary institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College (Montreal), Morin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions on terms and conditions like

unto those under which they now exist. At the same time, so far as the terms of this resolution affect the Colleges connected with this Church, this Synod is willing that the United Church shall not be required to elect trustees of the Arts department of these colleges. In reference to theological colleges and faculties, this Synod has a decided preference for the election of theological professors by the governing boards, instead of by the Church Courts, and desires to ascertain how far the views of the other negotiating Churches are in accord with this preference. As regards State grants for denominational colleges in these provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject them as circumstances may warrant."

The Synod then reappointed their Committee, with instructions to govern themselves in their deliberations and proceedings in accordance with those resolutions, and to report to the next meeting of the Synod.

Rev. K. Mackerras moved that the report be adopted, as it clearly expressed the views of the Synod as enunciated in the long and earnest debate of last night.

The motion, seconded by Rev. J. C. Smith, of Belleville, was unanimously carried without debate and with applause.

The Synod then unanimously reappointed the Union Committee.

IN MEMORIAM,

THE greatest Scottish orator, the pride of the Scottish Church, has been taken from us. Norman McLeod is dead. Sad words for us to write, sad words for many in the East and the West to hear. For he was known to millions,—was more widely known and beloved than perhaps any living clergyman. Our Queen mourns him, and so do all of Scotland's best. Dr. Duff, who, in the last Free Assembly, had generously thanked him for what he had done for the missionary cause of all the Churches in India; Dean Stanley, who testified that there was no such preaching in Great Britain as that of the Barony Church, Glasgow; English Nonconformists, who had often honored him in their Conferences, and prelates of the Anglican and Irish Churches, whom no one else had ever drawn together, but who wrote Good Words side by side with him: Keshub Chunder Sen in Calcutta, many a struggling son of genius in Scotland, many a backwoods minister, and tens of thousands of true Highland hearts all the world over, mourn a common loss.

And well may we mourn. Take him all in all he was the most fully equipped man I have ever known. Some who knew little or nothing of him have said that he was over-estimated. On the contrary, well and widely as he was known, he seldom got credit for half that he was. And the reason was simply this, that he was so many-sided, he excelled in so many things, that it needed a man wide as himself, or a Boswell-like intimacy with him, to do him justice. And the fact of his being a clergyman hindered many from appreciating him. Had he been a layman, he would have been praised prodigiously more, and perhaps made a deeper mark on the history of his time. But much that he said and wrote and did was outside of

the usual routine of clerical life and work, and, though all men would have accepted and praised it coming from any one else, most only looked stupidly at it, and rather inclined to shake their heads at it, coming from him. For the world does not expect anything brilliant from clergymen, except in their own province of preaching; and, not expecting it, does not see anything else even when it is indubitably there. But old *habitués* of the House of Commons have said that they never heard such man-moving eloquence as his, even from Bright or Gladstone. And wise men have declared that in him was that rare combination of gifts, found only once in a generation, that is necessary to make a "leader" of the House of Commons. For he was thinker and speaker, poet and man of business. He stood "foursquare to all the winds that blow," receiving the special message and influence of each, but carried off his feet by none. He was called "broad," and so he was. He was not afraid of the term, though it had been used against him as a nickname. Here are his own words about it, in his great speech on India Missions in the General Assembly on the 30th of May last:—"He desired to be 'broad,' as the charity of Almighty God, who maketh the sun to shine on the evil and the good, and who never leaveth Himself without a witness or hateth any man; He loveth every man, and, more than all the foreign committees of the churches put together, could love the poorest Hindoo. While he wanted that breadth, he desired to be narrow,—narrow as God's righteousness, which was a sharp sword that would separate between eternal right and eternal wrong." He was a man, and counted nothing that belonged to humanity to be foreign to him. He gloried in being a christian, for to him Christ was the ideal man, and therefore

the christian was the highest style of man. And he is gone; the great, bright, burly, sunny-faced, royal-hearted one whom we all lovingly called "Norman," is gone from us, and we are bereaved.

Are these words meant to be "a tribute to his memory," or to "make parade of pain?" No, no; far otherwise. I do but write because I must. The wound is too fresh to allow me coldly to recapitulate all that he was, all his claims to the gratitude of church and country and mankind, to estimate his character and to measure out an eulogy. He was my friend; and in this world few men ever find a friend, and fewer still find more than one. "Silver and gold have I none, but such as I have give I unto thee," said St. Peter, in a tone that kings might envy. And verily it was more than silver or gold that Norman McLeod gave to scores of young men. They delighted in his fun and humour, in his "household fountains" of songs and affluent talk. They loved him for his insight, and his ready sympathy with every mood; for an unsuspecting cordiality that no one could resist; they loved him because he was generous and noble, worthy of being loved. They honored and followed him, not only for his imperial mind, but for the authority with which he spake, the prophet-like force with which he impressed his teaching on them. They followed him, but he never formed a party. He was too great, too clear, too wide, to condescend to partizanship. He was meant for mankind, and he gave himself freely to those who loved and to those who hated him. And though he felt the poison in the shafts that his enemies shot at him, he was too strong to be overcome of them. He passed on, still blessing and benefitting all, and now he has passed beyond them. He has reached the high light he loved, and the serene

atmosphere where his friends, Maurice and holy John Campbell, have just gone before him. Well for him; well for them; but for us—alas, sorrow and tears and a great void.

G. M. G.

THE LATE MR JOHN CROALL OF EDINBURGH.

THE *Courant* of 11th June devotes two full columns to an obituary notice of the late Mr. John Croall, and, considering that he took no share in the public business of the country, questions if there was any man whose name was better known throughout the length and breadth of Scotland. A man of singular energy and indomitable perseverance, he rose from obscurity to eminence, and, although beginning life penniless, was, at the time of his death, a comparatively wealthy man. The great feature in his life was that of developing stage-coaching in Scotland,—an occupation in which many and vexing obstacles continually tried his patience as well as his business capacities. However, by determination, punctuality in all his arrangements, correctness of habit, and upright principles, his business operations finally embraced the whole of Scotland and the North of England, extended to Ireland, and even brought him under the notice, and for a while into the active service, of the Russian Government.

As an Elder of Tron Church, under the pastorate of Rev. Dr. McGregor, his natural qualities of mind and heart were equally conspicuous; and the Church of Scotland had few warmer friends, and its Schemes few more liberal supporters, than he. He also took a lively interest in all the parochial and local charities, and his purse was ever open to assist the deserving poor. As he increased in wealth, so did his charities expand; and his munificent bequests attest to his sympathy in every good work. Before his death he performed an act which will cause his name to be held in grateful remembrance by every lover of our Church. On the very day that he was laid aside by illness, he had signed a codicil to his will, establishing a theological lectureship in connection with the University, which will prove a blessing to Scotland; and gave away close on to £20,000 for the glory of God. This is the first lectureship established in Scotland, and was founded by Mr. Croall in the interests of pure and undefiled religion, out of love to his Master, and out of regard for the Presbyterian principles in which he had been trained. "*The memory of the just is blessed.*"

Articles Contributed.

The General Assemblies.

THE Edinburgh papers, from May 24th to June 4th, were, as usual, filled with "Assembly" news; a sure indication of the undiminished popular interest in what the Churches are doing. The papers that have come to this side of the water have been read as eagerly by our ministers as if they were still living in old Scotia; but as thousands of our people have not seen them, a few words about the Assemblies of this year will not be unwelcome.

Wesay nothing about the U. P. Synod; because we have no room, and, compared either with the Church of Scotland or the Free Church, it represents local and sectarian, rather than national sentiments. Besides, though admirably organized, it is doing little now but holding its own in the land, whereas the other two are adding to their strength every year. The U. P. Synod did, indeed, take an important step in advance this year by all but unanimously leaving the introduction of instrumental music an open question to their congregations. Though the question was brought up in connection with one of their congregations in England, the liberty will at once be acted upon by two or three of their Glasgow congregations; and the sound of the organ will be heard in the U. P. Churches. The Synod has followed the lead of the Church of Scotland in this, having found it impracticable to stem the tide any longer. As dissent is always the natural resource in Dissenting Churches, the Rev. James S. Taylor of Hutchesontown U. P. Church, Glasgow, who has been 44 years an ordained minister of the body, has intimated his withdrawal from it, because of this action of the Synod. Of course he will consider himself a "martyr;" but, like a good many other excellent people, he will be "a martyr by mistake."

In the Free Assembly, Dr. Charles J. Brown was elected Moderator, — a pious, scholarly, rather feminine gentleman. His inaugural address was on "the Providential History of the Disruption." He aimed to trace God's hand in all connected with that event,—

in the outward circumstances that paved the way, in the earnest religious spirit of the time, in the wonderful talents of their leaders, and in "the egregious mistakes" of British statesmen. His minute acquaintance with all the purposes and plans of the Deity is very wonderful. Though a widely different, and perhaps more reverent interpretation of "the ten years Conflict" could be given, we shall let it pass. A new generation has arisen since 1843, to whom more interesting and useful work can be given than to thresh, for the thirty-first time, the straw that has been industriously threshed at thirty General Assemblies and innumerable other private and public assemblages. "Let us have peace."

The finances of the Free Church are in a healthy state, though much of the roseate hue with which they are invested is due to the thorough-going style of their statistics. Nothing is omitted; not a single repair on Church, or manse, or garden; not a single contribution—no matter in what way made; and thus a grand total of £432,000 is made up, less than one-eighth of which,—£2,000, is for missions of all kinds, Indian, African, Jews, Continental, Colonial, &c. Thus £21,000 are set down as raised by the Free Church for Education: but when we examine, we find that less than £10,000 are actually "raised;" all the rest is made up of Government grants, fees, &c. Of course it is all right to have very full statistics; but it is not all right, but positively dishonest, for Free Church sympathizers and newspapers, in the face of repeated protests, to take the £40,000 or £50,000 raised by the Church of Scotland for missions through its regular Schemes, and put that alongside of the £432,000 of the Free Church. Even if they put it alongside of the F. C. £52,000 for missions, a fair comparison would not be made: for in our statistics only the money is put down that goes through the accounts of the regular Treasurers, whereas the F. C. put down everything. Thus Dr. N. McLeod announced that the income for the Indian Mission for the past year was over £10,000; but had he included, as he ought, the additional money subscribed in India, the amount would have been £13,500; and had he included the

government pay for our thirteen India Chaplains,—as reasonable, surely, as the practice of the F. C. in counting the government pay for their Schoolmasters in Scotland; and had he also included church-building, retiring fund, &c., as the F. C. does, the sum total would have been at least £25,000. So, too, in the matter of Home Missions, Dr. Phin announced the revenue of the year as £7,158; but in reality the church of Scotland gives nearly ten times as much. Thus £2,800 of the stated revenue was given in the form of building grants; but that £2,800 elicited over £20,000 from local sources. Again, of the F. C. grand total of £432,000, about £300,000 are under the two heads of "Sustentation Fund" and for "Congregational purposes," in about equal parts. But who does not know that the Church of Scotland must, from the absolute necessity of the case, spend as much for "congregational purposes" as the Free Church, or even more, as she has three or four hundred more congregations! All these comparisons are odious, indeed, in the light of Christ's word that our right hand should not know what our left doeth; but the injustice that is constantly done to our Church by those, too, who call themselves our "brothers," is more odious still. By putting in one column the amount of my whole income, and in another the amount spent by one of my F. C. brethren in charity, I would scarcely be entitled to conclude that I was twenty times as liberal as he, and still less entitled to parade the wonderful conclusion all up and down the world.

The great debate in the Free Assembly this year, as for many years past, was on the stock-subject, "Union:" i.e.—union with the U. P. and R. P. Churches. The majority in favour of union asked for less this year than they ever had asked for before. The idea of an incorporating union having been given up for the time, all they now proposed was, that, in the interests of friendship and co-operation, settled ministers of the negotiating bodies should be mutually eligible to be called and settled over congregations on their signing the Standards and formula of the Church in connection with which they were called. When the vote was taken for sending this proposal down to Presbyteries under

the Barrier Act, it stood 369 for, and 172 against; the minority being larger than ever it was, though it was only "the thin end of the wedge" that was presented to them. The "bad blood" that has been stirred in the Free Church on this subject may be partially inferred from the fact that petitions, signed by 60,000 ministers, elders, members, and adherents, were presented to the Assembly, praying that the negotiations be brought to a close. Now that the majority see that the Union is impracticable, they have resolved to embark with the U. P.'s in a crusade for the destruction of the Established Church. They tried to do a little in the way of upbuilding, and failed. They doubtless think that it will be easier to pull down, hoping, too, that a common hate may rebind their own Church into one. We shall see. The Church has been a blessing to Scotland for three long centuries. She has always been a bulwark against infidelity and Popery; and therefore infidels and Romanists will eagerly ally themselves with unnatural Free Churchmen and U. P.'s to raze her to the foundations. But the Head of the Church is stronger than all combined; and He being with her, as of old, the bush may burn but will not be consumed.

Very painful is it to speak thus concerning a Church or even part of a Church that we honor for her work's sake, for her efforts, her sacrifices, her noble Christian men. Willingly do we give her credit for all that she has done for the Master. Earnestly do we pray for signs that a reunion may be hoped for, and that those who for a generation have stood apart,

"Their scars remaining,
Like cliffs that have been torn asunder,"
may be drawn together by the cords of love in a free, living, national Church. But we cannot shut our eyes to the fact that the Free Church has almost from her birth nursed two serpents in her bosom, spiritual pride, and political ambition. They are stinging her to-day, they will sting her more sorely yet, if she does not cast them out.

Dr. Jamieson was elected Moderator of the Church of Scotland General Assembly; a Glasgow city minister of 28 years standing, once very popular as a lecturer; a Scripture-Commentator

and man of letters. There were no exciting debates or "cases" this year;—no call for the discipline of the church; and the presentee for Queensferry having withdrawn, that unfortunate burgh has another chance, and earnestly do we hope that its troubles may now "take end."

Reading over the reports and discussions, the general impression made on us is that the Church is in a prosperous and hopeful state. She embraces men of all political parties, men of widely different tastes, temperaments, and views, but they all seem to be pulling together. There is no cleavage of the Assembly into two parties. Almost the only indication that all are not of one mind cropped up in connection with the India Mission. Dr. McLeod having, by the order of his physician, resigned the Conventership, a committee was appointed to nominate a successor. The committee reported in favour of Dr. Watson of Dundee as a suitable person for the post, whereupon Lord Polwarth asked if the committee were unanimous. Principal Tulloch rather uncourteously refused to answer, but the House insisting, it came out that 11 had voted for him, and 5 for another. Dr. Herdman of Melrose, brother to the minister of Pictou, and who had been for twenty years a Chaplain in India, was then proposed in opposition to Dr. Watson, and carried by 90 to 60. What gives point to this is that there are evidently two schools of thought in the Assembly as to the best way of conducting Mission:—to the Hindoos, roughly distinguished as the Education and the Preaching schools; and Dr. Watson was considered the representative of the former.

The six ordinary Missions of the Church all report increased collections. The Colonial Committee give the first four pages of their report to the Maritime Provinces, and, being now in funds, chiefly owing to the smaller amount drawn by us, are turning their attention to their fellow-countrymen in India, our greatest Colony, which had hitherto been neglected by them. There are numerous small bodies of Presbyterians scattered up and down in India, almost submerged in the great ocean of heathenism around, and itinerating missionaries are imperatively required for them. The

Churches in India have formed a Society to co-operate with the Colonial Committee in this work. The Endowment Fund is being vigorously prosecuted. Last year it was reported that the work was done; that the 150 Chapels originally contemplated had been endowed and added to the Church as parishes; but the Convener proposed to go on with another 100 at the rate of 10 a year. Instead of 10, he was able to report that 16 had been endowed last year, and as each costs about £4,000, we can easily count how much has been done under this one head; and he also stated that he hoped to have the 100 completed in less than the remaining nine years. This is work on a gigantic scale, and, after the pattern of our fathers, it is for all time.

Of the many additional Schemes of the Church, the one most required is that for raising all the small livings of the Church to at least £200 a year. A capital of £100,000, and an annual subscription list of £6,000, is required for this. The Committee reports a capital of £40,000 and a subscription list of £3,000; and that they are now disbursing over £3,000 a year. They announce, too, that they are going to make a great effort to complete the undertaking this year; and then they boldly propose to try and raise the minimum to £250; for, as James A. Campbell of Glasgow truly said, £200 is not equal to what £150 was five years ago when they started the Scheme.

A great many delegates from different countries addressed the Assembly. On one day Dr. Jenkins of Montreal gave a speech, describing the state of the Canadian Church, and urging the Parent Church to cultivate closer relationship with us. On another day the delegates of the American Church, Dr. Cuyler of Brooklyn, Rev. James B. Dunn of Boston, and an elder from Chicago, told the story of their re-union of Old and New Schools, and all about their eight million dollar memorial fund. And on a third day delegates from the Waldensian and the French Churches and elsewhere thanked the Assembly warmly for all it was doing to help and encourage them.

Altogether it must have been a pleasant meeting. There were no battles; little or no sharpshooting even. The

spirit of unity, of love and peace, seemed to have been abundantly poured out. The members, we are sure, went home determined to work more zealously for the Master, and to seek the good of the Church and the Country; encouraged, also, by the manifest tokens of His approval that they had seen and heard.

G. M. G.

From Halifax to Pittsburgh.

Travelling through Nova Scotia, New Brunswick and Maine, in the month of May, is not particularly interesting. But, on my way from Halifax to Boston, an incident occurred which illustrated the relative value which a large and busy community, and one which is small and less occupied, seem to set upon human life. A very short distance from the Ellershouse station there is a curve in the road. Soon after we had passed this, the train unexpectedly stopped. Passengers from a front car came rushing into our's on their way backward. One man excitedly inquired "how such a thing had happened?" Then, we understand that a man has been killed, who had been sitting with his head down between his knees on one of the rails. No blame was to be attached to the engine-driver; for the curve in the road shut out from view every object in advance. Now was seen how the heart, not too preoccupied for sympathy, is naturally touched by the misfortunes of others. Among those passengers, and chiefly perhaps among the very ones who in the awful catastrophe seem most to move, there may be those who, in a moment of angry passion, would not hesitate to strike down a foe; but there is no one at this moment so cruel as not to be more or less appalled. Soon we all believe what lifts a load from every heart. It is announced that, though both the poor man's legs are off, there is hope. Having been brought into the train, surgical aid is procured at Windsor, and, as we are about leaving there, we hear the shrieks he utters when, under treatment, feeling is restored. We learn then that the hopes which we had so gladly seized upon are without foundation, and that "life is ebbing fast."

In contrast with our interest in this sad event seemed the strange indiffer-

ence with which a fatal accident was met, that, a day or two after, in New York, deprived a man of life. Passing along a street at the foot of streaming Broadway, a man was run over by a cart and almost instantly killed; but it did not arrest the tide of human life flowing by. That eager, hurrying throng was not for a moment impeded in the course of its pursuits. Were they less humane than we who had been travelling in the railway? No, not less kindly, may we not admit, but only a little more busy.

I have said that May is not the most enjoyable month for travelling in the Eastern Provinces, but it certainly was exceedingly so journeying Westward. The Queen's troops are sometimes reviewed on the 24th of May, on the Halifax Common, amidst flurries of snow. In New York, however, at that season, the weather is generally hot, and this year it was no exception. Leaving New York on that morning after breakfast, we cross the harbour, and in a few minutes find ourselves in Newark, the chief city of New Jersey—having a population of 150,000—the seat of numberless manufactures of all descriptions. Here dwell many of the New York merchants. Chicago is the goal we hope to reach by Saturday evening, for a friend accompanies me who objects to Sunday travelling, unless absolutely necessary. We take one of the Pennsylvania Central express trains at 9.40, and are soon whirling past any number of cities and manufacturing towns, among which is Trenton, the capital of New Jersey. Before reaching the station at Trenton, there is a pretty stream, On its banks beautiful weeping willows drooped their luxuriant branches, and appreciative cows reclined and chewed the cud in the noon-tide heat beneath the grateful shade which their festoons formed. A few yards in advance of the station we cross by a bridge the Delaware river, in which water lilies are blooming. About three miles above this point General Washington crossed in the time of the revolutionary war. At Bristol, some girls are playing croquet under the trees. All the way along there are kitchen gardens, and fields of grass and grain and turnips. Now we come upon what appears like one large

farm and property, remarkable for some rather neat fencing—remarkable, because their fences seem as old and primitive as our own.

To a love of the beautiful, the settlers on this soil added a knowledge of what would ensure its effect; for here and there in their fields, and all about their farms, have been left standing the elm, the maple, the oak and other scarcely less beautiful trees. At one place, not very far from West Philadelphia, that is if we measure distance by time, may be observed a less high cultivation. The land laid down in grass affords also a crop of ox-eye daisies and buttercups. They are not unpleasing to the human eye, but the palate of material-minded cattle is said to reject our verdict. But there is clover, too, in abundance—a lovely country of hill and dale, its streams rippling past houses embosomed in trees. At West Philadelphia the train runs through very extensive and well-kept public grounds. The Schuylkyl river, a little way off, supplies the town with water. The soil has hitherto been of clay, now it is changed to a lime rock, visible only in the road cuttings, however, so extensive is the cultivation. Many of the houses are of this stone, which much resembles that of which many in Montreal are built.

About three o'clock we go through a valley, in width, to our right, about five miles, extending for miles and miles along the track—everywhere green with growing crops—a perfect panorama. Not so lovely as most of the other country we have shot by to-day, because the luxuriant and abundant foliage which was before noticed, is here somewhat, but not by any means altogether, wanting. But this limitless field of crop and verdure, which we could look back or gaze forward on without seeing beginning or end of—following after what had previously so delighted us—filled our minds with unbounded admiration. At once we mentally ejaculated—"What a country this is!" And from the contemplation of the country, our thoughts instinctively turned to the people. Great country, great people, we said to ourselves, as we looked upon what the toil of men had wrought upon the face of nature, and saw everywhere the comfort and the wealth that was its product.

And we rejected, and rightly, too, we think, the idea that afterwards occurred—that if in a country of vast extent a sufficient population is placed upon a fertile soil, the result must be the scene which we had, not without a quickened imagination, admiringly gazed upon. That idea we entertained but for a moment, for we remembered that some countries of finest natural capabilities, yet remain poor, because their people are idle and thriftless.

One couldn't help feeling kindly towards a young New Yorker who stood by us, and was gratified by our admiration. It was with pride, but not boastfully, that he expatiated upon some fairer scenes to be met with elsewhere in America, and bade us "remember, too, that this wasn't a very old country"—probably conjecturing that we belonged to an older land. In the presence of strangers this American forgot he belonged to New York, and that he was connected with these states through which we were passing by no tie of nativity. He felt only that he was a citizen of a nation which he loved and was proud of, and to which he was bound in the bonds of a common nationality.

About four o'clock we came in sight of the Susquehanna river, which flows by to our left. From the opposite bank of the river beautiful woods rise up. At Harrisburg, the capital of Pennsylvania, we stop twenty minutes for dinner. Besides the State House, there are some other handsome public buildings, one of which appears to be of white marble, and looks very grand. After leaving Harrisburg we cross a bridge, and the Quiana river is on our right. Some ranges of the Alleghany mountains are now in sight, and the scene for a short time is wilder and more rugged. Still, it may with truth be said that never for a moment are fields and gardens absent from our view: for among the valleys the land is blooming as the rose. And the wild scenery and cultivated land—the sluggish Quiana, and the frowning Alleghany, green to its summit, bursting here and there with jutting rock—by adding variety, increase the charm.

Later the sun sets upon an expansive stretch of diversified country. Here, beautiful undulating ground, and farther on low valleys blocked in by high hills,

which, lit up by the setting sun, reveal glories that would add to the fame of the greatest painter or poet, if either could rightly depict them.

So the day dies away, throughout which, on our long journey, we have lighted upon nothing that would indicate any poverty; no hovel, no spot that looked as if it might be a poor man's abode; but all seemed overflowing plenty.

It is after midnight, when we are in bed, that Pittsburg is reached. But the locomotive's whistle—shrill enough this time to wake the dead—awakes us, and putting aside the curtain, we see the gleam of fires from numerous smelting furnaces, and the lurid smoke rising in the air. The figures of workmen flit about, looking ghastly in the light of the fires. Gifted with a little more fancy, and thus waking from sleep, one might almost imagine that the infernal regions had been reached, and these midnight toilers the spirits who dwell there.

HALIFAX.

Notes on Sabbath School Lessons.

JULY 14—2 SAM. vii. PARALLEL PASSAGE, 1 CHRON. xvii.

Subject:—David's gratitude.

V. 1.—Some interval of time elapses between this and the previous chapter. "His house," (i. e.) his palace which Hiran's Lyrians had built for him. "All his enemies" were especially the Philistines, Moabites and Saul.

V. 2.—David's own house was built of costly fragrant and enduring wood, while that in which God was worshipped was only a tent of goats' skin veiled with curtains. Note. It is no sign of piety to have a dilapidated church, especially when one's own house is superb.

V. 3.—Nathan as a man approved of the King's pious designs, while as a prophet he had a different message to deliver, which shews that prophets were not always acquainted with the mind of God. See 1 Sam. xvi. 6.

V. 5.—Thou shalt not build me a house for (1st) "I am independent of all earthly tenements." See 1 Kings viii. 27. (2nd) as in

V. 6.—"Hitherto I have been content with a lowly dwelling as answerable

to the condition of my people in the wilderness"—the time here is 449 years. See as confirmation 1 Kings viii. 16.

V. 7.—Suggests the 3d reason: "I have never exacted a costly house from any. Curtains answer equally with cedar for the manifestation of my spiritual presence and favour." "Walked" here and in the previous verse means holding converse with.

Vv. 8-11.—Suggests the 4th reason. "The Lord will provide for his servant David, and not David for the Lord." See Ps. lxxviii. 70, and 1 Sam. xviii. 14. Verse 10 is partly still in the future. No doubt under a Solomon's reign the people of Israel were enlarged and had repose from their enemies, still it is on their conversion to Christ that the promise will be fully realized. Verse 11—The reward for David's good intentions. Note. Nothing is lost by liberality to God's cause.

V. 12.—This was Solomon, not the first-born, but the promised successor in whom the kingdom was established.

V. 13.—Viz:—The Temple, one of the wonders of antiquity; "forever," (i. e.) to the end of his days, but this and verse 16 are better fulfilled in Christ.

V. 14.—This is a conditional promise, and was so fulfilled. For upon Solomon's declension, enemies were stirred up against him.

Vv. 15, 16.—This is fulfilled in David and his successors to the end of the dynasty, but fully and absolutely in Jesus Christ. An instance this of the two-fold meaning of the prophecy, of which we have an example also in Ps. lxxii.

V. 18.—"In" to his chamber, penetrated with a sense of the Divine goodness, and "sat," as is still practised in the East, in the presence of a superior.

V. 19.—"And is this, &c., &c." Is it the custom of the great ones of this earth to condescend to their inferiors as thou the Infinite One dost to poor me? See 1 Chron xvii. 17.

V. 20.—(i. e.) How can I sufficiently express my obligation, but thou acceptest of thy servant's intention!

V. 21.—(i. e.) From no goodness on my part. So far was David from taking merit to himself.

V. 22.—He here bursts forth into praise.

V. 23.—Then he eulogizes Israel, through saving whom, Jehovah had gained for Himself everlasting praise.

V. 25.—He now prays that God's word to himself shall be confirmed, and ends with magnifying the name of the Lord God, believing his word and saying Amen to his promises.

Lessons.—1st. To excite us to gratitude. Let us, David-like, frequently review God's unmerited kindnesses, and 2nd, Let the language of praise mingle largely with that of prayer in our addresses at the throne of grace.

JULY 21—CHAPTER ACTS XX. 1-16.

Subject:—The benefits and blessings of the Lord's day.

Scene laid in Ephesus. Thence Paul proceeds to Macedonia and Achaia, and afterwards back again into Asia Minor. His second visit to Macedonia and last to Ephesus.

V. 1.—“Uproar” was created through Demetrius and his craftsmen. See previous chapter. “Embraced them,” is bade them affectionate farewell and proceeded by sea from Ephesus in Asia Minor into Macedonia, north of Greece.

V. 2.—The “Greece” here is properly Achaia, of which Corinth was the capital. Paul had made a former visit to these places. See chaps. xvi. and xviii. 1.

V. 3.—A period here elapses in which the Apostle wrote (it is believed) his second Epistle to the Corinthians. The first was written during his previous visit. Ch. xviii. 1. The unbelieving Jews were the bitterest enemies to the Apostles. Here he reverses the order of his route from that in ch. xvi., proceeding now from Macedonia to Achaia.

V. 4.—Some of these men were mentioned before, and probably they collected the funds for the poor saints at Jerusalem. See chron. ix.

V. 5.—Paul and Luke stayed at Philippi while the others preceded them to Troas in Asia Minor, the classic ground of Ancient Troy.

V. 6.—“Days of unleavened bread” (i. e.) the passover. His former voyage took only 2 days, (Acts xvi. 11.) this one returning to Asia, 5.

V. 7.—Of the week spent at Troas, here is the account of the Sabbath day. The 1st day is the Christian Sabbath,

so called in 1 Cor. xvi. ii, and also known as the Lord's day. Rev. i. 10. The Sabbath again in the Epistles is the Jewish or the seventh day; that it was the practice of the Apostles to preach on the first day or Christian Sabbath to their converts, is here observable; also that the first Christians were accustomed then to meet and *partake of the Lord's supper*. See ch. xi. We have also from other sources that they sang hymns to Christ as a God, and pledged themselves to abstain from sins common in the world.

V. 9.—Paul's long preaching was because of its being his farewell address, while Eutychus's sleep arose from the heat and want of watchfulness. He fell from the balcony upon the pavement below, and was taken up as dead. Drowsiness in church is to be guarded against.

V. 10.—Paul's act here resembles Elisha's of old, 2 Kings iv. 13, and this miracle must have enforced the doctrine and proved his commission.

V. 11th.—The Sacrament (or Eucharist (i. e.) Thanksgiving) followed the sermon, and was followed by Paul's address to believers as we do now. Hence see how profitably ministers and members should spend their Christian Sabbaths.

V. 14.—The distance by land was about 20 miles, while by water much further, and it gave Paul longer time with his converts.

V. 14, 15.—These places named were little ports or islands in the Ægean Sea.

V. 16.—Pentecost occurred 50 days after the Passover, and we find that Paul arrived in time.

Lesson.—Observe here the Apostolic mode of keeping the Lord's day, and that works of necessity and mercy are quite compatible with the due observance of that day.

JULY 28.—CHAPTER 2 SAM. xii. 1-23.

Subject:—Parable of ewe lamb. It is necessary to observe that David must have lain some time in his sin ere Nathan was sent to him, and that sin is so stupefying that the conscience slumbers on until aroused and pierced by the truth as was done here.

V. 1.—One of the earliest and most beautiful parables in the old Testament.

Why this mode was here adopted was because it conveyed truth without offending—the rich man was David, and the poor, Uriah.

Vv. 2, 4.—So different were their circumstances. David had abundance. (See v. 8). Uriah only one possession, but dear unto him as the lamb to the poor man.

V. 4.—Yet see the selfishness and cruelty of the rich man.

Vv. 5, 6.—David pronounced it heartless conduct, and gave sentence against the man, not seeing that it was his own case—thus do hearers put unpalatable truths past themselves.

V. 7.—But as Nathan enforced the application, so must Ministers and Teachers Truth not applied, like seed unsown, profits not.

V. 9.—Heinousness of David's conduct. (1). A contempt of God and his law, which expressly forbade such sin. Ex. xx. 14. And (2). The murder of an innocent man, who was perfidiously robbed of his possession, and that, too, perpetrated by the sword of the enemy. (See 2 Sam. xi. 15).

V. 10.—The punishment follows. God, a righteous Judge, sooner or later visits sin with condign punishment. Num. xxxii. 23.

Vv. 11, 12.—All this retribution was visited upon David. See chapters xiii., xv., xvi.

V. 13.—David's repentance saved him from the eternal consequence, but not from the temporal effects of his sin. See Ps. xcix. 8.

V. 14.—(The child's death is punished upon the sinning parents). The sin of those high in position scandalizes and emboldens others in wickedness. Blasphemy here means reproaching God, and therefore were David's crimes so severely punished, because of the evil example.

V. 15.—So the land is impoverished for the wickedness of the inhabitants. (Ps. cvii. 34). Subjects smitten for the misconduct of the rulers, 2 Sam. xxiv. 17., and children removed for the sin of their parents in accordance with Rom. v. 12.

Vv. 16, 17.—Herein is he a pattern to us when sickness enters our dwelling, more especially when no decree has

gone forth that the child shall die. See James v. 13–15.

V. 20.—David's resignation here bursts forth. So Job after his many heavy calamities. Job. i. 20.

V. 22.—His conduct reproves those who send for physicians, but neglect the Physician whose it is to kill and to heal. Prayer besides sustains the mourner.

V. 23.—"Go to him" seems to imply re-union in another state; thus had Old Testament saints glimpses of a better life. We under the Gospel have more confident hope. See 1 Thess. iv. 13. 15.

Conclusion.—This whole chapter shews the grievousness of sin. (1) One lesson might be to guard the senses against temptation; (2) another to pray for preventive grace and against secret sin; (3) forasmuch as intemperance and impurity are hard to heal, let the young beware of their beginnings, which are like the letting out of water. Prevention is better than cure. Ps. li. is believed to have been written on this occasion.

A. W. H.

Articles Selected.

Charge given in Melbourne, March 13th, 1872, to Rev. D. Macdonald, on his ordination as a missionary to the New Hebrides. By Rev. John Inglis, Aneityum.

MY DEAR BROTHER,—In accordance with the appointment of this Presbytery, I am now to address to you a few words. You have been ordained, or set apart, to the highest and most important office to which any human being can be appointed. You are not being sent forth to develop the material interests of the country in which you are to reside, however honest or however honourable such an occupation might be. You are not being sent forth to cultivate the domains, or to extend the boundaries of science, however interesting or however important that might be. Nor are you to be engaged simply in drawing forth the intellectual capacities, or in elevating the moral powers, of those among whom you are to labour: although, indirectly, your labours will effect all these interests for good. But you have been set apart, and you are being sent forth, that you may deal directly and primarily with the highest interests of men—with their spiritual condi-

tion, with their immortal destinies. Your work is to be that which of all others most closely and most directly affects the glory of God, the salvation of immortal souls, and the eternal happiness of men.

On this account it is customary, on occasions like the present, to direct the attention of the brother ordained to topics bearing upon this important work, to the qualifications required for the successful discharge of these important duties, and to the encouragements necessary for sustaining men in this arduous and difficult work. In present circumstances, however, I shall waive all reference to these subjects. I shall say nothing on the necessity of vital, earnest, personal piety, of unblemished character, of exemplary conduct, or of the great importance of professional acquirements, of high and varied scholarship, of diligent study, of the wise and judicious improvement of time, and of constant and implicit dependence on divine guidance and help. I shall say nothing on those things that are common to all ministers and to all missionaries. I shall confine myself to a few particulars which may, in some degree, be looked upon as peculiar to a missionary going to the New Hebrides.

1. Have a special care of your *health*. Good health is an essential condition for securing successful work. No man has ever doubted the moral and perpetual obligation of the *sixth* commandment; and the sixth commandment requires of us "all careful studies and all lawful endeavours to preserve our own life," as well as the life of others. As men, our bodies are the workmanship of God, and are not to be neglected; as Christians, they are the temples of the Holy Ghost, and are not to be profaned; as ministers, they are vessels—earthen vessels it is true, but still vessels in which the heavenly treasure has been deposited, and which are not to be carelessly, heedlessly, or recklessly handled, lest the vessels be broken and the treasure be lost. Our bodies are to be preserved in the highest possible state of health, so that we may most effectually glorify God thereby.

In this pre-eminently healthy climate, men may break the sixth commandment, may trifle largely with the laws of health, and yet long escape the penalty attached to these transgression. It is quite different in the New Hebrides. There the penalty threatened follows quickly on the back of the transgression, while the whole condition of things is such that men are most easily thrown off their guard. No dangers are apparent; there is no cold to be felt—the source of so much sickness in other lands; the islands are beautiful; the climate is delightful; existence itself is enjoyment.

From the summits of the mountains to the sea-shore the densest, greenest, freshest foliage everywhere meets the eye, the fervour of the noon-day sun is moderated, and the sultry air is made pleasant, by the steady trade wind or the grateful sea breeze, while nothing can be more delightful than the cool of the evening shades or the freshness of the morning dawn.

Everything is so enchanting that the stranger is ready to conclude that surely these must be the elysian fields of ancient fable, the isles of the blessed, that the fruits are ambrosia and the drinks nectar, and that to dwell there is to secure something like immortality; that under such skies, and surrounded with such scenes, any attention to locality, or dwelling, or food, or clothing, or rest, or labour, must be quite superfluous; men may live anywhere or anyhow, and no evil can befall them.

Nothing is more difficult than to convince the stranger that beneath all this fertility, this exuberance, and this beauty, there lurks a subtle poison, a dangerous miasma, a deadly malaria, which neither one nor the whole of the five senses combined can discover, which the most carefully conducted chemical analysis cannot detect, but whose presence is as certain as that of the evil one—while, like the evil one himself, its presence cannot be known except from its effects.

The truth is, that by attending carefully to the laws of health, by keeping these in view in the site of your house, in the construction of your dwelling, in your clothing, your food, your labours, your rest, and your medicines, you may enjoy a large and a lengthened measure of good health; but if you willfully break the sixth commandment, if you disregard the laws of health, if you live as you list, most likely some afternoon, when you least suspect any danger, you may feel a dull languor, a strange listlessness, creeping slowly over you, which you cannot shake off though you strongly wish to do so—which cleaves closer and closer to you till you are shivering, trembling, and shaking in the chill, cold, freezing embrace of an island fever or a tertian ague, which, if it does not shorten your days, will diminish your energy, and greatly curtail your usefulness.

Have, therefore, a religious regard to the preservation of your health, as a duty which you owe to God, to yourself, to the heathen, to your brethren, and to this Church.

2. Wherever you may be settled, make it a primary and a special object to *acquire a thorough knowledge of the native language*. One of the first discoveries you will make when you are settled on some station will be this, that your lips are sealed, that you

cannot speak one word which the people can understand, and that they cannot speak a word which you can understand. Lose no time in removing this seal from your lips. A few of them, it may be, can smatter a few words of broken English, but do not let this deter you for a single day from the study of the native language. The English language, as known by the natives, is of no value whatever as a medium through which to communicate religious knowledge. Even for secular knowledge, it is of far less value than a stranger would suppose it to be. Nothing gives a missionary such power among a savage people as to be able to speak to them correctly and fluently in their own tongue. Even the Jews in Jerusalem, though acquainted with the Greek, "when they heard that Paul spoke in the Hebrew tongue to them, they kept the more silence." One of our missionaries put the matter very well when he said, that next to the power of the Holy Spirit on the heart of a native, is the sound of his own language. Let your knowledge of the language be extensive and accurate. Let it be exact as to the meaning of words, correct in grammar, and perfect, if possible, in pronunciation. Some think that any sort of speaking, even the most slovenly and incorrect, may do for savages. The very reverse of this is what is required. Were there no other objection, this is sufficient, that they cannot at all understand you unless you speak somewhat correctly; and the more correctly and idiomatically you speak, the more fully you will be understood. From our extensive knowledge, and the intercourse we have had with people whose dialects are considerably different, we can, without much difficulty, understand the broken English of the most illiterate foreigner; his foreign idioms may amuse us, but they do not embarrass us. It is not so with the natives; they have had so little intercourse with other tribes, or with people of other islands, that, except the language of their own narrow district, they know nothing; hence it is most important that a missionary should thoroughly know this at least. Happily there is no insurmountable difficulty in the acquisition of these languages; a living language is always more easily acquired than a dead one. Besides, you will probably have some helps. Your predecessors may have accumulated some materials which you will not fail to turn to some good account. Vocabularies, grammars, and translations may supply you with words, and point out to you the structure of the language; to overlook these, where they exist, is to spend your time in searching out what has been discovered by others and prepared to your hand, it may be better than you could do yourself. But

those who confine their study of these languages wholly or mainly to books never catch the native manner, and are never able to understand what the natives say. To mingle daily with the natives, to speak to them and listen to them, gives a readiness and a correctness in speaking that nothing else will supply. It is one thing to see a native word or a native sentence written on paper, or printed in a book, or to hear it pronounced by English-speaking lips, and quite another thing to hear the same word or the same sentence uttered rapidly, and it may be also indistinctly, by a native; but it is necessary that you be able to recognise the latter as readily as the former. One of the best linguists in our mission was in the habit, during the first years of his residence on the island which he occupies, of spending some hours daily, sitting with little groups of natives and talking with them, for the express purpose of gaining a minute and accurate knowledge of their language, and he has had his reward.

Some missionaries have found it a good plan, in order to test their book knowledge, to mingle largely with the native children. Others have found it of great advantage to begin soon and continue largely to translate easy portions of the Scriptures. Every separate plan has its own advantages; but in the pursuit of knowledge, as in the pursuit of wealth—and in the pursuit of this kind of knowledge no less than in that of all others—it is the hand of the diligent only that maketh rich.

3. Keep the *secularities* of the mission in their proper place. There are many who seem to think that missionaries are, or at least should be, the most spiritually-minded of men, and that their work is specially favourable for producing spiritual feelings and holy affections, and that all of them, from the very nature of their work, should be more akin to the angelic than the human. Alas! that plain facts should so readily dispel these pleasing fancies. If a vast amount of secularities, and a great amount of manual labour, are conditions favourable to spirituality of mind, then the New Hebrides missionaries may be expected to rank high in such attainments; but if the reverse holds good, men must look elsewhere for model specimens of such a character.

It is a saying largely in circulation among the South Sea missionaries, that a missionary should do nothing himself which he can get a native to do as well, or nearly as well, as he himself can do it. This principle may keep a missionary tolerably free from manual labour among the Malay races, in the eastern Pacific, but among the Papuan races, in the New

Hebrides, after the missionary has carried this principle to the utmost, it will leave him still as much to do as he can possibly undertake. He has his house to build, by-and-by his church and his school-houses, he has his boat to manage and keep in repair, he has to create—call into existence—a hundred of the conveniences and comforts of civilised life, while all the skilled labour he can obtain is that which his own hands can supply. Some may think it beneath the dignity of the missionary character to stoop so low, and deal so largely in manual labour. Where it is unnecessary, it may be wrong; but when it is indispensable to secure health, comfort, and the success of the mission—when God's glory and the salvation of souls are suspended on these conditions—it becomes as sacred an occupation to manipulate wood and stone as to translate the Scriptures and preach the Word; and the missionary is as certainly serving God and benefitting the heathen when he doffs his coat and lays to his hands, as when he bends his knees in prayer, and opens his lips in supplication. In this way the end sanctifies the means, the altar sanctifies the gift. The missionary, like Paul, must be able to say, "These hands have ministered unto my necessities, and to them that were with me."

When viewed in this light, and undertaken in this spirit, manual labour is not necessarily inconsistent with high attainments in religion; it is no more injurious to a missionary than to any other man. If a missionary feels that in these secularities he is obeying the will of God, and performing a required and an acceptable duty, he will at the same time feel, that in so doing, the most menial labour is invested with dignity, and the most common and secular pursuits are invested with a character of sacredness.

It must ever be borne in mind, however, that there is no romance in mission work; it is a stern, hard, dry reality. It is the solving of one of the most difficult of social problems under the most unfavourable conditions. Those who enter the work under the influence of any romantic feeling or ideas, but who do not recognise its moral grandeur, will soon lose heart and abandon their position. They will become disgusted with the difficult and self-denying labours, the menial toils, and the humble drudgeries of mission life, in which they can see nothing dignified, nothing grand, nothing sacred; and they will leave the field, it may be soured and disappointed. You will resist the very first motions of such a temptation, you will stand firm to your post to the very last. Nothing is more injurious to a mission, or more disheartening to its sup-

porters, than when a missionary, led to the work by the false glare of a romantic zeal, trembles whenever he comes face to face with the reality, turns his back on these newly-discovered difficulties, and betakes himself to an ignominious flight. It is only those who are sustained by a sense of duty, and who can in some measure recognise the scriptural view of the enterprise, who will persevere under all the difficulties and discouragements of the undertaking, and in this warfare endure hardness as good soldiers of Jesus Christ.

In connection with secular matters and manual labours, there are two extremes to be avoided. On the one hand, there may be a shrinking from these labours, and a living in such a state that health suffers, serious inconveniences are felt, and the work of the mission is retarded. On the other hand, the secular may overlay the spiritual, and the means may occupy more attention than the end. But on this point no specific rules can be laid down; every missionary must judge for himself; and for this end he must pray earnestly for that wisdom that cometh from above—that wisdom that is profitable to direct.

4. You will take advantage of the suggestions, the counsels, and the experience of the other members of the mission, especially of those who have been in the mission before you. That the younger should submit to the elder, is the injunction of Scripture, and all experience corroborates the wisdom of obeying this precept. This holds true everywhere, but especially where the conditions of life and labour are so new and so different from what they are elsewhere. But it is an injunction to which the youthful mind is not always ready to accede. It is often irksome in the extreme for the zeal and ardour, the earnestness and impetuosity, of youth to be cooled and checked, to be reined up and arrested, by the timidity, the caution, and the conservatism of advancing years. It is so everywhere, but it is especially so in the mission-field, where there is generally found among the younger missionaries more than the average amount of impetuous ardour and glowing zeal, and hence of impatience under restraint; and on the part of the elder missionaries, from their experience of the dangers and difficulties of the work, there is more than an average amount of caution and carefulness in all their proceedings, and thus there is laid a greater restraint on this youthful impetuosity.

Young missionaries are ready to think that every year, every month, every day, is lost in which they are not engaged in directly evangelistic work. Elder missionaries know that success is not to be obtained by

forcing matters, but by patiently waiting for opportunities, and then promptly seizing them and carefully improving them when they occur. It is in general only by patiently waiting that the favourable opportunity can be secured.

While always honestly and conscientiously exercising your own judgment in everything affecting yourself, or affecting the mission, you will find it to be your interest, as much as your duty, not only to yield a ready obedience to the decisions of the majority, which every missionary is bound to do, but to pay a marked deference to the opinions and suggestions of your seniors in the mission. You may be right, and they may be wrong, on any given question, but the probabilities are all on the other side.

In rare instances an Elihu may rise up in the councils of the patriarchs, and with perfect justice say—"Great men are not always wise, neither do the aged understand judgment. I am young, and ye are very old, therefore hearken unto me." But, as a general rule, in the councils of the mission, it will be found the safest way to let "Days speak, and the multitude of years teach wisdom."

5. You will exercise great wisdom in presenting the gospel to the heathen. You will find among them so much senseless superstition, so many shameful abominations, and such an amount of horrid cruelty, that, as soon as you can at all speak to them, you will feel strongly pressed in spirit to remonstrate, to rebuke, to denounce, and even to interfere; but beware of approaching them from this side. Let the ignorance, and the wickedness, and the wretchedness of heathenism take their own course, because you will make nothing of them by direct assault. Leave the old system to itself; approach the natives from the opposite point; bring to their notice the new system; show them, as you best can, the light, and the goodness, and the happiness of Christianity. Do not exhibit the gospel to them as a system of restrictions, forbidding this and denouncing that; but exhibit it as a system of attractions, promising this and bestowing that; you will then realise the truth of Chalmers' well-known aphorism—"The expulsive power of a new affection."

You will exhibit to them the Sabbath with its rest, the Bible with its blessings, and heaven with its everlasting joys. You will begin by translating to them the sweetest promises, the most interesting narratives, and the most delightful parables in the Word of God. Like our Saviour on the Mount, you will open your mouth and teach them, saying—"Blessed, blessed, blessed: Blessed are the poor in spirit; blessed are the meek; blessed are the merciful." You will proclaim

to them the Lord, the Lord God, merciful and gracious. You will expatiate on the mercy of God, the love of Christ, and the grace of the Spirit; and the love of Christ will constrain them. Not but that Satan will stir up opposition and raise persecution; but notwithstanding this, if Christianity is presented to them in this form, the new religion will come among them, cheering as the morning light, refreshing as the morning dew, and joy-inspiring as the song of angels, or the music of the heavenly host.

6. You will exercise great prudence in your intercourse with our fellow-countrymen not connected with the mission. Their presence among these islands is an element that cannot be ignored; and, from the way in which you deal with this element, your usefulness and comfort will be a good deal affected. Their interests and those of the natives will at times come into collision, and you may find it to be your duty to interfere. Your duty, as a missionary to the natives, requires you to protect their interests, as far as you are able, whenever these may be unjustly invaded by our fellow-countrymen: but such interference on the part of the missionary requires to be conducted with great prudence, otherwise he may do more ill than good.

But independently of this you will come frequently into contact with them. You will find a great variety of character among them. You will find some of them to be very good respectable men, anxious to benefit the mission as far as they are able; you will find almost all of them ready to oblige you, ready to bring you a letter or take one away from you, or do you any favour that lies in their power. But you will find not a few of them who, by their example, or by their aims and occupations, will be greatly more of a hindrance than a help to you in your work. How to act towards this latter class especially requires much wisdom and much prudence. "If it be possible, as much as lieth in you, live peaceably with all these men." Avoid throwing them into direct antagonism to your work, if you can do so without being partakers of their evil deeds, or conniving at their sinful conduct. You will, in general, suffer wrong rather than provoke a quarrel.

You will have many opportunities of doing good to our fellow-countrymen, which you will not fail to improve. You will have opportunities of preaching the gospel to them, of circulating Bibles and good books among them, of dispensing medicine to the sick, or exercising hospitality to the stranger, of speaking to them words of counsel or of comfort, and, in a variety of ways, of showing kindness to them and promoting their welfare. By wisely and sedulously

seeking to benefit their souls and their bodies, and, when you can do nothing more, by exhibiting in your conduct the meekness and gentleness of Christ, you will—silently it may be, but surely—acquire among them an influence for good that will at once protect you and benefit them. It is reported of one missionary in the South Seas, that, from the kind, obliging, unselfish disposition which he displays towards our fellow-countrymen, there is not a captain of a trading vessel who knows him but will go fifty miles out of his way in order to take him a letter. “Who is he that will harm you if ye be followers of that which is good?” But in the view of all these requirements, you may be ready to say, “Who is sufficient for these things?” The answer is at hand—“Our sufficiency is of God.” “My grace is sufficient for thee, for My strength is made perfect in weakness.”

(From *Church of Scotland H. and F. Missionary Record.*)

Church of Scotland in Rome.—II.

In regard to the Church of Scotland here, we have been placed at considerable disadvantage. Shortly after I was fairly settled, the landlady of the house in which our congregation meets implored me to take down the large board which Mr. Paton had established at the window, saying that the people who lived above objected to it, and that Romans, who were unable to read English, had misunderstood and misrepresented the sign. This request I declined for some time to comply with. But representations being made to me from other and friendly quarters, I yielded this point. This was but a prelude to another, and I feared that to us it would prove a fatal demand. It was, that no board should be hung out at the door, even on Sundays, to indicate that a place of worship was kept in the house. The demand I positively and firmly determined to resist, and referred to Mr. Paton's agreement, and to the perfect understanding of the purpose for which the rooms were taken. As the demand was made a second time, and made in a manner the most piteous and imploring, I got some excellent friends of the Church to come and talk over the matter with her. And it was discovered that the house belonged, either wholly or in part, to a Convent; that the priests had not only several times complained of her conduct, but had actually summoned

her before some ecclesiastical tribunal to answer for her crime; that the lease was to end in May, and that the order was imperative that these boards must be removed, or she would not obtain any further renewal of that lease. With tears she begged us to yield, and expressed her personal regret, adding that while she was a devoted adherent of the Pope she had no objection to people who differed from her worshipping God as they chose; and that the opposition neither originated with her, nor was in any way promoted by her. As I was, of course, a stranger in Rome, I placed myself in the hands of my friends, and as some of them knew the landlady, and vouched for her respectability, and declared that they had no doubt of the truth of her story, I was advised to yield, which I did most reluctantly. In order to obviate the manifest disadvantage, I had a note added to the advertisement in the ‘Roman Times,’ intimating the prohibition, and requesting visitors carefully to note the number of the street. I had also the advertisement thrown off in small slips to give on Sundays to the congregation for distribution. There can be no doubt that the unfortunate proceeding has impaired the attendance. At the same time, I am happy to think that it keeps up pretty well. No other place was to be had within the walls, so conveniently situated as that which we occupy, so it was decided that we should remain in it.

I was present at an extraordinary meeting held in the city some weeks ago—a discussion between Protestant clergymen and Roman Catholic priests, on the question, “Was St. Peter ever in Rome?” A Vaudois clergyman had lectured on the subject one Sunday afternoon, and a disguised priest, at the close of the sermon, in answer to the usual question, if any had objections to urge against what had been advanced, rose, and was proceeding to refute the arguments used to prove that St. Peter never had been in Rome, when Sig. Sciarelli (the clergyman) interrupted him by declining to discuss the subject at the time, but expressed his readiness to meet him again in any place he would appoint. On this being made known, the little affair gradually grew into a large affair, and a hall was pro-

cured in the Palazzo Sabini, presidents were selected, and three speakers on each side were chosen. The Roman Catholic presidents were, Prince Chigi, —a historic name, famous in Rome, and associated with a palace familiar to all visitors, and one of the lay professors. The Protestants had the Rev. Dr. Philip, missionary to the Jews, and the Rev. Henry Pigott. The hall was crowded. The speeches were animated. The interest was intense. There was during all the time a crowd at the entrance to the hall; and when any one left and passed along, he had to encounter a running fire of questions, the burden of which was, "Who has the best of it? Who is gaining?" The discussion lasted two nights. On the first, Sig. Sciarelli spoke, and was replied to by Father Fabri. Sig. Ribetti followed, and another priest sought to ward off his blow. The debate was adjourned till the next evening, when Sig. Gavazzi spoke, and Padre Guidi. The entire speeches are now published in the form of a pamphlet, and it would be very interesting to have a *resumé* of them given to the readers of the *Record* at some future time. Meantime, I may mention that, against the irresistible arguments adduced by the Protestant speakers, the closing orator (Guidi) summed up his side in these words:—"That St. Peter came to Rome is attested principally (1) by the great fact of the existence of the Catholic Church, a fact paramount, constant, universal, which cannot be denied; (2) the written testimony and unanimous consent of the Fathers; (3) the acknowledgment even by heretics; (4) the total silence of any other Church." These were not great arguments, and they never touched the clear evidence adduced from the Scriptures, on which Gavazzi dwelt with force and power. Even among Roman Catholics the feeling is that the Protestants had a great triumph. And the fact that the Pope, under whose sanction the controversy began, has ordered a cessation of all discussion, shows that it has been really felt to be a discomfiture, and not a victory to be hailed with pæans.

I mentioned in my last Notes the School which has been carried on for some time by Mrs. Gould. She has just

been subjected to further persecution at the hands of the priests, and another illustration is given of how bitterly opposed they are to anything in the shape of education or true religion. They have endeavoured by every means to arrest her work—in the same manner as they seek to arrest every good work in Rome—and having failed to draw away the children, they have opened a battery against her in the columns of the *Voce de la Verità*, the Vatican organ, conducted, of course, in the interests of the Jesuits. Her school is ridiculed, she is abused, and it is even hinted that, under the pretence of piety, immorality is encouraged! During her absence, on account of her health, at Naples, last week, a young girl, in whom she took a great interest, and whom she was training up as a modest and good young woman, was taken from her parents under false pretences, and put into a nunnery in this city, a message being left by some "pious ladies" for Mrs. Gould, that she had gone to a situation in Florence! Her mother went, after two or three days, to see her, and the girl begged and implored to be removed, for the impurity and wickedness she daily saw was more than she could endure. Her assertions were of course indignantly repelled by the Lady Superior, who overheard them, and the mother told that the girl was simply describing what had taken place at Mrs. Gould's. The Lady Superior refused to part with her; and it was only when a threat of the police was made that the Cardinal signed a warrant for her release! She was so changed by her brief confinement that Mrs. Gould told me she hardly knew her! With such difficulties have they to contend who seek the regeneration of Italy.

I may add, it is affirmed that a society has been formed in Rome to buy or to rent any room, house or locale, which a Protestant may desire for a school or church. The society is prepared to give a higher offer than Mrs. Gould for any of those places, in order to get her "crushed out" of the Eternal City.

Notwithstanding the innumerable attempts of threatening and banishment made use of by the parish priest and his coadjutors, Mr. Raci's schools in the Via del Governo Vecchio still flourish.

He has 46 in attendance, and 60 on the roll. The children are very ignorant when they come to school. Education they get none at the priests' schools. I heard them sing and repeat verses of Scripture one day, which they did remarkably well, and they are advancing very creditably in their other lessons. But the parents have to endure all kinds of persecution, and sometimes, in the case of death, extreme unction and absolution are denied unless they consent to give up the hated school!

I may mention that as fellow-workers in the same interesting field are Sig. Gavazzi, who has a very good congregation (I attended on a week-day at his place of meeting, and there were about 80 present, chiefly of the working class, who seemed deeply interested in his exposition of our Lord's words to Peter, "On this rock will I build my church,") Sig. Sciarelli, Walls, Conti, Ribetti, and Coat. These have excellent congregations, considering all things, and they have also day and Sunday schools attached to their chapels. They are all within the walls, and their united efforts must be making some impression upon the people. Dr. Philip's station is in the Ghetto, that interesting and ancient quarter where for centuries the Jews of Rome have had their dwellings. In all probability Paul's "own hired house" was in this quarter, though the site is pointed out elsewhere. While the progress of the work is very slow, yet now and again there is a gleam of light in the darkness.

I must be permitted to mention the exertions of my friend Miss Burton, who distributes Testaments and portions of the Scripture; and I know that these are generally eagerly sought after. She gives them to those in the Ghetto who wish them for a trifle, far below their cost; but she does so on the principle that payment insures appreciation. Her meetings with the Italian soldiers in Sig. Reoi's church continue, and occasionally she has great encouragement in her labour of love. The tracts and books which she distributes are very highly prized; and it is no uncommon occurrence for cabman to wait for her, and ask what "she has for them to-day," and for country people to loiter about the Piazza del Popolo on Sundays, when

she goes out to Church, to receive the expected tract of Gospel. "Casting bread upon the waters, she will find it after many days."

I went one day to the little town of Albano with the same lady. Those of your readers who have been in Rome cannot fail to remember Albano, situated beyond the limits of the Campagna, in "the hill country," surrounded by pine groves and vineyards, and commanding a most extensive and magnificent view of the far-off waters of the Mediterranean. Here is a little church, a collection of Protestant Christians who meet alternately in each other's houses for worship. They have no stated pastor; but during the season when Rome is uninhabitable, Mr. Walls, the excellent Baptist minister, retires to Albano with his family, and, amid much opposition from the priests, attends to the spiritual welfare of this interesting group of converts. (It is not long since he was killed by a mob in the street.) The number of Protestants is only about thirty, and they are collected from Larriccia, Genzano, the borders of Lake Nemi, and other places in the neighbourhood. "The day of small things," however, must not be despised. Miss Burton once had the honour of having some tracts which she distributed when on a short visit to Albano publicly burned in the square by the parish priest. On this occasion, when I was with her she met with her, friends outside the walls, had a long conversation with them, and gave them tracts and books. They imparted in turn much encouraging information, and thanked her most warmly for coming to see them. When we drove through the gate in the evening on our way back to Rome, several of them were waiting to give us a kindly and grateful greeting. Let us hope that they may "remain steadfast in the Apostles' doctrine."

There are four or five colporteurs in Rome and its neighbourhood, and a large number of copies of the Gospels have been sold. Yet it is with the children that progress is to be made. Nobody can appreciate the blessing which entered Rome with Victor Emmanuel and his army, though these are most heartily abused and denounced by the Papal party. The recoil from Popery is infidelity, and it is to be feared that a very

great multitude will now openly profess principles which they have long secretly cherished. A voice from Italy cries to the Protestant Churches of our land, "Come over and help us." And we may fondly hope that that earnest cry will not be disregarded.

I have occupied too much space already, so I must stop in the mean time.

A. WILLIAMSON.

58 VIA BABUINO, ROME, March 4, 1872.

Committee Minutes.

Minutes of the Annual Meeting of Home Mission Board,

Held in St. James' Church, Charlottetown, June 26th, 1872., at 10 A. M. Sederunt:—Rev. G. M. Grant, Convener; Revs. James Murray, R. J. Cameron and Geo. J. Caie. Rev. Mr. Caie was appointed Clerk, *pro tem*.

Minutes of last annual meeting were read and approved. The minutes of the Board held in St. Andrew's Church, Halifax, December 13th, 1871, and in New Glasgow, April 30th, 1872, also read and approved.

The Convener then read communications with Colonial Committee during the past year.

The Board next took up the subject of supplements for the current half year.

P. E. ISLAND PRESBYTERY.

No application was received from St. Peter's Road and Brackley P. Road, but the Board having ascertained from Presbytery Report that Mr. Stewart's connection with the congregation had ceased in May, voted the sum of \$25 up to that date. In consequence of the liberality of the congregation of St. James', Charlottetown, the charge of Georgetown, since Mr. Melville's induction, has become independent of the Board.

HALIFAX PRESBYTERY.

The Board agrees for the current half year to vote the usual supplements of £10 each to Truro and Richmond, but hopes that from Aug 1st the Presbytery will undertake the entire responsibility for stipends of those congregations.

PICTOU PRESBYTERY.

The Presbytery of Pictou, recommending the usual half yearly supplements for Wallace and Pugwash, McLennan's Mountain, and River John, it was agreed to grant the same, but inasmuch as the Board, from its first meeting in 1868, has decidedly expressed its opinion that the first two of these congregations should not continue to receive aid from the Colonial Committee, it urges on the Presbytery to raise what supplements may be required for them after the first of August within the bounds of the Presbytery.

Application for building grant of £20 stg. for Loch Lomond Church, C. B., was made through Rev. Mr. Fraser, of Roger's Hill. Granted whenever the two conditions always required by the Colonial Committee were complied with by the people. The sum of £30 for Mr. Gordon, catechist, was ordered to be placed on the list for the first of August.

ST. JOHN PRESBYTERY.

The Convener read a letter from the Clerk of the Presbytery stating that a sum of £50 is required for the year beginning 1st Feb., 1872, for Woodstock, the Presbytery giving also an additional supplement of \$123. The Board recommend the Colonial Committee to grant the amount requested, and express the great pleasure it gave them to hear of the present state of Woodstock congregation. With regard to the congregations at St. Andrew's and Nashwaak, the Board, in accordance with resolution of Dec. 13th, 1871, placed \$160 in the hands of the Presbytery Treasurer, it being understood that the Presbytery is to make up the additional amount required.

The Board trusts that, through energetic and united support of all the congregations to the Presbytery Home Mission, the sums required for those three supplemented congregations may be decreased yearly.

MIRAMICHI PRESBYTERY.

To Tabusintac the sum of \$80—in accordance with resolution of Board, December 13th, 1871. The Presbytery or people to make up the additional \$43. Black River and Red Bank : \$50 to Mr. Russell, missionary.

RESTIGOUCHE PRESBYTERY.

Dalhousie reported that they had collected \$75 for Presbytery Home Mission. The Board voted the sum to the minister as supplement for the year ending August 1st.

The Board would strongly recommend all the congregations in the Presbytery to unite in the establishment of a Presbytery Home Mission, for the purpose of church extension within their bounds.

The Treasurer's account was submitted along with a letter from him resigning the position. Thanks were cordially given to Mr. Jardine for his valuable services, and the Board agreed to recommend the name of Geo. P. Mitchell, Esq., of Halifax, as a suitable successor.

The accounts were ordered to be laid on the table of Synod.

With regard to Catechists and Missionaries receiving aid from this Board and not duly settled in any charge, the Board enjoins that for the future they shall transmit to the Convener, at least semi-annually, full reports of their labours for publication in the *Monthly Record*.

The Rev. Mr. Moffat was continued within the bounds of the Presbytery of P. E. Island; the Presbytery to guarantee his entire support. The Convener reported that the Rev. Dr. Masson had arrived, and would be able to remain till at least the middle of August. The Board appointed him for the next two Sabbaths to the Presbytery of P. E. Island, and for the remainder of his time to the Pictou Presbytery—for their vacancies and Cape Breton, especially the latter, on account of the desire of the Colonial Committee. The Convener informed the Board that two young men who had been studying for our church under the Young Mens' Bursary Scheme, had been or would shortly be licensed, viz: D. K. Campbell, who has been attending Princeton; and J. Sutherland, Glasgow University. The Board resolved, on their arrival, that Mr. Campbell be sent for three months to Broad Cove, C. B., and Mr. Sutherland be placed at the disposal of Pictou Presbytery for the same time; in each case the people and Presbytery to make up the usual two-thirds of salary.

The Board adjourned to meet again in the afternoon.

In the afternoon, sederunt as above with the addition of Rev. A. McLean. The Convener read the Report for past year to be submitted to the Synod. After discussion of various points brought up in the Report, it was approved.

Geo. J. CAIE, *Interim Clerk*.

Presbytery Minutes.

Abstract of Minutes of Halifax Presbytery.

St. MATTHEW'S CHURCH.

Halifax, 12th June, 4 P.M., 1872.

Which time and place the Presbytery met and, in the absence of the Moderator, was constituted by Rev. John Campbell. Sederunt—Revs. W. T. Wilkins, Moderator, G. M. Grant, John McMillan, John Campbell and J. F. Campbell, with the Clerk, Ministers; and Mr. M. M. Lindsay, Elder.

A letter was read anent the proposed Widows' and Orphans' Fund, from Mr. Bremner, as convener of a joint committee for Halifax city, to the effect that it was expected that \$2,000 could be raised in the city within two years. Mr. McMillan reported that Musquodoboit would raise \$50 as a first instalment in September. Mr. Wilkins reported that steps had been taken to canvass Truro for the same object.

It was moved, seconded and resolved, that the joint committee which has been formed by the congregations in Halifax, be requested to act in terms of the Synod's deliverance as a central committee for the Province.

The Clerk was instructed to write to Mr. Bremner, asking the committee of which he is convener, to communicate with the committees in the other congregations of the Presbytery.

Reports of Congregational collections for the Synodical Schemes were received. It appeared that all the congregations have made, or will have made, their collections before the meeting of Synod; except Richmond, which, being vacant at the time, omitted the first in order. It is expected that all sums be reported up

to the 20th of June, the end of the Synodical year.

The Sessional Records being called for were produced, except from Truro and St. John's, N. F. Richmond has no organized Session. Those produced were examined, and all of them, by order of Presbytery, were attested by the Clerk as correctly kept.

DANIEL MCCURDY, *Clerk.*

ST. MATTHEW'S CHURCH.

Halifax, 13th June, 10 A. M., 1872.

Which place and time the Presbytery met as adjourned; and was constituted by the Moderator. Sederunt: as before, with the exception of Mr. M. M. Lindsay, elder. The minutes of yesterday's meeting were read and approved.

Reports were called for from the various congregations concerning the state of their finances, their contributions, and their general religious condition. Answers were given in detail by the ministers present; and the Rev. J. F. Campbell was requested to summarize the information, and to write a report on the subject for the use of Synod.

Anent a letter from the Secretary of the S. S. Association, it was agreed, on motion, that Rev. J. Campbell, and M. M. Lindsay, Esq., be a committee to carry out the object of the letter; and that the Clerk be requested to write to the Secretary, thanking the Association for their wise liberality.

The Presbytery roll was then made up.

The Presbytery agreed to adjourn, to meet on Wednesday, the 11th of September, at 3 p. m., in St. Andrew's Church Session room:—a visitation of the congregation to be held the following evening, at 7. 30 o'clock. Divine Service to be conducted by Rev. J. F. Campbell.

The minutes were then read, sustained as correct, and ordered to be engrossed. Closed with prayer.

DANIEL MCCURDY, *Clerk.*

Antioch.

Half the town of Antioch was destroyed by an earthquake on the 3rd April. Fifteen hundred persons were killed. Great distress prevails in consequence.

News of the Church.

Meeting of Synod.

The proceedings of the Synod were opened in Charlottetown, P. E. I., on Wednesday, June 26th, with public worship, conducted by the Moderator, the Rev. A. McLean, A. M., Belfast. The sermon was from the text, "Woe is unto me if I preach not the Gospel." The attendance of ministers was very small at the opening of the service. The court filled up well as the evening advanced. The Synod roll showed a list of 40 ministers, and more than 40 elders, there being several vacancies.

The Rev. Dr. Thomson, of New York, the Rev. Dr. Megie and Senator Hill, of New Jersey, Delegates from the General Assembly of the Presbyterian Church of the United States, were introduced to the Synod by the Rev. G. M. Grant. The Rev. Dr. Thomson presented the kind greetings of the American Church to the Church here. He rejoiced that although there was a diversity in administration, there was one spirit. The foundation on which our Church rested, and the foundation of theirs, was the same, viz., Christ.

In the course of a lengthened and eloquent address, Dr. Thomson made reference to the great work done and the liberality shown by the American Church. "We want \$550,000 to carry on our work." The Church says, "You shall have it." The Education Board comes and says, "We want \$300,000," and the answer is, "You may have that also." The Building Fund takes \$200,000 to help in the erection of Churches. Another evil we contend with is our cheap literature, yellow covered dime novels. To meet that evil we have our Board of Publication; we have the tract and book for the Englishman, the Frenchman and the German, and \$200,000 are expended by that Board in gratuitous circulation. Again, the wants of the ministry are cared for, and \$50,000 have been collected for the support of aged and infirm ministers. For her ministers, she has fixed the minister's minimum salary at \$1000. I would I could speak as I should like of our Foreign Mission. Again thanking the Synod,

the Rev. delegate sat down amid great applause.

After addresses by Rev. Dr. Megie and the Hon. John Hill, the Synod adopted a resolution recognizing the friendship of the American Church, the pleasure derived from the addresses of the delegation, and very heartily reciprocated the sentiments of brotherly kindness. Thereafter the 133rd Psalm was sung, and the Synod engaged in prayer. After the appointment of the usual committees, the Synod adjourned to meet on Thursday at 10½ a. m.

THURSDAY, 27th.

After devotional exercises and reading of minutes, the Report of the Committee on the *Monthly Record* was submitted, showing a very healthy state of matters. The circulation amounting to 1836, and the receipts to \$1220. The thanks of the Synod were given to the Editor, the Rev. John Campbell, Halifax, for the very able and successful manner in which the *Record* has been conducted. The Kirk Sessions of the Churches were strongly urged to take the *Record* under their special care, and so advance its circulation and material prosperity.

The Rev. P. Keay was appointed Clerk of Synod. The report of the Committee on Statistics was given orally by the Rev. G. J. Caie. This year, it had been impossible to collect the Statistics of the Church, whereupon it was resolved that new schedules be prepared, and Presbyteries enjoined to see that full reports be given in before next meeting of Synod.

The Report of the Indian Orphanage was not so full, on account of the absence of Dr. Brooke.

In the evening the report of the Home Mission Board was read by the Rev. G. M. Grant, showing a steady progress—a very remarkable progress—going on year by year. This year, the amount drawn from the Colonial Committee was about \$1600 for the whole Synod; while the Presbyteries of P. I. and Restigouche were entirely self-supporting. The income for the year was larger than it had been. A very animated discussion was being carried on when the Rev. Dr. Masson was introduced by the Rev. T. Duncan to the Synod. The Rev. Dr.

was then heard by the court. He spoke very ably and heartily on the wants of our new country, and some of the ways that seemed most likely to afford supply. It has been a matter of great joy to many people that Dr. Masson has been sent by the Church at home. For some months past, the Highlanders in Canada have been refreshed in hearing the Gospel spoken with such earnestness and power as it is spoken by him. For two weeks more the services of the Rev. gentleman are to be continued on the Island.

FRIDAY, 28th.

The time of the Synod was taken up during the whole morning session with a resolution submitted on the Home Mission Report. One point, more especially noticed, was the propriety of seeking a larger supply of ministers and missionaries in the field by having a Theological Seminary in these Provinces. This suggestion was referred to the joint action of the Home Mission and Young Men's Education Committees.

The Report of the Committee on the Ministers' Widows' and Orphans' fund was submitted, when a very interesting discussion took place, the elders taking share in it. The amount required to be raised for a Fund for this purpose will amount to \$8000. Halifax to raise \$2750; St. John \$2000; Pictou \$1500, and P. E. I. \$750; Restigouche \$500; and Miramichi \$500. We trust our people here will do their share.

The Foreign Mission report—a most interesting report—was read by the Rev. A. McLean. The amount raised this year is \$3000, a sum sufficient to warrant us in asking another Missionary to labor in the field. On all sides, God has prospered the Churches which have undertaken Missionary work.

SATURDAY, 29th.

This morning's sederunt was occupied chiefly with routine business which will appear in the published minutes. Several matters came up and were discussed in an animated and friendly manner, and thereafter the Synod adjourned to meet for the closing business of the session on Monday forenoon.

SUNDAY, 30th.

To-day, Divine Service was conducted in St. James' Church in the morning by

Rev. W. Begg, after which the Communion was administered to the members of Synod and other Christian friends who were present; several members of Synod addressed the Teachers and children of the Sunday School in the afternoon, and the Rev. John Campbell of St. Andrew's, Halifax, preached in the evening. The pulpits of the city were supplied so far as supply was sought, and many ministers went to distant parts of the Island to preach.

MONDAY, July 1st, brought the Synod to a close, to meet next year in St. Andrew's Church, Pictou. In the evening a delightful Missionary meeting was held and largely attended. The Moderator presided, and addresses were delivered on interesting subjects, such as Home and Foreign Missions; the supply of young candidates for the Ministry; Union; the *Monthly Record*. The speakers were Rev. Messrs. Wilkins, Caie, Wilson, Duncan, Melville and Campbell. Thereafter the Synod separated, after having passed one of the most pleasant Synod seasons ever enjoyed. Every Scheme was in good condition and doing its work well. The hearts of members were cheered by the presence of Delegates from other Churches, and, though all were sorry to find that the Delegates from the Canada Church were prevented from being present, yet the presence of Dr. Masson from the parent Church was the cause of unfeigned delight. His presence gave all to feel that the parent Church and her Colonial daughter are one in all that is noble and true.

At the request of several members of Synod we give the following, which is the circular addressed privately to the members of the Church by the Committee in Halifax. It was suggested that, by giving publicity in the *Record* to this circular in full, other Committees might be enabled thereby, as far as possible, to act in unison:—

Halifax, 11th June, 1872.

SIR,—When the delegates of the Church of Scotland in the Lower Provinces recently met with those of the other Presbyterian bodies of the Dominion, to devise a basis of union, they discovered that in one particular they did not rank as well as the others, inasmuch

as our Church alone has no provision for the Widows and Orphans of its Clergy.

The attention of the lay members of our Synod having been thus directed to the subject, a general desire was expressed that a foundation be laid for a permanent Fund for this purpose, and a committee has been formed here to consider its practicability.

It appears that the Canada Presbyterian Church, with a ministry of 300, (200 participating,) has an accumulated Fund of \$80,000; the Presbyterian Church of Canada in connection with the Church of Scotland, with a ministry of 130, a Fund of \$60,000; and the Presbyterian Church of the Lower Provinces, with a ministry of 120, (60 participating,) has a Fund of \$15,000. In the same ratio for our own Church, with a ministry of 36, it is estimated that the minimum sum required as a capital to establish such a Fund is \$8,000, and the Committee feel that if the laity of our Church generally, attach the same importance to this object as they themselves do, there would be no difficulty in raising this sum in these Lower Provinces within a reasonable time.

From motives of delicacy we cannot expect our Clergy to take an active part in promoting this scheme, although, were they to do so, your committee believe that they would only be doing their duty to their Church, by encouraging young men of talent and ability to enter its ministry.

It is unnecessary here to remind you that of all pursuits in which a young man can engage, the work of the ministry is, in a pecuniary point of view, the least inviting. After spending many years and much money in acquiring the necessary education, the highest position our Church has to offer a young man of fair talents, carries with it an annual income which would be considered a poor return by a small storekeeper for his year's work. With this modest income the Clergyman has to maintain a respectable position in society, to obtain access to the current literature of the day, to exercise hospitality, and to bestow charity, leaving but little to provide for present wants, to say nothing of the claims of the future.

What right-thinking man would be content to go on from year to year abso-

lutely without any provision for his family in the event of his death? It may be said that a moral responsibility would rest upon individual congregations to provide for such an emergency. But admitting that all would recognize the claim, how many of our country congregations, supporting with a struggle, and that it may be very inadequately, a living pastor, would be in a position to charge themselves with the responsibility of supporting the widow or orphans of a dead one?

Should our Clergy be left in such a position? Should they not, on the contrary, be made to feel independent of all care for the future, that nothing distract their mind from the one grand object to which they have consecrated their lives?

As a satisfactory and economical provision for such an exigency, Widows' Funds have been originated, and in other Churches have been found to work satisfactorily.

These Funds, once organized, are maintained by an annual collection from each congregation, and a small premium from each participating minister.

The committee propose that subscriptions be received, payable at the option of the donor in cash or in three annual instalments, the first payment before the 1st September next.

Before introducing this Scheme to the notice of the Church in Halifax, the committee took steps to ascertain the feelings of a few of those whose support would be essential to its success, and they now feel so satisfied that it will secure general support, that without attempting a general canvass, they thus appeal to the liberality of the friends of the Church, confident that they will not do so in vain.

According as you may feel disposed to encourage the Scheme and make your contribution to it, be so good as to fill up the accompanying form, and return it to me as soon as convenient.

I am, Sir,

Your most obedient servant,

JAMES J. BREMNER,
Convener of Committee.

a very serious one, and therefore we commit him to the care of the Great Ruler and Preserver. We wish him a pleasant journey and a safe return to his large and flourishing congregation.

St. Matthew's, Halifax, Free of Debt.

About this time last year an effort was made by the congregation of St. Matthew's to clear off a debt of \$7,000, which, since the erection of the church in 1858, was left on mortgage. The friends of the church felt that the continual payment of interest on this sum interfered with the schemes of the Church and the good cause of benevolence and charity generally. Therefore, after consultation, they resolved that the time had come when this load should be thrown from the shoulders of the congregation, and resolved to take measures to have this desired state of matters brought about as speedily as possible. It was thought that the best way to do so would be to place circulars in the pews which each one could take home and fill in with the different sums to be subscribed. Accordingly, on the following Lord's Day, the munificent sum of \$5,000 was put in the plate at the Church door. Then the matter rested for some time. The hearts of those both inside and outside the congregation began to fail them lest the good work should fail for want of zeal and liberality; but a few days ago such fear was dissipated. Another meeting was called, and in order to report the Church free of debt to the Annual Congregational Meeting to be held shortly, a subscription list was opened, and some who had subscribed on the former occasion doubled their subscriptions, and one or two others who had not contributed, came forward; and the result was, that the sum was made up; and now, this, the largest congregation in the Presbytery of Halifax, is free of debt, "owes no man anything."

Were congratulations necessary, they could easily be tendered—the consciousness of having done what was right, now affords the people of St. Matthew's more real pleasure than all the congratulations of the world. At the same time we are delighted to draw attention to the fact that the Church in Halifax now is in

The Rev. Geo. M. Grant of St. Matthew's, Halifax, has gone on a three month's holiday across the Continent to British Columbia. The undertaking is

the enviable position of having handsome churches without debt or mortgage.

Notice.

The following supplements may be drawn for on August 1st, for the half year then ending, from the Treasurer, Geo. P. Mitchell, Esq., Halifax, the Presbytery certificates and receipts being at the same time forwarded:—

Tabusintac.....	\$ 80
Black River and Red Bank... 50	
Truro and Folly Mt., N.S.... 48	
Richmond and N. W. Arm.... 48	
Wallace and Pugwash..... 72	
McLennan's Mountain..... 72	
River John..... 39	
Rev. G. W. Stewart..... 25	
Rev. D. McCurdy..... 50	
G. L. Gordon..... 150	

The supplements for St. John Pres. will be received from the Pres. Treasurer, along with the Pres. grant. The £20 stg. for Loch Lomond Church can be drawn for whenever copy of the deed is forwarded to the Convener, and an assurance from the Trustees that the grant will leave the Church free from debt.

Those of the above amounts that are drawn from the Col. Com. appears smaller than formerly, but they represent fully the amounts, in dollars of the new currency, that are drawn in sterling.

Extracted from the minutes of the H. M. Board.

GEO. M. GRANT, *Convener.*

St. James's Church, Charlottetown.

The congregation in connection with this Church are making a move in the erection of a new Church. It is proposed to be of brick and stone, and, if a more suitable location cannot be secured, it is to stand upon the site of the old one. Of course the people are the only ones who can decide as to the location, yet they should remember that it is impossible for every one to be near the Church, and so, when the site is fixed upon with due consideration of the general interests of the congregation, it will be the wisdom and duty of all concerned to enter heartily into the undertaking. One thing, however, we would suggest, that the Church be completed *free of debt.*

Congregations are now adopting this policy, and in each case it has been found to be a wise and desirable policy. And we have no doubt that this large and influential congregation will be found ere long worshipping within the walls of a large and beautiful building free from that depressing incubus, a mortgage. A little enthusiasm and self-denial will do it, and we have greatly mistaken the good people of St. James's if they are not willing to consecrate their means to the glory of God in this way. All must bear a share of the weight, the poor as well as the rich, the tradesman as well as the merchant, the young as well as the old. We wish the congregation, with their devoted minister and efficient eldership, devoutly God speed.

St. Andrew's, New Glasgow, and St. James's, Charlottetown, have adopted the weekly collection system to raise the ordinary revenue of their respective congregations, and so far have reason to pronounce the system a success. In this way each one "lays by him on the first day of the week as the Lord hath prospered him," thus saving the usually expensive machinery of pew-rent collection, and all the vexations therewith connected. How far the matter will succeed, however, still remains to be proven.

Intelligence.

MEN of very questionable ability sometimes make grievous mistakes, for which they find themselves sharply rebuked. Dr. Cairns, the U. P. Minister in Berwick, England, took upon himself the thankless task of delivering a lecture in Edinburgh on the disestablishment of the Scotch Church. Without troubling our readers with the lecture, which abounds in dreary platitudes, we can give a good idea of the work of this good man's effort by the following:

"The two great considerations dwelt upon were (1) that the continued existence of the Established Church was a violation of the proper duty of the state—in other words a political wrong and injustice; and (2) that the continued existence of such an institution was a detriment to the highest welfare

of the Church—in other words, a spiritual evil and impediment.”

In reference to the above we quote the following from the *Edinburgh Courant* :

*Edinburgh, 22 Frederick Street,
10th May, 1872.*

SIR,—Having been unable to attend the meeting which was held on the 6th inst., in reference to the question as to the “Disestablishment of the Church of Scotland,” I addressed a few lines to Dr. Cairns asking if he would be so good as to explain to the meeting then assembled, *First*, “What were the peculiar grievances and also the financial burdens under which the tenantry and working classes labour and groan by there being an Established Church in Scotland?” *Second*, “What would be the probable effect or the results of the disestablishment of such church upon the tenantry and working classes in a financial or any other peculiar point of view?” To this application of mine, Dr. Cairns has been pleased to favour me with his reply. Now, as such may be interesting at this time of day to many of your readers, I beg to subjoin it as follows:—

Berwick, May 7th, 1872.

MY DEAR SIR,—You will see by the report that I never meant to lay any special stress on the peculiar grievances of either the tenantry or the working classes in connection with the existence of an Established Church. I hold, indeed, Church property to be National, so that every one has a grievance when it is employed for the use of a minority or even of a majority, when it is not needed, or might be better employed. But my great argument, as you will see, is that the State Church system injures its own supporters; and if this is made out, no exhibition of grievances falling on others is necessary. You will see, therefore, that I did not require to take up or answer your questions.—I am, my dear sir, yours sincerely (signed) JOHN CAIRNS.

Your insertion of this will oblige.—I am,
&c. THOS. G. STEVENSON.

When an enemy declares himself a friend, there is surely something wrong; and when Dr. Cairns comes to Edinburgh to lecture, as his reply to Dr. Stevenson would seem to indicate, and his lecture broadly declares, for the good of the Church of Scotland by inaugurating a movement for her overthrow, one must indeed be very much amazed.

On the estimate held after lecture, we give the words of one of the ablest and best known men of his own (U. P.) Church:—

The Rev. George Gilfillan of Dundee, who, at the ordination services of an E. U. minister in Dundee, spoke as follows:—“In Queen Street Hall, Edinburgh, an anti-Establishment movement was inaugurated by Dr. John Cairns. That was a movement in which he (Mr. McGilfillan) would have rejoiced, as he was a Voluntary, but he was by no means satisfied with the spirit or the grounds on which Dr. Cairns had founded the commencement of his anti-State Church. He apparently aspired to be a Pope in our spiritual Scotland, but he did not think that Dr. Cairns or any other man was fitted to be Pope in Scotland.—(Applause.) There was one good argument that he knew of at present in favour of an Established Church, and that was that in our present distracted state of religious thought, when divines of the greatest eminence were differing upon the most important questions, an Established Church afforded a kind of neutral ground, and became a shield and shelter for different parties. Dr. Cairns commenced by maligning that argument, by expressing his horror that a minister of the Established Church should have lately received into his pulpit and fraternized with such Christian men as Jowett and Dean Stanley. Dr. Cairns was exceedingly angry at this, and the more so because Jowett, in one of his sermons delivered to the Established Church in Edinburgh, passed a high panegyric upon that great man, Benedict Spinoza, and therefore Dr. Cairns was exceedingly horrified, and uttered an awful anathema both against the minister who admitted Jowett and upon Jowett himself. Were there no United Presbyterian ministers who, in similar circumstances, would have acted exactly as Dr. Wallace did? He thought there were some on the platform—he was certain there was one. (Applause.) Were there no Free Church ministers who, if they had not been greatly belied, were standing upon the very same platform of theological thought as Jowett? He was much mistaken if there was not one there that night. (Applause.) If these were the sentiments of the men who were trying to form great united religious bodies, that none of our great philosophical lights or theological thinkers should be allowed to speak unless they had first signed the Westminster Confession of Faith, unless they first proved that they were thoroughly orthodox, to the last ‘it’ and ‘and’ that Dr. Cairns might search out, then it was high time the liberal thinkers in our land, with whatever religious body connected, and however different in shades of opinion, should form a great union, but a union more of spirit than of form, and, like the ancient Highlanders,

stand 'shouter to shouter.' (Applause.) They should resist with all their power the efforts that would soon be made—after getting rid of what he must call a very harmless and very respectable establishment, for the Scottish establishment was so—of forming another Confession-gagged and narrow ecclesiasticism, which would be found far more burdensome than the Establishment at present. Should they not unite in resisting any such attack, let it be made by whom or by what party it might, remembering the words of Edmund Burke, 'Whenever tyrants and slaves combine, freemen and honest men should unite?'" (Applause.)

The Lord High Commissioner.

There is a very universal feeling of regret that Lord Stair, the former Commissioner, has declined to act as her Majesty's representative in the General Assembly this year. In filling the high office of Commissioner, Lord Stair was singularly felicitous, his hospitalities were ample without profusion, and his family, as well as himself, strove to make all who came in contact with them pleased. Moreover, his Lordship was known to take a deep interest in the proceedings of the highest Church court of this portion of her Majesty's dominions, and the members of the Assembly felt that whilst they were discussing the affairs of their Church they had not only an interested listener, but one who felt deeply the gravity of such important questions as those of patronage and education, and who, the Assembly knew, when the time came, would not fail cordially to support the Church of Scotland in the highest quarters with the well-known influence of the House of Stair. Therefore, as Lord High Commissioner, the Earl of Stair's absence from the throne will be greatly regretted—not only as a good and truly generous friend of the Church of Scotland, but for those personal reasons which make the man respected and liked, apart from his public position.

Notwithstanding the regret felt at the absence of the Earl of Stair, the presence of the Earl of Airlie, as her Majesty's representative, has been pleasant to all the well-wishers of the Church. His interest in the Church of Scotland, already singularly marked, will henceforth be quickened by the honour conferred upon him in being sent to Edin-

burgh on so important a charge. To be Commissioned by the Queen to the Church of Scotland is one of the honours highly coveted by Scottish Noblemen.

Australia.

Through the National Bible Society of Scotland and the British and Foreign Bible Society, large quantities of copies of the Word of God have been sent into the interior of this land during the past year. Supplies have been sent hundreds of miles inland, and Mission work is now being prosecuted with commendable zeal among the Bushmen of Australia.

New Calabar.

The British Consul at Lagos has entered into a new treaty with the king and chiefs of New Calabar, whereby they have agreed to put an end at once and forever to the horrible practice of cannibalism. This is a fresh triumph on behalf of the cause of Christianity, and is due indirectly to Missionary effort.

Canary Islands.

The gospel has lately been preached in these Islands by a Roman Catholic priest, a convert to Christianity. Captain McKie, who trades between these Islands and the port of London, takes continuous supplies of the Spanish Evangelization Society's Scriptures and tracts to the Canaries. He says the people are ripe for the truth. How God is thus opening up the way for the spiritual enlightenment of these priest-ridden Islands!

Persia.

For some time a fearful famine has been raging in this land, and, at the late meeting of the General Assembly of the American Presbyterian Church, it was resolved to put forth some effort to aid the sufferers. Mr. Bruce, a missionary, writing from Ispahan, thus writes concerning the condition of the Jews in that land:—"They live in dens under ground for most part, and to me seem to be all starving. I never saw such pictures of misery, dirt and degradation."

Italy.

The Rev. J. Wall, Missionary at Rome, writes that the good cause is making rapid progress in this long-benighted land. During a period of three months, no less than 300 candidates were applicants for admission to the Church. The good seed sown is producing appropriate effects for which we should thank God and take courage.

Nearly seventeen millions of the people in this country can neither read nor write, and a Christian Education Society is soon to be organized upon a basis and plan which will ensure the confidence of British Christians. What remarkable movements are taking place in this long benighted land.

Greenland.

The power of the Gospel was never more strikingly illustrated than in the Mission to Greenland at the commencement of this century. The poor unlettered people of this country listened to the discourses of the Danish Missionaries with apparent unconcern. For ten years a learned and pious man laboured among them without the conversion of a single soul. At length he preached Christ to them with simplicity, without any preparation. The Greenlanders seemed amazed and confounded, and their eyes were at length opened to see their lost state by nature. The flame spread, numbers came from the remotest regions to hear the word of life, and the greater part of the population has been baptized.

Burmah—India.

There are now about 400 Baptist churches in Burmah, with a membership of about 20,000.

Ergroom.

This territory comprises a population of nearly 1,500,000, scattered through more than 500 cities, towns and villages. Only three missionaries occupy this immense territory. Men and means are much needed for this field.

Spain.

The Rev. Mr. Duncan, nephew of the Rev. Horatius Bonar, D. D., has lately left Scotland to engage in evangelistic work in Spain. Being young and vigorous, and thoroughly acquainted with the Spanish language, he is well adapted for the work.

The next issue of the *Record* will contain the Reports of Standing Committees and the Minutes of Synod. Agents who wish additional copies of the same will please communicate with the Secretary or Editor, before the 20th of the present month.

ACKNOWLEDGMENTS.

HOME MISSION.

Received from the Convener of the Home Mission Board as follows :

Wallace Congregation.....	\$31 00
Georgetown, Cardigan and Montague.	10 52
River John.....	5 12
	\$46 64

GEO. P. MITCHELL.

Treasurer S. H. M.

July 4th, 1872.

Home Mission Fund.

St. Mathew's Congregation, Wallace, 1872.	
Bal. in hand from last year.....	\$2 26
Col. by Mrs. Pagan.....	9 41
" Mrs. Annas.....	2 15
" Miss Bella McKenzie.....	2 94
" Mrs. Beaton.....	1 99
" Misses Munro and Cunningham... 6 25	
" Miss Ann Morrison.....	6 18

\$31 18

Paid for P. O. order to the Rev. G. M.

Grant.....	\$31 00
For order and Postage.....	0 23

\$31 23

DONALD MCKAY, Treasurer.

Received as above.....	\$31 00
G. M. GRANT, for Treasurer.	

PAYMENTS FOR "MONTHLY RECORD."

Rev. N. McKay, Richmond, N.B.....	\$1 25
Rev. W. Stewart, for W. McDonald,	
Wentworth Grant.....	0 60
Mr. Allison, Liverpool.....	0 60
Angus Campbell, French River.....	2 50
Mr. Thompson, St. Peter's Road, P.E.I.	
(per Rev. J. Campbell).....	0 60
Halifax:—Miss Rhind, J. Chisholm, S. Noble,	
R. Urquhart and Mrs. Morrison & Co. ea.	
W. G. FENDER, Sec'y.	
27 Granville St., Halifax, July 4, 1872.	