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THE  
MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK,

AND

ADJOINING PROVINCES.

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1869.



1870.

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**No. 13.**

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

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### THE NEW YEAR.

As we have now entered upon a new year of our existence, we should strive to learn some wholesome lessons from the past, and open up some new and good purpose for the future. There will be no difficulty in the accomplishment of this, provided we view the future in the spirit of our Master, and be willing to do, and that with our whole might, whatsoever our hands find to do. There are openings every day for the willing to enter in the service of Christ and in the work of the church. Should this meet the eye of any of our Sunday-school scholars, we hope that they will pause a moment and think over the great field open for doing good. How many boys and girls are growing up not blessed with good and godly parents, and consequently growing up in ignorance and sin. In the streets and lanes of our towns and cities, and also by the waysides of our country settlements, they are to be found by the score and hundred. Could not something be done for the purpose of having the knowledge of Jesus Christ brought home to them? There is no reason why Sunday scholars themselves should avoid special and repeated intercourse with them for the purpose of bringing them into the "nursery of the church." Now what better resolution could our Sunday-scholars make at the beginning of another year than this—to endeavour more zealously to increase the roll-books of their schools by inducing those who have not been in attendance to enter at once?

To the Teachers in our Sunday schools we wish to address a few remarks. This is a class of persons the most self-denying and really benevolent in the world. To our S. S. Teachers the church owes a double debt of gratitude, simply because their labours are disinterested and sincere, and it is well that they should be reminded and that at the beginning of a year, of one very serious drawback to the usefulness and success of many of the best and most worthy of this self-denying class of men and women. To be a Sunday school teacher should mean to be one whose whole desire is after holiness, and whose life is consecrated to God. Now this being so, why is it that so many excellent S. S. teachers remain outside of the communion of the church? Let teachers make this another question for consideration on the New Year.

Again, it is to be feared that our elders, in many congregations, are somewhat remiss in one important duty, the visiting of the sick. It is for this and similar purposes that the church in her wisdom has men set apart to this work. The minister has other duties, for the performance of which he alone is competent, such as preaching the Gospel and administering the Sacraments. In the work of visitation, therefore, he should be assisted.

Once more: the people should put their hands to the work of the church. Their money should be given from a sense of duty, and with prayer, and their lives should mark them as people who have learned of Christ. By all our people thus being and doing what is right, we shall not only wish, but really provide for one another, a happy New Year.

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#### LETTER FROM REV. C. M. GRANT.

CALCUTTA, OCT. 4, 1869.

I FIND that in the *Records* for July and August I have been made to talk utter nonsense. In one place I am made to say "Brahminism is our enemy. Hinduism is dead in the cities," &c. This, of course, is nonsense. "Brahminism" (or Brahmanism, for it is spelled both ways) and "Hinduism" are really one and the same. What I said was that *Brahmoism* was our enemy—a very different thing. In another place I am made to say that Brahmanism is like Eclecticism—that is all the same as if I said "black is very like white." The same mistake is repeated again and again. Let me give the distinctions between these words and the meanings of a few others, so that those who read may understand what is meant, even if the same mistakes of print are repeated. Brahmanism properly is the religion of the Brahmans or priestly caste of India. It is now, and has long been, a convertible term with Hinduism, and till within the last 70 or 80 years has been unchallenged for thousands of years, save during the period of the great Buddhist movement between the years B.C. 600 and A.D. 800, at about which latter date Brahmanism recovered its strength and succeeded in expelling the Buddhists from the peninsula of India. They are, however, still paramount in Ceylon, Burmah, and China, and number more than the followers of any other religion in the world. Let me epitomize in a few sentences what appears to be the present conclusions of those philological researches inaugurated some 80 years ago by the discovery of the Sanskrit language, and carried out by the diligence of German and English scholars, of whom, at the present time, Goldstücker and Max Müller in England, and Haug in Bombay, are the representatives. These philological researches have overturned the bases of all our previous divisions of the human race, have revolutionized all our previous notions of their origin, affinities, separations, and the like, and have given an entirely new principle of classification. Formerly we divided all men into classes, according to their colour and facial conformation. This plan is abandoned as unscholarlike, and now they are divided according to the structure of their languages,—all those whose language is built up on the same principle being classed together as belonging to one common stem. According to this division the Chinese stand alone, their language being constructed according to a plan of simplicity different from all others. The great Aryan or Indo-European family—embracing Latins, Greeks, Teutons, Celts, Slavonics, Persians, a great proportion of the inhabitants of India, and various other less important peoples—this family is proved to come from a common stem, the structure of their language being the same, and the same roots being found to pervade all. It is by far the most important of all the families, embracing all the most highly civilized nations of the earth—all Europe, America, and, excepting China, all the civilized inhabitants of Asia. Its original abode appears to have been that great "hive of nations," the central Asiatic

Tableland, the present scene of Russian conquest. There, increasing with that rapidity that still distinguishes its various branches, it threw off its swarms. One took a Westerly direction, and its earlier members gave origin to the Greek and Latin civilizations. Other hordes still kept pressing along, embracing those tribes who burst into and overturned the Roman Empire, and became the founders of the nationalities of modern Europe. In the meantime another swarm hived off into India, and another into Persia, and gave birth to the Sanskrit and Zend languages, having common roots with each other, and with each and all of the European branches. The sections who turned Indiadwards, and are now generally referred to as "the Aryan conquerors," poured in through the passes that lead through the Afghan mountains, and stand like open gates leading into this fair garden. Through the same passes in later times poured successive conquering races—the Mahommedan conquerors of Mahomet of Ghizni, the Moguls of Tamerlane, and the ravaging hordes of Zenghis Khan. Naturally the Punjab, or "the land of the five Rivers," was the first conquest of the Aryans. Here they appear to have settled for many generations, and during all this period, known as the Vedic, (from the Vedas, the most ancient religious books of India) nothing is known of Brahmanism, *i.e.*, the worship, by the Brahmans, of Brahma the Supreme Soul; nor do we find any trace of Suttee, or widow-burning; nor of the perpetual and enforced widowhood of those who were not burnt; nor of any of those disfigurements which disgrace full developed Brahmanical Hinduism. The picture which the hymns of the Rig-Veda present is that of a primitive people, living in patriarchal simplicity; eating flesh (an abomination to the later Hindus); living by agriculture, the chase, and fishing; not yet begun to be disquieted by those difficult problems that necessarily crop up with an advancing civilization and a deeper thought; worshipping certain elemental gods of whom Indra (the god of the rain-cloud, ever attended by the Maruts or storm gods), Agni (of fire), and Varuna (of waters) were the chief; praying to these in simple hymns for the supply of very simple wants, such as riches, increase of herds and flocks, large families of sons, and the like; unperplexed by any dark questions concerning sin, and as yet totally ignorant of priestly domination. The head of the family is still the family priest, offers the prayers, presents the unbloody offerings, and rules with truly patriarchal authority. In the meantime, an increasing population demands more room—so onward they press to the conquest of Hindustan Proper. Colonies are sent out, battles fought with the fierce aborigines, deeds of daring done by the Aryan heroes, and territory acquired,—the aborigines are either enslaved (and form the present low castes), or retreat to the mountains and deep jungle, and there preserve a precarious independence. Along with all this a change comes over the people. The kingly and priestly offices become disjoined; the priests rise to importance, dwell on matters of religion in a different spirit from their forefathers, evolve dark doctrines concerning sin, rewards and punishments, austerities as expiations, and generally overcast the bright, cheery surface of the child-like Aryan mind. No doubt they reached many thoughts more deep and true than had previously been touched upon; they got at sin, at rewards and punishments, and kindred thoughts; and in inculcating the worship of Brahma, or the one supreme soul, they evidently endeavoured to make an approach to Monotheism. But along with all this they worked out a crushing system of priestly rule: they enslaved the popular mind; laid down a burdensome system of observances, rites, sacrifices, and penances; and, by the doctrine of transmigration, rivetted the chains of their supremacy around the terrified people, teaching that only strict observance of their rites could save from an endless cycle of transmigrations, and procure an entrance into Brahma. In this way freemen became slaves, cowering before the unknown, and therefore terrible, powers of their enslavers; and in this way the most exacting, crushing hierarchical tyranny the world has ever witnessed

became established. Probably it was about this period that caste became established. Its divisions, privileges, duties, disqualifications, &c., are to be found in the Laws of Menu, the embodiment and systematising of Brahmanic Hinduism. In those codes it is pretended that caste had a divine origin, having its foundation in the earliest facts of creation. Brahma produced his own chosen people, the Brahmans, from his mouth. Hence they are to be regarded as Brahma's voice, their words as his words, their decisions as his decisions. Their persons are to be sacred; the killing of a Brahman, even the most atrocious criminal, is the one unexpiable sin; the despising of a Brahman, even the most despicable, is punishable with death and punishment in future transmigrations. Kings are to select their councillors from them alone; are to render them all obedience, reverence, and even worship; they alone are to interpret the sacred Books and the Laws, and they alone to administer justice; they are not to work, but to be supported by the donations of inferiors, who were to be privileged to have the glory of making them presents. The prohibition against their working was afterwards relaxed, and they were allowed to engage in any work of any other caste, though each other was kept strictly to its own place.

Next, from Brahma's arm proceeded the Kshatriya, and he, therefore, must be the warrior or strong arm of the nation. His province was to defend the people, but chiefly the Brahmans, to render himself an adept in all martial expedients, and expert in the use of all warlike weapons. His rank was next to the Brahman. The Kshatriyas have disappeared from all parts of India save Rajpootana, and certainly the brave Rajpoots, who have held their own against all comers since the earliest historical days, until the might of Britain compelled obedience, are worthy to be ranked as descendants of those heroes whose prowess is recorded in the ancient Epics of the Maha-Bharat and Ramayan.

Next came forth from the thigh of Brahma the Vaisya, and to him was assigned the task of making money. He was to be the merchant, the trader, banker, &c. It was to be his joy to give large presents to the Brahmans, and to pay the Kshatriyas the wages of soldiers. The greater part of the wealth of the country speedily came into the hands of the Vaisyas.

Each of these castes was separated by a sufficiently broad line from each other, but the division was as nothing compared to the gulf which separated the lowest of them from the next caste, the Sudras, who were said to have come from Brahma's toe. Each of the three first mentioned castes was distinguished by the high epithet of the "twice-born,"—each was allowed to wear the "poita," or sacred thread worn over the left shoulder and under the right arm,—and each was allowed to read the Vedas. But the Sudras were to be the cultivators of the soil, and the slaves of the "twice-born"; they were to be the Gideonites, "the hewers of wood and drawers of water," for all the others. They had no rights; it was to be their highest honour to be permitted to serve the others. This harshness demands explanation, and it is found in the supposition that the "twice-born" were the descendants of the conquering Aryans, whilst the Sudras were their Helots, the enslaved aborigines; a supposition strengthened by various facts, such as the darker colour of the low castes, the prevalence even till this time among them of practices and superstitions repugnant to the Aryan race, but which are found amongst the still independent aborigines, and their fondness for the worship of Shiva and Durga, who are identified with the aboriginal Mahadev and Parvati, the worship of whom was probably first permitted to them, and then gradually adopted by the conquerors.

It is manifest that the ever-increasing complexities of society would soon necessitate a breaking through of some of the regulations laid down in this tight-binding code. Intermarriages and unlawful intercourse between castes was to be attended with the excommunication of the offspring. But such intercourse became common, especially between the soldier Kshatriyas and the



Sudras, in the same way that there is a large class of half-castes in the Southern States of America, and a class of the same here, resulting from the union between Europeans and Hindus. Room had to be made in the body, social and economic, for these. So certain trades were assigned to them, and they formed very low castes. Gradually the larger castes became broken up into sections. Each trade became a caste by itself, in which the individual was born, and had to live and die. Easily we can conceive some of the effects of such a system. Each man's loyalty went forth to his caste, but he had none for his sovereign or his country. He would die for his caste, but he would not stir a step to repel a foreign invader. He had nothing to do with that work; that belonged to the Kshatriyas, and they were never very numerous, and soon thinned in numbers, for the license of a military life is unfavourable to increase. But at the present day the lines are getting rapidly wiped out. Brahmans, Vaisyas, and Sudras sit together and rub shoulders in our Missionary class rooms, though fifty years ago a Brahman would have endured untold torture rather than submit to the degradation, and the Sudra would have been proud literally to lick the dust off the Brahman's foot, or place his head on the ground to serve as a stepping-stone for the favourite of Brahma.

But not without a struggle did the Brahmans succeed in establishing their system and supremacy. It was just the same battle that long afterwards was fought out in Europe between a usurping priesthood and the free consciences of men,—and the difference lies in this, that in India the protest was godless and unsuccessful, whilst in Europe it consisted of an appeal to the God of Truth, and was blessed by Him. I allude, of course, to Buddhism. Perhaps we might designate it with truth as a political, quite as much as a religious, movement. Priesthood, the hierarchical spirit, is destructive of *all* liberty, and degrades its victims to serfdom in all respects. So, Buddhism has various aspects. Viewed from one side, it may be said to be an effort to throw off the yoke political that the Brahmans had put upon the people's neck. Though this does not appear to have been the aim of Buddha himself, yet there is no doubt that the great success of the movement was owing to its strongly democratic character. It protested against all monopolies, either in matters religious or secular, and proclaimed the doctrine of the freedom and equality of all men. In another aspect it is seen as strongly religious. It aimed at a reformation of morals and manners, and for this end promulgated a moral code by very many degrees in advance of Brahmanism; it struck down priestly pretension by utterly repudiating caste; it denied all mystery, and enunciated the supremacy of reason in all matters. Indeed, it is in this latter aspect, as a manifestation and development of thorough-paced Rationalism, that Buddhism is specially interesting to us. It swept away the possibility of the supernatural at one sweep; it predicated the impossibility of the miraculous; it proclaimed, in the broadest terms, that Reason and Reason alone was to decide belief; that all we could not understand was to be disbelieved, and that we were to believe nothing save what in its innermost secrets could be penetrated by Reason. Had Hume and Comte only been familiar with this old Rationalism of India, they would have found out that the palm of originality could no longer be given to them, but that their peculiar principles had been promulgated with equal subtlety, and fifty times the earnestness and self-denial, by Indian sages, considerably more than 2000 years before they were born. We are quite prepared to find that the Buddhists were not, as it may safely be said no man *can* be, true to these principles. They were professedly hard and pure materialists, claiming to possess no other vision save that which is bounded by the visible. Yet, practically, they transgressed this fundamental position at the outset of their speculations. They passed not into the Unseen, yet their hopes and aspirations pointed to a rest from the cycle of transmigrations by an absorption into the Divine essence. They had a heaven to look forward to, but it was a heaven where individuality

was lost, and the soul slept away the ages in Nirvana, that condition of perfect rest which arises from absorption. In connection with this they inculcated religious austerities, fasts, and privations; they established monasteries so like in every respect to those of Romanist countries, that those who visit them as they now are in China, can with difficulty distinguish between the two; they built magnificent temples, many of them the most wonderful specimens of architecture extant in any country; and they paid special regard to all kinds of animal life, the lower the rank of life apparently the greater the reverence. The Jains, who are the only representatives of Buddhism now in India, and who were permitted to remain when the others were expelled, only because of their consenting to become Brahmanized and accept Brahmins as priests, are still characterized by this extreme regard for life, inasmuch that all the strict members continually wear a cloth like a respirator over the mouth, lest they might inhale any little insects unintentionally. Their Pantheistic notions manifestly explain this superstitious reverence. All this life, according to them, was part of God. As He, so it, was to be revered. As is always the case, Pantheism and Atheism—all-godism and no-godism—were only a step apart. We do not, therefore, wonder that Buddhism speedily became, and continues to be, Atheistic; and where it prevails, in Burmah and China chiefly, the people are hard, unsympathetic, and most utterly unspiritual.

Such was this gigantic democratic protest against priestly monopoly and political degradation,—this rationalistic and godless protest against all *faith*, provoked by the pretensions of the hierarchy, and the natural reaction against the overstretching of dogmatic authority. It swept all things before it, and at one time seemed master of India. The Kshatriyas especially declared for its tenets. They must long have fretted under the claims of the dominant Brahmins, and eagerly hailed the prospect of emancipation. The latter had not yet got complete control over the masses. They rallied round the protest and shook off the chains. Rajah after Rajah declared against the old and for the new. Probably the greatest strength of Buddhism came from its alliance with the democracy. For a long period its inherent barrenness—the barrenness that must ever render Atheism, or whatever ignores a *personal* God, insufficient for man—was concealed by the zeal of its early preachers, the piety and self-denial of its monks, and the real superiority of its morality. For fourteen hundred years the struggle raged. Of its vicissitudes, its victories and defeats, its alternate triumphs of scepticism and superstition, we know little or nothing. At one time we see Buddhism, shortly after its first promulgation, striding onward with the whole peninsula apparently about to fall under its dominance; then comes a long period of darkness, on which but few dim streaks of light fall, through vague references in the Brahmanized Epic of the Ramayan—a period evidently of chaos and turgidity; and when we again reach light and quiet, we find the Brahmins everywhere triumphant, with their authority re-established and increased, and the fetters of priestcraft and the bondage of caste more firmly bound around the popular thought than ever. Not that Brahmanism came out of the struggle as it went in. During all that long death-grapple it had frequently to shift its ground, to borrow here and repudiate there, to compromise in many points of such importance as to give a new complexion to many of its parts, and materially to alter the aspect of the whole. To this day it bears these marks, and so thoroughly have the new elements been incorporated into the old, that the “orthodox,” even in the face of those facts which are conclusive to the historian, indignantly deny that any change ever took place.

It will be observed that the worship of Brahma as the Supreme Soul was the peculiarity of the Brahmin Priests when they first put forward their claims to the leadership of India. But the conception of Brahma was too abstract for the popular mind. It gave nothing tangible on which their thoughts could fasten. It might do for a meditative Priesthood, but not for a simple and

ignorant peasantry to whom a flock of goats or a large family of stalwart sons was a matter of infinitely more importance than all the etherealizations concerning the Supreme Soul, in which their guides might indulge. So in no age has the worship of Brahma been popular in India. It was manifestly of vital importance for the Brahmans to get the *people* on their side—they must obtain some counterpoise to the democratic attractions of their opponents. Then began a system of compromise on all sides in order to meet the needs and prejudices of the people. Buddhism was defective in that it gave nothing for the Sentiment to cling to, nothing on which the love of the marvellous or the tender affections of the heart might fasten. Here, then, was a point where the enemy might be attacked with advantage. Accordingly, Brahma is allowed to drop into the background, and Vishnu and Shiva are brought to the front. Especially is Vishnu brought into prominence. He is the mighty preserver of the Aryan race; the protector of the “Sacrifices, the Brahmans, and the Cows,” for such is the rather curious combination in the Ramayan. This affords an opportunity for representing the two traditional heroes of the Aryans, viz., Krishna and Rama, as incarnations of Vishnu, come to save his people from those monsters of violence and iniquity known as Rakshasas, by whom sometimes are evidently meant the still unconquered aboriginals, and more frequently the Buddhists who objected to sacrifices, scoffed at the Brahmans, and denied peculiar sanctity to the cows. The sorrows and sufferings, the bravery and beauty, the valour and victories of these heroes, sunk into the popular mind and exercised immense influence. The deepest love and devotion of the Hindoo heart is absorbed by these two up to this day. About the same time, the old Epics have a Brahmanical form given to them, and are made vehicles for enforcing Brahmanical tenets and pretensions. The Hinduized aboriginals are conciliated by a professed reverence for Shiva and his wife Durga (the productive power), identified with their own Mahadev and Parvati, and who were to be worshipped with bloody sacrifices. It is thus in connection with the worship of the terrible Durga or Kali that nearly all the bloodthirstiness of Hinduism is manifested. By these means, and by the absence, in a cold negation like Buddhism, of anything to meet the requirements of the heart, the lost ground is gradually recovered, the enemy literally “smoked out” in that peculiar way that Priesthoods in all ages have had of settling controversies, and the Brahmanic authority so deeply bedded in the mind of the nation, that it has remained *unshaken as a rock*, till Western science and the Bible came, and now once more it is tottering to its fall, never again to rise.

I have thus endeavoured to indicate the original simple faith of the Aryan conquerors, *i. e.* the Hindoo people proper; the gradual rise of Brahmanism—its success; the rise of protesting Buddhism—the long struggle—the conciliatory and compromising policy of the Brahmans—and their final and complete victory. You may fancy, then, my feelings in finding a misprint—repeated several times and in different numbers of the *Record*—make me confuse Brahmanism and Brahmoism—and Brahmans and Brahmos (or Brahmists). The former is some 3000 years old, and was originated when the Brahmans introduced the worship of Brahma. The latter had its first beginning exactly 39 years ago, when Rajah Ram Mohun Roy established the Brahma Somaj, which is now the most formidable opponent of Brahmanism, the denouncer of idolatry, and the most uncompromising enemy of caste. The members of this Society are called Brahmoo (Brahmos), or Brahmists (Brahmists).

Now, I fancy I need say no more on this point. Stupidity itself must be satisfied. The ancient history of India as it is being made out by piecing together all the fragments from all quarters that have come down to us, and disengaged from the superincumbent mass of fable and tradition, is deeply interesting. Mr. Wheeler, one of the Secretaries in the Foreign Department of the Government of India, has published two vols. of his History, the first of which

is taken up with the Maha Bharat and the earliest conquests of the Aryans, the second with the Ramayan and the "Brahmanic Period" (i. e. the Period of its first establishment), and he promises that the third volume, shortly to be published, will treat of the "Buddhistic Period," and the "Period of Brahmanic Revival." I mention this, in case some of the readers of the *Record* might desire to dip into some light and interesting reading giving the results of the most recent scholarship on the subject and retailing the plot of the two great Epics; for though Mr. Wheeler cannot be said to be a high class historian, yet he opens up such an attractive field, and one about which so little is known, that I don't know any other writer on the subject who should be recommended in preference. I suppose the vols. will be easily accessible.

C. M. G.

### CONGREGATIONAL CHOIRS.

THE following hints on the formation and management of Congregational Choirs are selected from a small pamphlet forwarded to the editor of the *H. and F. Record* of the Church of Scotland:—

"In the first establishment of a choir, it is quite essential that the minister not only countenance the movement, but throw his heart into it. It lies with him, in the first instance, to explain publicly what is proposed; to show the benefits expected from it; to indicate the spirit with which those called to take part in it ought to be actuated; and to invite the co-operation of those persons who are able and willing to give their aid. The assistance of a small committee of individuals possessing musical skill and personal influence will facilitate arrangements, the ultimate control over these arrangements remaining, as in the case of all other congregational matters, with the minister and session.

"The efficiency of a choir must obviously depend to a large extent upon the conductor. Where a mere precentor is wanted, voice is, of course, a first requisite; but in the leader of a choir, a very ordinary voice will suffice. Some of the best choirs have been formed and trained by men who scarcely used their voices beyond giving the pitch. What, in selecting a leader, ought specially to be looked to is, first of all, moral character, and that devotional feeling without which the true meaning of our Psalms cannot be so appreciated as to secure a selection of music possessing corresponding expression. No thoroughly satisfactory result need be looked for unless leader and choir throw their hearts into the psalm-singing as expressive of their own feelings. Then, as to technical qualifications, a leader must have a perfect appreciation of time, and be able to mark it with absolute evenness and regularity. Occasional practice with a metronome will be found useful. He should have an equally fine appreciation of tune, and possess the power of following any one part and every single voice at will, so as promptly to correct a false note. He should not only be able to sing at sight, but to take in all four parts of the score at a glance, so as immediately to detect any deviation from accuracy. These qualifications are essential to secure to a leader the full confidence of his choir. In addition, however, he must possess taste and judgment sufficient to determine the proper speed and loudness appropriate to any particular words and music, and that understanding of expression which is partly a gift of nature and partly the result of study and listening to good models, but which is essential to even the humblest *artist* properly so called. Need it be added that a leader should have tact and skill in adapting his management to the tempers and dispositions of the members of his choir? His rule must necessarily be absolute. But as the power to rule at all lies in the mere good-will of his subjects, he must temper professional strictness with unvarying personal courtesy and consideration, seeking by all means that he and the choir be united in sympathy and single-hearted enthusiasm for the common object.

“It is not necessary to go minutely into the mode of training the choir, which is properly a professional matter. Too much importance, however, cannot be attached to the power of singing at sight. There will be no steady, tasteful, expressive execution, till each individual sings from the score with the ease and confidence which he would feel in reading ordinary letter-press; nor will there be any real comfort and confidence on the part of either leader or choir, without this attainment. Weekly practisings will be found necessary during, at least, the greater part of the year; but the punctiliousness and conscientiousness with which these are attended may, after a time, render less frequent meetings enough. It is not wise to attempt too much. *It is probable that from fifty to sixty tunes are as many as can be kept in use in most congregations.* To sing these with perfect balancing of parts and blending of voices, and with uniform justness of expression, will demand much patient and wisely-directed study. It will not, however, lose its reward. Many points of beauty and interest will be discovered, hitherto hidden by careless and slovenly performance. But assuredly good choral singing demands labour and perseverance, as well as much intelligence and taste. Those who overcome its difficulties justly earn the respect of the musician, while they acquire an accomplishment which will through life be a source of refined pleasure to themselves and others.

“Wherever it is practicable, the choir should include one or more of the ordinary office-bearers. This will afford a useful link of connection, and an organ of communication between the choir and the session. It will also be of great benefit to have the frequent presence of the minister at the week-day practisings. This will help to maintain not harmony merely, but cordiality of feeling and action; and while it will be his aim to keep alive in the minds of the members that idea of individual worship which is apt to be impaired by their collective position, apart from the congregation, and also to counteract all tendency to levity and display—vices singularly destructive of the religious sensibilities—he will find that some hints may be gathered of practical value to himself in conducting the Sabbath services.

“The old practice of placing the choir very near the pulpit seems every way preferable to their occupying a more distant part of the church. They should be closely grouped, not extended in one or two lines, and should face towards the congregation as nearly as possible. This can be easily provided for by constructing a special seat for a choir; but it is very desirable that the idea of the choir being only a portion of the ordinary worshippers should be carefully preserved, and anything suggestive of an orchestra avoided.

“When materials exist for two choirs, which may do duty during alternate months, advantage should be fully taken of it. Occasional rest is welcome to all.”

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#### REPORT OF MISSIONARY LABOURS, BY REV. J. ROBERTSON, TABUSINTAC, N. B.

It is more than a year since, by the appointment of the Colonial Committee, I entered upon my labours at Tabusintac and Burnt Church, Miramichi, New Brunswick. These districts had been unprovided with a minister for upwards of three years. The Kirk Session had become extinct, and the education of the young had been much neglected. Shortly after my arrival, a Kirk Session was formed, and the selection of elders by the members and pew-holders was all that could have been desired. During last winter, amongst other reasons, having no means of locomotion except what was provided by the kindness of the people, I did little more of ministerial work than supply, on alternate Sabbaths, the pulpits of Tabusintac and Burnt Church, which is fourteen miles from the Manse. The sacrament of the Lord's Supper was dispensed in April last;

there were thirty-three communicants. Rev. Frederick Home, Bathurst, a class-fellow in Edinburgh, assisted me. His services were excellent, and much appreciated by the people, amongst whom he is a great favourite. When the ordinance of baptism is administered in a private house, my custom has been to have a short service, to which the neighbours are invited. Though the late respected Dr. Henderson of Newcastle, and Mr. Ogg of Chatham, took a great interest in the congregations of Tabusintac and Burnt Church, baptizing children, administering the sacrament of the Lord's Supper, and in other respects giving their services, forty children have been baptized since my arrival. Schools have been established. The two in Burnt Church settlement are sufficient to meet the wants of the population, but I regret that I cannot say the same of Tabusintac, where there is still room for improvement, and where there are, at present, no slight obstacles to the complete supply of the educational wants, as is also the case in many other parts of the country. I have seen enough of the evils arising from the insufficient and fluctuating state of education to warrant me in saying that, unless the educational law of the province is ameliorated, a future generation must grievously suffer from the apathetic and inexcusable neglect of this. I am persuaded that a Free School system like that which has been productive of such good results in the sister province of Nova Scotia, ought to be adopted in New Brunswick. It would better befit our legislators to set themselves in earnest to the introduction of such a scheme, and thus rescue a large portion of the young from the curse of ignorance, than by a selfish and time-serving policy to misappropriate the public funds to the support of Roman Catholicism. Every enlightened government ought to see to it that the blessing of education is put within the reach of all. Schools and churches are institutions preferable to prisons and poor-houses, and the tendency of the former is to render the latter unnecessary. Better, surely, that a free secular education should be supplied, even though the teaching of distinctive views of revealed truth had to be dispensed with, where the population is mixed, than that our youth should be allowed to grow up in ignorance of the common branches of secular learning, and thus be deprived of the use of the key to the sacred treasury of knowledge, the Bible, which, as Henry quaintly remarks, is "the best of all books written against Popery."

During the summer months, I preached twice on Sabbath, the service in the afternoons being conducted in the schools and in private houses. When at Tabusintac, I taught a Bible class in the church. Meetings for Divine service were also held during the week, where, and at the afternoon Sabbath meetings, the Gospel was preached to those who had not heard its "joyful sound" for years, and, in some instances, to adults who had never been in the house of God. The services were, in general, well attended, and our Sabbath schools, I trust, have been doing a good work among the young, for the use of whom libraries have been formed,—the funds being raised by the congregations. Our young friends are eager to take advantage of the books provided. I have been supported in the Sabbath school held in the church by an able band of teachers, and the week-day teachers at Burnt Church efficiently conduct Sabbath schools there. At the Communion last September, the number of communicants, owing to the more favourable state of the weather, was more than double what it was in April; the attendance was very large, and I sincerely hope that the impression made will be lasting. There was a considerable number of communicants for the first time, young communicants, I may say,—using the term not in reference to age, but to membership. It is to be lamented that so few, in comparison with the number of adherents, feel the obligation of attending to this ordinance, though baptism, where the exercise of faith is as much required in contracting parents, is a responsibility incurred with little hesitation. Whilst ignorance and carelessness and unchastity (antenupti,!) are but too common, I have found, amongst not a few, an intelligence, a christian character, a readi-

ness to co-operate in carrying out useful objects, that are not surpassed, I venture to say, by many of the highly favoured country congregations of Scotland. A few families in Tabusintac adhere to the *junco* of the late Mr. McDonald. They are sometimes called "Macdonaldites," and sometimes "Jerkers,"—a term derived from the bodily exercise in which they engage during the meetings for worship. It is to be hoped that they will soon follow the example of the generality of their co-religionists in Prince Edward's Island, by attaching themselves to the church to which they profess to belong. In pastoral visitation, I met with the father of a family who called himself a Mormonite. My answer to him was that he was no such thing,—for if he knew what Mormonism was, he could never tell me so before his family. The people of Tabusintac, though they have a good many strings to their bow, in the way of livelihood, are generally in embarrassed circumstances. There is no market for agricultural produce nearer than Chatham, a small town more than thirty miles distant. The advantages which they possess from farming, fishing, shooting wild-fowl, lumbering, &c., prove, in some respects, disadvantageous; inasmuch as, having all the necessaries of life at their command, habits of providence and of careful and laborious exertion to obtain money, the *sine qua non* in Scotland, and which Solomon tells us "answereth all things," are not formed. The system of *long credit* has helped to impoverish the Tabusintac district, and the barter system has also done its part. In conversing, recently, with a man of some shrewdness, he expressed his belief that the merchants acted as medical men do, making those who are able supplement the deficiencies of their more needy neighbours, and the tone and bearing of his remarks implied that there was a necessity and an excuse that they should follow this medical mode. Some of the general merchants are capitalists. They combine the employments of shipowners, merchants, land-owners, &c., and possess an influence not inferior to British noblemen. In this class are to be found the most liberal supporters of the church and of all philanthropic measures in the county. A large portion of the land in Tabusintac is mortgaged to the merchants. Though lumbering is universally disfavoured in speech by the inhabitants, it is very general in practice. This may arise from some fascination in the lumbering life to those who engage in it. No experience will keep the lovers of lumbering from plying their trade, till they are driven from it by the failure of the forests to yield their supplies, which is now, to some extent, the case. But industrious agriculturists who attend solely to the cultivation of the soil, and the raising of stock, have, even in this northern part of New Brunswick, attained to affluence. One of the wealthiest inhabitants of this district has kept from lumbering and given himself to the cultivation of his farm, the soil of which is not distinguished for its superiority. He purchases the supply of fish for household use, though few, indeed, do not make fishing their employment, in its season.

In the Burnt Church settlement, the population is not so numerous as in Tabusintac. There are only twenty-three families in connection with the church. The salmon trade is extensively carried on by the firm of Loggie Anderson. The former partner is an elder of the church. They are intelligent, industrious, much respected in the district, and employ a great many workmen. It is quite a sight to see the different operations connected with the salmon business. The salmon are sliced, put into tin cases manufactured by the firm, then hermetically sealed and painted. They are exported to Europe and the United States. Messrs. Loggie & Anderson have a lease of the fishing privileges of the island of Portage, from the rental of which funds have been gifted by the Admiralty for behoof of the religious and educational interests of Burnt Church.

But I must draw to a close; and I would express my grateful sense of the warm reception given to me on my arrival, and of the many acts of kind attention that I have since received, and still continue to receive, from the people

amongst whom I labour, and my earnest wish that the good Shepherd would bless my labours here, that many be brought into the fold, that wanderers be reclaimed, and that those who are His people may grow in grace and in the knowledge of their Lord and Saviour.

November 30th, 1869.

J. R.

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**NOTES OF PRESBYTERIAL EXAMINATION OF SUPPLEMENTED CONGREGATIONS IN THE PRESBYTERY OF PICTOU.**

ST. JOHN'S CHURCH, McLENNAN'S MOUNTAIN, OCT. 19, 1869.

WHICH time and place the Pictou Presbytery met by appointment, and was constituted: sederunt, Messrs. Pollok, Stewart, Philip; and W. Cameron, elder.

After Divine service conducted by Mr. Philip, the examination of the congregation was proceeded with, showing that—

1. *The Minister*, Mr. Stewart, was ordained at Dunkeld in 1863; that he has had charge of McLennan's Mountain congregation for six years; that he has regular services every Lord's day; that he preaches twice every Sabbath; has three preaching stations; and besides the usual pulpit ministration, he employs, for the instruction of the people, prayer meetings, diets of catechizing, and Sabbath schools; prayer meetings are held in three different places: the sacrament of the Lord's Supper is dispensed once every year, and baptism as often as required; that there are 173 on the Communion Roll, and 7 or 8 have been added during the last year; that all the required registers, except the register of deaths, are kept; that he visits the sick and attends the church courts conscientiously.

2. *Elders*.—That the elders regard it part of their duty to watch over the moral conduct of individuals in their districts; that they visit the afflicted, and report such cases to the minister; that they take part in prayer meetings; that they attend Sabbath schools where they are in their districts; and that they attend the church courts of which they are members.

3. *Elders collectively*.—There are 10, and the number is considered quite sufficient; they have distinct districts assigned them; they hold their meetings on week days, take minutes, and open and close with prayer; that all the Kirk Session records, except the register of deaths, are kept; that application for baptism is generally made through the elders when that sacrament is required; that there are four Sabbath schools, averaging 3 teachers and 50 children, conducted according to schemes; that they control the communion collection; that the general attendance at church is about 300; that nine have been removed by death during the past year; that family worship is observed in every family as far as known; that there were 33 baptisms during the past year; and that all the church schemes are supported.

4. *Trustees*: show that the church is not incorporated; that there are four trustees elected annually; that none of them are communicants; that the building is secured by deed to the Church of Scotland; that it is in a finished state, and capable of seating about 600; that \$600 annually are promised to the minister, raised by voluntary subscription; that there are about \$512 of arrears due the minister.

NOTE.—The arrears are almost wholly due in Garden of Eden and Sutherland's River.

A. POLLOK, Clerk, pro. tem.

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ST. JOHN'S CHURCH, ALBION MINES, OCT., 1869.

WHICH time and place the Pictou Presbytery met by appointment, for Presbyterial visitation, and was constituted with prayer. Present: Messrs. Pollok, Stewart, Brodie and Philip; and H. McKenzie, elder.



After appropriate services conducted by Mr. Pollok, the examination of the congregation was proceeded with, giving the following results:—

1. *The Minister* deponeth that there are services every Lord's day, that he teaches a Bible class, holds a weekly prayer meeting, dispenses the sacrament of the Lord's Supper once a year; that there are fifty-seven communicants on the roll; that there are frequent removals by death and emigration; that three of the registers are kept; that the sick are regularly visited, and that he attends the church courts as often as circumstances permit.

2. *The Elders* individually depone that they consider it part of their duty to watch over the moral conduct of individuals and families in their district; that they visit the afflicted, and report such cases to their pastor; that they take part in prayer meetings; that some of them take part in Sabbath schools; and that they attend church courts according to circumstances.

3. *The Kirk Session* represent that they are 6 in number, and consider it sufficient; that they have no districts assigned them; they hold their meetings generally on Sabbaths, and carefully take minutes of the same. Application for baptism is made through the elders, that there is one Sabbath school, 64 scholars, 8 teachers, and 100 volumes in the library, conducted according to a scheme of lessons; that they have funds which are expended for communion purposes and Clerk's fee, and that they support all the schemes of the church.

4. *The Trustees and Managers* state that they are 3 in number, that they are always the same, that the church is incorporated, that the building is in a finished state, and can accommodate about 600; that \$600 currency are promised and paid; it is raised by subscription; they hold regular business meetings; that there is a manse in connection with the congregation, on which is a heavy debt.

A. POLLOK, Clerk, pro. tem.

#### ST. GEORGE'S CHURCH, RIVER JOHN, PICTOU, OCT. 27, 1869.

WHICH time and place the Pictou Presbytery met by appointment, and was constituted with prayer. Sederunt: Rev. Messrs. Herdman (Moderator), McCunn, Anderson, Pollok, and McMillan; and John McKenzie, elder.

The Rev. Mr. Herdman preached from Mark 13: 8, after which the Presbytery proceeded with the examination of the congregation, eliciting the following replies from the different officials:—

1. *The Minister* divides his services between River John, Cape John, Point Brule and Tatamagouche, giving River John about two thirds of his services; and to his pulpit ministrations adds Bible classes, family visitation, and evening classes for the study of the Bible and God's works every alternate week, for the instruction of the people. Besides which there are also Sabbath schools, one in the church and others in the different sections of the congregation. There are regular prayer meetings in the church at Brule, and in the Holmes' Settlement, and occasional meetings in other places. The sacrament of the Lord's Supper is dispensed twice a year, and baptism administered on the 1st Sabbath of each month. There are 89 communicants on the roll; there were ten accessions during the year; no removals by death or otherwise; all the Session registers required are kept. There have been 20 baptisms during the past year; no deaths. He regularly visits the sick, and is regular in attendance on church courts.

2. *The Elders* individually regard it a part of their duty to watch over the moral conduct of individuals in their district; they visit the sick, and report such cases to the minister; they take part in prayer meetings, and take part in the Sabbath schools in their several districts, and conscientiously attend the church courts of which they are members.

3. There are 5 elders in the Kirk Session, and that number is considered sufficient; each elder has a district assigned him, of which he takes oversight;

the Kirk Session meetings are always held on week days, and minutes of each meeting carefully taken. The registers required by Synod are all kept; applications for baptism are always made to the minister on the Friday before the first Sabbath of each month. There are three Sabbath schools connected with the church, each averaging 25 scholars and 3 teachers; there are three dozen volumes in the Sabbath school library; the Halifax scheme of lessons is the one used in their Sabbath schools, and sermons suited to the young are preached quarterly. The Kirk Session has charge of the communion collection, the surplus of which is applied to incidental expenses connected with the church. The attendance varies according to circumstances; family worship is very general: all the schemes of the church are supported.

4. The church is not incorporated; there are 5 trustees; the building is in a finished state, and is capable of accommodating about 350. Three of the trustees are communicants. The building is secured to the Church of Scotland by deed. They promise \$360, and are at date about \$90 in arrears. The stipend is raised by voluntary subscriptions. The trustees hold regular business meetings; no additional sittings have been taken during the past year. The Manse is somewhat over \$100 in debt yet, but there is no debt on any other church property.

W. McMILLAN, Clerk.

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ST. MATTHEW'S CHURCH, WALLACE, OCT. 26, 1869.

WHICH time and place the Pictou Presbytery met according to adjournment, and was constituted with prayer. Sederunt: Rev. Messrs. McCunn (Moderator), Anderson and McMillan.

After Divine service by the Rev. Mr. McCunn, the Presbytery proceeded with the examination of the congregation with the following results:—

1. The Rev. Mr. Anderson, pastor of the congregation, preaches twice on two out of every 3 Sabbaths at Wallace; connected with Wallace are 3 preaching stations. Besides the preaching of the Word, Bible classes, visiting from house to house, and prayer meetings, are employed to instruct the people, as also Sabbath schools, three of which were held during the last winter; the prayer meetings are occasional; the sacrament of the Lord's Supper is dispensed here once a year, and baptism as often as required; 3 of the required registers are kept; the sick are regularly visited; and attends the church courts as regularly as possible.

2. The Elders regard it as part of their duty to watch over the conduct of individuals in their districts, and visit the afflicted of the congregation; they take part in prayer meetings, and also in Sabbath schools which may be in their districts, and attend regularly the church courts of which they are members.

3. The Kirk Session, exclusive of the Moderator, consists of 8 members, which is considered sufficient. They have not districts assigned them; meetings of Session are held quarterly, and minutes of each meeting are taken. Only 3 of the registers are kept, viz: baptism register, communion roll, and minutes of Kirk Session. No regular system of application for baptism observed; there are 5 Sabbath schools within the boundaries of the congregation, conducted according to the Canadian scheme of lessons. There are 127 names on the communion roll, of which 32 were added during the current year. The Kirk Session control the communion collection, and apply it to incidental expenses; the general attendance at church averages about 80; family worship is very general, indeed almost universal, in the congregation. All the schemes of the church are supported, except the Lay Association, which it is hoped will be in operation shortly.

4. The church is incorporated; there are 5 trustees; the building is in a finished state, and can accommodate about 350; two of the trustees are communicants. The building is secured by deed to the church of Scotland; \$400 annually of stipend are promised, and the arrears to date amount to \$300. The stipend is raised by voluntary subscription, and at present there are no funds in hand. They do not hold regular business meetings, but meet as occasion may require. A very neat and handsome church has been erected and completed at Fox Harbour during the last year, and is now free of debt. It is contemplated to build one also at Stake Road shortly. The enterprising people of Wallace have built a Manse for their pastor, which will, it is hoped, be very soon finished and comfortable. It is chiefly due to the zeal, enterprise and liberality of the Hon. Mr. McFarlane, that the Manse has progressed so rapidly, and that the esteemed pastor of Wallace and Pugwash has become landlord of his own dwelling.

W. McMILLAN, *Clerk.*

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ST. MATTHEW'S CHURCH, PUGWASH, OCT. 25, 1869.

WHICH time and place the Pictou Presbytery, according to appointment, met by delegation, and was constituted with prayer by Mr. McCunn, Moderator, *pro. tem.*, with whom were present Revds. Messrs. Anderson and McMillan.

After Divine services conducted by Mr. McMillan, the Presbytery proceeded with examination of the congregation, the result of which showed:—

1. That Mr. Anderson preaches in Pugwash every third Sabbath, having two services each Lord's day; that he has 4 preaching stations in connection with Pugwash; that there are occasional prayer meetings held; that Sabbath schools are kept; that the sacrament of the Lord's Supper is dispensed at Pugwash once a year, and baptism as often as occasion may require; there are 43 communicants on the roll, and 2 accessions during the year; that 3 of the required registers are kept; that he visits the sick, and attends church courts.

2. That the elders regard it part of their duty to watch over the moral conduct of individuals in their districts, and to visit the afflicted, but have no regular prayer meetings; they have Sabbath schools in their districts, and take part in them; and also attend church courts as regularly as possible.

3. The Kirk Session, together with Moderator, number only 4 elders, which number is thought insufficient, and it is intended to add to the number. The elders being chiefly in the same locality, have not separate districts assigned them. They hold their meetings on Sabbath and week days, as occasion may require; they keep three of the required registers. Applications for baptism made to the minister or nearest elder, according to circumstances. There are 2 Sabbath schools averaging 3 teachers and 20 scholars, but conducted according to no particular system. The Kirk Session have control of all the church door collections, and apply them to church purposes and to meet incidental calls in connection with the congregation; the average attendance in summer is about 100, and in winter 50; family religion, on the whole, good; all the schemes of the church are supported.

4. The church is not incorporated, but application has been made to have it incorporated. There are three trustees, who have been always the same; the building is in a finished state, and can accommodate about 250; \$200 stipend promised, and \$155 due at date. They do not hold regular business meetings, but as occasion may require. No additional sittings have been taken during the year, and no diminution.

W. McMILLAN, *Clerk.*

### NEW CHURCH OF SCOTLAND IN HALIFAX.

THE congregation of St. Andrew's have had the question of a new church before them for two years or more, to be erected in the south end of the city, as the tide of population has for some time back been setting southward. The old church is neither very shapely nor well situated, though just the stand for a place of business. The young men first took the matter up, but in the most sensible way declared that they were willing to wait two or twenty years until all were united and willing to pull together. Last month, the time for action seemed to have come, and a congregational meeting was called, at which it was found that they were all, as usual, of one heart and one mind. The Chairman of Trustees, John Gibson, Esq., was in the chair, and laid down the principles on which he considered it wise to proceed;—first, that they should cut their coat according to their cloth, that there should be no debt, that the character and material of the edifice should be according to the amount they would raise.—Secondly, that unless at least \$24,000 in all would be available, none of the subscribers should be called on to pay; thirdly, that the money subscribed should be paid in quarterly instalments during the year 1870; fourthly, that at any rate a site should be procured immediately.

All these resolutions were affirmed. It was stated that they could depend on getting \$12,000 for the old building. And there and then a subscription list was opened, and \$10,000 were put down. Since that, over \$4000 more have been subscribed, and they feel now that they can calculate in all on about \$30,000. Every one gave cheerfully, according to his or her ability. It was a pleasant sight to see such a spirit pervading all classes. When the list was handed round, no one looked to the door, all crowded forward to give, the rich his thousand, the poor his twenty, ten, or five dollars;—the smallest subscription being really in some cases the largest. Only one had spoken against the proposed move, and he, when he saw the prevailing unanimity, gave as liberally as the rest. Even the north end members who will be inconvenienced by the change, supported it, because they believed that it would be for the general good. Here is an example for congregations who have often quarrelled for years about a site, and at last have had to have recourse to the Presbytery, and even then have not been satisfied. In this, as in almost every case of great congregational liberality, the example was set by the minister. Mr. Campbell put his name down for \$800, and what adherent could plead excuses after that! We will only express the hope that his people will enable him to pay the sum. We have not the list by us, but may give from memory the names of some of the largest subscribers. There were, John Gibson, \$3000; A. McLeod, \$2000; Captain Taylor, \$2000; Mrs. Bauld, \$1200; Wm. Bauld, \$600; Philip Thompson, \$300; Jas. Thomson, \$150; Mr. and Mrs. McLean, \$200; Wm. Kandick, \$200; James Reeves, \$100; E. H. Reeves, \$100; J. R. Murray, \$150. But we only give these as specimens, for we have no right to take up too much room in the *Record* with details.

It is only right to state that this is not a solitary effort on the part of St. Andrew's congregation. In proportion to their numbers, no church has given so well during the last two or three years. They raised nearly \$6000 to pay off the debt on the old church; they painted, carpeted, and fitted it up comfortably; and they have shown repeated acts of kindness to their ministers in a way that evinced both delicacy and appreciation. On Christmas day, for instance, an anonymous friend sent Mr. Campbell a splendid gold hunting watch; on New Year's Eve the young men attached a valuable gold chain to it; and the ladies are now hard at work preparing for a bazaar, the proceeds of which are to go to buy the best Sunday School library in Halifax. What is the secret of all this energy and liberality? Just this; that they don't all aim to be masters, but have confidence in one another, pull together, denying themselves for the sake of the common good.

## CONGREGATIONAL MEETING AT RICHMOND.

To the Editor of the *Monthly Record*,—

STR.—A congregational meeting was held in the Richmond school house on Tuesday the 14th Dec., 1869, the Rev. John Campbell, as the Presbytery's representative, in the chair. After the financial *exhibit* had been found in a most satisfactory condition, and other routine business transacted, the Minister's Report was called for, whereupon I gave expression to statements very much as written below, and which I was requested by Mr. Campbell, the Convener of *Record Committee*, to prepare for the pages of the *Monthly Record*:—

Mr. Chairman and Brethren,—

It is now a little more than a year since first I came as missionary to Richmond and N. W. Arm. Great changes have taken place in this little congregation within that time. I met, as my first congregation here, some 35 souls,—only about 20 of those adults. At our last Sabbath morning's service, as you are doubtless all aware, more than double that number assembled. But there were special reasons for a somewhat larger gathering than usual upon that occasion: still, we can safely count now upon a Sabbath morning congregation of say 60 souls, and the larger proportion of them grown up persons. We have had difficulties to contend with in the past, but our progress has been steadily onward—lower than we could wish, but still it has been sure. Those difficulties are well known to yourselves, and therefore do not require enumeration. The opening of the new Wesleyan church on Kaye street took away a portion of those who were once in the habit of attending our services. At our first communion, 26 persons sat down at the table of the Lord; and at our last communion, there were in all 32, besides 3 persons who were unable, from unavoidable circumstances, to be present. Remembering that some six or seven who were with us on the first occasion belonged to other churches, and did not join us at the last communion, or have moved out of the district, we must accept the increase as a very encouraging index of spiritual progress, and thank God that he has not left us without some evidence of His favour.

I have administered the sacrament of baptism to 8 persons, one of those in private. The parents having moved up the line of railway some 60 miles, were desirous of having their infant baptized by the pastor of the little church with which they had been connected during their residence in Richmond. It was not possible for them conveniently to be present at a regular Sabbath service, and, under those circumstances, I felt myself justified in administering the ordinance in private. I baptized another child in a private dwelling, on account of sickness, but the ordinance was dispensed in the face of a congregation gathered at the house of the parents. I therefore do not consider this a case of private baptism. I deem those explanations necessary as a justification of the departure, in the two instances indicated, from my publicly avowed determination to baptize no children privately, save in the event of sickness, or when some other valid excuse prevents the parents from appearing in the presence of the congregation with their child. The reasonableness of this determination will very clearly appear when you remember the meaning of the sacrament. It is nothing less than the rite which admits the subject into the outward visible church of Christ. How can this be the case when there is no church assembled, into which the child can be admitted? In the absence of a church, it means no more than the putting of water upon the subject by an ecclesiastical officer. When it is not possible to appear where the church is assembled, at least two or three should be gathered together in the name of Christ, to make the ceremony, even in the letter, a sacrament of the christian church. How very absurd the demand sometimes made that we must administer this rite in private when there is no earthly reason why it should not take place

in a regular public manner. I trust, therefore, that in future you will sustain me in this determination to walk according to the laws of the church to which we have the honour of belonging.

Another point to which I would draw attention is this. While we have been encouraged by the numbers who have joined with us at our services, it cannot have escaped your notice, that some who ought to attend regularly have not done so heretofore. This is a thing that you have it in your power to remedy; you can speak to those persons and bring them to the house of God. I visit a good deal among you, but I cannot be with you every week and prepare my Sabbath discourses besides. This, then, is a portion of your duty, to bring all stragglers and careless persons with you to the house of God. Remember that you are as much interested in the prosperity of this church as I am. Indeed you are more so, or, at least, you ought to be; for you are likely to be identified with it all your lives, and the sooner it becomes prosperous and strong, the sooner will you feel the burden of a weak congregation removed from your shoulders. With me the case is different. I am not necessarily bound here for life; the world is wide, and my Master has work to do all around the world, so that I can up and away any time I choose. Hence, I repeat, your interest in the prosperity of this particular church is far greater than mine, and for this reason I urge upon each of you the duty of co-operating with me in faithful, earnest, prayerful work. Work and pray. I have no faith in prayers without work; and I have very little confidence in work that is not accompanied with prayer. But, let both go together, and we can scarcely do anything else than most certainly succeed in all God's work that we undertake in His own appointed way.

It is gratifying to me to be able to report that, through the energetic co-operation of the Revds. Messrs. Grant and Campbell, the subscription list of our new church amounts to nearly \$3000. I have also to report a letter from the Sabbath School Association, containing a resolution to present us with a site for our new church on their property in Richmond. I would therefore, while concluding my remarks with an expression of thankfulness to God for our success during the year that has passed, suggest that the kind offer of the Association be gratefully accepted, and that a Committee be appointed for carrying on all operations connected with the erection of a new church in this parish of Richmond.

I may state, for the satisfaction of the readers of the *Record*, that the two suggestions thrown out above were unanimously acted upon; the great bugbear of beginning a serious undertaking has been frightened out of the road, and in all probability the work will be commenced early in the ensuing summer. I may add, in conclusion, that notwithstanding the acting editor's request, I should not have inflicted the foregoing address upon your readers were it not that two points are dwelt upon, which are practical questions with all our ministers and a large number of our people. First, there is the question of private baptism. Some so-called Presbyterians insist, nay more, demand, that their children be baptized in private, when there is not the shadow of reason why they should not comply with the requirements of the church and the dictates of common sense. They won't obey the law, and the law, forsooth, must be broken to gratify their pride. It would seem that, like the poor deluded Romanists, they believe there is some charm in a clergyman sprinkling a little water on a child and repeating a few magic words, even when those words and the accompanying action have lost all their beautiful significance by the absence of a church of the Redeemer. I fear the dregs of Popery are still lurking in our Protestant churches, even after 300 years of separate existence, and after passing through bloody baptisms and the purification of persecuting fires. But our neighbour Kick-the-trace never thinks of such trivial matters as church laws, scriptural order, and common sense. The great trouble with him is the daring impudence of the man whom he has

hired to take care of his soul, refusing to come and baptize a child as the first item in a programme that ends in wine drinking and a dance. But thank goodness he has the whip handle of the parson. He will pay him off when his year is out, or join some other church whose minister is more obliging. Out upon such unchristian conduct, and out upon those church members, too, who won't back up the man of God when he takes his stand firmly upon the dignity of his holy office and the authority of the laws, to abide by which he has pledged his sacred word. Must the servant of God become an ecclesiastical perjurer, because one of his parishioners is above keeping the church's plainly laid down rules, and because his right hand men are too cowardly to oppose the malecontent's imperious will and heavy purse? Surely not! Let us remember that we are Presbyterians, not Romanists, and that the people, not the clergy, form the church into which baptism is the initiatory rite. The other question alluded to, viz: co-operation with the pastor in all kinds of Christian work, I shall ask you to give me space in the discussion of at a more convenient period.

Meanwhile, I remain, yours very truly,

J. R. T.

### MEETINGS OF PICTOU PRESBYTERY.

THE Pictou Presbytery met, pursuant to adjournment, in St. Andrew's Church, Pictou, on the 15th Sept., and was constituted with prayer. There were present, Revds. A. W. Herdman, A. Pollok, W. Stewart, W. M. Philip, R. McCum, S. McGregor, and W. McMillan; and Messrs. Holmes and Gordon, elders.

Mr. Herdman, who was appointed to preach at West Branch East River on the 12th inst., to notify the congregation of Mr. McGregor's demission, and cite them to appear for their own interests at an adjourned meeting to be held in St. Andrew's Church, Pictou, 15th Sept., being called upon for a Report, stated that he fulfilled his appointment, and attended to the instructions of Presbytery.

No representatives from the congregation having appeared, and no objection having been made to Mr. McGregor's resignation, it was moved by Mr. McMillan, seconded by Mr. Pollok, and agreed, that Mr. McGregor's demission be accepted, that this Presbytery record their deep sense of the very valuable services rendered by him to the church in Nova Scotia, express their regret at losing so valuable and useful a member of their church court, express their sorrow at parting with a brother and co-Presbyter so highly esteemed, and further express the hope and prayer that the great Master's presence and blessing may accompany him to the field of his future labours, and give him many souls for his hire.

The question of supply to vacant congregations was then taken up and considered. The Presbytery having entered upon the consideration of the question of supply for the four congregations now vacant within their bounds, and having further arrived at the conclusion that the most effective method would be the visit of a delegate to Scotland, *Resolved*, That the following congregations be visited with the view of ascertaining what salary they are willing to pay for the services of an ordained missionary, and how much they will contribute towards defraying the expenses of a delegate:—Roger's Hill, Sept. 27th; Earltown, Oct. 4th; W. Branch River *Jo. n.*, Oct. 5th; Barney's River, Oct. 4th.

Mr. McMillan was appointed to preach on Pictou Island on Sabbath 3rd October.

Mr. Philip was appointed to preach at East Branch East River, Nov. 7th, and to declare the churches of E. and W. Branches vacant.

It was resolved to grant Mr. McGregor the usual Presbyterial certificate.

Resolved, that Roderick McKenzie, Esq., be appointed to act as Treasurer for the Presbytery of Pictou, for all Presbyterial monies.

It was agreed to defer consideration of "The *Monthly Record* arrears" till next ordinary meeting.

Closed with the benediction.

W. McMILLAN, *Presbytery Clerk*.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 1st Dec. There were present, Revs- A. W. Herdman, Moderator, A. Pollok, W. Stewart, J. Anderson, W. M. Philip, N. Brodie, and W. McMillan, and Messrs. Gordon, McLean, McKenzie, Cameron, and McIntosh, elders.

The minutes of last ordinary and adjourned meetings of 15th Sept., were read and sustained.

Commissions were handed in and sustained, in favour of Mr. McLean, Rogers Hill, and Mr. McIntosh, Wallace.

There was also received and read, a communication from McLennan's Mountain, and a Report of missionary labours from Rev. J. W. Fraser, C. B., and extract Minute of Synod, with reference to overture anent the state of religion in the several congregations.

Messrs. Gordon and Gray appeared on behalf of West Branch East River to solicit missionary services for the current quarter.

Missionary appointments, and appointments to dispense the sacrament in vacant congregations, were reported fulfilled.

Adam McKenzie, Esq., reported \$17 handed in to the Treasurer by him for missionary services at Barney's River; and stated that \$175 were subscribed by the congregation with the view of defraying expenses of missionary services for some time to come.

Mr. Stewart reported the receipt, from Lochaber congregation, for missionary services, of \$28.65; and Mr. McMillan, the receipt of \$8 from Pictou Island, for one Sabbath's service.

Considering the many vacancies now within the bounds of the Presbytery, it was resolved to authorize the Rev. Mr. McCunn (at present in Scotland) to act as Presbytery delegate to search for, and consult with, ministers at home, with a view to their coming out to Nova Scotia to occupy our vacant congregations; and to allow him \$100 to defray expenses incurred in the service of Presbytery.

Mr. John McLean handed in \$20 from Roger's Hill congregation to aid in defraying the delegate's expenses. Returns are daily expected from the other vacant congregations.

The Reports of the Presbyterial examination of the supplemented congregations were read, approved, and ordered to be sent to the Convener of the Home Mission Board. Messrs. Anderson, Stewart, Philip and Fraser, were certified to the Home Mission Board to receive their half yearly supplements.

The following missionary appointments were made for the current quarter: Rev. Mr. Stewart, Dec. 12th, East Branch E. R., Jan. 2nd, West Branch E. R., Jan. 23rd, East Branch E. R. Rev. Mr. Anderson, Feb. 26th, East Branch E. R., March 6th, West Branch E. R. Rev. Mr. Stewart, Jan. 16th, Barney's River. Rev. Mr. Pollok, Feb. 13th, Barney's River. Rev. N. Brodie, Feb. 6th, Lochaber. Rev. A. W. Herdman, Dec. 19th, Roger's Hill. Rev. Mr. Stewart, Jan. 9th, Roger's Hill. Rev. N. Brodie, Dec. 26th, Eglintown. Rev. W. McMillan, Dec. 26th, W. B. River John. Rev. Mr. Philip, Dec. 12th, River John. Rev. Mr. Anderson, Jan. 2nd, River John. Rev. W. McMillan Jan. 16th, River John.

The Presbytery then adjourned to meet on Wednesday, 2nd March, 1870 at 11 a. m.

W. McMILLAN, *Presbytery Clerk*.



## LETTER FROM AN AGENT.

To the Editor of the Record,—

SIR.—I am glad to see that the *Record* is at last likely to become self-supporting. I see, however, that there are still some honest people who take it without paying for it, and as I have some little experience as to the way arrears are allowed to arise, accumulating as they run on, like snow-balls rolling down a hill, to the annoyance and loss of all concerned, you will pardon me if I ask room for a word or two. I have acted as agent for the *Record* for some time, and have increased its circulation manyfold in my neighbourhood—not without much trouble, however, and small thanks from lazy and careless subscribers. The price is so trifling, they seem to think it won't burden me much if I have to pay it myself; and acting upon this erroneous conviction, they seldom pay me until half a year after I have paid it for them, if even then. Indeed, I have been soundly rated by an obstriperous subscriber, who was then a whole year in arrears, for one or two numbers which went astray. Another, imposing upon my supposed good nature, with the coolest effrontery told me, when he owed me a two years' subscription, that he would not pay me then, as his other creditors had more need of it; but he miscalculated—his last straw broke down my patience, and I have since used him as a foil to show off my diligent subscribers, and as a solemn warning to the terror of less leinous offenders. When I consider the originality of some of the excuses made for non-payment, and the apparent unconsciencefulness of all dishonesty, I am led to imagine that if such persons ever cogitate upon the subject, they regard the Treasurer of the *Record* purely as an abstraction, and therefore the non-payment of him as immaterial, or, as smugglers in the olden time regarded their trade, at the worst, honest stealing.

Last *Record* urges Clergymen to use their influence. They may do so with beneficial results. But should the minister ask *personally* for subscriptions, there are those who seem to think it liberal on their part if they give him their names: and an actual favour conferred if they pay him the half-dollar. He forwards that coin or its equivalent at his own expense, and dear help him if the *Record* does not arrive in due course, it may be at a remote wilderness wayside office, whence it runs the gauntlet from house to house in a zigzag course, subject to many dangers before it reaches its punctilious owner.

Now, if such persons would consider the trouble they give to others—the annoyance and loss their carelessness give rise to, the sorrows of agents who give guarantees for payment would be much lessened. Why should they acquire Church news at the expense of others? Ought any farmer to be in debt for the organ of his Church when a couple of pounds of butter will produce the price of it?—or give trouble to his agent when a few pecks of oats judiciously disposed of will save his honesty, and relieve his prodigal waste of ingenuity in making excuses every time payment is asked for? Let all in arrears go at once and pay off old scores, and if they find the balance grievous, against them, if long standing and heavy, let them give vent to those penitential feelings by volunteering to act as agents. Should they so act for one year, giving a guarantee for payment, we assure them that, so far as paying in future is concerned, they will sin no more.

Let no one suppose, however, that the experience of a much-enduring agent is altogether of the gloomy sort—that there are no bright colours in the picture to relieve the decayed waste in the background. It is pleasant, in its way, to know that even unpunctual payers read with zest their papers which *you* have paid for—to know that they are glad at seeing their boys and girls, as they grow up, striving who is to get the first reading of it, though it be at *your* expense, to know that they accept with indolent resignation, if not with a dreamy, lotos-eater thankfulness, the boon conferred. Once in a while you

meet with a few simple honest souls who try to pay at the proper time, and I have even met with a man, on one occasion, who gave me his subscription, strange to say, a full calendar month in advance.

ONE WHO ACTS AS AGENT.

### NEWS OF THE CHURCH.

**St. John's Church, Albion Mines.** PRESENTATION.—On Christmas Eve, Rev. Mr. Philip was called on by Messrs. Jas. McDonald, John McDonald, Wm. McKenzie, John Fraser, Jas. Keith, Donald Keith, John McQuarrie, and Niel Sutherland, and, in the name of the Congregation, presented with a Christmas Gift consisting of a purse of Sovereigns. Mr. James McDonald read a congratulatory address, expressive of the "sincere esteem in which Mr. Philip was held by his people for his many excellent qualities as a man, and of their appreciation of his services as a zealous and faithful Minister of the Gospel of Christ; and of their good wishes towards himself, his amiable lady and family." We need not add that such expressions of respect and attachment as these by a congregation towards its Minister are gratifying to both parties, and tend to produce mutually a fine moral impression. This congregation has had to contend with severe trials during the last three years, owing to the great decline in the coal-trade, which has compelled large numbers of the people to emigrate to the States and elsewhere in search of work. Those who remain, however, though reduced to lender employment, have kept firmly together, and redoubled their zeal, and they have never hitherto failed to discharge all their obligations to their Minister. As will be seen by advertisement, they propose to hold a Bazaar next summer to liquidate the debt on the Manse, the only incumbrance that remains. We understand it amounts to £320 or thereabouts.

**Presentation to Rev. Allan Pollok.**—*New Glasgow, 1st Jan'y, 1870.* Dear Sir,—With much pleasure, on this auspicious day, the Young Men of your Congregation pay their respects, and wish you a "happy New Year"—and may you, Sir, for many returns of the season, be spared in health and with acceptance to labour among a willing and harmonious people. They are not insensible to the fact that Clergymen in this country are not too well remunerated for the faithful performance of the arduous duties imposed upon them. Time, it is hoped, will make a favourable change in this respect. Meantime, be assured, that their desire is to contribute to your personal comfort and happiness: and therefore they wish you to accept the accompanying "Memento" as their "New Year's Gift."—PETER CAMPBELL, M. G. McLEOD, for and in behalf of the Young Men of St. Andrew's Church Congregation.

REPLY:—*To Messrs. Peter Campbell and M. G. McLeod.* Dear Friends,—I accept, with sincere thanks, this very handsome New Year's Gift. When I remember the many tokens of kindness received by me from the members of my Congregation during sixteen years, I cannot restrain a feeling of self-proach: being conscious of great imperfection in the discharge of important duty, and in the improvement of valuable opportunities. I assure you that it is no affectation when I say that your kindness and consideration are truly surprising to me. May they operate as incentives to greater earnestness in my work!

I hear much of the loosening of pastoral ties, and of the love of congregations for their Ministers cooling with time, but I know naught of such things by experience—a circumstance which greatly redounds to your honour, and greatly augments my responsibility. This gift is peculiarly interesting to me as coming from many who are of a similar age with myself, who were young when I was young, and whose experience in the Church has been contemporaneous with my own, and from many who have grown up to manhood under my pas-

torate. When I look at the number of promising young men in this congregation, I anticipate for it a future of great prosperity and usefulness.

I wish you all "a happy New Year and many returns:" and may you long be spared to consecrate your energies to the cause of God, and thus your years will be as happy in their course and end as in their beginnings.

ALLAN POLLOK.

[The above address was accompanied with a Purse containing one hundred and fifty dollars.]

**Wallace.**—The Manse is now so far completed as to enable Mr. Anderson to occupy it this winter; and when fully finished (which shall be very soon), shall vie for convenience, style, and situation, with any of the Manses connected with our country congregations. There is attached to it a glebe of 3 acres, which cost \$300. This is a step in the right direction. Before Mr. Anderson's incumbency, which began about three and a half years ago, this congregation, though an old one, had neither Manse nor Glebe, nor were there any efforts put forth to procure either. They can now point to a Manse and Glebe which are a credit to their taste and liberality.

Shortly after Mr. Anderson occupied the Manse, the ladies of the Wallace section of the congregation presented Mrs. Anderson with a handsome home-made carpet. A few days after this presentation, the ladies of the Fox Harbour section of the congregation presented her with a second carpet, equally handsome, and also 6 nice parlour chairs. And as if to verify the saying, "It never rains but it pours," a young lady belonging to the Pugwash congregation presented her with a beautiful rocking chair. For these and other expressions of good will, Mr. and Mrs. Anderson desire to tender the donors their sincere and heartfelt thanks.

*Wallace, December, 1869.*

**New-Year's Sabbath School Fete in Halifax.**—The Sunday Scholars connected with the Church of Scotland in Halifax met, as usual, on New Year's morning, in St. Matthew's Church, with their teachers and friends. Philip Thompson, Esq., President of the S. S. Association, occupied the chair; and among those present in honor of the occasion, we observed Chief Justice Sir Wm. Young, Hon. S. L. Shannon, Aldermen Dunbar, Montgomery, and Sinclair, John Donll, Esq., Captain Skrine, &c. &c. The usual pleasant variety characterized the proceedings. Short speeches were made by Rev. Messrs. Campbell and Thompson, and Mr. Shannon; hymns suitable to the day were sung; prizes were awarded to the most punctual, regular, and well behaved of the scholars, and then, at the close, came the usual treat for all. The infant classes fared best. For them Mrs. Keith had sent up, as she has for several years past, a towering Christmas tree, with a Highlander at the top, banners flying, and the countless good fruit that such trees bear; and the Ladies of St. Andrew's had prepared a similar tree for their little ones.

A. K. Donll provided the prizes for the Richmond School, and presented them. He has been Superintendent of it since it was started nine years ago, and has taken a warm interest in it always, and is consequently beloved through the district. Mr. Bremner and Mr. John W. Watt gave the prizes for the North West Arm; Mr. Neal and Mr. Geo. Mitchell for the Tower Road; and Mr. Geo. McLean and Mr. Geo. Esson for the Freshwater School. All these gentlemen and many others give their time cheerfully to those district schools, as well as their money, and are the means of doing much good in localities that were long without any religious instruction. Rev. Mr. Campbell presented 33 prizes to the St. Andrew's scholars. The Superintendent of St. Matthew's School, M. M. Lindsay, Esq., called up those entitled in it to receive awards. 42 scholars had not missed a single Sunday in the whole year, and handsome

books were presented to them. Certificates were given to others who had missed only one or two Sundays.

Those gatherings do good in many ways. They encourage both scholars and teachers; they show the Church what is being done: they cultivate a generous emulation and *esprit de corps*, and show practically to the young that religion is not incompatible with a lively happy spirit and legitimate amusement.

**Donation.**—Christmas season is signalized by its donations as well as its charities. People surprise their ministers by presents, and this shows their own affection, as well as help his family. In this connexion we may notice the good people of Scotch Hill, Pictou, who spontaneously and cheerfully came forth with many substantial tokens of good will. These, valuable in themselves, tend also to cement intercourse between minister and people, and call forth the prayer that “God would make all good abound to them, so that they might have lack of nothing.”—*Com.*

**Portland, St. John, N. B.**—The Ladies of Mr. Caie's Congregation are beginning to organize themselves into committees to make preparations for holding a Fancy Fair next summer. A large school-room is to be erected alongside the new Church in the Spring, which will prove very useful for congregational, and other purposes.

**St. Matthew's Church Working Society, Halifax.**—REPORT FOR 1869.—The operations of the Society during the past year were on a much larger scale than ever before, though they have steadily progressed for many years. 46 women were employed, whereas 34 was the highest number formerly on the list, and in 1864 there were only 18. Not a few who once received assistance do not now require it, and this is one of the most encouraging features in the history of the Society.

Of the 46 who received work last winter, 33 belonged to our own congregation. There were made up 788 pieces of womens' under-clothing, all of which have not been sold as yet, and 307 mens' shirts of different kinds; in all, 1095 articles, many of which were either given or sold at reduced prices to deserving workwomen. \$18.50 worth were given gratuitously. The amount of work done shows how much fell on the ladies who cut it all out, and to them the thanks of the congregation are most certainly due—especially to those who have served cheerfully for many years.

The aim of the Society is to give work and not charity, or charity only to those who are willing to work. Thus, between 80 and 90 subscribers contributed last year about \$200, and there was a good balance to begin with. Instead of merely giving the money to relieve distress, the Society doubled its amount by giving it as wages, or in the form of clothing, fuel, &c., to those who proved that it was work, not alms, that they desired. The chief difficulty met with is to sell the work; if it sold more rapidly, more good could be done; and this suggests the way in which the congregation could both assist the Society, and do much more good than by indiscriminate relief to the poor. Let them buy a quantity of clothing from the Society, either to give to the poor they know, or to sell to them at reduced rates.

An experiment was tried last winter of storing in the cellar of the Church a quantity of potatoes—bought when cheap, and given out when dear. It succeeded, and will be continued on a rather larger scale.

The accounts show that if the Society is to do as much this winter as last, the congregation require to increase their subscriptions by \$100; for nearly that amount was taken last winter from the old balance.

**Fortieth Annual Report of the St. Andrew's Female Benevolent Society, Halifax.**—This long-established organization has just issued its Fortieth Annual Report, combining the years 1868 and 1869. The Committee are grateful to be able, through the kindness and Christian liberality of the members and friends of the Congregation, to meet the wants of many who need assistance, and ask the attention of subscribers to the fact that no assistance is rendered except to persons in whom the fullest confidence rests, and of whose characters investigation has been made. This assistance is, almost invariably, rendered in the form of food and articles of clothing and fuel, in the severe weather of winter. They have been able to provide work for some in need of relief, and in this way have given an opportunity of earning that which otherwise would have been given as gratuity, and have also furnished a large number of articles of clothing for poor scholars in the Sunday School, and in this way have aided in furthering that good work among the young.

In 1868, subscriptions amounted to \$62 57½, which sum was expended in groceries, fuel, and clothing for the poor. 60 garments were made up for SS. Scholars:

In 1869, subscriptions amounted to.....	\$44 50
Extra do. for support of aged person.....	18 50
	————— \$63 00
Paid for groceries, fuel, and clothing.....	31 80
	—————
Balance in hand from subscriptions.....	\$31 20
Cash in hand from sale of clothing.....	12 00
	—————
Total Cash in hand.....	\$43 20

275 garments were made up and given to poor families during the past two years, and 75 were sold. A number were taken by women in payment for work.

### NOTES OF THE MONTH.

THERE appears a movement for a national secular education in Great Britain. A strong feeling exists, however, in favour of a religious element. Even Mr. McLaren of Edinburgh supports "a conscience clause." Other questions approaching will be so engrossing, that it is not likely that any education measure will pass this year. The concessions made to Ireland in the disendowment of the Irish Church, so far from having worked well, seem to have opened the door for all manner of lawlessness and rebellion. In the South, murder and riot stalk abroad. Tipperary has elected a convict for the House of Commons—an election invalid on two grounds, first, that he is disqualified as a convict, and secondly, that bands of armed men traversed the county and threatened the electors. Tenants in many districts refuse rent, and the lives of the landlords are in danger. It is to be hoped that the strong arm of law may be stretched out to protect the industrious and peaceable against the lawless and turbulent. Among an ignorant and priest-ridden people, law administered in the ordinary way is powerless. What would be the use of a jury trial in Ireland now? In the course of the deliberations between clergy and laity as to the future constitution of the Irish Church, there has arisen a difference of opinion,—the bishops insisting upon the right to vote as a separate order. It is difficult to see how two separate and independent courts erected to govern a church can avoid collision. Pure episcopal government is not reconcilable with true Synods. Power must reside either in the bishops or the Synods. If the bishop be merely a president of assemblies, the combination may work well enough. In such a case, the executive administration may be left with the bishop—a kind of government which would probably accomplish

more than Presbytery does in its present form. It should never be forgotten, however, that in a church where true piety and enlightenment prevail, almost any form of government does well, and where these are wanting, the best works ill.

THE judicial Committee of Privy Council have pronounced judgment against that ostentatious ritualist, Maconochie. Dr. Temple has been installed Bishop of Exeter, notwithstanding the violent protests of Dr. Pusey and others. He is a man much admired and esteemed for his enlightened views and earnest life, but, as the author of one of "the essays and reviews," it has been thought that his orthodoxy was grievously compromised. The strangest thing to us is, the indignation of Dr. Pusey, who has undermined and endangered the Church of England more than any man since the reformation. How natural is it for men to be intolerant towards all views but their own! One of the last acts of the Archbishop of Canterbury, before his late severe illness, was a most conclusive and beautiful letter in defence of the appointment.

THE death of Mr. Peabody, the great American philanthropist, has attracted attention to his wonderful benefactions. He has been the most munificent benefactor on record. A bachelor, he lived in the house of a friend, and in the simplest manner. A public funeral in Westminster Abbey, attended by the most illustrious mourners, and a British war vessel ordered to convey his remains to America for interment in his native town of Danvers, attest the admiration and respect felt for this great man by the people of Great Britain.

LETTERS have been received from Dr. Livingstone, who was thought to have perished, by which it appears that he may soon return to Europe. He claims, in his letter dated May 1869, to have found the true source of the Nile about 10 degrees south of the equator.

THE opening of the Suez canal is the great scientific event of the day. Several large steamers are being built, intended to run through to India direct. This new route will restore Egypt and Palestine to their former importance in the world, and pave the way for events which may be interesting in the light of prophecy. The canal is a credit to French enterprise and Egyptian labor.

PRESIDENT GRANT'S MESSAGE discourages reciprocity, though American shipbuilding, and cotton and woollen manufactures, are suffering by protection. Prices also are greatly enhanced to the consumers. The Report of Commissioner Wells gives nine thousand millions of dollars as the cost of the war, and recommends free trade in certain articles. He insists strongly on free trade in coal. There is no sign of the U. S. recognition of the Cuban insurgents, whose cause seems on the wane.

THERE has been disturbance upon Governor McDougall's arrival in his new territory of the Red River. He is returning to Ottawa. The £300,000 has not been paid over to the late Hudson Bay Company, as peaceable possession was one of the conditions of payment. In this case, there has been neither peace nor possession.

ST. ANDREW'S CHURCH, Montreal, lately burnt, is being rapidly rebuilt, and will be occupied again in May.

THE endowment fund of Queen's College, Kingston, has advanced beyond \$100,000, so that, with 70 congregations to visit, it may be considered certain that \$150,000 will be gained, which will be \$50,000 more than was lost.

It is gratifying to learn that the St. Paul's Church (Montreal) Scholarship, of the value of sixty dollars, has been gained by Mr. Donald K. Campbell, of East River, Pictou, and that Samuel Russell of Newcastle, a graduate of the University of New Brunswick, has gained the Ross scholarship, of the annual value of \$100. This scholarship is tenable for two years, and may be enjoyed one year more, if the holder goes to Scotland for a year. These are pleasing

successes, and creditable alike to the diligence of the students and the liberality of the College authorities and Canadian Church.

WE note two great ecclesiastical events—the consummation of the union of the Old and New School Presbyterian Churches at Pittsburg, and the assembling of the Ecumenical Council at Rome. To all appearance, the latter will not be very harmonious. Uneasy is the head that wears a mitre.

A. P.

### NOTICE.

THE Home Mission Board having voted the following sums as Supplements from the Colonial Committee, for the first half of the current year, Ministers entitled to draw for the same may do so on the 1st Feb'y by order on George Maclean, Treasurer, Halifax, N. S.

The Presbyterian Certificate, and the receipt for the amount, to be appended to the order, or it will not be honoured; or the certificate receipt may be forwarded to the Treasurer, and the amount will be promptly remitted as may be directed.

	Stg. £	s.	d.	Hx. Cy.	\$
St. Peter's Road and Brackley Point,	12	10	0		62.50
George Town, - - - - -	17	10	0		87.50
St. John's, Newfoundland, - - - - -	25	0	0		125.00
Truro, - - - - -	20	0	0		100.00
Richmond and N. W. Arm, - - - - -	15	0	0		75.00
Wallace, - - - - -	15	0	0		75.00
McLennan's Mountain, - - - - -	15	0	0		75.00
River John, - - - - -	16	0	0		80.00
Albion Mines, - - - - -	15	0	0		75.00
Broad Cove, C. B. - - - - -	12	10	0		62.50
River Inhabitants, - - - - -	37	10	0		187.50
Nashwaak and Stanley, - - - - -	25	0	0		125.00
St. Andrew's, - - - - -	25	0	0		125.00
Do. (Superann.) - - - - -	12	10	0		62.50
Woodstock and Richmond, (if required) - - - - -	25	0	0		125.00
Tabusintac, - - - - -	25	0	0		125.00
Campbelltown - - - - -	12	10	0		62.50

Halifax, 3rd January, 1870.

GEO. MACLEAN, *Treas.*

The above regulation has been made because the C. C. require the Presbyterian Certificates and receipts to be forwarded immediately by the Board to them. Last half-year the money was sent without waiting for the receipts and certificates, and one of the consequences is that they have not been all received yet.

### THOUGHTS BY THE WAY.

WE judge men by their liberality very much. Therefore when a professing Christian is "hard," we think very little of him. He is one that says he owes all to love, to the free and full liberality of his Saviour, but in his own dealings he is as rigid as cast iron. Sometimes such a man comes to you for a subscription to some good object. It's for a Church, or for the Home Mission, or for the poor;—at any rate you suppose he knows all about it, and is interested in it. You look at the list, and find his name down for a few cents or a dollar or two, when he could spare ten times as much. You turn away disgusted, and say to yourself, "if he, an elder, a prominent man in the Church, will not make sacrifice for this thing he says is so good, why does he bother me about it?"

I noticed in last month's "Record" that in one district in New Brunswick there were several Presbyterian Churches without a Clergyman, whereas if the people were united, two Clergymen could be respectably supported. This certainly looks as if the right of private judgment were running to seed:—as if chaos were to be the result instead of a Church. "What is it all about?" a stranger is inclined to ask; but no one can venture to answer. And we profess to be Christians, to have for the law of our life Christ, who did not seek His own. I would offer a word of advice to merchants in towns who are asked every day to subscribe for new Churches, to be very sure that there is really need before they put their names down. The building a new church is not necessarily a good object.

## NOTICES AND ACKNOWLEDGMENTS.

The *Record* for this month has been sent only to those who have either paid the subscriptions for the current year, or who have re-ordered the paper. Circulars were sent to all in arrears, and it is in accordance with the terms of these that this step has been taken.

In further considering the proposition to further improving, typographically, the appearance of the *Record*, the Committee have deemed it better, as it has been usual to publish an Index of Contents every two years, and as the expense of alteration would be more than they feel warranted in undertaking,—to allow the present form to continue till next volume.

### SCHEMES OF THE CHURCH.

#### YOUNG MEN'S SCHEME.

Wallace, per Rev. Mr. Anderson....	\$7 00
Pugwash, " " " " " " " "	4 50
Albion Mines, per Rev. Mr. Philip....	4 52
Cape John, p. r. Alex. Fraser.....	24 00
Barney's River, per Adam McKenzie	17 00

ROD. MCKENZIE,

*Pictou, Dec. 31, 1869. Treasurer.*

#### FOREIGN MISSION SCHEME.

Col. at Tyuro .....	\$ 5 60
Newcastle, N B., \$32 70 and 2 p. c. prem. ....	33 35
Salt Springs.....	17 00
Mount Unacke, by H. A. Robertson, after a lecture given by him at the request of the Miners.....	5 10
St. Andrew's Church, Halifax 2nd collection .....	17 50
St. Andrew's, NB. \$14 54 and 2 p. c. prem.....	14 82
Musquodoboit.....	\$9 50
W. Ogilvie, Musquodoboit	10 00
Rec'd from a Member of St. Matthew's Church, Hx.....	0 50

\$103 87

J. J. BREMNER,  
*Halifax, N S., Jan. 2, 1870. Treasurer.*

### CASH RECEIVED FOR "MONTHLY RECORD."

Rev. F. R. McDonald, Newcastle, N. B. ....	\$ 5 71
F. McNeil, Summerside P.E.I. ....	1 00
Alex. Robertson, St. John, N. B. ....	19 50
Alex. Ross, Londonderry.....	1 25
W. McLeod, Onslow.....	5 00
W. McLean, St. Andrew's N. B. ....	3 00
D. Stewart, Dalhousie, N.B.....	10 00
James McLeod, Concoid, Pictou...	6 00
J. A. Young, Nashuaak, N.B. ....	5 00
Jas. McGregor, Cape George.....	0 62½
D. W. Fraser, Forks, M. Riv. Pictou	0 62½
John Steele, Renfrew.....	0 50
John Taylor, Halifax.....	0 62½
Do. for Mrs. Smithers.....	0 62½
Do. for Mrs. Crook, Lawtown.....	0 62½
Rev. G. Grant, Halifax.....	0 62½
Do. for Thos. Thorburn, Dartmouth.....	1 25
Do. for Mrs. Monro, Edinburgh.....	0 75
Do. for Professor McLeod Glasgow.....	0 75
Do. Rev. D. McRae, St. John's, N. F. ....	8 00
Angus McKenzie, Watervale ....	6 00
Rev. W. McMillan, for J. A. McLean and Saltsprings Club.....	5 50
Rev. Mr. Home, Bathurst, N. B. ....	4 00
Miss McPhee, Dartmouth.....	0 62½
Hugh McLean, W. River, Pictou...	5 00
Rev. Mr. Herdman, Pictou, for Rev. D. McGillivray, Brockville, C.W.	0 62½

*Halifax:—*Jas. Kerr, M. M. Lindsay, John U. Ross, Miss Wilson, Mrs. Dowse, G. Anderson, J. S. Cunnabell, George Gordon, P. Thompson, Mrs. McDougall, G. McBain, C. McQueen, R. Urquhart, D. Swanson, J. Hauter, Mrs. Scott, 62½ cents each.

W. G. PENDER, *Sec'y.*

*Employment Office, Halifax,  
January 10, 1870.*