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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

MAY, 1870.

No. 5.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 6.

THE TWO SENTENCES.

BY JAMES C. HERDMAN, D. D., MELROSE, SCOTLAND.

MATT. XXV. 34 :—" *Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'*"

MATT. XXV. 41 :—" *Then shall He say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'*"

SOLEMN, solemn sayings! What when we shall hear from the lips of the Judge, in the presence of an assembled universe, and laden for us with infinite bliss, or with remediless woe!

Oh while yet salvation may be secured, let us weigh these words, that foretell the very verdict which is to pronounce our Eternity! God the Spirit apply the truth to us with saving power!

Begin with that which will, in point of fact, take precedence—the Welcome. "Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Wondrous words! most joyous words!

When are they to be said?

Look back in the chapter. It is when Christ comes again "in His glory," "and all His holy angel, with Him," and "before Him shall be gathered all nations." And He that was once nailed to the cross, taking His seat on the Great White Throne, will proceed to divide the millions of the human race into two classes,—only two; separating them with supreme authority and unerring certainty; and setting those whose names are in the book of life "upon His right hand"—station of safety, honour, and power. "Then shall He speak to them." Ah! how *openly* He will acknowledge and reward.

Look forward in the account. This invitation to the loved is to precede the condemnation of the lost. Without delay He will make glad His redeemed; then place them on thrones, to assist in the trial of His foes!

Who is to say these words? "The King."

"The Father judgeth no man, but hath committed all judgment unto the Son": "and has given Him authority to execute judgment also because He is the Son of Man." So the description before us begins with "*The Son of Man shall come;*" but in our text "*The King shall say.*" For He will be attended with princely honours, and surrounded by regal splendour, on "that day." Also: that is kingly work of His, of divine dignity and difficulty, to condone, to condemn, rebels against the Almighty. Then, too, will He sit as the Sovereign of His saints—Who has *bought* them; Whom they *obey*; Who will *bless* them evermore! Halleluiah to the King! who is over all, though incarnate, and with marks of slaughter!

To whom will these words be spoken?

What manner of persons? The *context* shows two interesting features: that on earth they had done deeds of love; and, that they thought nothing of their own doings—amazed to hear themselves commended! But ponder what the *text* says of them: "Ye blessed of my Father!" Surely Jesus might honour *Himself!* Owed they not their blessings to HIM? Did not *He* ransom them? were not the groans of Gethsemane *His?* "He trode the wine-press alone," to save all that will follow Him on Sion hills! Yes: and He will be honoured. But He came down to do His Father's will; always His heart was on His Father's business: "That the world might know how He loved the Father" He gave His life; and He took it again in accordance with the commandment of the Father. His ransomed were those whom the Father had given Him; it was the Father's pleasure that none of them be lost; the holy Father kept them: for them stood open the Father's many mansioned house! "Blessed of my Father!" "Blessed with pardon of sin, blessed with peace of spirit, blessed with purity of soul, blessed with power to serve, blessed with the privilege of sons; chosen, called, quickened, comforted of my Father!" Wherefore "blessed?" Because beloved! Wherefore beloved? What can we more say than that He loved us! us unworthy! He so loved the apostate world as to give His only begotten! "Herein is love!" "Behold what manner of love!" "We love Him because He first loved us!" *Why* He loved us we cannot tell! "It passeth knowledge!" Of a truth, "God is Love!"

Now, *What are the words of Welcome?*

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Each syllable precious. Note, first, how Heaven is described: "The kingdom." Doubtless that denotes high advancement. It may convey the idea of *rule* and *unity*, as opposed to anarchy and strife. Blissful order, perfect government, will prevail among the inhabitants of that one empire; where Jehovah is the sole and the beloved Sovereign. But there seems to be more in the name. Other passages show us that the glorified are to be *kings!* You are familiar with the promise: "The throne of God and of the Lamb shall be in it, and His servants shall serve Him . . . and they shall *reign* for ever and ever!" Who can declare what this includes? We know they are to have kingly *power*, being masters over Sin, that once did dominate them; with complete rule over their own spirits, and triumph over their oppressors—"Satan bruised under their feet!" The *ensigns* of royalty will be their's—to sit with Christ upon His throne, and wear crowns of glory, and walk in white, and wave palms of victory! And they shall have kingly *abodes*: A palace, and a palace-garden, with corresponding pleasures, where the very streets of the city are of pure gold, the wall is jasper, and its foundations are garnished with every costly stone! In short, "They inherit all things."

Note that word "inherit." It means enter on, take possession of, enjoy your BIRTHRIGHT. It tells the title of the saints, it proclaims *why* the kingdom is their's. Did they work for it? is it wages? or did they buy it? or deserve it? Nay: it is a gift from their Father, *free* as the air! But what is

their security? This that is given for nothing, may it not be revoked? Nay, it is *firm* as free. They come to it as *children*—the adopted of the Supreme—their Father's *heirs*! They come to it as *one in Christ*, joint-heirs with HIM, His the purchase—their claim indefeasible as His! Therefore their heritage will be *full* as free. It is impossible to conceive of a blessing which shall not be their perpetual possession, seeing they are Heirs of GOD! Ah! "what hath God prepared for them that Love Him?"

For notice next, "*Prepared* for you from the foundation of the world." "*Prepared*" in the eternal purpose. "God hath chosen us in Christ before the foundation of the world." The love that provided it had no *beginning*. And it is without *bound*. Actually to "*prepare*" bliss for the fallen—what was necessary? Why, the Son must become man, and dwell below, and die, and rise, and return! What a place Heaven must be, so "*prepared*!" infinite love lavished on it, unknown agony, too, with the wisdom and the wealth of God! And when the children reach it, lo! no strange scene! it has been made suitable for them, and they, by God's Spirit, ready for it! they look around with delight; they breathe freely, every faculty is charmed; they sing aloud, "*This truly is our Rest; Here we do feel at Home!*" Oh gracious Father! Oh loving Saviour!

"Crown Him! Crown Him!
Crowns become the Saviour's brow!"

Is not the most winning word the first, "*Come?*" not *Go, Pass* to your inheritance; but *Come!* Were He to be parted from them, of what worth diadems and dominions? *There* are the brightest and best of creatures:—Angels who never fell; patriarchs, prophets, apostles, martyrs—the good and great of all times; many around whom were our sympathies, choice friends! But JESUS is the chiefest among ten thousand. His people cannot be content in His absence; neither without them should He be satisfied! So He says "*Come!*" "*Done with all tribulation, end your wanderings, and come near!*" never to be sundered more! never to sin again! or sorrow! never to lose the light of my countenance, through the ages of ages! come to see, come to share, my glory! I will feed you, and lead you to living fountains of water! come in with me to the marriage! *come sup with me! come sit with me! come sing with me! whose I am, you shall be! reigning together.*" "*So shall we ever be with the Lord.*" Amen.

All men will not be welcomed thus. It is my duty to go on to speak of the punishment and the prison, to which many will bring themselves, instead of the prize and the Paradise Jesus would fain confer.

See the awful reverse! "*Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*"

When shall this be said?

At the same grand crisis and consummation: Immediately after the acquittal of the righteous. When these, who were often misunderstood and reviled below, have been approved, and applauded, and instated as assessors with Emmanuel, *then* shall He proceed to the trial of His enemies, who are to be crushed by a doom concurred in by the best of their fellow-men!

Who is to speak? "He also." *That same Jesus!*

Methodists, if there is one ingredient in the cup of trembling then to be put in the hands of sinners which, above all others, will render it a cup of unutterable woe, it is the thought of being condemned by a Judge so full of sympathy! of confronting the meek man of Bethlehem and Bethany, the sufferer of Calvary! and being by Him driven into darkness! Fearful must be the guilt which He calls irremediable; and wicked indeed they whom He consigns to perdition!

To whom is the sentence?

The *context* tells us. They are as "goats," not "sheep;" they were never washed in the Shepherd's blood, or renewed in nature; nor did they follow Him, or know His voice, or submit to His rod. Also, they had been idle and selfish, had done nothing for Christ, because they cared nothing for Him; without love to Him, they lived to please themselves. And further: they fancied they were good, at the least harmless. Blind to their own demerit and danger, they are astonished and indignant to be taxed with neglecting duty. Our *text* says of them, they were "Cursed." It means that the curse under which all men naturally are, by reason of sin, had never been removed from these; they had remained under condemnation; they would not accept the release which He bought, and proffered gratis, who was "made a curse" for His people; and so, in virtue of their own choice, their own unbelief, their infatuated rejection of the Saviour, *that saying* is fulfilled in them:—"If any man love not the Lord Jesus Christ, he shall be Anathema Maranatha"—"Accursed when the Lord comes."

What will He say unto them?

"Depart from Me!" (Oh, is that to be thundered in our ears?) To be forbidden to pray, or look toward the holy temple! or approach to Jesus! or think of Him but as angry and inexorable! "Depart from Me!" "Draw not near!" I once said, "Come to Me," and ye would not; I now say, "Depart!" "Depart from Me!" It is a voice of extreme *indignation*—a furious rebuke from the lion of the tribe of Judah, that will chase them out of His presence! "Depart from Me!" It is a voice of *infinite disdain*. No more compassion for them, but withering contempt! "Depart from Me!" It is a voice of *final rejection*—that commands them to be gone, and pursues them to the pit! "Depart from Me!" "Depart!" "Depart from Me!" "away! away from mercy, from quiet, from goodness, from joy! My heart is absolutely alienated from you!" Oh, the regrets! the sinking of soul! the gnashing of teeth at this exclusion! at this infinite loss! Who can endure it? By the terrors of the Lord you are adjured to repent! to turn now!

More: Who are on the left hand then not only must go out from Christ, but "into everlasting fire." "Fire!" Whatever else, it imports this—the anguish of remorse! a wounded spirit! overwhelming shame! bitter self-accusation! with the raging of fierce insatiable passions! And no healing process, but hardening—the ever-sinning necessarily followed by ever-suffering! There will not be the nightly forgetfulness of *sleep*, or the weekly *rest*, or even a short *respite* in stupor! Hope clean gone! no intermission! no other prospect! no end! these gnawings "for ever!" this terror, this torment "everlasting!"

The last clause, "Prepared for the devil and his angels." Dark, doleful word—disclosing the *companionship* of the lost. Not a spark of goodness; not a restraint of ill, there! forced to herd with blasphemers, and the abominable! with Beelzebub, and his legions! The horrors and despair of such society no imagination can exaggerate.

Yet in this closing word is a ray of relief—not to any who prove impenitent, but to us who are still in the land of hope—as helping to vindicate the ways of God to man, and to win man (while yet there is room) to God! For, notable and significant is the different phraseology in our two verses. *Heaven* was "prepared" for those who shall abide there; and for it they are by grace prepared. But it is not said that *hell* was prepared for wicked men; and it is certain that God prepares no man for hell. He fits the vessels of mercy unto glory; but vessels of wrath fit themselves unto destruction—even as the "blessing" is "of the Father," but the curse is self-procured. When these are so "fitted," having refused mercy and strengthened themselves in iniquity, justice must take its course—the period for pity and pardon past. But, as if this fearful issue of their's had been un contemplated and unprovided for, they are banished

to a place "prepared"—not for them, but "for the devil and his angels!" *They choose to be slaves of Satan, and to resemble him in character, and to be his associates in sin—if they will insist on it, the Judge cannot do otherwise than damn them to his dwelling!*

Oh! dear souls, God will wipe His hands of you! Whoso perish, their blood shall be on their own heads. HE waiteth to be gracious! HE will have all men to be saved! He yearns for every man, every woman, every child, in this assembly! Why will ye not come to Him? Why treasure up wrath against "that day?" Yield to LOVE—ere it be too late! Hear Christ cry, now, "Come to me, and live! Come, ye cursed! Come, and be *blessed of my Father!*" The curse is over you; but it shall never be poured down on you, if you but *come to me!* Delay not; doubt not! Come at once: Come to my blood; then to my bosom! *Come to-day; and I will to-day, and for ever, turn the curse into a blessing for you!*" Amen.

LETTER FROM MR. ROBERTSON.

MR. EDITOR.—I will not follow up the order of my New Hebridean sketches this month, as I wish to write of our mission and missionaries.

I trust, ere this goes to press, we will all be cheered with letters from our own dear missionaries,—the Goodwills; but, if there are no letters by this steamer, we should not at all feel anxious, and for the following reasons: first, under the most favorable circumstances, they could not reach Melbourne before the first of February; second, there was some talk of the *Dayspring* going to Hobart Town, and not to Melbourne, this trip; and, if so, Mr. Goodwill would either go on to join the vessel there, or wait to hear of her movements from Captain Fraser and Dr. Geddie, before writing home. And supposing he wrote on the 15th of February, his letters would require to go round the Horn, as the Panama line is broken up; and hence it would take seventy-five days for a letter to reach Nova-Scotia from Melbourne. We cannot therefore hear before the first of May, unless Mr. Goodwill wrote immediately on arriving at Melbourne.

I observed, from Minutes of Council held at Aneiteum last year, that the *Dayspring* was appointed to sail from Australia for the islands not later than the 25th of March. We therefore fondly trust that Mr. and Mrs. Goodwill, Dr. Geddie and family, and Captain Fraser and his family, have all been safely landed on Aneiteum before this date. How refreshing to Mr. and Mrs. Goodwill to have the latter part of this present month in the society of the Inglises and Geddies, after a weary voyage of five months! A few days would be occupied at Aneiteum in landing Messrs. Inglis's and Geddie's supplies, the ship's stores, watering, and landing such articles belonging to Mr. Goodwill not required for the first while on a heathen island. This done, Captain Fraser would proceed north to land the supplies and mails of the several missionaries; and, as Mr. Gordon is settled on Santo, which is on the extreme north end of the New Hebrides, the vessel would require to go there too. Returning from Santo, they would touch in at Fate, Erromanga, Tanna, Aniwa, and Fotuna, in order to take the missionaries and their families to the Annual Missionary Meeting at Aneiteum. It is more than probable that Dr. Geddie and Mrs. Goodwill would accompany the vessel on this trip, for the express purpose of giving Mr. Goodwill an opportunity of seeing all the islands for himself previous to the meeting of Council at Aneiteum. Having opened the meeting, the next step would be to congratulate our church in thus commencing mission-work in the New Hebrides, and in the safe arrival on the field of her pioneer missionary.

Mr. Goodwill being then cordially welcomed as a member of Council and

fellow-labourer in the cause of Christ in the isles of the New Hebrides, the next step would probably be to consult with Mr. Goodwill as to the particular island of his future labours. This settled to the satisfaction of all, and the whole business of the Council brought to a close, no time would be lost in landing the missionaries at their several stations, and afterwards in settling Mr. and Mrs. Goodwill at their new station.

Most likely Dr. Geddie will be appointed to accompany the Goodwills to their field of labor, and assist our missionary in putting up his house. Be this as it may, we feel quite satisfied the missionaries will aid and encourage our *good-will* to the heathen in every way possible. And, indeed, it is high time they should have *Goodwill* among them, for I hear they are taking the *Blues*. May we not hope, that, in the good providence of God, our dear missionaries are now in the New Hebrides, in the full enjoyment of health and strength; and that by the first of June they will be located in their own new and far-off island home.

We cannot name the particular island chosen as a field for their future labours. I sometimes think it will be Santo; and, indeed, if that island were not already occupied by the agent of a sister church in New South Wales, it would be a very suitable and extensive field for the Church of Scotland to take up and cultivate. I suspect the population of that island is not less than 20,000. But some persons may ask if there is not abundance of work on an island, where there may be 20,000 savages, for a score of missionaries? Yes, quite true; and yet I firmly believe in division of labour in every department of life. It has always worked best, and especially in missions. I for one never wish to drink out of other people's wells, nor enter upon a work made ready to my hands, much less enter upon a field occupied for a few years by others.

But what do I mean? Is it that missionaries representing different churches and countries should not co-operate, like Christian men and brothers, in opening up and cultivating, in the name, strength, and spirit of their Master, the dark places of the earth? No, no: surely not. All I advocate is division of labour, but not divisions among Christians. The moment you pass beyond the confines of Christianity, that moment your sectarianism and narrow-mindedness (if you ever had any) pass away; for, as you near the enemy's camp, you see a little band of missionaries and teachers marching forward, under the banner of the Cross, to fight the battle of their Lord and Master against the powers of darkness. Their aim is not to destroy, but to save the lives of their enemies. They have fearful odds to contend with; and were it not for the Captain of their salvation, they would all perish long before any fresh recruits could come to their relief. Mid the din and fury of the battle, we see them carrying off in triumph a few wounded and bleeding captives from the grasp of the old Dragon. Enraged by this partial defeat, he has grown desperate; and not satisfied even with the blood of the Martyr, he gluts his cruel revenge by destroying the souls and bodies of millions of his own servants. At such heart-rending sights, who could button up his coat and turn away, *s nothing* his conscience by calling himself a Kirk man, or a U. P., or a Cameronian?

Up and to arms, Christians! The name of our church will be a poor apology to offer God for our neglect of duty to perishing souls.

We cannot tell, until we hear from Mr. Goodwill himself, on which of the islands he is to labour. But, oh! Christian friends, this we do know, that our dear brother and sister, if spared to arrive at their own island, will have difficulties to overcome, trials to meet, wild and unbroken barbarism to face, ingratitude to endure, and see their early hopes cherished in the bud, until, at times, heart and flesh will almost fail; and were it not for the cheering and comforting promises of God, they would give up in despair. But God has promised His presence alway, even unto the end of the world. In view, then, of this promise, what is the duty of every member of our church? Surely it

is to make common, earnest, and regular supplication to God on behalf of our missionaries. And not for them only, but also for the many thousands of souls under their care who are going down to the grave unsaved, unsanctified, and unredeemed. Let us, therefore, who are in Christian lands, hold on to the ropes whilst our missionaries go down into the depths of heathenism to gather jewels to adorn the Saviour's Crown.

Truly, as a church, we have much to be thankful for, if we but look at the progress we have been enabled, by God's blessing, to make, in undertaking foreign mission work.

First, we find one of the ablest of our ministers leaving a city congregation, and giving the very bloom of his days to mission-work in India. And can any person read his able and clear letters, and not feel thankful we have such a man in India? And no less satisfied are we that our missionary to the distant isles of the sea is in every way most admirably qualified to grapple with the many difficulties peculiar to that mission. The very best men are needed for India and the Pacific; yet men who are in every respect well qualified for the New Hebrides might not be at all suitable for India; and there are others who are just the men for India, but who would be as unsuitable for the plodding work inseparable from mission life in the South Sea Islands.

In my next I hope to continue my New Hebridean sketches.

At the building of the Temple, the workmen were not obliged to leave the work for want of material; but, on the contrary, the people brought more than was required, and were commended to stop. Last summer, our people everywhere brought liberal offerings of most valuable mission goods for our foreign mission, and they would have doubled the quantity, if required. Now, my friends, you all know what I mean, and I know, too; therefore get the clothing ready, but especially the cash.

In closing, let me say to those ladies who know Mrs. Goodwill, personally, that as cold water is to the thirsty soul, so is good news from a far country. Now don't wait until she sends her address, for here it is:—"MRS. GOODWILL, New Hebrides, (Care of Rev. Dr. Steele), Sydney, New South Wales."

Yours, &c.,

H. A. ROBERTSON.

68 *Granville Street.*

CLOSE OF THE WINTER SESSION OF DALHOUSIE COLLEGE.

THE annual convocation of Dalhousie College, at the close of the Winter Session, was held on Wednesday, April 27th., at 11 o'clock, A.M., in the Assembly Room, Province Building. Besides the Students, the members of Senate, and several of the Board of Governors, among whom were Rev. G. M. Grant, Dr. Avery, C. Robson, Esq., and Dr. Forrest, there was a large attendance. The room was filled in all parts. Ladies, in the undisputed assertion of "Woman's Rights," occupied, for the most part, "the floor of the House," while the male portion of the spectators overflowed into the galleries.

The Rev. Principal Ross having opened the meeting with prayer, spoke briefly of the business of the past Session. The number of Students in Arts, it seems, was sixty-five: of these, upwards of forty being Undergraduates; the others, General Students. It thus appears that the number of Undergraduates is rapidly on the increase. A few years ago, the proportion of Undergraduates to General Students was as 1 to 2. Now the proportion is the reverse, and is as 2 to 1. This change, which has been gradual, is a hopeful symptom of the appreciation with which the curriculum is coming to be viewed by the people. As time goes on, it may be expected that greater numbers yearly will take the regular course of study, in preference to a selected course of their own, which, even if not wholly capricious, must be much less fitted for the purposes of sound educational discipline than the Undergraduate course.

Let us mention, by the way, a reason that has kept many Students at Dalhousie College from entering as Undergraduates—and here we shall speak not from conjecture, but from knowledge. This reason is, the Examination at the close of the Session, which is of course imperative on all Undergraduates. On Examination there has, in time past, been a fear amounting almost to horror. It is pleasant enough to be lectured on Science and Languages, if you may attend to the instructions or not as the spirit moves you, and are not responsible for the knowledge thus presented: but to put yourself voluntarily into the position of one who will be called upon, at a fixed day and hour, to give an account of all or any part of it; to know that you will have a printed paper of a dozen or two questions thrust into your hands in the Examination Hall, with the request to make of it what you can in a prescribed time, without either book or manuscript of notes to fall back on in preparing your answers—this is not a little formidable to the young Nova Scotian mind. When it is further considered that this Examination does in fact amount to a comparative trial, and that you will be ranked in the Pass-List, if you succeed in getting there, not according to your sense of personal merit, but according solely to your answers to the questions submitted to you; it is easy to see how a young man, conscious of the deficiencies of his previous training, and fearing a possible loss of standing, should dread this ordeal of Examination, and prefer to enter the classes as a General Student. Of course there are other reasons, but this is the main one, for such preference. The number of Undergraduates is, however, as has been said, increasing while the General Students are becoming fewer. The inconvenience of carrying away no warrant of his attainments is coming to be felt by the General Student: and though sometimes he masters the business of his classes as well as the other, he cannot fail to see that in most cases the Undergraduate is his superior.

So much on the subject of Examinations. To those that cannot see their advantages, it is enough to say that such are the ways not only of Colleges, but of the world in general: and that, at the present day, in the British Dominions at least, comparative trial by Examination in knowledge and attainments is the recognised path to the preferment of youth.

To resume our report. After the distribution of Prizes and Certificates of Merit to those Students who had won them, four Students who had completed their Undergraduate course were admitted to the Degree of B.A., and two gentlemen, B.A.'s of three years' standing, to the Degree of M.A.

Lists of these are appended to this notice.

C. Robson, Esq., on behalf of the Governors, made a short, pithy, and excellent address, in which, while congratulating Professors and Students on the results of the day, he lamented the apathy of the public to the advantages of the higher education, and especially of the well-to-do people of Halifax that were allowing their sons to grow up in idleness and ignorance, while so much sound and solid education was at their doors. It was not creditable to them, or hopeful for the future, that the only view these people took of a subject, educational or otherwise, was, how much money can be made out of it? He considered that a mere business man who had no ideas or interests outside his business, was not truly a man, was less than a man, was incapable of exercising his rights as a free citizen of a free country, and certainly could never exert the influence upon the opinions and actions of others that the man of education could, and that his own position otherwise might seem to warrant.

Mr. Robson was followed by A. M. Uniacke, Esq., who spoke at some length on the subject of University Education, and the need of a Central University to supersede the different Colleges that now in this Province are struggling to keep themselves in existence. Mr. Uniacke dwelt emphatically on another very important matter: viz., the need of a High School, or City Grammar School, to be the feeder of such University, pointing out that until Students enter College Classes with some sound preliminary discipline, high attainments in

scholarship, that would place them upon a par with educated young men of other countries, are impossible for them. In regard to Halifax, the present Grammar Schools, however excellently conducted, cannot supply this public need. Much must be done for education yet, notwithstanding the great advance that has been made within the last few years.

Rev. A. S. Hunt, Superintendent of Education, gave a short congratulatory address on the close of the studies of the Session, after whom T. H. Rand, Esq., late Superintendent of Education, in answer to numerous calls from the Students, gave an address congratulatory in like manner, and advocating the extension of education in the Province.

The Principal having announced the Summer Session, closed the meeting with the Benediction.

Pass-List—Sessional Examination, 1870.

1st year—David Creelman, John W. Forbes, Charles J. Harvey, Bruce A. Lawson, John A. Logan, Charles D. McDonald, Henry McDonald, Alex. H. McKay, James A. McKeen.

2nd year—Wm. P. Archibald, Wm. T. Bruce, Charles W. Bryden, James Carmichael, Wm. Cruikshank, Duncan C. Fraser, Adam Gunn, John Hunter, Hugh McKenzie, Alex. W. Pollok, Ephraim Scott, Hector Stramberg, Arthur Trueman.

3rd year—E. S. Bayne, James S. McGregor, Alex. G. Russell.

4th year—Andrew W. H. Lindsay, Hugh M. Scott, Walter M. Thorburn, John Wallace.

Prizes.

Classics.—*1st year*—Charles D. McDonald, Pictou Academy; *2nd year*—Wm. P. Archibald, Halifax Grammar School; *3rd year*—James G. McGregor; *4th year*—Arthur Hugh Scott.

Mathematics.—*1st year*—Alex. H. McKay, Pictou Academy; Ephraim Scott, Gore School, Hants.

Natural Philosophy.—*3rd year*—James G. McGregor.

Logic and Psychology.—*2nd year*—Wm. P. Archibald.

Metaphysics.—*3rd year*—Ernest S. Bayne.

Chemistry.—*3rd year*—Alexander G. Russell; *2nd year*—Ephraim Scott.

History.—*4th year*—Walter M. Thorburn.

Rhetoric.—*1st year*—Alex. H. McKay.

Modern Languages.—*4th year*—Hugh M. Scott.

Certificates of Merit (granted to Undergraduates who stand high in the Examinations on a certain number of subjects each year.)

Of the 1st Class:—Hugh M. Scott, Walter M. Thorburn, James G. McGregor, Alex. G. Russell, Wm. P. Archibald, Ephraim Scott, David F. Creelman, Alex. H. McKay; Charles D. McDonald.

Of the 2nd Class:—Andrew W. H. Lindsay, Ernest S. Bayne, Arthur J. Trueman, Hugh McKenzie.

The Young Elocution Prize.—Duncan C. Fraser.

The Young Prize Essay.—Walter M. Thorburn.

Second Prize Essay (prize awarded by Rev. G. M. Grant).—Hugh M. Scott.

The degree of B. A. was conferred on the following gentlemen:—Andrew W. H. Lindsay, Halifax; Hugh M. Scott, Sherbrooke; Walter M. Thorburn, Bermuda; John Wallace, Shubenacadie.

The degree of M. A. was conferred on the following gentlemen:—John H. Macdonald, B. A., Kentville; Samuel McNaughton, B. A., Guysborough.—*Com.*

HALIFAX SABBATH SCHOOL ASSOCIATION.

SECRETARY'S REPORT.

Read at the Quarterly Meeting held in St. Andrew's Church, on the evening of March 14.

REPORTS, as a general rule, are considered wearisome documents to listen to, and are admired chiefly in proportion to their brevity; although, in fact, they often contain most valuable information, such as every resident in a community requires and should be possessed of. A knowledge of the cause or origin and practical working of Societies in the city should be in possession of every one who professes an interest in its welfare; and in the same way should Christian church members desire acquaintance with the various schemes in operation for furthering the cause which they themselves appear to be identified with. Ignorance in these respects is one cause of blunted energies and depressed spirits on the part of faithful laborers; for people cannot be expected to assist an object of which they know nothing, and consequently feel no interest in.

The present paper is not intended to give a lengthy history of the Society under whose auspices we have this evening met; but as it has just completed the tenth year of its existence, it was deemed desirable that a report of its operations during that period should be read at this meeting, that those who do sympathize in Sabbath School work, especially in the schools connected with our own church, should have an opportunity of knowing whether or not results have been arrived at corresponding to the amount of time, talent, and means expended; and that reviewing the past, and realizing some of its fruits, encouragement may be taken to persevere in the future. Therefore the following sketch has been hastily prepared to show what its position is after our "ten years' conflict."

It was on the 7th of November, 1859, at the weekly meeting of the Teachers of St. Matthew's and St. Andrew's schools, that a proposition was brought forward to form the Association. At that time the former school was superintended by Mr. Edward Lawson, the latter by Mr. Menzies, now of Montreal,—Rev. Messrs. Scott, Jardine and Boyd being the clergymen of the churches. To these gentlemen we are mainly indebted for its institution. The first-named gentleman presided on the occasion referred to, and Messrs. Jardine, Boyd, and Menzies composed the committee to draw up a constitution and bye-laws, which were adopted at the following meeting, and in which the object of the Association is defined as follows:—"The object of this Association shall be to promote the interests of Sabbath Schools connected with the church in Halifax and neighborhood; to encourage friendly intercourse and co-operation among the teachers, and to correspond with other associations." The constitution was signed by twenty-four teachers and office-bearers in the church, who were entitled to membership, in the following order:—Jas. Thomson, E. Lawson, W. Menzies, J. J. Bremner, W. Kandick, T. Jardine, W. H. Neal, A. K. Doull, Miss Cogswell, C. F. Reynolds, Mrs. W. Campbell, Miss A. G. Lindsay, Mrs. Wm. Lithgow, Miss Anna Thompson, Miss M. A. Esson, Miss C. B. Thompson, Miss Grace Thompson, Miss Mary Mitchell, Miss Harriet F. Reynolds, Miss M. McCulloch, Miss Eliza McGill, Dr. A. C. Cogswell, J. McEachern, W. G. Pender. Others were subsequently added, till at the present time the number of teachers and officers entitled to membership exceeds eighty. Its first President was James Thompson, Esq., who held the honorable post for five years at different periods; the Vice-Presidents were Messrs. Lawson and Menzies; J. J. Bremner, Secretary, W. Kandick, Treasurer. The President's chair has been occupied since by Dr. Avery, James J. Bremner, W. Montgomery, Philip Thompson, and W. H. Neal.

who has not, as yet, entered fully upon his duties, being absent in England. The teachers for some time previous held their meetings for the study of the lesson at the residence of Mr. Lawson on Pleasant Street; afterwards, application was made to the session of St. Matthew's for the use of the session-room for that purpose, where they continue to meet; latterly, however, the teachers of St. Andrew's meet after the prayer-meeting held in their own church, for convenience sake. The quarterly meetings of the Association were occasions of much interest in its early history: Essays were read on subjects connected with the various phases of Sabbath School work, which no doubt tended greatly to develop the energetic spirit that now pervades its members.

One prominent feature that early manifested itself was a desire for extension, —a missionary spirit having been evinced a few months after it was in operation, and this feeling has continued with unabated interest ever since. A never an opening presented itself as a field for Sabbath School work, the Association availed itself of it, and called into exercise its workable forces; and now there are six schools conducted under its care: four district schools, besides the two city schools at first composing it. The first one opened—that at Richmond—was, by permission of the Chairman of the Railway Board, Mr. McCully, allowed to meet in one of the rooms of the Station-house, and commenced operations on the last Sabbath in March, 1860, with twenty-three scholars. The last return, submitted a fortnight ago, shows ninety on the roll. This advance will be better appreciated when it is recollected that there has since been opened in the district a Roman Catholic, Episcopalian, and Wesleyan Sabbath School. For the greater part of the time Mr. A. K. Doull has continued the unwearied Superintendent, and much of its success is due to his self-denying exertions. A very efficient substitute at present is found in the person of Mr. M. Lindsay.

A school was also established at the North-West Arm on the 22nd of July, of the same year, with an attendance of nineteen. Last return shows forty-nine on the roll. Here, also, an Episcopalian School has since been opened, which, of course, has drawn away the children belonging to that body. Up to within the past few months, this school has been under the care of Mr. James Bremner, and is now in charge of Mr. J. Watt. When we take into consideration the fact that these districts are sparsely settled, we can form an idea of the painstaking required to bring about so desirable a result. The maintenance of these schools for some time taxed the energy of an efficient staff of teachers from St. Matthew's—St. Andrew's being unable to participate in the labors, as they occupied in their own school in the afternoon.

For several years the Association refrained from further extension, until, in the summer of 1867, Capt. Dunlap drew attention to the lack of religious ordinances in the southern suburbs, and especially the apparent deficiency of suitable provision for either the secular or religious education of the youth, and urged the opening of a Mission School at Freshwater, on premises kindly proffered by Mr. Montgomery. The school was commenced in August of that year, with an attendance of sixty scholars, including children of all creeds. Various circumstances have operated against it, however, and the number at present on the roll is thirty-nine. It is more than likely that in the course of twelve or fifteen months this school will be incorporated with the new St. Andrew's on Tobin street.

The last Mission School opened was that on Tower Road, which commenced working in June of last year, with forty scholars,—some of these having previously attended Freshwater School. In undertaking the movement to provide a Sabbath School for Freshwater district, the members felt it their duty to go a step further, and, after some discussion, it was decided that a Committee be appointed to draw up a memorial to be presented to the Board of School Commissioners, praying that a free evening school be opened at the south and

north ends, and also in the centre of the city, as many of the young men engaged at daily toil required and would gladly take advantage of such means of instruction. To this request the Board cheerfully responded, and the crowded attendance of young men at these places during the winter months proved the action of the Association to be gratefully appreciated.

While thus expending their energies for the benefit of others, and striving to increase the number of places where the young could receive spiritual enlightenment, it might have been thought by some that home work, or the work in the city, would be neglected; but we find that in proportion as they gave, so they received; as they scattered, they gathered. The first return submitted by the Superintendent of St. Matthew's gave the whole number of teachers and office-bearers as eighteen; scholars, seventy. The last return, given in a few days ago, gave fifty-three teachers and office-bearers, and 112 scholars. Thus it will be seen that at the date of organizing this Association, the whole number in St. Matthew's School, after an existence of half a century, was only 79; while within the last ten years it has increased by 35 teachers and 342 scholars, and that, too, when the population has not perceptibly increased at a comparative ratio. The first quarterly Return given in by St. Andrew's showed 14 teachers and 70 scholars; the last shows 23 teachers and 145 scholars.

The city schools have made a practice of taking collections during the sessions; and lately each class has been provided with boxes in which contributions are deposited. The sums realized in this way from the schools during the past two years amounted quarterly in St. Matthew's to \$80.57; \$65; \$67.29, \$65; \$58.41½; \$65; \$66.04 and \$7.5—or a total for two years of over \$590. St. Andrew's collected during the same period a total of over \$115. Contributions of lesser amount are also made by district schools. These sums have been devoted to various objects:—to support the City Mission; to assist the Foreign Mission Fund; to support boys at the Industrial School; to the South Sea Mission; to aid in paying expenses of the *Dayspring*, the mission vessel belonging to the children of the Presbyterian schools, and alleviating distress along the shore, &c.

The preparation of a scheme of lessons, giving the list of lessons for a year, is another undertaking of importance in Sabbath School work. All experienced teachers admit its superiority over the indefinite and unsatisfactory practice formerly in vogue. Now, leading events in Old Testament history, and principal scenes in the life of Christ, chronologically arranged, are studied by all the scholars in the school, thus imparting clear and correct ideas of events as they occurred in the order of time. Two thousand copies of these are annually sold to schools in the country towns and villages. The sister Presbyterian church has since commenced the publication of a similar scheme.

With the growth of the Richmond and North-West Arm School came the demand for increased accommodation. The room in the station-house proving inadequate to the wants of the former, rendered it necessary to seek for it elsewhere. At a meeting of the Association, the matter was alluded to, and an opinion expressed that the erection of a suitable building would be the wisest course to pursue, especially as there was evinced an earnest desire, on the part of the people of the district, for a place in which to hold meetings of various kinds. A committee was named to report; and at a subsequent meeting held in January, 1863, was appointed "to superintend the erection of a suitable school-house at or near Richmond Dépôt," who afterwards purchased four lots of ground, at the Grove near Richmond, for \$200, and had a school-house erected capable of holding 200 persons. The building has since been used for Divine service (an arrangement brought about by the Halifax Presbytery co-operating with the Association); also for prayer-meetings, as a Temperance Hall, Masonic and Good Templars' Lodge Room, &c. By the active

assistance of the ladies, who held a Bazaar in the fall of 1862, and otherwise, this building is free of debt, and is drawing a rental sufficient to keep it in good repair. At North-West Arm a want of proper accommodation was also felt. Through the kindness of Dr. Cogswell, now in England, the use of a school-house was offered, which was gratefully accepted, and operations began there. Some misunderstanding appeared to exist, however, some time after the school was in operation, which necessitated the relinquishing of the building for the benefit of another school. But Mrs. Hosterman, whose interest in such matters is never-failing, with others, placed at our disposal the convenient apartments in the stone mill as a substitute for the school-house. As there was a prospect of being in a position to give ministerial supply to Richmond and North-West Arm combined, the members agitated the erection of a school-house; and in September, 1866, a committee was appointed to secure plans, &c., for a building not to cost more than \$1,800. A lot of ground, measuring 70 feet by 65, was secured, and a handsome building erected, and handed over to the Association on the 15th August, 1867, and is now occupied by the congregation worshipping there, as well as for Sabbath School and other purposes. It is capable of seating about 200 persons. This building is held in the name of Trustees:—W. H. Neal, John Doull, and R. H. Skimmings, Esqrs., and will be transferred to the Association as soon as the balance now due them is paid, which amounts to nearly \$500, and which you will be called upon this evening to assist us in defraying.

These figures may give an idea of strength, but can hardly give an estimate of the good that has been done by the institution of this Association. That can only be understood when we ascertain the influence of each scholar on the masses of society long years after the impression received in any of these schools have ripened into "works of faith and labors of love." Besides, the annual Picnics, New Year's Gatherings, Quarterly Assemblies, Music Classes, and numerous other meetings called into existence through this agency, have created an interest and formed associations which the lapse of years will never efface.

We are not prepared to state accurately how many persons of various ages have been thus brought to see their Saviour's love and acknowledge Him as their only hope of eternal life, but quite a number of scholars have connected themselves with the church by remembering Christ's death at His table.

Halifax, March 14, 1870.

W. G. PENDER, *Secretary.*

TABUSINTAC AND BURNT CHURCH, N. B.

MIRAMICHI, 26th April, 1870.

SABBATH, the 27th March, being the day appointed to dispense the sacrament of the Lord's Supper at Tabusintac, in the parish of Alnwick, I, with the Rev. F. R. McDonald, left Douglstown on the forenoon of Wednesday, the 23rd March (Mr. McDonald having been appointed by the Presbytery to assist at the Communion). To those of your numerous readers who are not acquainted with the locality, I will endeavour to describe it. The distance from Newcastle, where Mr. McDonald resides, to Tabusintac, is about forty miles, about thirty-four miles of the distance being travelled just now by the ice on the river and bay. The day before we left, some snow had fallen, and the track for a good part of the way was covered; consequently, we had to make one for ourselves, which was not very agreeable, as it is not always safe for an inexperienced person to drive on that road at this time of year. After a drive of about fifteen miles, we arrived at Oakpoint, the residence of the Hon. James Davidson; a gentleman whose hospitality is so well known that it is almost superfluous to mention it. He has a fine farm, in a beautiful situation, on the

north shore of the inner bay of the Miramichi River. This gentleman has been deprived of sight for some time, but was cheerful and communicative. Being in public life for many years, his knowledge is more than common. We next drove to Burnt Church, a distance of nine miles, to the residence of Mr. John Anderson, where we were most kindly received and welcomed by his excellent lady, and comfortably housed for the night, which we found very acceptable after travelling the most of the day on the bay, facing a north-east wind, carrying snow, hail, and rain. The next day, Thursday, the Rev. Mr. McDonald preached to the people assembled, some of whom came a distance of six or eight miles. After the inner man was refreshed by a good dinner, we again started on our journey to Tabusintac River, where we safely arrived that evening. The next day, Friday, being Fast day, Mr. McDonald preached in the forenoon, and again on Saturday,—both days being very favorable. Next day, Sabbath, Rev. Mr. Robertson preached to a crowded congregation. About sixty-four communicants sat down to the table of the Lord. On Monday, Mr. McDonald again addressed the people.

Any person looking at a map of the province will perceive that the Tabusintac River empties into the Gulf of St. Lawrence about fifteen miles farther down the Bay Shore than the mouth of the Miramichi. The population is nearly all Presbyterian, and attached to the church of their fathers. They have two schools; but another might be advantageously situated farther up the river.

After bidding good-bye to Mr. Robertson and his kind lady, and partaking of a bountiful dinner provided for us by Mrs. R., we bade Tabusintac good-bye, and steered our course homeward in company with Alex. Logie, Esq., and his lady, who piloted us through Neguac, a thriving settlement, chiefly French, situated nearly half way between Burnt Church and Tabusintac. The most conspicuous objects to be seen in the way of civilization at Neguac are the numerous buildings erected by George Letson, Esq., who has been doing an extensive business there. At this place there is a neat Roman Catholic chapel, also one on Burnt Church Point, for the accommodation of the Indians, who all profess the Roman Catholic faith. The land at and about the mouth of the Burnt Church River being granted to the Indians, they live there for the most part of the summer in wretched houses, and in winter go to the bush, where there is more shelter and abundance of wood convenient for fuel. Between Burnt Church and Neguac is a French Settlement called River du cache.

But to proceed. We arrived at Burnt Church early in the evening, where we put up for the night at Alex. Logie's, a true specimen of the warm-hearted Kirkinen of Burnt Church. He and his partner, John Anderson, are doing an extensive business in fishing and lumbering. This establishment is opposite the entrance of the Miramichi River and the head of Portage Island. For sea-bathing or summer excursions, a pleasanter place could hardly be found on the North Shore than this, where every prospect pleases and every man is kind, where you will meet braw lads and bonny lasses, and, in the Messrs. Anderson and Logie, two of nature's gentlemen. They and their families are obliging and kind. At Burnt Church I attended a singing-class conducted by Edward Rogers, Esq., a gentleman who tries to do all he can to improve the singing in Tabusintac and Burnt Church. They have also a Lodge of British Templars at Tabusintac in a thriving condition.

You will excuse the liberty I have taken in writing so long a letter, but we were so kindly treated in those places I feel that I could not pass it over lightly. I pray that the friends in Tabusintac and Burnt Church may long have some one to break the bread of life amongst them. I may remark, in closing, that the Rev. Mr. Robertson is doing a good work, and deserves to be strongly backed by the Home Mission Board or the Colonial Committee.

Yours, &c.,

W. RUSSELL, JR.

THE ADMINISTRATION OF THE SACRAMENTS.

AT the request of a highly respected minister in New Brunswick, we insert the following discussion taken from the published Report of the General Assembly of 1858. It shows us what the present mind of the Church on the matter is. Dr. Bisset's motion, which embodied Lord Melbourne's famous saying, "Can't you let it alone?" carried by a large majority; but yet, that such a way of disposing of it did not satisfy all, is clear, for in 1869 an overture signed by leading clergy and laity was presented to the Assembly, asking that the whole subject be transmitted to the Committee on Aids to Devotion, with instructions to report on it to the Assembly that meets this month; and a motion to do this was unanimously adopted. The subject will probably be fully discussed this year, and something more satisfactory than the present disorder and misrule be attempted:—

THE ADMINISTRATION OF BAPTISM.

The Assembly took up an overture from the Presbytery of Haddington upon the administration of the sacrament of baptism, which was contained in a motion brought before the Presbytery, and which was as follows:—“Dr. Logie moved ‘the Presbytery to overture the General Assembly to pass an Act declaratory of the law of the Church respecting the administration of the sacrament of baptism; and if the practice, in respect of the time, place, and manner of administering that ordinance, shall be found in any of the Presbyteries of the Church to be at variance with the law, that the General Assembly should take such steps as it may in its wisdom think best for bringing them into harmony.’”

Dr. Logie said the law of the Church upon the subject of the overture was scattered over so many Acts of Assembly that it was thought by the Presbytery desirable that it should be set forth what the law really was. The object of the overture was not to insist upon public baptisms, though he believed that was the law of the Church; but the practice of many members had become wholly opposed to the rule. To show what the law of the Church was, Dr. Logie read quotations from authentic documents. He (Dr. Logie) thought it appeared sufficiently clear from these that the law of the Church had never been relaxed in favour of private baptisms. It might be that change of circumstances required change of practice, but there could be no doubt that many members of the Church had gone in the teeth of the law. Had this been general, it might have been thought that the law had fallen into desuetude; but in some Presbyteries and Synods the ancient law of the Church was uniformly observed, while in others it was disregarded. He was not there, however, to plead for the present law, or that it should be enforced, but he merely wished, in the first place, for a Declaratory Act from the Assembly upon the subject; and in the second place, an investigation into the practice, in respect of the time, place, and manner of administering the ordinance; and if it should be found at variance with the law of the Church, that the General Assembly should take steps to bring the two into harmony.

Mr. Johnstone, Unst, said he had never been able to understand why in some parishes there had never been such a thing as a public administration of the holy ordinance of baptism. In the Church of England, when baptism was performed in private, in extreme cases, it was the practice that the infant should be taken to the church as soon afterwards as it was possible, and there publicly acknowledged. Then it might be difficult to bring a child always to the church, but there could be nothing to prevent the minister going to the place where the baptism was to be performed, and holding a meeting at the same time. Then as to the vows that parents took upon them, there was the utmost indefiniteness as to what was said by ministers from the pulpit. The parent might in many cases not have the most remote idea what was to be said to him; he stood at the foot of the pulpit stairs and had no idea what the obligations were he was to

take upon him, and a man of thought and intelligence might find himself placed in very awkward circumstances, if he had something laid upon him that he could not approve of. He thought they should have a short and simple statement of what these rows were, that every parent might know what he was to undertake. Why should there not be an authoritative statement from the Assembly as to what ministers were entitled to set forth as the duty of parents? He moved that the Assembly sustain the overture, and appoint a committee in connection therewith.

Sheriff Tait said he had great pleasure in seconding the motion, and he thought it really wonderful, notwithstanding an express law of the Church, that the practice of baptism had become so different from the law. Though the law might have been made too imperative, that was no reason that in a case where there was no question as to the want of necessity private baptism should be administered. He thought the present practice of baptism had led to the idea that it was of less importance than the Sacrament. It was a remarkable thing that while one of the ordinances of the Christian religion was neglected to be performed in the church, the other was performed only in the church. While the church rigidly refused to celebrate the Lord's Supper elsewhere than in the church, it permitted baptism to be performed not in the church, yet in the church statutes they stood exactly in the same category. While they were considering the matter of baptism, the committee might also consider whether the law should not be declared in regard to the Sacrament. There was no law against its dispensation in a private house, and it was very hard that people bed-ridden or prevented from attending church should be deprived of celebrating it.

Dr. Bisset, Bourtie, did not think there had been any strong reasons given for the Assembly taking action in the matter. The law of the Church unquestionably was that baptism should be administered in public. He highly approved of that as the rule, but if they began to enforce it strictly, they would find that every step they took they were preparing insurmountable difficulties to the progress of the Church, and would drive many of her members from her pale. He really thought if ministers were discreet, they could contrive to have a few baptisms in public during the year, so that they might explain not only to the parent, but to the congregation, the relation in which parents stood to their children when they presented them for baptism. His rule was to ask some of the chief farmers to bring their children to the church, because he felt if he asked a poor man, it might appear as if he were inflicting a sort of stigma upon him. He noticed the case of Bracadale, which had been before the Assembly, where the minister set up peculiar standards and refused to baptize any of his parishioners' children. He concluded by moving that while the Assembly recommend the principle of public baptism as agreeable to the present law of the Church, they did not think there was anything in the present mode of administering calling for more in the first instance than this recommendation.

Mr. Whyte, Dryfesdale, seconded Dr. Bisset's resolution.

Professor Crawford, while he objected to having stringent rules laid down, thought they might have public baptisms more frequently administered, and particularly in connection with office-bearers of the Church. They could not expect the people to bring their children for public baptism, when the office-bearers refused. He thought there ought to be more uniformity in the practice of administering baptism. People did not know what the law of the Church was. The law was that marriage should be celebrated in the church, yet recently, when a marriage had been celebrated in St. George's Church, it had been looked upon as a great innovation.

Professor Milligan, Aberdeen, said in large towns such as Aberdeen, when people brought illegitimate children to be baptised, they were refused, and they took them then to the Roman Catholic priest; and the moment they went there

their connection with the Presbyterian Church was broken for ever. He held that the old laws and the leniency of practice were more calculated to promote the good of the Church than greater strictness.

Councillor Macknight, Edinburgh, said if there was one part of a clergyman's duty which he had always heard performed well, it was the administration of baptism. He held that they had no warrant for saying that either baptism or the Sacrament of the Lord's Supper should be performed in the church, and their performance in the church ought to be the exception, and not the rule.

Mr. Milne Home stated that in one parish where he had asked why baptisms were not performed in the church, it was given as a reason that there was no vestry. If the Assembly issued any recommendation, it should be accompanied by a suggestion that heritors should provide accommodation for persons bringing their children to church.

Dr. Logie expressed himself satisfied with the discussion which the overture had elicited.

Mr. Branks spoke briefly in favour of the present practice, believing that no grievance had been shown, and only one overture had been brought up.

Mr. Johnstone replied, and persevered with his motion.

The Assembly then divided, when there were—

For Dr. Bisset's motion	-	-	-	-	-	57
For Mr. Johnstone's motion	-	-	-	-	-	22
Majority for Dr. Bisset's	-	-	-	-	-	—35

Dr. Bisset wished it to be understood that a recommendation from the Assembly should go forth.

THE MARQUIS OF LORNE AND REV. DR. GUTHRIE ON THE LITURGY AND UNION.

“THE Marquis of Lorne, the Rev. Dr. Guthrie, of Edinburgh; and the Rev. Dr. Macfarlane, of Clapham, were the principal speakers at the laying of the memorial-stone of the new stone Presbyterian Church now erecting at Shepherd's Bush, Hammersmith, London.

“The Marquis of Lorne, in the course of his observations, in referring to the importance of making the services of the sanctuary attractive, advocated the introduction of the Liturgical element, and stated that were this done in the North, and if they did not so much leave the conducting of the services to the discretion of the minister, they would not find the squire going to the Episcopal Church and the people to the Presbyterian. Changes of this character did not affect the essentials of Presbyterianism; and for his part he could not see any necessary connection between beauty in the service, beauty in the fabric, and the Bishops. John Knox, the founder of the Scottish Presbyterian Church, used, he believed, the liturgy of King Edward, and he did not see why that distinguished man's example should not be imitated in that respect. He (the noble Marquis) would not introduce such changes too speedily, or against the feelings of the people; but he thought by keeping this in view, and making due explanation, the matter might be seen in its true light. He also advocated a greater amount of congregational freedom being allowed under the Presbyterian system in all non-essential matters, and wished his voice could reach the Church Courts of Scotland on both the points to which he had alluded.

Dr. Guthrie was the next speaker. His speech was of some length, and quite in his characteristic style. He expressed his approval of the remarks that fell from the noble Marquis, and referred to the attempt which had been made by parties in Scotland to interfere with the freedom of his former congregation in Edinburgh when introducing the practice of standing at singing. He

intended, in the *Sunday Magazine*, to set forth his views some of these days about the Liturgy, when it would be found that they were more in conformity with those of Lord Lorne than some people might suppose. He had long held that the perfection of a Church system would be something between Episcopacy and Presbyterianism. After enlarging on this topic, the Rev. Doctor alluded to the union movement. He expressed his delight at the prospect of a speedy union between the English Presbyterian Church and that portion of the United Presbyterian Church south of the Border, but was grieved to think of the obstructions which had been placed in the way of that cause in Scotland. In noticing the homœopathic character of the points of difference, he caused great amusement by touching on the distinctive peculiarities of the Cameronian, United Presbyterian, and Free Churches. He strongly deplored the opposition which had been made to the union in Scotland, and could not understand it unless upon the supposition that some very good men, unknown to themselves, had brought to the discussion of the question strong passions and prejudices rather than principles. He could not understand the atrocious language used by the anti-unionists. He could not understand the vile imputations which were to be found in the pamphlet, "The Watchword," or "The Watchdog" as it had been called, and a mangy cur it was. It might growl, though it could not bite. The terms "traitors," "tyrants," and "apostates," had been applied to the leaders of the Free Church, to Dr. Candlish, Dr. Buchanan, Dr. Brown, Dr. Rainy, Sir Henry Moncreiff, and others; and he never read such vile imputations, whether made use of in Church Courts or in the press, without his indignation being stirred within him. The only blunder that the Free Church Union leaders had committed, was when speaking of its consummation, saying that not a hoof was to be left behind. It was absurd to suppose that 1600 Scotch ministers could all be got to agree about this matter, and he would have the leaders come forward and say that it was the duty of the negotiating Churches to unite and leave the consequences to God. They had hoofs left behind in the year 1843, and they were not much the worse of that, but a great deal the better, and he would have the same course adopted here. If men would not agree better, then they should separate. Abraham and Lot separated."

[The above speech of Dr. Guthrie has brought down on his head outpourings of wrath from his brethren in Scotland who are opposing the Union of the Free and the U. P. Churches. Dr. Gibson, in the Free Presbytery of Glasgow, accepted his nickname for their periodical, for, said he, with caustic humour, "the 'watch-dog' has often saved the premises, but certainly not against honest men." The two parties in the Free Church are now prepared to go any lengths in carrying out their views, if they can be depended on as meaning what they say. The majority seems to have made up its mind to force on the Union, and the minority do not hesitate to table protests before beginning their discussions, declaring that they do not mean in any event to allow Free Church principles to be ignored or Voluntaryism encouraged, even if they have to appeal to the Civil Courts. The minority comprises very able leaders, such as Drs. Forbes, Miller, Gibson, Bogg, J. J. Wood; and earnest godly men such as the Bonars, Moody Stuart, Main and many others; but one gets a little bewildered as he reads of those determined 'spiritual independence' champions looking out for relief from the decisions of their own chosen Church Courts to the terrible Parliament House with its worldly-wise Law Lords.]

PROSPECTS OF CHRISTIANITY IN INDIA.

THE following article is from the "*Indian Mirror*," Keshub Chunder Sen's paper, and is interesting as showing that the native writer is much more sanguine—we might say hopeful—that Christianity might leaven India, than is the English Reviewer whom he reviews. Mr. Beveridge would have all

Christian missionaries leave India, while he admits that they have done a great deal of good to the country and people, understand the natives better than any other class of Europeans, and experience the greatest obstacle to their efforts in the godless lives of the generality of the English in India. It is a queer conclusion he comes to. One would have thought that if any were to leave the country, it should be those who are injuring, not those who are benefitting it. The native writer is much fairer, more liberal, and more Christian, however, and his article shows what the best educated natives think of the missionaries, both of their personal excellencies and the defects of their teaching:—

“The *Theological Review* for October last contains a somewhat sensational article on the prospects of Christianity in India. It derives peculiar importance and interest from the fact of its being the contribution of a Bengal Civilian, Mr. H. Beveridge, who writes from ‘ten years’ experience’ of the country. It evinces great vigour and independence of expression, liberality of sentiments and breadth of views. Avoiding orthodox cant and empty platitudes, the writer deals mainly with actual facts, and draws inferences from accepted historical data. He has no sympathy with those who indulge in glowing fancies and sanguine hopes regarding the Christianization of India. He condemns with extreme and unwarrantable severity, Dr. Norman Macleod’s views and opinions on the subject, and refutes the arguments adduced by him in his recent ‘Address on India Missions.’ According to Dr. Macleod ‘the prospects of India missions are good, and nearly all that is wanted for their further success is better missionaries and more money.’ Such a view appears to the Reviewer to be ‘entirely erroneous.’ ‘So far from the prospects of India missions being better than they were, they are yearly becoming worse and worse, and the educated Hindoos of the present day are farther off from Christianity (as it is commonly understood) than their ignorant ancestors were.’ The writer puts forth this emphatic and daring statement without equivocation, and brings in a variety of arguments in support of his position. Neither his statements nor his arguments are likely to find favor among the orthodox; on the contrary, their heretical character would, we believe, ensure their summary rejection. It is not to be expected that, because Mr. Beveridge wishes it, Christian missionaries in India will immediately retire, and those who support them will withdraw their aid. There is, however, much in what he says which is of immense importance to all who are interested in the work of Indian evangelization, and which may enable them to rectify and improve, if not desert their mission. There are many suggestive hints of a practical character which commend themselves to the attention of both the Christian missionaries in India and their supporters at home.

“The writer does not cherish any antipathy towards Christian missionaries, to whose virtues he thus bears his ‘humble testimony.’ ‘We believe them to be honest and God-fearing men, who have indirectly done a great deal of good for India. They lead pure and beneficent lives, and we have no doubt that their lives have made more converts than their arguments. Nearly all of them are excellent linguists, and by this means they have acquired an influence over natives and a knowledge of native character, which are possessed by but few other old Indians. As a general rule, natives like missionaries, and the native press has more than once declared them to be the only real well-wishers of India.’ The above eulogy on Christian missionaries in India has, we need hardly say, our most hearty concurrence; and we have often in these columns declared our conviction that they have secured the lasting gratitude of the people by their self-sacrificing devotion to duty, their disinterested labours in various fields of usefulness, their pious lives, and above all their love for the people. The favorable impression made by their lives on the natives of the country is, however, in a large measure neutralized by the adverse influence exercised by the lives of many professing Christians in India. The reckless-

ness of the latter may justly be said to act as a greater obstacle in the way of Christianity than even the idolatry of the people.

“As a matter of fact, the missionaries complain of the lives led by many Anglo-Indians as being one of the great obstacles to their success; and it is notorious that the natives think us very little, if at all, better than themselves. They admit, perhaps, that we do not lie or cheat quite as much as they do themselves, but then they account for this by our having fewer temptations to deception. Lying and fraud are the resources of the weak, and the non-employment of such weapons by a governing race is no more a proof of their exalted virtue, than the disuse of poisoned arrows and snake-pots in modern warfare proves that soldiers have become less anxious to kill their enemies. Besides, sundry revelations in Calcutta and Bombay have shewn the natives that Europeans are sometimes quite as great adepts at fraud as they themselves.

“So also when natives are reproached for taking bribes, they reply, in the first place, that the large salaries paid to European officers place them above temptation, and, in the second place, they point to the bribery at Parliamentary elections, and ask if England can be considered free from the vice. They are even so perverse as not to be persuaded of our superior impartiality in judicial matters. They admit that we are impartial when we are trying cases between natives, but so, they say, are native judges when trying cases between Europeans, and they are, we are sorry to say, very sceptical as to our impartiality when the case lies between an European and a native. And, no doubt, they have some grounds for this scepticism.’

“It is needless to say that the above observations correctly represent native ideas on the subject. If, then, such be the feelings of our countrymen towards Anglo-Indians, they cannot be expected to entertain any respect for the religion which the latter profess. This indeed is to be regretted. It is the interest alike of England and India that good Christians should be sent out here, not only as missionaries, but also as traders and merchants, and that examples of Christian piety and rectitude should be more common among the Christian laity here. Nor is the character of native converts to Christianity what it should be. ‘It is well known that the persistent charge of old Indians and unbelieving natives against the missionaries is not that they do not make converts, but their converts are not improved by the process.’ We never saw any exalted morality among the native Christians.’ In the way of illustration the Reviewer alludes to the Madras “boys” and the old Catholic converts in East Bengal. Of the Protestant converts he cannot speak so positively, as they form a small minority, and he has not seen much of them. There are no doubt honorable exceptions. A man like Pundit Nehemiah Nilanta is an ornament to the native Christian community, and is loved and respected by all. His sincerity, simplicity, earnestness, and devotion, attract universal esteem. But men of his stamp are rare. The majority embrace *dogmas*, but do not care to accept the *life* of Christianity; and for this the missionaries are to some extent responsible, for they seem to attach more importance to the former than to the latter. If the missionaries had been more mindful of the life of those under their charge, and zealously preached and enforced strict Christian moral discipline, we think India would have been blessed with a noble body of truly devout native converts, and the vices of professing English Christians would also have been partly checked. Nay, Indian missions would thereby have been withal far more successful. Our impression is that India will never accept dogmatic Christianity such as is usually preached by the missionaries; she has had enough of miracles, prophecies and supernaturalism. She is hankering after *life*, and true spiritual life she must have. She does not need the forms but the spirit of religion. Wranglings and controversies will not be acceptable to her diseased soul; she wants peace. India does not seek Popery or Protestantism, the Church of England or the Church of Scotland; she seeks not Christianity, but life in Christ. And surely India will have Christ and Him whom he revealed.”

HISTORY OF MAHOMED ISMAEL.

(WRITTEN BY REQUEST.)

It is cheering and pleasing to understand that the missionary work of the church is yielding glorious fruit. We transfer the following autobiography to our pages from the *Church of Scotland Home & Foreign Missionary Record*, feeling assured that our readers will peruse it with pleasure and profit.

The moral character and intellectual standing of Mahomed Ismael we may learn from one fact which, in the modesty of the true gentleman, he does not state with reference to himself. He refused an honorable and lucrative appointment in the civil service of his country, preferring to enter the service of Christ in the ministry of the church, which, under God, was the means of teaching him the way of truth:—

“I was born and brought up at Bombay—a highly important seaport town in India. I derived my birth from parents who trace their descent to the illustrious Sayyad family of “Kadria.” The founder of this family was Abdul Kadir of Jelan, whose burial-place is Bagdad, and who is revered as its greatest saint all over the Mohammedan world. My ancestors came to India, during the Mogul rule, and settled in the territory now belonging to the Nabob of Juzera, a small island near Bombay. On their arrival they received a jageer (grant of land) sufficient to yield them the means of decent subsistence, and to secure for them a respectable social position among the Mohammedan nobility of the place. When the British rule had become established in the greater part of the Bombay presidency, my grandfather removed to that town, where he commenced life as a naval captain, being well acquainted with the art of navigation as then understood by the Arabs. This profession was continued in my family for nearly fifty years, after which it was abandoned, chiefly in consequence of the love of home with which it interfered. By this time the family had become sufficiently wealthy, and owned property to a large extent. In point of worldly circumstances, I think I can say that my family occupied a very enviable position among the Mohammedan residents of Bombay, till some disagreement among the members involved them in expensive litigation, which ended in the removal of my father to Juzera, where, besides being a jageerdar, he now holds the post of a revenue officer. Being brought up in the Sayyad family, I was early accustomed to condemn everything that had the slightest anti-Mohammedan tendency. This prejudice naturally operated on me as a strong check against all social intercourse with Christians, a circumstance which prevented, for a long time, my acquiring any true information regarding the scheme of salvation by Christ. My means of that information were confined, therefore, to strictly Mohammedan books, from which, however, I had learned to admire Him more than Mohammed himself. His self-denying and unselfish character, as depicted even in those books, enchanted me to such a degree that I loved to copy it in my life. It must not be supposed, however, that this circumstance contributed in any degree towards weakening, much less removing, my prejudice against the followers of Christ. On the contrary, it naturally led me to condemn them the more severely. I think I may state it as a well-established fact, that religious change in the Christian sense is simply impossible until the mind is made to feel the want of it—a process which can only be performed by the Holy Ghost. Religious inquiry, strictly so called, may also be considered as properly the result of His direction.

“An event occurred which gradually introduced me into Christian society, and thus gave me an insight into a knowledge of the saving truths as contained in our blessed Gospel. After completing my study of the Koran, and a number of Persian books, I was advised by my grandmother to enter an English school—a thing which was at first objected to by my father on family grounds. At last, however, he gave in. Accordingly, it was arranged that I should attend

the Government school, as being the one from which all religious education was excluded. This I was soon compelled to leave for a mission school. The first mission school which I entered, and which I attended during the whole course of my English study, was the General Assembly's. I may observe that it was long before I could be induced to join this school. The religious character of the institution offered the strongest obstacle to my choice of it. My parents were also unwilling that I should become a member of the Bible class, which, they were told, existed in it as a thing of the utmost importance to the Society by which it was supported. The difficulty was, however, finally removed, and my study of the Bible afforded for a time means of religious dispute, which was at first not the least influenced by any regard to sincere discovery of the truth. Happily for me, the late Rev. T. Hunter was placed in temporary charge of the institution. His connection with the school was indeed a blessing, inasmuch as his thoroughly Christian instruction, combined with an earnest spirit, which he displayed in anything connected with the saving knowledge of the Gospel, gave a wonderfully beneficial turn and character to religious discussions in and out of school. My mind was thus gradually disarmed of its Mohammedan prejudices, and I became more and more familiar with the fundamental principles of salvation. In the course of religious conversation, he not unfrequently argued from Mohammed's sinful character, that he could not be the saviour of the world. This mode of arguing made me, under God, perfectly sensible of the inferiority of Mohammedanism, and produced, moreover, an intellectual conviction of the adaptation of the Christian religion to the wants of human souls. But this was not sufficient *per se* to induce me to leave home and become a member of Christ's family. Reason cannot intrude where *love* is strong. It is not in man to resist her. Her influence is seen in all the dear connections of life. To question her power would be to contradict ourselves. In no one was her influence more strongly felt than in myself, who, notwithstanding all the force of the intellect in my favour, proved utterly powerless against her mighty host—the world and all the connections thereof—until the Holy Ghost came to my aid. Under His blessed influence, I felt and saw that, helpless as I was, I needed Christ for my Saviour, and that an open confession of Him was a thing most essential to my spiritual welfare. This last I learned from Mark viii. 38. It is easy to perceive from the above that my conversion was the result of the operation of the blessed Spirit, not in connection with any particular passage of the Scriptures, but rather in connection with the discovery of the general scheme of salvation as laid down in them. I do not know whether you could have an adequate idea of what a respectable man in this country must suffer on leaving his home and relatives to become a member of Christ's family. It is only by imagination that you can picture to your mind the scene that takes place under the circumstances alluded to. Whatever idea you may have by that means, it is plain that it cannot be of a pleasant kind. All that he suffers, therefore, must be lightened to him by the precious consolation of the Gospel, otherwise he would be crushed beneath the weight. It is my happy experience, and I doubt not the experience of all Christians, that the moment Christ enters, all that is worldly retires without the slightest struggle. Everything becomes new, and Christ the fountain of life and the source of all consolation. Since my conversion, I have enjoyed peace and joy in the Holy Ghost, so that I can truly take up the language of the Psalmist as contained in Psalm xxiii. 6. There has been with me no moment of bitterness of heart. Surely the joy of believing in Christ surpasseth the world and the pleasures thereof. The more I meditate on His Word, the more I realize the truth contained in Mat. iv. 4. 'Man shall not live by bread,' &c., &c. I cannot conclude this without alluding to the great kindness of my dear Church—the Church of Scotland—in exalting me, the least of her members, to the most glorious office of the ministry, whereby I have become a fellow-labourer with Christ. For this and her other favours I

cannot be adequately thankful. But while I thus acknowledge the favours of the Church in general, I cannot allow myself to pass over the zealous solicitude on behalf of the native Christian Church here, shown by my dear brother in Christ, the Rev. R. Patterson, who is now in Scotland, and of whom I can say that he is the counterpart of my father in Christ, the late Rev. T. Hunter, through whose instrumentality I sought and found the Saviour. For the rest of my history I think it would be well that I should refer you to Mr. Paterson, whose kind friendship I have enjoyed ever since my introduction to him on his arrival at Bombay.

“(Signed)

MAHOMED ISMAEL.

“SEALKOTE, PUNJAUB, Nov. 1869.

“*Note.*—Our readers may remember that Mr. Ismael, who is a thoroughly educated man, was offered a minor judgeship by Government, but preferred remaining in connection with our mission, though receiving a smaller salary, on the condition of our ordaining him, which has been done accordingly. The Church has every cause to thank God for such an able and devoted man being thus added to their permanent staff.”

STORMY SABBATHS.

DURING the past winter many of our Sabbath days have been, in whole or in part, stormy. Providence might have ordered it otherwise; He might always have given us fine weather on this hallowed day. Instead of dawning upon us with threatening clouds, rude blasts, pelting rain and falling snow-flakes, He could have given us a clear sky with pleasant sunshine. Had this been the case, then the performance of certain religious duties would have been comparatively easy, and perhaps there would have been no interference with our attendance upon public worship. Stormy Sabbaths, however, have their uses.

1st. *They serve to show the number of fine weather Christians in our congregations.* Invalids, of course, cannot attend the House of God on a stormy day, but could not many be present who are found absenting themselves? Storms on the Lord's Day are not any more injurious in their effects than on a week day. Many, however, will not shrink from braving it during the week to attend a ball, a dancing party, a political meeting, or any gathering of a like nature. Stormy Sabbaths serve to show how many of these persons there are in our congregations.

2nd. *They serve to prevent parties from gathering around the church door before service commences.* Very frequently, on a pleasant Sabbath morning, you will observe quite a number of people collected around the church door, engaged in unprofitable conversation; and, perhaps, discussing political matters, talking over the news of the day or the chit-chat of the community. When the minister is seen approaching, a rush is made into the church, and the meditations of the more seriously disposed inside are interrupted. Stormy Sabbaths force these parties into their pews when arriving at the church.

3rd. *They serve to teach us a lesson of self-denial.* We are generally on this day clothed in decent attire, and honour it with our best apparel. This is right. But when a stormy day comes, we are unwilling to expose our best clothes to moisture or mud, and we do not choose to wear any other dress; hence we absent ourselves. Stormy Sabbaths thus serve to show how much self-denial we will exercise.

4th. *Stormy Sabbaths serve as a trial of our obedience.* “Thou shalt worship the Lord thy God;” “Forsake not the assembling of thyself together.” These are God's commands. When we rise from our slumbers on a hallowed Sabbath morn, perhaps the clouds look threatening, and soon rain comes. We think the weather is too inclement; we had better remain at home. Conscience,

however, all wishes, though perhaps but feebly, and, to satisfy it, excuse after excuse is conjured up. Perhaps the church will be damp or cold. I must take care of my health. I can read my Bible at home, the minister's sermons are dry; and I have a volume on my book shelf containing more eloquent and attractive ones. Conscience is thus quieted, and the day perhaps spent in sleeping, idleness, and unprofitable conversation.

Fire, hail, snow, and vapours, stormy wind, fulfil God's Word. Let us remember this when tempted to absent ourselves from the house of prayer on the stormy Sabbath, and always be present, thus cheering the heart of the minister, and praising the God of Nature, the Father of our Spirits.

TEMPORARY HOME FOR YOUNG WOMEN SEEKING EMPLOYMENT.

THE First Annual Report of the above Institution has just been handed in to us. Unlike most of *first* Annual Reports, there is no urgent call for more money, — the Treasurer's account showing a balance on hand. This fact we look upon as a very strong argument in favour of increased liberality on the part of *our benevolent public*. But our principal object is to notify such of our readers in the country and elsewhere as to the aim and object of the founders. As the name implies, it is a temporary home or boarding-house for young women who come to Halifax seeking employment as domestic servants. We refer to this First Annual Report in the pages of the *Record*, on the one hand, because we are delighted at the success of this or any other scheme of benevolence; and, on the other hand, because we wish the *Record* to be the means of bringing it before those most interested therein. We wish to notify young women in the country, who purpose coming to the city to seek employment, and who have no friends before them, that they can procure the very best accommodation at \$1.50 per week, in "the home." They are thus put in a position to enable them to secure employment such as meets their desires and wishes. We assure all such that it will be their wisdom, on arriving at Halifax, to go at once to "the home for young women seeking employment." The address of "the home" is 171 Lockman Street. Young women can feel free to go to "the home," as there is no *charity* involved;—they pay for the accommodation they receive, by the day or by the week, as may be agreed upon. To secure immediate entrance and save trouble, they should be able to produce a certificate of character from their Clergyman, or from some person whose name can be taken as a guarantee. In the Matron, Mrs. Dilworth, all who enter "the home" can rest assured that they shall always have a good and kind friend.

THEOLOGICAL SEMINARY, N. J.

THE closing exercises of the Princeton Theological Seminary were held on Tuesday April 26th. On this occasion there was graduated a class of some 38 or 40 members. The concluding services were rendered the more impressive from the fact that in the class just sent out, a larger number than ordinary had signified their intention to engage in Foreign Missionary labour.

During the past Session there were in attendance 117 Students, representing almost every state in the Union, and province in British America.

The number of Professors Ordinary is 5. There are also in addition, Extraordinary Professors of Elocution. Next year several gentlemen will lecture on various subjects before the Students. Courses will, we understand, be given by Dr. McCosh, Dr. Stephen Alexander, Professor Guyot and others of eminence in the scientific and literary world.

Many opportunities are afforded in Princeton of hearing the most distinguished orators of the day. During the past winter Mr. Gough, Mr. Beecher, Dr. Cuyler, Dr. John Hall of New York, Dr. Blaikie, Dr. DeWitt, Falm. ger, and others, were listened to by large audiences.

A few weeks ago, by the kindness of Scribner & Co., several prizes for eminence in Hebrew and the Cognall languages were announced. Should any Provincial Students think of availing themselves of this opportunity of distinguishing themselves, this would be a favorable occasion. Next Session opens September first, and will terminate at the end of April.

Last Session there were 5 or 6 from the Maritime, and about ten from the Upper Provinces.

NEWS OF THE CHURCH.

The Presbytery of Halifax meets in St. Matthew's Session-Room, on the second Wednesday of June, at 3 P. M.

Sunday School Bazaar.—The St. Andrew's Sunday School Bazaar in Mason Hall, Halifax, on the 12th and 13th April, turned out a magnificent success, both in artistic display and in pecuniary returns. Notwithstanding the most unfavourable state of the weather, on both evenings, the Hall, which was tastefully decorated, was crowded to its utmost capacity. We shall not attempt a description of the display on the different tables; suffice it to say, that in quantity of articles we have seen them surpassed—in quality never. The evenings were both enlivened with delightfully-discoursed music by the Band of the gallant 78th Royal Highlanders. The illumination of the Hall was vastly improved by the kindness of D. McKay & Co., gasfitters, and the whole affair was taken up and managed by the scholars, by the ladies and gentlemen of the congregation, in a right good style, which must have delighted the most fastidious visitor. The nett returns, after meeting all expenses, amounted to the very respectable sum of \$959. This, we understand, the Superintendent and Teachers intend to invest in city debentures, as a permanent endowment for the Library, after deducting a sum to meet their present wants. We rejoice at this, because we feel that it is a step in the right direction. The Superintendent and Teachers have now, and will have in all future time, a sum at their command, without being compelled to beg from the congregation on any and every occasion when a book is wanted for the library. We congratulate the scholars on being, in a great measure, the means of forwarding the Bazaar, and in making it what it was,—a brilliant and successful affair. They now see their influence in the school and in the congregation. Therefore let all these scholars who took part in it look forward at no distant date to become Teachers, and thus forward the spiritual interests of that—the temporal interests of which they have aided so nobly,—the St. Andrew's Sunday School.

Saltsprings—A Good Example.—St. Luke's congregation, Salt-springs, at their annual meeting held in the church on the 5th inst., unanimously resolved to give their pastor, the Rev. W. McMillan, five weeks' leave of absence during the summer. This favour, being unasked, is an additional mark of their usual considerateness. Would it not be well for other congregations to "go and do likewise?"—COM.

Cape John.—Our respected agent at Toney River, Mr. Alex. Fraser informs us that the *Record* is circulated among some of our adherents in the above-named district, as Toney River forms a part of the Cape John congregation, and he has taken six copies for some time past. We should be happy to hear, however, that the people generally in these districts are determined to enable Mr. Fraser to submit a much larger list next year.

Albion Mines.—The Treasurer of the Bazaar to be held in connection with St. John's Kirk, Albion Mines, begs to acknowledge the following donations received through Donald Gray, Esq.:—Messrs. Bauld, Gibson & Co., Halifax, \$20; C. Murdoch & Co., do., \$20; Bernard O'Neill & Co., do., \$4; Donald Ross, Esq., of Messrs. Bauld, Gibson & Co., \$4; Messrs. T. & E. Kenny, do., \$12; Messrs. E. Albro & Co., do., \$10; Hon. Jas. Fraser, New Glasgow, \$4. Total, \$74.

St. Andrew's, St. John.—We understand that a surprise party visited Dr. and Mrs. Donald on the 18th of April, and presented them with some very handsome and very valuable gifts. The party consisted of a large number of the congregation, both young and old; the presents were well-timed and well-deserved; and the party separated delighted with the giving and the gifts.

Presentation.—Mr. Allan Ross, one of the teachers of St. Andrew's Sunday School, Halifax, received from his class, on the 23rd of April, a copy of Dr. Wainright's work, entitled "The Pathways and Abiding-places of our Lord," as a testimony of their esteem of him as a teacher, and as a friend. A short address was handed to Mr. Ross by John MacDougall, George, James, Robert, and James Henderson, to which Mr. Ross replied in words expressive of his gratitude for their kindness and of his appreciation of the gift as a mark of that kindness.

The Congregation of Belfast, P. E. I.—At a congregational meeting lately held in St. John's Church, Belfast, the congregation, after serious consideration of their financial affairs, and the insufficient provision made for proper maintenance of the means of grace, unanimously resolved to advance the pew rents, so as to secure the amount of £65 over the sum hitherto realized, thus making the amount available for stipend, £290. This step, especially in such a year as this, when trade is at a stand, and the price for every kind of produce is very low, and scarcely any money paid for it; and when, in fact, most of the farmers have still all the corn unsold, and with no prospect of a market,—in such circumstances a movement like this deserves the highest praise, and is, perhaps, without a parallel in the history of any congregation within this Island or Nova Scotia, at all events, of any widely scattered congregation like that of Belfast.

Belfast, eleven years ago, was hardly self-sustaining. A very earnest petition to the Colonial Committee for assistance to help some church repairs, dates not further back; and not further back than six years the congregation could scarcely be said to have a decent building to worship in. They have now two fine Churches thoroughly finished and comfortable; while, in a third district, another church is being erected. Having accomplished this, and having acquired, by the effort, the knowledge that liberality in the cause of Christ will not lessen worldly prosperity, they have now taken a step highly creditable to their christian character, very encouraging and pleasing indeed to their pastor, and very valuable to every other congregation who will be stimulated with a desire to follow their example.

Several attempts were made during the past years to establish a Lay Association in this congregation, but the attempt always failed. It is hoped that the effort has this year been successful. The Association is now formed, and will, it is thought, be able, before the end of the year, to report a good work. The Ladies' Penny-a-Week Society, which has been in existence for several years, still continues its efforts. These two associations are now working side by side, and it is hoped that the blessing of God will attend them.

On behalf of a few members of the congregation, a deputation, a few days ago, waited on their beloved pastor, conveying an expression of the attachment felt, and the hopes cherished, of his long-continued services, and presenting him with a purse containing £20, as a token of their affection. A few only of

the comparatively well off took part in this. The almost utter want of money circulation rendered it difficult for the largest proportion to express, in this shape, the good will cherished. One individual—and neither old in years nor in business—gave £3 as his share in the above gift. All this is certainly deserving of praise, and should be known, in order to stimulate others to do likewise, and even do much better. For while this shows considerable improvement in Belfast, it does not represent fully, nor does it approach nearly, what Christian congregations should, and what they *could* do, if once the glory of their Master was truly recognized as the chief end of their being. While the narrow-minded and worldly may object, the truly Christian will feel and acknowledge, when most in advance of his neighbors, that by a very little self-denial much more could easily be done.—*Com. to Patriot by one of the Trustees.*

The Census of Newfoundland.—The census of this the oldest Colony of Great Britain was taken last year, and the results have just been published. It shows the progress that the Island has made in twelve years,—the former census having been taken in 1857. In that time the population has increased only 18 per cent., or from 124,288 to 146,536. Ecclesiastically, the greatest advance has been made by the Wesleyans,—they having increased 43 per cent., or from 20,239 to 28,990. The Kirk numbers now 401 as against 302 in 1857. Of the 401, there are 291 in St. John's,—the rest being probably scattered about on the French Shore and Labrador. As the census of 1857 gave us 290 in St. John's, we have increased by exactly one in twelve years. In the same time, the Free Church has decreased from 425 to 374, though over the whole Colony they have increased from 536 to 573, or about 7 per cent.,—the same rate of increase as the Roman Catholics, whose numbers stand 56,805 and 61,059. The Church of England now numbers nearly as many as the Romanists, having gone up from 44,285 to 55,184, or at the rate of 24 per cent. It is a melancholy fact that, owing to our divisions, two men of the ability of the Revds. Messrs. Harvey and McRae should be kept in St. John's, where there isn't a Presbyterian population sufficient to make one good congregation, only some 660 souls in all. One would hardly judge from this that there was a lack of men in, or of candidates for, the ministry, or that the church was not able to spare more than one missionary to every million of the heathen; and yet, melancholy though the fact is, how can we expect one or the other body to give way, unless a general Union be effected?

NOTES OF THE MONTH.

In the British Parliament, business has so accumulated that the Prime Minister has proposed morning sittings. The Irish Coercion Bill has been passed, and is now ready for operation in a country where it is vastly needed. Between three and four thousand outrages of all degrees of villany graced the annals of that beautiful isle, and the ocean for 1869. Liberal as were the provisions of the Land Bill, the Roman Catholic clergy, who are the real political leaders of Ireland, pronounced it inadequate. With an instinct of self-preservation, they felt that with the removal of every grievance, their craft was in danger. We are forcibly reminded of Esop's fable of the wolf and the lamb at the stream of water. Meanwhile, what with shooting and "tumbling" landlords, administering illegal oaths, and sending missives of terror, life in Ireland must be of quite an exciting nature.

WE shall not consider the English Education Bill safe till it has been passed. It provides for religious teaching at a certain hour, at which objecting parties may absent themselves. The teaching intended seems to be the Bible, the catechism.

and hymns sung in opening the school, so that the English people are not yet prepared for *secular* education. The Bill is opposed by two extreme parties: those who think that it allows too much influence to the church, and those who think that it gives too little. If the Bill passes, the Church of England may congratulate herself upon the result. Upon the whole, it is comforting to see that Britain is not prepared to copy, as we here habitually do, the United States education laws, in a slavish manner. The United States Schools are worthy of all praise, and suit well the purposes of a country where all the races of the world have to learn to become one people. But mere copyists never think of differences of situation and circumstances, and it cannot be denied that the separation of education into secular and religious—the divorce of time and eternity—of soul and body—is a most unnatural arrangement, and can be justified only by necessity. When once it *has been* set up, however, we must see that all are treated alike.

THE Union question in Scotland has assumed a new and curious aspect. Overtures have almost simultaneously been placed upon the tables of the Free Church Presbyteries of Edinburgh and Glasgow, in favor of proceeding with union with the United Presbyterian Church by sending the Committee's Basis down to Presbyteries. But before the discussions began, the compact minority opposed to union, and including many able and prominent men, tabled protests, wherein they claimed, if Free Church principles were compromised, the right of taking "competent means of redress." The vote in both Presbyteries, though it went against the protesters, proved them to be very numerous, influential, and resolute. The interesting feature in the matter to us, however, is the reference to civil protection. Doctors Gibson, Forbes, Miller, Begg, Bonar, claim to represent the Free Church, and to hold all the property and rights which Free Church benevolence has lavished upon that body since 1843, and threaten competent means of enforcing their claims—that is, the civil courts. Dr. Buchanan retorts that the Deed drawn out by the late Lord Rutherford, under which the Free Church holds her property, provides for the possibility of a union. Both thus appeal to a civil authority, and thus providence in its course supplies us with a commentary upon the extreme views of the same men in former times.

A. P.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Rec'd from Rev. Allan Pollok, collection	
East Branch	\$16 00
Rec'd from Rev. Allan Pollok, collection	
West Branch	16 00
Rec'd from Mr. Geo. McLean, collection	
St. George's Church, River John	3 10
	⌞
	\$35 10

JAS. J. BREWSTER, *Treas.**Halifax, N. S., 3rd May, 1870.*

YOUNG MEN'S SCHEME.

St. George's Church, River John	\$4 20
	RODF. MCKENZIE, <i>Treas.</i>
<i>Pictou, April 30th, 1870.</i>	

HOME MISSION FUND.

St. George's Church, River John	\$4 65
St. Andrew's Church, Pictou	20 50

GEORGE MCLEAN, *Treas.**Halifax, 2nd May, 1870.*

PRESBYTERY CLERK'S FEES.

Pictou K. Session	\$4 00
Salt Springs	4 00
	W. McM., <i>Phy. Clerk.</i>

CASH RECEIVED FOR "RECORD."

Alex. McNaughton, Antigonish	\$2 50
D. Hislop, Pictou	35 00
Alex. Fraser, Toney River	5 00
Geo. Campbell, for Barney's River	5 50
Do. for Piedmont Valley	3 00
Do. for French River	2 00
Rev. N. Brodie, for Gairloch	3 00
Do. for Mill Brook	5 00
<i>Halifax</i> —Mrs. J. Esson, \$1.25, J. F. Campbell, Miss Forrester and Capt. Craig, 62½ cents each.	

W. G. PENDER, *Sec'y.**Employment Office,
Halifax, May 4th, 1870*