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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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APRIL, 1871.

No. 4.

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

PATRONAGE.

The Mother Church is at present engaged in an undertaking of more than ordinary dimensions. She is making one great simultaneous move for a modification of the existing Law of Patronage—Bergymen, Elders and Laymen together unanimous, and with such determination, that she must succeed and cannot fail. In her endeavours to have the Patronage of the Parishes modified to fit the changed circumstances of the times, we wish her God speed. Her aim, as far as we can understand from the reports which have come under our notice, is simply to effect a modification of the Law of Patronage as a matter of expedience; not that the Law is wrong, but simply that it does not work well. Hence there is nothing heard of the serious onslaughts as in the discussions previous to 1843. We would prefer not to make reference to unpleasant times so long past and now fortunately speedily becoming forgotten, were it not that it has been several times taken for granted, assumed without enquiry, that the present movement in the Church of

Scotland is the movement which ended in the Secession of '43 revived. It is the same only in part. It is the same in so far as dissatisfaction with the present working of Patronage is concerned, and that is about all in common between the present and former movement. In the former movement the Goliaths came out in their war paint, and wielded all the keenness of the dialectic tomahawk and scalping knife. Even the more chivalrous men of the Guthrie class, dealt more in words that would sting and hurt, than in arguments that would by weight convince. Men like Marshall, Ritchie, Cunningham and Gray used characteristic weapons, and, fighting with "grim and terrible ferocity," made wounds that caused inflammation, but did not kill.—Even good Dr. Chalmers, in weak hours and in the midst of excitement, spoke of the Church whose baptism admitted him to the visible fold, whose learning had made him great, and whose ordination vows were upon him, as a "moral nuisance to be swept away." Dr. Cunningham termed her "A synagogue of Satan." The language of Dr. McDonald

of Ferntosh we consider too horrible for publication. We make reference to these painful matters not for the purpose of bringing to light painful things better to be forgotten; but for the purpose of placing them side by side with the sentiments of the noble generals who are in the van leading on the present movement. These men have anything in view rather than secession. Nay, many of them, Professor Charteris among the number, have expressed themselves desirous of clearing the way towards a union of co-operation with the Free and U. P. Churches in Christian work. The mighty arguments of Norman McLeod tell wherever read or heard. He views the Church as every man who would give an estimate worthy of consideration should view her in the light of her history for the past quarter of a century. Dr. Gillan is also among the number, and his service in advancing this great change in the constitution of the Church, his metaphorical manner of expression, and his characteristic readiness of repartee, add an element of pleasantry to whatever he advocates. There are besides in the movement, Lords Provost of great cities, members of both Houses of Parliament, and good and true churchmen, officers of the army, and leading merchants of the day. When such men take a matter up with right upon their side, a government will find that they will be compelled to surrender.

In thus commenting upon the Patronage modification movement, we express no opinion as to the *principle* involved in the working of Patronage. That men become dissatisfied with a measure, or even that it has outlived its own necessity, says nothing against its principle; and whether or not the abolition of Patronage would tend to advance the interests of true religion and divine truth, remains to be seen. We believe a change

would benefit the Church—it would at any rate stop the mouths of gainsayers, and as we admire the statesmanlike style that has marked the proceedings so far, and the truly christian and gentlemanly spirit pervading every word spoken and everything done, we wish the Church success in the effort. And we feel assured that the men of the present movement will not abandon the enterprise even though success may not attend their first effort, but will unflinchingly prosecute their purpose till the success they desire is attained.

The most difficult problem will be to get hold of some principle upon which to frame a system of election or selection to take the place of the present system of presentation by the Patron. Pure popular election is not to be thought of.—Even the Voluntaries of Scotland themselves have avoided this. The Free Churchman or the United Presbyterian, though he be a pew owner, and regular attender, has no vote in the election of his own minister unless he be also a Communicant. Pure popular election will not, we feel assured, be the form adopted. It would be premature to make any suggestions. We shall watch the movement from time to time; and when any particular method of election is adopted, we will return to the subject and again draw the attention of our readers to it.



WE would take the liberty of drawing the attention of the clergy and laity of the church to the fact that the collection for the Synod Fund falls this year to be made on the last Sunday of the present month. A much larger contribution will be necessary, as some expense connected with last year's Delegation to Montreal was incurred. It is hoped that our vacant congregations will not forget this very important collection.

Articles Contributed.

Old St. Andrew's, Halifax.

This venerable old building was closed on Sunday the 2nd inst. Divine service was held at the usual hours, 11 a. m. and 7 p. m. The Rev. John Campbell, Pastor of the Charge, conducted the morning, and the Rev. Geo. M. Grant, of St. Matthew's, the evening service. Unusually large congregations assembled on both occasions to take farewell of the old church around which so many sacred associations cling. Many who have long since ceased to worship within its walls, and who have gone to other communions of the Christian Church, embraced this opportunity of once more and for the last time worshipping in the church in which they were dedicated to God in baptism, and in which they compassed for the first time the Communion Table in remembering the death and dying love of their blessed Redeemer.

At morning service Mr. Campbell chose for his text Psalm 37, 5: "If I forget thee, O Jerusalem, let my right hand forget her cunning." In his discourse he showed that the remembrance to be cherished was the remembrance of sacred associations. He then took up the history of the Charge from its commencement; and as this history will be read with interest by many of the readers of the *Record*, we give a summary of the same. We feel assured of this because St. Andrew's has perhaps had the most varied history of any congregation in the Province. Its origin dates as far back as the spring of 1817, when "a number of pious and well-disposed individuals residing in Halifax in Nova Scotia, having felt deeply the want of gospel ordinances, met and resolved mutually to use all proper means to have a Presbyterian Church formed in the town of Halifax, wherein they themselves and others of good moral and religious character might enjoy the privileges and advantages of a stated ministry, and the word and ordinances of the gospel according to the appointment of Christ Jesus their Lord and the constitution of His New Testament Church; they, therefore, early in the spring of 1817 drew up a statement of their views and

resolutions, and in way of petition laid it before the Synod of the Relief Church, which met on the 14th day of May that year at Edinburgh, in Scotland, and requested to be received and nourished as a forming congregation in immediate connection with the Relief Body."

The Relief Synod heard and considered favorably the request of the people of Halifax, N. S., a committee was at once appointed, and one of their number, the Rev. Henry Paterson, of Gateside, in the Presbytery of Dumfries, was induced to come out to organize the congregation, this being deemed a course of action preferable to sending out a Licentiate. He sailed from Leith in the brig "Skeene," March 23, 1818, and arrived in Halifax on the 15th of May, after a passage of 53 days. On the following Sunday, May 18, 1818, he opened the church, and entered immediately upon the discharge of his duty. After Apostolic example (Acts 14: 23) he appointed Elders. He found that one of the congregation, James Scott, was already an Elder of the Church of Scotland; him he admitted; and two others, James Leishman and George Booth, he ordained on the 20th of Aug., 1818, after serving an Edict in regular form. The Session thus constituted met for the first time eight days thereafter. He dispensed the first Communion on the 18th of October of the same year, of which 58 communicants partook. Having discharged the duty entrusted to him, he returned to Scotland, sailing from Halifax Oct. 25, 1818.

The next minister sent out was the Rev. Thomas Gilfillan McInnes, a man of superior talent, indomitable energy, and broad catholic views. He landed Nov. 6, and preached for the first time Nov. 8, 1818. He seeing no cause for maintaining a separation in the colonies for a supposed grievance which could never come beyond the shores of Scotland, at once had the name "Relief Church" changed to "New Presbyterian Church." He thus hoped to lay the foundation of a Church that would not mould itself after any pattern in other lands. His labours were intense; and during the few months he remained in the Church it was filled to overflowing. He conducted three services every Sunday, but unfortunately the good

man's sojourn to Halifax came to an end, and in June, 1820, he left Halifax in ill health, and shortly after died in Baltimore.

Shortly thereafter, Oct., 1820, the Rev. John Burns, a Licentiate of the Church of Scotland, being in Halifax, was invited by the "New Presbyterian Church on Barrington street" to preach. He did so, and with much acceptance. At once they desired him to become their pastor, but not having been ordained, he could not discharge the full duties of the office. Application was at once made to Rev. Dr. Gray and the Rev. Mr. Knox, the ministers of St. Matthew's, for coöperation in securing ordination for Mr. Burns. Coöperation was refused. Exchange was effected with Dr. Burns, then of St. Andrew's, St. John, for two months, who endeavoured to procure ordination for his namesake, Mr. Burns, in Halifax, but also without success. During the residence of Dr. Burns, of St. John, in Halifax, the "New Presbyterian" congregation entered into connection with the Church of Scotland, terming itself "St. Andrew's." Mr. Burns not obtaining ordination, and his health having failed, his connection with the congregation ceased.

What was then to be done? There seemed to be no hope of accomplishing anything on this side the Atlantic; so the congregation wisely entered into communication with the Church at home. A letter, accompanied with a call and bond for salary, was sent to the Rev. Dr. Davidson, Dr. Andrew Thompson, and Sir Henry Moncrief, requesting them to procure the services of a minister for one year, on condition of his passage being paid out and back, provided either his services were not desired beyond the year, or he did not desire to remain. The result was that the Rev. John Martin was appointed, ordained and sent out. He sailed from Leith Aug. 26, 1821, and arrived in Halifax on the 10th of October following. Shortly after his arrival a call was presented to him, this time requesting him to become the fixed and settled pastor, which call he at once accepted. Mr. Martin's incumbency marks an epoch not only in the history of the congregation of St. Andrew's, but also in the history of the Church. No life could show a more

varied history. At one time his congregation overflowed the capacity of his church; at another time it was on the verge of extinction. At one time Mr. Martin was the champion of Protestantism, and at another time we find him almost on the eve of imprisonment for debt. To him Halifax owes much. The quiet rest of the Lord's day, now fortunately broken only by the rude and unnecessary firing of the mid-day gun on the citadel, we owe to the exertions of Mr. Martin. Libraries which now, though poor, are the only ones we have, we owe to the same good man's life. He had his weaknesses. These came on in the evening of his day. Who is perfect? "Let him that standeth take heed lest he fall." This was a man of no common parts, and had he lived in a country where biography was read and where books were bought, a "Memoir of the Rev. John Martin" would be written and widely read. "He rests from his labours and his works follow him."

The successors of Mr. Martin are three: Rev. George Boyd, now in Scotland; and he in turn was succeeded by the Rev. Charles M. Grant, B. D., now in India, who again was succeeded by the present pastor, the Rev. John Campbell.

The Rev. Mr. Campbell concluded his sermon by urging on the congregation to support the Trustees in their present wise, judicious and good policy of "no debt." Debt he characterized as "a millstone about the neck of a congregation." He also urged the necessity of spiritual activity among the membership of the congregation. This to be manifested by regularity of attendance at every service in the church, to give help in the prayer-meeting, and to push on vigorously the work of the Sunday-school.

It was unfortunate that a severe fall of snow commenced early in the afternoon, which continued with unabated fury till a late hour at night. Nevertheless, a large congregation assembled at 7 o'clock to hear the last sermon in the old building. Had the night been fine, the church would have been filled to overflowing. Even with the severe storm raging outside, when the Rev. George M. Grant entered the pulpit the

pews were all nearly full. Again it was evident that many desired to bid farewell to the old "House of Prayer." Mr. Grant chose for his text, Ezra iii., 12, 13: "But many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off." Those words," he said, "describing a scene of mingled sorrow and joy—sorrow at the thought of the old house, and joy at the prospect of the new—express the feelings of a good many here to-night; and with us, too, the sorrow is felt chiefly by the old men and women whose memories go back to other days, while the younger men look forward with hope, seeing in the change a step in advance." He proceeded to give a full expression to those different feelings, pointing out how natural they were, although all knew that the wood of a church was in itself no more sacred than that of any other building. The influence of old and long-continued hallowing associations; their connection with their forefathers as members of a national and historic Church; and the beginning or the quickening of spiritual life experienced within those walls by some of them, all would tend to make the destruction of the house a cause for melancholy and deep if passing regret. On the second of those divisions he pointed out the incalculable blessing to the nation for long centuries that the endowments of the Church of Scotland had been; and asked, if we were her true children, would not we in this new world lay the lesson to heart, and give expression to the utmost of our ability. An endowed ministry in connection with a stable and faithful church, is such a vantage ground for all high religious effort, that it is the greatest boon man can confer on the district, the city, or the congregation he loves.

The preacher concluded with earnest exhortations to make new St. Andrew's blessing to the city and to generations unborn. The 115th Psalm from the

10th verse was solemnly sung, the blessing given, and then slowly and reluctantly, and with many a look cast behind, the congregation passed out, bidding the last farewell to their old house of prayer.

The Census.

A Census, or numbering of the people, is now being taken throughout the different Provinces of the Dominion. The object of this great work is simply to ascertain the population of the country and of every district in it; to discover what increase or decrease has taken place within the last ten years, what progress has been made in improving the land, what increase has taken place in the wealth and resources of the people, what additions to our trade, our manufactures and our shipping. It is impossible to over-estimate the value or importance of a correct and reliable Census. Indeed, so important is it, that the system has long been adopted and carried out by every civilized nation in the world, more or less exactly, according to the intelligence of the people and the character of the Government. A general Census of the Dominion has been commenced. On Monday 2nd April that great work was begun: to be completed probably about the 1st of May.

Besides the general interest and importance of this Census, it will have an exceptional political significance which no former one ever had, for upon its results will be based the amount of subsidy to each Province, and also the amount of representation in the Dominion Parliament. It is therefore the interest of every one of the Provinces, and especially of Nova Scotia, that this Census should be as full and accurate as it can be. To ensure this, it is not enough that the enumerator should be intelligent and faithful, the people must be willing to give all necessary information so that there may be no omissions and as few mistakes as possible.

The objects sought to be obtained by the Census, are first and principally, the exact amount of the population, distinguishing sex, age, place of birth, religion, occupation, condition—that is whether married, single or widowed. It aims at ascertaining also the number of births, deaths and marriages that have

taken place within the last twelve months; the number going to school; the number of adults unable to read or write; the number of deaf and dumb, of blind or of unsound mind. The number and tonnage of vessels belonging to the Dominion and each Province in it; of houses inhabited or empty, or in course of construction, are to be sought. The number of churches, schools, hospitals and public buildings, and public institutions of every kind; the number of acres owned and occupied; the description and amount of the produce of these acres; the details of different kinds of real estate and agricultural implements, are all to be ascertained. We will thus get at the aggregate yield of the farm and of the forest, of the mine and the factory. The Census will make known to us the aggregate amount and value of our various industries, both by sea and on land. It will tell us the number and value of our manufactures, our live stock, our animal products, our shipping, our fisheries and minerals; and enable us to make a comparison with our condition, in all these respects, ten years ago.

It is thus evident that the undertaking must be not only a vast but laborious and most responsible one, of the very highest importance to the country, and of great interest to every person in it. We trust therefore that it will be well and carefully taken, and that every facility and assistance will be given to the enumerators charged with taking it, in their arduous and important work.

We will illustrate what we mean by giving a few of the results yielded by the Census of 1861 in Nova Scotia. By that Census we ascertained that ten years ago our population was 380,857; of whom 165,584 were males and 165,273 were females; that the number of families was 54,469, so that each family averages about six persons. It was found that 46,755, or one-seventh of the whole, were under 5 years of age; 84,964 were between 5 and 15, representing the schoolable proportion of the population. From 15 up to 60 years, which may be said to represent the working period of the life of man, the number was 165,329, or 86,790 males and 88,602 females. There were 21,525 of the 380,000 who were upwards

of 60 years of age; only 7,854 above 70; 1,810 above 80, and 21 who were said to have reached or exceeded 100 years.

Of the whole population 97,966 were married, being considerably above a fourth, while it was found that between the ages of 30 and 40 one-fourth of the males and one-third of the females were unmarried. There were then in the Province 30,500 women above 40, and of these 2,610 were single, or about one in twelve. There were 8,368 widows, but only 3,155 widowers, shewing whether from choice or necessity a vast disparity against the female side. The number of deaths was said to be 4,679 and of these, 1,568 or one-third were under five years of age, 2,441 or more than half were under 15.

As regards religious persuasion, 47,744 were Church of England; 86,261 Catholic; 69,456 Presbyterians of Lower Provinces; 55,000 Baptists; 34,009 Methodists; and 19,000 Church of Scotland. It will be interesting to learn what the relative numbers of the above religious bodies now are. In 1861 there were in the City of Halifax 25,026 people, and of these 6,078 were Church of England, 11,649 Catholic, 1,953 Presbyterian Lower Provinces, 933 Church of Scotland, 1,505 Baptists, and 1,979 Methodists. How stand matters now in these respects?

Of the 380,000 people in Nova Scotia in 1861, 295,000 were native born, while there were 16,000 of Scotch, 9,000 of Irish, and about 3,000 of English birth. We have not time or space to enter into the subject more fully at present. The illustration might be extended almost indefinitely, but we think we have shown enough to satisfy every one of the great interest and value which must be attached to the present Census. So far very little has been said about it in the press, but that has not arisen from any indifference either to its objects or its results, in which all of whatever party have a deep and sincere interest. We trust and believe that that result will be eminently satisfactory, and that it will turn out that the progress of the Dominion both in population and material wealth within the last ten years, has been far in excess of that of the New England States. We may mention that

in 1861 Nova Scotia possessed 831 churches and 385 clergymen of all denominations, being one church to each 100 and one clergyman to each 860 of the population. In 1861 the Church of Scotland is credited with 25 places of worship, but it is generally believed that in several districts both churches and people were entered simply as Presbyterian and given to the sister body. We trust, for the sake of exactness, that this mistake will not be repeated in 1871.

C.

New Hebrides, South Pacific

The New Hebrides are situated between latitude $11^{\circ} 29'$ N. and $20^{\circ} 4'$ S.; and longitude $166^{\circ} 41'$ and $170^{\circ} 21'$ E. They extend about 400 miles N. N. W. and S. S. E. The northern island was discovered by Quiros in 1606. He regarded it as part of the Southern Continent which at that time was supposed to exist. The group was visited by Bougainville in 1768. Besides ascertaining that the land was not connected, but composed of islands, he did but little; and it was reserved for our own great navigator, Cook, to complete the discovery. He visited it in 1774, discovered all the Southern islands, and more or less fully explored the whole of it. He gave it the designation it now bears. With the exception of the Feejees and New Zealand, there is no group in the South Pacific that will bear comparison with the New Hebrides."

The New Hebrides are distant from Melbourne, Victoria, by about 2000 miles, are 1500 miles from Sydney, New South Wales, and are 1200 due north of New Zealand. The islands of this group are 40 in number, 30 of which are inhabited. Taking the island of Anietyum as a starting point, all the other islands of the group extend in a north-westerly direction from it to the great island of Santo in the extreme north. All the islands of this group are of volcanic formation, and hence very fertile.

There are about 15,000 natives in the whole group, only about 2000 of whom have been christianized. Although not by any means as fine looking as their Eastern neighbours, still the natives of the New Hebrides are in manner and disposition much more gentle and re-

tiring, and make much less demonstration. Generally speaking, if the white man deports himself like a gentleman to the natives, and respects their feelings and property, they will respect both him and his property in return. They have their own ideas of etiquette, and no man who knows anything of human nature, or who wishes to benefit the poor natives, will trample on their finer feelings. After you land among them, acquire a thorough knowledge of their language with all its idiom and thousand peculiarities, go freely among them, treat them kindly, and respect their family and district relationship, and they will love you, and be found at all times and under all circumstances your friends, and you can lead them like so many attached children. But with a spirit of pride and superiority sometimes manifested towards coloured races by the white man, go contrary to all I have said, then the sooner you leave their islands the better for all parties.

The islands of the New Hebrides are in appearance spotless gems. I shall never, never forget my feelings of delight, amounting almost to intoxication, when on a quiet Sunday morning, about 7 years ago, just as the sun appeared in the east scattering the soft morning clouds, the lofty mountain peaks hove in sight, and as the morning advanced it seemed to roll off the mantle like a great white shroud down to the water's edge, exposing the dark-green islands in all their beauty and magnificence to view. If you can imagine yourself on islands of evergreen, where you never have snow, frost, hail, cold or any winter, never a day colder than one of our most pleasant September days—where the mountains are green all through the year—where the waters are as clear as a cold mountain spring—where the land is protected by a great natural breakwater—the waters alive with fishes, from the little trout weighing half a pound to the turtle weighing four hundred pounds—where the low-lands and the sloping sides of the mountains are covered over with the cocoanut tree, breadfruit, horse chestnut, rose-apple, orange, lime, lemon, custard-apple, the banana, plantain, sugar-cane, pine-apple, also the yam (vegetable) taro, sweet-potatoe, and all in great abundance, then I say you can

have some idea of the Pacific isles. The summer months commence in December and end in April, and the cool months extend from first of May to first of Dec. During the summer months we have the warm north winds and a good deal of rain. During the cool months the south-east trades blow constantly, carrying health and cheerfulness to all.

Any person who has visited the Pacific isles and then attempts to describe them in his best possible style, is almost compelled in sorrow to quit the task as he reads his own description and then compares it with those gardens he dared to picture to the minds of others.

Then, again, the islands *are not unhealthy* if we who go there would be a little more conservative, but the air seems so sweet and balmy that natives of colder climates cannot understand why the old missionaries are constantly annoying them by cautioning them against the night air, exposure, over-exertion and damp clothing. *'Tis no sacrifice to go anywhere as missionaries in the cause of Christ*, and surely no man going to such a field as the isles of the broad Pacific should think of it as a *sacrifice*. Apart from the glory of the work itself, and the distinct command of the great missionary who, while on earth, delighted so much to be about His Heavenly Father's business, and who suffered hunger and thirst, cold and shipwreck, persecution and an even death for the Gospel which He preached. Apart from all this I say, 'tis no sacrifice for any young man, however dear the ties of home and country, to leave all and go as a missionary to the New Hebrides. Now, consider, 1. The islands, well, they are spotless homes for the gods. 2. They are within ten days sail of the Australian and New Zealand cities. 3. Any number of ships are constantly sailing between the Colonies and the islands, and by these you can at all times send or receive mails and supplies if you wish. 4. Letters by overland mail to San Francisco and thence to Australia by steamer frequently arrive at the islands in less than two months from the time they are mailed in Nova Scotia. 5. The time is not distant, it seems to me, when the steamers passing from Australia to China will touch in at the islands, (say New Caledonia) to land

passengers and mails, and take in water fresh fruits, and vegetables for the voyage. When this time comes, persons going to the New Hebrides can purchase a through ticket from Halifax to the islands, and the whole time of passage will not be more than about six weeks, and then we will have excursion pic-nics from Halifax to the New Hebrides, and Botanists will be found taking a trip to the islands for the purpose of collecting rare plants. You laugh at my wild dreams, but wait a few years and you will see that this is not all idle romance. The world is coming together. You can now circumnavigate the world in 80 days, and by taking 120 you can do so and see the sights.

But I must close for the present.

HUGH A. ROBERTSON.

Oxford House.

Learning and Giving.

"Work and Pray;"—the words run together as if fitted for each other. The man who toils without lifting up his heart to God is a mere drudge; and the man who prays without working is apt to become mere "sounding brass," if not worse.

The lesson from this is that we should always join the outward with the inward, just as man's body is joined with his soul,—any divorce between them being bad for both. But there are many organizations connected with the usual economy of a Christian congregation in which we see the one without the other. Thus we know of Bible-Classes in which the members meet together for years, asking questions, studying, receiving religious knowledge, but never once asking before they separate, "should not we do or give something for Christ's cause at home or abroad?" So, too, people meet from week to week to pray with each other; they exhort, they cry to God to stir them up, they commune with Him, but they rest there. It does not seem to occur to them that there is work to be done, and that the best way for them to become interested in religion is by constantly denying themselves for it, and that there is no more fitting time than when they have been specially professing Christ's name and calling on Him. Is it any wonder that prayer-meetings are

often cold, and that outsiders complain of them as objectless? The outward is utterly divorced from the inward. These things ought not to be so. We believe that at all such religious meetings the plate should be at the door, and that there should always be a definite object to be contributed to. We mean not that any should be burdened, but that an opportunity should be given to all who are so disposed, to give, even out of their deep poverty, for the good cause in one or other of the many shapes that come before us. Thus our giving, though not paraded in the newspapers, would be always of "a ready mind," and "sanctified with the Word of God and prayer."

We have been led to make these observations by having seen the practice now recommended actually carried out in St. Matthew's, Halifax. It has been so in that congregation for more than a year past, and the results have been excellent. Not only in the Church and Sabbath School, but in the prayer-meeting and the two weekly Bible-Classes, the plate is always at the door, and the object to be collected for during the month, quarter, or year—as it may be—is understood by all who attend. The advantages of this system of things are varied. Those who attend feel that it is not altogether a "getting" on their part, but that there is also a "giving," no matter on how small a scale. The minister or elder who presides is also able to get money thus for many a good purpose that he could hardly ask a church collection for. For instance, at St. Matthew's prayer-meeting during the past year, they collected \$25 for a City Bible Woman; \$7 to pay duty on \$100 worth of Tracts sent out by the London Tract Society as a present to the pastor; \$10 for the Working Society for the poor; \$56.50 for the Church of Scotland's new mission to the Aborigines of India; and they are now collecting for the work of Colportage in our own Province. In one of the Bible Classes, they collected \$10 as their share towards painting a City Mission Church; and \$70 to buy bedsteads for 20 additional boys in the Industrial School. In the other they collected \$27.50 towards a City Mission Work. These details are given to show how useful the system is. It saves the Minister or Session a great deal

of trouble, good work is done, and the sympathies and energies of our people are kept actively engaged. Why should not all our prayer-meetings at any rate "do likewise?" And we would suggest, as a good object to collect for—the India Aboriginal Mission—for the expense of it is not allowed to be taken from the ordinary funds of the Mission.

OBSERVER.

Letters to the Editor.

Letter from Rev. Mr. Goodwill.

[The following letter gives us a minute and interesting account of Mr. Goodwill's movements during the last six months of 1870,—from the Conference of missionaries at Aneityum in June till his return to Aneityum in December, after visiting the various islands of the New Hebrides group on which missionaries have been planted, and effecting his own settlement on the island of Santo where he and Mrs. Goodwill are hereafter to labour. We are sorry indeed to learn from him that he has as yet received no letters from Nova Scotia. Surely some members of the Foreign Mission Committee correspond with him.]

CAPE LISBOURNE, SANTO, }
Nov. 22nd, 1870. }

MR. EDITOR,—

In my last I promised to furnish you with a brief outline of my sailing in the *Day-spring* about the islands; and I will endeavour to do this in as succinct a manner as possible. After the close of the missionary meetings, on Monday, June 27th, at 10 A. M., we sailed for Futuna and arrived at the Rev. J. Copeland's station on Tuesday 28th, 8 A. M., and found Mr. and Mrs. C. enjoying good health, and busily engaged in the duties of their calling. Here I saw the first heathen, and most disgusting savages they were. They were on the beach and on the heights above; were all armed with clubs, spears, bows and arrows; and besides, had among them quite a display of muskets. You will not half value, nor in any sense fully realize, what Christianity has done for those who have embraced it, until you see the heathen. I mentioned before that there was a prospect of war between the heathen and Christian

parties in Fotuna, but Mr. C. was in hopes that the storm would blow over, although he did not know what an hour might bring forth. After landing Mr. C.'s supplies, we set out at 4 P. M. for Aname, Ancityum. The reason why we returned to Ancityum was that the Captain, who is a cautious man, had been afraid to overload the ship, and, rather than incur danger, had thought it better to run across to Fotuna, taking the wood for Mr. C.'s church, and then come back for the missionaries and the rest of mission goods. On Wednesday 29th, at 1 P. M., we sailed for Qwamera, Tana, Mr. Watt's station, and hove to at 6 P. M., and sent Mr. and Mrs. Watt ashore. We then proceeded to Port Resolution, and arrived there on Thursday, 30th, 7.30 A. M., and sent Mr. and Mrs. Neilson ashore. At 10 A. M., the *Dayspring* returned for Mr. and Mrs. Watt, who accompanied us, to assist in Mr. Milne's and my own settlements, and came back to Port Resolution at 7.30 P. M., and sailed for Dillon's Bay, Erromanga, and anchored there on Friday, July 1st, 8 A. M. Here we remained three days building a house for Mr. McNair, who was sick and much reduced by fever and ague. On Monday, 4th, at 5 P. M., we sailed for Portinia Bay, Mr. Gordon's station, and hove to there at 4 P. M. Next day several of us went ashore by boat, Mr. and Mrs. Watt, Mr. and Mrs. Milne, and myself, and were hospitably entertained at Mr. G.'s for the night. In the morning we were disturbed by the sad intelligence that one of the hands on board, a native of Savage Island, by name, "Johny," an excellent fellow, had died suddenly during the night. After consigning poor "Johny" to the tomb, we waited for some time with Mr. Gordon, who had been also appointed to assist in our settlements, but he could not see his way to going with us, and so declined. Mr. G. shows much taste by the way in which he has arranged his premises and garden. He is enjoying good health, and looks very well. On Wednesday, 6th, 4.30 P. M., we sailed for Cook's Bay, in order to select a station for Mr. Milne, or more properly to assist him to do so himself. On Thursday the 7th, Messrs. Paton, Watt, Gordon, Milne and myself, met there with the chiefs, and, after some talk and consideration, we were all of opinion, except Mr. Gordon, who was extremely anxious for a settlement, that it was impracticable and unwise to settle a missionary there; impracticable, because the harbour was a bad and dangerous one; unwise, because it would virtually be the sacrifice of a missionary; for, it is only 4 miles across by land to Mr. Gordon's station. At 7 P. M., we sailed for Aniwa, Mr. Paton's island, and

hove to on Friday 8th, 1.30 P. M., and landed Mr. and Mrs. Paton. All the natives of this island have embraced Christianity. They have a pretty large church. These natives, when contrasted with the Fotunese, Erromangans and Tanese, although but recently emerged out of the darkness of heathenism, show something of the good effects of the Gospel and missionary labour. Mr. Paton is a very hard-working man. You will at once be struck, when you come to his station, at seeing the amount of manual labour performed by him, while his mental labour is also much. At 5 P. M. we sailed for Efue, Erromanga, to see if it were practicable to settle Mr. Milne there; for he had got an idea in his head that he would be of very little use elsewhere. The ship hove to off here, and Messrs. Watt, Milne and myself went ashore by boat, but we only found a few people, and immediately we decided against a settlement in Efue and returned by boat to the vessel. At 10 A. M. we sailed for Efif, Efate, and arrived at Mr. Cosh's station on Sunday 10th, at 10.30 A. M. Here are fine looking natives, their costume simple and much more becoming than that of the Fotunese, Erromangans, and Tanese; for one thing you are not disgusted and shamed at seeing and meeting with them. The Christian party, especially those of the late Mr. Morrison, are the cleanest, the best clad, the most intelligent, and the finest natives that I have seen in the New Hebrides. On Tuesday 12th at 10.20 A. M., we sailed for Havanah Harbour and anchored there at 6 P. M. This is the best harbour in all the New Hebrides. Efate is an excellent island in many ways, but I have no time to write about its advantages and disadvantages. On Wednesday 13th, Messrs. Watt, Milne and Mr. Milne, the 1st officer of the ship, Pomai, the chief of the late Mr. Morrison's station, and myself, sailed by boat across to Nguna. This is a short cut; there is a narrow channel in which a boat can safely sail at half tide or full tide. Our object in sailing across was to consider the practicability of settling Mr. Milne there. To our great satisfaction we found an excellent place and a people ready to receive him. After Pomai explained the object of our visit, we then returned to the vessel, the Chief of Nguna accompanying us, and reached it a little after dark. On Thursday 14th, at 4 A. M. we sailed round for Nguna, and anchored at 10.30 A. M. Now we set to work, a large crew of us, all the hands of the ship with the Captain at their head, and six from Errakor, the late Mr. Morrison's station. If I do not mistake there were 27 of us going ashore every morning for some time, and

we wrought hard until night, so you may understand that by the time the ship left, Mr. Milne was nicely situated. The *Dayspring* sent the Errakor men home, but at Efi a crew of ten natives of that place, who had engaged to go on to Santo left, so the Captain had some difficulty in getting another crew of five or six. On the 24th the *Dayspring* returned again to Nguna, and on Monday, July 25th, at 2.30 A. M., we set sail for Santo and anchored at Cape Lisbourne on 27th at 2.15 P. M. We now spent a couple of days in quest of a suitable place for a Mission station. The first place we selected we had to abandon on account of some difficulties that existed among the people, and between the Chiefs of the Cape and those of that district. The place was beside the line of division between two tribes, quite near three large villages. I looked upon this place as a most excellent situation, right in the direction of the *Trade Winds*, with a pretty fair harbour, but being defeated, I reflected "Man may choose, or select, but the whole disposing is of the Lord." We had now but to make the best we could of existing matters, whereupon I selected a place upon a high hill, about half a mile from the harbour in the direction of the town, and something better than a mile and a half from it. I chose this place for several reasons. 1st, Cape Lisbourne is regarded as a very unhealthy place, and thus if possible to escape the malaria, I thought it safer to build upon an elevated place. 2nd, I would partly be in the region of the *Trade Winds*, which would make it all the cooler and healthier; and 3rdly, I would not be far from the best and safest harbour as yet known in all Santo. The stuff for the house was now put ashore, and the Santonians were not long in carrying it up the hill, while some of us and some of the native women were clearing up the place for the foundation. Mr. Watt, myself, and some of the ship's crew, now began to build the house; which, being done, the natives were not long thatching it. Then, on Wednesday 3rd August, a week from the day the *Dayspring* anchored, she again put to sea. I, with the lads I brought with me, was left alone; for Mrs. Goodwill had remained in Anettyuan, at Dr. Geddie's. The lads now began to build a cook-house and a dwelling-house for themselves; while some of the Santonians and myself began to fell down the giant forest. This was no easy work, for some of the trees were as large as a mountain, but down they must come, for I wanted to see the harbour and the sea around about. Having succeeded in this, I began to dig a cellar under the house for a store-house. The native gave consider-

able help at this work also. It was really laughable to hear the Chiefs and others express themselves while we were digging the cellar; they would cry out "Missi im matamata," literally, "the house will die;" meaning that the house would fall down and break in pieces. They would then discuss among themselves what house they would prepare for me, in the event of my house being blown down by the wind, but when they saw the pillars and walls of stone built up, they changed their tune, and began exclaiming "Meridau, mogolo, nezosail," "good, it is all right, it cannot be better." As soon as this work was finished, we built a verandah all around the house, and also painted the house. We now began to make a zig-zag road up the hill, by cutting it in the form of a stair. The natives seeing all this work were not a little astonished, and also looked upon Missi as a wonderful man. I like the natives of Santo very much; they are so far very kind in their own way, but I feel something horrified in meeting with the female sex; for they are in a state of nudity, except a few leaves or a tuft of grass about three inches in breadth; and what is still worse, they do not seem to care about clothing. The expression, when you are bartering with them is, "Give enrunu, (calico) to the bushman; me want chum, chum, (beads, beads), small ones, all colours." One Sabbath I was a little amused at seeing one of the Chiefs of the district coming in dressed in the clothing which I had given to a woman a few days before for half nothing. What he and all the rest of them seemed to be much delighted with, was the sack-jacket all covered with pictures of Pea-cocks and other pretty birds. For the two first months I was very much thronged with the natives, and especially on the Sabbath my house would be crowded with them; they would come in the morning and not leave until dark. These Sabbaths were most painful to me: for I could not speak to the people nor tell them anything about Jesus, and there I was, in a most sad state, seeing this people dying for the bread of life and I not able to break it to them. This is one of the most trying states of mind that ever I experienced. Santo is, as you all know, a large island, the largest in the New Hebrides, and thickly populated. It is estimated that there are more than 10,000 inhabitants in it, but here we have the curse of Babel. There are many dialects, if not distinct languages, spoken in this island; there are three even spoken at the Cape; in consequence of which a missionary is greatly hindered in extending the Gospel. Santo has been spoken of as extremely warm, and the climate very unhealthy, but so far I

have not found it as bad as reported. As to heat, the thermometer has ranged from 70° to 90°, but it may be very different during the hot season. The lads and myself have had several attacks of fever and ague. I account for my being attacked in the following manner. On a Sabbath morning we saw a vessel heave to and send a boat ashore. I naturally thought that there might be letters or papers for me, and so went down to the harbour. It having rained during the night, the air was moist and heavily laden with malaria. A strange feeling came over me before I returned to the house, and I felt so all day Monday. On Tuesday I was laid up and had a somewhat severe attack, but I am happy to say that each subsequent attack was lighter and lighter, so that I did not seem to be anything troubled by the fever at all. The high Chief, called Mul-Yos, who is a great friend of mine, came in one day to cure me. Not believing in anything of the powers of his magic, but simply to see, I submitted to be experimented on. He got two young fresh cocoa-nuts and took one after the other and put them around me several times, and upon my head, muttering, and then sat on the floor and tossed one after the other from hand to hand, muttering and repeating something. I had then to go outside the house a few steps from the door, where he pierced them and poured some of their contents on my head and right foot; he then went a little distance and threw them into the woods. The experiment, I need hardly say, was like the operator, of very little use. I hope that when the place is well cleared up, there will be very little fever and ague about my premises. There is one thing, however, which may blast this hope. The land here is very fertile. There is upon this high hill a depth of 12 inches of black loam, rich heavy soil, so you may understand that vegetation is exceedingly rank. Besides this, the natives have their plantations around about all this vicinity. The exhalation arising from all the decomposed matter may have a very bad effect; but the wind, for we mostly always have a good breeze here, may allay or check the miasma. The natives have very strange names, e.g., Boa, a boar-pig; Bér, crooked-feet; Raa, the sea, and so on; while their habits are not only odd but too often revolting and disgusting beyond the power of language to express. Everything is examined and distinguished by the sense of smell. The nose is the test, and a very useful one as you may understand. None of the Chiefs will eat food with any of the common people; and neither the Chiefs nor any of their men eat food with me, or take it from me. It is only those who have been from

home and in ships that will eat our food. It is amusing to hear them lipping, "me like lassies"; "me like sùger"; "me like lice," that is, rice.

There is a ruinous traffic carried on very extensively here in kidnapping the natives. I was sorry to see among those engaged in this horrible affair two Captains of the late Norman McLeod's people of New Zealand, once of St. Ann's, Cape Breton. I do not believe that Norman taught them anything of this kind, nor in any sense advocated the principle. Since I came to Santo, which is only something more than four months, no less than seven vessels have anchored in this harbour, and they have succeeded in carrying off seven of the natives around the vicinity of Cape Lisbourne.

The natives of Santo, as far as I can learn, have no idea of the Being of a God. They believe in evil spirits and ghosts, of which I will endeavour to tell you something in my next epistle. The Santonians are kind to their wives and children, and are in many ways an interesting people; but there is some of the cunning craft of the other islanders among them also. A short time after the *Dayspring* left there were many rumours and much talk of the Bush-men coming "to break my house," i. e., to burn it up. One now, another a little afterwards, would come and tell this story, all for the purpose of knowing whether I was a coward or not. When I was tired hearing all this stuff, I told them that "I did not believe in fighting or killing men, but, if the Bush-men came with bows and arrows, and fire to kill me and burn my house, I would," at the same time showing them a six-barrel revolver, "let them know my power." After this I heard no more about the Bush-men. We have had a little battle fought between two districts quite near my residence, in which two were killed.

The *Dayspring* arrived back again at Santo on the 26th Nov., at 10 A. M., having on board Dr. Geddie and Mr. and Mrs. Paton and family. As Mr. Paton was very anxious to consult the Dr. at Lifu in behalf of his baby, we left in the evening, but to his sorrow on arriving there, we all learned that the Dr. and the French soldiers had left a few days before for New Caledonia. We visited all the stations and found all the missionaries well. I felt very sorry on hearing of Mr. McNair's death. Mrs. McNair is going by the *Dayspring* to the Colonies. The *Dayspring* arrived at Ancityum on the 18th Dec. I was happy to find Mrs. Goodwill quite well, with a daughter three weeks old. These few lines I have added after my arrival at Ancityum. I have not received a letter or paper since I left N. S. JOHN GOODWILL.

Letter from Rev. A. McLean.

MR. EDITOR,—Our people. I have no doubt, are surprised at the long silence of our missionary, and probably many are beginning to lose patience and to feel anxious. In the longing to hear tidings of the welfare and labours of Mr. Goodwill, I fully share. Let us, however, wait patiently for a little, and I trust we shall be gratified by intelligence showing that the hand of God, which led our missionary safely to the scene of his labours, continues to sustain and prosper his efforts. By the last accounts which reached us, it was stated that he had been appointed to the large island of *Espiritu Santo*. This is one of the most important and by far the largest island of the *New Hebrides* group. It is about 70 miles in length, and 40 in breadth, with a population of not less, if I mistake not, than 20,000. Our missionary has the honor of being the first to enter into this large and dark island, which we hope will, ere long, by his instrumentality, be reclaimed from its desolation, and appear clad with beauty, as the very garden of the Lord. Several years ago, missionaries Messrs. Murray, Turner, Geddie and others, visited *Santo*, and from the statements made by them the prospects of a mission on the island were exceedingly encouraging. They considered the inhabitants in many respects rather a superior race. On one of these occasions some native Christian teachers were landed, and the reception given to them, and the friendly disposition manifested, seemed to make it certain that missionary labour among them, conducted in a prudent and right spirit, need not anticipate any really insurmountable difficulties. I extract the following from "*Murray's Missions in Western Polynesia*":—"We made the island on Saturday, the 21st of September, and anchored in a large bay, the east side of which is formed by a point or cape, named, by Cook, *Cape Lisburn*. It resembles *Dillon's Bay*, *Erromanga*, but it is three or four times as large, and affords a better and safer anchorage. It is all one could wish for a missionary station. The natives came on board readily, but it was no easy matter to find the chiefs and make the object of our visit understood by them and the people. We succeeded, how-

ever, tolerably well, and appearances were such among the people that we landed at once, and the teachers and their wives, who were designed for the island, slept on shore without apprehension. Leaving the teachers and their wives in the Bay (except one who accompanied me), I walked to the village, or rather town—for it more resembles a regular town than anything I have seen in any heathen island of *Polynesia*. The distance must have been little short of four miles. My object was to see the principal chief and look out for a suitable locality for a mission station. When I reached the town, which is named *Papua*, I was amply repaid for my long walk. Instead of miserable huts, stuck down as if by random in the bush, as is the case in the southern islands of the *New Hebrides*, I found a neat, orderly-looking town. The houses are spacious and good. They are in groups of three, four or five, each group consisting probably of the dwelling-houses and out-houses of a family, being enclosed with a neat reed fence. The spaces between the groups resemble narrow lanes or streets, and in what seemed the centre of the town is a clear, open space, in beautiful order, which seemed to be a place of public resort. The people looked startled, and some of them, the women especially, frightened, when we suddenly appeared among them; but they soon gained confidence. As regards the people, I never saw a more mild and peaceable-looking race. The women look more degraded than in most of the other islands. In one respect the people of *Santo* are in advance of all the other islands of the group: they are acquainted with the manufacture of earthenware. They make very useful articles in which they cook food and use for various other purposes."

The above, consisting of a few sentences only from Murray's very interesting account of the islands of *New Hebrides*, will be sufficient to show that our mission field is an important and most interesting one, and that with the presence and the mighty power of God, with our missionary's efforts, we may feel assured of an abundant and glorious return. Who would wish to withdraw from that mission field, or grudge the few shillings he has already given, or the larger

amounts he will still be asked to give, in order to place in the hands of the thousands of poor benighted Santo the lamp which will guide them into the paths of peace and of everlasting life? That large and most interesting island is now placed on our care, and the responsibility rests on us, as a Church, that these precious souls shall not be neglected nor suffered to perish in ignorance of that Name which alone can save. We have already done a little—just a little—and only sufficient to show that we are not entirely dead and lost to a sense of our obligation to remember the last command of our risen Lord. We are thankful for what has been done, and for the treasures of the world we would not have it undone, nor would we retrace the step we have taken. Whatever difference of opinion may have existed when the mission was first contemplated, there is but one feeling now, that we would justly forfeit the name of a Church of Christ should we go back to the position we occupied ten years ago, and stand before the world as a missionaryless Church. We have found that what was feared as a burden which might impede the progress and efficiency of our Home work, has been a blessing and a source of prosperity. There is not a congregation that can say the Foreign Mission has lessened the funds required for their other purposes, nor is there an individual in our Church who can assert with truth that the claims of this mission deprived him of one necessary comfort, or even coveted luxury. But should the demands of the Foreign Mission call for self-denial, will any real disciple of Christ hesitate? The command of Christ speaks with a power to the heart that loves Him, which will crush every objection and difficulty that would hinder obedience; and can that man speak of the value of the undying soul who can listen to the wail from thousands of poor, desolate hearts, where immortal spirits are trembling with terror, knowing that death is dragging them away, and none to help or comfort or tell them where they are going? If we would act up to our responsibilities, and meet, in the spirit of true followers of Christ, the obligations which rest upon us in reference to the large population of Santo, it is not necessary to say that our efforts must

assume a more determined form. Ministers and people must feel more deeply impressed than hitherto, with the urgent necessity of giving the Foreign Mission a higher place in their thoughts. From the returns of collections, as seen in the *Record*, I fear that when our Synod meets it will be found that the amount of our contributions will not be sufficient for the work to be accomplished. We accepted the offer of a second missionary, and by doing so pledged ourselves to provide the requisite funds. This seems to be forgotten by many of our congregations. Instead of an average of 4, 3, or even 2 shillings a family, which could not be called excessive liberality, or be at all dignified with the name of an effort, I see there is not in some cases the average of 1 shilling. Surely this will not longer continue so. I cannot believe our people are so indifferent to the scheme as the contributions would indicate. If, instead of leaving the matter to Sabbath collections, which bad roads and stormy weather will always, in country congregations, seriously affect, a few collectors were appointed who would take the trouble to go from house to house, I am quite satisfied that in almost every case the amount would be doubled. This is easily done, and if done our funds will be sufficient, and will go on increasing as our work grows.

A. McL.

Letter from Rev. P. Melville.

MR. EDITOR:—

Dear Sir,—In obedience to repeated requests, I begin to write some account of our work and our church in Fredericton. And indeed I deeply feel that I can give this account with joy, and with fervent gratitude to God, the only fountain of all good. I trust also that it may be blessed to stir up many christians and many churches to new diligence in His glorious work.

For ten months I have now been labouring in Fredericton, as Assistant Minister with the venerable Dr. Brooke. Our congregation has been our delight as well as our care in the Lord, and our work has been a steady course of onward progress and victory, which is daily increasing, through the Divine blessing. Of this I may give a few instances.

Our Bible Society has this year raised the unprecedentedly large sum of \$625, besides a legacy of \$160 from an aged widow

of our congregation, Mrs. McLean by name, who has nobly bequeathed all her property to the Lord's service at home and abroad. This raises the amount to \$785, and when the Depository sends in the produce of various sales of Bibles in behalf of the Society, its total income for this year will not be very far short of \$1000. This is an unprecedented achievement for our Branch Society, and the credit is mainly due (humanly speaking) to Mrs Brooke, the lady of the manse, (who has long been the President of the Ladies' Branch, and, in a manner, the soul of the Society), and to her excellent staff of Collectors, of various denominations, who unite all classes in the privilege of contributing to the spread of God's everlasting word.

Our Bible Class was instituted last summer, and has now increased to upwards of seventy members, the best young men and women of our congregation, who are regularly present, despite the storms of winter and the wind of spring. We meet in the vestry of the Kirk, immediately after Sabbath School, and employ one hour in studying one book of God's Word. We began, indeed, with a comprehensive view of the whole Bible in its two Testaments or covenants, Old and New, and the relation of the written Word to the Living Word, who is eternal and Divine. We afterwards took up Genesis and the other books successively in their chronological order generally, devoting one week to the study of each. This has proved a most delightful and soul-refreshing method, and our class is steadily increasing. They have presented me with a very costly Pulpit Gown, and other valuable tokens of goodwill. May Divine Grace and Truth be their portion, and make each of them an everlasting blessing to all whom they love! Thus, indeed, may they all be blessed, and a blessing to all!

Our Sabbath School is also flourishing and increasing. Some children come to it from a distance of five miles, summer and winter, and their parents say it is hard to keep them from it, even when their health is in danger. They are very fond of their excellent teachers, as well as their Bible lessons, their hymns, their scripture cards, their catechisms and their missionary-box. Besides giving one scripture card, weekly, to every scholar that is present, we give another to every one that has his lessons perfectly. Those they repeat to their teacher; and when they have thus won twelve cards, they receive a large reward card in exchange for them; and when they have won six large cards this way, they receive, in exchange, a Testament or Bible as a prize, with their name and good report

inscribed. We are now getting a large addition of new books to our Sabbath School Library, to the value of about \$150, through the enterprise of some working members.

Our congregation is also increasing both in attendance and membership. The Rev. Dr. Brooke and myself take equal parts in the pulpit services. I have also a monthly service at Maryland, about seven miles from the city, where there are about a dozen of very hopeful families of our church. During the winter I delivered a course of evening lectures, which were pretty fully reported in our newspapers. Dr. Brooke is also beginning to reap a richer harvest of his long and devoted labours. At our first celebration of the Lord's Supper, after my arrival in Fredericton, we added twenty-six new members as communicants, being the largest increase of any up to that time. But at our next communion, which took place in the beginning of March, we received no less than thirty-six communicants more. Surely "the Lord hath been mindful of us, and he will bless us still." To Him alone belongs the good work and the glory. We are enjoying a blessed revival of faith and charity, yet it is so perfectly quiet and orderly as to be almost unnoticed. "The Kingdom of God cometh not with observation: it is within you." We trust in the Lord that these are but beginnings, and that this mild and steady revival will continue to be the permanent state of our church. We know it will if we all do our part faithfully. May the Lord grant a like blessing elsewhere and everywhere! He assuredly will, if men will only do their part.

Our prayer-meetings have also been increasing in interest since we have made them real prayer-meetings, and not mere evening sermons. Several of our lay brethren now lend us their valuable aid in leading the devotions of our people at these meetings. The good results are very manifest and gratifying.

We have instituted a Young Men's Christian Association here since my arrival, the credit of which is largely due to the Kirk; especially to Dr. Brooke and Mr. Edwards, one of our ruling Elders; but it has the support of our best young men of all evangelical denominations. We are now opening an excellent Reading Room, under its auspices, and it has received the offer of a Public Library of several hundred volumes from some wealthy citizens. It is peculiarly pleasant to meet our Christian brethren of all denominations, and to unite with them in prayer and praise at its evening meetings. There we hold sweet fellowship in Christian conversation, with no

creed but the Bible, and no master but Christ. There we feel with fervent joy that all christians are really one church, and are inwardly of one mind and spirit. The good Lord make us wholly one with Himself.

Such are a few of the brighter and sunnier spots in my experience since I left Scotland. No doubt we have some sorrows, too, but with those I do not wish to trouble others. Yet sorrow itself is very wholesome when sanctified. Indeed our constant course of victories over our trials and troubles is a positive delight, and thus we daily enjoy a feeling of heavenly triumph within. And when many fears and dangers and evils are completely overcome, this feeling of inward triumph rises into ecstatic joy, more thrilling and sublime, and far more free from decay, than the joy of Julius Cæsar at the close of his campaigns, when news of victory was crowding upon him from every quarter, while prostrate nations owned him lord, and thronging ambassadors from afar besought his favour and friendship! How dear and transporting then shall be the imperishable joy, when the King of kings shall celebrate his crowning triumph, "while god's ambitious triumph in his train," when heaven and earth shall embrace at last with streaming tears of joy and love, "and God shall wipe away all tears from their eyes!"

PETER MELVILLE.

Presbytery Minutes.

Presbytery of Pictou.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 1st March. There were present—Revs. A. Pollok, Moderator; A. W. Herdman, R. McCunn, J. W. Fraser, N. Brodie, and C. Dunn, missionary; and W. McMillan, and W. Gordon, Hector and Adam McKenzie, A. McDonald, Alex. McLean, George Sutherland and D. McGregor, Elders.

The Minutes of the last quarterly, and adjourned meeting of 29th Dec., were read and sustained.

The Rev. Charles Dunn, missionary from the Colonial Committee, being present, and their being an extract or minute of the Home Mission Board read by the clerk, certifying that his commission was received and sustained, he

was cordially welcomed by the Presbytery, and received appointments. The committee appointed to consider the proposed change of the day and hour of the meeting of Presbytery, submitted the following Report, viz.:—

"1. That the day of meeting be changed from the first Wednesday of the usual month of meeting, to the last Wednesday of the preceding month, viz.: the last Wednesday of May, August, November and February.

"2. That the hour of meeting be changed from 11 o'clock to 10.

"3. That a committee, consisting of the Moderator and Clerk, meet at 9½ o'clock, to arrange the order of business, and prepare a list of missionary appointments."

It was moved by A. McKenzie, Esq., seconded by H. McKenzie, Esq., and agreed to, that the report be adopted, and that the changes suggested be the days and hours of the quarterly meetings of Presbytery in future.

With reference to the Lay Association, it was moved by Mr. McCunn, seconded by Mr. H. McKenzie, and agreed, that a committee of two be appointed to superintend the working of the Lay Association within the bounds of this Presbytery, and, if desirable, at the close of the synodical year, prepare and print a list of all contributors. It was also unanimously agreed to appoint Messrs. McCunn and H. McKenzie a committee to attend to the above.

It was agreed to appoint Messrs. Fraser and Brodie a committee to prepare a minute of suggestions with reference to the Home Mission field in Cape Breton, and submit it at the first meeting of Presbytery.

It was also agreed to certify the Rev. J. W. Fraser to the Home Mission Board for \$150, payable 22d Dec., 1870.

There was submitted a report by the committee appointed to confer with the Tatamagouche Presbytery, with reference to co-operation. It was agreed to adopt the report and publish the minute of the Tatamagouche Presbytery, with reference to the conference.

Mr. H. McKenzie reported that \$80 had been contributed at Albion Mines and Westville, for missionary services, since their churches became vacant, \$68

of which he handed in to the Presbytery, (\$12 having been handed to Mr. McDougall, and acknowledged by him).—He further stated that steps had been taken by the congregations of Albion Mines and W. tville to secure the settlement of Mr. Dunn over them as their pastor,—offering \$600 with manse for the first year, hoping that, with the return of better times in the coal traffic, they will be able to raise the stipend to \$800 per annum.

Having heard the statements of Mr. H. McKenzie with pleasure, the Presbytery resolved to appoint a meeting to be held at Albion Mines, on the 14th instant, at 7 o'clock, p. m., to moderate in a call, the Rev. J. W. Fraser to preach.

After some routine business, the Presbytery adjourned to meet in St. Andrew's, Pictou, on the last Wednesday of May, at 10 o'clock, a. m.

P. S.—The Missionary appointments and diets of Presbyterial visitation appeared in the *March Record*.

W. McMILLAN, P. C.

Presbytery of Halifax.

THE SESSION HOUSE.

ST. MATTHEW'S CHURCH.

Halifax, March 8th, 1871. }

At which time and place the Presbytery of Halifax met, and was by the Moderator constituted with prayer.

A letter was read from the Clerk, stating his inability to be present on account of illness, whereupon the Rev. John Campbell was appointed as Clerk *pro tempore*.

The Minutes of last meeting were read and sustained as correct.

Mr. Campbell reported that he had dispensed the Communion at Richmond according to instruction of Presbytery, and that Mr. John Taylor, Elder, assisted him on the occasion. Twenty-two Communicants partook.

A unanimous Call from St. Andrew's congregation, Newfoundland, to the Rev. Daniel McDougall, signed by 3 Elders, 4 Managers, and 64 male members and adherents, was laid on the table, and also a letter of acceptance of the same from Mr. McDougall, dated March 1st, 1871. The Presbytery sustained the Call unanimously, and, in consideration

of the fact that it was impossible for the Presbytery to meet in Newfoundland, agreed to enter on their Roll the name of Mr. McDougall as minister of the charge from the date of his acceptance of the Call, and instruct their Clerk to forward an extract of this minute to the Clerk of the Kirk Session of St. Andrew's, St. John's, to be read by him to the congregation at the usual morning service on the first Sunday after receipt of the same. The Call, together with the letter of acceptance, were ordered to be held *in retentis*.

Ministers were then enjoined to have their Session Records laid on the table at next meeting of Presbytery, and to report, at the same time, concerning Synodic collections for the year.

There being no further business, the Presbytery adjourned to meet in the same place on the fourteenth day of June next, at 3 o'clock in the afternoon.

Closed with the Benediction.

JOHN CAMPBELL,

Clerk, *pro tempore*.

Presbytery of St. John.

At Fredericton, and within St. Paul's church, March 1st, 1871, the Presbytery of St. John met in terms of adjournment, and was constituted with prayer. Sederunt:—Rev. Geo. J. Caie, Moderator; Dr. Brooke, Messrs. Keay, Fogo, Cameron and Melville, Ministers.

The Minutes of last ordinary and *pro-re-nata* meetings were read and sustained.

It was moved by Dr. Brooke, and agreed to, that Mr. Cameron continue his services as Presbytery Clerk.

The report of the committee appointed at the last *pro-re-nata* meeting to draw up a memorial acknowledgment of the late Dr. Donald's labours and services in the Church, was then submitted by the Rev. Mr. Keay.—Thereafter it was moved by Mr. Cameron, and agreed to, that the report be accepted, and that it be engrossed in the Minutes of Presbytery, and a copy sent to Mrs. Donald.

The report is as follows:—

“The committee appointed by the Presbytery, on receiving the resignation of the late Rev. Dr. Donald, to prepare a memorial of him to be recorded in their minutes, beg respectfully to submit the following:—

"Your committee, when appointed to the duty of drawing up a memorial of their late beloved brother in the ministry, the Rev. Dr. Donald, of St. Andrew's Church, St. John, on his resignation of that charge, did not expect when they were appointed that they should so soon have to record and mourn the death of him whose memorial they have endeavored to prepare. But it has pleased the Great Head of the Church thus to do. He is now gone for ever from among us, whose presence and services were so greatly valued, and the loss of which we now deeply and sincerely mourn. During the long period of 22 years, Dr. Donald faithfully laboured for the good of those over whom he was placed in the ministry of the gospel. He was truly abundant in labours. A very earnest and able preacher of the truth as it is in Jesus, declaring fully and with great ability and success the way of salvation and godliness, the Church, which he found on his arrival in a greatly reduced condition, was speedily revived, and rapidly increased and built up. His ministrations in the pulpit, and in pastoral work, were very acceptable, and he soon became deeply fixed in the affections of his flock. He was zealous in visiting his people, especially the poor and needy, the sick and dying, and his memorial will long remain in the affections of an edified, attached and grateful people.

"In the business of the courts of our Church, he from the first took a very active and prominent part; and by his discharge of the duties he undertook as a member of these Courts, as Clerk of this Presbytery, and Convener of Schemes, he has laid the Church under a great and lasting debt of gratitude for his wise, valuable and generous services. The scheme for aiding and educating young students for the work of the ministry in their native Province, was of his formation, and under his constant care, and he to the last took a very lively interest in it, and from time to time received the cordial and grateful acknowledgments of both Synod and students for his zealous and successful services. The worth and weight of his counsel were ever very great in the management of the business of the

Church, and he will be mourned in all the congregations where he was known and heard in the ministry of the gospel, and throughout the bounds of our now united Synod, with deep and sincere sorrow. He was universally respected by the ministry and membership of all branches of the Christian Church in St. John, a very large number of whom followed his remains to their last resting place with every mark of sincere and profound respect and sorrow.

"To his bereaved and mourning widow and family this Presbytery desire respectfully to tender their very deep and heartfelt sympathy under their great affliction, earnestly praying that their Father in heaven, the God of all consolation, may be pleased to manifest towards them continually His tender compassion and loving kindness.

"All which is respectfully submitted.

"JOHN M. BROOKE, D. D.

"PETER KEAY."

A Call from the congregations of Stanley and Nashwaak was read by the Moderator in favour of the Rev. William Fogo, now acting there as Missionary, accompanied with a subscription list to be paid annually for two hundred and seventy-eight dollars, with the prospect of being increased to four hundred dollars by aid from neighbouring stations. Mr. Fogo, being present, agreed to accept the call.

The Presbytery then adjourned to meet on Wednesday, the 22nd of March, in St. Peter's church, Stanley, at 10 o'clock, A. M., and in St. Mary's church, Nashwaak, the same day, at 3 o'clock, P. M., for the purpose of inducting Mr. Fogo as minister of these congregations.

Closed with prayer.

ROBERT J. CAMERON,
Presbytery Clerk.

Presbytery of P. E. Island.

At St. James' Church, the 22d Feb. 1871, which time and place the Presbytery of Prince Edward Island met and was constituted with prayer by the Rev. Mr. McLean, the Moderator. Sederunt: Revs. Messrs. McLean, Duncan, Stewart and McWilliam, Ministers; Drs. Mackieson and Fraser, and R. Munro, Esqr., Elders. The minutes of last meeting were read and sustained.

There was laid on the table a list of subscribers to the *Presbyterian* within the bounds. After some conversation on this matter, the Presbytery recommended to the members the necessity of using every means to increase the circulation, within their respective districts, by the appointment of agents to canvass, or otherwise, and with all convenient speed.

The subject of the *Presbyterial Home Mission* was then brought up by reading the minutes of the Home Mission Board, from which it appeared that this Presbytery is recommended to raise from its Lay Association the sum of \$100 towards the support of those weaker congregations of the Presbytery which are not self-sustaining, in order thereby to diminish the amount drawn from the Colonial Committee.

The Rev. Mr. Stewart stated that the Congregation of St. Peter's Road had increased the amount paid to him this year by £15.—The Presbytery record their gratification at this statement, and recommend the congregations of Georgetown and Carligan to increase, so far as they are able, the amount of salary presently paid by them.

The Presbytery therefore resolved, in terms of the recommendation of the H. M. Board, to make up from the funds of their Lay Associations the balance of the \$100, which the supplemented congregations may be unable to raise.

The Clerk was instructed to request the Treasurers of the different Lay Associations to send up a full report to the next meeting of Presbytery.

The Presbytery thereafter adjourned to meet in St. James' Church, on the last Wednesday of March, at 11 o'clock. Closed with the Benediction.

ALEX. MCWILLIAM, *Clerk*.

[Could not some such organization be set on foot and prosecuted so as to increase the circulation of the "Monthly Record" as well as the "Presbyterian." ED. M. R.]

WE regret to learn that the Rev. Charles M. Grant has been ordered off from duty for a term of weeks, owing to ill health. We sincerely hope that relaxation and change will enable him to resume work on his return to Calcutta.

News of our Church.

Statistics.

We publish on another page the interesting tables of Statistics of two more Presbyteries. Nothing has appeared in our pages of greater interest, and we therefore hope that all in the Presbyteries of Pictou and P. E. Island will answer the queries of the Convener of the Committee. These questions are issued on the authority of Synod, and we hope that those who have not yet sent in their replies will do so without delay, so that the whole may be in the hands of members of Synod in June.

Presentations.

A very handsome black Walnut Chair was lately presented to the Rev. Geo. J. Caie, of St. Stephen's, St. John, by his Bible Class. A suitable address accompanied this thoughtful and timely gift. The chair is for Mr. Caie's use in the vestry. Mr. Caie, in accepting the same, expressed himself highly gratified; and desirous, above all things, to convey to the members of the Bible Class a knowledge of God's Word, which prepares both for happiness in time and eternity.

A few days ago the congregation was presented, by a young gentleman of their own number, with an elegant eight-day clock for the use of the vestry. We congratulate the minister and congregation of St. Stephen's on these signs of vitality, good-will and earnestness.

Presbytery of St. John.

The Presbytery of St. John did not meet at Nashwaak and Stanley according to appointment, owing to the breaking up of the ice on the St. John River opposite Fredericton.

Rev. Mr. McColl.

We are sorry to learn that Mr. McColl has been laid up with illness during the past winter, and that he intends to take a trip to Scotland for his health. We trust that the bracing air of the Highlands will, under God, restore him to his old vigour, and that we shall soon see him back to labour in his important field in Prince Edward Island.

ABSTRACT OF REPORT OF STATISTICAL COMMITTEE.

PRESBYTERY OF MIRAMICHI, N. B.

No.	Name of Church and Congregation.	Name of Minister.	Educated at	Ordained.	Salary promised.	Arrears.	No. Families.	Com'mun'nts on Roll.	No. in Bible Classes.
1	*St. Andrew's Ch., Chatham.....	William M. Wilson.	Glasgow, Scotland...	1865	\$800	None.	180	160	....
2	†St. James', Newcastle.....	F. R. Macdonald...	Glasgow.....	1868	700	None.	165	154	....
3	St. Andrew's, Red Bank.....	Do.	Glasgow.....	Do.	200	None.	....	....	....
4	St. Andrew's Ch., Tabusintac.....	John Robertson....	Aberdeen & Edinburgh.	1868	200	None.	70	60	....
5	†St. Stephen's Ch., Black River.....	.....	.....	.....	200	None.	....	....	....

PRESBYTERY OF RESTIGOUCHE.

1	*St. Luke's Church, Bathurst.....	Frederick Home...	Edinbur'h, St Andrew's, Scotland.	1866	\$600	None.	130	128	....
2	St. John's Church, Dalhousie.....	James Murray.....	Edinburgh..	1852	600	None.	95	98	....
3	St. Andrew's Ch., Campbellton.....	William Murray....	St. Andrew's, Scotland.	1859	600	None.	120	150	....
4	†New Richmond..	John Wells.....	.....	.....	.....	.....	.....	.....	.....

Notes on the Presbytery of Miramichi.

* Mr. Wilson of St. Andrew's, Chatham, was inducted in 1868. There was at that time a debt of about \$2400. Since then, this large amount has been entirely swept away, and the congregation is now in a very prosperous condition. In connection with the Sabbath School, there is a Bible Class taught by Mr. Wilson.

† About 18 months have elapsed since Mr. Macdonald was settled in Newcastle. Red Bank, 14 miles from Newcastle, is supplied once a month by Mr. Macdonald. It is hoped that a missionary will soon be procured, whose services will be divided, as formerly, between Red Bank and Black River. This would greatly relieve both Mr. Wilson and Mr. Macdonald.

‡ The church at Black River, we understand, and also the glebe, both of which were regularly deceded to the Church of Scotland, has been taken by the Free Church. The documents relating to this troublesome affair was laid on the table of the Synod of the Lower Provinces last year. The Committee will likely call the Synod's attention to it in June next.

Notes on the Presbytery of Restigouche.

* Mr. Home has several widely separated charges. At Belledune and New Brandon there are churches, each seating about 100. The people are chiefly poor and scattered, so that the chief burden falls upon the congregation of St. Luke's, Bathurst. During the past year, the pastor and people of St. Luke's have been most energetic, having raised not less than \$350 for repairs of Manse, organ, S. School.

† No reply to the questions forwarded to Mr. Wells has been received, and no notice taken of the Convener's letters on the subject.

The Committee again request that any errors occurring in the above abstract will be pointed out by parties interested.

GEO. J. CAIR, Convener.

ABSTRACT OF REPORT OF STATISTICAL COMMITTEE.

PRESBYTERY OF MIRAMICHI, N. B.

S. School Scholars.	No. Teachers	No. of Elders.	No. Trustees.	Is there a Manse?	Church seated for.	Built of	Decided to Ch. of Scot.	Total sum raised.	Total raised for Schemes	Debt on Ch. and Manse.	Prayer Meeting held.	Average attendance.	Records tk n.	Baptisms.	No.
130	14	8	12	Yes	800	Wood	Yes	...	\$85	None.	Wednesday.	80	40	30	1
280	29	9	12	Yes	700	Wood	Yes	\$789	89	None.	Fortnightly.	75	50	62	2
...	n'ne	4	No	No	150	Wood	No	250	...	...	...	...	10	12	3
...	...	2	12	Yes	300	Wood	Yes	225	...	None.	...	...	8	40	4
...	...	1	12	Gl'b	400	Wood	Yes	225	...	None.	...	...	f'w	...	5

PRESBYTERY OF RESTIGOUCHE.

92	13	6	12	Yes	284	Wood	Yes	\$875	\$49.56	None.	Wednesday.	35	14	33	1
35	5	3	9	Yes	300	Wood	Yes	700	35	None.	Wednesday.	45	22	12	2
40	5	6	9	No	400	Wood	Yes	...	...	None.	...	...	20	45	3
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4

Halifax Sabbath School Association.

In the May No. of the *Record* last year, we published the Secretary's Report of the above named Society, embracing a period of ten years from its formation. Any one who took the pains to read it would doubtless be at once struck with the importance of such an Association, and of its usefulness as an auxiliary to the Church of Scotland in this city. When we remember that this incorporated body owns real estate to the value of about \$4000,—has been mainly instrumental in securing the erection of a handsome Church at Richmond,—has in its connection about 100 teachers and over 700 scholars—and raises \$700 or \$800 annually for missionary and other objects, we can readily understand its value. The annual meeting was held on the evening of the 23rd Feb., at which Reports and Returns for

the last year were submitted. Below we give some statistics gathered from the Secretary's Report, showing the condition of the schools at the expiration of 1870 :—

	Officers and Teachers.	Scholars.
St. Matthew's—on Roll.....	57	415
St. Andrew's "	26	179
Richmond "	12	100
N. W. Arm "	8	39
Tower Road "	4	30
Total.....	107	763

These figures, when compared with the corresponding quarter of 1869, exhibit the following result :—

	Officers and Teachers.	Scholars.
St. Matthew's—Increase.....	4; Increase...	3
St. Andrew's "	3; " "	19
Richmond.....	" "	10
N. W. Arm.....	—	—
Tower Road—Decrease.....	3; Decrease—	8

In financial matters, the schools appear to have not only maintained their credit for liberality, but have largely in-

creased their contributions, as the following figures will show :—

	<i>Missionary.</i>	<i>School and other purposes.</i>
St. Matthew's.....	\$280.04	\$380.00
St. Andrew's.....	62.17	.....
Richmond.....	.....	69.25
N. W. Arm.....	.....	15.25
Or, a total of \$806.71.		

A large proportion, if not the whole \$380 raised by St. Matthew's school, and \$54 of the \$69.25 by Richmond, was contributed towards the "Doull Memorial Fund," these schools having resolved on the erection of a Monument to the memory of the late A. K. Doull, Esq., who was so closely identified with them.

A good deal of business was transacted at the meeting. The Treasurer's Report presented a satisfactory state of affairs financially. Steps were taken for placing the Tower Road School on an improved footing, by renting suitable premises for Sabbath School and Mission purposes. A Committee was appointed to visit the North-Western portion of the city, and enquire as to the practicability of opening a school or mission station near the Common. The Superintendent of Freshwater school submitted a Report, in which he announced the closing of that school, which, from want of comfortable accommodation, and other causes, had lately been fast declining. Prepared written Reports, by Superintendents, giving details of each school, were requested to be given in; and we may, in a future number, enumerate some of the schemes which are supported by the schools, and show the exact condition of each. The office-bearers for the present year are :—

President—W. H. NEAL.

Vice-Presidents—P. THOMPSON and G. McLEAN.

Secretary—C. H. REYNOLDS.

Treasurer—E. H. REEVES.

Report of St. Andrew's Church Ladies' Benevolent Society, St. John.

SAINT JOHN, N. B., }
Jan 3rd, 1871. }

The office-bearers of the St. Andrew's Church Ladies' Benevolent Society respectfully submit the following brief statement of their proceedings for the year 1870 :—

The subscribers to the Society's funds for the past year numbered 67, and the total amount received was \$106.54,—the highest subscription having been \$10, and the lowest 84 cents.

The disbursements amounted to \$102.50, and the balance now with the Treasurer is \$4.04. The aid furnished was confined, of course, to the poor of the Church, and, though often much less than your office-bearers desired, was always thankfully received by the recipients of your bounty,—as it always helped to alleviate their sufferings, and supply them with comforts, of which they often stood very much in need.

The amount paid to each (in monthly instalments) during the year, varied from \$10 to \$19, as follows :—

To Mrs. Cassie.....	\$19.00
.. " Burns	18.50
.. " Lafferty.....	18.00
.. " Barzillain.....	14.50
.. " Boyne.....	16.50
.. " Campbell.....	10.00
To which add, cash paid for flannel....	2.00
Treasurer for money advanced	4.00

Total outlay is, as stated above..... \$102.50

The monthly meetings of the Society have been held regularly during the year, but we regret to say the attendance, on most occasions, was exceedingly slim, sometimes not more than one or two members, besides the office-bearers, having been present, and sometimes none at all. In this indifference there is cause for alarm; for, not only does it discourage those in office—on whom the burden is chiefly laid of collecting and disbursing the money—but it tends to weaken and impair the Society's usefulness, and, if continued, may yet lead to its dissolution. It is, however, with a deeper regret we have to record the involuntary absence, from recent meetings, of one who took an active part in the original organization of our Society, and continued, through the many years of its existence, a warm and steady worker in its behalf: we allude to our venerable and revered pastor, the Rev. Dr. Donald, whom severe sickness has prevented from meeting and advising with us as in former years.

Your office-bearers, in concluding this Report, hope that the subscriptions of 1871 will show a considerable advance on those of the year just closed,—as,

from personal visitations to the homes of the poor, they know that a much larger sum than was placed at the disposal of the Society in 1870, could be judiciously employed in procuring clothing, food, and shelter, for the indigent widows and orphans of the congregation.

Respectfully submitted,
ELIZABETH STEWART,
Secretary.

Salt Springs, Pictou.

On Thursday last, there was repeated at the Manse of Salt Springs, the cheering sight of a large portion of the congregation with their "tribute from the forest" towards the annual supply of fuel. Mr. McMillan gratefully acknowledges this, as another added to many instances of considerateness and liberality so frequently manifested by his congregation.

Presbyterial Visitation.

The Pictou Presbytery held diets of Presbyterial visitation at Albion Mines on the 14th; at West Branch E. R. on the 16th; at West Branch, River John, on the 21st; and at Roger's Hill on the 22nd March. Owing to the almost untravellable state of the roads, the attendance both of Presbytery members and of congregations is necessarily small; but the results, on the whole, have been satisfactory.

Notes of the Month.

THE war has ended in a treaty upon the terms of which there is much diversity of opinion. Prussia has insisted upon the rights of conquest with a remorseless regard to her own interest.—French resources will be strained to the utmost. The surrender of the French frontier fortresses places France for the future at the mercy of her antagonist. The originators of this humiliation for France are the Paris mob chiefly, who threaten to restore the bloody days of the first revolution. Paris is now at the mercy of a revolutionary government, which has secured a show of lawful power by a partial vote. The afflictions of this great nation teach us the dangers of

superstition and infidelity—the two great enemies of mankind. They urged this war, and they unfitted the nation for success. Prussia has triumphed by religion, intelligence, system and patience. She has rolled back the tide of democracy.

The Lord Advocate has brought in the Scotch education bill, which goes the whole figure in ignoring religion, throwing the support of schools upon the parish rate-payers, and separating the schools from the church and churches. The Church of Scotland Commission has condemned, and the Free and U. P. Churches have approved of it, with exceptions and recommendations. When the machine shall have commenced working, when local boards shall have begun to enjoy the pleasure of establishing as many schools at the expense of their wealthier neighbours as humour may suggest, and shall have fully entered into the spirit of the thing, the people of Scotland will then find that it is not all gold that glitters. Won't they like the "American system" and the "Prussian system?" We should beware of slavish imitation in adopting the educational institutions of other countries. They are a growth, and cannot be effectively transplanted. For example, the Prussian schools have no religious teaching, but the nation has: for it is the duty of the established clergy to teach the young so many hours a week.

The Free Church Presbyteries, with a few exceptions, continue to record decisions in favour of union, and Dr. Candlish has declared that he thinks the signs are in favour of its practicability. The jubilees of Dr. William Anderson, of Glasgow, and Dr. Leishman, of Govan, have been celebrated. Dr. Anderson has long been distinguished as a most liberal minded and independent thinker.

The jubilee of Dr. Tholuck, of Halle, a great scholar, theologian and preacher of the German Church, has lately been celebrated. When he began his career, rationalism was everywhere rampant, now the German Church is as a whole evangelical. So are leading men. Rationalistic lectures at the universities cannot find an audience. Tholuck has been a great instrument, under God, of this change. The centenary of a famous

Scotchman. Sir Walter Scott, is to be celebrated on the 9th of August next. As a poet, as a novelist, as a man, as a writer, all whose writings are on the side of purity and healthful sentiment, Sir Walter deserves well of mankind.

The Marquis of Lorne and the Princess Louise were married with much splendour in St. George's Chapel, Windsor, on the 21st ult. The great house of MacCallum More is again allied with the royal family.

Anti-patronage meetings are being held all over Scotland, and the General Assembly's Committee is framing a measure. It does not appear as if the people take so much interest in the matter as we would expect. Notwithstanding much protestation to the contrary, it appears to be a clerical move. "Popular election" is not so popular as it was. The public have discovered many of its delusion.

A. P.

Items of Intelligence.

Church Extension in Scotland.

The Church of Scotland is showing a wonderful vigour in extending the parochial system that has been such a blessing to the country. Its Endowment Scheme Committee reported to last General Assembly that the point originally aimed at had been reached, and that *one hundred and fifty* new parishes had been erected at a cost of £563,000 stg. The money has not been spent, but is there to bless all succeeding generations. But it seems that the Committee does not consider its work ended. It did not pause for a day; and now it has determined to make a bold and strenuous effort to endow *another hundred chapels* within the next ten years. This grand scheme has been already received by the people with favour; and, among other princely subscriptions, one of £10,000 has been intimated to the Convener. The Church is now showing her belief as she never did before in the principle contended for by Chalmers and Robertson, that the purely voluntary system is utterly incompetent to deal with the

case of a lapsed population, and that the most hopeful attempt to evangelise them is by a ministry planted on the endowed system, and of a strictly territorial or parochial character. Verily our bush is burning brightly! To the Great Head of the Church be all the praise!

Church Service Society.

The report of this Society for 1870 has come to hand, showing a membership of 192 ministers, though five years ago it numbered only 46. The object of the Society is the study of the ancient and modern liturgies of the Christian Church with a view to the improvement of our own Church service. Having this in view, it has published a book of common order, containing beautiful models of prayers for public worship, a good Table of Lessons, and also model services for the dispensation of the Sacraments, for the admission of persons for the first time to the Lord's Table, for Marriage, Ordination, and the Burial of the dead. It has been the means of effecting, in many parishes, several improvements in the public worship, such as standing to sing, the general saying of "Amen" at the end of each prayer, and spending a minute or two in silent devotion after the benediction is pronounced. Why cannot all our congregations adopt the two last mentioned reforms? That they are reforms, that they are Scriptural, that they are in accordance with the dictates of common sense, good taste, and devotional feeling, every one must admit. George Herbert says concerning attendance at the Sanctuary, even when the preaching is of the poorest. "He that gets patience, and the blessing the preacher concludes with, hath not lost his pains." But how many of our people do not get even the blessing? They are looking round for their caps, or brushing their hats, or putting on their top-coats, or opening the pew-doors and preparing for a rush, or— but it's really a shame to speak of such burlesqueries during the most sacred moment of our common worship. What is the cure? Let every one take his seat again after the blessing is pronounced, even if he has not the grace to pray, and then he can rise and go out in a quiet and orderly manner.

Our Missions in India.

Dr. Norman Macleod, as Convener of the India Mission of the Church of Scotland, presented to last General Assembly a very able Report of all that had been and was being done. After showing the educational character of our Mission to the Hindoos, the Report proceeded to give the following facts, which will be interesting to every one, especially as the missionary he quotes from went from our own shores, and is now well known to all the readers of the *Record*:—

“The native churches, too, are in some cases increasing, and all are germs which promise larger growths. The Sealkote Mission, with its several branches, affords tokens of a better and brighter time being at hand. The new Darjeeling Mission has begun its operations full of encouragement. As to baptisms among caste Hindoos, who form the stronghold of India's heathendom, two only—one in Bombay, and one in Calcutta—have been reported. Of the one in Calcutta, Mr. Grant thus writes to the Convener: ‘He is my very dear friend, an educated man of about thirty years of age, intelligent, honest, and thoroughly pious. He has had to give up many of his relatives; his wife and family will not live with him; his property is still held by his heathen relations; it is doubtful if he will ever regain it. He has had much to suffer, directly and indirectly, yet I never heard a murmur or sound of complaint from him. I am certain that in his heart of hearts the real feeling is one of joy that he is counted worthy to suffer for the name of Christ.’ Surely this progress, and such as may quicken all of us, ministers and people, at home!

“In accounting for the few, or none almost, who have been baptised, Mr. Grant thus writes: ‘It is the complaint of all missionary societies in this part of India that, within the last two years, baptisms have greatly decreased in numbers. I think we need not go far to discover the cause of this. It is to be found in the existence of the Brahma Somaj, which now offers a resting-place and refuge to those earnest minds who, disgusted with idolatry, are prepared to renounce it and protest against it, but are not prepared to go all the distance

to Christianity.’ This, however, ought not to discourage us, or to make us condemn the remarkable movement and daily increasing numbers and influence of the Brahma Somaj, and which, in its kind of teaching, is totally different, and a blessed advance from the dark past in India, whether of Polytheism or Pantheism, and may be hopefully recognized as advancing both in kind and degree towards the Christianity of the New Testament. Had Christianity never been taught in India, the Brahma Somaj could never have been born, and without Christianity it cannot live. However defective its creed and organization may yet be when tried by the light of the New Testament, yet its history, and the teaching of its distinguished leader, recently in this country, may inspire the hope, and should call forth the earnest prayer, that it may yet grow into what it must be, if India is to be converted, a Church taught by natives, governed by natives, supported by natives, and extended by natives. Such a Church will not reflect any one of our several Western sects or denominations; but, warned by all our differences, and encouraged by all we hold in common, may nevertheless end in representing better than any of ours the simplicity of the primitive Church in doctrine, worship, and social Christian life, coloured necessarily by Oriental feelings and ideas. Our schools will not have failed if they contribute to such a result by furnishing year by year, even to the Brahma Somaj, members fully instructed as to the religion taught by Christ and His apostles.”

Heresies.

The Churches in England and Scotland seem just now to be sorely plagued with heresies that crop up as readily as weeds. The Church of England is never out of the Courts;—Low Church prosecuting High, and High retaliating on Low, and both waging war on the extreme wings of Broad and Ritualist. The most ultra of Broad Churchmen, the Rev. Mr. Voysey, author of “the Sling and the Stone,” a man whom it is almost a farce to call Reverend, has, we are glad to see, received his deserts, having been deposed from the ministry

by the unanimous decision of the Lay Court that decides these things for the Church of England.

In Scotland, what was rather absurdly called "the Dunse heresy," has collapsed, it having turned out that Mr. McLeod was the most orthodox man in the Presbytery, having very high but most "sound" views, like the late lamented Edward Irving, of the power of the clergy authoritatively to pronounce the remission of sins to the penitent. In the Free Church, the Coupar-Angus heresy case has re-appeared, and threatens to give more trouble this time than it did before, Mr. John Robertson, the accused, having in the meantime written a book in which he expresses opinions about the Old Testament not far removed from those of Mr. Voysey. The Kirk Session have summoned him before them, and summarily declared him to be no longer a member of the Free Church. As he does not wish to be thus cast out without a trial, he has appealed to the Presbytery, and from that Court he will probably go on to the Synod and the General Assembly. In the U. P. Church, they have two obstinate "cases," with one of which—Rev. Mr. Gilfillan's—the Church Courts seem unable to deal, either from want of a will or want of a way. At present they satisfy themselves with using a good deal of hard language about him, and he, nothing loth, retorts, and shakes the dust of his feet off against them. The other is Rev. Mr. Ferguson's of Dalkeith, and it is sure to give trouble, as he is a young man of independence and ability, and has many College friends and sympathisers in the Church. Well, it is a good thing that no church can boast itself entirely "free" from taint, as the pride of religious purism is as offensive as any other pride, to say the least.

Bishop Coxe on Church Unity.

ALL over the world, divided Christendom is looking this way and that for some common ground, both of doctrine and government, on which it may take its stand to meet the crisis which the faith will yet have to endure against the modern spirit, whose God is science and criticism divorced from the living God. While the deepest thoughts on this great

matter are sure to come from the old world, we should not be surprised if the first practical expressions were to be seen in the new. They hurry up everything in America; and are impatient of all delay. If an experiment is proposed, the next word is "let us try it." I was amused the other day in reading a speech of Thomas Hughes' (better known as "Tom Brown,") to find that he had seen this spirit exemplified even in the games of American students. He found that the sports at Cornell University seldom went beyond "base ball," and he endeavoured to impress on them the superiority of the great English game. The answer he got was that it took too long, and that they liked to get through their games quicker than they could at cricket.

We believe that the same spirit will have its influence in many of the ecclesiastical remodellings that we are tending towards. No single church has yet attained to "the ultimate truth" as to government, though Professor Smeaton thinks that the Free Church of Scotland has. And in the United States of America, the leading men of all the churches are admitting this, and are coming together to suggest bases of compromise and union. At a late Convention, Bishop Coxe, on the part of Episcopalians, gave the outline of a plan that had shaped itself in his mind as one that might be admitted. He said:—"I thought that the 'Moderate Episcopacy' of the holy Leighton might be acknowledged as having great claims upon the thoughtful consideration of American believers, more especially of Presbyterians. I thought I might elicit a definite statement as to the date of the establishment of a diocesan system among the primitive believers, and that hence might be deduced some fresh views of (1) its Apostolic character, or failing that, of (2) its possible expediency, in the permanent organization of the churches. Then, allowing, for argument's sake, that our own Episcopacy is no model, I thought I might direct attention to *germ ideas* in the Lutheran, Moravian, and Methodist systems, which, in connection with Leighton's Presbyterian system of *presiding bishops*, or *eklers*, might furnish hopes for a future American Unity, to which it is not now too early to be

looking forward, and for which I thought we might begin to pray."

Church Union in India.

A large and influential meeting has been held at Simla under the presidency of the Hon. H. W. Norman, to take into consideration the proposal for organising the Anglo-Indian Christian Union. The Association was started in Edinburgh by the Rev. Drs. Duff and Murray Mitchell, and the Rev. Mr. Fordyce has been entrusted by the society with the management of its operations in India. "to provide spiritual ministrations for Europeans scattered singly or in small groups throughout the Tea and Indigo Districts and Railway lines, and found at various out-of-the-way places as employes in the Mofussil, by colportage, itinerant preaching, correspondence, collecting information, organizing plans adapted to different localities, and to stimulate united Christian action." This Association is one of the forms that Indian Christian life has long craved for. Both Anglo-Indian and the native Indian Christians can have little sympathy with our old Church histories; for India is so great in itself, and so different from Europe, that it must put on its own forms and have its own history.

Dean Stanley on the Scottish Church.

We have only a brief report of three lectures on the Scottish Church, delivered in Oxford by Dean Stanley. The subject of the first lecture was the Primitive Church and the Modern Episcopal. The first Christian Church of Scotland, the Dean said, was essentially Presbyterian. Its so-called bishops were really Presbyters; its true chief was the Abbot. Even in England, many bishops in the North owed their consecration, or at least their jurisdiction, to Columba. And this primitive constitution was returned to at the Reformation, though probably with no conscious reference to the past. The primitive Culdee form of the Church of which Columba was the founder, was supplanted by the Episcopal in Queen Margaret's time, and through her influence; but, at the Reformation, this was again completely abolished in favour of Presbyterianism. As to the Modern Scotch

Episcopal Church, it was foreign in its introduction, and has always recognized Presbyterianism as the national religion. Its ministers wore black gowns as opposed to the blue ones of the Presbyterians, (hence "black prelacy," opposed to "true blue Presbyterianism.") It is now little more than a branch of the English Church; but it has a part to play, and may have a beneficial influence.

The second lecture was devoted to an examination of the Presbyterian Church, which could hardly be satisfactory to a Scotchman, as the Dean confessed at the outset that he had utterly failed to comprehend the Doctrinal points with reference to which the great separations had taken place.

The third lecture, which was attended by several distinguished strangers, amongst whom was the famous Pere Hyacinthe, traced the influences now at work in the Scotch Presbyterian Church. Buckle, he said, had attacked the Scotch clergy of the 15th and 16th centuries as the most intolerant and bigoted of any except in Spain. It is enough to urge against this picture that the period immediately succeeding this shows us Scotch clergymen perhaps the most enlightened and liberal in Europe. The Establishment had always been the home of freedom, and in Leighton the moderate party might claim the most saintly of Protestant divines.

Of the Church now he merely observed that the Establishment maintained its position as the home of free thought and free action, which made it, and not the narrow and rigid body which bore the name, the true Free Church. It was still the Church of Carstairs and Douglas, the Church of Chalmers in his best days; the Church of Lee and Tulloch, and the Storeys, Cairds, MacLeods, and others like them, liberal, earnest and tolerant.

The Royal Marriage.

We take the following from the *Presbyterian* :

A HIGH CHURCH OBJECTION.—"The *Guardian* says:—"It is to be hoped that those in authority will not violate the feelings of English Churchmen by another royal marriage in Lent, yet we hear the Princess Louise is to be married

in March, whilst Ash Wednesday falls on the 22nd of February. There is no example of an English King married in Lent, although the coronation of Queen Catharine of France, wife of Henry V., took place at that season, owing to reasons of State, but the bill of fare of the coronation feast shows how seriously such an innovation was regarded. The menu consists wholly of fish, one dish being described as porpoises garnished with minnows! Lord Lorn is a Churchman; at least, whilst a student at Trinity College, Cambridge, he was remarkable for his regularity at chapel."

"The foregoing reference to Lord Lorn's ecclesiastical connection must be taken *cum grano*. In Mr. Story's parish of Rosneath, there are no more regular attenders of the parish Kirk than the Argyle family when in Scotland, and it is well known that the education of "the boys" was entrusted by their noble father to a licentiate of the Church of Scotland, the Rev. Mr. Caie, now minister of St. Stephen's Church, St. John, N. B."

And further, in the parish church of Inverary, the seat of the Argyles, there are no more regular parishioners in attendance on the ministry of the Word and Sacraments than they. It is therefore true that Lord Lorne is a "Churchman," but not in the sense of being an "English Churchman." Not only so, but now the Princess becomes, as every sensible woman should, a member of her husband's church.

ACKNOWLEDGMENTS.

HOME MISSION FUND.

By col. Dalhousie, N. B., (\$10.50).....	\$10 75
" Catherine J. Campbell and Euphemia McLeod.....	8 00
" Bathurst, N. B.....	9 20
" Loch Lomond, by Miss McKenzie, per Rev. J. W. Fraser	9 00

GEO. MACLEAN, *Treas.*

Halifax, April 3rd, 1871.

PRESBYTERY CLERK'S FEE.

Received from W. B., E. River, K. Session, for 1870.....	\$4 00
W. B., River John, K. Session, for 1870.....	4 00

W. M. M.

YOUNG MEN'S BURSARY FUND.

Remitted D. K. Campbell, Student, Princeton, cheque (gold).....	\$50 00
Premium and Postage.....	1 67½

Received from St. George's church, River John.....	4 40
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RODERICK MCKENZIE,
Treasurer.

Pictou, March 31, 1871.

FOREIGN MISSION FUND.

Col. at Musquodoboit.....	\$21 00
" Truro.....	18 03
" East Branch, E. River, Pictou, per W. G. Pender.....	15 00
" St. Andrew's Church, New Glasgow, 4th Dec. \$34.72, and 27th Oct. \$19.52.....	54 22
" Lecture by Mr. H. A. Robertson at Rev. Ebenezer Ross' Ch., Londonderry.....	10 00
" West Branch, River John, \$6.83 less P. O. 8 cts.....	6 75

\$125 00

JAS. J. BREMNER, *Treasurer.*

Halifax, N. S., April 5th, 1871.

CASH RECEIVED FOR "RECORD," DURING FEB. AND MARCH.

James Fitzpatrick, Westville.....	\$ 4 00
Don. McKay, Lime Rock.....	1 87½
Rev. Mr. McMillan, Saltsprings.....	3 07½
John McKay, Millville.....	5 00
Rev. W. Murray, Campbellton, N. B.....	3 33
D. McDonald, Pleasant Hill, E. R.....	3 89
Rev. Neil Brodie, Gairloch.....	7 25
Alex. McLean, Moncton, N. B.....	1 00
Rev. J. McMillan, Musquodoboit.....	6 00
Don. McKay, Wallace.....	4 00
D. McDonald, Springville, E. R.....	5 00
W. D. Morrison, St. John's, N. F.....	24 72
G. Campbell, Barney's River.....	5 00
Rev. A. Pollok, New Glasgow.....	42 00
W. McKenzie, Stellarton.....	1 60
R. Noble, Halifax.....	3 87½
A. McLean, Elder, W. B. River John.....	5 00
Alex. McLennan, Roger's Hill.....	5 00
Rev. Mr. Currie, Mailand.....	0 62½
John Steele, Renfrew.....	0 62½
Alex. McLean, Kempton, Col.....	0 62½
Jas. A. Archibald, Bedford.....	0 62½
Rev. J. R. Thompson, Olympia, U. S.....	0 62½
Ken. Ross, Mill Brook.....	0 62½
Angus Beaton, Pugwash.....	0 62½
Nancy Cameron, Dartmouth.....	0 25
Mr. Creighton, Richmond.....	0 62½
W. Grant, Whycocomagh.....	1 50
Do. for A. McEachern, River Dennis.....	0 62½
Alex. Forbes, Campbellton, N. B.....	0 50

Halifax:—J. R. Murray, \$1.25; Estate of late J. B. Campbell, \$1.25; Mrs. Hall, \$1.25; G. & J. Thompson, \$1.25; D. A. McKay, J. Johnston, Mrs. D. Sutherland, J. Ewing, Angus McLeod, Sarah Lawson, Dr. McKinnon, Mrs. McLeau, Mrs. Morrison, A. Proudfoot, R. Urquhart, Mrs. W. Lawson, John Campbell, W. Jordan, G. McBean, Rev. Mr. McMillan, Mrs. Smith, Mrs. John Hunter, Mrs. Kerr, T. Bolton, J. McLaughlan, Mrs. Robinson, C. McQueen, P. Thompson, 62½ cents each; M. Bethune, 2½.

W. G. PENDER.

Employment Office,
Halifax, April 3, 1871.