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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

JUNE, 1871.

No. 6.

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

THE SYNOD.

THE Supreme Court of the Church meets this year in St. Andrew's Church, St. John, N.B., on Wednesday the 28th of June, at 7 P. M., when the usual Moderator's sermon will be preached by the Rev. Allan Pollok. This meeting of Synod will mark an important epoch in the history of the Church, as the all-important subject of Union will be up for discussion. It will then be decided whether or not the Church is to go on in her endeavour to gather up the disjointed, dismembered and local presbyterianism of the present into the Dominion Church of the future. It will therefore be a meeting of Synod at which all the wisdom and thought of the Church will be necessary; and therefore we hope that all ministers and representative elders will make earnest endeavour to be present and aid in the deliberations. To remove financial and other difficulties as far as possible, we beg to draw attention to the following:—

Arrangements have been made so as to enable members of Synod to go and return on payment of one fare for each

member, by the following Steamers and Railways:

1st. On the European and North American Railway East and West of St. John.

2nd. By the Nova Scotia Railway East and West of Halifax.

3rd. By the Windsor and Annapolis Line.

4th. By Messrs. Small & Hatheway, in the steamer from Annapolis to St. John.

5th. By the P. E. Island Steam Navigation Company's Boats from Picrou, Charlottetown and Summerside to Shediac;—also from Port Hawksbury and Port Hood.

Those starting from Halifax Westward will obtain probably a *through* Excursion Ticket to St. John, which will be good for their return on payment of the usual first-class fare in going. Elders must have a certificate from their minister that they are members of Synod, to be presented at the Ticket-office.

A certificate from the nearest minister will be sufficient to attest an Elder representing a vacant congregation.

Ministers crossing per Steamers of the Prince Edward Island Navigation Company should secure their Return Tickets at the Ticket-office on going, and Elders should be attested.

On the European and North American Railway East and West of St. John, the Return Tickets will be issued on the 27th and 28th of June. On the Nova Scotia and Windsor and Annapolis Railways on the 26th, and during the week.

The important step will in all likelihood be taken at this Synod, of giving special ordination to another missionary for the South Seas. Mr. Robertson will be sent to the assistance of Mr. Goodwill early in autumn.

During the ecclesiastical year now closing, there have been several removals by death in the ranks of the ministry of the Church, and among the number the Rev. Dr. Donald, the late minister of the Church in which the Synod meets. He occupied the extraordinary position while in life of being both convener and committee of a most important branch of the Church's work. We refer to the Ministers' Widows' and Orphans' Scheme. In every well regulated Church this matter is carefully and vigorously developed—ours, we regret to say, is the only Church we know in which there is neither provision made for infirm ministers, nor for their orphans, when they are removed by death. During the year several articles have appeared in our pages on the subject, and we therefore hope that a "Committee on Ministers' Widows' and Orphans' Fund" will be appointed, and that next year we may see some fruits.

We hope, further, that the Synod will turn the attention of the Church to the present condition of Cape Breton. So far as the Church of Scotland is concerned, the country is destitute. We have large congregations, and thousands of people truly and loyally attached to the Church, and no minister in her orders to break to her children the bread of life.

These subjects, and others which must

come up in the course of the sitting of the Court, will render it one of the most important Synods in the history of the Church. And not only will it thus be important, but it will be specially interesting, as our brethren of the Synod of the sister Presbyterian Church meet at the same time and in the same city. We hope that interchange of friendly sentiments and civilities between the two Courts will add pleasure to the proceedings in both.

A Delegation from the Church of Scotland in Canada is expected, and also a delegation from the most numerous General Assembly of Presbyterians in the world—from the General Assembly of the American Church, as will be seen from a letter in another column. We feel certain that the reception accorded to the man who has accomplished so much in so short a time for Presbyterianism as Mr. Dunn has, will be cordial indeed.

As this month ends the ecclesiastical year, it is hoped that all Synodic collections have been taken in all our congregations, whether vacant or not; and we wish to bring to the notice of those concerned that the full amounts taken should be forwarded to the proper Treasurers. This is a very important matter, and should be attended to at once.

And we would also draw the attention of the Church to the fact that there is still room to increase the circulation of the *Record*. We do not hesitate to make the first claim upon the ministers and elders of the Church, as the *Record* is the organ and the only organ of the Church. Though our circulation has increased somewhat during the year, yet it has not been so large as we expected.

It is hoped that the Clerks of Presbytery will forward, as soon as possible, a list of names of members who intend being present, so that the local commit-

tee may make definite arrangements for providing accommodation for all.

The collections for the Synod Fund will be received by the Convener on the evening of the 28th, immediately after the Synod is constituted, and it is hoped that a written statement will be handed in giving the amount collected for the Fund, and also stating the amount expended in the purchase of ticket coming to Synod. It was understood that no claims be made on the Synod Fund for anything but money paid for tickets by Boat, Coach or Rail.

NOTICE.

MEETING OF THE HOME MISSION BOARD.—The annual meeting of the Board will be held in St. Andrew's Church Session Room, St. John, on Wednesday afternoon, June 28th, at 3 o'clock. A full meeting is required, as the Report for the year must be considered, and the appropriations for the current half-year voted. The attention of supplemented ministers and Presbyteries is respectfully called to the minutes in the January *Record*, that all required information may be given to the Convener before the meeting, and that applications for supplement may be made with reference to the past action of the Board, and may be forwarded before the annual meeting.

All local Treasurers, whether of Presbytery Home Missions or Lay Associations, are requested to send in to the Convener an abstract of their accounts for the past Synodical year made up to June 15th; and all Presbytery Convener's of Committees on Home Missions are requested to send in a report of what is done within their bounds before June 20th.

GEORGE M. GRANT,
Convener H. M. Board.

DELEGATES TO OUR SYNOD FROM THE GENERAL ASSEMBLY OF THE UNITED STATES.

The Minister of St. Matthew's, Halifax, received a letter some weeks ago from the Rev. J. B. Dunn, pastor of the Beech Street Church, Boston, whose career there has been so singularly successful that it has attracted the attention of the Church all over America, in which the suggestion was made that there should be some correspondence between the church in the United States and our own. Mr Dunn was going as a delegate in May to the General Assembly in Chicago, and offered to bring the matter before it. As Mr. Grant had been present in our Synod of Canada that met last year in Montreal, when the Synod, with great cordiality, appointed delegates to go to the Chicago General Assembly, he replied to Mr. Dunn, mentioning that fact, and also stating that he was sure that the two Synods of the Maritime Provinces that were to meet in St. John, N. B., at the end of June, would be delighted to receive delegates from the Assembly. To this he received the following reply, which will be gratifying to all our readers, and most of all to the St. John people, who will have the opportunity of hearing the delegates from what is now by far the largest English-speaking Presbyterian Church in the world:—

*General Assembly of the Presbyterian
Church of America, Chicago,
May 23, 1871.* }

Dear Brother Grant,—Your letter was received yesterday just in time. At our last meeting of the Boston Presbytery, an overture was sent up to this Assembly, suggesting the propriety of entering into friendly correspondence with the two Synods of the Lower Provinces. Today, as Chairman of the Committee on Foreign Correspondence, I presented a report recommending that the delegates from your church in Canada be received,

also that delegates be sent to your Synod at St. John: also to the Synod of the other branch, which meets same time, same place. Recommendations unanimously adopted. This afternoon I will nominate delegates to the Synods of the Lower Provinces: also to your church in Canada; also recommend that delegates be sent to *the Church of Scotland at home*. I could, I suppose, visit you as a delegate next month, but will probably be nominated to Great Britain for next year.

In due time our Stated Clerk will notify your Stated Clerk of our action, but I thought a line in advance would gratify you.

You can give such items as are here given to your paper or the *Witness*.

Our Sessions are very harmonious.

Yours, in haste,

J. B. DUNN.

Articles Contributed.

Common School Education.

I don't know whether or not I am "sound" on the education question; but I have certain very positive opinions as to the duty of the State to educate all children in the State, and as to the necessity also of religious instruction being connected with the education of children in schools. And as the question is now going to be a great practical question in these Maritime Provinces, and as the chief difficulties will be found in the large towns where the population is mixed, it is the duty of all tax-payers, and still more of all intelligent Christian citizens, to have clear views as to what is best, and at the same time practicable, on the subject. For there is nothing so all-important as the education of the young. We may talk as we like about our institutions, our charities, our churches, our associations, but they all depend on the slips of boys and girls now playing on our streets. According to the training we give them, so will everything else be. The first and most important part of this training is in the nursery, say for the first six years of life, and is hidden from the public eye. But what comes second and second only

to the nursery and the home, is the school period, say from six to fifteen years of age, and with this the State and the Church have to do. If they neglect their duty, it is at their deadly peril.

As to the kind of education to be given in our schools, there are two opinions. The first is that the education should be wholly secular, that it should aim at the development of the intellect, that there should be no religious instruction, as it should be left wholly in the hands of parents and Sunday schools. The second is that in some way or other religious instruction should be a part of the course of Common School study. I may say at the outset that the second is my opinion, and that my wonder is that any Christian man should contend fiercely for the first, though there may be circumstances in which, for want of a better, he is compelled to adopt it. If all parents were what they should be, the religious instruction of their children might be left wholly in their hands. But if parents were what they should be, much more might secular education, which is a good paying investment, be left to them; and yet it is found that the State has to provide for even reading, writing and arithmetic, or half the children in the country would not be taught even these rudiments. Nothing can be more childish than to argue that because a thing ought to be, therefore it is. Sensible men should deal with facts. But then it is said, there is the Sunday School. Yes, there it is, and very thankful we are for it—but to conclude that it is enough is a very different thing. To give an hour a week for religious instruction by unpaid, voluntary, and often inefficient teachers, for here again we must deal with facts and not fancies,—why, we are all very thankful for such help and recognize its special value,—but to imagine that it is a sufficient provision for religious instruction, is an utter delusion.

But if all this be the case, what are we to think of the Common School "System" that we have had in Nova Scotia for the last seven or eight years? I have never met an intelligent man who does not think that it has been a great blessing to the country, Halifax perhaps excepted, and that in its main

features it should be preserved. Here two questions come up;—First, how can we call a school system that makes no positive provision for religious instruction a blessing?—and, secondly, why has Halifax not shared in the blessing?

As to the first of these questions, I answer,—(1) half a loaf is better than no bread. The country had no system of common school education at all, and was drifting from bad to worse. (2) Our people are on the whole a moral and a religious people, and the new system was put into their own hands to work. They solve the religious difficulty practically. They elect trustees who encourage the reading of the Scriptures in schools, and, as the clergymen of the districts are members of the School Boards, and the teachers generally men of the yeomen class, who welcome religious influences for themselves and their scholars, most of our country schools are far from being “secular.” (3) People in the country give more time to the home training of their children in religion than is the case in towns; and in the country the avowedly irreligious class is always small. Our modern cities are the darling homes of the infidel, the reckless, the “dangerous” classes. These three reasons are sufficient to explain why our present School System does very well for the Province generally.

But why then does it not do as well for Halifax? And this question has its interest for all other towns similarly situated. That it does not do as well, is all but universally admitted. The system is expensive, and the results are unsatisfactory; there are denominational heart-burnings, and, what is still worse, public indifference to the whole thing, as if it were quite right that it should be the football of politics, and not the sacred and vital thing it is. What is the reason, and is there a cure?

I believe the reason at the root of our present evils is, that the School Act did not recognize fully and frankly enough the difference between the city and the country. It did acknowledge a difference, and met it with two provisions, viz.—it refused the city the right to elect a School Board, and it empowered the Board that it called into existence to treat with already existing schools,

and to pay them with city money, though they remained denominational. Perhaps it was not foreseen that here was not only the thin end of the wedge introduced, but a Board created peculiarly adapted for driving the wedge home. It would have been far better to have adopted the Ontario system at once,—to have allowed the citizens to manage their own school affairs; to have given a Board power, should the citizens so desire, to appropriate the school taxes of Roman Catholics to R. C. separate schools, and the rest of the money to common Protestant schools. For, to suppose that in a city of 35,000 people, over 15,000 Roman Catholics admirably organized, and faithful to their spiritual advisers, and who had already contributed largely to erect schools, to be taught by “the Christian brothers” and by “sisters,” would be satisfied with Common Schools where no religious teaching was given, or where the Protestant version of the Bible was read, and where most of the teachers would be Protestants, was to show considerable ignorance of human nature and avowed Roman Catholic ideas. The result of trying to shuffle over the difficulty, instead of meeting it squarely, has been to give the Roman Catholics more than they themselves would have asked, and the Protestants less than they have a right to demand. At present the Roman Catholics have the advantages, and the rest of the taxpayers the disadvantages, of both the Common School and the Denominational systems; and all this has come about, seemingly without any one intending it; and nobody seems to have any distinct idea as to how far it may or ought to go.

In these circumstances, what is to be done? Should any one propose that we go back to the beginning again, and make a better beginning of it; carry out a Common School system in its entirety of a secular School and none other in each ward or half ward of the city, my answer is, that such a policy is now impracticable, and even were it otherwise, at the best, not a thing to be very enthusiastic about. But it is impracticable, and that is enough about it. The Catholics have got Separate Schools in Halifax, and it is much easier to keep than to get. What is needed now is a

Board directly responsible to the citizens that will give no more than their numbers and wealth entitle them to, and that will take advantage of the separation thus made to secure for the rest of our Schools as much of religious teaching and influence as common sense indicates to be necessary.

Let us consider the objections that may be urged to this proposal. (1). Some may say, we dislike to have the population, young and old, divided thus into Roman Catholic and Protestant, as if the same kind of teaching that is good for one were not good for the other. My answer is, that whether we like it or not, the division has been made and not by us; and that any attempt to ignore it, either in a small or large way, has always resulted in defeat. Thus a Reformatory School was started here eight years ago on the principle of receiving all bad boys, no matter what their creed. It excited opposition of the bitterest kind: and after two or three years trial, the Committee found that they were driven by necessity, as well as justice, to decide between having no religion taught in their institution, or making it avowedly Protestant. They chose the latter, and from that time it has prospered. So has it been in the schools of Great Britain, in the Army and Navy, even in the very jails and penitentiaries; and so will it be wherever the Roman Catholics are strong enough to secure such a division. And can we wonder at their policy? I for one do not. Were I a Roman Catholic, it would be mine; and now I would do unto my neighbour as I would that he should do unto me.

(2). Another class may say, there is no need for any religious instruction in our Common Schools. That cuts the knot of the whole difficulty, but as in similar cases not only is the knot but also the rope cut. For a country to call itself Christian, to acknowledge Christianity as the very basis of its existence, its strength, its glory, and yet to shut out from the attention of its youth all reference to the Christian religion in their daily studies, must be fatal to the morality and the very existence of the country. The effects would be worst in cities, because, for reasons I have already alluded to, there is more need that special provision should be made for re-

ligious influence in regard to city than in regard to country schools. But let me ask what Christian, what historic country, has ever established a system of purely secular schools? Great Britain has not, neither has any of the German States. France has again and again coquetted with such a scheme, but France is too unstable for any country to learn anything from. The New England Common Schools, it may be said, are secular. In their history they practically were not, and even now in great part they are not. They were established by religious men, men who feared God, who read the Bible and prayed to God morning and night in their families, and who would have scouted the idea of separating religion from work or school. But no positive provision being made for religious instruction, as the population became mixed the schools became more and more absolutely secular; and to this more than to any other cause do I attribute that absorbing secularism of spirit, that irreverence, and that superficiality of religious life, which the best friends of the Great Republic admit and deplore. To separate religious from ordinary instruction, to relegate the former to an hour on Sunday morning, what can more effectually induce the idea that religion is only a form for Sunday, and not a faith to permeate and mould the whole life?

(3). It may be asked, if you have religion in your schools, how can you ever expect to have a National University? I answer, they have both in Scotland, where there is more intellectual life according to population than in any other country in the world, and the one is not found to be inconsistent with the other. A University is for that small proportion of our young men, from sixteen to twenty-four years of age, who desire a liberal or professional education. Now even at sixteen, a youth is beyond mere task-work. He is old enough to read and begin to think for himself, to get the benefit of the regular services of the church, and unless he is studying for the ministry, in which case there is the Divinity Hall for him, anything more is out of place and becomes a barren form. But it is altogether different when we have to deal with the tender years, the susceptible natures, the undeveloped in-

tellects, but the quick memories, of boys and girls. Not only is the difference, therefore, broadly recognized in Scotland, but in the educational system of Germany in the same way.

(4.) Now we come to the most formidable objection. Is the scheme practicable? What form can it assume? Are not sectarian difficulties and jealousies sure to be encountered?

I answer, that there should be difficulties in the way is no argument against it if it be the more excellent way. That it is practicable is quite undoubted, since in some form or another it has long been carried out in other countries. Indeed, the one great difficulty is simply the Roman Catholic one, and if it be removed by the just compromise suggested, all the others will be found to be slight. Protestants, in spite of their apparent diversity, are really one in heart. No difficulty is found because a Wesleyan is the chaplain of our penitentiary, an Episcopalian of our Poors' House, and a Presbyterian the daily religious teacher of our Industrial School.

Of course the great thing is to get teachers who are religious men. Therefore, the Board should have the confidence of the religious public. At present it is an irresponsible Council of thirteen, having the confidence of nobody. Next, there should be nothing in the statutes to discourage religious teaching or any proper religious influences. The Board might then be safely trusted to carry out the general provisions of the law. The schools should be opened with prayer. The Scriptures should be read daily, and free comment allowed the teacher, even as S. S. teachers are allowed. Any case of attempted proselytism or any other abuse could be dealt with summarily by the Board. The Inspector should see that the Scripture lessons were as faithfully attended to as any others. And at the regular and public examinations, they should be included. If it were thought desirable that a clergyman should be appointed to inspect and examine the schools in religious knowledge, there could be no possible objection. Or if any denomination applied for permission that a person nominated by it should be allowed to visit the schools at the hour set apart for religious teaching, and give the in-

struction to children of his own creed in a separate room, there could be no objection. Of course, too, no child should be made to attend the religious lesson if his parents signified any objection in writing. But these and other questions of detail, sensible men could easily settle according to the expressed wishes of the people.

I think I have gone over all the chief objections to the change proposed. If some such change be not made, the present dissatisfaction with our schools will increase till a demand is made for their overthrow. Such a change would, I believe, work a most salutary improvement on them. The best class of the people would take more interest in them; their general tone would be elevated; Christian parents would have more confidence in them, and the lowest classes of our community would be reached by religious influences. Surely these are objects worth struggling for.

To conclude, then: we require in Halifax the following reforms in the matter of our Common Schools:—a Board erected directly by the citizens; the proportion of school taxes paid by Roman Catholics to be given for Roman Catholic public schools; the rest of the money to be expended on Protestant public schools, and the Board empowered to make such provisions for religious teaching in those as it shall decide to be necessary; and the teachers in all public schools to be duly certificated.

G. M. GRANT.

New St. Andrew's, Halifax.

In the April *Record* an article was contributed on old St. Andrew's. We have now to chronicle the opening of the new Church, and to congratulate the congregation on the auspicious circumstances under which they enter it.

Few congregations in British America have shown more of zeal, unity and liberality during the last five years, than St. Andrew's, Halifax. Before that, we do not hesitate to say that they had not a reputation for such qualities. The congregation had been decreasing steadily for years, their contributions for objects of Christian benevolence were small, and so disheartened were they, that on the departure of Rev. Mr. Boyd,

a meeting was called to consider the propriety of closing the church. That was their darkest hour; and it was also the nearest dawn. It was resolved "not to give up the ship" while two sticks remained together. That resolution nerved them, and it has been seen since that it was wise, and that "whatever men dare, they can do." Soon after, they got the Rev. C. M. Grant as their minister; and the welcome they gave him was to clear off the debt of £1350, (\$5400), that had hung round their necks like a millstone for a generation, and to begin a congregational prayer meeting, which they never had had before. At once their contributions to all other objects of Christian work increased, so wonderfully true is the proverb always found to be that "there is that giveth and yet increaseth: and there is that withholdeth and yet it tendeth to poverty."

Mr. Grant's resignation of the charge, to go as a missionary to India, gave a temporary shock to the congregation; but when did ever a church really suffer by giving either men or means to the work of the Lord among the heathen? They soon rallied and gave an enthusiastic call to their present minister; and he had not been with them a year when they resolved to welcome him with a new church. The young men had long hoped for and urged this; but, the older men who would have to give the most of the money, and who had already put their hands pretty deeply in their pockets to pay off the debt, naturally hesitated;—but by this time all had swung into line and the work was commenced, and with the determination to finish it without debt. To accomplish this, very large contributions, large beyond what we have been accustomed to in Halifax, but not beyond what ought to be, had to be given. Thus, the people of St. Matthew's have the reputation of being liberal; but though comparisons are odious, we cannot help mentioning that no contributions were given to build it or pay off its debt equal in amount to those given by several of the St. Andrew's people. During the same time, too, their contributions to the church "schemes" have increased largely; their contribution to the Presbytery Home Mission, for

instance, from \$40 to over \$100; to the City Mission, from nothing to \$40, and now to \$110; to the Foreign Mission, from \$9 to \$60.

On Sunday, May 21st, the new church was opened. It is a very striking looking edifice, of mixed Gothic and Corinthian styles; and has an undoubted ecclesiastical appearance, whether viewed from the sides, the front, or the rear. By the way, we notice that the lot in the rear is vacant, and was evidently intended by nature for a manse. It therefore only remains to assist nature, and so "crown the edifice." The basement of the church is the best in the city; not a cellar, as such places too often are, but a lofty, spacious, well-lighted and aired apartment, equal, in fact, to a second church for every-day use. Besides the main room, there are smaller ones for various purposes, such as infants' S. S. Class, male and female Bible classes, &c. The vestry is upstairs, and is comfortable as a study. In fact, everything about the building seems as if intended for the convenience and comfort of the minister as well as the people. Inside the main entrance to the church is a spacious lobby covered with soft matting, and the aisles are oil-clothed and carpeted. The gas fixtures deserve all praise, both on account of their elegance, and the regard had to the rules of common sense in their arrangement, both for pews and pulpit: a lesson to some of our churches who have sent to Great Britain for what they may now see can be better done at home. The pulpit is exceedingly beautiful. It is of black walnut, with a well-executed bas-relief of "the burning bush" in front, and a St. Andrew's cross on each side.

The only thing about the church not entirely to the taste of every one is the coloured glass in many of the windows. By all means let the people of good taste substitute real stained glass windows for them, whenever they can raise the money; or, if that can't be done, a thousand times rather let us have the "beauty unadorned" of plain ground glass.

We had almost forgotten the bell. Old St. Andrew's had 't a bell, but thanks to a lady, who does not wish her name mentioned, the new church has

the biggest bell in Halifax. Its sound is deep and mellow, and must be pleasant in the ears of all church-goers. In fine, the one thing about new St. Andrew's that we ought to sum up with is, that the congregation enter it, finished—*ad unquam*—to the extremest detail, and free of debt.

The Moderator of the Synod, Rev. A. Pollok, opened the church on the forenoon of the 21st ult. with appropriate services. His sermon was based on Gen. 28 : 17, "This is none other than the House of God;" and, as we hope to get it in full for next month's *Record*, we need say nothing about it now. In the afternoon, St. Matthew's Church was closed, and Rev. Mr. Grant took the service, preaching from Haggai 2 : 9, "The glory of this latter House shall be greater than the former, and in this place shall I give peace, saith the Lord of Hosts." In the evening, the minister of the church occupied his own pulpit for the first time. May he be long spared to fill it, and to preach from it the everlasting Gospel with the power of God and the wisdom of God! His text was Prov. 4 : 18; "the path of the just is as the shining light, which shineth more and more unto the perfect day." Natural facts, said the preacher, are taken in Revelation as spiritual emblems; but as such figures are necessarily defective, so is this one. The sun rises, but it also sets; the progress of Christian life has no zenith. Proceeding to the development of the figure in detail, he applied it first to the individual Christian. The course of the sun is upward; so the Christian must not rest satisfied with his present state, but press onward. Again the course of the sun is *steadily* progressive; so should it be with the Christian, though few came up to such an ideal. Again the sun shines on to the highest point; so should the Christian rise onward, even to perfection.

The second head showed that general church life must follow the same laws, and reflect the same characteristics, inasmuch as the church is made up of individual living Christians. Applying this to the occasion that had brought them together, he expressed the hope that as individuals, and as a congregation, their history would illustrate those fundamental laws of true religion that

he had spoken of; and that God would so enable him to discharge his duty to them, that at the last day his hands would be clean from the blood of any soul. Which prayer we sincerely join in.

We bid God-speed to new St. Andrew's. Let them go forward, and the more they provoke others to zeal and good works, the better. Not one of them, we are sure, grudges what he or she has done or given. They are better satisfied with themselves, they are happier and richer than if they had held back, and objected, and made excuses and done nothing. We appeal confidently to every one of them, and ask, "is it not so?" G. M. G.

A Church door Collection.

It may surprise many of the readers of the *Record* to be told that the large, numerous, flourishing and wealthy Congregation of St. Matthew's has heretofore been deeply in debt. Debt like a shadow of evil for years has been hanging over the building; and it was no visionary nominal sum, but a real debt, amounting in hard cash and round figures to seven or eight thousand dollars. Heretofore little or no heed was paid to it, as by their liberality, and out of their abundant wealth, the interest of the money was met from year to year. At length, however, they wisely began to consider that many things might occur in the history of the congregation to render it more difficult for them to meet their liabilities. They further saw that while this large drain upon the finance of their church was permitted to go on, other good works in which they wished to embark had to remain unaccomplished. It being now flood-tide, they wisely took advantage of their opportunity, and gave the debt such a blow as will be sure to end in its death at an early date.

In view hereof a congregational meeting was held in the Basement of the church, when several schemes were proposed for the purpose of raising the necessary money. At length the simple device of a common Church-door Collection was suggested and agreed to. The 21st of May was the day fixed, and more than half the sum was collected

from less than half the congregation, in the plate at the door. The contributions were of such a character as to show that they came not from the rich exclusively, but from rich and poor alike, ranging as they did from the sum of \$500 to 25 cents. We say, well done, St. Matthew's! It is not every day we have to record, as on the present occasion, a collection on one Sunday, the voluntary offering of a congregation, amounting to \$5000. And now that the good work has been so nearly accomplished, we are certain that ere we issue many more numbers of the *Record*, we will be called on to discharge the pleasant duty of giving publicity to the fact that the balance has been given, and that the Church building belongs really to the congregation itself, and not to some person who may be supposed to look upon it merely in the light of a means whereby a certain sum of money is received on certain and fixed dates.

Besides, we object to debt on churches where it can be avoided by any possibility. If it comes to be a question of a church in debt, or no church, then, by all means, we say a church in debt; but if by any possibility the debt can be cleared off, let not one moment be lost in doing so. While commerce flourishes and all things are in a desirable condition, with a good, faithful and thoughtful minister, a full church, and the work of the church flourishing, a debt is not very much felt; but let circumstances change, let us suppose, not an uncommon occurrence, a commercial crash, and as a consequence a crippled revenue, then, when the church ought to be able to hold out a helping hand, she is driven to despair to pay the interest of her debt, or perhaps she may just add interest to principal, and so cause the debt to increase. This, too, is not an unknown case.

Therefore we hail with delight the noble commencement of a movement which must end in the total and full payment of everything in the shape of a claim against St. Matthew's Church; and if those who have not contributed will just come forward as liberally as those who have already put their hands to the work have done, the much desired object will be accomplished without delay. We know they are able, and we

believe they are willing. And surely men of spirit, as all the monied men of St. Andrew's are, will not allow their neighbours to pay off this debt while they hold the strings of their own fat purses untied. Let them not be afraid of giving too much, as the balance after paying the debt can go either to increase the endowment or to the beautifying of the building, or to some benevolent institution in the city or elsewhere. The readers of the *Record* will watch with interest the movements of St. Matthew's in this respect. C.

Letter to a friend on returning the Euchologion, or Book of Prayer for ministers.

My Dear Friend,—

I thank you for the perusal of the Euchologion; its sentiments are, on the whole, scriptural; its diction correct and elegant; and its remarks are pertinent and to the point. On the whole, it is a most creditable production for the Church Service Society.

Without giving any opinion as to the use of forms in a church that is so devoid of form as ours, I may, however, say that this is one of the best, giving much information, and serving as a guide upon many other topics than that of prayer,—upon Baptism, for example, and upon the Ordination Service, both of which are admirably handled. In reference to prayer, we have other helps which perhaps suit as well. We have the General Assembly Collection, published a few years ago, for the benefit especially of those destitute of ministrations: Cochrane's book on prayer, which has the merit of giving the prayers at length: McDuff and Cumming; and last, but not least, Matthew Henry's method of Prayer, which has the advantage of containing both short collects and lengthened prayers. It is proper for ministers to read at times books of prayer: it tends to increase their devotional spirit, to furnish them with material for prayer, and to teach them those modes of address most suitable for their fellow-men to join in. It were to be deplored if they made no attempt to improve in devotion, while in psalmody and sermonizing so much progress is made. Prayer is to be done with understand-

ing and with the heart, and therefore is to become matter of study as well as of habit. It is not, however, by the use of any one form—no, not even by the beautiful Liturgy of the Church of England, that our prayers will be improved. *Let us frame our own Euchologies*, that is the substance of my advice. The use of these books is wholly suggestive; let us feel their prompting, and compose our own prayers. I never heard you on a marriage occasion but I thought:—"Well, let the same tones be practised upon original composition—one's own address suitable and appropriate, and it will do still better, and be more natural than the Euchologion." There is no reason why any minister that will apply should not make better prayers than are to be found there; better, I do not say, in point of composition—woe be unto us when we value a prayer by its style or its eloquence! but better because more appropriate and more devotional. The late Rev. Mr. Scott's prayer at the consecration of St. Matthew's Church is more excellent than anything of the kind to be found either in the Euchologion or the General Assembly's collection. How, in a word, are we to estimate prayer? When I hear Mr. McM— lead in devotion, my thoughts and affections are fixed and elevated under the exercise; when he bends me low in confession, or fills me with gratitude, or draws out my heart in intercession, then I know I have prayed, and that here is the grace of prayer,—a far more valuable commodity than any liturgy or learned prayers. I know ministers in our church that have excelled in prayer, so that it became a power, the congregation was improved; and they that found not so much intellectual ability in the sermon, confessed their edification by prayer. But confine to a form, tie down to a liturgy, however good, and you clip the wings of devotion, straiten the spirit, and render that which should be a delightful service a bondage. For it is the natural effect of forms, however good, to burden and cramp. But what I say is, let each compose his own prayers, and, by the aid of those helps mentioned, improve in devotion, and then will this part of the service be a pleasure and not a toil. It was a

grand mistake that Dr. Lee committed, when, feeling the deficiencies of public prayer in the sanctuary, he set himself to frame a liturgy, and read and used it every Sabbath day. It was as much as to say, "This part of my service is finished. In sermon-writing I may and shall improve, but I am finished in devotion;" not to say, as was well argued, the whole thing was unpresbyterian, and uncongenial to a free reforming kirk, that had gloried in extemporaneous prayer. Happily with us, in this quarter at least, our people look to prayer as a service to edify, as well as to the sermon to instruct, and expect a minister shall be a man of prayer as well as of preaching, and many are witnesses that the one as an arrow has pierced, where the other, as spilt water, has failed. Let free prayer then prevail, only let us study by all means within our reach to improve in its exercise; let us pray on all occasions, and we shall improve. Now that so many of our Christian Association youths pray so appropriately and so edifyingly, it were a shame for us ministers to fall behind. Preaching is but one branch, however important; prayer is equally, if not more, powerful, although of a spiritual kind: therefore let us engage that Divine agent's influence promised in Rom. viii. 27, and through attention and by care we shall not fail.

Again I thank you for the perusal of the Euchologion, no small part of whose excellence lies in the Baptismal Service, where the true doctrine of the Sacraments, apart from Popery, on the one hand, and from Socinianism on the other, is laid down; and also in the Ordination service, where presbyter is declared the scriptural bishop, and believe me your fellow-laborer and friend in Christ Jesus, H.

The Wisdom of the King.—By the Rev. Jas. Bennet, St. John, N. B.

We have been disappointed with this book, but simply because we know that the writer is capable of greater things. His knowledge of human nature, his shrewdness and mother wit, come out in it; but not his metaphysical power and his keen analysis, though these are his strong points. Mr. Bennet is evidently a victim to the modern horse-leech, a

city pulpit. Two new sermons a week must be prepared, besides words for Bible classes, Sunday schools, prayer meetings, conventions, the public platform, &c., &c., so how can he turn his undivided strength to any one subject, or indeed to anything that cannot be worked up for the pulpit?

But "the Wisdom of the King" is well worth careful reading. Indeed you can't read much of it at once. There is a constant play of fancy about the thoughts, and often the very words, that is admirably suited to the Scripture book of which this is an exposition, but which demands such constant attention on the reader's part, that he gets tired, for he doesn't know where it is to end. So our advice to readers is to get the book and read the twenty-one chapters on twenty-one successive evenings. Read them in the family circle. They were preached pretty much as they now are, and improve by being read aloud. The style is compact, lucid, often sparkling and epigrammatic; the sentences cut sharply, but with a poetic fulness of original illustration that redeems them from all hardness. Thus, speaking of the object of the Book of Ecclesiastes, he says, "It is an autobiography, with a purpose. The book may seem unnatural, but it is because the life was a calculation. . . . He seems to be a fool, but he is rather a wise man making experiments in folly—a philosopher blowing bubbles from which may come out the science of light." Or again, speaking of the advantages and disadvantages of working alone, and working with others, he says, "Yes, companionship is good if the companion be good. . . . It has been said that Pandora had a gift given her by each of the gods; but more truly may we say of those with whom we associate, we are endowed by them. From one we have this wisdom, from another that folly." And speaking of personal responsibility still remaining in spite of the influence of the past on the present, "We are not mere links in a chain of destiny forged by the hand of circumstance. We are links, but we have something to do with our own weight and strength and tempering. Others may have built the forge and supplied the fuel, and procured the ore and puddled it, and rolled it into the bar. All this has been done

for the smith: but the time comes when he is to act for himself, to blow the bellows, to see that the iron is duly heated, to hammer it and weld it. Is the smith not responsible for the link?"

Continually we come upon off-hand remarks that combine a genial humorous observation of life with shrewd thinking on the facts observed. Thus, "Our requirements very much depend on our habits. A king must be greatly puzzled as to how not merely poor tenement house people live, but how respectable peasants and shopkeepers support life on small pittances. The secret lies in habit." Or, when he says to the rich who refuse to give a contribution to some useful institution on the plea that they have already given too much for that sort of thing, "You have refused to pay for your own protection. I address you through the ear of the pocket." He likens their replies to that of Nabal, "Who is David, and who is the son of Jesse? There be many servants now-a-days that break away every man from his master." "This is the reply which the Nabals of wealth give to the Davids of education and religion, who protect their riches from the wolves of crime." Then taking higher ground, "A man really possesses only what he has given away. All the rest of his riches he must of sad necessity leave,—he can take alone what he has given. His works do follow him. His acts of kindness have become angels. They sing him sweet songs. They fan his spirit with odoriferous wings. They drive away all the sad, despairing thoughts, which hover around the dark, selfish soul, as, clogged with carnality, it sinks into the abysses. Make, then, to yourselves these beautiful friends of the mammon of unrighteousness, that when you fail, they may wait on and conduct you into everlasting habitations."

Mr. Bennet's views as to the inspiration of the book, are well expressed, and, we believe, sound. "The Spirit inspired the author to write the history of all the king's experiments, the motive from which he made them, and his sentiments regarding them. . . . The experiments, motives and sentiments are not on that account always good. . . . But why should so much of the Bible be taken up with Solomon's bio-

graphy and experiments? We reply, for the important purpose of showing how far human wisdom, when aided by means and opportunities, can go; of making way for the fulness of time when after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of the preaching of the Cross to put to shame the preaching of Solomon as well as the discussions of the philosophers. . . . Solomon's night of stars and flitting aurora melts into the splendours of the day of Jesus Christ.

As explorers make voyages from their own sunny skies and moderate climates to polar regions, where winter as a tyrant rules the frozen year, that they may note the fauna and flora found capable of existence in those arctic regions, and round the sciences of Botany and Zoology, so, we may, leaving the warm bright zone of Christian thought and feeling, transport ourselves to the cold and twilight climates of rational wisdom where Solomon was doomed to dwell—not that we may remain there, but return with the knowledge of what the men of his time were and thought and did, and in the thankfulness that ours is a day of brighter manifestation and higher virtue brought to perfection under the healing beams of the Sun of Righteousness."

On every ground Mr. Bennet's book deserves a wide circulation among us. It is a good book for Sunday or Monday. It is a readable book. And we have so very few authors that we ought to encourage those we have, or at least give them fair play by buying the little they write. Besides, we may add as no small recommendations,—the paper and type are so good that it is a pleasure to read it, and the price is extremely reasonable.

HALIFAX.

Letters to the Editor.

Letter from Rev. C. M. Grant.

Calcutta, April 12th, 1871.

For the second time I have allowed a considerable period to elapse without writing to the *Record*, but the cause of this long silence has not been want of

interest in the plucky little periodical (the best 62½ cents worth of reading in the Dominion), nor in its readers, so many of whom I know personally, and some of whom, I know, think of the old friend in the far off land with other feelings than those of indifference. For the past three months I have been doing little, save what was absolutely necessary. I am not going to give a "full true and particular statement" of all my sicknesses and sufferings, but merely mention, for the purpose of explaining my months of silence, that I have been ill—ill so as to be very nigh the gates of death, and have been away from Calcutta, and back again, through weary weeks of convalescence, irritable liver and stupefying headaches, with exhausted vitality, and mind reduced to the last stage of sluggishness. And now that once more I am back to something like my former tone of mind and body (though still a good way off from the satisfactory), I do not long delay resuming the agreeable task of confabulating once more, by letter, with the favoured inhabitants of the land of the Mayflower. When I began to get a little better in health, and all immediate danger to life was past, the question came up, what was to be done with me? Was I to be ordered off home, as one whose liver could only be tinkered up properly in that cold climate, or could the tinkering be done in India? One doctor inclined towards packing me off at once to the old country, the other towards trying what a voyage in the Bay of Bengal and round the coast of Burmah would do. I declared decidedly in favour of the latter; but it will be observed that I narrowly escaped a visit back to dear old Nova Scotia, and an early sermon in the New St. Andrew's to my old Congregation and for my still older friend, the minister thereof. When I think of such a thing, the heart swells and the eye fills as the other necessary thought comes, that mayhap I may never, after all, see the faces so dear, or speak the words I would like to speak, God granting strength and inspiration.

Well, off for Burmah I started in the "S. S. Arabia," the steamer by which the Countess of Mayo, the wife of the Viceroy, had come from England a couple of months previously. Across

the Bay of Bengal we sailed, now as calm as a duck-pond, but at times dreaded by mariners, swept as it is at certain seasons by gales and cyclones, and abounding in treacherous and constantly shifting currents. The first point we touched at was Akyab, in the province of Aaracan, conquered by us in the first Burmese war in 1824. In the harbour, the Stars and Stripes were flying from three mastsheads. I scarcely knew with what feelings to regard this national emblem of your neighbours. The first feeling was almost one of affection; it seemed as if an old friend was near. But this feeling did not last long. If the U. S. are our neighbours, they are not neighbourly; you cannot long regard as a friend the people who encourage cut-throats, and receive at their "White House" jail-bird scoundrels, who, if they had their due, would never see the sun, save through prison-bars. If the U. S. would only "let us alone," one could without difficulty preserve at least an equilibrium of mind themwards, or even get up a positive liking; but as it is, I confess, that, as a Canadian, I have a somewhat positive feeling towards them that is NOT a liking. So I soon turned the head away, sighing to think that as a patriot I could not feel kindly towards a neighbour.

Landing in the afternoon, I drove up to the Telegraph Office to send a telegram back to Calcutta—for there was some one there who had a right to be anxious—saying that I was getting stronger every hour, in proof of which was the fact, most significant to smokers, that on the previous evening I had smoked a cheroot, a feat I had not accomplished for weeks. Driving through Akyab, one was struck by the variety of the nationalities and mixed races represented in its streets. Here was John Chinaman with his broad, good-humoured, materialistic face, shaved pate and long pig-tail, industriously hammering away at his boots, for John is a born shoemaker; there was a wily Bengali Mahajun (merchant) swindling the "natives;" there were representatives of the aboriginal tribes, Mugs, Howlongs, &c.; there were Mussulmans and low castes from Madras, energetic workers; and there, too, were the Burmese whose specialty everywhere seems to be the same, doing

nothing. Besides these, you could detect signs of combinations between all these races, results of inter-marriages that seemed to recognize no limit.—Akyab is itself a beautiful spot, and is the port of a magnificent rice-growing district; but I fancy there is little in connection with it which would be interesting to the readers of the *Record*; so let us on to *Rangoon*, the capital of British Burmah. A city this in many ways remarkable—note-worthy for its trade, its rapid increase, its manifest signs of future greatness, and above all for its "Grand Pagoda," or Buddhist Temple, the centre of the reverence and worship of all the Burmese. Probably the first thing that strikes a stranger in Rangoon is that though you are in the capital of Burmah you seldom see a Burmese engaged in any work. They are mighty at smoking their little black knock-down cigars, at sitting on their haunches, and at doing nothing. Probably there is not a lazier race on the globe. You look at the men who are discharging the cargo; they are all Madrassees. You drive along the strand; all the enterprising stopkeepers are Chinamen. You enquire for a skilled labourer; every skill'd labourer is either a Madrassee or Chinaman. Where are the Burmese, then, and what do they do? They are everywhere, and, as far as a stranger can see, they do nothing. There is a great row of them sitting along the wharf, staring in an abstracted way at the passengers; in the Bazaars you will see multitudes of them, but so utterly abstracted, so apparently uninterested in mundane matters, that you feel it would be breaking in upon the enjoyments of a philosopher, or recalling from blissful Nirvana (the Buddhist future state and very closely resembling annihilation) to ask the price of that handkerchief of Chinese silk, or that box with a series of boxes inside of curious native manufacture. The Captain of our steamer told me that he had never seen a Burmese put a hand to the loading or unloading of a vessel. Fine, stalworth fellows they are, too, and quite able to work if only willing, and unable only with the inability of unwillingness. I don't wonder at them accepting Buddhism. Perfect REPOSE is what they desire, and the Nirvana of Buddha

offers them that; they look forward to a time when there will be no love, no hate, no excitement, no suffering, no enjoyment—in short, no activity of any kind; each will only be like a drop in the ocean; there will be perfect rest,—not the rest of the Christian, whose aspiration is after a Rest resultant from the work of right, but the rest that comes from a ceasing to think, to feel, to love, to hate, to joy, to sorrow. Thus they think regarding the future, and it seems to me that they try as far as possible to anticipate it in the present.

But I will avail myself of an invalid's excuse, and draw to a close, promising to give a few more words about Burmah and the Burmese, in my next.

C. M. G.

MR. EDITOR,—

You are accustomed, I observe, from time to time, to devote a corner to acknowledgments by ministers of the acts of kindness conferred upon them by their people. City brethren may be tempted to smile occasionally at the matters for which we in the country sometimes solicit a portion of your space,—the hauling of firewood for the manse, *e. g.*, or a gathering at the plough on the glebe. Believe me, however, that these are very practical benefits, representing, in the aggregate—to put them in a light intelligible to city men—no small number of dollars, to say nothing of the good feeling which they at once exhibit and strengthen. Moreover, having scriptural warrant for the recognition of a *mite*, no harm, at any rate, can be done by the chronicling of (pardon the anagram) an *item*.

My own list of benefits received from the warm-hearted Highlanders who persuaded me to re-settle among them, is lengthy and various. It began by their meeting me, on my arrival, with teams for the transport of furniture and books,—no trifle, since the latter alone weighed, they declared, somewhere about a ton and a half. Nay, it began before my arrival; for, on taking possession, in rather an unauthorized fashion, last fall, of the manse and its appendages, I found the barn stocked with the summer's produce of the glebe, which had been purchased by the congregation,

and harvested at their expense, on my behalf.

They next bethought themselves of my comfort in the form of conveying my coal from the station.

Looking still further ahead, sundry shrewd farmers gathered and executed my fall ploughing.

Stocking the wood-yard, in due time,—preparing and erecting a considerable stretch of fencing,—providing the stone, coal, and other materials requisite for a lime-kiln; one and all, measured by their importance to myself, deserve to be recorded, and represent no mean amount of labour, cheerfully undertaken and executed without fee or reward.*

One would get attached per force to a people among whom, not speaking of almost countless individual expressions of kindly feeling towards their pastor, the foregoing is a sample of purposes to effect which it is their habitual custom to combine. The colonists upon the East River of Pictou have not yet forgotten the time-honoured motto of their forefathers,—“Highlanders, shoulder to shoulder.”

D. M. R.

Manse, W. Branch, E. R., May, 1871.

Presbytery Minutes.

Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 31st May. There were present: Revds. A. W. Herdman, James Anderson, W. Stewart, R. McCunn, J. W. Fraser, and W. McMillan; and W. Gordon, Esq., Adam McKenzie, Esq., and William Cameron, elders.

The Minutes of 1st March, 14th March, 5th and 26th April, were read and sustained.

The Minutes of meetings of Presbyterial visitation were also submitted, with reference to which it was agreed to instruct the Clerk to forward them to the Convener of the Committee on Statistics; and that in the case of Pugwash, which, owing to the unfavourable circumstances of the weather at the time of the Presbyterial Visitation, was not represented there, the Presbytery agree to

authorize the brethren who assist Mr. Anderson at his Communion, to examine the congregation at *Pugwash*, and forward the results to the *Monthly Record*.

The Committee appointed to prepare and submit a report of the state of the church in Cape Breton, gave in their Report. Resolved to adopt the Report, commend the diligence of the Committee, and appoint Messrs. Stewart and Pollok a Committee to prepare a Statement in accordance with the suggestions of the Report, with additional suggestions that may seem to them wise and necessary, and forward the same to the Colonial Committee, earnestly praying them to take the matter into serious consideration.

Barney's River Congregation is taking active steps towards securing a pastor, as shown by documents submitted by Adam McKenzie, Esq.

The Presbytery resolved to authorize the Committee on "The working of the Lay Association," to prepare and publish a list of contributors in all the Congregations within the bounds of the Presbytery.

The collections enjoined by Synod were reported all taken, or about to be taken.

The following appointments to vacant Congregations were then agreed to, viz:

Barney's Riv, Rev. C. Dunn, 23rd July.
Lochaber, Rev. Mr. Stewart, 6th Aug.
Earltown, Rev. J. W. Fraser, 6th Aug.
W. B. River John, Rev. R. McCunn,
June, July, Aug.

Pictou Island, Rev. J. Anderson, 27th Aug.

Shantytown, Wallace River, Rev. R. McCunn, 11th June.

Mr. H. A. Robertson, Foreign Missionary elect, was present, and welcomed by the Presbytery.

The Presbytery agreed to certify the following Congregations to the Home Mission Board:

Wallace and Pugwash, for half year ending August.....\$75 00
River John..... 40 00
McLennan's Mountain..... 75 00
Also to the Presbytery Home Mission:
Rev. J. W. Fraser.....\$37 00
Rev. R. McCunn..... 60 00

The Presbytery adjourned to meet in

St. Andrew's Church, Pictou, on Wednesday, 30th Aug., at 10 a.m.

W. McM., P. C.

P. E. Island Presbytery.

St. James' Church, Charlottetown
24th May, 1871.

The Presbytery of P. E. Island met this day, and was constituted with prayer. Sederunt: Rev. Messrs. McLean, Duncan, Stewart, McWilliam, ministers: Dr. Mackieson, Messrs. Alex. Robertson, John McMillan, jr., and Allan Stewart, elders. Mr. McLean, moderator.

The minutes of last meeting, and also those of the *pro re nata* meeting, were read and sustained.

In regard to the *Presbyterian*, Mr. Duncan stated that he had, in accordance with the injunctions of Presbytery, written to parties in Cape Traverse, but had received no answer. Rev. Mr. Stewart stated that when at DeSable he had brought the matter before the attention of the people, and that Mr. McKenzie, teacher, had promised to canvass for it during his holidays. An understanding was then come to by the members to continue to forward the circulation as far as possible.

The accounts of the different Lay Associations were then called for, when it appeared that there had been collected for the year ending May, 1871, as follows:—

St. Peter's Road.....	£7 13 9
Brackley Point Road....	10 0 0
Georgetown.....	14 6 11
Charlottetown.....	20 0 0
Belfast.....	25 0 0
	£77 0 8

Retained by St. Peter's Road for Church purposes....	£1 13 6
Retained by Georgetown for deficiency in salary	5 10 3
	7 3 9

£69 16 9

Paid to Mr. McWilliam, deficiency of supplement due 1st Feb.....	£8 15 0
Paid Rev. Mr. Stewart, ditto.....	6 5 0
	15 0 0

On hand to meet claims on 1st Aug. £54 16 9

The clerk was instructed to forward a detailed statement to the Convener of the Home Mission Board.

In regard to Clyde River congregation, the clerk stated that he had written them soliciting payment for services rendered by the Presbytery, but had received no reply. He was instructed to write again and insist upon payment.

The Presbytery then appointed supplies during Mr. McColl's absence as follows:

Mr. Stewart to preach at Cape Traverse on 4th June.

Mr. Duncan to preach at DeSable on 11th June.

Mr. McLean to preach at Orwell Head on 18th June.

Mr. McLean stated that his communion is appointed to take place on the last Sabbath of July, and asked assistance from the Presbytery. Mr. Duncan was accordingly appointed to assist him on that day, and Mr. Stewart to preach for Mr. Duncan on the forenoon.

Mr. McWilliam then intimated that he had been invited to take charge of a parish in Scotland, and accordingly demitted his charge as minister of Georgetown, and resigned his office as Presbytery clerk. On motion to that effect, his demission and resignation were accepted, and Mr. McLean and Mr. Duncan were appointed to draw up a minute to be entered on the records of the Presbytery, in reference to Mr. McWilliam's resignation.

Mr. Stewart was appointed clerk in his place.

The Presbytery then adjourned to meet in St. James' Church, on the second Thursday of August. Closed with the benediction.

ALEX. MCWILLIAM, *Pby. Clerk.*

allowed the name to be stated. Mr. McDougal continues to labour with much acceptance, though his burden is heavy, owing to the weak state of his health. As he has been so short a time over the congregation he will probably not be at the Synod—but he has notwithstanding, with praiseworthy liberality, made a collection for the Synod Fund.

This congregation has shown to the whole Church a commendable example of public spirit and liberality during the whole of the past Synodical year.— Though without a regular minister most of the time, the collections have been made for all "the schemes"; and it paid in full for the services of Rev. Mr. McDougal during the two months he was in St. John's as a missionary from the C. C. previous to his being called to the charge, as well as paid his passage from Halifax. At the same time, it paid a large amount to liquidate the debt on its manse. If all our vacant congregations acted thus, we would not have to appeal so often in vain to Scotland for missionaries.

Stellarton.

We learn with pleasure that the vacancy at Stellarton and Westville, in the Presbytery of Pictou, caused by the regretted translation of the Rev. Mr. Philip to a parish in Scotland, is now happily filled by the induction of the Rev. Charles Dunn on the 26th of April. We congratulate the congregation on being so soon and so well provided for, and the Rev. Mr. Dunn on the harmonious invitation which he has received to become their pastor, and the auspicious circumstances under which he enters on his responsible charge.

Inductions.

The Rev. William Fogo was inducted to the pastoral oversight of the united charge of St. Mary's, Nashwaak, and St. Peter's, Stanley, in the Presbytery of St. John, on the 6th; and the Rev. Robert J. Cameron was inducted to the pastoral oversight of St. Andrew's, St. John, on the 8th inst. We shall give full particulars in next number of the *Record*.

The Scottish Hymnal has been introduced into St. Stephen's church, St. John, N. B.

News of our Church.

St. Andrew's Church, St. John's, Newfoundland.

The Scottish Hymnal has been introduced into the worship of this Church, no one of the congregation dissenting. It is also used now and much appreciated in the prayer meetings of our Halifax Churches. A member of the Newfoundland Church has presented it with a very handsome silk pulpit gown, full and richly frogged. The donor has not

Collections for Schemes in St. John

The following is the amount of collections made in St. Andrew's Church, St. John, N. B., for the Schemes of the Church during the past year:—

1. Young Men's Bursary Scheme.....	\$43 75
2. Foreign Mission.....	52 49
3. Home Mission.....	70 00
4. Synod Fund.....	52 18
Total.....	\$218 42

Campbellton.

Statement of amount collected for the Home Mission Scheme, as per subscription books:

Campbellton District, David J. Fraser.....	\$27 41
Head of the Tide " Adam Duncan.....	35 95
Flat Lands " Alex. Duncan.....	23 39
Glencoe and Glenlinot District, David Duncan.....	5 00
Aboyne Settlement and Point de la Garde District, John Fair.....	8 70
Kempt Road and Cross Point District, Alex. Calder.....	15 89
Matepédia Road, Geo. Dickson, jr.....	14 99
Upsalquitch and Main River, J. Nurrat.....	10 00
Total.....	\$141 33

After paying the supplement which Mr. Murray has hitherto received from the Colonial and Home Mission Committee, amounting to \$121.33, there remains from the above a balance of \$20, which has been retained as the congregational contribution to the Synod Fund.

The whole sum collected by this congregation during the past year, including minister's stipend, Church door collections, collections for schemes, and payment of arrears due the estate of the late Rev. James Steven, amounts to something like \$1612. All this is the more creditable to the congregation, as subscriptions for various other benevolent objects have at the same time been taken up in the community.

JAMES RITCHIE,
Chairman of Trustees.
W. MOTT, Sec'y.

The Census of 1871 in P. E. I.

As it may be interesting to know the comparative strength of the different religious bodies in P. E. Island, we subjoin the following statement, as given in the *Patriot* of the 18th May:

"In 1861, we numbered 80,552 souls, now we have a population of about 93,500. Divided into religious denominations, and compared with 1861, they stand in round numbers thus:

	1871.	1861.	Ratio	Increase
R. Catholics.....	40,450	35,852	11 $\frac{1}{2}$	per cent
Presbyterians.....	30,000	25,862	16 $\frac{1}{2}$	"
Wesleyans.....	8,920	5,804	41 $\frac{1}{2}$	"
Episcopalians.....	7,150	6,785	5 $\frac{1}{2}$	"
Baptists.....	4,290	3,450	24 $\frac{1}{2}$	"
Bible Christians.....	2,650	2,061	28 $\frac{1}{2}$	"

In Charlottetown and Royalty, the relative numbers are as follows:

	1871.	1861.	Ratio	Increase
R. Catholics.....	3,328	2,550	30 $\frac{1}{2}$	per cent
Wesleyans.....	1,791	1,330	34 $\frac{1}{2}$	"
Presbyterians.....	1,602	1,013	57 $\frac{1}{2}$	"
Episcopalians.....	1,507	1,440	4 $\frac{1}{2}$	"
Bible Christians.....	272	112	142 $\frac{1}{2}$	"
Baptists.....	562	185	37	"

In both these tables, the term "Presbyterians" includes both the Presbyterians of the Church of Scotland and the Lower Provinces.

The Kirk, we believe, numbers 11,500, and the P. C. L. P. over 18,000. Our increase in the capital is large, and the increase is shared by both branches, but chiefly by the Kirk. The true way of estimating the ratio of increase of the Church is not by comparing the ratio of a large Church with that of a small one,—for, in the case of the latter, the accidental addition of a few souls may double the per centage, as we find was the case with "the Bible Christians" in Charlottetown. The right way, of course, with large churches, is to see if the increase of their numbers keeps pace with the general increase of the population: and, looking at the only two large denominations in the Island from this point of view, we find that while the Presbyterians are keeping pace with the population, the Roman Catholics are not. We are the more surprised at this because we know that there has been a large emigration of late years from the most exclusively Presbyterian districts;—two sections of Belfast thus being 200 less of a population now than in 1861; and because, owing to the death of the late Revd. D. McDonald, many of his people have not had the pastoral supervision they were so long accustomed to. The results of the census we therefore consider very gratifying.

Letter from Rev. J. Goodwill to
the Rev. A. W. Herdman.

ANEITYUM, Dec. 22, 1870.

My Dear Sir,—I received your favour of June 15th last night by a mail from Sydney. I assure you that we eagerly looked over its contents, it being the only letter I have got since I left home.

I have just returned from Santo a few days ago. I have selected a mission station at Cape Lisbourne, on the top of a hill, where I had much hard labour in clearing away the giant forest. I had once or twice the appearance of fever and ague, but quinine completely brought it under control; but on the other hand, I suffered very much from boils on my feet and legs; while suffering from these the poor natives would bring food for me all ready prepared for eating; they saw that my cook did not prepare my food as she should; they thought it good that Missi should be provided with their own food. This was very considerate for naked savages, who have no idea of the Being of God. They believe, however, that there are demons, evil spirits and ghosts; they are as superstitious as any Roman Catholic; they fear to go out after dark; they say that these evil spirits take particular delight in tormenting them, and after death to drag them down into a great fire, and so on. On hearing about Jehovah, the Lord Jesus Christ and the Holy Spirit, and that God was good and gracious, and delighted in doing good, and that Jehovah cannot die, nor sleep, and that he is everywhere present beholding the evil and the good, they were very much astonished and wished to know more about Jehovah.—I endeavoured to instruct them as much as I could, partly in their own language and partly in sandal-wood English.—The natives of Santo, as far as I have made their acquaintance, are a very interesting people. They seem kind and gentle; they are good to their women and children. The chiefs in and around Cape Lisbourne seem to be as much concerned about my things as about their own; so far I have completely won their hearts. It is hard to say how long this feeling may continue. I trust that God will enable me so to act as to give them no reason for ill-will or provocation, but always have their good graces. The females are in a perfect state of nudity,

except a small tuft of grass or a few leaves they use. I hope that before long we shall have more missionaries from Nova Scotia for Santo.

JOHN GOODWILL.

Notes of the Week.

The foreign news both of the week and the month may be summed up in the one word, Paris. Few, except those who have seen her in her pride, can have any idea of the greatness of her fall. The modern tragedy has been enacting before our eyes all last month, and the telegraph has made us acquainted with every change in every act. But many of us have been less affected than we would be by an hour's sickness of a child, unaware that the mightiest and most instructive moral lesson of the age has just been read to us if only we had ears to hear. And not only has Paris fallen, but she has dragged all France with her. A year ago, and France proudly thought she could have stood against the world. Now so partial and critic of her failings, as the *Saturday Review* says, that she is of as little account to-day in European politics as Spain or Portugal.

By this week all the great Church Courts that meet in May have adjourned till next year, though as yet we know little of what they have done. We ought to have, by this time, all the proceedings of the U. P. Synod that meets in Edinburgh early in May: and an account of at least the first days of the General Assemblies that meet soon after. But the Messrs. Inman seem to have no ambition to put their best foot hindmost; not even the honest pride of the old lady, who always exhorted her coachman to 'keep a trot for the avenue'; and so, on this third day of June, the Scotch newspapers of latest date in Halifax are those of May 6th. We have, however, all the news of the General Assembly of the Church in the United States, which this year has met in Chicago at the same time as the Assemblies of our Scottish Churches; and if space were allowed us, we would like to call attention to much of its work.

It represents a Church that we may be proud to call ours; for it has sprung from the same ancestry and has far eclipsed in size the parent trunk. Year by year we are sure to come into closer connection with it, and it may be that before long there shall be a confederation of all the Presbyterian Churches in America. And why should we rest at that point? For the Lutheran Church and the Dutch-Reformed are essentially Presbyterian; and if united with them, we would form the largest Protestant Church on the Continent. From a letter just received from Chicago, dated May 30, we learn that the Rev. Dr. Jenkins and James Croil, Esq., had been received by the Assembly as delegates from our Synod in Canada; and also that the Assembly has appointed as delegates to the Synod in St. John, N. B., the Rev. Jas. B. Dunn, of Boston, (with Rev. C. S. Durfee, Newburyport, as alternate) and R. Crooke, Esq., of Boston, as Elder. The Assembly has also appointed the Rev. Dr. T. L. Cuyler and Rev. Mr. Dunn to represent the American Church to the Scottish Assemblies next May. We give this as good news, and we are sure that the gentlemen who come to us in St. John will receive a cordial Christian welcome from the brethren in Synod, and the hospitable city on the Bay of Fundy.

Since the above was written, the English Mail has come in, and with it the Scotch papers up to May 20th. The Church news is given at great length, for, though the Assemblies met on the 18th, the Courts of the small denominations always meet a few days earlier, and besides, preparatory to the Assemblies, Committees, Conferences, &c., are summoned, and a vast amount of work is got into shape. Infinitely more of Scottish national life and feeling is expressed through the Church Courts than through either the press or Parliament. Two positive reasons of this are, that the national religious life is both sincere and homogeneous, and that the constitutional forms of Presbytery just meet the wants of a free and intelligent people.

The Reformed Presbyterian Synod has met in Glasgow. This is the smallest of the three Churches now negotiating for union, and it seems more ready

for it than either of the others. Dr. Gould submitted the Report of the Committee on Union, and stated that every Presbytery had declared in favour of it. A series of resolutions in favour was carried by a vote of 50 to 3; the little minority objecting on a great variety of grounds, such as, that the Basis of Union did not distinctly condemn millenarianism, nor condemn the singing of hymns and paraphrases, nor uphold the high claims of Presbytery, as the only form of church government, of divine right and origin.

In the U. P. Synod which meets next, and also comes next in point of importance, a resolution was carried affirming that their Committee on Union had expressed fairly the mind of the Church in the 'Articles of Agreement' drawn up by them and the F. C. Committee; here, too, a minority, neither insignificant in talent nor numbers, for it is headed by men like Hutton, of Paisley, Renton, of Kelso, &c., and is estimated at from 40 to 60, offered a formidable opposition on the ground that the 'Articles of Agreement' had slurred over Voluntaryism—the distinctive position of their church. This is a bad sign for Union in Scotland; for there is now, for the first time, a U. P. minority and majority, as well as the old Free Kirk majority and minority.

The 'Dalkeith heresy case' was settled by a Committee of Synod. It was found that Mr. Ferguson was reasonably sound in the faith, and Mr. Dods, the elder, who had so keen a scent for heresy, was a rude, coarse-minded, vain-glorious creature, who ought to have been snuffed out at his first appearance.

The Rev. Dr. Edmond, of London, was the Moderator of the U. P. Synod, for this church includes, as an integral part, nearly a hundred congregations in England, and thus is not like the F. C. or the Church of Scotland, exclusively Scottish. The financial statistics presented to the Synod show a healthy increase for the past year.

In the F. C. Assembly, the Rev. Mr. Elder, a man far inferior to most of his predecessors, was elected Moderator.

We may say the same of Rev. R. H. Stevenson, the Moderator of the Church of Scotland Assembly. The Earl of Stair is the Lord High Commissioner.

He presented the usual gift of \$10,000 from her Majesty. The Colonial Committee Report was taken up early;—the paragraphs relating to the Dominion are given on another page of the *Record*. The Report on Sunday Schools shows that there are about 160,000 Scholars and 14,000 Teachers connected with the Church. But we shall reserve the Assembly news for next *Record*.

Looking at recent Imperial Legislation, we learn that a bill for the abolition of Patronage is not to be introduced this session, as so much time has been taken up with Army Reform that little is left for other important measures. Mr. Miall's motion for the dis-establishment of the Church of Scotland and the Church of England was defeated by the astounding majority of 375 to 89; and even of the 89 not more than half were sincere, it has been said. It is often the custom of weak-kneed members to vote for a motion that has no chance of carrying, as they think that no harm is done, and they also please a factious knot of their constituents. It is very evident that there will be no more of dis-establishment in Britain for this generation, and we trust for many long generations to come. Levelling down is very easy work for any ruffians; but levelling up is a nobler work.

Coming to America and to ourselves, "the Treaty of Washington" is of course the great subject of the day. It consists of two parts, the Imperial and the Colonial;—the Imperial consisting chiefly of the "Alabama Claims," the Colonial chiefly of "the Fisheries." As to the first part, though no municipal nor international law was violated by Great Britain in the case of the Alabama, she consents rather unwisely that the claims be tried by *ex post facto* laws now laid down by the Commissioners. It is a bad precedent, but the new laws as to the duties of neutrals will in the end be better for Britain than for any other country in the world. As to "the fisheries," both the parties more immediately concerned, that is, the Maritime Provinces and the Massachusetts fishermen, declare that they have been "sold," and that the Treaty will ruin them. If it turn out so, the Treaty will be a world's wonder. We shall see.

The result of our Local Elections, however, has accomplished as great a wonder as the above, in satisfying both parties. When the Government and the Opposition are both satisfied, each having got all or *nearly* all it wanted, why should not the Province be happy? Some time may now be spared for the cause of Education.

We close the week's notes with the word we began with,—Paris! for the thought of her is seldom absent from the mind. And what has France to look forward to? The Reds are for the moment out of the running, and the favourites are Thiers at the head of the moderate Republicans, and the Count de Chambord with the Legitimists and the priests. But this is only for the present. Who would venture to forecast the real future of France? G.

Articles Selected.

Report of the Colonial Committee.

The Report was read to the General Assembly on May 19th by the Con- vener, Rev. R. H. Muir. It is to us always an interesting document, and this year it shows that "the Old Church" has as much interest in us as ever. The income for the past year was \$24000. We make room for the part that refers to ourselves:

CANADIAN DOMINION — ONTARIO AND QUEBEC.—There is but one abatement to the satisfaction of the Committee, arising from the utter failure of all their efforts to gain for our brethren in Ontario and Quebec, during their noble struggle for the existence of their University, the support they asked from the Church of Scotland. The Assembly of 1869 instructed the Colonial Committee to endeavour to raise £2000 to meet the necessary current expenses of Queen's College, Kingston, till the sum required for the permanent endowment of the university could be collected. The Assembly of 1870 renewed their recommendation of the object of that appeal to the ministers and members of the church; and yet scarcely a tenth part of the sum required has been received. The consequence of the disappointment

of their hope of assistance from Scotland has been (says Principal Snodgrass, in a letter received a few days ago) that the Trustees of King's College, compelled to borrow, are now "about eight thousand dollars in debt." In the view of all these circumstances, the Colonial Committee propose to vote £200 as a donation in aid of current expenditure, and as some token of the cordial sympathy of the General Assembly with the Canadian Synod and the University Trustees in their anxious efforts to maintain and increase the efficiency of their college. From the Presbyteries of Ottawa, London, and Perth, the committee continue to receive very satisfactory reports of the mission work within their bounds, to which grants-in-aid have been voted.

SYNOD OF THE MARITIME PROVINCES.—The operations of the Home Mission Board, under the able presidency of the Rev. George M. Grant, of Halifax, N. S., have amply fulfilled the excellent promise of growing efficiency. In view of signs of increasing energy, so creditable to the life of the Church in the Maritime Provinces, it is matter to the Colonial Committee of great regret and anxiety that they have been unable to respond so inadequately to the urgent demands for missionaries, both Gaelic-speaking and English. In the suburbs of Halifax, for example, Richmond and North West Arm, are two stations increasing in importance. Mr. Thomson, who laboured there, has left for the Pacific coast, and for months the committee have endeavoured to find a successor. From the changes that have taken place, Cape Breton has been left without a single minister or missionary of our Church. Amid so much to cause regret and anxiety in fruitless efforts to supply this lack of service, the Colonial Committee have been gladdened by receiving most encouraging reports of the success of labourers already in the field, whom it has been a privilege to assist in their work. Chief among these is the Rev. George J. Caie, of St. Stephen's, St. John, New Brunswick. He deserves the utmost credit for exertions which have succeeded in giving our Church a new position in St. John. The committee have had much pleasure in acceding to the suggestion by the Home Mission

Board of a small building-grant to finish some necessary additions to St. Stephen's Church, and to leave it free of debt. They would thus convey to Mr. Caie the assurance of their high appreciation of his unwearied labours. The committee have also received with the utmost satisfaction an excellent report of the result of the first year's labours of the Rev. Peter Melville, an assistant to the Rev. Dr. Brooke, Fredericton, N. B.

UNION AMONG PRESBYTERIANS IN CANADA has for some years past engaged the anxious deliberations of many ministers and members of the Presbyterian Churches in the dominion. At the last meeting of the Synod of the Maritime Provinces, the subject was brought up by overtures from three out of the six Presbyteries in the Synod, and by a letter from the Rev. Dr. Ormiston, United Presbyterian minister in Hamilton, and, after serious consideration, the Synod "heartily and unanimously agreed" to a motion approving of the object contemplated by the overtures, appointing a committee to meet with similar committees of the sister Presbyterian Churches, in order to prepare, should they deem it expedient, some basis of union to be proposed to the several Churches, and, among other preliminary steps, resolving—"That intimation of the Synod's action be given as soon as possible to the Colonial Committee of the Church of Scotland, and their opinion on the subject be requested." In pursuance of that resolution, the Moderator of Synod, the Rev. A. Pollok, of New Glasgow, addressed a letter to the convener of the Colonial Committee, asking "their advice on the matter." Mr. Pollok's letter reached its destination early in September, when it was very difficult, if at all possible, to convene a meeting of any kind in Edinburgh. As many members of committee, however, as were within reach were immediately consulted, and a reply despatched, of which, when laid before them at their next meeting, the committee "cordially approved." The purpose of that reply was to maintain the policy of non-intervention in all such matters which the General Assembly has hitherto consistently pursued towards the courts of the Colonial Churches.

Missionary work at Calcutta.

The following letter was received some time ago by the India Mission Committee from the Rev. Charles Grant. It is full of most interesting observation of Indian character, and gives a very full account of the work in which he is engaged at Calcutta. The readers of the 'Record' would read with deep regret the account in last number of Mr. Grant's, we trust, temporary illness. Mr. Grant's qualifications for the special department of missionary duty he has undertaken, as will be seen from his letter, are of a very high order. It is the earnest desire and prayer of the Church that he may be soon able to resume a post for which he is so eminently fitted.

As I have now had something over one year's experience of work in Calcutta, I feel that I am able to give, what the India Committee will probably be expecting from me, a more full and authoritative statement concerning the particular branch in which I have been engaged than I could possibly give last year, when I had been only a few weeks at work, and still felt awkward in the midst of new facts, and unbaptised into the spirit of the life around me. I now feel at home, have extended my acquaintance with men and things, have become accustomed to the mental atmosphere, and am gradually familiarising myself with the Bengali character, and the prevailing modes of thought. At first all was chaos and bewilderment; but gradually the stronger lines grew distinct before the eye, and the principles of order began to be discerned. It is a man's own fault if he be not able to form a tolerably clear conception of the society in which he lives and works after a twelvemonth's acquaintance with it. Thus the lines along which my work was to be followed, which I could last year only indicate in a vague manner, lie evident before me, and have been explored in many, if not all, of their ramifications.

The general character of the field assigned to me was made known before I left Scotland, but the Committee, with a confidence which was not less gratifying to the missionary than wise for the success of the mission, left my hands unfettered by minute directions, so that I

have been able to adapt myself to circumstances as I found them, and so to order myself as to enter any avenue which might present itself. From the first it was evident that all the land before me could be divided into two fields: *one inside the Institution, and the other outside*—a division which was at least simple and exhaustive; and in endeavouring to give you an idea of what I have done, I will preserve the same.

WORK INSIDE THE INSTITUTION.

1. This is by far the simplest portion for myself, and it will be easy to give a description of it. When I joined Dr. Ogilvie and Mr. Wilson here at the beginning of February 1869, the charge of the evangelical part of the work among the young men of the College department was at once intrusted to me; Mr. Wilson, in addition to his other arduous duties in the departments of secular instruction, teaching the Bible in the entrance class (the class preparing for the College), the lower classes being chiefly taught by native Christians; the whole being under the superintendence of Dr. Ogilvie himself. I may mention that this arrangement has been somewhat modified since the beginning of 1870, and I now take charge of the entrance class, as well as the College classes, for religious instruction. This leaves Mr. Dick, who has taken Mr. Wilson's place during the latter's visit to Scotland, more at liberty for his own branches; for, as you know, we are weak in numbers, and are fighting away with little more than half the relative number of European teachers possessed by kindred institutions. But during the year 1869 my work was restricted to the College classes. I found that those of the students who had been our own pupils in the lower classes were tolerably well grounded in the facts of Bible history, and were familiarised with Christian terms, but that a certain proportion of the class who had come from the Mofussil or City Government schools were entirely ignorant of these facts and terms, save in so far as they had picked up the merest smattering from the preaching of itinerant missionaries, or from references in other books which they had read. I therefore began with one of the Gospels, and selected that of St. Matthew, be-

cause of its most frequently turning the attention back upon the Old Testament, and presenting opportunities for opening up the connection between the Old and New, Judaism and Christianity. After that, having got a connected view of what our Master did and suffered, we read together the book of the Acts of the Apostles, as affording opportunities of presenting pictures of the state of society into which the new life of the Gospel came as leaven, and of the earliest struggles, sufferings, and successes of the Church, as a proof that it was indeed given, tended, and protected by a living God.

I also sought to present Christianity in its beauty as meeting the eternal wants of human souls, as laying bare the very heart of God as affected towards man, as giving the one medicine that sinners need: to present Christ as He is shown to us, "fairer than the sons of men," the one into whose "lips grace was poured;" and to kindle an emulation after the Divine life which he is ever offering. What the result has been or yet may be, God alone, who giveth the increase, knoweth. I have had several, at various times, who came to me expressing an interest in the truth brought before them, and requesting explanation of other points; but one of the most crushing facts which we have to encounter here arises from the distrust of the motives of inquirers which experience compels us to have, so that we are very careful in forming expectations which may very probably end only in bitter disappointment. One thing, however, I feel I can state pretty strongly—viz., save in very exceptional cases, we need expect no baptisms for some time yet to come, unless we have a place, a refuge, which we can offer as a home to those who may be inclined to cast in their lot with us. Without this we need have no hopes of any baptisms from among the young men of the Institution, save in very exceptional cases. With this, I have no doubt but several would be willing at once to name the name of Christ. I am not concerned in defending these poor weak brothers, if indeed their cowardice admits of defence; but I am concerned in stating a matter of fact which the Church must take a hold of and recognise, and in the view of

which she must be content to work. Bengalis are not as strong and self-reliant as Englishmen, and yet we expect a man of a weaker type of character—brought up to consider himself simply as a part of a family whole, and in a state of society in which it is all but impossible for the individual to stand alone—to do what few Englishmen, with all their individualism of character and of social arrangement, would have courage enough to do. Do not think I advocate the "barrack system"—I dislike it inveterately; to establish it now, after so long and so well protesting against it, would be hopelessly retrogressive; but I do ask for a little faith and a little patience, and a little regard for the way in which we so frequently see the divine laws operate, slowly and through the course of generations. The time has not yet come in which men here may become Christians, and either not be cast out of the family or display moral courage sufficient to meet the hardships of their lot; *but it is coming*, as every man can see who watches the movements of ideas around him. He sees a loosening of prejudice and the bonds of caste on the one side, and a strengthening of moral courage in the individual on the other, which cannot fail, if he have one atom of faith within him, to tell that God is coming amongst His people and will not tarry, and make him look to the future with trust, and not to the present with doubting. I therefore say distinctly, so that the Church may honestly be informed of the truth, and be not fed with hopes only to be again hungered with disappointment, that I see no prospect of immediate results in the way of baptisms except in isolated cases, either in connection with my work *inside our Institution, or outside of it*; but at the same time I add, that if the Church be discouraged by this fact, then all that is proved is that the Church has no faith, and that the glory of missionary success is not deserved by her, and assuredly will not be given. Do not think that I am referring directly or indirectly to the absurd attempt to establish a rivalry between "preaching" or "teaching." When I refer to that, I have no hesitation in saying that profound ignorance is at the bottom of it. As far as I know.

there is not a single missionary of the "teaching" order who does not *teach only in order that he may preach*; and it is as unjust to the "teaching" missionary as it is profoundly ignorant to assert or insinuate that he makes it his object, *firstly*, to educate, and *secondly*, to evangelise. If there be such a missionary, it can only be because that among every class there are men who are not so staunch to duty as they should be, and it certainly forms no part of *the ideal* of any missionary in India. I write all the more freely on this point, since it has cropped up almost without my intending it, because that I am not a "teaching" missionary myself, and, God willing, never intend to become one. I give every hour of my time to purely evangelistic work. For a couple of months I gave two hours a-week to help our fourth-year men at their history, but that was purely gratuitous, and was only for a couple of months. From a missionary point of view, I care as little for the manufacture of clever Babus into Bachelors and Masters of Arts as any man or woman, but I have yet to learn that any one proposes *that* as an end in itself; and to object to the system because that comes incidentally to it, is pretty much the same as if some one objected to my labour outside the Institution, because some of those I try to influence come to hear me only from a desire to be personally acquainted with a Sahib, and others of them want me to give a recommendation for some Government office. For whatever reason they come, I rejoice, and endeavour to make their coming into an opportunity to speak for Christ.

But I have no desire to turn my report into an argument. I have to state my conviction that certainly and surely the country is being moved, that idolatry is dying, and that now is *not* the time for disunion in the Church, but now is the time for perfect union and cooperation without jealousy—so that our united aims may move to the overturning of the false and the up-building of the true.

WORK OUTSIDE THE INSTITUTION.

II. I now come to say a few words as to the second division of my work—viz., that which lies outside of the Institution.

When I began this letter, I intended to have said a good deal under this head, and a multitude of points are floating before the mind's eye at this moment demanding attention and chronicling. But the thought occurs opportunely, that mayhap these points may not be so absorbingly interesting to the members of Committee as they are to me, and that the big mountains may only be very small mole-hills when seen across the 6000 miles that lie between us. So I forbear, and will content myself with the merest sketch of what I have been doing, showing how far the old lines which last year I indicate have led, and what new ones I have opened up. My Sunday evening lectures I continued as far into the hot season as I possibly could, and I had every reason to be satisfied with the audiences which came to hear me. They ranged from 500 to 100, never falling below the latter figure. Every one who knows how fickle the Calcutta Babus are—how eager to fly from place to place when they do go out, and how slothful they are in going out at all—will understand how gratifying these audiences were. It was my intention to have resumed these lectures at the beginning of the season; but, as you are aware, the Institution has been under repair, and I have, up to this date, been unable to get the use of the large hall. However, it is now finished, and on Sunday next I begin again. I will have time for a few lectures still before the hot season begins. I am the more anxious for this resumption, because my Sunday afternoon Bible class chiefly depends on the fruits of these lectures for its recruits, so that by them I hope to give it another lease of life.

To come to the new developments of work. About five or six months ago a native gentleman informed me of a club who met at the house of another native gentleman of high social standing—a member of the Bengal Legislative Council—for the purpose of reading the Bible together, with the desire honestly to get to its meaning; and he kindly offered to introduce me to them. The result has been that, without trenching on their own evening for reading, I have met with them from 7 till 9 o'clock every Saturday evening for the past four

months, not even excepting Christmas and New Year. I cannot express how delighted I am with this small corner of service. Here are eight or ten gentlemen, leaders of native society—men ranging from thirty to sixty years of age—of calm judgment and matured thought, assembling together to read and study the words of the blessed Master, and every one of them reverently acknowledging that “He spake as never man spake;” that His words are the “words of eternal life.” I get a glimpse through them into the deeper pools of thought which lie around us, concealed from the eye of the foreigner and stranger, yet silently working in their depths, and introducing those new elements in native form which are to guide and mould their fellows. If only the everlasting growlers could get a peep now and then into such facts as these, they would find that it is false to say that we have not impressed or modified the life of the country. We have—probably more deeply than we in our faithlessness imagine. At the present moment there are hundreds in this city alone who are reading and thinking for themselves; inquiring into their own hearts; trying to find out by the light of God’s Word what really is there; and looking up to the highest heavens and faltering forth what He, the Master, taught us to say—“Our Father.”

To return for one moment before bringing my long letter to a close. I have now a class twice a-week in connection with the students of that hostel. We meet in the vestry of St. Andrew’s Church, which is quite close at hand, and which Mr. Thompson, the chaplain, with his never-failing kindness, has placed at my disposal.

Pray convey to the Committee my profound sense of the courteous confidence they have extended. In weakness oft we are, yet we know that Christ is overhead, and He is strong. “Brethren, pray for us.”—Yours very truly,
—H. & F. Record. C. M. GRANT.

Cambridge University has agreed to share with the University of Oxford, under certain limitations, the cost of revising the translation of the English Bible. The copyright is to be conveyed to the two Universities.

Items of Intelligence.

Dr. Dollinger and the New Dogma of the Infallibility.

Dr. Dollinger, a Roman Catholic Professor of Munich, a historian and a very profound scholar, persists in refusing submission to the decision of the Council of the Vatican. He, from his high position as a scholar, is noticed all over the world; but though the names of others do not come out as his does, we must not suppose that he is alone. Such men as the Bishops and clergy of Spain, Portugal and France, whose only notoriety consists in their ignorance and profound servility to the See of Rome, may yield an unquestioning and obsequious obedience to the deliverance of the Pope and his Council; but not so with men of the Pere Hyacinthe cast, and with his compeer Dr. Dollinger.

He writes as follows to the Archbishop of Munich, who has again been demanding of the Doctor an explanation of his position as a Roman Catholic professor with respect to that decree. He writes:

“Thousands of the clergy, hundreds of thousands of the laity, think as I do, and find it impossible to adopt the new articles of faith. All my friends and acquaintances confirm me in this experience; ‘not a single person believes it,’ is what I hear day by day from all lips. We all stand giddy before a chasm which opened before us on the 18th of July last. It is the plenary power of the whole Church as over each separate member, such as Popes have never claimed for themselves since Gregory VII, such as is pronounced in the numerous Bulls since the Bull ‘*unam sanctam*,’ which is from henceforth to be believed and acknowledged in his life by every Catholic. This power is boundless, incalculable; it can, as Innocent III. said, strike at sin everywhere; can punish in everywhere; can punish every man and allow of no appeal, is sovereign and arbitrary, so: according to Boniface VIII. the Pope ‘carries all rights in the shrine of his bosom.’ As he has now become infallible, he can in one moment, with the one little word ‘*orbis*,’ make every thesis, every doctrine, every demand, an unerring and irrefragable article of faith. Against him there can be maintained no right, no personal or corporate freedom—or, as the Canonists say, the tribunal of God and that of the Pope are one and the same. This system bears its Romish

origin on its forehead, and will never be able to penetrate in Germanic countries.— As a christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a Christian, for it is irreconcilable with the spirit of the gospel, and with the plain words of Christ and his apostles; it purposes just that establishment of the kingdom of this world which Christ rejected, it claims that rule over all communions which Peter forbids to all and to himself. Not as a Theologian; for the whole true tradition of the Church is in irreconcilable opposition to it. Not as a Historian can I accept it; for as such I know that the persistent endeavour to realise this theory of a kingdom of the world has cost Europe rivers of blood, has confounded and degraded whole countries, has shaken the beautiful organic architecture of the elder Church, and has begotten, fed and sustained the worst abuses in the Church.”

The General Assembly in Chicago.

The *Chicago Tribune* of the 19th May contains the following notice of the opening of the General Assembly.

“The second General Assembly of the Reunited Presbyterian Church, no longer sundered into the Old and New Schools, both forming one grand and henceforth indissoluble whole, was held yesterday morning in the First Presbyterian Church, at the corner of Wabash avenue and Congress street.

At half-past 11 the services were opened by a blessing by Dr. Eels, of Cleveland, after which there was reading from the Scriptures, singing, and prayer by Rev. Dr. Musgrave, of Philadelphia.

ANNUAL SERMON.

The annual sermon was then preached by the Rev. J. Trumbull Backus, of Schenectady, N. Y., his text being taken from the 16th verse of the 4th chapter of Ephesians.

In the afternoon session the roll was made up, and several nominations made for Moderator, among others, that of Governor Pollock, who was nominated by Judge Allison. Drs. Junkin and Edwards thought this illegal, as the Assembly should be opened by a sermon. Governor Pollock had his name withdrawn, but he and Judge Allison held that an elder could be elected, and that the history of the Church of Scotland

furnished a precedent. They referred to the fact that George Buchanan, who was an elder of the Kirk, had been chosen Moderator of the General Assembly, on one occasion.”

Rev. Dr. Humphrey was elected Moderator.

The whole proceedings of the court gave convincing evidence of the advantages of union. There was a loftier tone, grand ideas and hopes worthy of being entertained by a national Church expressed; and all seemed to feel a higher spirit animating them. In the face of such a Church as this in the U. S., representing four or five millions of people and extending from the Atlantic to the Pacific, how extraordinary is it that some here see difficulties in the way of union throughout the Dominion on account of the distances!

One of the trophies of the union is that during the first year they have raised a special thank-offering of nearly a million sterling, for their educational and mission work. The magnitude of this will be best understood when we remember that the Church of Scotland has been fifteen years in raising half the amount for its great endowment scheme; and that the Bishop of London's projected fund of a million has not reached half the sum yet though he has been at it for years and has the richest community in the world to appeal to.

Paris Pastors.

Two distinguished Protestant pastors, Pressensé and G. Monod, in Paris, have addressed letters of stern and noble remonstrance to the insurgent chiefs, against the imprisonment and threatened murder of the Roman Catholic Archbishop of Paris. These Protestant brethren denounce the indignity and outrage as a disgrace to the authors of it, and they intimate that they would prefer to suffer themselves, than that a hair of his head should be injured.

This manly and Christian interposition of Protestant pastors in behalf of a Roman Catholic prelate speaks volumes in praise of their *Christianity*.

The Commune, in whose hands the Archbishop is held, is essentially atheistic in its sentiments, and is very fitly represented by Rochefort, the notorious

journalist whose utterances are so shocking to the religious mind. Speaking of the robbery by the Commune of the Paris churches, he says: "We do not hesitate to declare them national property, for the single reason that they proceed from the generosity of those to whom the Church has promised Paradise, and the promise of imaginary returns made to obtain any property is qualified as swindling by every code;" and he adds: "Our eternal belief is that, Jesus Christ having been born in a stable, the only treasure that Notre Dame ought to possess is a bundle of straw."—*N. Y. Observer.*

Conference of P. E. I. Presbyteries.

ZION CHURCH, 24th May, 1871.—The Conference of the two Presbyteries met this day, in Zion Church, and was constituted with prayer.

There were present the Rev. Messrs. Patterson, Laird, McNeill, Lawson, Gunn, Campbell, Frame, Allan, Murray, Crawford, Cameron, Cumming, L. McNeill, Duncan, MacLean, Stewart, McWilliam, Ministers; Joseph and Charles Kennedy, A. Stewart, J. McMillan, J. McDonald, A. Kennedy, Dr. Fraser, Wm. Brown, T. Brehaut, and Alex. Roberison, Elders.

Mr. Patterson was unanimously elected Chairman, and Mr. McWilliam Clerk. The Minutes of the previous meeting were read and sustained.

Mr. Allan and Mr. Stewart stated in regard to Covehead, Brackley Point and St. Peter's Road, that these congregations, while desirous to promote the interests of religion and Presbyterianism in their district, did not, in the meantime, appear favorable to any alteration in the arrangements at present subsisting. The Conference having heard these statements, resolved that, while much pleased to see the evidence of a more friendly feeling, no further action be in the meantime taken by the Conference in this matter, but that the brethren there be encouraged to continue to promote the cause of union amongst their people.

NOTICES AND ACKNOWLEDGMENTS.

SYNOD.

The Synod of our Church will meet this year in St. Andrew's Church, St. John, N.B., on the last Wednesday of June, at 7 o'clock, and will be opened with sermon by the Rev.

A. Pollok, moderator. It is specially requested that the Reports of all the Standing Committees be prepared before the Synod meets, so that the business may be arranged and despatched without unnecessary delay.

Congregations and local Treasurers are respectfully reminded that the financial year of the Synod ends on the 15th June. All collections therefore should be forwarded to the general Treasurers by that date; sums received after the 15th cannot appear in this year's account. The collection, however, for the Synod Fund, is to be paid to the Convener, the Rev. G. J. Caie, at the Synod table.

ALEX. MCWILLIAM, *Synod Clerk*

HOME MISSION.

Rev. W. Murray, Campbellton, being amount of supp. to that charge, and now returned, the cong. having raised the amount themselves... \$61 90
Col. St. James' Ch., Newcastle..... 18 45
" Belfast£4 9 8
" Charlottetown..... 5 0 0
" Georgetown..... 1 0 0
" Cardigan..... 1 0 0

£11 9 8 38 20

St. Andrew's Ch., Nfld., for services by Rev. D. McDougall, for Jan.... 62 50
St. Matthew's Ch., Wallace, per Mr. Mackay..... 30 65
Pugwash..... 23 81

GEORGE MACLEAN, *Treasurer.*

Halifax, May 31, 1871.

FOREIGN MISSION.

David Corbett, Boularderie, C.B., \$2, and Mrs. Corbett, \$1..... \$3 00
Col. St. James' Church, Newcastle, N.B., \$60, and prem. \$1.20..... 61 20
Col. at Belfast, P.E.I.....£30 6 0
" Georgetown., P.E.I. 2 8 0
" Cardigan, " 1 16 0
" Montague, " 0 18 0

P. E. I. Cy.....£35 8 0 118 00

" Brackley Point Road.£2 0 0

" St. Peter's Road..... 3 5 10

P. E. I. Cy.....£5 5 10 17 64

\$197 84

JAS. J. BREMNER, *Treasurer.*

Halifax, June 3, 1871.

YOUNG MEN'S BURSARY FUND.

Newcastle, N.B.....\$18 00
Georgetown, P.E. Island..... 2 50
Cardigan, P E. Island... 2 00

RODERICK MCKENZIE, *Treas.*

Pictou, May 31, 1871.

MISSIONARY SERVICES.—PRESBYTERY PICTOU.

Paid Rev. R. McCunn.....\$60 00
From Barney's River..... 8 00

RODERICK MCKENZIE, *Treas.*

Pictou, May 31, 1871.