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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

JUNE, 1873.

No. 6.

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

NOTICE.

ANNUAL MEETING OF THE HOME MISSION BOARD.

This meeting will be held in the basement of St. Andrew's Church, Pictou, on Wednesday morning, June 25th, at 10 o'clock. The report for the year will be considered, and the appropriations for the current half-year ending Aug. 1st voted.

The attention of all concerned is respectfully called to the Minutes of the Board in the January *Record*, as well as to the decision of last Synod on the annual report, that applications for supplement may be made with reference to the past action of the Church, and forwarded through Presbyteries to the Convener 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 Conveners of Home Mission Committees are requested to send in a report of what is

done within their bounds before the 20th June.

G. M. GRANT, *Convener H. M. B.*

WIDOWS' AND ORPHANS' FUND.

It will be seen, by reference to the Minutes of Synod for last year, page 18, that the Synod recommended the following,—“That the Committee formed in Halifax be a Central Committee, J. J. Bremner, Esq., to be Convener, and Mr. Menzies, Treasurer; and that the Committees which may be formed in the other several Presbyteries be enjoined to place themselves in correspondence with Mr. Bremner as to their action and progress.” No communications have been forwarded to Mr. Bremner on the subject, and it might therefore be assumed that no action had been taken in the matter; but from private sources it has been ascertained with pleasure that something has been done in several places. And as the Central Committee will have to report to Synod, it is desirable that a full report should be presented, and, consequently, local treasurers are

respectfully requested to put themselves in communication with Mr. Bremner, Halifax, in terms of the Synod's injunction, at as early a date as possible. The reason hereof is obvious. At Synod it will be necessary to have a report which will embrace all that has been done throughout the Church during the year. It will be easy to have such a report if the proper persons take notice of the above and act accordingly. In the case of congregations that may have taken actions singly, the congregational treasurer is the person to communicate with the Central Committee through Mr. Bremner; and, in the case where Presbyteries have taken action, the Presbytery treasurer will kindly communicate.

Articles Contributed.

MR. MIALL'S Disestablishment movement in the House of Commons has met with that defeat which it deserved. It has been supposed by many, both in and out of Parliament, that the disestablishment of the Irish Church was the beginning of a series of acts of spoliation, and that it was the intention of Mr. Gladstone to go on in his crusade against the other state churches without delay. Time and again has he disclaimed any such intention. The grievances by which he wrought the overthrow of the Irish Church, do not hold in the case of the Churches of Scotland and England. They are not the Churches of the minority; they are not churches brought from other parts into the nation in which they exist. In fact, not one of the so-called grievances by which Mr. Gladstone disestablished the Irish Church exist in the churches which are maintained in Great Britain, with the sanction of the Crown, to represent the national religion. However, Mr. Miall, a violent radical, and a man who would seem to be aspiring to become the rival of the present Liberal leader, thought that he might hurry on the disestablishment movement by bringing in a Bill to that effect into the House of Commons. On Friday, May 16th, accordingly, he introduced his bill for the disestablishing of the Churches of England and Scotland. The principle he laid down was, that the Establishment by law of the Churches of England and Scotland was unjust, unpolitic and practically injurious to the civil and religious interests of the churches themselves. And, with the great love for these Churches with which Mr. Miall's heart overflowed, he desired to advance their civil and religious interests by overthrowing them, and defrauding them of their just rights! There is an honest and honourable way whereby these churches might be disestablished. How is it that none of their ardent friends think of that way of getting over the difficulty? Everyone knows that, at the Reformation, the church possessed enormous wealth. Part of that, and a very large part, was given to the nobility who aided the Protestant cause, and the rest was confiscated by Parliament.

WE are pleased to learn, that by the kind permission of Lewis Carvell, Esq., Elders can travel to and from Synod for one first-class fare. The same privilege will be granted by the steamships between Charlottetown and Pictou, and by all the lines of public conveyance, so far as we have ascertained, in New Brunswick.

NOTICE.

Ministers and Elders not purposing to attend Synod are requested to notify the Rev. A. W. Herdman, of Pictou, to that effect, as accommodation will be provided for all who do not forward an intimation.

"From Ocean to Ocean."

This is the title of a new book by the Rev. George M. Grant, M. A. It is now published, and will be for sale in a few days. It is only necessary to give the name and subject in order to introduce it to the favourable notice of our readers. It is the first, but, we hope, not the last, from Mr. Grant's pen.

The condition imposed was, that the land should be subject to a tax for the support of the church, from which so much property was taken. Now, disestablishment is a simple matter upon just and honourable terms. Let Parliament return the Church Lands to the church, and, we have no doubt, the Churches of England and Scotland will gladly declare themselves well pleased with the change.

The motion of Mr. Miall was seconded by Duncan McLaren, of Edinburgh. He gave figures, showing as much unfairness as is customary in all his church-debates. His figures are merely private calculations, subject to private interpretation. He and his fellow-dissenters were the persons who prevented a census of the different religious bodies being taken on the last occasion when the census was taken. The Established Churches, and especially that of Scotland, were desirous of having a religious census, and sought the same, but they were disappointed, and no religious census was taken, because the dissenters did not wish the real and true strength of the Established Churches to be known.

The figures showing the contributions of the Free Church and the U. P. Church, were given from their several published reports, and are as such correct. But Duncan McLaren unfairly refrained from giving the contributions of the Established Church for the same or similar purposes. He further refrained from showing that the £10,250,000 of the Free Church contributed since 1843 would leave no trace behind, whereas the money contributed by the Church of Scotland, in the same time, was expended in endowments, so that the fruits of the movement will remain forever, even if the development of the activities of the same were to cease to-morrow.

Well, with such a mover and such a seconder, what was the result? Were the churches disestablished, disendowed and overthrown, so that there should be equality in religion, equality between Presbyterian, Episcopalian, Methodist, on the one hand, and Jew, Roman Catholic, Infidel, Atheist and Mormon, on the other? When the House divided, it voted for disestablishment, and 356 against it. So much for the disestab-

lishment of the Churches of Scotland and England.

Mr. Gladstone, in his speech on the subject, gave it as his opinion that thought was less free in Ireland since disestablishment than before it. And, to any unprejudiced observer, the Churches of Scotland and England were never more firmly rooted in the hearts of the people of the nation than at present. This is seen from the fact that, a year ago, Mr. Miall, on the same subject, could number 94 followers, and was defeated by a majority of 201. This year, he could gather up only 61, and found ranged against him a majority of 295.

C.

“Laws of Nature” vs. Prayer.

Much has been written of late of the folly, if not impiety, of offering prayers for temporal blessings, seeing the “Laws of Nature” are so constant and uniform that no prayer or supplication of man can either change or modify them. There are “Laws of Nature,”—such as Gravitation, Motion, Light, Sound, Electricity, and those other laws on which the stability of the solar system depends; it would indeed be both foolish and impious to pray for their arrest or modification. But there are other “Laws of Nature,” and they are those on which the existence and well-being of all life on this earth seems most to depend. These, as far at least as human science has yet discovered, are not governed by such rigid and inexorable laws. “The sun shineth, the rain falleth, the wind bloweth, as they list.” Sickness comes and goes; death in its varied forms carries off the young and strong; famine and pestilence stalk abroad, and desolate one country, whilst its neighbour escapes untouched, but no known “Law of Nature” gives the slightest intimation of their coming.

The operations of some laws of nature are so uniform and constant, and now so well understood, that certain events may be predicted with the utmost precision hundreds of years before their occurrence, but no one can foretell the re-appearance of cholera, or when another shipwreck shall strew our shores with the dead bodies of men and of women. The astronomer, when a new comet ap-

pears in our sky, can, by the well-known laws of nature, ascertain the path it is travelling in; if that path be an ellipsis, he will calculate the elements of its orbit, and predict to a nicety the time of its reappearance; but no astronomer or other person can predict what sort of spring and harvest there shall be next year, nor can the laws of nature reverse the least foreshadowing of any of those thousand incidents which most affect man in his moral as well as his physical interests. Our Saviour, when on earth, in teaching us to pray for forgiveness of sin, taught us also to pray that our daily bread might be given, and the whole Scripture abounds with precepts, examples, and encouragements to the same effect. Even natural religion prompts the savage to pray to his gods for success in his undertakings. The Christian never presumes to suppose that his prayers will change God's purposes; he nevertheless, trusting with confidence and simple faith in the promise, "Ask and ye shall receive," "Seek and ye shall find," attains to the happy experience in the depths of his own soul, that his prayers have been heard and answered.

Natural Science has established the undoubted fact that all life, vegetable and animal, on this earth, depends on the energy thrown off by the sun—call this energy "Solar Forces," or any name you please; and this energy must be constant and uniform, else all life would perish. The earth travelling round the sun in an orbit which is nearly circular, there are points at which the two bodies hold the same relative position on a certain day every year—say in the month of June. Astronomers will foretell with the utmost distinctness the very instant of time the two bodies arrive at that point,—the earth and sun are precisely in the same position with respect to one another they were in this time last year; they are exactly the same distance apart, and the same energy is always constant and uniform. Now it should follow, as a necessary consequence, had there been no other law in operation but that of "Solar Forces," there would be precisely the same weather this June there was last June; if last was hot and dry, or wet and cold, the present would be a repetition of the same weather, and all

the atmospheric changes could have been foretold with the like precision as the changes of the moon. It ought to be thus, if the laws of nature be constant; and because it is never found to be so, it must necessarily follow that there are two laws—one constant and uniform, the other as changeable and variable as the wind; the one patent and open to man's investigation, that he may see the wonders of creative power; the other concealed and hid from view, that man may feel his constant dependence on an over-ruling Providence. We believe God acts by law in all things, and executes His purposes through the instrumentality of secondary causes. "He holds all the elements of nature and grace in His hands," and moves them according to His Sovereign Will as it pleases Him, nor permits any human insight to penetrate into the secrets of His laboratory. M.

Article Selected.

What about the Summer?

BY REV. JOHN HALL, D. D.

The annual migration of so many of our citizens, with its good and its evil, is a part of the situation which we have to accept. It has already begun. Houses have been taken; board has been engaged; routes have been marked out; and for those who run across the seas, berths have been engaged. Any home-life that had grown up in the winter must now be sacrificed. Habits nearly six months old have now to take themselves off. Average Christians, who have found their places in churches and christian work, are now to be thrown out, and may mark themselves for the season as 'miscellaneous.'

But life is short; and there is much work to be done in it. The years are few; and on the present plan—in our great cities, at least—they are not, for the purposes of christian usefulness, more than seven months in length.

A most important consideration, therefore, arises. How can they, who have purposed and pledged themselves 'to do all to the glory of God,' redeem their

pledge in this matter of summer arrangements?

1. Decide wisely on your location. You will shun fever and ague, of course. You will avoid all swamps and marshes. You will prefer a healthy region, with pure air, and, if possible, pleasant surroundings. All these are good for your health of body. But, remember, there is more of you than the body. Your immortal spirit, if healthy, needs to be fed. Go where you can have the sincere milk of the Word. Go where the moral atmosphere is healthy. Especially if you have children and young people to think of, study your arrangements in the light of that prayer, 'Lead me not into temptation' Do not carry these inexpressible hearts—for the forming of whose preferences you are responsible—to places where for months the frivolous, painted, smiling world spreads out daily and nightly its attractions, and where the Sabbath brings no effective warning against its blandishments. A youth of colorless and undecided character has sometimes been led to decision for the Lord by residence, for a time, in favorable circumstances. How many have been decided for the devil by opposite conditions? That lad never saw the sexes mingle on such easy terms as in the dance, until he spent a summer at a fashionable hotel; and considering his years and his passions, it just suited him. That young girl never thought of anything but complying with her mother's wishes in everything, till she had a month at that favorite watering-place. The young ladies, to whose society she was there admitted on the balcony, showed her, by precept and example, what a baby she had been. And alas! for her mother. She will never be the same to her again! And the poor little children—well, you cannot always follow them and watch them at a place of fashionable resort—will find companions, and talk, and learn what they never learnt at home, and the lessons of a Sunday school teacher are soon overlaid by a thick crust of juvenile worldliness that will not easily rub off. "I'm sure I don't know where my children learnt these things"—the hapless mother may be heard exclaiming next winter. My dear madam, they learn them where you put them to school, during the summer,

with such teachers as they could pick up on the piazza and in the lobbies of that little Babel where you lived last August.

2. Keep up your observance of the means of grace, wherever you spend your summer. The Sabbath is all over the United States, remember, and through summer and winter. When in Paris, the Madeleine, when in Rome, St. Peter's may claim the attendance of such folks as are 'doing' these capitals; but when the Sabbaths come round, find a place for yourself in God's house, and be regular in it. They who go 'somewhere' every Sabbath, get little good. They cultivate a fastidious, unhealthy, and superficial style of religious thought. The changes in the pulpit are numerous enough surely in the summer resorts, to gratify all reasonable curiosity. Keep your place in God's houses as you would in the winter, and use the means of grace with diligence, else the gain in physical condition may be more than balanced by loss in spiritual.

Carry out the same rule in your family. Are the children to feel that God has nothing to do with us but at home? Are the channels of devout feeling to be dry all summer? If so, there is danger they will be dry in the winter too. Half a year is a long time in the life of any one, but especially of a young person. For the sake of the children, as well as for your own, keep the fire burning on your family altar all the year round. Don't let these young hearts feel that you have got holidays from religion as well as business. Show them that Christ's yoke is easy and that you do not want to shake it off. So your very holidays will be sweeter, your conscience purer, and your mental health higher, and they who learn from you will feel the happy influence. Even in the most favorable circumstances, Christians find it hard to keep their garments clean; but how hopeless is the effort if the means of self-preservation be utterly neglected!

3. Keep up the effort to be of use. Are you 'doing something' in the winter just to please the pastor? Are you barely keeping up your character as a church member? Are you 'doing many things' because it is expected of you? If so, you may as well save yourself the trouble of keeping up appearances. He who

seeth in secret, knows you to be but a whitened sepulchre. But do you love God's service? Is Christ your Master? Do you love Him with a deep personal attachment? Then love is a constant force. It is not confined to the bounds of the parish. It disregards State lines. It ignores the seasons. Let it work freely. Do good where you spend the summer, and in every way open to you.

My dear sir, to whom five hundred dollars 'don't amount to much,' do you know that that sum is the annual income of the village pastor you heard last summer? No wonder his sermons were not lively. A hundred dollars' worth of books would be a nice memento of your presence. You could tell him playfully that you would take out payment in earnest prayers and stirring discourses. And, if you took a pew and paid for it handsomely—stipulating with the Trustees that as the minister preached and not they, he should have money—do you think anybody would be the worse? And you might even do a little visiting. It makes a walk much pleasanter to anybody to have an object. Perhaps you might counteract, in some little measure, the corruption which your fellow-citizens so frequently carry into quiet villages. And you, my dear lady, might do a little Sunday school teaching. It will encourage the boys and girls in that secluded village to see that pretty lady from the city humbly trusts in Christ, and it will make them gentler to listen to the tones of your voice pleading to them for Christ. There are bonds stronger than iron. Let us bind them around the hearts of our fellow-creatures, and so bind city and country together, and practice the patriotism we applaud, by diffusing truth and spreading righteousness.

Nor would it be any great drawback, we presume, to your Christian comfort, if the church should be a little different from your own in name and forms. A little Methodist zeal will not hurt an Orthodox Presbyterian. Nor will the Presbyterian preacher do any real harm to a Congregational or Baptist brother. Any of these may, for the time, pray truly through a liturgy, if there is no church without one, and be all the better for having it interpreted by a Bishop McIlvaine or a Dr. Tyng. One can

hardly go anywhere that work may not be had and ordinances enjoyed.

"But," says some one, "where I go, I am sorry to say, we have not an Evangelical church; the only place there is a little Ritualist." My dear sir, buy Appleton's Guide. Look at the map. This is America, my dear sir; and do you mean that over all that expanse, with its sweep of sea line, its ranges of Alleghanies, its Green, its White, and its Rocky Mountains, its plains and valleys, its countless towns and villages, and all its river banks, you can only pitch on a place where health is to be sought at the cost of spiritual starvation? My dear sir, the thing is absurd. "Where there is a will there is a way." You profess to be Christ's. You are His everywhere. You enlisted for life. Go where you can best serve Him. The days of hermits are past. We believe in the communion of saints. When business can be left behind, seek pleasure truly, and it is best sought in doing God's will. "Being let go, they went to their own company." So did the disciples Peter and John. So do all men. The worldlings go to their company—to the ball-room, the race-course, the theatre, and other great revival meetings, where the devil's service is maintained. Go you to your own company also, and live everywhere as if from that place God might summon you to heaven.—*Evangelist.*

Letters to the Editor.

Letter from Rev. S. McGregor.

The following letter has been received from Mr. McGregor, and is now submitted for the information of members of the H. M. Board, and the Church generally:

VICTORIA, B. COLUMBIA, }
12TH MAY, 1873.

To the Convener of the Home Mission Board:

MY DEAR SIR,—I have just written to the Church in Canada, urging the Synod to send out a missionary for British Columbia, as, in the present changed and rapidly changing state of the country, the services of more missionaries are much required. In my letter, I took the liberty of suggesting

that your Home Mission Board might probably assist in supporting a missionary in this Province. We deem it a fortunate circumstance, that having visited the Province personally, you can form a pretty correct idea of our state, and know how utterly impossible it is for two missionaries of the Presbyterian Church to supply services to the scattered Presbyterians of this wide country. I may mention, however, that new settlers are rapidly drifting into the country, that by the last steamer from San Francisco, we had a large addition to our population; that many of them are Presbyterians, and that they report a large number of families expecting to leave for Vancouver during the course of the present Summer. In the meantime, both Mr. Jamieson and myself have more work on hand than we can well overtake, but beyond us lies a field which we cannot possibly enter. The mission here, in the present state of the country, is unfortunately an expensive one, but it will become less so, year by year. I have no hesitation in saying that I know of no place whatever, where there is a better opening for doing real good, than in British Columbia at the present time. The future history of Presbyterianism on the Pacific will certainly be much influenced by immediate action in this matter. Other denominations are receiving additional missionaries for this field. The Methodists have lately had an addition of two ministers to their staff, and they are expecting some more shortly. They are supported principally from Ontario, and it does seem too bad if we cannot get even one to help us. The Episcopal Church has also a large staff of ministers, and are consequently making themselves felt in the country, while we too ought to be occupying new ground, but cannot for want of missionaries. I do hope that we shall have some aid from the East as soon as possible. I have applied to the Home Church for another missionary, but there seems to exist the old difficulty of getting the man. With two missionaries in the field, we could overtake a great amount of work, and two missionaries are absolutely necessary. I earnestly hope you can do something for us in this matter at the meeting of Synod. Indeed I know the Synod too well to think otherwise, and in the mean time,

Remain yours, &c.,
S. MCGREGOR.

INDIA.—The good work in this land has made cheering and satisfactory progress. In nine years, 85,430 persons have been added to the Christian Church.

Letter from Rev. P. Melville B. D.

GEORGETOWN, P. E. I.,
May 17th, 1873.

Dear Mr. Editor,—The "Questions on Statistics" have reached us, as ordered by our last Synod; and while we are diligently gathering in all the facts in answer to them, it seems the fittest time to write you also a sketch of our Parochial news; as my letter may prove doubly useful in stirring up others to write you their news, and also to answer the Statistical questions promptly and punctually.

Nineteen months have now elapsed since I became Minister of Georgetown; and I am still learning to love the situation, the labour and the people, daily more and more. Although the situation is somewhat secluded and Oriental, yet our little town, embosomed in the young woods and refreshed by the lovely breezes of the sea, has an Orient freshness, health and freedom, which make it one of the most delightful summering retreats in the world. My parochial work, too, is indeed incessant and often of a primitive kind; but it has, in return, something of the blessed frankness, fondness and success of the primitive age. Among the people also, the old Adam shows his hateful features, in old animosities, idleness, dissipation, &c.; but we are learning to detect and resist his advances, in others first, and afterwards in ourselves; for it is hard to see the old Adam in ourselves, except when reflected by others, as in a mirror. And our people know well that the only way to save ourselves from the old Adam is, to love and obey the second Adam, who is LORD of all. Many of them are labouring to do this by His divine help; and therefore we cannot but love them, for that is the one only way by which human beings can become truly reliable, and amiable as the angels of God.

The Almighty has been with us graciously, and has made His work to prosper very remarkably among us. We have now seven flourishing Sabbath schools in the parish, attended by more than 250 scholars, and conducted by 26 devoted teachers. The principal Sabbath school is in Georgetown Kirk. Three others belong to the Cardigan congregation, and are held at New Perth, St. Peter's.

Road and N. Cardigan. The three remaining ones belong to Montague, viz.: those at Montague Bridge, Victoria Cross and Lower Montague. They are doing a mighty work among the young, by the divine blessing, through the word. Eternity will tell of the rich harvest thereby gathering into eternal life.

Victoria Cross is a new and most hopeful station, which I was providentially called to open up last autumn. I now preach there every alternate Monday evening; and the spiritual fruit is excellent. There, the Almighty is preparing a people for himself; and they are now conducting a prayer meeting among themselves, besides their flourishing Sabbath School.

At Montague Bridge, our people are doing as worthily as usual. They do not make much noise or boast, but they have the deep, steady loyalty and unconquered virtue of their Scottish ancestors. They leave others to boast, but they quietly do their work, and let the fruits bear witness. Last summer, they had rather "hot times" for a while, owing to a discussion on the Baptist question. For a few days an amazing and incredible heat of temper blazed around them and us, and many hard things were spoken, which were very far from being correct. But, endeavouring to keep ourselves calm and cool, speaking the simple truth mildly and frankly, and trusting fearlessly in the Lord's word and Spirit, my reply to our most eager assailants was a gentle statement of facts and a blessing. Well, that hot conflict has passed, and the Almighty has given us a most gracious and unusual increase. Montague Bridge is now one of my most crowded auditories; and you may be sure that I am thankful to God that I was enabled to speak mildly and faithfully amidst the violence of those "hot days!" It is always best to speak the truth in love, and let the Almighty plead our cause. Our Union Sabbath School is doing an excellent work, and so are the Templars, in whose Hall we meet. There, we unitedly kept the "Week of Prayer," in January last, as well as at Georgetown.

At Lower Montague, our enterprising little congregation have finished their new church, and cleared it of debt. It is really a beautiful and tasteful little

edifice, well lighted, warmed and adorned within. It was dedicated for Divine service on the 17th November, 1872, a rather stormy Sabbath, bringing the first snow of the season. Owing to the rough weather, no other clerical aid arrived, and so the whole dedicatory service devolved on ourselves; but the great Master of assemblies was with us; and we were very happy with our devoted people, who, in spite of storm and snow, came thronging over the harbour from Georgetown and from other quarters to gladden our young suburban congregation, and to share their joy in the Lord. For some time previous, I had been preaching stately in the Wesleyan Chapel there, by special invitation from its trustees; and I would have continued to do so, only, strange to say, the Wesleyans refused our invitation to use our kirk when they came to preach in Georgetown, stating that they intended to gain a congregation and build a chapel for themselves in Georgetown. This exclusive sectarian spirit grieved our people, as it was a breach of the brotherly reciprocity which we had accepted. They therefore completed the new kirk as above, and asked me to relinquish the use of the chapel. I much regret the unbrotherly policy of the Wesleyans, which led to this; but I endeavour to preserve peace on both sides. And indeed we have lost nothing by our efforts in favour of brotherly reciprocity. If others prefer division and sectarian exclusiveness, they may: but we will trust in unity and Christianity, according to the word of God. We believe that the reign of exclusive denominationalism is ending.

In Georgetown itself, some of our people have suffered very severely by fire, by losses at sea and other calamities. Indeed, our little town was in danger of being burned up in one dreadful night of conflagration—Dec. 1st, 1872. It was saved, under Divine Providence, by the united and desperate efforts of its brave inhabitants. Still, in spite of such heavy losses, our congregation is growing more strong and more liberal day by day. Its Sabbath School has increased more than two-fold. The Y. M. C. Association holds a very interesting Bible-Class in the Kirk every Sunday at 3 p. m. Our prayer meetings,

evening classes and monthly reunions, are drawing out the latent talents and virtues of our young people into vigorous activity. We are cultivating the study of sacred music and psalmody, as also of correct thinking, reading and recitation. We are greatly augmenting our Sabbath School libraries, and scattering excellent literature throughout the parish. Our eldership has been strengthened by the ordination of four additional members, on the 300th anniversary of the death of John Knox, the great Scottish Reformer of blessed memory. And in fine, our elders, our trustees and our people, show that they are not blind to the great privileges and opportunities now set before them in this the testing day of their visitation.

The congregation at Cardigan is also progressing steadily, although the situation of the kirk is most inconvenient during winter. The Sabbath School at New Perth is growing strong and influential, by Divine grace: and so is the older Sabbath School at St. Peter's Road, where a strong Scottish settlement is cherishing the blood-bought privileges of our noble fatherland. At North Cardigan, our most promising Sabbath School and prayer meeting has been called to suffer a great conflict, which, for a while, endangered its existence. But its leaders and its members (remembering that it is an old and desperate trick of Satan to raise a bitter feud around the most hopeful revivals, and to crush them by fraud or force) have resolved to overcome all infernal wiles by faith, working by charity from the Lord. This is a lesson of the profoundest importance, and should never be forgotten.

We have also opened a new station at Peake's Road; and everywhere we find a willing people. The congregation at Cardigan is about to increase its kirk session also; for it has but one elder at present, although its people are numerous, intelligent and devout.

Since I came, I have baptized 170 persons, and have endeavoured to set up family worship in every home; and to see that the children are taught to pray, and to read and study God's word. I have scattered a multitude of the best religious pamphlets and tracts throughout my three congregations, especially in

the remote and secluded settlements. And I am greatly delighted to see how well they are studied and loved, when I return to renew my visits. I then give new books to those who have tried to make the best use of their old ones. And we are now preparing to provide all our Sabbath Schools with Libraries.

It is a great mistake to suppose that a rural parish is of little importance. Our country charges are often more populous, more devoted, and immensely more impressive than city congregations in general. In this large parish, I have three congregations with three completed churches, besides two regular stations and four out-stations. In these, about 200 families claim adhesion to the good church of our fathers, and enjoy our regular visitations. You may judge a little of my responsibilities, when you hear that my ordinary work every Sunday is, to superintend our Sabbath School in Georgetown, at 10 a. m.; to preach three times, viz., at 11 a. m., at 3 p. m., and at 7 p. m., involving a journey of 12 or 14 miles: and to visit a few families pastorally, as on occasions of sickness or otherwise. I generally employ the early part of the week in pastoral visitations, (which is indeed my most delightful recreation), and preach in the evenings at the suburban stations, reserving the close of the week for study and writing. To aid in this great work, we are organizing our Lay Association, and our Christian Association.

If our labours are abundant and successful, we know well to whom alone the praise is due: "Not I, but the grace of God in me." Other men also have laboured, by Divine grace, and we enter into their labours. My excellent predecessors, the Rev. Messrs. McWilliam, Grant and Lockhead, are still fondly remembered far and near, and so also is the late Rev. Donald McDonald, of really eminent ability and devotion. Nor can we forget our obligation to the ministers of the sister Presbytery, without whose patient labours in dark and early days, the Presbyterian body would be comparatively small and slim in the Island. Now that the union is approaching, we feel returning joy and charity; and we regard this reunion as but the sure earnest of a continuous succession of Christian unions; until, at last,

all Christians become one church, with Jesus Christ its only Lord, and His word as "the only rule to direct us how we may glorify and enjoy Him forever." And I am truly glad and thankful to Him that our church here and elsewhere is foremost in this heavenly cause. If we will but preserve this spirit in faith, love and devoted obedience to His word, it will be a pledge of constant prosperity in His cause. By christian unity in His word and Spirit, He will work a reformation in the world, to which all previous reformations have been but beginnings.

P. MELVILLE.

Letter from Rev. J. Goodwill.

CAPE LISBOURNE, Nov. 14th, 1872.

Mr. Editor.—It is not very easy, at present, for me to write. I have been, for some time past, suffering from a heeling hand, and I am not altogether yet free from its torture. This is, no mistake, a very trying climate. We are mostly all the time suffering from one ailment or other, of a native character; and I assure you that this part of the world is no paradise, such as some would have you believe; and any person who comes here with such ideas, will find himself grievously disappointed. Santo is said to be one of the most fertile and beautiful islands in all the group, but it is not. It does not abound in all the fruits imaginable and luxuries conceivable, as it is said to do. There are no fruits on any of these islands worth the name, except these introduced by missionaries or others, although there is so much said about the abundance of good things to be got here. The native bananas and bread-fruit are not good food, although they are agreeable to some palates. The yams and taro, when properly prepared, are pleasant to the taste; but there is one thing quite evident—you are not able to proceed very far from the strength of the ailments, and you will very soon be brought to a stand with no very pleasant sensations. The native oranges and lemons are regarded, by the natives themselves, as the food of devils and evil spirits. They are exceedingly acid and bitter, and woe to the person who attempts to eat them. As to any other fruits, which are the spontaneous growth of these islands, I know none worth speaking of, although there are not a few of an inferior order. There are, however, some nuts which are, in a measure, palatable, but do not agree with the European constitution. If you live much on, or in any measure indulge in, native food, your flesh will suffer for it. The natives themselves

have generally large swellings, which usually open once a year into running sores of a very disgusting and painful character. Do not imagine, by this or anything I have written, that we feel disappointed. No, far from it. I trust that we have counted the cost long before we left our native country. The truth of the matter is, we say very little, if anything at all, about our sufferings, because we do not like to be harping on our own trials all the time. To give you a bird's-eye view of what we suffer, you may learn from the following:—We got two couples as teachers, on the 1st of August, from Mare, an island of the Loyalty group, in which there is no fever and ague. They all took ill, in about 12 days after their arrival at Santo, and some of them are, as I am writing, at the point of death. They brought with them Influenza and a disease of loathsome boils. From both these troubles, we all suffered, and our children very nearly died. We gave the natives shelter in our own house; and here they are all, two men and two women, and a little girl two years of age, stretched out with fever and ague, quite helpless, and a great trouble to us, both by day and night, but especially in the evening and night. If they move at all, it is then they get outside, and try to undo all we do for them, in way of nursing them. We had more than enough to do before; and I do not see now how we can stand it. Here we are without any help, and almost worried to death. Add to this the insecurity of life, for "we know not what a day may bring forth." We have one consolation; we are in the hands of a good and gracious God, who has delivered us out of many dangers; and I trust that He will deliver us from all wicked and violent hands. No person can raise a hand to harm us, while He sees it proper to spare our lives, and has work for us to do. But even should our lives be sacrificed, we are not afraid to die for the cause of Christ.

For the last three months, we were in very high hopes. We had a very large attendance on the Lord's day, and all things were going on exceedingly well. Yes, indeed, too well to continue. Of late, a returned native from Queensland, a son of one of our most attentive chiefs, commenced disturbance, and succeeded in making his father our enemy. The son is a very powerful fellow, and imagines that he can easily live by plunder; and, of course, he thinks that our store-house is a very useful and expedient place when he shall be in want, and that is at all times, for he has not made any preparation for the future. All the other chiefs are friendly; but what reliance can be placed on naked savages and cannibals,

whose whole aim is plunder and theft, and who cannot properly discern the difference between a missionary and a trader, especially in this class of men call upon us and profess themselves friendly? Very recently, a kidnapping vessel here succeeded, by the assistance of a native villain, in inducing on board the ship nine women for improper purposes, accompanied by ten men, who were no sooner taken down below than the hatches were closed, and the vessel proceeded on her way. Our lives were very frequently put in danger by such atrocious conduct, which disgraces humanity. One of the chiefs, a few days ago, came in great rage, and ordered us off the island; and threatened, if we did not go, he would bring a party of bushmen and kill us. I endured with much patience his insulting language, until he had gone too far. I then took a stand in self-defence, as I had more than once occasion to do, and he soon "took to his heels." I have heard since that he is very sorry for his bullying, and is talking about bringing us a pig as a present, in the way of making up friendship. This may only be treachery, in order to throw us off our guard, as one of his men the other day fired at the young heifer which Dr. Geddie gave us. She came home wounded; and, by the assistance of Capt. J. McDonald, a P. E. Islander, we succeeded in extracting the arrow. All the natives with whom we have spoken, disapprove of such conduct.

Her Majesty's Consul, Edward March, resident at Levuka, Fiji, hearing that our lives were put in danger by the aforesaid vessel, very kindly wrote to me for the particulars of the case. I placed the whole matter in his hands. He is the very man to bring these fellows to their senses. You have, no doubt, heard that the British Government has taken this traffic in human beings into consideration; and the result already is, we have had but few vessels this season, compared with the number last year. Her Majesty's ships are doing a good work here among the slavers. We are to have three cruisers and two or three regular war-ships in these seas, to regulate evil men and seducers, who wax worse and worse, deceiving and being deceived, and whose great object is gain. Here we have an excellent illustration of the words, that "The love of money is the root of all evil." Where will not men plunge for it? There is no business too sordid for its acquisition. Very frequently men lose their body and soul for it. Alas! alas! when will the bloody thirst for gold be satiated, and when will men betake themselves to rational and ennobling pursuits, such as will help to elevate fallen humanity, instead of sink-

ing degraded creatures lower and lower. This horrible trade has almost altogether destroyed our mission prospects here. It is a useless task now to be sacrificing lives and means in its pursuits. The islands are fast becoming depopulated; and the natives who are returned, are exceedingly dangerous fellows, and never come near the worship. They live upon their friends, and indolently stalk about, displaying their muskets, and exhibiting many of the white man's vices, but none of his virtues. The natives here, as a whole, by their own acknowledgment, would be sorry to part with us; but I am afraid that they do not want us, but ours.

I sent a messenger to the enraged chief, telling him to give us back all the knives, tomahaws and barter I gave for the land I bought from them, and that we would go. The result is, we have had several deputations, asking us, with much entreaty, to stop, not to go away. The high chief says that he will look out that no mischief is done to us. I am happy to state that the aforesaid chief came with a present, and wished to make up friendship. We were only too happy to do so, although we did not let him know it.

The *Dayspring* came to anchor last evening, the 20th Dec. Both our Mare teachers died—one on the 20th Nov., and the other on the 30th Nov., and the wife of one of them is on the point of death, just as I am writing.

Mrs. Goodwill is under necessity to go to Sydney to consult a medical man. She has an enlargement in her left side ever since the 1st of March. Then I shall be all alone, I may say, except my little daughter.

We received one box of home-spun cloth. The last account we heard, the Nova Scotia boxes were to be sold at auction, in Melbourne, but the sale was prevented by some person. I cannot say what has become of them. None of them came down by the *Dayspring*.

The death of our teachers has a bad effect on our natives; and the result is, we have but few at present attending worship. The *Dayspring* is leaving to-day.—I conclude, wishing all the friends God's blessing.

I remain yours faithfully,
JOHN GOODWILL.

Extract from a private letter by Rev. John Goodwill:

We sometimes wonder at the regularity with which many of the natives go to Church on Sabbath to worship; but it is not the worship the most of them come for, but the presents they expect to get. They

have no religion, but there is something like *caste* among them. They say that there was a religion among them of old time, and that they had a Sunday, which they called "Beumasos," or happy day of rest, and that they had a Being whom they worshipped, but all that passed away ages ago; they have no idea of a good Being. All are evil spirits, whom they call "Rinar;" they are very much afraid of these spirits. They believe in the existence of a hell, but have no idea of the existence of a heaven; they believe that a man has a soul, but, at the time of dissolution, the soul, or spirit, which they call "Ralnavu," is dragged down into "Nasuli," hell, where the evil spirits burn them. I tell them of a heaven in which there is infinite happiness, and of a good God and Saviour, to whom, if they come, they shall not taste of the fire of hell or second death.

Theft, lying, cheating, and killing, are considered no sin, which they call "Nauraurar," but at the same time they are considered with adultery, innocent pleasure; in other words, it is all one to them, since they expect nothing in the future but eternal burnings. As they have no worship, nor name of a Supreme Being, whom they say was once known to them of old but now is forgotten, it is no easy matter to get appropriate terms to express the truth, but as I acquire the language and become acquainted with it, I suppose the difficulty will disappear. There has been properly no war since we came; there was, however, in another district, a little war; a few were wounded by arrows. The cause of the war was, a fellow had stolen another man's wife. I sent our chief to make peace between them. They made a kind of reconciliation between the parties, but in a short time hostilities were again appearing. I saw the fellow who stole the woman, and had a good talk with him; the result was, he returned the woman, and gave a few pigs, and there was no war since. They say they would have "plenty fight," but "Missi" speak no fight, and "we no fight;" but enough of this subject at this time.

Let us now come nearer home. How do matters stand among you? . . . Have you times of refreshing from the Spirit of God? How is my good friend McEachern? and a good elder that lives on the other side? I forget his name, he was at the meeting of Synod in New Brunswick before I left for these Islands. I hope he is well. Remember me to all my good and kind friends, not forgetting the McLeod's. What do you think of this Union so much talked of? I expect a good long letter from you with all the news you think interesting. We hear very little of what is going on in

the world here. I hope that you will excuse this scribbling, I have no time to rewrite it, hardly time to read it over. I must now close, wishing you all the richest blessings of God's Holy Spirit and grace; and may His Spirit work in you all mightily so that you all may be filled with the fullness of God, that "your peace be as a river, and your righteousness as the waves of the sea." Thus you will have "joy unspeakable, and full of glory."

Letter from Rev. H. A. Robertson.

The following letter from Rev. H. A. Robertson to a private friend will be read with interest:

DILLON'S BAY, EROMANGA,
Sept. 12th., 1872.

No doubt you will have learned from my previous letter, written shortly after I came here to Rev. A. W. H., that I have been settled on Eromanga. There is no missionary on the island except myself. Noble James Douglas Gordon fell a martyr in the cause of Christ about the end of February last on this island. He was tomahawked whilst seated, resting on the verandah of his own house by a native savage of Eromanga, named Nerimpon. Mr. Gordon had just finished the revision of the last few verses of the seventh Chapter of the Acts of the Apostles, in which the stoning of Stephen is recorded, and, handing the manuscript to Soso, one of the teachers, to read over, Mr. Gordon stepped out on the verandah for the purpose of resting, whilst a native boy named Novulu prepared his dinner. On the verandah Mr. Gordon met Nerimpon and Näre, who entered into conversation freely. But you never know when to depend upon a heathen native of Eromanga. Mr. Gordon turned into the house, brought out an empty bottle for each of the men, common black bottles being much prized by the natives for the purpose of keeping their drinking water in them. Immediately after handing them to the two men, Mr. Gordon sat down in his easy-chair on the verandah immediately to the left of the open door. Whilst in conversation with them, Nerimpon stood in the open door way immediately to the right of Mr. Gordon, whose side face would then be in close proximity to

Nerimpon. Näre stood immediately in front of Mr. Gordon, no doubt to give the sign when to strike the fatal blow. This sign on Eromanga is to wink the eye. At that moment Nerimpon plunged the whole face of his tomahawk into Mr. Gordon's temple, laying open his side face from the right eye to the right ear. Mr. Gordon uttering a sharp piercing shriek, alarmed the natives living on the premises. He made a great effort to get into the house; Nerimpon and Näre blocked up the door-way determined to execute the awful deed, fearing that Mr. Gordon should get into the house and recover. However, he instantly pressed past them, but his strength failed him, and he fell forward heavily on his face upon the floor. One great effort to breathe, causing the blood to gush from his nose and mouth, a deep groan, and all was over. Soso, the teacher, saw Mr. Gordon die. The whole was the work of a few seconds from the time he was struck till he lay dead.

The murderers now fled to the bush, fearing, perhaps, the Christian party, or their guilty consciences pursuing them and making cowards of them. A messenger was immediately sent overland to tell the few Christians living on and belonging to this side of the island, while the Christians of Potinia Bay, where the murder was committed, assembled, and with Soso made a rude box coffin, and with sorrowful hearts "carried him to his burial."

That morning, and all through the day, with Soso by his side to assist him, he sought to give God's word in correct form and expression to the perishing tribes of Eromanga. And ere the sun had sunk to rest, I doubt not, Gordon received from the "Righteous Judge" the martyr's crown.

Thus died James Douglas Gordon, the fifth martyr of Eromanga. So soon as Nailing, the young Christian Chief of Dillon's Bay, and the Christian party with him, arrived at Potinia Bay, they held a meeting and recommended all the christians of that side of the island to accompany them to this side, lest they should also be put to death by the heathen. They agreed to this, and launched Mr. Gordon's boat to bring round his books, &c., but it was useless, being

out of repair; so they brought upon their backs as many of the light articles as they could.

They came over the mountains from Potinia Bay to Dillon's Bay, numbering, in all, a party of about fifty men, women and children, and, as the latter were not strong enough to walk all the way in one day, they slept in the bush that night, and arrived here in safety. Seven young men led the way with their loaded muskets for fear of the enemy, and the lads, old men, women and children followed as they were able. Next day some fifty persons set to and built a wooden fortification round this mission house, in order to defend themselves should the heathen come to attack them. This done, seven young men of the friendly or christian party went over to Portinia Bay and shot three men and one woman at the break of day, and on their way home a young man, whose mother was a native of Portinia Bay, making in all four, and then returned home.

I cannot tell you how grieved I am for this act of theirs; and particularly do I regret it as two of the seven young men were church members and teachers. I have spoken to them on the subject, strongly condemning their action. I have asked them why they did not wait till a Ship of War arrived, as Mr. Gordon was a British subject, and see whether or not the guilty tribe would be punished. But in answer to this they say "Oh, Missis, our grief was great for Missi Gordon; we wept much because he was no longer with us, and they had killed our first missionary and his wife, and when his brother came to tell us about Nobū (God), we thought he would be allowed to live long among us, and that one day Eromanga would become a christian land like Aneityum, and so all the people of this dark land would walk about freely, sleep soundly at night, and, thanking God, rest and continue in His love. But when they killed Missi, our lamp was put out and our hearts were sore—oh! so sore—and knowing if a Ship of War did come she would just do as they all do, the officers would come on shore, purchase some bows and arrows, go on board again, perhaps fire some of their big guns at some cocconut trees or old canoes, sail

round the island, then steam away to Sydney and do nothing. The heathen would then joke us about it, and make sport of this empty ship whose great chiefs (officers) made a great show but could do no harm. Then the heathens would be more wicked against God's people, and the missionaries here, than ever Young men would get discouraged and leave the island, and only a few old men and women would be left, and then the heathen would easily complete their desire to crush God's word and his people so that they would not live again on Eromanga. So we were 'quick' to punish some of them ourselves; and besides, if we had not gone to fight them, they would have come over immediately to fight us, because they always say 'the christians are like women, they are not strong to defend themselves, and cannot fight.' We were alike to fight, but we forgave, and forgave, and forgave all their wicked conduct against God's people; but it's no use, they do not understand mercy, and besides we were very weak when the first Missi Gordon was killed; now we are strong, and they must leave us alone."

Such was their explanation to me. The two teachers did not shoot any person, but they accompanied those who did, and on their return they decided not to take part in the Sabbath services here till a missionary arrived, when they would ask his advice upon the subject. My reply to them was that they should attend church, but not take any active part just now till I should consult with some of the other missionaries. I further told them that the step taken by them would bring ill-will on themselves, and thereby endanger their lives and the lives of any of the christian natives who might fall into the hands of the tribes to whom the four natives whom they killed belonged. I further told them that their act would form an excuse, when a Ship of War came, for the infliction of no punishment upon the murderers. In this opinion I was fully borne out, for, when H. M. S. *Basilisk*, Capt. Moresly, arrived, the Captain came on shore to get all the facts he could gather from Smith and Gray, connected with a Whaling Establishment in Dillion's Bay, and from myself, and, when I informed him what the christian

natives had done, he said, "Ah! that places the whole matter in a most difficult line of action for me. Were it not for the action of the christian natives, I would go round and give the guilty tribes such a thorough and decided punishment that they should never forget it. Depend upon it there would have been no half measures employed." Captain Moresly then went round to Portinia Bay, taking with him Smith and Gray; Nailing, the Christian Chief, from this place; Worisnangare, an old heathen Chief, of Sūfū; and Natie, one of the teachers who accompanied the party who had shot the four heathen natives. The aim of Captain Moresly was to bring the heathen Chiefs who were all concerned in the murder of Mr. Gordon, and the christian party, to terms of peace, to bury the past, and promise him they would no more disturb or persecute the christians or the missionaries. This they promised to do, and signed the agreement to that effect, (a copy of which is given on next page.) Captain Moresly said to them that if the christians had not shot some of their friends or party, he would have punished them most severely for the murder of Mr. Gordon. He said, however, that he would not do anything now, providing they remained henceforth quiet, and refrain from lifting a hand against the missionaries or the christian party; but if they again attempted any mischief, he would return, and no terms of peace would then be entered into. Captain Moresly brought next day to me a number of Mr. Gordon's books in a damaged condition, and we sold them that day by auction. The officers of the *Basilisk* purchased some of the books, so that we realized £14 9s. 6d. for them. The ship then sailed away to Aniwa, Tanna, Fortuna, Aneityum and New Caledonia, and thence to Sydney.

The whole friendly party on Eromanga, numbering about 70 men, women and children, are huddled together in this valley, and have been, ever since Mr. Gordon's death; and dare not even go to church nor cross the river to bury their dead, nor go to their plantations, nor to the fresh water, without their muskets, as their lives are not worth an hour's purchase because of the dreadful cunning and enmity of the

heathen, and especially of those belonging to Portinia Bay. Our position towards each other was much, very much, better before the arrival of the Ship of War. Better, ten thousand times, she had never come at all, than COME TO DO NOTHING, and sail away to be laughed at by the heathen ere she had scarcely vanished out of sight. The action taken by our persecuted natives was made an excuse by Captain Moresly to do nothing. Mr. Gordon, a British subject and a christian missionary, living quietly on this island by the request of the people, and thoroughly master of the whole five languages spoken on the island, well acquainted with all the tribes and they with him, and after nearly eight year's labour among them, was barbarously murdered in cold blood by a native who for six month's attended school and church, and hence was not ignorant of Mr. Gordon's mission. Five Chiefs arranged that Gordon's life, being the greatest power on the island for the worship of God, must be taken, and Nerimpon is the wretch who strikes the blow.

Now, this man, Nerimpon "child of the devil" and the enemy of all righteousness," is still at large on this island! Burning shame!! say I. The death of this man's child was, so far as I can find out, the exciting cause of the murder. No medicine was given the child, but the heathen mind is so filled with the most gross and absurd superstition that sickness and death, as well as every other untoward circumstance, is charged to the new religion or to the anger of their own gods, because of the natives' acceptance thereof and the rejection of theirs.

The "*Defiance*" arrived here the other day from Sydney, bringing letters, magazines and papers to all the missionaries of the group. She brought me a fine lot of *Records* and *Witnesses* which come most regularly; but I had no letter from *Nova Scotia*! A letter for me now from *Nova Scotia* would be almost as novel a sight as a snowstorm: but I feel sure I will get not a few in due time. My faith in my many friends cannot be shaken by the nonappearance of letters, thence within twelve months after our departure from *Nova Scotia* for the islands. It's just twelve months

to-day since we sailed from Halifax. How time flies! The "*Defiance*" sails this evening for Sydney, so that I must bring this letter to a close.

I am building a new house 50 x 16 feet, with a verandah all round 6 feet wide. The foundation is finished. It is built of solid stonework 5 feet high. On this we hope to put the house, which I expect in about four weeks in the "*Dayspring*" from Melbourne. I have a boat, procured by the late Rev. James McNair, late of this station, the "*yarra, yarra.*" She is a magnificent sea boat. I made a passage to Aniwa, an island 50 miles S. E., of this, last month in her. Mrs. Robertson went with me. We spent ten days with Mr. and Mrs. aton, and we sailed most of the way home.

Nerimpon, the murderer of Mr. Gordon, died when we were at Aniwa.

Yours ever,

H. A. ROBERTSON.

The following is a copy of the agreement signed by the natives in presence of Captain Moresly, of the *Basildisk*, referred to in Mr. Robertson's letter.

We, the undersigned Chiefs do hereby declare that having seen the Man-of-War, and the Man-of-War having told us that four of our men been killed for killing the missionary, we will henceforth live at peace with the christians and the missionaries, and if we do not we know a Man-of-War will come and punish us.

Noai, (his x mark.)

Naling, (his x mark.)

Naenig, " x "

Worisnangare, " x "

Porteillo, " x "

Witnesses, { David B. Gray.
Charles Smith.
Sydney Smith, Lieut R.N.

Dillion's Bay, Sept. 2, 1872.

A Year in Kansas.

MR. EDITOR.—Having resided for the last twelve months in this frontier State, perhaps a few statements with regard to the country may not be wholly uninteresting to at least some of the readers of the *Record* in *Nova Scotia*, provided you deem them worthy of insertion. Therefore I will briefly touch upon three points, viz., the natural ad-

vantages of the country, the state of society, and its future prospects.

Kansas has an area of 81,000 square miles, with a population of about 400,000, which is being very rapidly and steadily increased. It is all prairie, well watered by rivers and streams, which afford excellent facilities for farming and stock raising. In its natural state it is covered with thick and beautiful grass and verdure; and, in its cultivated state, is rich in the production of cereals, fruits and vegetables, to the entire satisfaction of the farmer, fruit raiser and vegetarian. The country, for the most part, is one continuous plain, but in some parts it is gently undulating, and even rising into a table land; and in several localities the numerous creeks and ravines are dotted with timber. In most places, however, timber is a scarce commodity, but the abundance of coal in some of those places supplies this felt want, and in several places the surplus of corn is applied to this purpose. The abundance of grass, both for summer and winter use, and the rich yield of corn, render this State peculiarly adapted to stock raising. The soil is decidedly rich and easy of cultivation, being entirely free of stones and other annoyances so common to Eastern farms. The vine flourishes in its natural state, and there is abundance of grapes, plums and other useful fruits, without any care or labour on the part of man; but all these grow better and larger when cultivated. The climate is comparatively healthy, although, in some localities, chills and fevers are prevalent. It is, on the average, moderate, but varies very much, one day resembling that of the Torrid Zone, and next day that of the Frigid. The sudden changes to and from different extremes of weather are remarkable, and no less remarkable is the change of feelings and views produced by them. It is not easy for the imagination to picture a scene more beautiful, lovely and charming than that which Kansas presents, particularly at this season of the year, when nature, renewed and clothed in her most beautiful apparel, sheds a lustre of beauty and loveliness on every side; and it is indescribably delightful, on the evening of a warm and cloudless day, to look on the face of nature, and enjoy the life-inspiring beauty and loveliness visible every-

where. To the mere materialist, skeptic and infidel, it is indeed difficult to picture more beautiful scenery than that presented here; but, to the humble aspirant after "a better country, even an heavenly," these scenes are very significant of that beauty which "eye hath not seen nor ear heard," and, in hopeful anticipation of that "new heaven and new earth wherein dwelleth righteousness," he can say—

"O God, so good beyond compare,

If thus thy lower works are fair—

If thus thy bounties gild the span

Of ruined earth and fallen man—

How glorious must those mansions be

Where thy redeemed shall dwell with thee."

But we do not always have fair winds and fine weather. Kansas often presents another aspect, entirely different from that described, and as awing and terrific in its character as the other is lovely and attractive—an aspect and character often discouraging and alarming, particularly to new comers, who were not accustomed to such things.

But I pass to the second proposition, viz., "The state or condition of society," and on this point I have not very flattering accounts to give, although I believe that facts show that we compare favourably with some of the Eastern and older States, all things considered; and this being a new country into which thousands of immigrants pour every year, from almost all parts of the East, and each immigrant bringing with him the distinctive characteristics of his nationality and religion, it is not to be wondered at that society is far from being in a settled and satisfactory condition. And when we couple with this the fact that many of our people profess to have neither belief nor interest in any religion at all—in fact, that there is no such thing as true religion, that there is no such thing as a God-given Bible, that all preaching is false, and all preachers a pack of hypocrites, and a burden on the country, we are naturally led to be moderate in our expectations of a speedy improvement of society in all its phases; for the probability is, that, unless the churches will exert themselves to send out and support faithful christian labourers among us, we will settle down into a state of general indifference and practical infidelity; for there are other agencies industrious-

ly at work. Free thinkers, Sceptics and Infidels are unweariedly and assiduously disseminating their principles broadcast over the land, and they have much reason to expect that their labours will gather an abundant harvest. And it is much to be regretted that, in some instances, those who, in their childhood and youth, possessed the benefits of religious instruction and training, had proven, when tested, to be so destitute of those religious principles and convictions as practically to renounce conformity to the principles and requirements of Religion, and easily become a prey to the influence and practices of the masses; thinking that they are too wise and enlightened to be hemmed in by the rules and scruples which guided the faith and conduct of their fathers. And some of these, having cast off the fear of God and all religious restraints, and having broken away from the religious instruction of Christian parents, now evidently go on to the doom of Apostates. Surely Christians should improve every opportunity within their reach to extend the gospel into all these new regions, and spare no efforts to reclaim them, and leave no poor wanderer to perish uncared for. But while "the harvest is truly great and the labourers few," the churches are not at all inactive or indifferent to the spiritual wants and destitution of this "great West." They have many men in the field, supported from their Home Mission funds, but their number is not at all adequate to the wants of the extensive regions to be occupied, and there are several localities for whose spiritual wants no provision whatever has yet been made by any christian denomination. The moral condition of some of these points is deplorable. The rough frontiersman, the Texan cattle drover and the gambler, all meet, all are armed with the dirk and the revolver, that seem to have been invented for murder only, and, when maddened with whiskey, human life is little regarded,—very often no attempt being made to arrest a murderer, unless it may have been by a self-constituted vigilance committee, whose work of retributive justice is often as mild as the murder to be avenged. But this rough population will soon give way as peaceful and permanent settlers come in. They are all

hastening to their account, and it is of much importance that christian influence should be brought to bear upon these points at once. But murder and bloodshed is not at all the general rule, nor is it so much so now as it has been; for, in most localities, life and property are as safe and secure as in Nova Scotia—good horses excepted; for in any place, and on any night, they are liable to disappear. The general rule is worldliness of mind and aim, and a seeming indifference to anything beyond the interests of the present life. The Sabbath is generally regarded and observed as a day of recreation, and the command to keep it holy seems not to be regarded. The Bible is seldom read, even by professing Christians, and family worship is scarcely known. The newspapers form the chief reading matter for the Sabbath; politics, trade, agriculture and all such sorts, are the chief subjects for conversation and general interest, and the person that will not relish this species of entertainment must stand aloof at the expense of being thought "peculiar" and unnecessarily "scrupulous."

The future prospects of this "great West." Notwithstanding every obstacle, I do not hesitate to believe that the prospects are encouraging, and the future bright and promising. I do not believe that it was the design of the All-Wise that this fertile and beautiful country would remain a wilderness, seeing that far less promising places have been cultivated and fitted for the abode of man; nor do I think it probable that ungodliness and infidelity shall hold general sway. God forbid that such should be the case, or that Atheism, in any of its forms, should find a fostering asylum in this fertile and beautiful land, or that Christians should shun this place because at present society is bad. It would be equally bad in highly favoured Nova Scotia if Christianity were withdrawn; and what the christian religion has done for Nova Scotia, we know it is able and calculated to accomplish here; and we trust and are confident it will do it here, and that in some instances the good seed is being already sown which will bear fruit many days hence, and will continue to bear fruit until "time be no more." This "great American desert" promises literally to "rejoice and blossom as the

rose," and to afford means of subsistence, comfort and wealth to thousands and millions of the inhabitants of the "old world," who are pouring in in unprecedentedly large numbers, thankful to receive such favourable terms as they could never expect to have in their native land. This is indeed "a goodly land," and people of all nations will not be loth to come in and possess it; and in order to have a glorious future, and that at no distant day, we want to have the true christian element; we want those who will take possession in the "name of the Lord of the whole earth." We want true christian men and women who will labour not only nor chiefly for "the food which perisheth," but for "that which endureth unto everlasting life," and who will, by precept and example, "point to heaven and lead the way," and thus, in the highest sense, benefit the country and their fellow travellers on life's rugged journey. The future is promising, both from a temporal and spiritual point of view. The husbandman does not labour in vain, but his labour, under the influence of the sun and the showers, yields an abundant harvest, and the spiritual husbandman, who goeth forth bearing the precious seed of divine truth, and commits the same to the ground in the name of the Divine Master, and in obedience to His command, will not be disappointed in his expectations of a glorious harvest, but will in due time return "bearing his sheaves rejoicing." I believe that these Western parts are destined, before long, to become the richest and most valuable portion of the United States, for there are no other inland parts possessing equal natural facilities and advantages; and the person who comes here prepared and willing to wait patiently for the natural results of honest industry, and in the mean time endure some inconveniences, will do well in Kansas; while those who come with expectations of "reaping where they have not sowed," will, as a rule, find themselves disappointed. Industry is as essential to wealth here as anywhere, and the industrious can and will live comfortably and happily; and when the inhabitants will learn to appreciate and practise that "righteousness which exalteth a nation," then this country will become like a garden which the Lord hath

blessed, and God even our God shall bless us.

A NOVA SCOTIAN.
Kansas, 23rd May, 1873.

Presbytery Minutes.

Presbytery of Halifax.

The Presbytery met, *pro re rata*, on the 9th May, in the Grove Church, Richmond, to consider a request from the Musquodoboit congregation for moderation in a call. Having taken into consideration the circumstances of the congregation, the Presbytery agreed to grant moderation in a call, with the understanding that they will not proceed to induction unless the congregations guarantee at least \$700 per annum, including supplement granted by the Presbytery, which, for the first year, shall be \$200.

Agreed to meet for moderation in a call in St. Andrew's Church, Little River, on the 20th May, at 7 p. m., the Rev. G. M. Grant to preach.

J. McMILLAN, Clerk.

The Presbytery met, *pro re rata*, on the 20th May,—1. To moderate in a call, as appointed on the 9th, and to receive and consider the same; and, 2. To consider the appointment of a Kirk Session for Richmond, North West Arm and Goodwood.

The congregation unanimously agreed to call the Rev. J. M. Sutherland, M. A., B. D. And the Clerk was ordered to insert his name in the call, which was then laid on the table, and was signed by the elders, trustees, communicants and adherents present.

The call was then sustained as a regular Gospel call. It was agreed to leave it in the hands of the elders for a few days to obtain the signature of those of the congregation not present, and that, thereafter, it be forwarded by the Clerk to Mr. Sutherland.

Rev. G. M. Grant and M. M. Lindsay, Esq., were appointed assessors to assist Rev. J. F. Campbell in forming a Kirk Session at Richmond, &c.

After lengthened consultation with the congregation, the meeting was closed with prayer. J. McMILLAN, Clerk.

The Sabbath School.

LESSONS FOR JULY.

FIRST SABBATH.

SUBJECT:—*The Infancy of Jesus.* Matt. 2: 1-10.

We have just now passed the middle of the year, as every day has its noon, and every life has its mid-time. And happy are the signs that greet our Sabbath Schools at this meridian of the year. For we now enter on the study of the New Testament, in which our Lord and Saviour brings life and immortality to light by the Gospel.

And what a second chapter is this second chapter of St. Matthew? Do you not remember with what deep emotion and heavenly awe, you read it in your early childhood? Who can ever forget that early Eden of piety—that Paradise of peace—that Golden Age of every individual life? How blessed are the children who read of the Child Jesus, and who learn to seek Him early, and find Him, and give their hearts to Him! (Prov. 8: 11.)

Vv. 1-2—In the fulness of time, before the sceptre had departed from Judah, did SURLOUT come in the flesh (Gen. 49: 10;) for Mariamne the wife of Herod, was of the royal Maccabean lineage still. Herod himself was a most wicked King, and the Jewish Church and nation had become almost as bad as Herod. It was needful at that awful crisis that the LORD should come in the flesh to save the world, while there was yet a remnant of good people left—such as Simeon and Anna—or else the Church and the world would have perished like Sodom and Gomorrah (Rom. 9: 29.)

But wise men from the East received a heavenly notice of the Saviour's birth, by the vision of a Star. Thus God revealed His will to those Gentile Orientals, called Magi, as He did to the Jewish Shepherds by the vision of angels at Bethlehem (Luke 2: 8-18.) We are not told from what country the wise men came, nor are we told whether other people also could see the Star, or if the Magi only saw it by spiritual vision, like Balaam and Gehazi, (2 Kings 6: 17; Numb. 24: 15-17.) But we know that the knowledge of God and His ancient word was preserved by many great men among the Syrians, the Persian Magi, and other Gentiles of the far East and the utmost South; such as Balaam, Melchisedec, Job, and the Queen of Sheba. One can hardly study the mythology of the Orientals without finding many sacred allegories and traditions which doubtless were handed down from Noah and other Prophets of

God. Who knows but the Magi had that very prophecy of Balaam in their memory when the Star appeared their spiritual to vision? (Num. 24: 17.)

Vv. 3-4.—Herod is troubled for fear of a rival King, and plots cunningly to find him out and then to murder him. He knew that Christ was expected, and he decoys the Jewish priests, and the Gentile Magi to point out where and who He is.

Vv. 5-6.—The Jewish Clergy knew the prophecies of Christ's birth, and told Herod plainly where it should be. This is taken from Mich 5: 2. How divinely precious are these ancient prophecies! How blessed are they that have the Bible!

Vv. 7-10—Herod next tries to get the help of the Magi to discover the infant Saviour, as if he wished to worship Him also; but Herod only wished to murder Him. What a serpent in cunning—what a wolf in sheep's covering is this Herod! Such is the selfish heart of man by nature in us all.

Guided by the Star, they discover with exceeding joy, the humble abode of the lowly infant, and His Virgin Mother. They worship Him, but not her. They offer Him the gifts which represent Love, Trust, and obedience. But God by visions delivers them and the infant Jesus from the treachery of Herod.

DOCTRINES.

1. Jesus is the only Saviour (Acts 4: 12.)
2. He has His hidden people in many dark lands, (Acts 10: 34-35; Mat. 8: 10-12.)
3. He is God manifest in the flesh (Isa. 9: 6.)

SECOND SABBATH.

SUBJECT:—*The Flight into Egypt.* Matt. 2: 12-23.

Vv. 13-15.—The infant Jesus is saved from the fury of Herod by Divine Providence. It is notable that no less than four Divine messages are given by four dreams in this single chapter, (Vv. 12, 13, 19, 22.) In old times while the Bible was incomplete, it was needful that God should reveal His will in this way. Read the whole of this blessed mystery in Job 33: 14-30.

There is a divine significancy in this passage, as well as in every other passage of God's Word. Egypt was the land of Science or Naturalism; Canaan was the land of Religion. The Exodus from Egypt to Canada was a type of conversion from the state of Nature to that of Grace. But when Religion became perverted, then the Jews and Herod became Antichrist, from whose Babylonish treachery the infant church finds a temporary shelter in the

natural church of Science. To this day, therefore, Natural Theology affords a defence against false philosophy and apostate belief; but still the Christian must return as soon as possible from this Egypt, into the Israel of God's Revealed Theology in the Holy Scriptures.

The passage from Hosa 11 : 1., referred literally to the deliverance of the children of Israel out of Egypt. See also Exod. 4 : 22, 23. But that deliverance was itself a prophetic type of the conversion of man from naturalism to regeneration, of which our Lord's return from Egypt was the antitypical fulfilment. In this spiritual sense, the deliverance from Egypt is introduced into the Moral Law as an eternal principle (Exod. 20 : 2,) signifying, "That God is the Lord, our God and REDEEMER."

Vv. 16-18.—The infernal fury of Herod then broke out in one of the most hideous and monstrous massacres recorded in all the sad pages of mortal shame and woe! And no marvel. Herod was of the seed of that old Serpent that deceived Eve, and who now felt from Judah's land the dreaded Infant's hand, which was predestined to bruite that treacherous serpent's head.

Verse 17 is quoted from Jeremiah 31 : 15, where it literally referred to the miseries of the Babylonish captivity. But here also, as well as in verse 15, we find that even the historical scriptures have also a typical and prophetic sense; and that, whatever may be their letter, "the testimony of Jesus is the spirit of prophecy."

Rachel, well-beloved but often unhappy in her life, had died at Bethlehem Ephrathah, at the birth of Benjamin (Gen. 35 : 16-20) and here, as if disquieted and shocked by the unspeakable atrocities of Herod's massacre, she cannot find rest even in the grave, but weeps inconceivably for her slaughtered infants once more, in the person of the bereaved mothers of Bethlehem. How tender is the Lord's message to her (Jer. 31 : 16-17.) No doubt these infants were all saved: See Mat. 18 : 14.

Vv. 19-23.—But the miserable Herod dies and the infant Lord returns, by Divine Providence, and dwells in lonely little Nazareth of Galilee, almost unnoticed and unknown, for many long and toilsome years. There, "subject to his parents," the matchless Ideal of all human perfection lived and laboured in silence, daily preparing himself for the mighty work of Redemption, till he had reached the age of thirty years.

DOCTRINES.

1. The wicked rage and plot and persecute, but in vain.

2. The spirit of every prophecy is a testimony of Jesus (Rev. 19 : 10; Luke 24 : 17; Acts 10 : 43.)

3. If we would be like our Lord, we must be content to labour and suffer long alone, in silent obscurity to prepare us for doing glorious works of usefulness at last.

THIRD SABBATH.

SUBJECT:—*The Baptism of Jesus.* Mat. 3 : 13-17.

How divinely amiable is this humility of Christ the Lord of all, in submitting to be baptized by His servant John! He longed to fulfil all righteousness, whether of the Moral or Ritual Law of God. He would not break one of the least commandments of God (Mat. 5 : 17-19.)

Christ was now about thirty years of age (Luke 3 : 21-23,) which was the age prescribed by God for entering on the Priestly office: (See Numb. 4 : 23, 30, 35, &c.) Christ therefore began his public ministry at this proper time, whenever his hour had come. It was also commanded by God that those entering on the Priestly office should be purified by the sprinkling of water (Numb. 8 : 6-11.) Christ's baptism appears therefore to have been a sacred initiatory rite by which he entered upon his public ministry as our Great High Priest, according to the Law of God. His baptism could not be for repentance or remission of sin, for "He did no sin, neither was guile found in His mouth" (Pet. 2 : 22.) He therefore did not need to offer sacrifices for Himself, as other priests did, but he offered Himself once for all, a sacrifice perfect and spotless to take away the sin of the world (Heb. 5 : 1-9.)

V. 14.—John shrinks at first from the thought of baptizing the Holy One of God, but obeys with true humility, at the Saviour's request and explanation.

V. 16.—The words translated, "out of the water," might be more properly translated, "from the water," both here and in Mark 1 : 10. But it is probable enough that John and his disciples may have stepped into the edge of the water. The most ancient pictures represent John as pouring water upon the head of Jesus, standing in the brink of the river. And there are still living in Turkey and Persia, many thousands of the followers of John the Baptist, who still step into the water to be baptized by sprinkling; never by immersion. And they declare that they thus follow the mode used by John the Baptist, and handed down to them from generation to generation with the unchanging manner of the East. See the article "Sabians, or Mendaites" in Buck's Theological Dictionary.

After his baptism with water He is baptized with the Holy Spirit descending from heaven and lighting upon him. This is

the true baptism which renews our hearts and gives us fellowship with the Father. Water baptism is a symbol of this, and a visible prayer for this spiritual baptism.

V. 17.—Then comes the voice of God, "This is my beloved Son, in whom I am well pleased." This heavenly message was repeated on the Mount of Transfiguration (Mark 9 : 7.) and is alluded to by the apostle (2 Pet. 1 : 17.) Let us then worship the Son of God in whom dwelleth all fulness of the Godhead bodily, (Col. 2 : 9.) The appearance of the dove and the sound of the voice were but signs and emblems; for God is One and everywhere, even as Christ also is now glorified and filleth all in all. (Eph. 1 : 23.)

DOCTRINES.

1. We all should obey God's ordinances.
2. The means of grace are God's channels of communication.
3. The spirit, the water, and the blood agree in one (1 John 5 : 8.)

FOURTH SABBATH.

SUBJECT:—*The Temptation of Jesus.*
Mat. 4 : 1-11.

Although Jesus had no sin, yet He took our infirm human nature by birth, in order to perfect it, and thus to redeem us from the power of sin. He had therefore to stand the most terrible temptations which all the powers of darkness could inflict upon His human soul and body. This made His life a life of mighty struggles against all kinds of evil, and of constant victories over the devil, the world and the flesh. But here, being baptized and anointed with the Holy Spirit without measure, for His divine ministry, He must encounter a deeper course of temptation. See the parallel passage in Luke 4.

Vv. 1-2.—Wicked men love temptations and yield to them with delight, but to Jesus they were torment (Heb. 2 : 18,) so that for forty days He "forgot to eat bread."

Vv. 3-4.—Whether the devil spoke through some bad man, or by mental suggestions to the soul of Jesus, He first appeals to the craving appetites, as he did to Eve to eat forbidden fruit. But Jesus refuses to subjugate His soul to appetite or to pervert order by using stones for bread. He will live by "every word of God," seeking first the Kingdom of God, and afterwards adding other things. (Read Deut. 8 : 2-3.)

Vv. 5-7.—If Jesus has such trust in the Word of God, then Satan will tempt Him by the letter of that word, quoting from Psalm 91 : 11. But Christ detects and corrects the perversion of its spirit by another text from Deut. 6 : 16. Thus He

refuses to pervert His faith into presumption.

Vv. 8-11.—When the devil cannot pervert the faith of Jesus, he attacks his love. Jesus had so loved the world as to give himself to seek and save it. Satan therefore says, "I will yield up the whole world to you to be saved, if you only pay me on little act of homage." This is a terrible temptation, and multitudes of good men fall fearfully into it. The glorious end seems to them to justify the means, or at least to excuse and eclipse them. But Jesus at once detected the cloven foot of perdition in the proposal, and, resisting the devil by his proper name, He puts him to flight; and then angelic joys revisits the victorious Lord our Saviour. Satan is vanquished and retires for a season (Luke 4 : 13.)

The three temptations are indeed a type of all kinds of temptation (Heb. 4 : 15.) The first, is the temptation of appetites or youthful cravings. The second is the temptation of ardent faith and enthusiasm. The third is the terrible temptation of a great project whose longed for hopes have been too long deferred. In all these, and in all other points Christ was tempted as we are; yet never did He yield to commit any sin whatsoever. He now says to us, "He that overcometh, shall sit with me in my throne; even as I also overcame and am set down with my Father in His throne." Rev. 3 : 21.

DOCTRINES.

1. Great temptations follow great privileges.
2. The Lord is able and willing to sympathise with and save us in all our temptations.

News of the Church.

THE Rev. Donald McRae has received a call to the long-vacant congregation of St. Andrew's, Kingston. Should it prove true, we are sure that all who have the interest of the church in the Maritime Provinces at heart, will regret the loss of Mr. McRae. But it is not our loss what our friends get; and, as Mr. McRae is admirably adapted to the position of the minister of the University town of Kingston, and as his talents will be an acquisition to the Canadian Church, we feel that such thoughts must be our consolation in the prospect of his departure.

Newcastle, N. B.

A hearty and unanimous call has been given from the congregation of St. James', Newcastle, to the Rev. James Anderson, of Wallace, N. S. We do not know whether Mr. Anderson will accept the call or not; but, if the people of St. James', Newcastle, will receive the services of one who has done so much good work in his present charge, we heartily congratulate them.

The Presbytery of Pictou meets, we understand, to-day, in the church at Wallace, for the purpose of further considering the matter. Since the above was in type we are informed that it is Mr. Anderson's intention to accept the call, provided the Presbytery be likely to concur in the matter.

Loss of the "Dayspring."

We deeply regret the loss of the mission vessel Dayspring. She had made the usual circuit of the Islands, but remained too long in the latitude of the hurricanes, the result of which was that she was cast ashore and became a total wreck. She was built ten years ago at New Glasgow, during which time she has been in the service of the various churches contributing towards the South Sea Island Mission.

Hymn Music Rehearsal.

On the evening of Thursday, the 8th of April, there was held a Rehearsal in the Basement of St. Andrew's, Halifax, of a pleasant as well as profitable character. The children of the Sunday School have been assembling weekly on Thursday evening for the purpose of practising the singing of the Scottish Hymnal under the instruction of Mr. Thomas Mitchell, who leads the singing in Sunday School and Prayer Meeting. There was a good attendance of the Congregation and others to hear the children sing. They acquitted themselves admirably, greatly to the credit of their own diligence and the assiduity of their instructor, whose services were given gratuitously. The Rev. John Campbell presided and gave out the Hymns as they were about to be sung by the youthful choir, who numbered nearly a hundred. At the close of the singing a collection was taken up amount-

ing to \$11 for the benefit of the Library of the School. Miss Taylor presided at the organ with her usual ability, to whom a hearty vote of thanks was given, one of the boys moving and another seconding the same with all the gravity of Senators. Mr. Mitchell was not left out in the cold; for no sooner had the cordial vote been given to Miss Taylor, than another youth rose and moved, seconded by still another, that cordial thanks be given to him for his valuable instructions continued for so many months. This being done, and after the Benediction, the youthful singers adjourned to the Session Room, where they were regaled to their utmost satisfaction with tea, coffee, cake, fruit, and many other things always grateful to the juvenile appetite. Then, with much glee and gladness, they wended their way to their homes.

Letter from St. John's, Nfld.

St. JOHN'S, Nfld., May 27th, 1873.

Rev. G. M. Grant: Dear Sir,—Enclosed you will find a Bank Draft in your favour, for \$74, being the amount collected in our (St. Andrew's) Church for the various schemes of our church, and which the Kirk Session have allocated as follows; and they would feel obliged if you would hand the Treasurers of the various funds the sums opposite each:—

Foreign Mission.....	\$32 00
Home Mission.....	20 00
Bursary Fund.....	12 00
Sy od Fund.....	10 00
	<hr/>
	\$74 00

Your acknowledgment in the next Record will confer a favour.

Yours truly,

W. D. MORISON.

[The above sums will be paid as desired.—G. M. G.]

It is the intention of the Wallace congregation to hold a Bazaar, on the first or second week of July, for the purpose of clearing off some debt on their church property. It is hoped that the friends of the church in general will co-operate with the people of Wallace in their good and laudable undertaking. They have done much themselves, and now they purpose doing more.

St. John Presbytery Home Mission.

We give below a statement of the Home Mission work in the Presbytery of St. John during the present year. This Presbytery has made a good start in the right direction, and we are sure the people will do a great deal more in future years:

St. Andrew's Church, St. John, per Rev. R. J. Cameron.....	\$200 45
St. Stephen's Church, St. John, per Rev. G. J. Caie.....	75 00
Greenock Church, St. Andrew's, per Rev. P. Keay.....	24 72
Nashuaak and Stanley, per Rev. Wm. Fogo.....	10 00
St. Paul's Church, Fredericton, per Rev. Dr. Brooke.....	16 00
	<hr/>
	\$326 17

Annual Report of St. James' Ch., Charlottetown, P. E. I.

Rev. T. Duncan, Minister.

Kirk Session:—Rev. Thos. Duncan, *Moderator*; John Mackieson, M. D., Hon. J. H. Gray, C. M. G., Archibald Kennedy, Peter Gregor, J. Macpherson.

Trustees:—John W. Morrison, *Chairman*; P. McLaren, Mayor Rankin, A. L. Brown, *Treas.*; W. R. Watson, A. Kennedy, W. D. Stewart, *Sec'y.*

The annual congregational meeting was held on the 14th of April last, Mayor Rankin in the Chair, at which the ordinary routine business was disposed of. And, among other things, we notice that the work of the Sabbath School formed a part of the business taken up; showing that, in St. James', the work of the school is considered part of the work of the church, and not, as is too often the case, something considered foreign to the necessary work of the church, and consequently ignored at congregational meetings.

The school is in a good, healthy condition, with a roll of 197 scholars. Teachers and office-bearers number 23. One girl is supported in the Madras Orphanage, and another is to be sent to the Blind Asylum, Halifax, at the expense of the school. The Library contains 360 volumes. There is, in the Savings Bank, the sum of \$268.75 realized by the Teachers at a Bazaar, by which a large number of new books is to be purchased; besides which the collections for the year amounted to \$105.69.

It seems the Church Building Committee were not ready to report. We are a little disappointed at this, as we were sure, judging from the enthusiasm of the congregation at Synod time last year, that, ere this, the building would have been commenced. However, in the end, perhaps the *slow and sure* is the best policy in the end.

The Kirk Session's Report shows the following:—Number of families, 132. The Sacrament of the Lord's Supper is dispensed quarterly. Number of communicants on roll, 110; number of communicants present at communion, 100 to 110; new communicants during the year, 27. Of these, 14 were by profession, 9 by certificate, and 4 renewed their membership. During the year, seven have been removed by death; five have left the city. Baptisms during the year, 43; deaths, 16; marriages, 68.

The weekly prayer meeting is well attended. Several ladies have undertaken the work of District Visitation and Tract Distribution.

The following sums were expended under the supervision of the Kirk Session:—

For relief of poor.....	\$40 00
Foreign Mission.....	72 00
Lay Association purposes.....	44 00
Synod Fund.....	15 00

There is a Young Men's Institute, the proper working up of which, no doubt, will tell upon the church beneficially hereafter. There is also a monthly meeting of the elders for prayer, and no doubt much good is thereby being done to the church just now. Why should not many more Kirk Sessions thus pray for their minister, thereby strengthening his hands and encouraging his heart?

There are only 44 copies of the *Record* taken in this large congregation of 132 families—just one *Record* for every three families.

The Trustees report that the change from the Pew Rent System has been a marvellous success.

Last year, from pew-rents, collections, &c., the sum realized was..	\$1124 77
This year, from Church-door collections, was realized.....	1591 70

Increase of latter over former..... \$466 93

Total revenue, including bal. from previous years of \$16.25.....	1607 95
Expenditure.....	1550 16

Balance on hand.....	\$57 79
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We are glad, as usual, to notice the spiritual and financial condition of St. James', Charlottetown.

WE understand that the "Gulf Steamship Company" can make no reduction of fares for Ministers coming to Synod. The "Rothsray Castle" will reduce her fares one-fourth.

Intelligence.

WHATEVER the issue may be, we know not, yet we must feel grateful to Dr. Masson for his interest in the welfare of the church in the colonies. He has been lecturing in Fife and elsewhere, and in all places he speaks well of the Dominion of Canada and his sojourn of last year. We hope that some of the Licentiates of the church will give our field a trial.

THE Rev. W. T. Wilkins, formerly of St. Paul's, Truro, is now settled in the congregation of Stratford, Ont., formerly under the ministration of Dr. George.

AMONG those on whom the degree of B. D. was conferred at the close of the past winter's Session, in the University of Edinburgh, occurs the name of Mr. Hugh McDonald Scott, a graduate of Dalhousie College, Halifax. None but those who have taken the degree of M. A., are eligible for the degree of B. D., so that our Dalhousie degrees are recognized in the Scotch Universities, a fact of which every well wisher of our College should be proud.

At the last quarterly meeting of the Presbytery of Montreal in May, the Rev. Charles Glass, formerly in connection with the Free Church, made application to be admitted as an ordained Missionary within the bounds. The Presbytery cordially and unanimously recommended the application to the favourable consideration of the Synod.

THE Rev. John Paul, D. D., Minister of St. Cathbert's, Edinburgh, a minister of great prominence, is dead. He died at his residence, in the 78th year of his age, and 56th year of his ministry. By both parents, he was descended from the ministry of the Church of Scotland. He was a supporter of the evangelical party of the church, but he did not sympathise with the issues of their views in the secession of 1843. In his ministerial life, he was singularly diligent and successful. He was gentle in his disposition, and mild and tolerant in his views. "After he had served his own generation, by the will of God, he fell asleep."

THE GENERAL ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH OF THE U.S.—This Assembly met at Little Rock, Arkansas. The Rev. H. M. Smith, of New Orleans, was chosen Moderator, and took the chair accordingly. The usual routine business was transacted in the customary manner. Union negotiations are going on for union with the General Assembly of the United States, but Southern and Northern animosities are so great that it would be unwise to press the matter at present.

THE General Assembly of the American Church met at Baltimore on the 15th of May. Dr. Howard Crossly was chosen as Moderator. Nearly one-half the Churches have "stated supplies," i. e., they "hire" a minister for two, four or six months in the year as they feel inclined—and nearly *one-fifth* of the ministers of the Church have no regular charges. Such things ought not to be. We may be behind the age in the Colonies, yet we are ahead of our neighbours in this. We don't treat our ministers as common jobbers in that way. We do not forget that the Pastoral is a sacred office—and that when the Pastoral Relation is once formed, it is not to be dissolved unless for grave reasons.

For the well-known "Presbyterian Board of Publication" in Philadelphia, the money received during the year amounted to \$306,000.

The Sustentation fund supplemented 308 congregations last year. The revenue of the fund amounted to \$60,000.

The Board of Foreign Missions reported that the Receipts for Foreign Missions purposes amounted to \$454,836.88.

Expenditure amounted to.....	552,775 31
Previous debt amounting to....	30,757.70
Total balance against the Board	\$128,696.13

In a country which boasts so much of its wealth and liberality, this sum will not be permitted to assume dimensions beyond the present.

Total income of the Church for the year, \$1,500,000; apportioned in round numbers as follows: to foreign missions, \$600,000; home missions, \$52,500; publication, \$75,500; sustentation, \$82,500; education, \$105,000; freedmen, \$75,000; church erection, \$120,000; ministerial relief, \$90,000.

It is now generally anticipated that the Union movement between the Free Church and the U. P. Church in Scotland, after another "ten years' conflict," will, at the ensuing General Assembly, be suspended. The Anti-Unionists have succeeded in arousing the Free Church into opposition, and therefore the movement must come to an end as it deserved. It was from first, we are persuaded, political in its aims, intended to effect the disestablishment of the Church of Scotland, else how was it that she, by far the most numerous, wealthy and influential of the Presbyterian Churches of the land, was ignored in the Union movement?

THE U. P. Synod in Scotland met in Queen St. Hall, Edinburgh, on the 12th of May. Dr. Cairns was succeeded in the Chair of Moderator by Dr. Joseph Brown of Glasgow, by a majority of votes over Dr. Andrew Thomson of Edinburgh. The "Manifesto" published during the year, declaring themselves against Establishments and Establishment principles, was accepted. This brings them into collision with the Free Church, as well as the Established Church, for both Churches hold State Church principles, and Union will now be made more difficult than ever thereby.

The Report of the Committee on statistics shows many important things. In 1871 the number of congregations was 608; in 1872, 611; increase, 3 congregations for 1872, an increase far beneath what the vigour of the U. P.'s and their

field of operations should warrant. Number of baptisms in 1872, 11,762; decrease from 1871 of 88. In Sunday Schools, Teachers and Scholars have shown an increase; while, in advanced or Bible Classes, there is a decrease. The average membership per congregation is 299. In Theological students there is a decrease of 15 compared with last year; Probationers, decrease of 4. The finance of the Church shows an increase over last year, in contributions for congregational purposes. The Report gives £244,847 1s. 1d., and for missionary and benevolent purposes, £69,897 12s. 7d., the former an average of £400, and the latter an average of £114, to each congregation. Total income of the church, £314,744, 15s. 8d.

THE Reformed Presbyterian Synod, Scotland, met in Edinburgh. The Rev. Dr. Gould is Moderator for the current year. The Church numbers 6940 members, showing decrease of 29 from last year. Sum raised during the year was £10,965 18s. 10d. Average contribution per member £1 11s. 7d. On union the following was agreed to:

"1. That the Synod receive and adopt the report of the Committee on Union, and, specially approving of the embodiment in a common report by the joint-committee of the results of the negotiations for union during the last ten years, unite in an expression of thanksgiving to the great Head of the Church that an amount of unity has been ascertained to exist among the negotiating Churches warranting their complete amalgamation, and beyond what was supposed to exist at the commencement of the negotiations. 2. As regards the proposed Scheme of Mutual Eligibility, the Synod adhere to the opinion expressed last year, deprecating such an arrangement if it were to be regarded as a settlement of the whole question, and approving of it as a step towards incorporating union; but, seeing that it has not yet been fully considered by all the Churches interested, defer in the meantime a final conclusion on this question. 3. Inasmuch as it appears from the report of the joint-committee that the Free Church may at the next meeting of its Supreme Court find it expedient to withdraw, for a time at least, from these

negotiations, the Synod discharge their Union Committee in its present form; but, retaining unabated the conviction not merely of the desirableness but of the duty of union, appoint a committee to watch over the interests of this important question, and to embrace every opportunity which Providence may afford for attaining the union originally contemplated and already approved of by this Church, on the basis of the common standards, and in harmony with the claims of the Lord Jesus Christ to universal Headship, nowhere more clearly set forth than in the common principles drawn up by the joint-committee and accepted by vast majorities in all the Churches. 4. In ignorance of the future, especially how long the blessed movement for union may be interrupted, the Synod feel themselves meanwhile called on to express in very cordial terms their sense of the uniform courtesy with which their committee has been treated in the union conferences of the last ten years, their respect for the Churches with which they have been in negotiation, and the fervent desire they cherish for their spiritual welfare and progress."

The Synod contributed £340 towards the "Dayspring."

The Synod of the United Original Seceders met in Victoria Terrace Church, Edinburgh, May 5th. Rev. John Robertson, Ayr, Moderator. This Church collected during the year the sum of £1220 19s. 9½d., being £185 13s. 11d., more than last year. It was agreed to unite with the Irish Secession Synod.

At the last meeting of the Presbytery of Edinburgh, a petition was presented by Mr. John King, a Divinity Student of the Free Church, to be admitted to the connection of the Church of Scotland. In his petition, he states that he had "come to believe the Disruption a mistake," and that he had all along held "the Establishment principle."

THERE is a note on "Circulation" in the May number of the Home *Record*, in which it is stated that, during the year, the increase has already amounted to 2,000 copies, thus giving a total issue of 18,000, a circulation far below the mark. It is said, by way of apology,

that other *Records*, which circulate more largely, have an *artificial* circulation, "maintained by special agencies." This is just the reason why they circulate more largely; and, we think, in the proper quarters, a few valuable lessons might be learnt, and agents should be appointed in every parish. We were struck forcibly, in this matter, by the fact that, out of five congregations, abstracts of whose reports are published in the same issue of the *Record*, and headed thus, "THRIVING CONGREGATIONS," in only one instance, that of St. John's Parish, Glasgow, is the circulation of the *Record* taken into account. We cannot see how a parish can be "thriving," in the true sense, in which there is no *Record* circulation. It is true, it may be largely circulated and no notice taken of the fact in the reports; but, if so, the fact should be mentioned.

The Rev. John Marshall Lang, formerly of Morningside, Edinburgh, and who was lately appointed to succeed the lamented Dr. Norman McLeod in the Barony Parish of Glasgow, has received the degree of Doctor in Divinity from the University of Glasgow, in acknowledgment of his Biblical scholarship, and his earnest and successful ministrations as a preacher of the Gospel. Dr. Dickson, professor of Biblical Criticism in that University, has been appointed to the chair of Divinity, vacant by the translation of Dr. John Caird to the Principalship.

Pere Hyacinthe does not find a place for himself and his people. He and they are excommunicated, but he wants to be called a Roman Catholic. He now denounces the confessional and practices marriage, so that by precept and example he is out of all sympathy with the Romish priesthood. The "Old Catholics" will have to become "New Protestants." There is no half-way house for them.

NEW YORK.—New York claims 356 Protestant and 62 non-Protestant Sabbath schools, has 10,000 ignorant, homeless, uncared-for street children, 315 religious and charitable societies, and employs 266 city missionaries.

Which is which?

"An Old Traveller" in the East writes, in regard to the rival claims of the Greek and Roman Churches, as to the actual sites of the sacred scenes in the history of our Lord:—

"The contests between the Greeks and Latins in the Holy Land, as to the sacred places, are a source of regret and humiliation to the simple Christian. The influence and gain sought to be obtained by these religionists upon the pious superstition of their followers, are most prominent throughout Palestine, and dishonoring to Christianity. At Jerusalem, upon descending from the St. Stephen's gate and crossing the Kedron, the traveller finds, near the foot of the Mount of Olives, two enclosures close to each other, belonging to the Franciscan monks and Greek priests. In each is a garden and a chapel, on the very spot, as you are told, where the Saviour endured the bitter agony of Gethsemane. In each chapel is an altar, and if the pious pilgrim recites certain prayers in it, he will receive the remission due to his religious service on the very spot where our Lord knelt and prayed. But which of the two is the very spot? Again, at Nazareth there is a fine Greek Church, near the out-skirt of the village, belonging to the Greek community. On the right hand side of the altar, a flight of steps leads from the side aisle down to an underground chapel, where, the priests say, the Annunciation occurred! There is the altar and a marble slab covering the spot, with a cross in the centre to indicate the precise place, and there are lights and pictures hanging all about, like a baby show; and here many pilgrims come to kneel and pray and present their offerings, with the assurance that, for this, they insure the remission of their sins. About a quarter of a mile off is the handsome church of the Roman Catholics, resembling, in its arrangements and decorations, that of the Greeks, particularly in the subterranean chapel, approached by a flight of steps, and like it in the altar and marble slab with the cross, but with numerous statues, not allowed in the Greek ritual; and this the Romanists profess to be the very scene of the Annunciation, and

prayers at which entitle the worshipper to so many years' remission of purgatorial suffering! Both cannot be true, probably neither. But apparently the Greek can claim for their church and chapel the greater antiquity, the likelier possibility."

ROME, May 24th, 1873.—His Holiness the Pope contemplates anathematizing the members of the Italian Cabinet, and all other parties engaged in secularizing monasteries.

The poor Pope's anathemas amount to nothing now. Like the toothless old giant, he may mutter his curses, but his bite is gone. Who cares for his curses, since he has lost his power to strike?

NORTH WEST INDIA.—A Mohamadan University is in progress of establishment in this region. £150,000 is now being raised for it by subscriptions all over India.

JAPAN.—A wondrous revolution is taking place in this land, and progress seems to be the order of the day. Among forward movements that have been inaugurated, the latest is the proposal to establish a daily paper in Yeddo, the capital.

CHINA.—It is a rare thing for Chinese women to be able to read, and hence female schools are much needed. They spend their time in smoking, gambling, embroidering, visiting, and gossiping. Much depends upon their education and evangelization, for, through their influence mainly, idolatry is perpetuated. Were they converted, it would soon cease.

THE SANTHALS.—A good work has, for some time, been making progress among this people. Upwards of 220 were baptized last year, and seven villages have wholly or partly received the Gospel. Every convert is reported as self-supporting, a deeply significant fact.

KIUKIANGFU.—A Mission Chapel has lately been opened in Kiukiangfu, China. The daily services are crowded, and the gospel is proclaimed to large numbers amidst much opposition and difficulty. Two men have professed their faith by baptism.

ABAKRAMPA.—This locality, situated in West Africa, seems to be becoming Christianized. 174 church members are now reported, and their numbers are fast increasing.

LABRADOR.—The Moravians report 1156 converts on the coast of Labrador. The Bible complete in the Esquimaux language has recently been distributed among the heads of families.

NEW ENGLAND.—Six New England States have no less than 5,421 churches.

BOHEMIA.—There is in Bohemia a considerable religious movement among Roman Catholics. The old Catholic movement has hardly taken root yet, but all reading men are more or less influenced by it. The monstrous claims of the Papacy, and the spiritual tyranny of the Jesuits, have aroused the masses from their long lethargy, and it is a time of awakening among them.

AUSTRALIA.—The Bush Missionary Society in Australia seems to be doing a good work. In addition to the missionaries themselves, not less than 87 country agents are employed preaching the gospel and distributing Christian books and tracts.

BRAHMAPUTRA.—Multitudes in this region seem familiar with the story of the cross, but the outpourings of the Spirit is needed to arouse them from their lethargy. Many have lost their confidence in idols, and listen attentively to the Word of Life.

CASHMERE.—Dr. Elmslie, the only Missionary labouring in Cashmere, has lately died. He was a Medical Missionary of the Church Missionary Society, a man of earnest piety, strong faith and great prudence. His loss is deeply felt. Within four months and a half, he had treated 3,000 patients, performed 202 operations, attended 382 cholera patients, and from day to day proclaimed to these and others the glorious message of salvation.

ACKNOWLEDGMENTS.

SYNOD FUND.

Received by Rev. G. M. Grant, from J. McKinnon, Broad Cove. 8 00

FOREIGN MISSION FUND.

Col. at St. John's Ch., Dalhousie, per Rev. James Murray	\$15 10
Col. at Maple Green, per Rev. J. Murray.	4 90
N. B. Bank note.	\$20 00
Less by discount.	0 05
	<hr/> 19 95
Col. at N. W. Arm, Halifax, per Rev. J. F. Campbell	13 67
Col. at Ch. door, Campbellton.	\$23 95
“ “ Flat Lands.	12 00
“ “ Kempt Road.	6 17
“ “ Moose Set.	5 73
“ by Mr. Frith at R. du Loup	2 15
“ “ Morrison, at Metapedia, Mrs. Dan.	
Fraser.	\$3 00
Smaller sums.	21 00
Col. by Mr. Connors, at Assatmequagan.	15 00
Donation from R. Christopher.	5 00
Col. in Campbellton District in all	94 00
Col. by Mr. J. McPhee, at South River and Lochaber, Antigonish, per Rev. Mr. Brodie.	20 10
	<hr/> \$147 73

JAMES J. BREMNER, *Treas.*

Halifax, N. S., 4th June, 1873.

SYNOD'S HOME MISSION.

Col. from Musquodoboit, per Rev. Mr. Sutherland; say Little River, \$2 77; Antrim, \$1.05; S. S. House, \$2.52	\$6 34
St. Andrew's Ch., St. John, N. B.	83 19
“ “ Chatham, N. B.	22 00
Col. from Earltown cong., per Rev. J. McColl.	4 55
Tatamagouche Falls.	5 51

YOUNG MEN'S BURSARY FUND.

Red Bank.	7 10
Black River, N. B., per Rev. S. Russell.	6 75
May 31st, 1873. JAS. HISLOP, <i>Treas.</i>	

PICOU PRESBYTERY HOME MISSION.

Pugwash cong., per Alex. Gordon.	\$20 00
Paid Rev Mr. McCunn.	60 60
May 31st, 1873. JAS. HISLOP, <i>Treas.</i>	

Mr. Brodie has received from Broad Cove congregation, per A. Campbell, Esq., \$4, and from our good friend J. Hart, Esq., Baddeck, \$8, for Presbytery Fund.

PAYMENTS FOR "RECORD."

Rev. N. Brodie, Gairloch.	\$25 25
Alex. McLellan, Roger's Hill.	5 00
J. A. McLean, Mount Thom	6 00
Rev. J. McMillan, for Rev. W. T. Wilkins, Ontario.	0 60
Rev. J. M. Sutherland	0 60
Halifax:—D. A. McKay, \$1.20; J. McLean, Student, \$1.80; Mr. Barron, J. Dilworth, Mrs. Downs, Mrs. Sutherland (Queen St.) 60 cents each.	

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

Mayflower Office, 161 Hollis St.,
Halifax, June 4th, 1873.