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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

FEBRUARY, 1871.

No. 2.

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

THE GREAT PATRONAGE MEETING IN EDINBURGH.

On the evening of Dec. 28th. a public meeting of those favourable to the proposed alteration of the present law of Patronage was held in Queen Street Hall, Edinburgh. The attendance was good.

Among those on the platform were—the Lord Provost of Edinburgh; Mr. E. S. Gordon, M.P., Q.C., Dean of Faculty; Mr. Dalrymple, M.P. for Bute; Mr. M'Lagan, M.P. for Linlithgowshire; Principal Shairp, St. Andrew's; Professors Crawford and Charteris, Edinburgh; Professors Mitchell and Flint, St. Andrew's; the Rev. Drs. Nicholson, Smith (North Leith), and Masson; the Revs. Messrs. Cumming, M'Murtrie, and Lang; Dr. Winchester, Dr. Dunlop; Mr. John Millar, Q.C.; Mr. Archd. Brown, Principal Clerk of Session; Mr. John Burnet, Advocate; Mr. G. H. Thomas, Advocate; Mr. T. G. Murray, W.S.; Mr. Edmund Baxter, W.S., Auditor of the Court of Session; Councillor Hope, Mr. Kinloch, jr. of Gilmerton; Mr. John McCulloch, Banker; Mr. James Tod; Mr. R. E.

Scott, C.A.; &c. Among those in the body of the hall were—the Rev. Dr. Robertson, the Rev. Dr. Gray, the Rev. R. H. Stevenson, the Rev. D. M'Laren, the Rev. John Mackenzie, the Rev. Jas. Mitchell, Kirkmichael; the Rev. Theodore Marshall, Caputh; the Rev. Mr. Jamieson, Portobello; the Rev. Mr. Graham, Newhaven; Rev. Mr. Caesar, Tranent; Rev. Mr. Johnston, Kinglassie; Rev. Mr. Blumenreich, Lieutenant-Col. Riley, Councillor Moncrieff, Mr. Mackersy, W.S.; Mr. Cornillon, S.S.C.; Mr. A. T. Niven, C.A.; Mr. Taylor, Mr. Findlay Anderson, Mr. Drysdale, Depute-Clerk of Session; Mr. P. Glendinning, factor to the Earl of Rosebery; Mr. Thomas Stevenson, C.E.; Mr. George Murray, C.A.; &c., &c.

On the motion of Mr. T. G. Murray, the Lord Provost was asked to preside. Professor Crawford opened the meeting with prayer.

Letters of apology were read from the Marquis of Tweeddale, Lord Polworth, Sir Robert Anstruther, M. P., Rev. Norman McLeod, D.D., Barony Parish, Glasgow, and Moderator of the General Assembly, Mr. Grieve, M.P., Mr. Orr

Erving, M.P., Mr. Maxwell, M.P., Professor McLagan, Baillie Watson, &c.

The Lord Provost, after returning thanks for being called to the chair, said:—Surrounded as I am to-day by gentlemen of great attainments, and of far greater knowledge of the subject than I possess, it would be unpardonable in me to say a single word upon the general question. But if you would allow me, I would refer to the little I have been able to do or assist in doing to forward the very cause in which you are engaged. At the last General Assembly, when the letter was read from the Duke of Argyll, which reflected such honour upon him, as it gave heart and hope to the Church—(Applause)—I used the opportunity to state that at that moment the Corporation of Edinburgh was engaged in passing a bill through Parliament for abolishing the patronages of the city of Edinburgh. (Applause). Since that time, you are aware we have accomplished that object. (Applause.) And now the whole patronages of the city of Edinburgh have been handed over into the hands of the people. That is an earnest that anything I have had to do in the matter has been in the direction indicated by this meeting. (Applause.) The Dean of Faculty at that meeting stated that there were forty-four patronages in the hands of the burghs of Scotland, and I believe that I am right in saying that the whole burghs of Scotland will be perfectly ready at the proper time to follow our example. (Hear.) The Duke of Argyll in his letter expressed his willingness to hand over his patronages, and the Duke of Buccleuch, we have equal hope, will do the same thing; and when the Crown patronages are also given up, we will have little difficulty, and the only outstanding matters that require to be treated with will be found to “become smaller and beautifully less.” I see in some of the prospectuses that there is an idea of compensating with a money price. I am rather against that view, because the patronages of Scotland from time immemorial have been held, not for the pecuniary advantage of the patrons, but for the good of the people of Scotland—(Hear)—and I don't see what money value could be given. If I were not trespassing on your time, I would like to refer again to the settlement of the Edinburgh case, because the surrender of the patronages was only one part of the bargain. A very important part of the bargain was the price to be paid for the bond of annuity, which has been the production of so much mischief in this city. We found it at first impossible to meet the clergy, because we could not agree as to the sum to be paid.

The Corporation of Edinburgh was very unyielding about the matter, and would not give the sum asked; but I got them to meet, and I thought we had got an immense length when we got to the notion of having it. It was entertained by both parties, but it was on the understanding that if we got the clergy to yield a little, we would undertake to make up the sum. I undertook to guarantee £1000, and I am glad to say that £1000 is paid. There is still an outstanding sum, and I would like the congregations of Edinburgh to help us to meet it. I think it would be ungenerous and unthankful if they did not come forward to help us to raise that sum. There are thirteen congregations that have got the patronage, which was valued some years ago at £600 a piece: and if they think it a great sacrifice to give £100 or £150 each, I say they are very unthankful, and ought to think shame of themselves. (Laughter.) He concluded by asking Dr. Nicholson to move the first resolution.

Rev. Dr. Nicholson begged to move the first resolution:—

“That, in the opinion of this meeting, the present law of patronage in the Church of Scotland has been productive of serious evils to the Church and to the country, having more or less directly occasioned secessions from the Church, and weakened many of its congregations.”

This first motion was seconded, put to the meeting, and unanimously carried.

Mr. Dalrymple, M. P., moved the second resolution:—

“That a strong desire exists throughout the country that the communicants of a parish should have a prevailing voice in the selection of their minister, and that it is of great importance to bring the law into harmony with this desire by the abolition of the present law of patronage.” (Applause.)

The Rev. J. Elder Cumming seconded, and the resolution was carried unanimously.

Mr. Gordon, Dean of Faculty, moved the next resolution; and before doing so, read a letter from the Marquis of Tweeddale. The Dean of Faculty moved:—

“That, in the opinion of this meeting, such a change would produce the best effects on the Ecclesiastical relations and on the moral and religious condition of the people of Scotland.”

Dr. Smith, of North Leith, seconded, and the motion was carried unanimously.

Mr. Kinloch, yr. of Gilmerton, moved :

“ That petitions in accordance with the foregoing resolutions should be presented to both Houses of Parliament ”

Thereafter a hearty vote of thanks to the Lord Provost for presiding, and for showing himself such a liberal friend of the Church, brought this important meeting to a close. We give the following from the *Courant* upon the meeting, the resolutions passed, and the speeches delivered :

“ We cannot but regard it as fortunate for the Church of Scotland, and as an augury also of future success, that those who have taken the lead in the movement for seeking the abolition of patronage rest their claims upon such moderate grounds as they do. The meeting which was held on Wednesday, and the speeches then delivered reported in our columns yesterday, afford an apt illustration of this circumstance. There is none of the high-handed denunciation of patronage as in itself a tremendous evil which was so common in the anti-patronage struggle thirty years ago. Nor is there the assertion which was so frequent at the same period of the sacredness of the right of congregations to elect their own ministers, as if the withholding of that right were the infliction of a terrible injustice and the commission of a heinous wrong. Probably the majority, certainly very many, of those who are taking part in the present movement, regard patronage as being in itself better than unlimited popular election, and consider that the interests of the church and of the people of Scotland are likely to be as well, if not better, preserved and maintained under a well regulated system of lay patronage, than under the usual mode of electing ministers practised in dissenting Churches. But while the abstract propriety of patronage is not doubted, and while the mode in which it has been actually exercised in Scotland in the main is, as it ought to be, generally commended, it is nevertheless felt that the occurrence of a peculiar concensation of circumstances has seemed to render it expedient that there should be some such change as will introduce the great mass of our congregations into more direct contact with the conduct of their Church's affairs. The grounds which lead to such an opinion were well embodied in the resolutions carried unanimously at the meeting on Wednesday; while, at the same time, the character of the results anticipated from the

desiderated change is of a similar practical nature. The first resolution expressed a judgment based upon a historical induction which was admirably and with lucid force expounded by the mover of the resolution. The retrospect of the history of the Church certainly bears out the inference that practical evils have flowed directly, and are perhaps inseparable, from patronage, as exercised in Scotland. It has fostered divisions, been the frequent occasion, and sometimes the direct cause, of secessions that have greatly impaired the strength of the Church; and even where it has not produced such extreme results, it has too often injured, sometimes injured irretrievably, the best interests of congregations. If this be so, the conclusion seems unavoidable that the modification of patronage, so as to acknowledge and admit the influence of congregations in the selection of their ministers, will tend not only to prevent the recurrence of such unhappy episodes in the future, but may even be a means of reuniting with some of those who have separated from the Church. The motive which swayed the minds of some of the speakers, and which was given expression to in an excellently calm and judicious speech by the Dean of Faculty, is the hope that the realisation of a Presbyterian reunion, if not of an incorporating, yet at least of a co-operative character, may ultimately be found practicable. And the main object which is expected of the strong national Presbyterian Church which would result from such an event is of such a character as cannot fail to commend itself to honourable and intelligent Christian men of all the sects into which Presbyterianism has become divided. That object is, of course, that, so re-invigorated, the Church might be able to devote herself with greater energy and better success than ever heretofore to the important task of contending against and remedying the religious destitution which so largely prevails in our own land, of combating and checking the irreligious and immoral social forces so actively at work amongst us, and of thereby proving that the Christian Church is still, as of old, the very salt of the earth and of society. We cannot but hope that the prominence rightly given to such motives will tend to overcome the opposition or allay the suspicions of some who are at present doubtful of the beneficial tendencies of the present movement.

“ The difficulties of the work which has been undertaken by the Church, and which has been stamped with its approval by the collective voice of the great majority of her General Assembly, will of course become only more apparent when its promo-

ters proceed to define to themselves what it is they desire to accomplish, and how it is to be effected. The second resolution carried at Wednesday's meeting brings us face to face with what is perhaps the chief difficulty—viz., what plan is to be substituted for the existing system of patronage? It is easy to show that evils have resulted from the abuses of patronage, and that by cutting off the source of these we may hope for a beneficent widening of the circle of activity of the Church, which will enable her to become a greater power for practical good. But it is not so easy to devise a system of election which shall be alike free from these and from the opposite evils that flow from an unregulated and unlimited popular election. Anything that retains the act of election in the category of acts which are convertible with civil rights, therefore, which deprives the choice of a minister of the character of being purely 'spiritual,' will be declared by Free Churchmen to contain the elements of Erastianism. Yet we can hardly think that the Church of Scotland would be prepared simply to follow the example of, say, the Free Church, and introduce popular election *simpliciter* as a substitute for lay patronage. It is here that would come in the perilous question of 'spiritual independence,' which, though in no sense likely to become a practical, might very easily be made a very serious theoretical difficulty. We must hope that the present conductors of the movement in favour of abolition, who have shown themselves so wise and prudent hitherto, will be found capable of meeting and overcoming the difficulty in question when the proper time comes for dealing with it. In the meantime, their course is clear enough, and they have not, so far as we can see, been guilty of any act of imprudence which is likely to compromise or perplex their future proceedings. It is first of all desirable to bring the question before the country in such a way that an intelligent interest in it may be excited, and that the effort may attract as much and as wide a sympathy as possible, among Dissenters as well as Churchmen. There must afterwards be an application to Parliament, and it is only when that will have the support of the great mass of the people of Scotland who take any concern in such matters, that we can hope to receive the sanction and support of Parliament and the Government. Having that support, however, there should be no risk of refusal to be apprehended in these quarters. It is hardly to be anticipated, that even Scottish Dissenters will actively oppose the attempt to gain for the congregations of the Established Church a privilege which is already enjoyed by the con-

gregations of Dissenters. There are not very many, it may be hoped, who will be found of the same mind with Mr. Duncan M'Laren, whose Voluntary zeal withholds him from approving the granting of a boon which he believes to be the right of all Christian congregations, simply because it might incidentally become the means of strengthening the Church as a national and established institution.

"This, however, is the one point from which the danger of external opposition to the anti-patronage movement is most likely now to arise. While we cordially concur with the member for Bute in the belief that it is no fear of the Church being about to fall which prompts to the present effort, it is yet impossible to ignore the fact that there will be some—we trust not very many—who will throw obstacles in its way in case the removal of patronage might strengthen the State Church. As to such, we fear that no argument we could address to them would avail to convince them of the narrowness and essential intolerance of their view. The zeal of Voluntaryism eats them up; and although they cannot but see that Voluntaryism has quite failed to overtake the spiritual destitution of the country, they would rather imperil the best interests of the country than see an Established Church growing stronger in the possession of popular support and affection. But there surely cannot be many of this disposition. We ought, at least, to be able to appeal to Free Churchmen against any such narrowness of feeling and vision. The position of the Free Church has been, and partially still is, a protest against the idea that there can be no alternative between Voluntaryism and Erastianism. They maintain that the National Church ought to be a 'free' Church, and the attempt to realise what was their own idea should receive all their sympathies and support. And we are not without hope that it ultimately will. They have not yet forgotten the practical mischiefs and evils of Voluntaryism.

"And if there is any testimony to be borne to the reality of our collective responsibility as a community and as a nation, it can only be through a National and State Church. No other substitute has yet been invented. Voluntaryism runs naturally and necessarily into individualism, and therefore into a practical negation of the idea of any collective religious consciousness, and hence of any national or communal responsibility. Yet never more than now did that great truth require to be reasserted. We appeal to all loyal Free Churchmen who understand and appreciate the historical testimony of their own Church to help her to reassert this idea, and to join hands with

those who seek to strengthen a National Presbyterian Church purified from Erastianism, and enjoying the confidence of the people, while free from all taint of Voluntarism."



Articles Contributed.

Two Months in St. John's.

I have been asked to tell the readers of the *Record* something about my trip to Newfoundland. Will they accept the following hasty notes?

On Monday evening, 11th October, I was asked to go down and supply the congregation in St. John's for a few weeks. On Friday night I sailed. How Saturday was enjoyed let no one enquire. On Sabbath morning I felt better, but, fearing the consequence of assuming a perpendicular position, determined to keep the horizontal till it should be time to rise for service, expecting that this would be at eleven o'clock. To my surprise the bell began ringing at ten, and when I reached the saloon (some of my readers may need to be informed that for the first morning or two at sea, dressing is rather a slow process and subject to interruptions), the Captain had nearly finished reading the service. At its conclusion he asked me to speak a few words, but feeling still weak, and supposing that I would have a more attentive audience in the afternoon than immediately after the other service, I answered accordingly, and he immediately proposed five o'clock for an afternoon service. Five o'clock came, the order was given, and all was being prepared, when a hitch occurred through the opposition of a surly Italian Bishop who was on board. He had been priest in Harbour Grace, but had been to Rome, had got his charge erected into a diocese, and was now returning as Lord Bishop refilled with the spirit of Rome. When a Glasgow gentleman came to me and expressed the indignation he and other passengers felt at our being thus interrupted, I went on deck and remonstrated with the Bishop. I told him we would willingly give up the saloon in turn to allow him to conduct service with his own people on board, but this he by

no means desired. I pointed out to him that, should the weather become disagreeable while we were engaged, the smoking room, which was empty and comfortable, and the Captain's room, which the Captain had offered him, would prevent him feeling the want of the saloon. No, he had paid for *the saloon*, and he thought prayers once a day were enough. It availed not to answer that our opinion of our religion was that we could not have enough of it, or to reason or expostulate further. The service was held in the fore cabin. One can hardly fail to see here the same spirit as was manifested by Rome in her horrible persecutions of old, and to feel that what is wanted for a repetition of these is not the will but the power. Seen as she commonly is in this country after undergoing the softening, elevating influence of Protestantism, and where she has not the power to do as she would wish, we are apt to persuade ourselves that she is no longer the same, and certainly in individual cases she is different. But let the Home and Provincial Governments truckle to her a little further, refusing to learn by experience that the more they give the more will be demanded, and appearances may be changed. Already favors are extended to her that are refused to other denominations, and still the cry is, Give, or lose our votes. Meanwhile, Protestants stupidly and supinely look on. Let us, on the one hand, guard against allowing Rome's spirit to find a place within our own hearts, and, on the other, guard against allowing her to gain her ends, through our want of watchfulness, energy and union.

When the question was asked, "How shall we reach the masses?" Thane Miller once pithily answered, "Go for them." The same answer holds good regarding sailors. If you expect sailors to come to religious services, which they are not ordered to attend, you will generally be mistaken. When at sea they often have hard times of it, and the firemen have still worse; and after four hours on duty, in bad weather perhaps, they feel much more like "turning in," than dressing themselves and going to a service in the cabin, and the fashion among them is in the same direction. But if you will "go for

them," down to the fore-castle, sit down and make yourself at home there, and talk frankly and earnestly to the men, they will listen attentively and apparently with appreciation and thankfulness, and they will gladly receive and read tracts. It was thus that I spent part of my Sabbath.

On Monday we passed such objects of interest as Lighthouses, scenes of wrecks, and a curious natural phenomenon called "The Spout," where the sea, rushing through a water-worn tube in the cliff, shoots high up from the top of the rock, like the spout of a whale. We reached St. John's in the afternoon. The steamer seems rushing on the awful wall of rock which guards the shore, till suddenly a narrow chasm seems to open before her, over each side of which towers an almost perpendicular cliff, bare and bald,—grim sentries keeping watch over the calm little harbour to which their chasm gives access. How like a prison it seems when one does get in! High, bare rock seems to shut one in on every side, leaving nothing else to be seen but houses, stores, ships, and oil-presses. Yet when one gets settled to work there,—when the houses contain his friends; the stores, ships and oil-presses, his wealth,—it is wonderful how the rocks cease to look like prison walls, and become regarded instead as the good, strong walls of home or fort, shutting out the fierce winds and waves, or fiercer human enemy, and how the dreary loneliness gives way to that cozy, comfortable feeling one has when sitting in a pleasant home on a stormy night. And so the people of St. John's love it intensely, think Halifax a wretched, dreary place, not to be compared to it, and seem hurt when anything is said in disparagement of it. But to a stranger, the people themselves, and not their city, will form the attraction. I found them extremely kind, hospitable and frank. The chief risk of offending them seemed to be by drawing too little on their hospitality, or visiting one more than another. To be a stranger was a recommendation, to remain one a crime. But the city itself is far behind. The streets have no raised or swept crossings; the sidewalks are wretched, and in some places dangerous; there are almost no street lamps; pigs and goats roam freely through the streets; and various other

things strike a stranger very unfavourably, to point out which would not be the most profitable way of occupying the pages of the *Record*. Many of these defects are due to the fact that most of the wealthier inhabitants regard St. John's merely as a temporary residence to which they have come to make money and which they mean to leave whenever they feel ready to retire from business.

I found so much to do, and the weather was so bad, that I was unable to visit any of the out harbours, but I was told that some of these would well repay the trouble of a visit. In the town, the object most likely to attract the attention of a sight-seer is the Roman Catholic Cathedral, a grand edifice placed in a commanding situation. The English Cathedral, though a substantial stone structure, presents a very poor appearance on the outside, but inside is much more rich. A Roman Catholic Cemetery not far from the Cathedral contains a curiosity in the way of a monument. It was lately erected by a liquor-dealer in memory of his wife, who died, as the inscription makes known, "Sept. 17th. 1870, aged 56 years." But the inscription does not stop there. It continues.

ALSO, HER HUSBAND,
LAWRANCE,
A NATIVE OF BROWN'S TOWN,
CO. WEXFORD, IRELAND,
WHO DIED AUG. 15TH, 1871,
AGED 58 YEARS.

Requiescant in pace.

What possessed the man to have such an inscription put there, fixing and announcing the day of his death nearly a year beforehand, one can hardly conceive. Unless it was some of his own evil spirits. But I can assure the most incredulous reader that there it is, neatly cut in a good marble monument, and resplendent in gilt letters. The post office, telegraph office, court house, &c., are in one building, of stone, but of no pretensions to architecture. In the Court Room, behind the judges' seat, a number of appropriate texts of Scripture are engrossed.

While the majority of the inhabitants of the whole Island are Protestants, in St. John's the overwhelming majority are Romanists. They are presided over by Bishop Power, a man of far more

liberal and gentlemanly spirit than either his predecessor or my fellow-passenger, Bishop Carfagnini. For example: formerly, several of the other churches were greatly annoyed during forenoon worship by the ringing of the joy-bells of the Cathedral, which, especially in summer when windows were necessarily kept open, compelled the speaker to roar in order to be heard, and rendered it very hard to preserve a devotional frame of mind. When Bishop Power came, he at once put a stop to this nuisance, allowing them to be rung, at least, only on some special occasions. He also seems anxious for the genuine improvement of his people. For example: on a late occasion he strongly urged on them to cause their children to observe the Sabbath more properly. There is room for improvement. It was painful to pass, Sabbath after Sabbath, a crowd of children, noisily playing in utter disregard of the day, and of the feelings of those who love its peaceful sanctity. In this and other ways one was often reminded that he was where Romanism predominated.

The Roman Catholics are mostly the poorer portion of the community, and principally supply the city with its numerous beggars. It seems to be considered little disgrace to beg, in St. John's. Men will continue day after day lazily lounging about, waiting for a job, such as, in its nature and its pay, will suit their dignity, while their wives and children are begging the daily food, —and drink. "Why," expostulated a happy Benedict with an old bachelor friend, "if you had got married, you would have had a wife and children to beg for you now, and you could have sat at home, and done nothing." I don't vouch for the story, but give it as I heard it.

Next in number to the Romanists come the Episcopalians. They have two churches, besides the Cathedral, one of which is built of stone. The Bishop and the clergymen connected with the Cathedral are, according to my information, pretty High Church. The other two clergymen are more evangelical. But whether through fear of the Bishop, or from their own feelings, all are miserably exclusive, refusing to join with the other denominations in any good catholic Christian work.

Next come the Wesleyans, who are a large body, with two pastors, but worshipping in one church, which is built of brick. They are thoroughly organized, and most of those who seem fitted for it appear to have their hands full of work. They partake of the Lord's Supper monthly, after the evening worship, and, on both occasions while I was down, I partook of it with them, running down the few yards which separate their church from ours, after our service was concluded. They very kindly gave me the use of one of their pulpit gowns during the whole of my stay, Mr. McRae having taken his with him, of course, and the church having none of its own.

Next is the Free Church, whose minister, Mr. Harvey, is already well known to many of my readers as an author of considerable literary fame. The church is built of wood. When Mr. McRae left St. John's, an attempt was made by our own people to bring about a union with the Free Church. The proposals they made were not deemed satisfactory by the latter, who replied, deferring action till the larger union in the Dominion should take place. Our people, on their part, feel hurt at the reception which their overtures met, and the breach between the two is thus, unhappily, wider than it was before.

Next comes the Independent or Congregationalist Church, which meets in a neat and substantial stone edifice, beneath which is an excellent basement. There are also a comfortable vestry and class rooms. Its people are blessed by being under the care of a faithful, earnest and laborious young minister. Mr. Hall has been with them but a short time, but he has been made the instrument, during that time, of much good. At his coming the church was in a low state, from various causes, but it has been gradually built up both in numbers and spirituality. All along, a good work has been quietly going on, but of late more than usual interest has been manifested, old and young have been converted, and there has been increased reason to rejoice in the answer to the prayer, "Let thy work appear unto their servants, and thy glory unto thy children, and let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon

us; yea, the work of our hands establish thou it."

And last in point of numbers, though first in interest to the readers of the *Record*, is the Scotch Kirk.

But my notes, hasty though they have been, and passing over much that possibly might have been interesting, have already extended beyond the limits to which I intended to confine them. I must therefore conclude for the present, promising, if Providence permit, to tell about the Kirk, and render a report of my own labours, in next number of the *Record*.

Protestant Mass.

In Nova Scotia, in common with all the Colonies, where is a goodly sprinkling of immigrants from the Highlands of Scotland, you will meet with many pious Protestants who solemnly shake their wise heads at every seeming "innovation" in our Churches, denouncing them as strong indications of sympathy with Popery, who, nevertheless, preserve in their families, and daily observe, something *very like* one of Rome's sacraments, the mass.

They will affect great pity for the poor benighted, bigoted Papist, who goes Sabbath after Sabbath to chapel to hear mass, a word of which he does not pretend to understand, and yet if you drop in upon the would-be-pitying ones, as with great devoutness they surround their family altar at morning or evening worship, you may find such families varying from five to a dozen in number, forming mute, uncomprehending spectators of the religious exercise, it being performed, not in the English, which is the *family language*, but in the *Gælic*, which is to all the family, except the heads, or *one* of them, a *dead unknown language*. If, then, a member of a family is obliged to "sit out" a diet of family worship in a language of which he or she is entirely ignorant, is he or she more the better for it than the pitied Papist who has just returned from mass which was repeated in Latin, of which he knows as much as most young people now-a-days know of the *Gælic*, even where it is the language of devotion, but used on no other occasion. These same pious people will ask with affected pity

and surprise, why do not the Roman Catholic priests worship with their people in a known tongue? We echo the question, and ask these good people why they do not worship with their families in a known language, or teach them *their own favourite language* for devotional exercises? Can it be expected that children can be, according to baptismal vows, brought up in the "nurture and admonition of the Lord," where all the family communing with the Lord, is to them, in a barbarian tongue? Is it not a matter of considerable importance that the young members of the family, the hope of our schools and churches, should have an intelligible share in the most important of family duties? Is it not of great importance that the word of God be understood by all the family circle, at, in many cases, the *only time* at which it is opened in many families?—How are those, who are ignorant of the language in which the Word is read, and the prayer offered, expected to be edified, instructed, warned or encouraged by the exercises that are engaged in by families avowedly for those purposes?

Do parents think of the serious loss to their children involved in this virtual exclusion of them from sharing in their worship of God as a family? With the view of helping to remedy the inconsistency alluded to, we offer the following considerations:

1. That parents, whose "mother tongue" is the *Gælic*, will converse with their children in *Gælic*, and insist on being answered in that language, until they become sufficiently familiar with it to understand the family devotional exercises in it.

2. That parents, whose "mother tongue" is the *Gælic*, and who are ashamed of it, renounce it altogether, not only as the family language, but as the language of devotion, and do not be guilty of keeping up your communings with your Maker in a language you are ashamed to teach your children.

3. If the circumstances of the community have rendered it impossible for your children to acquire or retain a knowledge of the *Gælic*, your "mother tongue," learn from the great apostle that if you cannot make a long prayer in the language of the family, that "it is

better to speak *five* words with the understanding, than *ten thousand* in an unknown tongue." M.

Sight-Seeing in New York.

NO II.

The *House of Refuge* is located on the easterly bank of the Harlem River, on Randall's Island. This is about 8 miles from the part of the city I was living in, or about 120 streets. The horse cars, however, run all the way, and for the small sum of 6 cents each we were carried comfortably the whole distance. On arriving at the ferry and giving the proper signal, a boat put off immediately from the opposite shore, rowed by boys belonging to the Institution. We were only a few minutes in crossing, and at once proceeded to the Chaplain's house to deliver the letter of introduction so kindly furnished me by a gentleman belonging to the Committee of Management. It was Sunday morning, and Dr. Pierce was on his way to the chapel service when we met him. He had been informed of my coming, and, after the manner of many of his clerical brethren, insisted on my preaching the sermon and he would read the service. I found there was no excuse, so I set myself to discover a subject on which I could preach to such an audience as I expected to see at the "House of Refuge." The bell rang for service, and we followed Dr. Pierce through the spacious Hall and up a long stairs that brought us to the chapel. I shall never forget the feelings with which I first beheld that congregation. About 750 boys seated in rows, some of them black and some white, with short hair, grey clothes and bare feet, occupied the body of the chapel, and about 200 girls were ranged in the front of a large gallery opposite the pulpit. This was the congregation I was to preach to—a congregation of little Arabs raked in from all the slums of a city remarkable for vice and crime of every kind. There was perfect quietness as we entered and ascended the pulpit or platform. On each side were ranged the officers and servants of the Institution, and a number of men and women who had formerly been inmates of the Refuge, and returned on Sabbath to testify their

gratitude to God and man for the good influence that had been sown in their hearts years ago within its walls. The liturgy used was compiled by Dr. Pierce himself for the use of the Institution, and is admirably fitted to secure the attention of the children. Each one feels that it is something in which he has to take part, and that the Parson has not the whole thing to himself to say and do as he likes. Hence the smallest boy and girl remained wide awake all the time, and seemed on the look out for their turn to come to repeat their verse or give the responses, in the correct time and tone. The singing of the hymns was excellent. Sometimes the girls sang one part and the boys the other,—the whole audience joining with much interest. Then comes the Sermon, concerning which, however, we may be pardoned for not giving our opinion. Even the text we shall keep secret, lest some of St. Stephen's parishioners might discover by the margin of their Bibles that the sermon was an old one. At the close, when all stood to sing the parting hymn, I had a good chance to study the faces before me. Satan's autograph could be traced on most of them. The sins of fathers and mothers were cut deeply into the very flesh and blood of many of the children. As the eye ran along the rows of closely trimmed heads, old scars and wounds, on which the hair refused to grow, frequently appeared. Some faces looked old, and care and want had begun to chisel them already. Their history was a living epistle to be seen and read of all who saw them. Those lately received could be discerned from the others who had been longer in the Institution. The influence of regular hours, good food, soap and water, decent clothing, and above all, the kind Christian training they received, soon begin to tell on the young, and the awakening of an inner nobility makes itself seen and felt on every feature of the body. At the close of the service each row of boys filed out in regular order without the slightest noise. We were then introduced to the Superintendent, Mr. Jones, and invited to his beautiful apartments, where we met several persons connected with the Refuge, and enjoyed a most interesting and instructive conversation, and ob-

tained much information about the management of this great establishment. It is 45 years since the Refuge was opened for the reception of criminal boys and girls, and since that time no less than 13,321 have been received. During the last year the number in the house has been 1,534, of whom about 600 have been indentured to different trades and otherwise disposed of to parties applying for them. The amount expended during the year in clothing, salaries, bedding, and other expenses, was \$109,204. The sum received for the labor of the children is \$51,268, leaving a balance of \$57,935 to be paid by the city and State of New York for the support of the Refuge, at a cost *per capita* of about \$68.30. Of this sum the State paid last year \$40,000, and the city of New York \$8,000, the balance was received from other sources. The whole management of the House of Refuge is in the hands of a committee of 30 gentlemen elected annually. They meet once a month for the transaction of business, and appoint all officers and committees for the year. The power of electing this Committee of Management is vested in the "Society for the Reformation of Juvenile Delinquents." A person paying \$50 at one time, or who pays \$10 a year for six years in succession, is a life member. Any person by payment of \$1 becomes a member of the Society for one year.

The whole establishment seems under admirable management, and we were by no means surprised at this when we found such men as Dr. Pierce and Mr. Jones in the positions of Chaplain and Superintendent. It would be difficult to find two men better fitted for such important charges. They are truly Christian gentlemen, and there is an atmosphere of refinement about them that impresses and draws one towards them. On all subjects connected with Reformatory Schools, and the principles that should enter into the training and discipline of all such institutions, they seemed most thoroughly furnished. One grand object with these men appeared to be the reducing of every day's experience to practical account, so as to establish general principles that may be applied in the treatment of the different juvenile delinquents committed to their

charge. The knowledge of human nature that such a long study has given them is surprising. During dinner hour they related many strange experiences, and gave us many subjects for subsequent meditation. Our visit to the House of Refuge was made on Sunday, and to any one who wishes to see the inmates all assembled in one room, and to hear them sing, and read, and pray together, a better opportunity cannot be obtained. But, of course, the various work-shops are closed, and the hum of busy wheels and the din and bustle of hundreds of little workmen, which make a regular bee hive of the Refuge during the week, are missed by Sunday visitors. We had therefore no opportunity of visiting the different workshops and of seeing the boys and girls at work; but if one may judge from the large income derived from the labor of the establishment, the amount of week-day energy must be considerable. We were assured, however, that the principle that enters so largely into American institutions in general, viz: that of running the machine cheaply, so as to make it pay, was not admitted in the management of the "House of Refuge." That was found to be the dearest in the end which aimed at making it pay in dollars and cents, and the maxim now adopted in all such cases is that the most profitable system is the one that has reference to the moral benefits conferred on the youthful character, rather than to any pecuniary profits that may be derived from it. It was also brought to our notice that a preference is always given to those trades by which the boys and girls in after life may earn a more comfortable living and be most useful in society; and this is often done at a sacrifice to the present income of the Refuge. Before taking our leave of Doctor Pierce and Mr. Jones, they presented us with copies of their last reports, a copy of the liturgy compiled for the chapel services by Dr. Pierce, and an admirable work entitled "Half a Century with juvenile delinquents." This volume is also by Dr. Pierce, and contains much valuable information on the great subject of reforming juvenile delinquents.

It does us all good now and then to shake ourselves free from the littleness

of a small place and mingle in the wider sea of life among the busy thousands of great cities. Nothing rounds off the angles of people so quickly as this. The stones on the shores of a small lake are very apt to be rough and jagged, but those on the shores of the sea are rounded and polished. We must not expect Atlantic billows on mill ponds, and if we expect to find men of broad views and expanded sympathies in small places we shall often be miserably mistaken. Sitting at home and judging of American life in the neighboring republic by the specimens of their cadaverous Yankees, who speak through their noses at us, dirty our floors and carpets with spittle, disgorge the latest slang of the large cities, and return laden with smuggled goods, this is to do America a great injustice. In this way we are annually brought in contact with many of the worst vices, and few of the noblest virtues, of that great nation. In a city like New York, the extremes of vice and virtue are found. Some of the blackest dens of sin that stain our world are there to be seen. But let us not close our eyes to the cheering fact that there are also to be found in that city Christian heroes of whom any age and country might well feel proud. As the one scale sinks the other rises. If the valleys are deep, the hills are high. There are moral and spiritual giants at work stemming the tide of iniquity—there are hearts fired with the enthusiasm of apostolic days, and there are men forcing in the levers of moral reformation deep down in the mass of human corruption and degradation. Let none despair. God is on their side. A city that can boast of hundreds of men like W. E. Dodge need not hang down its head among the people of the south. A city that can send up thousands of men and women to hear John Hall twice a week speak in simple Saxon the plain unvarnished truths of the Gospel of Christ, must have in it some of that old leaven with which God has promised to leaven the whole lump.

G. J. C.

The Halifax Protestant Industrial School.

THE annual meeting of this excellent institution was held at "the new home," on the evening of the 3rd inst. Miss Cogswell and other ladies living in the neighbourhood, provided a good cup of tea or coffee for all the visitors; and this "innovation" had a good effect on the manners and even the benevolence of every one. There is a wonderful magic in warm tea: inasmuch that we wonder that it is not oftener introduced at our Committee and Church meetings.

From the report read we learn that the past year was an eventful one in the history of the institution. The old buildings and site were sold for \$8040; and a new property of 14 acres, two miles out of town on the Quinpool road, was bought for \$11,200; and as it is intended to sell the front three acres of this for \$4,000, the remaining 11 acres will cost the Committee less than they received for the old site of an acre and a half. And to put up the new home, workshops, &c., they have received \$12,000 in subscriptions from the citizens of Halifax. They hope soon to receive another thousand dollars, and that would then pay for the new premises, which are constructed to accommodate 100 boys.

As to the number of inmates, the report says, "We began 1870 with 42 boys—a larger number than ever we had before. We begin 1871 with 43. Our average for 1870 was 43, and for two months we had 46 on our roll. Sixteen were admitted during the year; four of them from the City Prison, ten from the streets on \$40 or \$20 guarantees by benevolent people, Sunday Schools, &c., and two extreme cases on our free list. Fifteen went out from us in the same time, chiefly to work at their trades or to comfortable homes in Pictou County, and are doing well. Of the 43 now in the home, 8 are being taught shoemaking, 9 tailoring, 6 cabinet making, 14 make up kindling wood, 5 are engaged in domestic work, &c. The profits from the boys' labours during the year were about \$1900, and the public gave in subscriptions and donations about \$2300; and these two sources of income met the expenditure of the year. But there is a debt for past years

An able and interesting article on "The Ministers' Widows' and Orphans' Fund," from "A Layman," too late—will appear in next number.—ED. M. R.

of \$1100, which hangs like a clog on the institution."

Speaking of their education, the report thanks the School Commissioners for the services of a well qualified teacher for two hours on four evenings of the week, and adds that, of course, this is the smallest part of their education; the true idea of which "involves not only instruction, but the right discipline of the whole man,—the developing, under wise, patient, loving, and firm guardianship, of all our powers, whether of body, mind, or soul. We know that there is no institution in which this can be done so well as in the christian family, and that every substitute for it is at the best but a makeshift for it; and that, therefore, the more closely we can imitate it, the more truly successful we shall be. Perhaps the great reason why boys from large reformatories have not succeeded when they went out into life so well as was expected has been that too little allowance had been made for their individual characters,—that their natures had been cramped into one set pattern instead of being educated,—that there had been too much drill and uniformity, and too little of family freedom and variety. Our superintendent instinctively understands that: and so any one who spends a day on our grounds will find that though Mr. Grierson's authority is undisputed, and that he is regarded as father and master, there is yet no more of rigour nor of restraint than in any well-ordered family. No one dreams of going beyond bounds without his permission; and his yea or nay on the point is final; but at no assemblage of boys in the Province is there more heartiness and variety and naturalness of manner than with them. We don't pretend that they are better than others of the same ages; but we think that they are not any worse; and that when they go out into the world, they'll do as well on the average as those who have had the blessings of a christian father and mother and home, and much of the same start. Considering our raw material, we are saying a great deal when we say so much; and reverently we bow before God, and acknowledge that their and our hearts are in His hand, and that only through His blessing have we had any measure of success."

The conclusion of the report is as follows:—"The great subject of congratulation this year is that we have now room enough for all that are likely to be sent, or that ought to be sent to us. The Act empowering the Stipendiary Magistrate to sentence young offenders to the School for such terms as he saw fit was passed, and the Town Council have set aside the sum of \$100.—enough to pay for ten—should so many be in at one time under sentence. There was some hesitation to voting the amount on the part of one or two of the City Fathers, who seemed to think that it was a great stretch of generosity to vote \$40 towards making a good citizen out of a young vagrant or thief, but all right to take double the amount from us to keep him in Rockhead. We had thought that if moral or social considerations had no influence, economical ones would, and so purposely fixed the sum at a low point in the act; a lower point than it is in any other place where the need of such institutions is felt. Thus in Montreal the Town Council offers \$1.50 per week, or \$78 a year, to any proper reformatory that will charge itself with the care of their young criminals. And in consequence of this, and of the history and success of ours, some christian gentlemen in Montreal sent for our Reports, and, we learn, have commenced to establish a similar Institution. In St. John, N. B., we are also glad to know that one has been established on the model of ours, and though a smaller one, is succeeding well. We wish it every success, as we also do to the proposal, on the part of some of our Roman Catholic fellow-citizens, to get one for boys of their creed. It has been said that there's no worse use you can put a man to than to hang him; but there is; you may refuse to give him a chance for life in youth; you may take advantage of a petty fault to degrade him for ever; you may make him into a curse to the community, and destroy his own soul under the plea of high sounding phrases. It costs us \$60 a year, in addition to what is made by their work, to keep, educate, and teach a trade to each boy. When we take him from the Police Court for \$40, it is easy to calculate on which side the debt of gratitude exists.

"We need say no more of the past

year. We may well thank God and take courage. As to the future, while we have accommodation for 100 boys, our present revenue will not allow us to take in more than 44, and we have an actual debt of past years on us of \$1100. We ask the friends of Him who was poor for us, who loves us and would not have us perish, to come to our help, for it is to His help. Come and visit our school; see what we are doing; give your sympathy, and we shall be grateful, your counsel, and we shall welcome it: your money, and you shall have abundant interest, and sure returns."

A collection was made, at the close of the meeting, of \$351 towards paying off the debt. Further subscriptions will be thankfully received. G. M. G.

Progress.

The readers of the *Monthly Record*, whilst carefully perusing its pages, cannot fail to notice the marked and steady progress which the Church of Scotland is making in the Lower Colonies. The items of intelligence furnished from month to month evidently show that "progression" is her watchword, and that she is gradually lengthening her cords and strengthening her stakes.—Though small in her beginnings, yet, from the period that her pioneers first landed on our shores, down to the present time, she has steadily increased, and now holds no mean position in our ecclesiastical ranks. Her missionaries,—the old standard-bearers of the Church,—were found labouring in Nova Scotia previous to the year 1833, yet no Presbytery was formed until that year. In 1844, the Synod of Nova Scotia divided, a majority declaring in favour of the Free Church, leaving but a small remnant adhering to the Church of Scotland. At this time there were but three Kirk ministers in Nova Scotia, and one in P. E. Island; and in the County of Pictou, having then a population of about 10,000 Kirkmen, there was but one solitary labourer. Within a few years, however, this aspect of affairs has been changed, and very marked progress has been made. At last meeting of Synod in Halifax, the names of no less than thirty ministers were on the roll, with a number of vacancies to be filled.

Having now launched forth in the Foreign Mission enterprise, and evincing considerable zeal in the Home field, the Church of our Fathers bids fair to hold no mean rank as a branch of the large Presbyterian family. The Census now about to be taken will reveal what progress has been made during the past ten years, and the publication of Statistical Returns will show present strength. The perusal of these returns will afford an ocular demonstration of what vacancies and congregations are doing to advance the interests of the Redeemer's cause, and will serve to point out where amendment may be made. The statistics of 1871 are yet to make, and each Kirkman bearing this in mind, will, by diligent co-operation with his pastor, and performing his duty, make the record of the year upon which we have now entered brighter than that of the past

Focal do na Gaidheal.

A Chairdean ionmhuin. Bliadhna mhath ur dhuibh.

Ceadaichaibh dhomhsa, bhur cofhear ducha, aig toiseach na bliadhna 'ur so, bhur cuir an cuimhne gur mor an't aobhar taingealachd a tha againn do Dhia airson a mhaitheis a nochd e dhuinn re a bhliadhna chaidh seachad. Bha e maith dhuinn mar luchd ducha; thug e dhuinn am siol chur agus fogharaidh: an ceud uisge agus an t uisge deireannach: thug e dhuinn aimsire tarbhach, a lionadh ar cridhe le biadh agus Subhachas: thug e dhuinn sithe 'nar crìocha agus pailteas 'nar tighibh: Chum e uainn claidheamb agus gorta agus plaighe a tha claidh duchanna eile: nach coir dosmuanachadh air na nithe so ar cridhe ghluasad gu radh "cìod a dh'ìocas sinn do Dhia airson na rinn e dhuinn do mhaithe." Bha e maith dhuinn mar an ceudna mar theaghlaichaibh; is iomadh beannachd agus sochar priseal a bhuilich e oirne agus air ar muintir re a bhliadhna chaidh seachad; is iomadh doigh air an do nochd e a ghradh agus a chairdeas dhuinn; is tric a ghiulan e leinn gu foighidneach nuair a bhrosnaich sinn e gu ar gearradh sìos: is iomadh neach tinn nar measg a dhaisig e gu slainte agus neart, agus a thug e o dhorsa baic agus iadsan a shealbhaich slainte agus neart re a bhliadhna is ann uaitheasan a

fhuar sàd iad: agus is ann a chionn gu bheil Dia maith agus trocaireach a tha sibhsè agus bhur teaghlaichaibh air bhur caorhnadh ann an tìr nam beo. Bha ionadh do r luchd eolais air an gairm air falbh on bheatha so; Chaidh la nan gras dhoibhsan seachad; Cha chluinn iad nis mo an "sgeul aoibhneach" a tha sibhsè cluintinn, cha bhi Spiorad Dhe tuilleadh a stri rinsan: ach ma tha iad "naomh bithidh iad naomh a ghnath," ma tha iad "salach bithidh iad salach a ghnath," agus cha neil atharachadh air ad staid gu bràth: ach tha sibhsè ann an ruim trocair, le beath agus sonas siorruidh nar tairgse agus cothrom agaibh gabhail ris agus a bhi beo: nach mor an taobhar taingealachd so, air bhur son fein agus air son bhur teaghlaichaibh? O feuchaibh nach dean sibh "dimeas air slainte co mor"; oir ma ni "Cionnas a theid sibh as." Tha Dia le iomadh guth a labhart ruibh feuchaibh nach "erudhaich sibh bhur cridhe"; ach "iarraibh an Tighearna am feadh a ta e ri fhaotainn, gairmaibh air am feadh a ta e am fagus"; oir "ge be neach a dhiaras bheirear dha; agus an ti a shireas gheibh e, agus don ti a bhuaileas fosglar": nach luachmhar na briathraibh so; an do mhothaich sibh gu bheil iad fìor?

Bha Dia maith dhuibh mar an ceudna mar bhuill Eaglais agus mar luchd aidmheil crìosduidh. Bha cothrom agaibh an soisgeul a chluinntinn air a Shearmonachadh gu dileas; bha cothrom agaibh air bhur Biobul fhosgladh agus a leughadh gach la; agus bha sibh comasach ann an tomhas mor a thuysinn: Bha cothrom agaibh cuid do r maoin a choisrigeadh do Chrìosd chum cuir air aghaidh aobhar nar sgìre fein agus air feadh ant saoghail. Bha cothrom agaibh sibh fein aidaachadh gu follaiseach nar luchd leanmhuin air Crìosd agus a nochdadh gu robh sibh treibhdhireach nar n aidmheil; Bha cothrom agaibh feitheamh air searmonachadh an fhocail agus air coinneamhean urnuigh, air na sacramaite agus air uile mheadhona nan gras. Thug Dia na cothroma so uile dhuibh agus tha e a sealltain air son toradh uaibh freagarach do na Socharean a bhuilich e oirbh; Am bheil sibh a guilan an taradh sin? thainig e iomadh bliadhna dh iarraidh toradh air cuid agaibh, agus chaneil fios agaibh nach e so a bhliadhna ma dheireadh a gheibh sibh gu toradh a ghiulan.

Cha bhi fadfhòighidinn Dhe a ghnath a feitheamh ruibh. Duisgibh mo chairdean, tha Saoradh an anam prìseal, na cuiribh doil nis faide ann an gnothuch co cudthromach, na mealladh curam Saoghailta, taitneasa na beatha, deigh air beartas na ni sam bith eile bhur nuin agus bhur sonas uaibh. Iarraibh air tus Rìoghachd Dhe ayus fhìreantachd, Tha n diarbhadh tarbhach a chum nan uile nithe, &c. Tha ainm agus Socharean crìosduidh agaibh, ach am bheil sibh nar crìosduidhean da rìreadh? an deachadh sibh thairis a bhas gu beatha? ana chaidh is sona sibh, cha dean ni sam bith bhur sgarachadh O ghraidh Dhe, tha grad siorruidh aige dhuibh, is sibh a chlànn, is leibh oighreachd a ta neo thruailidh. Crùn gloir nach searg as, Rìoghachd nach feudar a ghluasad, agus ann an uin ghearr, le creidimh agus fòighidinn, gheibh sibh lan sheibh air an rìoghachd so. Ach mur eil sibh ach nur crìosduidhean ann an ainm agus ann an aidmheil a mhaoin, cha neil coir sam bith agaibh anns na nithe so, tha sibh trugh ann measg bhur sonais, tha sibh bochd am measg bhur stòrais, tha sibh marbh le dinm a bhi beo; tha sibh ann an cunnart mar, tha la nan gras a dol seachad, tha m bas a teachd dluth oirbh, tha peacadh na luidhe oirbh, tha Ceartas Dhe an toir oirbh. Deanaibh cabhag, teichabh a chum an daingneach, teichibh a dhiogh-altair nafola, seallaibh air uan De tha toirt air falbh peacanna ant saoghail, thigibh da ionnsuidh le creidimh agus athreachas agus teamar sibh, ge be neach a thig da ionnsuidh cha chur e air char sam bith a mach e, dearbhaibh e air bhur sonfein agus gheibh sibh sonas air nach do smuanaich sibh riamh, bithidh sibh sona re ar beatha agus sona anns a bhas sonu tre uin agus sona tre shiaruidheachd. Iarraibh e a nis na cuiribh dail agus gu n deonarcheadh Diu.

Bliadhna mbouth ur dhuibh.

Jan. 6th, 1861.

J. A. P.

Letters to the Editor.

Letter from Rev. C. M. Grant.

CALCUTTA, Nov. 21st, 1870.

BABU KESHUB CHUNDER SEN has returned from his visit to England; but

I grieve to say that any good effect which might have been anticipated from his viewing Christian civilization in its centre and headquarters, appears to have been frustrated by certain circumstances which can scarcely be contemplated with equanimity of temper. We are all more or less acquainted with that class of enterprising, bustling, irrepressible busybodies, who, on all occasions affording a chance of bringing them before the public, push to the front, elbow quiet people out of the way, and persuade the deluded unwashed and unintelligent, "we are the people; look on us." The present seems to be the Saturnian age of this class. The earth brings them forth spontaneously; they spring up here, there, everywhere. Beales and Beasley, Potter and Odger, Bradlaugh and Goldwin Smith, are names present to the mind as soon as the word "irrepressible" is heard or uttered. Their unfailling voice is "there is no power like 'Cheek,' and we are its Prophets." Every event, from the passing of a Reform Bill to the appearance of a three-legged calf, is enough to bring out the crew, either in letters to the Press, or in insane, seditious, and abominably ragged-looking "monster meetings" or "torchlight processions." But bad as these are, they are not the worst. Beneath the lowest there lies a lower still. The male "irrepressible" is a nuisance, but by what name shall I designate the female? In numbers they are rapidly approaching their hirsute friends: in enterprise they are the superiors; and, of course, whilst they vigorously claim all the privileges of men, they let go not one of the immunities of "ladies." You may withstand a male "irrepressible," and, though you may calculate on a good deal of dirt-throwing, you are still a "man;" but withstand a female "irrepressible," and you're "a brute." This most formidable class has several infallible marks by which the cautious may distinguish its members and fly them. They are strong in Woman's Rights, Philanthropy, Public Meetings, Petitions, Cotton Umbrellas, and general notoriety. They are mighty in seizing upon the unwary, and specially dangerous they are to "distinguished foreigners."

But you ask: what has all this to do with "Mr. Sen?" Ah! blinded ques-

tioner, will you never learn to see through a ladder? Why, "Mr Sen" was a "distinguished foreigner." Need I say more to indicate his fate? I throw not. It already rises before you, a ghastly picture, most terrible. The story may be told in few words: "lost—not in the jungle—not in Seven Dials, or Gallowgate, or Cowgate—but, lost among the ancient young Ladies." Sad fate! I am certain I may calculate on your sympathy.

No sooner had he landed in England than one of the number—who has succeeded, through much talking and writing, in persuading a good many people that she has done a great work in India by establishing a few godless schools there (which, however, all came to grief a few months after establishment),—the "dira Celæno" of the crew, the "maxima furiarum,"—pounced down upon him like the Harpies on the Trojan banquet at the Strophades, and, fixing her talons upon him, held him firm, till the rest of the troop also bore down upon him, and he remained their prisoner till he fled the terrible land! They had got hold of a real live foreigner, a handsome fellow in gold spectacles and olive skin, and had no notion of letting him go. They could constitute themselves his jailors and champions, holding him for themselves, and with all the enthusiasm of a still gushing, if slightly mature, young Ladyism, flood all available newspapers and periodicals with defences of their friend and "lion," if any one ever ventured an attack; they could gratify indefinitely their love of publicity; and they could with their English-speaking captive and hero, successfully compete with the "Sucking Infant" or the "Giant and the Dwarf," in drawing crowds to their "Cookey fights" and "Swarrys." Thus the Babu in their hands became transformed into a peg on which their love of notoriety was to get an airing, a lay figure on which it was to be advertised anew that there is nothing in the world like "irrepressibility," and that Misses Carpenter, Cobb, Collet, Poore & Co., are its living apostles. Write the names of these ladies and a few Unitarian clergymen, and you have written two-thirds of the history of our Brahmic Preacher's visit. The men who might have done him good, who might have en-

larged his horizon and given him something of that which he yet lacks, had no chance—the sharp elbows of the “irrepressibles” were into their ribs if they dared approach, and so they kept off, out of sight, as sensible men are apt to do under such circumstances. Need you be told the upshot of the matter? The Babu, who, I believe, when he left his own country, really desired to *learn*, was shoved forward as the prodigy, and, surrounded by his admiring and wrinkled jailors, compelled to assume the position of a *teacher*. The crowd, with true John Bullism, amazed to find that a foreigner, —“a fellow with a black skin, Sir,”—should be able in good English to discuss intelligently the religious questions of the day, applauded, and the Ladies asserted that the stalest platitudes were the freshest of truths, and prepared to tilt in Dailies, Weeklies, Monthlies, against any infidel wretch or “bigot” (that’s their favourite word) who ventured to assert that the Christian world had ever before heard that God was “our Father,” or man “our Brother.” It was declared to be “new;” the “Gospel that we needed;” that “here is an Oriental coming to teach us what a hard and dry Orthodoxy had covered with its formalism from our sight;” and that “he spoke with wondrous power.” In this way the Unitarian and Arian backers of the Babu spoke concerning the diluted Gospel morality which he announced, and the Christianity—with Christ-ignored Theology—which he preached, as if it was a wondrous “Glad Tidings” newly brought to their ears. Need we wonder that Keshub came to believe that he was what they told him he was,—that all the light which formerly he was willing to acknowledge as received from the Bible and “Western civilization,” he had in reality got from the wonderful manufacturing mill of his own subjectivity,—and that, instead of having anything to learn from Christian England, it was all the other way; he was to be the teacher speaking with authority. The whole thing would be ludicrous were it not so awfully, so overwhelmingly, sad in its consequences—not to himself only, but to the thousands who are watching his course and guiding themselves by him, and who now triumph in what they think to be a confession that England has to sit

at the feet of their prophet and learn of him. Of course it is nonsense, but natives of Bengal cannot be expected to know who these few noisy bodies really are, and their utterances are eagerly quoted as representing the mind of the country, and as proving, what the vanity of the Bengalis readily believes, that Brahmoism is the highest form of religious thought, and is to be the universal religion of the future, instead of its having plagiarized every principle of vitality which it possesses from Him who “spake as never man spake.”

Be thankful, Brother Bluenoses, that you are still free from the women of the “Woman’s Rights” order. You used to have “the men” in Pictou—pity you have not some of the grand old God-fearing saints still—but let us hope you will long be spared the infliction of “the women.” Stamp them out as you would the cattle plague, if ever they begin to show themselves, if you want your women to be womanly, and your homes to be homes still. Let the first woman who shows herself on a platform be *instantly* deported to the United States, and let proclamation be made that the second will without fail be married to Joe Toney the Indian, *with strict injunctions to keep her quiet*. If the first part of this threat be ineffectual, infinite confidence may be placed in the latter part. Silence is death to an “irrepressible!”

I think in my last letter I mentioned the panic into which people had been thrown by rumours of a threatened mutiny among the Sepoys. That word, mutiny, is indeed a terrible word for us here, as all will understand who know anything of the scenes of '57. It brings before all minds a shape of terror, coming silently as death and unexpectedly as the impulses of untutored men—a formless giant fell to strike, yet hard to be stricken. It brings up associations that lead to the lines at Meerut surrounded by their girdle of blazing houses, with slaughtered women and children; to the battered Residency at Lucknow; and to the accursed Well at Cawnpore. And though the inhabitant of Calcutta has no memorial of wholesale murder before him as a constant reminder of what a Sepoy mutiny means, yet, even at this comparatively distant day, no stranger will be many days here before he hears

many stories connected with that month of fiery trial when men held their lives in their hands, when the city swarmed with Mussulmans from all quarters who had hasted like eagles to the anticipated banquet, and whose eyes plainly told that they held the days of subjection to be gone, and those of triumph to be very near; he will hear of the prayer meetings that were held every evening in the old Mission Church, till Government sent a request that they might be discontinued because they encouraged the natives in the belief that we were afraid; of the prompt obedience, because Christian men know how to obey, and of the arrangements that at a certain hour every night every Christian family should kneel before the throne and ask God to have mercy on our countrymen and countrywomen in their sore besetting at Lucknow, and Benares, and Allahabad, and in all the mutinous land; he will hear of the armings and drillings; of the congregating of families as night came on in the large houses, and of the patrolings by the gentlemen till morning; especially will he hear of that "panic Sunday" when the few who ventured to church went with their rifles in their hands, because that the mutinous regiments only 16 miles distant were hourly expected to sweep down upon the city, and then it could only remain for them to die as became British men to die; then perhaps, if the narrator be a Christian man, he will hear an expression of thanks to the good God who designed only to purge and not to destroy us, and who threw over the minds of the mutineers the shadow of a great fear of the English name, and held them from *daring* to do what they might easily have done, till the fighting men came from Madras on the South, and Persia on the West, and Burnmah on the East, to hold in check and even to begin the work of reconquest, whilst the might of the motherland was crossing the sea, and the long British arm was preparing to smite; he will be sure to hear of the arrival of Neill with his Madras Fusiliers—his "Lambs," as they were called—the advanced guard of that body of fighting and praying heroes who made the saying go forth from Calcutta to Umrits that the white men could not be conquered.

The whole land is full of memorials of

these dreadful days. Yet they are days too full of greatness and honour for us to let them be forgotten, full of suffering and horror though they also be. Never since the days of Marathon and Thermopylae had manhood so conspicuously asserted its rights to be free and to rule. Nay, even those days of the olden time lose lustre in the comparison; for here was the full display of *Christian* manhood. Our heroes were not only men of the battle, but also men of prayer. Havelock smote lustily with the sword, but his prayers were no less mighty than his blows. Neill was a masterful soldier, a Cromwell in arms, but he was a Cromwell in Faith likewise—stern, sweeping as with a besom of destruction the foes of our race and name, yet ever looking upwards in a high old covenanting spirit, and faithful with an earnest unflinching faithfulness to the light that was within him—a soldier's sense of duty. Henry Carr Tucker, Commissioner of Benares, who held on to his post during weeks of prolonged suspense, surrounded by thousands and thousands of scowling and fanatical foes whom he restrained by his moral courage that held them bound more effectually than an army could have done, was one who, under any circumstances, would have been pointed to by his fellows as a marvel of childlike Faith,—a man whose implicit trust in God is still denounced as fanaticism by the godless, and is still a source of strength and rejoicing to the godly. Henry Tudor Tucker, his brother, so like him in Christian fame, yet so different—even grander, it seems to me, in the magnificent proportions of his character, in which the lamb-like and the lion-like united to form a great Christian Hercules—the Judge who had erected four pillars at the boundaries of his district, on two of which in various languages were engraved the ten Commandments, and on the other two of which were engraved the free Gospel calls and invitations; he was a man who lived the "friend of the poor," gentle and tender as a child, and he died like one of the grandest of these grand heroes after having, single-handed, done deeds of which the people of his district still speak in awe and wonderment. And what can be said more than has been said a hundred times of that Bayard of India,

Goods for the South Seas.

Mr. Editor:—

DEAR SIR,—I do not know that I could do better in this letter than offer a few suggestions to our Foreign Mission Board, our Ministers, and all the congregations within the bounds of Synod, as to the most suitable kinds of Mission goods for the New Hebrides.

“without fear and without reproach,” the stainless Henry Lawrence, the man who asked them to write on his tomb, “tried to do his duty?” And time would fail me to speak of the heroes of the Punjab—of that band of friends all knit together in a common object and enterprise, and still more closely knit in the bonds of a common Christian Faith and Hope—whose names history will not let die as long as hearts beat sympathetic to greatness. There, unmoved as a rock amidst the overturnings going on around him, sat “the great Commissioner” John (now Lord) Lawrence, planning and working, multiplying his scanty resources, and sacrificing all to what he knew was to determine all, the capture of Delhi—a man, like Bismark, of “blood and iron” if it were so needed, yet greater than Bismark, inasmuch as he saw the True and Tender, whereas the other only sees the Strong. Around him, as Lieutenants proud of their Chief, were Herbert Edwards, and Nicholson, and Chamberlain, and a host of others, each fit to lead, yet each glad to obey one so worthy to command.

We cannot read of these days of storm and of the pilots who weathered it, of the undaunted spirits that rose the higher the occasion rose, of the unselfishness and sacred friendships of the principal actors, without a conscious rising of one's own heart and spirit, and a conscious pride in belonging to a race capable of sending forth men so grandly great. Never in any period of our history did the British character shine out so brilliantly, and never—mark this, you who sometimes speak as if the Christian man were wanting in the *stronger* virtues—*never in any period of our history were so many avowed and distinctively Christian men standing at the front.* I allow those who wish to do so, to draw a connection between these two facts. I simply state them.

Well, this letter is long enough. Perhaps on some future occasion I may tell you the story of some of these heroes, so that those of the readers of the *Record* who may not yet know, may understand why the word mutiny is a terrible one to us here, and why we boast of our worthies of '57.

Yours, &c.,

C. M. G.

I think I stated in my last letter that this winter my humble contributions to the *Record* would have a more direct bearing upon the actual working of our mission to the New Hebrides than perhaps they seemed to possess in the past. I know my suggestions will be received in the same spirit they are offered. I also know quite well there are many in town and country deeply interested in our mission to the poor sunken South Sea Islanders, who are willing, nay anxious, to contribute articles of clothing for the natives, if they just knew the most suitable kind of material to send.

Knowing these to be facts, and knowing, also, that the few months yet to be spent in Nova Scotia will pass away much more rapidly than any of us dream of, I respectfully offer my opinion respecting the mission goods most suitable for the tropics, how they should be put up, and when ready for shipment at Halifax.

1. *Clothing most suitable for the natives*:—For the men and boys:—Homespun or grey cotton kilt, a check cotton shirt, and a chip or straw hat. For the women and girls:—Print cotton skirt, a jacket of same material made with yoke piece at neck, and a straw hat. With these they look well, and are lightly but sufficiently clad, the gentleman's outfit costing about six shillings sterling. And the lady's about nine shillings. Besides these, white duck pants, check frocks or loose jackets for the men, with belts, and chip or straw hats, are admirable. Then I might mention that light shawls are articles which would be of much use to the women. It would be well to have a few kilts, pants, shirts, skirts and jackets made up in Nova Scotia, as you cannot get heathen women willing to learn to sew immediately, and in the meantime you would like to see those who attend the “*nalaiqaheni*” (worship) clothed. But the bulk of our material should certainly go out in webs, and not be made up into garments here. In the first place, our good friends of the mission at home have the most extravagant notions of native costume, and fancy that because they are uncivilized, they like garments of gorgeous colours put on in the most fantastic style; and in the second place, it is good training for the women who are learning to sew, to

make up their own and their husbands, garments.

After you have made up some of the style and shape I have suggested, then you cannot err in sending the following:—Grey calico (unbleached cotton), printed cottons, muslins, buffs, grey and blue drills, N. S. homespun (grey, white, brown or plum colour), thin and undressed. All the above to be sent in webs. Of the first two,—the grey calico and the printed cottons,—too much cannot be sent. The unbleached calico had better be sent narrow, as it is almost altogether used by the men for *lava-lavas* (a strip of narrow calico tied around the loins of the men), and hence it is only a waste to have it wide. About 30 inches is sufficiently wide for *lava-lavas*; and by attending to this it will be found to cost less money than the wider, and be better suited.

Cheap summer shawls are of much use for the women, so also are large coloured handkerchiefs and broad white or coloured hats.

Again, for the men, white duck pants, light vests, white and coloured shirts, white or coloured hats, common cotton coloured handkerchiefs, cheap scarfs used as girdles, as they do not wear shoulder straps. A few single or double blankets are often of great service.

Now I have given a pretty long and varied list of clothing necessary for the natives, and some may think them pretty well civilized if we can get them to wear such nice clothing all at once; and they would judge correctly; but they cannot be induced to wear any clothing at first, not they. Then it may be asked, why send them clothing? Well, we answer, every thing must have a beginning, and, as all great and lasting changes are slow, so also is this great and important change of a nation from heathenism to Christianity. Although heathen natives will not wear clothing as soon as their missionary lands and commences his work among them, still, it is well to have clothing for them, as some of them soon begin to put on clothing on Sundays, even before they have the most remote notion of putting off the old man. And some of them, out of respect to the feelings of the Missionaries and Christian natives, desire clothing that they may wear it. Chiefs, out of sheer pride, at times come out with their odds and ends of European clothing.

Besides these, a missionary going on to a heathen island requires some articles of a general nature for gifts and barter. The present even of a hatchet and a string of beads to a chief at times gains his good will. I don't mean to say a missionary is

to give away the mission goods entrusted to his care by the church in presents to the natives, neither do I presume to lay down a rule which should guide him in this matter. Each missionary must be guided by his common sense and the exigency of the case. There are circumstances of a peculiar character occurring almost daily when the missionary, in order to break down that feeling of timidity and suspicion characteristic of savages, will bestow some article of property upon one or more of the tribe by way of introduction, no matter whether it is his own private property or that of the mission. Therefore it is that every missionary should have by him a promiscuous lot of mission goods which we will designate *barter*, as follows: assorted beads, clasp and sheath knives, scissors, harps, fishing-hooks, pins, needles, thread, buttons, hooks and eyes, adzes, augers, chisels, gimlets, saws, planes, picks, spades, hoes, common tin or zinc, oil lamps, lamp wicking, steal rat traps, nails, hammers, soap, grey calico in webs, prints, buffs, drills, striped shirting, blue and grey drill made up into men's pants, women's hats (broad rim), men's hats and caps, cotton shirts, singlets, scarfs and belts. No description of cloth is so much in demand among the heathen natives as common red cotton. They wear it round their heads in narrow strips of about two inches in width. As much of the cloths and cottons as possible should be sent out in webs, that is not made up. It packs to better advantage than made up garments. All mission goods for our mission intended for this year should be in Halifax certainly not a day later than the first of September. We should get some gentleman of either St. Matthew's or St. Andrew's who understands how goods should be packed, to put up our mission goods. Let him be the authorized general Agent, to whom all mission goods from our Church for the New Hebrides' mission shall in future be sent, and we will then find that we will have more mission goods, better put up, and with more economy and greater satisfaction, than could otherwise be expected. Many would send in goods if they knew of such an agency. I am quite sure our good Foreign Mission Board will attend to this. I would not think of suggesting these arrangements but for the following reasons:—

1. As I have had perhaps more personal and practical experience in the mission than some who may read these lines;
2. I am quite sure my suggestions will be received kindly by every member of the F. M. Board;
3. Our Church is yet in its infancy in missions, and cannot have all things of this nature at once arranged;
4. By having

the goods in in time, they will be carefully and properly packed, thereby saving needless expense; 5. The time is now rapidly approaching when I must up and away—not quite eight months. It is very desirable, therefore, that all mission goods or private packages going out to the Goodwills by me next autumn should be packed, addressed and invoiced ready for shipment by the first of October. This will prevent confusion and mistakes.

About the first of October—(if no unforeseen circumstances take place)—Mr. John W. McKenzie, myself, and probably Mr. Joseph Annand, will be bidding adieu to our dear native land, and turning our faces towards the dark isles of the southern sea.

Eight months may seem a long time to look forward to by those who are remaining at home, but to us who are then about to separate ourselves from kindred, friend, home and country, these few months yet to be spent with congenial friends and companions in our much-loved native land will glide away as swiftly as the morning cloud.

Then, who can blame us if we say
We love our native land?

But I fear, sir, I have already presumed on more than a reasonable share of your space; and although I intended to refer to some missionary meetings we had during the Christmas holidays, yet I must leave them to a future number and come abruptly to a close.

Ever yours, sincerely,

H. A. ROBERTSON.

Oxford House, Halifax, Feb. 1, 1871.

A Trip to Wallace.

To the Editor of the Record:

DEAR SIR,—Having frequently heard you complain, and not without reason, I daresay, of the very few “reminiscences” of the lives of “country parsons,” and jottings of their sometimes extended rambles, finding their way to your sanctum, I have concluded to send you a few notes of a tour to the North, lately made by me. I trust the effect upon some of the readers of the *Record* may be to make them turn over a leaf other than that on which the printer may display the said notes. Having received a kind invitation from the Rev. Mr. Anderson, to be present at a soiree to be given to his Sabbath scholars, on the evening of Wednesday 25th ult., I set out on Monday afternoon, from Folly Mountain, where I had been preaching the previous day. I reached the Manse at Wallace about half-past eight in the evening, as much like an icicle, it was remarked, as a

man could be. A hearty greeting from Mr. Anderson and his hospitable lady cheered my spirits, and a glowing fire soon warmed the body.

On Tuesday, Mrs. Anderson and Mrs. McFarlane, who, notwithstanding the intense cold, had come early to the Manse, intent on preparation for the morrow's eve, were busily engaged at work. The temperature outside being in such striking contrast with that indoors that I was not tempted to go out, except for the purpose of making a visit to the church in the evening, I had a fair opportunity of inspecting the preparations going on. As they presented what was to me a novelty in S. S. soirees, and what I have reason to suppose would be such to many of your readers, I had better describe them. It was expected that about two hundred S. S. children would be present, and as many little bags of net, with variegated strings, had been prepared, which were being filled with apples, nuts, raisins, cakes, candies, &c., to be ready for distribution among them. By this means the trouble of setting tables was avoided, and, when the soiree came off, each one in primitive style received his portion, Benjamin's (if he happened to be present) depending not merely upon the capacity of his stomach, for all had enough and to spare. On Wednesday, the snow unfortunately took to dancing, whirling and waltzing about in a furious manner. Towards evening the temperature fell to about 20° below zero, and many were prevented from coming out, especially from a distance. Notwithstanding, there were over 100 children gathered in the church in the evening, four out of the six schools in the charge being represented. One little fellow had come, I believe, about eleven miles.

After praise, reading of the Word, and prayer, the little nets above mentioned were distributed, and to prove the truth of the old adage, “'Tis an ill wind that blows nobody good,” as so many of the little ones had been prevented from coming out, we “older children” were made the recipients of the favours intended for them. Speeches were then made by the pastor, the writer, and Dr. MacLean. The choir and children, during the evening, sang several choice hymns in excellent time and harmony. These hymns were chiefly from the Scottish Hymnal, which has for some time been used in the school in Wallace, and is a great favourite with old and young.

I have heard several anecdotes of a celebrated peddler in Wallace whose demonstrations, so protracted and other meetings, to be in harmony with some other points in his character, are more singular than refined. He had not spent all his days in Wallace.

but had entered through "the golden gate of the Pacific" into that heaven of gamblers—California, and returning, probably by way of Salt Lake, had imbibed somewhat of the spirit (singular) of the latter day saints. Borrowing the colouring of the future from the past, his paradise far transcended Mahomet's.

But enough, or, some may think, too much, of such nonsense. I returned better fitted for undertaking many "a day's work in Truro," being strengthened, I trust, by my visit to Wallace, where I found my friend Mr. Anderson with even more stations than I have. Besides occasional ones, I found that he supplies eight regularly, viz.: Pugwash, River Philip, Pugwash River, and Victoria—which could properly form one charge. Then, Wallace, Fox Harbour, Stake Road, and Gooseshore, which might with propriety form another. The combined charge, I learned, on enquiry, extends about 30 miles along the shore, and in some places 12 miles back. Although the pastor's labours are diffused over so wide a field—a great source of weakness in itself—yet, from the fact that some fifty communicants were added to the roll during the year, '69-70, it may be safely concluded that they are not in vain. In the eight stations above mentioned there are but three churches owned by us, but there is a fourth in which our people have a right in common with other Protestant denominations. One feature in connection with the congregation of Wallace particularly pleased, though it did not surprise me, for it is a feature possessed in common with many other congregations of our church. I refer to the amount of work done by the ladies. I would like to describe the beautiful manse, erected chiefly by their efforts, and the many other improvements in and about the church which they, lead on by the wife of Senator the Hon. Alexander MacFarlane, have effected or assisted in; but want of space forbids. In the meantime, I conclude by wishing every success to the *Record* in its improved form, and remain yours, &c., W.

the next meeting of the Presbytery of Pictou. We hope to be able to chronicle soon the arrival of one or two other Missionaries, as the' Couvener of the Home Mission Board is now in correspondence with several. In the meantime, the least that our vacancies ought to do is to support vigorously their Presbytery Home Mission, and to have their local collections for services made in advance, that we may keep the promises made to the Colonial Committee, and do our duty for the future,—as we ought to do.

Co-operation.

According to appointment, a second Conference was held between the Presbytery of Tatamagouche and a Committee of the Presbytery of Pictou, at Tatamagouche, on the afternoon of Tuesday, Jan. 17th. The utmost friendliness was manifested, and a Minute adopted, expressing the gratification that both parties had received from the Conference. The minute will be laid before the Presbytery of Pictou at its meeting in March.

St. Andrew's Church Benevolent Society, Halifax.

The 41st Annual Report of this Society is before us, and shows a favorable result of last year's work. The subscriptions to its funds have increased considerably; and while more work has been done, and more money spent in purchasing provisions and fuel for the poor of the congregation, there is a larger balance on hand than at the close of the preceding year. The subjoined extract will give an idea of the Committee's plan: "The additional outlay was met by the sale of garments by poor women, to whom a commission was granted on such garments as they could sell at a cheaper rate to their poor friends. In this way the Committee believe that they are doing a double work—they afford to some poor yet honest person the opportunity of realizing a small sum daily, and they are, on the other hand, providing substantial garments at a low price for such poor persons as may feel inclined. The Committee appoint one or more of their number to visit those whom they benefit in any way, to make personal

News of our Church.

Rev. Mr. Dund.

This gentleman did not arrive by the "City of Cork," as was expected. He will in all probability be by the steamer due here about the 10th inst., and will proceed at once to the Albion Mines and Westville, where he is to labour till

inquiry as to their needs and worthiness to come under the Society's consideration. In this way they keep up a personal acquaintance and intercourse with all such as receive work, clothing, food or fuel at their hands."

Richmond.

On Sunday, the 29th ult., the communion was dispensed at this place by the Rev. John Campbell of St. Andrew's, in accordance with a deliverance of last meeting of the Presbytery of Halifax.— Though the numbers were small, the services were very impressive, and calculated to have a beneficial effect upon the congregation. The new Church is progressing favourably, and already promises to be a very beautiful structure. We have every hope of this becoming, ere long, one of the most important charges in the Church. There is a course of lectures and readings at present being carried on, the proceeds of which are to be devoted towards replenishing the Sunday School Library.— And too much praise cannot be bestowed upon all interested in conducting the Sunday school part of the congregation's work. After throwing off two or three swarms, which have now developed into large Sunday Schools in other Church connections, our school at Richmond is to-day larger in numbers, and more efficiently taught, than ever. May God's blessing still follow and forward this and every other good work.

Lecture.

The second of a course of monthly lectures before the Young Men's Association of St. Andrew's, Halifax, was delivered on the evening of the 16th of last month, by the Rev. Geo. J. Caie of St. Stephen's, St. John. The subject, "The coming marriage between Princess Louisa and the Marquis of Lorne," was handled in the Rev. gentleman's usual chasteness of conception and lucidity of style; and we feel assured that the audience, overflowing as it did the capacity of the Church, must have retired carrying away much valuable instruction, having spent a pleasant hour. The third lecture will be delivered by William Garvie, Esq., Barrister-at-Law, about the middle of the present month.

St. Andrew's Church, Pictou.

The munificent example set by four gentlemen in this congregation, referred to in our last, has been well followed up. On Monday the 16th Jan., immediately after the Communion Services, an adjourned meeting was held in the basement, — Wm. Jack, Esq., in the chair. After the reading of the minutes, John Crerar, Esq., rose and stated that his brother David Crerar offered the congregation a bell, to cost about \$400, but which was not to be rung until the first Sabbath after the debt was paid. This announcement was received with much applause. Thereafter Donald Fraser, Esq., intimated that he would be one of ten to give \$200. This was followed up by one after another in sums of \$200, and then smaller sums, and we understand that, ere the meeting closed, the prospects of the debt surviving 1871 became very poor indeed. Well done Pictou!

St. Andrew's Church Sabbath School, New Glasgow.

SECRETARY'S ANNUAL REPORT.

A great degree of prosperity has attended the operations of the school during the past year. The increased number of scholars rendered necessary the formation of two additional classes, and the roll shows, at the end of 1870, nineteen teachers, and one hundred and eighty scholars, against seventeen teachers and one hundred and sixty scholars for the corresponding period of the preceding year.

The general deportment of the scholars is excellent; and the quiet and orderly manner in which they dismiss, is more particularly to be commended.

The *British Workman* and the *Child's Paper* are supplied to the school, and also books from the library, which the scholars select for themselves from catalogues provided for that purpose.

The library is in such excellent condition as to merit and require special mention. It contains six hundred and fifty three volumes, many of them new and of considerable value. This truly delightful state of affairs is due to the Superintendent, Mr. Pollok, by whom was also introduced the new mode of distribution, which avoids many very

annoying features of the former method. While on this subject, it is necessary to mention the librarians, who, both in the first arrangement of the books, and in the discharge of their regular duties, have accomplished a great deal of work in a most satisfactory manner.

There exists in connection with the school a Teachers' Association, with regular weekly meetings, which has been found a valuable institution.

The expenditure for the past year has been very heavy: for books, and library fittings, \$104; and for papers, \$43.50. To meet this there is a sum of \$120.25, leaving a debt of \$35.50, which we hope will soon be discharged.

The tea meeting is the great event of the Sabbath School year, at which the ladies, on each returning occasion cover themselves with honour in the performance of work, which no one could properly estimate who was not engaged in it.

The Late John Graham, Earltown.

BORN 1789—DIED 1870, DEC. 29.

Died at Earltown, on the morning of the 29th Dec., 1870, in the 83rd year of his age, John Graham, elder. He was a native of the parish of Clyne, Sutherlandshire, and immigrated to Nova Scotia in 1820.

It has thus again become our painful duty to record another "father in Israel fallen." It is with deep sadness that we witness one by one of those by whose mature experience and wise counsel the Church has long profited, pass away from our midst.

John Graham was an instance added to the many, of the power of the wisdom and care of pious parents; and of the influence of early training in the fear of God, in the knowledge of the holy scriptures, and in the habits of a serious Christian life. So early had the spirit of grace and wisdom begun to work in him, and so inwoven were divine things with the elements of his mind and heart and habits, that grace seemed to him a second nature. The pleasures, amusements and worldly allurements that so often find favour with the young, had no charms for him, for he preferred the "house of mourning to the house of feasting"; and "one day" with him "in the

courts of God's house was better than a thousand." He always, by precept and example, discouraged the gaities and frivolities that absorb so much of our time in the days of our youth.

He continued to observe the same good habits through life. He was a man of great single-mindedness in his aims; honest and upright in all his dealings, sincere and unobtrusive in his piety, most conscientious in duty, and always characterized by the christian modesty that led him to "esteem others better than himself." No trifling circumstance would ever keep him from his place in the house of God, either on the Sabbath days or prayer-meeting days. The depth of his views, and the ardor of his piety, gave a remarkable tone and power to his prayers, which were more like the "strong cryings" of a great heart under a great burden of necessities than is often heard. Many of your readers remember well his original and searching remarks on "Ceist" days.

He was ordained an elder in the Church in 1862—although his modest views of his qualifications for that office made him withhold his consent for a long time after the matter was proposed to him.

He was not without his "doubts and fears" even in his last illness, but these clouds at last vanished like the "mists of the morning," and he was made "more than conqueror" through faith in an able and willing Saviour. He breathed out his spirit committing himself to the "free grace and fulness that is in his Redeemer." We deeply sympathize with Earltown in this heavy loss so soon added to that of Donald Mathieson, Donald Ross, Esq., John McKay Millar, John Fergusson, Donald McKay Ross, and a host of others, whose stars have set here, we trust to rise in a brighter firmament, where their lustre shall never become dim.—COM.

Tea Meeting:

The annual tea meeting of St. Andrew's Church Sabbath School, New Glasgow, took place on Wednesday, Jan. 11th, in Mr. Jas. H. Fraser's large new hall, which was crowded to its utmost capacity; about 500 persons being present. That ample provision had been made for so large a number, reflects

great credit on the ladies of the congregation, by whom all the arrangements were made. Indeed all laboured diligently, as on many former occasions, and were fully rewarded by the result. The meeting was addressed by a number of gentlemen, and excellent music was furnished by the choir; besides which, the company was favoured with songs by the Misses Lippincott and Messrs. McLeod and Mackinnon.

This meeting was probably the most successful, as it was certainly the largest, of five that have now been held. A report, containing matters of general interest, was read by the Secretary, and is published in another column.

River John—Sabbath School New Year's Gathering.

On the evening of the first Thursday of the year, the scholars attending St. George's Church Sabbath School had their annual entertainment. About 40 children met, by invitation, at the Manse, accompanied by their Teachers. After Tea had been partaken of, the company proceeded to the largest room in the Manse, where the remainder of the evening was spent in the most pleasant manner. Hymns were sung, Bible Pictures examined, and recitations given by several of the scholars. An exhibition of Magic Lantern views, including various scenes in the Holy Land, illustrations of Bible History, &c., concluded the interesting programme.

Dr. Donald.

We know of many who will anxiously turn to this page of the *Record* to learn the latest and most reliable intelligence concerning the health of one so highly esteemed, not only by the members of our own, but by those of other Churches throughout the provinces, as the Rev. Dr. Donald.

This notice is written on the first of Feb., and we are able to state that the Dr.'s health is not worse than it was a month ago. He still suffers but little pain, and has the use of one side of his body. His mind is also clear, and at times he is cheerful and happy. He is fully conscious of his state, and waits patiently with loins girt and lamp burn-

ing, ready at any moment to obey the summons, "Come up hither." He speaks but little, but he hears and knows all that is said. He loves to have his family by his bedside, and seems happy when they are around his pillow ministering to his helplessness, vying with each other in little kindnesses to their loved and loving parent. The word of God is his meditation and delight, and many of David's outpourings in the hours of trouble are his favourites. He loves that sweet old hymn in which the sorrowing ones of earth have so often poured out their heart's tenderest feelings:

"Nearer, my God, to Thee!
Nearer to Thee!
E'en though it be a Cross
That raiseth me.
Still, all my song shall be,
Nearer, my God, to Thee—
Nearer to Thee!"

Since our notice in last month's *Record*, Dr. Donald's resignation of St. Andrew's Church has been accepted by the Presbytery and congregation, and the Church was declared vacant on Sabbath the 22nd Jan., by Rev. Peter Melville, at 11 A. M., and Rev. Geo. J. Caie, at 6 P. M. Instead of the \$1000 spoken of as a retiring allowance, the congregation unanimously voted a sum of \$1200, thus giving a most direct and tangible proof of their sympathy with their afflicted pastor and his family.

Presentation to the Rev. William Murray of Campbelton, N. B.

On Monday, the 2nd day of January last, a deputation from the large congregation over which Mr. Murray ministers, composed of Mr. Frith, Mr. Mott, and Mr. Kerr, waited on the reverend gentleman and presented him with an elegant set of silver-mounted harness, and a purse of dollars. An address was also presented to Mr. Murray, expressive of the esteem in which he is held by the congregation. In his reply to the deputation, Mr. Murray mentioned how completely he was taken by surprise by the substantial token of their regard which the congregation had just afforded him,—how very gratifying it was to his feelings, and what an encouragement it must be to him in the discharge of his duties.

St. Stephen's Church Sabbath School, St. John.

The annual meeting of the teachers of this school was held in the Session-house on Monday evening, Jan. 30. at 7.30.

Mr. Wilson, Superintendent, submitted a report showing the state of the school during the past six months. From the report we cull the following interesting facts and figures:—

The average attendance during the past six months has been—	
Boys.....	51
Girls.....	63
Total average.....	114
On August 7th the attendance was.	
Girls.....	100
Boys.....	63
Total.....	163
Teachers, including Superintendent and Librarians.....	27
Infant Class — 14 girls, 12 boys.	
Total.....	26
Scholars on Roll, including infant Class.....	189
Bible Class.....	44
Total in Sabbath School, including teachers and scholars, and Bible Class.....	260
Collected from children's offerings during six months....	\$19.35
Collection in Church for School.	9.72
Balance on hand.....	8.00
Total during six months....	\$37.07
Paid for Books, &c., &c.....	10.88
Total on hand.....	\$26.19

It was resolved to expend the sum of \$25 immediately in adding books to the Library, and the Sabbath School Board were instructed to make selections.—The same Board of Management was reappointed, with the addition of Mr. Stodthart, Treasurer. It consists of Mr. Wilson, Superintendent; Messrs. Buchanan and Dalton, Librarians; Mr. Duncan, Secretary; Mr. Stodthart, Treasurer. The St. Stephen's Sabbath School have made large donations of second-hand books to country Sabbath Schools, and have still on hand a large number to dispose of to those in need.

The late James Robertson of St. John, N. B.

Early on Monday morning, January 16th, we were suddenly deprived of one of our most respected citizens. The news of Mr. Robertson's death came suddenly upon every one, even the members of his own household and family. Although an invalid for some months past, and at times unable to attend to his official duties, there were no symptoms of the near approach of death. Nature had given him a strong and vigorous mind and body, and he often referred to the powers of health and endurance with which he had been blessed through his lifetime. To his numerous friends, therefore, his sickness brought no great cause of alarm, and they daily looked forward to the pleasure of meeting his well-known face and smile at his accustomed place of business. But God had ordered it otherwise. The disease that secretly preyed upon him from the first, rapidly increased. He, however, did not seem to share in the sanguine expectations of his friends, and, from the first, hinted frequently to those nearest and dearest that his work was done, and his days on earth numbered. So firmly convinced was he of this that he left his place of business and all belonging to him in complete order some weeks before his death. Knowing in his own mind that he must needs go the way of all flesh, he had wisely completed his business with the world, and then quietly retired to his home and family, and then patiently awaited the command of Heaven.

His life of 57 years was one of activity and usefulness, and his death has left serious blanks, not only in the social and family circle, but in those of a more public character. Mr. Robertson was born in the town of Huntly in Aberdeenshire, Scotland, on the 25th of January, 1814. He came to St. John in May, 1832, and, during the past 39 years, he had taken a deep interest in the affairs of this city and Province. From the year 1854 to 1865 he resided at Moncton, and during these 11 years he edited and published the *Westmoreland Times*,—a journal that long wielded a considerable influence in the political affairs of the northern part of this Province. For some years he also discharged the duties of Station Master on the European and

North American Railway. In August, 1865, he returned to St. John, and engaged in an Insurance business, and soon became connected with many public and private institutions, and made many true hearted friends in this city, by whom he will be long missed and deeply regretted. Since the opening of the new St. Stephen's Church, he has manifested a deep interest in its welfare. He occupied the position of Chairman of Trustees at the time of his death, and for two years conducted with great harmony and success the Church choir. In both positions he is greatly missed. His business talents, and his great musical experience, rendered him a most valuable member of the Church and choir, and the important services rendered by him in both positions were referred to by Rev. Mr. Caie in a funeral sermon preached in St. Stephen's Church on Sunday morning, January 22d, from the words, "Arise ye and depart: for this is not your rest." Mr. Robertson's funeral took place on January 19th, and was one of the largest and most respectable that St. John has witnessed for many years. His Masonic brethren accompanied his body to the grave with the greatest mark of respect, and the road leading from his late residence to the English cemetery was lined with spectators. The services were conducted by Rev. Mr. Caie, Rev. Mr. Lathern, and the Provincial Grand Master. Mr. Robertson has left a widow, two sons and a large circle of relatives who mourn the loss of a kind husband, an affectionate father, and a true and warm hearted friend.

Cape Breton.

The call for missionaries to occupy portions of this destitute field is loud and urgent. At present we are without a representative in that vast and important sphere of labor; but earnestly hope ere long to be able to record the arrival of one or more missionaries to supply her vacancies there. A correspondent says, "Our people at Loch Lomond are in low spirits, as there is now no minister in Cape Breton belonging to the Church of Scotland, since Mr. Fraser left. I hope the ministers of Nova Scotia will not neglect this destitute place, but use

all their endeavors to send a missionary to labor among us as soon as they possibly can, for the people are remaining firm adherents of the Church of their Fathers."

Ladies' Society, St. Andrew's Church, New Glasgow.

Collected Jan. 1870.....	£2	2	6	
" April, ".....	1	12	6	
" July, ".....	3	2	6	
" Oct. ".....	2	3	9	
" Jan. 1871.....	2	12	6	
Donation from Mrs. Skinner, Woburn.....	0	10	0	
Balance from 1869.....	5	1	6	
				£17 5 3
Expended—For. Miss.....	£5	0	0	
Coal for poor... ..	0	7	6	
				5 7 6
Balance on hand.....	£11	17	9	

Notes of the Month.

By the latest telegrams it appears as if the great war of 1870-71 were ended. The last few months have shown a perplexing succession of marching and fighting in all directions upon the soil of a wasted country. It would have required an intimate knowledge of the ground and military affairs to have followed the later movements of the war with any considerable degree of intelligence. Battles, and some of them great, have been of almost daily occurrence. Men have fallen by tens of thousands, and the soil has been empurpled with blood. The French have shown what they might have done, if they had been well led. In their desperation they have fought heroically; but the steadiness, coolness and perfect system of the great German army, has crushed them in its vast folds with the cold remorseless squeeze of a boa-constrictor. The Germans have lost hundreds of thousands of the flower of their nation, and, now that Paris has capitulated, shew their joy by thanksgivings and public congratulations. The sufferings of the Parisians, though not so excessive as has been the case in some of the great sieges of history, must have been very great. There is a grim humour in the incidents of the famine, wherever the rats and mice, together

with pussy, their natural enemy, all perish from one cause—the hunger of a greater destroyer. The terms of Bismark are very severe; and it remains to be seen whether the French nation will submit to them. France is to surrender two provinces, one colony, forty ships of war, and two hundred millions sterling. The payment of this large sum must be guaranteed by the municipalities; otherwise, the property of the wealthy will be taken and held as a guarantee. The other members of the French Government, who are mostly at Bordeaux, repudiate these terms, and seem disposed to give further trouble. The National Assembly is to meet at Bordeaux to take the terms of peace into consideration and decide upon the future government of France. The movements of the next three weeks will be the most curious of the war. Prussia gives France her choice; but if the latter choose a *republic*, what then? Will the former sanction the choice? Will she force Napoleon upon them? But we must wait.

Now that the war seems over, its lessons should be pondered by us all. Paris and France were centres of moral corruption, and they have received condign punishment. The instrument of its infliction has been an educated, an enlightened and a moral people. France was a country enfeebled by party strife. Prussia is a nation governed with a most unbending despotism—combining the wildest liberty of discussion on all subjects (except politics) with absolute submission to a government that extends its superintendence to almost everything. Both countries practised the conscription; but the Prussian system was the most complete. In modern war, the destruction of life is so great that no power can maintain armies in the field without a military organization of the whole people. The high education of the Prussian officers and men, and their knowledge of the science as well as the art of war, has formed their greatest advantage over the French. No nation can hold its position or be safe for a year in Europe now without military strength. Prussia is a territory-devouring and aggressive nation; and if other nations mean to keep her in her place, they must fight her with her own weapons.

The government of Mr. Gladstone

has incurred a good deal of odium from its timid policy in foreign affairs. The Premier has found it expedient to change his constituency by the resignation of Greenwich, where he has become unpopular. Meanwhile, warlike preparations are being carried on with vigour. Mr. Bright is no longer fit, from the state of his health, for a seat in the cabinet. An earnest effort is being made to settle the Alabama claims by the appointment of a U. S. Commission. News have again been received, which give promise of the safety of Livingstone, who is said to be at Mozambique. His friend, Sir Roderick Murchison, has been very ill, but is recovering. However, the great geologist is an aged veteran, and cannot live very long. Dean Alford has died at the age of 61—a man to whom the interpretation of the New Testament owes much. His works praise him as a learned, liberal and impartial expositor of Divine truth. He has thrown immense light upon scripture, and prepared the way for a more liberal theology. The influence of Alford will be long felt in the ranks of the gospel ministry. Mr. Gladstone's letter to Mr. Dease, wherein he has appeared to pledge the British Government to maintain the dignity of the Pope, has elicited a good deal of feeling in Protestant circles. It was simply a bid for British Catholics' support. Britain can very well afford to leave the Pope and his subjects to settle their own affairs.

The proposed union between the United Presbyterian and Free Churches has been discussed at Presbyteries innumerable, and the feeling and division of opinion are evidently so great on the subject that it is scarcely credible that union can take place between these bodies for some years. A serious division in the Free Church would be the immediate consequence. Two heresy cases have refreshed the souls of the orthodox hunters of new opinions—one in the Established and the other in the U. P. Churches. Mr. McLeod seemed to teach priestly absolution; Mr. Ferguson to teach a future offer of salvation to the wicked in another world. The Presbytery of Edinburgh have met with unexpected difficulties in dealing with the latter case. Mr. Ferguson defends his views very ably.

A. P.

Princeton Theological Seminary.

We have received the Calendar for 1870-1 of this celebrated School of divinity. It has five regular Professors, and two Lecturers extraordinary. There are 122 students in attendance, of whom 5 are from Dalhousie College. The Session is eight months long; from 1st Thursday in September to the last Wednesday in April.

ACKNOWLEDGMENTS.

LAY ASSOCIATION.

St. Andrew's Congregation, Pictou:	
Col. by Miss Ross, East Carriboo.....	\$ 2 77
“ Miss Gourley, town.....	11 51
“ Miss Ross, L. Broom.....	2 75
	<u>\$17 03</u>
To Cash paid James Fraser, Esq., New Glasgow.....	17 03

JOHN CREERAR, *Treas.*

Pictou, Jan. 10th, 1871.

West Branch Congregation:

Sec. No. 1.—Col. by Jessie Gray and Mary Fraser.....	\$5 45
Sec. No. 2.—Col. by Elizabeth Chisholm and Mary Grant.....	2 65
Sec. No. 3.—Col. by Isabella Fraser and Mary McQuarrie.....	3 73
Sec. No. 4.—Col. by Jessie McLeod and Annie Dunbar.....	3 87
Sec. No. 5.—Col. by Isabella McDonald and Mary McLean.....	4 27½
Sec. No. 7.—Col. by Harriet G. McKenzie and Christy McLeod.....	3 50
	<u>\$23 47½</u>

D. GRAY, *Sec'y.*

Hopewell, Jan'y 31st, 1871.

FOREIGN MISSION FUND.

Addt. from St. Matthew's, Halifax....	\$ 2 75
Col. at Dalhousie, per Rev. James Murray.....	14 29
Col. at Fredericton, N. B., per Rev. Dr. Brooke, \$21, and prem. exch. 48c.	21 48
Proceeds of a Juvenile Bazaar and Tea Meeting in basement St. Andrew's Church, Pictou, per Rodk. McKenzie, Esq.....	80 00
Col. at Chatham, \$26; Tabusintac, \$5, Halifax Cy.....	31 00
Col. at Nashwaak and Stanley per Rev. W. Fogo, \$4, and prem., 8c.....	4 08
	<u>\$153 60</u>

JAS. J. BURNER, *Treas.*

Halifax, N. S., 3rd Feb., 1871.

HOME MISSION.

By Col. from Dr. Brooke, St. John, N.B..... \$13 30
 GEORGE MACLEAN, *Treas.*
 Halifax, Feb. 6, 1871.

CASH RECEIVED FOR "RECORD."

D. McLeod, Belfast, Orwell, P. E. I.....	\$13 50
K. Baillie, Earlestown.....	5 00
W. Fraser, New Glasgow, for W. Fraser, Fall Brook.....	13 75
G. McNeil, Chatham, N. B.....	14 50
Do. for W. Crockett, Fredericton.....	0 62½
Do. for Mr. McNaughton.....	0 87½
D. Hislop, Pictou.....	11 87½
Do. for Rev. J. W. Fraser, Rogers Hill.....	1 50
Rev. J. Robertson, Tabusintac, N. B.....	7 00
John C. Thomson, Quebec.....	1 00
Hugh McLean, West River Station.....	2 50
David Munro, Woodstock, N. B.....	7 14
W. Sutherland, Six-Mile Brook.....	6 00
Rev. G. M. Grant, Halifax.....	4 00
R. Purves, Tatamagouche.....	5 00
D. Small, Charlottetown, P. E. I.....	17 00
P. McDougall, Loch Lomond, C. B.....	4 00
W. Munro, West River.....	5 00
Rev. G. W. Stewart, St. Peter's Road, P. E. I.....	16 00
D. McDonald, Pleasant Hill, E. River.....	6 00
Rev. R. McCunn, River John.....	10 00
Jas. Fitzpatrick, Westville.....	3 00
Rev. F. Home, Bathurst, N. B.....	5 00
J. Edwards, Fredericton, N. B.....	20 00
J. Paton, Bank of B. N. A., New York.....	1 00
J. Gray, Hopewell, E. B. E. River.....	9 00
Do. for Big Brook.....	5 00
W. Fraser, Port Philip, Pugwash.....	10 50
H. McKenzie, Albion Mines.....	6 00
J. Hosterman, N. W. Arm.....	3 50
Rev. W. T. Wilkins, Truro.....	16 87½
J. McEachern, Charlottetown, P. E. I.....	9 50
Do. for W. McPhail, Orwell Head.....	10 00
Alex. Fraser, McLennan's Brook.....	4 00
A. McLean, Mount Thoin.....	5 00
Jas. Thompson, for Rev. A. Ross, Harbor Grace, N. F.....	0 62½
Catherine McPhee, Dartmouth.....	0 62½
Mrs. J. McMillan, Antigonish.....	0 62½
W. McKay, Nine-Mile River.....	0 62½
Jas. McGregor, Cape George.....	0 62½
A. Campbell, Esq., M. P. P., Broad Cove, C. B.....	0 62½
Do. for Rory McKinnon, Broad Cove, C. B.....	0 62½

Halifax:—Mrs. W. Lawson, Victoria Road, 75; Mrs. Morrison, Mr. Armour, Mrs. Malcolm, Jas. Thompson, Sarah Lawson, Mrs. Downs, J. Watt, Mrs. Reid, D. McDougall, W. Grant, Mr. Wilson, Mrs. T. Hosterman, J. Greenaway, Alex. McNab, Mrs. Smithers, G. Gordon, H. A. Robertson, W. Menzies, C. Fletcher, A. Burns, D. W. Ross, Mrs. Marshall, Mrs. Storey, C. E. Wiswell, Jas. Fraser (Hollis Street), W. Sutherland, A. W. Scott, Dr. A. C. Cogswell, T. Johnston—62½ cts. each.

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

Employment Office,

Halifax, Feb. 4, 1871.