

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

NOVEMBER, 1872.

No. 11.

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

Now is the time for Agents, Elders, Ministers and others interested in the *Record*, to aid us in increasing our circulation. If this important matter be left over, and it unfortunately has heretofore been left, it will result, as it has heretofore resulted, in the neglect of the effort so necessary, at the close of a year, to increase our numbers for the next. We do not wish to point out, particularly, localities in which the circulation of the *Record* is miserably small considering the number of adherents to the Church of Scotland, as such might be understood in an invidious sense; nevertheless, there are such localities within the bounds of the Synod. If we were to mention one such, we would in fairness have to mention all; but as they are very numerous, we refrain. This fact of itself shows the field there is still for increase. Not that we desire an increase from pecuniary motives, for, when all subscribers pay in, we will be able to square up at the end of the year satisfactorily, but from a sense of duty. It is a fact which we have noticed from time to time, that, wherever

the Church is thriving, there the *Record* is widely circulated, and wherever our circulation is small, there the Church is unhealthy. Therefore, in the interests of the Church we advocate the enlargement of the numbers of our readers. We hope, therefore, that the cause of the *Record* and the cause of the Church will hereafter be identified more than heretofore, and that Elders and Agents, who have no doubt the interests of Zion at heart, will sympathise with us when we say that one of the best means of propagating the life of the Church is by means of a general circulation of the *Record*. For it is impossible to make intelligent churchmen without a knowledge of the Church's work, and such knowledge can be obtained only by means of our pages. It is to be hoped, therefore, that in the large and wealthy city congregations the circulation will increase in proportion to the reported increase of these congregations. We hope, also, that our country congregations will see that next year finds them with much more numerous subscribers than the past year leaves them with.

Articles Contributed.

Departure of Mr. Annand for the New Hebrides.

The above mentioned minister and his lady leave on Tuesday, the 10th November, to labor in the New Hebrides Mission of the Presbyterian Church of the Lower Provinces: and as we have a mission there, too, the event merits more than a passing notice from this Journal. One of the common phrases on the political dialect of the day is: "A new departure." The departure of a missionary to the opposite side of the world to do a missionary's work far away from the scenes of his youth and the sight of our eyes is, of far more real interest than any new manœuvre upon the barren battle-field of party. It ought to smite the waters of bitterness as with the healing staff of a man of God, and make the fountains of our social and religious life sweet and refreshing. It ought to impress us, like the coming down of an angel of God, into our sour and stagnant Bethesda, to impart healing virtue to the waters which sin and selfishness have bereft of their savour and their power. It ought to make us feel that breath of God of which we "hear the sound, but cannot tell whence it cometh nor whither it goeth." For he goes not to promote a party, but to improve mankind. He goes not to raise himself, but to raise other men. He goes not in the interest of a narrow selfishness, but in the interest of a broad and boundless love. He goes not in the interest of time only, but also and mainly in the interest of that eternity which, though to the diseased and blinded vision of most it seems far away, is an ocean whose waters are ever washing the dwellings of men, waiting the command to carry them away. Compared with the departure of a missionary, even one missionary, the success of a party, which is sure sooner or later to fall, or the filling up of an office which is sure not to beg long for an occupant, is a small matter; though the world may treat missions now, as the great and foolish world viewed such

transactions in the history of the Acts of the Apostles. For men have never known a great event from a small one till long after. God never tells us when he is about to do a great thing. Let us hope that, though the passions of the hour may blind our eyes to the real and well-proportioned value of things, the solemn and sublime farewell of another of Christ's soldiers to our shores, and his going forth into a scene of conflict, where the mighty have fallen, and heroes have been slain in their high places, may recall reason to its throne and teach us truer views, purer feelings, and healthier and more abundant endeavours.

It was the fashion of the monkish orators in the middle ages to arrest the attention and concentrate the feelings of their hearers by producing a piece of rotten wood or rusty iron, or musty bone or mouldy rag, dignified with the name of a relic over which shrines were built, to which pilgrimages were made, over which sentimental tears were shed and foolish vows were uttered, and all this was done to crush men under a yoke more terrible than that which, in imperial Rome, broke in pieces and devoured the residue of men. But here we have more to quicken our sympathies and inflame our devotion. We have a young man in the full bloom of youthful prime, equipped by long years of painful study, with all the resources of sacred learning, ready for any charge at home amid the intellectual coteries of a city, or the deep and more contemplative population of one of our Presbyterian settlements, abandoning all the round of employments and enjoyments of Christian civilization, leaving in the distance faces which have grown dear year by year with a long record of kindness, the charming haunts and homes, the silver streams, the green fields and verdant mountains of his native land, the temples of his God, and all dear and familiar things, and giving himself up to go to the dark places of the earth to save savage men and oppressed women and little children from the devourer, and present them as pure and precious trophies unto the Lord Jesus Christ.

The scene of our mutual foreign mission is of great importance from its mutual features, its surroundings, its prospects and its history. Polynesia, the fifth quarter of the globe, is a continent of islands stretching 30° on each side of the equator in a belt that traverses almost the whole of the great Pacific. These ocean abodes are stepping stones, or at least convenient places, of call for the lone mariners who, by thousands, plow these seas. They are fair and opportune resorts upon the great highway between Australia and vast Asia on the west, and America on the east, rapidly filling with the surplus population of the world. They are a milkyway of beautiful stars, clustered into constellations or groups with which the blue bosom of the great deep is studded. Their beauty and fruitfulness transcend the cold conceptions of our sterner skies. Like all tropical countries, they are sometimes desolated by the tempest or shaken by the volcano and the earthquake. Their forms do not weary the eye by uniformity, like the rolling prairies of the west, or the vast plains of South America, or the snow wastes of Russia, or the rocky solitudes of Arabia, or the huge river basins of India. For some have been thrown up out of the depths by subterranean fires, and others are columns of coral, manufactured by that quiet little architect who both prepares the material and frames and builds the house for higher beings, and then dies; hence the volcanic peak and the rounded summit equally relieve the eye with quaint and stranger outlines than we see here. Colossal trees clothe their summits: verdant lawns, with opening vistas into the forest, encircle their shores. Their yams, bananas and taro are so large that they seem to us vegetable monsters. Their soil and climate are such that vast nations might dwell in these retreats, some of them very large, and produce and raise and fabricate for mankind, and take no mean share in the trade of the world.

Nearly all the eastern or Malay islands are christianised. Such things hath God wrought. Missionary enterprise in the South Seas reads like one of the wondrous

supernatural tales with which the Arabian Princess charmed the evenings of the eastern caliph. Let me recommend Williams' book to those lovers of the marvellous, who waste their sympathies upon novels, which contain nothing new. About half a century ago, these islands were an unbroken preserve of Satan, where that old murderer was served with murder and bloodshed, cannibalism and lust. Cook and others had revealed these lands, and the time to favor them seemed to have come, for a missionary spirit had sprung up among the dry bones of decency and tradition; but where was the man? Forthwith "there was a man sent from God whose name was John," and John Williams came forth, lived and labored with unexampled genius and zeal, and died a martyr's death upon an island destined to show an evil record in the annals of heathen cruelty. The Melanesian islands of the west were still untouched by the light that had risen upon the groups of the east. Williams had perished in commencing the work in 1839. For two or three years, by means of native teachers, the work had, in the New Hebrides, small beginnings, but in many cases a bloody ending. About 1847 a favorable opening, after many days, presented itself in Aneiteum. A European missionary was wanted,—but where was the man? and again, from an obscure corner of the earth, of which few had heard, a man, who had secretly and silently, and without sympathy from his brethren and friends, been preparing himself with a chivalrous zeal for a work on the opposite side of the globe—a man was sent from God whose name was John. John Geddie gave up his charge on P. E. Island, and with his gifted spouse appeared on the scene. After a wonderful success followed labors, attended by self-denial, fatigue and danger to life, Mr. Geddie felt the need of a co-adjutor. But where was he to be found? He looked across the waters with that hope deferred that maketh the heart sick, and again a man was sent from God whose name was John. Bishop Selweyr's vessel appeared, and landed Mr. and Mrs. Inglis from a different part of the

world and a different church. A benevolent lady died on P. E. Island and left a sum of money to be devoted to a South Sea Mission, if such were initiated in the church to which her husband belonged. He suggested such a mission to the Synod of that church. The scheme was in abeyance for seven years, till we were all ashamed of it. We were perplexed about home supply, and years came and fled. Giant despair had seized our minds, and many wished that it had never been begun. We met in Pictou, not knowing what to do, when, to everybody's astonishment, and without the knowledge of any person, Mr. Goodwill offered himself, and again a man was sent from God whose name was John. He came from another church and another quarter, because he had desired and designed it from his earliest years. He was a great loss to us at home: for he was a man of immense power among our Gaelic people in Cape Breton and P. E. Island. But he was willing for the sacrifice, and we dare not interpose where the Lord had provided. And if there be any other Johns in the history to prove the hand of God in this mission, I leave my kind readers to supply them.

There is no danger that a work so wonderfully begun, and so successfully pursued in the past, shall stop. There God has been exalted and there He will be. What has been done so well, and what has produced so much honour to Nova Scotia among Christian nations, will never be abandoned. Martyred sons and daughters have left their bones on these shores, which loudly call from their graves upon their kinsmen and countrymen who sent them out to carry on the work. Those who have put their hands to the plough dare not go back. It is a covenant sealed with blood. If they have given their lives, it is a small matter that we should give our money. Yet how little of it is given in proportion to the greatness of the cause—a cause which will flourish just in proportion as men feel the true design of the Gospel, and know by experience what it is to feel sin and to have their hard hearts melted by the power of

the Redeemer's love. And to the honor of our species, and our religion and our nation, our choicest sons and daughters are still marching forth to battle. And now we see another. Let us follow him and them with our prayers, for they go to a beautiful land, but one in which the mother forgets her sucking child and leaves it to perish under a tree, in which the widow's only consolation, when her husband dies, is to allow herself to be killed by strangulation, in which the aged parent is thrown into the sea, and human flesh is the greatest of luxuries to Cannibals at Cannibal feasts—where misery reigns, and men dare not venture any distance from their dwellings through perpetual war, and feud and strife, and where all the bounteous gifts of heaven are worse than wasted, but where man shows, amid his degradation, those religious instincts which point out to us his destiny, and our duty to send him that Gospel which came down from heaven in the person and work of Jesus, who shall yet reign from sea to sea, and from the river to the ends of the earth. A. P.

The Present State of the Union Question.

Union has now presented itself before three Synods and two Joint Committees. When our Synod met in Halifax in 1870 appearances were enthusiastic, and the future seemed big with affectionate alliances and ecclesiastical matrimony. Three Presbyteries had overtured in favor of union, and Dr. Ormiston had, of his own proper motion, overtured the British North American Presbyteries to confederate in a General Assembly. Our Synod would prefer the larger union, but would take the less: while the other Synod would prefer the smaller union, but would try the larger, and both, in this state of conciliation, appointed committees. The first Joint Committee met in Montreal in the autumn of 1870, when all went openly and smoothly till colleges came upon the carpet, whereupon, after having been accommodating and agreeable upon all great and essential principles, and duly swallowed the Westminster Con-

cession in three hours, with the help of a lubricating clause ament the relations of the civil ruler to the church, which were left wide enough to please any free-thinking person, the Committee debated for three days over colleges, a subject with which they were not directly empowered to deal—a mere side-question at best. For surely there may be a church without colleges, though there cannot be colleges without a church; and if a church *has* colleges, her wisest policy is either to leave them alone or do all she can to aid, protect and prosper her own property. When this vague and barren, but friendly, discussion had lasted for three days and three nights, meal times excepted; and, as in Ephesus of old, the “assembly was confused” among the competing claims of Toronto, Kingston, Montreal and Quebec colleges, and this and that other Demetrius was shouting the greatness of his own idol, being heated with the fear that his own particular temple and his own particular craft were in danger; men from the Lower Provinces, who were not specially interested in the competition, and knew not the merits of the image that had fallen down from Jupiter, could only look on in silence or with an occasional murmur. Their uninitiated attempts at compromise could do no good. “When some cried one thing and some another,” Mr. Morris, like a wise clerk, “dismissed the assembly” with a motion, which was negative at best, and in its first shape, but which one or two curtailments, made to render it sufficiently palatable to be swallowed, brought to nothing. That Committee deserved well, however, for their basis was simple, their meeting was cordial, and their discussions were friendly. Any vitality this movement has is owing to this first Committee. Of next meeting in 1871, we need say nothing, for it did nothing, and impeded more than promoted the measure. It, too, had its college talk extended to four days and four nights, the nights more influential than the days, and its college scheme, which died without strength to discharge a groan, unwept, unhonoured, and unsung. The present situation need

not be particularised. The discussion in the Canada Presbyterian Church, and their desire to have a declaration on the Headship, seem to have taken away all vitality from the movement. A. P.

Opening of the new Church at Richmond, N. S.

The new Presbyterian Church at Richmond was opened for Divine service on the second Sabbath of Oct. We had the pleasure of being present, and we were delighted with the whole service. The Presbyterian mode of worship is remarkably simple; but, we think, the more beautiful and impressive on that account. The Rev. J. Fraser Campbell, pastor of the congregation, conducted the morning service. He is pleasingly devout in his appearance, and solemnly impressive in his devotional exercise. He took for his text the 18th chapter of St. Matthew and the 20th verse: “Where two or three are gathered together in my name, there am I in the midst of them.”

In his introductory remarks, he referred to man's natural craving after a manifested presence of the object of his worship, and traced idolatry to this source. The arrangement under the Mosaic Economy was designed to meet this craving. Places of worship were appointed, the tabernacle and temple, and in them God vouchsafed His presence. This craving, however, only received perfect satisfaction in the incarnation of God. Emanuel—God with us—appeared. In the more direct discussion of the words, he first dwelt briefly on the duty prescribed; it is to gather ourselves together in Christ's name. This was pointed out as being an important obligation, and implying that we should meet for the purposes of His worship—on the ground of His mediation—and under the influences of His Spirit. He next referred to the instructions suggested. These were shown to be various and important. The following points, however, were more clearly indicated as being implied, namely—the Deity or essential Godhead of Jesus Christ—the divine origin of religious ordinances, and the comparative indifference of outward modes of worship. Discussing the last point, it was shown

that the Saviour does not fix the time when, or place where, we should assemble in His name—does not limit, number, or prescribe the particular ceremonies or forms to be adopted by his worshippers. These things are comparatively indifferent, though many attach great importance to them. The Lord looks at the heart; and whenever, wherever, and however His people “worship him, in the beauty of holiness,” He is in the midst of them, and will show them His salvation. He next briefly adverted to the encouragement afforded. It is the assurance of Christ’s presence in all the religious assemblies of His people. He vouchsafes to them, not His common presence by which He is in all places, but His special and manifested presence, which continually accompanies them, and inspires them with joy and gladness in their ways. Where His saints are His sanctuary is, and there He will dwell; it is His rest; He is in the midst of them, to quicken and strengthen them, to refresh and comfort them. The promise was shown to be infallible, and was not limited to any age, but has been happily realized in every succeeding period of the church. He is never absent from His ordinances. He is ever present with His devout worshippers. He dwelt also very happily on the efficacy of the Saviour’s presence, and concluded an excellent discourse by urging his people to attend the public means of grace, pointing out the sin and folly of neglecting the worship of God, and the blessedness of meeting in Christ’s name. The discourse was earnest and practical, and rendered highly suitable to the occasion. The congregation listened apparently with deep interest, and they evidently felt with him, as he very feelingly expressed, that they were that day entering upon a *new era* in their history. We make free to express the conviction that the people sitting under his ministry must necessarily grow in religious zeal and spiritual devotion.

The Rev. C. B. Pitblado, of Chalmers’ Church, conducted the afternoon service, taking for his text the 8th verse of the 96th Psalm: “Bring an offering and come into his courts.”

We were struck with the completeness of his sentences. Every sentence developed an idea. He began by stat-

ing that the Psalm is an extract, with slight alterations, from 1 Chron. 16th chapter. David composed it to celebrate the return of the Ark from the house of Obed-edom. The Psalm, he said, was used on the occasion of dedicating the temple after the captivity. It was slightly altered, and adapted for celebrating the restoration of the Jews to their lost privileges. He regarded the words, and used them, as a kind of directory for public worship. They were shown to embody three ideas, namely, individual giving, personal presentation, and social intercourse. These three things were pointed out as forming essential elements in Old and New Testament public worship. Individual giving lies at the foundation of all true worship. Every act of homage is a giving. It is to give adoration—praise—the heart—the service—the allegiance. The Jew was referred to as being reminded that he must give when he came into the Courts of God’s house. He should not come empty-handed to appear before the Lord. He was taught to give to God his own. The sacrifices were pointed out, as being offerings which presented to the Jew God’s claims upon him. The firstlings, the first-fruits, the first-born, were all God’s. The Jew served God with his own gifts. So the Christian presents first the gift of God’s love, Christ as the offering acceptable to him. This offering declares that we are not our own, but bought with the blood of Christ. We give God back his own, recognizing the spiritual as including the temporal. Giving was shown to be as much a part of worship as praying or praising. It would be as proper to have prayer excluded from our churches as collections. A gift offered in a proper spirit is itself a prayer, a psalm, a sermon. This part of the discourse was a powerful plea for conscientious and liberal giving on the part of God’s people. Speaking of personal presentation in worship, the neglect of this was shown to be back-sliding or apostacy. Personal attendance is a testimony to others. It helps to keep up our interest in religious matters. It brings us in the way of getting good. He therefore urged very strongly the importance of regular attendance on Divine ordinances.

Remarking on social worship, the

feasts of the Jews were referred to as being characterized by social intercourse. Jesus countenanced such worship by His presence at the feasts and in the Synagogues. He hallowed the first Christian assembly on the day of the resurrection by His presence. Places of public worship were shown to be a necessity for Christian Society. They are the fountains of whatever virtue is in the community. They are the *salutibus*, or factories for society. It is by them that the street-lamps of virtue are kept burning. Without them the community would soon corrupt. This is but an imperfect outline of an admirable discourse.

The Rev. John Campbell, of St. Andrew's, conducted the evening service. He took for his text 1 Chron. 29th chap. 2, 3, 4, and 6 verses. He discussed this subject under three heads. He showed first that the expense of the temple was defrayed, not from one source, but from different sources.

The King—the chief of the fathers—the princes of the tribes—the captains and the rulers of the king's work, and the subjects generally, contributed. They all gave willingly according to their several ability. His application of this was thoroughly practical. He next referred to the order, harmony and beauty observed in the erection of the temple, and applied it to the erection of places of worship in the present day. He next observed that the temple was not intended for one rank or condition of the people, but for all, and expressed the hope that it might be so with this building now dedicated to God's service. The king upon the throne, he said, had his rights of possession within the temple, for there he was to come to pay his vows in the presence of all his people. The princes of the people came together with the tribes of Israel. The poor and the needy had, within its sacred courts, their rights, and none were excluded. So may it be with this building dedicated for the first this day to the service of God. His discourse, which was practical, earnest and eloquent, was listened to with very great interest.

We shall hope that the hallowed influences of these services will remain with the congregation. The opening of their new place of worship is to this people the

beginning of a new era in their congregational history. May it be the beginning of great spiritual prosperity, and this beautiful house, which they have erected to God, the birth-place of many souls. May it be said of this man and that man that he was born there.

The building itself is neat in finish and remarkably chaste in external as well as internal design. It is delightfully located, on a gently rising elevation, with a beautiful grove, called Governor's Grove, in front. The length is 65 feet by 30 feet in width. The style and design exteriorly is Romanesque—the windows and door heads being circular, with mouldings, finishings, ornaments, and diamond-paned casements, essentially Gothic. The tower and spire, of neat proportions, is detached, and stands at the north-west angle; the lower portion forming entrance, with commodious vestibule. The tower is supported by heavy buttresses, and the spire surmounted with a handsomely wrought iron cross and finial. The interior of the building presents every facility for easy speaking, the south end being semi-circular, and forming vaulting with the main roof, has most acoustic qualities. The roof is pointed with projecting principals and purlins, grained in oak. The preacher's platform occupies the whole of the semi-circular end, and is elevated about three feet above the main floor. The front is pannelled, and access to the platform is made easy by gracefully rounded steps at each end. At the north end, facing the entrance, suitable arrangement is made for a choir. The pews are built for ease and convenience, the backs and ends finished with pitch pine capping, and ends grained in oak. A convenient and suitable room for a vestry is built on the west side, and forms connection with the school and lecture room adjoining. Gas-pipes have been laid throughout, so as to give a large chandelier in the centre of auditorium, with side lights at platform, vestry and entrance. The sittings will accommodate between 250 and 300 persons. The building was designed by Stirling and Dewar, Architects, and finished under the supervision of H. B. Sellon, the City Architect. This is a remarkably neat building, and reflects great credit upon all concerned.

Five Weeks in Cape Breton.

It is on the minutes of the Halifax Presbytery that the writer accepted the call to Richmond, N. W. Arm and Goodwood, "with the understanding, distinctly expressed, that two months of each year should be at his own disposal to visit and supply more destitute places, such as Cape Breton." This year, circumstances connected with the finishing of the Richmond church made it expedient that he should be away only for five Sabbaths. Having given a report of his labours during that time, at its last regular meeting, the Presbytery requested him to prepare a report for the *Record*. The following is presented accordingly. In an account of one's own doings, there is unavoidably a more frequent use of the first personal pronoun than would otherwise be bearable. It must be excused, and not mistaken for egotism.

I arranged to leave my charge after Sabbath 21st July, and return to it before Sabbath 1st September. I had returned from Synod on July 2nd, and in the interval before leaving, had communion in each of my three congregations; arrangements had also to be made for my absence; and altogether I was about exhausted when I left on Monday, 22nd July, by the early train. It seemed absolutely necessary to have some rest, as well as change of labour, and happily rest, a visit to my home, and mission work could be combined in going to Cape Breton. Arrived at New Glasgow, I had to fulfil an appointment with the Sabbath School Convention, then sitting. I addressed it in the afternoon on "Sabbath School Literature, and the management of Sabbath School Libraries;" and, in the evening, gave one of the addresses at the farewell meeting. Next evening found me at Port Hawkesbury; and, after a very little sleep, a drive in the dark over twelve or more miles of rough road, and three or four hours' sail on the lovely Bras d'Or, I was home.

The first Sabbath was spent in Baddeck, where I preached twice and addressed the Sabbath School. On Tuesday evening I addressed two meetings. The first was in connection with the Young Men's Christian Association. An

Association was formed in Baddeck during the winter of 1869-70, but it had died. Political quarrels and other evils had killed it. Grieved at this, I determined to try and, if possible, have it re-suscitated, and this meeting was called in consequence. As a result of it and several meetings held afterwards, with much private conversation, a few agreed together to meet weekly for prayer and study of Scripture; officers were elected, and so the Association lives again. It is true alike of the individual Christian, and of Christian churches and societies, that it is much more difficult after backsliding to regain lost ground, than it is to go steadily forward. Those who had formerly laboured and failed, had grown so discouraged that it was with difficulty they could decide on another effort.

The second meeting was called to hear Mr. Russel, Agent of the Bible Society, who urged the claims of that noble Society, and gave a report of its operations in his usual interesting manner. At his request, I followed shortly.

On Thursday, I started for 'the Sacrament' at Broad Cove Interval. As many of the readers of the *Record* are strangers to these great gatherings, a word of explanation may be necessary. In the Highlands of Scotland, and in settlements of Highlanders through the colonies, the Lord's Supper is celebrated only about once a year in each church, and it is attended in each by a number of the neighbouring ministers and elders, and by great numbers of the people for many miles around, the most unbounded hospitality being extended to all comers. On Thursday, sermons are preached and prayer meetings held; on Friday, there is what is called "The Question," which means that any member may propose for discussion a question, a case of conscience, a passage of Scripture, or the like, which is then spoken to by others; on Saturday, sermons are preached, and tokens of admission are dispensed; on Sabbath, there are the usual communion services, which are prolonged according to the number of 'tables' to be served; for, instead of all partaking at once, a table is used which will accommodate only part of the communicants; it must therefore be filled and emptied, two, three, four or more times, and each time addresses are given and

verses sung. In the evening there are either regular services or prayer meetings. On Monday there are again services, and then the people separate, some to meet soon again at a "Sacrament" somewhere else.

The gathering at Broad Cove Interval was comparatively small; but at Sydney Mines, which is in the midst of a thickly inhabited country, the number present this summer, I have been told, would require five numerals to express it. I am afraid to trust my memory and say how many thousands. Whether these gatherings are attended with more good or evil is a question in dispute; doubtless there is much of both in many cases. Probably they could be so regulated and limited as to bring the evils to a minimum, and then they would be worthy of continuance. Hitherto, my opinion of them has been so unfavorable that I would not have attended this one but for the requests of Dr. Masson and others, whom I felt it my duty to please. The result has been a considerable change of view. Man's nature is such as to be greatly influenced for good or evil by being assembled in multitude. God has apparently founded some of his ordinances on this principle, both in the old and in the present dispensation, and it is for us to see that we get the most good from it with the least accompanying evil.

The ministers present were Dr. Masson of Edinburgh, Professor McKerras of Kingston, Mr. Grant, a minister of the sister church, stationed at Lake Ainslie, but who gives services to the church with which we were met; Mr. Stewart of McLennan's Mountain, and myself. Mr. Gordon, Catechist, was also present.

I arrived on Friday; and, in speaking of the interest manifested and the good which seemed to be done, confine myself to what I saw. On Saturday, Mr. Grant preached in Gaelic and I in English. So far as one could judge from appearances, God was with us, and was sending the truth home. After both services were concluded, the session was constituted and tokens were given in the church. It was painful to see how few of the young people were among the intending communicants. Here were the "fathers," but where were the "little

children" and the "young men?" Are there no "little children" in Broad Cove whose "sins are forgiven—for His name's sake," and who "have known the Father?" Are there no "young men" there who "are strong," in whom "the word of God abideth," and who "have overcome the wicked one?" And if so, why do they disobey their Lord's dying command: "This do in remembrance of me." It is time to expose and abandon such unscriptural notions as shut the children from their Father's table, and require a man to get into so unhealthy a state as to be well pleased with his own spiritual attainments before he will venture to "show the Lord's death" in the ordinance of His appointment.

Rain began to fall on Saturday afternoon, and continued till about noon on Sabbath; but, notwithstanding this, the services were proceeded with in the usual manner, except that the English-speaking communicants partook of the Supper in the church, instead of with the Gaelic brethren outside. Prof. McKerras preached in English and "served the table." It was a solemn and precious season. God blessed the "word fitly spoken," and our souls fed on the Bread of Life, while with repentance and love we partook of the symbols.

Shortly after the conclusion of the English service, the Professor and I went where the Gaelic service was being conducted. It was a scene to be remembered. In a narrow little valley the table was spread; at one end was a wooden 'tent,' built to serve as a pulpit, in which were seated all the ministers except one, who was conducting the table service. A row of rough benches surrounded the table, and these were the only artificial seats. The congregation was spread over the little valley and up the hill-sides, most sitting, but a few reclining on the grass. Further up, tied to the trees, which in that direction formed the wall of our temple, stood the horses: and, used to such gatherings they seemed to understand enough of the scene to be strangely quiet. The most perfect order prevailed everywhere: seriousness and solemnity seemed to characterize the whole proceedings. Deep feeling was manifested by very many; and at times this became so in-

tense as to exhibit itself in ways which our Scotch Presbyterian reserve, and undemonstrativeness render very unusual in our worshipping assemblies. Strong men, from whom it would take much to wring a tear in public, gazed at the preacher with moistened eyes; not women only, but men rocked to and fro, and tears, sobs, groans and even piercing cries burst from many. This was especially the case when Dr. Masson was addressing one of the tables on "Behold the Lamb of God;" it compelled him, in pity for the people, to speak more calmly than he otherwise would have. I am often sorry and ashamed that I am ignorant of Gaelic, and much I regretted it then; yet, from the few words I could understand, and the occasional hints of one of the brethren, I was able to be, in some degree, in sympathy with the people. It is worthy of notice that this distress, which thus expressed itself, was produced by thoughts, not of the punishment of sin, but of the sufferings of our Saviour in bearing our sin. And the wonder and the shame are that we can, with so little feeling, think and speak of those awful woes endured on our behalf. In more respects than this are many more fashionable congregations rebuked by the conduct of the worshippers that day. A little inclemency of the weather, or a threatening sky, is sufficient to give a half-empty church, and a service prolonged beyond an hour and a half, unless indeed the preacher be wonderfully attractive, is felt to be wearisome. But this congregation, with wet grass beneath, drizzling rain, during part of the time, overhead, and a cold wind playing on their damp clothes and bare heads, manifested no sign of impatience, but went away at the close of a service which lasted for about four hours, as if they would gladly have remained yet longer.

In the evening, a Gaelic and an English prayer meeting were held. I was appointed to conduct the latter, and Prof. McKerras took part in it. A blessing was vouchsafed to us. A number of persons seemed to be much impressed, and at the close, an opportunity being given for private conversation, one remained, and before leaving appeared to enter into peace in believing.

But I must hasten on. On Monday,

Mr. Stewart preached in English and Mr. Grant in Gaelic; and after a few parting words from Dr. Masson, the services of "the Sacrament" were ended. That good was done, I am satisfied. From what I observed, and from conversations I held, I am convinced that a considerable number of persons were under very serious impressions; and I left regretting that some of us could not remain to follow up the work. Mr. Grant arranged to return very soon, and with this we had to be content. Prof. McKerras, Dr. Masson and I left in the afternoon for North-East Margaree, en route for Baddeck, where we arrived next day, and where, in the evening, Dr. Masson preached in Gaelic and Prof. McKerras in English.

On Thursday, Dr. Masson left for Edinburgh, and Prof. McKerras for Kingston. They carried with them the love of the people among whom they had laboured. Dr. Masson especially, coming from Scotland as the Delegate of the church of their fathers, speaking the truths of salvation in their own loved language, and from a large, tender heart, won the affections of all classes, characters and ages.

The same afternoon, I started on a tour round Cape North. There is a carriage road to the base of Cape Smoky, about forty-five miles; and so far, by the kindness of Mr. McDonald, Englishtown, I went in a carriage, taking a saddle-horse with me for the rest of the journey. A road is being made over Cape Smoky, which, when finished, will allow a carriage to go as far as Ingonish. Meanwhile, there is only a path, much of which is too steep for riding, without injustice to one's horse. Many of the magnificent views I hoped to see were hid by the mist, which is so characteristic of the Cape as to have given it its name. Happily I had the company of Mr. S. Campbell, Ingonish. On the other side is Ingonish Bay, about seven miles wide, but divided into two by a narrow headland. It is settled mostly by fishermen—the first bay by Roman Catholics, the second by Protestants of all denominations. The former have a chapel and a settled priest; the latter have a little church, which they are replacing by a larger one, but they have no pastor. I preached in the church on

Friday evening: but, as we arrived later in the evening than we expected, and as there had not been sufficient intimation, the audience was very small.

Next day I started for Cape North in time to arrive before dark. The distance is thirty miles, and most of the way is a path so rough that trotting is unsafe, except at intervals. It passes over a high table-land, chiefly barren, but fertile in spots. Several streams are crossed, two of which rush wildly through terrible gorges. One makes a double fall of perhaps 70 feet, a few yards below the bridge; another is crossed by a high bridge, about — feet in length, approached by a path which looks dangerous enough in summer, but which must be uncomfortably so in winter, when the precipice is covered with snow and ice. Mr. Campbell kindly accompanied me to the Half-way House, the only dwelling between Ingonish and Cape North. It is kept open by Government for the safety of travellers. The worst of the road was then passed: and having a fast horse, I made good speed the rest of the way. The scene, as one descends the mountain, is really grand—the range of mountains forming Cape North, in front; by your side, the mountains in which the table land you are leaving terminates; at your feet, the beautiful valley between the two ranges, divided lengthwise by a slight elevation called “The Ridges,” and picturesquely broken by hills of gypsum; to the right, Aspy Bay, divided into harbours where it meets the land and then the sea, stretching away as far as the eye can reach. The church is at Aspy Bay. Here I preached twice on Sabbath, giving them, by request, long sermons. The people come so far, I was told, they like to get a good deal for their trouble. The congregation is composed of the people settled around the shores of Aspy Bay, and up the valley between the two ranges of mountains, a few coming from Bay St. Lawrence. They are a thriving, comfortable people, kind, hospitable, and well-living. Were a good minister of either the Kirk or the sister church settled there, he would be warmly received and supported by all. The Rev. John Murray, of the sister church, then a student, laboured there and at Ingonish last summer, and both won the hearts of the people and was instrumental in doing much good. It is greatly to be desired that some such labourer could be got to enter on this interesting field. Meanwhile, a catechist conducts services.

On Monday afternoon, I preached at ‘Sugar Loaf,’ and afterwards met with a number who desired conversation. At all three services, earnest attention and occasional deep interest were manifested. In conversation privately I found several who seemed more or less anxiously seeking Christ.

For the rest of my tour, I was to have company; and, on Tuesday morning, we started for Grandance, about eighteen miles distant, on the western side of the Island. For about eight miles, our way was up ‘The Ridge’ and ‘Big Interval,’ and so far we had a delightful ride over a good road, with a continual feast of beauty. Then came the ascent of the mountain. The path was so steep that we walked most of the way, driving the horses before us. At times it wound round precipices so nearly perpendicular that, but for the clothing of vegetation which bound it, the ground must have slipped; and in places the path was so narrow and obstructed that a false step might have resulted seriously. Yet the forest was so dense that only at intervals could we get a glimpse at the other mountains, or the gorges below. The top was comparatively flat, sometimes barren, but mostly, where our path led, covered with wood. We could here ride, although slowly, wading through bog, stepping carefully among stones, or over decayed corduroy, at the risk of getting a horse’s leg broken; meeting wind-falls, to pass which one had the choice of going over them, lying down on the horse’s back to go under them, or making a way through the woods to get round them. Unlike the bare mountains in Scotland, the top afforded no view, all was hid by wood. The descent on the western side was soon made. The scenery has a colder and more rugged look than on the eastern side; yet it had a charm of its own, and in particular the glen in which we first found ourselves was lovely. Our comparative ignorance of botany, debarred us from much pleasure during our tour; but ignorant as we were, we could fully appreciate the magnificent raspberries, which grew so luxuriantly in places that we could ride along and pluck them as we went.

Word was soon sent round Grandance, and, in the evening, I preached in the school-house, which serves as a church. A minister lives here, but, to whomsoever the blame belongs, his relations with the people are such that, I was told, almost no person attends his ministrations. Were it not that an elder regularly conducted services, which the people attend, their condition would be still more deplorable.

On Wednesday, a journey somewhat

similar, but over a better path, brought us to Cheticamp. The people here are mostly French Roman Catholics; but the three mercantile establishments of the place are conducted by Protestants, and one of these belonging to a Jersey firm, employs from thirty to fifty Jersey people, who are also Protestants. Most of the Jersey men live a few miles from the village of Cheticamp, and I was unable to arrange for a meeting in the evening; but I went to all the heads of the establishments, and suggested to them the advisability of holding a service among themselves on Sabbath. This, they told me, they had at one time done, and they agreed to try it again.

On Thursday and Friday, we rode round by Margaree Harbour, Margaree Forks, North-East Margaree and Baddeck River, to Baddeck—a delightful journey over good roads, and among ever-varying scenes of the highest beauty.

I have already occupied so much time and space, that I will only add that I preached on Sabbath, 18th, at Baddeck Forks and in Baddeck, and, on the 25th, twice at Baddeck.

JAS. FRASER CAMPBELL.

From Salt Lake City to California.

(Continued from Page 212).

It will perhaps be expected that something should be said, *en passant*, of Salt Lake City—a place about which so much curiosity seems even yet to attach. It is surrounded by the Wasatch range of the Rocky Mountains, which appear—those to the South, which are farthest off—not a quarter of a mile from the centre of the town. But this proximity is only apparent, for the nearest spurs are at a distance of twenty-six miles. Sitting at the hotel door, in this beginning of June, the thermometer in the shade is at 95°; but then you have a sort of satisfaction—somewhat savouring of sour grapes, it is true—in looking up to higher altitudes, where you know that it is cool, and where you see the snow still lying.

By ascending one of the heights north of and a short distance from the city, you will find awaiting you not only what will be grateful to your bodily feelings, if it be hot, as it probably will be down there,—a bracing breeze; but what will delight the eye, in a charming view of the city lying below, and of the surrounding country, including Camp

Floyd, where the garrison are stationed. The houses seem scattered over the valley for several miles. The most conspicuous object in the city is the Tabernacle, with its metal roof glittering in the sun, a circular building, which will seat over 10,000 people. Here the following Sunday morning we attended service, and were not much struck by the degree of fervour which seemed to pervade it. A splendid organ accompanies the good singing. It is not finished yet, and is being constructed in the tabernacle. The address this morning was by one of the bishops. About the middle of the discourse, the great prophet—strolling jauntily in by one of the side doors which admit to the dais, which has seats for himself as President and for his twelve apostles, and for other church dignitaries, and where the organ is placed and the choir accommodated—took his seat at one side in a chair near at hand. He was in time enough, though, to hear himself not altogether favourably compared in point of education and mental capacity with his predecessor. This address, as Bishop _____ announced, was intended for the benefit of the strangers who were present. It was meant to convince us of the truth of his religion; but it was not convincing, as we had to take for granted his assertions regarding himself—his powers of mind and the integrity of his heart—upon which he based his right to call upon us to believe his doctrine: upon the improbability of a man such as he described himself to have been, when he adopted Mormon views, taking such a step if it was not a true religion. Quite as improbable was it that such a man as he should not have discovered the holiness of the Latter Day Saints' belief (if it were discoverable) after twenty years following it: a man unprejudiced, and seeking only for the truth when he met with the apostle who converted him: a man unenthusiastic and of a turn for mathematics, and therefore capable of discerning truth from falsehood. Was it likely, he asked, that such an one could embrace a false religion? And, indeed, he hinted that all the world had been unable to say aught against the Latter Day Saints except with respect to one thing. What he meant by the exception most will have no difficulty in

concluding to have been that dogma which, owing to a revelation communicated to President Young, has been established among the Mormons, that a saint may have many better halves. This, to the ordinary Gentile mind, may seem an arithmetical impossibility, but, to the mathematic-minded bishop, a problem, no doubt, most simple and easy of solution. Outside of this communion we know that christians repudiate the idea that a man may have more than one wife; and would esteem that man no light sinner who, having one wife, should go through the mockery of a marriage ceremony with another woman. But with these saints of latter days, the greater saint a man is, to a proportionally great degree may he thus sin against orthodoxy. Nay, you may not have more than one wife if you are not a saint. It will not do for you to have given in your adhesion to Mormonism outside of Salt Lake City, but you must become a member of the Church, and be initiated there, in order to enable you to become what a simple-minded Gentile would call a great sinner, by taking advantage of the privilege which having become a saint confers on you at Salt Lake. Then you may be favoured with a revelation, which you may not disobey, to take unto yourself another help-meet.

Another argument advanced to prove the truth of their religion was the amount of good that it had been permitted to the President to accomplish throughout the territory. How could it have been effected except by the aid of a Higher Power, which smiled upon a favoured child? He said that Joseph Smith, who had worn the mantle which Brigham now graces, was a remarkable man—more remarkable in the powers of mind with which he was endowed than his successor, who he denied was at all above average men in intellect, and whose education, he asserted, had been very much inferior to that of many. But Joseph Smith had never accomplished what Brigham Young had done. It was the Spirit of God, this preacher declared, revealing to Brigham what to do, that is the secret of his success. Strange as it may seem, and convincing as these arguments may appear to some to be, we left this place of worship still of the same opinion as we had entered

it; entertaining the idea, so hard remained our hearts, that it would be necessary to hear him or some other "setter forth" of this really "strange" doctrine, ere we could feel at all convinced.

The temple is in course of erection beside the tabernacle. It is being built of granite, and very great pains, it seems, are being taken in its construction; but apparently the progress they make is slow. Many express the opinion that before this structure can be finished, the sect of Latter Day Saints will have become extinct. It is intended for the performance of those mysterious rites about which the minds of the profane herd remain in beast-like ignorance.

As cleanliness comes next to godliness, the baths next claim our attention. These have been established at the Warm Sulphur Springs, about a mile on the road leading northward from the city. A goodly number frequent them, and not a few, I presume, "shun" them. "Why," I cannot tell. They are about as warm for a bath as a person not accustomed to them can comfortably bear. On the same road, two or three miles distant from the warm, are the hot sulphur springs. In these you can boil an egg in eight minutes. Putting your hand in and immediately withdrawing it, will almost scald it. A story is told of some rash passer-by, who, being tempted to take a plunge, came quickly out minus that useful and ornamental covering yeleft the skin. But the most popular local story concerning them is related of a Dutchman, who some years ago explored about this region. He went before to spy out the land, whilst his companion followed in an ox cart. Coming upon this hot spring, and feeling its intense heat, he could find no other explanation of it than that he was approaching a more awful and a more intensely hot place. Losing no time, he retraced his steps, and, in Dutch accentuated English, hastily warned his companion to turn about as speedily as might be, "for" that a place dreaded by both alike, in common with other mortals, was 'nt "a mile off." Approaching either of these springs, the smell of sulphureted hydrogen is ver. perceptible. They both run into Sulphur Lake, which is some yards east of the spots whence they issue.

Then this city has its Theatre and its Lion House, which is the chief den of the lion of a polygamous tribe. It derives its name, however, from the figure of a recumbent lion carved up on its front. Here chiefly the President transacts business and receives visitors. His telegraph office is here, where he can send and receives messages to and from all the different Mormon settlements in Utah. To suppose that this is his only house would be erroneous. His numerous wives occupy all the best looking houses. But several handsome dwelling houses are being put up, which bid fair to rival these. The banks, shops and stores are, many of them, fine buildings. All the factories, which it can boast of, appear at present to be owned by Mr. Young, but the rapidly changing times will most probably cause to spring up rival manufacturers.

The Mormons are powerless to prevent the intrusion of Gentiles, and the population of 10,000 for which they possibly, a short time ago, put in a probably unfounded "claim," is now very likely somewhat beyond that number, owing to the influx of strangers. Since two years a great change is noticeable. Then there were few but Mormons living here. Now, people of all religions, as well as from all countries, are to be met. Of industrious and peaceable-looking Chinamen there are not a few. Washing and ironing seem to be a fashionable pursuit among them; and Sam Hing or Sub Chong or Hieh Sing, or some other heathen with a familiar name, will do up your shirts at the rate of two bits (equal to 25 cents) a piece.

The defection of several powerful brethren and discontented and obstreperous sisters from among the Mormons, seems to have the effect of causing others of their number to halt. Some who were better off in the old country have come here to fare worse, are undignified in their disgust, and unreserved in its expression. And while, in other portions of America, women themselves in public talk glibly of their rights, here everybody admits that, in this place, they have wrongs. Thus, even if the Government should let the matter rest, a public opinion will be created which will not improbably give the death blow to polygamy. This, I understand, was

not originally one of the beliefs of the Latter Day Saints, but was added after many sincere and good men who called themselves by that name had passed away.

But whether polygamy amongst the Mormons shall die out or not, numbers, as I have said, are flocking into Utah. "Trade's, unfeeling train usurp the land, and dispossess the swain." The poet, of course, didn't mean a railway train; but it is perhaps chiefly owing to the trans-continental railway, and to Brigham Young's train from Ogden to Salt Lake, which is being further extended, that the territory is being opened up to the outside world.

(To be continued.)

Rioghach Dhe.

I.

"Oir cha bhíadh agus deoch rioghachd Dhé, ach fhireantachd agus síth, agus aoibhneas 'san Spiorad Naomh."—Romh. xiv. 17.

Ged a tha sinné uile ag aideachadh aon Tighearn, aon chreideamh, aon bhaisteadh a bhí againn—ged nach robh Iosa Chrìod riamh, agus nach bi gu sìorruidh air a roinn ann féin; gidheadh bha luchd-leannmhunn Iosa anns a h-uile linn gu dubhach air an roinn nam measg féin; agus 's e rinn a chùis na h-aobhar-truais ni 's mò, gu robh iad gu coitich Irs n air an roinn mu ghnotbach-aibh ùmhollach creidimh—ghabh iad r'a cheile gu choitcheinn chum deasboireachd ambrusach, agus rinn iad cridheachan searbh d' a cheile le bhì labhairt mu na nithean ud a dh' fhaodadh no nach fhaodadh: iad a dheanadh, a dh' fhaodadh no nach fhaodadh iad aithneachadh, agus gidheadh, air an àm cheudna a bhì nam fìor luchd-leannmhunn air Iosa 'ta macanta agus iriosal. Tha mise fìor-dearbhte às gur i seo cuilbheart agus imleachd an diabhail. Tha fios aige-san ma 's urrainn da Chrìosduidhean a roinn gum faigh e laimh-an-uacl-dar orra. Agus, gu dearbh, cheadaich Dia seo anns a h-uile linn de 'n Eaglais. Do bhrìgh seo, cha robh na linne moch de aidmheil an creidimh gu buileach saor uaith.

Tha e cosmhail gu 'n robh na ceud iompachana do 'n chreidimh Chrìos-dail a e dhà sheorsa sluaigh: an dara cuid,

dhiubhsan a bha nan Iudhachaibh mu 'n d' thainig iad gu bhí nan Críosluidhean, no dhiubhsan a bha nan cinneachaibh agus nach robh riamh ímbhal do lagh Mhaoise, ach a bha air an iompachadh o staid Cinneach agus dorchadais Páganach, agus air an toirt gu solus miorbhuileach an t-soisgeil. Air do an cheud chuid dhiubh seo aithne bhí aca gu'n robh aig a h-uile deas-ghnáth—gu'n robh a h-uile riaghailt-ehrabhaidh de lagh Mhaoise, eul sgríobhadh o Dhia air a dheanamh air, shaoil iad iad féin ceangailt, ged a chreid iad I anns an Tighearn Iosa, gu bhí a seachnadh an leithit de bháidibh agus de dheochaibh 's a bha air an toirmeasg, agus gu bhí ímbhal do fhéillibh an leithit agus a tha air an aithneadh leis an lagh. An aite sin air an laimh eile, air do na Ciúnaich, nach d' robh riamh air an toirt fo na chuing seo—ní h-eadh, air do na h-Iudhaich féin a bha air am foghlaim ní b' fhearr anns an t-saorsa Chríostail aca—fios a bhí aca gu 'n robh gach ní a chruthaich Dia a nis maith ma bha a air a naomhachadh le focal Dé agus le h-urruigh—air dhoibh fios a bhí aca nach b' aithnean ní b' thaide, “Na bean, na blais, na laimhsich,” air an sonsan a chreid anns an Tighearn Iosa Críost—cha b' urraim iad bhí ímbhal doibh. Agus mar seo ta sinn a faicinn gu'n robh ann dá bhuidheann a cathachadh an aghaidh cheile—agus moran de anamaibh ceart gun teagamh air gach taobh.*

'S ann mar seo, ma ta, dh'éirich na roinnean a ta 'nar measg an là an digh. Bha nitean suarach—nitean a dh' fhaodadh no nach fhaodadh a chreidsinn—air an togail aca an comsachadh faoin. Lás gach taobh bláth air a chreideas féin, agus far am bu choir gráth bháthraíl a bhí dh' éirich fuath agus gan-bilas. Déachúimhich daoine nach 'eil firinn iomlan againne 'san t-saoghal seo, agus gur ann air néamh a mháin a bhíos gliecas agus tuigse iomlan againn. “Tha sinn a faicinn 'san ám seo,” ar' Pól, “gu dorcha tre. ghloine; ach an sin 'bí sinn aghaidh ri h-aghaidh: 'san ám seo is aithne d'iomh ann an tomhas; ach an sin aithne d'iomh mi cadhonn mar a tha aithne orm.” (1 Cor. xiii. 12.) S. L. G.

Articles Selected.

FOREIGN MISSION.

By last accounts from Dr. Steel of Sydney, we understand that the Rev. H. A. Robertson, our own Missionary, has been sent to Erromanga to take the place of the Martyred Gordons.

Dr. Steel says:—“The new Missionaries have been settled as follows:—Mr. Murray at Dr. Geddie's station, Aneityum; Mr. McKenzie at Erakor, Fate; Mr. McDonald at Havannah Harbor, on the same island, where several English settlers reside; Mr. Robertson at Dillon's Bay, Erromanga.”

The Murder of the Rev. J. D. Gordon.

(From H. and F. Record, P. C. L. P.)

More authentic particulars regarding the murder of Mr. Gordon have just come to hand by the *Defiance*. The following letter from a Christian convert at Cork's Bay, Erromanga, who was with Mr. Gordon at the time, will interest our readers:

“I am Soso. Love to you, Misi Paton. Why this word of mine to you? Because the Erromangans have killed Misi Gordon, and he is not here now. A man named Nerimpon struck Misi in the month of March, the 7th day, Thursday. There was one servant with Nerimpon, named Nare. He (Nerimpon) cut his forehead with a tomahawk one time only, and I buried him there at Potuama (Potnia Bay), according to the word which he had spoken, namely, ‘If I die, bury ye me here, afterwards send word to the missionaries,’ and I do so. And I assembled the young men, and the children, and the women, and remained there on Friday, and Saturday, and Sunday. I saw Naling and part of the young men from Dillon's Bay. The carpenter sent them to bring us from Potuama. And I asked them about the goods, and the house, and they thought that we should leave them. Accordingly, on Monday we made ready. I took the money, and the books which he made with his hand (MSS.) in the English, Erromangan, and Espiritu Santo languages, and part of the clothes and the

* O searmon le Scorus Uitefield.

knives. I have them here, and the portraits are in my house at Unbotudi (Cook's Bay); the chiefs there keep them. And on Tuesday I took the young men and the children and the women, forty-three in all, from that village, and lay in the bush; and on Wednesday, we went in haste to Unbunkoi (Dillon's Bay), and remained there on Thursday. On Friday, nine young men returned to Rouvilyar, and killed three men and one woman—these were four; they were able to smite more, but the carpenter forbade it. The heathen took all the goods from the house, and burned the holy books, and broke down the house. Thus do the wicked Erromangans treat the children of God; and this is the only thought of men here—they burn the Word of Jehovah, and think it dead. This man Nerimpon, his child died; he hated and killed Misi."

The Rev. P. Milne, who translated the above, adds:—"Soso told me that on the forenoon of the day on which Mr. Gordon was killed, he was revising, with Soso's help (who was his pundit), part of the MS. translation of the Acts of the Apostles, and that the last portion which he went over was that about the stoning of Stephen, the 7th chapter; and the last correction which he made was one in the last verse of the same. Having finished the 7th chapter, Mr. Gordon went out on the verandah, and Soso went to get some dinner made ready, it being about 12 o'clock. Then Nerimpon and the other man came up to the house and spoke to him apparently in a friendly manner; and when Mr. Gordon was off his guard, suspecting no evil, Nerimpon suddenly drew his tomahawk and struck Mr. Gordon one blow on the left temple, the tomahawk entering his eye. Mr. Gordon, without a cry, stepped into the house, fell down and expired, as truly a martyr for Jesus, I believe, as Stephen was, the account of whose defence and martyrdom he had just finished translating a few minutes before. That MS. is saved, it being one of those that Soso took with him when he and the rest of the Christian party fled to Dillon's Bay; but many other valuable ones are lost, I fear, without recovery."

Already another missionary has been appointed to Dillon's Bay—the Rev. H. A. Robertson. As there is a whaling

establishment there, life is more secure, and the Christian people on the island may be induced to settle in the neighborhood.

ALLEGED KIDNAPPING.—We have received communication from the New Hebrides, which assert that attempts to steal natives still continue, and that some wanton attempts have recently been made to take away natives in the employment of European settlers and missionaries. Parties are in the command of labour vessels who have narrowly escaped the severest punishment which the law can impose; but Her Majesty's ships of war will doubtless keep a strict watch over them, now that they are armed with new power. A chief recently reported that when one of these captains wished women to go on board his vessel, the chief declined, saying, "Misi would be angry." But the captain replied, "Misi no good; burn his house; tomahawk him." The late visit of the *Rosario* frightened both such captain and natives, and convinced the latter, in the new Hebrides at least, that the big ship would punish white men who stole black men, as well as black men who killed white men. R. S.

The Rev. Father Langecake challenged, and fails to appear.

It will be remembered that Father Langecake spent some weeks in the Lower Provinces, endeavouring by all the means in his power to dissuade Protestants from their Faith. It appears that he was lately following the same course among the Highlanders of Glengarry, Ontario, where the Rev. Alexander McKay, formerly of Saltsprings, is at present labouring. He, together with the other Protestant clergymen of the neighbourhood, sent the following manly and Christian challenge,—with what result our readers will see by the extract we give from a western paper:—

"To the Rev. Father Langecake:

REV. SIR.—We have learned from various sources that you have been making most offensive and false charges against Protestants, and against our most holy religion, during past weeks; and, moreover, that you have been challenging a refutation of these gross imputations; consequently,

We, the undersigned, and others, do hereby accept of your challenge, and do invite you to a public discussion on points raised, at Alexandria, on Tuesday next, the 2nd day of July, at 3 o'clock p. m.; and we engage to prove, to the satisfaction of all honest men, that the Church of Rome has not one particle of the spirit or character of the Church of Christ, who is the Rock and the only sure Foundation. And failing to appear in your own defence and the defence of your Church, you shall carry with you the marks of a slanderous coward.

Alexander McKay, M. A., W. Ross, N. Patterson, D. H. McLennan.
Alexandria, 29th June, 1872.

With this document the Rev. Alex. McKay called at the parsonage of the Rev. Priest O'Connor, of Alexandria, and was received with civility, but informed that the Jesuit was engaged. Father O'Connor, however, engaged to deliver said paper to the Jesuit. That evening the document was read in the Romish Chapel, the subscribed names being withheld. Copies of this document were also posted up throughout the village.

After this the Jesuit priest began to exercise all his Jesuitism before his people to evade meeting his own challenge, and his benighted children now spoke with bated breath. It is asserted, and we learn it is a fact, that some of the faithful laid a document before him, asserting that unless he met the ministers who accepted the challenge, they would never return to the chapel.

When the appointed day arrived, about five hundred of the staunch yeomen entered the village and assembled around a platform, in a grove near by the Romish Chapel. Not only did the Jesuit fail to appear, but his people also, being threatened with eternal excommunication should they attend.

Robert Wilson, Esq., Councillor, of Alexandria, being called to the chair, introduced the Rev. Speakers, who addressed the audience for hours, fully establishing the programme of the above paper. All then left fully satisfied that popery is only suited for the dark ages, for cloisters and such concealed cells, and that it cannot anywhere stand the light of truth, reason, or righteousness—that it can only be sustained while veiled

by ignorance and upheld by depotism, all backed up with a priestcraft determined by all unrighteous means to keep their coffers full, indulgences being the honey, and penance and purgatory being the whip, to control the souls and bodies of men for time and eternity.

This Jesuit, who told his audience that a priest had more power than an archangel, now felt, as regards himself, that retreat was the best part of valor, curtailed his proposed meetings, and made his exit, with thirty carriages, the following day to St. Raphael's, thence to Williamston, where he was to remain for some days. But placards being put up at Williamston, stating that the Rev. Messrs. McKay and Patterson would lecture there on the 6th inst., immediately thereafter the Jesuit took his departure from Glengarry, leaving the field for those two clerics, who spoke nearly four hours to a large audience, pointing out the errors and corruptions of the papal system.

This meeting was followed by another on the 9th, at Alexandria, which was also attended by hundreds of our genuine Protestant friends. Addresses were delivered by the Rev. Messrs. Patterson, McLennan, McKay and Peacock. Our people then quietly (as on the former occasion) retired, doubly grateful to God for the precious and unspeakable privileges of having the glorious Gospel of the blessed God, and fully determined to contend more earnestly for the faith once delivered to the saints.

Committee Minutes.

Meeting of the F. M. Board.

The Foreign Mission Board met in St. Andrew's Church, Pictou, on the 8th Oct., at 11 a. m., pursuant to notice from the Convener, Rev A. McLean, with whom were present Revs. A. Pollok, T. Duncan, R. McCunn, W. McMillan, and Hon. John Holmes.

The Convener having explained that, while hitherto our "day of small things" with reference to our Foreign Missionary efforts rendered the facilities afforded by the courtesy of the sister church desirable and acceptable, and for which the Committee express their hearty thanks, the time

has now arrived when the success of our Foreign Mission, under the divine blessing, renders it necessary for us to appoint our own agent and contribute a fair proportion for our use of the Mission vessel. He also submitted a letter from the Rev. Dr. Steel, of Sydney, N. S. W., proposing to act as our agent.

Whereupon, the Committee agreed to record their thanks to Dr. Steel for his courtesy and kindness in the services rendered to our church and missionaries by him; and further agreed to ask him to act as our agent, and to give him £20 annually for his services.

Resolved to instruct J. J. Bremner, Esq., Treasurer, to transmit the missionaries' salaries half-yearly, on the 1st of March and 1st of September, unless otherwise advised.

Resolved to request the Convener to correspond with Revds. Messrs. Steel, of Sydney, N. S. W., and P. G. McGregor, of Halifax, with reference to the present position of the *Dayspring*, and as to what proportion should be contributed by our church for its support.

Closed with the Benediction.

W. McMILLAN, *Sec. to F. M. B.*

Meeting of the Y. M. Bursary Committee.

The Young Men's Bursary Committee met in St. Paul's Church, Truro, on 17th Sept., on intimation from the Convener. There were present, Revds. A. Pollok, W. Stewart, J. F. Campbell, and W. T. Wilkins.

A letter was read from the Convener, Rev W. McMillan, stating, that owing to severe domestic affliction, he was not able to attend the meeting; thereupon, the Rev. A. Pollok was called upon to take the chair, and the Rev. W. T. Wilkins was requested to act as Secretary, p. t. The meeting was then opened by prayer by the Chairman.

A letter from Mr. D. K. Campbell to the Convener was read; anent which it was resolved that the Convener be instructed to write to Mr. Campbell, acknowledging receipt of his letter, and stating, in answer to the various matters referred to in it, that it is the opinion of the Committee, that his duty is to return and labour within the bounds of the Synod in terms of his engagement.

There was also submitted an application from Mr. Daniel Sutherland, Malagash, Cumberland Co., soliciting aid from the Y. M. B. Funds to aid him in prosecuting his studies for the holy ministry, accompanying which were testimonials from the Rev. J. Anderson and the Kirk Session of St. Matthew's, Wallace. Anent which it was

resolved, that action on this application be deferred, and an opportunity given Mr. Sutherland to compare before the Committee.

There was read a letter from Mr. John M. Sutherland to the Convener, in which he states, that having completed his studies at College, he hopes soon to be licensed, after which he will return home. The Committee expressed their hope of seeing Mr. Sutherland shortly, and trust that ere long he will be engaged in his sacred calling within the bounds of the Synod.

There was also read a letter from Mr. Duncan McKenzie, Loch Lomond, C. B., intimating his intention of entering Dalhousie College as an undergraduate, at the beginning of next session, and renewing his application for assistance from the Y. M. B. Funds. Resolved to entertain his application.

Resolved to instruct the Convener to insert a notice in the *Monthly Record*, reminding intending applicants for Bursaries, that all applications must be in his hands on or before the 21st inst.

The Committee then adjourned to meet in the same place, on the 23rd day of Oct., at 11 a. m. The meeting was then closed with prayer.

WM. THOS. WILKINS, *Sec. p. t.*

ST. PAUL'S CHURCH, TRURO,
Oct. 23^d, 1872.

Which time and place the Young Men's Bursary Committee met, according to adjournment, and was constituted by prayer. Sederunt, Revds. W. McMillan, Convener. A. Pollok, W. T. Wilkins, and J. F. Campbell.

The Minutes of last meeting were read and approved as amended. The Rev. J. McMillan, Musquodoboit, being present, was invited to sit and deliberate with the Committee.

Mr. Daniel Sutherland, being present, was examined with reference to his motives and intention in studying for the ministry, and also as to his knowledge of the Holy Scriptures,—the answers to all of which, being satisfactory, his application was entertained.

It was resolved to instruct the Convener to write the Colonial Committee, requesting that J. M. Sutherland be recommended to be taken on trial for ordination as soon as convenient, with the view of expediting his return to the Colonial field.

With reference to the proposed bursary of \$100, the Committee do not feel themselves in a position to invite any competition for a bursary, in the absence of specific instruction from the Synod.

There was also submitted an application from the Rev. Mr. McColl in favour of Messrs. McLean and Campbell. The Convener stated that he acknowledged receipt of Mr. McColl's letter, and that it would be necessary for said young men to make personal application at the meeting of the 23rd Oct. Resolved to approve of the action of the Convener, and that he communicate the same to Mr. McColl.

Resolved to grant Mr. John McLean \$50 for the ensuing term.

Resolved to instruct the Convener to see that all recipients of aid from the Y. M. B. Funds subscribe the conditions of Synod with reference to said aid.

Closed with the Benediction.

W. McMILLAN, *Con.*

Presbytery Minutes.

Meeting of the Pictou Presbytery.

ST. MATTHEW'S CHURCH, WALLACE,
2nd Oct., 1872.

Which time and place the Pictou Presbytery met according to appointment, and was constituted by prayer by the Rev. D. McRae, Moderator pro tem., with whom were present, Revds. J. Anderson, R. McCunn, N. Brodie, and A. W. Herdman, and Mr. A. Ross, Elder.

Mr. McCunn was requested, in the absence of the Clerk, to act pro tem.

The Moderator then briefly stated the object of the meeting with reference to the proposed disjunction of the congregations of Wallace and Pugwash. Delegates from Pugwash spoke briefly, stating the reasons that rendered the disjunction desirable, and intimating their concurrence in the step proposed. The Moderator then pronounced the separation effected, and Rev. James Anderson was declared to be the minister of Wallace congregation alone.

At the request of the Moderator, prayer was offered by the Rev. A. W. Herdman, in reference to the step taken.

It was further agreed that the minister officiating at Pugwash on Monday first, declare this congregation vacant.

The Delegates from Pugwash further stated that they desired supply for the vacant pulpit, if possible, once a month, and agreed to pay for such services to the usual amount. The Rev. Mr. Anderson agreed to give such supply for the current quarter.

There was then read a Call from the united congregations of Earltown, Tata-magouche and West Branch River John,

in favour of the Rev. James McColl, De-Sable, P. E. I., which Call was accompanied by a Bond guaranteeing a yearly stipend of seven hundred and twenty (\$720) dollars Dom. Cy. The said documents having been sustained by the Presbytery, and Mr. McColl having by letter intimated his willingness to accept, the usual steps were taken towards Mr. McColl's induction. It was agreed that the induction take place in the Earltown Church, on Thursday 14th Nov., at 11 o'clock, a. m., Rev. Mr. Dunn to preach and preside, Rev. Mr. Herdman (or his alternate, Rev. J. W. Fraser) to address the Minister, and Mr. Brodie to address the people. This concluded the business before the Court, and the sederunt was closed by the Moderator pronouncing the Benediction.

ROB. MCCUNN, *Clerk, pro tem.*

Letter to the Editor.

Home Mission work in Cape Breton.

Dear and Rev. Sir,—My work in Cape Breton for the year 1872 having now come to an end, I would respectfully submit to you the report of my last doings in connection with my mission, appending a few observations on the encouragements and difficulties I met with while endeavouring, in the weakness common to humanity, to do those things for the welfare of Zion, which God and His Church appointed for me.

In the beginning of September, I again visited Loch Lomond, and spent another fortnight among our loyal friends there. The church I found progressing in the hands of the carpenter: and, since leaving, a correspondent tells me that now the outside is finished, and presents a very neat and elegant appearance. It stands on the North-West shore of Lake Uist, having on the south the sweet arable fields, which give to the Loch Lomond district such a mild and, one would almost say, tame appearance; behind rises "the forest princely;" and forest, field and lake combine to surround the house of God with one of the prettiest scenes in Cape Breton. Over roads of the worst construction, I passed on to Framboise and Fouché—a distance of about thirty miles. At the latter place I was requested by some of the leading Methodists to hold a meeting. This I did, and had an excellent attendance, although the weather was so rough that the people could not get across the harbour in their boats. You will see, Sir, from the list of

contributions, the handsome donations I received that evening for the Young Men's Bursary Fund. During these journeys, I sold \$15 worth of Gaelic Bibles. And having again and again said "*Beannachd leibh,*" and giving a half promise to return in 1873, I took leave for

Peaceful, bonnie, lovely, sweet, retired,

My last, though by no means least, work was the gathering together of money; and glad I am to report that even in this I attained a degree of success. The contribution of \$100 from the people towards my salary has been given with a hearty goodwill, which increased its value four-fold in my sight. Other contributions for church schemes I have brought with me, and some others are forth-coming.

On my way from Cape Breton to Halifax, I have been making collections to assist in the completion of our churches at West Bay and Loch Lomond. I have received great encouragement in this work, and hope to be able to give a report in May (when I have finished my work of canvassing) on the sums received.

The encouragements and discouragements of an evangelist may be divided into *spiritual* and *material*, and of both kinds I have been a partaker. Generally speaking, the bright side of life is so illuminated that it casts light upon the darker side; and although we have many sorrows, our joys are more than sufficient to cause us to love life and the God of life. Once and again I met those who could say, "I know that my Redeemer liveth," and add, "Your words last Sabbath were a message of love to me;" and, on the other hand, the rough and unsympathetic callousness of the ungodly has been a continuous check upon my rejoicings. The material difficulties of bad roads and worse waggons, long journeys and short purses, were to me made up for in picturesque scenery and kindly attention, cheerful words and godly counsel. By far my greatest difficulty arose when churches and their disputes were mentioned. I have endeavoured to say as loud as I could, "I desire to know nothing among you, save Christ and him crucified." Yet again and again have I been forced to defend the church of my sires with a show of bigotry that many might declare sinful; and as often have I extended the right hand of fellowship to all professing the name of the Lord, to an extent some would be inclined to term latitudinarianism. I have been but too happy to gain the assistance of a young Baptist minister to circulate my tracts; and in love and humility have I endeavoured to serve Methodists and United Presbyterians in the Gospel.

Yours, till the day dawn,
GEO. L. GORDON.

News of the Church.

Donations from Truro Congregation to their late Pastor.

The Rev. W. T. Wilkins having resigned the charge of St. Paul's, Truro, owing to his health failing under the arduous work which the scattered condition of the field necessitated, the Trustees unanimously agreed to pay him a quarter's stipend, in addition to the amount due at the date of his demission, and while expressing their unwillingness, under the circumstances, to press objections against his demission, they recorded on their minutes their deep sense of the lasting obligation under which he had placed them by his able and faithful ministrations, both public and private, during the whole period of his connection with them.

At a meeting of the congregation organized immediately after the prayer meeting on the Tuesday evening following his demission, a purse of \$60 was presented to Mr. Wilkins, accompanied by a very affectionate address from the members of the congregation, in which, reiterating the sentiments expressed in the extract from the minutes of Trustees, read before the Presbytery, they commended their late pastor to the care of the Great Shepherd, with the prayer that He would restore him to health and bless his labours in whatever part of the field his lot might be cast. Mr. Wilkins replied briefly and with much feeling, being evidently taken completely by surprise.

These facts show the spirit in which this efficient minister demitted his charge, and also the spirit in which the people acquiesced in the same. We wish health and happiness to Mr. Wilkins, and a sphere of usefulness in his Master's service; and we also wish an acceptable and pious minister to be provided, in the providence of God, to occupy this important charge.

The Call to Rev. James McColl, referred to in last *Record*, was accompanied by a bond, guaranteeing a stipend of \$720. The Presbytery, having sustained the documents, appointed the induction to take place on Thursday, 14th November, in Earltown Church

Rev. Mr. Dunn to preach and preside, Rev. Mr. Herdman to address the minister, and Rev. Mr. Brodie to address the people.

THE Rev. George M. Grant, of St. Matthew's, Halifax, has returned from his long and interesting journey across the American Continent. In communion with his congregation, whose regrets at his prolonged absence became ultimately both frequent and forcible, we hail his return with delight. His contributions to our pages have been missed and regretted by our readers almost as much as his pulpit ministrations have been by his people. His excursion will be of immense benefit directly to his physical constitution, as well as to his powers of mind.

AN error appears in the "Abstract Minutes of the Presbytery of Halifax" in the Oct. No., which requires to be corrected. It is there stated, p. 239, that "51 have been admitted by certificate and by profession" to the Communion Roll during the past year; and that there have been 20 baptisms, including 4 adults.—These numbers show the admissions and baptisms for the past *three* years.

There is every prospect of an addition of about thirty families to the congregation of Pugwash in the event of their securing the services of a pious and talented minister. The congregation have made a noble effort to secure a clergyman, and we have no doubt that such a promising field will soon attract a labourer—therefore the good people will see the expediency of adding to their other christian graces, the grace of patience. There will soon be labourers in the field.

IN addition to the amount given by St. Andrew's Church, Pictou, to the Foreign Mission Scheme, as inserted in the *Record* for August, there should be \$12 50 for Pictou Island, and \$40 contributed by the ladies of St. Andrew's Church.

Several young gentlemen of St. John, N. B., belonging to Rev. Mr. Caie's Bible Class, on Friday evening presented

him, on behalf of the Class, with a very handsome ebony walking stick, richly mounted with silver, bearing a suitable inscription.

A beautiful tablet in memory of the late Rev. Dr. Donald has been placed in St. Andrew's Church, St. John, by the Trustees. The workmanship is of the very best description. The following inscription shows how much the congregation appreciated his services during the years that he laboured among them, and how much his death was regretted by them and the community:—

IN MEMORY OF

The Rev. Wm. Donald, D. D.,
WHO WAS MINISTER OF THIS CHURCH
FOR TWENTY-TWO YEARS.

HIS PUBLIC INSTRUCTIONS WERE EARNEST
AND POWERFUL;
IN HIS PRIVATE MINISTRATIONS HE WON
CONFIDENCE AND ESTEEM;
A FAITHFUL PASTOR; BELOVED BY HIS
CONGREGATION;
A KIND HUSBAND AND FATHER, AND A
SINCERE FRIEND;
COURTEOUS, GENIAL AND CHARINABLE IN
SOCIAL LIFE.
HE DESERVED AND SECURED THE RESPECT
OF HIS FELLOW-CITIZENS.

HE DIED ON THE 20TH OF FEBRUARY,
A. D. 1871,
IN THE 63RD YEAR OF HIS AGE,
AND HIS DEATH WAS REGRETTED BY ALL
CLASSES IN THE COMMUNITY.

An elegant painting of him has also been placed in the vestry. It was executed in Montreal, and purchased by the Trustees. These memorials show how strong was the attachment of the congregation to their pastor.

By our most highly esteemed exchange, the *Presbyterian*—the "Record" of the Church of Scotland in Canada—we see that a certain newspaper called the *British American Presbyterian* has been admitting into its pages communications on the character of Dr. Norman McLeod of a disparaging nature. We are quite willing that the said paper should hold its own opinion on the subject; at the same time we give below letter from His Grace the Archbishop of Canterbury, the highest dignitary of the Church of England, to the Very Reverend the Moderator, the highest dignitary of the Church of Scotland, to

show the estimate in which the great man was held by persons in *influential* quarters:—

“ LAMBETH PALACE, LONDON,
19th June, 1872.

My Dear Moderator,—Will you allow me to express to you officially the deep feeling of sorrow with which I have heard of the loss that has befallen the Established Church of Scotland, by the death of Dr. Norman Macleod? He was so widely known in England as well as Scotland, and, indeed, wherever our mother tongue is spoken, that his death seems a national loss. So zealous, large-hearted and gifted a pastor could ill be spared at any time by the Christian Church. While his own people lament that they no longer hear his familiar voice, winning them by his wise spoken counsels, his written words will be missed in thousands of homes in every quarter of the world; and the Established Church, over which you preside, will deeply feel the removal of one who held so high a place amongst her wisest and most strenuous defenders. Believe me to be, my dear Mr. Moderator, yours faithfully,

A. C. CANTUAR.”

The Very Rev. Robert Jamieson, D.
D., Moderator of the Church of Scotland.

The ladies of St. Stephen's congregation, St. John, have lately presented the pastor, the Rev. Geo. J. Caie, with a beautiful and very valuable set of tea and coffee china, together with a large number of articles in silver for table purposes. To all concerned in the interests of this congregation, this additional testimony of esteem and regard must be a source of unfeigned delight. It shows the spirit which exists between Pastor and People; and we think on the present occasion, an event having occurred to which prominent reference is never made in the pages of the *Record*, the beautiful gift comes with especially good grace from the *ladies* of the congregation.

In the congregation of St. Andrew's, Chatham, New Brunswick, there is an effort being made to erect a new Manse. It is a praiseworthy undertaking, and deserves well the sympathy of the friends

of the church at large. The people of this congregation evidently know when they have a Pastor worthy of their love and confidence. They do not wish that their appreciation of his services should be expended in mere sentimental talk; they wish to attest their appreciation of his worth, by doing their part well, to add to his comfort. And so, as the Manse heretofore occupied by him was a long distance from the Church, and as they have a care for his health and a desire not to impose physical labour upon him unnecessarily, they have resolved to dispose of the old and build a new one near the Church. In their undertaking we wish them every success. No congregation should be without a Manse—that is an axiom of the Church of Scotland—and, we would add, wherever practical, let the Manse be near the Church.

Abstract Report of the Committee on Statistics for the year 1871.

(Church in Ontario and Quebec.)

Out of 129 charges, only 91 have furnished any statistical data, leaving 38, nearly one-third of the whole number, unreported. Of these, 24 had ministers settled over them, and the remainder were regularly organized charges.

It may be stated, that the number of congregations remains the same as reported for 1869, namely 129, but the number of vacant charges has increased from 15 to 23. Several of these your Committee have reason to believe have become practically defunct, and it is recommended that such be removed from the list of charges, in order to correct erroneous impressions as to the actual number of self-supporting congregations under the jurisdiction of the Synod; and your Committee further deprecate the placing upon the Synod's roll the names of any new congregations until such have assumed the responsibilities of calling and supporting Ministers.

In the Presbytery of Toronto there are no vacant congregations.

The net increase of communicants during the past year in the 91 reporting congregations was 598. The maximum increase in a single congregation being 59 in St. Andrew's Church, Toronto; St. Mark's Church, Montreal, taking second

rank with 35. St. Andrew's Church, Montreal, reports the largest roll of communicants, 532. Among the rural charges, Ormstown takes precedence, having 302.

The greatest number of marriages was celebrated by the minister of St. Andrew's Church, Ottawa. The largest number of baptisms took place in Eldon, 40; East Nottawasaga reports 33. St. Andrew's, Montreal, and Guelph, each 32, and St. Paul's, Montreal, 30. Eldon reports the most numerous burials, 30, followed by St. Gabriel's, 27, and Kingston, 23.

The whole amount of Stipend paid to 84 Ministers during the year 1871, from all sources, was \$70,740, being an average of \$844 to each, exclusive of manse and glebe. The like average for 1866 was \$750, and for 1869, \$780. Your Committee cannot, however, refrain from expressing their conviction that it is the duty of the Church to aim at a more worthy standard of ministerial remuneration than has yet been reached, and that it is easily within its power to attain to a minimum stipend of \$1000 from all sources, including a fair consideration for the annual value of a manse and glebe where these are provided. Your Committee regret exceedingly that it should be necessary even to allude to arrears of stipend in this Report, though it is not needful to enter upon details, yet \$3,500 from sixteen congregations is too much of a bad thing to be quite overlooked.

The following were the contributions of the Church to the undermentioned Synodical Schemes during the year :

For the Ministers' Widows' and Orphans' Fund	\$2055
For the Bursary Fund.....	508
" French Mission.....	1569
" General Sustentation Fund...	8970
" British Columbia Mission.....	750

\$13852

The amount of ordinary Sabbath-day collections reported by 87 congregations is \$16,042, being at the rate of nearly \$1.50 from each communicant per annum, or three cents each Sabbath. The amount contributed for all purposes during the year was \$116,681, at the rate of \$9.90 from each communicant, which, however, must suffer considerable reduction when the figures are supplied

from 28 congregations who observe silence on this particular item. But, as they stand at present, the following comparison may be made. The average sum contributed per communicant in 1863 was \$6.27; in 1869, \$8.70; and, by the present showing for 1871, it was \$9.90.

As nearly as can be ascertained, there are 37 congregations without manses for their ministers, ten fewer than were reported in 1869. The Presbyteries of Quebec and Kingston are the only ones fully supplied with manses, Glengary is lacking *one*; Hamilton, *two*; Perth, *three*; Ottawa and Victoria, each *four*; Montreal and Saugeen, each *five*; London, *six*; and Toronto, *nine*.

Out of 106 congregations, 35 have prayer meetings, 36 have not, 35 give no reply.

It is found that only thirty-five congregations publish an annual printed statement of their transactions. Your Committee respectfully recommend the observance of the practice, being fully persuaded that much of the difficulty hitherto experienced in raising money for Church purposes has arisen from the want of full information respecting the wants of the Church and explicit details in reference to the expenditure of money contributed.

Forty-eight Reports state that the Church property is covered by Insurance. Sixteen expressly state that it is not, the remainder being silent on this point.

\$55,220 is the aggregate of the debt reported on Church property. Three-fifths of this belongs to the rich Presbytery of Montreal, and rests chiefly on two of the city churches. Payment of the interest upon a given amount of church property may, in certain cases, and for a short time, be deemed expedient, but your Committee are strongly of opinion that debt upon Church property in any form, and to any extent whatsoever, is to be regarded as an incubus calculated to impede the satisfactory progress of congregational work, and that it ought to be removed as speedily as possible.

In conclusion, your Committee feel warranted to congratulate the Synod upon the material prosperity of the Church as a whole. Although it cannot be said that the high Christian standard

which should ever be aimed at has been attained, there appears, from the returns upon which this Report is based, sufficient cause for each and all of us to "thank God and take courage." An increasing measure of interest is observable in regard to the Schemes of the Church, and to the management and administration of the funds.

JAMES CROIL, *Convener.*

Notes of the Month.

Reports have been received from Berlin of the meeting of the Conference of the Old Catholics, and of those who sympathise with them in their movements against the Church in Rome. There were 400 delegates present, numbering among them some of the most influential and highly-accomplished scholars in Germany. There were also present representatives from other countries, including Britain and America. Thousands were drawn together to hear the discussions. Those who expected that there would have been a minute discussion and formal expression of opinion on the various doctrines of the Roman Catholic Church, and on the principles of her government, have been greatly disappointed. The object of the leaders in this movement would seem to be to preserve the Catholic Church as it existed previous to the Œcumenical Council which lately met in Rome. They desire to remain as they were, and hence they call themselves the "Old Catholics." Having taken the stand they did against the absurd dogma of the Pope's Infallibility, it would have been well if they had resolved to enter into a review of her whole history—into an examination of her doctrines and principles of government; and, taking the Scriptures as their standard, re-model the Catholic Church as she existed centuries before. The fact that the late Council went astray, should leave it open as a question for fair discussion, if others did not before it. There was, it is true, a very decided opinion expressed by some of the delegates against enforcing the celibacy of the clergy, and against oral confession of sins to the priests. On these points, however, no formal expression of the voice of the Conference was given. Holding to the principles and doctrines of the Roman Catholic Church of 1869, they regard as of the very utmost importance—as essential to the very existence of the church, that apostolic succession should be preserved among them.

Having no archbishop or bishops by which they can preserve the necessary link, they have associated themselves with a Catholic Church in Holland, which can trace apostolic succession. This branch of the Catholic Church has been disowned by the hierarchy in Rome. Here, however, the Old Catholics, in their emergency, have found the necessary link wherewith to preserve that sacred bond of union with the Apostolic Church. No definite course has been resolved on as to the future, save that every effort is to be made with the German Government to induce them to recognize in the party of this movement the true Catholic Church, in preference to the church in Rome. It was urged that such a concession, on the part of the Government, would be a great inducement for the priests in the country to associate themselves with the movement, and the people would unquestionably follow them. They would then claim the property which is now in the hands of the church. It is doubtful whether Bismarck will agree to such a policy. He has not favoured a connection between Church and State. If, however, the church in Rome should continue to exercise the power which she claims to interfere with the internal affairs of his government, he may find it expedient to adopt this suggested policy, with the hope that it would lead to the expulsion of the papal clergy. The new church thus organized, would be the German Catholic Church.

The French in the Province of Alsace-Lorraine are showing their extreme dislike to German rule and authority by emigrating. Although the German Government has been doing everything to conciliate them, they have not become reconciled to their circumstances. A law was passed by which they would not be compelled to come under the military system of Prussia, and other regulations were made which it was thought would, to a certain extent, satisfy them. It was all in vain. It is now provided in law that those who emigrate will be allowed as non-residents to retain possession of their real estate. The border cities on the French side are overwhelmed with the multitudes which swarm from this province. The President of the United States lately sent a telegram to President Thiers congratulating him on the progress of Republicanism in France. The river Po has recently overflowed its banks, and has done immense damage in the provinces of Mantua and Ferrara. Whole towns and villages have been flooded, and thousands of families have been left homeless and destitute. Relief has been forwarded from every part of Italy.

The question of disestablishing the Churches of England and Scotland is agi-

tated again, and if some extreme radical newspapers can be depended on, the day is just at hand when such an event will be accomplished. Lately a motion was rejected in Parliament, by an overwhelming majority, which asked for a Committee of inquiry into the income of the Established Church of England. Since then, however, enthusiastic meetings in favour of the disestablishing movement have been held in Birmingham, at which the expressed sentiments of the speakers were so heartily received, that shouts of approval went up from the audiences, which, it is said, had in them the tones of victory. A MEETING of enthusiastic dissenters cannot do much toward the disestablishing of two churches which have such a hold upon the large body of the people in England and Scotland. Mr. Gladstone found it a difficult matter to disestablish the Irish Episcopal Church, and only accomplished it by leaving her as wealthy with her endowments as she had ever been. There were special circumstances connected with that church which made many of the defenders of the National Churches in England and Scotland aid him in his policy. If he should attempt to introduce into parliament a Bill, which in any way would interfere with the rights and privileges of the present Established Churches in Britain, he would find himself driven from his position, as Premier of England, by an overwhelming majority of the people's representatives.

Some time ago we noticed that some of the Roman Catholic priests in Ireland, during the late elections, had become so excited, and such strong partizans, that they endeavoured to affect the results of elections, by intimidating voters from opposing them. In this way they placed themselves within the power and grasp of the law. Legal proceedings have been taken against them. Bishop Callen, fearing the result, has communicated with the Pope in Rome, requesting him to interfere in some way on their behalf. His Holiness, however, does not believe in being used for any such purpose. He hints that the priests in Ireland were not so willing to aid him when he desired their assistance and co-operation, and now, in their emergency, he has great pleasure in refusing their request. The golden rule of this infallible man is, do to others as you find others do to you.—We have noticed, in some of the English and Scotch papers, lamentable descriptions of the state of the crops. The harvest season has been so extremely wet, that farmers in the North of England, and East of Scotland, could not secure them before they became in many instances almost useless. In Britain it was feared that the potato crop would be a failure.

An Edinburgh merchant, in the emergency, has made arrangements to import large quantities of them from the Continent of Europe. The difficulties which we recently noticed between the labouring classes and capitalists, and the failure, to a certain extent, of the crops, we fear will cause great distress in Britain for the coming winter.

It is now almost beyond a doubt that Grant will be re-elected President of the United States for the next term. Greeley's chances are becoming less. The results east and west have more than surprised those who have favoured the Republican party and had been confidently expecting a Republican victory. The Democrats, notwithstanding the enthusiastic reception which they gave their candidate, have been so badly beaten that they have been charging their opponents with fraud and bribery. It is not likely that one party can say any thing to the other on that score. It is probably for the interest of the Republic that Grant should continue to be President. During the next four years he will be able to complete his reform, and, if there are any advantages and good in it, they will be acknowledged. Four years is too short a period to introduce a new order of things and test it. During the past month the Americans have been mourning the death of one of their greatest statesmen, Wm. H. Seward. He died on the 10th ult., in Auburn. For over forty years he had taken an active part in politics. He was strong against slavery, and it was mainly through him that it was first abolished in the State of New York. It was no doubt a great disappointment to him that he had never been nominated or elected President of the Republic. As Secretary of State under President Lincoln, in the most trying period of the nation's history, he had won golden honours as a statesman and diplomatist. Lately he has not had so much to do with public affairs.—The Americans are favored this season with a number of lecturers from Britain. Professor Tyndal, who has become so celebrated as a Student of Science, and so notorious over the proposition which he made, whereby the power of prayer could be tested, has been lecturing to large audiences in New York. Professor Froude, who is, perhaps, the most celebrated historian living, has been lecturing in the same city on Ireland and the Irish people. His object, as far as we can learn, has been to show the causes which has made Ireland what it is. He blames the British Government for misrule, and the Irish people themselves for lack of true patriotism and stability. He contrasts them in this respect with the Scotch. From their isolated position, they should never have been conquered. His

conclusion is, that Britain is now doing justice, in every way possible, to Ireland, and that the Irish should not continue their spirit of rebellion.—The Rev. George McDonald, D. D., of London, has been lecturing to crowded houses in Boston, on "Robert Burns," and other subjects. The Bostonians are delighted with him, and appreciate fully his great ability.

There has been a crisis in the money market in St. John, N. B., which has caused a number of failures, besides pinching some of the wealthiest and most influential men in the city. The Bank of New Brunswick, which does the largest banking business in the province, had been compelled to refuse discounting new paper. The other Banks increased the rate of per cent, so high that those who were compelled to negotiate money with them complained very much. Such were the circumstances which caused many to fail. It is to be hoped that the pressure may be soon removed; otherwise there must still be a large number of failures during the winter. It is said that money in the city has not been so tight since 1841. At such times strange revelations are made. There is one gentleman in the city who was allowed to draw from his own bonded warehouse, at his option, what he wished, on the understanding that his custom-house duties should be paid up at the end of every month. This was a privilege enjoyed by himself alone. Such was the confidence which the custom-house authorities had in his honour and his wealth. When he failed, it was found that he owed over \$30,000 for duties which he was unable to pay. For a few days there was great excitement among the merchants at such a piece of favouritism.

There has been much discussion in the Law Courts over the School Bill which has become law in New Brunswick, and which has been nearly a year in force. Those opposed to the measure for a time used every endeavour to prevent it coming into force. Now they are resorting to every quibble to avoid paying the necessary taxes for their support. The Law Courts have not as yet decided on the constitutional question, but it is generally supposed that it will be favourable to the advocates of the new system. They have found, however, without entering on the constitutional question, that in some instances the taxes have not been levied according to law, and in such cases parties cannot be compelled to pay. The difficulty in such circumstances is that the Trustees require money now to pay their teachers, and the running expenses of the schools for the past year. It is expected that the Government, on the meeting of the House of Assembly, will introduce a

bill rendering it compulsory for all to pay their taxes, notwithstanding any unintentional irregularity which may have occurred. This would only be justice to those who have already paid.

Almost every city and town and village in Canada has been visited by an epidemic among horses, which has caused much inconvenience and annoyance to business communities. Lately, it has extended into the Maritime Provinces and the United States. In New York, Boston, Bangor and St. John, for days comparatively few horses were to be found on the streets. When care is taken, it seldom proves fatal. It is feared that every horse on the Continent will be affected with it, so infectious does it seem to be.

R. J. C.

St. John, Nov. 1st, 1872.

Intelligence.

Old Calabar.

Last April, the first native convert in this Mission field was ordained as a preacher of the Gospel. His scholastic training is not so thorough as that received here; yet he commands the respect of all, and bids fair to be a valuable acquisition to the missionaries located in Old Calabar.

Japan.

A Christian church has been formed at Yokohama, consisting of nine young men professing Christianity. Two others joined the number afterwards: and, so far, all are unmolested by the Government. The actual existence of a Christian church in this long benighted land furnishes reason for great thankfulness to God.

Prome, India.

Several of the Burman disciples in this locality are conscientiously devoting one-tenth of their income to the Lord, and their example is inciting others to do the same. Additions to the church have been considerable, and there are cheering evidences that the truth is taking hold of the minds of the people.

Constantinople.

Three young Jews in Constantinople have lately been baptized. They re-

ceived their education in the Mission School, and have given proof of their sincerity and steadfastness by renouncing more than one good situation, because their employers required them to work on the Lord's Day. One of them is now in constant danger of his life through the hatred of his relatives, his own mother having vowed she would one day stab him to death.

Beyront.

The work here has received a new impulse of late, many from high ranks having come into the Protestant ranks. In a single day, 13 members have been admitted into the native church, and others are being instructed preparatory to admission.

Sweden.

The progress of the work here is unabated. Many places have been visited with times of reviving, and large numbers have been brought to Christ. One great want is suitable places of worship. One missionary had been compelled to vacate his station because he had not the means to purchase or build a convenient place for the assembly of the people. 220 of the evangelical churches of Sweden have only forty places of worship.

New Zealand.

The Gold Diggers of New Zealand seldom hear a sermon. They are occasionally reached by an enterprising missionary. One lately, after a thirty-five miles' ride on the banks of the Grey River, and over a creek which he had to cross twenty-two times, succeeded in reaching them.

New York.

The New York Young Men's Christian Association have taken up the work of endeavouring to abolish impure literature. So far, the work has been crowned with success. Seven violators of the law have been sent to the State prison, and several others are awaiting their trial. This is a noble, as well as a legitimate, work in which the New York Young Men's Christian Association is engaged. We wish them all success. If they persevere, this pernicious form of evil will soon hide its head before them.

Poland.

The new field here is rapidly widening, new wants developing themselves. The people are hungry for the bread of life, and provision ought to be made to feed them upon the word of God. Mission chapels are required in many places; and the Polish Christians, surrounded by poverty, turn to other portions of Christendom with an earnest plea to send them help.

OUR Sutherland readers will be interested to know that the Queen has been visiting the country of their fathers, and has been staying with the Duke and Duchess of Sutherland at Dunrobin Castle.

On Sunday, the 8th Sept., by special desire of the Queen, the Rev. Dr. Cumming, of the Scottish Church, London, preached in Dunrobin Castle. The services were conducted on the first landing of the Great Staircase of the Castle, and about two hundred persons, including Her Majesty, Princess Beatrice, and Prince Leopold, were present. At the close of the services, the Queen walked up to Dr. Cumming and said: "Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered; and I take the opportunity of reminding you that it is twenty-one years ago this day since you preached before me at Balmoral." Dr. Cumming, having bowed profoundly, replied: "I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely that on your Majesty may descend all blessings." The Queen then withdrew.

Whilst at the Castle, Her Majesty laid the foundation stone of a monument to be erected by the inhabitants of Sutherlandshire in memory of the late Duchess; and, during the ceremony, the Rev. J. Maxwell Joass, minister of Golspie, presented her with an address in name of the subscribers. The address said that the last Royal visit to Sutherland was that of Alexander II. of Scotland, 610 years ago, and that it was made in very different circumstances from the present one, the King having gone north to strengthen the hands of the Earl of Sutherland for the maintenance of law and order. In the ad-

dress were quoted the last words of the late Duchess to Her own Company of Sutherland Volunteers: "Neither failing sight nor altered health will make dear Dunrobin less vivid, nor change the love of Sutherland beloved." The Queen's reply concluded thus: "I wish to express my warmest thanks for the hearty and loyal welcome I have met with in Sutherland."

Dunrobin Castle is one of the most stately seats in the kingdom. In its immediate neighbourhood are many objects of interest, and amongst them are the ancient Pictish *Brocks*, or strongholds. It is a remarkable ruin. It not only shows wonderful design and remarkable skill in the arts of construction, but built, as it has been, without any kind of mortar, and evidently before mortar had been used in these parts, its antiquity must be very great, and its historical value very interesting.

NOTICES AND ACKNOWLEDGMENTS.

NOTICE.—MEETING OF THE HOME MISSION BOARD.

There will be a meeting of the Board in St. Matthew's Church, Halifax, on Tuesday, Dec. 11th, at 10 A. M., to determine the amounts requiring to be drawn from the Colonial Committee, for the current year, and for the transaction of other business.

Congregations requiring supplement must send to the Convener or Vice-Convener, their applications before the meeting. Attention is specially called to this, as supplements are only given from year to year, and when application is not made, it is understood by the Board that the congregation has ceased to require aid. Clerks of Presbyteries are requested to notify the Convener of the action of the Presbytery with regard to the supplemented charges in the bounds, and of the state of the Presbytery's Home Mission. Attention is also called to the last Report of the Board, and the action of the Synod thereon, as contained in the Minutes in the August Record.

As important subjects have been intrusted to the consideration of the Board by the Synod, the members at a distance are earnestly requested to endeavour to be present at the meeting.

GEO. M. GRANT,
Convener to the Board.

NOTICE.

The Convener of the Young Men's Bursary Fund is requested to intimate that intending applicants for Bursaries must be in his hands before the 21st inst.

FOR LAY ASSOCIATION.

Miss Munro, Town.....	\$3 12
Rev. J. W. Fraser, for Roger's Hill, as collected by—	
Miss M. A. and Miss A. Campbell	\$5 77
Miss C. McKenzie and Miss C. McKay	7 62
Miss L. M. Sutherland	6 26
" E. J. Murray and Miss Gordon.....	4 76
Miss E. McDonald and Miss M. A. Fraser.....	5 55 29 96
	\$33 08
Cash enclosed Hon. J. Eraser.....	\$33 08
	JOHN CRERAR, Treas.
	Pictou, Oct. 4th, 1872.

YOUNG MEN'S BURSARY FUND.

Rev. P. Keay, St. Andrew's, N. B....	\$9 45
Wallace Congregation.....	10 80
Fouche, C. B.....	1 51½
Mrs. Hooper, C. B.....	0 48
Loch Lomond, C. B.....	4 30
River Inhabitants, C. B....	0 99
West Bay, C. B.....	2 74½
Port Hastings, C. B.....	3 17½
Subscriptions, C. B.....	0 48
George Lawson Gordon.....	1 31½
	JAB. HISLOP, Treas.
	Pictou, Nov. 1st, 1872.

PICTOU PRESBYTERY HOME MISSION FUND.

Pictou Island, per Rev. W. Stewart....	\$8 00
	JAB. HISLOP, Treas.
	Pictou, Nov. 1st, 1872.

PAYMENTS FOR "RECORD."

Rev. F. R. McDonald, Newcastle, N. B.	\$16 50
Rev. D. McRae, Hopewell.....	0 50
A. McPhee, South River.....	1 00
Miss McPhee, Gay's River.....	0 60
Halifax:—Hon. A. Keith & Son, \$2.40;	
Jas Scott, \$1.80; Mr. Goldie, E. Reeves, C. Murdoch, Jas. Kerr, J. J. Bremner J. W. Marling, W. Grant, J. Scrivens, J. Doull, Jas. Hunter, A. W. Scott, W. H. Creighton, W. Esson, G. Esson, jr., Professor Lawson, Rev. Professor McDonald, John Johnston, Alex. McLeod, \$1.20 each; Miss Kerr, Dr. Avery, A. Burns, W. Sutherland, Mrs. G. Nichols, D. Murray, Mr. Wilson, Rev. Mr. McMillan, Robt. Baxter, Mrs. Bailey, Mrs. O'Brien, J. Cestley, Mr. Hedley, Mr. Menzies, W. Kandick, G. McLean, Mrs. R. Noble, 60 cents each.	

W. G. PENDER, Sec'y.

"Mayflower" Office, 45 Granville St.,
Halifax, N. S.