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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

JUNE, 1870.

No. 6.

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

MEETING OF SYNOD.

WE beg leave to draw the attention of our readers to the fact of the near approach of the meeting of the Synod of the Presbyterian Church of the Lower Provinces in connection with the Church of Scotland. The high Court of our Church meets this year, by rotation and by appointment, in St. Matthew's Church, Halifax, at 7 o'clock, P. M., on the last Wednesday of June. As matters of vast importance to the church are to be taken up, it is exceedingly desirable that all members will give punctual and regular attendance; and we feel assured that our church people in Halifax and neighbouring places will take that interest in the proceedings which they deserve, and that they will manifest the same in two ways: (1), by being present in court as often and as long as they possibly can; and (2), by extending their hospitality to members of court who come from a distance. Arrangements are in course of being made so as to render every one comfortable; and as there is never any difficulty in procuring from the good Kirk people of Halifax a share of their spacious homes and a place in the congeniality of their warm hearts, we hope that measures will be so carried out in the proper quarters that none shall be left unsuitably provided for. It should be remembered that without some *method* it will be impossible to accomplish this. We therefore draw the attention of ministers and others at a distance to a notice given below, and hope that they will see the necessity of attending promptly thereto. If the arrangements therein suggested are acted upon, the object will be gained, and the comfort and convenience of all concerned will be very much promoted.

NOTICE.

The Halifax Presbytery, at its last meeting, appointed the members resident in the city to make arrangements for the approaching meeting of Synod. It is therefore requested that Clerks of Presbyteries for and, as soon as possible, to Rev. Mr. Grant or Rev. Mr. Campbell, the names of all ministers and elders within the bounds who intend to be present. The attending to this will ensure the comfort of all, and assist the Committee to make the proper provision, and also prevent any one being disappointed.

THE DUTY OF LIBERALLY SUPPORTING GOSPEL ORDINANCES.

SERMON, BY REV. WM. MURRAY, CAMPBELTON, N. B.

MALACHI, III. 10: "Bring ye all the tithes unto the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE words which we have selected as the subject of this day's discourse inculcate on us the duty of contributing liberally towards the support of religious ordinances. Though the requirement is one of the binding nature of which none of us can be ignorant, yet here, as in other matters, it is well that we should have our pure minds stirred up by way of remembrance.

The text naturally divides itself into two parts: 1st, the duty; 2nd, the blessing promised. "Bring ye all the tithes unto the storehouse; and prove me if I will not pour you out a blessing, that there shall not be room enough to receive it."

When the Almighty chose Israel to be to Himself a peculiar people, He was naturally led to establish His worship among them. Thus only would they be kept stedfast in His service, and instructed more perfectly in regard to Himself and Divine things generally; thus would they be marked out from their heathen neighbours, and prevented from relapsing into heathenism, which, with all their religious privileges, they shewed a continual tendency to do.

It may be thought, however, that a less costly establishment would have sufficed for this end. The temple, we know, was on a most magnificent scale, and everything connected with it was of the richest materials. The sacrifices required for the temple service were also very numerous. For the proper care of so large an edifice, and of the many sacred utensils employed about it,—for the right performance of the various services of the temple, and for the due celebration of its many sacrificial appointments,—a very large number of sacred officers were required. To the special purpose of taking charge of everything connected with the temple, the entire tribe of Levi was set apart, and of the number of this tribe, at the different periods of the Jewish history, some idea may be formed from the fact that in the days of David it amounted to 38,000, of such as were above 30 years of age. Under them were the Nethinims or porters, who did the more servile work of the temple, and who are supposed to have been the descendants of such nations as were taken captive by the Israelites. These probably amounted to several thousands more. And there were, in addition to these two inferior classes of officers, the priests, whose province it was to conduct the various religious services connected with the worship of Jehovah. As we find these divided into 24 classes who officiated in the temple in their turn—each class for a week—their number was probably considerable; and as the priesthood was hereditary in some families, their number would be a continually increasing one. Such a costly religious establishment,—such a large body of men, amounting to many thousands,—would require no small outlay to maintain them; and it may be asked, was all this necessary? Could the object which God had in view not have been attained equally well, at less expense, with fewer services, and by employing a much smaller staff of officials?

To understand the reason of this, it is necessary to bear in mind that it was of importance that the Israelites—little removed from a state of heathenism as they were—should be impressed with the greatness and majesty of the Supreme Being, and this they were, in part, by the very magnitude of His dwelling-place, by the splendour of its furniture and decorations, and by the number of attendants that waited on Him. It is easy to see how all this would elevate their conceptions of God, reminding them with what a great Being they had to

to, and teaching them to approach Him with reverence and godly fear. It further reminded the worshipper that God was deserving of the best gifts and the highest honours he could render Him. The expenditure necessarily connected with such an establishment served also to bring the liberality of the Jews into healthy exercise. It afforded them an opportunity of showing what was the value in which they held One who was not merely the author of their being, but the source of their every mercy.

To meet the immense expenditure necessary for the maintenance of the Jewish worship, there were, in addition to the sums liberally contributed for the building and furnishing of the temple, in addition to the sacrifices voluntarily offered, in addition to the first-fruits dedicated to the Almighty, in addition to the forty-eight cities throughout Palestine, with their adjoining suburbs, set apart for the use of the tribe of Levi, the tithes or tenth part of all the produce of their fields and their cattle. From the earliest times, it would seem, men were accustomed to give up the tenth part of all they possessed to the service of the Deity. Various ancient nations were in the practice of doing so, and in the patriarchal age we find Abraham dedicating the tenth part of the spoils which he had taken from the ten kings, to God. Jacob also promised to tithe to God the tenth of all the substance He might bestow on him. The custom probably had its origin in the use which the ancients seem to have made of the number ten. In the habit, as they were, of counting with their ten fingers, ten became a kind of leading number to which all other numbers, greater or lesser, were referred. A good exemplification we have of this both in the Arabic and Roman numerals. They counted to ten, and then began again. And so the substance of the Jews was represented by the complete number ten, and out of the ten digits or parts one was set apart for the service of the Almighty. There were often taxes imposed on them for religious purposes, but this seems to have been the principal one, and it was about as small an exaction as could be well made. Out of the whole, God took only one part, leaving the other nine to them. And considering that they were indebted to God for all they possessed, and that they were unspeakably privileged beyond all other nations: yea, that the very object of this taxation was to preserve these privileges among them, we may well wonder that they should ever have grudged the small pittance that was demanded of them. Yet God complains in the context that they held back what was required of them by express enactments; and before God would complain in such strong terms, their payments must have become very faulty indeed. "Will a man rob God?" says the prophet. "Yet have ye robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." It seems a dreadful thing for a man to rob God. One would think that in regard to whatever other duties men might be defective, they would not be defective in regard to this.

But let us apply this subject to ourselves.

The worship of God, thanks to His name! pre-ails among us as it did among the Jews, but in a much more perfect form. No less deplorable would be the consequences to society, to man's present and everlasting welfare, were the worship of God to cease among us. We may sometimes imagine, my hearers, that we derive very little benefit from it, but we have only to contrast the condition of that community where there is no stated ministry with one where it has long existed; we have only to think how tedious and ill-spent is that Sabbath where there are no public services; we have only to reflect how much we need to be roused from our lethargy to attend to the one thing needful by every means at our disposal, to see how fatal would be the effects resulting from the want of the regular ministration of ordinances for any length of time. But if we would enjoy this most inestimable blessing,—if we would secure this blessing for ourselves and our children,—adequate provision, we know, must be made

for the maintenance of public ordinances. Churches cannot be built and repaired without means. Ministers cannot live on air more than others. What the temple, what the priests and Levites, were to the Jews, our churches, our ministers, are to us. By their means are the worship and service of the Most High celebrated and upheld among us. The little that is necessary for their maintenance is all the acknowledgment that God requires us to make for the many blessings, temporal and spiritual, which we enjoy at His hands; and when men are niggardly or backward in regard to this, the very same words may be addressed to them that were addressed to the Jews, "Will a man rob God? Yet have ye robbed me." God regards this, you will perceive, as not so much a sin committed against man, as a sin committed against Himself.

There is, indeed, this difference between our case and that of the Jews. The precise portion of our substance which we are to set apart to the service of the sanctuary has not been specified. It has been left to our own discretion and sense of propriety. Those under the Old Testament were under tutors; as Paul expresses it, were in their minority, and their duties were strictly defined. We are treated as those who, having reached maturity, it is sufficient to specify the duty and to leave minute particulars to our own good sense and our feeling as to what is right in the circumstances. This remark, which is true of the Gospel generally, is especially true of that department of Christian obligation which the text enjoins. Here God loveth a cheerful giver. He expects that our liberality will not be reluctantly wrung from us, but that a conscientious consideration of the facts of the case, as well as a regard to our own interests, will dictate the degree in which this liberality should be extended.

It is certainly proper that with us, as with the Jews, the edifice in which we worship God should at least be such as is suitable to the purpose, should be kept in decent repair, and that everything necessary for the due celebration of Divine worship should, as far as possible, be provided. It is no less becoming that those who labour in spiritual things should be properly supported.

To this last matter—the support of the ministry—let me refer more particularly.

The degree of this support should, we have said, be estimated by a due consideration of the circumstances of the case.

A proper respect for God's ambassador will lead us to provide suitably for him. As we honour an earthly sovereign by providing in a becoming manner for his acknowledged representative,—as we offer an indignity to such sovereign by treating his representative with neglect,—so it is in some measure as regards our treatment of him who is held up to us in Scripture as the messenger of the Lord of Hosts.

Or do we look for a moment at the value of a minister's services. How trifling are the benefits which we derive from the exercise of any other calling, in comparison with those which we derive from a preached Gospel. These may serve to provide nourishment for the body, or add to the comforts of life. It secures those whom it savingly influences all that is really valuable in this life—the Divine blessing and protection, peace of mind, and it does what nothing else can—it provides for those who sincerely embrace it, happiness beyond the grave. In proportion to our estimate of these blessings should be our readiness to contribute towards the maintenance of religious ordinances.

It may, indeed, be argued by some, that our Saviour and His apostles were by no means treated in the manner pointed out here, but were too often left in a state of poverty, and that those who profess to be their followers should be content to be in the world as they were. It should be borne in mind, however, that their circumstances were widely different from those of the minister now. They came to a world steeped in heathen darkness, bitterly opposed to the Gospel, and they would look for nothing else but neglect, if not positively bad treatment. The minister, now-a-days, labours among those who profess to receive and value

the Gospel. Had the world only known what illustrious visitants had honoured it with their presence, and how precious were the goods which it was their object to vend, it would not have allowed them to remain in the state of penury and neglect in which they often were, but would have exhausted their treasures to do them honour. Whenever religion began to be respected, then were its recognized office-bearers, as a necessary consequence, suitably provided for; and in proportion as a community becomes heavened with a religious spirit, will a disposition be manifested to contribute, as God has prospered each, towards the support of religious ordinances.

We might mention many other reasons why ministers should be adequately provided for. It is necessary for the efficient discharge of their duties. It will increase their influence, and therefore their usefulness. If you are to have men of education,—and no minister can be thoroughly efficient without this,—you do thereby create men of refined tastes and habits, for which some provision should be made. They ought, further, to be in such circumstances that they can command the constant use of books, and secure whatever other aids are necessary for the prosecution of their sacred calling. It is well, too, that they should be able not merely to provide things honest in the sight of God and in the sight of all men, but that they should have it in their power to respond to those many calls on their liberality which their constant intercourse with their people brings more especially before their notice. And if other men require to provide against sickness and old age, no less do they.

But it is chiefly on the score of justice that we would urge the claims of ministers. "The labourer is worthy of his hire." "If," says Paul, "we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Labour is, in general, rewarded in proportion to the skill requisite and the previous education necessary. It is only just, then, that a profession like the ministry, requiring such a protracted and expensive training, demanding for its efficient exercise such an amount of learning and talent, and entailing a degree of anxiety and of mental toil such as can be said of few others, it is only just that it should receive a suitable remuneration; and unless it does, qualified men will choose other professions. This, indeed, is what is frequently occurring at present in Great Britain among the various dissenting bodies, and even in the Church of England. Finding that the return from the ministry is little better than starvation, in comparison with what is received from other occupations, young men are too much turning their attention in other directions: so that the want of labourers among the religious bodies mentioned is severely felt. No doubt this is a worldly view to take of the matter; but so long as we are human and not angelic, we must take the human element into our calculations.

But the text appeals to an argument which, with many, will have even greater weight. God promises a large return to those who are careful to attend to the duty inculcated in the text. "Prove me now, herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing till there be not room enough to receive it." Better rendered, perhaps, the original would be, "If I will not pour you out such a blessing that there be not enough." that is to say, "My liberality will be such that nature will hardly suffice to supply my demands on it—till there be no more to give."

We have here, then, a promise of the very largest description. God will almost, speaking humanly, exhaust His resources to bless us. That it is temporal blessings which are referred to here, is evident from the context. "And I will rebuke the devourer for your sakes," says the Almighty, in the very next verse. "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time, in the field, saith the Lord of Hosts." Surely, my friends, if this is the case, we may well afford to be liberal in regard to religious objects. The present is especially an age of speculation. We are ever looking

for the best investment for our money. No better investment can any man have than that which the text suggests. Let him be liberal in the support of ordinances from right motives, and he may rest assured that a blessing will attend the labour of his hands which will far more than compensate for any seeming sacrifice he may make. Nay, we may expect not a temporal blessing merely, but are warranted to believe that God will be more ready to bless Zion's provision to our good, so that the ministrations of His house will prove increasingly conducive to our present comfort and our everlasting welfare.

Lest, however, any one should argue that the promise in the text is not applicable to us, but was merely meant for the Jews, let me remind you of what Paul says, when speaking of liberality to such objects, "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." And again, "God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound unto every good work."

Are we not every day reminded of our dependence on God? Mere industry, mere foresight, will do much, and generally are successful, for God has so ordered the constitution of things that the hand of the diligent and the prudent maketh rich. Industry and prudence are virtues, and are therefore rewarded. But do not events continually occur to remind us how vain are all the wisdom and all the toil of men, unless they are seconded by the overruling hand of Him who controls all things. The merchant is incessant and indefatigable in doing his part, and justly looks for success. A storm at sea, some unlooked for change in the market, renders all his labours useless. The farmer prepares the ground, sows the seed, and carefully tends it, but vain his efforts! the rains from heaven are withheld; or, it may be, the grain is ready for harvest, is already cut down, when the rains descend in torrents and rot it where it lies. All this teaches us that something more is necessary than mere industry or skill. We must secure the favour of Him who holds the elements in His hands. The text reminds us of one way, among others, through which we may ensure this: honouring and conscientiously supporting those institutions which are of His appointment. God promises that He will bless us in our outer estate, in the labour of our hands, and in the fruit of our fields. I firmly believe, my hearers, that God will do as He has said. Let us then taste and see if it be not so.

THE SIGNS OF THE TIMES.

BY REV. P. MELVILLE, M.A., B.D., FREDERICTON.

"O YE hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Why spoke the Saviour of the world such words of deep indignation and bitter grief? Reader, know you why? He saw His chosen nation hurrying on heedlessly towards the destruction of their city, ever cunning as foxes in selfish trifles, but stupid as asses regarding the awful signs and warnings of national ruin. How it wrings a father's heart to see his sons and blooming daughters growing up "penny-wise and pound foolish!" They win a few pretty presents and plenty of heartless compliments, but lose their good character and prospects, leaving their life a wreck and a failure here and hereafter! No wonder, then, that the Saviour spoke out this solemn warning with stern and awful plainness.

That warning is as necessary for us to-day as it was for the Jews of that day. Can you, reader, discern the signs of this time? Do you even try to understand the course of events? Depend upon this, that if we do not think seriously beforehand, we will soon find ourselves sadly behindhand.

Let us, therefore, begin to examine and consider the signs of our own time. What are its most striking and significant symptoms? "Watchman, what of the night?"

I see three gigantic and formidable powers ever pushing forward, actively encroaching on their neighbours, and still striving to swallow up and devour every weaker power. These aggressive powers are—1st, the Church of Rome; 2nd, The Empire of Russia; and 3rd, The United States of America.

Now, these are actual powers permitted by God. We must meet them face to face. "Wilt thou not, then, be afraid of the power?" They are our adversaries, with which we must either "agree by the way," or else "give diligence that we may be delivered from them, lest they hale us to the judge," the officer, and the unrelenting prison! This is the stern truth of the matter. Those powers are both watchful and active, so that if we be now careless and idly at ease, we will soon have to start up in a fearful hurry, too late! The signs at present seem to show that the United States intend to absorb the whole of the Western Continent or New World, little by little; that Russia is preparing to play a little game with the Eastern Continent or Old World; and that the Romish Church is striving to bring our British nobles under its power, and thus, getting possession of the wealth and the influence of Old England, to domineer proudly and severely over the world.

One word about each of those powers. The United States are formidable on account of their vast resources for the future, their rapid growth, and the high spirit of their people. Already have they vindicated their Union in a way that seems decisive for ages yet to come. Very soon, if not already, they will prove an overmatch for ordinary nations. They are of the same race and religion as ourselves. It is of the utmost importance that we "agree with this adversary by the way." How Rome would rejoice to see the mighty Protestant nations, Britain and America, butchering one another in war! Never may I see that day!

Some reckless souls in Ireland and elsewhere are striving to raise "a cloud in the west," which might burst in a bloody storm between Britain, Ireland, and America. But our duty is to avert that cloud by timely wisdom and goodness. The Irish are a warm-hearted people, and if we deal frankly and courteously with the well-disposed, seeking to do good to all, we will soon see the ill-disposed put to silence by the voice of Ireland itself. Then will Ireland become once more a strength and a delight to the Empire.

Secondly, Russia is also formidable in its vast resources and in its compact unity under the autocratic will of its Czar, but more happily and hopefully in its growing wisdom and virtue; for it is forming active Bible Societies, and liberating its serfs, while the Romish Church is trying to bind the people more narrowly and helplessly in the chain of an assumed Papal Infallibility. If Russia is not yet the mightiest empire in the world, it will probably be so in the course of time. Its people are brave and hardy. Its religion is not Romanism, but Greek Christianity, which numbers more adherents than all the Protestant Churches put together. By all good means, therefore, we should "agree with this adversary (Russia) by the way." Its Church is free from many of the errors of Rome, and should be a most valuable ally to Protestantism.

Thirdly, The Church of Rome is the most terrible adversary of the three, on account of its numbers, its claims of infallibility and exclusive power over the kingdom of heaven, its Jesuitical cunning, its treachery with "heretics," and its most shocking cruelty where it gets full power over its adversaries. Already it rules about 170,000,000 of people; the Greek Church rules about 90,000,000; and the Protestant Churches about 80,000,000. Let us then "count the cost, whether with ten thousand men we are able to meet our adversary that comes with twenty thousand."

Rome is formidable, too, by its compulsory union under one Pope, while

Protestantism is weakened by divisions and mutual jealousies. It is the policy of Rome to stir and inflame such divisions among us. No doubt the Jesuits have much to do, secretly, with the quarrel that threatened to split the English Church into three parts at the appointment of the Bishop of Exeter. No doubt the Jesuits strive to provoke jealousies and hatreds between Episcopalians and Presbyterians. Already have they seen the Irish Church disestablished: and now they long to see the English and the Scottish Churches in the same sad state. Ah, what joy may all this cause at Rome! "Tell it not in Gath."

The reason why the Pope is so anxious to gain possession of England seems to be this: He is weak in his own "Catholic" countries, having driven some of them to the brink of infidelity. But if he could get possession of Britain's wealth and Britain's influence, he would be able to "scatter the spoil, and prey, and riches," over the world for his own advancement during "many days" and years to come. Then he could enact terrible laws against Protestantism, and thunder furious bulls against the Greek Church. Then indeed might he enforce his claim of Infallibility, and crush out the embers of private judgment and liberty of conscience far and near. It is dreadful to think what a man, declared infallible by the Church, might do, if he became insane! The like has been Nero, honoured with divine titles, burnt his city, and butchered his people, yet none durst challenge him or stay his hand!

Britain has hitherto been the strong fort of freedom, both civil and religious. But now the Jesuits have fixed their basilisk eyes upon our nobility. They beset them as visitors and nurses in the family, and as tutors in the study. As the most lovely birds soaring in their joy are fascinated by the gaze of the charming serpent, and, sinking helpless and headlong into his remorseless jaws, are crushed alive in his abominable throat; even so one after another of our nobles, fascinated by Jesuitical craft, sinks down into the devouring gorge of Rome, where their freedom of thought and conscience are crushed out!

How, then, shall we deal with this most dangerous adversary? Should we "agree with him by the way?" He will make no agreement with us except on condition that we surrender our conscience to his will as infallible, and as "the sole and supreme judge of right and wrong." So Archbishop Manning teaches. He will have us believe that "the Church is stronger than heaven itself!" So he declared in Council.

We can never agree with such conditions. They would prostitute our souls and consciences to a mere human paramour, so that we could not be a chaste bride or faithful spouse for the Lord of Heaven and Earth.

What, then, must we do? Are we able to withstand the power of Rome? Or must we bestow all our diligence to be delivered from this our adversary?

This is an awful problem, and we must consider it calmly and speak the truth plainly. Those who idly despise the busy power of Rome are blind leaders of the blind. Rome is now forming its gigantic plans, marshalling its forces, its spies, and its secret auxiliaries. In a few years these will startle us and try to ruin us if we sleep on in ease and negligence. Rome cannot be opposed on equal terms by the masses of our people, divided into sects and undisciplined to united thought and purpose. Jesuitical cunning and treachery will make short work with them, outmanœuvring and befooling the simple honesty of Protestants, as usual, unless we learn unity, order, and co-operation, by true Christian wisdom, and charity. If we would successfully withstand the power of Rome, we must learn to absorb and improve everything that is really good in its system.

Rome is a power, but not the highest Power. The Church is not stronger than Heaven. If the Pope thinks otherwise, he is already insane, and will find his fall: (Mat. xxiii. 22, with 2 Thess. ii. 4.) *Quem Deus vult perdere, prius dementat.*

Our safety can be secured in one way, and in one only. It is by becoming wiser, better, and more diligent than our adversaries: that is to say, by watching and learning the Lord's plan in Nature and History, as well as in Grace and Revelation, and by obeying His perfect will more promptly and fully than the Romanists do. Thus, by a more perfect and active faith in God's word and works, we shall take hold on God's own strength, and thereby grow stronger than all our foes. Truth is mighty, and God will make it to prevail forever. Let us know and speak and act out most diligently "THE TRUTH IS LOVE." Thus only can we be delivered from our adversaries, and thus, too, we shall compel them to "agree with us" at last.

LETTER FROM REV. MR. GOODWILL.

MELBOURNE, AUSTRALIA, March 24, 1870.

MR. EDITOR.—In my last I promised to give you an account of my tour through Canada, but I do not intend to fulfil that promise now. A few days after our return to Nova Scotia, we set out for Halifax, and were, while there, the guests of Dr. Avery, whose hospitality and Christian sympathy we shall long remember. When we arrived in Halifax, we found that nothing was arranged for our departure, but, by the valuable assistance of the Rev. G. M. Grant, who is, as is well known, a most excellent business man, and that of Messrs. A. Doull and H. Robertson, all things were in a short time put in order, and, on being commended by the brethren to the grace of God, we took leave of them, and sailed by the boat on Tuesday, the 26th October, for Portland, in which place we remained for nearly two days, with our good friends Mr. and Mrs. Allan. Mr. Allan is a noble Scotchman, and Mrs. Allan a good Novascotian. I should state that Mrs. Goodwill was very sick on the boat, but was much relieved by a preparation made by J. McD. MacMillan of Waugh's River, Tatamagouche, called the "Gold Root Balsam." From Portland we took the train for Boston. As I happened to have a letter of introduction (the only one I may say that ever I had in my life) from Mr. Grant to Mr. F. Snow of Boston, I thought it my duty to use it. We called at his office, and found him very pleasant and agreeable, and he directed us how to get some articles we required. We remained seven days in Boston. On Friday evening, the 5th Nov., we set sail for Melbourne. A few hours before putting out to sea, Mr. Peabody, the owner of the *Conquest*, and his father, waited on Mrs. Goodwill and myself, and gave us some nice gifts as tokens of their good wishes for ourselves personally, and for the mission, or cause of Christ among the heather. Mr. Peabody is of the Baptist persuasion, and shows that he has not forgotten Dr. Judson. I should also state that Mrs. Allan of Portland, formerly Miss Gordon of Amherst, N. S., gave Mrs. Goodwill some nice little articles as a memento of her. I need not say that Mrs. Goodwill values these gifts very highly, coming, as they do, from strangers. Mr. Peabody charged us no freight for our luggage, with the understanding that I should have service on board, which I had every Sabbath except the first, that day being rather stormy. We had also a prayer-meeting twice a week, in which the captain, a pious and good man of the Baptist denomination, Mrs. Goodwill, and sometimes the first mate, took part. We had not all the comforts desirable, still we felt very happy, and had the good graces of all on board, both officers and sailors, who met us always with a smiling countenance. I trust that the services held during the voyage shall be blessed to all. Mrs. Goodwill was somewhat sick for the two first weeks, but I was happy to see that she never felt lonesome or homesick. During our voyage of ninety-six days, we saw no appearance of land, except one glimpse of a small island, called, I think, New-Amsterdam. This we passed on the ninety-third day. We had extreme heat for a few weeks before and after crossing the lines. While

crossing the lines, the captain told us about the jealousy of Old Neptune, and the initiatory ceremony his children had to pass through before they crossed his boundaries. I have no time to describe the scene. In this region we saw abundance of flying-fish; one of these flew into the ship, and we had the pleasure of tasting it, and found it a great relish, after having lived so long on salt-meats.

We had, on the whole, a very pleasant voyage, until we came within 250 miles of Melbourne, when an east wind set in, and kept us for nearly a week making the journey of little more than one day. We arrived at our long-looked-for haven on Saturday the 11th of Feb., a distance of between 18 or 20,000 miles. We landed on Monday morning. The heat is very intense here Tuesday, 14th Feb., was the hottest day of the season; the thermometer in the shade was 110°. The north wind is hot and very dry, and may be well compared to the heat of a furnace. The heat, as far as I have experienced it, is not so oppressive as our moist and humid heat of the dog-days in Nova Scotia. We effected an introduction to society by means of a parcel and letter from Mrs. Rose of Scotch Hill, to her son, who is one of the Custom House officers. On making his acquaintance, he showed us much kindness, and put himself to some trouble and expense. He showed us all the principal places and houses in the city, and drove us up to Emerald Hill, to the Rev. D. McDonald's. He was from home on business connected with the *Dayspring*. We saw Mrs. McDonald, and endeavored to introduce ourselves under the plea that we had a package of Church Records from Mr. McGregor of Halifax for Mr. McDonald. Mrs. McDonald very kindly asked us to come and stop with them, to which request we most heartily agreed. Before we returned, on the following day, Mr. McDonald was home, and gave us a hearty welcome, and stated with some astonishment that he heard nothing of our coming except what he learned from some of the brethren in the South Seas. The Rev. D. McDonald is as noble a Highlander as can be met with anywhere. He is one of the most popular and influential men in the Church of Victoria. Dr. Geddie, who was somewhere in the neighbouring towns, seeing from the papers our arrival, dropt me a note, stating that he would be in Melbourne on Wednesday to attend a missionary meeting with the brethren of the London Missionary Society, who are holding meetings in aid of their funds. Dr. Geddie and Mr. McDonald had to leave on Thursday for Geelong, where the *Dayspring* had to remain until the first of March. They purposed that I should accompany them. They left by the train, and one of Mr. McDonald's sons, and Mrs. Goodwill and I, took the boat, and, after a sail of four hours, we arrived and were met at the wharf by Mr. McDonald, Mrs. Geddie and her two daughters, and one of the Rev. Mr. Campbell's daughters, who insisted that we should come with Mrs. Geddie and stop with them. We very heartily agreed to this proposal also, and were hospitably entertained until Saturday evening. Then we removed to Captain Ormond's, whose lady sent us a special invitation to come and stay with them. The Captain is a very wealthy gentleman, worth some hundreds of thousands sterling. Here we were perfectly at home, and were treated as if we belonged to the family. I have seldom met with a more refined and cultivated family. With these kind and good people we remained about a week. Miss and Mrs. Ormond gave Mrs. Goodwill some valuable gifts for her own personal use, and some for the heathen. On Sabbath morning I preached for my friend and college-fellow, the Rev. C. J. Cameron of India, in St. Andrew's, the first Presbyterian Church of Victoria. Mr. Cameron's health is much improved, and he is endeavouring to form the congregation again. It has passed through some ordeals, but I think that it shall yet prosper. At 4 P. M. I addressed Mr. Campbell's Sabbath School, and preached for him in the evening. On Monday morning I took the train, in order to join Dr. Geddie and Mr. McDonald at Ballarat, a distance of 70 miles. In the evening we had a meeting in behalf of

the mission and the *Dayspring*. I began now to feel the loss I incurred at sea, namely, my note book, with all the notes I had taken at Jefferson College, and all the notes on missionary addresses, with other papers, which I valued very much. There were some excellent speeches given. I should also state that at Ballarat, on Sabbath evening, there was the largest religious meeting ever held in the Southern hemisphere. There were 1,300 children, and I do not know how many adults. Addresses were given by Dr. Geddie, Mr. McDonald, and others. On Tuesday evening, Dr. Geddie and I held a meeting at Creswick, 10 miles from Ballarat. Both these towns are gold mining districts. Ballarat is the next in population to Melbourne, having, I understand, 60,000 inhabitants. On Wednesday, at 8 A. M., we left Ballarat on an excursion, with 2,200 Sabbath School children and 680 adults, to visit the *Dayspring* at Geelong. It was one of the most pleasing sights that ever I saw. There were two pipers in Highland costume, and a band, fife and drum. They marched in procession from the Station, each school having a different flag, and all preceded by a large flag, having a lion as its emblem. The *Dayspring* was decorated with the flags of all nations, and other vessels in port showed flags in abundance in token of respect. All things were well arranged, and 100 children were admitted at a time to see all the curiosities on the *Dayspring*. All were kept on the move, visiting the principal places in town, and, after taking refreshments and seeing the *Dayspring*, they all met in the Botanical Gardens, where they were employed in athletic games, and at 6 P. M. they all returned home without accident or injury. I feel confident that an impression has been made on the minds of these little ones which shall tell on the future prosperity of the church and mission. On Thursday evening we had a farewell meeting in Mr. Campbell's Church, taking leave of the missionaries, captain, *Dayspring*, and crew. On Friday evening we had a social meeting at Mr. Cameron's. On Saturday Mrs. Goodwill returned to Melbourne. On Sabbath I supplied Mr. Clarke's Church of Williamstown. Dr. Geddie followed on Monday; and after ordering our supplies, the Dr. and I took the boat for Tasmania, on Friday, at 10 A. M.; and arrived at Launceston at noon on Saturday, a distance of 300 miles. Dr. Geddie preached in St. Andrew's in the morning, and in Chalmers' Free Church in the evening. I preached at Chalmers' in the morning, it being Mr. Lindsay's communion, and felt my soul greatly strengthened and revived by the opportunity of sitting down at the Lord's Table with our brethren of the Free Church. It was to me a season of love, and much did my spirit rejoice in God my Saviour. I also preached for him on Monday evening. On Sabbath evening I preached in St. Andrew's. At 3 P. M. Dr. Geddie and I addressed a meeting of the different Sabbath Schools in Mr. Laird's Church (Independent). Here we had a good turn out of children and others. On Tuesday evening we had a missionary meeting in St. Andrew's. The Mayor presided. Dr. Geddie and I were followed by the Rev. Messrs. Gardner, Lindsay, McCulluch, and others, who gave short speeches. While in Launceston, we made our home at Mr. Gardner's manse, where we were hospitably entertained. We shall long remember the attention and many favours shown us by Mrs. Gardner and family. On Wednesday evening, we had a meeting at Evandale, 10 miles from Launceston. Mr. Russel was from home, but we were quite pleased with the spirit manifested by the people. On Thursday evening we had a meeting at Campbellton, and on Friday evening at Cleiveland, parts of Dr. Turnbull's parish. The Dr. is a most accomplished and polished gentleman. He had been Chief Secretary for about thirty years to several Governors, but his pleasing manner and address, although of a very high order, are not the most charming features of his character. He is a true Christian and real gentleman. For the last thirteen years he has been minister of Campbellton. On Saturday I returned to Launceston, and preached on Sabbath morning for Mr. Lindsay. At 3 P. M. I addressed Mr. Gardner's Sabbath School, and in

the evening preached in Mr. Law's Church. Launceston is some 80 miles inland, and is the most important town in Tasmania, except Hobartown. The sail up the river is rather pleasing. The scenery on each side the river is picturesque and beautiful. I have not seen anything like it in Victoria, but I am told that the scenery is beautiful in the interior. Dr. Geddie, who remained over Sabbath with Dr. Turnbull, followed on Monday morning. We were sorry that we had not a week or two more to spend in Tasmania, in order to visit all the brethren. The climate is cool and bracing. The people are kind, so much so that our thoughts would unconsciously return homeward. There are, however, many traces of the convict element here still, and their labor performed by the Government is abundant. I should state that there is no union of the churches here yet. The Presbyterians rank under the term "Kirk" and "Free,"—the former being more numerous, but neither in a very active state. The tendency is to die out, unless some new life is infused into them.

On Tuesday, we took the boat for Melbourne, after taking leave of our kind friends. Our thoughts will frequently return with pleasant recollections, especially of the Gardners. May God abundantly reward them in this life, and in the world to come may they enjoy the blessings of Heaven. As we had now but a few days, we made all possible speed in order to be ready and have all our supplies on board before the 25th, the day on which the *Dayspring* is supposed to sail. I had a great deal of trouble and annoyance with the Custom-House in passing entries and orders of transshipment. It is a most complicated affair. What I got done in Boston for twenty cents, cost me here a pound stg. This is an expensive country to live in, and still a land of plenty. There are all kinds of fruits here,—figs, pine-apples, grapes, &c.,—and Colonial wine in abundance. The majority of the people show the appearance of tippling, and the immorality of the people is most shocking. In Melbourne, where there is a mixed population of 120,000 from all places, crimes of all descriptions are common. The city is quite a large one, so much so that you would be taken by surprise, considering its recent date. The Public Library, the Post-Office, and other Government buildings, would do credit to any city. The Australians are an enterprising people, following in the steps of the Americans. This will, no doubt, be a great country in time; it is as yet little known, and time will not permit me to speak of its many excellencies. On Sabbath, the 20th, I preached at 11 A. M. in St. Enoch's, or, in other words, in the church of the late Mr. Ramsay of the U. P. body. At 4 P. M. I addressed Mr. McDonald's Sabbath School of Emerald Hill, and in the evening preached for him. Mr. McDonald has one of the largest congregations in Victoria. There are 400 children attending the Sabbath School. The Presbyterians are prospering in Victoria. There are upwards of 100 settled ministers, and the minimum stipend is £350 stg. Some have as high as £1,000 stg. On Monday evening we attended a meeting of the Bible Society. There were a considerable number of clergymen of different denominations present, and some very good addresses given, but the audience was small. On Wednesday evening, a native by the name of Luie, from the Island of Mare, and I, addressed a missionary meeting in Mr. Hamilton's Church. The audience was pretty good. On Thursday evening, the 24th, or, in other words, to-night, a tea-meeting is held.

Some may think that I have been guilty of dereliction of duty because I have not written before now, but were they to know how busy I have been kept, they would think otherwise; and, sir, even to-night I am detained from attending this great farewell tea-meeting, made in honor of the missionaries and the captain of the *Dayspring*, in order to write this letter and finish my correspondence, as to-morrow is the day fixed for the *Dayspring* to sail for the New Hebrides. But I do not think that she can get away for a day or two yet.

I must now conclude this long letter by stating that Australia is a great Colony, and will yet be a great country; but I have observed that the squatters,

who are exceeding rich men, have to contend with a great plague, and I am quite sure that you will be disposed to laugh when you hear that this great plague is *rabbits*. But, sir, although harmless in our country, they have become great pests in these colonies. They burrow, eat, and destroy the grapes. I have met with squatters who spent £5,000 stg., and, after destroying some hundreds of thousands of them, they seemed not the least diminished. Sparrows are also great pests to those who grow fruit, and there is a continual siege held against them. These creatures are not indigenous to the colonies, but were imported, and have proved themselves so troublesome, that all men here would not only have them exported, but transported. I hope that you will all think this enough at present. In my next, if God spares me, I shall be able to tell you something of the Islands.

I remain yours, with respect,

JOHN GOODWILL.

P. S.—If any more boxes of clothing will be sent for the heathen, please do not make the material up into garments. Ironware, such as hatchets, hoes, &c., should be sent.

J. G.

NEW HEBRIDEAN SKETCHES, NO. 3.

In a former sketch I described the appearance and manners of the natives of Eastern Polynesia; now I will add a few facts to those which appeared in the *Record*, respecting the natives of Western Polynesia.

The personal appearance of the natives of the New Hebrides, in many respects, reminds us of the negro. They have short woolly hair, thick lips, flat noses, and dark skin. Besides these, they resemble the negro in many other respects, both in appearance and manners. Like the negro, they are very excitable and impulsive, and have a very keen sense of the ludicrous. They also possess great buoyancy of spirit, and hard indeed is that work which will prevent a native from singing a merry song. Indeed, the harder the work, the louder will be the song. If, for instance, they are carrying upon their shoulders a spar for a ship, they will sing so loud that you will hear them long before they come in view. But, though like the negro in these particulars, the natives of the New Hebrides are unlike them in others. The colour of their skin is much lighter; their persons much better formed; their mouths smaller, and their manner much more retiring and less proud. In colour they are between our North American Indian and the negro, not so light as the former, nor yet as black as the latter, a kind of coffee colour. In size, they are smaller than our Nova Scotians, the average weight of the men being only 130 lbs., and the average height 5 feet 7 inches. They age very soon, especially the women. A woman is quite old at the age of forty-five years. But they never think themselves too old to marry. The women marry from the ages of twelve to fifty. The young ladies pop the question as often as the gentlemen. They make engagements by proxy. Their families are all small. Boys are much more respected than girls. Man is a monarch, and woman a slave, on the heathen islands. Every person does as it seems good in his own eyes, and might is right. The natives are very willing to assist you in acquiring a knowledge of their language. Amongst them there are some superior speakers.

Generally the chiefs are much finer looking than their people, and seem to possess more bodily and mental vigour. In all the Pacific Isles, so far as I know, chieftainship is hereditary. If there are any tomahawks or muskets to be given as presents to the chiefs, or indeed any other favours to be shown them, then almost every man you meet is a chief; but if you wish to settle a teacher on some heathen island, and ask for the chief, then none of them are chiefs; or, in other words, it is the missionary's property they wish, and not the

gospel message which he brings. To expect that the poor blinded savages should receive Christ's ambassadors at once for the gospel's sake, would be most unreasonable. How is it possible for them to appreciate that about which they know nothing?

But I have no wish to sermonize here; and although I have not yet been able in my sketches to give anything more than a simple outline of only a few of the things of interest in the New Hebrides, yet I find my time will scarcely permit me to continue them.

As this, then, is likely to be my last sketch, it may be well to state, that the isles of the New Hebrides are all of volcanic formation—that they stretch from South Lat. 15° to 29°, and from East Long. 165° 10' to 170°,—that they are distant from Melbourne by about 2000 miles, from Sydney about 1500, and are 1200 due north of New Zealand.

The islands of the New Hebrides are about forty in number, varying in size and appearance. Aneityum is the most southerly, and Santo the most northerly, island, in the group. From Aneityum they lay in a north-westerly direction, and, with the south-east trade wind, vessels easily touch in at the different islands. The whole population of the group may be put down at about 100,000, about 2000 of whom are Christian, and the remaining 98,000 still heathen.

From the New Hebrides on to the coast of China, all is shrouded in heathen darkness! "How long, O Lord, how long?" A few weeks ago I received letters from the New Hebrides, informing me that the prospects of the mission are brighter than ever before. On Aniwa Mr. Paton dispensed Baptism and the Lord's Supper, for the first time, among the natives. Since the commencement of the mission in 1841, twenty-three missionaries have laboured for a longer or shorter period. Four of those fell martyrs on Erromanga; five died at their post from natural causes; two left the mission-field, and twelve still continue to labour there.

Of those twelve missionaries, three are Nova Scotians, and nine are natives of Old Scotia; four are supported in Nova Scotia, three in Scotland, two in Victoria, two in New Zealand, and one in Sydney. Messrs. Geddie, McNair, Goodwill and Blue, are supported in Nova Scotia; Messrs. Inglis, Copeland, and Neilson, in Scotland; Messrs. Paton and Cosh in Melbourne; Messrs. Watt and Milne in New Zealand, and Mr. Gordon in Sydney.

By letters from Melbourne, I learn that the Goodwills arrived there early in February, and they and the Geddies were to sail in the *Dayspring* for the Islands on the 25th of March.

In concluding these rambling sketches, I will give your readers a specimen of the Aneityumese language:—

Ex atupen inlediija an mohoc Tesember um yet pan irai Me. et lep amen akit narotomatoga irai mohoc iji ig., jum atupen inmesese an mohoc Me um yet pan irai Tesember um amen akit pan iran nauritoga atahaig. Mun ti intas unyak.

Translation.—The summer commences about the first of December, and ends the first of May, and during these months the hot north wind blows constantly. The winter commences about the first of May, and ends the first of December, and during these months we have the pleasant south-east trade winds blowing steadily. My words are ended.

H. A. ROBERTSON.

68 Granville Street.

N.B.—In last article, 8th line from foot of page 117, read *Mr.* instead of *Mrs.* Goodwill; also, in 5th line from foot of page 118, read *crushed* for *cherished*.

H. A. R.

FROM HALIFAX TO OTTAWA.

A DIARY FOR THE "RECORD."

MAY 17th, 4 P. M., Rev. Mr. McMillan, of Saltsprings, and the writer, took their passages for Portland by the "Chase," both being "out of harness." The weather was all that we could wish, and Halifax harbor was looking its best as we steamed out. In the evening we assembled a number of the passengers in the cabin for "family worship," after obtaining the permission of the chief officer. I may here mention, for the benefit of those who see the propriety of so doing while they have not known rightly how to manage it when at sea, that I have never met a captain who was unwilling to grant permission, or a set of passengers, some of whom were not anxious for it. The thing is easily managed, especially if two or three combine, and if one can start a psalm or hymn tune. That is all the advertisement that is needed. It brings in the willing ones, and drives out the unwilling, in a minute. Surely there is no place where we so feel our dependence on the "naked arm of God," as the sea, and none therefore more appropriate for at least the ordinary acknowledging of Him.

May 18th.—In the morning found ourselves off Cape Sable, in the midst of a fleet of fishing smacks; weather and air delightful, and every one able to be on deck; got acquainted with a good many of the passengers, several of them servant girls and young lads, chiefly from Pictou County, going to the States for employment. Some had been there before, and were not improved, in consequence, either in health, manners, speech, or dress. Ignorant and shallow people become imitators, and, as a rule, copy defects rather than excellencies. It is easier to do so, and besides, they are not able to distinguish which is which. These are the people who, after having had, as they consider, their eyes opened, and after having picked up the latest fashions, come home on a visit to astonish us poor natives with their wonderful borrowed feathers, and, unconscious of their dishonour, go about shouting for Annexation. If they—its blatant prophets—are fair samples of its effects on character, our prayer most certainly is to be forever delivered from it and them.

In the evening, after prayers, the wind freshened, and then came round ahead; and the poor rickety asthmatic "Chase" had hard work to push herself through the cross sea. This, we were told, was to be her last trip; and if half of what we heard on board about her was true, the public may be congratulated. About 9 o'clock everyone made for the state-rooms.

May 19th.—This forenoon, about 11 o'clock, we got into Portland, a town of which I shall always have pleasant reminiscences, on account of the week I spent in it last year at the International Convention of Young Men's Christian Associations. Here, in this Puritan City, as in so many others, by far the handsomest Church is the Roman Catholic Cathedral, although the great mass of their adherents are only "helps" and day labourers, the hewers of wood and drawers of water, for the wealth of Protestants. What is the explanation of this? The one commonly given is that their priests extort so much more money from them than Protestant Churches can get from their people. I don't believe a word of it. The moral pressure to "extort" money is as strong in not a few Protestant Voluntary Churches as it can be in the Roman Catholic. But quite a sufficient explanation is that a great number of people pull together under the guidance of one head, and that they don't think it necessary that the whole church should be built within twelve calendar months; that is, they exercise common sense and patience, and these work wonders. And until Protestants cultivate those graces, we must be content with wooden Cathedrals and brick churches with cut-stone fronts and backs not meant to be seen.

At Portland I parted with Mr. McMillan, on the understanding that we should meet in Montreal, at the Synod of our Church for Ontario and Quebec, a fortnight later. He turned Boston-wards, and I took the Grand Trunk Rail-

way for Gorham, the station for visitors to the White Mountains, 90 miles north-erly from Portland. At the Dépôt I made the strange discovery that I had lost money by buying a through ticket from Halifax to Montreal, inasmuch as a discount of 10 per cent. is allowed on tickets bought at the Portland station. I mention this fact—which ought not to be as it is—for the benefit of others intending travelling who may read these jottings.

The first ninety miles of the Grand Trunk Railway that I went over runs through a pleasant undulating country for the first part of the way, and latterly climbs along the course of the Androscoggin. The soil nowhere seemed any better than what we usually have in Nova Scotia, but the fences, fields, and farm-houses looked cleaner and tidier, and often where patches of wood had been preserved, the underbrush had been cleaned out, and air and light let in. At Gorham I found that the tourists' hotels were not opened as yet; that their summer had not commenced; that I was the first swallow: still, as I was determined to see the White Mountains, I drove eight miles that same evening up along the banks of a turbulent buttermilk mountain stream, to the Glen House, at the foot of Mount Washington. This same stream, though in summer it can be crossed dry-shod, is terrible when "in spate." Last October it carried away everything on it, drowning Mr. Thompson, of the Glen House, and his servant, who were in a saw-mill, broke out over the road, tore it up, and hurled destruction right and left.

May 20th.—Rose early to take my fill of gazing on the grand mountain range before me. Mount Washington has the highest elevation on this side of the Rocky Mountains, and attains to nearly 7,000 feet, or more than 2,000 feet higher than Ben Nevis. It was the sacred mountain of the Indians,—the one, according to their traditions, to the top of which the single pow-wow and his wife, who were spared at the Deluge, climbed, and whose summit it was unlawful for the foot of man to tread. Now there is a good carriage road, eight miles long, from the Glen House to the top, and from the other side a railroad with three rails,—the centre one cogged,—up which thousands of tourists are drawn every summer; while the summit is ornamented with half-a-dozen strongly built wooden shanties stored with refreshments. No people like the Yankees for converting toil into a pleasure or a luxury, and at all hazards making provision for the inner man! After breakfast I started on my eight miles' climb to "the tip-top house," and a hard 3½ hours' pull it was. The first half of the distance the road runs almost east and west through a dense forest, and thus the morning sun beats down on the back while scarcely a breath of air is stirring. Shirt sleeves then are too much; but when the wood is cleared, a coat is acceptable, and, two miles further up, a top coat. At the height of 5,000 feet, the view begins to be worth pausing to look at. Right in front of you, ranging semicircularly and sweeping to the North-West, are Mounts Jefferson, Adam, and Madison, with dark corries far down beneath them, and their huge sides seamed with white snow-wreaths and red land-slips. From the summit the view is magnificent, extending on one side to the Atlantic down to Portland, and on the other side, all over "the granite State," and the valleys watered by the "Saco," the "Merrimac," and the "Connecticut." Why is it that we haven't always preserved the Indian names of places, if we have not poetry enough in us to give more characteristic ones? What connection but the most arbitrary is there between the White Mountain peaks, and the names of Franklin, Washington, &c.? How infinitely more beautiful the Indian name of the lake on the other side of the range, "Winnipiseogee," or "The smile of the Great Spirit," than "Bryant's Pond," "Morton's Pond," and such like of American naming. Great as New England is in inventing "notions," it is singularly barren in its nomenclature, and, as a rule, falls back on Scripture, ancient Greece and Rome, or modern Britain. Its only invention seems to be to teach the odious appendage of "ville" to every conceivable word. Our people have

followed them in this, and imagine that they are conferring a patent of nobility on a word when they add "ville" to it.

Having reached the top, where the wind was blowing as it "wad blaw its last," I sat down behind the shelter of a shanty, and lunched sumptuously on sandwiches and snow. It was too cold to remain more than half an hour, so, turning my face downwards and going at "the double," I got back to the Glen House in two hours from the top. The same evening I drove in to Gorham, and took the train for fifty miles more, through an uninteresting and poor looking country, to Island Pond.

May 21st to 23rd.—From Island Pond, for 140 miles more, 130 miles of which are on Canadian ground, to Montreal, where I wished to remain over the Sunday as "a hearer." The part of Canada that the railroad first goes through is, I think, what is called the Eastern Townships,—a rich and beautiful farming country. Among them is Compton, where Mr. Cochrane, who has probably the best stock in America, resides. He is the man who occasionally gives £1,000 for a cow, and who makes money out of his stock. But as we get nearer to Montreal, the stranger is by no means favourably impressed by the aspect of things. The settlements are evidently exclusively French. The land is flat, and there is nothing to break the monotony; the houses are mean and comfortless looking, the people unintelligent, and only the Church establishments seem thriving. It is the policy of the French leaders to keep the race compactly together that they may preserve their language, religion, and institutions, but it is a selfish and anti-national policy. The various elements of our population should be carded through each other, if we are to have a worthy and a distinctive national character.

It is with a thrill of pride that we draw near the mighty St. Lawrence, and hail it as our own. What a magnificent highway for the greatest nation! As yet, we see only the beginning of its usefulness to the Continent, but its own grandeur can never be greater or less. I have never seen a river that can be compared to it.

Of Montreal itself I shall say nothing, for there are guide-books in abundance; but what I saw and heard as a churchman may be interesting to brother-churchmen. There are six congregations connected with the church in Montreal, the most important being St. Andrew's and St. Paul's. The former was burnt down last fall, but is being rapidly rebuilt, and will be finer even than it was before. It was, and will be again, a noble cathedral, in appearance like that of Salisbury, England. The congregation received two other heavy blows about the same time that it was burnt: their venerated chief pastor, Dr. Mathieson, died, and the acting minister, his assistant and successor, Mr. Paton, accepted a call to a parish in Scotland; but they have held together, and I have not heard of their losing a man of their number. They have given a presentation to the charge to Rev. Mr. Niven, of the Tron Church, Glasgow, and are daily looking for news of his acceptance. From his success in former fields of work, we have every reason to believe that Mr. Niven will be a great addition to our strength in Montreal. The Canada Presbyterian Church has also lately secured, in the Rev. Mr. Burns, from Chicago, for Coté Street Church, a man whose past success is a guarantee of great ability; but the general opinion in Montreal is, that at present the best pulpit orators are in the ranks of the Episcopalian clergy,—two Irishmen, Messrs. DuMonlin and Carmichael, being most frequently named.

St. Paul's Church is a noble edifice, and, when completed, will be one of the chief ornaments of the city. Indeed, all the Montreal Churches look well. They are substantially built of a grey rubble limestone that is got in abundance near the city. The universal style is Gothic; and even Knox Church doesn't disdain a large handsome Maltese Cross, where only a belfry might have been looked for a score of years ago. Dr. Jenkins is the deservedly popular and

influential minister of St. Paul's. The 22nd was their Communion Sunday. I found, on going to the forenoon service, and my asking for a token, betrayed who I was. The Dr. was at once informed, and I was summoned to the vestry, and commanded to take the evening service, as he was suffering from a cold, &c., &c. I refused; but as evening drew on, the Dr. coughed so frequently, and looked so imploringly, that I had to surrender at discretion. His communion service is very simple, and short. Here is the order: (1), Singing; (2), Reading the ten commandments and a Psalm; (3), Prayer; (4), Reading New Testament lesson; (5), Collection for the poor taken up, during which time a voluntary is played on the organ; (6), Singing, followed by the Lord's prayer; (7), An address on the Sacrament, instead of a sermon; (8), Singing, during which the elders collect the tokens; (9), Reading the warrant for the ordinance; (10), Consecration Prayer. Then follow the dispensing of the bread and wine, a short address, the singing of the 103rd Psalm, and the benediction—the whole service being over a little after 1 o'clock. The organ plays while the congregation is assembling, and at the close of the service; and the tune for each Psalm is played over before it is sung. The organ is placed in an alcove immediately behind the pulpit, and the choir are ranged in front of the organ, facing the congregation, except on Communion Sundays, when they sit in the front benches of the communicants. We often speak as if there was complete uniformity of service in all our Presbyterian Churches. There not only is no such rigid uniformity, but it would be undesirable to have it.

▲ I visited the Sunday Schools of the American Presbyterian Church, and of St. Paul's; neither very large, each averaging about 120 scholars in attendance, but both well managed. The male teachers in the former school all seemed to be of at least middle age, and very earnest in their work, and intelligent, educated men. The Superintendent of the latter is Mr. Menzies, so well and favourably known ten years ago to Halifax Sunday Schools.

But there are a great many other things about the Montreal Churches that I would like to speak of, and so I shall give you another letter about them and Ottawa and the Synod. I shall stop in the middle, as the serial novels do, and say now,

(To be Continued.)

PRESBYTERY OF ST JOHN.

THE regular quarterly meeting of the St. John Presbytery was held in Greenock Church, St. Andrew's, on Wednesday 25th May, at 10, A. M. Sederunt: Rev. Peter Keay, Moderator; Rev. Wm. Donald, D.D., Clerk; Rev. Geo. J. Caie, Rev. Robert J. Cameron, Rev. Peter Melville, and Col. Mowat, Ruling Elder from the Session of Greenock Church.

Rev. Dr. Brooke gave reason for his unavoidable absence. Rev. Mr. Fogo absent, no reason given.

Minutes of last meeting read and sustained.

Rev. Mr. Melville laid on the table all documents relating to his license and ordination, and also his Commission from the Colonial Committee appointing him assistant to Dr. Brooke of St. Paul's, Fredericton. The Clerk read the extracts and Commission, and the Presbytery welcomed Mr. Melville among them, and invited him to take his seat as a member of the Court.

The Presbytery then proceeded to inquire into all matters pertaining to the temporal and spiritual concerns of the congregation of Greenock Church, St. Andrew's. Three members of Session were present, and gave a most satisfactory statement, showing that the greatest harmony existed among all belonging to the church,—that a feeling of deep respect and esteem for their devoted pastor, was everywhere felt and expressed. Sheriff Paul, as Chairman of the

Trustees, gave a clear and full report of the financial affairs, from which it appeared that a considerable decrease had taken place in the numbers belonging to the congregation. This was shown to be due to the stagnation of trade and business, and the great decrease in the population of the town. The amounts subscribed had not all been collected, but the Chairman expressed the hope that during the next few months the sums due would be received from all in arrears. If the Chairman's hopes be realized, the trustees will be able to meet their liabilities without incurring much debt. The statements made by Sheriff Paul were very gratifying, and the members of Presbytery unanimously expressed their satisfaction, and at the evening meeting Dr. Donald congratulated the congregation on the successful management of its affairs, and on the kind feelings of sympathy and support existing between them and their pastor. The Session records were examined and attested.

Rev. Mr. Caie gave in a written report from the Committee appointed at last meeting to visit Nashwaak and Stanley. The report stated that the Committee had visited the stations, and after Divine service in St. Peter's Church, Stanley, and St. Mary's Church, Nashwaak, meetings of the congregations were held, and a full statement given by the people of the state of matters in the different sections. In the absence of Dr. Brooke, who is a member of the Committee, and also in the absence of Mr. Fogo, missionary at Stanley and Nashwaak, the report was ordered to lie on the table till next meeting of Presbytery, which is to be held in Halifax during the meeting of Synod.

Rev. Dr. Donald was instructed by the Presbytery to draft an overture to be laid before the next meeting of Synod, on the subject of co-operation with the Synod of the Presbyterian Church of the Lower Provinces, in weak country districts where no hope of obtaining regular religious services exists so long as the people remain separate as at present.

The members of Presbytery appointed to supply fortnightly services at Richmond and Woodstock reported that they had fulfilled their appointments. Rev. Dr. Brooke was appointed to dispense the sacrament of the Lord's Supper at Richmond on the first Sabbath of June. Mr. Samuel Russell, student of divinity, is at present labouring as Catechist at Richmond and Woodstock, under the direction of Dr. Brooke. During the Presbytery's stay at St. Andrew's, two very interesting meetings were held on Wednesday and Thursday evenings, at which the Rev. Mr. Cameron and Rev. Mr. Melville preached very excellent discourses, which were listened to with deep interest. G. J. C.

PRINCE EDWARD ISLAND PRESBYTERY.

THE Presbytery of P. E. Island met on the 19th ult., in St. James' Church, Charlottetown, and was constituted with prayer by the Rev. Mr. Duncan, who was appointed Moderator *pro tem*. Sederunt: The Rev. Messrs. Duncan, Stewart, and McWilliam, ministers; the Hon. Col. Gray, and Messrs. Isaac Thompson, Charles Kennedy, and John Bell, elders.

The minutes of last meeting were read and sustained.

At this stage, the Rev. Messrs. Munro, Murray, Frame, R. Laird, and Cameron, ministers; and Messrs. D. Laird and John Simpson, elders, representing the sister Presbytery, were introduced and welcomed by the Moderator. They addressed the Presbytery on the subjects of Education and Union. Whereupon it was unanimously resolved to adjourn, when the two Presbyteries resumed themselves into a conference on these subjects.

On resuming business, the reports from Kirk Sessions on the spiritual state of congregations were called for, when there were laid on the table reports from Charlottetown, Georgetown, St. Peter's Road, and Brackley Point, which were read and sustained. A Committee was appointed, consisting of Revs.

Messrs. Duncan and Stewart, and Mr. Charles Kennedy, to draw up a statement to the Synod based on these reports.

Mr. McWilliam stated that he had been unable to fulfil his appointment to preach at Clyde River, owing to the impassable state of the roads at the time. Mr. Duncan was from sickness prevented from fulfilling his, but Mr. Stewart had gone in his place. The other appointments had been kept. Mr. McPhail from Clyde River expressed the thanks of the congregation for the services supplied, and hoped that supplies would be continued, so far as the Presbytery could see fit.

A request for supplies for three weeks was also made from the Rev. Mr. McLean, who, by protracted illness, had been laid aside from duty. The Presbytery regretted that, in present circumstances, they were, in the meantime, unable to grant supplies in either of these cases, beyond what had already been given; but the Clerk was instructed to communicate with the Rev. J. R. Thompson, Halifax, and ascertain if his services could be procured for a few weeks.

The Reports of the Lay Associations were then given in and read, from which it appeared that there had been collected up to date, by Charlottetown. £30; St. Peter's Road, £18; Brackley Point, £18 6s.; Georgetown. £19 6s. 9d.; Belfast, £21. After some discussion, it was agreed that each congregation allocate its own funds, inasmuch as the monies had been collected on that understanding, and, in some instances, expressly for local purposes, but that in future the funds of the Lay Associations shall be devoted solely to Home Mission purposes.

It was stated that St. James' Lay Association had given £10 toward the support of the weaker congregations, and it was resolved to ask the Belfast Association to grant an equal sum for the same object.

There was then laid on the table an overture by the Hon. Col. Gray, on the subject of Union with the other Presbyterian body. Members having expressed their opinions, it was moved by Mr. Isaac Thompson, seconded by Mr. Chas. Kennedy, and unanimously agreed, that the overture be transmitted to the Synod, and Col. Gray was requested to take charge of it.

Session Records having been called in, and a Committee appointed to examine them, it was reported that they had been found correctly kept, and the Clerk was instructed to attest them accordingly.

The Presbytery then adjourned to meet on the third Monday of August, in Charlottetown, at 11 o'clock.

Closed with the benediction.

ALEX. McWILLIAM, *Pres. Clerk.*

THE SCOTTISH CLERGY.

THE clergy of all denominations in Scotland number altogether 3,476. Of these, 1,254 belong to the Established Church; 907 to the Free Church; 599 to the United Presbyterians; 194 to the Roman Catholics; 185 to the Episcopal Church; and 337 to the smaller denominations, of which the Congregationalists and Baptists number each 82; Evangelical Union, 64; Reformed Presbyterians, 42; Methodists, 39; Original Seceders, 22; and Unitarians, 6.

The oldest clergyman in Scotland is Dr. Ingram, of Unst, in the Synod of Shetland. He belongs to the Free Church, and was ordained in 1803, 67 years ago. It is curious to note how largely the Celtic element prevails among the clergy. Of the three thousand and odd ministers, 461 have names beginning with Mac. In addition to these, there are 49 Stewarts; 40 Campbells; 23 Camerons; 32 Frasers; 21 Grants; 17 Gordons; 12 Grahams; and 18 Murrays. All the above are pure Celtic names; so that what may be called the Highland or original Gaelic contingent is a very important one.

Among Lowland names, Smith, Brown, and Robertson, as a matter of course, hold a conspicuous place,—there being 51 Smiths, 36 Browns, and 33 Robertsons.

The population of Scotland is a little over three millions, so that there is, on an average, one clergyman to each 900 people, which would be a very manageable number were they only equally divided, which is, however, very far from being the case.

MESHA, KING OF MOAB.

THIS king, of whom we read in 2 Kings : iii., as a great sheepmaster, and as rebelling against Israel with such strength that it required a coalition of Israel, Judah, and Edon to act against him, has come to light again, or rather something about him has turned up that may throw light on the state of affairs in his time. An inscribed stone has been found almost in the heart of his warlike kingdom, on which were recorded some of his exploits, which were doubtless considered by himself and others in his day as very remarkable. The stone, in its complete state, was about $3\frac{1}{2}$ feet high and $1\frac{1}{2}$ feet wide; but unfortunately the Arabs in the neighbourhood, when they heard that enquiries were being made about it, broke it up and hid the fragments in their granaries, either fearing that it might serve as an excuse to the European powers to interfere with them, or from superstitious feelings about the ancient stone. The pieces have, however, been recovered by Captain Warren (of the Palestine Exploration Party, or of the Ordnance Survey) and one of the functionaries of the French Consulate, so that it is likely that it will soon be pieced together and set up in the Louvre or the British Museum. Mr. Deatsch, of the Museum, states his conviction, from tracings of the stone that have been sent him, that whether as regards palaeography, ancient geography, or Biblical history, this venerable Moabitish stone is one of the most important ancient records ever yet discovered. Its date is supposed to be about 850 years B. C.

CALCUTTA BY DR. NORMAN MACLEOD.

“WE believe many of our readers must remember the sensation created amongst our Christian fellow-brethren, especially amongst those interested in the progress of missions in this country, on the arrival of Dr. Macleod. Those who have had the pleasure of making his acquaintance could not but have realized to themselves what that epithet so greatly used in this country—a thorough English gentleman—means. The suavity of his manners, his gentility, the liberality of his sentiments, the breadth and the catholicity of his views on subjects of social and religious reforms, and the comprehensive grasp of his powerful intellect, must have made a lasting impression on those who came in contact with him. Great was the rush wherever Dr. Norman preached a sermon. His popularity had preceded him, and his eloquence and fervour fully sustained his reputation as a preacher. The vivid impression which his sermon on the universal fatherhood of God and brotherhood of man made in our minds we cannot recall without the most pleasant recollections. His sympathies with the wretched condition of his eastern brothers and sisters were great, such as no language can adequately describe. Though his stay at Calcutta was short, nay, if we may be permitted to make the remark, miserably short, yet during that short time he improved every opportunity that was presented to him to make himself acquainted with the manners, customs, institutions, habits, and peculiarities of a foreign race with whom he had come in contact for the first time during his life. And in this he was greatly aided by those with whom he had occasion and opportunities of a personal intercourse, for he freely mixed

with people of all shades, colors, and creeds. He made himself acquainted with the work of native reformers. He was present at the anniversary of the Brahma Somaj. He visited the house of our distinguished townsman Baboo Rajendro Mullick, and saw the beautiful collections in his palatial residence. He saw the casting of Hindu idols into the river. He saw with his own eyes that inhuman practice—the immersion of a portion of the dying person's body on the banks of the river by those near and dear to him. He saw all these and many more things too numerous to describe. And he has depicted most of what he saw with a vividness and perspicuity which could not have failed to be interesting to his European readers. We have received the last number of his well-known journal for October, and we must own that his 'Peeps at the Far East' have afforded us much gratification and pleasure. We cannot, therefore, resist the temptation of making a few extracts from the 'Peeps,' as they are so characteristically designated."

[The above is the first part of a notice taken of Dr. Macleod's visit to India by "the Indian Mirror," Keshub Chunder Sen's paper, and shows how deep an impression his cordial Christian manner and speech made on the native Indian religious reformers. If Christianity were represented to the Hindoos by more men of Dr. Macleod's stamp, great would be the gain.]

NEWS OF THE CHURCH.

Richmond Church.—Below are the subscriptions collected in Pictou and P. E. Island for the Richmond Church Building Fund:

Pictou:—Mr. and Mrs. Don. Fraser, \$11; John Crerar, \$10; John Noonan, \$10; James Hislop, \$10; Wm. Gordon, \$8; Alex. McEwen, \$6; Jos. A. Gordon, \$5; John Ives, \$5; Hector McMillan, \$5; Hugh Martin, \$5; R. McKenzie, \$5; Rev. Mr. Herdman, \$4; A Friend, 4; D. S. Crerar, \$2; S. H. Holmes, \$1.50; Miss Duncan, \$1.50; Mrs. McLean, \$1; Mrs. Crichton, \$1; Mrs. J. Noonan, \$1; G. Doull, \$1; J. W. Gourley, \$1; K. Henderson, \$1; Thos. Glover, \$1; Chas. McLennan, \$1.

P. E. Island:—J. D. Mason, \$20; Rev. G. W. Stewart, \$10; Isaac Thompson, \$10; Mrs. Thompson, \$5; J. McNeil, \$4; Joseph Kennedy, \$4; John Kennedy, \$3; Angus McSwain, \$3; John Martin, \$3; Alex. Martin, \$3; John McMillan, \$2; Wallace Rodd, \$2; John McGregor, \$2; Joseph Kennedy, senr., \$2; Angus Martin, \$2; Geo. Deacon, junr., \$2; John McGugen, \$2; Samuel Martin, \$1; Lieut. Col. Rodd, \$1; Hon. R. P. Haythorne, \$1; Alex. McBeath, \$1; Chas. Kennedy, \$1; Wm. Thompson, \$1; Alex. Robertson, junr., \$1. *P. E. I. Currency*:—Ambrose Brown, £1; Jas. Anderson, 12s. 6d.; Neil Rankin, 10s.; Arch. Kennedy, 10s.; Wm. Findlay, 10s.; Jas. Wyatt, 10s.; Alex. Robertson, senr., 5s.

The whole of the subscriptions obtained in Brackley Point., P. E. I., have been paid. From want of time to call upon all the subscribers in Charlotte-town and Pictou, a very small proportion of the sums promised in these places have not been collected. The whole amount collected—over \$1000—is now invested at interest in the Merchant's Bank, awaiting the call of the Building Committee. The subscription book showing the paid and unpaid items in Richmond, Pictou, and P. E. Island, will be handed over to the Presbytery at the next regular meeting. The Halifax list is already in their possession.

J. R. THOMPSON.

Departure.—We regret to state that the Rev. J. R. Thompson, our energetic and successful missionary at Richmond and North West, will be leaving in a day or two for an appointment to the Presbyterian congregation in Olympia, Washington Territory, U. S. We wish our friend every success in his new sphere of labour.

Presentation.—We were shown, the other day, by our friend, the Rev. Mr. Thompson, a very handsome English Patent (Gold Watch, valued about \$75, which he informed us (in a profound secret, of course) was a highly appreciated parting token of the kind regards of Mrs. Bauld, senr. Mr. Thompson is justly well pleased with this proof of the esteem in which he is held by one to whom he is well known; and, coming on the eve of his departure for the wide mission field of the great Pacific region, will be a pleasant reminder of the fact that kind wishes follow him from our Acadian capital to the new sphere to which he has been called.

The Late James Marshall.—We regret to record the sudden death of Mr. Marshall, an elder of the Kirk-Session of St. Andrew's, Halifax. He was born at Dartmouth on the 12th of May, 1822, and was baptized on the 11th of June of the same year, in St. Matthew's Church, by Rev. Archibald Gray. During his boyhood he continued to reside in Dartmouth, and at the age of 17 he removed to Halifax to serve his apprenticeship. This he completed in the ordinary term of five years, and entered upon his life-work immediately thereafter. He showed in early life a disposition "to follow after holiness," and, notwithstanding the many temptations thrown in his way, he grew up a dutiful son to a widowed mother whom God cast upon him, and who was cared and provided for by him till her death, at the full old age of 81.

He was a true son of the Church of Scotland, and he manifested his love for the venerable walls of Zion by entering in early life into her communion, and by accepting with faith and prayer the appointment to the ranks of her Eldership, the duties of which office he discharged to the end of his life. He died on the 9th of May, 1870, at the almost mature age of 48.

On the Sunday following, the minister of St. Andrew's reminded the congregation of the loss sustained in Mr. Marshall's removal, in the following terms:—After urging on his people the duty of being ready to "magnify Christ, whether by life or by death," he went on to speak of the character of him so lately removed from their midst. He said: "It is the duty of those left behind to copy the many excellencies of character as seen in the life of Him whom to-day we miss from his accustomed pew, and whose loss we mourn: (1), As the head of his household, he shows you all a good example. On this point I shall say but little, for I know that I am treading upon sacred ground. There is a veil in the private life of the home like that which hung in the Temple of old, and beyond that we dare not look. But there is a life outside of that, which as a church we profess to own, and over which we profess to watch. In this sphere it can be said of him, without reserve, 'He ruled well his own house.' His family, as they grew up to years of discretion, followed the example of the father, and entered the communion of the church. And I always felt, in going out and in across his threshold, that the air of peace was ever found within. (2), As a member of the congregation, we can profit largely from his good example. He was regular and punctual in his pew. Though his dwelling was one of the most distant from the church, he was never late, and a slight cloud in the sky did not keep him away from the services of the sanctuary. His attachment to his church was consistent; he loved the house of prayer. That attachment was showed more by *work* than by *word*. He, feeling the power of grace within himself, wished to communicate that to others, and put his talents to use in the service of the church as a Sunday School teacher; and I ask any of his old scholars who join us in sorrowing for his early departure, don't you feel to-day, as perhaps you never did before, the force of that short sentence, 'He, being dead, yet speaketh?' In the capacity of a communicant, the congregation and church have never had occasion to blush for him. In this, as in so many other respects, let those who remain be blessed by his good and consistent example. (3), As an Elder. He realized the honour of the office,

but he realized also its responsibility. He felt that to be one of the spiritual overseers of a congregation of immortal souls, was no light matter. This he manifested by his regularity at the meetings of Kirk-Session, and, so far as his abilities carried him, he was ready and willing to undertake and discharge the active duties of his ecclesiastical station; and with all, he was full of the modesty of the real gentleman. His opinions were never obtruded upon his brethren, but they were always fully and fearlessly stated when solicited; and on this account were always all the more valuable. His life was full of usefulness—his end was peace."

The congregation of St. Andrew's must feel deeply the removal of such a man from the Eldership; and, judging from the unsolicited expressions of goodwill which have been made towards the widow and orphans of the deceased, we feel assured that their sympathies have not been the passing emotions of an hour.

East River, Pictou.—We understand that the congregations of East and West Branch, in the Presbytery of Pictou, have sent a written request to the Rev. Mr. Sinclair to return from Scotland to Nova Scotia and become their pastor. This is a step in the right direction. We fully hope that Mr. Sinclair will see it his duty to concede to their request. But whether he will or not, we commend their earnest, hopeful spirit. If he decline, then just let them try another, and we feel assured that *they* will not get many refusals. How much more commendable their conduct than that of many of the other congregations now so long vacant, without having made the slightest effort to secure the services of a clergyman. Of course their great difficulty, in common with all the other Pictou vacancies, will be to procure Gaelic; but would our fellow-Highlanders allow us to suggest their consideration of the question as to whether even English would not be preferable to nothing at all?

Gairloch.—On the 13th ult., a committee of the congregation of Gairloch waited on their pastor, Rev. Neil Brodie, and presented him with a set of silver mounted harness, saddle and bridle, whip and cane, and a small purse of money. The money was accompanied with a complimentary address, to which the Rev. gentleman made a very appropriate reply.

The Bazaar in Musquodoboit will be held (D. V.) on the 14th July next. The following persons in Halifax have kindly consented to act for the congregation, viz. :—Mr. Pender, Employment Office, 113 Barrington St.; Miss Wiswell, No. 1 Fawson Street.

Fredericton, N. B.—The Rev. Peter Melville, M. A., B. D., has arrived in Fredericton, N. B., and has entered on his duties as assistant to the Rev. Dr. Brooke. We must congratulate the congregation among whom Mr. Melville is to labour, on securing the services of one so eminently qualified for ministerial work. During his attendance at the University of Glasgow, where he passed through the whole curriculum of Arts and Divinity, he won the highest distinction in several of his classes, and was, in many respects, one of the most distinguished students of his day. For some time before leaving Scotland, he laboured with great success as missionary in Rothesay. The Rev. John G. Scoular, one of the ministers of the Church in Scotland in Rothesay, bears testimony to the great and good work which he, in the providence of God, had been enabled to accomplish among the poor and destitute of that town. He says:—"I have great pleasure in bearing testimony to the good character and superior abilities of the Rev. Peter Melville. He has been engaged as Parochial missionary here during the last five months. His character has been uniformly amiable and exemplary. His missionary labours have been most diligent, unwearied, and successful. His pulpit services have been appreciated and blessed. Under his auspices, the missionary meetings and the Sabbath

School have already increased fourfold in attendance, and have been conducted to the complete satisfaction of the Mission Committee. Mr. Melville has secured the entire confidence of rich and poor in Rothesay, and has the respect and esteem of churchmen and dissenters." Mr. Melville has a fair field before him in Fredericton. We trust that he may prove an energetic assistant to Dr. Brooke, a faithful servant to the Head of the Church, and a blessing and comfort to the people among whom, in the providence of God, he is to labour.

St. Andrew's Church, St. John, N. B.—The following is an abstract statement of the Receipts and Expenditures in connection with St. Andrew's Church, St. John, for the year ending 30th April, 1870:—

Trustees of St. Andrew's Church in account with

J. G. Forbes, Secretary and Treasurer.

1870.	Dr.		
April 30.	To salary paid Rev. Dr. Donald, (one year,).....	\$2,000	00
"	" " J. G. Forbes, Sec'y and Treas'r, (15 months,).....	225	00
"	" " George Swanson Sexton, (17 months,).....	150	83
"	" " (Choir, per R. D. McArthur, (12 months,).....	150	00
"	" " Henry Card, Organist, (15 months,).....	200	00
"	" " Wallace, Assistant Organist, (15 months,).....	32	50
	Cash paid Hon. J. Robertson on amount due him,.....	511	40
"	" " do. Interest on do.	90	22
"	" " L. Donaldson, 15 months' interest on \$3,000.....	203	17
"	" " Insurance on Organ and Houses,.....	56	00
"	" " Water Rates,.....	25	00
"	" " Light,.....	59	60
"	" " Fuel,.....	53	20
"	" " A. G. Bowes, stoves and pipes,.....	39	28
"	" " Repairs to Church and Houses,.....	125	59
"	" " Contingencies,--including plans, cleaning Church, books for Choir, &c.,.....	107	43
"	" " Dr. Donald—Special Collections,.....	240	27
	Balance on hand,.....	269	54
		<u>\$4,539</u>	<u>03</u>

	Cr.		
April 30. '869.	By Cash, balance on hand,.....	\$ 286	24
April 30. 1870.	" Rents of houses and lots, (12 months,)....	1481	10
"	" Few Rents collected for the year,.....	1656	00
"	" Collections for the year,.....	950	89
"	" Miscellaneous,.....	164	80

\$4,539 03

(Balance in the hands of the Treasurer, \$269 54.)

Over and above this statement, we may mention that the congregation pays the Rev. Mr. Cameron \$1,000 as assistant to Dr. Donald.

We are glad to hear that the congregation of St. Andrew's Church is in such good working order, and have such good prospects for the future. It would be well if they thought about a new church and school-room. The church in which this large and wealthy congregation is now worshipping is the oldest in New Brunswick in connection with the Church of Scotland. It has been repaired from time to time. It is, however, with other things, so badly seated and so badly heated, that many think a new church a necessity.

The church in connection with the Church of Scotland in St. John, through the liberality of its members and the energy of its ministers, is fast gaining ground.

Presentation.—Several members of St. Paul's Church met in the manse at Fredericton, in the forenoon, to perform a very pleasing duty. There were present besides the reverend pastor (Dr. Brooke), and Mrs. Brooke, Mr. and Mrs. Mount of St. John, Dr. Jack, Dr. Bennett, T. R. Robertson, J. A. Morrison, John M'Beath, Esqrs., and Mr. J. Edwards. The meeting was in honor of

Mr. Edwards, who for so many years past has been a resident in Fredericton: who for nearly a quarter of a century has been connected with the Barrack Department; and who, during all that period, has been most devoted in his services to the Church. Owing to the removal of the troops, Mr. Edwards will take up his residence in St. John; but the members of St. Paul's Church could not allow him to leave Fredericton, even temporarily, without testifying their respect and esteem, and bestowing on him some token of their acknowledgment of his unwearied exertions in the service of the church.

J. A. Morrison, Esq., on behalf of the members of St. Paul's, presented Mr. Edwards with an address, accompanied by a handsome gold watch, which bore this inscription:—"Presented by the minister and congregation of St. Paul's Church, Fredericton, to Mr. John Edwards, Elder, as a token of respect and gratitude for his valuable services. 1870."

After the presentation, the Rev. Dr. Brooke and Dr. Jack, in brief and happily expressed speeches, enhanced the value of the address by adding the testimony of their individual regard and gratitude; and both uttered a hope that Mr. Edwards would be enabled, at an early day, to take up his abode in Fredericton, and resume his place in the church. At the close of the presentation, the party partook of a very handsome collation.—*Head Quarters.*

Sabbath School Fete in Newcastle, N. B.—The Sunday School scholars of St. James' Church, with their teachers and friends, passed a most pleasant evening together lately at their annual gathering. The Rev. Mr. McDonald occupied the chair. Interesting and amusing addresses were delivered during the evening by the Revds. Messrs. Garvie and Wilson, of Chatham, and Messrs. Harper, Falconer, and Rosborough, of St. James'. Suitable hymns were well sung by the children, and services of cakes, confectionery, and fruit, were highly relished by them, as might be observed from their bright, happy, and merry-like little faces. Over 40 prizes were awarded to the most punctual, regular, and well-behaved of the scholars, and were presented at the close by Mr. Harper, the Superintendent. The school is in a very flourishing condition, having a large number of scholars, and an able staff of teachers, who seem to take a deep interest in their work. Those annual gatherings have many beneficial tendencies, one of the chief of which is this: to show that innocent amusement is compatible with the purest form of religion, and that the merry ringing laugh of happy children is one of the most delightful things to listen to on earth.—*Com.*

Amateur Musical Concert.—Some time ago, a few of the young ladies and gentlemen of St. James' Church, Newcastle, N. B., determined upon having a concert for their own, the congregation's, and the church's benefit:—for their own benefit, inasmuch as they enjoyed a few evenings musical entertainment in preparation; for the people's, in having such a musical feast; and for the Church's benefit, in being the means of raising a fund sufficient to provide venetian blinds for the windows, mattings for the aisles, &c., &c. The evening's entertainment was varied and very enjoyable. Solos, duetts, glees, and anthems, were admirably rendered. All performed the several parts most creditably, and to the general satisfaction of a full house. The sum realized was about \$180.—*Com.*

Sabbath School Concert and Presentation.—On Sunday evening, at 8 o'clock, the children of the St. Stephen Church Sabbath School gave a very pleasant entertainment to their parents and numerous friends. About 150 of the singing class gave a concert of sacred music, interspersed with Recitations, by a number of the boys and girls, under the direction and management of their indefatigable and much-respected Superintendent, H. T. Ames, Esq. The Church was filled by an audience that seemed greatly pleased with the

music and recitations. Before the exercises were closed, a very interesting presentation was made. It had been announced two weeks since that the Sacrament of the Lord's Supper would be dispensed for the first time in the New St. Stephen's Church on the 22nd of May, and the teachers and scholars at once conceived the idea of subscribing a sum of money sufficient to purchase a Communion Service, and of presenting it to the pastor and congregation during the concert on Sunday evening. The 30 teachers and 220 scholars cheerfully contributed, and a very handsome Communion Service was purchased, and presented to Rev. Mr. Caie and congregation on Sunday evening. Mr. Ames, on behalf of the teachers and scholars, in making the presentation, said :

" I have great pleasure, as Superintendent of this School, in presenting to you, as pastor of St. Stephen's Church, on behalf of the teachers and scholars, this communion service, as a mark of their esteem and regard. It is our sincere wish that at the approaching Communion many may receive from it the memorials of the broken body and shed blood of our dear Redeemer. We all unite in the fervent prayer that you may be long spared in health and happiness to administer to the spiritual wants of this congregation."

The Rev. Mr. Caie briefly replied in the following words :—" Allow me, dear sir, to convey, through you, to the teachers and scholars of the Sabbath School, on my own and on behalf of the congregation, our sincere thanks for the handsome and serviceable communion service you have presented as a proof of your regard for me and your interest in the congregation. I feel much strengthened in hand and heart by this kind remembrance of our teachers and scholars: and I do so because it shows that there exists that deep and close sympathy between our Sabbath School and our congregation which is so essential to the growth and prosperity of both. We do not require to labor long in the service of our Lord to be taught the value of the Sabbath School as the nursery of the Church, and to see that a new power and agency for good was infused into the Christian Church when Jesus said, ' Suffer little children to come unto me, for of such is the kingdom of heaven.' I pray God to bless every teacher and scholar, and to grant that the lips that have sung so sweetly for us the beautiful songs, may yet join with us in receiving from these communion vessels the emblems of their Saviour's dying love."

The cups and plates were held by a boy and girl, the rest of the school standing round, and at the close of the address they were handed to Rev. Mr. Caie. The services were brought to a close about 9 o'clock. A collection of \$18 for the benefit of the school was taken up, and the large audience retired, all feeling that they had spent a pleasant and profitable hour.

SYNOD.

THE Synod of our Church will meet this year in St. Matthew's Church, Halifax, on the evening of the last Wednesday of June.

It is extremely desirable that the Reports of Standing Committees be previously drawn up; and that all notices of business to be submitted to the Synod be in the Clerk's hand by the day of meeting, so that business may be arranged and despatched without unnecessary delay.

Presbytery Records have to be sent up for examination, and it is requested that the rolls of the different Presbyteries be forwarded to the Clerk as early as possible.

The Financial year ends on the 15th June, and all collections for the term should be remitted to the central treasurer not later than that date. By the resolution of last Synod, no monies are to be received at the table. The collections, however, for the Synod Fund, are to be paid when the Synod meets, to the Convener, the Rev. G. J. Caie.

ALEXANDER MCWILLIAM,
Synod Clerk.

Manse, Georgetown, 25th May, 1870.

SYNOD FUND COLLECTIONS.

THE Convener of the Synod Fund Committee begs to call the attention of members who expect to be present at the meeting of Synod in Halifax, on the 29th of June, to the following notice:

All sums collected must be paid to the Committee, at the opening of Synod, in Nova Scotia currency. The sum paid in should be accompanied by a slip of paper containing the name of the congregation and the minister, and also the amount expended in travelling expenses in going to and returning from Synod. It was ordered by the Synod, at its last session, that no member of Court should appropriate a sum for his own expenses and hand in any balance that may remain over. The sum collected in the church must be given in to the Committee, and a fair distribution made after paying the usual expenses of the Synod. No monies will be paid out as travelling expenses till the last day of the session (unless by order of the Synod), and until the Committee have submitted their report. All sums will be paid by the Committee in Nova Scotia currency.

GEO. J. CAIE, *Convener.*

MEETING OF HOME MISSION BOARD.

A MEETING of the Board will be held in St. Matthew's Session Room, on Wednesday afternoon, June 29th, at 3 P. M. A full meeting is particularly requested, as the Report for the year will be submitted, and the appropriations for the current half year voted. Any applications for supplement that were not considered last October, must be in before the meeting takes place.

GEORGE M. GRANT, *Convener Home Mission Board.*

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Put into plate at St. Matthew's Church, Halifax, for "Jewish Mission".....	\$2 00
Rec'd. from Jas. Anderson, Esq., amount of collection at Belfast, P.E.I. £1 3 0	
Georgetown.....	2 16 3
Cardigan.....	2 11 9
Montague.....	1 9 4
Mr. J. H. Moore, Lot 4.....	0 5 0

P. E. I. Cy.....	£8 5 4 27 50
Rec'd. from Rodk. McKenzie, Esq.....	1 00
Rec'd. from Samuel Kennedy, Richmond, per Rev. Mr. Thomson, Earltown East \$4.45, Earltown West \$3.37.....	7 82

\$38 32

JAS. J. BREMNER, *Treas.*
Halifax, N. S., 2nd June, 1870.

YOUNG MEN'S SCHEME.

St. James' Church, Newcastle, N. B.	\$15 45
Georgetown 20s., Cardigan 18s. 3d., Island Currency.....	6 33
Musquodoboit.....	5 00

RODK. MCKENZIE, *Treas.*
Pictou, May 31, 1870.

HOME MISSION FUND.

Col. St. Matthew's Church, Wallace....	\$26 50
Mrs. J. H. Moore, Lot 49, P.E.I. £0 5 0	
Col. Georgetown.....	1 4 0
" Cardigan.....	0 16 6 7 55
" Pugwash, per R. McKenzie.....	3 43
" Victoria, do.....	2 01

GEORGE MCLEAN, *Treas.*
Halifax, 2nd June, 1870.

MISSIONARY SERVICES.

West Branch, East River.....	\$28 75
Earltown, per Rev. Mr. Brodie.....	25 00
Earltown East, per Rev. Mr. Anderson....	6 00
Earltown West, do.....	6 00

RODK. MCKENZIE, *Treas.*
Pictou, May 31, 1870.

SYNOD FUND.

Coll. at Campbelltown, N. B.....	\$7 50
R. McKenzie, Esq., Pictou.....	20 00

GEO. J. CAIE, *Treasurer.*
Portland, St. John, N. B., June 1, 1870.

CAPL JOHN CONGREGATION—LAY ASSOCIATION.

Col. by Miss Catherine A. McDonald and Miss Agnes McNaughton, in Toney River District.....	\$7 25
Col. by Miss Isabella McKenzie and Miss Jessie McAulay, in Upper District....	\$4 35

Total for year ending June, 1870 \$11 00
The above forwarded this date to Hon. James Fraser, Treasurer, New Glasgow.
2nd June, 1870. R. MCCUNN.

CASH RECEIVED FOR "RECORD."

W. Snodgrass, St. Andrew's, N.B.....	\$2 50
Rev. P. Melville, Fredericton, N. B.....	1 00
Rev. A. McWilliam, Georgetown, P. E. I. 16 00	
Rev. J. R. Thompson, for N. W. Arm.....	1 50
Alex. McNab, Dartmouth.....	0 00
Halifax:— Capt. Wasson, Dr. Avery, Mr. Ewing, Alex. Forbes, Miss McQueen, 62½ cts.	
W. G. FENDER, <i>Secy.</i>	

Employment Office,
Halifax, June 2, 1870.