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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

OCTOBER, 1873.

No. 10.

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

THE RECORD.—TO OUR READERS, AND ESPECIALLY TO OUR AGENTS, AND TO MINISTERS AND KIRK SESSIONS.

OUR forty congregations in the Maritime Provinces represent about 4000 families organized under pastoral supervision. True, we have several vacancies, but a congregation is surely not absolutely dependent on the presence or absence of a minister. As the census returns for these Provinces give us about 36,000 adherents, or say 7000 families, it follows that not many more than half of our people are organized into congregations. A similar sad state of matters holds true of our sister Churches in every part of the Dominion. The census of 1871 gave the number of Presbyterians of all kinds in the Dominion as 544,988, or 15½ per cent. of the population, but the Churches can only account in their returns for about 300,000. So that throughout our country there are more than 200,000 souls, called by our name, that are in a shepherdless state. Can the Christian or the patriot think of this single fact without deep emotion, and inquiring into the causes and the possible remedy. One thing is certain, that there can be no effectual remedy as long as we are in our present divided condition. Union is strength. Disunion is dishonor and weakness.

But we have now to deal with our own little Church. And, leaving out of con-

sideration those families that we cannot account for by our congregational returns, it will be admitted that the 4000 that form our regular constituency should know what our Church is doing, should read the letters of their missionaries, and take an intelligent interest in all her schemes. They cannot know, they cannot do this, unless they read the *Record*, any more than they can know the news of the day, and what their country is doing, if they never see a newspaper. But our circulation, instead of being 4000, is only 1900. Is it possible that more than half of our regular people take no interest in the Church? We do not believe it. Their attention has not been fairly called to the subject. It is system that the Church wants, not the good-will of the people—for that, we are sure, it has already, as truly as any Church in Christendom.

How, then, can we get our circulation for next year increased to at least 3000? The starting of such a question at once suggests that if we ordered so large a number from the publisher, the average price per copy would be less than it is now. And perhaps this fact will help us to get the proposed increase.

This question was started at the two last Synods. One member put the case thus: "At present, 60 copies of the *Record* are taken in my congregation. But I have 140 families, less or more. I wish them all,

rich and poor, to get it, and the session would pay something to secure so desirable an end. If we take say 100 copies in one bundle, in order to put a copy monthly in every pew in the Church, what reduction will you make in the price?" Considering this question, and seeing that it involves the whole matter, we answer it now with the following proposal, viz:—"We shall send the *Record* for 1874 to every agent, minister or session *ordering at least 100, at the rate of \$35 per 100,*"—that is, 35 cents a copy, instead of the present price of 60 cents. For all parties ordering less than 100, the old terms remain. We make this proposal early for several reasons—to give time to ministers, sessions, and agents to make their arrangements, and let us know as soon as possible; because also, *payment in advance will be in every case required*; and because, if this proposal is not responded to by a good many congregations, it cannot be carried out.

The *Record* is the organ of the Church, and we therefore ask our fellow-churchmen to consider this proposal in the light of its past history. The old price was 62½ cents, when, too, there was no postage to pay. Then it was a burden on the Church. It ate up the Synod Fund, and notwithstanding that, it had to be kept in life with annual sops of \$4 to \$10 each from the private purses of members of Synod. Now it is self-supporting; and for next year we offer the same *Record* and to pay the postage, at the rate of 35 cents to those who are ready to do something to have its circulation increased. 100 Records for \$35 a year; 120 for \$42; 150 for \$52.50, &c.

One word to those who have not paid for this year yet. We are in debt to the printer, contrary to our agreement with him. Here is our list of arrears:

Halifax Presbytery.....	\$ 80 72
Pictou do	145 50
Cape Breton	15 50
P. E. I. Presbytery.....	24 60
Miramichi Presbytery.....	61 00
St. John do	34 00
Single copies	20 10

\$381 42

Besides a considerable balance still remaining unpaid from last year.

The sum each one owes is small, but the total comes to something. Do not oblige us to write begging letters, or to publish the names of defaulters. Be so good as send in the amount in postage stamps or butter, if it is inconvenient to send cash. We cannot make arrangements for 1874 if '73 is settled for. The Secretary's address is: "W. G. Pender, 18 Blowers St., Halifax."

The fact that we are so far behind makes it necessary for us to give warning, and we therefore do so in time, that no order for 1874 will be attended to, even if it comes from Baron Rothschild, unless it is accompanied with the money.

We do not estimate our literary productions very highly. Still, we take the liberty of asking agents to read this article, and that our ministers should read it to their Sessions.



Articles Contributed.

The Proposed Union.

The question of Union is a most serious one. It is of such vast importance that we may well be afraid to express any opinion on the subject. Our brethren are around us, with their old remembrances and their new political conflicts. Other churches and other nations are watching our past and present advances. The eye of God is upon us from above, and certainly He pleads in His Word "that we all may be one." But still, if the Union produce Division among us, will it not do as much harm as good? I fear that none of us is sufficiently aware of the responsibility of our position and its vast consequences in the far future. I dread that we are all too fatally wise in our own conceits, and that the friends and the foes of Union are, alike, too little humbled and resigned to the will and wisdom of God. If so, then assuredly there are many trials and grievous disappointments awaiting us. Let us repent in time, and humbly enquire, day

ny day, "Lord, what wilt thou have us to do?"

We heartily sympathise with our brethren who fought the battles of the Kirk in the high old days when the war-cries were "Kirkman" and "Antiburgher." No wonder that they feel it very hard to forget old offences, and forgive. We must make due allowance for their feelings, even though there is far too much of the old Adam in them, on both sides. But we pray them not to be too hard and unrelenting. "Shall the sword (of old grudges) devour for ever? Knowest thou not that it will be bitterness in the latter end? how long, then, shall it be ere thou bid the people return from pursuing their brethren?" (2 Sam. 2: 26.) Remember that there were offences on both sides, and I fear that both sides were only too much alike in our resemblance to the old Scottish Thistle. And why should we or they be ashamed to confess it?

"Sharp Thistle, strong Thistle, dear emblem of Scotia!

I take off my bonnet and deck it with thee!"

But even if it were otherwise—even if the Antiburghers were altogether wrong, and we were altogether right and faultless—yet still it is no more than our duty to forgive and make peace. For there is no victory more glorious than this—that when the ill-will begins on the other side, the good-will should begin and prevail too on our side."

What harm could be done by Union with our brethren? What harm?—Would it break us off from the Church of Scotland? No indeed! The Church of Scotland declared at her last meeting of General Assembly, in the venerable metropolis of Scotland, that the cord which connects us with her will be lengthened but not broken by this Union. Why, then, should we hinder her, when God is actually commanding her to "lengthen her cords and strengthen her stakes?" (Isaiah 54: 2).

But may not this Union with the other Presbyterians lead to Division among ourselves? Yes, it may indeed! That is what I fear. We are too proud as a Church; and, like the old Jews, we are apt to boast of our connections, and to say, "We have Abraham to our father." We are apt to "trust to ourselves that we are right, and to despise others," and

to say to the other churches, "Stand by thyself; I am holier than thou!" This is the fatal failing in us all; and if we cannot cure it by the help of God, there is only one alternative left us; namely, to become utter Pharisees at last, pleasing not God, but being contrary to all men, until the wrath shall come upon us to the uttermost. This was the dreadful end of the Jewish Church, which hated the Gentiles so much that they would rather perish than unite with them. I dread exceedingly that we are too much like them, and that some of us love our own party more than the whole Church, which is the body of Christ! Do we not? Let your own conscience reply. Are there not some men among us—and some good men too—who think more of the Church of Scotland than of the whole Church of Christ? Nay; do not some prefer their Church to Christ Himself? They hear the Saviour pleading over and over again "that we all may be one;" (John 17: 11, 21, 22, 23). But still they let Him plead on in vain, and they refuse to be one with any denomination that "followeth not with us."

Now I do fear that the Union will bring us Division from these men. I fear they will leave us. I am very sorry for it. I can love them still, for they are sincere even to desperation. Dear mistaken brethren! Oh! I think I could almost wish myself accursed for their sake if I could only bring them to the love and unity of the Saviour! I pray to God for them daily, that they may be saved, and made one with the whole body of Christ. I pray God that they may not revolt and rend the bowels of our poor Church! That would be a black day for them, opening a door for sin and woe to children yet unborn! That dire division may come; but those that resist the Union will be responsible for it! Never say one bitter word against them. If any person or any party shall refuse the Union, let him or them do so, in peace. Let them have the same liberty as we.

Would not the Union remove our old landmarks? Nay; it would only restore the ancient landmarks of the Scottish Church. We are uniting on the very same standards that our Mother Church adopted more than two hundred years ago. So that the Union becomes a

healing of the breaches and a restoring of the old paths and the old landmarks.

I can see no harm which the Union will bring; except, perhaps, some division among ourselves; and this is in the power of our congregations; and those who make the divisions are responsible for this woe. Let us treat them most kindly, lest we too shall share that fearful responsibility of causing divisions and offences! Read Rom. 16: 17, 18.

What good, then, may we expect to follow the Union? Oh, my brethren, if our long-divided Churches will indeed accept the Saviour's spirit of Christian charity and unity, so as to agree and unite at last in meekness and sincerity, then shall the Pentecostal love and power return, as the days of heaven upon this earth! Then shall we all be one, and the whole world shall believe that Jesus is Lord of all (John 17: 21). No longer disunited like our ancestral Britons, who in the days of Cæsar were shamefully vanquished by united Rome; but as our ancestral Scots united with the Picts in the days of Kenneth McAlpine, and as the seven states of the Heptarchy united under Egbert into one glorious old England; and as Scotland, England and Ireland are now united into one good and grand Great Britain; and as Britain and her vast Dominions, here, elsewhere, and everywhere, are now united into one mightier Dominion, one Greater Britain, whose more than magical power and majesty still thrill the great heart of the world with the trust,

That man the noblest hope of old
Once more may entertain,
Till human hearts of mightiest mould
No longer beat in vain!

Even so may all our Presbyterian Churches unite at length, and so may all our Protestant Churches unite at last; and who knows but, in the far future, Protestants and Catholics too, sorely distressed and perplexed, shall come humbly and despairingly together to the Saviour's feet, and *at long, long last*, unite into one glorious Christian Church—the Bride of the Lord—with no Lord but Christ, and no creed but His Word! Rather, who does not know that this must come to pass? It is written in God's Book, and neither earth nor hell can prevent its fulfilment. But if we cannot take the first small step towards

this Union—if we cannot by divine help reunite our Presbyterian Churches, that should never have been divided—if we go on disputing and fighting among ourselves like idiots and maniacs, while Infidelity is poisoning our thinking men, and Ritualism lulling our fine ladies into a deadly sleep, while Intemperance is degrading vast multitudes into worse than beasts, while enormous robberies and hideous murders are committed under our very church windows, and while scepticism is slowly seducing the hearts of our very companions and children—oh, if we cannot then lay aside our petty quarrels and unite against these deadly evils, I am sick of such a world and such a Church. Let me die alone and far away! or rather let us gird ourselves for the battle-field as our forefathers have done. Let us all stand or fall together, and we shall not all die unavenged this day!

Nay! we see the glorious hope of the answer to the Saviour's prayer at hand, that we all may be one, that the world may believe that Jesus is the Christ of God. But if we cannot take the very first small step towards that Union: when, in the great name of God, can we hope to behold that "One Fold and One Shepherd?"

"Spread, then, thy sails, predestined state.
Sail on, O UNION, strong and great,
Humanity with all its fears,
With all the hopes of future years,
Is watching breathless for thy fate!
We know what MASTER laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope;
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock:
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on! nor fear to breast the sea—
Our hearts, our hopes are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our kindred dear, our life blood free,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!"

Young Men's Christian Association Convention at Truro.

Surely, at this time of day, Young Men's Christian Associations require no explanation or apology. Only those who are ignorant of them can give them "the cold shoulder," and look upon them

with suspicion or jealousy. They are now generally regarded as a valuable auxiliary of the Christian Church, occupying exactly the same position in relation to the Church as Sabbath Schools. They are intended to reach *young men*, as Sabbath Schools are intended specially to reach *children*. It is true there may be some things in the working of some of the Associations of which all cannot approve; but surely, as their great object is the glory of God and the welfare of young men, there should be a warm corner in every christian heart for them. There should be no unholy rivalry, no mean jealousy, between Christian workers.

The History of Young Men's Christian Associations teaches us never to despise the day of small things. In the City of London, about 25 years ago, a few clerks met in the house of a friend to pray that they might be kept from the evils surrounding them, and that their fellow-clerks might be saved. Now there are Associations of young men to be found throughout the length and breadth of Christendom. There are 850 on this continent, and about 50 in the Maritime Provinces, most of which have been formed during the past six or seven years.

The Seventh Annual Convention of the Association of the Maritime Provinces was held on 4th Sept., in Truro. About 100 delegates were present. Long will the meetings be remembered by those who attended them. The discussions were eminently practical, the prayers earnest and sincere, the singing simply grand. As our souls were thrilled with "the old, old story" and other Hymns, sung so simply and feelingly, we wondered how any one could condemn Hymn-singing. The presence of H. Thane Miller of Cincinnati, and R. R. McBurnie, Secretary of the New York Association, added greatly to the interest of the meetings. Mr. Miller is a genial, whole-souled Christian. His addresses are simple, earnest, impressive. He indulges in no flights of laboured eloquence. His stories are very touching. He excels, however, in singing sacred songs. Surely christians in all our Churches should try to cultivate this precious "gift" more than they do. Good singing draws many to Christ and elevates the soul, as well as good preaching.

On Thursday morning, after an hour spent in devotional exercises, the retiring President, W. Walsh, of St. John, took the chair and called the convention to order. Several Committees were nominated, and the office-bearers for the year appointed, F. W. Hales of Charlottetown being President. Thereafter a few minutes were spent in mutual introductions.

The afternoon was occupied with hearing Reports from the different Associations, and from the Executive and Business Committees.

In the evening the "Welcome Meeting" was held in the Presbyterian Church. Addresses of Welcome by Mr. Cummings, Rev. Mr. Goucher, and Mr. Alex. Russell, were responded to by Messrs. Walsh, Thane Miller, and McBurnie. All these addresses were excellent. Mr. Miller appealed especially to the unconverted in the audience, and, by the uncertainty of life, urged them to fly at once to Christ and cry, "Be merciful to me, a sinner."

A very interesting discussion on "Systematic Benevolence," opened by Rev. E. A. McCurdy of New Glasgow, was held on Friday morning. The duty of giving systematically, and at least a *tenth* of our income to the Lord, was strongly urged by Mr. McCurdy. Mr. Walsh dwelt on the *privilege* of giving. Mr. Miller of West River spoke of the importance of *system* in worldly business. Mr. Cumming of Truro referred to difficulties in carrying out "the weekly offering system." Mr. Freeman of Liverpool dwelt eloquently on "the stewardship" of christians. Mr. Fisher of Fredericton maintained that some *give too much* to religious purposes—that we must be just before we are generous, that *giving to God* while we *wrong men* must be an abomination in God's sight. Rev. Mr. Herdman held that the New Testament rule is not *one tenth*, but "as God hath prospered," that one-tenth may be too much for one man to give, and not enough for another. Mr. McBurnie urged the duty of *educating* young men to give, and referred to an instance of a stingy man being excommunicated from the Church. Several others spoke well, and we are sure the discussion will do good. Let all Bible readers study carefully 1. Cor. 16 : 2.

The following subjects were also discussed on Friday and Saturday, viz.:

- (1.) "Responsibilities of young men," opened by A. H. Patterson of Amherst. We wish we had space to give a synopsis of Mr. Patterson's 'excellent essay.
- (2.) "The conversion of young men to Christ being the primary object of the Y. M. C. A., what work subordinate to this can be profitably undertaken by the Associations?"
- (3.) "Is a city life more conducive to advanced personal piety in young men than a life in the country?"
- (4.) "The social temptations of young men, and what can the Y. M. C. A. do to counteract them?"
- (5.) "The test of membership in the Y. M. C. A."
- (6.) "How can our christian homes be made most effective in bringing young men to Christ?"

In the discussion on (5) it was held that none should be full members of the Y. M. C. A. excepting those who are members in full communion of one of the Evangelical Churches. Some Associations require all their members to be pledged total abstainers from all intoxicating liquors. Intemperance being one of the crying evils of the day, Total Abstinence was strongly urged upon all, especially upon young men.

THE LORD'S DAY.

1. A Prayer Meeting was held at 7 o'clock.

2. A Praise Meeting at 9½ o'clock.

3. A Mass Meeting of all the Sunday Schools was held in the Presbyterian Church at 3 o'clock. Mr. Miller presided. We cannot undertake a description of the beautiful sight or the interesting addresses. Our thoughts were constantly rising to heaven, and inwardly we kept singing—

"Around the throne of God in heaven,
Ten thousand children stand,
Whose sins are all through Christ forgiven,
A holy happy band."

4. At 4½ o'clock a large meeting was held in Cobequid Hall, to interest the community in the erection of an Association building in Truro. The sum of \$3000 was subscribed, which has since been increased to over \$5000. It will thus be seen that the christianity of the Truro people is not merely a thing of the lip or the heart even, but reaches the pocket also. Religion is more than

praying, singing Hymns, &c. It means self-sacrifice, liberality, work.

5. On Sunday evening the Presbyterian and Baptist Churches were crowded. Farewell addresses were delivered by Sheriff Freeman, Rev. Mr. Shenton, J. F. Blanchard, W. Walsh, R. R. McBurnie and others. At the close of the meeting the delegates clasped each other's hands and sang "Blest be the tie that binds." We say no more of this Convention. Our prayer is that God may abundantly bless all who work for the salvation of young men! O, young men! come to Jesus, and go forth, a noble army, to do battle for Him, and to lay the world an offering at His feet!

Sabbath Observance Rewarded.

The great storm of August, 1873, will long be remembered, especially in Prince Edward Island, and on the Northern and Eastern coasts of Nova Scotia and Cape Breton. It is in connection with this storm that a fact worthy of being chronicled has come to our notice. One of our villages suffered even more than most. It was reported that barns, fish stores, unfinished houses and churches were blown down, wharves demolished, and all the boats, nets and seines of the place destroyed. This was told to a group of men about the wharf of a city not a hundred miles away, when one of the group spoke up, "Well, my brother John lives there, but I am sure that he's all right." "How so?" was asked.—"Because he never leaves his nets out over Sunday." A few days after, fuller intelligence came, and it proved to be as had been so confidently asserted. John lost neither net nor boat, no—not a cent's worth of property. All the other fishermen lost everything. This is a fact. Make what you like of it. Of course, we have thought it unnecessary to explain that the storm was on Sunday.

But do you mean to argue, it may be asked, that fishermen should lit their nets every Saturday, take them home, stretch them on their flakes or grass plots, and set them again on Monday mornings? That, at any rate, is done in Scotland, and fishermen prosper there. Fourteen hundred boats, with an average of five men to each, go out from the town of Wick. Every Saturday, these sail in

with their nets, much finer and more expensive than any used in these Provinces, and take them out again Monday morning. Certainly it's equivalent to a loss of two days. But even from a human point of view, a good deal may be said in favour of the practice. Only two other ways are possible. The first is to leave the nets out all the time and take away the fish from them on all days alike. As that is open and avowed Sunday work, few of our readers will advocate it. The other is, to leave the nets out but not visit them on Sundays. Not to speak of the cruelty to the fish caught on Saturday nights, in keeping them twenty-four hours longer in the nets, doesn't this defeat in great measure the very end of the Sabbath rest? Its aim is to free mens' minds from the cares and toils of the week, to educate the higher part of their nature, to raise them in thought from earth to heaven. Can this be done while engaged in their usual avocations? For they may be said to be so engaged when their property is. Their minds are with their nets. Consequently they go to bed early on Sunday night, and are out before daylight on Monday morning to gather in the spoil. They "sacrifice unto their net, and burn incense unto their drag."

But how would you have the men live? it will be impatiently asked, for even as it is they find it hard enough. If the answer of faith, "the Lord can give thee more than this," be not enough, perhaps the answer of experience may be allowed to have some weight. What says experience? Certainly not that fishermen who disregard the Sabbath are either more wealthy or more honest than others. Quite the reverse. The fact we have given may appear accidental. But it is also a fact that every year John's catch is at least equal to his neighbours. Our merchants often complain that there is no more risky business than supplying fishermen. It is not so considered in Scotland. Wouldn't it be less risky here if our fishermen had more of the fear and of the love of God in them? Honesty that is not based on religion is not as a rule worth much.

The strongest illustrations that have been drawn against the obligation of the Sunday rest have been usually taken from the fisherman's trade. But even

here we believe than an honest induction of facts would prove that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But even were it not profitable, "how much better is a man than a sheep!" Surely a man is not meant to do nothing but catch fish, or till the ground, or ply the shuttle, unceasingly from day to day. Man is more than an animal, and the Sabbath was made for man.

FRIEND.

Boat-Racing.

Bishop Berkely once asked, as a question that would bear discussion, whether a whole nation had ever gone mad. We would be inclined, merely from our knowledge of contemporaneous history, to answer the question in the affirmative. When told that in this year of grace 1873, two or three hundred thousand French people of both sexes have been making pilgrimages to La Salette where the Blessed Virgin revealed herself as a beautiful lady to the boy Maximin and the girl Melanié, or to the shrine of the nun Mary Margaret Alacoque at Paray-le-Monial, we are reminded of the Flagellants, or of the dancing madness, of the Crusades, or similar phenomena of the Middle Ages. But it seems to us that none of these cases can come up in point of absurdity to the boat-racing mania that has lately developed itself among ourselves. Cities of respectable size, like St. John and Halifax, have acted as if they were only big villages that are turned topsy-turvy by the arrival of a circus or the jokes of a clown. Men and women who have shown tolerable composure when rich relatives were dying, or their sons were plucked at College, have gone wild with excitement on the all-important issue of a boat race between two men they knew nothing of, and one of whom at least is universally acknowledged to be the very reverse of a desirable acquaintance.

What can be the meaning of all this? We like to treat popular manifestations fairly, and have therefore asked for some explanation. The most reasonable devotee we met alleged that the object is to encourage healthful sport and athletic exercises. Not a bad object, but is there any necessity for such vehement encour-

agement? Cannot sport be left to take care of itself? Are men naturally so inclined against it, that amusement has to be vigorously bribed into existence? But, as a matter of fact, the practice of boating as a national sport is not promoted by such matches, and we question the amount of amusement derived by the thousands who wait, watch, lounge, gamble, drink and fight for one or two days in order to see two men pull their pro-gile skiffs through smooth water for half an hour. It is not the game, but fictitious circumstances connected with the game, that develops the unnatural excitement we all deplore.

Just because cricket is a national sport in Britain, it does not need the encouragement of thousand dollar prizes. When such stimulants are given, the game falls into the hands of a few professionals, and ceases to be played on village greens.

Look at the real state of the case, and then let any candid man answer if the whole thing does not seem expressly arranged to encourage the practices of drinking, gambling, and rowdyism rather than any useful object. More can be said for almost any other contest in which physical strength and skill are displayed, than for boat-racing as conducted at present. In a contest of yachts, or sail-boats, not only is seamanship displayed; but the best lines and mode's for vessels are discovered or tested. Much can be said for running, leaping, wrestling, or other such games. Even horse-racing, bad as it is in its concomitants and in its results, is usually over in a short time, because the races come off on the appointed day, no matter what the weather may be. But nothing is gained by a boat-race except to show that on a certain day A. B. was a slightly better rower than C. D. Next year C. D. would just as likely as not come in first. Absolutely nothing is proved, and no benefit conferred on the country or the community. In the second place, the success of the race depends on so many things, especially the state of the water, and the weather, that delays are almost always necessary; and thus not only is time lost, but the natural tendency to undue excitement is stimulated to the fever point. Men who went out only to see a race are led into practices they themselves must afterwards be sorry for.

And, thirdly, the large sums staked or offered as prizes bring into prominence professionals who think it no sin to mislead the public as to their real powers or to "sell" the race, and such practices are terribly infectious. The champion from the States in the recent contest said that he lost the St. John first prize because he did not wish to beat his opponent too much, in order that he might mislead the Halifax people in their betting. On the supposition that he told the truth, he was not ashamed to offer, as the explanation of his defeat, that he had tried the trick of a blackleg.

But to argue the subject seriously is perhaps a mistake. The late races have cost St. John and Halifax directly thousands of dollars in time and money wasted, in business suspended, and men unfitted for their work for several days; and indirectly ten times as much in the gambling spirit fostered among our boys and young men. We speak not of the outbursts of blaspheming, rowdyism and drunkenness, that the newspapers describe or hint at, on the Kennebecasis and about the Four Mile House. Every one can see and condemn such things. But gambling is dangerous because unseen and seductive. Its spread among us would be a public calamity of the worst kind. And yet the respectable men who have encouraged those races have done their best to make it take root here. They have been the means of bringing among us notorious swindlers, the scum of cities of the United States. By means of these gentry, aided by the excitement that the Press seemed to do its best to work up, there was hardly a boy or man that came under their baleful influence that was not induced to gamble in one way or another. The money risked was in some cases their own; with others it was their month's wages advanced; and in other cases it was stolen outright. Was it worth while having all the disgust and discomfort and disgrace—present and prospective—connected with the races, all the loss and immorality and demoralization, merely to find out whether A or B was the better rower? Was the game really worth the candle? When we think of it, was not the whole business excessively childish, or—worse?

We implore the gentlemen who have

hitherto interested themselves in those races to spare us a repetition of them. For the sake of the city, for the sake of our youth, for their own sakes, we earnestly ask this. Let our young men boat, swim, cricket, as much as possible. Let them have friendly contests, if not for laurel leaf or pine or parsley, at any rate not for money. Let them go into manly sports themselves, in their spare hours, and not by proxy. And if they wish to carry off prizes from strangers, let them go from home for the purpose, or, at any rate—spare us another visit from the Biglins. G. M. G.

Postures during Public Worship.

We do not attach much importance to postures in public worship. Whether we should stand, kneel, sit, or lie prostrate on our faces, seems to be matter of indifference, for Scripture speaks of all such modes, and of one or two others. But we do attach some importance to things being done "decently and in order." And a regiment reviewed by the Queen with some of the men standing up, and others lounging, and others sitting, is not much more unbecoming than the spectacle usually presented by most of our city congregations now-a-days during prayer. Some—probably the old—are standing reverently. Some are looking round, inspecting their neighbours, the late comers, or the flies on the ceiling. Others—probably the young and the would-be-fashionable—are sitting. What a piebald, pitiable, disorderly spectacle it is!

But which is the right way? Certain!—in a matter of indifference—the historic way. And the historic way in our Church is to stand at prayer. It is also the *most* scriptural. For though all possible modes are lawful, the custom in public worship, as far as Scripture indicates, was always to stand. So it was in the early Church. So we find it in the rude sculptures and pictures in the catacombs. Luxurious people, or those who wished to be more reverential than the Lord, began to innovate, but the first general Council of the Church—that of Nicaea, held in the fourth century, passed a canon positively forbidding any other posture than standing at public prayer on Sunday, at any rate, because it was the day of the risen Lord. So is it to

this day in the conservative East, and all the world over in the synagogues of the Jews. Verily we stand in good company.

But it is so fatiguing to stand. So we have heard ladies say who think it no punishment to stand shopping, or to stand in ball rooms for hours together. But to stand for five or ten minutes praying is another matter. Yes, the heart is not in that, and so the time seems interminable.

In this, as in so many other things, our good Queen sets us a good example. She is a woman of sense, and no snob. She is a member of the Church of England, but when she worships in the Church of Scotland, she always stands, though she is now an old woman, and though the prayers are usually longer in the old country than here.

We have seen congregations where only a few commenced to innovate in this way. But others soon followed, for it seemed more fashionable, and anything that ministers to carnal ease needs no argument to enforce it now-a-days. We hope for a recoil, if for no better reason, than because the fashionable people may come to consider it vulgar to sit. But is not sitting equally good? Certainly it is not. Were we presenting an address only to a bailee or a churchwarden, we would hardly call for chairs when it was being read. It is not respectful, not to speak of reverent.

But, again it is urged, we have tried, and it is so fatiguing. Be reasonable. You expect your minister, young or old, to stand during the whole service. If he can stand for an hour and a half or two hours, can you not bear it for a few minutes? By not doing so, you show that you prefer your individual ease to the congregational life. At home, do as you like. In the House of God, do as the congregation does. Let the worship be that of an united body, a living organism, not of a fortuitous concourse of atoms. HALIFAX.

Notes of a Sermon on the Occasion of the Centenary of Pictou.

Pictou, which has attained its centenary, has its history, though it be not like that of older countries—one of revolutions and wars, nor, like the neighbouring Republic, one of revolt and independ-

dence; but still a history of industry warring with the rude elements of Nature, and of independence achieved over poverty and want,—a history, in short, that is a precious legacy to bequeath to her children. Only 100 years old, she has sprung forth with the strength of a giant; her infancy undergone amid privation and toil, her manhood gives promise of endurance and stability, and whoever lives to see her next centenary may be able to record greater progress, more intellectual and spiritual vigour, less partizanship, and more union and harmony. Founded by Scottish settlers mostly, she could not but possess a healthy and vigorous constitution; none other than the descendants of the Gael could so well clear the gigantic forest, or pave the way for future entrants to possess the land; and now, if their work be taken up by others who shall not, like their predecessors, pause when the claims of necessity are fulfilled, but provide for comfort and taste, then shall we make still greater progress in material wealth. But there are higher things than these. Our first settlers in this highly-favoured land were men that feared God and honoured the king. Piety and Loyalty were combined in their character. Probably not one of these 30 Highland families that came out with the ship "Hector," but acknowledged God in their daily work, whether they made the woods resound with the axe's sturdy stroke, or dug and planted among the blackened roots, or fished for subsistence in the waters; and hence it is that the excellent practice of Family Worship has spread in our land, and is so common still in our country; but even that modern taste and pressure of business are in some cases undermining, so that several, on entering our town, begin to neglect their family altar. Not so did your fathers. They made not wealth their first object, although they assiduously laboured. They forgot not God, although they underwent extreme hardship, and God made them to prosper.

We owe these smiling homesteads and fruitful lands to their labour; we owe the erection of our towns and villages to those who were no idlers, and still were fervent in spirit, serving the Lord. Let not ambition mock their useful toil, nor fashion forget that to their industry

we are indebted for the wilderness becoming a fruitful field, and to their piety that the lamp of religion has so long burned in this land; and if ever indolence and ungodliness should unhappily prevail, remember ye have degenerated from the example and habits of godly and industrious predecessors.

But now we are in the Dominion. Pictou has entered the confederation with her sisters, and, like a vessel towed out by some great steamer, she is being helped along, her resources developed, and her capabilities called forth. It is not for the pulpit to say anything political, but we trust an impetus will be continued to be given to her, and that, alike socially and civilly, she will work out her destiny; but it does belong to the pulpit to speak of moral and religious advantages, and here it is that the text comes fully into play: "The lines are fallen to me in pleasant places, yea I have a goodly heritage;" for, first of all, we dwell in a land of tranquility. Whether fairer countries and finer climates may not be found, we shall not dispute; but certainly few of greater peaceableness and security. To be able to say that on the night of the procession there was neither pocket-picking or fighting, is more than you could affirm of towns on the seaboard in older countries. If intemperance be on the increase, it was not so always. Twenty-four years ago it was comparatively unknown, or confined to the Indians. It certainly is a spot in our escutcheon, and, like the cancer, will grow till it consume the beauty of youth and age. Young men! put your foot on the neck of the enemy, and strangle it; then you will achieve a glorious victory, not alone over intemperance, but over idleness, busybodyism and evil company. A second heritage we possess is our liberty, civil and religious freedom, the fruit of our ancestors' fighting and suffering for in other lands. Let us bequeath this legacy to our children and children's children. A third privilege is Education, Free Schools, Sunday schools and Bible classes, and Christian conventions for youth of both sexes. Where in the Dominion are to be found more abundant advantages than in the town of Pictou? And to crown all, we dwell in a land of Bibles and of Gospel

preaching, where the Sabbath is well kept, and the Sacraments faithfully administered, and where no one in Pictou can say, "we perish for lack of knowledge." For to provide against neglect a Bible woman is employed to visit the poorest and most careless, and tracts are distributed by a committee of our Young Men's Association to seamen in port. When you consider all this, have you not cause to say, "the Lord has been favourable to our land," and we possess a goodly heritage not in coals, iron and gold, although these we possess, but in more durable and higher wealth? If so, should we not be content with our lot, make improvement of our privileges, and cultivate righteousness, which is the stability of a people, and benevolence, which is a profitable investment?

The future of Pictou we cannot predict, but one thing is certain, that if we uphold virtue, intelligence and the fear of God, she will become vastly greater, and her influence still more widely felt; whereas, if the thirst for wealth, fashion, partizanship—if the vices of modern times, drunkenness and other sins of the flesh, predominate and be unpunished, then will a pestilential wave sweep over her, and blight her more effectually than did the late storm. All history proves that where a nation gives way to these vices, the sun of her prosperity goes down. Ancient Rome, Tyre and Sodom, what destroyed these but internal factions, voluptuousness, and forgetfulness of God? Sad will it be if a Marius, standing in her ruins, shall declare, "here dwelt a town flourishing like Ephesus, but which left its first love." That it may not be so we humbly pray; but we have a duty to perform—each to preserve the gospel savour and to season the body. Our youth especially must be sanctified, for they are a power for good or evil. To those, then, who have not yet joined, we issue the invitation, "Come unto us, and we shall do you good; for the Lord hath spoken good things concerning Israel."

And now for my friends and brethren's sake, I shall say to this land, whether of adoption or nativity, "Peace be within thy walls, O Pictou, and prosperity within thy palaces. Whoever lives to see thy next centenary, record still

further progress, especially in those virtues which make for the elevation of a people. And unto God be the glory.

Presbytery Minutes.

Minutes of Halifax Presbytery.

The Presbytery met on 10th September, and was duly constituted. Rev. Mr. Melville of Georgetown, P. E. I., being present, was invited to sit and deliberate. The Clerk reported that the call from Musquodoboit to Rev. Mr. Sutherland had been forwarded to him and declined, and that the congregation had been notified accordingly.

The following Minute, prepared by Rev. John Campbell, was approved and ordered to be engrossed:—

"The Presbytery hereby records its sense of loss in the death of its venerable Clerk, the late Rev. Daniel McCurdy. For many years he was a zealous and faithful minister of the Church; sparing neither strength nor possessions, he literally spent and was spent in his Master's service. The fruits of his well-directed energies are to be found in many parts of the British North American Field, in which from time to time, during a somewhat extended ministry, he laboured for the building up, as well as propagation, of the church. In many of these localities he laboured, and others have entered upon his labours. Failing health laid him aside from work—since which time he resided within the bounds of the Presbytery of Halifax, to which Court for most of that time he gave his services as Clerk. In consideration of his labours and usefulness, the Presbytery agree to enter this Minute on its books."

The usual quarterly supplements were granted to the congregations of Richmond and Truro, and those ministers, not members of the Court, who had preached in Musquodoboit, were paid for their services.

Members were notified that they could obtain copies of the Presbytery's Home Mission Report, which had lately been published.

The Rev. John Campbell and the

Clerk were appointed a Committee to examine Mr. William Cruikshank preparatory to his entering the Divinity Hall in Scotland, and the Clerk was instructed to give him a certificate on his passing satisfactorily the said examination. Rev. Mr. McMillan was appointed to preach in Musquodoboit on the 21st current, and to call a congregational meeting for conference with the Presbytery on the 22nd, at 7 o'clock, P. M. Rev. G. M. Grant to preach. A letter was read from Rev. E. A. McCurdy, New Glasgow, enclosing a "Statement of Facts" anent the late Antigonish Riot. Whereupon it was moved by Rev. John Campbell, seconded by J. J. Bremner, Esq., and unanimously agreed to, "That the Presbytery record its indignation at the outrage committed upon ministers of the Gospel in the village of Antigonish, sympathize with Messrs. Chiniquy and Goodfellow, and heartily agree to co-operate with the Presbyterian Church of the Lower Provinces in whatever effort may be deemed by them best fitted to bring the offenders to justice, and to maintain the rights of free speech in our community."

The Presbytery met again according to adjournment on the 22nd September, at Little River, Musquodoboit. Rev. Mr. Grant preached from Matt. v. 3-12. On motion, the congregation requested the Presbytery to send supply as regularly as possible until they obtain a settled minister. The Rev. John Campbell was appointed to preach at Little River and South School House on the third Sunday of October. The Presbytery being without a missionary, resolved to apply to the Home Mission Board for the services of Rev. Mr. Coull, undertaking to pay for his services in full.

Mr. Cruikshank appeared before the Presbytery, and was examined, and certified to the Divinity Hall.

The Presbytery adjourned to meet on the second Wednesday of November in St. Matthew's Session Room, Halifax, at 3 o'clock, P. M.

JOHN McMILLAN, Clerk.

Presbytery of Pictou.

The Pictou Presbytery met in the Kirk, Pugwash, on the 16th September, according to appointment, and was constituted by the Rev. Jas. McColl, Moderator, *pro*

tem, with whom were present Revs. D. McRae,* and William McMillan, and Alex Gordon, Elder.

The Edict in re induction of Rev. J. M. Sutherland was then called for, and returned attested as duly served. No objections having been offered to the life or doctrines of the said Rev. J. M. Sutherland, the Rev. Jas. McColl then proceeded to the pulpit, and preached an excellent, impressive and appropriate discourse, from 1 Thes. 2:4, after which he narrated the cause of the vacancy and the steps taken to secure stated and permanent supply. He then put to the Rev. J. M. Sutherland the questions of the formula appointed to be put to ministers at ordination, to which satisfactory answers were given, after which he was solemnly admitted to the pastorate of the congregation of Pugwash, including Victoria and Oxford, and received the right hand of fellowship. The Rev. Mr. McRae then earnestly, affectionately, and ably addressed the newly inducted pastor with reference to the duties on which he had just entered; and Mr. McMillan addressed the people on their duties to their pastor.

An opportunity was then given the congregation, while retiring, to welcome their pastor.

The Presbytery then resumed its sederunt, submitted the standards to Mr. Sutherland for signature, after which his name was added to the Presbytery Roll.

The Committee appointed to prepare Resolution with reference to Mr. Pollok's resignation, and Presbyterial certificate, submitted drafts of address and certificate, which were unanimously adopted, and the Clerk instructed to forward them to Mr. Pollok.

W. McM., Presbytery Clerk.

* The Rev. Mr. McRae's name was unintentionally omitted from the minutes of last quarterly meeting.

Committee Minutes.

Minutes of H. M. Board.

Session Room, St. Andrew's Church, }
St. John, Sept. 29th, 1873, }

At which time and place the H. M. Board met. Sederunt: Rev. R. J. Cameron, Convener; Revs. J. Campbell and G. M. Grant; Messrs. Lindsay and Ross. Mr. Campbell acted as Secretary. Minutes of last meeting read and approved.

Convener read correspondence with

Colonial Committee anent appointment of Messrs. Coull, Galbraith and Halley.

The Pictou Presbytery applied for Mr. Coull's services for three months. At the same time an application was made from the Presbytery of Halifax for at least one month of Mr. Coull's services, the Presbytery to pay the whole of his salary while in these bounds. It was agreed to grant the Pictou Presbytery's application up to the end of October; and for the month of November to the Presbytery of Halifax; thereafter, to the semi-annual meeting, to the Presbytery of Pictou.

Rev. Mr. Galbraith having been appointed with special reference to Bathurst, in the Presbytery of Restigouche, it was agreed to give his services for three months, the congregation of Bathurst to pay his services in full.

Rev. Mr. Halley having been appointed with reference to Fredericton, it was agreed to send him to that congregation on his arrival, with the hope that before the next meeting of the Board a permanent arrangement will be made to relieve the Colonial Committee of any payment towards his stipend.

The Convener was requested to send to the Presbytery of Pictou an account of the sum due Rev. Mr. Coull to the end of October.

Rev. Mr. Sutherland's account up to 1st August was presented; from which it appeared that Halifax and Restigouche Presbyteries had paid for his services in full; and that there was a balance of \$8.63 due to him for services in Pictou Presbytery. The amount was ordered to be paid.

JOHN CAMPBELL,
Clerk, pro tem.

News of the Church.

I.—Our Own.

No word has been sent us from New Brunswick this month, except what is given in the minutes of the H. M. Board meeting held in St. John, and we cannot "make bricks without straw." St. Andrew's and New St. Stephen's Churches, St. John, have contributed liberally to the Widows' and Orphans' Fund, but the lists have not been sent

on. Will those in charge have the goodness to forward to us for publication next month?

(1). 1. St. Matthew's, Halifax, is introducing an organ to assist in the service of praise. Warren of Montreal is the builder, and the cost is to be about \$3,100. Encourage home manufactures. There is no opposition in the congregation to the introduction of the organ.

2. The St. Andrew's Church Manse Fund is mounting upwards. We have to chronicle another act of liberality in this congregation. The lady whose good works have been so prominent in the paying off the debt on the old and in the building of the new Church, sent recently to England for a silver communion service, received it by last mail, and presented it to the congregation. The cost was \$400. We commend this lady as one, who, like Her Majesty, knows how to make good investments.

3. BAZAAR—The Bazaar in aid of the manse building fund connected with St. Andrew's Church, Halifax, will be held early in the month of December. Full particulars will be given in next *Record*. In the meantime contributions from friends and well-wishers throughout the Church may be sent to any of the following ladies who compose the committee of management:—

Mrs. Bauld, Sen., 180 Pleasant St.
 " Campbell, 88 Pleasant St.
 " J. Brander, Barrington St.
 " Nichol, Acadian Hotel.
 " G. McKenzie, do.
 " W. H. Bauld, 20 Victoria Road.
 Miss Reeves, Barrington St.
 " Mitchell, 92 Victoria Road.
 " Janie Marshall, 94 Albro St.
 Mrs. A. G. McDonald, 6 Blowers St.
 " D. McDonald, 7 Bauer St.
 " R. McDonald, 4 Smith St.
 " R. Urquhart, South Park St.
 Miss Thompson, 49 Queen St., *Treas.*
 " Thomson, 203 Pleasant St., *Secy.*

4. The Rev. Jas. F. Campbell returned from Labrador and Newfoundland on the 3rd inst. We refer our readers to the Report of his work there on another page.

5. TRURO—The exact amount raised by the Bazaar in Truro, in aid of a manse, cannot be given in this number

of the *Record*, as it was continued on Friday evening, the 3rd; and all the sums due by the Managing Committee could not be ascertained in time. At least \$600, clear of all expenses, will be raised. The exact sum, together with a list of donations, will be forwarded for November *Record*. In the meantime, the ladies return thanks to all their friends, especially to those of Halifax and Pictou, for their liberal contributions.

6. The people of Little River, Musquodoboit, &c., are most anxious to have a minister settled among them. They have put their shoulders to the wheel, and made an extra effort, so that they can now offer £150 stg., and manse and glebe. There are few country charges more desirable, and nowhere a more hospitable people.

(1.) As to Pictou, considering the size of the Presbytery, there is very little news. We are indebted to the papers for the following item:—

“PRESENTATION. — A deputation from the congregation of McLennan’s Mountain, consisting of Messrs. Finlay Cameron and John Simon Fraser, waited on the Rev. W. Stewart, and presented him with a purse containing \$89.00. It was quite unexpected, and in the estimation of the recipient altogether undeserving. He values it as a token of the good will of the people, on account of the largeness of the sum, and because the stipend is fully paid.”

(2.) CAPE BRETON.—One of the delegates to Cape Breton sends us the following:—

Among the many laborious duties which that venerable but much enduring court, the Presbytery of Pictou, lays upon its members, not the least interesting is the annual appointment to Cape Breton. For although the labour is great, the kindness and loyalty of the people are sufficient to move even the most phlegmatic. To dilate upon their good qualities in this respect would be as superfluous as to attempt to paint the lily or to gild fine gold. For have they not been written of already by many enthusiastic writers in the pages of former *Records*?

The annual sacramental services at River Inhabitants began this year as

usual on Thursday, when the attendance was but small. Indeed we have but too often seen very small gatherings upon this day in congregations nearer home than Cape Breton. We have sometimes seen twice or thrice as many assembled upon “Ceist” day, *i. e.* Friday, as upon the Thursday—the day set apart for special humiliation and confession of sin. It is deeply to be regretted that the penitential services of this day should be so little regarded by those who show commendable zeal upon the remaining sacramental days.

Upon Friday, or “Ceist” day, the attendance was good, and the speaking to the “question,” we hope, edifying. For the benefit of the uninitiated, we may state that the order of service is usually as follows: After devotional exercises and a short address from the presiding minister, an opportunity is given to any male communicant present to introduce as a subject for remark any passage or text of Scripture; and usually one that bears upon Christian character is chosen. Upon this occasion the subject under consideration was the “new creation.” The man who introduced it had come from a distance of from twenty to thirty miles, while some of the speakers had travelled forty or even more. After all who are willing to speak have expressed their opinions upon the matter, the person who has given out the “Ceist” engages in prayer; and the service ends, after singing, with the benediction.

On Sabbath the attendance was large—the services impressive, and the behaviour of the people much more orderly and devout than is often seen on such occasions. As a large number from a distance were staying over night in the neighbourhood, prayer meetings were held in the evening and were well attended.

After the usual Monday services, the delegates separated—the one, after preaching at West Bay, to return home, and the other to go to Loch Lomond.

Leaving River Inhabitants, we were driven to Grand Anse, where we held a prayer meeting and administered the sacrament of Baptism. On the following morning we started for Loch Lomond. The road to St. Peter’s led through a thinly inhabited country,

with long stretches of barrens overgrown with a variety of young trees and shrubs. Here and there were weather-worn trees and charred stumps, making the whole scene sufficiently dreary. We varied the monotony of the drive a little by halting now and again to gather a handful of blueberries, which grew luxuriantly by the roadside; while the little pony which dragged us along rested, laying his weight on the kindly breeching. His dilated nostril after one or two puffs contracted to its usual size, and as you looked he instantly assumed an attitude of statuesque repose, and seemed to fall into a deep sleep. Approaching St. Peter's you find the land occupied by a fishing race, and as the men are probably away at the deep sea fishing, the stillness of the morning air is broken only by the occasional barking of a watch dog, seemingly "hoarse from long-continued silence," who trots after you evidently more from old habit than from any desire to worry you.

Following the Bras d'Or eastwards for fifteen miles, there is little to strike a stranger. You grow indifferent to the variety of the lake scenery, for there is scarcely a sign of life anywhere on its unruffled waters. Turning southerly, you again plunge into a wilderness country reduced to that state by frequent fires. With infinite relief you at last reach the settlement known as Lochside.

During the week we had service here, and also visited some of our old friends. On Sabbath we preached to a large and most devout audience. Indeed when a few years ago our people at this place set about building a church for themselves, we little expected ever to see so many gathered under its roof. It seemed truly a forlorn hope to unfurl the banner of the church in a region where, ever since the disruption, allegiance to her name and doctrine and worship was too often regarded as almost hopeless apostasy. But men will weary of wrangling. The poor energy of contentiousness must become exhausted sooner or later, and then the voice of reason and right judgment are heard patiently and perseveringly reasserting their divine right to control the energies of men.

The zeal of our people here is truly commendable. We found the workmen busy with the flooring. The outside is beautifully finished; and, with some help from the Home Mission, we believe that in the course of another year the inside would be finished also. We most heartily commend their ease to the H. M. Board. No people are more worthy of a helping hand. This year they are paying, as I learn, from four to six dollars a family for the services of a catechist during the summer months. Some of our wealthiest congregations do not average as much per family for the whole year in their support of ordinances.

We need not add that in all our travels in Cape Breton, we found evident proof of the abundant labour and success of our Catechists, Messrs. Gordon and McLean. F.

(3.) The Presbytery of Prince Edward's Island has at length moved in the matter of the proposed Widows' and Orphans' Fund, and has undertaken the whole amount (\$750) allocated to it by Synod; asking the Charlottetown congregation to raise \$300 of the amount, Belfast \$200, Georgetown, &c., \$100, and St. Peter's and Brackly Point Roads \$100. It has not fixed the time before which the money should be paid, but it should be not later than next Synod; one payment at once, and the next in July, 1874. It is unnecessary to remind subscribers and local treasurers that the sooner their amounts are remitted to the Central Treasurer, W. C. Menzies, Bank of Nova Scotia, the better. Besides the congregations named, we hope that De Sable, Cape Traverse, Murray Harbour Road, and others will take action in this matter also. "He gives twice who gives quickly."

The Presbytery of Miramichi is now the only one that has done nothing for this fund; though we have not heard of Bathurst, or Dalhousie in Restigouche, making a move either. "Deeds not words," friends of the Church!

(4.) Rev. G. W. Stewart is no better, we are sorry to say. His old friends should remember him at the throne of Grace. Mr. Moffat nurses and cares for him with all the affection of a son. By the way, how is it that we hear no word

of the manse that was talked of for the Roads last year? That true friend of the Church, Alex. MacBeth, Esq., offered a fine lot beside the Church as a site. This year God has given a good harvest to the Island, and the people were never more able to commence operations. Let us have some news on the subject for our next number.

(5.) GEORGETOWN, CARDIGAN, AND MONTAGUE.—This congregation has made solid and enduring progress during the last ten years. The advance commenced under Mr. Lohead, whose great pulpit eloquence and warm, honest heart are still affectionately remembered. But in his time the congregation was able to contribute only one-sixth of his salary. During Mr. Grant's brief residence, they paid for only one-half of his time. But it was during Mr. McWilliam's pastorate that the foundations of congregational prosperity were laid most widely and strongly. He organized the scattered elements and introduced system everywhere. Still the congregation was far from self-supporting. Every year a supplement from the Colonial Committee was required. On the induction of the present pastor, however, he voluntarily relinquished that supplement. Charlottetown congregation promised \$100 a year for his first two years, and we are glad to see from the Home Mission Report published in the August *Record* that this amount has been promptly paid. That is the only supplement that has been given in Mr. Melville's time, and the period for which it was promised has now expired. As the stipend even with it was very inadequate, the trustees should at once arrange for an increase in what they give, or else apply to the large neighbouring Belfast congregation, or to the Home Mission Board, for a continuance of some such grant. From what an outsider can see, there is no doubt that the congregation is in a position to make this and even a greater increase by their own efforts. There is now as large a congregation at Cardigan and at Montague Bridge as at Georgetown, and though at Montague Bridge it consists of various denominations, all profit by the services, and all are able and doubtless willing to pay their share. The labours

of Mr. Melville are abundant. He has seven stations that he constantly visits, and seven well organized Sunday Schools. The school in Georgetown alone has eighty scholars and nine officers and teachers, too small a proportion of teachers to scholars, we may say. The country has increased greatly in prosperity during the past ten years. In no part of the Island is there a more noticeable advance than here, especially in the country districts. Much of this prosperity dates from the beginning of regular ministerial labour among them, and is doubtless in great measure owing to this cause. The material and visible causes are improved roads, bridges and markets, but every man of sense knows that the money introduced among the people by those means would profit them little if they did not make a good use of it, and that is seldom done where the ordinances of religion are neglected and despised. The people of Georgetown, Cardigan, and Montague know this, and we trust that their knowledge shall not be without its proper fruits. "If ye know these things, happy are ye if ye do them."

II.—Our Church in Ontario and Quebec

1. In the September number of the organ of the Church, we have the usual carefully compiled and accurate statistical tables of Mr. Croil. We are sorry to find that the Church in the Upper Provinces, like ourselves in the Lower, is only holding her own. She reports 135 congregations, of which 18 are vacant; 11,068 families under pastoral supervision; and a circulation of their *Record* of between 7,000 and 8,000.

There are *one hundred and eleven* ministers in charges. In addition to these, *five* are professors in the University of Queen's College, Kingston, and *eleven* are on the list of retired ministers. There are also *nine* ordained missionaries engaged in ministerial work, and four licentiates, of whom three are engaged in teaching. During the year 1872, *four* names were removed from the Roll—two by death, one by change of residence, and one by resignation of charge.

There were eight translations during the year, and only one ordination.

III.—The Church of Scotland.

1. Mr. Baird's liberality is not yet exhausted. The MacLeod Parish Church, the £7,500 to five new Churches in Aberdeen, the Baird lectureship, the half-million stg. for religious and educational purposes over the length and breadth of Scotland, why he might draw breath. But here's another item. A Congregational Church in Glasgow—some of our readers will remember the beautiful building with the tall spire—once occupied by the Rev. Mr. Porter, was lately for sale. It is in a part of the city where there is not a good Established Church; so Mr. Baird has bought it for £9,500; and is going to put an excellent minister in it, and be at the sole expense of keeping it up properly for three years. If by that time there is a sufficient congregation connected with it to warrant his going on, he will endow it and hand it over to the Church.

2. At the last General Assembly, the Rev. James Paton, of the Reformed Presbyterian Church, Airdrie, applied for admission and was received into the Church of Scotland. His application was concurred in by 500 members and adult adherents of the congregation to which he had been ministering for the last eight years. These are now worshipping under Mr. Paton's ministry in the Airdrie Court Hall, and they are now taking steps to procure the erection of a permanent place of worship. The Presbytery of Hamilton has authorized them to make an appeal to the Church generally for subscriptions to aid in carrying out this purpose, as the new congregation consists almost exclusively of the working classes, who themselves are contributing "to their power, yea, and beyond their power."

IV.—Other Churches.

TWO LIBERAL CONGREGATIONS IN HALIFAX.—We refer not to congregations in connection with our own Church, but to Fort Massey (P. C. L. P.) and St. Paul's. (Episcopal), for these two have shown, during the past year, an abounding liberality that all others would do well to imitate. The first named has built a beautiful church at a cost of nearly \$40,000, and, though the

debt on it is still \$25,000, they are not making the minister pay the interest, as most congregations in debt are in the habit of doing, by keeping the stipend low "till the debt is all paid off." No: they have raised their minister's stipend from \$2,000 to \$2,600 and a manse. St. Matthew's used to be at the head of our Halifax churches, but now it comes second to Fort Massey. And this liberality to their own minister has not drained their purses; for when the collectors went round for subscriptions to the Schemes of the Church, about \$1200 were put down as their annual contribution.

St. Paul's Church bought Trinity some time ago, as a chapel of ease, to be free to the poor and stranger for ever. The minister was Rev. Canon Cochran, one of the most indefatigable missionaries in the Province. He was paid from England, but the fund would not be available for his successor. The Rector of St. Paul's this year appointed as his assistant and successor, the Rev. Mr. Ancient, with whose gallantry at the time of the wreck of the *Atlantic* the whole world rang. In order that the Church might continue truly "free," Mr. Hill had two things to do: get St. Paul's to pay off the debt of \$16,000 that was on Trinity, and secure subscriptions of \$1000 a year at least for Mr. Ancient's stipend. He has done both within the last few months. Well done St. Paul's! Mr. Ancient will be able to visit the vessels at the wharves and in the harbour, and invite the sailors to a beautiful church where the seats are free, and where there are no collections except the regular offertory. And he is just the man for such work. This is City Mission progress of the very best kind. It is only fair to add that St. Paul's also pays \$1400 for a curate to Mr. Hill; and that during the past year a chancel has been added to the Church at a cost of \$4,000, thanks to the liberality of one gentleman, and a new organ from England introduced at a cost of about \$3500. It does one good to hear of cases like the above.

MISSIONARY REPORTS.

Cruise to Labrador and Newfoundland.

Some of the readers of the *Record* will remember that in undertaking the pastorate of Richmond, &c., I reserved to myself the right of labouring for two months of the year in more destitute localities, and that last year I went to Cape Breton. This year I resolved to go to Newfoundland. One who has laboured hard and been the instrument of much good there, has often pressed on my notice the sad lack of means of grace in many of its bays and out harbours; and we arranged to take a tour together. Before my arrangements were complete, my friend Mr. Smith, well-known as an Elder and successful worker in St. John's Church, most kindly urged me to accompany him on a trip to Labrador and some parts of Newfoundland, in a vessel belonging to the firm of which he is a member. A few days later, word came from the brother minister who was to have been my companion, that duty would indefinitely delay his return from England; I was thus set free, and at once accepted Mr. Smith's invitation,—Providence seeming to lead to what had long been my desire.

My plan was to visit and preach in as many as possible of the fishing stations of Labrador, then cross to Newfoundland, and work there for the rest of the time at my disposal.

We were to have started by the first of August, but our experience evidenced the wisdom of the advice never to trust to a sailing vessel's leaving at the time proposed. From day to day delays occurred, beyond the control of owners and captain, till two Sabbaths had passed. At last, on the evening of Monday, the 11th, we got off, with just sufficient wind to enable the "Laura Bell" to glide modestly out of harbour. As we moved off some person called out, "Remember me to Nancy Belong." Who is she, I asked myself; some Esquimaux notoriety, I suppose. I was very glad to make her acquaintance afterwards.

What a lovely evening it was! Clear and bright and almost calm, the breath of wind there was, off shore, and therefore no sign of that disgusting thing, on street or sea, 'a heavy swell,' there was nothing to distress the veriest landsman; the beautiful sunset gave promise of a bright to-morrow, and then the moon rose and looked kindly at us with her sony round face, while her beams played with the ripple on the water and seemed to laugh back in glee to their mother. And how delightful was the feeling of perfect rest—the feeling that as clear

water now lay between me and my charge, absolutely precluding my working in it, it was my right and my duty to do, and even think of almost nothing for the present, but to rest, enjoy myself, get health and strength. We were as lighthearted as children; nay we were happier, for the rest was made sweeter by the hard labour and heavy cares from which we were relieved, and we had a peace, the want of which robs many a child of his joy, peace with God through Christ, through whom we could look up to Him as our Father; and who can be lighthearted without this? So we sang hymns together till it grew late; and then all except the watch below gathered round the binnacle, and we had family worship together, committing ourselves to our Father's care.

Next morning we were up some time before the sun, and a magnificent sunrise rewarded us. First the eastern horizon began slightly to brighten, then to assume a more rosy tinge, which afterwards seemed rather to lessen; presently a line of glory appeared, and then almost instantly nearly a quarter of the disk shot up; for a little it seemed stationary, then it rose, two or three times as large as when high in the heavens, but instead of being spherical it was first like a low perpendicular cylinder with convex top, then as it rose, the lower part of the column began to contract, its sides becoming concave, till the appearance was assumed of an immense mushroom of burnished gold, soon the stem of the mushroom was gone, the sun was fairly above the horizon, but somewhat flattened, as if by being forced through from the under side of the world from which it seemed to rise; in a little it recovered itself and took its regular shape and ordinary size.

The day fulfilled the promise of the sun set, and what we lost in speed by the lightness of the wind we gained in pleasure. We had come prepared to 'rough it,' but we found ourselves more comfortably situated than might have been expected; on board of a smart little schooner, the cabin supplied with more conveniences than is common in coasting vessels of her size, a little stateroom to ourselves, our captain a thorough pilot of the coast we were leaving and that to which we were going, and both he and all on board agreeable and obliging. The weather continued fine, and the wind fair, for the next few days, and nothing of special note occurred. We spent most of the time reading, writing, singing hymns and learning new ones, watching the light-houses and the places of interest we passed, talking to the crew, and exercising ourselves on the rigging, at the ropes, the pumps, or the cook's wood-saw. Towards

the close of the dog-watches, viz., about 7½ p. m., we held our family worship.

One day a sunfish kept us company for a while, sculling leisurely along, plying his propeller-like tail most scientifically. The oil of this fish is worth about \$7 per gallon. Herring-hogs and porpoises occasionally played near us, and once or twice the spout of a whale was supposed to be seen. On Wednesday and Thursday we passed Whitehaven and Louisburg, each proposed by some as the terminus of the Intercolonial Railway, the latter of well-known historical interest, the dangerous Scatari, and Flint Island, near which are the Cow Bay coal mines. On Friday we passed St. Paul's Island, Cape Breton being in sight on one side, Newfoundland on the other, and our steward pointed out the spot where he was wrecked two years ago. On Saturday we passed Cape George, Bay St. George, Bay of Islands and Bonne Bay. Bay St. George is large, and promises to be important; it is proposed as the Northern terminus of the Railway from St. John's to connect with the Intercolonial. The sister Presbyterian Church has chosen Bay of Islands as a field of mission labour. A number of Presbyterians from Cape Breton are employed here during summer, but the small population is scattered, and as a mission station it promises much difficulty and but limited success. It certainly should not be neglected, but Bay St. George seems more suitable for a centre of operations. The scenery along this coast is truly grand; high cliffs, broken and scarred, flanked by still higher ranges, which probably are the termination of the great table land, stand bathing their feet in the sea, or again stretch their giant forms, two or three miles back, on a couch of level fertile ground which borders the shore.

On Sabbath we found ourselves enveloped in fog, which had come up on Saturday evening for the first time. The wind also had risen and was blowing hard, happily right after us. At half-past eleven we had a service on deck. After dinner all were more or less on the lookout, peering through the fog, for the captain calculated that we had almost run our distance for the part of the Labrador coast which he intended making, and at two o'clock the mate discovered "breakers ahead." It was blowing half a gale, and we were flying, wing and wing, but the little vessel behaved beautifully, and we were soon standing off, leaving the breakers almost under our stern, and the land looming out of the fog, not far off. Presently again, "breakers ahead," and "Hard a lee." We were evidently in a bay, with rocks on both sides—Bradore Rocks the captain at once pronounced, and so it

proved to be, close beside the part at which he had aimed. We had a lively time for a while, beating out, for what was quite pleasant when we were scudding before it, was another thing when pitching head foremost into it. But we soon got round the point, inside of Green Island, and into "Nancy Belong," where we anchored about four o'clock.

So this, then, is the Nancy Belong of whom we heard, and no Esquimaux lady after all. But there is no such name on the chart! No; there it is Blanc Sablons, the French for White Sands, but this, among those who do not gain their knowledge from charts, almost invariably becomes Nancy Belong, or Lancy Belong. It is the southernmost, and also one of the most important of the fishing stations of Labrador. During about six weeks in summer there are on an average 3000 men employed in this one port; but most all had now left, and in winter only a score or so remain.

As soon as possible after anchoring, Mr. Smith and I went ashore and arranged for a service. We willingly accepted the invitation of the hospitable representatives of the Jersey Company doing business there, and had tea ashore. To our surprise we had fresh beef; but it was to those remaining all winter, little more than an annual treat. The explanation was interesting. Yesterday was launched the first vessel ever built in Labrador, built too of Labrador wood; and the cow was killed in honour of the event. After tea the few Protestants immediately at hand were gathered together, and joined in their second service for the year.

On Monday morning early we weighed anchor, and, after some hours, got wind enough to move along pleasantly. We were now fairly in the Straits of Belle Isle, and passed several small icebergs. The weather also was cold except when the sun was high. The captain meant to harbour in Red Bay for the night, for currents, icebergs and shoals combine to render the navigation dangerous at night; but we were becalmed, and lay drifting about, all night, finding ourselves some fifteen miles farther on, in the morning. Tuesday was another fine day. About noon we were off Handley Harbour, and took advantage of the opportunity to leave letters for the mail steamer which was then due. A steamer leaves St. John this summer every fortnight and calls at the Newfoundland outports as far as Tilt Cove; another goes from there to the ports of Labrador, from Blanc Sablons in the South to Hamilton's Inlet in the North. I went on shore, but had time merely to leave tracts and tell the people to expect me by the next mail steamer, and to

gather together whenever she should come in sight. The scenery here is very remarkable. At a distance two high tables are seen, called by some, with a fondness for his name which seems characteristic of those who gave names to the coast, the Devil's Breakfast Tables, but on the charts, from the resemblance to old castles or forts, Cape Chateau. On nearer approach they are seen to be composed of black basaltic pillars. Cape Chateau is at the Northern end of the Straits. Leaving, we had Belle Isle on our right, it seems mostly a flat table, terminating abruptly in cliffs. The coast on our left hand is high. We had a strong wind which presently died away to a gentle breeze, a peculiarity of the winds on this coast. As we approached Cape Charles we had an illustration of the illusive effect of height in estimating distance. Two islands lay ahead, one high, the other small and low. The latter seemed away in the distance beyond the former, but proved to be close beside it, and rather nearer if anything. Rounding Cape Charles we entered Bay St. Lewis, and here a splendid vista opened up, extending some thirty miles into the country, but broken in parts by promontories and islands. A warm gust came off the land, characteristic of Labrador in summer, the sun's rays, reflected by the bare rock, heating the wind as if it had blown over an oven. We passed a number of important fishing stations, the chief of which, Battle Harbour, has a church, and the only minister resident on Labrador, south of the Moravian Mission Station—Rev. George Bishop, an Episcopalian. We anchored in Fox Harbour before seven. Mr. Smith and I hurried ashore, and arranged for a service at nine o'clock next morning, which was thought better than to have it at night. Here we first met with Esquimaux, of whom there are three or four families in the Harbour, out of about eight. The house we visited was owned by a fine looking old Englishman, whose wife is an Esquimaux; and her house certainly did credit to the lady's industry and taste, and thus to her husband's judgment in selecting her. Intermarriages between the two races are quite common.

The Esquimaux, it must be remembered, are a different people from the Indians, and much superior to them. In Labrador there are both, and until of late there was constant enmity between them. The Indians, or Mountaineers, live back among the mountains, the Esquimaux on the coast; the former are of the same race as our Indians, though not perhaps of the same tribe, the latter correspond more to the Asiatic races, as their appearance at once shows, the former are, nominally at least,

Roman Catholics, the latter are Protestants. The Esquimaux are a superior people, easily civilized, and quick to acquire education; such as we saw could all speak English, and differed in no way that I could observe, except in their appearance, from those of our own people whose circumstances and opportunities are the same.

On our return to the schooner we had conversation with two very bashful, but apparently intelligent young men, one an Esquimaux, the other a half-breed. They remained to our family worship. The former had been in school in Halifax for a short time, but, to the shame of Halifax boys, he was teased so badly by his civilized (?) school-mates that his diffident nature would bear it no longer.

Next morning we had service in the house of an Esquimaux family, it being the largest in the place. When I was concluding a moderately long service, the captain told me not to be in a hurry, as there was so strong a head wind that he could not sail at present; I therefore immediately gave out another text and went on. At the close, as there was a probability that we should not get out that night, I announced another service for the afternoon, in case the vessel did not leave. In the interval I went partly up the precipitous hill behind the harbour, and enjoyed the magnificent view. The hill is thickly covered with scrub spruce, below are numbers of "baked-apple" berries, crow-berries, pigeon-berries, and a variety of other plants. At five o'clock we met again, and again I preached the great truths; when we parted some of the poor people were weeping. On the previous Friday, when Mr. Bishop was over, had they had their first service this summer. I visited only in two houses besides that in which we met. There are only about eight families altogether in this harbour, but they are all "livyers," or permanent residents. In winter they separate, and go to the woods, where the cold is less intense, and where they can hunt and trap.

Next morning was quite calm, and I resolved to have a bath, for which we had been wishing since we left, but vainly, as we were warned against jumping overboard at sea, even when it was calm. I had a splendid 'header' off the vessel's quarter, but by the time I had swam to the bow, I was glad to climb up by the chains, and wrap around me the towel which was handed to me. Unfortunately I had forgotten to take a thermometer with me from Halifax, but the temperature of the water may be judged from the fact that icebergs were floating, if not in the harbour, in the bay outside; consequently a little was enough that morning.

About eleven o'clock a light breeze sprung up, by which we were able to start, and by the time we reached Cape Lewis—the opposite side of the Bay from Cape Charles—a strong breeze of fair wind sent us along at more than eight knots, so that we reached American Tickle about 7.20 p. m. 'Tickle' is an old English word meaning a strait, or narrow place—hence the word 'ticklish'—and is commonly used on this coast, in the names of very narrow passages between the almost innumerable islands. American Tickle is very narrow, and the harbour is so small that care and skill are required in coming to anchor if there is much wind, or if there are many vessels in. Our excellent captain brought us in beautifully. We quickly went ashore to the house of a hearty jovial 'captain,' or head of a fishing establishment. The word 'as promptly sent to all the Protestant houses in the neighbourhood, the people of which had not already left for Newfoundland; soon also the boats returned from the fishing ground; and to the little company thus assembled. I preached the word, and distributed tracts. To my grief I had discovered, after I had reached Labrador, that my supply of books and tracts, though pretty large, was not as large as I required, and I was compelled to distribute them less freely than I could have wished; but I endeavoured to leave some in every place which I could reach, or to which I could send.

Next morning we left about daylight. At Domino we entered a "Run." This whole coast is lined with islands, in places one island lying outside of another so that the mainland is miles from where the first land is made. Those acquainted with the coast can thus leave the ocean and sail along in the smooth water inside of the islands, and such a navigable passage is called a "Run." After entering Domino Run, we took in tow the boat of some Esquimaux and half-breeds, intelligent looking men, by whom I sent notes to persons in Domino and Batteaux, whose names the captain gave me, intimating my intention of returning by the next steamer, and offering to hold service during her stay at their harbours, if the people would gather on her approach.

Shortly after, we passed Indian Tickle, the scene of terrible loss of life in the great gale of 1867. I heard often of that gale; it seems an epoch in the history of Labrador. Space forbids my telling more of it at present; but it seems to have been in the mind of that fool—for fool is the most charitable name to give the wretch—who obtains his living by writing to the press sensational accounts of fictitious disasters

on the coasts of Labrador and Newfoundland, and whose last horror was a terrible storm on August 24, blowing down houses, killing their inmates, wrecking ships, and producing general devastation on the coast of Labrador, and at Indian Tickle in particular. The proprietors of the newspapers to whom he writes, should, for their own interests, if not for the sake of those whom they alarm and distress by publishing such statements, guard against being either parties to such villany, or the victims of it.

(*To be continued.*)

Mission Work in Cape Breton.

To the Editor of the Record:—

REV. AND DEAR SIR,—As now my turn of seed-sowing is drawing to a close, I feel it incumbent upon me to give an account of my labours. Yet I would willingly leave this duty unperformed, as my field and labours have been almost the same as last year. But your requisition overrules my inclination.

I began my labours here in the middle of April, and resumed the institutions of last year, adding River Dennis to my list of stations. I distributed my time as I best could over the four congregations of Port Hastings, River Inhabitants, West Bay and River Dennis. Sabbath Schools and catechising were renewed as last year, and I am happy to report increased attendance at both. On the 28th of May I visited the "lang toon" of Arichat, and received a Highland welcome from Scotch and English. There are few Presbyterians here, the majority of the Protestants being Episcopalians. Next day I visited among the people, and found some who longed for Gospel ordinances and Christian encouragement, and some shining lights in a dark land. Our evening meeting was hopeful, though not many were present, and I was assured that, if I could spare a Sabbath, expenses would be cheerfully paid and large attendances ensured. But I do not expect to have an opportunity of revisiting Arichat this year. From thence I proceeded to Loch Lomond, where I acted as described in last *Record*—p. 206.

I paid Loch Lomond another visit in the end of August, and found our friends there as attached as ever; their high and deserved respect for Mr. McLean only deepens that for former teachers. I found my Christian friend deep in mis-

sionary work. Heedless of difficulties and fatigue, he labours "in season and out of season," and asks God to bless his words and works. And God has blessed, and with as much confidence, may I say, God shall bless.

Last year I spoke of bad roads and worse waggons; this year my complaint is bad roads and frequently no waggon. Every one must perceive that this has cost me not only many hindrances and much fatigue, but also some expense, a very little of which lost out of a small salary makes a mighty difference; still I grant that the two first are most provoking. When one has Gaelic Bibles to sell and finds he has no means of bringing them from amidst those who are supplied already to those who are longing to be possessed of them, if he does not "feel bad about it," he is a Job. Again, when, after travelling thirteen miles the previous day, during which time he felt his small leathern bag containing only the necessaries for cleanliness and respectability, a burden under the hot sun, he finds himself, after evening meeting, without an overcoat to protect throat and chest from the cold September night air, who could blame him if he wished himself in a more comfortable situation?

Yet the comforts of life do outweigh its troubles in almost every case—in my case whatever. To carry the water of life to thirsty souls, or the encouragements of the promises of grace to weary Christians, is in itself a reward, however rough the road and however multitudinous the difficulties through which we have to bear them. And still greater is the reward when we know that the thirsty one does drink and is restored to life, and that the weary one does take courage and arises to fight the good fight of faith.

Last autumn I collected in Pictou and Salt Springs for Loch Lomond and West Bay Churches, and received \$50.49. One contribution (from our well-known and worthy elder, Mr. Wm. Gordon, Pictou) amounted to \$20. Of the sum collected I gave \$10 to Loch Lomond for flooring St. Columba's, and seven dollars to West Bay to help to pay off old debts, leaving a balance of \$3.49 to add to future collections. I wish some friends would invite me to places where I could do as well this year.

Our Gaelic articles, if continued, would need a Gaelic printer; so at your request I will trouble you with no more of them.

I remain yours in the Gospel,
GEO. LAWSON GORDON.

The Sabbath School.

LESSONS FOR NOVEMBER.

FIRST SABBATH.

SUBJECT:—*Jesus and the young*—Matt. 19: 13-22.

In Mark's Gospel 10-13, and also in Luke 18-15 we have an account of the same beautiful incident in our Lord's life.

By comparing carefully these three accounts we shall see how the several gospels supplement each other, and how necessary it is that we should have these different and independent biographies of our Saviour bound side by side together. They mutually sustain each other. Like trees in the same wood, or soldiers in the same rank, standing shoulder to shoulder. Like four artists: the four Evangelists have portrayed the life and character of Jesus from different stand points, but by placing the four pictures together we get a complete representation of his whole life and ministry. Observe with regard to the age of the children brought to our Saviour that Matt. says they were "little children," Mark says they were "young children," and Luke says they were "infants," or babies. We note this because it is one main object of the lesson to teach us how greatly mistaken the disciples were when they thought that the Saviour's ministrations were only suited to grown up people or for those who could think and act for themselves. At such an idea Jesus, as Mark tells us, "was much displeased." Because it was opposed to the whole spirit of His ministry. The disciples "rebuked those that brought them." The little ones, no doubt were brought by their parents to Jesus. In *Perea* where the incident occurred, those who saw and heard Christ believed that He was able to bless their little ones, and that they were able to receive the blessing. Hence, in accordance with venerable custom, they brought their children to Jesus and requested that He would put His hand on them and bless them (as, for example, Jacob did, when blessing the sons of Joseph in Egypt,) Gen. 48, 14. This they did not regard as a mere symbol, but as conferring some moral blessing, and every Hebrew parent would

regard it as such. They would remember that at the consecration of Aaron and his sons the priest laid his hands on the sacrifice when it was offered to God for a sin offering. The Presidents of Jewish synagogues were also in the habit of putting their hands on children.

The Disciples regarded their coming as an unreasonable interruption of our Saviour's discourse. They reasoned, as some do even yet, that it was useless to bring children to Christ, because they could not be supposed to understand anything he said or did. It would be absurd to allow such interruption to no purpose. "Wait," they would say to the anxious parents, "wait until they are older—until they can think and speak and act as intelligent believers—that will be time enough. Meanwhile, keep them back, and do not interfere with the instruction of those of mature years."

"*Jesus much displeas'd.*" It was no wonder. It showed that the disciples failed to perceive the nature of Christ's kingdom and the full idea of the Christian family in earth and Heaven. It showed also that the Perseans knew better than the disciples did what the privileges of the kingdom were, and who were eligible for admission to it.

"*Suffer them to come unto me,*" says Jesus. What a blessed invitation to parents and children still! There are many ways of bringing the young to Christ. Parents are enjoined to bring their "infants" to Christ. Baptism and Jesus here distinctly tells us that children are capable of receiving a blessing from His hands, that they are called into His kingdom, and are intended to share the blessings of the Christian family.

The *Sabbath School* is a means of bringing the young to Christ, and the teacher should remember the solemn position he fills both to Christ and the members of His class. A true and devoted teacher may bring many to Jesus, while a careless and indifferent teacher may keep them back and hinder them from coming.

Of such is the Kingdom of Heaven. It certainly never was our Lord's intention in their receiving children and blessing them and saying what he here does concerning them, to simply teach us that grown people must be one childlike in order to be fit for the kingdom of God. He certainly deals a severe blow at their pride of reason when he tells them that instead of the children first becoming like them, they themselves must become like the children; this however was only a passing rebuke for He immediately turned to the children, took them in His arms, laid His hands on their hands and blessed them. And why did our Saviour do this? Just to show that they

were thereby made capable as "infants" of the kingdom of God. And if this be so may we not ask in the language of St. Peter in Acts 10-47, "Can any man forbid water, that those should not be baptized, who have received the Holy Ghost as well as we." If the kingdom of Heaven is theirs how much more Faith and Baptism.

Parent and teachers should strive to impress it on the hearts and minds of children that Christ claims them as His own, and has promised to give them His blessing if they come.

SECOND SABBATH.

SUBJECT:—*Hosannah to the Son of David*—Matt. 21 8.

This is Christ's triumphal entry into Jerusalem, and all the four Evangelists are careful to record it in the highest and most exalted language they can command. The triumphal procession was formed near Bethany a village where our Lord so often spent his nights under the hospitable roof of Martha and Mary. Bethany was never very large, and at present it consists of a small collection of houses and the ruins of edifices built in the age of Constantine. John (11 18) says it is 15 furlongs from Jerusalem or nearly two miles. Dr. Thomson says it took him just half an hour to walk to the village, going over the summit of Olivet by the same course as our Saviour and His disciples took during his frequent visits. The situation of Bethpage is not now known. It has completely disappeared. The Mount of Olives rises between Bethany and Jerusalem. The procession, here so grandly described, ascended the eastern slope of the mount from the villages of Bethany and Bethpage which nestled beautifully at its feet, and slowly with loud shouts of "Hosannah's to the king that cometh in the name of the Lord," the multitude reached the summit, and looked down on the splendid capital, as it lay before them in all its pride and beauty.

Let us here pause to notice how this triumphal entry had been foretold by the Prophets and how literally it is here fulfilled. In Isaiah 62 11, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people. Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him." And again in Zephaniah 3 14, "Sing O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem." And Zechariah 9 9 takes up the same prophetic and exalted strain "Rejoice greatly, O daughter of Zion, and shout O daughter of

Jerusalem. Behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass."

Here we have a proof of our Saviour's omniscience. He held in His possession the keys of the human heart. His two disciples found this. He predicted, and they brought the ass and the colt, and having spread their garments on the beasts, as a mark of great respect, they sat down on the colt. Some suppose the ass and colt belonged to a disciple, and that this accounts for His so easily going there on the occasion. This may or may not be. Certain it is, however, that He who had nothing, yet could, when He pleased, show that He possessed all things.

The colt was one on which never man sat. Hence perhaps it was necessary that the ass should be led beside the colt. The old commentators see in these two creatures, the old and new dispensations. Is it not strange that our Lord in this triumphal entry rode on a beast whereon no man had ever sat, and after His death He was laid in a Tomb wherein no man had ever been laid.

We are indebted to St. Luke for the most touching features in this scene. *He beheld the city and wept over it.* What a contrast between our Saviour's thoughts and feelings and those of the excited multitude that surrounded Him. They would naturally think that if He ever felt a thrill of pride and pleasure it would be about that hour when the national voice shouted His praise, and when the ancient crown and sceptre of Israel appeared within His reach. But Jesus saw much in the gay and wicked capital before Him that escaped the eye of others. He saw the hard heartedness and rebellion that so soon after showed themselves in the condemnation and crucifixion of the son of God. He saw the approaching ruin and bloodshed—the horrors of a dreadful siege, during which the city ran with blood. He saw all that magnificence turned into a heap of smouldering ruins and the exultant every revelling in the spoils of the palaces and temple. Little wonder was it that the eye that saw all this should fill with tears.

Observe how completely our Lord avoided all political designs. They called Him a king and they did so in a political sense chiefly. The language they employ is evidently taken from Psalm 118 26, "Blessed is he that cometh in the name of the Lord." But we know they repeatedly wished to make Him a king, but He as often refused, and tried to show them that His Kingdom was not of this world. The word *Hosanna* means "Save now" and the reference is probably to Psalm 118 25, "Save now, I

beseech thee, O Lord." It was understood that these words referred to the expected Messiah, but the Jews as a nation appeared to lose sight of the true character and office of the promised Saviour, and continually expressed the belief that he would become the political restorer of their national greatness and independence.

The multitude spread their garments in the way. The multitude would be great at that time owing to its being the season of the Passover when the Jews flocked from all parts to Jerusalem. The spreading of garments and boughs of trees was an old and very widespread custom of doing honor to any great personage. This act on the part of the multitude during our Lord's triumphal procession towards Jerusalem has given rise to the observance of what is known as *Palm Sunday*.

This event in the life of Jesus shows how wonderfully fickle and unreliable a thing public opinion is. Probably some of the very lips that shouted hosanna, not long after, shouted crucify Him; and the very parties who hailed Him as king of their nation, rejoiced when He was condemned as a malefactor, and sentenced to die the dreadful death of crucifixion.

THIRD SABBATH.

SUBJECT:—*The Lord's Supper*—Matt. 62 : 26–30.

We learn from the preceding verses of this chapter that our Saviour was at Bethany, two miles from Jerusalem, when he sent His disciples into the city to prepare the passover feast for Himself and His followers. Luke tell us that James and John were sent and that they found everything as Jesus had predicted, and "they made ready." *The hour of the feast when he sat down with the twelve would be six in the evening.* Observe how Jesus fulfilled the rites and ceremonies of the old religion up to this time, but not in the slavish and ritualistic manner of his countrymen. *The Passover* was the great Jewish feast. It was instituted in Egypt when the destroying angel passed over the blood-sprinkled houses of the Israelites and entered, and slew the first born in the homes of the Egyptians. But now comes *the hour of transition* between two economies and their two great festivals—the one about to close forever, the other to begin its career which shall not cease until it be transferred from earth to Heaven.

The season of the year would be part of our March and April. The place of meeting was an upper room in Jerusalem, and those who sat with Jesus were His chosen twelve. How strange that among so few there

should have been a traitor like Judas. If his hard heart was concealed from the eyes of his fellow disciples it was not hid from Christ who pointed him out as "the one of them that should betray Him." It is supposed that Judas left the table before the celebration service began and that he did not partake of the symbols of bread and wine.

"*This is my body.*" It is impossible to suppose that our Lord meant anything more than that the broken bread he held in His hands represented his body which was soon to be broken and bruised for our sins. And yet many maintain that Christ meant that the bread was his own body; although all the senses must have testified the absurdity of such a thing. His disciples who saw Him break the bread, and heard Him speak as He sat beside them never could for a moment have supposed that he meant anything of the kind. They knew well that He was then speaking in the way He was so fond of teaching them viz., by figures and symbols. He had told them that He was a vine and that they were the branches, again he said "I am the door." "I am the good shepherd." "Ye are my sheep," &c. We cannot, without setting common sense at defiance, imagine that the disciples would take these words in their strict and natural sense, and conclude that their Master had become a real door, or a real vine, or that they had become metamorphosed into branches, or sheep. No! they would be at no loss to know what He meant, and would at once seize on the great spiritual lessons, so simply and strikingly set before them.

And he took the cup. The cup of blessing passed round the table to all the guests on such occasions. A Jewish head of a family would here explain to his assembled household the origin and meaning of the Passover. This explanation was given every year in answer to this question put by the eldest son. "What mean ye by this service? Exod. 12, 26." When this question is put to us as Christians at the celebration of the Lord's Supper let us see that we can give an intelligent reply. It points us to a greater than Israel's deliverance, and to blood more precious than that sprinkled on any Egyptian door way. It points "to the Lamb of God that taketh away the sins of the world," and to the great deliverance he has accomplished on our behalf.

Observe that Christ before He broke the bread or gave them the cup asked a blessing and gave thanks—thus He teaches us His disciples a great lesson that we should remember and practise. He reminds us that any blessing comes from our

Heavenly Father, and should be thankfully acknowledged when partaken of.

Notice how closely our blessed Master drew the cords of Divine brotherhood that bind together all His disciples. Not only were they seated together at the same table, but eating from the same loaf, and drinking from the same cup. They thus openly declared that they were fed by the same Father's hand, and bound to one another by the ties of mutual dependence. Now also they are taught that as His disciples they must bear one another's burdens and by loving one another convince the world that they are His true followers. Eating and drinking together is an ancient way of showing friendship, but this feast means more than friendship. It means that all who partake of it believe in the same God who feeds them by His bounty, and that they believe in the same Saviour and hope for pardon in the same blood. It proves that they are all children of the same Father, members of the same family, travelling together to the same Father's home with its many mansions made ready for them by the same Jesus who instituted this feast.

When our Lord said "Do this in remembrance of Me," He spoke as one who knew what was in man. And when He enjoined the observance of this feast He well knew that if anything could keep alive the memory of His dying love for a sinful world this would do it. When partaking of that feast all our senses are called to testify His love. We "*taste and see that the Lord is good.*" We have the senses of touch, taste and sight all exercised, and every one knows that these are the channel through which impressions are made upon our hearts and minds. What a privilege the people of Christ enjoy in thus holding communion with Christ at this feast, and how thankfully should we accept His gracious offer in this new Covenant which is "well ordered in all things and sure."

FOURTH SABBATH.

SUBJECT:—*Jesus in Gethsemane*—Matt. 26—36.

The exact position of the garden of Gethsemane is not now known. The Latins and Greeks have selected and inclosed two plots of ground, and each contend that this is the true garden, where Christ suffered and prayed on the night in which he was betrayed. Dr. Thomson places it several hundred yards to the North East of the present Gethsemane of the Latins in a secluded vale between the Mount of Olives and Jerusalem. The exact spot occupied by this garden is a matter of no consequence. What we are chiefly concerned about is the

tragic events in the life of our blessed Saviour which occurred here on the night of the passover. When the Supper was ended, and Judas had left the company to make his plans complete for the betrayal of His Master to the chief Priests and Scribes, they sung a hymn, and then retired to the Mount of Olives, at the foot of which was Gethsemane. Our Saviour and His disciples knew every spot in this locality. He oft restored thither with them.

On entering the garden, He bade all remain where they were except Peter, James and John, who followed Him into a still more secluded spot, where he become sore amazed, sorrowful and very heavy, and cried out in agony, "My soul is exceedingly sorrowful, even unto death." But even this was not secluded enough. Turning to the chosen three He bade them "tarry here and watch with Me," and he was withdrawn from them about a stone cast, and kneeling down He poured out His soul in this agonizing prayer, "Father, if it be possible, let this cup pass from me." Our Saviour refers to the terrible sufferings and cruel death before Him when He speaks of the cup, and He prays that all this agony may be spared Him, if it be possible, but if this be not agreeable to God's will He is ready to submit. Thy will be done. It is worthy of notice that our Saviour several times selected the same three disciples the witness of great events in His life, such as His transfiguration, Matt. 17 1 &c. Why He did so, we are not directly informed, but we may discover in the widely different characters of these three, a reason why they were called as witnesses. In them we have represented different phrases of humanity, and may group all Christ's followers yet under one or other of these disciples.

And now let us glance once more into that dark nook of Gethsemane, and behold the man of sorrows. He rises from His knees, and returns to the three disciples who, overcome with grief and weariness, have fallen asleep. Three times He leaves them, each time to pass through a fresh struggle. Now an angel messenger is by His side, but not to relieve Him from His sufferings, or dash the bitter cup from His lips but to strengthen Him to endure the weight of sorrow laid on Him by a ruined race He came to save. When Jesus returned to the chosen three He found them asleep. The same three disciples slept on the Mount of Transfiguration (see Luke 9-32). This shows how little they entered into our Lord's feelings. Surely it is true that He trod the wine press alone, and we may truly say of even His followers there were none with Him. He was alone all through His life, so far as the sympathy of

humanity was concerned, and He was especially alone in His sufferings in Gethsemane and on Calvary. *He saith unto Peter,* verse 40. Why did our Lord address Peter? No doubt because Peter had promised most Repeatedly (verse 35) he had loudly declared his determination to stand by his Master at all odds. Another reason was perhaps Peter's greater danger. His character laid him open to temptation more than the others. *Watch and pray that ye enter not into temptation.* This showed how much need they had of watchfulness and prayerfulness for if they could not resist the weakness of the flesh at such a time as that and for one short hour, what would they do when He was gone, and when the world of sin and sinners was around them?

"*Sleep on now and take your rest.*" This is rendered by many as a question put by Jesus on His return. Is it possible you sleep at such a crisis? The hour of His suffering and death is at hand, and the Son of man is betrayed into the hands of sinners. "*Rise let us be going.*" Our Lord was conscious of all. He knew their designs and willingly he went to meet that death which was to give life to the world.

O how God's displeasure at sin and His love for sinners shine out from this. "God so loved the world." How great was Christ's love for us when He endured the agony of Gethsemane and Calvary! How terrible the thought of sinners refusing to come to that blessed Saviour who bore our griefs and carried our sorrows, and has reconciled us to God by that great sacrifice. Let us strive to impress it deeper and deeper on the hearts of old and young that Christ suffered all this for us, and if we realise our position as sinners needing a Saviour and accept of Christ as freely and fully offered to us in the Gospel our sins will be forgiven for His sake and God will accept us as righteous.

FIFTH SABBATH.

SUBJECT:—*Jesus before the High Priest*—Matt. 26 : 59-68.

"They led Him to Caiaphas the High Priest." John says they first led Jesus to Annas. There is no contradiction in this. They led Him to Annas first because he was father-in-law of Caiaphas and his colleague in the Priesthood. This was done out of respect to Annas. But as the Jewish Sanhedrin or Supreme Court, was sitting at the palace of Caiaphas they led Jesus there to undergo His mock trial. We saw mock trial! for never was there a greater prostitution of justice. They have made up their mind that He is guilty, and now they are determined to find the means of condemning Him. To do this they employ

false witnesses. This corrupt court encouraged such witnesses to assist them in the execution of their vile proceedings.

"*Many false witnesses were called.*" They naturally contradicted each other as false men are always sure to do. According to the Jewish law a man could not be put to death, or condemned unless two consistent witnesses were found. This explains what followed. "*At last came two false witnesses.*" See the hand of God in this. Christ must not be condemned on a *false* accusation, but on the evidence of His own innocence, purity and truth. They accuse our Lord of having said that He would destroy the temple of God, and build it in three days. But we know Jesus never said such words. Their object was to rouse the Jews against Him and no better way could have been adopted than to make out that He had a design against their temple. John 2, 19 shows what our Lord did say. By this temple He meant His own body. How easy by slight alterations to distort the most sacred truth and even destroy the life of the purest and holiest of beings.

"*Jesus held His peace.*" What a majesty in this silence of Jesus. He is led as a lamb to the slaughter, and as a sheep before his shearers is dumb so He opened not His mouth. Here is a lesson to His followers teaching the best way to meet those who falsely accuse us. This was Christ's direction to His disciples. But there is a time to speak as well as to be silent. "*I adjure thee by the living God.*" I put thee on thy oath. The circumstances are changed. He is asked to testify to his Messiahship, and he does so. "*Thou hast said*" i. e. I am the Christ, the promised Messiah, and ye shall soon see by the spread of my kingdom and my final victory full proof of this. Our Saviour may refer to Dan. 7, 13, "One like the son of man came with the clouds of Heaven." It may refer to the final judgment, "The High Priest rent his clothes." By doing this he violated the law he professed to obey. See Lev. 10: 6, and 21: 10. Rending of the garments was a common method of expressing grief and horror, see Gen. 37, 39, where Reuben rent his clothes when he found Joseph gone from the pit. Also John 1, 20, Acts 14, 14. Every form of justice is here violated. The judge is a party and accuser, and without proper evidence or inquiry proceeds to pass judgment. This is the signal for abuse and violence. "*Then did they spit in His face.*" A mark of the most profound contempt. See Job 16, 10, also 30, 10, Isaiah 1, 6. Our Lord was now given over to the mob that clamoured for His blood. "*They buffeted Him,*" that is they smote Him with their fists; "while some smote Him with

the palms of their hands." Then we see how no form of indignity was spared our blessed Lord. But we must not fail to notice how meek and gentle he remained under all this. How would we endure such insults? We know what the men of the world would do! how they would resent it by violence. But the disciples of Jesus must copy their Master in this as in other things. Mark especially how wonderfully Isaiah foretold all this more than 700 years before Christ came. See chapter 50, 6, "I gave my back to the smiter and my cheek to them that plucked off the hair, I hid not my face from shame and spitting." And all this was predicted by one whose prophetic writings were well known and greatly prized by the Jews who prosecuted Jesus. "Prophecy unto us, who is he that smote thee." We learn from Mark 14-65 that they bound up His eyes before they buffeted Him.

We may learn from these verses how literally the prophesies of Isaiah and Jeremiah and thus were fulfilled in all that they foretold regarding our Saviour's life, sufferings and death. How complete is the whole word of God. How many and bitter the sufferings our blessed Lord endured before He reached the last terrible struggle. Verily He was the man of sorrows and acquainted with grief. Let us remember that He was wounded for our iniquity.



Prayer for the Unconverted.

We pray for those who do not pray!
Who waste, O Lord, salvation's day:
For those we love who love not Thee—
Our grief, their danger, pitying see.

Those for whom many tears are shed
And blessings breathed upon their head,
The children of Thy people save
From godless life and hopeless grave.

Hear fathers, mothers, as they pray
For sons, for daughters, far away—
Brother for brother, friend for friend—
Hear all our prayers that upward blend.

We pray for those who long have heard,
But still neglect Thy gracious word;
Soften the hearts obdurate made
By calls unheeded, vows delayed.

Release the drunkard from his chain,
Save those beguiled by pleasures vain,
Set free the slaves of lust, and bring
Back to their home the wandering.

The hopeless cheer; guide those who doubt;
Restore the lost; cast no one out;
For all that are far off we pray,
Since we were once far off as they.

NEWMAN HALL.

Use of Illustrations.

Teachers would do well to remember these five rules:

1. The illustration must be within the comprehension of those addressed.
2. There must be an obvious resemblance between the illustration and that which it is intended to make more clear.
3. It must not be so absorbing as to attract from the main subject it would illustrate.
4. It must not be long drawn out.
5. It should be suggestive always, by association of the thing to be illustrated.

NOTICES AND ACKNOWLEDGMENTS.

NOTICES.

The Committee on the Young Men's Bursary Fund is requested to meet in the Session Room of St. Matthew's Church, Halifax, on Thursday, 16th October, at 3 o'clock, p. m. All applications for assistance for the current year must be in the hands of the Convener before that day. New applicants must also forward testimonials of character and ability.

JAS. FRASER CAMPBELL, *Convener*,
Russel Street, Halifax.

The Sabbath School Committee will (D. V.) meet along with the S. S. Committee of the Presbyterian Church of the Lower Provinces, in the Basement of Poplar Grove Church, Halifax, on Wednesday 15th inst., at 3 p. m. Business:—To select and arrange lessons for 1874.

The Committee on Christian Life and Work will (D. V.) meet in the Session Room of St. Matthew's Church, Halifax, on Thursday, 16th inst., at 9 o'clock, a. m.

FOREIGN MISSION FUND.

Collection Mount Dalhousie Sunday School, for support of Dayspring, \$3 48
Collection Pictou Island, per
Rev. Mr. Herdman... 8 24
\$11 72
Less cheque and postage... 5 \$11 67
Collection at Nashvaak and Stanley,
Rev. Mr. Fogo... 2 00
\$13 67

Also, from Ladies of Cumming's Mountain Congregation, 1 Web Homespun, 33 yards.

JAS. J. BREMNER, *Treasurer*.

HALIFAX, N. S., 2nd Oct., 1873.

WIDOWS' AND ORPHAN'S FUND.

Amount already acknowledged... \$2607 54
St. Matthew's Church, Halifax:
Hon. A. Keith, second instalment on
\$100... \$33 33
Cathcart Thomson, second instalment on \$60... 20 00
Edward Lawson, second instalment on \$60... 20 00
Executors of the late P. McPhee, in full... 24 00 97 33
St. Andrew's Church, Halifax:
J. J. Scriven in full... 10 0
Truro, per Rev. J. McMillan:
Rev. J. McMillan... \$5 00
Alex. McKay... 5 00
Alex. McKenzie... 5 00
Archibald McKenzie... 2 00
Geo. Sutherland... 1 50
Robt. Munro... 50
Wm. H. Bell... 50
Daniel Gunn... 50
Samuel Gunn... 50
Robert McDonald... 35 20 85

\$2745 72

W. C. MENZIES, *Treasurer*.

HALIFAX, 2nd Oct., 1873.

LAY ASSOCIATION.

Col. by Misses Hislop and Gourlay in
Pictou Town... \$12 93
From Mrs. David Crerar... 1 00
\$13 93

Above paid in to James Fraser, Esq.,
Treasurer, New Glasgow.

A. W. H.

CLERK'S FEE.

W. B. E. R. Kirk Session... \$4 00
W. McM.

YOUNG MEN'S BURSARY FUND.

Rec'd from Greenock Church,
St. Andrew's, N. B... \$11 75
" Roger's Hill... 11 52
" Cape John... 6 60
" St. John's Church, Dalhousie, N. B... 12 50
" St. Andrew's, Pictou... 29 48

JAMES HISLOP, *Treasurer*.

Pictou, 30th Sept., 1873.

PAYMENTS FOR "RECORD."

John H. McRobbie, St. John N. B... \$20 00
Mrs. Fogo, Nashvaak, N. B... 2 00
Rev. R. McCunn, Rivor John... 4 00
Rev. P. Melville, Georgetown, P.E.I... 25 00
Do., for Rev. A. McWilliam, Scotland... 2 25
Rev. J. Fraser, Scotsburn... 10 00
Jas. Hislop, Pictou... 30 00
Do., for Rev. D. M. Gordon, Ottawa... 60
John McIver, Carriboo River... 60
Alex. McQuarrie, Hardwood Hill... 5 00
Halifax:—Prof. McDonald, A. McNab, G. Anderson, 60c. each.

W. G. PENDER, *Secretary*.

18 Blowers St., Halifax, Oct. 4, 1873.