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THE  
MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK,

AND

ADJOINING PROVINCES.

1875.



HALIFAX, N. S. :  
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1875.

# THE MONTHLY RECORD

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IN

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VOL. XXI.

DECEMBER, 1875.

No. 12.

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

WITH the present number we say farewell to our readers under our present arrangement, and in our present form, only, however, to wish them all a Happy New Year under another hand and issuing not from Halifax, but from Montreal. Our history has been a somewhat singular one. Our first number was issued in the beginning of January, 1855, from the office of Messrs. Bowes & Sons, 6 Barrington St., Halifax, where we first drew our ecclesiastical breath, and from that hour to the present, as the Record of the Church, we have been faithful in our allegiance to her and to duty. The RECORD has therefore stood for 21 years, and what the measure of its success was it is not for our own pages to declare. Suffice it to say that from comparatively small beginnings we have gone on from year to year with at least a moderate degree of success.

In parting with our readers and handing them over to our successor from the West, we do not conceal the fact that we do so with very mingled feelings. Yet such a time as the present is important as well as interesting, and we fancy it to be much more profitable for us to take our adieu by reminding our readers of some very important duties, in the discharge of which in the future, as in the past, they must not forget to be faithful, than by indulging in any words of a doleful sort.

The first of these is the duty of a careful and prayerful prosecution of the work of Home Missions. Any Church, to be healthy and prosperous, must cultivate faithfully and carefully the field upon which she herself is planted. The "field" is "the world," but the special part which calls specially for labour and care is that portion upon which a Church rests her own self.

The correspondent duty which men must ever be faithful in overtaking, is that of Foreign Missions. We have our foreign fields which have from the outset been an evidence that Churches can combine in a good work, whether organically one or not; and the success of the New Hebrides Mission must be the justification of the wisdom of our embarking in the enterprise.

But this great work which, combined in the two departments now mentioned, will embrace the whole world, cannot be carried on without the regularly qualified Ministry of the Church, and so every Church in Christendom, worthy of the name of a Church, has made the training of its ministry the object of solicitude. Upon this work we have entered. We now have a new interest in the Theological Hall at Halifax, and we are therefore bound, having put our hand to the plough, not to look back.

And one other work is now before us. It is nothing but right that the Church

should take care of those who are dependent upon the men who bear the burden of the Church's work, when, by the hand of disease or death, they are removed from their labors. Widows and Orphans of Ministers should receive the consideration of those for whose good, men have lived and labored.

Therefore, in taking leave of our readers we would remind them of their obligation in their future relationship to the Church of Christ in some one of her branches to be careful and zealous in their labors and prayers, so that those particular departments of the Church's work be not hindered. The two mentioned first in order, the work of Home Missions and Foreign Missions, are so obviously the work of a Church that they require no urging. Not so the other two, that of education of the ministry or the Divinity Hall enterprise, and that of making provision for the widows and orphans of ministers. The Hall at Halifax commends itself to the notice of the Church, seeing that it compares favorably with the other Halls throughout the Dominion, both as regards its teaching staff and as regards the number of students in attendance. For its perfect and complete success four things are necessary: a new building; money for Bursaries to deserving and needy students; an endowment for the newly added chair; and our young men to patronise it. Give us these and we fear not the results. The other, and fourth, enterprise which we commended to the notice of our readers, last, but not least, is the Ministers' Widows' and Orphans' Scheme. To all sensible men it only requires to be named in order to bring a response. To all such, therefore, we commend it. Specially commending these four departments of the Church's work, while not ignoring the paramount claims of the other schemes under her supervision, we respectfully introduce the "Presbyterian Record" and all it shall advocate together with the interests of Zion, to those who from month to month have been in the habit of perusing our pages, and we think this a fitting way of saying Good-bye.

A CORRESPONDENT of the *Presbyterian Witness*, a few weeks ago, informed the public through that widely circulated and excellent family paper, that a unanimous settlement of a minister over the two former congregations of E. B. E. R., Pictou, thus uniting into one harmonious whole the formerly separated parts—St. Paul's being the one, (formerly Church of Scotland) and Springville being the other (formerly P. C. Lower Provinces); but a correspondent assures us that such was not the case, and states facts to show that, in his opinion, the whole matter was unfairly and unjustly accomplished, very much to the disappointment and sorrow of many of the Church of Scotland people in that Congregation. We understand that the principal trouble arose from the fact that non-communicants were not permitted to move the appointment of the minister and that this was done by communicants. Whereupon it was found that thirty or forty heads of families, connected with the Church of Scotland withdrew from the meeting, and did not appear at any further stage of the proceedings.

Of course they feel aggrieved; they feel that they of the numerically small Church have been overwhelmed by the numerically large Church, and have thus been convinced of the wisdom of their action in remaining out of the United Church. The result of the matter has been, according to our correspondent, that "at the request of nearly seventy families, who have been estranged by the matter referred to, the Church of Scotland Presbytery of Pictou was to meet on the 7th inst, when the circumstances would be investigated.

Our correspondent regrets that the custom of giving to non-communicants of good standing the privileges which they were accustomed to enjoy in the St. Paul's congregation, in the appointment of their ministers, was not adhered to; and further, he is disappointed that the Presbytery under whose auspices the matter transpired should have proceeded with the Induction, knowing that so many were dissatisfied with the manner in which the whole thing transpired.

There are some things connected therewith upon which we feel regret. Why did not the dissatisfied parties ap-

pear before the Prebytery and state their objections? Had they done so we feel certain that the matter would not be proceeded with. And, again, had the Minister in question gone from the field altogether, the probability is that a stranger to both congregations would have met with a more hearty reception. We believe he was advised to do as he did; but if so, he was very unwisely advised, and we believe with our correspondent "that the event alluded to will have the sad effect of putting union back several degrees on the ecclesiastical dial in the County of Pictou, when a more conciliatory policy would have lengthened the cords and strengthened the stakes of the United Church."



THE parables of the New Testament practically unfolded by Bishop Stevens, of Pennsylvania, is the title of a book for which Mr. Neill Campbell Duff is agent in the city of Halifax.

The book has been placed before us and we have made use of it both in our preparation for the Pulpit, and for family reading on the Lord's Day, and in both the one and the other we have found it a valuable aid. Its treatment and exposition of the parables of our Lord are forcible, clear and practical, and, therefore, will be found useful and profitable to any one who may feel inclined to become its possessor. Its external attractions are not among its meanest attractions; it is well bound, and its type and paper are of a very superior quality, so that you are attracted not only by the refreshing thought of the book itself, but also by the readable pages over which the thoughts are strewn. We heartily commend to our readers the book and the agent; and as Mr. Duff is interested in the sale of the books of many of the largest and most respectable book publishing firms of Europe and America, he may be consulted advantageously by our clergymen and others, for whom he will import books on the most reasonable of terms.

## Articles Selected.

(From the Presbyterian.)

### Story of the Kirk in the Maritime Provinces.

CHAPTER II.—(Concluded.)

NOVA SCOTIA.

PRESBYTERY OF PICTOU.

WALLACE AND PUGWASH.

The congregation of Wallace was organized in 1828, at which time a Church was erected. The first minister of the charge was the Rev. Hugh McKenzie, a native of Ross-shire, Scotland. His incumbency extended from 1832 to 1840, when he was translated to Lochaber and Antigonish. From thence he returned to his native land, and was successively minister of Tongue and of the Gaelic Church, Inverness. The second minister was the Rev. James Duff, sent out by the Colonial Committee in 1856, but who owing to ill health, returned to Scotland before he had completed the second year of his ministry. The Rev. James Christie was next inducted in 1859. He was a native of Aberdeenshire, and an alumnus of Kings' College. He demitted the charge in 1864, and was succeeded by Rev. James Anderson, who was inducted to the United Charge of Wallace and Pugwash in the month of April, 1866.

The last named congregation was formed in the year 1857 by the Rev. Alex. McLean, now of Belfast, P. E. I., whose earlier arduous labours in Gairloch and Saultsprings obliged him for a couple of years to seek comparative rest at the quiet settlement of Pugwash, on the shore of Northumberland Strait, where he found a considerable number of Presbyterians, and succeeded in organizing them into a congregation. For a few years thereafter it was under the care of missionaries appointed by the Colonial Committee until Mr. Anderson's induction, who resigned the charge in 1872, when he was inducted to St. James' Church, Newcastle, N. B., of which he is now the minister.

Wallace and Pugwash are again separate Charges. The Rev. J. M. Sutherland, who was inducted to Pugwash on

the 16th Sept., 1873, is a native of Nova Scotia, who received his Arts Course of Study at Dalhousie College, Halifax, and his Theological education at Glasgow University. The charge comprises five sections, where divine service is held regularly. There are in all 90 families, and 102 communicants. The Rev. Jas. Murray, late of Dalhousie, N. B., was inducted to Wallace, 18th August, 1874, and is now ministering to a united, contented, and happy people.

#### ROGERS HILL AND CAPE JOHN.

'Tis sixty years since churches were built in these districts by the settlers who came from Sutherlandshire, and the Western Isles. The Rev. Hugh McLeod was their first minister. Like other ministers of that time, it is probable that he had a roving commission, and preached at large in all the neighbouring settlements. On his removal from the Province, these congregations it would appear were placed under the care of the Rev. Donald McConachie, who had for two years previously ministered to the people of Lochaber and St. Mary's. At the time of the *exodus*, Mr. McConachie returned to Scotland, and was settled in the parish of Urquhart, where he died. After his departure, there ensued a long vacancy, and in 1849, the church at Cape John was destroyed by a great fire, which laid waste a large tract of country, consuming forests, fences, and dwellings, with some loss of life also. The present church was erected soon afterwards.

The next settled minister was the Rev. Alexander McKay, of whom mention has already been made, and who commenced his ministerial work in this, the place of his nativity, in 1852. At the end of two years he was translated to Belfast, P. E. I. Another long vacancy of six years tried the perseverance of the congregation, who eventually, in 1860, succeeded in securing the ministrations of the Rev. John Sinclair, now of the parish of "Small Isles," Scotland, who remained four years. Their next minister was the Rev. John Goodwill, who also remained four years, and then accepted an appointment to the New Hebrides Mission, whence he returned a short time ago, to occupy an important field in

Prince Edward Island, which will be more particularly noticed hereafter.

The congregation is now under the pastoral care of the Rev. James W. Fraser, M.A., a native of the East River of Pictou, educated in Scotland, who was licensed and ordained by the Presbytery of Ayr, in 1866, and sent out immediately as a missionary to Cape Breton, where he remained four years. In December, 1870, he was inducted to these united congregations.

#### RIVER JOHN.

This congregation was organized chiefly by the Rev. George M. Grant, M. A., during his three months stay here as a missionary from the Colonial Committee, previous to his going to Prince Edward Island. The church was finished in 1863, and in September of that year, their present minister, the Rev. Robert McCunn, M. A., was inducted. The congregation is comparatively small, numbering not quite a hundred families, but the number of communicants, now about 150, has more than doubled within the last few years. There is no glebe, but a commodious manse was built in 1866. The church is seated for 350. It is named 'Saint George's,' in honour of its founder.

#### BARNEY'S RIVER.

The Rev. Dugald McKichan was the first minister settled in this congregation. His incumbency at that time was of three years' duration, commencing in 1827. The Rev. Alex. McGillivray, who succeeded him in 1832, was fresh from Scotland, and full of missionary zeal. During the first two years of his pastorate, Lochaber and St. Mary's, constituted part of his charge, but for the three succeeding years he restricted his stated ministrations to Barney's River, and at the end of that time he went to McLennan's Mountain, which will long be associated with the memory of his name. "Will ye no come back again?" said the people to their first minister; and back again the Rev. Dugald McKichan came, in 1840, but he left them again for Scotland, in the trying time of *eighteen forty-four*.

With what tenacity of life a Pictonian congregation can hold together! Fourteen years elapsed before another minister was settled among them, and, when

he came, he found them still singing to the old tune "If I forget thee, O Jerusalem! let my right hand forget its cunning." It was on the seventeenth of February, 1858, that the Rev. James Mair was inducted; he only remained three years and a half, when the tempting offer of Martintown, in the Glengary county lured him to the West. Nearly eight years he was the minister of that important congregation, the charge of which he resigned in 1868. West! further west! to Minnesota, Mr. Mair went,—to die on the banks of Lake Shetek, on the fourth of February last. Four years vacancy, and three years of pulpit supply by Rev. James McDonald, brings us to the year 1867. Seven long years more of silent Sabbaths at Barney's River! enough surely to test the perseverance of the Saints, if not the patience of Job. Their present pastor, the Rev. Alexander J. McKiehan, inducted on the 22nd September, 1861,—is a son of their first minister, who studied at St. Andrew's and Aberdeen, and who was for a time the parish minister of Kinlochleuchart, Scotland. There are at present seventy-two families at Barney's River, in connection with the church. In these are 142 communicants. About two-thirds of the original families joined the Free Church in 1814, and the harassing vacancies that have since occurred greatly strengthened the congregation of that church which enjoyed all along the services of a faithful minister of the Gospel in the Rev. Mr. Blair.

#### SALTSPRINGS AND GAIRLOCH.

Until recently these large and important congregations were united. They have therefore a common history, dating from the year 1822, when the Rev. Hugh McLeod began his ministry in this part of the country. After the removal from the Province, the Rev. Donald Macintosh seems to have had the pastoral oversight of the district in which are now four or five large congregations; but he went home in 1844, and received a presentation to the parish of Urray, in the Presbytery of Dingwall. He died the minister of Eddleston, on the second of July, 1859.

With the exception of occasional services from Messrs. Talloch and Christie, and from members of the Presbytery, the charge remained vacant until the arrival

of the Rev. Alexander McLean, now of Belfast, a native of the county, who had studied for the ministry at the University of Aberdeen. Though long deprived of a pastor, neither of these congregations could brook the idea of being separated from the old Kirk of Scotland. Again and again they besought the Colonial Committee to send them a minister, and great was their joy when, after nine years waiting, they had set over them a man after their own heart, who could speak to them in the language of their forefathers. He was accordingly inducted their minister in 1853, taking charge also of two other—the West Branch and East River—congregations. The result might easily have been foreseen. Mr. McLean's health gave way, and, at the end of four years, he was compelled to resign. Two years afterwards, another stalwart native minister undertook the arduous task—the Rev. Alex. McKay, now of Eldon, Ontario,—who laboured with the utmost perseverance and assiduity from 1859 till 1867—when he too was obliged to succumb.

Years before this time the East River Congregation had secured a minister of their own. Now it was resolved that Saltsprings and Gairloch should each set up for themselves. Accordingly, the latter, with the spirit of true Highlanders and loyal Kirkmen, drew themselves up *full length*, and with the promise of \$720 annually, called as their first pastor the Rev. Neil Brodie, then labouring in Cape Breton, as a missionary from the Colonial Committee. This gentleman was settled over them in September, 1868, and continued to labour among them until October, 1874, when he accepted a call from Loehiel, in Ontario, where he still ministers. At Gairloch they have a commodious and handsome church; as yet they have no manse, owing perhaps to the fact of their late pastor being a bachelor. They are equal, however, to the task of providing one when it may be wanted. The congregation is a compact and desirable one, free from debt, and free from "isms." The people are kind, liberal, and thoroughly loyal. They have always had, and still have, a preference for *the Gaelic*: they have expressed a preference too, in reference to the Union, to remain "as they were."

The same year, a little earlier, the people of Saltsprings set their affections on a young native minister, the Rev. William McMillan, formerly of Earlton. The attachment was mutual, and ended in his induction in the month of April. Since then nothing has transpired to mar the happiness of either. On the contrary, mutual confidence and affection has strengthened the bond between pastor and people. As clerk of the Synod, and in other ways, Mr. McMillan has already rendered important services to the church at large; but a greater work than he or any of his brethren in the Presbytery of Pictou have yet accomplished remains to be done. If it might so be that one so gifted, and so deservedly popular in the county, should be the honoured instrument of presenting the subject of Union, happily consummated elsewhere, in such a way as to commend it to the honest convictions of the large and influential congregations by which he is surrounded, and who do not as yet see eye to eye with us in this great matter, there would be awakened sentiments of joy and gratitude throughout the length and breadth of the Dominion.

On the twenty-ninth day of August, 1833, the following ministers of the Church of Scotland in Nova Scotia met at Halifax, pursuant to correspondence with one another, namely:—

- Rev. Donald Allan Fraser, McLennan's Mountain,
- Rev. Kenneth John Mackenzie, Pictou,
- “ John Martin, Halifax.
- “ John McLennan, P. E. Island,
- “ John McRae, East River, Pictou,
- “ James Morrison, Lawrencetown,
- “ Alexander McGillieray, Merigomish,

and resolved to form themselves into a Synod to be called the Synod of Nova Scotia. At the same time it was resolved to request the brethren in New Brunswick to join them as a presbytery of such Synod. On the following day the said ministers met in St. Andrew's Church, Halifax, and constituted themselves into a Synod to be called “the Synod of Nova Scotia, New Brunswick, and Prince Edward Island,” of which Mr. Martin was chosen the first Moderator, and Mr. D. A. Fraser, Clerk. The

Court thus formed, remained in session until the fifth September. But it does not appear that the New Brunswickers responded to the proposal.

### CHAPTER III.

#### CAPE BRETON ISLAND.

Emigration to Cape Breton commenced in the year 1800, from the Western Highlands of Scotland. The settlers were poor. Driven from their native land by extreme destitution, they sought an Asylum in Cape Breton, only because it might be reached sooner and at smaller cost than any other. “No clergyman had settled among them; no religious ceremony hallowed their conjugal union; no baptismal prayers united their offspring to the ‘Mother Church,’—still loved and honoured by many a lonely settler, to whom the sacred oracles were sealed books, for he could not read!” And so years rolled on, ere ministers were sent to them.

John Gwynn, an American refugee of 1812, the first settler at Cape North, was probably the first preacher of the Gospel in these wilds. He owned a vessel in which he traded, and when in port, he would hold meetings for prayer and reading the Scriptures. In 1818, the Island received a visit from Dr. James McGregor, of Pictou; other ministers of the Secession Church in Nova Scotia, at intervals, paid similar visits. In addition to these there came from Scotland one by the name of the Rev. Norman McLeod, who settled at St. Ann's, at an early period in the history of the colony, who remained some thirty years, and then, with a ship load of his people, sailed for New Zealand, where in a sunnier clime he founded a settlement, and ministered to his congregation until his death. The Rev. Donald Macdonald arrived in 1824. He itinerated among the people for two years, and then removed to Prince Edward Island, in connection with which place further mention will be made of him.

The first minister of the Church of Scotland settled over a congregation seems to have been the Rev. Dugald McKichan, who was stationed at River Inhabitants for eleven years. At the end of that time he returned to his former charge at Barney's River.—



Thence he went home in 1844, to the Parish of Daviot, Ross-shire, where he laboured till his death in 1859. He was a man of good understanding and sound judgment. It is said he committed to memory the greater part of the Holy Scriptures, so that when his sight failed utterly a few years before his death he could still conduct public worship without assistance.

The earliest notice of the efforts of the Church of Scotland in this place are contained in a statement appended to the third annual report of "the Glasgow Society," in April, 1829, where we find that in the month of September, 1828, the Rev. Donald A. Frazer, of Pitou, and the Rev. John McLennan, of Prince Edward Island, proceeded on a missionary tour to Cape Breton. The former explored the northern part of the Island, which he found to be peopled by Highland Scotch, nearly all of whom were Presbyterians, earnestly desirous of obtaining ministers from their beloved 'Mother Church.' It was only when he reached Sydney that he found a few Baptists and one Episcopalian clergyman. Mr. McLennan found that the southern portion was largely Roman Catholic, tolerably well provided with priests of their own persuasion, while the few scattered Presbyterians among them were perishing in ignorance. After having made a thorough survey of the field, preaching wherever they went, these pioneer missionaries returned to their respective homes equally impressed with the spiritual destitution they had witnessed, and resolved to use their influence in the old land for aid "to dispel the gloom which pals the hopes of our countrymen in these wilds."

Such was the condition of affairs until the year 1833, when the Rev. Alexander Farquharson was sent out by the Edinburgh Ladies' Association. His account of the condition of the people on his arrival is without a parallel in the annals of Colonial Missionary experience. With a faith and hope bordering on despair, the people had actually built six places of worship before his arrival, and in the following year they erected ten more! Mr. Farquharson divided them into parishes, and in three years time found himself one of four settled pastors, each having a school-master, an ordained

Elder, and a Catechist—all labouring in season and out of season, to promote the spiritual and temporal good of their flocks. His co-labourers were the Rev. John Stewart, afterwards of the Free Church, New Glasgow, and still residing there, who joined him in 1834; the Rev. James Fraser in 1836, and the Rev. Peter McLean, who returned to Scotland before the division of '44, and became the minister of Tobermory, and afterwards of Stornaway, where he died. Mr. Stewart sent home an account of the first celebration of the communion in his congregation, to the Colonial Society, in which the gratifying statement was made that upon that occasion "there were present some *fifteen hundred souls* giving vent to emotions of joy, mingled with tears; that in the midst of a wilderness where a few years ago they could only hear the roar of beasts of prey, they could now sing their Saviour's praises, and pray to God to tune their hearts in communion with their Lord."

Mr. Farquharson too, joined the Free Church, of which he continued to be a faithful standard-bearer till the day of his death, the 25th January, 1858. One year he spent on the south side of the Island; for twenty-four years he ministered at the Middle River. Mr. Fraser was settled at Boularderie, where he remained until his death, while Mr. McLean was stationed at Whyecomagh.

The close of the year 1843 found matters in a very different condition from that described in the earlier part of the chapter. A number of large and prosperous congregations had been formed, but, so far as the Church of Scotland was concerned, the next year the Island was swept clean of her ministers. There was not one left. All had joined the Free Church save Mr. McKichan, and he too was gone. Not so, however, with the people. There they were with their families and their homesteads, and very many of them would as soon have entertained the proposal to abandon these as to sever their connection with their dear old Kirk. Now that the generation who took part in these troubles have "fallen asleep," we can afford to say.—no wonder that these old Highlanders loved the Church of their fathers. When the Census was taken in 1851, there were found five

thousand w<sup>l</sup> had not bowed the knee to the Free Church. So soon as this became known, good old John Martin of Halifax, repaired to the Island, and preached and travelled for a month among them, and from this time the Presbytery of Pietou, having been now strengthened by the arrival of Gaelic speaking Missionaries, sent annually deputations to Cape Breton.

Among the ministers on the Island who had joined the Free Church was the Rev John Gunn, the fifth missionary sent out by the Ladies' Association from Edinburgh, but at the time of the union of the Free and the Secession Churches, he and all his congregation renewed their allegiance with the Church of Scotland. He was a man of piety, of great benevoence and much originality of character. After more than thirty years of earnest labour Mr. Gunn died at Broad Cove, where he had lived all his ministerial life, in the month of October, 1870.

The Rev. Neil Brodie was sent to Middle River and Baddeck by the Colonial Committee in 1862. After a term of five years arduous labour he was translated to Gairloch on the mainland.

The Rev. James W. Fraser, who was sent to River Inhabitants by the same Committee in 1866, is one of the third native brigade who went to Scotland for their education in 1859, and returned to fill up the ranks of the Kirk in Nova Scotia.

#### REV. DONALD MACDONALD.

Any reference to Cape Breton would be incomplete without some notice of this remarkable man, who, though his name does not appear on the roll of any Synod or Presbytery, was nevertheless distinguished for his unswerving loyalty to the Church of Scotland.

He was born 1st January, 1784, in the parish of Logierach, Perthshire. Licensed by the Presbytery of St. Andrews, and ordained by the Presbytery of Abertarff in 1816, Mr. McDonald left Scotland in the year 1824, and landed in Cape Breton Island. Without a commission of any kind from any Church, he devoted himself to the task of supplying the spiritual destitution he found there. The people, without ministers, had sunk into a state of religious

indifference. "None but the bravest heart could have faced the privations and sufferings he endured. With the zeal and heroism of a Xavier, he braved the wild beasts of the forest, the almost Arctic severity of the climate, and above all the indifference and degradation of the people. His feet were covered with untanned moccasins. He walked on snow-shoes, and blazed his way through the pathless forest with his hatchet. He had no home to shelter him, but was contented with the chance-shelter of the rudest but or shanty, and with the coarsest fare. He carried no scrip, and he had no money in his purse, nor would he take any reward for his labours except the primitive hospitality of the people, who learned to love and honour him."

In 1826 Mr. Macdonald transferred his field of labour to Prince Edward Island, and commenced itinerating from one new settlement to another, enduring all manner of "hardness." In 1829-30 a great revival began among the people. Many were awakened under his preaching, and he soon gained an absolute sway over them. He parcelled them out into congregations, and before his death he had erected thirteen churches, of which he was the sole minister, and had the spiritual oversight of more than five thousand adherents distinguished for the exemplary character of their lives. He ordained elders in every district to conduct the services in the several churches, while he made his circuit among them from Sabbath to Sabbath. Distinguished for the sternness of his Calvinism, he was yet of a kindly disposition, with a keen appreciation of the humorous.

After a long life of heroic fortitude and endurance, in the course of which he rose from being an object of derision and persecution to a position of high consideration and influence in public estimation, this good minister, one of the most remarkable men of his time, died at Southport, near Charlottetown, in the end of February, 1867, aged 85 years, and was buried at Orwell, where is one of his churches.

The western section of Mr. Macdonald's group of congregations, with De Sable as their centre, gave a call in 1858 to the Rev. James McColl, who

remained with them four years. He was then translated to Earltown in Pictou County. They have since been vacant. The eastern section, was also partially supplied by the same minister. In July of this year the Rev. John Goodwill, for some years a missionary, under the auspices of both branches of the Church in the Maritime Provinces, to the South Sea Islands, arrived at Orwell, having received a call while in Australia.

During Mr. Fraser's reign on Cape Breton Island, a new church was erected at River Inhabitants, and the old one, built at West Bay, under the ministry of Mr. Stewart, repaired. Another in course of erection at Port Hastings was unfortunately destroyed by fire, and never rebuilt. At Lockside, also, a church was built and a small congregation organized. These will be lasting monuments of Mr. Fraser's diligence and success in Cape Breton. Since his removal to Roger's Hill, these congregations have enjoyed the services of Messrs. Gordon, McLean, and McEachern, who now labour among them with much acceptance as catechists.

Broad Cove and the last mentioned districts, though understood to favour the union of the Churches, generally, have for themselves, meanwhile, agreed to "wait a little longer," and be guided by the action of the Presbytery of Pictou, in connection with the Church of Scotland.

#### PRINCE EDWARD ISLAND.

At the time of the recent Union, the Church of Scotland had the oversight of six congregations on the Island. The Church of the Lower Provinces, at the same time, twenty-one.

#### BELFAST.

St. John's Church, Belfast, seems to have been the first organized, in the year 1823. The congregation then consisted of a small number of scattered members, chiefly emigrants from the Isle of Skye, Scotland. The Rev. John McLennan was the first minister. After labouring faithfully among them from the year 1823 to 1849, he returned to Scotland, his native country, where he was inducted to the charge of the Gaelic Church, Cromarty. He remained there

till September, 1851, when he was inducted to the parish of Kilehennan, on the Banks of Loch Awe. There he died on the 11th Feb., 1852. When the first deputation from the Church of Scotland visited the Island in 1843, (soon after the disruption) they found the adherents of our Church in a state of most deplorable destitution. With the exception of Belfast, every church within the bounds of the Presbytery was vacant; and even the minister of this Church had been absent some months to relieve the destitution in Newfoundland. For several years after Mr. McLennan's departure the congregation was vacant and the doors of the church remained closed. The next minister was the Rev. Alex. McKay, M. A., a native of Nova Scotia, who commenced his studies for the ministry at Queen's College, Kingston, and completed his theological course at Aberdeen, Scotland. Mr. McKay arrived in Nova Scotia, as a Missionary from the Colonial Committee, in 1852, and was inducted to Belfast, in 1854, where he remained about five years, when he was inducted to Saltsprings, in the county of Pictou, August, 1859. In 1867 he was called to Lochiel, Ontario.

The Rev. Alexander McLean, a native of Pictou, educated at Aberdeen, is the present incumbent. Mr. McLean came out to this country under the Colonial Committee in 1853, and after a pastorate of four years at Saltsprings, and two at Pugwash, was inducted to Belfast, where his labours have been greatly blessed. His congregation nominally comprises 270 families, but his ministrations have extended to a very much larger number in the adjoining districts.

During the earlier years of his ministry at Charlottetown, Dr. Snodgrass was in the habit of giving them an occasional sermon.

#### CHARLOTTETOWN.

St. James' Church was organized in 1824. The church, in which the congregation still worships, was erected in 1826. During many years the people were kept together by the occasional but unwearied and acceptable services of Mr. McLennan, of Belfast. The first settled minister was the Rev. James McIntosh, sent here by the Colonial

Committee, who officiated for three years, from 1832 till 1835, at which time he left for Dalhousie College, Halifax. Thence he returned to his native land, was presented to the parish of Burnt Island, where he incurred the censure of the Church Courts and was deposed from the ministry.

For seven years from this time there was no regular ministry. But in 1842 the Rev. Angus McIntyre arrived under the auspices of the Colonial Committee. At the expiry of three years, *i. e.* in 1845, he returned to Scotland, and was inducted to the parish of Kinlochspelve, Isle of Mull, which he still holds. In 1847 there came again from the Colonial Committee Rev. John McBean, M. A. He was a man of acknowledged ability, but on account of ill health, he returned to Scotland, in 1849 and subsequently went to Australia. After this the charge was undertaken by the Rev. Robt. McNair, M. A., who labored successfully till 1852, when, much to the regret of an attached congregation, he returned to Scotland, and ultimately entered the medical profession.

In October, 1852, arrived the Rev. William Snodgrass, a native of Renfrewshire, Scotland, ordained by the Presbytery of Glasgow in Sept. 1852. At this time so few were the ministers of the Church of Scotland in these Provinces, that there existed neither Presbytery nor Synod in Nova Scotia. The last meeting of the Supreme Court had been held in Halifax, *nine years* previously—in June, 1842, and it was not until 4th July, 1854, that it was resuscitated. Consequently there could be neither ordination nor induction. Mr. Snodgrass, however, covenanted with the people for a term of three years, at the expiry of which time he received a unanimous "call" and, on the 14th November, 1855, he was regularly inducted to the charge, and so continued with very satisfactory results until July, 1856, when he was invited to St. Paul's Church, Montreal. To that important charge he was inducted on the 4th November following, shortly after his return from a visit to Scotland. In 1861 he was elected Principal of Queen's College, at Kingston, Ont. In 1865, his *alma mater*, the University of Glasgow, crowned his dis-

tinguished career with the Degree of Doctor in Divinity.

The Rev. Thomas Duncan, the present incumbent, succeeded Dr. Snodgrass in October, 1856. Mr. Duncan is a native of Perth, Scotland, and was educated at the University of St. Andrew's. His congregation, numbering about 150 families and 240 communicants, is in a very prosperous condition. Mr. Duncan was chosen Moderator of the Synod of the Maritime Provinces in connection with the Church of Scotland that met by appointment in Montreal, and, with others of his brethren, was privileged to take part in the proceedings of the memorable *fifteenth of June*, when the four branches of the Presbyterian Church in British North America merged in one, and when each declared itself to be identical with THE PRESBYTERIAN CHURCH IN CANADA.

The new congregations have lived off from St. James', since 1856; one on the St. Peter's road, and one on Brackley Point road. Commodious churches were built in both places, but their subsequent history recalls the pensive words of the poet —

"Change and decay in all around I see."

Though it is hoped the latter attribute may be awaiting, changes there certainly have been in these congregations. First Mr. Snodgrass preached for them, then Mr. Duncan. In 1861 Mr. Graut took care of them. He was followed by Mr. Cullins in 1864. After him Mr. McWilliam, succeeded by Mr. G. W. Stewart for seven years. Again, Mr. John Moffat. Last of all the Rev. J. Gillis; and now the charge is vacant.

#### GEORGETOWN.

The Rev. Roderick McAuley was one of the first ministers sent to this field by the Colonial Committee, in 1837. After labouring for a short time at Roger's Hill on the mainland, Mr. McAuley removed to P. E. Island, and took charge of Georgetown and Murray Harbour. After about two years, having incurred the censure of the Church Courts, he was deposed from the ministry. Thereafter he engaged in agricultural pursuits. For many years he represented Georgetown in the local House of Assembly, and even rose to be, for a short time, Speaker of the House. He

is still a resident of the Island.

The Rev. H. Ross officiated for two years, but joined the Free Church in 1844, after which there was a long vacancy. The Rev. George Harper, M. A., a missionary from the Colonial Committee, ministered for a short time in 1855, and went from this to Demerara. The Sacrament of the Lord's Supper was administered here for the first time by Rev. Mr. Snodgrass, of Charlottetown, in 1854. The Rev. Andrew Lochhead was inducted in 1856. He remained four years, when he returned to Scotland, and was appointed Chaplain of the Penitentiary at Paisley, where he died in 1863.

The Rev. Geo. M. Grant next took charge of the congregation for two years and a half, and, in the energy and success which attended his labours laid the foundation of his own subsequent great usefulness in a more extensive and influential sphere as minister of St. Matthew's Church, Halifax. He was succeeded by the Rev. Alexander McWilliam, now parish minister of Ythan Wells, in the Presbytery of Turriff, Scotland, who ministered here with great acceptance from the last-named date until 1871. The present incumbent is the Rev. Peter Melville, B. D., formerly assistant to Dr. Brooke, at Fredericton,—inducted 4th October, 1871. The congregation in its different branches numbers over 120 communicants, and has 12 Sabbath schools, with 400 scholars. The church at Georgetown was built in 1837, that at Cardigan, seven miles distant, was built in Mr. Lochhead's time. There is a good manse.

## CHAPTER IV.

### NEW BRUNSWICK.

The following extracts from the minutes kindly furnished by Rev. Wm. McMillan, of Saltsprings, are interesting as an authentic account of the first institution of the Synod of New Brunswick and the names of its earliest ministers:

At a meeting of the New Brunswick Presbytery, held on the 12th June, 1835, *inter alia*,

“On motion of Mr. McLean, seconded by Mr. Birkmyre, it was unanimously resolved, that it is necessary and expedient that this Presbytery do now *erect* itself into a *Provincial Synod*, and immediately divide itself

into two Presbyteries, to be called the Presbyteries of Saint John and Miramichi.

It was then moved by Mr. Birkmyre, seconded by Mr. Rankin, and unanimously resolved, that the Rev. Alexander McLean, the senior minister of this body, be the first Moderator of the newly formed Synod, and the Rev. Mr. Wilson was appointed Synod Clerk.”

June 13th, 1835, (no place mentioned),

The Synod met and was constituted. No Sederunt is given, but as the meeting took place on the day subsequent to the day on which the Presbytery resolved to *erect* itself into a Provincial Synod, it is presumed the Sederunt would be the Sederunt of said meeting of Presbytery, viz.: Revs. Messrs. McLean, Wilson, Souter, Birkmyre, Fraser, McIntyre, and Messrs. Rankin and McKenzie, Elders.

The next meeting was held at Chatham, Miramichi, 16th Aug., 1837, “according to adjournment in St. Andrew's Church.”

Sederunt, Rev. Alex. McLean, Moderator; Revs. James Souter, James Steven, Robert Archibald, Simon Fraser and James Hannay. In the absence of Mr. Wilson, Rev. James Hannay was appointed clerk *pro tem*.

The story of the Kirk in New Brunswick differs materially from that in the other Provinces. It is less romantic. The feuds that raged in Nova Scotia between Burgher and Anti-burgher, had no existence here, for the good reason that neither the one nor the other ever effected a permanent lodgment. With the exception of a few scattered representatives of the Irish Presbyterian Church and one congregation adhering to the United Church of the Lower Provinces, the Presbyterianism of New Brunswick was that of the National Church of Scotland. Up to the year 1844 its congregations were supplied by ministers sent out by the Colonial Committee, most of whom returned to Scotland after having served a stipulated time.

Although the shock of the disruption in Scotland vibrated also to New Brunswick, it is worthy of notice, that the Synod suffered no interruption from that cause. When the sister Synod of Nova Scotia became defunct in 1842, the laying on of hands still pertained to New Brunswick, and not a few of the ministers of Nova Scotia came here to obtain the ordination *ad presbyteriam vagam* which they could not obtain in their own Province.

In the one Province, the ministers not unfrequently rose to distinction in proportion as they were enabled to influence masses of the people and attach them to this party in the Church or to that. In the other, success resulted rather from patient continuance in well-doing, and the endurance of great hardships and many difficulties while prosecuting the arduous and too often ill-requited duties of their sacred calling. But there is reason to fear that if in New Brunswick there was less of controversy among the clergy, the gain was counter-balanced by a still more deadly foe—apathy among the people.

#### ST. ANDREW'S CHURCH, SAINT JOHN.

St. Andrew's Church was erected in 1816. The first minister was the Rev. Dr. George Burns, a native of Burrows-towness, Scotland, son of a godly man, John Burns, a collector of customs, and afterwards factor for the ducal estate of Kinnel. He came out to Saint John as the first minister of St. Andrew's Church, entered on his incumbency in May, 1817, and on the 25th of that month opened the new church for divine worship. He returned to Scotland in 1831. He was soon after settled in Tweedsmuir, Peebleshire. Thence he was translated to the Free Church of Corstorphine, near Edinburgh, where he has remained ever since. Though now retired from active duty, he still ranks as the senior minister of the charge, enjoying his ease, often indulging kindly remembrances of his *quondam* Kirk and city of habitation, though bewailing its departed glory while hearing that the structure which used to stand out prominently in its own dignified individuality—the observed of all observers—is now overshadowed by a mammoth tavern! Dr. Burns is the author of a large number of published works. A well-preserved oil portrait, now in the vestry of St. Andrew's, is often pointed to as a pleasing souvenir of his faithful and acceptable ministrations in this place.

The Rev. Robert Wilson succeeded Dr. Burns in 1832, and, after an incumbency of ten years, returned to Scotland. In 1843 the Rev. Andrew Halket was appointed by the Colonial Committee, and he also, at the end of three years, returned to his native land. During the

three years vacancy that followed, St. Andrew's Church was supplied by the Presbytery and occasional Missionaries, among whom was the Rev. William Stewart, now the venerable and respected minister of Hornby, Ontario.

The late Dr. Donald entered on his pastorate here in June, 1849. During his ministry of twenty-two years he was universally beloved and respected. His public ministrations were earnest and powerful, and his influence was a tower of strength among the scattered and struggling churches of New Brunswick. He was ordained for this charge in the parish church of Huntley, and received his degree of Doctor in Divinity from Queen's University, Kingston, in 1861. He died on the 20th Feb., 1871, in the 63rd year of his age. The Rev. Robert J. Cameron, his assistant and successor, was inducted on the eight of June following. The congregation is large, influential, and prosperous.

#### ST. STEPHEN'S, ST. JOHN.

Forty years ago there were two congregations belonging to the Church of Scotland in St. John, but, owing to the adoption, by the Rev. George Wishart, of peculiar views on the subject of baptism, which were contrary to the standards of the Church, the congregation became divided, the minister was deposed, and St. Stephen's Church was sold to defray the debt upon the building. The surplus of \$4400 was deposited at compound interest and given in trust to commissioners appointed by the government, with instructions to erect another church in the city as soon as possible.

The Commissioners made haste slowly. Twenty years passed away without any movement having been made to carry out the terms of the trust. The honour of rebuilding the waste places was reserved for the Rev. George J. Caie, a young native minister of popular gifts and unbounded enthusiasm, who headed the forlorn hope, and, regardless of lions in the way, pushed forward his great work so successfully that in September, 1868, the new St. Stephen's, by far the handsomest church belonging to the Kirk in New Brunswick, was opened for worship, and of it he was inducted the minister on the 23rd July following.

But the credit and the honour of this achievement belong not to Mr. Caie alone. He was favoured by circumstances and nobly backed up by a few large-hearted and liberal men. In twenty years the golden nest-egg had doubled in value; and, when the church was completed, and it was found that there remained some \$8000 of debt upon it, the Hon. John Robertson, who was one of the commissioners, and at the same time a member of the St. Andrew's congregation, at once gave his check for \$3,800, while the heirs of Mr. Duncan, with like generosity did the same to the extent of \$1900. The congregation supplied the rest; and, when Mr. Caie was inducted, his beautiful church was entirely free from debt.

Soon after Mr. Caie's removal the Rev. Donald McRae, formerly of Newfoundland, and more recently of the East River of Picton, accepted a unanimous call to St. Stephen's Church. In his hands the congregation has flourished. Beginning with a promise of \$1500 for stipend, the people raised it at once to \$2000, and have not made that sum the *minimum* either. Along with other improvements they have just placed a very fine organ in the church, at a cost of \$2000.

#### ST. PAUL'S CHURCH, FREDERICTON.

The capital of New Brunswick is a small town of 6000 inhabitants, picturesquely situated on a bend of the river St. John, eighty-eight miles from the city of that name. Fredericton is a quiet unprogressive city, but it boasts of its Province buildings, its King's College, established by Royal Charter in 1828, and its beautiful English cathedral, one of the finest specimens of Gothic architecture in the Dominion.

The history of St. Paul's congregation has neither been very long nor very eventful. The church was erected in 1830, and opened for worship by the Rev. James Souther, then of Newcastle, early in 1831. The Rev. Ebenezer Johnstone officiated in it for a short time, but, not being an ordained minister the congregation was not formally organized till the arrival, in 1832, of Rev. Dr. Birkmyre, who was appointed to the charge by the Glasgow Colonial Society. Dr. Birkmyre continued to officiate till

October, 1841, when he returned to Scotland.

The present venerable and respected minister, Rev. John M. Brooke, D. D., was inducted by the Presbytery of St. John in the month of February, 1843. Dr. Brooke is a native of the parish of Slamannan, Stirlingshire, Scotland. He was educated at the University of Edinburgh, and ordained to the Ministry in 1839, and at the time of the Union was the oldest minister of the Kirk in the Maritime Provinces. At different periods of his ministry Dr. Brooke has been ably assisted in the management of a very large and well organized congregation by ministers, some of whose names will occur in connection with other congregations.

St. Paul's Church is seated for 800 persons, and closely adjoining it there is a good manse, with a valuable piece of ground attached to it. The congregation embraces about 120 families, with over 200 communicants on the roll.

#### NASHWAAK.

The small village of this name is the centre of a group of preaching stations, together forming a large but widely scattered congregation. Chief among the outlying stations are Stanley and Boiestown, respectively ten and twenty-two miles distant from Nashwaak. This settlement lies sixteen miles due north from Fredericton, and is wholly peopled by Scotch farmers, the descendants of soldiers of the gallant forty-second regiment who were discharged at the close of the American War of 1812. The Rev. Daniel McCurdy, of the U. P. Church in Nova Scotia, was the first Presbyterian minister to visit the locality, which he did regularly for nearly two years, and laid the foundation of a congregation who elected, however, to have a Kirk Minister set over them. After long years of patient waiting the Presbytery of St. John sent to them the Rev. Peter Keay, who had been for several years labouring in this Province. The people soon recognized his worth, and gave him a call, in accordance with which he was appointed over them as "resident missionary," in November, 1855. He was a native of Glasgow, received his education at Aberdeen University, and was ordained in Fredericton,

in 1854. His congregation at Nashwaak, at first very small, speedily increased in numbers and christian activity. They completed their church and contributed liberally to the building of a manse on a piece of ground given them by Hon. C. McPherson, of Fredericton. They have had many difficulties to contend with, but large congregations now regularly worship in both St. Mary's Church, Nashwaak, and St. Peter's Church, Stanley, in the latter of which places a fine church was also erected some years ago. In the prosecution of his sacred calling Mr. Keay underwent many hardships and privations, travelling nearly 5000 miles every year in the discharge of duty, acting as preacher and precentor—very frequently as Doctor also, and even as Temperance Lecturer. Mr. Keay was translated to St. Andrew's in 1868, where we shall follow his career to its sad termination.

The present incumbent, the Rev. William Fogo, who came to Nova Scotia as an ordained missionary from the Colonial Committee in 1868, took Mr. Keay's place as resident missionary at Nashwaak and Stanley, and was formally inducted on the 6th June, 1871. Mr. Fogo is an alumnus of St. Andrew's University, Scotland.

#### WOODSTOCK AND NORTHAMPTON.

Woodstock is a flourishing town, beautifully situated on the St. John River, sixty-two miles above Fredericton. It is the centre of trade for a large extent of country. Its population is about 2000.

Sixty years ago the whole of the interior of New Brunswick was a dense unbroken forest, and as the early settlers, who were chiefly from Scotland and the north of Ireland, gradually cut their way into these wilds, they began to feel the want of the ordinances of religion, which they had not the means of supporting. A Mr. Fleming, who was engaged to teach school, was probably their first local preacher, but Mr. Howden was the first "regular minister" who visited them. He was a Congregationalist, at the time officiating in Fredericton, in the congregation that ultimately came to form St. Paul's Church in connection with the Church of Scotland in that city. The Rev. James Hannay visited them a few years later, and received a call, but

he was already under promise to go to Richibucto, where, with his congregation, he became connected with the church of the Lower Provinces. The first "stated missionary" was the Rev. John Hunter, who arrived in the Province, from Scotland, in 1848, and, after temporarily supplying St. Andrew's pulpit in St. John, was sent here in 1849, and laboured for ten years as minister of Woodstock and Richmond. These were disjoined in 1853, Mr. Hunter accepting the charge of Richmond, where he remained till 1859, when he ceased to exercise the functions of the ministry. The Rev. Peter Keay who came from Scotland under the auspices of the Colonial Committee, took the pastoral oversight of Woodstock, to which was then added Northampton, and here Mr. Keay laboured with great diligence and success, until his removal to Nashwaak, in 1855. The Rev. David Stott was next sent by the Colonial Committee to Woodstock, where he remained scarcely two years, when he removed to Canada, and was for some time employed as a missionary at Brantford. He is now ministering in the North of Scotland.

The Rev. J. H. McLardy, a native of the Province, having just completed his studies in Scotland, was appointed by the Colonial Committee as missionary at Woodstock, in 1858. In 1862 he accepted a call, and remained as pastor until 1st January, 1866, when he went to Ottawa as assistant to Dr. Spence, but at the end of a few months he resigned his ministerial status and engaged in teaching. The last enemy overtook him suddenly; he was drowned while bathing in the River Ottawa, in the year 1873.

The Rev. William T. Wilkins, also a native of the province, educated at the University of New Brunswick, Queen's College, and Princeton, was ordained as pastor of Woodstock, in November, 1866. In 1869 he was translated to Truro, N. S., and inducted the first minister of St. Paul's Church on Sept. the second. Before leaving Woodstock he had a very fine new Church erected, although it was not completed for some years afterwards. It may be added that his ministrations in this place and also at Truro, were not only highly appreciated, but eminently successful. He



is now the minister of St. Andrew's Church, Stratford, Ontario. In October, 1871, the Rev. John Moffat, formerly a missionary in Canada, arrived from Hexham, England. He and the Rev. Mr. McKay, a licentiate of the Church of the Lower Provinces, for some time officiated alternately at Woodstock and Richmond, but, towards the beginning of 1872, Mr. McKay, having received a call to Richmond, our charge there was handed over to the sister church—a kind of first fruits of the negotiations for Union then pending. In January, 1872, the Rev. W. P. Begg, a distinguished student of Glasgow University, succeeded Mr. Moffat at Woodstock. His coming infused new life into the congregation, and the church was at once finished and opened on the principle of *free pews*. But he resigned last spring, and the charge is again vacant.

#### RICHMOND.

There is little more to add respecting Richmond, but that a good church, built of the staple commodity of the country, was erected in 1857, during Mr. Hunter's incumbency, and that, after his time, the congregation enjoyed the services of a diligent and systematic pastor in the person of the Rev. James Kidd, a native of New Deer, Aberdeenshire, who upheld the standard of the Kirk till 1869, when he was himself transferred to Ontario, and his congregation to the ministry of the present incumbent, the Rev. Kenneth McKay, formerly of the Church of the Lower Provinces.

#### ST. ANDREW'S CHURCH, NEW RICHMOND.

New Richmond is situated on the northern shore of the Baie des Chaleurs, and geographically belongs to the Province of Quebec, but, being so remote from all other charges in connection with the Church of Scotland in that Province, it was on the 14th July, 1859, transferred ecclesiastically to the Synod of New Brunswick, although it has always remained, *quoad* temporalities, a dependency of Quebec,—that is to say the minister of New Richmond is a beneficiary of the Temporalities Fund.

Previous to 1839 there was no settled minister of the Presbyterian order at New Richmond. "The cause" was up to that time very slimly represented, and

and was content with such occasional services as were rendered by Mr. Stevens of Campbellton, some of the ministers of the United Church of the Lower Provinces, and the Episcopalian clergyman of New Carlisle. At the above mentioned time the Rev. John M. Brooke, now of Fredericton, came from Scotland, and commenced preaching in a small school-house. Through Dr. Brooke's exertions a commodious church was erected in 1840, which soon became the centre of a numerous congregation. But the minister was destined for a still larger sphere of usefulness. In the autumn of 1843 he received a call from St. Paul's Church, Fredericton, which he accepted, and from that time till 1851 the congregation of New Richmond had no settled minister. On the 1st November in that year, the Rev. John Davidson, of New Carlisle, formerly of La Prairie, and now of North Williamsburgh, Ont., accepted a call, and remained till 1858. A three years vacancy followed, and in July, 1861, the present minister, the Rev. John Wells, M. A., was appointed by the Colonial Committee to the charge. In that year the congregation purchased fifty acres of land for a glebe, and have since erected a comfortable manse and commodious outbuildings. In 1867 the congregation numbered 137 families, and 186 communicants. Though somewhat isolated in the winter months, it is on the whole a very desirable charge, and the able ministry of Mr. Wells has been rewarded by internal peace and prosperity.

#### ST. ANDREWS CHURCH, CAMPBELLTON.

This is the most northern town in the Province, situated at the head of the Baie des Chaleurs. It seems to have been the cradle of Presbyterianism in this section of country. Here it was that the Rev. James Steven landed on the 24th October, 1831, and here he laboured with a zeal and success seldom equalled during the long period of nearly thirty-three years. At the time of his settlement there was no Presbyterian clergyman nearer than Miramichi, and for many years, besides regularly supplying his charge proper—Campbellton and Dalhousie—Mr. Steven extended his services to Bathurst and New Richmond, and even as far as New Carlisle and Port

Daniel. The superintendance of so extensive a charge at a time when there were no proper roads, exposed the minister to much hardship and fatigue. He was acceptable as a preacher, and especially happy in his daily intercourse among his people. He ceased from his labours on the 22nd January, 1864, in the 63rd year of his age. Few ministers have worked more faithfully for their Master than Mr. Steven did, and few men made more personal friends.

The Rev. William M. Wilson was sent out to this charge by the Colonial Committee towards the end of 1865, and during the two or three years he remained his labors were highly appreciated. In 1868 he was called to Chatham, where he now is, and was succeeded in St. Andrew's Church, Campbellton, by the present incumbent, the Rev. Wm. Murray. Mr. Murray came from Scotland in 1855 to take charge of the Congregation of Moncton, where he left a durable monument of his zeal and perseverance in the very handsome church which was erected in that place through his instrumentality at a cost of over \$4000. In 1859 we find Mr. Murray supplying Dalhousie and other congregations in the Presbytery of Restigouche. While assistant to Dr. Brooke at Frederickton, he received a call to St. Andrew's Church, Campbellton, and was inducted thereto early in 1869.

In 1871 the congregation numbered 120 families and 150 communicants. The church is seated for about 500, and the manse is beautifully situated.

#### ST JOHN'S CHURCH, DALHOUSIE.

Dalhousie, the capital of the county of Restigouche is a thriving town of 600 inhabitants, very beautifully situated on the Baie des Chaleurs, sixteen miles from Campbellton and 52 from Bathurst. It is necessary to note these distances in order to fully appreciate the extent of Mr. Steven's labors. St. John's Church was erected in 1835 by a few steadfast Presbyterians, foremost among whom were Capt. John Hamilton, of Greenock, Messrs. Montgomery, Stewart, Ritchie, and Dugald Stewart. Capt. Hamilton also presented the church with a very fine bell. Until the year 1855 it received a portion of Mr. Steven's services, whose ministerial labors were after that

time restricted to Campbellton. Various attempts were made to obtain a pastor for this congregation from the Colonial Committee, but without success until the spring of 1855, when the Rev. Alexander Forbes, who has been officiating for a year previously as a missionary, accepted a call and occupied the charge until the autumn of 1858, when he was translated to Inverness in the Presbytery of Quebec. Mr. Forbes now resides in Ontario—retired from the active duties of the ministry. The Rev. William Murray, now of Campbellton, having resigned his charge at Moncton, was called to Dalhousie in January, 1859, and remained till August, 1865. During his pastorate, and mainly by his exertions, a very large and convenient manse and out-buildings were erected, all of which are free from debt. The Rev. James Murray, formerly of Tabusintac, and now the minister of Wallace, N. S., was inducted in November, 1865, and with great fidelity and acceptance discharged the duties of his office until the spring of 1874, since which time the charge has been vacant. It is hoped that ere long a man of God will be found willing to work in this vineyard. It is an important field, and in many respects a most desirable charge. Meanwhile the Sabbath School, numbering about seventy scholars, is well sustained by its indefatigable superintendent, Mr. Geo. Haddow, to whom we are indebted for the foregoing *resumé* of the history of St. John's Church. It may be added that the ladies of the congregation, believing that a new church is very much needed, have taken the matter in hand and through their efforts a considerable sum of money has been realized for this purpose.

#### ST. LUKE'S CHURCH, BATHURST.

Bathurst, the county town of Gloucester, is also a seafaring place, with 750 inhabitants, finely situated on an inlet of the Baie des Chaleur. It is notable for its extensive salmon fisheries. Its history dates from 1818, when it was "located" by Sir Howard Douglas, and was named in honor of the Earl of Bathurst. With the exception of occasional visits from Mr. Stevens, of Campbellton, and some brethren of the Secession Church in Nova Scotia, it was destitute of stated

Presbyterian services until the arrival of the Rev. Geo. Macdonnell who was ordained for this charge by the Presbytery of Lancashire, England, in 1840. He found that a very good church had been erected for his occupancy, and immediately entered upon an active ministry, which continued with increased usefulness for eleven years, when he returned to Scotland, and for a short time was minister of a *quoad sacra* parish. In 1852 he recrossed the Atlantic and became the minister of Nelson and Waterdown, and in 1855 was called to the important charge of Fergus, Ont., where he found full scope for his ministerial capabilities and his missionary zeal. In 1869 he removed to Milton, Ontario, where he died on the 25th of April, 1871. He was the author of several devotional works, which were well received by the religious community. At Bathurst, as elsewhere, his memory is still cherished with respect and esteem.

The Rev. James Murray, now of Wallace, N. S., was inducted to St. Luke's Church in November, 1852, and remained till 1851, when the Rev. James Allister Murray, from Nova Scotia, and lately minister of Lindsay, Ontario, entered on the duties of the charge, which he filled with much acceptance to the people until the spring of 1867. In September of that year the Rev. Frederick Home, now of Buckingham, Ontario, was ordained, having previously officiated as ordained missionary at Black River and Red Bank, Miramichi. Mr. Home is a native of Kincardineshire and received his education at St. Andrew's and Edinburgh Universities. He left Bathurst in 1873. The Rev. Peter Galbraith succeeded him as minister of St. Luke's Church in the following autumn, and was inducted on the 10th January, 1874. He was ordained by the Presbytery of London, England on the 5th May, 1868, being at the time a military chaplain in the south of England. In June last Mr. Galbraith resigned the charge, having received a call from the West Branch of the East River congregation, county of Pictou.

#### ST. JAMES', NEWCASTLE.

The foundation stone of the first Presbyterian Church in Newcastle was laid by Sir Howard Douglas, the Lieutenant

Governor in the Spring of 1825; and the edifice was nearly completed when it was burned down in the great fire of Miramichi.

A new and much finer town soon rose out of the ashes of the old one, and along with it a second St. James' Church was completed in 1829, when application was made to the Glasgow Colonial Society for a minister. Their choice fell on the Rev. James Souter, M. A., who immediately after receiving ordination from the Presbytery of Aberdeen, came out and began his ministry at Newcastle on the 19th September, 1830. In 1843 he went on a visit to his native land, and, obtaining an appointment, he gave in his resignation as minister of St. James' Church. A call was next given to the Rev. William Henderson, who was then officiating at Salisbury, Moncton and Shediac, having been sent to these stations by the Colonial Committee, in August 1841. Mr. Henderson accepted this call and was inducted to the charge on the 21st February, 1844. St. James Church having become too small for the accommodation of the people, it was remodeled and enlarged in 1865, at a cost of \$1200. Mr. Henderson was the pastor of this Church for twenty-four years. In recognition of his ripe scholarship and his eminent services to the church, he received the degree of Doctor in Divinity from Queen's University, Kingston, in 1862. He died on the 6th June, 1868. The vacancy was supplied in 1869, when the Rev. Finlay R. McDonald was inducted to the charge. He became assistant to the Rev. Dr. John Marshall Lang, in the Barony parish, Glasgow, and is now minister of the "Martyr's Church," Paisley. He was succeeded in St. James' Church by the present pastor, the Rev. James Anderson, formerly of Wallace, N. S., and a native of Perthshire, Scotland. The congregation is large, numbering about 180 families, and over 200 communicants.

#### ST. ANDREW'S CHURCH, CHATHAM.

Chatham is a sea-port in the estuary of the Miramichi River, six miles below Newcastle. It is the largest town in the northern parts of New Brunswick, and does a large export trade in fish and lumber. Its population is about 3000.

The first Presbyterian Church was erected in 1815, by adherents of the United Presbyterian order, who had for their minister the Rev. Wm. Thompson. At his death, in 1832, a division occurred in the congregation. The majority were from Aberdeen and Dunfries shires, and, having become clamorous for a Church of Scotland minister, in the name of the Kirk seized the property *vi et armis*, for which aggression, however, damages to the extent of \$800 had to be paid, a sum which went to the erection of St. John's Church, afterwards in connection with the Presbyterian Church of the Lower Provinces, and of which the Rev. John M. Allan, M. A., is now the minister. Since that time St. Andrew's Church has been occupied by six ministers of the Kirk, who are now scattered in many lands, Mr. Johnstone, the first, is said to be living in some part of Ontario. The Rev. Robert Archibald came next from Alloa, Scotland, and was very popular, but, having entangled himself in politics, he shared the fate of some other illustrious men when the *vox populi* turned against them,—so he parted from them. He is now, and has been for many years, the minister of New Monklands parish in Scotland. The Rev. John McBean was the third. After frequent changes home and back again to Chatham, he finally abandoned the field and was reported to have gone to Australia. The Rev. William Stewart, now the respected minister of Hornby, Ontario, was appointed by the Colonial Committee as missionary to the Presbytery of St. John, and ordained on the 22nd March, 1848. After visiting the greater part of the Province and preaching among all denominations he was inducted to this church 1st March, 1849, and ministered *with much acceptance for ten years*—a long period among a people very much given to change.

The fifth minister was the Rev. Chas. S. Ogg, a native of Banchoy, Aberdeenshire, who was inducted on the 14th February, 1861. In his time a large and very fine new church was erected. After a useful and successful reign of seven years, Mr. Ogg emigrated to New Zealand, where he now is, and the Rev. William M. Wilson, whose acquaintance we have already made at Campbellton,

succeeded him in 1868; he also fell heir to a debt of \$2,400 on the church property, which has since been swept away and the congregation is now in a very prosperous condition.

#### ST. STEPHEN'S CHURCH, BLACK RIVER.

This church is situated about fourteen miles from Chatham. The district was early settled by Highland Scotch families, nearly all of whom were Presbyterians. In 1834, the Rev. Simon Fraser arrived in Miramichi, having been sent out by the Glasgow Colonial Society as missionary to these scattered settlements who might require his services. Mr. Fraser's memory is still cherished by the surviving members of the congregations among whom he labored, and to his zealous efforts, Presbyterianism is much indebted for the measure of success which it has met in the northern section of New Brunswick. Black River received a share of services. In 1836, the present church was built, and in 1837, the first elders were ordained. In 1840 Mr. Fraser having fulfilled his engagement with the Colonial Society, returned to Scotland.

In December, 1842, the Reverend Angus McMaster was inducted into the pastoral charge of St. Stephen's and the neighbouring congregation of Kouchibouguac, and remained minister of these places until 1845, when he withdrew from connection with the Church of Scotland. He is at present minister of the congregation of New Mills, in the Presbytery of Miramichi. Since that time Black River has been without a settled minister. It has, however, shared the services of missionaries, who, from time to time, laboured within the bounds of the Presbytery, among whom were the Rev. Robert Falconer and Rev. Frederick Home.

Since August, 1871, the pulpit has been supplied by the Rev. Saml. Russell, who divides his time equally between Black River and Red Bank. A hearty effort is at present being made by the people of Black River to form themselves into a separate and self-sustaining charge, and thus secure the services of a settled pastor. The church, which is very pleasantly situated, is seated for 400, but there is neither manse nor glebe. There are three preaching stations and four

Sabbath Schools in connection with the congregation, and over seventy members on the Communion roll. The number of families connected with the Church is about 100.

#### ST. STEPHEN'S CHURCH, RED BANK.

This church is situated on the N. W. branch of the Miramichi, about twelve miles from Newcastle. It was for a long period a station attached to St. James' Church, Newcastle, the ministers of which generally gave a monthly service. Since August, 1871, the congregation has been supplied with services by the Rev. Samuel Russell, ordained missionary of the Presbytery of Miramichi.

There are two preaching stations in which services are conducted monthly. The church, which was built in 1850, is seated for 200. There is neither manse nor glebe. The number of communicants is fifty, and there are eighty families connected with the congregation.

#### TABESINTAC AND BURNT CHURCH.

These two charges situated in the parish of *Alnwick*, respectively thirty-five and twenty-three miles from Chatham, were originally composed of settlers from the Highlands of Scotland. The first missionary to labour among them was the Rev. Simon Fraser, of whose energy and zeal mention has already been made. During his six years sojourn in the Miramichi Presbytery he had frequent calls to a fixed pastorate, none of which, however, he accepted. The Rev. John McBean seems to have been the first inducted minister of these congregations, and he remained only two years. In 1843 he was translated to Chatham. After this there was a long vacancy, relieved at intervals by members of the Presbytery and Missionaries from Scotland, among whom were Revs. Dempster Wallace, James Murray and Alex. Forbes. The Rev. William McRobbie, sent out by the Colonial Committee, was, at last, inducted, June 18th, 1857, and continued as pastor until September, 1860. He was succeeded in the following year by the Rev. James Murray, the present minister of Wallace, N. S., who continued in the charge until November, 1855, when he accepted a call to Dalhousie.

The charge continued vacant until the arrival of Rev. John Robertson, the present minister, in 1868, he also being sent by the Colonial Committee, to take the oversight of it. He was not inducted, however, until 1871. Mr. Robertson was educated at Edinburgh and Aberdeen.

#### GREENOCK CHURCH, ST. ANDREW'S.

Greenock Church was built in 1821. Some time before this the Presbyterians of St. Andrew's, conceiving that the time had come when they ought to have a sanctuary of their own, had subscribed a sum of six or seven hundred pounds which was exhausted in erecting the frame of the present building, and boarding it in, when Christopher Scott, Esq., a brother of the extensive ship-builders of Greenock, in Scotland, was largely instrumental in its completion. Thus the name is accounted for, and also the emblem of a very large carved Green Oak tree placed on the front of the steeple. The first minister of this church was the Rev. Alexander McLean, D.D. from Rothsay, Scotland, who was appointed in 1825 or 1826, and remained till 1843, when he returned to Scotland, and received a presentation to the parish of Kiltearn, in the Presbytery of Dingwall, where he ministered till the time of his death, only about a year ago.

The Rev. John Ross, formerly of Yarmouth, N. S., succeeded Dr. McLean. Mr. Ross was ordained about the year 1831. He came to settle here in May, 1845, and remained the minister of Greenock Church, until compelled by increasing years and infirmities to resign, which he did in 1867. He died on the 9th April, 1871.

The Rev. Peter Keay, whose name has already been mentioned, came here from Nashwaak, in January, 1868; and continued to discharge his ministerial duties with great diligence and success until his sudden death on the 29th December, 1873. While crossing a railway track at a certain station he was overtaken by a car in motion; by some mishap he slipped beneath the wheels, and was instantly killed.

Since Mr. Keay's death there has been no minister settled in this charge.

## Foreign Missions.

### Minutes of the New Hebrides Mission Synod.

ANELGAUHAT, Aneityum,  
May 25th, 1875.

1. The New Hebrides Mission Synod met this day at Anelgauhata, Aneityum, the station of the Rev. James D. Murray. Present—Rev. Messrs. Inglis, Paton, Neilson, Watt, Milne, Murray, Robertson, McKenzie, Macdonald, and Annand.

2. In the absence of the Moderator, Mr. Goodwill, Mr. Milne, a former Moderator, opened the Synod with praise, reading the Scriptures and prayer.

3. Mr Inglis was unanimously appointed Moderator for the ensuing year.

4. Mr. Murray was elected Clerk of the Synod.

5. Mr. Copeland, of Futuna, was absent. The reasons assigned for his absence were satisfactory.

6. Reports were given in by all those members on whom appointments had been laid at last meeting of Synod. Those appointments had all been fulfilled. The reports were received, and the members thanked for their diligence.

7. The Synod having listened to the reports from the various stations in the mission, express gratitude to God that His work on the whole is in an encouraging condition; but in view of the difficulties to be overcome, urges upon its members continued humiliation before God, and increased diligence, hopefulness, and prayer in the work of the Lord.

8. This Synod having had under its consideration a proposal urged upon it by Rev. Dr. Steel, of Sydney, personally last year, that an institution should be founded upon the island of Futuna for the training of natives of this group as evangelists, having fully discussed this subject, it was agreed that, however desirable such an institution may be, it is, in the present circumstances of this mission, impracticable.

That a copy of this minute be transmitted to Dr. Steel, and that Mr. Inglis be instructed to explain to him our views, either personally or by letter.

9. This Synod is gratified to learn through Mr. Macdonald that it is the intention of the white residents of Havannah Harbor, Fate, to erect a place of public worship there, for the use of evangelical Protestants; that Mr. Hebblewhite has granted a piece of land for the erection of the same, and that it is proposed to vest the responsible trusteeship in the hands of the Moderator of this Synod for the time

being, a missionary connected with this Synod resident in Havannah Harbor, and a European resident there.

This Synod, on behalf of its Moderator and a missionary resident in Havannah Harbor, accepts its share of the responsible trusteeship, instructs Mr. Inglis and Mr. Macdonald to make such arrangements as may be deemed proper and desirable for conducting public worship in English on the Sabbath day, and prays the Great Head of the Church that through the influence of His Spirit, this may be made a means for the promotion of His glory and the salvation of souls.

That a copy of this minute be forwarded to Mr. Hebblewhite, to be by him communicated to the other white residents in Havannah Harbor.

10. This Synod having had under its consideration the subject of obtaining more missionaries, it was agreed for the carrying out of this object, 1st, That the appeal made by this mission last year should be printed along with the annual report this year, and circulated as widely as possible wherever it is likely to be influential; 2nd, That every member of this mission be requested individually to apply urgently in every quarter where he may have influence; and 3rd, That as it is the intention of Mr. Inglis to revisit his native land, he be fully empowered by this Synod to appeal earnestly for men to all the Presbyterian denominations in Scotland, informing them of the history, position, work, and prospects of this mission, and pressing upon them the urgent necessity for sending out more missionaries.

11. That this Synod, after due consultation, being unanimously of opinion that a medical missionary is much needed in this group, and having learned that a young man in Nova Scotia connected with the Presbyterian Church of the Lower Provinces of British North America, possessing the required qualifications, and desirous of being engaged in the foreign field, is near the close of his course of study, resolves to make an urgent appeal to said Church, to secure, if possible, and as soon as possible the services of that young man for this mission. And failing in this, that in accordance with the suggestion of Rev. Dr. Steel, Sydney, this Synod authorizes Mr. Inglis, who is about to return to Scotland to apply to the Edinburgh Medical Missionary Society for a missionary for this group, and that Mr. Inglis fully make known the character of the field and work, and the duties expected of such a missionary.

12. That the Dayspring take her departure from Anelgauhata on the 7th of June,

call at every mission station on her way north as far as Nguna, do whatever business is required to be done, take on board a teacher and his wife at Nguna, land them at Mare, and proceed to Aneityum.

That as soon thereafter as practicable the Dayspring shall proceed on her second voyage, calling at all the mission stations as far as Santo, both in going and returning; and take her departure from Aneityum for Sydney, say about the 13th of August.

That on her return from Sydney, say about the 25th of September, as soon as practicable, she proceed north as far as Nguna, calling at every station, landing passengers, goods, and mails; afterwards, she shall spend from one to two weeks visiting islands to the north of Efate, under the direction of Messrs Milne and McKenzie, and the same length of time on her return voyage, visiting round Erromanga, under the direction of Mr. Robertson, and a similar length of time visiting round Tanna, under the direction of Messrs Neilson and Watt. She shall call at the other stations on her way south, and reach Aneityum, say about the 25th November. On her last voyage she shall call at Mare for two teachers; thence she shall proceed direct to Nguna, and leave that island not sooner than the 1st December, and on her return voyage call at every mission station for mails and passengers, making no delays and take her departure from Anelghat for the colonies, not sooner than the 15th of December.

13. Mr. Inglis asked permission for himself and Mrs. Inglis to accompany the Dayspring in her second voyage round the Islands, and that he may be allowed to detain the vessel twenty-four hours at each mission station, either in going or returning, as he may find it to be most suitable for his purpose, so that in his leaving the mission this year he may return home with as full and accurate knowledge of the state mission as he can possibly obtain.

14. It was recommended to the mission ship Board in Sydney; that the Dayspring, after calling at Sydney at the end of this year, proceed thence to Melbourne, Launceston, Hobart Town, and Adelaide, for exhibition.

That from Adelaide she shall proceed to Sydney for supplies, and take her departure thence not later than the 1st of April, 1876, for Nguna, calling at Port Resolution, Tana, to land Mr. and Mrs. Neilson.

That leaving Nguna, she call at all the stations as far as Aneityum on her way south, landing mails and supplies; thence to return to Nguna, calling on her way the missionaries for the annual meeting of Synod.

15. The overture brought in by Mr. Inglis last year, and left over for further consideration till this year, urging that permission be granted to use the liquor of the cocoanut in the Lord's Supper, instead of the ordinary wines, as is done by many missionaries in the South Seas, was taken up and fully considered, when the Synod decided that it was in expedient to sanction any change at present.

16. Mr. Macdonald having requested permission to get printed in Sydney, at the expense of the British and Foreign Bible Society, a translation of the Gospel by Luke, which he has executed in Efatese, it was recommended to hold over and revise this translation for another year, and in the meantime to endeavor to get printed by Mr. Watt, a small book of parables, or Scripture extracts.

17. It was enjoined upon the brethren on Efate and Mr. Milne on Nguna, that they should meet at least four times during the year, for the purpose of settling matters connected with the alphabet and orthography and grammar, and consult with each other on all points necessary to translations and dialects.

18. The Synod having heard reports from all its members on the labour traffic, is gratified to learn that Commodore Goodenough has taken such efficient measures for putting a stop to the inter-island traffic, and has carried out the letter and spirit of the Kidnapping Act so thoroughly; nevertheless urges upon its members continued watchfulness as to the operation and results of this traffic, and enjoins each of them to report any irregularities that may occur under his observation, to the proper authorities.

19. Mr. Inglis having reported that he expects (D.V.) that the translation of the Old Testament into the language of Aneityum, will be fully revised and ready for the press at the end of this year, and also that the Rev. Mr. M'Dougall, of Rothesay, has been appointed to Mr. Inglis's station, and is expected to be Sydney in August, to meet the Dayspring, the Synod express their thankfulness to God for the prospect that the whole of God's holy word is likely to be so soon opened to the natives of one of the islands of this group, and also that another missionary is on his way hither to take Mr. Inglis's place.

Moreover, the Synod, in accordance with his own wishes, authorise and appoint Mr. Inglis to give up his station in December next, proceed home and make all needful arrangements with the Foreign Mission Committee of the Reformed Presbyterian Church in Scotland, and the Committee of the British and Foreign Bible Society London, for the printing of

two thousand five hundred copies of this translation, to be printed in the same type, and bound in the same manner as the Aneityum New Testament, and the Synod most respectfully, but most earnestly entreat these two committees to do all in their power to further the accomplishment of this important work.

20. That Mr. Paton be authorised to get printed this year in the colonies, four hundred copies of the Gospel by Mark, in English type, and an equal number of the Gospel by Matthew, the following year; and that he make the necessary arrangements with the Foreign Mission Committee of the Presbyterian Church in Victoria and the British and Foreign Bible Society for defraying the expenses of the same.

21. In accordance with the request of the Foreign Mission Committee of the Presbyterian Church of Victoria, it was agreed that the minute in reference to Mr. Paton's visiting Australia be renewed; his stay there to be regulated by his medical advisers and said committee.

22. Mr. Watt was appointed to take the general superintendence of the mission on Aniwa during Mr. Paton's absence.

23. That Mr. Paton be enjoined by this Synod to use every means in his power in the various colonies he may visit, to advance the interests of this Mission, and to procure additional labourers for this field.

24. Mr. Neilson made application to be allowed to proceed with his family in the mission vessel in December to the colonies, to return in April, 1876. The request was granted; and the Synod enjoined upon Mr. Neilson to avail himself of every opportunity during his visit to advance the interests of the Mission.

25. That Mr. Robertson be allowed, if he sees it necessary, to send his boat in the Dayspring to Sydney to be repaired there.

26. That Mr. Watt receive the sanction of the Synod to purchase a new boat, and to apply to his church for payment.

28. Mr. Milne was authorised to proceed with his arrangements for obtaining a new house, the estimated cost of which is about £21.

30. That Mr. Robertson shall prepare the Annual Report of the Mission vessel.

31. That a concert for prayer for a special blessing on this Mission be observed this year by all the mission families on the group, and on board the Dayspring, every Wednesday evening at half-past seven o'clock.

32. That the meeting of Synod for 1876 be held at Nguna, as soon as possible after the arrival of the mission ship from Sydney.

33. The Synod presented an address to the Rev. John Inglis on the occasion of his leaving the New Hebrides.

34. On Friday, the 4th June, the Moderator closed the meeting of Synod with an appropriate address, singing, prayer, and the apostolic benediction.

35. Every sederunt was opened with reading the Scriptures and prayer, and closed with prayer. The greater part of the first sederunt was spent as usual in devotional exercises.

JOHN INGLIS, Moderator.

JAMES D. MURRAY, Synod Clerk.

### Letter from Rev. H. A. Robertson.

PORT RESOLUTION, TANNA,

June 12th, 1875.

Rev. W. McMILLAN, A. M., Sec'y F. M. Committee, Pres. Church M. P., in connection with the Ch. of Scotland.

*Rev. and Dear Sir*.—We are on our way home from meeting of Synod which was held at Mr. Murray's station, Aneityum. Leaving Mr. Murray's station on Tuesday evening last, the Dayspring was off Aname, the station of Rev. J. Inglis, on Wednesday morning, and after a very busy day taking on board a house frame for Rev. P. Milne, Nguna, and a lot of native stuff for Tannese, she sailed same evening for Futuna, where we arrived Thursday morning. We all remained for dinner at Mr. Copeland's, and at 3 o'clock, p. m. we started again for the ship. Mr. Copeland's premises suffered much from the severe hurricane of the 14th of January last. One building was completely overturned, evidently by a whirlwind. Mr. Copeland is busy re-erecting his buildings. They have very excellent and comfortable mission premises at Futuna; but we were sorry to see Mrs. Copeland not looking as well as when we last saw her. Leaving Futuna we beat up in the night to Kwamera, and next (Friday) morning landed Mr. Watt. From Kwamera we had a leading wind for this port and came to an anchor in the evening. Mr. Neilson kindly invited us on shore. We found Mrs. Neilson, Mrs. McDonald and Mrs. Robertson and the children quite well. Mrs. McD. and Mrs. R. were with Mrs. Neilson during meeting of Synod. This morning (Saturday) Mr. Neilson kindly guided a party of us (eight in number) up to the Volcauo. It is distant about eight miles from the mission house, but the sight was well worth the tramp. I will not attempt a description of it. Mr. Neilson, who has been up perhaps a dozen times, remarked to-day that he had never seen it so active. One eruption, while we stood on the basin, scattered the



red hot clumps of lava in all directions some large blocks falling very near us. We all beat a retreat. Those who ran away in a straight line from the volcano without looking overhead were running almost into the falling pieces of hot lava until warned of their position, and some of the rest of us, by keeping a good look-out overhead for the falling huge red-hot hail stones, forgot that the side of the hill was covered with great lumps of old broken lava, until we fell over them and with aching bones were obliged to get up again and continue our flight until we were out of danger. For my part, I may say I am quite satisfied with the Tanna Volcano, and I heard some others of our party express themselves equally satisfied. That was my first visit to it, and unless I change my mind I do not feel very anxious to see it again.

EROMANGA, August 2nd 1875.

*Rev. and Dear Friend*,—I commenced this scrawl at Tanna on our way home from Synod, thinking to send it by way of New Caledonia, but as no direct opportunity presented itself my letter remained unfinished. In May I wrote a very hurried note to you to go by H. M. S. *Pearl*, then getting up steam in our bay for Sydney, but in the hurry did not put it inside my note to Dr. Steele, and it was only after the vessel was gone about an hour that I discovered your note on the table.

The *Dayspring* is going up to Sydney in a few days for Rev. Mr. McDougal of Scotland, who is to succeed Rev. Mr. Inglis in his station at Aname, Aneityum, and this enables us to send away letters, and get down by the vessel in September some fresh supplies for the coming rainy season. The *Dayspring* left this bay three weeks ago for the northern islands. Rev. Mr. Inglis and his wife were on board paying their final visit to the several mission families and their respective stations, as they intend retiring from the mission at the end of this year. They will go up to Sydney by the *Dayspring* in December, and from Australia they will return home to Scotland. They were first seven years missionaries among the New Zealand Maoris, and since then they have been twenty-three years in Aneityum. They were only home once, and that for the purpose of having the New Testament in Aneityumese printed. In all, they have been thirty years connected with this and the New Zealand mission. Mr. Inglis takes home the Old Testament, translated by Dr. Geddie and himself, to have it printed in London. He will edit it as he did the New Testament before. We have been writing

very hard to-day, as we fully expected the *Dayspring* to-morrow morning; and just at dusk this evening I saw a vessel very far out to the North West becalmed, which I feel certain is she. In these circumstances I know my Church will accept at this time of a very brief note by me; and as I expect H. M. S. *Pearl* to call here, I will write by her, and, of course, [D.V.] when the mission vessel proceeds to Sydney at the end of this year.

I duly received your last note, and my letters and report received and published by you since, fully explained the reasons of my long silence.

I also received a very brief note from our worthy Convener, and just the other day a note from the Treasurer, and later still [just a week ago] a long and very interesting letter from my faithful correspondent Rev. John Campbell, of St. Andrew's, Halifax.

The Sacrament of the Lord's Supper was dispensed at this station three Sabbaths ago to 34 persons, namely, 30 Eromangans, 2 Aneityumese, and 2 Europeans. On Saturday previous 9 adults—6 men and 3 women—commemorated for the first time the Saviour's death. There were 5 Church members absent at the time, acting as teachers with missionaries of Nguna and Fate, which makes the number of Eromangan adult Church members 35. Since then another married couple, both Church members, have gone to assist Mr. and Mrs. Macdonald in their work at Havannah Harbor, Fate; and we have sent out again 12 teachers to districts over this island, and next week take another to his old district quite near us. Those 13 teachers do not occupy as many districts, but in some places they are placed down two by two, and on Sabbath go out to as many villages as will hear the Gospel, besides their regular district where they teach and preach Christ to their fellow countrymen. Perhaps from 500 to 540 natives attend Church more or less regularly over this Island now.

We retired from two districts in the rainy season, because the people almost abandoned the teachers, but we occupy two new and much more promising ones. Three school-houses and two large Churches just built here were blown down by the hurricane of 14th January last. The churches are already rebuilt and occupied.

We are all quite well, and trusting that you never forget us or our work, and with our united kind regards to you and your family,

I am, Rev. and Dear Brother,  
Yours very sincerely,  
H. A. ROBERTSON.

## Letter from Rev. J. Annand.

EFATE, NEW HERRIDES,  
July 20th, 1875.

The Rev. P. G. MCGREGOR, S. F. M. B.

*Dear Sir,*—We feel it a pleasure now, after so long a silence, to have another opportunity of speaking to our distant friends. Many of them will be glad to hear from Iririki again, and to know that *all* the inhabitants of that islet are in good health. We had our full share of Fever and Ague during the past hot season, but since our voyage in the "Dayspring," in May, we have been very well.

### REVIEW.

I have no report to give you of great success in our work among the natives. We cannot see any improvement in them yet, except in regard to their treatment of us. In this they certainly have improved, for they treat us with more respect; and they seem to have more confidence in us than formerly. This may seem to you at home a very small thing, but it is a something which we here do not despise. It is as much success as we have any right to expect, considering our circumstances, and the length of time that we have been among them, which is not two years yet, inclusive of twelve weeks absence at two Synod meetings on Aneityum. Then we can do very little yet during the hot rainy season, when the heathen are more engaged in feasting and dancing, and consequently more hostile to the Gospel. The planting season, now beginning, is the best part of the year for our work, as their hearts are then less on their devil worship, and more open to our words.

### IT IS THE LORD'S WORK.

From hints given in some letters, it appears that many at home think that we are somewhat disheartened in the work. Possibly my published letters may have left that impression. I endeavored to give you a true statement of matters here as seen from my point of view. Perhaps I gave too much of the dark side of the picture without giving due prominence to the brighter side. So far as I can yet learn, all that I said, in former letters, was strictly true, except that, we probably underestimated the number of heathen on this side of Efate, as we have since heard of two or three villages that were then unknown to us. However, this time, I wish to write you something more cheering, especially to those who think us discouraged. We have never been discouraged here, and I am happy to be able to say that I never entered

upon any work with more confidence of success than we are doing now. Our faith in the success of the Gospel among these people never was stronger than at present. Your prayers are heard, and they will be abundantly answered in due time. The christianizing of these savages is not the work of a few years, but of many years, so do not grow weary in waiting for reports of great progress; they will come by and by.

### "AND NOT TO BE GIVEN UP"

Why for a moment think of such a thing as giving up this field? Has this mission proved a failure? certainly not. Are the missionaries in the field disheartened and seeking withdrawal? Not one of them; but on the contrary, all are more than usually hopeful.

### MORE MEN WANTED, AND FUNDS AND PRAYER.

We are calling loudly for more men—more laborers for this harvest field. Thousands around us are going down to death without one ray of hope. On behalf of those perishing we call earnestly for help. For the present we must look to you and Scotland for men, because they cannot be found in the Australasian Colonies. Neither is the missionary spirit strong enough there to support even the missionaries who are already in the field, much less can they increase our numbers—that which we now so earnestly desire. The labor traffic is receiving some checks of late, and the planters on these islands are prohibited from getting more men from other islands, which in a very short time will compel them to leave altogether. All things considered this seems to us a seasonable time to plead very earnestly for more laborers. Your funds are low, but could the church at home see the wretchedness and hopelessness of these heathen there would be no lack of money in the Lord's treasury. Christian brethren will you not do more for these islanders? Can you not do more to help us to bring them to Jesus? You know many of our difficulties and dangers, will not some of our fellow-students or others come and share them with us? If our difficulties are great is not the Omnipotent one who is with us able to remove them? In order then, that men and money may not be wanting for the salvation of these heathen, we entreat the whole Church to pray earnestly that the hearts of all may be enlarged—that all "may be filled with the fulness of God;" then shall light arise to these gentiles, and the polyglot isles of the New Hebrides shall join in the songs of the redeemed.

Yours in Christ,

JOSEPH ANNAND.

**Letter of Rev. J. W. McKenzie.**ERAKOR, EFATE, *July 29th, 1875.*

DEAR MR. MCGREGOR,—I have to acknowledge receipt of your welcome favour of February 11th, which although too late for the "Dayspring," was not long after her in reaching the islands. We were beginning to think that you had forgotten us, but from your very sympathizing and encouraging letter we know that such was not the case.

**NOT DISCOURAGED.**

I hope you do not infer from any of my letters that we are getting disheartened in our work. I know that some of them would not be very gratifying to our supporters. We feel grieved that we cannot give you brighter pictures of our success. We are well aware how anxious many of the friends of missions are to hear of the triumphs of the Gospel, of villages and islands won to Christ. But we know too that you want to hear the truth. Besides we have too much confidence in the sincerity of our supporters to imagine that their interest in us and our work can only be kept up by sending them glowing accounts of our progress and prospects. Anything dark that I may have written is not because we are discouraged, but that you may know circumstances, so as not to expect too much of us, and that you may be able to sympathize with us.

**THANKFUL.**

In submitting a report of our work during another year we feel that gratitude to our Heavenly Father should be the sentiment uppermost in our hearts. We have not only enjoyed good health, but have been preserved from the calamities which have visited some of these islands. I refer to the earthquakes and tidal waves. Mr. Murray will probably give you a full account of them so that I need not tell you more about them, but merely add that if such a tidal wave were to visit us as they had on Lifu, we would in all probability be swept away, as our little island is very low.

The hurricane of January, although the severest we have experienced, did very little damage to our premises. Several of the natives' houses were blown down and their plantations injured, but there is no scarcity of food.

**THE WORK.**

The work at our station, although not so satisfactory as we could wish, yet we believe has been advancing. Outwardly at least there seems to be marked improvement at the two Christian villages.

**PANGO.**

The people of Pango have moved nearer us. Their church is now only about a mile

from us. This is a very encouraging feature in our mission work. They are now living in a much healthier place, where they will be less under foreign influence, and more under ours. During the past six months we have had very little annoyance from the "slave traffic."

**THE OUTFIELD—BUFA.**

In regard to Eratap and Bufa we have not been labouring in vain. From the latter village a young man and his wife have lately joined us in order to embrace the Gospel. He is a very promising young man. It is his desire to be a teacher, and for this end he is endeavouring to qualify himself. In addition to attending school he comes to me in the evening to be instructed. He has just told me that he has persuaded his brother and his wife to come here too, and I have no doubt but before long his aged father will follow. Neikaman and Balinga, two of our best men at Pango, go to this village on alternate Sabbaths to preach. I accompany them as often as convenient. When we began to visit them they would rush out of sight. Now a number of them listen with apparent interest, and three of the leading men have told our teachers to continue their visits. Shortly after we settled here they buried a child alive, as its parents did not want the trouble of bringing it up. A few months ago the mother of that child was sick and slowly wasting away. Her husband grew tired of waiting on her, and wanted to wrap her up in a mat and bury her. Several of the natives, however, interfered and prevented him from doing so. I could give you other instances to show you that the Gospel is beginning to exert an influence on them. True it is the day of small things, but small streaks of light precede the dawn.

**ERATAP.**

At Eratap also, the work is in a more hopeful condition than formerly. Some time before the meeting of the Mission Synod we sent old David to that village. We thought that if we could only get him to remain there we would gradually get a hold upon the natives. During the four weeks he was there they frequently ordered him to leave, and threatened to take his life if he did not. (You will perhaps remember that this same people murdered a teacher sent to them by Mr. Morrison.) Two men, however, were favourable to the worship, and built David a small house, for which I paid them. When he was ordered away they kept and befriended him, and they frequently met with him for worship. On a Sabbath morning one or two women accompanied them. But when the rest of

the natives saw that the worshipping party was increasing, they became very much enraged. So one of the chiefs along with a number of armed men came to David's house, cut down his fence, and threatened to kill them all unless he left immediately. These two men seeing they could no longer protect him, advised him to leave, which he did at once. This was a great disappointment to us. We feared that if the door were again shut they would be more opposed to the Gospel than ever. So next morning I went to their village, intending to remain until things should assume a more favourable aspect. I did so much against the will of the Erakor people. They said, "The Eratap people are so bad they will be sure to kill you." On arriving at their village I soon found that my visit was not very welcome. The greater number of them were away in the bush cutting their drums for the approaching feast. I remained until the evening. When they were all assembled in the "foea," (eating house) preparing their kava, I went and spoke to them. By this time, however, I had made up my mind not to remain. Those friendly to David advised me to leave, so I thought it might be imprudent to stay. I asked them if they would be willing to take a teacher when their feasting was over, but the chief said "No, we will never take one," and some of the rest said, "Your chief will pay you if you will get us to take the Gospel." I did not again visit them until I heard of the illness of the chief. I went to see him and found him in a dying condition. He could not even speak to me. That same night he died. I was received in a very friendly manner. It was evident they regarded this as punishment from Jehovah for not embracing the Worship. When I returned from the meeting of the Mission Synod I found that this impression had left them to a great extent. Now, however, they don't forbid us to visit them. Two teachers from Erakor go to their village regularly on Sabbath to preach, and quite a number listen to them.

#### OVER THE MOUNTAINS.

Since I last wrote you I made another tour inland. I went to see a very powerful chief. I had heard that he was about to make an attack on the Bufa people. I remained all night with him and was kindly treated. His village was exceedingly difficult of access, as the path to it runs over a very steep mountain. Several times I was in danger of losing my balance, and had I done so I would have been dashed to pieces. A short time afterwards that same chief was clubbed to death at the village where Mr. Annand and I once spent a night, as described in one of his letters.

The notorious cannibal chief of Initung has died. He was a terror to the whole island, and his death has caused much rejoicing.

#### TRANSLATION.

I have not yet done much in the way of translating. Before the meeting of the Mission Synod I completed the Book of Acts. I am now preparing a Catechism which I hope to get printed at Anelghat when the vessel is away to the Colonies. With our kind regards to you and the Board, I remain,

Yours sincerely,  
J. W. MCKENZIE.

**BAPTISM OF SIX NATIVES.**—The Rev. D. McDonald reports that on August 8th he baptized six converts from the heathen at Havannah Harbour, Fate. They had been under instruction for some time past, and have given good evidence of change. These are the first fruits of the mission on that side of the island. Captain Digby, of H. M. S. Sappho, with sixty of his men, attended Divine Service in the new Church on that day.

## Home Missions.

Report by Mr. Alex. Stewart, Catechist.

To Rev. G. M. Grant, Convener H. M. Board :

DEAR SIR,—You are aware that the first six months after I came to Nova Scotia were spent in Pictou, attending the Academy. The session closed at the end of April. I began my mission work about the first of May.

It was arranged at a meeting of the Session of the Pictou Church that I should hold a Gaelic meeting every Sabbath day after the English service. On the first Sabbath of May these meetings began. The average attendance the first month was about fifty. This number steadily increased until the end of July, when our average attendance was over 150. During the week I visited families residing in the country, and held three meetings every week in school houses or dwelling houses, as it best suited the people. These meetings were all well attended. On my first going among the people of Pictou Island I found that my work was rather

difficult, owing to some making light of religious ordinances. It was no wonder that they did so, because there used to be only one English sermon preached there during the whole year, and some of the people have seldom heard the Gospel preached in their own Gaelic language since the Island was inhabited sixty years ago. The services held in the Church in Pictou ended on the 1st of August. After that my whole work was devoted to the country. My district was divided into six sections, viz.: Loading Ground, or Fraser's Point, Sandy Cove, Scotch Hill, Carriboo, Carriboo Island, and Pictou Island. On the mainland I held two meetings during the week, but on the Island I usually had five meetings every time I went there, which took place every month. It pleased God to bless these meetings unto many, and the attendance steadily increased. The hearty welcome given me by the people, the kindness extended to me in each and all of these places, told me that my labors were appreciated, and I was enabled to overcome all obstacles. I parted with them with a sorrowful heart, not knowing but that some of them would pass away from this earth without having the glorious Gospel of Jesus Christ again. The harvest is ripe, but where are the laborers?

Yours, truly,

ALEX. S. STEWART.

### Notice.

It has been agreed upon by the Board that supplements shall hereafter be paid in all cases on the 30th June and the 31st December, that the civil and ecclesiastical year may be the same.

The following supplements for, as it may be, the current five or four months can be drawn for on the Treasurer, G. P. Mitchell, Esq., any day after the 31st December, Presbytery certificates being forwarded at the same time:—Pugwash, \$60; Wallace, \$54.25; Nashwaak, \$84; Tabusintae, \$84; Black River, &c., \$42. Catechists will be so good as to apply personally to the Convener.

In future supplements will be paid by the Agent of the Church, Rev. P. G. McGregor, to whom also all moneys collected are to be forwarded.

GEO. M. GRANT,  
Convener H. M. Board.

## Presbytery Minutes.

### Presbytery of Pictou.

At the usual quarterly meeting among other business a deputation appeared from the congregation of East Branch, East River, and made a statement regarding their position.

The Presbytery, it appears, has exercised no control over this congregation for some time back, it being understood that they were willing to enter the United Church. Apparently, however, a large majority are now, for reasons that appear to them good reasons, decidedly unwilling to enter the Union in the meantime, and are desirous of having their pulpit supplied by this Presbytery. In these circumstances the Court agreed to meet in St. Paul's Church, East Branch, E. R., on Tuesday, 7th December, at 11 o'clock, the Rev. Mr. McMillan to preach on the Sabbath previous in Gaelic and in English, and announce accordingly to the congregation.

The Court met according to adjournment on the 7th inst., at which meeting an investigation of the circumstances of the disputed points showed—

1. That the people were misled into giving their assent to union, *i. e.*, representations and promises were made that were false and delusive.

2. That they gave union a fair trial and failed.

3. That in consequence of the congregation and Presbytery with which they were about to unite, not keeping faith with them in carrying out the letter and spirit of the resolutions in reunion, they petitioned to be received under the wing of the Presbytery from which they were decoyed away.

4. The prayer of the petition was entertained and supply granted.

5. That the Sister Church was undeceived as to the proprietorship of the Church property—it still belongs to the Kirk.

6. That the congregation were encouraged to look to the Colonial Committee for supplement in the event of their calling a Pastor.

It is due to the Presbytery to state that they did not interfere until approached by petition to meet and hold a consultation with the congregation—the results of which meeting when held are as above.

## News of the Church.

### Nova Scotia.

#### A Thank Offering.

We have just received through the Rev. D. McRae a thank offering for Presbyterian union from one of his former parishioners in St. Andrew's Church, St. John's Newfoundland; the young gentleman wishes Mr. McRae to allocate the money among the most important schemes of the Church, which shall be done forthwith. The donation amounts to \$400.

#### Home Missions.

For five years Bread Creek, Cape Breton has been without a settled Pastor; their last minister was the Rev. John Gunn. During the vacancy the Rev. Mr. Grant, of Lake Ainslie, ministered to them occasionally. Now, however, they are among the vacancies. Nevertheless they are still a united people, patiently waiting for a minister, to whom they are able and willing to give a liberal and hearty support. During the past year, besides paying for ordinances, they raised for missionary and congregational purposes \$900. Also a Manse is in process of erection.

**INDUCTION AT SAINT COLUMBA CHURCH, W. B. E. R., PICTOU.**—The Rev. Peter Galbraith, late of Bathurst, N. B., was inducted to the Pastorate of the above Parish and Congregation on the 30th day of September, by the Presbytery of Pictou in connection with the Church of Scotland. Mr. Galbraith comes to the Presbytery very highly recommended and it speaks well of the good sense of the people of their appreciation of the Ordinances of Religion, and of their great esteem for their newly settled minister that they have unanimously and heartily called him to be their minister, notwithstanding his inability to preach and converse in the Gaelic tongue.

**EARLTOWN** and West Branch River John have again become vacant by the resignation of their late pastor, the Rev. James McColl, whose declining health rendered a change of climate necessary. We hope the vacancy will be but short,

and those congregations will soon again be rejoicing under a "good shepherd" that will "lead them into the green pastures and by the still waters" of the Gospel of Jesus Christ.

THE Rev. James F. Campbell has been visiting the several sections of the Church in the interest of the India Mission to which he has devoted himself, and as one response, showing the interest the people of the Church are taking in the matter, the sum of \$1174.00 has been contributed in voluntary offerings from congregations visited by him. May the work of the Lord prosper in his hands.

**GAIRLOCH** is still among the vacancies—still looking for a "Standard bearer." We hope they may "soon be of one mind," and invite some one worthy of them to become their pastor that they be no longer as "sheep without a shepherd."

### ACKNOWLEDGMENTS.

#### WIDOWS' AND ORPHANS' FUND.

Received Rev. A. W. Hardman's subscription.....\$12 09  
Per D. T. Hislop, Pictou, from Rev. Mr. McKrae, on acc't of Hopewell Congregation..... 15 22  
GEO. P. MITCHELL, Treasurer.

#### PAYMENTS FOR "RECORD."

Rev. J. McMillan, Truro.....\$22 50  
W. Killough, Gay's River..... 3 50  
Rev. G. M. Grant, Halifax..... 17 10  
G. Campbell, Barney's River..... 11 50  
W. Dobson, Tatamagouche..... 3 00  
Neil McDonald, Lake Ainslie, C. B.... 60  
W. Sutherland, Six Mile Brook..... 5 00  
Rev. A. H. Cameron, Ontario, (per J. C.)..... 60

W. G. PENDER, Sec'y.

Halifax, N. S., Dec. 7, 1876.

The Secretary begs to remind Agents and subscribers that the present number of the *Record* closes the volume for 1875, and that all accounts up to date should be settled at their earliest possible convenience.

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# INDEX TO VOL. XIX. (1873.)

	PAGE.
Accounts, Annual.....	Aug. No. .... 113
Acknowledgments, 28, 55, 84, 112, 140, 168, 196, (Aug.) 23, 223, 252, 280, 307	97
Address by Rev. Dr. Brooke.....	(Aug.) 23
Another Missionary, and another Mission-field for our Church .....	302
<b>ARTICLES CONTRIBUTED :</b>	
Baptism, Bible Views of .....	64
Boat-racing .....	231
British and Foreign Bible Society.....	5
Celebrities of the U. S. Pulpit .....	119
Chinese in San Francisco, A Night with the .....	63
Church of Scotland in the Dominion.....	2
Church Service Society.....	67
Disestablishment Movement, Mr. Miall's .....	142
Facheraidh Eaglais na H. Alba, 9, 35, 63, 94, 122, 217	217
Evangelical Alliance, Historical Sketch of the 255	255
General Assembly in the Dominion, Ex- pense of a.....	114
Home Mission, Presbytery .....	285
Home Training.....	120
Liberality .....	8
Manse during a vacancy, The .....	260
Missions, The right view of.....	35
"    Progress in .....	94
Nature, Laws of, vs. Prayer .....	143
Obituary : The late Rev. D. McCurdy .....	32
"    Mr. Gilbert Gordon .....	33
Philosophy to Science, The relation of .....	53
Pictou Presbytery .....	83
Postures during Public Worship.....	233
Presbyterian Delegates, Meeting of, during the sittings of the Evangelical Alliance	266
Religion in Families, Hints on the cultiva- tion of .....	115
Re-union, Presbyterian.....	88
Sabbath Observance Rewarded.....	230
Sermon, Notes of a, on occasion of Centen- nary of Pictou .....	233
Synod, Meeting of, in Montreal .....	184
Theological Colleges .....	91
Topics of the Day, Thoughts on the.....	121
Union, Debate on, in the Synod at Pictou.....	135
"    Examples of the spirit of .....	29
"    Question, The.....	257, 284
"    Rev. Dr. Cook on the.....	191
"    The Proposed.....	226
"    Work of the Joint Committee on, in St. John .....	116
Widows' and Orphans' Fund.....	30
Y. M. C. A. Convention at Truro.....	223
Blind Asylum, Halifax.....	82
Buddhist Preaching in Siam.....	72
Cape Breton, Mission Work in .....	245
Christian Ritual, Principal Tulloch on .....	195
Church, The Prospects of our .....	254
"    A National .....	281
<b>COMMITTEE MINUTES :</b>	
Home Mission Board .....	12, 189, 236, 289
Christian Life and Work .....	263
Dalhousie College.....	135
Does your Scholar understand it? .....	83
Evangelical Alliance in New York, The .....	253
<b>FOREIGN MISSIONS :</b>	
Goodwill, Rev. J., Letter from.....	150, 273
Mrs. " " .....	10
New Hebrides Mission Synod, Minutes of the 38	38
Robertson, Rev. H. A., Letter from.....	73, 152
Home Mission, Synod's .....	113
Home of Christ, The .....	97
Hospital Sunday.....	(Aug.) 23
Illustrations, The Use of .....	252
INTELLIGENCE.....	22, 52, 80, 109, 139, 164, 190
Japan, Communication from .....	280
Labrador and Newfoundland, Cruise to the.....	242, 273, 300
<b>LETTERS TO THE EDITOR :</b>	
On the Widows' and Orphans' Fund.....	36
"    Experience of a Missionary.....	37
"    Supplementing Fund.....	73
"    Need of Missionaries in B. Columbia 146	146
"    Church in Georgetown and vicinity.....	147
Madagascar, Christianity in .....	279
Missionary Labors, Report of.....	(Aug.) 25
MISSIONS.....	213
New Year's Counsel .....	23
NEWS OF THE CHURCH.....	19, 42, 76, 108, 134, 161, 190, 203, 237, 263, 289
NOTES OF THE MONTH.....	48, 109, 137,
NOTICES.....	55, 63, 141, 183, 223, 252, 279, 281
Pastoral Address to our Congregations.....	197
<b>POETRY :</b>	
Humility.....	88
Lines on the death of a friend.....	111
"    "    A. Jean Campbell .....	223
Prayer for the Unconverted.....	251
Prayer Meeting, Laymen in the .....	195
<b>PRESBYTERY MINUTES :</b>	
Halifax, .....	40, 134, 158, 187, 235, 253
Pictou.....	75, 88, 187, 218, 236, 258
Prince Edward Island .....	76, 187, 288
Professing Christ before men.....	84
Queen Victoria at Church.....	99
"Record," The .....	225
"    Circulation of the .....	57
REVIEWS.....	215, 393
<b>SABBATH SCHOOL LESSONS, 14, 49, 77, 100, 131, 180, 192, 220, 246, 277, 304</b>	
Sabbath School Work.....	2
Sabbath School Convention at Charlottetown.....	214
Sabbath Schools, The Halifax.....	55
Scripture vs. Romanism.....	60
Sermon preached at opening of Synod by Rev. James Murray.....	170
Sermon by Rev. D. Ross, Dundee, Ont.....	123
Shepherds and their Flocks.....	25
St. Matthew's Congregational Report.....	(Aug.) 26
Summer? What about the .....	144
Superintendent, The Successful .....	102
Synod, Meeting of.....	113, 169
"    Minutes of .....	Aug. No.
"    Fund .....	85
Synod's Address to the Gov. General.....	(Aug.) 24
Union,.....	(Aug.) 28
Union, Some words concerning the proposed.....	209
"    Minutes of the Joint Committee on.....	179
Unions, Protestant, in the Dominion.....	283
Which is Which?.....	167
Widows' and Orphans' Fund .....	28, 141

# INDEX TO VOL. XX. (1874.)

	PAGE.	PAGE
Accounts, Annual .....	Aug. No.	25
Acknowledgments, 28, 56, 84, 112, 139, 195, 224, 252, 280, 304	252, 280, 304	286
American Churches, Principal Tulloch's Notes on the .....	184, 206, 292	
<b>ARTICLES CONTRIBUTED :</b>		
Gen. Assembly of the Church of New South Wales .....	181	
Home Mission Fund, Synod's .....	68	
India? Why so few Missionaries for .....	66	
Knight, Rev. Wm., Dundee .....	40	
Musquodoboit, A day's work in .....	233	
Ecumenical Council of the Presbyterian Churches .....	205	
Pastor and People—an Address by Rev. W. P. Begg .....	203	
Patronage in the Church of Scotland, The Abolition of .....	148	
Protestant Ladies' College in Halifax .....	201	
Belligion in the Western States .....	290	
Scotch Correspondence .....	5, 69, 149, 254	
Scotland, Revival in .....	94	
Spring Hill Church .....	145	
Synod, Meeting of the Kirk, at Ottawa .....	180	
Thoughts on High Themes .....	182	
Union Question, The other side .....	2	
"    again .....	35	
Universities and Students .....	5	
Widows' and Orphans' Fund .....	205	
Y. M. C. A., Impressions from Conversations of .....	115	
Beneficence, Systematic .....	117	
Benevolence, Wasted .....	84	
Blind Asylum, Halifax .....	109	
Books, Notices of .....	17, 56, 111, 166, 304	
Church of Scotland, Liberty of the .....	195	
Church Attendances .....	284	
Colonial Committee, Letter from the .....	282	
<b>COMMITTEE MINUTES :</b>		
Home Mission Board .....	43, 100, 271	
Foreign Mission Board .....	73	
Dalhousie College .....	124, 279	
Elders, For .....	110	
Election of a Minister of the Church of Scotland by ballot .....	128	
Evangelical Alliance, Meeting of .....	264	
Evangelistic Labours .....	253	
Family Worship .....	138	
Fawleigh Mountain—Report of Labours in .....	236	
Foreign Mission, Our .....	225	
"    Field, From the .....	200	
<b>FOREIGN MISSIONS :</b>		
Goodwill, Rev. J., Letter from .....	12, 190	
"    Mrs., " " .....	15, 191	
Inglis, Rev. John .....	273	
McLean, Rev. A., Convener .....	271	
New Hebrides Mission Synod, Minutes of the .....	6, 100	
Robertson, Rev. H. A., Letter from .....	237, 239	
"    Mrs., " " .....	240	
Steel, Rev. R. .....	274	
General Assembly of the Church of Scotland, 176		
Giving, On .....	55	
Goodwill, Rev. J., Resignation of .....	253	
Greek Church, The .....	118	
He lingered .....	153	
Heathen, The .....	131	
India, Presbyterian Confederation in .....	131	
INTELLIGENCE, ..19, 109, 124, 165, 195, 221, 279, 302		
Japan .....		25
Johns, Miss, Letter concerning .....		286
Keay, Rev. P., Death of .....		1
"    "    Funeral Obsequies of .....		29
"    "    Sermon on the death of, by Rev. G. J. Cale .....		61
Knight, Rev. Mr., and the Church of Scotland, 114		
Labrador and Newfoundland, Cruise to .....	9, 48, 77	
Legislation, Draft Act on .....	233	
<b>LETTERS TO THE EDITOR :</b>		
On the Revival in P. E. Island .....	97	
"    Synod's Schemes .....	242	
"    Magdalen Islands .....	243	
Manitoba Mission .....	129	
McLeod, Life of Rev. Norman .....	110	
McWilliam, Extract of Letter from Rev. Mr. .....	124	
Methodist Re-union in the Dominion .....	229	
"Mutual Eligibility Act" .....	110	
New Hebrides, Rev. Dr. Steele's visit to the		289
NEWS OF THE CHURCH, 17, 44, 74, 102, 120, 161, 192, 214, 246, 278, 298		
NOTICES, .....	56, 139, 168, 224, 225	
Ecumenical Council of Presbyterian Churches, 132		232
Organ of the United Church .....	233	
Patronage Bill, The .....	178	
<b>POETRY :</b>		
In Memoriam—Rev. P. Keay .....	131	
Moneyless Man, The .....	161	
Rest in Jesus .....	54	
Presbyteries, Organization of, in Italy .....	104	
<b>PRESBYTERY MINUTES :</b>		
Halifax .....	70, 93, 151, 212, 270, 297	
Pictou .....	71, 119, 151, 213	
P. E. Island .....	73	
Restigouche .....	72	
St. John .....	99	
Record—Close of Vol. XX .....	281	
Reformed Episcopal Church .....	26, 128	
Reports, The .....	108	
<b>SABBATH SCHOOL LESSONS, 21, 50, 81, 106, 134, 152, 189, 209, 244, 275, 295</b>		
Sabbath School Scholars, For .....	137	
School Movement, The Halifax .....	142	
Scotland, The Awakening in .....	230	
Sermon, Memorial, by Rev. A. W. Herdman .....	85	
"    preached at opening of Synod, by Rev. D. McRae .....	169	
Service for God rewarded .....	167	
Sorrow and Greatness .....	139	
Spain, Missions to .....	231	
Stewart, The Late Rev. G. W. ....	35	
Student, The Earnest .....	201	
Synod, Meeting of .....	141, 228	
"    Minutes of .....	Aug. No. and 256	
"    English .....	188	
Synod's Address, Reply of Gov. General to .....	223	
Thompson, Rev. J. R., Olympia .....	127, 303	
Union, The .....	57, 90, 113, 141, 175	
"    in Cumberland County .....	139	
"    Letter from the Convener of the Colonial Committee on .....	91	
"    Question, sent State of the .....	197	
"    The Minor, Ch. of S. Synod .....	287	
"    among Pre. in India .....	283	
Wesleyans in Scotland .....	111	
Who will have him? .....	56	
Widows' and Orphans' Fund .....	55	



## INDEX TO VOL. XXI. (1875.)

PAGE.	PAGE.
Acknowledgments ..... 28, 56, 84, 112, 140, 168, 196, 224, 252, 280, 303	INTELLIGENCE ..... 25, 52, 82, 110, 139, 165
American Churches, Notes on..... 39	Is the Ruling Elder a Presbyterian?..... 97
Apostolic Principles, Six.....206	Johns, Miss, and her work..... 33
Charity, A Plea for.....116	Letter from Rev. James McColl.....209
Chiniquy, Rev. Mr..... 95	Letters of Revs. R. McMunn and T. Dun- can .....183
Christian Giving..... 60	Literary .....56, 253
Church Building..... 57	Lord's Doings, The..... 88
College, Dalhousie.....136	Manitoba..... 93
“ Protestant Ladies”..... 82	“ College.....210
“ in Manitoba.....210	Massacre in a Presbyterian Church.....137
Colonial Committee, Report of.....187	Ministers' Stipends..... 59
“ “ Important commu- nications from the 2	“ “ in Ch. of Scotland.....120
“ “ on our present crisis 5	MISCELLANEOUS.....166, 228
Congregational Organization..... 31	Mission, French Acadian..... 34
Converts, Words of Counsel to.....144	“ to Africa, Ch. of Scotland.....37, 62
FOREIGN MISSIONS:	“ Work, One Phase of..... 92
Letter from Rev. J. Goodwill.....142	Missionaries, An Appeal for additional.. 96
Letter and Report from Rev. A. H. Robertson ..... 67, 302	Missions, French.....61, 209
Letter from Rev. J. Annand.....301	“ Jewish..... 38
“ “ J. W. McKenzie .....305	“ Notes about.....33
Letters from Miss Johns.....65, 92	“ Notes of Church of Scotland.....154
Minutes of the New Hebrides Mission Synod.....300	“ The British Government's Testi- mony regarding utility of.....147
French Acadian Mission..... 34	Moody and Sankey in London.....146
“ Canadian Mission of our Church in the Upper Provinces..... 61	National Religion, Association for the maintenance of.....131
General Assembly, Minutes of the.....198	New Year Reflections..... 1
“ “ of the Church of Scot- land.....186, 201	NEWS OF THE CHURCH:
“ “ of Canada, Inglis' picture of First.....220	Bay View.....207
Georgetown, P. E. I., A year's work in... 72	Calls .....248, 308
Germany, New Ecclesiastical Laws.....159	Cape Breton..... 20
Goodwill, Rev. Mr.....115	Destitution, Our.....207
“ “ Letter from.....142	Distinguished Visitors.....217
“ “ Return of.....199	New Year Gatherings..... 16
Happy Man, Life of the .....130	Newfoundland .....249
Home Mission Board' .....46, 189, 206	New Brunswick .....21, 49, 107, 135, 163, 194, 221
“ “ collection for..... 6	Nova Scotia, 46, 77, 106, 133, 163, 194, 220 248, 308
Hospital Inci ..... 54	Pictou .....19, 282, 308
How you may know that you are saved...128	P. E. Island.....21, 50, 78, 107, 135, 163
“ I'll nae trust ye”.....167	Report of St. Matthew's Ch. for 1875.....220
Inner Life, The.....154	Report of Mr. E. S. Bayne.....208
	“ Mr. A. W. McLeod.....208
	“ Mr. Alex. Stewart.....306
	Scotland, 23, 81, 108, 136, 164, 196, 222, 251 287

	PAGE.		PAGE.
St. Andrew's, Halifax .....	134	Sermon, Thanksgiving.....	7
St. Paul's Church, Truro.....	47	"    at opening of Synod.....	169
Tabusintac, N.B., Report of Labors in 49		St. John's, N. F., Re-opening of St.	
Upper Provinces, 21, 51, 79, 107, 135, 164,	221, 248	Andrew's Church.....	242
Notices.....	56, 197	Story of the Kirk in the Maritime Pro-	
Obituary— Isabella Cogswell.....	10	vinces.....	227, 275, 283
The late W. Gordon, Esq.....	273	Synod, Meeting of.....	85, 113, 253
Peasant converted, The.....	123	"    Notice to members of.....	113
Persecution of Christians in Turkey.....	149	"    Minutes of.....	Aug. No., 253
POETRY:		"    Fund.....	115
Lost on Schiballion.....	27	"    "    collection for.....	86
Christian Unity.....	53	"    "    at Montreal, Incident at the	
The Herd Laddie.....	83	meeting of.....	183
Death.....	111	Systematic Beneficence, The duty of.....	99
The Passing Bell.....	168	"    Giving.....	156
Prayer, Presbyterian Concert for.....	87	Teaching, Rules for.....	165
Prayer-Meeting, a Model.....	122	Theological Education in the Maritime	
Presbyterian Church in Canada.....	226, 239	Provinces.....	29
Presbyterianism in Truro, Sketch of.....	94	Theological Session.....	220
"    "    China.....	36	To-day.....	141
PRESBYTERY MINUTES:		Union, Basis of.....	188
Presbytery of Halifax.....	13, 45, 105, 133,	"    Legislation with reference to.....	87
	160, 213, 247	"    The General Assembly on the.....	142
"    "    Pictou.....	45, 105, 212, 307	"    Thanksgiving for progress in and	
"    "    P. E. Island.....	106, 211, 247	prospects of.....	114
"    "    Wallace.....	212	Union, Preparatory Arrangements for.....	114
"    "    Victoria and Richmond.....	247	"    The consummation of.....	175
"    "    St. John.....	213, 248	"    Prayer-meeting.....	155
Questioning, A Hint on.....	166	"    Congratulation.....	199
Record, The Monthly.....	142, 281	"    Methodist, His Excellency Lord	
Religious Life in the North West.....	64, 88	Dufferin on.....	93
Revival of Religion in the east of Nova		Unity of the Church, The.....	150
Scotia.....	88, 117	Visitation of the Churches by Rev. J. F.	
Ritualists, A Priest's opinion of.....	111	Campbell.....	200
Sabbath School Associations.....	115	What are the real foes of the Christian	
"    "    Lessons.....	13, 43, 75, 102, 131,	cause?.....	204
	160, 191, 214, 243, 278	Why so?.....	111
		Widows' and Orphans' Fund, The pre-	
		sent condition of.....	225