

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☒ Bound with other material/
Relié avec d'autres documents
- ☒ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- ☐ Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☒ Quality of print varies/
Qualité inégale de l'impression
- ☒ Continuous pagination/
Pagination continue
- ☐ Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- ☐ Title page of issue/
Page de titre de la livraison
- ☐ Caption of issue/
Titre de départ de la livraison
- ☐ Masthead/
Générique (périodiques) de la livraison

☐ Additional comments: /
Commentaires supplémentaires:

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

10X			14X			18X			22X			26X			30X		
									✓								
12X			16X			20X			24X			28X			32X		

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

OCTOBER, 1872.

No. 10.

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

SABBATH SCHOOL LESSONS.

UNIFORM SERIES.

At last meeting of Synod, the Committee on Sabbath Schools was instructed "to confer with the Committee of the Presbyterian Church of the Lower Provinces, with the view of selecting a Scheme of Lessons, which may be recommended for use in the Sabbath Schools of both." Accordingly, a correspondence has been opened with the Convener of the Sabbath School Committee of the sister Church on this subject. Owing, we suppose, to some changes in the social relations of that Rev. gentleman, no answer has yet reached us. From information received from other sources, however, it is not anticipated that there will be any serious difficulty on the part of that Committee; the fact being, that their church has already been using, for the current year, the Uniform Series, known as the "Berean." This matter has been brought before the church thus early, that steps may be taken throughout the different congregations within the bounds

of the Synod to fall in with the Synod's recommendation, as far as practicable.

The series which is recommended for general adoption is that now in course of preparation by the Committee appointed by the great Sabbath School Convention held a few months ago at Indianapolis, and known simply as the "Uniform Bible Lessons;" the Presbyterian interests being most ably represented in that Committee by the Rev. Dr. John Hall of New York. The other members of Committee are of the highest standing in their respective churches. Some of the advantages to be derived from the "Uniform Series" will be seen from an article on that subject, taken from the *Presbyterian*, the organ of our church in Canada, whence it may further be inferred that the new series is being brought forward for general acceptance among the Sabbath Schools there.

Further, to give the readers of the *Record* and Sabbath School teachers an idea of the style of Lessons proposed, we subjoin the first Circular of the Committee.

As the Synod has also enjoined that

their Committee "take measures for the preparation and publication in the *Record* of Notes on the Lessons for the aid of Teachers," it will be the duty of the Committee to see that such notes are prepared by our own ministers or laymen; or, in event of our own supplies failing, to make such selection of notes from other quarters as shall fill the gap for the time being.

T. DUNCAN, *Convener.*

CIRCULAR.

The undersigned are directed by the Committee on "Uniform Bible Lessons," appointed by the late Sunday school Convention at Indianapolis, to make known to the religious publishing houses of the several denominations, and to Sunday school societies, the following decisions thus far reached:—

1. In accordance with the terms of our appointment, the Lessons will be selected from the Old and New Testaments, alternating between them each year.

2. While we are not allowed to extend the proposed course through more than seven years, we doubt whether it can be brought within less than that time.

3. We have decided to begin with the book of Genesis, and, in studying the Old Testament, to make the general order of progression chronological.

4. We deem it important to spend some portion of each year in studying the character and work of Christ. We propose, therefore, to devote half the first year to His Life, as recorded by St. Matthew.

5. During the second year, similar studies will be suggested in St. Mark, and after that in St. Luke and in St. John, in each instance seeking to gain whatever peculiarity of view or design the writer may have had.

6. At a later period we may enter more or less minutely upon our Lord's Words and Works as recorded by these Evangelists, and give special attention to His closing Ministry and Death.

7. As early as practicable we will introduce Lessons on the labours of the Apostles, on the planting of the Church,

and the doctrines of the New Testament as given in the Acts and the Epistles.

8. For the first two years the general plan proposed will be as follows, viz:—

FIRST YEAR.

Three months.....Genesis.
Six months.....St. Matthew.
Three months.....Genesis.

SECOND YEAR.

Three months.... St. Mark.
Three months.....Acts.
Six months.....Moses and Israel.

9. It is decided to present twelve lessons for each quarter, leaving the last Sunday of the quarter for a Review, a Selected Lesson, or the Missionary Concert.

With this general outline of what is proposed, we beg leave to submit the details of the plan for six months of 1873:

FIRST QUARTER OF 1873.

1. The Creation.....Gen. i, 1-26-31.
2. In Eden.....Gen. ii, 15-25.
3. The Fall and the Promise.....Gen. iii, 1-8, 15.
4. Cain and Abel.....Gen. iv, 2-10.
5. Noah and the Ark.....Gen. vi, 13-18.
6. The Bow in the Cloud.....Gen. ix, 8-17.
7. Confusion of Tongues.....Gen. xi, 1-9.
8. The Covenant with Abram.....Gen. xv, 1-7.
9. Escape from Sodom.....Gen. xix, 15-20.
10. Trial of Abraham's Faith.....Gen. xxii, 7-14.
11. Jacob and Esau.....Gen. xxvii, 30-40.
12. Jacob at Bethel.....Gen. xxvii, 10-22.

SECOND QUARTER OF 1873.

1. The Child Jesus.....Matt. ii, 1-10.
2. The Flight into Egypt.....Matt. ii, 13-23.
3. The Baptism of Jesus.....Matt. iii, 13-17.
4. The Temptation of Jesus.....Matt. iv, 1-11.
5. The Ministry of Jesus.....Matt. iv, 17-25.
6. The Beatitudes.....Matt. v, 1-12.
7. Teaching to Pray.....Matt. vi, 5-15.
8. The two Foundations.....Matt. vii, 21-29.
9. Power to Forgive Sins.....Matt. ix, 1-8.
10. The Twelve Called.....Matt. x, 1-15.
11. Jesus and John.....Matt. xi, 1-11.
12. The Gracious Call.....Matt. xi, 25-30.

In the course of a few weeks the Committee will meet again, when the Lessons will be selected for the remainder of 1873 and for 1874. Respectfully submitted,

For the Committee, { J. H. VINCENT,
WARREN RANDOLPH,
JOHN HALL.
New York, May 30, 1872.

At the recent great Sunday school Convention held at Indianapolis, a step was taken which will exercise a vast influence for good over the Sunday schools of America. In this step the Convention

was singularly unanimous and enthusiastic, and from every part of the United States, as well as from Canada, there are indications that the great body of Pastors, Superintendents and Sunday school workers will heartily concur and co-operate.

It has long been felt, that in most schools there was a want of system and completeness in the mode of studying the Bible, and that pupils might pass through these schools without a thorough knowledge of Scriptural truth. After mature and careful consideration, the Convention appointed a Committee of five, representing the five leading denominations, to prepare and select a course of lessons, extending over not more than seven years, which should embrace the whole Bible. The Rev. Dr. John Hall of New York represented the Presbyterian Church on this Committee, and the other members are of equal standing in their own denominations. Since the Convention, two members have been added as representing Canada on the Committee.

The advantages of this Uniform Series will suggest themselves to every reflecting mind, and may be summed up in this, "That they will lead to a more thorough study of the Word of God." It may not be out of place, however, to mention a few considerations in favour of our acceptance of the Uniform Series as a Church, and thereby reaping its advantages in common with thousands of congregations and schools scattered over this great continent.

1. Every scholar will have an opportunity of studying the entire Word of God, alternating in the course of each year between the Old and New Testaments.

2. Many able writers in all the Churches will doubtless prepare the explanatory notes upon the uniform lessons selected by the Committee, the duty of the latter being confined to selection and arrangement of these lessons.

3. As the lessons will be in simultaneous use on the same Sundays all over this continent, they will doubtless form subjects for sermons and lectures in the churches, for reading and study in the family circle, and for explanatory articles in the religious papers of each denomination.

4. This simultaneous study of the same passage in the Word of God may be expected to exercise a powerful sympathetic effect over all who participate in it, and as denominational writers will know that in the other churches able minds are bent upon the same Bible truths, it may be expected that sectarian and narrow-minded views will be held in check or very much softened by the wide publicity given to the comments.

5. Teachers and scholars passing from one locality to another will not suffer by the change, but will be able without interruption to pursue their study of the Scriptures.

6. Schools in remote or destitute localities will be able to reap, equally with their more favoured brethren, the great advantages of the Uniform Series, and of the many aids and helps in the shape of teachers' and scholars' notes, lesson papers, and other modes of explanation which it will undoubtedly call forth.

7. In common with other religious papers, the "Presbyterian" will be able to give monthly notes and explanations on the lessons, either prepared by one of our own Ministers or carefully selected from some other reliable source.—*Presbyterian*.

REV. NORMAN MACLEOD, D. D.

We give our readers the Funeral Sermon preached in the forenoon of the 23rd day of June, by the Rev. Archibald Watson of Dundee, who, our readers will remember, was Dr. Macleod's companion on his memorable journey to India.

The Rev. Doctor having dispensed with the formality of selecting a text, said—I have never had so sad a task to perform as that which is set before me this day. It is a day of sorrow. It is a day on which we are allowed to indulge our sorrow. When you assembled here last Sunday morning, you thought of your minister, and you prayed for him, and trusted that you would soon hear his voice again; and to-day you mourn over his loss, and your mourning is not less but greater when you remember that this loss of yours has stirred the hearts of tens of thousands in this country, in India, in America, and over the world. His ministry was for you, but you did not grudge to share this privilege with others, and all who ever heard his voice or

sought instruction or pleasure in his writings now share with you in the sacred privilege of grief; and the universal expression of regret which has been drawn forth within these few days serves but to confirm you in the consciousness that your sorrow is neither slight nor to be soon healed. On this the first service which is held here after the death of my dear friend, your minister, I do not even make a pretence to preach a sermon to you; and I do not go through the form of choosing a text. I have come rather to give utterance to our common affliction, and to you as his friend, who knew much that was in his heart, and who will be received this day by you as one who can talk about him in a spirit of kindred sympathy, who needs consolation as much, perhaps, as you, and who can only find that consolation in reflecting on his great and good and loving spirit. I am to-day thinking your thoughts, sorrowing with your sorrow, uttering your bitter regrets that I have profited so little by his teaching and his life; and to-day I am also the spokesman of your unfeigned attachment to his memory, of your reverence for his noble and high character, and of your love for his person—a love which is deep and unchanging, and which makes us better men the deeper and stronger it is. There is but one feeling amongst us this day, one common subject for our meditations. I ask no other, and knowing well how he himself set aside all conventionalisms when some great duty lay before him, so I, in that spirit, seek to dwell with you for a little on his character and life. Let the man himself be to us for a time our living epistle, that we may read in him what he has taught us by his example and his words.

No one could know Dr. Macleod for even a short time without discovering his large-heartedness and intense power of sympathy. His capacity of entering into every form and shade of human life and feeling was boundless. It was this large-heartedness which struck you when you first came to know him, and the longer you knew him the more you were struck with it; it seemed to grow upon you. You could not hear him speak for many minutes without discovering it, and as year by year you listened to him and lived with him, you came to think that you had never appreciated it. It was the first and last thing in his character which impressed you—indeed, there were people who, though they could not resist the force of this intense sympathy, yet could hardly believe what they saw and felt, and they sought the solution of their doubts in trying to account for this manifold power by supposing that it could not

be all real. It is impossible, they thought, that any one man can enter into so many phases of human life with a fellow-feeling at once so comprehensive and true. This sympathy was seen in every aspect of his character: in social life, in his friendship, in his reading, in his appreciation of men who differed widely in politics, in theology, in temperament, and in habit. Everywhere he was at home. With the young, with the poor, with the simple, with the weak, he was as one who understood them and who liked them; and in all ranks and classes throughout the kingdom, and in other countries, there are hundreds who can recall his presence and remember how he mingled in their society, and was never reckoned an alien to their tastes or a stranger to their ways of thinking. In sorrow and joy—in your homes, when the dark cloud of adversity or bereavement broke over you—at your wedding feasts, when your hearts were glad—be your circumstances what they might, you found him united with you and with your interests, ready to counsel, comfort, rejoice, and aid you as if, for the time, that were the only centre of his life, and the only way in which it was worth spending his time. I never knew a man bound to humanity at so many points; I never knew a man who found in humanity so much to interest him. To him the most common-place man or woman yielded up some contribution of individuality; everywhere he saw something worth looking at and studying, and you were tempted to wonder which of all the various moods through which he passed was the one most congenial to him, and some might be tempted to doubt whether it was possible to be really genuine and true in any of them at all. How is it possible to disabuse their minds of such doubts and suspicions? It is not in human nature, in even its noblest forms, to preserve every impression in its original force for ever. A nature which is open on all sides, and which is keenly susceptible of impressions, must seem to others less deep—nay, it must at times be less relentive, and there will be an appearance of transitoriness about the emotions which are stirred up. But you never cherished a thought of his want of sympathy with you; you could not. It was given to him—not indeed to him alone, but to him pre-eminently, and as a type of many others—to commend the Gospel to the hearts of men by bringing truths into prominence which had been kept in the background.

No one whose memory can range over thirty years can overlook the fact that, during that time, a great change has passed over the general tone and style of preaching

in Scotland. This change has not arisen from the discovery of any new truth in theology or in the human heart. We have the same Scriptures, with the same divine truths embedded in their pages; we have the same human nature, with its deep cravings and necessities; and hardly one of the facts of religion or of human life which at the present day form the main subjects of pulpit teaching, was doubted or suppressed in the previous generation; but there can be no question that the modes of thought and the proportion which religious truths bear to one another have undergone an alteration in religious discourses during the lives of many of us; and the change in many cases has been so marked that a cry has arisen that a new Gospel is preached, and a new theology has superseded the old. In one sense this is true. You hear much more now than in other days that religion is a life; that salvation means the state of the heart towards God and towards His will; that to be like Christ is heaven, and to be turned away from His Spirit is death; much more now than in other times is the great truth pressed on your attention, that the only way in which divine truth can benefit men is when it is admitted into the soul and when it shines there by its own light, constraining the soul to say out of its deep convictions, "This is what I need, and feel to be true;" much more now also do we hear, and in directer terms, of the Fatherhood of God and the brotherhood of man; much more of life as an education to train us—but none of these things were ever doubted or disbelieved: only their place was different, and their power was different. Other truths, or truths stated in other forms, used to be far more prominent, and the effect of the change, it must be admitted, has been in many cases very much as if a new Gospel had been preached, and a new theology. The thoughts of men have been turned to facts in human life and in divine truth which used to count for little; and by degrees aspects of religious questions which assumed great importance have been eclipsed or suffered to pass away. What ultimate effect this may have upon the religious character of the country, it is not possible at this moment to say; what effect it is working out now is even a matter of dispute; what effect it is intended to accomplish we need not doubt. The direct object of preaching such forms of truth is to make the Christian life a worthier and better thing, and to bring more closely into the fellowship of God.

You know well what was the general bent of Dr. Macleod's teaching from this place; you know what truth or want of truth there was in those charges and in-

sinuations which were made in reference to his theology—"that it was doubtful," "that it was dangerous," "that it was broad." Wherein was it doubtful? and what did it make anybody doubt? The love of God? the grandeur and glory of the will of Christ? the mighty power of the Spirit of God? Did it ever make you doubt that? On the contrary, did you ever feel so much ashamed of your doubts of God as when he taught you of that divine gift which God gave in His Son? And wherein was such teaching dangerous? Did it tend to rob men of any truth which is dear to the heart? did it imperil any holy purpose? did it bring into danger the value of any true or religious conviction? On the contrary, is it not the case that you never valued with half so much sincerity the precious gifts of God to you as when he made you feel how much richer the world was in God's goodness than you had supposed? And wherein was his teaching "broad?" His last speech in the General Assembly—a speech that cost him great thought, that expressed the deepest convictions of his heart, and which was uttered with a profound sense of his responsibility for what he said, and with a profound belief that it would not be understood or received—that speech contained words which form a memorable reply to the charge of broadness in his teaching, when he said, "I desire to be broad as the charity of Almighty God, and narrow as His eternal righteousness." This was one of those sayings of his which lay hold of the popular mind, and which touch the most thoughtful. And it expresses in a few words the two poles of his theology. These two facts both strengthened each other, and modified the effects which the thought of each by itself might have produced. The love of God was to dwell side by side with the righteousness of God; and rightly understood, the love and the righteousness were not opposed, but intertwined; and in his teaching and in his religious life these two mighty truths were his guide and mainstay. All through his teaching you must have traced them, and all through his teaching you may have observed a progress towards his fuller faith in them. What he preached to you was what he had first preached to himself. He preached because he believed, and his faith was grounded not in man but in God. Who that ever listened to him or talked with him could doubt the personal trust he had in God—the loving, brotherly, loyal devotion of his soul to Jesus Christ? In the presence of such a true living faith and love, which of us did not regard our own religion as a thing comparatively meagre and shallow?

In cases of sudden and unexpected death,

one goes back on words and phrases with eagerness as if we could read in them an intimation that the event which has happened was not quite unexpected. Probably we lay too much stress upon such words, but on the other hand it is quite as likely that we underrated their force when we read them, and only came to learn what they meant afterwards. The present sad occasion has suggested to many of us similar. Perhaps he felt more than we can know the approach of his end. And though that feeling was not a prevailing one, we can call to mind sundry hints in his words and acts that it was a feeling which rose up in his mind and found expression. One instance of this I mention, which struck me at the time, and I could not help wondering what it meant. It was in a letter, the last but one which he wrote to me, and is dated the 3rd June, his sixtieth birthday. At the close of the letter he says—"God bless you! We part, but shall meet somewhere and some time, to part no more." We have not met since that parting. May the closing words come true, and be as full of comfort as the bitter words "we part" have brought a sorrow, and are fulfilled in a way which I little dreamt of when I first read them. That he was often thinking of the hour when all labour and life should be ended, we know from other sources than mere hints and stray expressions. Yes, all his plans and facts were carried on with the close of life full in view. Again and again have I heard expressions which brought home to my mind the contrast between his anticipations and the prospects which are before many men. For, whilst the common goal of life to many is an age of ease or rest, his resting-point was in departing from work and life together. But this tone of thinking never darkened life; it did not cast a cloud over his wit or bounding spirits; he knew well that tears and laughter are for a day, and that the great God who laid upon man his burden to carry gave him also his powers of enjoyment, and he claimed the right to indulge in the most sportive vein, not reckoning imagination or humour to be stolen treasures, but gifts of God. And so he could pass from the profoundest questions to topics of the lightest order, with no sense of incongruity or inconsistency, any more than you have a sense of doing something profane when you step for a few seconds out of the dark oak forest into the greensward covered with the daisy and the blue-bell. In the sure prospect of a time when all life's tasks and cares would be ended, he talked and planned, he mingled words of sympathy and kindness, words of solemn weight and warning, with words that woke up mirth in the dullest and most

prosaic mind. All life was sacred to him; not prayer only, not worship only, not religious work only, but music, and story, and song, and art—they were not mere recreations fitting him for something else, they were part of life, of the life God gave him; and I believe that, had circumstances so ordered it, and had his lot been from early years cast elsewhere, he might have earned for himself a name and a place in other fields. All things that he enjoyed, as well as things he did, were regarded by him as sacred, and the thought of coming death, the certainty of its approach, without knowing how near it might be, did not affect either his enjoyment of life or his earnestness in living.

It was to all of us a matter of amazement where he found time for all his work, and how he could set his face to tasks new and laborious as if he had nothing else on hand. Year by year he added to his burdens and cares fresh duties, any one of which would have been to an ordinary man sufficient labour. And how he was able to overtake all his occupations few could understand. Alas! the secret has come out; and it was no secret to those who knew him well, no secret to those who saw him at his desk, and who saw with alarm how for him the day had no night, and the week no pause or rest. It was almost useless to persuade him to seek rest. He carried within him the spirit of unending toil; and place him where you might, he found occupation. Amongst the hills, on the monotonous sea voyage, everywhere the instinct of work was true to itself; and if shut out from one labour, he found another. And it happened to him, as to many other men, that the work which could not be said to belong to any fixed individual fell to him; his power to do it, and his willingness to undertake it, decided the choice; and between midnight and morning I have known him again and again finish tasks which any ordinary man would regard as labour enough for days. He used to say on occasions when men praised him in public, "I like flattery." The words were spoken half in jest and half in earnest. He liked to be understood and appreciated, above all things to be loved; and to be spoken well of by those who really loved him and admired him, was to his warm and loving heart a source of unfeigned pleasure. But no man ever penetrated deeper into the nature and motive of fair words than he. And when he was loaded with compliments of every sort, and when it was supposed that he was accepting the incense which was offered, his keen sense of truth detected the false from the genuine, and he despised it in his heart. Like all public men whose voice and writings could bring any individ-

ual into prominence, he was exposed to many arts which spring out of self-love and cunning. And none could discern with so sure a glance the mere tricks of the flatterer who was bent on his own personal ends whilst pretending to be offering homage. Wherever he went he might have secured any amount of attention, and he never treated lightly or undervalued the kindness of any human being; but his soul turned away from the artificial and self-interested attempts of those who were only courting notoriety or profit under the colour of flattery and generosity. At the root of all his social and sympathetic gifts was the satisfaction and joy he had in being really loved, and that spirit was itself the outcome of his own power to love. He had a great tenderness of heart. Men who saw him only in public associated his name with public business, with eloquence, with open, hearty, unrestrained exuberance of spirits; but they little suspected the far more deep nature which couched beneath, which lay quiet and still, only waiting for the dispersion of the throng and the silence, to come forth and assert its supremacy. No one could have imagined the tenderness of heart which he manifested, and it was accompanied with a thoughtfulness so careful and full. When a friend was sick, he was as minute and sedulous in his attentions as if he had entered into all the details of the disease, and his kindness was as gentle as any woman's. It was impossible that, with such a spirit, he could hurt or offend the feelings or the prejudices of others; and if at any time he ran counter to the wishes of others, whether friends or foes, nothing but a strong sense of duty and righteousness could explain his course.

It has been truly said that he was too great a man to be limited to any single Church. He was too catholic-minded to be an ecclesiastic, in the narrow sense of the word; but he was, with all this, truly devoted to the Church of Scotland. His attachment to her interests was something chivalrous. A comparison which he often used, and which every one who heard him on the platform advocating her Home or Foreign Missions may remember, was this—the Church universal was the army, and his own Church was his regiment. He never forgot the one or the other; he never put the one in the place of the other; nor did he ever forget that the Church was for the nation, and that greater was the whole than the part. But whilst he kept in view the great end of every Church, he was a true and loyal son of the Church of his fathers. He vindicated her place, he rejoiced in her growth, he consecrated his strength and his gifts to her honour. For himself, he was willing to take the humblest room, but as a

representative of the Church of Scotland he would not for an hour give place to any one. His services to the Church have been appreciated by many, but by many more they have never been valued. For years and years in his earlier ministry he spoke and preached and worked for her Schemes, but he was always kept outside. He was allowed to take a rope or an oar in the ship, but he was not called into the councils of the officers, or to put his hand one moment to the rudder. For long years, especially in the Foreign Missions of the Church, he thought and wrote on its behalf without a word or act of recognition. And it was only late in his career that even a nominal place was given to him in that department of church work which is now to thousands, who know nothing of the Church of Scotland, associated with his name. How he served his Church, how he was jealous for her, how he by word and influence warded off injuries direct and indirect, we may come to learn, and perhaps learn too late. But there can be nothing more sure than this, that his personal influence, which he might have wielded for interested ends, was exerted in ways which the people and the clergy could little know to secure her welfare. And all this was done, not as a mere Churchman, but as a patriot; he had no wish to see the Church as an organized society separate herself and her interests from the people. He had no desire to see her thrive apart from the wellbeing of the people. He believed that Scotland really wished the Church of Scotland to be strong, and he as really believed that she could do a work for the people which could not be done by any other Church; and it was this capacity for usefulness and for good which endeared her to his heart, and made him willing and ready to serve her.

The influence which Dr. Macleod exerted on the Church and on society was very great; and it will not pass away with his life. That influence it is difficult to measure, for it was both direct and indirect, and it touched men on all sides. Moreover, it is not easy to separate each man's specific work from the great mass. The great river of life is swollen by a thousand different rills and streams, no one of which can be traced to its source. He lived in an age when many new influences in politics and theology, no less than in science and discovery, arose to recast the forms of human thought and action; and his warm and generous nature responded to these new forces. His sagacity and insight helped him to forecast much that was coming—Long before the heavens were black with rain he predicted the storm, and his constant desire was to have all things in readiness.

He never was taken unawares. Whether it was in small things or in great, he was always ready, he never was late for any journey or engagement; and that forethought in minor matters was but the symbol of his readiness in those great matters which form the duty of the Christian and the patriot in the affairs of human life. His influence was felt when it was not acknowledged. It acted upon human society, and in turn it responded to the movements and forces which were at work in the world. His presence gave men courage, and hundreds fought under the shield of his name who would not otherwise have ventured into the battle of life, most truly did his career show that none of us liveth to himself. Ay, when the narrowminded and the jealous could not comprehend him, and when his generous efforts were received with hesitation, as if it were impossible there could be a generosity so great as his acts, he was most surely laying the foundation of future blessings to the world and the Church. And his influence shall long survive him. For many years his wide and generous spirit will reprove the petty attempts of men to measure all things by their own miserable notions, and for many years the memory of his life shall stimulate and elevate the thoughts of his brethren.

And now all these gifts and powers are taken from us, and he whom we loved so well, and whom we held in so high honour, has ceased to cheer us with his presence and to teach us. We cannot yet believe that he is gone; there was so much living force in him, so much light and warmth, that we cannot believe that it is all dark and cold. As when we shut our eyes after looking on some great orb of light, the image is still before us, so I seem to see him and hear him, and to be influenced by him, as if he were amongst us. One had the impression that, whoever should fail, he would abide—that no mists could gather round that active, ever-working brain—that nothing could stop the movement of that great heart. In his presence I had a sense of being under the shade of some wide-spreading tree which could not wither or fade; and although I often had fears—dark fears—as I observed symptoms of pressure on brain and heart, I always thought that a little rest, a little change, a little breathing of the mountain air, so congenial to his life, would refresh him and restore him. Now, when I read over the tidings that I received, I wonder why I did not take alarm. I felt we needed him—that we could not do without him—that he was a man for our time and for our work—and that he above all others could awaken the torpid, and urge on the lagging, and sustain the hearts of the faithful; and

knowing all this, I felt as if our needs would be the measure of our gifts—as if God would spare us what we could not want. I believe that this extraordinary impression one had of his innate life and inexhaustible resources of mind made one less careful to treasure up his sayings and to record them. If you forgot any thing he said you could ask him again—if you misunderstood anything, you could learn it some other time. It no more occurred to me to transcribe his words and thoughts than one thinks of forming a pool beside a vast river. One lost all sense of needing to store up and preserve his wonderful memories and observations. I felt with him, as a man feels in the broad sunlight, that every new day will bring again the same marvellous floods of light, and I little thought that such a sun would go down so early. But his day had its twelve hours, and during all those hours he was busy, and his work is done. Yes, so far as mere work is concerned, he has more than accomplished his share; he has served his generation before falling asleep. He has all but finished what was dear to his heart. And he has been taken away, not in an hour when he was arranging for the plan of life, but when its purpose was nearly completed. A few years earlier, and how much would his death have lost us. One month earlier, his removal had been even a greater loss to us. To himself personally the desire to vindicate his great convictions on India and on his work in India in the face of his Church, in her supreme Court, was a desire which he longed to have fulfilled. For two years, and especially during the last year, it has been a burden to his mind; and God gave him his desire. Other desires and yearnings he had, which God withheld. But he bowed meekly to the will of his Father; and he saw in the Divine Hand a wisdom and goodness which filled his heart with gratitude and humility. So in one of his latest letters, when numbering up some of his blessings, he said, "How solemn are God's mercies."

I have spoken feebly—I feel it—of some points in the life and character of our beloved friend. I have spoken with some sense of restraint, too, for I have felt that the spot where Dr. Macleod was known and loved, as nowhere else he could be known and loved, was at home. But into that inner sanctuary no stranger's foot shall at this moment pass. It is enough for us to know that there his presence was a glory and a light, now dimmed for ever—a joy and a power which few men can equal. Let us not part with empty regrets. We shall best honour him for whom our bitter tears are shed by taking up the words and lessons of his life; nay, we shall honour him when we have learned to say over his grave, "Even so, Father."

"Not what we will, but what 'Thou wilt.' And knowing as we do that no man dieth to himself, and that our beloved friend and father counted all events in the light of their fruits to God, let us comfort ourselves with words which were a favourite theme of his own—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Articles Contributed.

Astronomy.

THE FIXED STARS AND NEBULÆ.

"The heavens are the work of thy hands,"
Psalm CII. : 25.

NO. VII.

On a survey of the heavens, the fixed stars are distinguished from the planets by the twinkling light they emit, which is caused by the currents of the atmosphere, as proved by the fact that in proportion to the height from which they are viewed the twinkling is diminished. Though a few thousands are only visible to the naked eye, the telescope reveals millions of brilliant specks, each of which is doubtless a sun similar to our own. Indeed, our sun is simply one of the millions of stars of which our island universe consists.

The stars are distinguished by specified degrees of magnitude. Thus the larger ones are designated of the first magnitude, and so on to the sixth magnitude, which are the smallest visible to the naked eye; but stars seen through the telescope only are classed from the seventh to the twentieth magnitude, according to their brilliancy.

The stars are called fixed, not because they are absolutely so, but as, on account of their distance from us, in the case of almost none of them can any change of position be detected by ordinary vision in the course of centuries.

The distance of the stars is ascertained by determining the amount of their annual parallax or displacement in the heavens. Now, the mode by which this is obtained is by placing the instrument in such position that certain stars may pass their meridian each night within its field of view—the telescope being so screwed that any change in its position

is rendered impossible. The diameter of the earth's orbit being 183 millions of miles, it is clear that what we regard as an enormous base-line is thus furnished. Yet so infinite is the distance by which we are separated from the region of the fixed stars, that the space mentioned is a mere point compared with it! Notwithstanding the perfection to which the telescope has, by the exercise of scientific skill, been brought, only twelve stars are known to possess a sensible parallax: and in all the cases yet tried, it is found to be not greater than a second in extent. Assuming, then, that the nearest fixed star to our system has a parallax or displacement amounting to one second, it follows that it is at least 206,265 times the distance of the earth from the sun, or nearly nineteen billions of miles. Light, which travels at the rate of 184,000 miles a second, would therefore take 3 years and 40 days to come from it to the earth! If such be the enormous distance which separates us from the nearest sun to our own, what must be that of the remotest star, whose light is visible even to the naked eye?

It is curious to observe the notions entertained by the ancients of the fixed stars. Pythagoras propagated the idea that each star was a distinct world with its own land, air, and water. The Stoics, Epicureans, and almost all the ancient schools of philosophy, held that the stars were celestial fires fed by igneous matter constantly streaming from the centre of the universe. Other learned men regarded the stars as the spiraculæ, or breathing holes, of the universe.

Many stars which appear to the naked eye as single, are, when viewed through powerful telescopes, found to be double. Only four were known to be of this character till Sir William Herschel, by means of a telescope he had constructed, observed and catalogued above 500 of them—a number which has since been augmented to nearly 6,000. Two stars thus apparently in close proximity may be at an enormous distance from each other, for it is clear that, however remote from each other, if in the same line of vision, they will appear as double. Sir W. Herschel set himself, in 1779, to observe these stars, in order to discover their parallax, but he found, to his astonishment, that, in the case of not a

few of them, there was an orbital motion—thus presenting the remarkable phenomenon of one sun revolving round another in a regular elliptic orbit—stars of this class being designated *binary* stars to distinguish them from optical double-stars, in which no periodic change is discoverable. It is supposed that the period of revolution in some instances is not less than 20,000 years! The double stars are, in many cases, of different colours—these colours being, in not a few instances, *complementary*—that is, the effect of contrast. Single stars of a fiery red or deep orange are not uncommon, but single stars of blue or green are quite exceptional. Where the colours are *bona fide*, the effect upon the worlds by which these stars are surrounded must be peculiar: but, no doubt, the respective colours will be as completely and wisely adapted to the vision of the inhabitants of these worlds, as the white light that streams from our own sun—which, strange to say, is composed of the well-known prismatic colours—is to our sight.

Certain stars are *variable*—that is, they exhibit periodical changes of brilliancy. For example, the astronomer observes a star which is apparently a stranger, not being in any of the catalogues which he consults. This star increases in magnitude till it attains that of the first or second. It then begins to diminish gradually till it entirely disappears—reappearing, it may be, in a few months or years, and presenting the same aspects. Various explanations have been attempted to account for these changes. Some think they may be occasioned by different parts of a globe differently illuminated being presented to us; others attribute the changes to the diminution or total interception of light caused by planets crossing the disc of their primaries, whilst others attribute the changes, in not a few cases, to the interference of clouds which cut off a portion of the stellar light.

There are also *temporary* stars, which appear suddenly, and in a short time fade away. Hipparchus was the first astronomer to notice this phenomenon, which, Pliny tells us, induced him to make his celebrated catalogue of the stars, which modern astronomers find so

valuable, framed, as it was, so far back as the second century before the Christian Era. Tycho Brahe tells us of a remarkable star which lasted from November, 1572, to March, 1574, which was brighter than Sirius, and even rivalled Venus. It is generally thought that temporary stars are, in reality, variable stars.

Sir William Herschel was the first to discover that our sun, which in reality is one of the fixed stars of the milky-way, is in rapid motion towards a given point in the heavens, carrying the earth and the other planets, as well as the comets, as so many brilliant attendants on its glorious course. And what is the rate of its progress? The answer is, 148,400,000 miles annually!

Huggins made a truly grand discovery four years ago—proving that certain stars are approaching, and others leaving our system. The instrument by which this, as well as the rate of motion, was determined, is called a spectroscope. The rays of light passing from the object examined, are, by this ingenious instrument, resolved into a spectrum, whose lines shift their position as the object draws near or recedes—and thus one of the most difficult problems connected with sidereal astronomy was most unexpectedly and beautifully solved. Little did the conceited French Philosopher, Auguste Comte, think, when he said, in 1815, that there would probably never be a science of sidereal astronomy, that in so short a period such rapid strides should be made towards it.

Huggins has discovered that five stars of the constellation called the bear, are receding from our system at the rate of 30 miles per second; and during this year, he has informed us that the well-known star Arcturus is approaching us at a speed of 50 miles a second. But the reader may be ready to say—if these be facts, why are the five stars referred to not visibly diminishing, and Arcturus increasing in size? We answer, on account of their enormous distance. A thousand years of such travel would not either increase or diminish the apparent magnitude of these stars two per cent. In order to convey to the reader an idea of the distance of the sun from the earth, as compared with the distance of Arcturus, it is only necessary to stat

the fact that whilst light travelling at the rate of 184,000 miles a second reaches us from the sun in little more than 8 minutes, it would take 25 years to travel the journey from that splendid star! If such be the distance of a star of the first magnitude, what must be that of one of the sixteenth—assuming that both are equally brilliant? Astronomers answer, 5,620 years!

We come now to notice *Nebulæ*. But what are *Nebulæ*? They are, as the Latin word indicates, clusters of stars not individually distinguishable. Some of them are resolvable by powerful telescopes into stars; others, when viewed through the most powerful telescopes, present the aspect of a luminous species of fog. Not a few astronomers hold that many of the *Nebulæ* are immense chaotic masses of matter in process of formation into suns and systems. The large reflector of Lord Rosse has nearly demolished this theory by resolving into stars many *Nebulæ*, which had previously been regarded as chaotic. The milky-way, or island universe, to which our system belongs, if viewed at a distance equal to that which separates us from the *Nebulæ*, would present precisely the same appearance as one of them. Now, *our Nebula*, or the milky-way, about whose centre the sun is placed, has been completely analyzed, and consisting, as it does, of probably not fewer than a hundred millions of suns, not one fragment of chaotic matter can be detected in it. This fact, in connection with the circumstance of so many of the *Nebulæ* having been resolved into distinct stars by Rosse's great reflector, seems to render what is called the *Nebular theory* untenable.

The reader may remember the writer gave, in a previous article, some particulars about a recent visit which he had made to the Observatory at Albany, New York. On that occasion he had the pleasure of viewing, through the powerful refracting telescope of the establishment, the great nebula in the sword-handle of Orion. This magnificent object was discovered by Huyghens in the year 1656. In its outline it resembles the wing of a bird. In height it is about five and a half degrees, with an irregular base of about four degrees. We may mention that the moon is about

half a degree in diameter, which will convey to readers unacquainted with astronomical measurement an idea of the vast extent of this universe of suns. We say vast, because it is calculated that its light, travelling at the rate we have already indicated, could not reach us in less than 60 thousand years. In the body of the mass of bright foggy matter, are four splendid stars, which are brought out in exquisite beauty by the telescope. These are comparatively near us, and do not form a part of the *Nebula*. Other brilliant orbs bespangle the body of this clustre: but the four specified seem to be in physical union. In the centre of the *Nebula* is a clearly defined intensely black chasm, which is probably an absolute vacuity, or possibly the effect of contrast. The powerful telescopes of the two Herschels could not resolve this cluster into stars, and hence they classed it as nebulous fluid, or chaotic matter; but the six feet reflector of Lord Rosse revealed its true character as an immense universe, consisting of suns innumerable. The sight of this splendid object was worth a journey from Nova Scotia to Albany.

The telescope is next directed to the largest of the fixed stars, as viewed from our world, namely, *sirius*. There it sparkles with a dazzling brilliancy, which at once proves it to be a sun in miniature. It gives light equal to that which would be supplied by 63 of our suns; and though, as we look at it, it appears a near neighbour, yet it is so deeply set in the heavens that its light would speed, for 21 years, at the rate of 184,000 miles a second before it could reach the human eye. As we gaze at it, and admire its splendour, we imagine that it has a clearly defined disc, which is not *really* the case with any of the fixed stars, as proved by the fact that when the occultation of a star by the moon takes place, the former is suddenly extinguished, which could not be the case if a real breadth of surface were presented. The stars—all of them—are to us mere points of light without any appreciable disc or surface, in virtue of the immense distance at which even the nearest of them is situated.

But the space to which our remarks have extended compels us to tear ourselves from this fascinating and sublime

subject. The Christian, in view of the extent of God's works, can only find appropriate expression to his feelings and sentiments by adopting the inimitable language of Scripture. We leave our readers to recall some of the sublime passages to which we refer. Yet man is not lost in the immensity of God's works—"Thou hast made him but a little lower than the angels, and hast crowned him with glory and honour."

This is the last of the series of articles on astronomy, and the writer must cease meanwhile from a literary intercourse with the readers of the *Record*, which has been to him at least pleasant, and which he may renew at some future time.

DUNCAN CAMPBELL.

Obituary.

Many of the friends and acquaintances of the late Robert Purves, Esq., of Tata-magouche, have been somewhat disappointed that hitherto no notice of his death has appeared in the pages of the *Record*, inasmuch as he, in former years, rendered valuable services to the interests of our beloved Zion. The reason for this omission is, that, for some years previous to his death, he lived in Tata-magouche, where we have no resident minister. We now seek to make amends for this neglect by giving expression to the sorrow and sense of loss his death caused to his many friends.

Some years ago, he did business in Wallace, and took an active part in the organization of our congregation there, and in building the tasteful and commodious church-edifice in which the congregation now worship. During his connection with Wallace congregation, he held the office of Trustee; and at the first meeting of the congregation after his death, they placed on their records a minute expressive of their appreciation of his valuable services, and their deep sympathy with his sorrowing widow and children.

His talents for business, combined with kindness and affability of manner, made him a useful and desirable member of society. Into the discharge of the duties of a magistrate—which office he held for many years—he carried the same qualities. His legal knowledge and sound judgment made him a good counsellor

and judge; and which, tempered by a love of peace, enabled him often to settle the disputes of angry litigants, and save them expensive processes at law, and the consequent life-long heart-burnings. In this capacity he will be much missed by the community among whom he resided.

His interest and sympathies in the welfare of our church, were large and intelligent. Our ministers who enjoyed the generous hospitality which he so willingly extended to them as often as they had occasion to visit his house, and who found him entering with such marked intelligence and zeal into all the schemes of our church and the cause of Christ generally, regarded him as an enjoyable companion and true friend. Narrowness and bigotry, together with their fruits of shams and make-believes, he abhorred with a hearty hatred. Indeed, so much did he fear hypocrisy that many of his friends often felt his denunciations too sweeping and severe. This failing, however, which leant to virtue's side, made him a keen searcher for, and an approver of, the real and true. What he believed was, that a man's justice, kindness, generosity, love and self-sacrifice, declared with more impressive eloquence than any words, his love for and similitude to Jesus of Nazareth.

His last illness was lingering, though not very painful. This gave him an opportunity to think, read and pray. The approach of death he at first regarded with some uneasiness. He desired to live a little longer, so that he might have a further opportunity to do something more for the cause of the Gospel. His dying regret was that he had done so little for Christ in the world with those talents of head and heart and hand which had been bestowed on him by the Giver of all good. Alas! to how many a soul does the approach of death bring a kindred sorrow. As his end drew nearer and nearer, he became more reconciled to the will of the Almighty, and more profuse in his thanks for the many undeserved mercies he had received. And when his feet touched the cold, dark waters, his eye became more firmly fixed on the Saviour, and we have reason to say that he passed through with that trust whose language is, "not my will, but thine be done. O Lord!"

J. A.

Do nà Gaidheal Eaglais na H-Alba.

Mo Chairdean ionnmhuinn, is bochd leirn nach 'eil paiper naigheachd Gàilig air an clobhualadh anns a Mhòr-roinne seo; ach do bhrìgh 's nach 'eil tha e feumail gu 'm biodh ni-éigin air a dheanamh airson eolas nan naigheachdan a thoirt dhoibh-san tha labhairt an cairnt briagh, blàth ar sinnsearaibh. Nis, tha sinne tòiseachadh air naigheachdan a chur 'sa Ghàilig anns an *Leabhar-Cùmhne* seo, agus tha e ro-chaoimhneil dhe na luchd-ullachaidh an cothrom-sa 'thoirt dhuinne; agus tha sinne an dòchas agus an làn earbsa gu'n cuidich gach Gaidheal a ruigeas an leabhar seo sinn, mar thubhairt Donncha Biorach, "le 'm pinn, le 'n cinn, 's le 'n sporran."

Tha mòran de na Gaidheala' gearran mu fàilnachadh cumhachd eaglaise na h-Alba, agus mu na roinnean tha eadar ise agus na h-eaglaisean Priosbatoirianach eile.

Nis, mo chairdean, fìor luchdleanmhuinn eaglais ar sinnsearaibh, eha-n 'eil bun 'sam bith aca airson an ceud gearran. Cha-n 'eil eaglais na h-Alba fàilnachadh. Tha e fìor, mo thruaighe! ro-fhìor nach 'eil sibhse anns na dha mhòr—roin seo a deanamh mar 's coir dhuibh airson an eaglais aosda seo; ach is beag an roinn de 'n t-saoghal Albainn Ùr no Brunsuic Nuadh!

Anns an t-Seann Duthaich tha cumhachd an eaglais cho mòr 's bha e riamh; agus tuilleadh air sin, tha ministearan cho ainmeil agus diadhaidh innte is bha innte riamh o laithean Iain Nocs beannuichte. Tha e fìor gu bheil naimhdean aice tha 'g radh gu bheil i lag agus millte; ach cha-n eagal di a chiad da-là seo, tha i slàn fallain agus coma leam co theireas nach 'eil. Cha robh riamh Ard-sheanaidh aice anns an d'robh ni 's mò co-chordadh a measg na ministearan no bha aice 'sa bhliana seo féin.

Tha aonan 's aonan dhe seirbhiseich an Tighearn a' dol do'n dachaidh bhuain—chum taigh Athar-san—agus fàgail doilgheas dhoibh-san tha 'gluasad' san fhàsach fathast. Agus cha-n e a's lugha dhiù sin an t-Olla Tormaid Mac-Leoid. Chaochail an duine ro-ainmeil sin, agus is fàoin duinne a bhi sealltuinn airson a leithid airson iomadh bliana fathast.

Ach ged dh' fhalbh iadsan cha d' fhàg an Tighearn é féin gu 'n fhianuis fathast—tha e togail suas aonan an déigh aonan chum a ghloire féin a craobh-sgaioleadh feadh an t-saoghal; agus cha-nannann an Eaglais na h-Alba tha iad seo ni 's goinne. Gu robh a h-uile gloir ri Dia agus gu ma maith a bhios eaglais-san a h-uile là a chi 's nach fhaic.

Chi sinn mu dheibhinn na roinnean a rist. S. L. G.

Presbytery Minutes.

Presbytery of P. E. Island.

*St. James' Church, Charlottetown, }
25th September, 1872.*

The Presbytery of P. E. Island being duly assembled, was constituted with prayer. Sederunt: Rev. T. Duncan, Moderator; Revs. A. McLean, J. McColl, P. Melville, and — Moffat, Ministers; and Messrs. Kennedy, Finlay, McEachern, and Martin, ruling Elders. The Rev. J. Campbell of St. Andrew's, Halifax, and the Rev. J. W. Fraser of Roger's Hill, Nova Scotia, being present, were cordially invited to sit and deliberate with the Presbytery.

Rev. Mr. Duncan reminded the Presbytery that this is the time for electing a new Moderator for the ensuing year. He therefore resigned the office, and nominated the Rev. Mr. McLean as his successor. Rev. Mr. McLean being called, took the chair accordingly.

The Moderator elect then asked for the report of the meeting at DeSable anent the Rev. Mr. McColl's salary. Mr. McEachern stated that no report had been formally made, but another meeting was called, at which Mr. McColl was present. Rev. Mr. McColl then stated that he had received payment of a considerable amount of his salary since last meeting, so that matters now stand in a hopeful condition. The Presbytery thereupon expressed its gratification in view of the very considerable spirit and energy of the congregation.

Rev. Mr. McColl also asked for a meeting of Presbytery in October, anent a call to him from Earltown eongregation, N. S. The Presbytery authorised

the Moderator to call a *pro re nata* meeting when required.

Mr. Kennedy asked for a conference of Presbyteries anent the *Presbyterian* newspaper, to arrange regarding its transfer to the new Joint Stock Company. This was agreed to; and the Clerk wrote to the sister Presbytery accordingly, requesting a meeting this evening in Zion Church.

On enquiry, Rev. Mr. Campbell explained the causes why the *Monthly Record* was not sent of late to DeSable, by which many have been disappointed. He urged the employment of timely means to restore and extend its circulation there and elsewhere. The Presbytery received the information, and recommended the measures proposed.

A letter was received from Rev. G. W. Stewart, Sterling, that the supplement of his salary from the H. M. Board for four months is still unpaid. The Clerk was directed to represent this application to the said Board.

Enquiry being made regarding the congregations of St. Peter's Road and Brackley Point Road, Mr. Martin stated that nothing had yet been formally done regarding the settlement of Rev. Mr. Moffat, but that each of those congregations is ready to guarantee £75 cy. as its share of his stipend in prospect of his induction among them. The Presbytery, considering the necessity of further exertion by those congregations, resolved to hold a Presbyterial visitation of the church at Brackley Point Road on the 30th October prox., and at St. Peter's Road on the 31st, both meetings to begin at 7 o'clock p. m. Rev. Mr. Duncan was requested to preach at those churches on the 27th October, in exchange with Mr. Moffat, and to announce the visitations.

A Committee was named to confer with Rev. G. W. Stewart, who has been absent from several meetings of Presbytery; and after some additional matters of moment had been solemnly considered with fervent prayer and anxious deliberation, the Presbytery adjourned to meet at St. Andrew's Church, Brackley Point Road, on the last Wednesday of October, at 7 o'clock, p. m.

Closed with the Benediction.

P. MELVILLE, *Clerk*.

Abstract of Minutes of Halifax Presbytery.

SESSION ROOM, ST. ANDREW'S CH., }
Halifax, Sept 11, 1872, 3 p. m. }

At which place and time the Presbytery met, and was constituted by the Moderator. Sederunt:—Rev. Mr. Wilkins, Moderator; Rev Messrs. John Campbell and John McMillan, Ministers, and Mr. J. S. McDonald, Elder.

Communications were received from the Treasurers of Musquodoboit and Truro congregations, asking for their usual quarterly supplements. Granted.

The usual annual allowance of \$50 was granted to the Clerk of Presbytery.

The Moderator having tendered his resignation of the charge of St. Paul's Church, Truro, it was agreed that Rev. J. F. Campbell be appointed to conduct Divine service in St. Paul's Church, Truro, on Sabbath, the 15th inst., and intimate the said resignation, citing the congregation to appear in their own interests at a meeting of Presbytery to be held in the said church, on Tuesday, the 17th inst., at 3 o'clock, p. m., at which time and place the Presbytery now agreed to meet.

Agreed to meet to-morrow evening in St. Andrew's Church, for Presbyterial visitation. Closed with prayer.

DANIEL MCCURDY, *Clerk*.

ST. ANDREW'S CHURCH, HALIFAX, }
12th September, 1872, at 7 p. m. }

The Presbytery, by appointment, for visitation, met and was constituted. Sederunt:—Rev. W. T. Wilkins, Moderator; Revs. J. Campbell, John McMillan, J. Fraser Campbell, Ministers, and J. S. McDonald, Elder.

Application was received from Chairman of Trustees, Richmond, for supplement due to Sept. 30. Rev. Mr. McMillan stated that the Treasurer, Mr. W. H. Bauld, had informed him that the funds were nearly exhausted.

It was agreed that Rev. Mr. McMillan ask the questions in examination of St. Andrew's congregation.

The Presbytery (constituted) then met with the congregation convened for public worship, and Rev. J. F. Campbell preached an appropriate and earnest discourse on Col. 1: 18, (first clause.)

Thereupon the members of the Court took seats on the platform, and Rev.

Mr. McMillan put the questions to the Trustees, Elders and Minister. The responses showed the healthy and hopeful condition of St. Andrew's Church and congregation on this their first Presbyterian visitation.

Inter alia, the following information was elicited:—The church is seated for 600, and cost \$30,000, which has been raised by the people during the past three years, so that the church is free of debt. There is no manse or glebe. Stipend, \$1,200. Whole amount raised for congregational purposes, \$1,502. The congregation is steadily increasing. There are five trustees, elected annually. There are six elders, who visit and assist at prayer meetings. They have a Poor-fund of \$40 annually. In the Sabbath school, there are 29 teachers and 224 scholars; it raises \$140, part for school purposes and part for missions, &c. Collections are made for all Synodical schemes, as follows, for last year:—Young Men's Bursary, \$28; Foreign Mission, \$30; Home Mission, \$12; Synod Fund, \$12. Amount raised for Presbytery Home Mission last year, \$105. Amount raised for Ministers' Widows' and Orphans' fund, about \$500. 60 copies of the *Record* are taken. The Minister's work on Sundays is Service at 11 a. m. and 7 p. m., and superintending Sabbath School at 3 p. m., teaching in it an adult class of 10. He visits every family two or three times a year, and oftener when sick. There are about 75 families. He has two Bible classes; average attendance, 20. There are 100 communicants on the roll, 51 have been admitted by certificate and profession during the past year, several at every Communion from the Sabbath School. Baptisms during the past year, 20, including 4 adults. There is a weekly prayer meeting; attendance, in winter, 50; summer, 25. The most perfect harmony prevails in the congregation.

Presbytery adjourned to meet in St. Paul's Church, Truro, on Tuesday, 17th inst., at 3 o'clock, p. m.

DANIEL MCCURDY, Clerk.

ST. PAUL'S CHURCH, TRURO, }
17th Sept., 1872, 3 p. m. }

Which time and place the Presbytery met, according to adjournment, and was constituted with prayer by the Mode-

rator. Sederunt:—Rev. W. T. Wilkins, Moderator; Revs. John McMillan, John Campbell and J. F. Campbell.

It was agreed that Mr. McMillan act as Clerk, *pro tem*.

The minutes of last two meetings were read and sustained.

Rev. Messrs. Pollok and Stewart of Pictou Presbytery, being present, were invited to sit and deliberate.

With reference to the application from Richmond congregation, it was agreed that the Clerk, besides giving an order on the Treasurer of P. H. M. fund for \$25 of special grant from St. Matthew's Sabbath School, and for the rest of the quarterly supplement as far as the funds will allow, be instructed to make application to the Home Mission Board for the balance. The Clerk was also instructed to give the Treasurer of Richmond congregation the certificate necessary to draw the half yearly supplement from the Colonial Committee.

Rev. Mr. Wilkins gave in his resignation as Moderator. It was unanimously agreed that Rev. J. Fraser Campbell be appointed Moderator for the ensuing year. Mr. Campbell took his seat accordingly.

Mr. J. F. Campbell reported that, according to appointment of Presbytery, he had preached on Sabbath, 15th inst., at Truro, and cited the congregation to appear at this meeting. Presbytery then entered on the consideration of Rev. Mr. Wilkins' demission of the charge of Truro and adjoining stations. Mr. Archibald, Chairman of a meeting of elders and trustees held in the Session Room, on the 16th inst., read a resolution which, without objecting to Mr. Wilkins' resignation, showed the great material and spiritual progress which had been attained through his labours; warmly expressed their obligations for his faithful teaching and example, and his tender care of the sick and dying; and concluded with a prayer for abundant success in his future labours.

The chairman of Trustees also reported that they had fully met their pecuniary obligations to Mr. Wilkins.

Whereupon it was agreed that Rev. Mr. Wilkins' resignation be accepted—the resignation to date from this day,—that the Clerk grant him the usual certificate, and that Rev. Mr. McMillan be

appointed to preach in Truro, on the 29th inst., and declare the pulpit vacant.

All the members of Court expressed their deep regret at Mr. Wilkins' departure—their appreciation of his truly brotherly bearing in all respects towards them, and of his zealous and self-denying labours while minister of Truro—and their earnest hope and prayer that God's richest blessings may accompany him wherever his lot may be cast.

It was agreed to give the Treasurer of Truro congregation the order and certificate necessary to draw supplement up to 17th inst.

The following supply was then granted:—Rev. Mr. Wilkins agreed to occupy the pulpit on 6th October.

20th Oct.—Rev. J. F. Campbell.

3rd Nov.—Rev. John Campbell.

17th Nov.—Rev. G. M. Grant.

8th Dec.—Rev. John McMillan.

Rev. J. F. Campbell, having requested Rev. John Campbell to take the chair, gave a report of his visit for five weeks to Cape Breton. It was agreed that the Presbytery have heard with great gratification Mr. Campbell's account of his labours in that destitute part of the Synod, and request him to prepare a report for the *Record*.*

Adjourned to meet in St. Andrew's, Halifax, on Wednesday, 11th Dec., at 3, p. m. Closed with prayer.

JOHN McMILLAN, *Clerk pro tem*.

* Report crowded out; will appear in the next No.

News of the Church.

A cail has been presented by the congregation of Earltown, West Branch River John and Tatamagouche River, in the Presbytery of Pictou, to the Rev. James McColl of DeSable, &c., in the Presbytery of P. E. Island: and we understand that it is likely that it will be accepted. We are sorry that Mr. McColl is leaving so desirable a field as that of DeSable, and the many stations formerly ministered to by that most extraordinary man and minister, the late Rev. Mr. McDonald; yet, on the other hand, we are glad that Earltown, West Branch and Tatamagouche are to cease

to be vacancies; and, judging from the hearty nature of the call and accompanying documents, we have high hopes for the future of the congregation. At the same time, we hope that the people of DeSable, &c., will wait patiently, and the Lord will soon raise up another pastor for his own flock in their midst.

Pic-Nics.

In former years St. Matthew's, St. Andrew's, Richmond and North West Arm Sabbath Schools were united in their annual Pic-Nic. This year each held its own separately. Notices of the first two have already appeared. Richmond, North West Arm, and Goodwood Sabbath Schools held their pic-nics during September. All were favoured with delightful weather, and were presided over by their Pastor, and their respective Superintendents, Messrs. Lindsay, Menzies and Herdman. Rev. T. Cumming was present at North West Arm, and thus added to the day's pleasures and benefits. The first was held in the grounds of Mr. Merkel, the second in those of Mr. Hosterman, and the third in those of Mrs. Drysdale, to all of whom the hearty thanks of the Schools are due. Special thanks are also due Mr. Creighton, in Richmond, Mr. Hosterman in North West Arm, and Mrs. Drysdale in Goodwood, for their most praiseworthy efforts, but when thanks are due so many, it seems almost invidious to mention names. The charming weather, the abundant supply of substantial food and of dainties, the pleasant games, the unbroken harmony, the kind attentions of scholars and teachers, together with hymns, addresses and prayers, rendered each a season not only of great enjoyment, but, it is trusted, of profit, both physical and spiritual. J. F. C.

Pic-Nic of St. Matthew's Church Monday Evening Bible Class, Halifax.

One of the most interesting classes in connection with St. Matthew's Church, is its Monday Evening Bible Class. It is composed of adults of both sexes, and on its roll are to be found the names of the young merchant and his clerk, the lady and her servant, with a fair representation of the regiments temporarily

stationed in Halifax. As the class is quite distinct from the Sabbath School, it was resolved that it should have a picnic of its own. The place selected was on the grounds of Mr. Lawson, North West Arm, kindly given for the purpose. Providence favored with delightful weather. Carriages and boats were provided to convey the members and guests of the class to and from the grounds, and when evening came, after games, rambles, hymns, addresses and prayer, the Pic-Nic was declared one of the best, if not the best of the season.

Rev. Mr. Cumming presided, and Rev. J. F. Campbell, Mr. Lindsay, and Mr. D. Campbell, all of whom are, or have been privileged to lead the class, were present and took part in the pleasure and work.

ONE WHO WAS PRESENT.

THE Young Men's Bursary Committee will meet (D. V.) in St. Paul's Church, Truro, on Wednesday, twenty-third (23rd) day of October, at 11 a. m. All applications for assistance for the current year must be in the hands of the Convener on or before the 21st October, and new applicants will please compare personally before the Committee on the 23rd October. W. McMILLAN.

Convener.

Truro.

This congregation is again vacant. Rev. Mr. Wilkins has resigned the charge thereof, and intends soon to leave the bounds of the Synod. His departure is very much to be regretted, for we can ill afford to lose any of our ministers. During the rather more than three years of his pastorate in Truro, Mr. Wilkins laboured most zealously, and, with the blessing of God upon his labours, the congregation revived and prospered. At the beginning of his ministry the Communion Roll stood as follows:—

Truro and adjoining stations.....	17
Folly Mountain and Mines.....	16
Total.....	33

Now the number is about doubled. This is a good idea of the increased spiritual life of the people. Then again, their contributions have been large—

larger than ever before. In addition to paying punctually the stipend promised, the Trustees raised, and expended in liquidation of debt, in repairs, &c., the large sum of over \$1400. About \$200 have been raised and spent in connection with the Sabbath School—chiefly for books, papers, &c.

But as these sums were spent upon themselves, we must look to their contributions towards the Synod Schemes as a better evidence of their religious vitality. We find these to be as follows:

(1.) Foreign Mission:

1869.....	\$26	52
1870.....	16	27
1871.....	18	03
1872.....	40	75
Contribution to Mr. Robertson	20	00
Total	\$121	57

(2.) Presbytery Home Mission:

1869.....	\$10	25
1870.....	96	12½
1871.....	145	09
1872.....	94	86
Total.....	\$346	32½

(3.) Synod Home Mission:

1870.....	\$12	82
1872.....	6	00
Total.....	\$18	82

(4.) Young Men's Bursary Fund:

1870.....	\$7	20
1870-71.....	5	00
1871-72.....	10	00
1872-73.....	12	00
Total	\$34	20

(5.) Synod Fund:

An average of about \$6.00 has been raised each year for this Scheme.

For all the Schemes, therefore, the congregation, in less than four years, gave about \$545.91½, viz:

For 1st. year.....	\$56	38
" 2nd. ".....	129	80½
" 3rd. ".....	179	12
" 4th. ".....	179	61

These figures are very creditable, and afford the clearest proof that Mr. Wilkins has done a great and good work in Truro. May God bless and prosper his labours wherever he may go!

To every member of the Church we most anxiously and earnestly say:—"Pray the Lord of the Harvest that He would raise up more labourers!"

SYNOD ROLL.—1872

I. Presbytery of St. John.—Rev. R. J. Cameron, Clerk.

CHARGES.	MINISTERS.	ELDERS.
1. Fredericton, (St. Paul's.)	John Brooke, D. D.	John Edwards.
2. St. Andrew's.	Peter Keay, A. M.	David Mowatt.
3. St. John, (St. Andrew's.)	Robert J. Cameron.	Robert Robertson.
4. St. John, (St. Stephen's.)	George J. Caie, B. A.	John Wilson.
5. Nashwaak, &c.	William Fogo, M. A.	
6. Woodstock, (St. Paul's, &c.)	William P. Begg, M. A.	

II. Presbytery of Miramichi.—Rev. W. Wilson, Clerk.

1. Chatham, (St. Andrew's.)	William Wilson, M. A.	
2. Newcastle, (St. James'.)	F. R. McDonald.	William Falconer.
3. Tabusintac.	John Robertson.	William Creighton.
4. Red Bank and Black River.	Samuel Russel, Missionary.	Donald McNaughton.

III. Presbytery of Restigouche.—Rev. Jas. Murray, Clerk.

1. Campbellton.	William Murray.	John Duncan.
2. Dalhousie.	James Murray.	
3. Bathurst.	Frederick Home.	Thomas Armstrong.
4. New Richmond.	John Wells.	

IV. Presbytery of P. E. Island.—Rev. P. Melville, B. D., Clerk.

1. Charlottetown.	Thomas Duncan.	Archibald Kennedy.
2. Belfast.	Alexander McLean.	William Ross.
3. DeSable and Orwell.	James McColl.	John McEachern.
4. Georgetown and Cardigan.	Peter Melville, M. A., B. D.	Magnus Moore.
5. St. Peter's & Brackley P. Rd.	John Moffat (Missionary.)	Isaac Thompson.

V. Presbytery of Halifax.—Rev. Daniel McCurdy, Clerk.

1. Halifax, (St. Matthew's.)	George M. Grant.	Murdoch Lindsay.
2. Halifax, (St. Andrew's.)	John Campbell.	James S. McDonald.
3. Musquodoboit.	John McMillan, M. A., B. D.	Charles Sprott.
4. Truro, (St. Paul's.)	William T. Wilkins.	William McLeod.
5. St. John's, Newfoundland.	Daniel McDougald.	
6. Richmond & N. W. Arm, Hx.	James F. Campbell.	

VI. Presbytery of Pictou.—Rev. W. McMillan, Clerk.

1. Pictou, (St. Andrew's.)	Andrew W. Herdman.	James Hislop.
2. N. Glasgow, (St. Andrew's.)	Allan Pollok.	Donald Ross.
3. Stellarton and Westville.	Charles Dunn.	Hector McKenzie.
4. E. & W. Branch, East River.	Donald McBae.	Hon. John Holmes.
5. Wallace and Pugwash.	James Anderson.	Angus Nicholson.
6. Roger's Hill and Cape John.	James W. Fraser.	Andrew Murray.
7. Gairloch.	Neil Brodie.	Duncan Mathieson.
8. River John.	Robert McCunn.	Alexander Strumberg.
9. McLennan's Mountain.	William Stewart.	Donald McDonald.
10. Salt Springs.	Wm. McMillan.	John A. McLean.
11. Earltown & W. B., R. John.		Alex. Baillie.
12. Barney's River.		Angus Campbell.
13. Broad Cove, Cape Breton.		
14. River Inhabitants, C. B.		
15.	Mr. Gordon, Catechist.	

COMMISSIONERS TO SYNOD FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

1. Rev. John Thomson, D. D., of the Presbytery of New York.
2. Rev. Burtis C. Megie, of the Presbytery of Morris and Grange.
3. The Hon. John Hill, Elder, of the Presbytery of Morris and Grange.

COMMISSIONER FROM GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

1. Rev. Dr. Masson, Gaelic Church, Edinburgh.

COMMISSIONER FROM GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

1. Rev. John P. Robb, Pastor of the U. P. Congregation, Providence, Rhode Island
- PETER KEAY, *Synod Clerk.*

THE Rev. Thomas Duncan begs to acknowledge the receipt of a handsome corded silk Pulpit Gown—the cost of which could not be less than \$50—the gift of Mr. D. McRae, Charlottetown.

St. James', Charlottetown.

The Sabbath School Pic-nic came off a few weeks ago, to the great delight and enjoyment of the young folks. The day was delightful, the dust being laid by the rain of the day previous, and the heat and slight breeze of the morning having dried the grass sufficiently to make everything pleasant. The Lieut. Governor had kindly given the range of a large section of the handsome grounds around Government House, and a lovelier spot for a pic-nic than the beech grove, where the scholars assembled, could not well be imagined. The half-dozen swings, suspended from the trees, were soon in full operation. The boys had a whole field to themselves for cricket and foot-ball. The walks through the woods had their quota of strollers, and the river bank afforded a pleasant resort for parents and as many others as chose. The children, as might be expected, enjoyed themselves amazingly. The table appointments were excellent, and every credit is due to Robert Gray, Esq., formerly of Halifax, for the interest and enthusiasm he threw into the day's proceedings. No money was made, for we only wished and worked for a day's out-door enjoyment, and we were blessed with it to the heart's content of all present. The scholars, however, are having (D. V.) a bazaar about Christmas, the proceeds of which will go towards replenishing the library. About \$200 are required for

that purpose, and donations sent from any member or adherent of the church throughout the Provinces will be put to an excellent and profitable use.

Towards evening, the scholars, accompanied by their teachers, defiled past Government House, having first halted in front of the main entrance and given three times three hearty cheers for His Honour, to which the Governor responded in a very kind and manly speech. Then the procession halted on the church grounds; and, after cheers for the Minister, Superintendent and Mr. Gray, the company dispersed, having tasted the pleasures of a happy holiday.—*Com.*

The Excursion and Concert

in aid of a Manse-building fund for Rolling Dam Presbyterian Church, of which notice was given in last week's *Standard*, took place on Thursday last. The day was most propitious, all that could be desired, and a large party, numbering about 160, went up to Rolling Dam by the morning train from St. Andrews. The excursionists taking their refreshments with them, on arriving there, dispersed themselves in happy groups on the grass under the shade of the trees; and with the kind attention of the friends from the neighborhood who met them, enjoyed themselves most heartily. This over—so essential to excursionist enjoyment, the party joined their friends from the Settlement in the Presbyterian Church, which was soon entirely filled.

The Rev. Mr. Keay, of Greenock Church, St. Andrews, whose services have been given once a month to this Church, in a short address explained the

necessity and advantages of Ministers being resident in the country, in charges convenient for the able and successful carrying on of the work of religion in its Sabbath and week-day ministrations; and expressed his hope, that, as they were then under the pleasures of a Concert of Hymns, to make commencement in this matter for that neighborhood, this work would not only go on there, but also that similar movements might be made in other equally needy fields; that thereby greater comfort be provided for country ministers, and greater usefulness and blessing arise from their more regular and efficient labors.

The Hymn Class, with the aid of a Cabinet Organ taken with them from St. Andrews, played by Miss M. Mowatt, their organist, sang a variety of their Sabbath School Hymns, which the congregation appeared greatly to enjoy; and, retiring from the Church, after a happy time of friendly intercourse, the excursionists prepared to return by the cars to St. Andrews, where they arrived after a day of most hearty and unexceptionable enjoyment. The collection made in aid of the scheme thus pleasantly instituted, amounted to the gratifying sum of nearly Thirty-five dollars.—*St. Andrews Standard*.

THE Annual Festival of the Sabbath School and congregation of Greenock Church, St. Andrews, took place at Colonel Mowatt's grove, on Tuesday, the 6th inst. The day proved very favorable, and a large party of parents, friends, teachers and Sabbath Scholars, assembled for enjoyment. The young entered at once upon their games, and with swings, round games, ball, &c., soon made grove and grounds ring merrily. Teachers and others were in the meantime using all diligence in preparing refreshments, and as soon as all were ready the young were called together, the first verse of the Old Hundred and the Doxology were sung, and blessing asked by the Rev. Dr. Brooke, of Fredericton, on Church and Sabbath School, and all their labors and enjoyments. Amplest justice was speedily done by all present to the good things before them, and of these there was, as always at these Festivals, enough and to spare, with an abundant distribution

and welcome to all. A Cabinet Organ meanwhile had arrived, and music was added to the pleasures of the party.

After a long and hearty enjoyment of the games by the young, a number of the Teachers, Sabbath scholars and friends, sang with the Organ several of the sweet hymns of the Sabbath School: when all returned to their homes in all manner of conveyances, to remember and tell with pleasure of one of the very happiest of Festival enjoyments.—*Com.*

FOREIGN MISSION.

Letter from Rev. H. A. Robertson.

(Continued from page 220.)

I was in perfect health when I arrived here. It was then very, very hot weather, and three days I was busy getting our mission goods and luggage landed and stored, and on the evening of the third day I felt exceedingly weary, but was urged by a minister in a town about 55 miles from this to go up to his place that night, preach next day, morning and evening, in the town, and afternoon 7 miles out in the country, and address a congregational meeting about 7 miles out on Tuesday evening. This I did, but never was more unwilling. Returned on Wednesday, and on Sabbath preached in Williamstown, morning and evening, and attended their Sabbath School in the afternoon. Next week addressed a week evening meeting, and addressed three Sabbath schools on Sunday in the city of Melbourne. Next week busy looking after my groceries, ironmongery, and up and down the streets constantly, though heat still great. Again went up the country 70 miles, much of it on an old horse in the saddle, and addressed a large meeting in a hot school-room, and then returned part of the way home same night in the saddle: and as there were others on horse-back, too, and who ran their horses all the way over rocks and holes, and I did not know the way, I had to keep up with them or get lost. Next day I came home under the burning sun, feeling both weary and sick—but on account of getting my goods shipped on board the *Dayspring*, I could not, though I should have, rested. Saturday, returning home, at 10.30 p. m., to Mr. Smith's (March 23rd), I felt weak, weary and sick. Sabbath morning, anxious to hear Rev. Mr. Menzies preach, I went to church. In the afternoon I was attacked with severe dysentery; but having a standing engagement to preach in Rev. D. S. McEachran's large church in this city, and no time to

get a substitute, and Mr. McEachran being from home, I most unwisely preached, though suffering keenly at the time. I returned to my dear friends, Mr. and Mrs. Smith (where Mrs. Robertson and I have been staying for six weeks), and oh, that was a trying night. Mr. Smith wished to go for a Doctor, but I said perhaps I would be better in the morning. Morning came and I was much worse. So Mr. Smith went for Dr. McMillan, one of the first physicians in Melbourne, an Edinburgh man. He said I had a most severe attack of dysentery, and for 16 days he has been attending me once, twice and as often as thrice a day. For nine days I suffered most cutting pain, and was brought almost to the mouth of the grave; but, by God's great mercy and His blessing, the skill and constant care of my physician, and the constant and tender watching over me of my dear wife and our dear friends, Mr. and Mrs. Smith, I am again brought back from the dead, as it were, and to the society of living men. Prayer was also publicly offered up to God in many of the churches here for me, and in many families: and at my bedside by Mr. Smith, Mr. McKenzie, Mr. Inglis, Mr. Murray, Mr. McEachran and Dr. Cameron. And by ministers' families, Sabbath School teachers and others, I was visited daily, or rather they came to the house to enquire for me, but Dr. McMillan did not allow me to see them, as he wished me kept perfectly quiet. Dr. McDonald, Agent of the Mission, was very attentive, so was Dr. Geddie, Rev. D. McDonald, Missionary, Capt. Rae of the *Dayspring*, and many others. Dr. McMillan called in Dr. Robertson to see me with him, who said I was out of danger, but greatly reduced. Doctor McMillan studied my case carefully, and I never saw medicines have such power over any sickness. When he called on his last visit, two days ago (thinking the *Dayspring* was to sail this morning), I asked him what his charge was. His reply was, "Nothing, my dear sir, only remember me to the great Physician when you bend the knee at a throne of grace in your far off island home, in your praiseworthy work, and for the best of Masters." I need not say I was quite overpowered with this answer. Never can I forget Dr. McMillan.

Wednesday, 10th April.—Neither can Mrs. Robertson and myself ever forget Mr. and Mrs. Smith, who invited us to their house just six weeks ago to-day, and have treated us like a brother and sister. We were staying at a hotel till they found us out. They are very intimate friends of Captain Fraser, who has just gone home to Nova Scotia: and hearing from Captain

Fraser that I was an old friend of his, they invited us to stay with them till the ship would be ready to sail; and invited Capt. and Mrs. Fraser, Rev. Mr. McDonald, Rev. Mr. Thompson, Rev. Mr. and Mrs. McKenzie, Mrs. Robertson and me, here, just six weeks ago this evening, to tea, and never would let Mrs. Robertson and me go away since. They have given us many pleasant drives in their own carriage, and asked our friends and their own a great many evenings to meet us here. We had the best room in the house, and during my sickness nothing could exceed their kindness. Anything the Dr. said I should have, they immediately procured for me, and sent away their youngest child that there might be no noise in the house.

Wednesday noon.—Yesterday I was to go on board, but Mr. Smith quietly went to see Dr. McMillan, who said I was not to go on board till all confusion and farewell meeting were over; and, as if a Providence favored me, in order to get another quiet night at Mr. Smith's, about 9 last evening, Capt. and Mrs. Rae walked up here a mile to say the ship was not cleared out of the customs yet, and if I would be on board by 10 o'clock to-morrow (Thursday) morning, I would be in good time. This was very kind of them; and I had another quiet night at Mr. Smith's last night, and feel much stronger to-day. This morning Mr. McMillan called on me again, and is so glad I have another day here. He is to call again to-morrow morning before I go on board. He had just gone when Mrs. Rae came in to say Capt. Rae sent her up to tell me to make myself perfectly quiet and easy about going on board, as he intends getting everything ready, and then sending me word to come on board. Mrs. Smith and Mrs. Robertson have just gone off to the *Dayspring*, to take some little odds and ends on board. Now God has been ordering all this delay just, it may be, that I might be more able to go on board, though the vessel has not been detained one hour for me.

My letter is written when my hand and mind are alike weak. It will cost you some time and trouble to read it, but it is better than no letter. Writing from the ends of the earth, and in the dust and din of the battle, often sorely pressed in spirit, dozed with depressing fever and ague, we are apt to take a gloomy and narrow, if not restless, fault-finding, view of things with ourselves and others labouring in the same work. This being so, our church, or Board of Foreign Missions, must calmly weigh our letters, and consider the broad interests of God's work, and not always side with me, though of your own church and sent out

by them—because, in the peculiar circumstances of missionaries labouring among savages, mingling with men sunken about as low as it is possible for beings made in God's image to sink, our minds, if not our souls, get very narrow: and we wonder every mind is not engaged, just as we are, with a few savages of some lone island of the New Hebrides; never thinking of the millions of India, China and Africa, in a state equally hopeless, or the thousands in home countries, who, though professedly Christian, must be fed. At the same time, the church will do well to take her Missionary and Mission under her first care after her immediate home work, and carefully and prayerfully protect, defend, aid, encourage and cheer both, nor let them be crushed. It is God's work and the church's, and not merely a single-handed missionary's, we are engaged in.

I am (D. V.) going to get a small lime-house of two rooms made meantime on the islands, and will leave my order with a carpenter in Melbourne for a larger house-frame, boards, doors and windows, to be ready to go down with the *Dayspring* in September, as she is coming up in August for the goods she cannot take this trip.

I must dig into a new language, as Mr. McKenzie is to be settled on Aneityum, of which language I feel I am perfectly master. I find I can prepare a sermon in Aneityumese with the greatest ease, much more so than an English one. Indeed, I would rather preach two black sermons than one white one. When I landed on Aneityum, I was *eight years* younger than I am now, and a *single man*, two invaluable advantages in mastering a barbarous living language. But if I have my health, with God's blessing upon me and the work, I neither fear mastering a new language (a living one) or building houses, or anything else.

Please give my kindest love to dear St. Andrew's Sabbath School. Oh, how often I am with them in spirit! Remember me to all your dear congregation, to Mr. Grant and all friends. Brother, pray for me.

Ever yours in Christ,

H. A. ROBERTSON.

claims between these two nations, have decided that \$15,500,000 shall be paid to the American Government. This includes all claims arising from the *Alabama* and the other cruisers which were built and equipped in Britain during the late Civil War in the American Republic, and allowed to leave in the service of the Southerners. It is doubtful if Great Britain would have had to pay such a sum only for the action of her representative statesmen at the Treaty of Washington, by which it was decided that no nation should allow her people to take any part in war against a nation with which her government was at peace. Inasmuch as she did not take steps to prevent these cruisers referred to from leaving her waters during the time of the civil war, it has been decided by the Geneva Arbitrators that she is liable for the damage and losses which Americans sustained by them. Hence it is that they have such a large award given them. There will be some extreme politicians in the United States who will complain of not getting enough: there will be some in Britain who will complain that they got anything at all. The vast majority of the people on both sides are satisfied. This is all that can be expected. It is certainly gratifying to find that the cloud of war has at last disappeared from the horizon. We trust that the principle of arbitration, which has in this instance been adopted to settle past difficulties between the two countries, may be the means by which any that may arise will be settled in future. Let us have peace.

The recent meeting of the Emperors of Germany, Russia and Austria, in Berlin, has given rise to many rumours as to its object. Judging from the tone of the press generally, we are safe in saying that the nations of Europe, at the present time, regard each other with much jealousy and mistrust. There is a general cry for peace, but there is every where a steady preparation for war. During the last twenty years, more blood has been shed in Europe than in the same space of time in any other period of her history. We cannot see that there is even now any basis from which we can hope for peace. Germany would like to have Belgium, so as to secure more seaboard: Russia has long been seeking

Notes of the Month.

The difficulties which have existed between Great Britain and the United States have been settled at last. The Geneva Arbitration Board, after weeks of investigation and discussion as to the

Turkey: Austria and France have territory which they wish to reclaim. The general impression is, that we will have peace as long as these nations do not see their way, or a favorable opportunity, to carry out these designs, and to add to their military and national glory by war. It would seem that Britain has not taken so much to do with international politics since the days of Lord Palmerston. Therefore she does not feel that she is committed to war when those who are interested in a question do not agree. She has more than sufficient trouble at home to keep her government busily engaged for some time. Ireland still continues to be troublesome,—so much so that Mr. Gladstone must surely begin to despair of bringing peace and harmony to the country and among the people.

Father Hyacinthe, whose name is now so familiar to us, has taken that step in life which puts an insuperable barrier between him and his return to the Roman Catholic Church. He has broken through that canon consecrated by the practice of her clergy for many centuries, which forbids them to marry. In a letter recently published, he defends the course he has pursued. He denies the right of the Church to make a canon or regulation of this kind, which in spirit will conflict with the laws of God. He says that "there is not a single case in which the church should prohibit marriage to its pastors, but there are a thousand where it ought to command them to marry." By his marriage, he has not only shown himself to be a reformer, boldly and fearlessly to denounce the errors and prejudices of his church, but to be an example, by his practice, of the views and opinions which he holds. In this stand which he has taken, he has no direct sympathy with Protestants, as he recognizes the importance of preserving the unity of the church. Therefore, he does not leave her, but he allows her, in her blindness and prejudice, to ex-communicate him. In heart, and, as he believes, in the sight of God, he is still a member and priest of that church. Occupying the position which he did, he has certainly shown great courage to bid defiance to the authority of the Pope, to the traditions of the church, and to the prejudices of the people, when these conflicted with what he believed to be the

teaching of the word of God and the dictates of his own conscience.

In Italy, we notice that the priests have been interfering with the late elections. They are not content to yield to the popular cry and go in heartily for the "new order of things" which have been introduced. Considering the power which the Church of Rome exercises over her people through her priests, we are surprised that they were so unsuccessful in influencing the result of the elections. The King's party carried all their candidates with overwhelming majorities. The doctrine of the Pope's infallibility does not seem to have added power to the Church. The power of such a doctrine would be overwhelming if the whole of her people would submit to it. When she is not able to exercise it authoritatively, it will only tend to weaken her. No church, for her own sake, should assume a power which she cannot wield successfully. There was undoubtedly a special effort put forth on this occasion. The object of the church was to control the government so as to be able to frame laws to suit herself. At present, when the Jesuits are being expelled from Germany by Bismarck, she would like to have repealed that law which excludes them from Italy. Now that the King's Government has been sustained, they will certainly enforce that law against the Jesuits, as they are the worst enemies with whom they have to contend. The Pope, of course, would like to have them, as they are devoted to him. They are continually at work conspiring to re-establish his temporal authority. Their presence is dreaded in every country in the world.

The labour question in England is still causing considerable excitement. Trades' Unions would seem to be the order of the day. Their object is to form such associations among the working classes that they may be able to dictate to employers as to wages and as to hours of labour. No one will dispute their right in this or in any other way to better their own circumstances. The value of a thing, as a rule, is what it will bring in sale. If the labouring classes are under the impression that they have been selling their labour at too low a figure, and that they can demand and obtain higher wages without lessening

the work to be done, and without injuring the trade of the country, they are quite right to make the effort. It very frequently happens, however, that they make their positions and circumstances much more unsatisfactory by their action in this direction. Some years ago, the strikes on the Clyde among the shipbuilders injured trade very much. Companies found that their ships could be built cheaper on the continent of Europe. Thus, by withdrawing their custom, trade suffered on the Clyde, and the circumstances of the shipbuilders were worse than before. The same will prove true among the miners in England, who have made demands for higher wages which cannot be granted. Coal is being imported from foreign parts. Farm-servants have also refused to work for the pay they have been receiving. There is no doubt, judging from the experience of the past, that combinations of this kind are unhealthy. Capitalists should not combine against the labouring classes, nor *vice versa*. Labour and capital will only find their proper level when there will be a full and free discussion on the subjects in the press and on the platform, and when each individual will be allowed to govern himself according to his own circumstances and feelings.

The Queen has been visiting Edinburgh and the North of Scotland. Every where she had abundant evidence of the loyalty of her subjects. While in Edinburgh, she stayed in Holyrood. The people were rejoiced beyond measure at her visit after so many years, and gave her a splendid reception. While in the North, she stayed with the Duke of Sutherland; there she spent the Sabbath, when Dr. Cumming of London had the pleasure of preaching before her. She was much pleased with his discourse, and at the conclusion of the service thanked him for it.

The Rev. John Marshal Lang of Morningside Church, Edinburgh, has been chosen successor to the Rev. Dr. Norman Macleod, in the Barony Church, Glasgow. His father was for a few years, in the early part of his life, minister of a Church in Nova Scotia. His brother is now a minister of St. Andrew's Church, Montreal. Thus we have two brothers occupying the first positions which the Church of Scotland can give them. We

trust that they may long enjoy them, and that their congregations may flourish by the preaching of the word. The Rev. Donald Macleod, who is now minister of Park Church, Glasgow, and brother of the late Dr. Macleod, has been chosen editor of "Good Words." He has been a frequent contributor to its pages for years, and will no doubt soon find himself at home as editor. The position will be a difficult one, coming as successor to his brother, who was of all men eminently qualified for such work. The Rev. Robert Milne has been inducted as minister of Barony Chapel, Glasgow. The friends and admirers of the late Dr. Norman Macleod have resolved to erect a monument to his memory in St. George's Square, Glasgow.

The contest between Grant and Greeley is becoming very exciting. It is now generally supposed that Grant will be re-elected. The opposition has not been united, and, not co-operating, every effort has been made to cause them to injure their chances. Perhaps of the two it will be for the interest and advantage of the Republic to have Grant again elected. The elections are nearly all over in this Dominion for this season, and the political excitement, which was so great for a time, is beginning to subside. There is, of course, considerable speculation as to the relative strength of the respective parties. The government will unquestionably be sustained by a good working majority. It is probable that the Maritime Provinces will ere long become the balance of power between the two parties in the Dominion Parliament. Ontario is so large, and rich, and powerful, that she will become the scene of much political warfare for some time. The two parties there will be nearly equally strong. The object of each will then be to secure the support of the representatives of the Maritime Provinces, which can only be done by giving and doing for them what is just and right. If we do not, under these circumstances, secure what is our due, it must be for want of union among those who represent us. R. J. C.

St. John, Oct. 1st, 1872.



Intelligence.

Unflattering sketch of a Ritualistic Congregation.

According to the *Church Times*—“Any one who goes into a ‘ritualistic’ church before the service begins, but after the congregation has assembled, would have little difficulty in picking out before-hand the persons who will make themselves most conspicuous by their gestures during the progress of public worship. The men will be mostly under thirty, with weak jaws, retreating chins, flaccid lips, and low foreheads; good, simple, stupid creatures, who, if they were not heart and soul wrapped up in St. Homobonus, would be ruining their bodies and souls at low casinos and gin-palaces. And the women will prove to be either of the gushing or the sour type, discernible at once by garb and demeanour. An experienced observer would hardly be wrong once out of ten times in his conjecture as to those who will not rest content with the usual bowings and kneelings, but will insist on executing a series of variations and *obligato* accompaniments of their own devising. One of the commonest practices of persons of this stamp is to lie nearly flat at the altar steps at the time of communion, making it all but impossible for the officials to administer to them without great peril of accident. Here is where the common-sense rule comes in. If the practice referred to were ancient, which it is not, it would yet be condemned and set aside by reason of its liturgical inconvenience. The simplest remedy for this annoying habit is one which we strongly recommend to officiants—simply to pass the performers over, and not take any notice of them, nor offer to administer to them till they kneel upright in a seemly and convenient attitude. So long as there is such a thing as public common prayer, there must be some way of rendering it, and that way will be ceremonial and ritual of some kind, whether good or bad, correct or incorrect, significant or unmeaning. But it will be found as a broad, general rule, that a very old traditional way of performing any rite, apart from theological intention, is based on con-

siderations of practical convenience. It is just as in the routine of the dinner-table, where a well-trained servant never offers a dish at the right-hand side of a guest, because it is found in practice easier to turn to the left.”

Extent of Presbyterianism.

The number of those adhering to Presbytery, or the government of the Church by representative associated elders, appears to be on the increase. In a recent work on “The Government of the Kingdom of Christ,” the Rev. J. M. Porteous, of Wanlockhead, in addition to important details, gives the following tabulated information regarding the Presbyterian Churches in Great Britain and Ireland:—

	Eng- land.	Ire- land.	Scot- land.	Total.
Synods.....	5	36	7	48
Presbyteries....	37	198	41	276
Churches.....	1,268	2,711	566	4,545
Ministers.....	1,917	2,841	656	4,514
Elders.....	4,447	16,611	2,478	23,536
Deacons, &c....	1,549	10,657	6,195	18,411
Communicants.	135,037	843,453	116,656	1,095,148

The table of “General Statistics of the Presbyterian Church” scattered over the world shows that there are 146 Synods, 1180 Presbyteries, 20,133 churches, 18,774 ministers, 25,529 elders, 20,009 deacons, 26,635,396 members, and 31,351,856 of a Presbyterian population. “The adoption of Presbytery,” says this author, “is not confined to one spot of earth, or to a small section of the Church, as some suppose. Upwards of thirty-four millions of people—or, if Lutherans are reckoned, nearly fifty-five millions—have more or less embraced this plan. . . . It is the largest Protestant Church in the world.”

Father Hyacinthe.

On Tuesday, Sep. 3., Charles Jean-Marie (better known as Père Hyacinthe) Loyson was married to Emilie Jane, daughter of Mr. Amory Butterfield, and widow of Mr. Edwin Ruthven Meriman, of the United States of America.

The above marriage has induced a Paris correspondent to write as follows: “Father Hyacinthe’s example will be followed, it would appear, by a large number of French priests, who, the *Patrie* states, are going to renounce publicly their vows of celibacy. The pub-

licity of the renunciation is the chief novelty connected with the marriage of priests in France. The *Paris Journal* is a supporter of the throne and altar, and held in favor at the Archbishopal Palace behind Notre Dame. It tells us that in the diocese of Paris alone the average number of priests who marry is from twenty to thirty in the year. It mentions that when the Abbe Michaud announced to the Archbishop his intention to take a wife, he met with no opposition. All that was said to him was, 'Marry since you must, but make no noise about it.' I should think, however, that the French priests aspiring to matrimony have great difficulty in persuading women of respectable rank to espouse them. There is both a strong prejudice against churchmen who break their vows of celibacy and a legal hindrance to their getting married. The nullity of a priest's marriage was established a few years ago in a celebrated suit in which Madame Claude Vignon, the accomplished Parliamentary correspondent of the *Independence Belye*, was plaintiff. This lady, who has just become the wife of M. Rouvies, a Marseilles deputy, had not much trouble in putting away her first husband, because he had been in holy orders before she married him. The children born of the marriage went to the mother, for the father was incompetent to give them so much as the quasi legal status of *enfants reconnus*. Jules Favre exerted all his eloquence on behalf of the repudiated husband; but the tribunal before which the case was brought ruled that 'a marriage with the Church precludes civil matrimony.' This jurisprudence is a disgrace to French society. But it is a fact which should not be overlooked by ladies, and especially English and American ones, who fancy French priests."

Clerical Holidays in the United States.

Some of the American city churches have a good way of arranging for the relief of their ministers during the summer months, when such multitudes of church-going people are away to the mountains and the watering-places. Four Brooklyn churches (of different denominations, too) have united their

services for the present month. One service is held each Sunday for the whole four churches, and held in the four in turn. This gives each of the ministers three weeks of additional vacation. The four churches are as follows:—The Bedford Avenue Reformed, the Ross Street Presbyterian, the Lee Avenue Baptist, and the Lee Avenue Congregational. Could Glasgow not take a hint?—*Glasgow Herald*.

The Rev. J. MacLeod.

Tuesday night's *Gazette* says the Queen has been pleased to appoint the Rev. Dr. John Macleod, of Morven, to be Dean of the most ancient and most noble Order of the Thistle, and Dean of the Chapel-Royal in Scotland, in the room of Norman Macleod, D. D., deceased.

Episcopalians and Presbyterians.

The *Melbourne Argus* states that recently, in pursuance of a decision of the Church of England Assembly and of the General Assembly of the Presbyterian Church, a conference of clerical and lay members of those bodies was held in Melbourne for the purpose of considering if means could be adopted to prevent as much as possible "an unnecessary waste of energy in the thinly populated districts of the colony." The Bishop took the Chair. It was represented that there were several districts which could furnish adequate provision for only one minister and church building, but where there were now two or more insufficiently supported. It was resolved that a plan ought to be adopted to prevent this "undue expenditure of men and means," and a committee was appointed to draw up a scheme for submission to the conference. The *Argus* further states that the committee have agreed upon a scheme, and represents it as likely that pulpits will be open to the clergy of both communions.

Savage Island.

Ten years ago Rev. George Lawes, of the London Missionary Society, landed on this Island, and has lived in entire seclusion from Europeans. Now he has become the translator of the Bible, and is also poet laureate of the Island.

The Barony Church, Glasgow.

We understand that the Rev. John Marshall Lang, of Morningside Church, Edinburgh, has been asked by the congregation of the Barony Church, Glasgow, to allow himself to be nominated to the Crown as the successor of the late Rev. Dr. Macleod; and that the Rev. gentleman has consented to accept the nomination. Mr. Lang has been for nearly eighteen years in the ministry of the Church of Scotland, and during that time has filled important charges in Aberdeen, Fyvie, Glasgow, and (for the last four or five years) in Morningside, where, as our readers well know, he has ministered with much ability and acceptance. The Barony congregation is to be congratulated in having secured the services of one so well fitted, by training and abilities, to succeed to so onerous a charge.

It is interesting for our readers further to know that he is by birth a Nova Scotian. His father, who, till a very late date, was minister of the Parish of Glassford in the Presbytery of Hamilton, where he died, spent the first years of his ministry in the Western parts of the Province of Nova Scotia, where his eldest son, now the Rev. John Marshall Lang, was born. His appointment as successor to so great a man as Norman Macleod will give universal satisfaction, and we are sure that his Nova Scotian friends who, as fellow-colonists, enjoyed his friendship during their course of study in Glassford University, will be pleased to learn of his appointment to the Barony Church.

Bombay.

A powerful work of the Holy Spirit is now in progress in this land. Every day new cases of conversion are heard of, sometimes twelve in one day. From 60 to 80 persons have been brought to Christ within a period of six weeks, and the interest is increasing every day. God alone can tell how far this good work may yet extend.

Japan.

This Island Empire, now comprising 40,000,000 souls, a short time ago passed through one of the greatest crises of its history. In July last, the question was

settled between the Imperial Government and Foreign Diplomats, allowing Protestant Christianity full scope for its exercise among the native population. Be it said now await this long benighted land

Fooching District.

This district is situated in China, where the Methodists commenced a Mission seven years ago. Then there was not a single Christian. Now there are 416 church members, 274 probationers, 14 native teachers, 10 ordained preachers, and 50 unordained preachers on trial. Quite recently the churches have adopted the plan of self-support. What progress in seven years! Let our congregations note it.

Broussa.

According to reliable intelligence from Broussa, two agents of the British and Foreign Bible Society are being ordered by the Caimakan to leave Quembeck, a seaport of Broussa. Their books have been seized, and the sale of all Protestant works prohibited. Complaint having been made to the Governor of Broussa, the latter approved the action of the Caimakan, from whom he had received a report accusing the Bible Society's agents of insulting the Greek religion. The agents asked to be put on their trial, but this has been refused. It is alleged that this interference with Protestant meetings was made at the instigation of the Russian Consul. The matter has been referred to the British Embassy at Constantinople.

New York.

The Jews of this city have lately erected a synagogue, the most costly edifice for public worship in New York. They call it the Temple Emanuel. In laying the corner stone they used the Episcopal form of service.

Patagonian Mission.

This Mission, started by the South American Missionary Society, is now producing fruit. Thirty-six converts in one district have been baptized.

Pekin, China.

This city abounds in idolatrous temples, which are now said to be in a crumbling condition. One of them has lately been sold to the Methodist Mission, and is being fitted up for a Christian place of worship. This looks encouraging, and the people must soon be ready for something. Labourers are much needed among this heathen population.

California.

A Chinese Young Men's Christian Association has been formed here, now numbering 60 members, and meeting regularly twice a week.

Harpoot.

To this city, situated in Eastern Turkey, comprising a population of about half a million, three missionaries were sent 15 years ago. Since that time 5,000 have been taught to read; 114 young men taught in the training school are now acting as preachers or native helpers, and 30 young women are engaged as teachers and Bible-women. The people are taught to sustain their own schools and churches as soon as able to do so. Ten out of eighteen churches are already self-supporting, and the rest partially so. What striking facts for the readers of the *Record*.

Naples.

This city, the largest in Italy, contains a population of 500,000, 400,000 of whom can neither read nor write. Ever since 1860 it has been open to evangelization, and is now occupied by the Waldensians and Methodists. Nine day schools have been started, with an attendance of 400 children. Sabbath schools have also been organized, and the work of evangelization is being rapidly carried forward.

San Francisco.

A Theological Seminary has been organized here by the Presbyterians. But four students in attendance first session.

ACKNOWLEDGMENTS.

FOREIGN MISSION SCHEME.

Received from Rev. Mr. Brodie, Gairloch, Pictou:—	
Col. by Miss Annie McLeod, D's daughter, Pleasant Valley	\$5 80
Col. by Miss Annie McLeod, Y's daughter, Lower Pleasant Valley	3 93
Col. by Miss Cath. Gordon, Mill Brook	7 75
Col. by Miss Christy Munroe, Mill Brook	14 95
" Annie McKenzie, Tanner's daughter, Gairloch	9 25
Col. by Miss Cath. McKenzie, Upper Gairloch	9 95
Col. by Miss Mary A. McLeod, L. Lairg	7 49
Col. by Miss Mary Murray, Mid. Lairg	4 80
" Mary B. Gordon, Up. Lairg	5 15
Col. by Miss Christie Matheson, Middle River	2 95
Col. by Miss Annie McLeod, A's daughter, and Miss Sarah J. McKay	16 64
Collection at Charlottetown, P. E. I. per Rev. James McColl, \$29.93, less P. O. order 50cts	29 43

\$118 09

JAS. J. BREMNER, Treasurer.

SYNOD'S HOME MISSION.

Received col. in St. Paul's Ch., East River, Pictou	\$9 10
GEORGE P. MITCHELL, Treas.	
9th September, 1872.	

YOUNG MEN'S BURSARY FUND.

Received from Dalhousie congregation	\$13 00
" Fredericton Con.	12 00
" Salt Springs Con.	17 61
" St. Andrew's, Pictou	23 00
" Albion Mines & Westville	7 70

JAMES HISLOP, Treas.

September 30th, 1872.

PAYMENTS FOR "RECORD."

D. McDonald, Sen., East River	\$6 00
Mr. Orchard, Fredericton, N. B.	60
Danl. Ross, Loganville, per J. Hislop	10 00
Lucy Hayward, Durhan	60

Halifax:—Mrs. J. Lithgow, \$2.50; Messrs. G. and J. Thompson, \$2.40; John McDonald, C. Sinclair and D. Falconer, \$1.80 each; Mrs. Williamson, Mrs. Storey, P. Letson, C. Reynolds, A. G. McDonald, Mrs. Chatwin, James Reeves, J. Scott Mitchell, Jos. McGill, James Fraser (Granville Street), Edward Lawson, Dr. A. C. Cogswell, W. E. Wisswell, W. B. Fairbanks, Dr. Wickwire, and John McKay, \$1.20 each; Miss McQueen, G. P. Mitchell, G. Mitchell, Mrs. A. Mitchell, J. Gunn, W. F. Knight, T. Bolton, J. Cook, Mrs. Primrose, J. Gibson, W. Bauld, Mrs. Robinson, A. R. Proudfoot, Mrs. Harrison, Mrs. Penton, T. Mitchell, W. H. Bauld, Sarah Lawson, T. Thorburn, T. Johnson, J. U. Ross, Jas. Fraser (Hollis St.), and Alex. McNab—60 cents each.

W. G. PENDER, Sec'y.

"Mayflower" Office, 45 Granville St.,
Halifax, N. S., Oct. 5th, 1872.