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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

SEPTEMBER, 1872.

No. 9.

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

IN the issue of last month we gave the Minutes of Synod and Reports of Committees in full, so that all readers of the *Record* may know for themselves the work done by the church and the condition of the different Schemes. We feel assured that the friends of the Church will peruse the Minutes and Reports with pleasure, for there is but one feature which meets the eye, in the ordinary work of the Church, and that is, her complete and thorough success. Not a scheme but has done its work well. The two great departments of the work of the church have given great cause for thankfulness to Almighty God, the Great Head and King over the Church and the nations. While we single these two departments of the Church's work this year, we do not mean thereby to be understood as reflecting upon the other schemes. Far from it: they have all done well. It just happens that the two departments now to be alluded to have been singularly favored. Not unto man, but unto God, be the glory. Well, matters stand thus. So far as the Home Field could be occupied with our scanty

supply of men, the Home Mission Board have been zealous that no available spot should be neglected. And while prosecuting their work, they have been endeavouring, by all means in their power, to bring the people of the Church to recognize more fully their duty in supporting the means of grace more liberally by home effort. In this they have been more singularly successful than during any former year, as is shown by the fact that less money has been drawn from the Colonial Committee this year, than on any former occasion, while the stipends of Supplemented Ministers have been fully up to the average, both in numbers and amounts. Fine new churches have been built free of debt, and others, which were encumbered with mortgages, &c., have been set free from their bondage.

The Foreign Mission enterprise of the church has this year been even more signally favoured of God. It will be remembered by many who advocated the propriety of the development of this part of the church's work, that very grave, serious and earnest were the objections urged. It was urged that a church,

such as ours, should never look to the foreign field till first she was self-supporting at home. Now, what has the history of the Foreign Mission been? The work was entered on with fear and trembling. A Missionary offered his services, and was sent to the field. Another made application. The church hesitated for a moment, lest liabilities should be incurred too large for the resources of the people to meet. It was feared that the liberality of the church was not sufficiently developed to meet the wants of two missionaries in the Foreign Field. The right-minded of the church saw that refusal could not be given. It was the Lord's work. The Lord had provided the means; so, with much fear and trembling, a second Missionary was sent to the South Seas. And with what result? At the end of the first year, as the Foreign Mission Report shows, not only is there sufficient money to support the two missionaries already in the field, but, without solicitation, the generosity of the church has been such that three missionaries could be supported instead of two.

The interesting feature of the matter is this, that we truly see that the Foreign Mission enterprise of the church is not an interest antagonistic to the Home Mission enterprise, but exactly the opposite. It was not till we had a Foreign Mission to support that our Home Mission began really to flourish—and experience will show us that the Foreign enterprise will flourish just in proportion to the energy with which we prosecute our Home work. It is so throughout the whole Christian Church; and is not a singular instance at all, but a rule that never admits of exception. While we give of our substance, let us give our earnest prayers to God that he would stand by our friends in Heathendom, and that he would raise up more "labourers" for his "harvest."

SERMON

PREACHED BY THE REV. A. M'LEAN, A. M.,
Before the Synod of the Church of Scotland at Charlottetown, June 26th, 1872.

"Woe is unto me, if I preach not the Gospel."—1 Cor. 9: 16.

"All Scripture is given by inspiration of the Spirit of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This message from God, these writings, inspired by the Spirit and sent in mercy to us, form the only source from which we can obtain clear and right views of every relation, and the duties arising therefrom, and can we reach a true estimate of the real character of every calling and office, the dignity which invests them, the obligations which they establish, the rewards secured, and the spirit and the motives by which their every duty is to be discharged. To this Heavenly treasure, the strongest and the most exalted in attainments, must apply as earnestly and humbly as the very humblest of his brethren. "The world by wisdom knew not God." By such wisdom, assisted by all that learning could do, no individual ever attained to right views of God's will, or of his own true position, or the duties and obligations and importance of his calling, whether exalted or humble. It is in the glass placed by God in our hands, that we see everything which surrounds us, assume its proper form and place and value, and that we can assign to all things, whether connected with this world or the Eternal one, the importance which is rightly due. Under the guidance of this light, the Apostle saw beauty and dignity inscribed on every creature and work of God, and much honour attached to the humblest labor commanded by Him, but he beheld, at the same time, the comparative dignity of the different departments of position and labor, and the consequent measure of responsibility. As an ambassador of Christ, he recognized the high distinction conferred upon himself. "I magnify mine office. I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." More exalted than the rank

of princes, was the office which he sustained and the commission he held, but proportioned were the solemn and awful responsibilities thereby incurred. "Knowing the terrors of the Lord we persuade men, Woe is unto me if I preach not the Gospel." To this he was called, and to this work, by his own deliberate choice, his life and strength, and all his powers were devoted; and so unspeakably great were the interests suspended on his fidelity to his engagement, that he feels and admits the heaviest curse to be his due, should he prove remiss or unfaithful in the trust accepted. Such were the views entertained by this, the most eminent of the servants of Christ. And while the dignity, which he loved to think of and to magnify, remains in all its magnitude, investing with honor, higher far than the highest distinctions of earth, every minister of Christ, it is as certainly true that the solemn responsibilities which caused even Paul to tremble, are not in the smallest measure abated. Every true minister of Christ has been called by God, to this office, as certainly as the Apostle was, not indeed in the same remarkable way, but yet by means as undoubted. And while this is so, it is at the same time true, that no minister of Christ had ever to complain, that against his wish or will, he was forced to undertake this work. It was, in every case, the result of his own deliberate choice. After being charged to count the cost, and after a full view of all its responsibility and difficulties, he, by his own will and choosing, accepted the trust, and with it, all the consequences attached to fidelity or neglect. The minister of Christ is thus pledged and consecrated by his own act to one great work. And so important is the commission given, that in the faithful fulfilment of it, under God, are suspended the salvation and happiness of the whole world. The countless millions who tread, and shall tread the earth, must hear this message and understand it, or otherwise miserably perish. With the authority of Christ commanding diligence, and the love of Christ urging onward, when there is added the cries of the perishing, the ravages of death, dragging into its dark and insatiable depths, myriads unprepared to die, will there not be felt a power and a motive to stimulate dili-

gence and secure fidelity? But, if all this be not sufficient, there is still another consideration which must not be forgotten. If the ambassador is unfaithful and withholds the treasure, which Christ has placed in his hands, or mingles with it any preparation of his own making, whether that unfaithfulness shall be the ruin of others, many or few, there is one whose doom is certain. The Spirit of God has divested of all uncertainty the guilt incurred by him who would substitute, whatever else, for the message entrusted to him, and which he is charged faithfully to deliver.

In further enlarging, we shall first direct your attention to the character of this message, which, under such dread penalty, Paul declared he must preach. Of this he speaks in no doubtful language. It is the Gospel of Christ. This he must continue to preach. He dare not add to, or take from it, nor make any change. The Apostle was possessed of high attainments in the literature and philosophy of his day, but these were not included in the trust placed in his hands. It was the Gospel alone, and all else, his great learning and his extensive stores of knowledge, were to be employed to explain and simplify and enforce the truths he was commissioned to proclaim. Here the highest attainments find their legitimate work, and one which will call into requisition all their resources. While the attempt must not be made to adorn the Gospel, by human aids and devices, the highest cultivation and learning are required to unfold its wonders and to secure attention to its claims. To this most willingly did the great Apostle devote all the high attainments, which many years of diligent labor had secured to him. He had a message to proclaim. It was direct from God, and so wonderful, so precious, and yet so difficult to believe, that he felt his need of more, than all the resources and all the ability he possessed, in order to declare it. "Who is sufficient for these things?" The whole world had fallen, was deep in misery and woe and wretchedness. And the dark shadow of death was stretched over every dwelling of man. Old and young were perishing. Sin dragged the whole race into this misery, crushed their strength, and held them as its prey, ready to deliver them over to

death and hell. The Apostle was commissioned, and every minister of Christ has the same commission, to go forth proclaiming to all, whom his voice can reach, that the eternal Son of God died to save them from death. That a way of escape has been provided by Him, that every hindrance has been removed, that a full and perfect atonement is made, that God is reconciled to a guilty world, and is now inviting sinners to come back and be again members of His family.—And that salvation, deliverance, joy and peace, nay more, all the riches of God's own kingdom, are brought to their very door, and that all will be theirs on the simple condition of accepting. No work, no penance for the past, is spoken of in the glad tidings of the Gospel. The Son of God Himself assumed all the burden, accomplished the whole work. He trod the wine-press alone, *and of the people there was none with Him.* He finished transgression and made an end of sin, and brought in an everlasting righteousness and destroyed death, and all in His love for sinners and for their sakes.

Having finished this glorious undertaking, he commanded His servants to go and tell every creature what He suffered in their behalf, and what blessings He had provided for them. Surely, it must have been with greater joy than ever the thirsty beheld the refreshing stream, for the condemned criminal saw his prison-doors thrown open, this message of love was listened to by every individual of our fallen race. Here was presented to their view, all that their wants and fears and miseries required, and the whole accessible and free, even to the weakest and most degraded. They were oppressed with evils, too many to number. Misery was on every countenance, and guilt and forebodings haunted every heart. Every conceivable means were resorted to, in order to obtain rest and peace, but the labor was in vain. Sacrifices, penances and self-denial of every kind, were employed, but the burden of guilt and fear continued to increase. In such circumstances, the messenger that appeared with the announcement from Heaven, that the Most High had set His love on sinful man, and made full provision for his reception back again to His family, and to more

than the happiness of his lost paradise, will surely be hailed with joy too great for words to express. Thus would it be, were men sensible of the real cause and source of their disquietude and misery. But, alas! while the world was unhappy and restless, and labouring in the search for peace and refuge, they knew not the origin of the ills and wretchedness under which they complained. It was far from their thoughts, that their estrangement from God, their sinful indulgences, and their pursuit of the world, formed the source of their misery. They had many things to complain of, but they did not feel nor complain, that sin had polluted their souls, and that Satan had his throne established in the heart. The deliverance which the Gospel proclaims, was one of which men felt not their need. Their eyes were blinded by the power which held them captive, and spiritual death reigned over all. When told the cause of their woes, and the source of all their fears and misery, and that the Son of God had come to deliver them from sin and from all the sinful indulgences and customs into which sin had led them, they listened with impatience. The carnal mind rose in all its strength, to resist the council given, and reject the gracious offer pressed on their acceptance. Instead of embracing the messengers of Christ, as heralds of the most joyous tidings, the world frowned upon them. They were disturbing its rest, denouncing its long cherished customs, and threatening the wrath of God against all who would not forsake their sins. This was the state of the world when the Apostles went forth to declare the message given them by their Master. Instead of rejoicing to hear the glad tidings, the world was enraged. Reproach and persecution and death made up the return which they received for the blessings, with which they would gladden every sorrowing heart. Men did not wish to hear that the gods, which their fathers worshipped, were a vanity, and a lie, nor was it pleasing to hear, that all their sinful practices, and the indulgences to which their lusts were devoted, must be abandoned. Their Scribes and Pharisees, and their learned and self-righteous Teachers, felt it a grievous offence to be told, that, like the rest, they too were children of wrath, and that

all in which they boasted, and by reason of which they imagined themselves better than others, was of no value, and possessed of no merit in the sight of God. But, this was one part of the message which the servants of Christ must declare to a perishing world. Until convinced of the vanity of their idols, they would not forsake them, nor bow the knee to the name of Jesus. And until satisfied that their former ways and sentiments and works led to misery and woe, they would not turn from them, to pursue the paths of holiness and Heaven. Marvellous indeed was the success which attended the faithful preaching of the message, which thus presented to men, the true and fearful aspect of their character and condition, and presented, at the same time, to their desponding hearts, the free and perfect salvation secured by the shedding of Jesus' blood. While they went forth to the world, avowedly to denounce its works, to overthrow all its former modes of worship, to raze its temples to the ground, and to call men away from all their sinful customs, dear to them, as a right hand or a right eye, and while on this account, the powers of the world, with its rulers and its priests, were enraged, and employed all possible means to silence and crush them, yet in the face of all this opposition, behold the glorious results which followed. Thousands and tens of thousands flocked around the standard of the cross, to seek shelter there for their trembling souls. The Temples were deserted. The altars, in which for ages was poured the blood of victims, were forsaken and left to crumble into decay. Wherever the message of Christ was heard, among Jews or Gentiles, civilized or savage, multitudes were moved and in alarm cried for mercy. They saw the delusion under which they were sleeping away into eternal misery. Sin, guilt, and the wrath of God filled their souls with terrible dread, and trembling, they cried, "what shall we do to be saved?" With joy unspeakable, they heard of the salvation which the God of Heaven had wrought out for them. Here was rest, peace, and refuge. Here they found what satisfied every want, removed every fear, and supplied comfort under every trial. This was the result of preaching the Gospel, and proclaiming

to the world the worthlessness of its wisdom and works, and that, by faith in Christ alone, could its miseries be removed and its cravings for rest and happiness be satisfied. Preaching Christ implies more than simply telling of His sufferings and death, and the salvation which flows therefrom. Every other object of confidence must be denounced by the heralds of the cross. The vanity of every idol must be exposed, and the consequence of living in pursuit of the world and sin faithfully declared. There is no compromise permitted, and the same truth must be proclaimed to all, without regard to the character, the rank, or the circumstances of men. In the presence of the kings, and rulers, and great ones of the earth, the apostles of Christ must speak with the same uncompromising fidelity. In order to convey to their hearers the meaning of their message, when telling of their beloved Master's life, and sufferings and death, it was necessary to bring home to the conscience of every man, that he was guilty in the sight of God, a sinner, and as such, under the fearful doom of God's displeasure, which doom could not be averted by any efforts possible for himself to accomplish, or for any created being to accomplish for him. The mission of the Son of God was to the guilty and to them alone. In order, then, that men might participate in the benefits of that mission, their guilt must be seen and felt. Had the messengers of Christ so guarded their language, as not to offend the feelings, nor wound the conscience of those they addressed—had they spoken so as to permit their hearers to remain satisfied with themselves, then, indeed, their account of their Master's sufferings, and death, and resurrection, might excite considerable emotion, and might afford matter for much discussion, but there would not be much reason for expecting any further results. It was when pricked in their hearts, the multitude, who listened to Peter, on the day of Pentecost, cried out "Men and brethren, what shall we do?" It was when the jailor saw himself a lost sinner, that trembling he threw himself at the feet of the apostle with the solemn question. "What shall I do to be saved?" The message of the Gospel is glad tidings of great joy, and it was to declare this,

that Christ sent His servants. It was their whole work and mission. They were not to meddle with other things. But the message was to be addressed to men who were asleep and must be awakened, to the perishing, but who knew not their danger, and, therefore, they must rouse the sleeper and reveal the wrath that was impending. Here the faithful servants of Christ were distinguished from all false apostles. They sought not the applause of men nor did they consult their own interest. Their whole anxiety was to convince men of their danger, and show the way of escape from it, while in the case of all who made gain of godliness, the message was one which flattered the carnal heart. Sin and danger were both glossed over, for the object in view was not the glory of Christ and the salvation of the soul, but the esteem of men and personal advantages and exaltation. This characterizes all false teachers. Under the old dispensation, the false prophets invariably thus taught, and prophesied to their followers. They were careful not to alarm nor offend their hearers. Their language was smooth and pleasing. It wounded no conscience, it pillowed the sinner in his false rest, until the threatened judgment descended. Every true prophet of God knew his commission, and there he found the solemn charge, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression and the House of Jacob their sins." Faithfully did they fulfil their charge. Amid privations and persecutions and death, they proclaimed the truth, as they received it from God, and in the same spirit, and with the same resolute adherence to their Master's command, we see the apostles go forth to their work, and to this we trace their remarkable success. But, need we say, that what was necessary then is just as much so now, and to the same extent the duty of every ambassador of Christ. As the Apostles were, so is he, the bearer of a glorious message from God to his fellow-men. He is to preach the Gospel. That is the extent of his commission, and to that he must confine himself. His mission is to the captives, in bondage to sin, the world, and death, and as in the days of the Apostles, these captives do not feel their bondage, nor

believe themselves guilty and lost, and justly exposed to the terrible weight of God's displeasure. Therefore, this truth must be told in language so plain, that it cannot be doubtful, for until this is believed and felt, the redemption that is in Christ will not be understood nor valued. But, surely, it is not necessary for the preachers of the Gospel, when addressing men and women, born and trained in a Christian land, and known already as professing Christians, to speak as the Apostles did, when addressing the heathen. It is true, we are not required to denounce the open and visible idolatry which then prevailed and which still prevails in the dark places of the earth. The Apostles were, and Missionaries, now, laboring in heathen lands, are brought into open contact with gross idolatry, that is avowed and visible. They must faithfully declare the vanity and folly and sin of placing confidence in these false objects of trust. We labor among those who received the name of Christians from their fathers, and with that name their views of truth and doctrine, and whose sentiments and practices, too, have in some degree been shaped and moulded into Christian propriety. But, to the extent to which men are satisfied with the religion thus placed in their hands by their parents, and are ignorant and unconcerned regarding the influence which real Christianity must exercise on the individual heart and life, so far as that is so, in any Christian community, it is the painful truth, that they are destitute of the religion of Christ. The state of every man and of every community, of whom this is true, differs much, it may be, from that of the heathen in the estimation of men, but in the sight of God, the difference consists in this, that their guilt is fearfully more aggravated. It is expressed by Christ in the awful words, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." If, however, men are professedly followers of Christ, are we not bound to believe that profession, and address them accordingly? We are in charity bound to credit the profession which is made, unless the actings of the man's life contradict that profession. Actions utter themselves in more decided language than words can do. It

is not charity then to receive men's profession, while it is manifestly opposed to the general course of their actions. It is, on the contrary, a wilful blinding our eyes to a truth which the word of God has clearly and fully decided. "They profess that they know God, but in works they deny Him, being abominable and disobedient, and to every good work reprobate." There it is very plainly declared, what is the value of that profession, which the actions contradict. To professing Christians the will of Christ is clearly revealed. They know what He would have them believe, and they know, with equal certainty, what He would have them do, and how their life and their actions should be directed. Those who disregard the directions given, while they know well that they are given by Him, manifestly disown His authority and plainly declare that He is not their Lord, and that they are none of His. When we take the Word of God in our hands and judge as it directs, what is the fact which meets us? Is it not, that by far the greater number of those who compose our professedly Christian congregations, are yet dead in sin and to God, and their own souls? In delivering the message of Christ to the multitudes who occupy this fearful position, professing Christ, but by the whole course of their actions proclaiming that they will not have Him to rule over them, outwardly perhaps observing certain forms and showing some respect to certain duties, but satisfied with their hearts under the entire dominion of the world and sin; in preaching to men, whose character is thus described, it must be borne in mind, that the first step, if their souls are to be saved, is the conviction, thorough and heartfelt, that this kind of religion is no religion at all. Somewhat similar to this state, was that of Judea, when John, the forerunner of Christ, appeared among them. There was no visible idolatry. The Temple and its services were scrupulously attended, and all the forms and ceremonies of religion were duly observed, but the spirit of religion was almost entirely gone. The faithful Messenger of God sternly declared, that what they called religion and in which they placed their confidence, was no religion, but a sure delusion, and that as certainly and as much as the heathen, they required

to repent and be washed from their sins. The ambassador of Christ is charged with the same message to the professedly Christian community, where religion has been handed down to them by their fathers, and are satisfied with it as such. We are called to preach the Gospel, but in doing so, we must represent to men the real features of their hearts and lives, in order to convince them of their need of the salvation which the Gospel offers, and of the certain ruin that must follow the rejection of it. We must show professing Christians what are the sure fruits of faith in Christ, and what the aims and desires of that heart must be, in which the love of God is shed abroad by the Holy Spirit, and what the outward character, which that love of God in the heart, will form in the life and conversation manifest to the world. We are bound, as we would be accounted faithful and would desire to be free from the blood of immortal souls, to bring home, with solemn earnestness, to every individual man and woman, the question, what does your faith in Christ do for you? Does it produce in your heart the love that makes His name, His cause, His ordinances, and His people dear and precious? Has it created the desire, honest and determined, to act in all your dealings with your neighbors, as you would they would act towards you? If not, and if these fruits are wanting, it must be evident in reference to that man, whatever his standing, his profession, and the esteem in which he may be held, that his religion is a fatal delusion, a solemn mockery, and which will terribly fail in his hour of need. If we neglect this, we are not faithful stewards of the treasures of the Gospel. Our hearers are all professing Christians. There is no reproach now attending such a profession. On the contrary it secures esteem and credit from men. It is agreeable enough, then, to come up to the House of God and listen to what is called the Gospel. There are few who will object to listen to a sermon of ordinary length, on the mission and death of Christ, and on the virtues and excellencies of his character, and in expounding the great doctrines of the Gospel, provided the wickedness of men's own hearts and lives is left alone. But, if the inconsistency of the life and actions, with the

profession made, is faithfully pointed out, and the particular sins described and placed, as it were, in a glass before them, then, not a few will feel uneasy, and many will take offence. It is, however, by thus faithfully dealing with men, that the multitudes, who are asleep in Zion, will be roused. The preaching of the Baptist was very severe and searching, and very offensive indeed to the Scribes and Pharisees, and to the rest, who wished to be more righteous than others, but it was just the preaching the character of the community required. Had he satisfied himself by enlarging on the glory of Moses, and the mighty works done, and the excellent institutions established, and had he added a glowing description of the coming Messiah, and the great events that would follow, it would all be gratifying to his hearers, and secure to him much applause, but it would have no tendency to prepare the multitude for the Kingdom about to be set up in their midst. It would leave his work unaccomplished. Had he been silent regarding the particular sins with which they were chargeable, his labors could have no effect in leading them to repentance, and they could still go on in their worldliness and in their dead forms of religion, and complacently continue repeating, "The Temple of the Lord, the Temple of the Lord are we."

Similar must be the result of that preaching which will leave the conscience undisturbed, while religion is only a name, and the soul is under the dominion of sin, and the life and conversation regulated only by the customs which society has established. The preacher, by acting so, may have the esteem of his hearers and secure their admiration, but he deserves it not, for he trifles with their dearest interests. He may eloquently describe the Character of Christ, and expound the great doctrines of the Bible, and speak of sin, too, and of the curse of God, which rests upon it, but unless sin is brought home to the individual conscience, and the doctrines, enlarged upon, are applied and made the test, by which to try the hearts and the lives of those addressed, his mission is not faithfully executed. That mission is to present to men right views of Christ. This sums up the work to which the preachers of the Gospel are called, and

to this must aim all their labors and every message delivered. The preaching, that will permit men to retire from the House of God well pleased with themselves, is not of a character that will bring down high thoughts, and lead them prostrate to the Mercy-seat. Christ came to seek and to save the lost, and if our message serve not to bring to our fellow-sinners the conviction that this is their state, the salvation of the Gospel will not be valued. The language to them will have no meaning.

But, secondly, we shall briefly consider the motives by which the servants of Christ must be animated. "We are," says the Apostle, "fellow-workers with God." The ambassador of Christ is engaged in the great work, which occupied the Son of God in His mission to our fallen world; and, while earnestly employed in this work, he has undoubted assurance that his Divine Master will be present with him. His motives must therefore be in accordance with the mind and the purposes of Christ, otherwise there can be no communion, and he dare not hope for his Master's presence. Now the motives which influenced the Son of God, flowed from love to our perishing souls. It was love that prompted him in all that He taught and did and suffered. During the years that He sojourned on earth, He lived in the midst of His enemies. He was reproached and maligned and persecuted, and put to a cruel and shameful death, but, through it all, His feelings remained unchanged, and the love which led Him to dwell on earth continued in all its strength. This spirit breathed in every utterance of the God-man. Love pervaded all His denunciations, as well as when He spake in the language of kindness and sympathy. When He denounced hypocrisy, and declared the wrath of God against the impenitent, He did so from love to the perishing soul. While He hated sin, He looked with deepest compassion on the sinner, and that sinner's reproaches and malice, against Himself, did not influence or diminish these feelings. His bitterest enemies dwelt in Jerusalem, but with what sorrow and grief and pity does He speak of their approaching doom. As He foretells that doom, the tears are streaming down his countenance. "And when he was

come near he beheld the city and wept over it." In proportion as the servants of Christ are imbued with this spirit, will be the success of their labors and the measure of their communion with Him, and the largeness of their spiritual joys. Of this we need to be continually reminded. When disappointed in our hopes, and when smarting under ingratitude, and when constrained to rebuke hypocrisy and evil doing, an angry spirit is ready to mingle itself with the feelings, and the result ever is the same. Instead of good, evil is done, and the preacher and hearers are both injured. When speaking, under the influence of real honest affection, severe language may be necessary and may be endured without offence, but if words which tend to wound the feelings, come not mellowed with the breathings of sincere and holy affection, if what is disagreeable in itself, be uttered in a tone harsh and unfeeling, the tendency will be to irritate and harden the heart, more than before. "We preach not ourselves but Christ Jesus the Lord." Under this influence, the servant of Christ will speak in love. He is himself forgotten. The injuries he may receive, the reproaches he may have endured, and the malice he may perhaps know, is cherished towards him by some, or many of those to whom he speaks, are lost sight of. It is indeed a matter but of small moment what esteem is entertained for the servant, if the Master is honoured and souls gathered to His fold.

Whenever the minister of Christ thinks of his own grievances and allows these thoughts to influence his feelings and his language, when addressing his people, he is then away from the spirit and the object of his commission. He is preaching something else, and not the Gospel, Himself and not Christ. When the mind is allowed to dwell on the personal annoyances, which we may have had, bitter feelings will unconsciously rush in, and what is uttered under the influence of these feelings, can only produce what is similar to itself. "Preach the Gospel to every creature." This is the commission we hold. To every creature. There is no exception in the case of those who may have injured and cherished towards us the most embittered malice. The treasures of the Gospel must be spread

out before our bitterest enemies, and the invitations of our Master earnestly urged on their acceptance. Personal and private grievances are excluded from the pulpit. All these may well be left in the hands of our Master. His word is pledged that He will not allow His servants to suffer. He will remove every obstacle. He will defend their character, and put to silence and shame every lying tongue. What can be more painful to witness, than a man clothed in the garb of Heaven's ambassador, sent forth to stand between the living and the dead, with the eye of God looking on, and a dying world perishing in his very presence, occupying any portion of the precious pulpit hour, in referring to any little annoyance he may have received. That unhappy man is laboring for himself, and not for Christ, and his reward will be according to his works. Sad, indeed, is the condition of that community, which is subject to pulpit ministrations, that partly consist of tirades against individuals, or other sects and denominations, who may have given the preacher some real or imaginary trouble, and fearful will be the result, if people are satisfied with these wild and poisonous grapes. Their souls are starved and they know it not. Their eyes are busy with the sins and doings of others, and thus their own danger is unfelt and neglected. To avoid this, and be enabled to keep our minds composed, amidst every collision of strife and feeling, the prayer of the disciples must become earnestly ours, "Lord, increase our faith." Clearer views of our glorious work, clearer views of the priceless value of the undying soul and our risen Master's Sovereignty and sure promises, will animate and strengthen and sustain our zeal and love, and render small and unworthy of notice, the petty squabbings and annoyances of the world. Here, we find the secret of the amazing success and the real popularity of some of the servants of Christ, not in other respects more highly endowed than many of their brethren. Their hearts and their preaching were baptized in the love of Christ, and that love can reach deeper into the heart, and grasp a firmer hold, than any other influence can do. This accounts for the wonders of Whitefield's success. None were less inclined to flatter. None

more faithfully or more severely described the abominations of the heart. His language was cutting and very terrible, but it was the language of strong, sincere and undoubted love, and hence, instead of stirring up feelings of sullenness and malice, it brought the multitude on their bended knees to cry for mercy. While he told them in the plainest words, that they merited Hell, and while, with one hand, he depicted its awful horrors, with the other he pointed to the Lamb of God, and the glories of the City of which He is King. Just in proportion as the servants of Christ are delivered from and rise above that anxiety, which is indeed a part of our nature, about their own interests, and fame and popularity, and what people say and think of their persons and their preaching, and become absorbed in the one great thought, I am sent to save souls from Eternal damnation, and to bring them to Christ and to Heaven, will God be glorified by their labors, will Christ rejoice over them, and will the number converted from sin be multiplied. The presence and the power of Christ will be revealed, in the labour, which is thus prompted by His own spirit of love.

But, lastly, we must notice the consequences of unfaithfulness in the solemn trust committed to every minister of Christ. "Woe is unto me if I preach not the Gospel." He felt that misery and wretchedness to himself, would be the result of deviating from the spirit and letter of his commission, and to this result there cannot be an exception. In whatever employment a man may be engaged, we do not expect to see him a successful or a happy man, unless he attends diligently and faithfully to the work which he has undertaken. If he either neglects and spends his time in indolence, or is diverted from the pursuit, by other matters foreign to his engagement, it is a matter of certainty, that he must fail, and that poverty and wretchedness and discontentment will be his lot. This is so in all worldly employments, and there is no fact more certainly known. Could it be thought possible that the profession of the sacred ministry would be the only exception? Separated as the servants of Christ are from the rest of men, and excluded from the labors and enterprises which occupy the

minds of others, and avowedly devoted to one great work, to which they must, outwardly at least, confine their attention, it is evident that unless their minds are in harmony with that work, and are satisfied with its terms, and are truly desirous to secure its object, that of all men, they must be the most unhappy and miserable. This is secured by neglect and indolence on the one hand, and on the other by every change or adding to the message which Christ gave them in charge. What was so miserable, as the state of that man, an ambassador of Christ, who would shirk his duties if he could, and goes through the routine of labors without heart, or interest, or pleasure? And what more restless and unhappy and dissatisfied than the condition of him, whose vanity has elated him with the idea, that he can improve on the simple story of the cross, and in order to make that Gospel more attractive, attempts to mingle with it additions and devices of his own wisdom? Having turned his eye from the pillar of cloud, he is astray in the desert, and like the unclean spirit, his days may be spent, wandering in dry places, and from one fancy and belief to another, seeking rest, but finding none. For the soul there is no rest but in Christ, and for belief and doctrine there is no rest or steadfastness, but in the plain and sure utterances of His word. But not only in the very nature of things, is the want of fidelity in the sacred trust, followed by misery and discontentment, from another and a higher and a more terrible source, the woe will descend. The displeasure of God is incurred, and the threatened wrath is sure. The Gospel message is one, which the infinite wisdom and love of God prepared for His fallen and perishing creatures. It was devised in the councils of Eternity. The Three persons of the glorious Godhead were engaged in it. The blood of God's own Son was required. To substitute anything else, or to mingle with it any fancies of man's own, is to treat its glorious author with the most daring contempt. By the simple preaching of the Gospel, God has declared that sinners will be saved. It is the power of God unto salvation to every one that believeth. Woe to the man that will sit in judgment on that declaration, and give place to the thought, that

human wisdom may improve on the scheme which God Himself made perfect. His own glory is connected with that scheme, and on it depends the salvation of the myriads, on their journey to the eternal world. If saved, it must be by knowing and understanding this message, in its simple purity, as given by Jesus. God is here a jealous God. He who so loved perishing sinners, that to save and bring them back to his family, He gave them up His beloved Son to die, will he not visit with His terrible displeasure, the man, professing to be His ambassador, and yet by obscuring or perverting the Gospel, is leading sinners away? Need we wonder at the strong language employed by the Apostle in our text, and when he declares that if an angel from Heaven should preach any other Gospel, let him be accursed? There is no traitor so guilty, as the ambassador, who perverts his Sovereign's instructions, and shapes his message so as to undermine the authority of his royal Master. But unspeakably more is to be dreaded the guilt of unfaithfulness, in the office to which the ministers of Christ are devoted. They are placed in charge of the treasures of the Gospel, the great store-house of God's love, while around are multitudes perishing of famine. How fearful the cruelty and the crime, if through design or neglect they distribute not the bread of life, placed ready at their hand, but instead thereof, empty husks and poisonous fruit of their own providing. Standing amid the wounded and dying, with the remedy in their hands which can heal every wound and restore to life and strength, how heartless and guilty to give, instead of that sure and tried remedy, opiates to soothe and please, and throw the dying into insensibility and sleep. Such is the estimate of the word of God of the guilt of being unfaithful, as stewards of Christ. He Himself accomplished the whole work, endured all the sufferings required to redeem a lost world, and He asks of His servants only the easy and the joyful labour, to go and tell their fellow-sinners what He has done and provided for them. He stimulates to diligence and faithfulness in this, by the promise of His own presence now, and of glory and joy unspeakable hereafter, and need we wonder, that He threatens with a terrible doom the pro-

fessed servant, who will betray His cause, and thus take part with His enemies?

Difficulties and trials, and they are many, are inseparable from our work, which comes into closer contact than any other, with ingratitude and the malice and hypocrisy of fallen nature, but notwithstanding this, there is connected with this work, the highest and the largest measures of happiness, if with earnest and prayerful and believing hearts, we seek to imbibe our Master's spirit and to follow in His steps. There was a joy set before Him for which he endured the cross and despised the shame. He saw the reward, it was sure, and the Saviour rejoiced amid His sorest trials. "He shall see of the travail of His soul and be satisfied." Souls would be saved, and He would welcome these souls yet, to the mansions of His Father. This was the joy set before Him, and when the hearts of His servants sympathize with Him, in His love for the perishing soul, this joy will be set before them too. As the fruit of their labors and trials, they may confidently hope to meet in Heaven souls saved and brought there by their humble instrumentality, and as their hearts dwell upon this, and faith reveals more and more of the coming glory, they are enabled to rise above the world, to despise its attractions, and to rejoice when suffering for their fidelity to their gracious Master.

May God add His blessing, and to His name be all the praise.

Articles Contributed.

From Pittsburgh West.

(Continued from page 177.)

Next day, at noon, Lima, the capital of the State of Ohio, is reached, the train having been running for many a mile over a road as straight as a die. This State is not to be compared with New Jersey or with Pennsylvania, through which we passed yesterday, and which generations, sprung from the thriftiest people in the world, have made a perfect garden. Ohio is a comparatively new state—a flat country, with beautiful woods of elm and maple and birch, and all variety of trees

Here, too, a thick population has flowed in; and all the way, for many acres on each side of the road we traverse, the forest has been felled, and their thriving farms, but modest dwellings, their fat cattle, their factories and their busy towns, give evidence of the industry which that prosperity is the fruit of.

Later on in the day, Fort Wain, in the State of Indiana, is reached, where we stop a few minutes for dinner. Afterwards we get glimpses of several other towns, Columbia and Plymouth among the number. What we see of Indiana shows a poorer state of things than hitherto. In places the land is swampy and uncleared. But, although the houses are poor looking, there are good farms and large barns; and the opening, at Warsaw, three months ago, of a railway connecting with the Michigan Central road, shows that this State is not at a stand still as regards progress in public works.

At Wanatah, towards evening, a good idea is got of prairie, where the land, without a tree, dotted with cattle and sheep, stretches out on both sides of us to a limitless extent. We are now in the State of Illinois and approaching Chicago, having been little over 30 hours in accomplishing 900 miles, which is not considered bad travelling for this continent. About the approach to Chicago, there is nothing pleasing to the eye. A fox hunter might remark that it would give a capital run with the hounds, affording no cover for reynard; but an artist would scarcely deem it fruitful of beauties to be transferred to his canvas,—so flat and unvarying it is. Less pleasing still what meets the eye in the burnt and blackened suburbs, where the train moves slowly, and with frequent stoppages, to the terminus. The handsome station-house, which the fire of last autumn did not spare, has not yet been replaced by a new one. It is not a particularly cheerful drive (though it is not without interest), which we are soon taking through what was once the fairest portion of the city, on our way to one of the hotels, which have placed themselves in such temporary situations as during the emergency were to be found. Nor, arrived at this particular hotel, is the view from it of a much more lively description. From

its front windows we look east upon Lake Michigan, a dreary "waste of waters;"—so dreary, that a thunder-storm which broke over it next day and darkened it, so that but a small part of it was visible, seemed a decided relief. The drive to the hotel was enough to show the vastness of the destruction done to Chicago by the great fire. It seems as if it would take an eternity to restore it to its former state—such piles of brick and stone and mortar lie about that will have to be removed before any buildings can be erected, and so insignificant seems the progress which has as yet been made towards rebuilding. But, were you to express your opinion, you would be answered that the progress made is wonderful, and has all been done since winter, which is just over; and you will be told that less than two years will see Chicago all and more than all that it was before.

It is said that the fire took a third of the city; but then it was that part of it, without which its citizens could not have prided themselves upon its being the brightest and most beautiful city of the republic. And, indeed—speaking from a recollection of it just two years ago—it seemed as though it were so; as, walking through its principal streets, avenues of trees, now no longer standing, shaded the passer-by as he stood wondering at the magnificence of its banks, insurance offices and public buildings, and at the magnitude and beauty of its shops and stores. All now are demolished. The post office department occupies a church edifice, the minister of which, during the conflagration, stood, club in hand, defying and keeping off the sacrilegious who purposed entering it, and with unholy hands razing it to the ground for the public good. It would be uncharitable to suppose him so uncharitable as to think there was no *good public* outside his own congregation, and that he therefore manfully defended this church. Rather let it be supposed that he felt persuaded, in that trying hour, that a literal exhibition of a "zeal for God's house" would prove in the end the best for all. At any rate, it did prove so. But there are other churches which—whether from what might seem either a (too great) desire to accommodate the public, or for gain—have

been let to shoe merchants, drapers, and to persons in various other callings, who required large premises. What seem to have been the residences of "swells," are now occupied, some of them as insurance and lawyers' offices; others as tailors' and jewellers' shops; some of them as doctors' and dentists' apartments.

On the following Monday morning, the scene at the station for trains going West—whither we are bound—is a busy one. Immigrants from several European countries, with their baggage, are being pushed forward to their destination. Everybody's baggage receives the same rough handling from the strong and ready men who toss it into the cars. But as we look on, we perceive them, for some reason, cease their careless tossing, and two of them lay hold of a rough box, with the words "Head," "Feet," written in pencil at the respective ends of it. This is what a friend who has long lived there informs us "is called out West," in their grim, joking way, "a wooden overcoat." They bear it reverently—these rudely clad labourers—for, although it is only the mortal remains, yet it is to be seen, from their awe-struck countenances, that, apart from decent custom and considerations of public opinion, the dust of a brother man is to them a sacred thing, for which they fain would show what respect they can.

When we have taken our places in the car, we are informed by our American friend, who accompanies us, that "our minister" is to be a fellow-passenger. I had been not unaccustomed to hear reverend gentlemen who undertook the cure of souls so denominated, and imagined that this one was the spiritual adviser, in the place where my friend resided, of the religious denomination to which he belonged. Not long after we got this information, a gentleman, quite out of breath from running, falls exhausted into the seat in the compartment next to ours. Our aforesaid friend had very recently informed us that he had a bottle of very superior brandy, for which he had paid, in New York, \$5. Now, let not my temperance friends be alarmed at the companionship which your correspondent was keeping, for, notwithstanding that he (I don't mean our correspondent, but his companion)

carried with him some very expensive, and doubtless very excellent brandy, yet he seldom partook of it. He only administered it to himself when he felt "a little nervous." As he is a man of iron nerve, whose equanimity nothing seems able to upset, a bottle is likely to last him a long time, unless a sudden change in his constitution takes place, the apprehension of which event may probably explain and account for his having this expensive luxury in his possession. Having politely asked us to partake of it, our friend goes to visit "our minister," whom he brings with him and introduces. We discover that he is not one of the cloth, but "our minister to Japan," and recognize him to be the person whose exhaustion from running has been noticed. Our friend questions Mr. De Lorme, and tries to get from him an admission as to feeling "just a little nervous." But, as befits a minister of a great nation to a not unimportant embassy, he will own to no such weakness, and therefore declines taking a remedy, although pressed upon him, for a disease with which he will not acknowledge himself to be afflicted.

Mr. De Lorme is on his way to Japan via San Francisco, with his wife and family. Slight things, even the way of telling a story, will sometimes give an insight into character, and leave an impression. So, when, after an hour or two's companionship, this genial, warm-hearted and talented gentleman left us to stay a few days with some friends who lived near the road, we felt for him a regard not to be attributed to the length of our acquaintance, and which, from its short duration, may seem scarcely warranted.

To show with what little state Americans, as a rule, travel, the fact of a servant man accompanying them caused hushed inquiries from the passengers on the platform, as to who the distinguished party were.

It is all prairie to-day; but a little trouble in laying out grounds adds much to the good effect of the landscape, which is not devoid either of fruit or of ornamental trees. We of course go by any number of cities and towns. Just before coming to Sagetown, some streams and undulating hills are a relief to the level scenery of the whole day.

Towards evening the River Mississippi can be seen, which we soon cross at Burlington by a bridge three quarters of a mile long. Burlington is a busy place. Near the station are machine shops and iron scale works, and there is din and noise, and hurrying to and fro; and placards are to be read on a refreshment saloon, warning the unwary to beware of pickpockets and other characters who are better kept at a distance. At Orchard City, near the station, there are works for the manufacture of Agricultural implements, and match works.

It must be early morning when we pass several places, which I was on the look out for, but which we now miss seeing. Among the rest I remembered Mount Pleasant and Fairfield,—the former a large town, and both pretty settlements, with woods about of white oak, and with blue wild flowers blooming amidst the grass. What is displayed this morning till Council Bluffs is reached, is a country rich in soil, and every inch of it occupied and tilled, the houses appearing to be those of the affluent. It is after breakfast when we stop at Council Bluffs. These bluffs are mound-like hills which bound the plain. They bear only grapes, the land being too poor to yield anything else, presenting, in point of fertility, a great contrast to the soil below them. We change cars here to cross the Missouri River, which is spanned by a bridge, built with great difficulty on account of the shifting sands. It is 60 feet above the river, admitting of steamers passing under it, and was built at an expense of \$7,000,000. Council Bluffs contains, it is said, 10,000 inhabitants. Omaha, the Eastern point at which the Union Pacific Railway begins, lies opposite Council Bluffs, on the other side of the river. "They claim for it 12,000 inhabitants, but I guess they lie a little," was the conductor's answer to my question, put with a view of eliciting information upon the point of population. I consulted my neighbour's guide-book, and found that, if the conductor's statements were true, then the guide-book was but a blind guide, for it had added several thousands to the somewhat imaginative 12,000. This is the city where the notorious George Francis Train owns so much land. Here he built Cousin's

hotel, which happened on this wise:—He was taking dinner at a hotel in the town, and sat with his back to a window which had a broken pane of glass. To protect him from the outer air which blew upon him, he called one of the waiters, and, handing him a five dollar note, directed him to stand behind him until he had finished dinner. The landlord of the hotel, seeing the waiter idle, directed him to attend to the guests. Train answered that he had paid him to stand there. They got into an altercation, which ended in Train threatening the landlord that he'd "build a hotel which would run him off." He did so at a cost of \$40,000. The landlord was ruined, but the new hotel did not increase Mr. Train's bank account. In fact, it proved an unprofitable venture. But then it may have had somewhat of a healing influence on his wounded pride, and he may have received a temporary gratification in the solace of revenge.

After Omaha, gently sloping, pretty-wooded hills,—the black, fresh tilled land making a pleasing contrast with the bright green turf, and showing the richness of the soil. Near Elkhorn River it is more level; and at Fremont we notice that a horse and waggon, being driven along a road, looks as little a thing as does a ship out upon the ocean. The old waggon or emigrant road, which, a few years ago, was the only overland route to California, is now to the left of us and then to the right. Several canvas-covered gipsy-looking wains are wending their slow way along. Those who travel by these wagons live in them as in a tent, carrying with them their food and cooking utensils. Cattle feed on the abundant wild pasture. They are not so numerous as the buffalo, to whose pastures they have succeeded, and which, a few years ago, used to be seen so thick for distances of 7 or 8 miles, that the colour of the grass was undistinguishable; but still there are very many cattle. The river Platte is crossed by a short bridge. By the river the cotton-wood tree grows abundantly.

Arrived at the town of Schuyler, it seems strange to meet with civilization in the midst of a desert. Again for hours we come upon a succession of farms. In the evening we reach Grand

Island, named after an island two miles distant—the largest in the river Platte, about 80 miles long by four wide. Here, where we stop for tea, is a station for two companies of cavalry and two of infantry, who yesterday moved off 30 miles to fight Sioux Indians, who are troubling the builders of the Northern Pacific Railway.

Next morning farms have been left behind, and the graceful and pretty antelope, and the funny-looking little prairie dog—the latter not unlike a rat, but not so repulsive—are by no means scarce. At seven, we stop at Sidney for breakfast, and among other luxuries are served with elk steak. This is a station for a company of infantry; and a lady on horseback, accompanied by an officer, is at the station to have a look at the westward bound passengers. The elevation here is about 4,000 feet. "They claim for it" about a hundred inhabitants; but perhaps they, too, "lie a little." History may hereafter teach us that some "claims" have been made even by nations which were never expected to be recognized. Why, then, may towns and cities not make similarly unfounded "claims"? Later—Prairie Dog City, the homes of numbers of the above mentioned little animals, which consist of holes in the ground; in each of which, it is said, along with the prairie dog, dwell a snake and an owl. Then Pine Bluffs, the boundary between Nebraska and Wyoming, and a cavalry company. The bluffs are on the left. Shortly after noon, in the distance to our right, the Black Hills of the Rocky Mountains make their appearance. Some of their peaks are white with snow. Although 175 miles off, the air is to-day so clear that they are plainly seen. We only get a glimpse of them, for we soon pass under the first snow shed. Then stop at Cheyenne for dinner, where there are soldiers, and fine carriages drawn by pairs of horses and occupied by well-dressed ladies. This is the largest town between Omaha and Ogden. It makes a "claim" for a population of 3,000. We are now up pretty high (6,041 feet), but have to ascend still higher. Therefore an additional engine is required until we commence to descend. Should you wish to visit Denver City, you can do so by taking the Denver Pacific

Railway cars for that place, which is at a distance from Cheyenne of 110 miles.

Pushing on, we are soon mounting the Black Hills. At Granite Canon (a canon is a rift or ravine), there are rock-cuttings in the road. Here the scene is very grand and varied. The grass is green in the valleys, and by the road side, here and there, grow the mountain pine; and not far off, high granite rocks project their rugged sides. The Rocky Mountains surround us,—their white peaks glistening in the sun. The clouds and the snow seem to meet each other, the one not distinguishable from the other.

Sherman is the highest point of the road, being 8,242 feet above sea level. It is named after the fattest General in the American Army. It seems to be a land of moss agates, which are displayed for sale on the railway platform by a little boy and girl. They are perfectly independent of each other. "She gets hers and I get mine," is his answer when questioned as to a partnership existing between them. After Sherman, we descend and cross by a "trestle work" bridge, a deep ravine, across which, at a short distance, are some settlers' cabins. That was Dale Creek Bridge, I discover, that has just been crossed. The above mentioned Guide Book says of it, that it is "the grandest feature of the road"—"650 feet long and 126 feet high, spanning Dale Creek from Bluff to Bluff."

Laramie is a beautiful plateau—a fine grazing country, where numbers of cattle and sheep feed. Towards evening, in a valley, in which some settler had reared a comfortable home with a neat enclosure, might have been seen where the melted snows had left both his dwelling and its enclosure in the middle of a lake. Now the whole face of nature is made more beautifully grand by the glories which the setting sun brings out. The sky and the clouds, perhaps, are now the picture which most fascinates; but those "everlasting hills" of solid rock, blue in the distance, which rear their lofty tops far into the sky, and mingle their shining white covering with the clouds, seem not inappropriate emblems of an enduring Power which placed them there.

Next morning the soil of the "rolling prairie country" is alkaline—the herbage,

wild sage. At Granger we pass from Wyoming into Utah Territory. Church Buttes is named from the peculiar forms which the immense masses of sandstone have assumed from the action of the elements. Their immensity may be imagined when they are very plainly to be seen at a distance of fourteen miles. The rugged grandeur of some of to-day's scenery cannot be surpassed. Echo Canyon, a rift in the Wahsatch range, is entered near Castle Rocks, a series of sandstone rocks from 500 to 2,000 feet in height, which have assumed castle-like appearances, with natural carving and holes as if made for guns. We go on past mountains of red sandstone, occasional blocks of which rise up like huge monuments—cross the Weber River twice, and pass through two tunnels. Devil's Slide and Devil's Gate are points in the road of wild and awful grandeur. They are narrow gorges in Weber Canyon. Devil's Slide is not much more than wide enough to admit the train, which passes through it. At Devil's Gate the train crosses the river, that rapid stream casting up foam and spray as it plunges on to the left, and passes through curious massive rocks, so high that they almost mingle with the black clouds above them. It is one of the most weird-like scenes imaginable.

When we have passed Weber station, near which there is a Mormon town, we are nearing Ogden, and have left behind the Wahsatch range. The rugged rocks rise up no more, but in their place is the wide and verdant valley of the Salt Lake, with its Mormon settlements and their mean dwellings. Then from Ogden into Salt Lake City, where we will pause for a while. Owing to our having been delayed over an hour before crossing one of the bridges on the Weber river, the sun is down as we pass through the valley up to the city.

I feel that this day's most remarkable sights, more especially, should receive a more extended notice than I can give them, or than you will have space for. But with regard to describing the face of a country, it might appear that for certain persons to leave the attempt unmade, may, like the neglect to observe some customs, more honour the country than if they had made the attempt and given their description of it.

HALIFAX.

Astronomy.

NO. VI.—COMETS.

Wandering Stars—Jude, 13 verse.

Till a comparatively recent period, comets were regarded with the utmost terror. When that which is now known as Halley's comet appeared in 1456, we find that the Pope Calixtus directed the church-bells to be rung at noon, and everybody was ordered to repeat extra *Ave Marias*. The reference in the twelfth chapter of the Revelation, where it is written, "There appeared another wonder in heaven, and behold a great Dragon—and his tail drew the third part of the stars of heaven," is evidently to one of these mysterious wandering stars; and very probably the following passage, in which satan is compared by Milton to a comet, was based on the Scripture passage quoted:—

"Satan stood
Unterrified, and like a comet burned,
That fires the length of Ophiuchus huge
In the Arctic sky, and from its horrid hair
Shakes pestilence and war."

Of the evils of which comets were of old regarded as the certain precursors, we cannot give a more comprehensive description than that which is presented by the poet in the following lines:

"The blazing star,
Threat'ning the world with famine, plague,
and war;
To Princes death; to kingdoms many curses;
To all estates inevitable losses;
To herdsmen, rot; to ploughmen, hapless
seasons;
To sailors storms; to cities civil treasons."

And the Ettrick Shepherd thus addresses the comet of 1811:—

"Stranger of heaven! I bid thee hail!
Shred from the pall of glory riven,
That flashest in celestial gale,
Broad pennon of the King of Heaven!"

"Art thou the flag of woe and death
From angel's ensign-staff unfurled?
Art thou the standard of his wrath
Waved o'er a sordid sinful world?"

When Dr. Thomas Chalmers composed his celebrated astronomical discourses, the constitution of comets was not so well understood as it is now, otherwise he would not have written in the following strain:—"A blazing comet may cross this fated planet—the earth—in its orbit, and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every

astronomer must know lie within the limits of chance and probability. It may hurry our globe towards the sun, or drag it to the outer regions of the planetary system, or give it a new axis of revolution—and the effect which I shall simply announce without explaining it, would be to change the place of the ocean, and bring another mighty flood upon our islands and continents.” All this might certainly occur were comets composed of the same solid matter as the planets, amongst which they so frequently disport themselves. Their advent in that case might well be regarded with dread; but it is now almost a settled fact that, constituted as comets are, no such effects, in the case of a collision, could take place. Many of our readers may remember the great comet of 1858—Donati’s—which flourished a tail extending at one time to 51 millions of miles, yet so attenuated that the stars could be seen through its mass. It is doubtful if any of the comets are self-luminous. The general impression amongst astronomers is, that all of them derive, like the planets, their light from the sun. It is almost certain that the earth was enveloped in the tail of the comet of 1861 at a distance of about two-thirds of its length from the nucleus. Mr. Hind calculated that the earth encountered the tail on the 30th of June. On that day there were atmospheric peculiarities which attracted attention. Mr. Lowe of Highfield House in England, without being aware that the earth was supposed to be shrouded in the comet, made the following observation in his diary—“a singular yellow phosphorescent glare, very like diffused Aurora Borealis. Not being daylight, such Aurora would scarcely be noticeable.” He further adds that in the parish church, the Vicar had the pulpit candles lighted at 7 o’clock, which proves that a sensation of darkness was felt even while the sun was shining.

The remarkable relations known to exist between Jupiter and his satellites, as well as the long continued regularity of the earth’s revolution round the sun, prove that the planets have not been perceptibly affected by the proximity of comets. Indeed, the comet of 1770 got entangled among the satellites of Jupiter, remaining near them for four

months without affecting their motions or distance from their primary in the least degree, whilst the comet itself was, by the combined action of Jupiter and his satellites, drawn from its orbit, which required for a complete revolution only $5\frac{1}{2}$ years, and was never again recognized in the new path which was thus prescribed for it. Comets are no longer regarded as the harbingers of calamity: nor does all that is known respecting their constitution, as we have indicated, warrant us in dreading the possible effect of the earth coming in collision with these gigantic but extremely attenuated bodies.

Previous to the time of Newton, comets were regarded as wandering stars subject to no law, but the sagacity of Newton conjectured their subjection to the great law of gravitation. The truth of his theory was soon confirmed by a calculation of the orbit of the comet of 1680. This remarkable body passing very near the sun, swept round it at the amazing rate of a million miles an hour—its period of revolution being set down at nearly six hundred years.

Two years afterwards, another comet appeared, the elements of whose orbit Halley calculated with great care. It was found that the period of its revolution was about 75 years. That great astronomer was therefore able to trace this comet back to a period before the birth of Christ. Halley, on the assumption that his calculations were correct, could thus, for the first time in the history of astronomical science, predict the time of its return to our system. He could not live to see the event, yet he died in the firm belief that his prediction would be found true. Seventy-five years had now elapsed since Halley’s comet had been seen, and as the period of its predicted return—1758—approached, the deepest interest was excited amongst astronomers. Knowing that its progress would be affected by the planets near which it must pass, Clairaut and Lalande undertook the formidable work of computing its perturbations for a period of two revolutions. “During six months,” says Lalande, “we calculated from morning to night, sometimes even at meals—the consequence of which was that I contracted an illness which changed my constitution

during the remainder of my life." The great labor involved may be estimated from the fact that it was necessary, in order to arrive at a satisfactory conclusion, to calculate the distance of each of the two planets, Jupiter and Saturn, from the comet for every degree, for 150 years. The period of its return was fixed for the 13th April, 1759. On the 25th December of that year, the expected stranger, which had not shown its beaming face for 76 years, was hailed by George Palitch, an amateur peasant astronomer, and it passed its perihelion, or nearest point to the sun, within 19 days of the predicted time! The correctness of the calculation is all the more wonderful, as the planets, Uranus and Neptune, had not then been discovered.

Other seventy-six years have elapsed, and it is now 1835. Two prizes are offered by scientific academies for the most perfect theory of this celestial visitant. Not only is the time of its perihelion passage predicted, but the very spot of the heavens in which it is to appear. Lo! there it is coming in at the door at which it was expected, and it passes its perihelion within nine days of the time anticipated. This nearer approach to accuracy was owing to the discovery of Uranus. Again the comet will come in 1911, and such of our youthful readers as may live 39 years hence, will probably find that, on account of the discovery of Neptune since the last appearance of the comet, its perihelion passage will be known to a day, long before its appearance.

As to the origin of comets, or the nature of the functions which they perform in the economy of nature, absolutely nothing is known with certainty. Laplace has propounded the theory that they consist of matter out of which worlds are gradually formed, but the revelations of the best class of telescopes have tended to demolish the nebular theory, as we shall show in our next article.

We would fain extend our remarks on comets, but the space to which we are necessarily limited forbids us to do so.

Our next and concluding paper will treat of the Fixed Stars and Nebulæ.

The next Convention of the Y. M. C. Association will be held at Truro.

Our Church at Woodstock.

A recent visit to the town of Woodstock afforded me an opportunity of giving the readers of the *Record* a short account of what our church is doing in that quarter.

It is some half dozen years or more since St. Paul's Church was begun, and it is less than the same number of months since it was finished and opened for service. The congregation has never been very numerous, or very wealthy, and for some years we have had great difficulty in giving even occasional services, owing to the great scarcity of men to fill our vacant charges. In the absence of a settled pastor, little was done towards finishing the Church. A very comfortable vestry or school-room, at the rear of the church, 30x16 feet in size, afforded ample accommodation, under ordinary circumstances, for all who attended. In this room they continued to worship for several years, until Mr. Begg's coming among them brought new life and energy, which have gone on growing and bearing good fruit ever since.

The land on which St. Paul's is situated is the gift of the Hon. Charles Connell. It is 60x127 feet, and is on a high and commanding position overlooking the town and the beautiful scenery along the St. John for many miles. The land is valued at \$450. And immediately in the rear of it is another lot belonging to the same honourable and liberal citizen, on which I believe the congregation are casting longing eyes, with the prospect of building a manse for their much-esteemed pastor.

The dimensions of the church are 48x36 feet, and 38 feet from floor to peak of roof. The building is entirely out of the old stereotyped order of Presbyterian architecture. The appearance inside is very neat. There is a small bracket gallery over the front entrance, for the use of the choir, which is beautifully finished with butternutt, and oiled so that the rich grain of the wood shows to advantage. Over this organ loft is a circular window, filled with coloured glass, which gives a pleasing relief to the whole interior. The church is well seated. The 56 pews are of butternutt, and, unlike the majority of pews in places of worship, they have been constructed with

due regard to the physical comfort of the worshippers. The pews will seat comfortably about 300, and there is room enough round the pulpit for seating a hundred more, if occasion required. The most striking piece of work in the church is the pulpit. It is extremely neat, and reflects credit on its builder. It is about 3 feet 3 from the floor, and is also constructed of butternutt wood, which is simply oiled, and left in all its native beauty variety of grain. Surrounding the pulpit is a Communion rail, and outside of this a space is left for the erection of a circular table capable of seating a large number of communicants. The congregation of St. Paul's determined, previous to the opening of the Church, to adopt the principle of free seats. Not a single pew is sold, or rented—all are free to all, and the result, so far, has been, I believe, quite satisfactory. There are no galleries, and consequently the rich and poor are not separated by that unseemly gulf that is too often observable in our places of worship. Deadheadism is also unknown for the same reason, and each worshipper being trusted to do his best towards the support of the Church, is thereby rendered trustworthy, and does it. As there are no side galleries to interfere with the light and sound, the tall ground glass windows on each side of the Church show to advantage, and afford good light and excellent ventilation.

At present there is an echo in the building, which is a little unpleasant to both speaker and hearers, but this will almost certainly be remedied by the carpeting of the aisles and pews. A small organ, and about eight singers, afford good music, and lead the congregational singing in excellent time and tune.

The outside appearance of the building is not so good. It looks a little out of proportion by being so high. The bell-tower is over the front entrance, and runs from the roof about 6 or 8 feet. It is surmounted by a Scotch Thistle, which stands out in a most conspicuous and menacing manner. This, I understand, is a very wonderful thistle. Beneath its sheltering influence a number of young Scotch thistles are growing in front of the church door. On enquiring how they came there, Mr. McDonald, who is

the most enthusiastic kirk-man I ever met, gravely pointed to the gilt thistle on the bell-tower, and said, "You see her up there; well, she seeds every year."

There are two things about my friend Mr. McDonald which no one of his acquaintance will for a moment doubt,—one is the purity of his Highland Scotch blood, and the other is his intense love for his church. There is nothing within the scope of mortals he is not prepared to do and suffer for it. He has worked, and begged, and borrowed, and fought for it for years, and now that they have what he calls one of the finest Kirks in the Province, and the best minister in the Synod, he is to-day the proudest man in the whole County of Carleton. If such enthusiastic workers could be produced as easily and rapidly as Scotch thistles, I would humbly overture the next Synod to take into its consideration the cultivation of such a desirable class. It sometimes happens, however, that, like the Scottish emblem, such men and women are not very easily handled by reason of thorns. The "nemo me impune" is now and then painfully conspicuous, and any interference with what they set their hearts or heads on is dangerous.

The cost of the church is about \$3,500, and it is highly creditable to all concerned that so small a debt as some \$200 only remains on the property. Mr. Begg's induction, by the Presbytery of St. John, will likely take place some time in September. Already he has done a great work, and the prospect for years of usefulness is very encouraging to all interested in the extension of Christ's cause.

The Sabbath School in connection with St. Paul's continues to prosper under the faithful management of Mr. Munro. We believe that the ladies of the congregation are to hold a Soiree to help to meet the remainder of the debt due on the church. We wish them every success, and as it is probable some of the members of Presbytery may be present on the occasion, an account of the proceedings will likely be forwarded in time for next Monthly Record. G. J. C.

Note the address of the Secretary of the Record—"Mayflower" Office, 45 Granville St., Halifax. Remittances are much needed.

Letters to the Editor.

HOME MISSION.

Work in Cape Breton.

Dear and Rev. Sir,—Since my last I have paid one of my most interesting visits: a visit to Loch Lomond. A young man—humble, patient, kind, attentive on ordinances and to the word of the Lord—in the hope of a glorious resurrection, we laid in the last restingplace of all living, the morning I left this settlement. Next day we arrived at Loch Lomond. The heat of Cape Breton summers and the kindness of Loch Lomond people remain alike unprecedented in my life's history. Two weeks quickly passed, holding meetings and visiting, and then I left with an encouraged heart and a promise to return ere I leave the island. I held a meeting, according to previous arrangement, at St. Peter's on my way back, and had *not* an encouraging one.

Shortly afterwards we had our Communion Services both here and at Broad Cove; Revs. Dr. Masson and Wm. McMillan conducting them here; and Revs. Prof. McKerras, Dr. Masson, W. Stewart, J. F. Campbell, and A. Grant, at Broad Cove. The services were well attended at both places; and, undoubtedly, lasting good has been wrought, and many weak hearts encouraged and strengthened.

I am glad to report increased attendance on all my ordinary meetings (except at R. I., where the order seems to be retrogressive.) These meetings are conducted after the ritual of ordinary Sabbath services according to the "Directory" attached to our Confession of Faith, with more Scripture reading and wanting the sermon, for which latter I substitute a lecture on any such subject as, prayer, the Christian's death and eternity, Jesus as King, Priest, &c.—Our Sabbath Schools are not so promising as they might be, still we take courage. I have one here, but only when present myself, and then I address and teach the whole. At Port Hastings we have a Union School—under the joint superintendence of the Rev. J. G. Forbes and myself, with two lady teachers. At Kempt Road I have been enabled to institute a self-sustaining Sabbath School.

During the last three weeks I have been holding catechetical meetings in different parts of my congregations, the attendance at which ranged from 3 to 24. Of course, this was discouraging; but still it must be borne in mind that the indispensable acquirement necessary to attendance on these meetings by any of our sect, is to be able to repeat from memory some of, or all, the answers in the Assembly's Shorter Catechism.

CHURCHES.—At Port Hastings our congregation built a church, the outside of which was scarcely finished when it was burnt, accidentally or intentionally. The Union negotiations have retarded the progress of another, but now that there is so little hope of a Union, the people express great anxiety about a place of worship. For the present we have accepted the kind offer of Mr. McKean of his Hall, for all our meetings. At R. Inhabitants, through the indefatigable labours of Rev. Jas. W. Fraser while here, we have a comfortable, finished church. At West Bay and at Loch Lomond our churches are not finished; but while at the latter place I succeeded in getting the carpenters to work again.

Yours in the Gospel,

GEORGE LAWSON GORDON.

FOREIGN MISSION.

Letter from Rev. Hugh A. Robertson.

MELBOURNE, AUSTRALIA, }
April 8th, 1872. }

Rev. John Campbell, St. Andrew's Church, Halifax, Nova Scotia, Editor Monthly Record, &c.—

REV. AND VERY DEAR SIR,—The *Day-spring* sails from this port at day-light on Wednesday morning, the 10th inst., and every person intending to go in her to the Mission-field must be on board to-morrow. She has been thoroughly repaired and painted since she came into port, and looks very well. She cannot possibly take all the Mission goods this trip, but is appointed to return to Melbourne in three months again, in order to take down the balance of the goods, &c. Besides all the mission's goods from Nova Scotia, belonging to Messrs. Murray, McKenzie, Goodwill, and Robertson, our personal property, the goods we purchased for ourselves in Glasgow, and those purchased there by me for Goodwill's Mission and my own, and all our

groceries and ironmongery purchased here, —besides all these, there are here quite a number of boxes for the Scotch Missionaries, and also for the two Missionaries from this (the Victorian) Church. Then there is to be added, the groceries of eight mission families already in the field, and also the stores of the mission-ship herself. No wonder, then, if the little vessel cannot take all at one trip. She is but 115 tons measurement, and her hold is very small, in order to give greater saloon and cabin room.

Missionaries now here going down: Rev. Dr. Geddie and Rev. John Inglis, fathers of the Mission, Mrs. Inglis, Mrs. Neilson and two children, Rev. Daniel McDonald (native of Scotland), educated and sent down by the Victorian Church, ordained here only a few weeks ago; Rev. J. D. Murray and Mrs. Murray, Rev. J. W. McKenzie and Mrs. McKenzie, and Mrs. Robertson and myself. Also a young man, Mr. Campbell, son of a minister here, going down to the islands for a trip; these, with Capt. Rae, the new Commander, make 13 grown persons in the saloon. There is also a white crew and a native crew of boatmen, so that there will be about 31 persons on board, this trip. She sails direct to Aneityum, which will take her about 21 days or more. There she will land the Inglises and Geddies; also Mrs. Murray, Mrs. McKenzie and Mrs. Robertson, and also Inglis's and Geddie's supplies, &c.; also, Murray's, McKenzie's, McDonald's and mine. She will then go to Futuna, Aniwa, Tanna, Erromanga, Fate, Santo, to land Messrs. Copeland's, Paton's, Neilson's, Watt's, Gordon's, Milne's and Goodwill's twelve months' supplies, letters and papers. Returning from Santo in the extreme north of the group, she will take Mr. and Mrs. Goodwill on board; at Fate, Mr. and Mrs. Milne; at Erromanga, Mr. Gordon; at Tanna, the Neilsons and Watts; at Aniwa, the Patons; and land them all at Futuna, Rev. Joseph Copeland's station, where the Annual Missionary Meeting is to be held this year. Having landed these, she will run across to Aneityum and take on board Mr. and Mrs. Inglis, Dr. Geddie, Mrs. Murray, Mrs. McKenzie and Mrs. Robertson, and take them to Futuna to the meeting.

No island, so far as I know, has been named for me, but it is in my heavenly Father's hands, and will all come out right in the end, if I put my whole trust in Him.

Mr. and Mrs. Goodwill were well when they wrote up to Melbourne, about a month ago.

Were I remaining here, I would most certainly attend Dr. Cameron's Church or Mr. McEachern's. They are really my

ideal of God's ministers, humble, able, kind, full of love, considerate, living for God and the salvation of men's souls.

Mission Board of New Hebrides.—(1) Rev. John Geddie, D. D., of the United Presbyterian Church, Nova Scotia, and Mrs. Geddie, landed on Aneityum in 1848. (2) Rev. John Inglis and Mrs. Inglis, Reformed Presbyterian Church of Scotland, landed on Aneityum in 1851. (3) Rev. John G. Paton and Mrs. Paton, Reformed Presbyterian Church of Scotland, landed on Tanna in 1857, now settled on Aniwa and paid by Victorian Church. (4) Rev. Joseph Copeland and Mrs. Copeland, landed in the New Hebrides, 1857, now settled on Futuna. (Mr. C. of the R. P. Church of Scotland also, and paid by them.) (5) Rev. J. D. Gordon of P. E. Island, paid by the New South Wales Church, landed on Erromanga in 1864. (6) Rev. Thos. Neilson and Mrs. Neilson, R. P. Church of Scotland and paid by them, landed on Tanna in 1867. (7) Rev. Wm. Watt and Mrs. Watt, R. P. Church, Scotland, landed on Tanna in 1869, paid by New Zealand Church. (8) Rev. Peter Milne and Mrs. Milne, R. P. Church of Scotland, paid by New Zealand Church, landed on Nguna, near Fate, in 1870. (9) Rev. John Goodwill and Mrs. Goodwill, Church of Scotland in the Maritime Provinces, landed on Santo, the largest, hottest and most northerly island in the group, in 1870. (10) Rev. Daniel McDonald, Victorian Church, Rev. J. D. Murray and Mrs. Murray, U. P. Church, Nova Scotia, Rev. J. W. McKenzie and Mrs. McKenzie, U. P. Church, Nova Scotia, and Rev. Hugh A. Robertson and Mrs. Robertson, Church of Scotland in the Maritime Provinces, all going down in 1872 on the *Dayspring* to be settled. In all, 12 gentlemen and 10 ladies. Mr. Gordon and Mr. McDonald are unmarried, and Dr. and Mrs. Geddie have retired from the mission—Dr. Geddie only going down to see the young missionaries settled. He is engaged in superintending the printing of the Old Testament in Aneityumese, and is residing in Geelong, a town 40 miles from Melbourne (population 2,000).

I make these statements now so that, when writing again, and speaking of the work and islands, you will remember the men, who they are, and the particular church by which they are supported. As I did not attend college with Mr. Murray, and as he went by way of Egypt and not with us in the *Great Britain*, I know him much less intimately than Mr. McKenzie. He is a really earnest man. Mr. McKenzie is a really fine young man, and I believe will make an excellent missionary. I think more and more highly of him every

day. He and I sought to do something for our Master in the *Great Britain*, as we had many opportunities. We were just 60 days from Pilot to Pilot. We sailed from Holyhead on Friday, 22nd December, 1871, and we came to anchor in Hobson's Bay, Melbourne, on the 22nd February, 1872. We were 30 in the saloon. There were 470 in the second and third cabins and steerage, and 140 of ship's company. Our Commander, Lieut. John Gray, in command for 30 years. His salary as Commander is £1,200 stg. He has carried over 6,000 passengers to Australia in the *Great Britain*. The Doctor read the Church of England prayers in the saloon on Sabbath mornings during the cold weather, and on deck during the warm weather. Mr. McKenzie and I preached on deck to all hands for three Sabbaths, and after that we both preached at the same hour (10½ a. m.) in different parts of the ship every Sabbath during the voyage. At 1.30 p. m. we had a large Sabbath School of children, and a Bible Class, numbering over 30, of young ladies and gentlemen at the same hour. When the weather grew too cold, we were obliged to give up the Sabbath School, as we had no place large enough for all the children; but in the second and third cabins, at 3 p. m. on Sabbath, Mr. McKenzie and I conducted a Bible Class, 60 young persons, 30 in each class, during the remainder of the voyage. During the warm weather, we held (by the Captain's kindness) a prayer meeting from 3 to 4 p. m. on the poopdeck, when some hundreds attended, and all work on ship was suspended, by the Captain's orders during that hour, and Bibles, Hymn books, and desk, placed for our use. The large ship's bell rung, and the Captain took his seat among the others. Soon the weather became too cold, and then Mr. McKenzie and I held a prayer meeting in the second and third cabins, at 3 p. m., on Wednesday, one of us at each place; and on Thursday we both went among the steerage passengers and held a prayer meeting, and after a time got no fewer than six young men to take a part at our long-to-be-remembered prayer meetings. A young merchant going out to Melbourne organized a fine choir, and we had fine singing at all our meetings. Captain Gray pressed me much to give two lectures on the poopdeck at night, during the fine weather, and asked particularly they should be on the South Sea Islands. I did so. I took a week to get up each lecture, and delivered them to a very large assembly on a Thursday evening of two weeks, commencing at 8 and closing at 9 p. m.

Subject of first Lecture:—*The South Sea*

Islands; and of the second:—*The South Sea Islanders, and the triumphs of the Gospel among them*. They seemed to be well received, many taking them down in short hand, though I knew it not till after. Besides this, I prepared carefully five sermons on the texts, "Escape for thy life," Gen. xix. : 17; (2) Heb. 12: 1, 2; (3) Is. 60: 1—"Arise, shine," &c.; (4) A sermon on prayer; text, "And when they prayed the place was shaken," &c. (5) Mary anointing Jesus' feet. I also read a lesson almost daily with Mr. McKenzie in Aneityumese, and wrote out a number of native words with their English meaning. These took up so much time that I had not time to read more than two books during the voyage. Our Bible class compelled us to study the lesson closely. There were good minds in our class. We took up the Acts of the Apostles, commencing with the first chapter, but only got over two chapters. I think God blessed the preaching of His word, the Bible classes, prayer meetings and Sabbath School, to many. We sought His direction in all we undertook.

We felt drawn to many of the young men; and on parting, an address from passengers, who waited on our instructions, was given to us, and a small sum of money, \$20, contributed to our mission. We enjoyed excellent health during all the voyage, and daily took *five* meals! The chief officer was a Mr. Robertson from Edinburgh. The second officer's name was Robertson Brown. There were several births and deaths on board. A sailor boy fell from the mizzen-royal yard to the deck and was instantly killed. One man wished me to baptize his infant, but we put him off till he would get on shore and go to one of his own church (English), as Mr. McKenzie and I knew nothing about the man.

Tuesday, 3 p. m., April 9th.—I must go on board the *Dayspring* in another hour, as all are on board except Mrs. Robertson and myself, so I must bring my letter to an abrupt close. I wrote to no person last mail except a note to Mr. McGregor, and I am not writing any one but you this time. We have been at the house of Mr. Smith for six weeks in Melbourne.

I wrote to many persons from England and Scotland, and have not received one letter since our arrival here, though four mails arrived bringing letters for the Murrays, McKenzies and Mrs. Robertson, and I did not receive any in Britain except from Mr. Bruce and Dr. McCulloch. Now this is too bad. None of my friends can say, "Oh, we did not know to whose care to forward letters to you, or we would have written," because I gave the name of our agent, Dr. Steel, in Sydney, more than once

in the *Record*, and gave my address in writing to a great number of friends, clergymen and others, namely :—

REV. H. A. ROBERTSON,
New Hebrides Mission,
Care of Rev. Dr. Steel,
77 Macleay Street,
Sydney,
New South Wales.

Now, no matter what Island of the group I may be on, or where I might be in Australia before going down to the Islands, or what day, week, month or year, letters were sent from home, or any other part of the globe to the above address, Dr. Steel always forwards my letters by the very first vessel or steamer after they come to his hand. And as there are no regular mails from Sydney or any other port in Australia, it is no manner of use for my friends or the church, or Board, or my intimate friends amongst the ministers, to wait for some certain season when they think the Mission vessel is in Australia, because all months are alike, for letters which are to be forwarded, after they arrive in Australia, to a group of islands in the Pacific, when no postal arrangement by any government has yet been established, and when all the islands, with but few exceptions, are governed by a lot of savage chiefs, few of whom ever saw a letter; and if they found out such letters or bits of simple paper were made to convey your ideas, good wishes and instructions to me, would think it was the work of *Teapolo*, or evil one; or they and the hords of savages under them, would perhaps ask for this singular document, in order that they might carry it with them in war as a great power aiding them in the fight, and causing the enemy to flee at the very sight of this *speaking letter*, fearing it as a very *Natmas* or Spirit. It is better always to forward my letters to Dr. Steel, Sydney, because there are ten chances by trading vessels going to the New Hebrides from Sydney for one from Melbourne. (2) It is always best to send valuables and money to Rev. D. McDonald, D. D., Emerald Hill, Melbourne, Australia, because Melbourne is the *Dayspring's* headquarters; and hence all the missionaries get their annual supply of groceries, ironmongery, clothing, Mission goods, &c., &c., in Melbourne, and Dr. McDonald settles all such accounts by request of each Missionary, as the case may be, and keeps an open account with the missionary or missionaries; but unless he has funds sent by the church, he cannot be expected to do so. And if the money be sent to Dr. Steel, and not to Dr. McDonald, it costs the missionary the price

of a draft, besides postage and delay. I know the church will be pleased for me to give such information, until they get so organized that they will not require it.

Rev. Dr. McDonald, Agent of the Mission at Melbourne, very kindly called on me last night, saying: "I came to have a talk with you. I know your money has not come, but know your church will soon send it; and trusting it is now on its way to me for you, I cannot think of you being in want, and as you must have contracted debts here for your groceries, ironmongery, &c., &c., I offer now to advance you money to pay all your bills, until your salary comes on." You cannot understand how thankful I felt, though Mr. Smith and the other two firms which supplied us were quite willing to wait till my money came. To-day I gave them an order on Dr. McDonald for the amounts, and my mind is thus, by God's kindness, made much more at ease.

Dr. McDonald has thus paid for me, £116 stg., and I trust that remittances will soon be forwarded, so that Dr. McDonald shall be reimbursed. The first year is the great outlay to a missionary. He must purchase suitable clothing for the tropics; then there is everything to commence housekeeping, besides twelve months' groceries. After the first year his groceries and ironmongery are the only heavy bills. I have purchased nails, oils, paints, picks, spades, axes, knives, wood-saws, &c., for a house; but dare not think of getting a house-frame, boards, doors, windows, &c., just now in Australia, but will try and build a mud house myself, until I get somewhat out of debt, and then I will (D. V.) get a house frame here with windows, doors, flooring; and I shall lathe and plaster it myself on the islands. The coral stone makes beautiful white lime when thoroughly burnt.

I paid freight on the mission goods, Mr. Goodwill's and my own, and expenses from Liverpool to Melbourne, £15 stg. I purchased £39 worth of goods for Mr. Goodwill in Glasgow, most suitable for them, but got £30 3s. 9d. stg. to purchase such goods in the old country. With the freight, insurance added, they will cost him over £45; but I don't think the church will debit him with the insurance, so giving him £5 out of the £15 I paid for freight and expenses, his goods will just cost him £44. £30 3s. 9d. given him of that; but he has full £44 worth of excellent goods, as their wholesale price in Glasgow was £39, and then the freight here £5. There is, of course, no expense on our goods once placed on board the *Dayspring*

I wrote much about letters, just because I wished to make the strongest case possible of it, that my letters may flow in regularly in the future, thus cheering us and keeping up a continued interest in the cause and in us, and interest in all of you at home continued and deepened. I know I need not ask for letters. I know the worth of my many dear friends in Nova Scotia, New Brunswick and Prince Edward Island, too well for this; but in the multitude of engagements, and the great distance we are away, our friends are apt to put off till by-and-bye; new ties are formed and we (not willingly) slip out of their thoughts. I know such is the case with myself. One word, sir, on this subject of letters. As cold water to a thirsty soul, so is good news from a far country.

(To be continued.)

Presbytery Minutes.

Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday the 28th inst., at which were present,—Revs. A. W. Herdman, A. Pollok, J. Anderson, E. McCunn, D. McRae, W. Stewart, N. Brodie, C. Dunn, J. W. Fraser, W. McMillan; and J. Hislop, John Holmes, A. Ross and A. Baillie.—The Rev. Mr. Herdman was elected moderator, *p. t.*, and constituted the meeting with reading and prayer.

The Minutes of the last quarterly meeting, and of meeting of 28th June, were read and sustained, *Mr Brodie* dissenting from the latter.

The Rev. J. W. Fraser was then unanimously elected Moderator for the current year.

Members who received appointments at last meeting, reported them all fulfilled.

The Kirk Session Registers having been called for, in terms of injunction of last meeting of Presbytery, it was found that members who would be required to produce those Records, for various reasons, were not prepared to produce them to-day.

The Committee appointed to settle the arrears due for printing the *Record*, when in Pictou, gave in the following

Report, which was unanimously adopted:—

“Committee report that we corresponded with Rev. J. Campbell, of St. Andrew's, Halifax, and Mr. Brodie called upon him also, when he stated, that on Mr. Grant's return, the Presbytery of Halifax would pay their part, and your Committee would pay their portion, as far as your funds will enable them to do so.”

“(Signed.) N. BRODIE.”

There was submitted, and read, a document from the Congregation at Pugwash, showing,

1. That, in the increased and still increasing state of the congregation, they feel the inconvenience and disadvantage of not having a resident pastor.

2. The inadequacy of occasional pulpit supplies.

3. The necessity, for the welfare of the congregation, of a resident pastor.

4. The desirability of the Presbytery taking steps to have them organized as a separate charge, with a pastor inducted over them; towards the accomplishing of which they propose to provide a manse within one year after a pastor is settled, and to raise \$400 towards a stipend, which sum they hope, in a few years, to increase so as to be self-sustaining.

There was also laid on the table a document from the congregation of Wallace, concurring in the action of the Pugwash congregation, and, in the event of a separation of said congregation, resolving to guarantee a stipend of \$600 to a resident pastor, Mr. Anderson also concurring:

Whereupon, it was moved by Mr. McRae, and seconded by Mr. Pollok, that,

“The Presbytery having considered the documents laid on the table by the Rev. Mr. Anderson, bearing on the Wallace and Pugwash congregations, and having heard his desire to demit the charge of Pugwash congregation, agree to grant the same, and *Resolve*,

“1. That the Colonial Committee be applied to, through the Home Mission Board, to appoint a Minister to Pugwash, and be requested to guarantee, from year to year, for a period not exceeding three years, the difference between the sum assured by the Pugwash congregation and £150 stg.

"2. That the Committee be requested to guarantee, for three years, to Mr. Anderson at Wallace, the difference between the stipend promised by the Wallace congregation and £150 stg.

"3. That the Presbytery appoint to meet at Wallace, on Wednesday, 2nd day of October, at 11 a. m., to enquire into the circumstances of the case, and report the state of the congregations of Wallace and Pugwash, and of the neighborhood, as fully as possible, without delay, to the Colonial Committee,—Messrs. Anderson and McCunn to be a Committee to conduct said correspondence."

It was moved in amendment by Mr. Brodie, seconded by Mr. McCunn,

"That the Presbytery hear, with unbounded satisfaction, of the religious progress, and of the great temporal effort of the united congregations of Wallace and Pugwash, and, having received Mr. Anderson's concurrence, this Presbytery appoint a meeting in Wallace so as to forward the efforts of our brother and of these congregations."

The amendment having been put, was lost, and the motion accordingly carried. Mr. Brodie dissented and appealed to the Synod.

The following Missionary appointments were agreed to:—

Barney's River, 29th Sept.—Rev. Mr. Pollok.

Barney's River, October, Rev. Mr. Stewart.

West Branch, River John, once a month during the current quarter, Rev. Mr. McCunn; and on Sabbath 15th Sept., the Sacrament of the Lord's Supper to be administered there,—services by Messrs. Anderson, Fraser, McCunn and McMillan.

Pictou Island, 6th Oct.—Rev. W. Stewart.

Earlton, ——— Mr. Brodie.

The Rev. J. F. Campbell of Richmond and North West Arm, being present, was cordially invited to sit and deliberate with the court. Mr. C. being on his way home from Cape Breton, where he has been labouring for the last five weeks, gave a very interesting account of the state of matters there, for which the thanks of the Presbytery were conveyed to him.

Resolved,—That the Presbytery re-

cord its sense of the very valuable and difficult services of Rev. D. Masson, M. D., within its bounds.

The Rev. W. Stewart gave notice that, at next meeting, he would request to be relieved of the charge of St. Mary's and Garden of Eden.

Resolved,—That Messrs. Pollok, McRae, Brodie, McCunn and McMillan be appointed a Committee to suggest the mode of receiving contributions to the Presbytery's Home Mission Fund, and the principle on which they are to be allocated.

In terms of notice given by him at a meeting held by leave of Synod in St. James' Church, Charlottetown, the Rev. Mr. Anderson submitted documents from a section of Wallace River, negotiating for the purchase of the building erected there, through the instrumentality of the Rev. D. McCurdy, for the adherents of the Church of Scotland there; with reference to which, it was resolved to recommend the Trustees of St. Matthew's, Wallace, to sell said building at Wallace River.

The Presbytery adjourned, to meet in St. Andrew's Church, Pictou, on Wednesday, 27th Nov., 1872, at 11 a. m.

W. McMILLAN, P. C.

Aug. 30th, 1872.

News of the Church.

Halifax Pic-Nics.

The St. Andrew's pin-nic having been postponed from Friday, 23rd, to Saturday, 24th of August, was held on McNab's Island, and was in every sense a success. The children and teachers, headed by the minister, the Rev. John Campbell, marched in procession from the church on Tobin Street, to H. M. Lumber Yard, where, by the kindness of Col. Smith, they were permitted to embark. After a pleasant sail and a still more pleasant enjoyment of games, &c., on the grounds, all returned, numbering in children, teachers, and young ladies and gentlemen of the congregation, who kindly lent a helping hand to carry the arrangement through, about three hundred. In the afternoon an excursion trip was made by the Boat for the accommodation of those of the congregation and others who wished to visit the island. A large number availed themselves of the same, paying a small fare,

the proceeds of which are to be devoted to defray the expense of the pic-nic.—After a very pleasant afternoon, the whole party returned, steaming round the Prussian War Ships, giving three hearty cheers to the strangers as they passed by. Thereafter all returned home without mishap, accident, or anything to mar the harmony and pleasure of the day.

The large and flourishing School of St. Matthew's, held a pic-nic on McNab's Island, on Thursday the 29th of August. The day was all that could be desired, and the entertainment passed off to the entire satisfaction of all concerned. Two steamers were employed on the occasion, and the whole school, numbering about 500, was transferred to the pic-nic grounds and back without the slightest accident. The organization of St. Matthew's School is spoken of as being very complete; thanks, no doubt, are due to Mr. Murdoch Lindsay, the devoted Superintendent.

St. John, N. B.

THE ST. STEPHEN'S CHURCH PIC-NIC,

to Patridge Island, was a complete success, and the great number attracted to it proved the wisdom of the selection of this little islet. A more delightful spot could not be found in the vicinity of the City of St. John. The three trips of the *St. George* were well patronized, the largest crowd going at 10 o'clock. On the island there were many swings in which children oscillated all day long, and other amusements of an impromptu character. Rev. Mr. Caie and other gentlemen were indefatigable in their endeavours to make everybody comfortable. The Congregation of St. Stephen's have adopted this means of running several excursion trips by steamers, and thereby raise money to pay all expenses, in preference to the old-fashioned means of a collection in the church. This year they were so far successful, by the energy of the minister, the Rev. G. J. Caie, and his indefatigable Elder, Mr. John Wilson, and others, that not only were all expenses paid, but there was found to be a balance on hand amounting to \$100, which will go to meet the current expense of the school.

THE Rev. Finlay R. McDonald, of St. James', Newcastle, has just returned from a three months' holiday. He spent a few weeks first in Canada and the West, and the remainder of his time he spent in Scotland, visiting his many friends in the country, and reviving the many memories of his college days. Over-work had begun to tell upon his constitution, but rest and change of scene during his holiday has given him,

to judge from his appearance, a stock of health and strength sufficient for many a day. His old friends and his attached people of Newcastle unite in giving him a hearty welcome back to his work again.

Renovation.

St. Matthew's, Halifax, was re-opened on Sunday, 18th of last month, after remaining closed for several weeks,—Divine Service having, in the interval, been held in the Basement. The church has been thoroughly cleansed, whitewashed and painted, at a cost of over \$1,000, and now presents a beautiful and cheerful appearance. May every comfort and all prosperity attend this important congregation of the church.

THE Rev. George M. Grant is at present away on an excursion across the Continent. According to last accounts, the surveying party with which he goes, had arrived at a point a considerable distance in the Prairies of the North West, and ere this, no doubt, will have reached the watershed of the Pacific. If spared to return, he will be vastly benefited by his journey, and be able to convey much information back with him as to the enormous tracts of country still unoccupied in the great North West.

The visit and return home of Dr. Masson.

This year the Church in the Dominion has been singularly fortunate in the matter of deputations. Among the rest, none has so refreshed and cheered the hearts of the people as did the visit from the Colonial Committee in the person of the Minister of the Gaelic Church of Edinburgh. Dr. Masson's devotion to the service of his Master and the good of the Church made his presence prized in the church courts, and his words valued in the pulpit. Many a Highlander between Chicago and Cape Breton has been cheered and blessed by the words he spoke. Ever ready, in season and out of season, on Sundays and week days, he neither spared himself nor consulted his ease, but preached the Gospel when occasion offered. He did not even confine himself to British territory, but preached in the cities of the United States as well; wherever he found Highlanders he brake to them the bread of life in their native tongue. His work was a labour of love, for on no occasion did he omit to express his gratification and his unqualified pleasure with all he saw. He found the Church of Scotland in the Dominion a much greater church than he

expected. Her ministers faithful and diligent, her people pious and liberal, and her organization, considering her youth and the reverses she has met with, very complete indeed. He has promised to declare the same to the Colonial Committee even more emphatically than he has ever heard it declared heretofore. And now he has returned after an absence of about eight months to his people and church in Edinburgh.

Donation.

On Tuesday, 9th July, two respectable members of St. Andrew's Congregation, Pictou, called on their minister and presented him with a bonus of \$140 in the name of the congregation. The feeling which prompted this liberal gift may be judged by the following note:—

“Messrs.——— have much pleasure in discharging their commission, and would feel much pleasure if the amount were greater than it is.”

May these gifts, kind and seasonable, tend to cement intercourse between pastor and people. St. Andrew's, Pictou, is one of the most important charges within the Synod's bounds, with a beautiful new stone and brick church, and a comfortable Manse, both free of debt. The congregation is a large and influential one, and thoroughly devoted to their church and pastor.

Intelligence.

Russia.

The ladies of Moscow have formed a Society for the distribution of the Scriptures in the valley of the Volga. During the summer season, they take their stations on the large steamers which ply up and down the river, which, as is well known, is the largest in Europe, and waters the most fertile and populous parts of Russia. Here they spread the Word among the crowds of passengers, which are continually renewed. Others station themselves in the villages or its banks, until their supplies are exhausted. In like manner, the few lines of Railway are improved by Christian ladies who give themselves to the work of attend-

ing in the waiting-rooms of stations, offering the Gospel of salvation to those who come and go. By these and many similar means, a net work of societies extends over the empire to its most remote bounds, whose aim is to secure a speedy and wide circulation of the Bible.

Allahabad.

This great city, situated in India, contains over one million inhabitants living in heathenism. A little band of workers is busily engaged in evangelizing this people, and good fruit is appearing. Juggernath's car, beneath which, not long ago, devotees were crushed, has been stayed by the roadside, because no hands were offered to draw the senseless idol.

London.

There are now 408 city missionaries in this city, speaking seventeen different languages. Another 400 are wanted, for wickedness, in its various forms, is rampant.

West Indies.

A picnic was lately held for the missionary, the young and the teachers of a Sabbath School in Harbor Island, West Indies. They went to a very dangerous spot called Glass Windows, where the sea breaks frightfully on the rocks, when the north winds blow. The children were amusing themselves beneath an archway formed by a rock, when a tremendous sea broke in upon them. Several escaped with bruised hands, others were dashed to and fro among the rocks, whilst two met with a watery grave.

Sierra Leone.

A poor African lately travelled about 100 miles to Sierra Leone, to search after God. His father was a chief, and worshipped idols; but a missionary passed through their country, and proclaimed the Gospel through an interpreter. Hearing the message of salvation in his own language, he desired to know

more of God, and was directed to another missionary a hundred miles farther on. Reaching his house and telling him of this desire, they sat down together under a palm tree, and he listened to the simple story of the Cross. He at once received it into his heart and began to rejoice in God, and, in eight months after, learned to read the Bible.

Egypt.

The Rev Wm. Harvey, of the Fayoum Province, writes of late as follows:—"The work is still encouraging at Sinoris. Nineteen have been added to the list of communicants during the past year, which is nearly equal to all the fruit of previous years put together. The audience on Sabbath also continues good, and our little meeting-place is too small already."

Syria.

The cause of Missions seems now to be making encouraging progress in Syria, and should actuate the Christian church to put forth a vigorous effort in this land. The Bible has been printed, books are being prepared, and a Theological Seminary has been opened, attended by a class of intelligent young men.

Ceylon.

Year by year a number of converts from Buddhism are added to the churches of Ceylon, and the labours of missionaries are extended to new places.

NOTICE AND ACKNOWLEDGMENTS.

Notice.

The Committee on the Young Men's Bursary Fund is requested to meet in the Kirk, Truro, on Tuesday, 17th September, at 11 o'clock, a.m. All applications for assistance for the current year, accompanied with testimonials of character and ability, from new applicants, must be in the hands of the Convener before that day.

W. McMILLAN, Convener.

Saltsprings, 30th Aug., 1872.

FOREIGN MISSION FUND.

Collection at Tabusintac.	\$3 27	
Do. Burnt Church.	5 61	\$8 88
Do. Sabbath School, St. Andrew's Church, Glasgow, for support of "Dayspring"	13 32	
Coll. at Sabbath School, Little River, Musquodoboit, for "Dayspring"	2 27	
Coll. at Richmond, &c., per Rev. Mr. Campbell.	39 46	
Coll. at St. Stephen's Church, St John, N. B.	69 60	
Coll. at Sutherland River, per Rev. Mr. Pollok.	13 54	
Coll. at Georgetown, Cardigan and Montague, per Rev. G. Melville.	25 00	
Coll. at St. Paul's Church, Truro.	15 75	
Do. Bathurst, per Rev. Mr. Home.	22 50	
Do. Additional, from do.	2 00	
Do. do. do. do.	4 00	
Do. Pictou Island, per Mr. James Hislop.	10 33	
Coll. at Broad Cove, by Miss Catherine Gunn.	6 00	

\$232 65

JAS. J. BREMNER, Treasurer.

Halifax, N. S., 3rd Sept., 1872.

Received the Clerk's fee from the following congregations:—

Pictou Kirk Session.	\$4 00
New Glasgow	4 00
McLennan's Mountain.	4 00
Stellarton.	4 00
West Branch and East River.	4 00
Salt Springs.	4 00
Roger's Hill and Cape John.	4 00
River John.	4 00
Wallace and Pugwash.	4 00
Gairloch Kirk Session.	0 00

\$36 00

W. McM., P. C.

YOUNG MEN'S BURSARY FUND.

Received from St. Paul's, Truro.	\$10 00
Do. McLennan's Mount, per Rev. Mr. Stewart.	12 26
Rec from W. B. E. River, per Rev. Mr. McRae.	18 24
Rec. from Cape John Congregation, per Rev. Mr. Fraser.	7 71
Rec. from Roger's Hill, per ditto.	9 03
Collected in Campbellton Congregation, N. B., per Rev. Wm. Murray:	
Campbelton.	\$16 46
Kempt Road.	7 68
Flat Lands.	5 88

JAS. HISLOR, Treasurer.

Pictou, 2nd Sept., 1872.

PAYMENTS FOR "RECORD."

G. Campbell, Barney's River.	\$1 00
Angus Cameron, Glenadale, C. B.	5 50
W. Mott, Campbellton, N. B.	10 00

W. G. PENDER, Sec'y.

45 Granville St., Halifax, Sept. 6, 1872.