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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

NOVEMBER, 1873.

No. 11.

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

### THE EVANGELICAL ALLIANCE IN NEW YORK.

The great event of last month was the conference of the Evangelical Alliance in New York. Never before were so many distinguished men gathered together in one city of the New World; and well did the capital of the Empire State receive them. The hospitality was simply magnificent in scale and kind. True there was a *soup-con* national self-consciousness about the invitations that detracted somewhat from their beauty; a sort of exultant undertone to the effect, "are we not doing this thing well, and are not those foreigners as much amazed at the propositions of our liberality as at the big-gness of our country?" The glow on the faces and the clapping of hands when English dele-gates like Dr. Stoughton laid large tribute at the feet of the Republic cannot be de-scribed; and it was simply refreshing to hear Henry Ward Beecher at the Brooklyn meeting dilate for half an hour on the ad-vantages of seeing a really free country, where the motto of sects was "live and let live," and where the people though free were almost unanimously resolved to pay the national creditor. But these little incidents were pardonable flappings of the wings of the eagle, and did not detract from the es-sential grandeur of the Conference.

Some of the eminent men who were ex-pected did not come. Pressense's political duties detained him, and Count Bernstorff was sick. The unexpected extension of his Geneva work prevented Père Hyacinthe, and the Cholera kept the German Old Catholics at their posts. Dr. Cairns, Tischendorf, Van Oosterzee, and Monod sent apologies. But enough came to make the gathering noteworthy as well as e u-menical. Representative men from every Protestant country, from the Protestant minorities in Roman Catholic countries, and from the missionaries to heathendom and their converts assembled, all of one heart and one mind; some of them well known as authors, others known only as workers, but whose massive heads and thoughtful words showed that they would have achieved fame on earth had not love to Christ and devotion to His work killed ambition in their souls. A large propor-tion of the greatest men present belonged to the United States—men like Hodge, Mc-Cosh, Guyot, Woolsey, Noah Porter, Hovey, Schaff, Beecher, and others. In fact, the gathering would have been the grandest of its kind ever seen in America had not a single European or Canadian delegate been present; for each of the great denomina-

tions in the States is so large and so widely extended that its annual Conference or Assembly has been enough hitherto to absorb all its interest. But here the representative men of all the great denominations from North and South came together for the first time; and an array of talent was the result, gratifying from every point of view, but especially gratifying when we consider that all take a bold stand on the side of the one Lord and Master.

So much has been written about the Conference that we need say little. The impression produced on the New York public was wonderful. Thousands would assemble day after day, and sit for long hours patiently, listening not to "little anecdotes," but to abstruse philosophical or theological papers, or to condensed facts about the state of religion in other countries; and the popular excitement was actually greater than that which greets the most brilliant orator or prima donna, and equal to anything evoked during the war.

What are to be the results? Results are in God's hands, but surely not in vain has there been given to us such a demonstration of the real unity of spirits that binds together evangelical Christendom. More light must be the result as to the distinction too often forgotten by us between supreme and subordinate truths; more love between Christians, that it may be again said, "see how they love one another;" more unity, unity in praying, in working, in home and foreign missions, ending perhaps in a federation of Churches or even in organic unity more earnest work in preaching, and teaching, and testifying for Christ; less idolatry of symbolical books and the founders of our particular Churches; less of isolation and practical high-churchism, less of envy and jealousy, of misrepresentation and proselytizing, of denominational vain-glory and mere denominational zeal.

The next Conference of the Alliance is to be held in Rome.

## THE PROSPECTS OF OUR CHURCH.

Our prospects are decidedly brighter than they were a few months ago. At the meeting of Synod we were discouraged by hearing much of vacancies actual and prospective, and by hearing little of any available supply. In this strait we remembered the prayer, "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest;" and while we were so praying, we were answered. About the very time, the Colonial Committee were receiving offers of service from several men, and they accepted three, and these three are now all at work in our field. A fourth has come to us, of his own motion, from Scotland; and we expect a fifth—out of our own young men who has studied in Edinburgh—early in the new year. Though we have vacancies still, we can breathe freely, and while our prayers have been answered, our previous lack of faith has been rebuked.

The Synod thought not only of present needs, but of the future. And in view of the great want of Divinity students, it asked kirk-sessions to appoint a special day of prayer to God, as well as for special appeal to the people, and requested the moderator to prepare a pastoral address on the subject. Is it too bold for us to say that already we see the fruits of this? The fact at any rate is that while we have few students studying Divinity—only three or four between the Colleges in Scotland and Canada, we never had so many in the Arts Classes—especially in the first three years of the course—who had the ministry in view, besides others whose names have come to our knowledge, who have commenced to prepare themselves for entering College with a similar intention. There are now in Dalhousie College from twelve to sixteen young men who hope to be in the ministry of our Church, and this fact alone is enough to make us say that our prospects are cheering, beyond what they have ever been before.

Such a fact does indeed impose on the Church the grave consideration of the ques-

tion, "Where are all these to study Divinity?" In the past our young men have studied at Queen's, Princeton, or in Scotland. What have been the results, we may now ask, for we have the record of more than twenty years to judge from? Simply these. None of those who went to Princeton, though aided by the Y. M. B. Fund, have returned to us. Of those who went to Queen's, only one or two have returned to their native Province. Of those who went to Scotland, most have returned, but, alas, in not a few cases only to go back after a longer or shorter sojourn with us. Unless we have a place here to receive our young men when they have finished their course in Arts, we need expect only a small percentage even of those whose present intention is to study for the ministry in their own Church and land. The reasons that bring about this result are irresistible, but we need not debate reasons, when the clear teaching of experience can be appealed to. This subject is so important that we invite communications on it from the friends of the Church.

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## Articles Contributed.

### Historical Sketch of the Evangelical Alliance.

The Conference of the E. A. in New York last month has attracted so much attention, has made so profound an impression on all engaged in it, and is likely to be productive of such good results throughout America, that our readers must be anxious to know something concerning the previous history of the Alliance and its professed aims and objects. An address by the Rev. James Davis, the British Secretary, supplies us with the necessary facts, which we now give.

The formation of the Alliance dates from August 19th, 1846, when 800 professing Christians of various nations met in Freemasons' Hall, London, to consolidate efforts which had been made for several previous years to associate Christians in some visible and effective union.

At the fourth session of this meeting the following resolution was passed:—"The members of this Conference are deeply convinced of the desirableness of forming a confederation on the basis of the great Evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together. And they hereby proceed to form such a confederation under the name of the Evangelical Alliance." The proposal became a fact; and on the Lord's day following, more than 80 pulpits in London were occupied by members of the Alliance preaching the same glorious doctrines of our common faith in English, French, German, and other languages.

The brethren who thus laid the basis of this good work, when dispersed to their respective provinces and countries, formed branches everywhere in order that "Christians might realize in themselves and exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ." After much correspondence—pleasant and productive of good in itself—the first General Council of the Alliance subsequent to its formation was held in London in the autumn of 1851, the year of the first Exhibition of the Works of Industry of all nations. 200 delegates from all parts of the Continent, and 22 from the United States, attended, and it was felt then that if the Alliance did nothing more than bring together, periodically, Christians of all nations to avow their union, exchange affectionate greetings, survey the state and progress of the whole Church, and strengthen one another for greater devotion and activity, this would be an object sufficiently important to justify its existence. But it was doing, and has since done, much more.

The next General Conference was held in Paris in 1855, when a great Exposition of Arts and Industry was also being held. Some 1200 persons came from fifteen different nations to be present on this occasion. They cemented their fellowship with Christ and with each other by meeting at His table, when the service was conducted in different lan-

guages; the words of the Lord in giving the bread and the wine being pronounced in English, French, German, Dutch, Italian, and Swedish; various tongues, but the harmonious utterances of one faith. It was at this Conference that the United Committee was appointed to prepare memorials to be presented to the rulers of those nations among whom cases of persecution for conscience sake were occurring, and to take whatever other practical measures might seem to them best. This was the beginning of that work in the cause of religious freedom which the Alliance has prosecuted with vigor ever since in European and Eastern countries, and on which the Divine blessing has so signally rested.

The third Conference was held in Berlin in September, 1857, at the personal request of the King of Prussia. This was the greatest of any that had been held up to that date. It was an assembly of Christian men such as—considering their nationalities and ecclesiastical diversities, their official, ministerial, and representative characters, and the simple and sublime object which had brought them together—no city in Christendom had ever before witnessed.

The fourth of the series of General Conferences, held in Geneva in 1861, attracted multitudes, and the papers read at it were of the greatest value. A novel feature was the holding of numerous open-air meetings for the promotion of a religious awakening among the people. The celebration of the Lord's Supper closed the sessions, and from its international as well as eucharistic character, it was perhaps the most remarkable occasion in the history of the Alliance.

The fifth General Conference was held at Amsterdam in August, 1867. This was distinguished above any of the preceding ones by an immediate and local usefulness. Sermons and gospel addresses were preached to rich and poor. Special services were held; and at the close the Delegates were invited to the annual gathering of the Dutch Missionary Societies in a beautifully wooded park half an hour's distance by rail from the Capital, and there at least 20,000 people spent the day in prayer, praise, hearing missionary addresses, and Christian social intercourse. The Conference

ended with the dispensation of the Lord's Supper on the Sunday.

The sixth Conference was held last month in New York; and of it we need only say here that it was declared by unanimous consent to be the most successful of all, in the number of Delegates, in the sustained interest of the proceedings, in the hospitality of the hosts, in the quality of the papers and addresses, and in the public influence it exerted.

But what has the Evangelical Alliance done? (1) It has manifested the essential unity of Protestantism; its unity in doctrine, for the basis includes all the great doctrines of the faith; and in the reception of the supernatural facts on which Christianity is founded, as contained in the Apostles' Creed. (2) It has manifested the internal and spiritual unity of Protestantism. Men of different races, tongues, colours, and confessions clasp hands as brothers; sing the same hymns; break the one loaf; pray the same prayers; bow the knee to the one Saviour; and acknowledge one another as members of the one Body. (3) It has originated various Societies that are combining Christian effort in new departments of Evangelical labour—such as the Turkish Missions Aid Society, the Continental Committee for Religious Liberty, the Christian Vernacular Education Society for India; the German Aid Society, the Christian Evidence Society, all still prosecuting their work with evidences of the Divine blessing. (4) It has promoted union in prayer at stated seasons and on special occasions. Chief among these must be mentioned the Week of Prayer at the opening of the year, which has become an institution of the Christian Church throughout the world. And in the great historical events of the last twenty-five years, what Christian can fail to see that these prayers have been answered; in the opening of doors for the preaching of the gospel, in the diffusion of the Holy Scriptures, in religious revivals, in the breaking the chains of slavery and serfdom, and in the increased life, activity and hopefulness of Christian Churches. (5) It has been the means of delivering afflicted brethren from religious persecution, and has removed from nations obstructions to the circulation of the Word

of God. The Madiai in Florence; Matamorás, Julian Vargas, and others in Spain; missionaries and Turkish converts in the East; the Baptists in Germany, Northern Europe, and Switzerland; the Roman Catholics in Scandinavia; the Nestorians in Persia; French missionaries in Bantoland, and English missionaries in New Caledonia; the Lutherans in the Baltic Provinces of Russia, and others all the way to Japan have only to be named as illustrations of the efficient aid the Alliance has rendered to our fellow-Christians throughout the world. It has also been of signal service in promoting the better observance of the Lord's Day on the continent. In Prussia, labor in Government works and the assembling of the Militia on Sunday have been stopped. In Switzerland, manufactories have been closed, and the postal authorities are giving the whole or part of their employés rest on that day.

(6) But after all, we believe that, apart from secondary objects, the Alliance has a sufficient reason for existence in itself in supplying a bond of union for Christians of all countries, and manifesting that

may be effected between Christians. The Alliance manifests, in order to make unity, the only unity that is compatible with the principles of Protestantism, not formal, forced, authoritative union, but that which springs from intelligent faith and love. Many are the minor differences of Christians, but the Church is beginning to see that these need not interfere with its essential unity. Grievously have the Churches of the Reformation sinned in ignoring this,—and nowhere more so than in America. On this continent the spirit of sectarianism has been rampant, and the unhealed wounds many and deep and sore on our common social and Christian life. It has caused a one-sided development of Christian character; it has been a stumbling-block to the world, and a paralysis of the true might of the Church. It has fostered variance, emulations, wrath, strife, and heresies, and made men "hate one another for the love of God." It has taken the full meal for itself, and left only the crumbs for the great necessities Christ came to supply and heal: thousands of pounds for "the cause,"

that is, for Churches where they were not needed, for costly and luxurious edifices, for proselytising, and such like worldly work, and only thousands of farthings for the poor, the outcast, the perishing, the heathen, that is, for the real work Christ established His Church for. Oh! God grant the coming of a better day, when—reproaches and re-terminations past—every Church shall say to its sister,—

"Arise, let us no more contend, nor blame Each other, blamed enough elsewhere; but strive,

In offices of love, how we may lighten Each other's burdens in our share of love."

"Blessed are the peacemakers, for they shall be called the children of God."

HALIFAX.

### The Union Question.

MR. EDITOR,—In the *Record* for September, the writer of an article upon the above-mentioned subject asks for the names of persons by whom Union among Presbyterians is opposed. In Pictou County, from the capital to the extremities, there is a general demand for Union. Not only is Union objected to by individuals, but by whole congregations, or, at any rate, by a preponderating majority in whole congregations. How profound the regret felt by the present writer at being compelled to make this admission, you, Mr. Editor, are fully aware. But the fact is as stated, and it is yet more dishartening to be obliged to own that our ministers, if not apathetic, yet declare themselves powerless to influence the people in the matter, and shrink from any effort to modify the people's prejudices. Were it possible to pursue any other path than the path by which West Pictou more especially is actuated, our clerical inaction would merit the severest reprehension. But it is not possible. The formless foe eludes assault by argument. It defies overthrow from an appeal based upon Christian principle. It baffles action governed by the ordinary course of Presbyterian procedure, because the people openly declare that they hold themselves bound by the authority of their Church Courts only when, and to the extent that the decisions and suggestions

of these Church Courts accord with their own preconceived opinions. The Union question is not the only instance in proof. Here is another, related not because of its importance in itself, but by way of illustration of the extent to which, in Pictou County, we have advanced toward congregationalism, or anarchy. The Pictou Presbytery remunerates the services of its very meritorious clerk by exacting the sum of four dollars annually from each congregation, not, surely, an exorbitant amount. It is a fact, however, that one congregation has refused for several years to pay this dole, on the grounds (as stated to the writer by one of the Elders), (1) That the payment was not in accordance with Presbyterian principles (!!); and (2) That the ministers ought to keep their books at their own expense; as these matters did not concern the people. Answer these, and kindred arguments, Mr. Editor, if you can.

To return to the Union question. So far as the opposition to this movement is due to aught beyond the antipathies created by bye-gone political and ecclesiastical animosities, it appears to rest upon the feeling that to enter into the Union is equivalent to sundering our connection with the Church of Scotland, and upon the belief that the Church of Scotland does not approve of its children in the colonies entering into a connection with other Presbyterian bodies. In vain were remarks by the Moderator of the late General Assembly in Scotland quoted at our Pictou meeting of Synod. The people, in at least one district, did not, and do not, believe that these quotations were genuine. In plain words, they were and are convinced that the ministers who adduced these remarks as proceeding from the Moderator were merely deceiving their hearers, and that the alleged quotations were fabricated for the occasion. (Suspend your indignation until you hear the whole tale. It will show you what the ministers in Pictou Presbytery have to contend with, and help, perhaps in part, to explain why it is that they are so prone to be but pilgrims. For the truth is, that they are connected not with a priest-ridden, but with a priest-ridding people.) Well, it is a fact that, after the late meeting of Synod, two old men from the West

waited upon a Pictou merchant of sternly anti-union resolve, and requested him to pen an epistle to the Convener of the Colonial Committee, inquiring (the present writer does not know the exact terms, but he is assured, in effect) whether the Church of Scotland really wanted this Union to take place, and to cast off her children of devoted Pietou. The reply, it is stated, is to the effect that the Church of Scotland wanted no such thing as casting off her colonial children, which is quite true, but also that she has given no deliverance upon the subject of Union,—which, although technically or formally correct, is a statement, to say the least of it, peculiarly calculated to mislead, as the quotations from the General Assembly's proceedings, for which insertion is requested in the close of this letter, will abundantly demonstrate. Nevertheless, said reply from the Convener of the Colonial Committee has been copied and recopied, and is being carried about from house to house by active partisans, who wear the document next their hearts, and is being gloated over with many a triumphant smile in quiet country houses, with many a "I said so" and "we'll teach our ministers their duty," on the part of the occupants. What say you to that? Confronted by this sort of thing, what can the ministers do? When, in one congregation, the people are already threatening to cease payment of stipend in the event of Union taking place, if indeed, they have not already begun the cessation-of-payment process; when leading, and otherwise intelligent men, in all directions, persist in speaking of the Union as a "coming under the yoke of another Church's rule," and as a "sundering of our connection with the Church of Scotland," regardless of the facts over and over demonstrated *ad nauseam*, (1) that, ecclesiastically, we have now no more connection with the Church of Scotland than has the Presbyterian Church of the United States, and (2) that, so far as her interest in, and her aid to our welfare are concerned, the Church of Scotland has not only promised to care for us after Union as she does now, but in the instance of Queensland, Australia, where Union has long been consummated, is giving a proof that her promise may be relied upon; when

such are some of the aspects of our circumstances in this part of the world, what can the ministers do? Check-mated by distrust, by the anarchical character of their people, by the force of long-cherished antipathies, by the influence of voluntaryism run mad—and that on the part of persons who, to make confusion worse confounded, talk of themselves as belonging to “The Established Church,”—the ministers can only fold their hands and devoutly wish that they did belong to an Established Church, in which event, perchance, the tables would be, in some instances, amazingly turned, and not at all to the liking of those who prate so loudly of their fictitious connection with a Church so organized.

Of all the chaotic elements composing the formless yet formidable opposition cherished against Union in this Presbytery, the strongest perhaps is, the fixed impression in the minds of the people that Union means the being subjected to the yoke of another Church's rule. The real fact probably is, that they uneasily anticipate that, if Union should be effected, the same lawless disregard of rule—of the authority of Church Courts—will not be so easy then as now. They need not be alarmed. This is a free country. They will be the same people. It will not be more difficult for them, or any of them, to doubt the veracity of their ministers in Synod assembled when one of the number professes to quote from the Edinburgh Assembly Papers—or to deny the Presbyterianism of Presbyteries when these courts issue edicts repugnant to their principles or their pockets. The astonishment is that so incoercible a people should entertain so mean an opinion of themselves, or should be so self-ignorant as to imagine that they could be rendered susceptible of being coerced as a result of the largest Christian union that can be thought of. No, no! Union, let them not be afraid, will leave unaffected that inalienable tendency and right (so to speak) to argue, to dispute, to rebel against any sort of authority, save that based upon their own voluntary allegiance to some person whom they respect, and so to continue attached to individual ministers and to ancient names, while disowning the authority of Church Courts and formal systems, which has descended to them

from time immemorial. Here folks are feudal still, and dearly, therefore, do they love a feud. The writer set out with the intention simply of answering the question: What did the Church at home say on Union at the late General Assembly? He fears, however, that any attempt to show this on his part, will be to no purpose. As with ministers at Synod, so with writers in the *Record*, they will not be believed. Nevertheless, if in your judgment, Mr. Editor, it is worth while to occupy your columns with the subject, the following quotations are taken from what is regarded in Scotland as the official report of the General Assembly proceedings,—that contained in the *Edinburgh Courier*, of date Saturday, May 24, 1873:—

“After addresses by Principal Snodgrass, and Rev. A. Pollok, Dr. Phin, one of the most prominent members of the Assembly, rose to move adoption of the Colonial Committee's Report, and said, *inter alia*: “They desired Christian Union among their brethren in the colonies; and he was sure they all rejoiced that the Union to be formed in Canada was to be formed on such a basis. There was nothing that the Church of Scotland would more desire to have than that the Churches were united on the good old standards of the Church of Scotland, to which they were all bound to adhere.”

The Moderator, in addressing the deputies, said: “They (the Church of Scotland) had been consulted upon the Union in former Assemblies. They had begged not to give them (in Canada) direct advice, leaving it to themselves, for they could judge better what was best to be done than those who were so remote from the scene.” (That is to say, the Church of Scotland has some confidence in the ministers and elders of the Synods in these provinces, although the people in some parts have none. Nay, the Church of Scotland, on being consulted by our Synods as to the best course to take with reference to Union, had so much confidence in our ministers and elders here, as to say in effect—Gentlemen, or Brethren, follow what course seems best to yourselves. What pleases you, we are sure, will please us.) The Moderator continued:—“But this they felt, that they seemed in Canada to have reached the basis for an honest and honourable, substantial and continued league and alliance. There was no mean compromise with them—there was no abandonment of principle with them—they were built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. Although by

that Union they might cease to be upon the list of those children who were deriving paternal support, they would ever follow them with a mother's fondness—they would always have that tender regard for them as for their most dutiful children; and the solicitude would not be the less inasmuch as they had entered upon a great undertaking of their own. They knew that, although separated from the parent vine, they would never malign the parent from whom they sprung. (Applause.) They knew that, although the silver cord that bound them was lengthened, it would not be loosed, nor the golden bowl of their warm and affectionate interest in them be broken. One evangelical creed, one faith, one hope, one baptism, would continue to bind them as members of the same family, let names, designations, and possessions alter as they might. (Applause)."

Thus spoke the Moderator of the General Assembly, and the writer offers to show the *Courant* whence these quotations are taken to any doubter who may desire to see it for himself, for which purpose, Mr. Editor, you are at liberty to furnish any applicant with his address. And it will be seen that, albeit it is quite true that the Church of Scotland has given no formal deliverance upon the subject of Union, as alleged (it is said) in the Convener of the Colonial Committee's letter to the Pieton inquirer, the reason is that the Church, on being applied to, declined to express her views, not because she disapproved of Union (she alone of all the Presbyterian Churches in Scotland has now a Committee appointed whose business is to be on the watch for any indications favourable to Union in Scotland itself,) but because she preferred that her children in the colonies should work out their destinies for themselves. And she has, in the strongest possible terms, by the voices of her leading members and officials, approved of the terms of Union agreed upon by our Committees.

The writer thinks that it is well that the real state of matters in every part of the field should be known; and this is his apology for troubling the *Record* with so lengthily a letter. D.

#### The Manse during a Vacancy.

At no time is the manse over-repaired. It belongs to too many owners for that. Consequently the amount that the min-

ister must generally spend on the property of the congregation is more than he ought and more than he can well spare; and if he thinks of leaving, he is not likely to spend a great deal for the previous six or twelve months. Indeed one cause of his leaving may be that so much wind drives through the chinks and cranmies of the manse that he is blown out or frozen out. "Starved out" is not an unknown expression on this continent, and one way of effecting such a process on the hapless victim is a masterly inactivity with regard to the manse. For one reason or another, or for all these reasons, the manse, during a vacancy, is likely to be sadly out of repair. But what better time could there be for putting the premises in order? There is no need of a rush. No family is inconvenienced. The congregation has not to pay stipend, and the Trustees have nothing else to do as far as Church business is concerned. And yet, strange to say, as a rule, nothing is done during this period. The manse gets into a more tumble-down state, and when the next minister comes with his wife and family, he finds it uninhabitable, and, naturally enough, he is not favourably impressed with his congregation. Serious inconvenience is another result, for in our country districts and small towns it is almost impossible to get a house to rent. The moral is, make hay when the sun shines, that is,—keep the manse in good repair and give a special overhaul to it during a vacancy.

PRESBYTER.

#### Meeting of Presbyterian Delegates during the Sittings of the Evangelical Alliance in New York.

One evening, October 6th, was given up by the Alliance for French meetings, and President McCosh of Princeton took advantage of this to invite a number of the Presbyterian members of the Alliance to meet in Dr. Crosby's Church to give their views on the subject of a general Council or Conference of all Presbyterian Churches, to meet in Edinburgh or elsewhere at some appointed time. Dr. Crosby, Chancellor of the University of New York, was called to the chair, and Dr. McCosh was appointed Secretary. We give notes of what

took place, to show how many places were represented, and what the general feeling was. It was unfortunate that the French brethren were not able to be present, for both the National and the Free Churches that represent the Protestantism of France are Presbyterian in constitution; but a Committee was appointed to confer with them and ascertain their mind on the matter.

Dr. McCosh first spoke, submitting the subject for consideration, strongly advocating the formation of some such Council, and suggesting what its powers and prerogatives ought to be.

Dr. Crosby stated that as different objections to the proposal would arise in different minds, he might mention the only two that had occurred to him, and how these had been answered by himself. (1) The fear that there might be some compulsory effort toward an organic union. He thought that the well known Conservatism of Presbyterianism would guard against any premature attempt at that. On the other side, it ought to be known that the Unions already accomplished in Ireland and the United States had added tenfold to the fervour and power of the Churches. (2) Would there be any practical results from the convening of such a Council? The good results of the Evangelical Alliance Conference answer that. We see that the 'act of Christians coming together from various lands to manifest their unity, to receive information concerning one another's ways, thoughts, and position, and to consult concerning common dangers and common interests, involve and are objects in the highest sense "practical."

Dr. Knox of Belfast stated that the General Assembly of the Irish Presbyterian Church had passed an overture, after it had been on the table for a year, unanimously approving of the proposed Council. He mentioned that there are in Ireland four small Presbyterian Churches in addition to the great body represented by the General Assembly.

Dr. Noble of Pittsburgh drew attention to the fact that the General Assembly of the United States Church appointed a Committee last May, with some such instruction as the following: "Whereas there is substantial unity, and it is desirable to manifest that which

exists among Churches holding the Westminster standards, the Committee are requested to correspond with such sister Churches, with the view of bringing about an Ecumenical Council, especially with the view of co-operating in Home and Foreign Missionary work.

Dr. Cook of Quebec stated that he had been profoundly impressed by the accounts of the state of religion in Continental Europe. It would appear that in many countries, Evangelical religion was weak, and actually struggling for the right to exist; all but crushed out between the two formidable foes of Romanism on the one hand, and Rationalism or utter infidelity on the other. He thought that in face of this fact we needed a wider union than any that had been yet contemplated.

Dr. Reed, Moderator of the C. P. Church, said that various good objects would be helped on by the Council, such as, Transference of Ministers, Home and Foreign Missions, Education for the Ministry, and Sanctification of the Lord's Day. He hoped that something practical would be done at this meeting.

Dr. Matthews of New York, as representing the U. P. Church of the United States, said that there was no doubt that a Federal Union could be brought about in cases where an organic union was impossible.

Rev. Mr. Miller, of the English U. P. Church, London, spoke as the representative of a congregation, five-sixths of whom had originally been Episcopalians. He said that the Church of England was falling to pieces through having irreconcilable principles and parties in its bosom; and that the great objection in the minds of Englishmen to Presbyterianism was that it seemed to them—if not purely Scotch—yet something local and congregational. Can we not open a home for the Evangelical party in that Church, by showing to them, in a manifest form, that Presbyterianism is universal in its application and actual extent?

Dr. Simpson of Derby agreed with the preceding speaker.

Dr. Jones, President of Trevecca College, said that the Welsh Calvinistic Methodist Church would look with favour on the proposed scheme.

Matteo Prochet of Geneva, Moderator of the Waldensian Church, said that

there was no reason to be discouraged about the present condition of the Continental Churches. Weak though they were, they were far stronger and far more hopeful now than at any other period in this century. He heartily sympathized in the proposal before the meeting. The Waldensian Church had Presbyterian forms centuries before the Protestant Churches were born. Episcopalian friends whom they loved had tried to make Italian Protestantism assume their form of Church government, but the attempt had failed utterly.

Dr. Harris, of the Welsh Presbyterian Church, said that their General Assembly had given this subject in charge to a Committee. "We are courting you quietly," he added, "for we feel that we must unite, or be eaten up. All that is needed to make persons holding the one faith unite is to bring them face to face. A Jewish Rabbi in Columbus, Ohio, said to me the other day, 'I believe that if Moses and Jesus had lived in the same age, they would have been the best friends.'"

Rev. Mr. Fliedner, Spanish Evangelist, son of Dr. Fliedner, of Kaiserswerth, urged immediate action. Our Spanish Church is, on the whole, Presbyterian; though we have not adopted the Westminster Standards; so much so indeed that the Irish and Scotch Churches in Spain have united themselves with us. Episcopalianism has been tried with the Protestants of Spain, and has failed. "This movement," he continued, "cannot be considered as in the interests of Sectarianism; for the larger a Church is, the wider the views of its members must be. Questions of great importance come before us in the founding of our Church in Spain, and we feel ourselves inadequate to their solution. We may take narrow and local views of them. Help us by giving us the counsel of a wise and impartial, because universal Conference."

Dr. Cole, of the Reformed Dutch Church, Yonkers, spoke fervently.—"The desire for a closer union with brethren has been growing on me for the last ten or twelve years till now it amounts to a passion. This longing is universal in our day, and is the work of the Holy Spirit. Some of us are disturbed at the idea of changes. The

Lord has intended that there should be changes in His Church. Remember how Stephen shows this to be the fact even in the history of the Jewish Church, and the rage of his hearers at such an idea. They could not tolerate any change. In the history of the Church of Christ we have had in succession the Apologetic period, the Dark Ages, the Reformation, and the Age of Creed-making. We are now to have the Age for the consolidation of the Church."

Dr. Arnot, of Edinburgh, thought that such a Council would do good. It was a rule that the greater the comprehension the less the extension; and the greater the extension the less the comprehension. This Council would embrace so many different Churches that it could not insist on likeness in all points. He thought that it might include Evangelical Episcopal Churches, churches whose bishops acted somewhat as the Superintendents that were found to be necessary in the early history of the Church of Scotland.

Professor Krafft, of Bonn, said, "Our Gallican Church is founded on the Presbyterian basis, and I believe that our ancient Synods would send delegates to such a Council." Dr. McCosh said that this was the most important announcement that we had heard in the course of the evening.

Rev. J. Murray, of P. E. I., thought modern Presbyterianism had gone back from the idea of the old Reformers, viz., the consolidation of the Church in opposition to Romanism.

Professor Smyth, of Londonderry College, thought that we should not at once commit ourselves to anything definite. Presbyterianism implied two principles, the parity of ministers and the right of appeal from one Church Court to another. Will not the second principle be invaded by the formation of such a Court, or are you proposing a Supreme Council that is not to be supreme? He would prefer a Convention.

It was explained that no one intended the establishment of another Church Court.

Dr. Hall, of New York; Greer late M. P. for Derry; Berkely of Ireland; Rev. G. M. Grant of Halifax, and others having spoken, a resolution was passed

unanimously affirming the desirability of such a Council.

That such a meeting as the above should have been held during the Conference of the Evangelical Alliance, and under the auspices of the men who did most to bring the Alliance to New York, is very significant. It shows that there is no inconsistency between the closing up of our scattered ranks as Presbyterians, and the closing up of the broken columns of Protestantism to present a common front to common foes. The one is indeed the complement of the other, just as when the camp of Israel was to move forward, all the families connected with each tribe gathered under their own standard, before the tribes advanced as one body. Yet, strange to say, the only opponents to an union of Presbyterians in this Dominion profess to favour an ideal union, embracing in one swoop all Protestants in Canada, as Wesleyans, Baptists, Independents, Episcopalians, and it is to be presumed—Unitarians and Universalists; but an union of Presbyterians *per se*, no—not by any manner of means. That is, let us fly up (or down) the whole flight of steps at a bound, but let no single step be taken. This sort of oceanic sentimentality (oceanic without any rivers running into it) is absolutely unintelligible. But we commend to the particular notice of the opponents of union, that the keenest antagonists of the movement in the Canadian Church have nothing stronger to advance in support of their antagonism than that they desiderate a yet larger union than the rest of the brethren see their way at present to contemplate.

D. G.

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## Committee Minutes.

### Minutes of Committee on Christian Life and Work.

Session Room, St. Matthew's Church,  
Halifax, Oct. 16, 1873.

Which time and place the Committee on Christian Life and Work, appointed at last meeting of the Synod, held its meeting. Present:—Rev'd. Messrs. Thomas Duncan, Convener, James Fraser Campbell, Vice-Convener, and

William McMillan, and M. M. Lindsay, Esq. The meeting was opened with prayer. Rev. D. Neish being present, was asked to sit and deliberate. The Chairman read the overture and resolution of Synod appointing this Committee and specifying its work, and also explained that copies of the Reports of the Committees of the Church of Scotland and Presbyterian Church of Canada in connection with the Church of Scotland had been obtained, and were now before the Committee.

The Committee then proceeded to select queries to be sent to the ministers of the church, when the following Subjects and Questions were prepared:

#### I.—EXTENT OF YOUR FIELD.

Would you mention the extent of your field of labour, and the probable number of adherents, including such as attend no particular Church, but are nominally connected with the Church of Scotland.

#### II.—CHARACTER OF FIELD.

What of the Spiritual Life of the Congregation? (1)—How many are in full Communion with the Church? (2)—Do professing Christians seem growing in Spirituality and earnestness? (3)—Does interest in personal religion seem to be growing among others?

#### III.—ORDINANCES.

(1)—What of attendance on Public Worship? (2)—On Prayer Meetings? (3)—Sabbath Schools and Bible Classes? (4)—Have you any suggestion to make, and would you indicate your practice on the subject of Baptism? (5)—What of admission to the Lord's Supper? (6)—What of frequency, &c., of its administration?

#### IV.—FAMILY LIFE.

(1)—What of Family Worship? (2)—What of Parental Instruction?

#### V.—RELIGIOUS WORK.

(1)—What are your opinion and practice anent pastoral work? What dealings have you with those who have made no public profession of their faith? What other means of instruction, if any, do you employ, besides Preaching the Word? Have you any special services for the young? (2)—What share do the Elders take in the work of the

Congregation? (3)—Every Christian is a member of the body of Christ, with a work to do for Him. To what extent is this truth realized and acted upon by your people? (4)—Do you consider the contributions of your people consistent with their ability? What method of collecting do you pursue, and which would you recommend?

#### VI.—HINDRANCES.

(1)—Is there much skepticism? What forms does it take? (2)—What of corrupt literature? (3)—What of changes of residence? When persons leave your congregation, do you take means to bring them under the notice of the minister of the place to which they go? (4)—What of ecclesiastical divisions? What ill effects have you observed therefrom on Church discipline, Home Mission work, and Christian life and work generally? (5)—What are the special sins and temptations of your people? What of worldliness, covetousness, dishonesty, Sabbath desecration, intemperance, unchastity, slander, uncharitableness, disobedience to parents, profanity, &c.; and what is your practice in the matter of discipline, and with what results?

The Committee request that you favor them with such suggestions on these or any other topics, as may seem to you fitted to promote the Christian Life and Work of the Church.

It was agreed to publish the minutes in the MONTHLY RECORD, also that printed copies of the questions be sent to the ministers of the church, with the request that answers be returned not later than the 1st day of February, 1874.

THOMAS DUNCAN, *Convener*.

#### Joint Meeting of Sabbath School Committees.

A joint meeting of the Sabbath School Committees of our own and the sister Church was held on the 15th October, at 3 p. m. Present: Rev. Messrs. Smith and Simpson, and Chas. Robson of the one Committee, and Rev. Messrs. Duncan and J. F. Campbell, and M. M. Lindsay of the other. Mr. Duncan was called to the chair, and Mr. Simpson acted as Secretary.

The Chairman offered prayer and stated the object of the meeting.

The following resolutions were unanimously passed:—

(1st) That we continue the International series of lessons for 1874.

(2nd) That in the judgment of this Committee it would be better if the lessons from the Old and New Testaments alternated quarterly instead of half-yearly as now. The Secretary to convey this decision to the Secretary of the Committee in New York.

(3rd) That the Scheme of Exercises for our Schools, consisting of the Questions of the Shorter Catechism, and the Bible Lessons with the Golden texts and the Doctrines to be proved, be prepared by Messrs. Duncan and Simpson, Mr. S. taking the first six months and Mr. D. last six months of the year.

(4th) That in addition to these exercises, a column be added to the Scheme, headed, "Verses to be committed to memory," three verses to be selected from the lessons for the day.

(5th) That the Notes on the Lessons be provided and published in the *Records* as hitherto.

(6th) That the following Committee be appointed to draw up a list of books that they can recommend to the Sabbath Schools of the Church—viz., Rev. Messrs. Duncan, Smith, J. F. Campbell, Currie, and Simpson, and M. M. Lindsay. Messrs. Duncan and Simpson, joint conveners.

Closed with prayer and Benediction by Mr. Smith. A. SIMPSON, *Secy*.

The Scheme of Exercises referred to above will be published early in December, so that Sabbath Schools throughout the country can be provided with them by the first of the year. They will be to be had as usual at the Nova Scotia Printing Company's Office, and at the usual rate,—50 cents per 100 copies.

Sunday Schools would oblige by sending their orders as soon as convenient that an approximate idea may be formed of the total number required.

#### NOTICE.

The Y. M. Barsary Committee will meet in St. Matthew's Session Room, Halifax, on Tuesday, 11th Nov., at 4 p. m.

JAS. FRASER CAMPBELL, *Convener*.

# News of the Church.

## I.—Our Own.

1.—New Brunswick has gained new strength since our last issue. The Presbytery of St. John has received Rev. S. Halley, sent out by the Col. Com. to act as Assistant to the Rev. Dr. Brooke, Fredericton. And the following item gives us information of an accession to the Presbytery of Restigouche:—

CHURCH OF SCOTLAND.—The Rev. Mr. Galbraith preached on Sunday last at 11 a. m., in St. Andrew's Church, and at 6.30 p. m., in St. Stephen's. Mr. Galbraith has been appointed to St. Luke's Church, Bathurst, which has been vacant since the resignation of the Rev. Mr. Home. The Rev. gentleman is a native of Edinburgh, and studied in the University of his native country. He has been for several years chaplain in one of the great military hospitals in the south of England, and comes to this country highly recommended. His discourses in our pulpits on both occasions were listened to with deep interest by the congregations who heard them, and the people of Bathurst have evidently been fortunate in securing the services of a clergyman who is sure to become popular among them.—*St. John Telegraph and Journal*.

NEW ST. STEPHEN'S, ST. JOHN.—The S. S. is to have a Bazaar to aid the Library Fund, about Christmas or a little before. The lady teachers and the young ladies of the Bible Class are taking the principal part of the work, but probably such an announcement is unnecessary, and should go without saying, for where was a bazaar ever conceived or held under any other than female auspices?

THE Convener of the H. M. Board has been making a tour in the Presbytery of Miramichi, and other parts of New Brunswick, in connection with our Home Missions. An account of his experiences may be looked for next month.

REPORT of Missionary labour at Black River and Red Bank, N. B., received. It will be given in full in the December RECORD.

2.—Similar good news of accession of strength can be given concerning Nova Scotia. In the Presbytery of Halifax, there is every probability of Musquodoboit being permanently supplied. The Rev. Mr. Neish, who acted for three or four years as assistant in St. Andrew's Church, Glasgow, with great acceptance, and who brings the highest certificates, put himself at the disposal of the Presbytery till the next meeting of the H. M. Board, and was sent to Musquodoboit. From what we learn, it is not at all likely that the Board will ever have his name on their list of Missionaries, as the people of Musquodoboit are determined to have him to themselves.

Rev. J. F. Campbell continues his interesting report of missionary services on the coasts of Labrador and Newfoundland.

The organ in St. Matthew's gives great satisfaction to the congregation. As an instrument, it certainly has no superior in the city. This should teach our people not to send to England or the States for such articles, but to encourage home manufactures. The organ—judiciously used—is found to assist, stimulate, and regulate the congregational singing. Even those who were rather opposed to its introduction would scarcely consent to its removal now. At any rate, we are happy to say that the organ has not blown anyone out of the Church.

BAZAAR IN ST. ANDREW'S CHURCH, HALIFAX.—The ladies of the congregation have resolved to hold a Bazaar of useful and fancy articles in the Basement of the Church commencing on Tuesday, the 9th of December.

Truro sends good news. The receipts of the Bazaar, held on the 2nd and 3rd October, in aid of a Manse, amounted to \$616.88, after paying all expenses. This greatly encouraged the congregation, and led to several enthusiastic meetings. The practical results of these meetings, so far, are as follows:—

1st. The sum of nearly \$1000 has been already subscribed by members of the congregation, and more will be obtained.

2nd. The Trustees have secured a

building lot 60 feet front by nearly 300 feet deep, at a cost of \$700. It is situated on Queen Street, quite near the Church. It is the best site in Truro, and every member of the congregation is delighted with the bargain.

3rd. The Building Committee are procuring plans so that Tenders may be called for immediately. The materials will be provided during the coming winter, and it is hoped that in *nine* months a substantial and comfortable manse will be finished. The cost, exclusive of the site, it is thought will not much exceed \$3000, and at present the congregation hope to incur a debt of not more than \$1000.

The following donations in money, besides many valuable fancy articles, are gratefully acknowledged:—

Halifax.—Rev. Mr. and Mrs. Grant, \$20.00; Mrs. Bolton, \$2.00; Miss Forsyth, \$1.00; Mrs. W. Hill, \$2.00; Dr. Avery, \$5.00; Mr. A. Barns, \$5.00; Dr. Cogswell, \$1.00; Mr. Bremner, \$1.00; Mrs. Sinclair, \$1.00; Mr. Hill, \$1.00. Collected by Mrs. Alex. McKay, \$24.75; Chas. E. Wiswell, \$50.00; Mrs. C. E. Wiswell, \$10.00; the Misses Wiswell, \$10.00.

Pictou.—Mrs. Bayley, \$1.00; Miss Harper, \$2.00; Mrs. Noonan, \$1.00; Mrs. Bone, \$1.00; Miss Gordon, \$1.00.

New Glasgow.—John McKay, \$5.00; Mr. Holmes, \$2.00; J. Henderson, \$1.00; A. C. Bell, \$1.00; J. W. Copeland, \$1.00; J. F. McDonald, \$1.00; Malcolm McLeod, \$1.00; R. Maxwell, \$1.00.

Hopewell.—Christina McLean, \$1.00.

3.—The only news from Pictou Presbytery, if we except the picture of its socio-ecclesiastical condition by our esteemed correspondent "D.," is good news. The Rev. George Coull's services have met with great acceptance in all the vacancies, and it is rumoured that the New Glasgow congregation has decided to give him a call, which we trust he will see it his duty to accept. Wallace and Barney's River are still vacant, but the ministers of Pictou Presbytery have always had enough of the right Church spirit to give as frequent supply as possible to the vacancies in their bounds. Still we hope to see two more missionaries sent to them soon.

Pugwash congregation is composed of men of the right stamp. Having carried off the Rev. Mr. Sutherland to be their minister from all competitors, they are doing their best to show their appreciation of him. They have agreed to pay the salary promised, quarterly and in advance, although they are engaged now in raising money to pay for the excellent manse they have just purchased. They have resolved to take 100 copies of the RECORD next year, and are giving other signs of energy that prove the wisdom of the Rev. Mr. Anderson's action in having them constituted into an independent congregation. On October 12 the Communion was dispensed by their minister, assisted by the Rev. George Coull, whose services were so highly esteemed that all expressed fervent hopes that he might be settled in Wallace as their near neighbour.

Here are two other items, both of which may come under the designation of "good news:—"

A deputation from St. Paul's congregation, East River, waited on their pastor, the Rev. D. MacRae, on the eve of his departure, for a short time, to the old country, and presented him with a handsome sum of money. He values it highly as a token of their esteem and good will.

At Lochaber, on the 5th October, there was one of those scenes that are, or at least hitherto have, unhappily, been "few and far between," a *Union Communion* of the P. C. L. P. congregation and the adherents of the Church of Scotland. Men and women of both parties, with tears of joy fast trickling down their cheeks, thanked God that they were spared to see that day, and be actors in the solemn proceedings. The congregation was large, attentive, and evidently very deeply impressed with the importance and solemnity of the occasion. The worthy and esteemed pastor, Rev. Mr. Forbes, who has done much to remove prejudices, and pluck "roots of bitterness," was assisted on that, to many memorable occasions, by Messrs. Stirling, and McMillan of Salt Springs. W. R., Pictou.

Since it is a good thing for "brethren to dwell together in unity," would it not be gratifying to hear of many such in-

stances of breaking down the "wall of partition," that those of "one faith, one Lord, one baptism," might see more "eye to eye," and more frequently sit down together, and "sup" with one another?  
M. S.

4.—Last month Mr. G. L. Gordon reported concerning his work in Cape Breton. This month, our other Catechist, Mr. John McLean, gives the following report:—

*To the Editor of the Record:—*

REV. AND DEAR SIR,—As the time has arrived when I must bid farewell to the people among whom I was sent to labour as a Catechist this summer, it is incumbent upon me to give an account of my stewardship. To me this is the most difficult part of my work, not only that my conscience accuses me of having, to a great extent, hid my Lord's money, but, also, that in giving an account, *proud self* seeks the honour for all the good which was, and blames God for the good which was not, accomplished. This, it seems, will be the case with God's people while in this earthly tabernacle, at least, till we get such a view of God's glory as will enable us, when looking up, to see "no man save Jesus only."

Leaving New Glasgow on the 9th of May, after the arrival of the train from Halifax, we (nine or ten passengers being in the coach with me) were hurried over the fifteen or twenty miles stations in quick time. We left Antigonish at 10 o'clock, p. m., and reached the Gut of Canso in the morning. Parting with my fellow passengers at Port Hastings on the 10th, I walked to River Inhabitants. Here I intended to stay, according to appointment, the whole of the month of May; but was prevented, by an event over which I had no control. Having reached Halifax on the 21st, I proceeded again to Cape Breton on the 27th, and arrived at Loch Lomond on the 31st.

The arrangement for the public worship of God, which appeared in the September number of the MONTHLY RECORD, continued the same during my stay, except that the service on Sabbath evening was removed to the Church, and the Friday evening meeting discontinued. All these meetings were more numerous attended than could be reas-

onably expected. One would naturally think that hay-making and harvest times would prevent some from uniting their voices in the common songs of praise and in prayer, but such was not the case. The people evidently consider the worship of God their primary duty. Every household has its family altar, from which the incense of praise and prayer ascend regularly night and morning to the Lord of Sabaoth.

What encouraged me most in my work was, first, the distance which some travelled in order to attend the meetings. Who could help believing that God would bless people who left their work and walked five or six miles to be present where God's children poured out their souls in prayer? On Sabbath day there were present those who walked fourteen or fifteen miles that morning. I have seen a woman, the mother of a large family, travel in one day, on foot, the distance of twenty-eight or twenty-nine miles to hear the simple story of the Cross. Others had to come such a distance that they were obliged to leave Saturday afternoon. Under such circumstances, one would naturally expect close attention, which was my second source of encouragement. Young and old seemed anxious to learn of Jesus; and it is believed that not a few did learn of Him to the joy of their souls.

In sending two Catechists to Cape Breton, the Home Mission Board required the inhabitants to make up \$200, but as there were only about twenty families at Loch Lomond who belonged to the Kirk, seventy or seventy-five dollars was all that was required of them. But when the great gale, which was very severe in that part of the country, blew down their barns and destroyed their crops, I felt it my duty to refuse taking any. They proved, however, that their liberality is not confined to the time of prosperity. They would not be refused; and when they offered with such expressions as, "It is not to you I am giving," and "Will you hinder me giving to Christ?" I had no power to resist. They gave, not only willingly, but, also, liberally. Together with a donation given by the Sunday School, they made up the astonishing sum of \$150. This lib-

erality was not confined to those belonging to the Kirk. The U. Presbyterians were just as conspicuous in that respect. They all united as one people to worship God, and showed as much love and union as if there never had been a disunion. They all showed the same unparalleled hospitality. In fact they seemed ready, if it were possible, to pluck out their own eyes and give them to me.

Notwithstanding their losses by the great gale, and the above gift, they held a meeting about the first of October to consider if they could not raise some money to help to finish the Church. At this meeting twelve or thirteen men subscribed the sum of \$112, which is to be paid about the last of January. It will be remembered that some of these men who subscribed so nobly, have to build barns in which to keep their cattle. This shows the spirit with which they struggle to finish the Church, which is already completed outside and floored. It is to be hoped that those who love our Zion, and who have the means, will assist their brethren who are struggling so nobly. There is not, indeed, a body of men within the bounds of the Synod more worthy of being assisted, not only in building their Church, but also in sending them the regular means of grace not by a catechist, but by an ordained minister, if such could be had.

I remain, dear sir,

Yours, &c.,

J. MACLEAN.

5.—P. E. I.—Charlottetown is to take 100 RECORDS next year instead of the 45 of this year. We may here state that there have come already from other congregations similar responses to the editorial of last month; and, as a hint to those who have not yet responded, a sentence from that editorial may be quoted,—"if this new proposal is not responded to by a good many congregations, it cannot be carried out."

## II.—Our Church in Ontario and Quebec.

1.—In accordance with the plan referred to in a previous number, the Colonial Committee have already engaged six young men and sent them out to study at Queen's College in

winter and to labour as catechists in summer. This is an excellent beginning of an excellent plan.

2.—We have received a copy of the first number of the *Queen's College Journal*, and are happy to see that the success of the *Dalhousie College Gazette* has stimulated a second college paper into existence. The subscription for the collegiate year is only fifty cents. The College was opened on October 1st with an address by Professor Watson, and the usual speech and announcements of the year by the Very Rev'd. Principal Snodgrass, in which he spoke cheerfully and hopefully of old Queens. Twenty-one freshmen in Arts have entered this session, the largest number in the history of the College, with the exception of the session 1858, when there were twenty-seven intrants. This year the total number of students in Arts is 50, of whom 40 are undergraduates. The state and prospects of the Endowment Fund are good. \$100,000 was the minimum sum required to make up for the loss of the \$5000 per annum grant of the Ontario Government, and the loss of \$1,280 per annum, incurred through the suspension of the Commercial Bank. That minimum amount has now been received by the Treasurer, and \$10,000 of good subscriptions still remain unpaid. Queen's is thus stronger than ever she was, but her motto, of course, is "Excelsior." The friends of the College say in effect, give us \$50,000 more, and we will be in a position to compete either with McGill College or Toronto University. We wish all success to Queen's, for she is indispensable to the prosperity of the church in the Upper Provinces.

3.—Rev. D. J. McDonnell, Convener of the Manitoba Mission, and Rev. Mr. Carmichael, of King, have returned from Manitoba. They report six ministers of the C. P. Church in the new Province, and one of ours who co-operates with them, so that there is no disunion, in collegiate and ministerial work. They dispensed the Communion in the Church in Winnipeg, the capital, where the session consists of two Kirk Elders, the Governor, and Mr. McMicken. That congregation is vacant, and is ready to take a minister of either church, and promises \$2000 of

stipend. An immense emigration to Manitoba is expected next year, people from the State of Wisconsin alone having taken up four townships. The Convener advertizes for another Missionary for this promising field. No one proposes dis-union for the prairie Province. But if schisms be a good thing here, why not send them there also?

4.—The Synod Clerk has sent the Remit on Union through the Presbyteries to all the Kirk-Sessions in connection with the Old Canada Synod. It is the duty of the Session to call a general meeting of the congregation and ascertain their views. The parties entitled to vote are communicants male and female. Adherents who are not communicants can record their approval or rejection of the Remit in a separate document.

The following are from the November No. of *The Presbyterian* :—

Ladies who do so "stitch, stitch, stitch," for bazaars, and gentlemen who are appointed to speak from platforms, should take heart of grace on learning that a bazaar lately held in the village of Antigonish, N. S., realized the sum of \$7,500, and that a Missionary meeting held in the small town of Peterboro, Ontario, subscribed \$1680 for a mission to Japan! To prevent any *mistake*, it should be added that the former was under Roman Catholic auspices, the latter, under Methodist. *At these rates*, how much should our large and wealthy cities, say Montreal, Toronto, Hamilton, Ottawa, Kingston, give for a Presbyterian mission? we give it up.

**THE CANADA PRESBYTERIAN CHURCH.**—The Presbyterian College at Montreal has been formally inaugurated with imposing ceremonies. It is a beautiful building. Contracts have been entered into for the erection of new buildings for Knox College at Toronto. It is expected to cost from \$90,000 to \$100,000, of which \$60,000 is already subscribed.

Father Chiniquy, who for many years has doubted the validity of his baptism by a Priest of the Church of Rome, has been re-baptized lately. The officiating minister was a Methodist Clergyman; doubtless because his Presbyterian brethren might have some difficulty in

the matter. At any rate, re-baptized he was and still declares himself a Presbyterian.

The last item that we have to mention is one for which we claim a crowning interest, at the same time, one respecting which all experience admonishes us to speak with caution. We refer to a report that has reached us from various quarters, of a very special and gracious outpouring of the Holy Spirit among the people of INDIAN LANDS, Glengary, in connection with the ministrations of a youthful and earnest Missionary Student of Queen's College, who was employed by the Presbytery in this part of the country during the summer recess. One of our Clergymen, who visited the locality, has supplied us with some interesting details, from which we learn that a very deep interest has for some months past been manifested in regard to spiritual things; that many have been stirred to anxious enquiry about their soul's salvation, and that not less than between forty and fifty have been converted to God, and are now rejoicing in a Saviour that they have found precious to their souls, having "tasted that he is gracious." Besides these, many more are seeking peace through Jesus the great Peace-giver as well as the great Peacemaker. "The meetings, which were held on week days as well as on Sundays, were conducted in the most decent and orderly manner, no unusual excitement or demonstrations of feeling were visible, there was simply the evidence that all were deeply and sincerely in earnest about their precious souls."

### III.—The Church of Scotland.

1.—A very significant sign that the day of Disestablishment in England or Scotland has been put off to the Greek Kalends, is the lecture of the Duke of Argyle at Helensburgh in connection with the Endowment Scheme of the Church of Scotland. It is well known that a special plank in the platform of the great Conservative party is the preservation of the Established Churches of England and Scotland; and we are now told by the most influential Scottish representative of the great Liberal party that a similar plank may be said

to be in their platform also;—that Dis-establishment was carried out in Ireland for special reasons that have no existence in Great Britain, where the circumstances are not only different, but “the very antithesis” of all those that existed in Ireland; that the blessings conferred by the Established Churches on the nation are many and priceless; that a National Church has much to do with forming a high national character; and that the Church of Scotland is acting wisely in extending herself by the only mode possible in these days, the endowing of new territorial charges.

2.—Lord Galloway, who is a member of the Episcopal Church, has just intimated to the minister of Minnigaff that he will subscribe £250 to the Church of Scotland endowment scheme.

3.—The trust-deed under which the Baird trustees are to administer the half million sterling handed over to them has been published. The Trustees are seven, and cannot be more than nine in number; they must be members in full communion with the Church of Scotland; their headquarters are to be in Glasgow; and they are allowed £500 a year among them for attending to the work. For the first 50 years they are allowed to expend only the interest. After that period, they may expend in addition £10,000 a year of the capital. The range they may take in giving help is very wide, provided always that the object or institution aided is based on religious and constitutional principles. They may aid the regular “Schemes” of the Church of Scotland; assist Divinity students to prosecute their studies, disseminate religious literature, aid in securing religious instruction in schools, build new churches, or try any new plans to christianize the masses, with the understanding that these are to be dropped if not successful, and prosecuted more vigorously if successful.

4.—The Presbytery of Edinburgh has held a special meeting to consider the answers sent in by Dr. Wallace to the deliverance of the Presbytery, in which certain statements in Dr. Wallace's sermons and in the article on Church Tendencies were found to be censurable, inasmuch as they were fitted to unsettle the minds of ordinary hearers

on some of the fundamental doctrines of Christianity. Dr. Wallace in his answers gave explanations of his views on the disputed points, and these the Presbytery deemed so far satisfactory that they resolved to take no further action in the case. At the same time the Presbytery counselled him to be more careful in future. Their deliverance is not unlike the verdict of the Irish jury, “Not guilty, but we would advise the prisoner not to do it again.”

5.—KILMARNOCK—INTERCHANGE OF PULPITS.—A noteworthy interchange of pulpits significant of the times occurred at Kilmarnock on Sunday, Oct. 5, when no fewer than three Dissenting ministers officiated in the Low Church on the occasion of special half-yearly collections being made in aid of the Sabbath school funds. The Rev. G. F. James, U. P. Church, preached in the forenoon; the Rev. Thomas Ramage, Reformed Presbyterian Church, in the afternoon; and the Rev. James L. Murray, U. P. Church, in the evening—the Rev. J. B. Hamilton, minister of the first charge of the Low Church, occupying the pulpits of Mr. James and Mr. Ramage in the forenoon and afternoon respectively. The collections amounted to upwards of £20.

6.—CHURCH EXTENSION IN GLASGOW.—The opening services of a new Established Church in the south side of Glasgow, facing the Queen's Park, were consummated on Sunday, Oct. 12, by the Rev. Dr. Caird, Glasgow, in the forenoon, the Rev. Mr. M'Corquodale, the pastor, in the afternoon, and the Rev. D. Smith, North Leith, in the evening. The total collection reached nearly £1000. The new church, built at the cost of about £7000, is a large and massive edifice of the French Gothic style, with a magnificent spire, which, when completed, will reach to the height of 190 feet. The interior is elegant, complete, and comfortably seated to accommodate 1100 persons. The organ is a very handsome instrument, and cost £600.

7.—CHAPEL OF GARIOCH.—The Presbytery has decided against Rev. Mr. MacKersy, on the ground that though an excellent man and apparently fitted for much better places, he is not

fitted for the Chapel of Garioch. Mr. MacKersy has justified the good things spoken of him by intimating that he will not pursue the case farther. The Church is thus spared the scandals connected with "a disputed settlement."

8.—CAMPBELTOWN.—The Rev. John Cameron, previous to leaving for his new parish, Dunoon, was entertained at a public dinner, and was presented with a splendid time-piece and a purse of sovereigns.

#### IV.—Other Churches.

1.—The Old Catholic movement continues to grow, especially in Germany and Switzerland, where the masses of the people are educated and thoughtful. The third Congress of the German Old Catholics was held this year, in the month of September, in Constance, that they might be able to hold out a hand to their Swiss and Austrian brethren, and the progress reported was simply marvellous, considering the difficulties that the leaders of the movement have had to struggle against. Bishop Reinkens pointed out that three years ago, when they met in November to consider what they should do, the Old Catholics numbered fourteen individuals, whereas now they have nearly 100 congregations with 50,000 organized adherents; and he referred with justifiable pride to the fact that the progress was far greater than that made in the same time by Luther and his colleagues.

Schulte was elected President for the third time. He assured the Congress that, though they had not priests or pastors enough to supply them, they numbered 200,000 zealous and devoted adherents in the German Empire, and that many more were waiting to join them. The necessity of providing a good theological education was strongly insisted upon, as Professor Knoodt and others declared that clerical education in Germany had sunk so low during the last ten or fifteen years that few of the "New Catholic" priests who joined them would be fit for parochial cures. Six young men are to enter the University of Bonn this winter to study Old-Catholic Theology.

They decided upon an excellent constitution for the church at this Congress,

a constitution that seems to us to combine some of the best features of the Presbyterian and Episcopal forms of government. The Synod is the Supreme Court. It is to consist of the Bishop, the priests in charge of the congregations, and a lay delegate for every 200 members of the congregation. The Synod is to meet annually, or oftener if convened by the Bishop and his Council. The Synod is to elect the Bishop from a list of names proposed by the Council. The Synod also choose the Council, which is to be a sort of Commission of Synod, and to consist of the Bishop, four priests, and five laymen, one of each order retiring every year. The congregations elect their own pastors, who are to be confirmed by the Bishop, but not removable except by regular process, and for offences against faith, discipline, or morals.

The leaders of the Old Catholic movement are kings of men. The Vatican Council was declared to be the great triumph of the Papacy. Here is one of its immediate results. A few more such triumphs is the worst that its bitterest enemies could wish for Rome.

2.—ANOTHER REFORMER. — The following letter, addressed to the Archbishop of Lyons, appears in the *Journal de Genève*, of August 2nd:—

"MONSEIGNEUR,—I am a priest of the diocese of Lyons, and as such have the honour of informing you that I join myself in mind and heart to the great Catholic Reform so courageously inaugurated in Germany and in Switzerland. The action thus taken, Monseigneur, is not the effect of momentary caprice. It is the result of my experience and the fruit of my studies. I am, in fact, profoundly convinced that the present Roman Catholic system is, for the peoples who are subject to it, a principle of demoralization and of unbelief, and, in this way, a cause of decadence.

"The high and generous lessons of the Gospel are no longer taught or understood; but in their place mean and ridiculous devotions make prey of souls; and, from the lowest round in the social ladder even to the highest, a superstition which the paganism of old would not disavow, asserts itself with boldness.

"The clergy groan in silence under

the chains of an ever-growing oppression. It has come to be without influence and without glory, in the midst of a people which has lost faith in its virtue, because the yoke imposed on its mind, its conscience, and its heart, condemns it to drag on a life which is one long lie.

"The Church of God is the plaything of a knot of ambitious and fanatic men, which, to assure itself terrestrial rule, contravenes the most legitimate aspirations of modern society. They have the Syllabus for their code: the ignorance of the masses and superstition for their end.

"Everyone knows that a critical hour has struck for the church of Rome. She is placed this day in the momentous alternative of either reforming herself or seeing the nations of the nineteenth century desert her altars.

"Monseigneur! for this long time, on account of that noble mother, my Catholic and priestly heart has been oppressed with grief. When the magnificent voice of the illustrious Father Hyacinthe and the wise Dollinger were raised, I leaped for joy. At once in my soul I hailed them as the heroic champions of evangelical truth, and the inspired apostles of the intelligent and free religions of the future.

"To-day I obey the voice of my soul, and fly to the worthy combat which is preparing.

"As a man and God's creature, I devote my faculties to the sacred defence of conscience and of reason.

"As a priest and Christ's soldier, I resolve to preach Him, and Him only, in His beauty and His sweetness.

"As a citizen of France, I dream of earning for my great and unhappy country, as for all other nations, the two noble possessions which insure the peace and stability of a people,—true Christianity and Liberty.

"Accept the assurances, etc.,

"(Sg'd.) L. ST. ANGE LIEVRE,

"Former Vicar of Genève, Doctor in Theology of the Roman University, Apostolic Missionary."

3. — MONSIGNOR CAPEL'S GOOD WISHES FOR THE RITUALISTS. In a preface he has written for a newly issued book, Monsignor Capel concludes that the conversion (perversion) of England is yet far off. At the same time he feels

sure that considerable accessions will be made to the true fold. "It is certain," he says, "that the High Church party is preparing thousands whom we could never reach, for submission to the church. We wish them God-speed; for they are breaking down prejudice, and unwittingly bringing back our countrymen to the faith once delivered to the Saints." Such encomiums will do the High Church party more harm in England, than all the fervent denunciations of Lord Shaftesbury or the good Rector of Islington.

4.—We hear much of the rapid strides that Romanism is making in these days, and considerable alarm is expressed thereat. There never was a greater delusion. They make their converts appear numerous just as a theatrical manager makes his troupe of twenty appear to be a thousand, by marching them out at one end of the stage, and then in again at the opposite end, and so on, *ad infinitum*. In point of fact, Rome is losing ground everywhere except in England. She has gained a few thousands of the upper and clerical classes there of late years, through a combination of causes, chiefly the fact that the Church of England has always contained within its bosom irreconcilable principles, and has never made up its mind firmly and consistently for the great principles of the Reformation; but these few thousands no more influence the great mass of English society and opinion, than did the followers of Joanna Southcote, or the inmates of Mr. Prince's Agapemone. Look at other countries. Never was Scotland so thoroughly Presbyterian as now. Who ever heard of a Presbyterian Minister or Elder becoming Romanist? Whereas there are scores of congregations in Scotland, containing members who once were Roman Catholics. In Ireland the proportion of Protestants to the whole population is larger than at any other period in this century. In Spain, where, a few years ago, men were imprisoned for reading the Bible, there are now 16 Protestant congregations. In Italy, where, in 1855, except in the valleys of the Vaudois, there was not one Protestant congregation, there are now between seventy and eighty. An official return of conversions to the Lutheran State

Church in the old provinces of Prussia in the year 1872 shows the sum total of converts to be 16,474 persons, of whom 15,455 were formerly Roman Catholics, 964 Dissenters, and 55 Jews. The numbers are greatest in the Catholic provinces of Silesia and Rhenish Prussia, where respectively 5378 and 2898 Roman Catholics turned Protestants. Similar things could be said concerning France, Belgium, Bohemia, and Hungary. And how stands the case in America? We believe that neither in Canada, the United States, nor Mexico, is Rome holding her own. The stars in their courses fight against her in free countries, though her massive unity standing over against the apparently isolated units on the other side seems so imposing that we are always inclined to credit her with more power and success than really belongs to her. Instances of this are numerous. To take the case of little Prince Edward Island; any one who lived there between 1860 and 1870 must have heard continually that Rome was gaining so rapidly that she would soon have the majority, but when the census was taken it was found that the percentage of increase during the decade was decidedly in favour of the Protestants. Romish Bishops have again and again declared that vast numbers of the Irish who emigrate to the States abandon their old faith. Dr. Smith, who has been a bishop of the U. S. Episcopal Church for forty-one years, lately published a statement to the effect that in every year of his episcopate he himself had confirmed more converts from Romanism than have gone over to Rome from the whole of their forty-four dioceses. The experience of other churches is to the same effect. And in Mexico, Protestant congregations are being formed with unexampled rapidity. Rome's gains during this century are showy. The gains of Protestantism are substantial.

5.—The Sister Church is prosecuting its Acadian and its Trinidad Missions vigorously. Rev. Mr. Christie leaves this month to assist Messrs. Morton and Grant in Trinidad. We are happy to see that in connection with the Acadian Mission, a church is being built at Grand Falls, N. B., a most eligible site

for which was placed at the disposal of the Building Committee by our Presbytery. Rev. Mr. Paradis also writes concerning a tour made by him along the north shore of New Brunswick to collect money and interest the people in the Mission, that "the people connected with the Kirk of Scotland seem quite as much interested in it as the people of our own church."

6.—Rev. Robert Candlish, D. D., Principal of the New College, Edinburgh, died on Oct. 19th, in the 68th year of his age. He had been a man of war from his youth, undoubtedly a prince and a great man in Israel. Possessed of an intellect subtle and solid, and of an extraordinary share of the *perferendum ingenium Scotorum*, he was distinguished in many walks: a great preacher, a great man of business, and the most ready and powerful debater in Scotland. By way of sneer, he was sometimes called "the Pope of the Free Church," but in such a search no man could even aspire to anything like the position of Pope, much less hold the position for thirty years, without the most extraordinary combination of qualities. The great men of the Scottish pulpit, McLeod, Guthrie, Candlish, have all been taken from us within the last few months, and who shall supply their places?

## MISSIONARY REPORTS.

### Cruise to Labrador and Newfoundland.

(Continued.)

In last month's issue when the space allotted to us was exhausted we had reached Indian Tickle, going North. This was on Friday, 22nd Aug. Then, all was smooth and bright and pleasant, but very different was the scene on the 9th of Oct., 1867, when a truly terrific hurricane which swept the whole coast raged with peculiar fury in this little strait, and left awful devastation as its work.

The fishermen and their families, the clustering vessels, loaded with the fruits of their Summer's toil, and into which they had crowded, ready to leave for their Winter-homes; where were they? And when these went down beneath their feet, or were dashed to pieces on the rocks, where were the houses they had left, and which should have sheltered in their sore distress the few

who reached the shore alive, only to perish by the freezing sleet and the fearful wind? Gone. All gone. Fragments and corpses alone remained.

Away to our right, when we had left, was Wolf Island, near which the first part of the crew of the "Polaris" was picked up by the "Tigress."

About twenty miles from Indian Tickle we

#### REACHED THE NORTH POLE,

as it is called by some. Not the real North Pole, which, straddled by the ubiquitous Scotchman, remains yet to be reached by other civilized mortals; but a promontory known more correctly as Cape North. Rounding this we began beating up Sandwich Bay, towards Curlew Harbour, which was to be our destination, and in which we anchored shortly after four o'clock in the afternoon. We had been favoured with strong fair winds, and had made a splendid run in the last two days, and a most pleasant one. Flying before the wind and waves, their roughness was not felt by us, the weather was delightful, and scenes of interest continually met us. How exhilarating it was to lie flat on the top-gallant-forecastle and watch the billows as the vessel's bow ploughed them—now we rise high above them, and then we plough into them till we almost involuntarily start back to avoid a too familiar kiss, while they, driven faster by the swiftly advancing bows, curve gracefully forwards, fall like a beautiful cataract and, with a magnificent rush and roar, spread themselves in foam, a bed of down to catch us gently as we rise for a new plunge. And then the icebergs! None of the great giants, indeed, of which the captain tells us, and of which we have read; but yet tall and massive, some of them two or three times the height of our masts, and exciting our imagination by the strange resemblances of their forms to other things. Here couches an immense lion on a rock, and astride of him a man, who does not sit, but reclines, back to back, on his royal bearer, which elevates his haunches most accommodatingly for his support; and all carved in white marble. And there is a grand church, with its tower and steeple. And if that is not a veritable sugar loaf of mountain size, but quality most refined, what is it? How absurd to pull out your watch; and yet that did sound like the twelve o'clock gun. It was an iceberg breaking, some distance off. And this great mass, what giant hand has polished these surfaces and fretted that? That is where a part broke off, and these were polished by the waters when underneath, before the breaking changed the centre of gravity, and brought them to the top. How remarkable is that bluish-green St. George's

cross which runs the whole length of the berg; a future break is probably preparing there. See there, the mud and stones. Have these been brought from the bottom, where the berg has sometime grounded? Or were they brought from the land where the berg was a glacier? What a grand spectacle it must be to see one of these vast, piled up rivers of ice burst the bonds which attach it to earth, and take the lost leap which launches it into the deep, and changes it from a river to a floating island.

As we entered Curlew Harbour we passed almost the only inhabited hut for miles around, and near it lay the skeleton of a vessel, hidden when the tide is up, which was lost in the great gale of 1867. Just opposite our anchorage is a little railed enclosure in which is the big grave which received the remains of the poor creatures who reached the shore, but perished in the cold of that terrible night.

How great the contrast when we arrived. The evenings, indeed, were cool; but that day the heat was almost distressing. The wind was off the land, and, as before explained, the comparatively bare rocks reflected the sun's rays, and heated the passing air, which thus blew warm upon us. Most, if not all, of us were complaining of headache, and eschewed coats. Unfortunately we had no thermometer, but we afterwards learned that about twenty miles further North, on an island, which was of course likely to be cooler than the mainland, the mercury stood about 73° in the shade, that day; while, still further north, but inland, namely up Ivucktoke or Hamilton's Inlet, there were three days on which it ranged from 90° to about 92°. This will astonish many of my readers, and so will the information that this Summer a man died of sunstroke in Labrador; yet I have both on thoroughly reliable authority. At the same time it should be stated that this Summer was of finer days unexampled in the memory of "the oldest inhabitant."

If the heat in Labrador is sometimes remarkable, so also are its mosquitoes. I heard it said that "in Labrador there are mosquitoes which weigh a pound, and they sit on the trees and bark." As I at once saw the meaning and the truth of this statement myself, I shall presume that my reader can also, and not explain it to him. But there is nothing enigmatical in saying that the Labrador mosquitoes are wonderful. We are accustomed to associate the idea of specially large and fierce ones with the name of New Orleans or the West Indies, but not with the land of ice; yet, wherever they go in winter, here they are veritably in summer, and mosquito nets, strange as it seems, are both needed and

used in Labrador. On the outer coasts where we were, they were not nearly so bad as far up the bays, and in the woods, and during most of my visit the wind and weather were such that we were nearly free from their assaults. Yet even under these favouring circumstances we experienced a little of their power on two nights in particular. The captain and mate, who occupied the cabin along with us, knew the foe so well, and dreaded them so much, that, as night came on, they seemed anxious to close the door and skylight and secure a night's rest even at the expense of air; but with their usual kind regard for our wishes, they deferred to our plea for ventilation, and prepared with silent submission, and a touch of grim humor for the coming torment. The captain shut his stateroom door, the mate had none to shut; we left ours open, but secured ourselves by tying handkerchiefs over our heads as far down as our nostrils, and carefully tucking in the sheet around our necks, leaving exposed little which was not protected by nature's hairy guard. Thus fortified, I felt so confident of safety that I rather enjoyed the sharp sound of our enemies' bugles, not only as the beating of the rain when one is sitting cozily before a glowing fire enhances his comfort, but with the additional pleasure of triumph over a difficulty. But the poor mate neglected thus to protect himself, and several times were we awakened and convulsed with mingled pity and irrepressible amusement, at the vengeful expressions which told that the loud slap which had immediately preceded them had caused the death of another foe. The simple expedient of the handkerchief, the credit of which was due Mr. Smith, is an excellent one, and, in close weather, preferable to a mosquito net, if I may judge from the only night in my life on which I slept under one—it was in Cape Breton—when the night was so calm and close that I grudged the interposition even of gauze between me and the open window, and finding that a mosquito had in some way effected an entrance in spite of all, and had me at his mercy, I raised the curtain and boldly poked my face out.

But it is far up the country, as at the head of Sandwich Bay or Ivucktoke Inlet, and among the woods, that, in favouring states of the weather, they have their great power, when they raise great lumps on their victims, drive them from their beds, and otherwise tyrannize over poor man.

There was not a hut visible around Curlew Harbour, but I twice visited the "captain" of the hut at the point, who had a few days before fallen in a boat and got badly hurt. He was a Roman Catholic, but I had interesting conversations with him,

which increased my pity for the spiritual ignorance in which they are kept, and, I trust, were not without benefit to him.

On the outer coast there seemed to be no trees. In places the rock was bare, in others it was covered by short coarse grasses, and near the shore in some places, where the soil washed from the higher parts had lodged, there were even beautiful long ornamental grasses which would have made a considerable quantity of hay, or nourished an occasional cow, but now there was none. There were berries in abundance, "baked apple," crow, pigeon and blue berries of two kinds. The blue berries were inferior to ours, the crow berries are small, black berries, growing on a very low shrub with minute, pretty leaves, and a taste not very agreeable when eaten raw; the pigeon berries were in places very large, and nice; the "baked apples" were as excellent as they were abundant.

We were loaded with coal for the surveying S. S. "Gulnare," and we hoped to have found her waiting for us, as we were due on the 20th by the only agreement with which her officers were acquainted. But they had grown weary of waiting, they had much work to do, and they are men who work with their might, and so not many hours before we arrived they had left for Independent, an island about 20 miles further North, leaving a message for us with the keeper of the "room," or business establishment, at Long Island, within sight of both places. Word to that effect was promptly given us by fishermen, and on SATURDAY morning (23rd) the captain sailed to Long Island, about five miles, in the larger of our two boats, which was rigged as a sloop. I of course went with him, intent on my business as he on his. I found Mr. Dwyer, though a Roman Catholic, very obliging and ready to aid me in my work, and the result of our interview was that the captain decided, as the weather began to look "ugly," not to follow on to Independent, but to recall the "Gulnare," by the appointed tar-barrel signal; and that I appointed service for Sabbath at South East Bay, near enough for the Long Island Protestants, and considered most central for all around. The captain kindly took me there on our return so that the people might receive intimation, while Mr. Dwyer was so good as to undertake giving notice to the Protestants on his side. At South East I called at two houses, had a little conversation, and arranged for two services on the morrow. While I was in one house a superior looking woman came to express her joy at my coming and the prospect of having "prayers"—the common word on Labrador for public worship. She told me

that during all the time she had been there—fourteen Summers—they had heard but one sermon, and that was from a Presbyterian minister (Rev. D. Sutherland, Cape North), and she thought there had been none for many years before.

On SABBATH the 24th of August, so sadly memorable to many parts of our own country, it was, though nothing like so dreadful as in Cape Breton, yet blowing a gale; and it was thought by us not advisable to take the boat to South East Bay. Mr. Smith and I were therefore put ashore and we walked it. At first, full of life, we went springing from rock to rock like hinds, but by degrees we walked soberly enough, the wind ceased to exhilarate and began to exhaust us, and, where it was possible, the delightfully soft springing carpet which the moss at first had seemed, was gladly avoided. The miles on this pathless waste proved much longer than our good roads or streets, and the time we had given ourselves was quite insufficient. This, however, was not of so much consequence as in town. As a man in the North coast of Newfoundland said, when making an appointment with a doctor, "We're not particular about a handful of minutes or a couple of hours." When we got there we found that the Long Island people had not crossed, deterred by the severity of the gale, and probably thinking that as they did not see our boat, it would not come. After a little rest, the service was begun, and I preached the truth I deemed most suited, from what I had gathered as to the spiritual state of the congregation, in my conversations of the day before. Afterwards we were invited to dinner by the lady whose acquaintance I had made on Saturday. Well prepared we were for it, and a splendid dinner it was, though the surroundings were rough. It must be remembered that even fishermen who are very comfortably off, content themselves with rough accommodation during their Summer stay in Labrador, and this will explain the incongruity between the appearance of our hostess and her house and furniture. The house or hut was leaning to one side, the roof was covered with spruce bark and turf, a small square hole served as window, and cracks between the logs secured healthful ventilation, and in the gale of that day admitted wind enough to send the peat reek and ashes in more directions than up the rude chimney, and to necessitate keeping on my reefer over my coat, while a beam which stretched across served to teach one foresight and humility. A large crew of men had to be cooked for, and cooking utensils were therefore on a large scale and as few as possible. A huge bake pan and pot monopolized the fire; it was wonderful

what good things came out of these two. The men had their dinner first, then came the family and guests. The bake pan produced curlews, fat and delicious, the first we had tasted. And the pot—it seemed inexhaustible, for, so far as I could observe, there came from it pork, cabbage, duff, (the substitute for potatoes) and dumpling. We had got our Labrador appetites on board, the toilsome walk in the wind, and the subsequent exertion and waiting had whetted them to the keenest edge, the dinner was really delicious, and our host and hostess were hospitality itself—and the inference is easily drawn. Yet when tea immediately followed—the *sine qua non* there—and I declined eating anything more with it, our kind host gave me a doubtful, enquiring look, as if half hurt, and suspicious that I had not liked what was prepared.

Thus refreshed and strengthened in body, I was ready to preach again, and so once more I was permitted to be the hand by which Christ knocked at the door of the people's hearts. Oh glorious privilege! Oh sweet labour!

I also spoke to them about our Book and Tract Society, and suggested that it would in some measure meet their needs if a colporteur were sent on the coast for part of the Summer. They took the idea up warmly, declaring, like many others on the coast, whom I saw and conversed with, that it would be a great boon to them, and suggesting that I should take their names and get a collector to call on them after their return to Newfoundland, when, their fish having been sold, they would know what they could give.

Then, nothing would do but we must have tea with another family, and here again the hospitality of our entertainer exceeded my capabilities. When I declined having more than a small second helping of preserved bake apples, the host looked at me, and asked me if I didn't like them. Think of it!

By this time the wind had moderated somewhat, and they thought it would be safe to put us home in a boat, so a large "Jack boat" partly decked, was prepared, and off we went. We had on our long boots and rubber coats and lying flat, or sitting so as to keep well covered, the spray which dashed over us could not wet us. We had good large seas and plenty of wind, but beyond carrying away the block of one of the main sheets nothing went wrong. On the way I had a very interesting conversation with one of the men, who seemed the subject of the strong drawings of God's Spirit. More earnest speaking than usual to our own crew, at family worship, closed the day's labours.

(To be continued.)

# The Sabbath School.

## LESSONS FOR DECEMBER.

### FIRST SABBATH.

**SUBJECT:**—*Jesus before the Governor*—Matt. 27: 11-26.

The aim of the teacher, in dealing with this lesson, should be to give to the class a connected history of the trial in a narrative form. Nowhere is it better told than in Hailli's "Last Day of our Lord's Passion."—Ch. 4-6.

Jesus had been tried before the Sanhedrim and condemned; but, as the Roman authorities alone had power to punish for capital offences, he is now sent to the Procurator—Pontius Pilate,—the high authorities of the Jewish Church having little doubt that Pilate would at once comply with their request, and condemn the prisoner they had found guilty.

Vv. 11-14.—Their first charge is given in Luke 23: 2. It would have been useless to accuse Jesus to Pilate of blasphemy or any religious offence, so they accuse Him as a political offender, guilty of treason. Pilate keeping to the centre of the accusation, asks Him, "Art Thou the King of the Jews?" He is answered "yes;" and, amazed at such an answer, he takes Jesus into the Judgment-hall, and questions Him as to His meaning. Jesus then explains clearly that His Kingdom was not of this world, and that, therefore, there was nothing politically dangerous in His claims—John 8: 33-38. Pilate is satisfied, and believes that the fanatical Jews have brought to him only an enthusiast, a philosopher, and so he goes out and says, "I find in Him no fault at all." Here next come in vv. 12-14 of the lesson. The silence of Jesus is impressive and full of teaching. He never spoke except to those who were willing to hear. Silence is golden when you are opposed to fanatics or Pharisees. He says: "Cast not your pearls before swine."

In their outcries against Jesus, the Jews refer to His being from Galilee; and Pilate hearing this, avails himself of it to send Him for trial to Herod, who was in Jerusalem at the time. Luke 23: 4-12. Herod mocks and sends Him back; and, from v. 15 of the lesson, we have Jesus' second appearance before Pilate.

Pilate now gives way a little more to the Jews. He offers to chastise Jesus and let Him go. Luke 23: 13-16. They are no more satisfied than a tiger would be with a taste of blood. Pilate then makes another offer, based on a custom compli-

mentary to the great gathering of the people at the Passover time; and, in order to succeed, he narrows their choice between Jesus and one Barabbas, who, for sedition and murder, had been cast into prison. Vv. 15-18 of the lesson.

V. 19.—While waiting their answer, a message is brought to him from his wife. That she should take so unusual a step, is either a singular proof how deep and widespread was the impression our Lord had made in the course of His short ministry, or it may be regarded as an indication of God's readiness to strengthen all who are striving to do right. It should have made Pilate resolute to do right; but, instead of that, he compromised, and so he was forced step by step to do what he had determined not to do.

Vv. 20-23.—The time spent in receiving this message gave the priests and elders opportunity to move about among the mob, and stimulate them to ask for the release of Barabbas. So that, when Pilate turns and asks the question again, they call out "Barabbas." Surprised at so astounding a choice, he helplessly abdicates his position as governor and judge, and asks, 'what shall I then do with Jesus?' The crowd, having gathered strength by delays, and inflamed by the chief priests, is ready with an answer, "Let Him be crucified." Pilate argues. But they are in no mood now for argument. They simply yell back the cry, 'let Him be crucified.'

Vv. 24-26.—Pilate thinks he has done all that man can do. He did more than could have been expected of him. But he did not dare to do his duty. Yet he thinks he can throw the responsibility off himself and transfer it to them. They readily accept it, but none the less does it remain on him. He then hands Jesus over to the soldiers to scourge Him as the usual preliminary to crucifixion. The account of the scourging is given in Mark 15: 16-20. Pilate is so moved at the sight that he thinks the people will relent, and so he goes forth to them again with Jesus, saying, "Behold the man." The unavailing attempt is described in John 19: 4-16. There is no pity for Jesus. Jew and Gentile have united in rejecting Him, and He is led away as a lamb to the slaughter.

### SECOND SABBATH.

**SUBJECT:**—*The Crucifixion*—Matt. 27: 45-54.

Jesus has been led without the gate of Jerusalem (Heb 13: 12) to the hill of Calvary; and there, on a low, bare elevation, somewhat like a human skull in

shape, the cross is set up, and the Saviour is stripped and nailed to it between two thieves. While the soldiers are occupied in this horrid work, Jesus prays—"Father, forgive them; for they know not what they do." The soldiers now sit down, and priests, scribes, elders, and people pass and repass under the cross, jibing and blaspheming till one of the thieves too joins in the railing. He is rebuked by the other, to whom Jesus says, in answer to his humble petition, "To-day shalt thou be with me in Paradise." The Saviour then looks down, and, seeing John and Mary standing near enough to be spoken to, He utters His third word—John 19: 25-27.

Vv. 45-49.—And now the midday hour is come. Men have feasted on the sight of Jesus bleeding on the cross, and the representatives of religion and order have mocked Him. The sun will look on it no longer. A darkness as of total eclipse falls over all the land, probably a local and supernatural gloom, the sign of that great darkness which was gathering about the Saviour's Spirit, and the culmination of which is expressed in His bitter cry at the end on the three hours—v. 46. During those three mysterious hours, no word seems to have broken the awful silence. He is treading the wine-press alone. He is classed among the enemies of God, and counted accused by men, (Gal. 3: 13), being made a curse for us. He is bearing our sins in His own body on the tree. He is made sin for us. His bitter cry indicates two things:—(1) That it was not the pain, not even the hate and cruelty of men, that clouded His Spirit, but that, in some mysterious way, the wrath of God was poured out on Him, the beloved, on Him as our substitute, therefore; (2) That His faith was not shaken, for His cry still is, "My God." Never was He more the beloved of His Father than at this hour.

The light breaks through the darkness, as He cries "My God;" and now the sense of physical need comes upon Him. "I thirst," is the fifth word, for all prophecy must be fulfilled by Him—Ps. 69: 21. One by-stander—probably a Roman soldier—is touched with pity; and, taking a stalk of hyssop—a reed that, from the size of the plant we know must have been less than a yard long—he attaches a sponge to it, and, dipping that in the bucket of vinegar or thin wine that stood by for the use of the soldiers, he puts it to the lips of Jesus. At the same time, the unawed unfeeling crowd take up the Hebrew word for God, which He had just used, and mockingly bandy it about with the taunt

that He was calling upon Elias for help—till even the one who held the vinegar to His mouth repeats the taunt. Mark 15: 35-37.

V. 50.—The strength of Jesus is unexhausted, but His work is done. With a loud voice, He utters His sixth word—"It is finished;" and then, with the prayer from that same Holy Writ that He had found sufficient in every trial of His life—"Father, into Thy hands I commit my spirit," a little after three o'clock, or between the two evenings, He yielded up the ghost.

Vv. 51-53.—The attendant miracles.—Each of these has a meaning of its own. Hebrews 9th and 10th explain fully the first. There is now access to God for all by the new and living way. "The earth quaked, &c.," to show His victory over death at the moment of its seeming victory over Him. And, on the morning of His resurrection, some of the saints who had been in their graves arose, and appeared unto many,—a strange and most satisfactory pledge of the general resurrection.

V. 54.—The testimony of the centurion. From Mark 15: 39, it appears that he was especially impressed by the loud cry, instantly followed by death, so different from the usual slow death by exhaustion characteristic of crucifixion. Thus early did the cross show its power. A thief and a Gentile soldier are its two first trophies.

On the physical cause of the Lord's death, see last chapter of Hanna's book.

### THIRD SABBATH.

SUBJECT:—*The Resurrection*—Matt. 28: 1-8.

The story of the Resurrection is told differently by the four Evangelists, each giving the facts that impressed himself most, or that suited the purpose he had in writing.

Vv. 1-4.—Our Lord lay in the grave part of the sixth, the whole of the seventh, and the first hours of first day of the week. The Sabbath ended at six in the evening, and the women who had stood at the cross to the last, who had seen Him buried, and had prepared spices to embalm His body, came very early, on the morning of the first day of the week, to the sepulchre. Matthew names the two Marys; Mark adds Salome; and Luke adds "Joanna, and others with them." They may have come in two groups. From Mark 16: 2, 9, and from Matt. 28: 11, we infer that the resurrection took place not long before the coming of the women. The account of how it happened is given in v. 2-4, of the lesson.

Vv. 5-7.—All that the women see at first is the open mouth of the sepulchre, with the stone rolled to one side. Mary Magdalene, believing that the body has been taken away, at once hastens back and tells Peter and John. The other women, however, go into the sepulchre, and there they see an angel, (or two angels, Luke 24: 4), who announces that He is risen, and that He would meet His disciples in Galilee.

Vv. 8-10—The women believe the word, and they receive the reward of their faith; for, on their way to tell the disciples, Jesus meets them—v. 9, 10. But the disciples did not believe—Luke 24: 11. In the meantime, Peter and John run to the sepulchre, and seeing it empty, returns, leaving Mary Magdalene there weeping; and to her Jesus shows himself—John 20: 1-13. In all, Jesus shewed Himself, and to different persons, five times on this the day of his resurrection; and other five times during His forty days on earth before His Ascension.

#### DOCTRINES.

1. On the resurrection of Jesus Christ our faith rests—1 Cor. 15: 14-19. The whole of the Christian religion hangs on this fact. How thankful then should we be that its truth is established as firmly as it is possible for historical testimony to establish any truth! All that can be said against it is that it is miraculous. But the very idea of Revelation implies miracles. Revelation itself is a miracle, or something outside of the ordinary course of nature.

2. His resurrection involves ours—1 Cor. 15: 20, 23; 1 Thes. 4: 14.

3. Consider the eager love and ready faith of the women. They put the disciples to shame. They are first at the tomb. They believe the news of His resurrection, receiving it from the angels "with fear and great joy." Mary Magdalene in particular had been forgiven much, and, therefore, loved much.

4. Jesus accepts the worship of the women—v. 9. Therefore, He is a divine being, and demands our worship now. For He lives, and is "the same yesterday, to-day and forever."

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The Semi-Annual Meeting of the Home Mission Board will be held in St. Paul's Church, Truro, Wednesday, the 19th inst. at 7 o'clock, p. m. Applications of Presbyteries for grants for the current half year will be considered. Presbyteries are also requested to make application for such missionary services as they require.

ROBERT J. CAMERON, Convener.

#### Christianity in Madagascar.

It was a good thing for Madagascar that the work began as it did among the middle and humbler classes, and that it was only accepted by the Government after it had made its way and established itself among the people. It will be seen that a new task, and one of vast difficulty and magnitude, now falls to the Malagasy Church to perform. This is nothing less than the work of elevating and educating nearly half a million who have recently been brought within her bosom, as well as acting upon several millions as yet outside her pale. In proceeding with this task, she will have to encounter many of those difficulties that other sections of the Church have had to grapple with; and who can fail to be interested in observing the way in which she will deal with them? There is the question already alluded to of the relation of Church and State; the pressing question of education and evangelization; the delicate subject of domestic slavery. Several social difficulties have already been successfully dealt with, notably polygamy and divorce. Ten years ago polygamy, with all its attendant evils, prevailed throughout the length and breadth of the land. It is now virtually abolished in the central province. There is thus much in the present state of the country exceedingly hopeful, while there are doubtless other elements which leads us to look with some degree of concern upon the future. The influence of Christianity cannot be restricted to the religious and social life of the people. It must tell, and that very powerfully, upon the political condition of the nation. The Church organizations established over a considerable portion of the land are training the people in the art of self-government. The people being brought together in their assemblies, are taught the habits of order connected with church-going and Sunday rest. They are being accustomed to united action, and encouraged to mutual confidence. They are trained in the selection of their own office-bearers and pastors, and in the discussion and management of their own business. They are habituated to submit to authorities who rule by moral means, and appeal to moral motives. They come to understand the principle of representation as illustrated in their assemblies; above all, a healthy public opinion is developed, and finds a means of manifesting itself, and of making itself respected. In speculating upon the future of Africa, we cannot overlook the existence in Madagascar of an intelligent energetic race like the Hovahs making advance in civilization. It cer

tainly seems one of the providential coincidences with which history abounds that the opening up of that vast continent by Livingstone should be heralded by a great religious and social revolution in Madagascar.—*Sunday Magazine*.

### Communication from Japan.

WE give part of a letter from the Rev. S. R. Brown, a missionary in Yokohama:

One year and five months ago—says Dr. Brown—a Union Church was formed here out of materials from Baptist, Methodist, Independent, Presbyterian, Reformed, and Episcopal Churches. There is but one other Protestant Church in this place, viz., the Church of England Establishment, partly supported by the British Government. The Union Church members are not required to sever their connection with the Churches at home when they join it. All controverted points that divide the Protestant world are left undiscussed in its pulpit, and the largest freedom of opinion, consistent with the universally accepted cardinal doctrines of the gospel, is accorded to all its members. It was impossible to form a Church here, at present, upon any narrower basis. Though I am a minister in the Reformed (once Dutch) Church in America, and sincerely attached to its creed and symbols, still, I confess that the experience of twenty-three years in China and Japan, where I have been brought into fellowship with men from a great variety of Protestant Churches, has led me to enjoy the Christian communion of Union Churches in the East, and to care less for denominational distinctions, and more for the one great feature of faith in the Lord our Saviour.

A large majority of the Protestant missionaries now in Japan, chiefly Presbyterians, Reformed Church missionaries and American Congregationalists, are of one mind in respect to the great desirability of keeping denominational distinctions out of the country, and are endeavouring to form one Church here as catholic as the Church of Jesus Christ. We regard it as a great evil to introduce into this country the divisions that mar the seamliness of the Church in Christendom, and long to see one Church in Japan possessing the characteristic unity that Jesus prayed for in behalf of His

followers. The first and only native Church is at Yokohama, and now numbers 44 in all. It is Presbyterian in that it is under the government of elders and deacons. The native Christians have gone to the Bible for the constitution of their Church organization, and this is the result.

### ACKNOWLEDGMENTS.

#### SYNOD FUND.

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GEORGE J. CAIE, *Convener*.

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