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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

WA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

DL. XVII.

SEPTEMBER, 1871.

No. 9.

"FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—P's. 137: 5.

Now is the time to make preparation for the purpose of sending Mr. Robertson well stocked with mission goods. He is appointed to sail about the middle of October, and it is therefore necessary that those who intend to furnish goods for the use of the Islands should do so without delay. We have now taken the Union up as a Church, and as a Church we are responsible for the success with which we enable the missionaries, with the blessing of God, to labour. If we send them out with meagre equipments, we cannot hope for those returns which would bless their labours were the hands of the missionaries held up as they should be by the people of the Church. We are happy to understand that the Sunday Schools are coming forward to the work and contributing largely and extensively towards the "Dayspring" exercises, and the Church has much cause of gratitude to Almighty God for the spirit of missionary enthusiasm infused into the hearts of our people far and near by the energetic action and labours of Mr. Robertson. We think that the Foreign Mission Board acted wisely in recommending him to make a circuit, so

far as possible, of all the congregations within the bounds of the Synod. And he wisely made no distinction between the wealthy and overflowing congregations in towns and villages and the small, weak, scattered supplemented charges; he visited all and lectured to all without distinction. And right nobly have many of these weaker congregations responded to his call. Money has been given in sums indeed large considering the means at their command, and the sympathy and prayers of these people are secured for all time to come.—The benefit has also been of another nature. Our missionary himself now understands, better perhaps than any other man in the Church, what the real missionary feeling is in the different congregations of the Church, and so he goes not filled with sentimental enthusiasm, but with the real state of the Church before him. We believe that the Board has acted wisely in the matter, and it now rests with the Church at large to respond to the recommendations of the Board, and not let the enthusiasm flag for want of sympathy. A good recommendation was made at Synod time that

a prayer-meeting be held once a month in our congregations, at which the subject of missions, home and foreign, would be dwelt upon, and prayers offered specially for the mission in the South Sea Islands.

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## Articles Contributed.

### What Does "Union" Mean?

It has been wisely said: "Words are but counters—the coins of intellectual exchange. There is as little resemblance between the silver coin and the bread it purchases as between the word and the thing it stands for." This is shown in the ideas and feelings called up by the word "Union." To one person it suggests glory, to another disgrace. To one man it is another word for Christianity—to another man for treachery. To the Synod's circular one Kirk Session answers a simple or an enthusiastic yes! while another replies by a broken-winded affirmative, or an ill-concealed negative. The answer of one party sounds like a cheer of victory—of the other like a low wailing cry of surrender. When this diversity of conception in reference to the meaning of the same word exists among persons who are alike in their views and feelings—in political opinions—in attachment to the Gospel and the church—in love of the church's standards, form of worship and polity—alike in origin, prejudices and social customs; it is natural to conclude that each party attaches different meanings to the word "Union." There must be *misunderstanding*. Under the *same word* they are thinking of different *things*. The word is the same in the ears, but not to the minds of both. In such a case, the only preventive against disagreement and alienation is plain definition, and, if possible, simple explanation.

It would be a mistake too obvious to be common to confound union with oneness or unity. All true Christians are *one*, irrespective of churches. There are persons in the Armenian, Romish, Greek, Episcopal and Presbyterian churches—persons in geographical sepa-

ration over Europe, America, Asia, Africa and Australia—persons severed by centuries and the impenetrable veil which divides the outer sanctuary of time from the inner sanctuary of eternity, who are all dear to Jesus Christ, and who, if they were acquainted, would be dear to one another. The love of such unknown friends is potential but not present—it is in power but not in word—it is in sentiment but not in expression—it exists in essence, for it hath the spirit, but not in exercise, for it lacked the opportunity. Nevertheless, the foundation, the "elements" of Union, consisting in that essential unity catalogued by Paul—"one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all"—a sevenfold cord—are there, like seeds in the soil, awaiting spring.

Meanwhile, Christians love instinctively all true Christians whom they do know, and, by union and communion, seek to give to unity as great opportunity and utterance as they can. Union is not always possible where communion is; but in many cases it is possible; as has been proved by many Unions in modern times, which happily serve to keep alive the Church's ideal. They fan the feeble flame of Christian hope, flickering painfully amid gusts of passion and dark shadows of despair. They herald and typify the grand Union of the future. They are imperfect foreshadows of the meeting before the throne and the crystal sea of myriads of faces, seeing eye to eye. Then unity, union and communion shall for the first time be perfectly realised. Then love shall reign in power, opportunity and operation. Then our psalms of life sung in sorrow, temptation and tears, shall become new in pleasure and new in the perfection of blended harmony.

*Union*, which means, literally, a making of two or more into one—a word not to be found in the scriptures—denotes a process which had not become necessary in primitive times. In the Jewish church a rival worship was punishable with death. In the early ages of the religion of the Cross, believers in that symbol of infinite love were marvels of brotherhood, and, except where territorial or civil divisions compelled separation, there was

no divided churches. The churches were Roman, Corinthian, Galatian, Ephesian, Thessalonian, &c., but not Calvinistic or Armenian or Socinian or Episcopalian or Presbyterian or Baptist. The apostles never taught the possibility of any number of people being of one opinion or set of opinions, or of founding a church upon such an absurd supposition. It would be as absurd as to raise an orchard upon the condition that the trees should be the same size, or sow a field and expect the stalks to grow to the same height. The exercise of private judgment—the necessary condition of enlightenment and the glory and the safe-guard of our Protestant liberties—must always lead to diversity of opinion, and so there were parties *within* the primitive churches established in various countries. These produced, however, not separations, but *disputation*, for the proper management of which the Scripture makes ample provision and supplies manifold counsel. But the Scripture makes no specific provision for the removing of separation; for that implies a state which it does not recognize as consistent with Christianity. [Puseyite and Romish Unity, and non-recognition of any church but one, contain in them a true notion and preach to the reflecting mind a noble and a true ideal.] We must, then, invent a word, and “Union” means making into one churches which have become improperly separated. It means the separation of an unlawful branch. It means making churches one in administration, which have been so separated as to have lost that common instinct and sympathy which are akin to Christianity; and the new word cherishes a modern disgrace, and the thing denotes a new remedy for a new disease. The only scriptural remedy for dis-union is the same as for any other crime—natural repentance and reformation.

Who should repent? Those who have sinned. But who have sinned in such a case? This is a question which would require more casuistry than it would be profitable now to bestow upon it. As respects the causes which have led to modern separations, it has been with parties as it usually is with persons. There have invariably been faults on both sides—either upon the main dis-

pute or upon the mode of conducting the dispute, and generally upon both. In the case of long quarrels between individuals, it is well known how difficult it often is to devolve the blame upon the proper party. The history of the quarrel is generally a labyrinth in which it is neither pleasant nor safe to wander. The truth is often as hard to reach as the way out. If the parties were to make reconciliation rest upon an accurate re-measurement of responsibility, upon an exact apportionment of blame, peace would become a moral impossibility. Society would be torn to pieces and strife perpetual. Frowns in the world would take the place of smiles, and the waters of Marah flow forever. The general mode of adjustment is to wait an auspicious moment when sorrow or calamity has wept the fire down to cold ashes, and, upon the ground of common frailty, common suffering, and common sins, bury the past, and upon the fresh earth of its new made grave grow the sweet olive of peace.

If it be difficult to settle the merits of disputes between persons—even with a court for the purpose, it is impossible between parties, where there is no court for the purpose. Among bodies of men there are all diversities of responsibility. Some are more and some less culpable. As to the general question in dispute, and the merits of contending parties and individuals composing them, public opinion is the only judge. Nations appeal to arms and the sword decides by power. At first the best fighter is supposed to have the best case till time takes its revenges and the wheel of Providence comes full circle. This was once the fashion in civil disputes, and desolating civil wars were the consequence, till in civilized nations men learned that wisdom which they are only now learning in the church—the wisdom of reforming, not overturning constitutions—of not dividing into hostile camps, but of working together until the efforts of both produce a state in which the evils of which both complain shall have been removed. No doubt there is a right and a wrong in the general question between two church parties; but God only can adjust the beam accurately, and who art thou that judgest another man's servant? Public opinion will make the attempt.

and history will pass its verdicts, and it is wise, prudent and necessary to leave church disputes to the decisions of the great and solemn day, and adjourn the court at least to a time when posterity, standing upon the silent graves of the once noisy wranglers, shall, amid its hurrying life, pause to pronounce a sentence rendered calm by time and death.

As regards the act of separation, there can be no doubt as to which party is responsible for that—for there is always a separating party. According to scripture it is a sin. The Word does not *recognise* a *divided* church, and it rebukes a disputing church. Repentance for this evil is the duty of those who have done it. But who are they, or rather where are they? Repentance must be towards God, and to Him they have gone. Even in the most recent separations the responsible parties have gone the way of all the earth. Their posterity are neither accountable for their doings nor liable to perform their penance. One thing they are liable for:—they are liable to repair their errors. They may not be called to confess the sins of their fathers, but they are liable to correct their mistakes, and this they do most effectually by Union. Union is their only effectual confession and reparation, and when they seek it, and effect it, the world will then pass its verdict upon the controversies of the past, and no amount of sophistry can prevent men from seeing the right.

*Presbyterian Union* means the incorporation of the Synods and Presbyteries of one or more Presbyterian Churches. Where the number of Presbyteries is large, Presbyterian government provides for the maintenance of unity and efficiency by a General Assembly or Council. The size of the General Assembly varies with rate of representation, which may be made one in three or one, in six or whatever the Constitution provides. In the Scotch Church 1100 parishes with burghs, &c., promised to the General Assembly a membership of about four hundred. At the same rate a General Assembly of British North America would show at first about 150 members.

Thus Presbyterian Union does *not* mean an incorporation of Kirk Sessions and congregations. Local administrations remain unchanged, and, for aught in union, people may claim their ancient

privilege of joining or leaving congregations and paying or not paying as they please. It does not mean a change in the tenure of congregational property; which remains for the benefit of those for whom it was acquired. Churches and manse will be held by those for whom they were built.

(To be continued.)

### Notes of a Trip to the Magdalene Islands.

The Magdalene Islands, seven in number, were discovered by Cabot on St. Magdalene's day, and therefore were so named. About eighty years ago, they were settled by the descendants of the French (Acadians) and by Nova Scotians. The late Admiral Coffin received the grant of these islands from the British Government in 1798, and his nephew, aged 84, now enjoys the title of proprietor, and his heirs in perpetuity. They are situated in the Gulf, about 106 miles to our north and 50 from P. E. I. and their chief value is as a fishing station, where mackerel, herring and cod are caught and cured in great abundance by the inhabitants and by American fishermen. Also some of the islands abound in natural fertility; grasses grow luxuriantly, and potatoes, oats and other grains are raised with ease. Gypsum composes the soil, and hence the farmers on some of these islands have been able to raise the same crops year by year, for, in some cases, fifteen years, without manure. The salubrity of the Magdalenes is undoubted. Surrounded on all sides by the waters of the Gulf, in some places with a beach of only a few hundred feet in breadth, over which the sea at certain seasons dashes, they must be healthy and vigorous; too much so indeed for the consumptive, and too much so for the very trees, for it is a remarkable fact that the trees that line the shore are everywhere short and stunted, the foliage presenting a dwarfed and ruffled appearance, and the fir and birch no higher than bushes, owing, it is believed, to the strong impregnation of salt that fills the air. There exist two great natural drawbacks, one, the scarcity of timber on these islands, and the other the want of a harbour for large vessels, which latter defect the Dominion

Government is now endeavouring to rectify, so far as art can conquer nature. Fishermen, chiefly Frenchmen, inhabit the principal harbour, Amherst, which possesses a few stores, an English and Roman Catholic church, a Court House, Post Office and Jail, for it is in Amherst that the Judge holds his circuit, the Board of School Commissioners and Town Council meet, and public business is transacted. Still, one straggling street composes the town, with some substantial houses in the neighbourhood, the most conspicuous of which is the public Jail. Unmistakeable evidence everywhere exists as to the trade being piscatorial.

As I am not writing for general information, but to convey impressions of the religious state of the inhabitants, from a brief visit made during a week of holidays at the end of July, I stop not to describe more fully the islands, which has been done to so good purpose by the Rev. George Sutherland, late of Charlotte-town, but to relate how the people are supplied religiously, and how the Gospel has leavened those islands, named after her of penitence and love. (See Luke vii 47.) Then, in a general point of view, my impression was unfavorable, and resulted in my deploring their unhappy distance from civilization and Christian influences, and in increasing gratitude to God for the advantages which, in this mainland of Nova Scotia, and particularly in Pictou, we so largely enjoy. The inhabitants of the Magdalenes compose about 3000 souls, the great majority of whom are Roman Catholics, and under priestly rule. I say nothing of these, then; they have their chapels and schools, in all of which the French language prevails. But the Protestant population, numbering some fifteen families here, ten here, eleven in another place, and four or five in a different isle, &c., are not in a favourable condition. They have made many of them Lot's choice, and forsaken lands where the Gospel and religious influences were enjoyed, to go where they seldom hear a Sabbath bell, and still more seldom hear an evangelical sermon. My sermon was said to be the only one in a family on Entry Island had heard for seven years. Let me relate a few particulars from which you may form your own judgment. These Protestant fami-

lies are superintended by a minister of the Church of England, who is supported independently of his hearers. He has three churches, 30 miles, probably, apart, and, at times of the year, hard to reach. Himself stays in a central isle, but is expected to visit them all. This would require energy, zeal, courage, and unflinching perseverance. There have been ministers of that church that have possessed and evinced these qualities, but it is the testimony of the Islanders themselves that they see and hear little of their minister, and what they do hear is mere professional; nothing done to awaken hope, incite zeal, or call to repentance. Children are uncared for, and adults neglected; no Sabbath school in some of the most fertile islands, and no day school for the Protestant population on the whole group. To apprehend one cause of dissatisfaction, let me explain that the families on several of the islands under episcopal charge are, not a few of them, Presbyterians from Prince Edward Island and parts of Nova Scotia, where they were accustomed to regular ministrations on the part of their own ministers. Therefore it is not to be thought that they will take patiently with a mere form, read prayers, read sermon, and nothing beyond. Accordingly, when they see, or conceive, the object to be to lead them to churchism rather than to Christ; when they perceive their friends interred with a read Liturgy, and not one word of consolation to the living; when, I say, all is dead form, no wonder the ordinances are uncared for and indifference abounds. In islands, nine miles from the main group, where the church is, there is never an effort made on the part of robust youth to cross over for worship on Sabbaths. The minister's services are seldom sought, no Sabbath piety prevails, the children grow up untaught, and they witness no holy example. It was the writer's lot to be on one of the main islands on the last Sabbath of July, where he had announced that he would officiate, when, learning that the English minister had unexpectedly returned on the Saturday, and was to officiate on the morrow, he, to avoid a hostile attitude and the appearance of division where it was not called for, crossed over to Entry Island, and was six and a half hours in beating

against the wind, and held service at 3 o'clock to those who chose to attend. This he did to avoid the appearance of opposition, and to preach where seldom the voice of the preacher is heard; yet this is no reason why now he should not say that there is need for more labourers in the field, that churchism is not the food to give to Protestant souls, and that, for as much as the people's spiritual desires are not in the ratio of their necessities, ministers must be aggressive with their message, and seek out and compel the people to come in, otherwise the guilt of souls will lie at their door.

In conclusion, I beg to convey two requests with which I was charged: the first is in the cause of education, that, forasmuch as a schoolhouse is being erected for the Protestant children, and no teacher can be got from Quebec, it is desired to hear of a third-class teacher of some experience who would give her services to instruct some thirty children for about £40 a year. The desire to be useful in a neglected field, and not emolument, must be her inducement. Secondly, in the cause of religion, that as so many of the Protestant population were Presbyterians originally, Presbyterian ministers should visit these islands in the summer months. The Church of England, indeed, holds the field. This is fair, for she first occupied it, and has since laboured in it; nevertheless, the one minister confesses his inadequacy, and the mission is extensive and arduous. Let, then, other ministers follow for successive weeks in summer, perambulate the islands, and stir up the Protestants to consideration of their eternal peace. I need not confine this to ministers of the one church, or to Presbyterians, but to Protestants in general. If any minister, touched with the love of souls, shall embark in this enterprise, I promise him a salubrious locality and a cordial hospitality. It may be a hard mission and little reward now, but his recompense (if he seeks souls for his hire) will be in the day of the just. A. W. H.

#### **A Visit to Prince Edward Island Presbytery.**

Not to the whole, but only to half of the bounds, the Western half of the Presbytery, for my time did not allow

me to visit the Eastern side. My own congregation, of course, thought that I had gone off for a holiday. The following notes may explain what is meant by a minister's holiday in perhaps the majority of cases. I left Halifax on Wednesday morning, August 16th, and arrived in Charlottetown at 5 P. M. Mr. Duncan had intimated that I would address the congregation on Home Missions and at 7½ o'clock, a respectable congregation had assembled in the Church. I had an hour's talk with them, explaining our present position as a Church, and asking them to do their share to make the whole Presbytery self-supporting. Dr. Fraser and J. W. Morrison, Esqrs., followed with earnest practical speeches, and, as far as they could, pledged their Lay Association to pay in to the Treasurer of the Georgetown congregation £30 a year for the next two or three years, by which time Georgetown will be able to support itself, if it grows at the rate it has lately. From the spirit of the meeting I should not wonder if the Collectors raised the whole £30 on their first quarterly visit. If so, they ought to collect a similar sum next quarter for the Foreign Mission. They can do so; and what we can do, we ought to do. The Charlottetown congregation seems to me to be in a healthier state than ever it was before. An interest is shown in the work of Sabbath Schools, Bible Classes, Missionary and Prayer Meetings, and in the Schemes of the Church; and that is not a bad index.

On Thursday I drove out to St. Peter's Road to hold service in St. Columba's in the evening. Though it rained, most of my old friends turned out to church, and after preaching to them on our duty to the heathen, I addressed them on Home Missions, and their duty to themselves. The congregations of St. Peter's and Brackley Point Roads, though small, ought to be self-sustaining. At least any one who sees their broad acres, and their comfortable homesteads, and who knows what a high spirited and intelligent people they are, would say so, and imagine that they would be the first to claim such a position for themselves. I believe, from the responses made by both sections of the congregation at our meetings, that at next Synod we shall hear well of them.

On Friday I took a roundabout drive of 20 miles to Brackley Point Road Church, and preached on union to a good congregation; and then addressed them on our missions; and thereafter drove into Charlottetown. The weather was delightful, and the Island was looking its best, and that is saying not a little. Haymakers were busy in the fields with the last of the hay; and the grain and root crops looked strong and luxuriant. The country seemed made up of gentlemen's seats, alternating with parks and gardens. It will look very different two or three months hence; but for a summer residence no one could desire better than what P. E. I. offers.

On Saturday morning an old friend drove me up to DeSable, where I had been engaged to assist at the Communion on the following day. We arrived at the Church about 11.30 A. M., and found that between one and two hundred people had assembled. The elders, seated under and around the pulpit, were singing a Gaelic hymn from the book published by their late lamented pastor. When it was finished, Mr. McColl conducted a short Gaelic, and I followed with an English service. The attention paid was very marked, and there were several other things that pleased me. The people from each district sat by themselves, and so, instead of being scattered over the building, they sat in compact companies, and looked like an organized body and not a mob of selfish units. My readers must understand that at the annual Communion at DeSable, there is a great gathering of all under Mr. McColl's pastorate on the half of the Island West from Charlottetown. He has seven churches within these bounds, besides smaller stations, and as, of course, he can be in each only once in seven weeks on an average, the people meet by themselves on the other Sundays, and, under the leadership of the elders, have devotional exercises and Scripture reading for two or three hours. Then, on the Saturday before the Communion, the representatives of each meeting sit in the church in an appointed place, and, if there be occasion to inquire into any matter, the elders report, and it is duly investigated. The late Mr. McDonald was evidently a man of high organizing capacity. He combined in-

tense spiritual fervour and enthusiasm with a high sense of the value of forms and church order. Thus, for instance, though I believe every elder that he ordained is able to preside or take part in a prayer meeting, and to visit and edify the sick and weak, he never, on any pretence, would allow an elder to intrude into the office of the ministry, and preach the Word or administer the Sacraments. It is to be lamented that, since his death, some who had sat at his feet for years, and would not have dared, had he been living, to depart from the comely order of the Church of Scotland he valued so highly, have now broken off into schism, and, without ordination or authority, have assumed the office of the ministry. He indeed predicted with tears before his death that it would be so, for he was a man of keen discernment, and was well able to distinguish between spiritual pride and true spirituality. But this diary must not slide into an article on this subject, or it will cease to be a diary.

On Sunday morning the DeSable church presented a striking aspect. The building is seated for about 800, but there were at least 1000 in it, and about 500 more pressed round the doors, or walked up and down outside. In the centre of the church, and extending from door to door, was the long table, at which 50 or 60 could sit, with the vessels of the sanctuary on it, and the whole covered with a spotless white linen cloth. The men and the women sat in different parts of the church, the Communicants down stairs, and all others in the galleries. One-half of the body of the church, and two-thirds of the galleries, were packed with men; the rest of the space was occupied by the women. Some may think that this arrangement savours of High Churchism, but I liked the effect. Again you felt, here is system, discipline, and not merely individual taste and whims. And now, O ye clamourers for twenty minutes' sermons, how long do you think did Mr. McColl and I minister in the DeSable church on that Sunday? From 11 A. M., to 6.15 P. M., and neither we nor the people were tired. You will take my own word for it that I was not tired. And you will accept, as good evidence that neither were the people, this fact, that on the next morning at 10



o'clock, 700 had gathered together for the thanksgiving service, and again on that day I did not leave the pulpit till 3 P. M. Very extraordinary, I am aware, all this will sound to people who think it quite reasonable to give five or six hours any day or night to a party, and as much time before to prepare for it, or who will travel hundreds of miles and sit on an exposed stand for hours to see a boat race. Yes, there are some very extraordinary things to be seen about men and women who say that they believe that they have immortal souls, and who call themselves Christians, but whether the angels do not see what is ordinary with us to be the most extraordinary is surely a question.

Well, to go on, Mr. McColl began on Sunday with a Gaelic, and I followed with an English sermon. Then came eight tables to be served, Gaelic and English alternating. On Monday morning I began, and, while preaching, Mr. Duncan from Charlottetown came in. Every face wore a gladdened expression as he came in, and so I soon made way for him. After these services were over, the Sacrament of Baptism was dispensed, and certainly I never before baptized so many on the same day. There were 18 or 20 thus received into the church. I then told the people that though no intimation had been given, still, that if any had money with them, and wished to send a present to Mr. Goodwill, I would take charge of it. An elder at once stationed himself at each door with a plate, and about £4 P. E. I. cy., was collected. Then followed a 'talk with the elders on various matters, in the course of which I learned the only thing that displeased me in DeSable, viz.: that they were considerably in arrears to their minister. I told them plainly that men of the world would call that dishonest, and that Christians should be surely more careful of their good name, of their own obligations and their honour. The elders in each district will, I trust, see to this;—for, as far as I could judge, they are not only men of piety, but men of sense.

Next day—Tuesday—a true Highlander drove me westward 15 miles through a beautiful country to Cape Traverse, the point where the mails cross to Nova Scotia in the winter. We have

a little church here beautifully situated, and, as it was given out the day before at DeSable that I would preach in it on Tuesday evening, I had to halt for the night. The church was filled with a fine looking body of people, to whom I preached on the growth and manifestation of spiritual life. No where did I see a finer country or receive a heartier welcome than at Cape Traverse. Such a district united with another English-speaking section should have a minister for themselves. It would be a fine field. The people are intelligent and wealthy, and there is a good salt of pious men and women among them. But if they have not a minister resident among them for at least half the time, I fear their families will scatter, and that religion will suffer.

Next day, John Bell, who is well known in the Synod, having been representative elder when it met in Halifax, drove me 18 miles further west to Summerside, and several others from Cape Traverse accompanied us that they might hear another sermon. I preached in Summerside in Mr. Frame's Church that Wednesday evening on Foreign Missions, and received \$8 for Mr. Goodwill, between \$5 and \$6 having also been given at Cape Traverse; and at midnight took the steamer for New Brunswick.

So ended my eight days on "the tight little Island"—as pleasant a visit as I ever made anywhere, for my own soul was revived, and I trust that many others were benefitted. G. M. G.

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## Letter to the Editor.

MR. EDITOR :

I read, in the published Report of the Home Mission Board for the past year, the following:—

"The Board has repeatedly urged Wallace and Pugwash, and McLellan's Mountain, to take the same position, or, at any rate, that the Presbytery should supplement them from its own funds. This has not been accomplished yet, but we hope by next Synod that it shall, as the Board very decidedly considers it ought to be. It is disheartening to the whole church when a congregation that once had two ministers,

when the oldest congregation in the Synod, declares its need of outside aid."

These words (I speak of them as far as they have reference to Wallace and Pugwash) are calculated to make a very unfavorable impression. Readers of the *Record* might infer from them that the united congregations of Wallace and Pugwash are very stingy and begrudging, or that the minister is very indolent and unacceptable. In order to remove any such construction or impression, let me give a statement of simple facts, which, I know, weigh far more with our people than the *ipse dixit* of any one individual.

1. To speak of Pugwash. It is true that in former years Pugwash was a separate and distinct congregation, having a settled minister of its own. At that time the congregation paid its minister for his *undivided labours* the sum of \$300 per annum, for which amount it depended for considerable aid on Victoria, a settlement distant from Pugwash some 12 miles, and where there are about 30 families professing to belong to our church.

Now, when Pugwash is united to Wallace, the congregation of Pugwash, numbering about 40 families, pays me for *one-third of my time and labour* the sum of \$200. And let it be understood that it receives little or no aid from Victoria, doubtless for the reason that I can give but an afternoon service once in the nine Sabbaths, and very often only once in the eighteen Sabbaths.

2. To speak of Wallace. It is also true that Wallace had a settled minister at the same time that Pugwash had one. Then the congregation of Wallace promised to pay its minister the sum of \$600 for his *undivided time and labours*. The congregation, however, found out very soon that it had assumed a burden greater than it could comfortably bear. The end of that connection between minister and congregation is too sad and well known; and far be it from me to act at this date the part of a resurrectionist. Let it rest. Now, the Wallace congregation—numbering about 80 families—promises to pay me (which promise I know shall be fulfilled) the sum of \$400 for *two-thirds of my time and labour*. Let me here add that both Pugwash and Wallace lose the days a which I am fulfilling appointments by Presbytery to

vacant charges and stations. It is the rule of our Presbytery—a rule which I shall not wait now to characterise—that supplemented ministers supply the vacancies; and thus show that it is the duty of the poor to bear the burden of the rich, of the weak to uphold the strong.

In addition to the above, permit me to give a few facts about work done and being done both by congregation and minister.

(a.) Pugwash congregation has lately, at a considerable cost, painted anew its church, thus adding to its appearance and comfort.

(b.) Wallace congregation has painted, furnished, and fenced anew its church, bought a glebe, and built a manse at a cost of some \$2000. The manse I am now occupying for the second year. A section of the congregation, viz.: Fox Harbour, has erected a very neat and comfortable place of worship at a cost of between \$800 and \$1000. Another section, viz.: Stake Road, has proposed to build a similar place of worship during the coming winter, which shall probably cost about the same amount. On the supposition that the church at the Stake Road shall be built by the beginning of the first summer, the congregation shall have expended on, and invested in, church property, over \$1000; and all within six years from the period of my induction as its minister. Pretty good for a congregation of 80 paying families; and still more so when it is remembered that the above amount is over and above the annual stipend of \$400.

(c.) Year by year the contributions, both of Pugwash and Wallace, to the Synodical Schemes, will bear comparison with those of any country congregation within the bounds of the Synod. Take as a specimen the contributions to the four schemes of Synod for the year ending 30th June last, and we find from the published accounts that they stand thus:

Wallace - - - - -	\$81.61
Pugwash - - - - -	54.42

\$136.03

(d.) Divine service is conducted by me at 8 different places on the Sabbath days, preaching at two of them each Sabbath; and these churches and stations are scattered over an area of 30

miles by 12. There are 7 Sabbath schools, 5 prayer meetings and 3 Bible classes in connection with the two congregations. Four of the Sabbath schools expended, during the past year, considerable sums in libraries.

(e.) This labour for the spiritual welfare of these congregations would seem to be in some measure blessed by the great Head of the Church, who hath enjoined on us to abound in the work of the Lord, inasmuch as we know that our labour shall not be in vain. During the past three years the Communion Roll of Wallace shows an increase of 65 new members,—as many as 33 of these joining at one Communion season. During the same period the Communion Roll of Pugwash has increased by 25—as many as 16 of them communing last July for the first time.

Such are some of the doings and facts connected with the united congregations of Wallace and Pugwash, which consist of about 120 families, who contribute to the support of ordinances. Victoria, with its thirty families, is so far from me that my visits to it, as I have stated, are very few, and my pastoral work is in it, I may say, *nil*. It is, however, a most interesting field, which, by the earnest and persevering efforts of a good man, would become flourishing, and soon be a great help to Pugwash.

For the results obtained in this part of the vineyard, which time and strength have permitted us to cultivate, people, elders and minister cannot but feel grateful to the Giver of all good, and take courage to continue with increasing interest and zeal and prayerfulness in the work of faith and labour of love entrusted unto them by the Lord of the Vineyard.

With these facts before them, I leave the readers of the *Record* to judge whether or not the case of Wallace and Pugwash is calculated to “dishearten the whole church.”

Before I append my name, allow me, Mr. Editor, to apologise for the length of this letter. There is nothing more distasteful to a generous mind than to be trumpeting personal work or success, from pulpit, platform, or the pages of the *Record*. This letter, which has so much of personal vindication, would never have been penned were it not for the

passage quoted at its beginning from the Report of the Home Mission Board.

I am, yours, &c.,

JAMES ANDERSON.

August, 1871.

[The quotation referred to will be found at page 17 of the supplement to the August *Record*. The words in question are not, as they are characterized by our correspondent, “the *ipse dixit*” of an “individual”—they are the expression of the Home Mission Board ratified by the Church. It seems to us a pity that our correspondent did not challenge the expression when the Report was being discussed before the Synod.—Ed. M. R.]

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## Presbytery Minutes.

### Halifax Presbytery.

ST. ANDREW'S CHURCH. )  
Halifax, Aug. 11th, 1871.)

At which place and time the Presbytery of Halifax met, *pro re nata*, and was constituted. Rev. Geo. M. Grant, Moderator.

The Moderator read a deliverance of Synod on the report of the Foreign Mission Board to the effect “that the Presbytery of Halifax be authorized, upon a representation of the Foreign Mission Board, to take Mr. Hugh A. Robertson on trials, to license and ordain him as an Evangelist to the Foreign Mission Field.” The Moderator then stated that having received from the Convener of the Foreign Board the necessary representation, he had consulted with members of Presbytery and appointed Mr. Robertson such trials as were deemed suitable in the circumstances; and that having heard from Mr. Robertson that he was prepared for examination, he had called the Presbytery together for this matter and for the transaction of other business.

The conduct of the Moderator was approved of.

The Presbytery then proceeded to take Mr. Robertson on trials for license, and, being present, he read his popular

sermon on the text, John iii. 16: "God loved the world that he gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life," and a lecture on Romans 1-5. In Hebrew he was examined on the first chapter of Genesis; in Church History on the first three centuries; in Divinity on Hill, Book iv., and the Shorter Catechism.

It was then moved by Mr. Campbell, and seconded by Mr. McMillan, that the Presbytery having heard Mr. Hugh A. Robertson's examination, do, on a review of his whole appearance, and on a consideration of the special circumstances of his case, agree that he should be licensed to preach the Gospel to the heathen. The questions of the formula for license, as prescribed by the Church, being put to Mr. Robertson, were satisfactorily answered, and he was licensed in due form to preach the Gospel. He was then instructed to sign the formula contained in the Presbytery's Minute book, and thereafter receive from the Clerk an extract of license.

The Moderator then submitted a statement of the course next to be adopted with regard to the special ordination of Mr. Robertson, which, after some discussion, was accepted by the Presbytery, and the Presbytery, in *hac re*, agreed to meet at 7 o'clock P. M. for the purpose of ordination, Divine service to commence at 7.30, the Moderator to preach and preside; the Rev. John Campbell to give the ordination charge; and the Rev. John McMillan to address the people.

Mr. James Fraser Campbell, Divinity Student of the University of Glasgow, made application to the Presbytery to be taken on trials for license, which application was laid over for consideration at next regular meeting.

On application of Rev. John McMillan, it was agreed to grant supplement of \$50 up to first of September next, and the Clerk was directed to give him an order for the same on the Treasurer of the Presbytery's Home Mission.

The Presbytery then adjourned to meet again at 7 P. M.

DANIEL McCURDY,  
Pres. Clerk.

ST. ANDREW'S CHURCH, }  
Halifax, Aug. 11, 1871, 7 P. M. }

The Presbytery being constituted, met, as adjourned, for the ordination of Mr. Hugh A. Robertson as an Evangelist to the heathen. It was agreed that only ordained ministers are qualified to take part in the imposition of hands in this and in all future ordinations by this Presbytery.

Public worship was conducted according to appointment of Presbytery by the Moderator, who preached from Acts i. 8, an appropriate and earnest discourse to a large and attentive congregation. Thereafter he stated the special object of the meeting, and narrated the steps taken with a view to this ordination. Mr. Campbell then called the attention of Presbytery to the presence in the congregation of several brethren in the ministry of the sister Presbyterian body, and requested the Moderator, in the name of the Presbytery, to invite them to sit, deliberate, and otherwise take full part in the ordination services, which was accordingly done. In response to the invitation thus given, the Rev. Messrs. Simpson, Annand and Forrest of Halifax, and Rev. Mr. Falconer, of Dartmouth, came forward and took their seats with the Presbytery. The Moderator having put the several questions of the formula, and received satisfactory answers, proceeded with the ordination prayer and imposition of hands, thus setting Mr. Robertson apart to the exercise of the Christian ministry, and fervently commending him to the grace of God for the higher qualifications of a faithful, able and successful minister of the New Testament in the far distant heathen lands to which he is being sent, in the Divine Master's name, with the word of reconciliation. The Moderator and Presbytery then gave the right hand of fellowship to the Missionary, with a hearty God-speed to the workman in this great labour of love; after which the children of the Sunday School, who were assembled in the gallery of the church, sang the Missionary Hymn, the congregation joining. The Rev. John Campbell gave the charge to the minister, and the Rev. Mr. McMillan addressed the people in impressive and appropriate words of exhortation.

The congregation having been dismissed with the Benediction, the Presbytery retired to the Session House, when, on application, it was agreed to grant Rev. W. T. Wilkins an order on the Presbytery's Home Mission Fund for supplement in part for the quarter ending August 1st, 1871.

Closed with the Benediction.

DANIEL MCCURDY,  
*Pres. Clerk.*

### P. E. Island Presbytery.

ST. JAMES' KIRK, Ch'town, Aug. 10, 1871, at which time and place the Presbytery of P. E. Island, in connection with the Kirk of Scotland, met, and was constituted with prayer by the Moderator.

Sederunt: Messrs. Duncan and Stewart, ministers; Messrs. Munro, of Georgetown; Kennedy, Charlottetown; Thompson, of St. Peter's Road; Martin, of Brackley Point Road; McLeod, of Belfast; and Stewart, of DeSable, elders. In the absence of the Rev. Alex. McLean, minister of Belfast, the present Moderator of the Presbytery, the Rev. Thomas Duncan, minister of St. James', Charlottetown, was elected Moderator *pro tem.*

The minutes of last meeting of Presbytery were read by the Clerk and sustained as correct, and ordered to be engrossed in the Minute Book. It was then moved and seconded that the Rev. Thomas Duncan be Moderator for the current year. The Moderator being one of the editors of the "Presbyterian," reported, to the great satisfaction of the Presbytery, that the number of subscribers now exceeded 1500. He also stated that he had received the sum of five dollars from the trustees of Clyde River Mission, by the hands of Geo. Dixon, Esq., which sum he had handed over to the Rev. Mr. McWilliam towards the defraying of his travelling expenses in the discharge of Sabbath service there, by order of the Presbytery.

It was also notified that the appointed preaching by the ministers in the churches of DeSable, Orwell and Cape Traverse, had all been fulfilled as enjoined by the Presbytery. The Clerk read a letter which he had received from Mr. Fraser, Secretary of the Trustees of St. David's Kirk, Georgetown, stat-

ing that it was the intention of the united congregations of Georgetown and Cardigan to offer a call to the Rev. Peter Melville as their pastor, and who is at present the assisting minister of the Rev. Dr. Brooke, Fredericton, N. B. Mr. Munro, a member of St. David's session and its representative elder of the Presbytery, then made a statement as to what were the steps the Kirk Session and Trustees of the congregation had taken in order to secure the services of Mr. Melville as their minister. A letter was read from the Rev. Peter Melville, stating his acceptance of the unanimous call to him to be the pastor of the congregations of Georgetown and Cardigan, on the terms proposed by the Trustees.

The Rev. Mr. Lawson, Murray Harbor, being present, was requested to take his seat in the Presbytery, and to deliberate in its proceedings, which he accepted.

A call from Georgetown and Cardigan congregations was then laid before the Presbytery, in behalf of the Rev. P. Melville, numbering 116 signatures, which was sustained by the Presbytery as a regular gospel call. A guarantee for stipend by the Trustees of Georgetown was also handed into the Clerk. A similar document was also promised to be given by the Trustees of Cardigan church. The Presbytery then empowered the Moderator to send the Call and all other papers to Mr. Melville as the elect minister without delay, and to call an interim meeting of the Presbytery, if he found necessary, to expedite the settlement and induction of Mr. Melville as the pastor of Georgetown and Cardigan. Pulpit supplies by members of the Presbytery were asked by Mr. Munro for Georgetown and Cardigan until the induction of Mr. Melville. While the Presbytery sympathized with these congregations in their want of Sabbath service, owing to the small number of its ministers, yet it would, however, endeavour to give supply by one of their number on the last Sabbath of August, being the 27th day.

Messrs. Duncan and Stewart reported that they held meetings, convened of their respective Kirk sessions, to consider questions contained in the Synod's circular addressed to them as relating to

proposed union of all the Presbyterian churches of B. N. America. The result of these meetings was as follows: The Kirk session of St. James', Charlottetown, and St. Columba, St. Peter's had, cordially and unanimously approved and accepted of the questions of the Synod on Union. The Kirk session of St. Andrew's, Brackley Point Road, objected the Synod's questions, stating, as their reason for doing so, that there was fear of a division in the congregation if this union took place. The voting of the members stood thus: The session consists of four members, one member moved that the questions of the Synod's circular should be approved and accepted. Other two members moved that it should not be received. The other member not being present, the motion of rejection was carried by a majority.

The Clerk reported that he had received from the Treasurer of the Home Mission Board the sum of £15 15s. 0d. currency, being his half yearly supplement stipend due on the 1st August 1871, and the receipt for which he in course acknowledged to the late Treasurer at Halifax.

The Presbytery then adjourned, to meet in St. James' Kirk, Charlottetown, on the last Thursday of October, being the 26th day, 1871.

GEO. W. STEWART,  
*Presbytery Clerk.*

### Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday the 30th inst., at which were present Revds. A. W. Herdman, A. Pollok, J. Anderson, R. McCunn, N. Brodie, J. W. Fraser, W. Stewart, Charles Dunn, D. McRae, and W. McMillan; and W. Gordon, Esq., Hector McKenzie, D. McDonald, A. Strumberg, A. McLean, A. Campbell, and D. Gray, Elders.

The minutes of last quarterly meeting and meeting of 3rd July were read and sustained.

It was unanimously agreed to elect the Rev. D. McRae Moderator for the current year.

A unanimous vote of thanks was conveyed to the Rev. A. Pollok, the retiring Moderator, for his courteous conduct while occupying the Moderator's chair.

The Rev. H. A. Robertson being present, was cordially invited to sit and deliberate with the court.

Missionary appointments given at last quarterly meeting were all reported fulfilled.

The Rev. A. Pollok, Convener of the Committee on Cape Breton affairs, reported verbally that he attended to the instructions of Presbytery at its last meeting, but had no answer from the Colonial Committee.

The following appointments were made for the current quarter, viz.: 22nd October, Mr. Anderson, Earltown; 8th October, Mr. Stewart, Barney's River; September, October and November, Mr. McCunn, W. B. River John.

Messrs. Fraser and McMillan having been appointed, at the meeting held in St. Andrew's Church, St. John, N. B., to spend three Sabbaths in Cape Breton, during the month of September, the following supplies were granted during their absence, viz.: Roger's Hill, 10th September, Rev. Mr. Herdman; 17th September, Rev. Mr. Dunn; Cape John, 24th September, Rev. R. McCunn; Salt Springs, 10th September, Rev. D. McRae; 17th Sept., Rev. W. Stewart. Messrs. Fraser and McMillan will (D. V.) dispense the sacrament of the Lord's Supper at Broad Cove, on Sabbath 10th September, and at River Inhabitants on Sabbath 17th September.

It was resolved to appoint Sabbath, 26th November, on which to ask for a collection from all the congregations within the bounds of this Presbytery for Presbyterian purposes.

The Rev. D. McRae having left the chair, *pro tem*, as Convener of the Widow and Orphan's Scheme, in terms of instructions at last meeting of Synod, submitted the matter to Presbytery; with reference to which, it was resolved that Messrs. Herdman and Fraser be a committee for the Eastern part of the Presbytery, and Messrs. Pollok and Dunn for the Western, to carry out the resolutions of Synod with reference to this Scheme, and report at next meeting.

The Rev. Mr. Pollok gave notice of a motion, which he intends to move at next meeting, in reference to the more orderly administration of the Lord's Supper, consistent with the laws of our church,

such as giving tokens on the morning of Communion, &c.

The Clerk read a letter received by him from Rev. J. R. Thompson, Olympia, in answer to a request from Barney's River to become their pastor: in which he declines on the ground of the great scarcity of labourers in the great mission field in which he now is, and which must suffer by his leaving. The Presbytery deeply sympathize with the people of Barney's River, regret that their effort to secure a pastor has been unsuccessful, and resolved to continue to give them the usual supply.

The Presbytery then adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 29th November, at 10 A. M.

W. McMILLAN, *Presbytery Clerk.*

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## News of our Church.

### Return of Rev. James McColl.

The Rev. James McColl has returned from a visit to his native land, we are very glad to understand, very much improved in health. His numerous flock in Prince Edward Island will be glad to see him back again in their midst to break to them afresh the bread of life.

### Arrival of Rev. C. M. Grant.

Rev. C. M. Grant has returned from India, and his medical advisers in Scotland have declared that on account of the climate it would be suicidal in him to go back. And thus closes his brief missionary career which gave promise of so much. However, he may do as much for the cause of Missions by enlisting an enlightened sympathy for them in Scotland or Canada as if he were himself in India. He left Liverpool on August 23rd in the *S. S. Alexandria* for Halifax, where he arrived on the 7th Sept. His old congregation and friends will be delighted to see him again, though he comes to pay us but a short visit. We hope that his native air will be the means of recruiting him to all his former vigour, and wherever he is we are sure that he will not forget to send an occasional contribution to the pages of the *Record*.

### Rev. Donald Ross.

The Rev. Donald Ross, minister of Dundee, Quebec, is now on a visit to his friends at Middle River, Pictou. We regret to

learn that he has lately had a severe attack of rheumatic fever. We hope and trust that native air may prove beneficial to him, and that he shall be able, on his return, to resume his pastoral duties with his wonted health and energy.

### Salt Springs, Pictou.

The Salt Springs congregation set to work some weeks ago to "make up" a lot of goods for the Foreign Mission Committee were appointed, and collectors were in motion, and the work done in the most methodical and orderly style. The result is most creditable and gratifying. The money collection amounts to \$91.50, besides which there are over 170 yards of home-made flannel. The praise and credit of these gratifying results is mainly due to the labors of the congregation. The committee resolved to give half the money, with all the cloth, to Mr. Robertson, for missionary purposes, the remaining half of the money to be invested by him in suitable missionary goods for Mr. Goodwill's mission field.

### Sabbath School Pic Nics.

The Annual Pic-Nic of the Church of Scotland Sabbath Schools in Halifax, near in number, came off on Friday, the 12th ult., and was in all respects equal to any of its predecessors. Upwards of 700 scholars walked in procession to the steamboat which conveyed them to Dartmouth, and, headed by the pipers of the 78th Highlanders, and with ensigns waving in the breeze, created no little interest among the citizens in the line of march. The usual variety of refreshments and amusements were provided for the occasion, and taken advantage of, and the whole day spent most agreeably. Mount Thom is seldom visited by a more enthusiastic yet orderly assemblage than that composed of the Sabbath Schools of the Halifax Association, and we doubt if any similar annual gathering is better managed, or terminates its festivities with greater satisfaction to all.

On Thursday, the 10th of August, the Sunday School of St. Andrew's Church, St. John, N. B., held their annual pic-nic at Claremont. Trains left the Railway station, with the scholars, teachers and their friends, at 9.30 a.m. and 2.30 p.m. There were about 500 present. The day was very fine, and every one seemed to enjoy the relaxation of a few hours on the green grass in the country. The children were amused with games suited to their age—such as archery, croquet, foot-ball, base-ball, quoits and races. Some of the adults also joined in the games, and seemed to have enjoyed

themselves. Such occasions are interesting in bringing together, in a social way, members of the same congregation. When they are made annually, they are looked forward to with much interest by the children. We would recommend them to congregations in which they have not been tried.

The St. Stephen's Sunday School picnic was held on Friday, the 18th August, and, notwithstanding the absence of the pastor of the congregation, the Rev. Geo. J. Caie, the whole thing terminated as a brilliant success. The numbers were larger than on any former occasion, and teachers and scholars enjoyed the day's amusements and recreations, and are now at work with an energy very much stimulated by that day's enjoyment.

### Congregational Picnic of St. Paul's Church, Truro.

It having been decided, at the congregational meeting referred to in last *Record*, that a pic-nic, at which greetings might be exchanged, and acquaintances formed among such members of the congregation as were unknown personally to each other, should be held, weather being favourable, on Tuesday, 1st ult., on the grounds of Mr. Gray at Hopewell, arrangements were made with the Railway authorities (of which more hereafter) by which a special train was placed at the disposal of the members of the congregation. At 7 A.M. the pic-nickers assembled at the Church. The scholars of the Sabbath school were marshalled under their superintendent and teachers, and marched to the railway station, where the little ones were accommodated in a car set apart for their special use. Tickets having been issued to the members of the congregation, they repaired likewise to the station, and, having filled the three cars allotted to them, the train started at 7.45 A.M. for Hopewell, under charge of conductor Lane, who, by his kind and gentlemanly deportment throughout the day, won the regard of all connected with the excursion. Arrived at Hopewell, the pic-nickers, old and young, marching under the *old flag*, and jealously guarding the commissariat stores, proceeded to the beautiful meadow of Mr. Gray, from which the grass had been cut, and where, under the trees which skirted it, tables had been provided. Swings were erected; foot-balls produced, and goals set up; bases arranged for baseball; pins driven in for quoits; and it is needless to say that the provisions were spread by the hands of the ladies on the afore-mentioned tables; still more needless to mention the fact of their rapid disappearance before appetites rendered unwontedly

sharp from a previous indulgence in the above games. Once or twice a few drops of ruin fell from passing clouds, but not sufficient to mar the pleasure or interrupt the games.

About 6 P.M. the Rev. Donald McRae, who, with Mrs. McRae and a few friends, had by invitation joined the pic-nickers, delivered a short address well suited to the occasion, and was listened to with pleasure by all. The pastor of St. Paul's, Rev. Mr. Wilkins, also addressed the people gathered under the shade of the trees by the river bank, stating the object in view in holding the pic-nic, and expressing the hope that it had been realized. He conveyed the thanks of the congregation to Mr. Gray for the use of the beautiful grounds on which they were assembled, expressed to the members of the congregation his own satisfaction at the way in which they had co-operated in congregational matters and supported Synodic schemes in the past, and said he felt sure there would be no falling off in the future. As an instance, he referred to the collection for the Young Men's Bursary Scheme, which, though taken on the previous Sabbath, a very wet day, and therefore one unfavourable for a collection, amounted to the respectable sum of \$10, a sum which he had reason to believe would be increased yet by other means.

About 7 P.M. the pic-nickers were en route for Truro, where they arrived at about 9 P.M., having spent, as all agreed, the most pleasant day ever devoted to a pic-nic. As the train steamed into Truro station, the National Anthem rolled from the throats of old and young. When the accounts of expenses connected with the pic-nic were audited, it was found that the sum of \$10 remained, to be devoted, as per resolution, to the Sabbath school library. The object of the pic-nic, so far as the interests of the congregation in knowing itself are concerned, was indeed realized, and similar gatherings, where circumstances permit, I would strongly urge upon others.

ONE WHO WAS PRESENT.

### Erratum.

In the Report of Collections from congregations for the Foreign Mission, printed in the Supplement last month, Pictou congregation is represented by a foot-note as not having reported, whereas the sums contributed (\$107.83) are given under the Presbytery's heading. The paragraph should read, "No report from Earltown, Roger's Hill, Barney's River, Lochaber, in the Pictou Presbytery."



## Articles Selected.

(From the Home and Foreign Record of the Church of Scotland.)

### Notes of Religious and Missionary Intelligence.

**EUROPE—England.**—The Christian Evidence Society has completed its first year's labours successfully. A series of lectures, beginning with one by the Archbishop of York on "Design in Nature," and ending with one by Canon Cook on "The Completeness and Adequacy of the Evidences of Christianity," have been delivered to large audiences, and since published; and some of them have already reached several editions. A meeting has also been held in Willis' Rooms, under the presidency of Earl Russell,—a meeting distinguished by embracing representatives of all Churches. The Bishop of Gloucester spoke of the necessity of meeting infidel by Christian teaching and lecturing. The Bishop of Peterborough made a brilliant defence of the Society. A paper read by Major-General Burroughs gave an account of the origin of the Society in March 1870, at a large conference, presided over by the Bishop of London.

**Berlin.**—A writer in 'Christian Work' gives the following "remarkable financial experiences" in the case of the Berlin Missionary Society:—

During the first half of 1870 its receipts were very satisfactory; but during the last half of the year, by reason of the war between Prussia and France, they were seriously diminished. On the 1st of January 1871, it was found that the ordinary income of the twelvemonth, which had just closed, had been but 47,079 thalers, or 21,164 thalers less than the income of 1869. And it was also found that, in the absence of extraneous and extraordinary assistance, there must be a debt of 10,000 thalers. But Providence had kindly arranged that the needed relief should come from an unexpected quarter.

In 1857, the well-known Griqua Captain, Cornelius Kok, conveyed to the Berlin Missionary Society 3 or 4 square miles of territory, lying on the Vaal River, South Africa, for the nominal sum of 500 thalers. His object seems to

have been to aid the Society, by means of this large tract of land, in giving the Gospel to the Korannas. A part of it, however, was so barren and worthless that the Land Commission of the Orange Free State did not regard it as deserving the honour of being taxed. And yet in this desolate region diamonds have been found within the last few months! A multitude of adventurers hastened to the spot, of course, anxious to enrich themselves with the new-found treasure; and inasmuch as it was impossible to keep them away, the missionaries asked that a certain percentage of the precious stones, discovered upon their property, should be given to them. It was not easy to compass their object, for men who rush to gold-fields and diamond-fields are not always careful to respect the rights of others; but after much trouble and perplexity, 10,000 thalers were secured for the Missionary Society before the end of 1870—just enough to enable the Committee at Berlin to report the treasury free from debt!

**Italy.**—The Waldensian Synod held its annual meeting at La Tour on the 16th May. There are 87 evangelists and teachers, 2019 communicants, 256 catechumens, 126 new members admitted during the year, 26 members lost, 1,635 children at the day-schools, 131 at evening schools, 923 at the Sabbath-schools.

### DEATH OF DR. REVEL.

Dr. Revel, perhaps the best-known name in the Waldensian Church, died on June 11. Some of our readers will remember his visit to Scotland some years ago, and the address which he delivered to the General Assembly. He was an earnest laborious man, with his heart in the great work of evangelising Italy, and his loss will be severely felt. A letter from Florence thus speaks of his last illness:—

His health has been gradually failing, and for the last two winters it was often with great difficulty that he could carry on the work of the classes. Several times he has risen from his bed to give his lectures, and after delivering them been obliged to return to bed again. Last winter, in order not to take from any of the stations an evangelist, as the workmen are so few and the work so pressing, he preached almost every Sab-

bath in Florence during Mr. Meille's absence as one of the deputation from the Waldensian Church to Scotland, although every one saw that he ought rather to be in a sick chamber. When he went to the Synod in May last, the members at once observed the change that had taken place in him, and some of them asked if he would like to resign the very onerous post of President of the Commission of Evangelisation. To these he most disinterestedly replied, that as long as he was able to labor in the Lord's cause he was ready to do so. Dr. Revel returned from the valleys very much wearied and fatigued. For some time he attended his classes and different meetings of committee, but it was evident that his former strength was gone, and we were looking forward to the end of the session, and hoping that he would then get away to the mountains, and there recruit his strength. But we were disappointed. Ten days ago he felt so weak and ill that Dr. Fraser was sent for, who ordered him at once to give up all work and retire to bed. Since then his strength has gradually ebbed away. Although he was unable to speak during the whole of this day, his mind was perfectly clear to the very last, and by signs he testified his perfect peace and complete confidence in Christ as his Saviour. It is impossible to estimate the greatness of the loss which has been caused to the Waldensian Church by his death.

*Switzerland*—*The late Count Agenor de Gasparin*.—The death of another well-known Continental Christian labourer is announced, that of the Count de Gasparin. Few men have been distinguished by a more elevated and chivalrous Christian spirit; although, like many other cultivated Frenchmen who have devoted themselves to theology, he was apt to be extreme both in his theological and ecclesiastical sentiments. He began his career in the reign of Louis Philippe, under whom his father was minister of the Interior; and for a considerable period he devoted himself to public questions, among others those of slavery and the right of search. He became a member of the Chamber of Deputies as representative of Bastia in 1842, where he soon distinguished himself by the eloquence and vigour of his speech-

es. The slavetrade, and certain trammels imposed on religious liberty, gave him opportunity for the display of his fervid oratory. He failed to secure his return as a legislator in 1846; and from this time his religious views, while losing nothing in intensity, became somewhat narrowed by the difficulties and prejudices which he encountered. After a journey to the East, he settled in Switzerland, and became a zealous advocate of the separation of Church and State, and of the type of the theological opinion represented by D'Aubigné and the well-known theological school at Geneva. He was conspicuous in the famous schism which occurred in this school when Professor Scherer left it. He took a lively interest in the affairs of the United States, and especially in the great war which delivered that country from the curse of slavery. When the movement was made for the liberation of the *Madiai*, imprisoned in Tuscany for their religion, he joined heartily in it, and joined the European deputation which met at Florence to intercede in their favour.

He delivered almost every winter at Geneva a series of lectures on religious topics. The history of the First Age of the Church, of the Middle Age, of the Reformation, Faith, Family Life, Equality, and Moral Liberty, and many kindred subjects, were touched and lighted by his stirring and picturesque eloquence, and large crowds were attracted to his *séances*. Madame de Gasparin, whose pleasing volumes are popularly known by translations in this country, was his cordial assistant in all good works, and the religious interests so dear to his heart. The miseries inflicted upon his native country in the late war affected him deeply. At his residence at Vallayres he was witness of the frightful disaster which overtook the Army of the East, thrown back upon Switzerland in rout and disorganisation. His health became affected, and he gradually sank. He died in the 61st year of his age.

*China*.—An intelligent writer in a daily newspaper points out, with reference to the regulation recently proposed by the Chinese Government regarding the conduct of missionaries, how unjust and inapplicable many of these regulations are.

When we go into the interior (he says) we claim no more than what all foreigners, having passports, enjoy by treaty, whether merchants or missionaries, travellers for pleasure, or scientific explorers—namely, exemption from the cruel and arbitrary rule of the mandarins. But we do not thus put ourselves above the law; for the condition printed on every British passport is that, if the bearer break the laws, he is liable to be arrested and sent to the nearest consul to be judged and punished.

Protestant missionaries have never claimed for their converts exemption from Chinese law, and would not accept such a privilege if offered them. I do not imagine you mean to charge us with any such thing; but possibly some of your readers may have supposed the remarks about Roman Catholic missions to be meant for Protestants too.

The proposed rule, excluding women from church, cannot be justified even on Chinese principles. For the supposed separation of the sexes in China is practically very partial, except among the upper classes; and in the ordinary business of every-day life they have far more free intercourse than is permitted in Protestant chapels.

Besides the monstrous proposals disposed of above, the Circular asks that no teaching be permitted which is contrary to the doctrine of Confucius; that no foreigner is to be allowed to accuse the instigator or abettor of a crime, or to demand damages; that no missionary is ever to make any representation to show the innocence of a christian falsely accused of crimes; that no new convert can be baptised till a mandarin has examined him, and has certified that there is no obstacle to his becoming a Christian; that missionaries are to kneel and knock their heads on the ground (just as the literati do) before high mandarins. It also prescribes rules for passports, that would generally have abolished passports, in recent years, almost entirely; and proposes conditions for buying or renting houses for chapels that are virtually prohibitory. These conditions include the recognition of the *Fung-shu*—a miserable superstition never yet recognised by the Powers—which is the most effectual argument against railways, telegraphs, mines, and all such improve-

ments. Such are a few of the most glaring faults of the proposed regulations, and the catalogue is far from complete; and even those rules which seem good at first sight, are generally found, on examination, to be marred by some fatal flaw, or some plausible but unwarrantable application.

The preamble itself, on which the regulations rest, is throughout fallacious; for if your space permitted, I could easily prove that trade and political feeling (not missions) have been the causes of almost every difficulty; that in every case where serious acts of violence have been committed against Protestant missions, the cause has been traced to the literati or the mandarins; and that, when they have endeavoured to give a plausible color to these attacks, so as to stir up the people against us, they have never ventured to charge us with any such illegal acts as are in this Circular laid at the door of the Roman Catholics, but have only used vile, absurd, and incredible calumnies about poisoning or bewitching patients, violating corpses, and committing abominations such as those contained in the 'Death-blow to Corrupt Doctrine' (a book against us, circulated secretly by the Chinese officials), which is so unspeakably abominable that its own impurity screens it from the possibility of exposure in the publications of a Christian land. I could prove also, from my own experience of fifteen years in China, as well as from that of all others, that *the people* are inclined to be friendly to us, except when thus deluded and incited by the vile calumnies of the literary and governing classes.

In conclusion, I would repeat the warning which I have elsewhere given, that this is not a mere missionary question. The attack, while apparently directed against missions, is really against all foreign interests. If our Government could be so careless and shortsighted as to allow the treaty to be nullified in regard to the clauses in question, as the result (be it observed) of systematic misrepresentation and organised opposition on the part of the Chinese governing classes, this would certainly encourage them to use the same policy to nullify the other clauses of the treaty. For though the plausible sophisms of the Circular at first misled some even of the

lest friends of missions, yet no Chinaman could be imposed upon by them. The success of the Circular would and could have but *one* interpretation in China—namely, “England is weak, and is afraid of China.” Let it be remembered that the Chinese have now got a great many rifles and trained soldiers, some arsenals, gunboats, and even rifled cannon; the Taku forts are now very strong, and nothing but a firm policy on the part of treaty Powers can prevent the Chinese from the mad attempt to make a trial of strength, which would first cause great misery to the Chinese and to all residents there, but which would speedily establish foreign ascendancy in China to an extent that no one at present hopes for or desires.—I am, &c.,

CARSTAIRS DOUGLAS.

(From *H. and F. Record of the Church of Scotland.*)

#### Baptism of a Jewish Convert.

On Sabbath, 11th June, we were privileged to be present in St. John's Church, Edinburgh, at the baptism of one of the house of Israel, who had been brought to acknowledge Jesus Christ as his Lord and Saviour. The services were conducted by the Rev. Dr. Robertson of New Greyfriars, and the Rev. John Blumenreich, pastor of the German congregation in the city, whose instructions, under the Divine blessing, had been the means of bringing this son of Abraham to a knowledge of the truth. We subjoin a portion of Mr. Blumenreich's address on the occasion:—

I will now refer, before I conclude, to some of the steps by which it has pleased God, in His infinite mercy, to lead this son of Abraham who presents himself here to-day for admission into the Christian Church. His anxiety about his soul's salvation is another illustration of apostolic teaching, “that God has not cast away His people.” This descendant of the house of Israel is a native of Russia. His parents belonged to the pious—I might almost say to the fanatical—section of the Jewish race. When four years of age he received his first lesson in Hebrew, and devoted his whole time during fifteen years to acquiring a thorough knowledge of rabbinical writers. He left off studying the traditional books at the age of twenty-two. By that time he was a Hebrew of the Hebrews. His father is still

alive, and one of his brothers is a learned rabbi in Russia.

It is about four months since this stranger called upon me for the first time, with the special request that I would assist him in getting employment. I was not a little pleased when he told me he did not call for any pecuniary assistance, for he had as much as would keep him for a few weeks; all he wished for was employment. I promised to do what I could, although I saw difficulties in the way, my friend having no particular trade. But the Lord was pleased to open up the way; the man, by his own exertion, succeeded in finding work in a bookbinding establishment. I shall ever remember his smiling countenance when he told me he had got work; and when I put the question to him if he needed anything, he replied “No; I have work, and what need I more?” I then invited him to attend my service, and it was to me a source of unspeakable pleasure to see him regularly in my church, listening attentively to the Word of Life. Like all Jews, he had strong prejudices against the Gospel; but hearing me preach and expound the Oracles of God several days, he tells me—I use his own words—“I had a desire to examine the New Testament, and seek to understand its meaning.” Accordingly he wished to procure a Hebrew Testament, and having done so, he became a diligent student of the sayings of the Master and the writings of the apostles; and it is truly surprising the masterly way in which he acquired a knowledge of the Gospels and Epistles, which leaves no doubt as to his great anxiety in making himself familiar with the cardinal doctrines of the Christian religion. I won't say that it was all smooth sailing; the good man had his difficulties, but I could see his willingness to have them removed, and the Lord, in His infinite mercy, gradually took the veil from his eyes. He became a much more frequent visitor at my house, and many precious hours we spent together in reading and prayer, and the Lord was pleased to bless the means. I watched the inquirer carefully, and prayed for him. One day he came to me in great distress; some one had written to his aged father, and informed him that he did not attend on the services of the synagogue, but was walking in the ways of the Gentiles. He showed me the letter he received from his father, which, though short, was full of denunciations and threats. The man, who to-day is to make a good confession of his faith and hope in Christ, composed a letter in Hebrew, in which he assigns reasons for at least inquiring after the “old paths,” but upon my suggestion he delayed sending the letter. Still, he felt his father's displeasure

a great trial indeed. He knew what would follow should he be led to embrace the Christian faith. It may not be generally known that a Jew who forsakes Judaism and embraces the truth as it is in Jesus is regarded by his former co-religionists as one who is dead, and becomes the object of hate and persecution, and once a-year his name is mentioned in the synagogue, only to be cursed. Now, our friend knew all this, and he felt the solemnity of his position; the struggle was severe, but did not last long; Divine grace was triumphant. It was at my last communion, when I preached from the words, "Men and brethren, what shall we do?" that the message was specially blessed to his soul. I specially dwelt upon the style of apostolic preaching and its result. The inquirer was present, as usual, and listened attentively, the subject-matter of the sermon having special attraction for him. Now the word preached went through his heart, and at the close of the evening service he wished for an interview. I requested him to come the following day, and at the appointed moment he made his appearance. I thought at first he looked sad; there seemed to be something to burden his mind, and it was easily seen that he wished for relief. At last he broke silence. He put the question, Can you tell me what I must do? But he scarcely put the question when, looking me in the face, he said, I know what answer you will give me. And he was right; no better answer than the apostle gave his awakened inquirers, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And after reading and expounding to him a portion of God's Word, we knelt down and prayed. From that time his great desire was to be united to the living Saviour, and to become a follower of the blessed Redeemer.

In bringing this short sketch to a close, let me in a word give an illustration of the singleness of motive of this son of Abraham; and I do so all the more readily because I read somewhere the statement that the baptism of every Jew cost the Church £1000. Now I am thankful to say that the brother to be baptised to-day does not cost the Church one farthing; and I could wish that this fact were known to the man who made this unwarrantable and uncharitable charge. I happened one day to explain to him the sole ground of a sinner's hope, without bringing into play or having regard to the works of the law—in other words, that we must take care to distinguish between justification and sanctification. And to illustrate my argument I said, Suppose I were disposed to present you with a new

suit, but before I went further with my illustration, he said, begging my pardon for interrupting me. If you felt disposed to give me a new coat and a thousand pounds, I would not accept of it; and assigning his reason, he said, If the Jews were to see me wearing a new coat, they would at once say, He embraced Christianity from worldly motives. And then he explained to me that he stood in need of nothing, that he saved a little every week from his small wages of 12s., and gradually bought what he required to appear respectable before this Christian Congregation, and that he would on no account accept even the smallest gift. I could not help thinking of good old Abraham, who told the king of Sodom that he would not take from a thread even to a shoe-latchet, lest the king should say, I have made Abraham rich.

Such is a brief outline of the steps by which the Lord led this stranger to the Fountain of Life. Brethren, pray for him. My heart's desire and prayer to God is that not only he, but that all Israel, may be saved.

### The Teacher's Spirit.

Without the right spirit, all the training in the world will not enable you to succeed. If you are indifferent to success you cannot succeed. The true teacher is in earnest. He works with his soul full of the greatness of the work. Not fitfully, but steadily, in earnest. The true teacher is not repelled by wickedness. If you have the spirit that took Elizabeth Fry into Newgate, if you have the spirit that led Sarah Martin to a life of self-sacrifice, if you have the spirit of Christ, success must be yours. If not, failure.

Consider the example of our Lord. Consider your own indebtedness to him. Consider the greatness of the work. Consider your own responsibility. Consider your privilege. Consider the joy set before you. Devote yourself from no lower motive than love and gratitude to Christ, to the great work.

If you work from such motives, you will be patient. You will not be disheartened by the greatness of the labor, nor the smallness or absence of results, nor by the incorrigibility of pupils.

Work triumphantly. Work in assurance of success, and the very assurance will promote your success.—*Dr. Eggleston.*

### The Starless Crown.

"*They that turn many to righteousness shall shine as the stars forever and ever.*"—DAN. 12: 3.

Wearied and worn with earthly cares, I yielded to repose,  
And soon before my raptured sight a glorious vision rose,  
I thought, while slumbering on my couch in midnight's solemn gloom,  
I heard an angel's silvery voice, and radiance filled my room.

A gentle touch awakened me; a gentle whisper said,  
"Arise, O sleeper, follow me;" and through the air we fled.  
We left the earth so far away that like a speck it seemed,  
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went; my soul was wrapt in silent ecstasy.  
I wondered what the end would be, what next should meet mine eye.  
I knew not how we journeyed through the pathless fields of light,  
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's wall most glorious to behold;  
We passed through gates of glistening pearl, o'er streets of purest gold;  
It needed not the sun by day, the silver moon by night,  
The glory of the Lord was there, the Lamb himself its light.

Bright angels paced the shining streets, sweet music filled the air,  
And white-robed saints, with glistening crowns, from every clime were there;  
And some that I had loved on earth stood with them round the throne—  
"All worthy is the Lamb," they sang, "the glory his alone!"

But, fairer far than all beside, I saw my Saviour's face;  
And as I gazed he smiled on me with wondrous love and grace.  
Lowly I bowed before his throne, o'erjoyed that I at last  
Had gained the object of my hopes; that earth at length was passed.

And then in solemn tones he said, "Where is the diadem  
That ought to sparkle on thy brow—adorned with many a gem?  
I know thou hast believed on me, and life through me is thine;  
But where are all those radiant stars that in thy crown should shine?"

"Yonder thou seest a glorious throng, and stars on every brow;  
For every soul they led to me they wear a jewel now.

And such **THY** bright reward had been, if such had been thy deed—  
If thou hadst sought some wandering feet in paths of peace to lead.

"Thou wert not called that thou shouldst tread the way of life alone,  
But that the clear and shining light which round thy footsteps shone  
Should guide some other weary feet to my bright home of rest,  
And thus, in blessing those around, thou hadst thyself been blest."

\* \* \* \* \*

The vision faded from my sight, the voice no longer spake—  
A spell seemed brooding o'er my soul which long I feared to break;  
And when at last I gazed around in morning's glimmering light,  
My spirit felt o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below;  
That yet another hour was mine my faith by works to show;  
That yet some sinner I might tell of Jesus' dying love,  
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be,  
"To live no longer to myself, but Him who died for me."  
And graven on my inmost soul I'll wear this truth divine,  
"They that turn many to the Lord bright as the stars shall shine."

*American Tract Society.*

### The Teacher's Vantage-Ground.

We can conceive the bare possibility of a child coming up, as Romulus and Remus are said to have done, with no outward care. But that a child should grow up to maturity without food, is flatly and obviously impossible.

The same two things are needful for the mind—nursing and nourishment; school and text-books; somebody to direct and something to study; outside discipline and inward pabulum.

Precisely the same conditions are requisite for soul-culture. There needs the living teacher, friendliness, sympathy and personal help, spiritual comradeship. But more than that. There is needed the truth. Food more than nursing. "Sanctify them through thy truth," is the Saviour's prayer. Truth is the instrument in soul-culture. It is the material in soul-nurture. It is bread to

the soul. A teacher's loving kindness may suffice to set the young soul sprouting toward God, as light and warmth, even stove warmth, will set tulips sprouting. But, except there be deep, rich soil for the spreading life to be fed from, any substantial, continuous growth is impossible. Divine truth is soul-soil. And now, that being so, the ideal teacher, keeping his half-dozen children about him year after year, can weave the truth into the child's comprehension. He can turn it over, can illustrate it upon all of its sides, and can impress it in the half-familiar, half-formal intercourse which subsists between himself and his scholars, as no other one can. Not the parent, not the pastor, can so impregnate the growing soul with the truth as can an equally competent, faithful Sunday-school teacher. The parent stands in many lights before his child; some of which are quite as certain to be damaging as others are helpful to the work of soul-feeding. The teacher stands mainly in one light. The associations with him are all upon the best side. He is, in the scholar's eyes, the authorized expositor of the truth. I think, as a matter of fact, the average teacher carries prestige in the child's eyes greatly above the average parent, and by so much stands at advantage as regards the work of soul-culture.

Over a pastor the teacher certainly possesses advantage in respect of this work. For the most which a minister can do, whether in capacity of preacher or pastor, is to lay his lump of leaven in the midst of three measures of meal. He can put forth truth into the mass, but lacks that nearness of access to his hearers which would enable him to thoroughly knead in the leavening word. A little something in that line he may accomplish with a few. But in this respect, also, he is compelled to distribute himself too widely through too great a mass to thoroughly do that which needs to be done, and which the teacher in his close contact can effect. In respect of this very important kneading in process, the Sunday-school teacher has an advantage which is almost incalculable, and which brings him under weighty responsibility.—*National S. S. Teacher.*

### How to Get the Attention.

The following interesting "Institute Conversation" on this topic of ever recurring importance we find in the *Journal* for July:—

*Mr. A.* We can do nothing with a class unless we have the attention.

*Mr. B.* The attention, too, of every pupil.

*Mr. A.* All the time. How can we secure this?

*Miss C.* By being awake ourselves.

*Miss E.* By being ourselves absorbingly interested in the scholars and in the lesson.

*Mr. D.* By having something new to tell.

*Mr. F.* In an emergency I would rise and stand while teaching.

*Mr. A.* I should like a blackboard, or at least a slate, on which to record some outline or initial letters to excite curiosity.

*Miss G.* The class should see that the teacher fully understands his lesson, and is independent of book and lesson-paper.

*Mr. H.* His eyes should be free.

*Mr. I.* He should use his will silently, and thus summon himself and command his class.

*Miss E.* The true teacher will address questions and remarks to persons most remote, and to those who are most inattentive.

*Mrs. J.* I use pictures a great deal in getting the attention of little people.

*Mr. K.* They may be used with older classes.

*Miss L.* I keep three or four little stories on hand to illustrate the lesson, but keep them in reserve for use when the interest flags a little. I can sometimes go through the lesson without using more than one of the stories.

*Mr. A.* If I can succeed in getting my scholars to question me I find no difficulty in getting attention.

### Lost in the Bush.

I was travelling with a friend in one of the most romantic parts of South Australia, when I suddenly came upon a grave in the wilderness. The wattle's beautiful yellow blossoms now waved over it, soon to shed their golden shower upon it, when their glory was departed;

the elegant native cherry, the stately gum, and the noble blackwood reared their tall stems around. Whose grave could it be? It was no Indian's grave; it was no grown-up person's, for it was small—a little unpretending heap of earth. Pursuing our way, we soon found that we were nearer the haunts of man than we had supposed; and upon arriving at the next homestead we there learnt the story of the little grave.

Years and years ago, when first the settlers came to this colony, some pitched their homes in one place and some in another. A small space was quickly cleared round the habitation, and the surrounding forests soon echoed with the work of the axe and the various implements employed to clear the scrub. Nevertheless, far as the eye could reach were dense masses of foliage; and once immersed in the thickness of the forest, it was often impossible to know the direction in which the homestead lay. No one who has not been in Australian scrub or bush can comprehend what it really is, or the difficulties inexperienced people find in guiding themselves safely through it.

It appears that at the farm in question there was a little girl that minded the cows. Her work was to take them out in the morning and leave them to feed, whilst she returned to assist in dairy and house occupations. Towards evening she always sallied forth to find her four-footed friends, which she did without any difficulty, and no one doubted her ability in discharging the office. Some considerable time passed on; the day as it rose brought with it its appointed work, and each evening witnessed the return of the child with the kine. But one day she went out never to return. As usual, she had sallied forth to her duty, and it was not till the usual hour of her return had passed that any anxiety was felt about the little girl. But as the sun got low in the heavens, and no signs of the lost one appeared, every one on the place went in various directions to trace the wanderer. Finding, however, that their labour was unsuccessful, all the surrounding settlers were summoned, and with their usual heartiness joined in the pursuit for days. The master of the girl was untiring in his exertions, and, as he believed, left no place unexplored.

The wild Australian 'Coë!' resounded through the forests, but was answered only by the echoes; and after searching till they became utterly hopeless, the pursuit was given up, and the child never appeared.

Two years came and went, and though parties were continually passing to and fro, not a trace had ever been discovered of the poor little fugitive. One day the girl's master had been out hunting for cattle, not very far from the house but amidst the scrub. All at once his attention was arrested by a little erection of branches and bark. It somewhat resembled a native's whirly, but was evidently not their work; and his curiosity being aroused, he dismounted from his horse to examine the structure. It appeared to have been erected some time, and was falling to pieces; but he pushed his way under the boughs, and on entering there lay all that was left of the little girl who had never been found. Her frock and her little hat and shoes told the tale to whom the remains belonged. By her side lay a little hymn-book, somewhat damaged with exposure, but in fair preservation. As the gentleman stood gazing on the scene, he involuntarily opened the book. In it was written her name; but underneath that writing were some letters pricked with a pin by the departed. On hastening to decipher them, the following touching message was to be traced:

"Dear father, love God, follow me, and don't drink any more."

The hymn-book and its message were at once conveyed to the hands of the sorrowing father. It was supposed that the child had gone as usual for the cattle and had wandered out of her usual tracks, and that then, thinking she had lost herself, she became utterly confused and unable to retrace her steps, though in reality she was but a comparatively short distance from her own home. How it was that she heard no one, and was never found by any of the searchers, must for ever remain a mystery; but finding it useless to wander longer, she had built herself a slight shelter, and there had perished, unable to support life for any time. She must have been a brave little creature, and her story deserves a passing tear. She appears to have met death peacefully, and in her



last moments to have thought of her father. What do you think it was that kept her so calm? Was it not her trust in God? She was lost in the bush; but she had not lost the straight and narrow way which leadeth unto life.

### Prayer and Labour.

The wise Hillel had a disciple named Maimon, in whose natural gifts he greatly delighted. But soon he perceived that Maimon trusted too much in his own wisdom, and wholly discarded the aid of prayer.

The youth said in his heart: "Why should we pray? does the Almighty need our words, in order to aid and bless us? Then is he human. Can man's sighs and petitions change the counsels of the Eternal? Will not the All-merciful of Himself bestow what is good and needful?" Such were the young man's thoughts.

But Hillel was grieved in his soul that Maimon considered himself wiser than the Divine word, and he determined to reprove him.

One day, when Maimon went to Hillel, he found him sitting in his garden, leaning his head upon his hand; and he said, "Master, where are thy thoughts?"

Then Hillel raised his head, and answered in these words, "I have a friend who lives upon the produce of his lands, which, until now, he has cultivated with care, and has been richly rewarded for his pains. But now he has thrown aside plough and mattock, and no more cultivates his field. Thus he will soon come to poverty and lack the necessaries of life."

"Has a spirit of ill-humor seized him, or has he become a fool?" asked the youth.

"Neither," answered Hillel. "He is well skilled in all human and sacred wisdom. But he says, 'The Lord is almighty, so that he can easily supply my wants without my bending my head to labor. He is good, so that He will open his kind hand to bless my table. And how can it be contradicted?'"

"How?" said the youth; "is it not tempting the Lord God? Hast thou not told him so, master?"

Then Hillel smiled, and said: "I will

do so now. Thou, my beloved Maimon, art the friend of whom I spake."

"I!" said the youth in amazement.

"Ay," said the old man: "dost thou not tempt the Lord? Is prayer less than labor? and are spiritual gifts less than the fruits of the field? And is He who commands thee to labour for earthly goods another than He who bids thee raise thy heart to heaven to implore heavenly blessing? O my son, be humble, believe and pray!"

So spake Hillel, and Maimon went away to pray, and henceforth his life was a godly one.

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## Intelligence.

The Halifax Institution for the Blind has at last been fully equipped and opened. We take great pleasure in this great and good work, for many reasons, and among the others for the reason that the gentleman who furnished a large endowment towards its expenditure, Wm. Murdoch, Esq., was a member of the Church of Scotland. Under the strict management of the Steward and Matron, Mr. and Mrs. Dilworth, their part of the work will be discharged to the satisfaction of all who wish the Institution well. The Teachers' staff is quite equal to the work, and, when the number of pupils increases, corresponding increase will be made to the number of the teachers. The pupils only number three yet, but, so soon as it is known that the blind can be taught to read and work, we are sure that the friends of those who are afflicted with the loss of sight will make every endeavour to have them sent to this Institution in order to be made partakers of the great blessings of an education. Every Christian man must rejoice in the success of this good work. Its object, in a measure, is to take up the work done by Christ himself while on earth, and cause the blind to see.

### Sir Walter Scott's opinion of our Metrical Version of the Psalms.

The following is from one of the Baronet's unpublished letters:—

"The expression of the old metrical translation, though homely, is plain,

forcible, and intelligible, and very often possesses a rude sort of majesty, which perhaps would be ill exchanged for mere elegance. Their antiquity is also a circumstance striking to the imagination, and possessing a corresponding influence upon the feelings. They are the very words and accents of our early Reformers—sung by them in woe and gratitude, in the fields, in the churches, and on the scaffold. The parting with this very association of ideas is a serious loss to the cause of devotion, and scarce to be incurred without the certainty of corresponding advantages. But if these recollections are valuable to persons of education, they are almost indispensable to the edification of the lower ranks, whose prejudices do not permit them to consider, as the words of the inspired poetry, the versions of living or modern poets, but persist, however absurdly, in identifying the original with the ancient translation. I would not have you suppose that I by any means disapprove of the late very well-chosen paraphrases; but I have an old-fashioned taste in sacred as well as profane poetry. I cannot help preferring even Sternhold and Hopkins to Tate and Brady, and our own metrical version of the Psalms to both, and hope, therefore, they will be touched with a lenient hand; and I have written a long letter that I might satisfy you in what a serious point of view I regard everything connected with our national worship.”

#### Death of the Rev. Richard Logan, of Dundee.

The Rev. Richard Logan, minister of St. Andrew's Church, Dundee, died at Culross on Monday, 17th inst. Mr. Logan was pastor of St. Andrew's Church for upwards of twenty years, having been appointed to the charge on the death of the Rev. Mr. Rankine. He was ordained to the ministry in 1834, and for several years occupied the pulpit of Roxburgh Terrace Relief Church, Edinburgh. He came over to the Established Church in 1842, along with a large portion of the body to which he belonged; and a year or two thereafter received his appointment as minister of St. Andrew's Church. In 1867 he was laid aside from attending to his ministerial duties in consequence of declining

health, and Mr. Hope Brown was appointed assistant and successor, Mr. Logan receiving a retiring allowance. The congregation of St. Andrew's Church have not for the last four years had any personal intercourse with Mr. Logan, whose weak health forced him to lead a most retired life, but by many, and especially by the elder portion of his congregation, the announcement of his death will be received with sincere sorrow. Mr. Logan, besides being a faithful preacher, had about him that which recommended himself to the hearts of his congregation in a high degree. He lived in a manner becoming his religion, and in pastoral visitation he was most regular.

When will “retiring allowances” occupy the thoughts of the people of our Church in these Provinces? Surely they need something of the sort as well as ministers of the Church in Scotland.

#### Death of Dean Mansel.

The Rev. Henry Longueville Mansel, Dean of St. Paul's, expired at ten o'clock on Sunday night, at Cosgrove Hall, near Northampton. The cause of death was the bursting of a blood-vessel in the head. The arrangements for the funeral are not yet made known. The death was not known until after morning service in the Cathedral yesterday. The organist then struck up the “Dead March,” and the great bell was afterwards tolled. The following brief notice of Mr. Mansel is from “Men of the Time”:—The Rev. H. Mansel, B. D., Waynflete Professor of Moral and Metaph. Philos., Oxford, eldest son of the late Rev. H. L. Mansel, rector of Cosgrove, Northamptonshire, was born at Cosgrove on the 6th of October 1820; educated at Merchant Taylors' School; was elected scholar of St. John's College, Oxford, in 1839, and Fellow in 1842; graduated B. A. in Easter Term, 1843, first-class in classics and mathematics, ordained deacon in 1844, and priest in 1845, by the Bishop (Bagot) of Oxford. Mr. Mansel was appointed reader in moral and metaphysical philosophy at Magdalen College in 1855, and Waynflete Professor in 1859. He published (in 1849) “Aldrich's Logic, with Notes;” “Prolegomena Logica” (1851); article

"Metaphysics," in 8th edition of the "Encyclopædia Britannica" (1857); "Bampton Lectures," "The limits of Religious Thought" (1858); and some smaller works. He has also edited the late Sir W. Hamilton's works on logic and metaphysical science, in conjunction with Professor Veitch.

### Sudden Death of a Minister.

On the 17th August, says the *Edinburgh Courant*, while the Dunblane Established Church Presbytery were discussing the translation of the Rev. John Barclay to St. George's Church, Glasgow, the Rev. R. J. Johnstone, of Logie, had just moved that the translation should take place when he became suddenly unwell and fell backward in his chair. Medical assistance was procured, but it was found that life was extinct. In consequence of the sad occurrence the Presbytery adjourned till 1st September.

Mr. Johnstone was the son of a Presbyterian minister at Berwick-on-Tweed, and in 1829, at an early age, he was ordained to an important charge in Stanley, where a large church was built expressly for him. In 1832, he was translated to Auchtermuchty, where his ministry was so successful that a large aisle had to be added to the church to accommodate the rapidly increasing congregation. After the Secession of 1843, he had the offer of many churches in various parts of the country and ultimately selected the parish of Logie, to which charge he was inducted in 1844, and where he laboured till his death last Thursday. Mr. Johnstone was an excellent type of the best class of Scotch clergymen. Consecrating to the work of his sacred office his whole energies and the high talents with which he was endowed, he was always exceedingly popular amongst his parishioners, both as a preacher and as a visitor. His style in the pulpit was clear, earnest, plain, and pointed, indicating at once a vigorous and accomplished mind, a heart deeply imbued with the true spirit of Christianity, and careful preparation. A thorough gentleman both in feelings and manners, he was tender, sensitive, and sympathetic as a woman. An acute observer, he had a profound and clear insight into human nature; and always

devoted, as he was, to the work of parochial visitation—indeed this was one of his most distinguishing characteristics—he was thoroughly fitted to administer the consolations and encouragements of religion to the sick and dying, at whose bedside he was always welcome. Those who had the good fortune to know him as a friend will mourn the loss of one whose excellent judgment, practical good sense, and sympathy were always freely at command; and though this is scarcely the place to speak of his domestic life, yet the writer of this brief tribute of respect to the memory of a valued friend cannot refrain from saying that a happier or more united and affectionate family he has never known. By this sad event surviving relations have sustained an irreparable bereavement; a large circle of friends have lost a friend indeed; and an attached flock and the Church of Scotland a zealous, an able, and a devoted minister. Mr. Johnstone was sixty-eight years of age at the time of his death.

### Protestant Union in India.

You published particulars a couple of years or so ago of a project that had been set on foot at Simla, for a chapel common to all Protestants, and on the basis of Protestant union. It was begun by Dr. Murray Mitchell, Principal of the Free Church College, Calcutta, and the first choice of minister fell upon a Presbyterian, but the idea, it is said, is to select the minister, without reference to creed, from all Protestant denominations. I refer to the subject, because I have just been informed that the Church has met with very general approval at Simla, and that Protestants of different denominations have proved that they can meet together for worship, and forget for a time their distinctive creeds. It is a bold experiment, certainly, and if it succeeds in India it will do what all human eloquence would have failed to make it do in England. There is something in its favour in the fact that Protestant missionaries of different denominations have union meetings weekly or monthly as the case may be for the interchange of ideas on the broad subjects with which they are identified.—*Times' Calcutta Correspondent.*

### Sin trampleth on Christ.

When Pompey could not keep his soldiers in the camp by persuasion, he cast himself along the narrow passage that led out of it, and then bid them, "Go if you will, but you will first trample upon your General," and this overcame them. So it is that every sin makes God's head ache, as the rabbins were wont to tell their scholars, to scare them; nay more, we cannot go to commit sin, but we must trample upon the precious blood of Christ Jesus; for our sins crucify him rather than Pilate, crown him with thorns rather than the soldiers.—*Staughton.*

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## Notes of the Month.

IRELAND is still a subject of great concern to the wisest and most experienced of British statesmen. Society there is most unsettled, and the more rabid revolutionists have lately been thirsting for royal blood, as well as planning for the destruction of our monarchical government. Early in August, with the object of conciliating and awakening a loyal spirit among the Irish, a party of the Royal family, consisting of the Prince of Wales, Prince Arthur, Princess Louise and the Marquis of Lorne, visited Dublin. The occasion was hailed by Fenian sympathisers as a good opportunity for craving the liberation of Fenian prisoners. With this object, a meeting was called—speeches were made, and, by representation to the proper authorities, the request was made that certain of their prisoners should be liberated.—This was refused. When the Royal party arrived in Dublin, the consequence of their refusal was soon seen in the reception which was given to them. The Vice Regal Lodge, in which the party was stopping, had the windows smashed, and the building in other respects badly damaged. The mob became furious. No one dared to show loyal feelings. Every window in private as well as public houses showing flags of loyalty to the Queen were smashed. There was great apprehension for the safety of the Royal party, but we are happy to have to state that no injuries were received, and that they were permitted to leave the city with nothing worse than the bitter re-

collection of the unwelcome reception which they received from the people.

SCOTLAND has been celebrating the Centenary of Sir Walter Scott. He was a great man, and his country did his memory great honour on the 9th of August. Though born on the 15th of August, that was the day celebrated by the citizens of Glasgow and Edinburgh as his Centenary. The celebration in both cities was a great success, and may be taken as an indication of the pride in which the memory of Sir Walter Scott is held by Scotchmen. Scotch airs were chimed by Church bells, and salutes were fired at daylight, noon and sunset. He was creditably remembered. In Edinburgh there was a public procession accompanied by bands dressed to represent characters in his novels, and a banquet in the Corn Exchange, which was numerously attended. There was also a banquet in Glasgow, at which the Duke of Argyll presided. From all quarters out of Scotland we have heard of his centennial being celebrated on the 15th of August with great enthusiasm. In New York, the corner stone of a monument to him was laid in the presence of an immense assembly. There were present all the Scottish Societies, with delegates from Boston, Albany, Philadelphia, Pittsburgh and Scranton. The streets and avenues of the city, as well as British steamers in the harbour, were decorated with flags. The memory of Sir Walter Scott is certainly worthy of all the honour which has been added to it on his centennial. It is truly said of him that "he has woven the rude traditions of his native land into tales of exquisite and everlasting interest to the civilized world." As long as they are read, he will never be forgotten in or out of Scotland.

ENGLAND has been startled with a few cases of cholera. We are not surprised that she should be, and that precautionary measures have been taken with reference to it in many seaport towns both in Europe and America. It has already travelled with rapid strides. It is only a few weeks since our attention was first called to it in Russia. Now it is reported that cases have occurred in Germany, Holland, France, England, and New York. It is said that the present year is remarkable for the number

of its calamities—its famines, pestilences, revolutions and wars. A prayer should go up from every corner of our Empire, that we, as a nation, may continue to have peace and prosperity.—Parliament has been prorogued after a long, weary-some, and, in many respects, unsatisfactory session. With the exception of the Army Bill, it has been almost barren of any important results. Much time was taken up with the Ballot Bill, but the result of the labours of the House of Commons was, to a certain extent, nullified by the action of the House of Lords. From the Queen's speech we learn that the relations of Great Britain with all foreign powers are of a friendly character—that there is reason to hope for peace in the East in consequence of the Treaty of 1856 having been revised by the Conference recently held in London—that the Treaty of Washington has been regarded as a satisfactory settlement of international questions at issue between Britain and America. With the Queen personally, from the London papers we learn that there is considerable dissatisfaction felt. She has been too retired of late years. It may appear to us on this side of the Atlantic a matter of little moment whether the Queen will be absent or present on State ceremonial occasions. The *Pall Mall Gazette*, however, states that her retirement is actually becoming a public calamity.

R. J. C.

*St. John, Sept. 1, 1871.*

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Collection at Synod's Missionary meeting, St. John, N. B. ....	\$78 06
Collection at Barney's River by Kirk and U. P. Church Members ....	18 26
Collection at St. Andrew's Church, St. John, N. B. ....	\$39 25
Collection at Missionary meeting in do. do. ....	17 16
Collection by St. Andrew's and St. David's Sunday School Scholars. ....	4 72
	\$61 13
Less premium on check . . . . .	13 61 00
Collection at Roger's Hill . . . . .	26 59
"    at St. Andrew's Ch., Halifax, at ordination of Rev. H. A. Robertson. ....	47 38
	<u>\$231 29</u>

Contribution from Mount Dalhousie, per James Hislop, to purchase clothing for the natives of Santo. .... \$ 6 25

JAMES J. BREMNER, Treas.

*Halifax, N. S., 5th Sept. 1871.*

Collected for Missionary Box for Mr. Robertson, in St. Andrew's Church, New Glasgow:	
By Miss Muggie McDonald and Miss Catharine Fraser, in money. ....	\$22 42
Do. Do. in goods . . . . .	3 00
By Miss Jessie McKay and Mrs. James H. Fraser, in money. ....	20 20
Do. Do. in goods . . . . .	1 25
By Miss Jane Grant, in money . . . . .	5 85
By Miss Cath. McDonald, in Fraser's Mountain Settlement . . . . .	13 60
Total hitherto collected. ....	<u>\$66 32</u>

#### HOME MISSION FUND.

Collection at St. Andrew's Church, St. John, N. B. ....	\$78 06
Collection at St. Matthew's Church, Halifax, N. S. ....	60 91
	<u>\$137 97</u>

ALEX. JARDINE, Treas.

*St. John, N. B., 31st August, 1871.*

YOUNG MEN'S BURSARY FUND, in account with J. HISLOP, Treas.

Can. Cy.

By cash from Rodk. McKenzie, Esq. late Treasurer . . . . .	\$356 87
Salt-springs Congregation. . . . .	20 25
Truro do . . . . .	5 00
Belfast, P. E. I . . . . .	11 75
	<u>\$393 87</u>
N. S. Cy . . . . .	\$383 37
Rev. F. R. McDonald, Newcastle, N. B. . . . .	100 00
Rev. Peter Keay, St. Andrew's, N. B. . . . .	11 00
Rev. J. Murray, Dalhousie, N. B. . . . .	9 00
St. Andrew's, Halifax. . . . .	28 00
St. Andrew's, Pictou. . . . .	20 71

PICTOU PRESBYTERY HOME MISSION, in account with J. HISLOP, Treas.

Can. Cy.

By cash from R. McKenzie. . . . .	\$106 58
Late Treasurer. . . . .	60 00
	<u>\$166 58</u>

#### PRESBYTERY CLERK'S FEES.

Received the usual fee from the Kirk Sessions of Wallace and Pugwash, River John, Roger's Hill and Cape John, Pictou, Salt Springs, West Branch and East River, McLennan's Mountain, and Albion Mines.

W. McM.

#### CASH RECEIVED FOR "RECORD."

*Halifax:*—Sir Wm. Young, J. U. Ross, G. Strachan, and Miss McQueen, 62½ cts each.

W. G. PENDER, Sec'y.

*Employment Office,  
Halifax, Sept. 6th, 1871.*