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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XIX.

FEBRUARY, 1873.

No. 2.

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

### Articles Contributed.

#### Examples of the Spirit of Union.

It is said, sometimes, that there is not that spirit of union between the Old Kirk in the Dominion and those churches that specially represent Scotch Dissent, that ought to exist previous to an outward Union. It may be so; very probably is so; because, so long as the churches are separate, the spirit of loyalty and honor keeps a man true to his own; and if he be of a keen and earnest disposition, that spirit appears to others sectarian and aggressive. If we were united, that same spirit would be commended as right and proper by those who now condemn it most vigorously.

Wherever the outward provocatives to jealousy and bitterness that a state of disunion keeps up are removed, even for a little, the real, the deep underlying love and unity between the various Presbyterian Churches comes out. Two instances of that were seen in far distant Provinces of the Dominion, last autumn, by the writer; one in the little Province of Manitoba, and the other in British Columbia.

Before the recent organization of Manitoba as a Province, it was part of the Hudson Bay Company's Territory, and known as Assiniboia. Though

originally settled by Lord Selkirk with Scotch Presbyterians, no minister having been sent out to them, they were obliged to accept the services of Episcopalian Missionaries. Thus, when the census was taken in 1849, the whole population was returned as consisting of 539 Episcopalian and 513 Roman Catholic families. At last, in reply to numerous and repeated entreaties, the Canada Presbyterian Church sent a minister, the Rev. Mr. Black, to Red River, and in 1856, the census, according to denominations, stood thus:—

R. Cath.	...534 families,	with three churches.
Episcopal.	...488	" " four churches.
Presbyterian	60	" " two churches.

Since that year, the Canada Presbyterian Church has taken a lively interest in the North-West. It established a Mission among the Cree Indians at Prince Albert, on the Saskatchewan River; and as, since the formation of Manitoba as a Province, the Presbyterian population was increased more than any other section of the population, it has sent several missionaries who are labouring among the new settlers, each missionary having three, four, five, or six stations, as in the early days of Nova Scotia evangelization. A year or two ago, our church in Ontario and Quebec felt that it, too, should enter on this field. Opening negotiations with the

Canada Presbyterian Church, they were met in the most friendly spirit, and invited to co-operate with them in an advanced School or College they were starting on Red River, or, in taking up stations in different parts of the Province. They agreed to try and do both; and last year they sent the Rev. Mr. Hart to act with Profes-or Bryce in the College work, and on Sundays to preach either in Winnipeg, the capital, or at a very promising new station six miles up the Assiniboine River, called Silver Heights. Mr. Hart is now at work, and the point to be noted is, that, so impressed is every one in the new Province with the necessity of union, that they would rather cut their connection with the churches in the Old Provinces than consent to a policy of disunion. And Manitoba is only a corner of the North-West. We have now to decide whether we shall close up our ranks here, and go forward with undivided strength to the great work that shall soon be thrown on us as a people and church in that great land, or whether we shall continue our suicidal contests here, and let others go in and take possession of the North-West. The spectacle now in Manitoba is one of union. Is the order for disunion to go forth from us?

At the extreme West of the Dominion is the same necessity for union, and the state of the case at present illustrates the readiness of the people to sink old feuds, and also the generosity of the sister church. The cause of Presbyterianism on Vancouver's Island was nearly wrecked a few years ago by strife in Victoria, the capital, between the two churches. The evil effects of those days have not passed away yet. At present there are only two Presbyterian Ministers in the Province,—the Rev. Mr. McGregor in Victoria, and a minister of the Canada Presbyterian Church on the Mainland, at New Westminster. But, at the flourishing mining town of Nanaimo, on Vancouver's Island, is a beautiful church, formerly filled by a minister of the Canada Presbyterian Church, and now vacant. The people have applied to Mr. McGregor to get them a minister of the Kirk, either through the Colonial Committee or from Canada; and their minister at New Westminster heartily encourages them in this, instead of rais-

ing any objection. Nanaimo is an important centre, and likely to be a self-sustaining congregation before Victoria.

These facts speaks volumes. Were Presbyterians in the older Provinces united, with what power could they act in doing Christ's work all over that vast extent of country that is only being opened up now, and that will soon be the home of millions from all parts of the world. G.

#### Widows' and Orphans' Fund.

It may be seen, from lists published in last *Record*, and especially from the liberal subscriptions of members of the church in Halifax, that serious efforts are being at last made to establish a fund of this nature among us. A few collections were made a good many years ago for this purpose, but the difficulties by which we were, from other causes, beset, produced discouragement, and the scheme was allowed to fall in abeyance. Recent events have forced it strongly upon our attention, and there is now a fair prospect of its being established. It will be seen that large sums have been subscribed in Halifax, and we understand that five or six hundred dollars have already been promised by members of St. Andrew's Church, Pictou. It is hoped that when our congregations in New Glasgow, Albion Mines, Stellarton and other places, have been visited, the Presbytery of Pictou will easily make up its quota of two thousand dollars.

Surely New Brunswick may be relied on for two, and P. E. Island for one, thousand dollars. Wealthy members of the church who are blessed with abundance are respectfully solicited to give a helping hand to this scheme, and thus place their own church in a position as favorable as that held by other denominations.

All churches have felt the indispensable necessity of Widows' and Orphans' Funds, and, so far as known to us, all churches have them. The Episcopal churches in British North America have flourishing Widows' and Orphans' Funds, as also all the Presbyterians *except* our own church.

The present proposal is to establish a connexion with the ably-managed

and prosperous fund of our own branch of the church in Ontario and Quebec. This has been recommended, and the terms upon which this can be done have been made known; viz., the initial payment of eight thousand dollars. Each minister will then have to pay between twelve and eighteen dollars annually, and each congregation make an annual collection up to a certain amount. Clergymen's widows, under this fund, will receive sums varying from \$150 to \$300, according to a grade, and orphans, similarly certain sums up to twenty-one years of age. It is very desirable, however, that, before arrangements have been finally made with the Ontario and Quebec church, a committee of men of business be appointed to deliberate whether it could not be more advantageous now to invest and manage the above sum here, and establish a fund of our own. Our sister church, with about 120 charges, has between thirty and forty widows upon its fund—nearly equal to a third of their congregations. It is an old church, and has a considerable number of aged ministers, some of whom are retired, and some in other countries. Our church, again, has an uncommon proportion of young men upon her Synod roll. It is highly improbable that for many years there would be any considerable outlay.

In the minutes of our church in Ontario and Quebec, for 1871, we read that during that year there were no less than thirty defaulting congregations, who had made no collections for the fund: that is, a fourth of the whole number. Now we do not believe that among us, where we have so many old and long-established congregations, the proportion would be so great. Indeed we do not think that any one of our congregations supplied with a minister would fail in this respect. If we join them, we must take with their advantages, also their encumbrances. It would not surprise us if our eight thousand, if invested here, and increased by a year's collection, at the end of the first year would be increased by two thousand dollars, and it is hardly conceivable that the rate of accumulation would not be greatly in excess of that of the fund in the upper provinces. To be burdened as they are, we would require to have *ten* widows, and to give them as they

give, an average of \$200 a year; while it is not at all unlikely that we may not have even one. It does appear that the scheme, in its present form, is not the best that could be conceived. At the same time, all we wish to show is that there is abundant matter for further deliberation, and we have *business-men*, as able as they have shown themselves, willing to arrive at sound conclusions on this subject, and give their church the benefit of their advice. I believe that the result will show that, owing to our peculiar condition as a church, with only one aged clergyman, we can have not only a widows' fund, but, at the smallest outlay, the richest and most munificent in the Dominion.

Everything depends, however, upon a proper and early commencement. Nor can we think for a moment that this appeal will be in vain. The benefit is sought for a class who have ever appealed strongly to the sympathies of mankind—a class whom the Almighty has taken under His special protection, and whose case He makes His own—*namely*, whose visitation and defence He makes an equivalent of true, in contrast with a *barren and worldly hypocrisy, religion*. But these widows and these orphans, fellow-christians, are the widows and orphans of those who watched over and comforted the sick, the poor, the destitute, the afflicted and helpless, all their lives, and whose stipends were measured out to meet daily need, and no more, and upon whom you imposed a certain scale of living, and whom you would have reproached with covetousness had they not come up to it; for your own respectability would have been compromised. They have no *legal* claim, and their bond is not written upon the parchment of the attorney; but they have an equitable claim in Divine law, and their bond is registered in the court of heaven, which, in due time, exacts the utmost farthing. This fund is only a prudent and cheap expenditure of efforts; for, if a minister dies and leaves his family destitute, a congregation will be forced, from the necessities of their position, to do what they could have been doing more cheaply and more efficiently many years before, by a widows' and orphans fund; such a fund being only a wise and prudent concentration of scat-

tered, individual and occasional attempts over the church here and there. It is the principle of fire insurance applied to a more needful class of cases of suffering, and to a class having special and peculiar claims. Unless congregations have made up their minds to leave ministers' widows' to starve, then it is better for them to begin now to do what they will have to do afterwards, and disadvantageously, while they can do it now with ease, never feeling it, and do it in an immensely improved and efficient form. We have heard of one or two hypocritical misers who have said: "Let them trust in God, and He will take care of them." Yes! so He will. There is no danger of them. He will protect and provide for them; but meanwhile, what will become of you? He will not lose sight of you, either. The question for you is: can you afford to neglect your duty and your just debts? Your *duties* in this life are the school in which you are made meet for heaven, where those you have benefited will welcome and bless you. Moreover, how does God provide for them and others? He does not send the ravens, or rain down food from the clouds, as in the olden time; but he sends human beings, and teaches men to go to the ant and be wise, and establish widows' funds, and do things well by doing them in good time and measure. Such persons want to impose upon others by getting them to pay their debts for them; but of you, members of our church, we are persuaded better things, though we thus speak. Much might be said on this subject, which presents many attractions to the christian heart. The Church of Scotland established the first Widows' and Orphans' Fund, and we are confident that this last attempt of ours to follow her example shall be a success,—both as regards the establishment of a fund, and the high character and profitableness of it when established. A. P.

### Obituary.

THE LATE REN. D. M'CURDY.

It is our painful duty this month to record the death of the Rev. Daniel McCurdy, who for many years was a member of the Synod and a minister of the Church. His life, interesting in the ex-

treme, as exhibiting patient labour and quiet self-denial, we can only give in the barest possible outline. His absence will be felt in the meetings alike of the Presbytery of Halifax, of which, for two years, he was clerk, and in the meetings of the Synod, in whose deliberations he was intently interested.

He was born of humble and respectable parentage in Onslow, N. S., Jan. 18, 1806. After his common school instruction was completed, he studied under Dr. McCulloch for the ministry of the Presbyterian Church of Nova Scotia. After passing the ordinary trials, he was licensed to preach in August, 1830, and two years thereafter he was settled in his first charge at Murray Harbour, P. E. I. In this charge he laboured for four years, and, during this period, he was married to Miss Sarah Archibald of Truro, whom he survived by the short space of three years.

At the end of four years, in 1836, he was released from his charge in order to labour as a missionary in new and destitute localities in Nova Scotia and New Brunswick. He was faithful and zealous in the discharge of his laborious duties in this capacity. Many an amusing and instructive anecdote he told of his "pioneering" days; and comfortably fed and housed ministers of to-day have little idea of the tedious journeys and great privations undergone by him, who underwent them without a murmur, for the glory of God and the good of the Church.

His next settled charge,—if such can be called anything but a mission-field,—was Keswick Ridge, Harvey, Caverhill, Nashwaak and Stanley, N.B. Here the best ten years of his life were spent. These were years of "labours more abundant" and "perils" without number. Here he learned, not for the first time, what it was to travel over bad roads, and often to travel without roads at all, and, like the apostle he "way chargeable to no man," for he laboured upon his farm, and thereby provided largely for his own support and that of his family, and, to use his own facetious remark, he was not "ignorant of tent-making." The people were poor and unable to provide for his comfort, and it must be remembered that in those days there were no Home Mission Boards, and no Home Mission Funds, and so the weak and

poor were allowed to suffer, and those who ministered to their necessities were allowed to suffer with their flocks.

In his young days he was robust in bodily health, but fatigue and exposure to the heats of summer, the rains of spring and autumn, and the frosts and snows of winter, soon began to tell upon his constitution; so that, partly from a desire to recruit his health, and partly by the urgent call for ministerial labour in destitute parts of Canada West, he was induced to remove thither in November of 1849. He was settled on Amherst Island, near Kingston, but, in the course of three years, by the sufferings of his family from fever and ague, he was compelled to return to Nova Scotia. On his return from Canada, he sought and obtained admission to the status of a minister of the Church of Scotland, in which connection he spent the remainder of his life. He laboured for several years under the auspices of the Presbytery of Pictou,—again in his favorite capacity of missionary within the bounds, and was finally settled over the charge of Wallace River, Folly Mountain and Acadia Mines. He was admitted to the Church of Scotland in June of 1860, and, during the whole of the remainder of his life, he has often said that he experienced nothing but happiness in the step he took. He laboured in his scattered charge of Wallace River, &c., until his health completely gave way, when, after burying his son (an elder in his Wallace Church) and daughter, in the church-yard where his own dust now reposes, he gave up his charge and went to Truro to reside. He tried all the means possible to recover strength; but the days of his ministry were accomplished, and his warfare was over.

However, he thought that he might be able to engage in the less laborious occupation of ordinary business; but his strength was too far gone even for this, and he grew weaker and weaker. At this period he lost his much-loved and deeply regretted wife, whose remains he placed in the family burying-lot in the church-yard at Wallace. She died on the 19th March, 1870, and he followed her after a short illness of a more than usually serious nature, on the 9th of January, 1873, manifesting exemplary patience and strong faith in God, whose servant he was.

The high estimate in which he was held by the Church we see from the fact that he was elected to the chair of the Moderator in the Synod of the Church of Scotland. He was also appointed Clerk of the Presbytery of Halifax, and he acted in the capacity of an Elder in St. Andrew's Church, with which congregation he associated himself. Accordingly on the Sunday after his death, the Rev. John Campbell preached a funeral sermon, in which appropriate allusion was made to many of the foregoing incidents of his more than ordinarily eventful life, taking for his text, "Behold, your house is left unto you desolate." Matthew XVIII., 38. He leaves an only daughter, an only surviving child to mourn his loss. C.

#### THE LATE MR. GILBERT GORDON OF SCOTCH HILL.

The obituary of 1872 was thus commented upon by the Minister of St. Andrew's Church, Pictou, on the afternoon of the first Sabbath of the new year:—

There have been eighteen deaths in this congregation through the last year, and most of these, persons above the prime of life! Four infants departed; four persons above seventy left, and, what was a striking peculiarity about two of them, their removal was without forewarning; as in a moment the messenger came, and they had to obey the summons, teaching us that we may not boast of one single hour. Parents have to lament the youth cut down at the most promising age, and brothers the removal of brothers; but when they can record, "not lost but gone before," then they can dry their eyes and cherish the hope of meeting again where there shall be no parting.

But the most sad demise for our congregation we have to record, is that of an Elder from Scotch Hill, for whose recovery we had been praying for a Sabbath or two past, but whom the Lord was designing for a better world, for last Monday morning he passed from time to eternity! We can hardly as yet realize his loss, but Scotch Hill and our Highlanders, town and country, will long miss him, for he was most watchful for their spiritual interests, and concerned about their religious provision. When you

saw him in his place in this church (and it is only four Sabbaths since he was absent), you saw one that attended as a religious duty, made conscience of hearing, and guided himself by the word spoken, for he was not only a good man in the sense of his being good-hearted and kind—that you know he was,—but *good in the sense of loving God*, and that is the highest goodness, and from that proceeded his readiness to communicate, whether counsel to the erring, or comfort to the sick, or warning to the Church. For, in his capacity of Elder, he was outspoken and ready for every good work. How many quarrels did he settle, and Sabbath profanations and scandals to morality suppress, by his prompt interference, so that, though not a magistrate, he was a terror to evil-doers, but a praise and protection to them that do well! I yet remember, in Pictou Island, this very last fall, how zealously he laboured for the promotion of true piety among his countrymen there; and some of the sick can testify how he used to visit, pray with, and comfort them! In fact, he was a good man in the Scripture sense of the term, *possessed of love to God and delight in his law*, so that he rejoiced in the spread of true religion, and laboured to promote it, and grieved when he heard of iniquity tripping, and laboured for its suppression, which are the decided marks of a good man; and then he was generously disposed, giving of his substance to the needy, and taking pleasure in relieving their wants, so that when the eye saw him, it blessed him, and when the ear heard him it rejoiced, for he made the widow's heart sing for joy. Add to this, that he was kindly and genuine—no varnish and no hypocrisy, but then he was a whole-souled man. As you saw him so he was, not one thing one day, and another another, but always the same, glad when it was said in his hearing, "This is the day of the Lord, go forth to worship him," delighting, like Simeon, in the sanctuary, and rejoicing, like him, to hear of Jesus the King and Consoler. In the relations of life, he was most estimable and constant as a friend; also as a Kirkman, he was true to the interests of his church, whose doctrine and government he loved, and he was altogether averse to those novelties in worship and preaching which have, in

some places, brought reproach upon her, and alienated the hearts of her children. In the more private walks, we attempt not here any delineation, for those most nearly connected must miss him; but we may well remember to-day in prayer her who, in his removal, lose both Partner and Counsellor, and those who will have no longer his living example to guide them, but have to recollect his prayers and life, and a godly parent's prayers are a most valuable legacy to bequeath.

"My boast is not that I deduce my birth  
From loins enthroned and rulers of the earth,  
But higher far my proud pretensions rise,  
The son of parents passed into the skies."

O, let the children of such a parent see that they imitate his good example, and let a settlement that has long enjoyed a good Elder's light and labours, maintain and promote piety; and let a congregation that has been privileged with a spiritual labourer's presence, prayers and example, walk worthy of such privilege and grace. It is not only to me personally a loss, as of a kind and constant friend, but as of so much influence and weight to my ministry, for a good man's prayers are a powerful weapon to the pulling down of strongholds and to the conversion of souls; a good man's presence and attendance are a sign that God has not left us, but that His Spirit is still in our members, and that His blessing will not be withheld. Such an one found in Ordinances is a proof that the preaching and hearing of God's word are not in vain. Then the deceased was valued by other religious bodies, for they saw in him zeal for the interests of Christ's Kingdom above those of party; hence they *clung* to him; and that, too, was a sign of his broad Christianity, loving and being loved by good men of various branches of the visible Church. But enough; we aim at no eulogy, but thought it meet to bear testimony to one who was connected with the Scotch Church before I came to the country,—a Communicant and Elder now for about 25 years,—a good man, and a help in council, as well as most zealous in the discharge of the spiritual duties of his office.

His death, though by us unexpected, is to him gain—nay, "precious in the sight of God is the death of His saints." Instead of being viewed as a

mischance or evil, it is in love, the fulfilment of their Lord's intercession (John xvii. 24), and a transporting them from the trials and sorrows of this changeful scene to the joys and happiness of a higher and better. Hence we should rather rejoice for his sake. Write, "Blessed are the dead which die in the Lord;" at the same time our fervent prayer is that his mantle may fall upon worthy successors, and that, as this church has been favoured with the presence of the good, so may it never be without those that love God and are righteous, for these are the pillars that support it and the lightning-rods that avert calamity. "Help, Lord, because the gospel faileth, because the faithful decay among the sons of men." A.W.H.

### The Right view of Missions.

For 44 years the Rev. P. J. Gullick has been labouring as a Missionary on the Sandwich Islands. Having now reached his 76th year, he has laboured long and with marked success in the Mission field, and has children in various parts of the world, engaged in the same work. This aged Patriarch has lately given utterance to the following noble sentiments, which every Christian parent in the Lower Provinces should ponder over:—"The nearer I get to eternity," he says, "the more grand and momentous does the cause of missions appear. To be a co-worker with Christ in the salvation of men is a privilege to which angels might aspire. In comparison with this, how insignificant the pursuit of earthly pleasure, riches and honours. To preach the gospel to the most benighted, whether Papists, Pagans or Mohammedans, seems to me to be the highest post of honour." These are the words of one who has long borne the burden and heat of the day on a heathen island, and is now nearing the border-land. Eminently successful in the work which he loves, and having ripe experience in the mission enterprise, these sentiments are worthy of the careful and prayerful consideration of all. And if every christian would view this subject in the light of eternity, then parents would delight to train up their children for the service of Christ in the dark corners of the earth, and young

men and women, in large numbers, would devote themselves to the work. Barriers hindering the progress of the cause of Christ are now being speedily removed; fields are rapidly becoming white to the harvest; wide doors of usefulness are being opened, and men are required to enter in and occupy. Our young people should be made acquainted with these fields, and with the varied facts that are being chronicled by Missionaries. The Prayer-meeting affords a good medium by which items of intelligence and missionary news could be conveyed to the people. We find the Acts of the Apostles giving us details of the Apostles' mission tours, and why not have our people posted in the missions of modern times? This would serve to impress the young with a true missionary spirit, and beget within many a right view of Missions. Taen might come forth from our congregations men of intense religious fervour, who would go forth to occupy missionary centres in varied parts of the world—men who would rank with a William Burns, or Duncan Matheson, the Scottish Evangelist.

### Eachdraidh Eaglais na H-Alba.

#### A' CHEUD RÉ.—II.

§ 3. B' iad liantean dorcha 'nuair thainig nan Gaidheil do dh' Albainn—dorcha dhoibhsan mar bha iad do 'n t-saoghal uile. Ach fhuair Gaidheil Bhreatainn dachaidh; agus cha d'thainig iad gu aite farsuing anns am bhith eadh cothrom aig mòr-shluagh bhì gluasad. Bha dachaidh aig fiansenuich taobh math America airson iomadh ceud-bhliana ach cha mhòr a rinn iad dheth; or bha eus àit aca airson bhì gluasad. Ach cha-n ann mar seo bha eus nan Gaidheil. An àite fhuair iadsan airson comhuidh cha robh e ach beag gu leir an ceann ré. Mar sin b' fheudar dhoibh tighean a thogail agus bhì air a soitheachadh gach teaghlach air fhearamm tèim. An déigh ré mhor eile anns an àite anns an robh teaghlach bhiodh nis treubh. Bha aig gach treubh ceann-fheadhna agus os ceann a h-uile bha 'n arid-mòd agus am Fear-gu-breith. R'e an MOD seo co-chruinneachadh nan daoine foghlumte ag is gaisgeil an rioghachd uile. Bha mòd eile aig gach treubh am



measg féin; agus air seo tha fianuis againne 'sa radh, "Cha-n ann air a h-uile là tha mòd aig an Domhnallach." B'e FEAR-GU-BEITH an duine a bha mar fear-righlaidh do'n ard-mhòd, agus mar ard-cheannard 'sa chogadh do'n rìoghachd uile.

Tha Diodorus Siculus, sgrìobhadair Romhanach, ag innseadh dhuinne gur b'ainmrig dhoibh bhì 'sa chath agus gum bu thoill leibh gu mòr a bhì ann a sìth. Tha Oisein (bàrd Gàidhealach a bha lèo mu trì chlàd bliana and déigh àm an t-Slanuigheir) ag radh gun robh iad a' cogadh an aghaidh Lochlin, agus am measg féin 'sna h-eileannan 's anns na h-Èirín.

§ 4. 'Nuair bha Ard-cheannard ar creidimh a' searmonachadh an t-soisgeul am measg bailtean Ghàlilee, bha sinn-siribh nan Gàidheil a' cleachdadh orduidhean nan Druidhean fo nan dara'ch agus anns na teampullan farsuing aca féin. Mu na cleachdaidhean 's na beachdan a bha aca cha-n aithne dhuinne ach mar a leanas. Rinn iad aoradh do *aon Dia* agus thug iad an *grìan* mar fear-onaid airson an Diadhachd. 'Nuair thogadh iad teampull bha urla ri airde an ear a chum gum biodh aghaidh an Druidh aig an altair ris a' ghrian 'na éiridh. Shaoil iad gum mairidh a' ghrian gu sìorruidh mar Dia féin. 'S ann mar seo rinn Oisein oran do'n ghréin:—

Traighidh agus lionaidh an cuan;  
Caillear shuas an Ré 'san speur;  
Thusa t'-a n a chaoidh fo bheaird,  
An aoibhneas buan do sholuis féin!

Bha iad a creidsinn 'san t-saoghal a ta ri teachd ach bha beachdan gle iongantach aca mu chiùs an anam feadh an t-sìorruidheachd. Theagaisg iad gum biodh an anam beò ann an staid ne-shuidhichte airson uine fhada—a nis gabhail comhnidh 'san duine seo agus an déigh a bhàs-san ann an duine eile, gus fadheòidh, an déigh iomadh atharrachadh air an dòigh seo, dh'éirich an anam gu FLAITHNIS no Innis nam Flaith. Ach tha sinn foghlum o Oisein gun do theagaisg iad gu bhéil anam triath 'sam bith ainmei a dol aig a bhàs gu *talla nan trìath*.

'Nuair bha duine air fhaotainn ann am peacadh mòr bha e air a dhìteadh le nan Druidhean 's am mòd gu bhì air a losgadh mar iobairt do Dia. Chreid

iad gum biodh tabhairteas mar seo taitneach do Dhia; agus bha orduighean eile 'nam measg cho borb ris an ti seo.

Bha cumhachd m'oraig nan Druidhean. B' iad agurt nan sluagh agus cha-n ann aineolach bha iad idir. 'Nuair bha comhstri am measg daoine rachadh iad do 'n Druidh or bha esan foghluinte. Fadheòidh thàinig an cùis gu bhì gun robh e air a dheanamh na breitheamh oiseann a phobull uile. Bha 'n Ard-Druidh oiseann nan Druidhean uile. 'Nuair chaochail esan bha duine eile air a thaghadh 'na àite le Oilthigh nan Druidhean; agus òha an gnothachsa cho cudthromach 'nam measg 's bu tric lèo bhì cogadh air a cheann.

S. L. G.

## Letters to the Editor.

### Widows' and Orphans' Fund.

*The Editor of the Record :*

SIR,—I was at the last two Synods and heard a good deal about the above fund, but was afraid that nothing had come of it, as I saw no mention of action taken in the matter anywhere. In last *Record*, however, I see that the Presbytery of Halifax has already done more than the Synod appointed as its share. Can you inform me what prospects there are of the contemplated \$8,000 being raised? The decision of Synod was that Halifax should raise \$2750, if St. John would \$2000, Pictou Presbytery, \$1500, P. E. Island Presbytery, \$750, and Miramichi and Restigouche \$500 each.

Now I see that Halifax has got \$3200 subscribed, one-half of it paid down, and the whole amount payable by J u 1874. But what I wish to point out is, that unless the other Presbyteries sh w equal fidelity to the Synod's request, the Halifax subscriptions must be returned; for it was made plain at Synod, that it was of no use to start such a fund with a smaller capital sum at the beginning than \$8000.

Ten or fifteen years ago this subject was "talked over" at Synod meetings. But nothing was ever done. A St. John gentleman brought it up at the Synod meeting there in 1871. Our po-

sition as the only Presbyterian Church in the world that made no provision for the widows and orphans of its clergymen, was pointed out. Is the scheme to be carried out now?

I see that the Synod enjoined Committees which might be formed in other Presbyteries, to place themselves in correspondence with J. J. Bremner, Esq., Halifax, Convener of the Central Committee, as to their action and progress. Have they done so?

I write for information. Many of our people take a warm interest in this proposed fund, and would like to know the prospects there are of its succeeding. Enough of time has been wasted in talking about it. Action all along the line is what is now needed.

Yours, &c.,  
A MEMBER OF SYNOD.

*To the Editor of the Monthly Record:*

REV AND DEAR SIR,—I doubt not but that you will readily agree with me in saying, that the thoughts at leaving one's native land for that of adoption are not easily expressed in adequate and appropriate language. Some languages, it is true, are more expressive than others; but far-searching as many of them may be,—even the Gaelic, which some of our Highlanders consider amongst the first, if not the first,—would, I believe, come far short of the mark. There are many ties snapped asunder, much sympathy, great kindness and love unalloyed, all of which came as an inheritance, but which may, nay, very likely will, be greatly changed in a few years. What further tends to make these thoughts so boundless is, the different reception expected from strangers, as from friends at home. After saying farewell to the hills that are screened from view by the blue waves of the ocean, what musings on by-gone days and scenes that will recur no more, along with the land and people for which you are bound, and with whom you will have to associate! Very often the foreign port is reached under the shades of night, when nothing can be gathered from the land to cheer one up, notwithstanding there may be some of the finest trees growing along the sea, shore, even down to the water's edge, and many comfortable, many

cleanly-looking dwellings, which would augur well of the inhabitants, if cleanliness be next to godliness. On nearing the wharf, all the senses that can be brought into use are employed. When the eyes can detect nothing more than the forms of men, the ears are open to every sound, specially the language and accent of the inhabitants. Let the day dawn, and some are surprised to see men actually like themselves, inasmuch as they expected some hideous monsters, if not men with the ears of an ass, or the feathers of a goose, yet such as should have the ears not much, if any, below the crown of the head, and their persons warmly clad with the feathers of the above-mentioned bird. I certainly was none of those that strained the eye looking for such fine specimens of humanity, nor did I look for any of the Darwin species, with their nut-crackers and long tails, but I would not have been wrong classed amongst those that looked for no great kindness. However, I was agreeably disappointed in this, as my intelligent friends referred to were of the kind of beings they expected; for I had not put my foot on land, as you know, before my hand was linked in that of a kind and affectionate gentleman, who conducted me and my better half to a house where the host and hostess manifested no ordinary kindness; and I am now happy to say that that was only a beginning and an example of what has followed. During the two years that I have lived on the East River, Pictou County, the kindness has equalled, if not surpassed, what I ever experienced in my native land from those who were not related unto me. Sometime after I came here, I got the door all but slammed in my face (don't be afraid, I am not to raise a different cry) for offering to pay the board and lodging of two for several weeks, with, I might say, the imperative command to keep it in my pocket! A long period was not passed in the Manse before tokens of affection and regard were proved by works, which are evidently the best proof. To pass by many marks of affection, and mention the most prominent and useful, let me say that the congregation in connection with St. Philip's Church, Westville, presented me, as a Christmas present, with a handsome sleigh, buffalo-robe, and

everything necessary for sleigh-riding. Very shortly after this, representatives from the congregation at Aid'ou Mines arrived, bringing with them a handsome purse, lined with a lining that few new purses have that I ever bought, or that I ever saw come out of any shop, and very kindly left it in my possession. Welcome and useful as that lining is at all times, none less welcome and useful was the present from Westville. The Presbytery of Pictou, as you will be aware by a recent *Record*, is on the march—the members being looked upon by some who are not willing to part with the lining of their purses, and care very little about schemes and church extension, as a gang of beggars. Gang or no gang, they have got a good beginning, and, by the willing members of the church, have been manfully supported with their sympathy and kindness, which are to every minister a treasure which he prizes for more than silver and gold. Not to speak of their support otherwise, in any new undertaking, such as the Widows' Fund, which met with willing supporters in all the congregations yet visited, Pictou is not by any means excepted, for the people there shewed their liberality in this as well as in clearing their church of debt, which says far more for them than what that did, in not being so personal. In this visitation, some set out with no less power before them than steam-engine, others with horses and sleighs, some of whom had to become the horse for the time being, in order to remove the sleigh from a snow-bank, accordingly returning to their "bairns at hame, and their ain ingleside." But your correspondent set out on horseback, which would very likely have, in some measure, placed him in the awkward position of another John Gilpin, in sending many an urchin breathless to its mother's side, and rendering them partly insane for life.

*East River.*

C. D.

### Minutes of the New Hebrides Mission Synod.

The following Minutes of the New Hebrides Mission Synod will be read with interest by all who seek the prosperity of the Foreign Mission work of the Church. Those portions which have already appeared in the *Record*, we pass over, and give the remainder to our readers, who are indebted for the same to the Rev. H. A. Robertson, who is now labouring on Erromanga:—

ANEITYUM, NEW HEBRIDES, }  
June 4th, 1872. }

The New Hebrides Mission commenced its annual meeting this day, at the station of the Rev. Dr. Geddie. Present:—Rev. Dr. Geddie, Rev. Messrs. Inglis, Paton, Neilson, Watt and Milne. Rev. Messrs. McCosh, Copeland and Goodwill were unable to be present.

Mr. Neilson, chairman of last annual meeting, opened the proceedings with prayer.

Dr. Watt was unanimously appointed Chairman.

The Rev. James D. Murray and the Rev. John W. McKenzie, from the Presbyterian Church of the Lower Provinces of British North America, Rev. Hugh A. Robertson, from the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and Rev. Daniel McDonald, from the Presbyterian Church of Victoria, were introduced to the meeting.

The Synod expressed great gratitude to God for such a large accession to their number, cordially welcomed the newly arrived brethren, and assured them of their readiness to do everything in their power to promote the usefulness and happiness both of the Missionaries and their wives.

The members of this mission heard with deep sorrow of the murder of Rev. J. D. Gordon, of Erromanga.

Reports were given in by all the members on whom appointments had been laid at last annual meeting. These appointments had all been fulfilled. The reports were approved of, and the members thanked for their diligence.

Reports were given in, by all the members, on the state of their respective stations. These reports were of different characters. In some stations, there is much to discourage; in others, there is much to encourage; but, on the whole, there is decisive evidence that the work is steadily advancing, 'or which the Synod would thank God and

STACEYVILLE, JAMAICA.—A coffee store has lately been purchased here, and converted into a mission chapel. The pastor laboring among the people is much beloved, and his congregations are large. The church numbers between two and three hundred members.

trust to Him for His promised help and blessing.

Mr. Murray was appointed to succeed Dr. Geddie in the station of Aneleghat, Aneityum.

Mr. Robertson was appointed to Erromanga.

As all the Christian natives are assembled at Dillon's Bay, Erromanga, and as a scarcity of food may be apprehended. Mr. Robertson was authorized to expend twenty pounds sterling, if necessary, in purchasing yams or other food with which to supply the natives; and the Synod recommended the church supporting Mr. Robertson to refund this expenditure.

Mr. McKenzie was appointed to Erakor and Epang, Efate.

Mr. McDonald was appointed to Havannah Harbour, Efate.

The cottage at Aneleghat, formerly occupied by the Captain of the *Dayspring*, was passed over to Mr. McDonald, to be by him removed, and re-erected at his own station at Havannah Harbour.

Mr. Paton or Mr. Copeland was appointed to accompany the *Dayspring* on her first voyage north, and Mr. Watt on her second.

Mr. Inglis reported that 10,000 copies of the pamphlet on the *Slave Trade in the New Hebrides* had been published and put into circulation at home, Nova Scotia, and the Australian colonies. The time of its publication proved to be very opportune, and there is reason to believe that its circulation has done much good. The subject was introduced into the Queen's speech, a bill was brought into Parliament constituting kidnapping a felony, and the British Government seem determined to adopt every means in their power to suppress every practice of a quasi slavery nature. The members of this mission are all enjoined to record fully and accurately every fact bearing on this subject that may come under their observation during the next twelve months, and supply such information, if needful, at next annual meeting.

The thanks of the Synod were given to the Revd. Dr. Steel, Sydney, for the services he has rendered to this mission, especially in giving publicity to the iniquities of the slave trade.

The thanks of the meeting were given to the members of the "*Dayspring*" board for the important services which they have rendered to the mission, especially in connection with the repairs to the "*Dayspring*," and the appointment of a new captain.

Captain Rae reported that he had fulfilled all the appointments laid upon

him by the board in Melbourne and the meeting of missionaries on Aneityum. The report was received, and Captain Rae thanked for his diligence.

After carefully considering the whole interests of the mission, it was agreed that the "*Dayspring*" go to Sydney at the end of each year, and not to Melbourne.

The treasurers of the different churches supporting the mission are hereby respectfully requested to remit their respective contributions for the support of the vessel to the Rev. Dr. Steel, 77 M'Leay-street, Sydney, agent for this mission.

*Resolved*, That the "*Dayspring*" leave Aneleghat Harbour, on Thursday, the 13th inst., proceed to Futuna, Aname, Port Resolution, Kwamera and Aniwa; thence to Erromanga, for the purpose of settling Mr. Robertson; thence to Epang and Havannah Harbour, for the purpose of settling Mr. McDonald; thence to Nguna, Ambrim and Santo; thence to Mare and back to Nguna; thence to Havannah Harbour, Erromanga, Aniwa, Port Resolution, Kwamera and Aneleghat; that from Aneleghat, she sail for Aname, Futuna, Aniwa, Port Resolution and Melbourne.

That, as soon as the work of the "*Dayspring*" is done in Melbourne, she sail for Aneityum, and that, as soon as ready for sea, she leave Aneleghat Harbour, calling at Aname, Futuna, Kwamera, Port Resolution, Aniwa, and Erromanga, remaining there to assist Mr. Robertson to erect a new house; thence to Epang; thence to Havannah Harbour, Nenua, Ambrim and Santo; that, returning from Santo, she call at all the mission stations on her way south to Aneityum; and, as soon as she is ready for sea, she take her departure from Aneleghat Harbour for Sydney.

That, from Sydney, she sail for Aneityum, not later than the 1st of April, 1873.

That, from Aneityum, she sail for Santo, landing goods and mails at all the mission stations on her way north; and, returning thence, that she collect the missionaries on her way south for the annual meeting at Aneleghat, in 1873.

That on the arrival of the "*Dayspring*" in Sydney, this Synod appoints the Rev. Dr. Steel, and any members of this mission who may be in Sydney at that time, to form a board of six—viz., three ministers and three laymen, with whom the agent may consult in all important matters connected with the "*Dayspring*," the laymen to be well acquainted with shipping and the requirements of vessels, so that the board may be a reliable authority. Members of this mission being in New South Wales shall be *ex officio* members of the board for the time being; this board to

be formed as soon after the arrival of the "Dayspring" in Sydneý as possible.

That in future the various missionaries having teachers under their care, shall have the direct and immediate responsibility of procuring and distributing the supplies necessary for this, and shall receive from the Clerk of this Synod, out of the teachers' supply fund, the money requisite to do so.

That Messrs. Paton and Robertson be appointed to act as executors in the estate of the late Rev. J. D. Gordon.

That, in the event of one of Her Majesty's ship's of war calling at Erromanga, this Synod puts in the hands of Mr. Robertson the following minute, viz. :— "It is unanimously agreed upon by this Synod, that Mr. Robertson be instructed to lay before the captain of such ship of war the whole facts connected with the murder of Mr. Gordon, in so far as they may be known to him at that time, leaving said captain to act in the matter as he may think best, with certification that it is the decided opinion of this meeting that the guilty should be punished."

A Minute of the Samoan District Committee of the London Missionary Society was read, requesting the opinion of this meeting as to whether or not it would be advisable that they should begin missionary work in the northern part of this group. Considering all the circumstances of the New Hebrides Mission, and the present operations of the London Missionary Society in the South Seas, it is the opinion of this meeting that it will tend more to the advancement of the general interests of the Kingdom of Christ, that the Samoan District Committee should direct its energies to some other part of the great field lying before it.

That as the churches supporting this mission adopted only part of the plan recommended by this meeting four years ago, regarding an advance in the salaries of their missionaries, this Synod again respectfully calls the attention of these churches to the subject, and to the terms agreed upon by the London Missionary Society for supporting their missionaries. It is the wish of the New Hebrides missionaries that they should be placed on the same, or a similar footing, with the missionaries of the London Missionary Society in these seas, in regard to salaries and other expenses, which none of them are at the present time.

That Messrs. Paton and Copeland be appointed to prepare a circular, and give full information on this subject, to the churches supporting this mission.

That, as it is not likely that Dr.

Geddie will be able to superintend the printing of the Old Testament in the Aneityum language, on which work he has been engaged, Messrs. Mason, Frith, and M'Cutcheon, Melbourne, be instructed to suspend the printing of the same till further advised by this Synod.

That Mr. Watt prepare the next Annual Report of the "Dayspring" and the Mission.

That the Annual Meeting of this Synod for 1873 be held at Aneityum, as soon after the arrival of the "Dayspring" from the colonies as possible.

On Wednesday, the 12th of June, the Moderator concluded the meeting of this Synod with a brief address, singing, prayer, and the benediction.

(Signed) WM. WATT, Moderator.  
JOHN INGLIS, Clerk.

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## Presbytery Minutes.

### Presbytery of Halifax.

This Presbytery met *pro re rata*, on Sept. 30th, in the Grove Church S. S. Hall, Richmond, for consideration of a petition from St. Paul's Church, Truro, for moderation in a call. After hearing Mr. Archibald, elder, in support of the petition, the Presbytery agreed that moderation be granted, and the moderator, Rev. J. F. Campbell, was appointed to preach and moderate in a call on 18th Oct., in St. Paul's Church, Truro, intimation to be made of the same from the pulpit on 6th Oct.

The Presbytery met again, *pro re rata*, on Oct. 23rd, in St. Paul's Church, Truro, for the purpose of receiving and considering the call. The moderator reported that he had fulfilled his appointment, and that the call came out in favor of Rev. John McMillan, B. D., Musquodoboit. The call, signed by elders, teachers, communicants and adherents, was laid on the table. After investigation, it was sustained as a regular gospel call, and was placed in the hands of Mr. McMillan. It was agreed that the trustees be required to give bonds for payment of a minimum stipend of \$800 per annum, conditioned on the Presbytery's agreeing to assist them. Mr. McMillan having signified acceptance of the call, the clerk was instructed to notify the

congregations of Little River and adjoining stations that an opportunity would be afforded them for urging objections against the translation, at a meeting of Presbytery to be held in St. Andrew's church, Little River, on Nov. 11th, at 6 30, p. m.

The Presbytery met, *pro re rata*, on Nov. 11th, in St. Andrew's church, Little River, Musquodoboit, as intimated, for the purpose of hearing objections, and taking such further steps as might be necessary. No objections were urged, but representatives from the different stations expressed their deep regret at Mr. McMillan's intended removal, and testified to the earnestness and faithfulness always manifested by him as their minister. Mr. McMillan having adhered to his acceptance of the call from Truro, and given reasons therefor at some length, his translation was, on motion, resolved on. The moderator, in suitable terms, announced the determination of the court to the people present, and Rev. John Campbell offered up prayer in behalf of the congregations thus losing their pastor. The moderator then summoned a meeting of Presbytery to convene in St. Paul's church, Truro, at 7 p. m., on 28th Nov., to proceed with the induction; and it was resolved that the edict be served on the congregation of that church on Sabbath the 17th, and returned to Presbytery at its meeting on the 28th. Rev. G. M. Grant was appointed to preach at the induction, the moderator to preside and address the people.

The Presbytery accordingly met, *pro re rata*, on 28th Nov., in the vestry of St. Paul's church, Truro, when the edict was returned duly served, and, the clerk having thrice summoned objectors, and none appearing, the Presbytery resolved to proceed at once to the induction. A request having been read from Acadia Mines for a continuation of services through the minister of Truro, the elders and trustees in Truro urged the necessity of having uninterrupted services in the village. Action was deferred till after the induction services.

The hour appointed for public worship having arrived, the Presbytery adjourned to the body of the church, where a large congregation had assembled. Rev. G. M. Grant conducted the

devotional exercises, and preached from Hebrews xi. 1,—after which, in the absence of the moderator, he narrated the steps that had been taken in the matter of induction up to that time, and put the usual questions to Mr. McMillan, to which he gave satisfactory answers. Mr. Grant then, in the name of the Presbytery, declared Mr. McMillan the regularly inducted minister of St. Paul's church, Truro, and called upon Rev. John Campbell to lead in prayer for the congregation and their newly-appointed minister.

The Rev. J. Campbell then addressed the minister, and Mr. Grant the people.

The public services being concluded, Mr. McMillan was welcomed by the congregation; and the Presbytery being called to order, the trustees appeared and signified their willingness to sign the bond required. The clerk having prepared the document, it was accordingly signed by the trustees present, eight in number.

The Presbytery then resolved to grant a supplement to the congregation of \$300 per annum, to aid them in making up the required stipend of \$800, and give them the whole of Mr. McMillan's services. It was further resolved that the Presbytery sympathise with the adherents of the church at Acadia Mines and Folleigh mountain, in their isolated condition—that their request for supply be taken up for consideration at the regular meeting in December, and that the clerk be now instructed to communicate the same to Mr. McLeod, with the assurance that the Presbytery will do all in their power to give them regular supply in proportion to their contributions.

The Rev. J. F. Campbell was appointed to preach in St. Andrew's church, Little River, and declare the congregation vacant.

The meeting was closed with prayer  
W. T. WILKINS,  
Clerk *pro tem*.

The regular meeting of Presbytery was held in the Session Room, St. Andrew's Church, Halifax, at 3 p. m., 11th Dec., 1872. As Rev. Mr. McCurdy was unable to attend the meetings of Presbytery regularly, the Rev. Mr. McMillan was appointed Stated Clerk.

The Presbytery's Home Mission re-

port, as drawn up by Rev. Mr. Wilkins, was read, approved, and ordered to be printed.

The request for supply from the adherents of the church at Acadia Mines and Fo Leigh Mountain, was then taken into consideration, when it was agreed that Rev. Mr. McMillan report, at the next meeting of Presbytery, as to the condition of those stations.

The following appointments were then made for the Musquodoboit congregations:—Rev. G. M. Grant to preach at Antrim and Little River on Jan. 12th; Rev. J. McMillan to preach and dispense the Sacrament of the Lord's Supper at Little River, on 2nd Feb.; and Rev. John Campbell to preach at Little River and South Schoolhouse on 2nd March; the congregation being required to pay for the services received at the rate of \$8 per Sunday, and, in addition, convey each minister, at the appointed times, from and to Shubenacadie.

Rev. Mr. Grant informed the court that Rev. Mr. Sutherland, who is expected soon to arrive from Scotland, had been appointed to this Presbytery by the Home Mission Board for three months. Whereupon it was moved and agreed to, that he proceed, immediately after his arrival, to Musquodoboit, to supply the congregations there.

Rev. Mr. McMillan, on motion, was appointed interim moderator of Musquodoboit Kirk session.

The Presbytery then adjourned, to meet in the session room of St. Andrew's church, Halifax, on the second Wednesday of March next, being the 12th, at 3 o'clock, p. m.

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## News of the Church.

### Arrival of a Missionary.

The Rev. J. M. Sutherland, M. A., B. D., has returned to labour in his native land, having completed his full course of study for the ministry. It will be remembered that Mr. Sutherland took the first part of his course in Dalhousie College, Halifax, and thereafter he went to the University of Glasgow, in which institution he entered upon the study of Theology, under the

Rev. Dr. Caird. We have watched his course with interest, and we are glad to learn that he maintained the well-won reputation of students from the colonies, a reputation which has been recognized in the Scottish Universities, and especially in those of Glasgow and Edinburgh, for many years. Mr. Sutherland was licensed and ordained in regular form to the full and honorable status of a minister of the Church of Scotland, and as such, in common with his large circle of friends and relatives, we give him a hearty welcome to our midst. We are glad that, in the good providence of God, he was brought in safety to our shores, and that he appears in such good health and spirits to enter with so much promise, with high abilities and attainments, with good health and a happy heart upon the noble work of his future life. May the Lord prosper and bless him! May the work of sowing the good seed in the vineyard of the Master be made to yield bountiful returns in his own Spirit and in the hearts of those to whom, from time to time, he shall be called upon to break the Bread of Life!

### Letters from our Foreign Missionaries.

From all that our missionaries say, it is to be feared either that the members of the Foreign Mission Committee do not write very frequently to them, or that their letters are lost on the way. We can assure our missionaries, however, that even if they receive few letters, they are not to augur any indifference to their work on the part of the church. We know congregations where prayer for them is steadily made at the Wednesday evening meetings.

An instance of the good done by the letters of the missionaries or their devoted wives, has just come to our notice, and deserves mention, were it only for the sake of assuring them that, in our opinion, the church in these Provinces is willing to do anything to forward the interests of the mission that they specially bring to its notice. Mrs. Goodwill, in her letter published in last month's *Record*, asked for clothing for the natives round their station. A lady and gentleman in Halifax, reading the letter, at once offered material, if other ladies would make it up. Their offer was

promptly accepted, and the ladies of St. Matthew's are now engaged in the basement of the church, on Tuesday afternoons, making up the clothing desired, with the intention of sending it out to Santo, when a boxfull is made up, at the earliest possible opportunity.

### Truro.

A very pleasant New Year's Social Gathering of the teachers, scholars, and friends of St. Paul's Church Sabbath School, was held in Victoria Hall, on the evening of 2nd January. Novelty possesses charms, and, as this was the first entertainment of the kind ever given in Truro, it was perhaps all the more heartily enjoyed. The exercises of the evening consisted principally of singing, recitations, dialogues and addresses. Refreshments in abundance were provided by the ladies, and a very fine "New Year's Tree," much admired by young and old, stood upon the platform, the contents of which were distributed to the scholars at the close of the meeting. In the Garden of Eden there was a tree that tested the character of our first parents, and we regard our Christmas and New Year's trees as a good test of our Sabbath scholars. Some will look happy and joyful though they receive but little; others appear gloomy and unhappy though they receive valuable presents. The former, we are sure, are of a loving and grateful disposition. The latter are selfish, envious and discontented.

The Superintendent read a very interesting Report of the past history and present state of the School, from which we take the following extracts:—

"St. Paul's Sabbath School was first organized during the ministry of the Rev. Wm. Philip. The attendance for the first few weeks was certainly discouraging. Only six scholars put in an appearance. But the day of small things must never be despised. 'Mighty oaks from little acorns grow.'

"After Mr. Philip's departure, the school was broken up. It was, however, organized again, but continued in a weak and struggling condition during the ministry of the Rev. Messrs. Gordon and Fogo.

"When Rev. Mr. Wilkins undertook

the spiritual charge of the congregation, he laboured earnestly and indefatigably to promote the welfare of the Sabbath School. Mainly through his instrumentality it increased largely in numbers, and became thoroughly organised.

"It is an almost universal complaint that it is very difficult to retain in connection with Sunday Schools, grown-up young men and women. The most of our scholars, however, are adults. We have at present eight classes and eighty scholars. (Since the Report was read, the School has increased to nine classes and ninety-three scholars.) Of these, nearly four-fifths are adults.

"Many of our scholars are temporary residents of Truro. They remain with us only a few years, in many cases only a few months, so that the names on our roll are continually changing.

"Our Library contains about 400 volumes, and every month the scholars receive a copy of 'The Child's Paper,' 'The Sabbath School Visitor,' and 'The British Workman.'

"Collections are taken every Lord's Day to defray the expenses of the School, and it is proposed to furnish immediately a Missionary Box to receive the voluntary contributions of teachers and scholars in support of the 'Dayspring' Fund. As we never weary of receiving from God, may we never weary of giving to His cause according as we have ability and opportunity."

After the reading of the Report, the ladies of the congregation presented Rev. Mr. McMillan with an address, and an elegant pulpit gown and cassock. Mr. McMillan replied at length, and, though it is contrary to the usage of the *Record* to give addresses and replies on such occasions, yet we feel that Mr. McMillan's reply on this occasion is so very excellent indeed, that the following extract it would be wrong to keep from the eyes of our readers. In the course of his reply, Mr. McMillan says:—

"I assure you that I prize very highly your fervent prayers that God Almighty may bless my labours among you, and I earnestly ask that you will never cease calling upon Him to give me his gracious aid. As sure as a people neglect prayer for their minister, so sure will they practice grumbling and fault-finding. If those who complain that their



minister's sermons are dry, and that he does not draw large crowds of hearers, would *pray* more and *grumble* less, he would preach better and accomplish more. A praying people make a successful minister. Let me intreat you, therefore, to continue praying for me 'that utterance may be given unto me that I may open my my mouth boldly to make known the mystery of the Gospel.

"But prayer must ever be accompanied with earnest work. I trust, therefore, that you will be a working congregation—that there will be no drones among us—that each 'will stand like a star in his place.' Coupling devotion with activity, God, even our own God, will bless us.

"I rejoice, that however much you may esteem me personally, you appreciate my sacred office more highly, and I trust that I shall be enabled by Divine Grace to preach not myself, but Christ Jesus our Lord—to magnify not myself, but my office.

"May God Almighty bless you and yours, dear friends. May you all be clothed with the Robe of Righteousness—and at last in Heaven above may you all receive the crown of glory that fadeth not away, and walk forever with Christ in white!"

Mr. Donald A. Fraser also received an address from the congregation, accompanied with Scott's Commentaries (six large volumes) as a slight acknowledgment of his valuable services in connection with the Psalmody of the church. Mr. Fraser replied in suitable terms.

We confidently hope that, with the blessing of God, this congregation will increase and prosper.

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#### St. Andrew's Church, New Glasgow.

The Annual Soiree in connection with this congregation was held in St. Lawrence Hall, on Wednesday, the 15th ult.—the Rev. Allan Pollock, minister of the congregation, in the chair. About 170 of the children belonging to the S. School were present. The large hall was tastefully ornamented with flags, evergreens and emblems appropriate to the season and the occasion. The tables were covered with every variety of deli-

cacies provided by the taste and liberality of the ladies. After a portion of the Old Hundredth Psalm had been sung, and a blessing had been asked by the Rev. Edward McCurdy, the good things were discussed by a large, lively and well-behaved assembly of members and adherents of the church. The musical part of the programme was carried out very efficiently by the choir and choir-leader, Mr. Alex. McLeod, assisted by the Misses Fraser, at a very fine harmonium, kindly furnished by Mr. McKay, of the Ottawa House. Messrs. Henderson and Drake played a large number of duets, which for taste and expression were much admired, and, judging by appearances much appreciated. The Chairman gave a short account of the Sabbath School, which numbers upwards of 200 on the roll, and 170 in regular attendance, and is considered in a high state of efficiency and organization. The evening was varied with speeches from the chair, and by Rev. Messrs. Dunn, McCurdy and McRae,—the last-mentioned discussing the organ question fully, owing to some wandering minstrel having reported to him that the congregation were proposing to introduce an organ into the church to assist the choir,—a report which still floats about, though, doubtless, it is groundless. The most pleasant feature of this meeting was the quiet and orderly conduct of the children and young people. The viands were prepared and arranged tastefully, and the tea very good, which is not often the case at meetings of this kind. After a very pleasant evening, the company separated about 9 o'clock. We have since heard that the net proceeds are about \$40, and that the Sabbath School funds are in a flourishing condition.

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#### Ordination of the Rev. Samuel Russel, Newcastle, Miramichi, N. B.

This very solemn and interesting ceremony took place in St. James' Church, Newcastle, on Wednesday evening, the 15th inst., before the Presbytery of Miramichi. Mr. Russel is a native of Newcastle, and was brought up under the faithful ministrations of the late Dr. Henderson. In early life, he gave unmistakable signs of possessing intellectual powers of no ordinary kind, and

hence his friends resolved that he should study for the Church. He first studied in the Grammar School there, then under charge of Mr. John Hardie, and soon gave promise of great aptitude and ability. He afterwards attended the University of Fredericton, where he graduated with honours. We next find him at Kingston University, studying Divinity in its varied departments. His ambition soared higher still. He crossed the Atlantic and entered the Theological Classes in Glasgow University, and drank deeply at the fount of wisdom in that venerable Alma Mater. His ardent and aspiring intellect was fired and stirred with the eloquence of Dr. Caird and other eminent professors. He returned home, and was located, by the Synod of the Presbyterian Church of the Maritime Provinces, within the bounds of the Presbytery of Miramichi. He was licensed in August, 1871, and commenced his labours as Missionary at Black River and Red Bank, under the most favourable auspices. Since then his pulpit ministrations have given general satisfaction, and his quiet, unassuming, and gentlemanly demeanour have gained for him numerous friends.

More than six months previously, Mr. Russel made application to the Presbytery for ordination, and the Presbytery prescribed to him the usual subjects preparatory to such an important step.

On Wednesday, the 15th January, the Presbytery met at the Manse, Newcastle, for the purpose of hearing the examination and trial discourses of Mr. Russel. The Rev. Messrs. McDonald and Wilson conducted the examination, which consisted in reading and translating portions of the Greek Testament and the Hebrew Bible, a critical exegesis on Romans, ix 1-5, a lecture on the 4th Psalm, and a popular sermon on Galatians vi, 2nd and 5th verses.

The examination necessarily occupied a long time, and at its close Mr. Wilson addressed the Presbytery, and remarked that he had much pleasure in stating that he had conducted Mr. Russel's examination for license, and was then very highly impressed with his ability and scholarly attainments, and now the examination for ordination was indeed very satisfactory to the Presbytery, and highly creditable to Mr. Russel. He

had much pleasure in moving that the Presbytery now proceed to ordain.

The Presbytery then adjourned to St. James' Church, where a large congregation representing every denomination had assembled to witness the solemn service. Mr. Robertson of Tabusnitac, who should have preached and presided, being unable to be present, Mr. Wilson proceeded to the pulpit, and preached a very appropriate sermon from 1 Cor. i, 18, which was listened to with marked attention to its close. Thereafter Mr. Wilson put to Mr. Russel the questions appointed by the General Assembly to be put prior to ordination, and, having received very satisfactory answers, he descended from the pulpit, and, by solemn prayer and the imposition of hands, Mr. Russel was set apart by the Presbytery to the sacred office of the Ministry. The Rev. Mr. McDonald then addressed the newly-ordained minister, in a brotherly and affectionate manner, welcoming him as a co-laborer, and expressed the hope that, as God's servant, he might be eminently successful in winning souls to Christ.

Brief addresses were then given by the Rev. Messrs. Sutcliff and Webb, in the interests of Home Missions, the collection in aid of which, taken at the close, amounted to about \$44.

We are sure we express the sentiments of the people generally when we cordially wish the recently-ordained minister "God speed," and every success in prosecuting the arduous duties of his calling, and that at last he may have many souls to his ministry.

#### Missionary Meeting.

The annual meeting of the Missionary Society in connection with the Sabbath School of St. Andrew's Church, St. John, N. B., was held on the last Sabbath of the old year, in the school-room, which was filled, on the occasion, with an audience comprising scholars, teachers, and other ladies and gentlemen interested in the welfare of the Institution. Mr. Lindsay, S. S. Superintendent, presided; and, after giving a very interesting account of the work accomplished by the Society during the past year, called upon Mr. James Kennedy to read the annual Report. The report,

signed by Miss M. Sinclair, President of the Society, and the Treasurer, informed those present that two orphans were being supported with the weekly donations, which, for 1872, amounted to \$91.40, leaving a balance in hand of \$31.23. After some discussion, it was agreed unanimously that this balance should remain at interest until the present negotiations about the South Sea Missions come to an end, when, in all likelihood, it, with any other surplus, will be placed at the disposal of our special agent for that Mission. The meeting was then addressed by the Rev. Mr. Cameron, pastor of the congregation, who spoke encouragingly to the children, and invited them to show, by their donations for 1873, that their spirit of liberality was unabated.

#### Bazaar at Chatham, N. Brunswick.

One of the most brilliant and successful Bazaars ever held on the North Shore, took place at Chatham on Monday and Tuesday, the 23rd and 24th December last. About three months previous to this time, the Trustees of St. Andrew's Church requested the ladies of the congregation to get up a Bazaar of fancy and useful articles, to raise funds to aid in building a new manse. The ladies entered upon the undertaking heartily and most zealously. Each one seemed to rival the others in the endeavour to make it successful. Harmony and united action characterized the whole movement. As the time drew near, the excitement deepened, and the energies of the ladies were intensified. Handsome donations came pouring in from all directions, Fredericton, St. John, Halifax, and elsewhere; besides large importations from London, Great Britain.

On the morning of opening, the Masonic Hall never looked so grand and imposing. The young men of the congregation had spared no pains nor expense to decorate the Hall in the most pleasing and attractive manner. The walls were richly festooned with evergreens; the flags of all nations hung in graceful folds from cords extending from one corner of the Hall to the other. At the upper part of the Hall was a triple arch, on the capital of which were the words, "A

MERRY CHRISTMAS AND A HAPPY NEW YEAR;" behind the arch the Union Jack of Old England and the Stripes and Stars of America were unfolded together. The tables and walls were covered with everything to please the eye and attract the purchaser. The dinner table was served in the most *recherche* style, and worthy of the best city hotel. The refreshment table was likewise most bountifully and tastefully supplied. From an early hour the Hall was densely crowded, and, though the day turned out to be one of the wildest of the season, yet the interest in the Bazaar never flagged. The young ladies in charge of the stalls were personally attractive, and indefatigable in their exertions. At the close of the second day, it was found that the very handsome amount of \$1350 net had been realized for the object contemplated.

This speaks volumes for this congregation. It is only recently they paid a debt of over \$2400, and next painted the inside of the church very beautifully, and last summer painted the outside, and now they intend to build a new manse for the much and justly esteemed pastor, Mr. Wilson. Long may peace and prosperity reign in their midst, and the blessing of God crown all their efforts to further the cause of the Church.

#### Sabbath School Festival

A very pleasant Festival was that of the St. James' Church S. School, lately, in the Temperance Hall. At an early hour, the building was filled to overflowing, and eager anticipation was written on the happy countenances of the children, as they viewed, with sparkling eyes, the array of tables liberally spread with "good things." After a blessing had been asked, a simultaneous attack was commenced, and great was the commotion in the camp for a time. Indeed 'twas a pleasant sight to witness these "little soldiers" of a "mighty army" doing justice to the bountiful repast provided. It was enough to make many an older head exclaim, "Oh, would I were a boy again." After the children had been "stowed away" in the "upper regions," the visitors and teachers sat down together, and enjoyed a most agreeable

and enlivening time, discussing the merits of the excellent tea before them, and other interesting topics, not excepting that of harmony between churches, evidenced by the fact that a cordial invitation had been extended to the teachers and scholars of the Wesleyan Sabbath School, that the invitation had been accepted, and that, uniting as *one*, they were celebrating together the Annual Festival of St. James' Church S. School,—a state of things, we trust, which may long be maintained, for it is indeed “a pleasant thing for brethren to dwell together in unity.” While speaking on this point, we add, that the teachers of the Wesleyan School return their earnest thanks for the invitation so cordially given. But we are digressing.

After tea, a large number of the children sang several familiar pieces, and well-timed addresses were delivered by Rev. Mr. Coleman, Rev. Mr. Webb, and W. Parker, Esq., which were enthusiastically received by the “young fry” in particular.

The management of the affair appeared to devolve principally upon Rev. F. R. McDonald, who performed the duty in a manner which displayed considerable tact and judgment. A number of prizes were distributed to scholars for good conduct and regular attendance, shortly after which the benediction was pronounced by the Rev. Mr. Webb, and the large assembly dispersed, gratified, no doubt, at the very satisfactory manner in which the Festival had been conducted throughout.—*The Union Advocate, Newcastle, N. B.*

### Cape Breton.

An esteemed correspondent writes from Loch Lomond:—

“Our church at Loch Lomond is now finished outside, and looks elegant, and the few that are connected with the church are deserving of all praise, for it is an ornament to this side of the Lake, and, I may say, free of debt, by the help of the Home Mission Fund. They hope to have service next summer oftener than last year, by some ordained pastor.”

THE Rev. W. T. Wilkins, lately minister of St. Paul's, Truro, is now labouring in Melbourne, Ontario.

At a meeting of the Session of St. Andrew's Church, Pictou, the subjoined resolutions were adopted:—

“This Session desire to record their sense of the loss sustained by the sudden and unexpected demise of Mr. Gilbert Gordon, of Scotch Hill, one of their members, and, for a period of nearly 23 years, an Elder of this Church, and their appreciation of his character as a good man and genuine, and one zealous in the discharge of his spiritual functions, and consistent and exemplary in his conversation and conduct.

They acknowledge, with gratitude, his constant attendance upon all meetings, his attention to the sick, and liberality to the poor, and his readiness to communicate spiritual instruction to his countrymen, particularly in the Gaelic language, inasmuch so that his loss, they apprehend, will be felt throughout the Church, in this county as well as in the congregation with which he was more immediately connected.

They desire still further to express their deepest sympathy with his beloved widow and family in their affliction, and their prayer to the God of all comfort is that He would prove a Husband to the Widow and Father to the Fatherless; and they supplicate that the spirit of him whom they have reason to conclude has entered upon his reward, would imbue the minds of the surviving members of this Session, and that his mantle would fall upon suitable successors in the congregation.

### Presentation to the Pastor of St. Andrew's Church, St. John, New Brunswick.

The ladies of the above congregation lately presented to the Rev. Mr. Cameron and his lady, a very handsome New Year's Gift, consisting of dinner, breakfast and tea services with silver, and a full set of cutlery. Such encouragement, so substantially given to the young pastor of this charge, cannot but fill his heart with gratitude, and enable him to labour in the interests of his congregation with renewed vigour. May God spare him and his lady long to enjoy the beautiful presents he has received, as also the consciousness that his ministry is accepted by the people among whom he labours.

## PRESENTATION.

During the following week, the scholars attending this Sabbath School gave an additional token of their liberality by presenting to their librarian, Mr. Forbes, a handsome dressing-case. The gift was well merited, Mr. Forbes having, for the past seven years, faithfully devoted himself to the management of the library and other Sabbath School work. Testimonials of this kind are usually given when the receiver records his resignation of the office held by him; but Mr. Forbes continues to hold the position of librarian, and still labours in it with a zeal in no way lessened by the encouragement he has lately received from those whom he serves.

THE Rev. George M. Grant is at present engaged in the publication of a book on the great North-West, recently visited by him. A book from the pen of the minister of St. Matthew's, Halifax, will command many readers, not only throughout the Dominion of Canada, but also in Europe and the United States.

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## Notes of the Month.

In the province of New Brunswick there is considerable excitement over School affairs. The present law has been in operation over a year, and, in places where it has been fairly tested, it has undoubtedly been successful in establishing good schools. There is still, however, great opposition to it in some quarters. According to law, the people in the country and country villages within their own districts, have the power to say that there shall be no assessment for schools. In some instances they have done so. With reference to them we would have little to say, if they had provided themselves with good schools, supported and maintained by subscription or tuition-fees. It is disgraceful beyond measure to know that, in one or two places where you would expect better things, there are no common schools to which the people can send their children. There are weak points in the law, and it is only by trying it that they will become known. There will probably be some improvements made during the sitting of the next session of the Legislature.

The winter season, so far, has been exceedingly cold and stormy in these Provinces. Railways have been blocked up in every direction. Correspondents have abused railway officials, and the public generally have not been able to understand why the mails should, in some instances, be allowed to remain for any length of time in a train snowed up, when a little extra expense would lead them quickly to their destination by teams. Between Halifax and St. John, the mails on one occasion were eight days on the road. It is doubtful if such a thing was ever known in the days of stage-coaching.

Within the last two years or so, we have had, on this continent, two or three of the largest and most destructive fires ever known. Besides them, there is scarcely a week that passes without its report of fires, with more or less destruction of property. So many and great have they become that Insurance Companies have increased their rates.

The Dominion Parliament will meet on the 5th of March. The Local Assemblies in Nova Scotia and New Brunswick will meet about the same time. The leaders are preparing for work.

In England there has been great excitement over the late appointment of Select Preacher in the University of Oxford. Dean Stanley, of Westminster Abbey, was chosen by a large majority. The objection raised to him was his heterodoxy. Dean Goulbourn, who has held for a time a similar position in the same University, is not willing to retain it with him on this account. He was right to do all in his power to keep him out of it, and give the prominent position to one after his own mind and way of thinking, but it is not so clear what special good he can do the church by resigning the position he holds. Let him remain where he is, and do his best next year to keep a similar man out. His own individual vote may do it.

Mr. Gladstone, in a recent lecture before the students of Liverpool college, spoke very decidedly against the theory which Dr. Strauss has attempted to establish, that modern thought was supplanting Christianity, and that there is no God. Besides being a great politician, he has found time to write on some of the theological questions of the day. There have been rumours to the effect that he was in heart a Roman Catholic, and had actually partaken of the Sacrament of the Church. There is no foundation, however, for such reports, as he has publicly stated.

On the 9th January, Napoleon III., ex-Emperor of France, expired in Chislehurst. He had shortly before undergone a severe

medical operation, but his death, until a few hours before it, was unexpected. Eugenie, the Empress, was with him; but his only son, who had been telegraphed for when dangerous symptoms appeared, had not reached him before his death. So sudden indeed was it, that he died while the priests of the Roman Church were hastening to his room to perform on him the last services of their faith. His life was most eventful. The great aim and object which he had before him was to have power. In the hour of misfortune he never despaired. Years ago, when an exile in England, and when there seemed to others to be almost insurmountable obstacles in the way of his return to France, he talked and acted as if he were sure of it. Those who are acquainted with the facts of his life in France since his return, must feel that he was a most unscrupulous aspirant for power. In this he overreached himself, and brought on his own ruin. His death did not produce any political change in France; matters are going on as they have been for some time. To day there is little prospect that the son of Napoleon III. will ever occupy the position in France that his father did. The only chance in his favor lies in the fact that the French are so fickle that you cannot tell what a short time with them will bring forth.

Within the last two months there has been considerable excitement over rumors as to a rupture of the peaceful relation which has existed for some time between Russia and Great Britain. The British Cabinet has for years marked the aggressive policy of the Czar of Russia with reference to Central Asia, and has checked it with the object of protecting our own dominions in India. The nearer the borders of Russia would be to those of British India, the more dangerous it would be for our people, and the more expensive it would be for our government to defend her possessions. As it is at present, her army would have to pass through a territory of about five or six hundred miles, opposed by people who regard her movements to Southward with great jealousy, before she would reach our boundaries. The object of the British Cabinet, therefore, has been to check her ambition, and to keep her within her present domains. The origin of the present rumors of trouble lies in some difficulty which arose between Russia and the Khan of Khiva, whose territory lies in the part to which reference has been made, between the shores of the Caspian Sea and the river Oxus. It seems that a caravan of some forty persons had been captured while passing through it, and, as they claimed the protection of Russia, she interfered for their

release. When this request was refused, there was an immediate rumour of war, and that the object of Russia was to establish herself as the undisputed mistress of Central Asia. The British Cabinet has plainly intimated to the Russian Government that no encroachment by them into the valley of the Oxus, or in that direction, will be suffered without a war in which Great Britain will be an interested and active party. It is not probable, however, that there will be war. Russia has not forgotten the lesson which she learned by the Crimean campaign, and to-day she knows better than to engage in another war with Britain, which would probably be equally disastrous to her.

Lord Northbrook, the new Viceroy of India, who seems to have entered upon his duties with fair prospects of success, is watching the course of events between Russia and the Khan of Khiva. His object is, if possible, to prevent war, and to allow the present work of civilization in India to go on without any interruption. His great aim, in this latter respect, is to study the native mind and use it in such a way that it may be gradually moulded after the pattern of the English. He attaches great importance to educational institutions, and evidently considers that they must go hand-in-hand with the preaching of the gospel, if christianity will displace the present reign of idolatry in these parts of the earth. Such was the policy of the late Convener of the India mission of the Church of Scotland.

R. J. C

## The Sabbath School.

### LESSONS FOR MARCH.

#### FIRST SABBATH.

SUBJECT:—*Escape from Sodom*—Gen. 19: 15-26,

References—Deut. 29: 23; Is. 13: 19; Jer. 49: 18; Zeph 2: 9; Matt. 10: 15; 2 Pet. 2: 6; Jude 7.

The time: the first dawn. They who would escape destruction evidently must be early astir. How short the time for preparation. The heavenly visitors arrived only the night previous; and as the state of men's hearts was then, such was it likely to remain. He that was filthy would be filthy still; he that was holy, would be holy still.

The angels hastened Lot. There was not a moment to lose. How truly typical of the fact that even "the righteous shall scarcely be saved." With what sweet

compulsion God draws His children out of the flames. As many as would accompany Lot should be saved with him. What an unspeakable blessing to belong to the household of the God-fearing.

The angels or messengers here alluded to, are doubtless the same as those who, with the Lord, appeared to Abraham in the plains of Mamre (Chron. 18: 1, 2). In verse 22 of that chapter, we find the Lord remains to speak with Abraham alone, whilst the other two heavenly visitors in human form 'went toward Sodom.'

*Merciful constrainings.*—V. 17. Lot lingers. He must now leave all his household goods, his worldly wealth, his acquaintances, and, with such relatives as will accompany him, flee in haste, and for his very life. He is to be saved so as by fire.

*The charge.*—V. 18. If they would do the will of God, and save themselves, they must flee. As the whole inhabitants of the plain were sinful and doomed to ruin, Lot must bet him to the mountain beyond the limit of the fire. So the sinner must escape the whole range of sin.

*Remonstrance.*—V. 19. The pleading in this verse is another instance of Lot's weakness and unbelief. Why could not he who saved him from the fire of Sodom, keep him in safety on his journey to the mountains, as well as during his sojourn there. He pleads the divine mercy shown in saving his life forgetting that from that mercy he should have derived the sentiment of trust, and not fear.

V. 20.—He asks to be allowed to remain in Zoar, pleading, because it was a small city, that God might spare it for his safety's sake. How different from Abraham's pleading for Sodom! Doubtless Zoar would otherwise have been destroyed for its wickedness.

*Delay.*—Vv. 22, 23.—Judgment is delayed till Lot and his household have made good their escape; for it cannot be that the righteous perish with the wicked. Not one of God's believing people must be lost. The name of the city formerly was Bela, now it is called Zoar, a little one, in memory of Lot's request, and to stand as a continual strengthener of this man's weak faith.

*Destruction.*—V. 24, 25.—In the neighbourhood of the locality of these cities and that 'plain,' there remain to the present day, indications of the awful ruin. Bitumen, sulphur and salt, with volcanic products abound. The destruction was complete. The cities and all the plain and all the inhabitants, and all herbs and trees were overthrown. In the place where this desolation took place, there now lies the Dead or Salt sea, a memorial from the very

peculiar nature of its properties to all generations, of the wrath of God against the wickedness of man.

#### DOCTRINES.

1. Sin is that abominable thing which God hateth.
2. God saves the righteous.
3. "No man can come unto me," saith the Lord Jesus, "except the Father draw him."
4. It is a fearful thing to fall into the hands of the living God.  
What an awful type is Sodom of the eternal burnings!

#### SECOND SABBATH.

SUBJECT:—*Trial of Abraham's Faith*—Gen. 22: 7-14.

We have in this story the climax of the life of "the father of the faithful." God had tried him before and in many ways, but after this uttermost test he is not tried again. He had been commanded to abandon country and friends, and he went out "not knowing whether he went." He had been commanded to send Ishmael away, and, sacrificing his paternal feelings, had obeyed. Now, he is commanded to do a deed repugnant to him as a man, as a father, and as a believer in God. Had his faith been less than perfect, he would have disobeyed. His only safety was in faith; and through simple faith he triumphed.

Isaac, according to Josephus, was twenty-five years old. He was old enough to carry the wood for the sacrifice (v. 6). Abraham must have been 125, if Isaac was 25 years of age.

The place. Some say it was Moreh, near Shechem, in the centre of the land, where God had formerly appeared to Abraham (Ch. 12: 7). More probably Moriah, one of the hills near Jerusalem. It took the modern traveller, Robinson, 20½ hours to travel the fifty miles from Beersheba to Jerusalem with camels; and seven hours a day is long enough to keep camels on the march. Scott truly says that there is no improbability in its being Calvary, and selected with reference to Isaac's great Ante-type, and the "day that Abraham saw afar off and was glad." When God gave the command, there must have been a struggle in Abraham's mind. It did not last long, for he started on the journey early next morning. But the three days' travelling made the trial all the greater.

Vv. 7, 8.—Note the child-like simplicity and filial spirit of Isaac. The question must have gone to the heart of the father, but faith sustained him; and, in his answer,

unconsciously he prophesied of the "Lamb of God that taketh away the sins of the world."

Vv. 9, 11.—No resistance made by Isaac. He too must have felt that it was the work of God. Lying there voluntary because it was of God. He is a beautiful type of Christ. To all outward appearance, Abraham looks like those guilty wretches who sacrificed their children to devils; but while in their sacrifice we hear a painful cry of the soul declaring that atonement is needed, and nothing is too precious to give in exchange for it, there was an infinite difference between him and them. Here God, through the mouth of the 'Angel Jehovah,' declares by an act what he repeated in words frequently afterwards (Lev. 18: 31; Deut. 13: 31, &c.), that He would not accept human sacrifices;—He accepts animal sacrifices as sufficient; and at the same time, by making Abraham offer up his nearest in thought and intention, He foreshadows that much more than the blood of beasts is required.

V. 12.—God knew the reality of Abraham's faith before the test. But only by such an act could it have been made clear to Abraham that he must be ready to give up for all God.

V. 13, 14.—Isaac, rescued after having been for three days under sentence of death and living to become the head of countless millions, represents Christ rising from being for three days under the dominion of death "to see His seed and prolong his days."

Jehovah-Jireh, or Moriah, means "in the Mount the Lord will provide," or as our proverbs put the same sentiment, "Man's extremity is God's opportunity," and "the darkest hour is nearest the dawn."

#### DOCTRINES.

(1.) It is not the power of temptations but the weakness of our faith that makes us sin. The young man who wished to get eternal life would not give up all his possessions for it. Had he been willing, he would have gotten them back an hundred-fold, even as Abraham did.

(2.) Abraham was willing to give up his son to the Giver. God gave up His Son to His enemies.

(3.) We are apt to deceive ourselves when we never test our faith. Such tests should always be in accordance with God's clearly revealed will.

#### THIRD SABBATH.

SUBJECT:—*Jacob and Esau*—Gen. 27: 30-40

The firstborn has double portion of inheritance (Deut. 21: 17), the authority of the

father; and, in the case of Abraham's seed, the special "blessing" and promises of God, (see ch. 12: 2, 3; 17: 6-8, 19-21; 22: 17; 28: 3, 4, and compare especially Heb 11: 8-20), the fulfilment of which was only complete in the descent from them of the Messias, the Saviour, and in their inheritance of the Heavenly Canaan. But while this seems naturally the birthright of *first-born*, it was frequently transferred by God's direction to some other son. Isaac was not first-born son of Abraham, though he was indeed the first-born by his wife. Jacob was not first-born, yet God ordained that it should be his (see ch. 25: 23). Reuben, Simeon and Levi, first three sons of Jacob, were passed by for particular sins and the special blessing given to Judah (see ch. 49: 3-10). David, the youngest of Jesse's sons, and Solomon, one of the youngest sons of David, were chosen.

It is a sad story, and the fact that it is told without palliation is an evidence of the truthfulness of the narrative. Isaac, his wife, his two sons, all doing wrong. Isaac—for surely he must have known what the Lord had said (ch. 25: 23), and also that—the beginning of the fulfilment—Esau had sold his birthright to Jacob. Yet, though a good man, in his partiality for Esau he meant to give him the special blessing which seems a part of the birthright, and which, according to God's intimation, could only be fulfilled if given to the younger. Perhaps he had forgotten what took place so many years before. Esau, though frank, brave, good-hearted yet wild, hasty, wilful, caring more for gratification of appetite than for spiritual blessings, first married idolatrous wives, then "despised his birthright" and "sold it for a morsel of meat," (hence called a "profane person," Heb 12: 15); and, having consumed the price, still tried to retain the blessing, and when he failed, resolved to murder his brother. Rebekah—a good and believing woman, yet induced and aided her son to carry out a scheme of deception on his pious, aged and blind father. Jacob—quiet, gentle and apparently upright, (for so the word translated "plain"—25: 27—literally means), yet consenting to carry out such a plot, even bringing God's name into his lie; and, though at first he objected, even then it was to the danger, not the sin. The birthright now of right belonged to Jacob; and, further, Rebekah, and probably Jacob, knew that God had revealed that he should have the superiority. To all appearance, he was about to be wrongfully deprived of it. It was in the effort to prevent this that they fell into such a base fraud. This palliates, but does not excuse their sin. We must not do wrong to accomplish what is right.

"Trembled," &c.—Astonishment, indignation, yet remembrance of the intimation regarding Jacob and his purchase of the birthright, conviction that his design had been wrong, and that the Lord had thus frustrated it, disappointment viewing the momentous consequences of what had been done—perhaps all conflicting within him.



"He shall be blessed." This special blessing was given by inspiration; he knew it could not be reversed, and that God must have designed it. Compare Ch. 48: 10, and history of Balaam, especially Numb. 23: 12, 20.

V. 35.—He could give a blessing to many, but that particular blessing to only one.

V. 36.—"Named Jacob." Heel-catcher, supplanter. "He took away." How ready we are to blame others for the troubles we bring on ourselves.

V. 27.—Compare Heb. 12. Thus when it is too late shall they "cry with a great and exceeding bitter cry," and "weep and wail, who now despise their spiritual privileges." Compare Luke 13: 25-30. Yet, now there is blessing enough for all. Use this verse *now*, and ask in faith and the blessing will be given.

#### DOCTRINES.

1. Beware of allowing the affections to mislead the judgment, like Isaac.
2. Beware of thoughtlessness, wilfulness, and preferring carnal pleasures to the heavenly promises like Esau.
3. We must not do evil that good may come. Yet let us be thankful that God brings good out of our evil, and makes even our sins the means of greater good.
4. Seek God's blessing and favour now, or you shall weep for it when too late.

#### FOURTH SABBATH.

SUBJECT:—JACOB AT BETHEL—Gen. 20: 10-22.

Here we have Jacob flying for his life, alone, on foot, with nothing but his staff, through desert and dangerous land. First day, travelled about forty-eight miles. City gates would be shut at sunset, so he would have to sleep outside.

*His Dream*—v. 12-15.—Dreams were often used by God as means of communication with men, "Ladder," or stair, or steps up a mountain, reaching to heaven. Intended to encourage him. He was very unhappy, hated by his brother, conscious of his sin, fearing God's displeasure, dreading the wild beasts and robbers in the way. This was to show him that there was constant communication between heaven and earth, and that he was under the care of God who ever beheld and was with him, and who would bless him with the blessing of Abraham. John, 1, 51, is thought to show that the "Ladder" was a symbol of the Mediator, Son of God and Son of Man, uniting both, and forming the ground on which our prayers can ascend to God, and his blessing be conveyed to us. The first part of promise to Jacob is the same as that given to Abraham and Isaac: quote the last clause of v. 14. "In thee, &c.," namely, as preserving the truth in the world, and as the progenitor of the Saviour, *the Saviour is for all the world*. The second part, v. 15, has special reference to his own case. How precious!

*His feelings and conduct on awakening*.—v. 16-10.—When he left the home, where the true God was worshipped and found in the land of idolater, it seemed as if he had left God's presence. Compare Jonah fleeing "from the presence of the Lord." The manifestation of special presence of God fill him with awe and fear. Many a young man when he has left his pious home and gone where there was no church, and apparently no true religion, has felt as if he was out of God's sight. Remember that God is everywhere and can make any place a Bethel; sometimes he manifests himself specially where we least expect it. When he does so, The place afterwards seems hallowed, and it is a Bethel.

*His vow*.—v. 20-22.—Result of his awe and gratitude of his sense of God's nearness and goodness. He takes up the promise and founds his vow upon it. "It" is not understood to mean that he doubted God's word, or made his services conditional on his being protected, &c., but simply that his vow was in consequence of the promise and in dependence on it. How moderate are his desires for the things of this life! The chief desire expressed is for the presence of God, then only safety, bread and raiment. He vows faithfulness on his part; in particular that this place should be regarded as the house of God, a place consecrated to His worship. (ch. 35; 6, 7, 14.) and also that he would devote to His special service a tenth of all he should receive.

#### DOCTRINES

1. God's goodness should lead us gratefully to consecrate ourselves to Him. Every manifestation of his presence and favour should stir us up to renew our vows.
2. All we receive is given us by God.
3. We should worship him not only by prayers, praises and thanksgivings, but by devoting to His glory and to the support of the poor a portion of what he gives us. If we love Him with all our hearts we will give all we possibly can. It is well to fix a certain proportion as a minimum. Abraham, Jacob, and probably all the godly of that time gave a tenth, the Jews gave much more, say a fifth; surely Christians, so highly favoured as they are, and with so much work to do for Him, should give no less.

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## Intelligence.

JAPAN.—The Christian Church in the mother country seems to be evincing some activity in reference to the evangelization of this long benighted land. The U. P. Church of Scotland is now raising a fund of \$20,000, in order to start a new mission in Japan. May success crown their efforts.

**SIAM.**—Paganism is fast coming into disrepute in this land, and the country seems to be awaking and catching the first rays of dawning civilization. The people, from the Governor to the lowest subject, are losing their confidence in Buddhism, and it is to be hoped that the moral night of darkness may be speedily dispelled.

**AFRICA.**—Professor Blyde has for some time been engaged in exploring Central Africa. According to late intelligence received from him, he has discovered a Mohammedan University, with about a thousand persons connected with it. To his surprise he found that there were large numbers of girls among them studying Arabic. The teachers and learned men were glad to get the Arabic Bible published by the American Bible Society, and were not unwilling to admit it as a text book. This may be the key to christianizing interior Africa, now so largely under Mohammedan control.

**SOUTHERN STATES.**—According to the Pope's instructions, the work of converting to the Roman Catholic faith the Negroes of the Southern States has lately been undertaken. In November, 1871, the first detachment of priests consecrated to the work, set out and commenced operations in Maryland. There are about 550,000 freedmen in these States, and they are now beginning to feel Rome's deadly influence. Protestant christians are hastening to the rescue, determined to grapple with the foe. The zeal of our Roman Catholic friends is worthy of imitation.

**BUFFALO HUNTERS.**—In the Saskatchewan, buffalo hunting is pursued very extensively. Often, parties wander from home as many as 500, and are absent for months together. They always have with them, however, a preacher and teacher. Divine service is held every Sabbath, and the school seldom misses a daily-session.

**GOLD COAST.**—It is common among the Negro mountain tribes on the Gold Coast, Africa, to cast away every child after its birth, born with a wart on its little finger. The fetish priests, having great influence over the people, command them to kill such poor creatures, saying

that the curse of the fetish is upon family and child if it is not killed. At present nine such children, called six-fingered children, are in the house of the Basle Missionaries, having been saved by the Missionaries' wives.

**ROME.**—Oaths are now administered in the courts of Rome upon the Bible, instead of upon the crucifix. The same practice is followed in some of the courts of Tuscany.

**CALCUTTA.**—A children's hospital is about to be opened in Calcutta for all classes. Miss Brittain, Secretary of the American Zenana Mission, is associated with the scheme.

**MIREGAPPORE, INDIA.**—This city contains a population of from 60 to 80,000, who are chiefly engaged in trade and commerce. A christian church has lately been formed, and a suitable place of worship erected. Orphan schools have been established, and a theological class has been formed for the instruction of young men with a view to the ministry.

**MELBOURNE, AUSTRALIA.**—For some time the Wesleyans have had a mission to the Chinese who are attracted to the gold fields of Melbourne. On the 14th July a church was opened for the benefit of these laborers, and interesting services were held both in English and Chinese. The building cost £1,400.

**AMERICA.**—It is affirmed that every third person in the Southern States can neither read nor write. For this lamentable and large amount of ignorance, slavery is mainly responsible. Doubtless the better instructed North will soon take steps toward the educating of the freedmen.

**BRIGHTON, ENGLAND.**—A sad story is lately told of the death of a heathen mother in Brighton, England. A wealthy merchant from this locality had occasion frequently to visit Malabar. Here he fell in love with a native woman, a heathen, and married her. After a short period he took his young wife to Brighton. She clung persistently to her native customs, refusing to become a member of the Episcopal Church. Her fondness for idol worship increased, and she had a temple built on her husband's estate, where she went every day to offer up

her devotions according to the rules of her own faith. Her husband at length died, and she appeared to suffer intense agony of soul. She looked upon the corpse, and threw herself upon it with a terrible frenzy of despair. She wrenched out her hair, tore her clothes, and disfigured her beautiful features with her nails. On the evening after the funeral she disappeared. After three days, unsuccessful search, the servants looked into her temple, when they found a heap of ashes still smoking, and the smell of burned flesh. Thus at once satisfied them of the fate of the poor widow. Heathenism, then, is not shut up in distant lands, but is sometimes imported to christian countries.

**CALIFORNIA.**—The dark paganism of China is now spreading over the sunny land of California. Large numbers of Chinese have been thrown upon their shores, and Chinese temples are to be seen in abundance. Christianity, however, is advancing to meet this vast army of heathenism, and to penetrate it and effect its speedy overthrow.

**THE TAGUS.**—An English steamer lately, discharging cargo on the river, was surrounded by small boats. Resting at mid-day, the steward of the steamer offered to one of the men in the boats a New Testament. He received it, and at once sat down to read. Others observed this and also asked for one, until thirty had received them, and were all seated in the shade reading intently the books that had been given them.

**INDIA.**—The son of a Hindoo gentleman, who was disinherited on account of having embraced Christianity, has appealed from the decision of a court in India to the English courts. The annual income of his father's estate is said to be worth forty thousand pounds.

**SAMOA.**—A warrior of Samoa, a most hardened and obstinate character, who had escaped from five severe battles, felt tired of camp life. A feeling came over him that the great God of whom the missionaries spoke, had been very good to him in preserving his life, so he broke away from the war party, caught a wild pig, sold it for money, and bought a New Testament. He read about Christ, and wondered at His amazing

love, felt more and more of his darkness, and then humbly sought the teaching of the Divine Spirit.

### The Edinburgh Church History Chair.

It is beyond our comprehension why such a man as Dr. Wallace should have been appointed to this very important chair in the University of Edinburgh. Dissatisfaction is almost universal. Dissenting churches are dissatisfied, and the Commission of the General Assembly has expressed disapproval. There could be only one reason why Dr. Wallace should have been appointed, and that is on the ground that here was no man better qualified, but, in a church with such a man as Dr. Cunningham, of Crief, who has written the best history of the Church of Scotland we have, it is absurd to acquiesce in the appointment of Dr. Wallace, who has many attainments, but who has never professed superior attainments in the department of Church History, upon the principle of his being the best suited for the duties of the chair, while Dr. Cunningham is left. This appointment looks more like the intrigues of a political party than the action of men in the interest of an institution of venerable antiquity, like the University of Edinburgh.

THE letter sent by Soso (teacher), and Naling (chief), and Woris (chief), to the Mission Synod, after the murder of Mr. Gordon, was as follows. Soso's letter to Mr. Paton has been given in a previous *Record*:—

Love to you Missionaries on the Island of the New Hebrides. I speak to you concerning our wish, together with the small chiefs of this place; because the powerful chiefs, and the old men, and the people of Eromanga, have rejected the messengers of God to us and the word of Jesus Christ, and we are witnesses to them that he (or it) went round the land of Eromanga. And now hear and know, if it be your wish, take us and put us on one land, and give us one missionary to teach us, and do not send one to this place; for we will leave our land, therefore leave ye it likewise; but send four man-of-war ships to remain at Eromanga, one east, and

one west, and one north and one south, and let them destroy the villages of the murderers, and thieves, and breakers of the word, and scoffers, and of all evil-doers in the land of Eromanga.

The end of my word, and of Naling's and Woris's.

Ah! love to you missionaries.

### The Seizure of the Church Property at Rome.

The following is a list, given by an Italian paper, of the Church property in Rome and the Romagna, of which the Government is about to take possession and convert it into rentes:—In Rome, monasteries 128 in number, with 2,376 inmates, and a gross revenue of 1,943,721 lire, convents 92, inmates, 2,183, revenue 1,436,626 lire; suburban monasteries 51, inmates 517; convents 42, inmates 351, the revenue of which together amount to 323,201 lire. In other communes of the Province there are 134 monasteries, with 1,494 inmates, and 57 convents with 1,291 inmates, the total of whose revenue amount to 1,077,645 lire. There are, besides, in Rome, Ecclesiastical Corporations consisting of basilicas, collegiate churches, chapels, &c., with revenues amounting to 1,793,393 lire. There exist also in Rome benefices under secular patronage amounting to 1,322,895 lire. The whole of the above are estimated to produce, when sold, upwards of eight millions of lire, which sum, as we have said, is to be invested in Government Stock.

—The *London Christian World* announces that a magnificent offer has been made of two prizes of 250 and 150 guineas, respectively (or about \$1,250 and \$750 in gold) for the best essay on "Temperance Reformation—Its Claims upon the Christian Church." Essays are to be sent to Hodder & Stoughton, 27 Paternoster row, London, before December 15, 1873. Dean Smith, Prof. Calderwood and Rev. G. W. Oliver of Battersea College, are to be the judges.

—Rev. Dr. Hepburn, a well-known Japanese scholar, has, for the last thirteen years, had in readiness a costly copy of the Bible, waiting for a suitable opportunity to present it to the ruler of

Japan. That opportunity arrived in November last, when he was given the desired permission to make the presentation.

THE CONFSSIONAL IN THE CHURCH OF ENGLAND.—We learn that at the recent decanal meeting at Southampton only two Protestant clergymen spoke against the introduction of the Confessional, the result being that five only voted against and about thirty for the proposition. To the people of Southampton we would say, "Beware! before it is too late."—*The Rock*.

Archbishop Manning and Bishop Clifford have both forbidden the celebration of "midnight mass" throughout their dioceses, on the ground that the dispersion of congregations largely composed of young women in the middle of the night is objectionable.

### The Halifax Sabbath Schools.

Besides contributing to Home Mission objects, such as the support of boys at the Industrial School, City Mission, *Dayspring*, &c., the St. Matthew's and St. Andrew's schools are now allocating each \$50 annually to go to the support of native teachers in the New Hebrides, when our missionaries there will have secured suitable converts to act in that capacity. St. Matthew's School has been allocating that sum for two years, and St. Andrew's this year for the first time. It is to be hoped that other schools are doing likewise. This is our Foreign Mission, and we should throw all our energies into it.

At a Sabbath School Bazaar held in St. James' Church, Charlottetown, the handsome sum of \$280 was realised.

### NOTICES, AND ACKNOWLEDGMENTS.

TO AGENTS, SUBSCRIBERS, CONGREGATIONS, &c.

We would remind all our friends that for the last three years we have published in our March issue lists giving the circulation of the *Record* in the different Presbyteries, Congregations, &c., of the Church. That no injustice be done to any locality, we would therefore urge all Agents to have their full lists for

the year sent in before the end of this month; and we would be obliged to any minister who has an extended parish, and thinks it probable that mistakes may be made, to send us a list of all the Agents and the number of Records taken by each of them in his congregations. ED. M. R.

Hereafter it will be absolutely necessary for all articles for insertion to be in the hands of the Editor on or before the first day of the month.

## SYNOD'S HOME MISSION.

Received from James Hislop, Pictou, collection from St. Peter's Road church, P. E. Island . . . . . \$3 74

GEO. P. MITCHELL, Treas.

Halifax, 1st. Feb., 873

## FOREIGN MISSION.

Col. Woodstock and Northampton, per Rev. W. P. Bezzel . . . . . \$13 31

New Year's gift from St. John's Newfoundland, per Rev. D. Macrae . . . 48 00

Col. St. Andrew's Church, Halifax . . . 30 00

Col. St. Andrew's Church, Pictou, per J. Hislop . . . . . 50 57

\$141 88

JAS. J. BREMNER, Treas.

Halifax, N. S. 4th Feb., 1873.

Collected for Foreign Mission in St. Andrew's Church, New Glasgow, in addition to \$123.05 acknowledged in January Record:— Collected by Misses Bessie Pollock and Florence McDonald, West side of the River, \$7.23, making a total of \$135 28.

The collection made at the Marsh, in St. Andrew's congregation, New Glasgow, for the Foreign Mission, acknowledged in last No. as \$5.35, has been increased to \$6.10.

## WIDOWS' AND ORPHANS' FUND.

Amount already acknowledged \$1,677 33

Since received:—St. Matthew's, Halifax.

Edward Lawson, First Instalment on \$50 . . . . . \$20.00

Samuel Noble, First Instalment on \$30 . . . . . 10.00

John Costley, First Instalment on \$15 . . . . . 5.00

35 00

\$1,712.33

W. MENZIES, Treas.

Halifax, Feb. 1, 1873.

## PICTOU PRESBYTERY HOME MISSION FUND.

Paid Rev. Mr. McCunn . . . . . \$60

JAS. HISLOP, Treas.

## YOUNG MEN'S BURSARY FUND.

From St. Peter's Road Church, P. E. I., per Rev. J. Moffatt . . . . \$4 13

Woodstock and Northampton, N. B. per Rev. Wm P Bezzel . . . . 10 53

St. Matthew's Church, Halifax . . . 52 00

Richmond, Northwest Arm, and Goodwood . . . . . 10 00

Remitted, Daniel Sutherland, Student, Dalhousie College . . . . . 100.00

Remitted, Duncan McKenzie, Student, Dalhousie College . . . . . 100 00

Jas. Hislop, Tres.

Pictou, 31st Jan., 1873.

## PAYMENTS FOR "RECORD."

Joseph Hart, Baddeck, C. B. . . . . \$1 60

James McLeod, Glengarry. . . . . 5 50

Rev J Robertson, Tabusintac, N. B. . . . 10 00

L. E. Borden, Pugwash . . . . . 6 00

Rev R. McCunn, River John . . . . . 3 00

D. Small, Charlottetown, P. E. I. . . . . 20 00

Thomas Boulter, Stanley, N. B. . . . . 2 50

Rev J. Layton, Teviotdale. . . . . 3 00

P. McDougall, Loch Lomond, C. B. . . . 4 00

Alex. McKenzie, Stake Road, Wallace 5 50

Rev K. McKay, Richmond, N. B. . . . . 2 75

W. Sutherland, Six Mile Brook . . . . 6 25

Rev G. M. Grant, Halifax, for J. Creighton, Richmond . . . . . 3 00

Rev J. F. Campbell, Richmond . . . . . 5 00

G. Davis, Miss Johns, C. Sutherland, and Mrs Rose, 6 cts. each . . . . . 2 40

J. A. McLean, Salsprings . . . . . 10 00

G. Campbell, Barneys River . . . . . 4 00

Rev F. Home, Bathurst, N. B. . . . . 7 00

Rev J. W. Fraser, for D. Gray, Cape John . . . . . 2 92

Wm. Fraser, Port Philip, Pugwash. . . . 4 00

A. A. Davidson, Newcastle, N. B. . . . . 7 00

J. J. Duff, Westville . . . . . 4 50

Allan McQuarrie, Toney River. . . . . 3 00

W. Dobson, Tatamagouche . . . . . 3 00

D. McNaughton, jr, Black River, N. B. . 3 00

Hugh McLean, West River Station. . . . 1 50

Rev T. Duncan, for Charles Kennedy, Brackley Point Road, P. E. I. . . . . 7 39

Donald McKay, Wallace . . . . . 10 00

Wm. F. Cameron, Glengarry . . . . . 5 00

Hector McKenzie, St. John's . . . . . 16 00

Wm. Gray, Hopewell . . . . . 15 00

Alex. Urquhart, Fawleigh Village . . . 0 60

D. W. Fraser, Concord . . . . . 0 60

Rev A. Ross, Harbor Grace, N. F. . . . . 0 60

A. A. McLean, Earlow . . . . . 0 60

Mrs A. Reid, Bedford . . . . . 0 60

Halifax:—M. M. Lindsay and G. Anderson, \$1.20 each; J. Sinclair (West St.), J. Kerr (Creighton St), Mrs W. Lawson, Wood, T. Thorburn, James Thomson, (Plant and St.), Mrs Malcolm, Alex. Brna, Thomas Forbes, Mrs Marshall, Mrs W. Lawson, jr., J. Ewing, Miss Kerr, 60 cents each.

W. G. PENDER, Sec'y.

"Mayflower" Office, 45 Granville St.,

HALIFAX, Feb. 5, 1873.