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IN

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No. 11.

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

SERMON, BY THE LATE REV. DR. DONALD.

[The late minister of St. Andrew's Church, St. John, N. B., was so well known, during his long pastorate, as an earnest and powerful preacher of the Gospel, that we are sure many of his old flock and friends elsewhere will rejoice to read the following—taken almost at random from his written discourses. As some of those who heard the living voice read those pages, and hear him, "while dead, yet speaking," their hearts must burn within them. Should they desire some other remains of their beloved pastor, we shall gladly publish, in next year's *Record*, in monthly order, one or two series of his shorter discourses and addresses that he gave in courses.]

PRISONERS OF HOPE.

ZECH. IX. 12: "Turn you to the strong hold, ye prisoners of hope."

This chapter contains an interesting prophecy, combining the promise of temporal and spiritual blessings. It foretells the judgments which were coming upon the enemies of Israel. It also looks forward to the dispensation of the gospel, anticipates the spiritual reign of Messiah, and that heavenly protection

and refuge and support which would be granted to His people.

The gentleness and lowliness of Messiah's character we find described at the 9th verse, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The peaceful nature, and the wide extension of this dominion, are next described: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth." The deliverance which he should grant to mankind from the thralldom and dominion of sin follows: "As for thee also, by the blood of thy covenant I have sent forth the prisoners out of the pit wherein is no water." And then comes the exhortation of the text, evidently alluding to the same subject, and forming a part of the same spiritual and evangelical address. The prophet turns to captive Israel, and in turn to the whole race of man, who are to owe their redemption to the same Saviour, the same Messiah, and cries, "Turn you to the stronghold, ye prisoners of hope." Such is the language which every minister of the gospel is called upon to address

to his fellow-men. For prisoners we all are; but prisoners of hope, while life and health and gospel privileges are still granted. And we offer to each of you a full, a complete and sufficient refuge, into which you are invited to turn.

In further directing your attention to these words, let us,

1st. Consider the character in which men are addressed in the words before us—"Prisoners of hope."—And,

2ndly. The admonition given—"Turn ye to the strong hold."

We are, then, first to notice the character in which men are addressed in the words before us: "Prisoners of hope." The prophet could hardly have adopted an appellation more expressive or more appropriate. Man, in more senses than one, is a prisoner. All things around him are calculated to remind him that he is not free, that he is not his own master, that he dwells not in the land of perfect liberty. This earthly body is, in one sense, his prison. The immaterial soul is confined in this narrow cell; weakness, sickness, infirmity and decay, all remind him that he is not free, that he is in a state of confinement. The spirit feels its imprisonment, and "groans," as the apostle says, "being burdened;" it longs to be at liberty, and seeks to soar upward; it longs, with the Psalmist, "O that I had wings like a dove, that I might flee away and be at rest." But this clayey tabernacle detains it; it is clogged with a feeble, decaying body, possessed only of limited powers and limited strength. Like a bird, swift on wing but confined in a cage, it pines, and pines in vain, to recover its liberty.

But man is also in another sense a prisoner—he is the prisoner of sin. These earthly bodies which we carry about with us are not merely confined and limited in their powers,—they are also defiled, corrupt, and sinful in their propensities. "God hath concluded" (or shut up) "all under sin," says the apostle. "He that committeth sin is the servant," or slave or captive, "of sin." Thus we are said to have "our understanding darkened, being alienated from the life of God, through the ignorance that is in us." Man has "a law in his members warring against the law of his mind, and bringing him into captivity

to the law of sin which is in his members." Sin drags him down to earth with a constraining force. Man will often, indeed talk of his freedom and his liberty, and cry, "Our lips are our own, who is lord over us?" But is he, therefore, really free? A free man and yet the slave of lust, the slave of his appetites, the slave of his passions! Is his understanding free? Are his affections free? Is his conscience free? Are his hands free! Are his powers of body and mind a liberty to walk in the path of God's commandments with a perfect heart! No, my friends, sin is holding dominion over him; sin is chaining down the soul to earth; sin is exercising a mighty, powerful, and prevailing influence over his heart. The whole race of man, formed after the image of God, endued with heavenly powers and spiritual capacities, yet all are under sin; all are condemned; all are under the sentence of divine wrath; all are bound by the fetters of corruption,—fetters which they can never break,—fetters from which they can never be free, until a strength greater than their own bursts the chain and sets the prisoners at liberty.

And then, once more, we are also *prisoners*, as being the captives of Satan. Satan acts the part of a jailor to guard the prison and prevent the prisoners from breaking loose. Thus he is called by our Lord "The strong man armed," and elsewhere, "the prince of the power of the air." Thus man is said to be taken captive by him at his will. Satan is represented as entangling him in his snare, as catching him in his net, as blinding his eyes, and hardening his heart, and preventing one ray of light from entering his soul; and thus holding him in the bondage of corruption. True it is that Satan gilds the chain and deludes the man with vain appearances of liberty. The worldling boasts that he is his own master, and professes to pay the servant of God, who is debarred and confined from pleasures which he enjoys. But, my friends, the reverse of this is really the case; the man of this world is really the prisoner, the slave, the deluded victim. The believer is the man who may be said truly to have escaped the snare of the fowler, and to be now free from the dominion of sin and Satan.

But the prophet speaks to us further, in the text, as "prisoners of hope." *Prisoners still*—in confinement still, but with the prospect of release and encouragement. Such was the case with Israel's captives. They had long been prisoners—in captivity for 70 years in Babylon, and banished from their own land. But they were "prisoners of hope." "There is hope in thine end," saith the Lord, "that thy children shall come again to their own border." Many of these captives, at the command of the king of Babylon, had already been permitted to burst their chain and to return to Jerusalem, while others were preparing to imitate their example, and rebuild and re-inhabit the waste places. Such, in a spiritual sense, is the state of all to whom life is continued and the day of grace is prolonged. They are prisoners indeed,—but they are prisoners of hope. For, remember, my friends, there are those who are prisoners *without hope*, there are those who are prisoners of despair. The fallen angels, who kept not their first estate, and are reserved in everlasting chains unto darkness for the judgment of the great day,—they, like ourselves, are prisoners; "spirits," as the apostle says, "in prison;" but they are prisoners not of hope, but of despair. No message of mercy comes to them; no assurance of deliverance is vouchsafed to them; no stronghold is pointed out to them, into which they may turn. The impenitent sinner, likewise, who has resisted the calls of mercy, who has passed into the eternal world un sanctified and unsaved, ceases, in like manner, to be a prisoner of hope, and becomes a prisoner of despair. The dark portals of death transfer him from the land of hope to the land of unutterable darkness, where the worm dieth not, and the fire is not quenched. But while this life endures, we are all prisoners of hope. "The grave," says Hezekiah, "cannot praise thee; death cannot celebrate thee; they that go down to the grave cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."

But more especially where the sound of the gospel comes, where the news of the Saviour is proclaimed, all who hear the message are particularly, pre-eminently the prisoners of hope. We are commissioned, my friends, to proclaim to

you a Saviour who is the hope of all the ends of the earth. We have been expressly sent to proclaim liberty to the captives, and the opening of the prison to them who are bound. Delightful is the announcement, and glad are the tidings, which we bring to every son and daughter of Adam. There is not an individual who walks this earth,—much less is there an individual who is in this house of God, who is not in this sense a prisoner of hope. Be his sin ever so great, be his transgression ever so heinous, yet let him not yield to despair. Long, it may be, he has been the prisoner of sin, the prisoner of Satan, the prisoner of his own corrupt appetites and passions; yet still may hope enter, still may the voice of mercy gain admission. Know, my friends, that Christ is exalted, a prince and a Saviour; know, sinner, for thy comfort, whoever and wherever thou art, that a door of hope is provided, that a fountain for sin is opened, and that Christ is standing at the door and knocking. Yes, the day of grace has not yet passed; the door of hope is not yet closed; you are not yet a prisoner of despair, if only you employ the present moment and the present means of grace which God has promised to bless to every sincere penitent.

But, then, further than this, those who by Divine grace have been brought back to God, who have been delivered from the power of darkness, and translated into the kingdom of God's dear Son, such are, in a still more distinct and peculiar manner, the prisoners of hope. Fettered indeed they still are with a feeble body and corrupt heart. Free they are not, while carrying about with them the body of this death; but they are cheered and comforted and animated by hope. The gospel of a crucified Saviour has brought to them hope;—a ray of hope and light and peace and joy has gleamed in, burst through, as it were, the very gratings of their prison,—that hope which is an anchor to the soul both sure and steadfast. Wherever a penitent sinner has been brought to a sense of sin, has been led to flee to Christ, has obtained an interest in Him, there is a prisoner of hope. Every promise of Scripture brings him hope; every view of the power and love and grace of Christ communicates hope; every provi-

dential mercy of his God enkindles hope ; he hopes even unto death. Languor and disease, sorrow and trouble, infirmity and sickness, cannot weaken and destroy his hope ; nay, the approach of age and death itself only tend to brighten and enlarge and elevate their hope. The hour of dissolution, that solemn moment which transfers the penitent sinner from the prison of hope to that of despair, becomes to him the messenger of peace and joy and comfort, bringing to him on its wings a hope full of immortality, opening to him the prison door, and introducing him to the glorious liberty of the children of God. But now,

Secondly. Let us turn our attention to the admonition given in the words of the text, "Turn you to the stronghold, ye prisoners of hope." The language is evidently that of *earnest solicitation*. Imminent peril is threatened. The flying captives, who have thus escaped their prison, are in danger of being seized and retaken by the enemy ; there is an impregnable fortress opened into which we are invited to turn.

We can have no hesitation in applying this language to Christ. "The Lord," says the prophet Micah, "the Lord is God, a stronghold in the day of trouble." "A man," says Isaiah, speaking of Christ, "a man shall be a hiding place from the wind, and a covert from the tempest." "Thou," says David, "art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance." Whatever the dangers which threaten the prisoners of hope, in Christ a sure and effectual protection is found. Does the prisoner of hope fear exceedingly and dread the righteous anger of God ? Is he alarmed at the storm of just retribution which hovers over his head ? Here is a refuge, here is a stronghold, -- Christ the advocate with the Father. Sin has been pardoned and justice satisfied by His atonement ; mercy and love are extended to the guilty culprit for His sake. Yea, the very oath of Jehovah himself is pledged that they might have strong hope who have fled to this refuge. Does the sinner dread the requirements of a broken law ? Christ has fulfilled its demands, and complied with its every requirement ; there is a full and com-

plete righteousness prepared for him. Or, again, does he dread the assaults of Satan ? "When his enemy shall come in as a flood, the spirit of the Lord shall lift up a standard against him." Satan himself has been vanquished by Christ. No weapon formed against him who has taken refuge in Christ shall ever prosper. This stronghold is safe, is impregnable. Or does he dread the sorrows, the troubles, and afflictions of life ? Here, again, he is permitted to cast his burden upon the Lord ; he is privileged to believe that all things shall work together for his good. Yea, he can even rejoice in the Lord, and be glad in the God of his salvation, amid the wreck of earthly things, amid the agitations, confusions, troubles, disorders, of every temporal convulsion. Mark the language of the Psalmist, when sheltered in this refuge, when lodged in this stronghold ; "God," he cries, "God is our refuge and our strength, therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea." Or, finally, does the poor prisoner shrink back from the prospect of death, and does he dread or shudder at the last enemy of man ? Even here, even against this enemy, has Christ provided a remedy, for He has extracted the sting of death ; He has despoiled the grave of its victory, so that it is but the opening of the prison door, and the entry to the blessings and life and joy of Christ, and the peace and happiness of a glorious eternity.

But, in order to render this stronghold available, it must be actually entered. All other refuges and sources of relief must be relinquished and abandoned. All other posts must be forsaken as untenable, and the sinner must flee to Christ, and to Him alone, as the only refuge. As Noah of old fled for refuge to the ark when the overflowing waters were about to cover the earth ; -- as the man-slayer was directed to flee to the city of refuge, lest the avenger of blood should overtake him ; -- or, as Lot fled when the fire and brimstone overwhelmed the cities of the plain ; so, in like manner, must the trembling sinner flee to Christ ; every other refuge is a refuge of lies ; he must come and repose his *eternal* all in Christ alone.

Need I remind you, my friends, how

both the heart of man is to do this; how readily man catches at this and that and the other earthly support, and clings to that as his refuge? How unwilling he is to renounce them all, and discard them all, and cast them all away, and flee to Christ alone! The struggle is sometimes long,—it is sometimes severe. The man clings to the earth; earthly ties and earthly hopes entwine themselves about him, and he cannot resolve to quit them. The constraining influence of Divine grace can alone cause the prisoners of hope to turn to this stronghold. When the Spirit of God begins to work within; when the power of the Holy Ghost begins to open the eyes, and awaken the heart, and arouse the conscience, and turn the soul, then it is that he is driven off, first from one post, and then from another, until he relinquishes them all, and by faith lays hold on Christ. Here is the open door; here he clings with firm and safe and secure grasp; he rejects all his vain confidences, and cries, with Israel of old, “Asshur shalt not save us; we will not ride upon horses; neither will we say any more to the work of our hands, ye are our gods; for in thee.” O Lord, pre-eminently, in thee, distinctively, “the fatherless findeth mercy.”

And now, am I speaking to any who feel uninterested in this momentous subject,—any who are still exposed to the perils of eternal punishment, and yet have never sought, have never enquired, after any refuge;—have not yet fled to the stronghold? Allow me plainly, yet most affectionately, to speak to such.

This subject, my friends, addresses you particularly; it reminds you of your danger, and it points out to you a way of escape. It calls you “prisoners;” perhaps you may be tempted to doubt the propriety of this appellation. You feel free and active; you deem yourselves at liberty; but are you really free? I say, are you really free? Look at these frail, decaying bodies in which you are shut up; think of that propensity to sin which you must feel; reflect upon the shortness of life and the uncertainty of earthly hopes, and the nearness of eternity. You say that you are free; but let me ask, can you calculate upon one single hour? You call yourselves the sons and daughters of liberty, and say with the

Jews of old, “We were never in bondage to any one;” and yet sin is enslaving you, and pleasure is engrossing all your care and all your time, and the world is chaining you down with its iron fetters, and holding you in its powerful, its adamantine bonds.

And, then, as to the future, what are your prospects? What security is there? You know not how soon or how suddenly your prison doors may be opened, and you led forth as a criminal to execution! You know not how soon you may cease to be a prisoner of hope, and become a prisoner of despair! O trifle not with the present season; trifle not with your advantages. Now we invite you to Christ,—now we call on you to awake from your slumbers, and shake off your chain, and seek after that liberty with which Christ makes His people free. “Turn you to the stronghold, ye prisoners of hope.” Look not to this deluding world; rest not in any doubtful and insecure position; but now, while life still lasts—now, while the door of mercy is still open,—now, while the gospel message is still sounding in your ears,—now, while we are privileged to address you as prisoners of hope,—O flee to the place of refuge; O take shelter in the arms of an all-gracious and almighty Saviour; O come and seek protection under the wings of mercy, and seek a refuge from the coming storm.

And to you, ye blessed, who have fled for refuge, I need only say, abide in it. Keep close in Christ, suffer not Satan or the world to tempt you from your refuge out of Christ. If you are only in Him, nothing in time or eternity can hurt you. “There is no condemnation to them who are in Christ Jesus.” Satan can not hurt you; sin shall not have dominion over you. You have a refuge from every storm; you have a retreat from every tempest; you have a covert from every attack. Let your trials and sorrows and afflictions drive you nearer to Christ. Let the very assaults of Satan only drive you nearer to Christ. Let the sense of your own weakness and frailty lead you to bear more simply, more undividedly, more entirely, more unreservedly, on Christ. Prisoners you are, but prisoners of hope. Soon shall you be released from the bondage of corruption; soon will this prison-house,

this earthly tabernacle, be dissolved. Then, indeed, you will be confined a while in the prison-house of the grave; but even there you are prisoners of hope. The decaying remains of the Christian believer are the remains of a prisoner, but of a prisoner of hope. You descend into the narrow confines of the grave, but with a hope full of immortality. The voice of the archangel and the trump of God shall summon forth and call up the imprisoned dust, and then shall you be ushered into an unchanging state of immortal liberty and endless joy.

God grant that this may be the happy result with us all, and to Him in Christ be all the praise. Amen.



We see that the *Toronto Globe* and other papers in the Upper Provinces are carrying on a vigorous and not very good-tempered discussion on the question of **PRESBYTERIAN UNION AND THE COLLEGE QUESTION**. The *Globe* and several of its correspondents have taken the very debatable position that a church, as a church, has nothing to do with secular education, a position at least directly antagonistic to that occupied by the parent church at that period in its history to which all sections of Presbyterians pretend to look back with common reverence. In this Province, all branches of the Presbyterian church adhere to the traditional principles of the Reformers in this matter, as they have united to maintain a purely literary institution in Dalhousie College, so that, in these quarters at least, the *Globe's* views will not find acceptance.

Yet the question discussed in Ontario and Quebec is one in which we cannot fail to be interested, even though it does not so immediately concern ourselves. We shall endeavour to give our readers, therefore, a concise statement of the merits of the matters in dispute.

The *Globe* and its backers declare that it is not the proper business of a church

to provide secular education for the community. The answer given, and it is complete, is, that while this general proposition is one of doubtful safety, at least it might be contended that it is a proper enough business for a church to furnish secular education to the community, if it could do so better than any other agency, if not the proper work of a church. This proposition, however, does not apply to the existence and maintenance of Queen's College, at Kingston. That institution was founded at a time when there was only a single college in Ontario, and it, though endowed with provincial funds, completely under the control of the late Bishop Strachan and the High-church political party in Toronto, known as "*the family compact*." All the Professors had to be members of the Church of England, and the influences surrounding it were such that the Presbyterians could not safely send their sons to be trained at it even for secular professions, much less for the ministry of their own church. It was in these circumstances, and after the Church of Scotland had in vain striven long to obtain a liberalization of the constitution of what was then King's College, now Toronto University, that our people in Ontario and Quebec bravely and wisely resolved to endow a College for themselves, and with this view obtained a Royal Charter from Her Majesty to establish a University at Kingston, called after herself, *Queen's*. Its main purpose was to educate students for the ministry; but inasmuch as the same Professors can teach one hundred students as easily and efficiently as twenty, and inasmuch as it is a good thing for candidates for the ministry to come into contact with the minds of candidates for the other professions, not only have all students that have sought entrance into it, obtained

admission, but a *welcome* admission. In this way the College has, *incidentally* only, afforded a secular education to the community, while its main purpose was ecclesiastical, because the admission of general students was not only consistent with this main object, but really greatly forwarded it.

The *Globe*, with questionable taste, has been making invidious comparisons as to the number and quality of the students trained at Queen's College and University College (the training institution of Toronto University, richly endowed with Provincial means), respectively; but he has been fairly answered by Mr. Macdonnell of Toronto, and by Principal Snodgrass of Kingston. The fact is, leaving out of sight those who are now labouring as ministers in Scotland, India, Australia, these Maritime Provinces and elsewhere, about *seventy* of the active ministers of our church in the Synod of Canada, that is more than half the number, have been educated at Queen's College. And as to the *quality* of scholars produced, the records of the Law Society of Ontario, of the Grammar School Boards, of the Medical Examiners, and other tests to which they have been submitted, declare that the training given at Queen's College has been equal to that imparted in any institution in the world, as its students have taken high honours wherever they have shown themselves, even in Europe. Principal Snodgrass has shown that the number of graduates turned out of Queen's College is only twenty-seven fewer than half as many as at Toronto University with all its appliances and endowments, and each graduate of the former has been produced at about one-sixth the cost of each in the latter.

And so far as the great majority of the ministers and members of the other churches with which we are negotiating

is concerned, we feel satisfied they will not be misled by the position assumed by the *Globe*, as to what is the true interest of the church of the future, with regard to this University question. The *Globe* is naturally hostile to proposals that may militate, to some extent, against the glory of *Toronto*, because they might take away some students from University College situated therein. And Professor Young, a minister of the Canada Presbyterian Church, lately appointed to a chair in University College, Toronto, also naturally deprecates any action on the part of his church that might give him fewer students. Then there are, in the Canada Presbyterian Church, a few graduates of Toronto University and alumni of University College who as naturally are jealous for the *prestige* of their *Alma Mater*, and who would prefer to see it exalted by having all the Presbyterian students compelled to resort to it in future, rather than to Queen's College at Kingston, upon which they have been wont to look askance. But if it shall be an advantage to the United Church as a whole, to have a University tolerably well endowed and equipped, completely under its control, and which would be adapted to the wants of the church, as it would unquestionably be, then we do not fear that the interests of the *Globe*, or those of Professor Young, or the feelings of a few graduates of Toronto University, in the Canada Presbyterian Church, shall be allowed for a moment to stand in the way of the boon which the "Kirk" in the Upper Provinces will confer upon Presbyteranism by handing over to the "Presbyterian Church of British North-America," Queen's College, in the handsome manner she proposes doing. The *Globe* affects to be afraid that it will be an expensive and troublesome gift to the United Church. Queen's College

has suffered once from loss on its investments, but, according to the doctrine of probabilities, that is the best of reasons for not anticipating that she shall so suffer again; its authorities will look sharply after its endowment for the time to come. And as to the trouble of controlling it, the same may be said of any possessions, and this is a trouble that the church will rejoice to take, and we do not fear that its ablest men will decline the office of Trustee therein by way of avoiding trouble. On the whole, we think the spirit evinced in this discussion is unworthy of the *Globe*, and of those who adhere to its views.



Articles Contributed.

The Episcopal Synod of Moray Ross and Caithness.

In last *Record*, reference was made to the fact that the Archbishop of York and the Bishop of Winchester had officiated in the Parish Church of Glengarry, according to the forms of the Established Church of Scotland. This, as was to be supposed, aroused the wrath of the Puseyites of the Episcopal Church in Scotland, and, at the meeting of the above Synod, the matter was made the subject of a protracted discussion. A Mr. Brodie lunes led off the attack, and, after a large amount of discussion in order to settle whether the service in question was a "mission service," in which it seems clergymen of the Episcopal Church, with the sanction of their Bishops, may offer an extemporary prayer after the sermon, or whether it was a "Bishop's service," which no one presumed to be able to describe,—"the Presbyterians," said Mr. West, "cannot distinguish between a bishop's service and their own Presbyterian service," our minds may well be confused. The result was that the following resolution was passed:—

"The Synod regrets that his Grace the Archbishop of York and the Bishop of Winchester, in conducting public service at

Glengarry, did not use the entire service as prescribed by the Prayer-Book, as by so doing they would have prevented reports which are injurious to the peace and well-doing of the Churches. This Synod having read the letter addressed by the Bishop of Winchester to Dr. Mackarness, and having received explanations from the Primus and the Provost that the service intended as a mission service was in no sense a Presbyterian one, desires to express its satisfaction with this disclaimer. And his Lordship the Primus having intimated that he had communicated with his Grace the Archbishop of York, defers the expression of any opinion on the statements which have been publicly made respecting the manner in which his Grace conducted the services at Glengarry."

The Primus then pronounced the benediction, and the meeting separated.

The above led to a lengthened newspaper controversy, of which the following extract from the *Courant* may serve as an outline:—

ENGLISH PRELATES AND THE SCOTCH PULPIT.

In reviewing the discussions connected with the Glengarry affair, last night's *Record* observes several instances of the confusion of ideas that prevails on ecclesiastical questions. The Scotch Episcopalians seem to consider the conduct of the Archbishop of York inconsistent with his share in the judgment in the Purchas case. They forget that the order of the Church of England is regulated by liturgies and rubrics determined by Act of Parliament which do not extend to Scotland; and further, that the Glengarry case did not concern the administration of sacraments. The jurisdiction of English church courts does not extend to Scotland. A correspondent, writing from Dunrobin Castle on Saturday last to the *Record*, says:—

"Sir,—I have had some opportunity of analysing the somewhat complicated and partially conflicting evidence on this subject—1. Mr. Ellice, M. P., a member of the Church of England, regularly attends the Scotch parish church where he stately resides. 2. Had he desired to have the English Liturgy read he could have easily persuaded either of his guests, the prelates in question, to perform this service in his drawing-room. 3. The two prelates preferred to officiate in the Scotch parish church, and elected to do so. 4. The Rev. Mr. Cameron, minister of the parish, allowed and invited them to occupy his pulpit, but on distinct and definite conditions—viz., that the service should be that used in the Established Church of Scotland—and that

there might be no misunderstanding, he placed in their hands the rubrical laws by which it is governed. 5. The prelates engaged to officiate in praise and prayer according to these rubrics, and they did so. 6. Mr. Ellice did not, in the parish church, hear read the Liturgy of the Church of England. He did not expect there and then to hear it read. 7. Bishop Eden's statement is totally inapplicable. The service did not meet, nor attempt to meet, the wishes of Episcopalians. The Bishop and Archbishop did not try to do so. Every Highland peasant in the church joined in the regular forms of his own Church, and recognised no act or utterance at variance with it on the part of either prelate. 8. May not this be the inauguration of a united attempt on the part of the two Established Churches to defend that great principle relinquished in Scotland by certain bodies outside the National Church, and vehemently opposed by Dissenters in England—the principle of national responsibility and national religion as embodied in the Articles and Confessions of the two Established Churches?"

The "Old-Catholic" Movement in the Roman Catholic Church.

THE "Anti-Infallibilists" in Germany give promise of much greater things than was at first expected of them. If they succeed, it will be another instance of the success that has attended movements in the Church when headed by calm thinking scholarly men, instead of by ignorant and turbulent zealots. A good many Protestants made light of this movement when they heard that it was being managed only by a few Professors in Colleges. All the Bishops who had opposed the "Infallibility dogma" so vigorously at the Vatican Council, had, with perhaps the exceptions of Strossmayer and Danielek of Hungary, given away under the pressure which the Roman Curia can exert so easily.—The clergy, who are bound hand and foot to the Bishops, did and could utter no word of remonstrance. The laity were passive. It really seemed that, in spite of all the protests made at the time, the Jesuits were going to succeed and carry out their daring programme to the letter, and without the cost of a single adherent of importance except Père Hyacinthe. But, as in the days when the University of Paris swayed the Council of Constance through its illus-

trious doctors, Pierre d'Ailly, Gerson, and such like, and effected reforms in the Church against every effort of the Popes; as in the days when Oxford, first by Wickliffe, and next by its noble band of scholars in the 14th century, lighted a candle in England that has not yet gone out; as in the days when Erasmus of Rotterdam laid the egg of the Reformation, and Luther, the Professor of Wittenberg, hatched it; as in the 18th century, when Wesley and Whitfield emerged from the quiet cloisters and halls of their University to shake the dry bones of English religious life; so now the Colleges are proving themselves the surest friends of truth, the forlorn hope of all in the Roman Catholic Church who sigh and cry for a new reform through adherence to old truth. We hear now that the resolute stand of Dr. Dollinger and the University of Munich is being responded to not only by the Court and the Government and the Parliament of Bavaria, but also by influential parties, lay and ecclesiastic, all over Central Europe. In Brandenburg, Heidelberg, Prague, Breslau, Munich, Darmstadt, Vienna, and elsewhere, Professors of Theology refuse subscription to the new dogma, and yet are sustained in their posts, though the Bishops demand their displacement. The last news from Hungary is that a petition has been signed by more than 100 priests, canons, and other influential ecclesiastics, calling for a National Convention to establish a Church independent of Rome, and specifying as reforms that they desire,—the abolition of the enforced celibacy of the clergy, the giving of the laity a greater share in Church government, the giving more freedom to the lower clergy, and an independent national Church. In Switzerland, 400 influential delegates—chiefly laymen from the Romanist Cantons—sembled, and demanded similar reforms, and at the same time appointed delegates to the "Anti-Infallibility" Conference which met at Munich on the 22nd September last. The symptoms now are such, that we have good hopes of seeing soon formed in Central Europe an Episcopal Church, taking its stand on Scripture and all the Councils up to and including Trent, and which, though repudiating the name of Protestant, will yet be considered Protestant by the

Church of Rome. The affinities of such a Church will of course be with the Greek, the Armenian, and the Anglican Churches. It will be High-Church Episcopal, hated by Rome more than any other Church, just because most like itself. It will do nothing for the Protestant principles of the sufficiency of Scripture as a rule of faith and the right of private judgment, except in the negative way of making Rome's position more untenable. It will be a priestly Church, holding on to "Apostolical Succession," but itself a great argument against it.—"Apostolical Succession" would be a very formidable doctrine practically, if all priestly Churches were and had ever been one visible Church. But when you have three or four Churches, each claiming to be the sole depository of the grace, and therefore the sole religious authority on earth, the claim becomes ridiculous. And the addition of the "Old Catholic" Church to the number will certainly not improve the position of any of them, nor make the doctrine appear more truth-like. Looked at from our position as Protestants, the "Old Catholic" or "Anti-Infallibility" party cannot claim much of our sympathy. But when we think of their leaders as earnest, thoughtful, scholarly men, who are sundering the oldest and strongest ties, and sacrificing, or at any rate, endangering their whole worldly interests, rather than acquiesce in what they believe to be a lie, we must give them not only our sympathy, but our ungrudging admiration.—They will do a good work for the world if they persevere. And persevere we are sure they will. For these men are not shallow ranters who wish to attract popular notice, but venerable, silent, earnest Catholics, who believe thoroughly in Catholic truth, and believe also that "God does not need their lie."

An interesting question comes up here in connection with the fact, that as yet no Bishop has positively identified himself with them; viz., how can they, as High-Churchmen, maintain their position if none of the Roman Catholic Bishops stand by them? Where will they get ordination, and "the succession"? It seems that there are two quarters to which they are looking? First, the one or two Hungarian Bishops, who have not yet subscribed the Vatican decrees. If

they fail them, and where men like Hefele, Dupanloup, and Kenrick have yielded, it is only too likely that Strossmayer himself will bend, then their hope is in the Utrecht Bishops, who, it seems, have the true succession, but are outside of and unrecognized by Rome. Few of us probably had ever heard of these Utrecht quasi-Roman-Catholic Bishops. It seems that they are the only living outcome of the fierce Jansenist controversy in the Church of Rome last century; that there was a community with Bishops in the Netherlands that refused to accept the decrees from Rome condemning Jansenius, whose chief positions were, the advocacy of a thorough Calvinism as the only true theology, and genuine piety as the only means of salvation; and that ever since, as new Bishops, with an Archbishop at their head, were appointed by the flocks they received "the succession," Rome all the time treating them as schismatics. Dr. Dollinger and the Munich Congress maintain that these Utrecht Bishops have the true succession, and that they are not heretics nor schismatics, and therefore that from them the "Old Catholics" can get all they want as far as Bishops can give it to them. We cannot avoid asking, "And what, had there been no Utrecht Bishops?" Would you and your friends have been obliged to succumb to Rome when you knew it to be in error, just because your own Bishops proved false to their own professions? Or standing aloof, would it have been impossible for you to form a Church, because there was no possibility of getting two or three Bishops to impose their hands on some of you, and give you the needed start? Surely the practical absurdity of "Apostolical Succession" was never more apparent. It is really no great wonder that one of the comic papers of Munich should represent Dr. Dollinger as holding forth to the following effect: "I am perfectly convinced that twice two are five; but I will never allow myself to be persuaded that twice two are six." He holds all that Rome holds—up to the Syllabus and the Infallibility dogma—and then breaks off from her and chooses—not as a "Protestant," yet in the exercise of private judgment—the Church of Utrecht instead. Of course it need hardly be said that Rome

does not recognize Utrecht. In the eyes of Rome, Utrecht and the Old Catholics are in the same pale with Anglicans, Presbyterians, and other heretics. At the same time, if the "Old Catholics" are pleased, it is not for us to object that they are easily pleased.

And besides, in taking to themselves the name of "Old Catholics" instead of Protestants, they have acted wisely. Not only will they, as a matter of fact, thus conciliate and attach to themselves thousands to whom the name Protestant means all that is odious, and suggestive of hydra-headed heresy, but they thus take their stand on positive truth, and not on mere antagonism to the Church of Rome. It is unfortunate that the term "Protestant" affirms nothing but dissent. It is "a cry, but not a policy," and a Church cannot live on a cry any more than a political party can. We are the true "Old Catholics." We affirm the "everlasting yea" of the living Spirit of Christ, much more than an "everlasting no" against Popery. But we have lost much by not inscribing this on our banners. Our work surely is not so much to protest against Rome, as to preach Catholic truth. And indeed by doing the latter, we shall best accomplish the former.— Though it sounds unpleasantly of sectarianism to hear men glorying in being Presbyterians, or Episcopalians, or Baptists, all these words express positive truth,—a very small portion of divine truth certainly, and not calling for any extraordinary gratulation, one would think; but the term "Protestant" is purely negative. The reason of our existence is, according to it, made to depend on the existence of the Church of Rome. Now, what have we to do with the Church of Rome? Nothing directly. We have our own work to do. We have to preach a living Saviour to the men of our day even as the apostles did to the men of their day. We believe in the "Holy Catholic Church." We are Catholic Christians first, and a long way after that first, we are Protestants.

We shall continue to watch, with great and ever increasing interest, the movements of the present "Old Catholic" party. We hope to see the issue in the formation of a new Church occupying a middle position between Rome and Ox-

ford, even as Lutheranism occupies a middle position between Oxford and Geneva. The difficulties in the way are immense, but not greater than in the 16th century. Now, as then, we look to Germany for Church Reformation.

G. M. G.

Evangelization of the World.

Our Saviour, previous to His ascension, before sending forth His Apostles to found and establish the Christian Church, tells them they must tarry at Jerusalem until the promise of the Father. Then they would speak with new tongues and preach the gospel with greater effect, and be witnesses unto Him both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth. For this purpose they were appointed to the apostolic office, and thus would they be found fulfilling their great commission, "*Go ye into all the world and preach the gospel to every creature.*" Not only were they to be witnesses for Him in Jerusalem, where the gospel was first to be preached, but also in Judea, which was the southern division of Palestine, and in Samaria, which was the middle division. And their work was not to end here, but to extend to the uttermost parts of the earth. Gentile lands as well as Jewish were included in their commission. Abundant evidence is afforded us in the Acts of the Apostles that they preached the gospel beyond the confines of Jerusalem. And the history of the church in the present day shows to us, most plainly and conclusively, that although the gospel has not yet been preached to all nations, yet it is gradually extending to the uttermost parts of the earth. The world indeed seems now to be open to all the efforts which the church is disposed to make to evangelize it. At whatever corner of the earth we glance, north, south, east, or west, we find fields white to the harvest ready for the reaper's sickle. A deadly struggle is now going on between the powers of light and the powers of darkness, and He whose right it is to reign is breaking down barriers and opening up the way for the proclaiming of the message of Divine Truth. Cast your eye yonder to those numerous islands of the South Pacific to which

our Church has turned her attention, and what is the burden of the story wasted to us from time to time? Is it not, give us more men, for the fields are white to the harvest? Look again at Africa, where dwell millions of benighted ones steeped in ignorance and vice. Heretofore little had been done to evangelize this land, but now the whole coast is opened up to Christian effort. Yes it has long been a problem how to pierce the interior of the country with the gospel. Many lives have been sacrificed in connection with the efforts put forth for this purpose, and yet, despite all difficulties, the way has been opened up for carrying it into the centre of this great country. Glance, again, at South America, where there are thousands of wandering tribes of Indians, and where but little has as yet been done to occupy the ground, and yet, says a missionary who has of late returned from this country, "The people of South America are just as accessible to the sound of Divine Truth as any other part of the habitable globe." Come again to Europe, and, in all its different States, the Word of God has free course. Italy, at one time barred against it, now receives it. The missionary is pushing his way into Turkey. Bibles are distributed in Russia. China, Japan and India are now opened up, and but few countries are now wholly shut out from the evangelizing labours of the Church of Christ. Truly the work is progressing and extending to the uttermost parts of the earth. And should we not be deeply interested in this great work, the evangelization of the world, and show our interest by our prayers and contributions?—prayer to the God of Heaven to thrust the labourers into the field, and that our contributions may support them. Earnest prayerful effort is our business; efforts and means must be used in carrying forward this great work. Let us then lift our eyes and behold the fields, and may our eyes move our hearts, and our hearts move us to unloose our purse strings; and may that period soon come round when the knowledge of the Lord shall cover the earth as the waters cover the channels of the sea.

D.

Presbytery Minutes.

Presbytery of Halifax.

RICHMOND, 9TH OCT., 1871.

Which time and place the Presbytery of Halifax met, *pro re nata*, on citation from the Moderator. Sederunt: Revs. George M. Grant and W. T. Wilkins, ministers; and Messrs. W. G. Pender and M. Lindsay, elders. In the absence of the Moderator, Rev. G. M. Grant, ex Moderator, took the chair, and constituted the Presbytery with prayer. The Moderator's conduct in calling the meeting was approved.

Rev. Hugh McMillan, acting missionary at Richmond and North West Arm, being present, was invited to sit and deliberate as a member of court. Mr. McMillan, by request, explained that he had been instructed by the Moderator of Presbytery to moderate in a call at Richmond and North West Arm. He had done so; and the call, numerous and cordially signed by 117 members and adherents, came out in favour of Mr. J. F. Campbell, preacher of the Gospel; which call was now laid on the table. Mr. John Hosterman of North West Arm, and Mr. Creighton of Richmond, were heard in its support. The call being read, together with the subscription lists appended, was, on motion of Mr. Wilkins, sustained as a regular gospel call; and it was agreed to place it at once in the hands of Mr. Campbell.

With the understanding, distinctly expressed by Mr. Campbell, that two months of each year should be at his own disposal to visit and supply more destitute places, such as Cape Breton, now without a minister in connection with the Church of Scotland in all its bounds, Mr. Campbell signified his acceptance of the call; and, after some conversation with leading members of the congregation present, it was agreed that Mr. Campbell's provisional absence for the proportion of time specified be left for mutual arrangement between himself and the congregation.

Mr. Wilkins moved that the Presbytery meet for the ordination of Mr. Campbell on Thursday, 26th Oct. and that an Edict to that effect be served on the congregation by Rev. Hugh

McMillan after Divine service next Sabbath

On motion of Mr. Lindsay, seconded by Mr. Pender, it was resolved that the said Edict, so served and attested, be returned to the Presbytery to meet at Richmond with a view to the ordination and induction services, on Thursday the 19th inst., at 7.30 P. M., the acting Moderator to preach and preside, Mr. G. M. Grant to give the charge to the minister, and Mr. Wilkins to address the people.

It appearing from the subscription lists appended to the call towards Mr. Campbell's yearly support that \$200 are secured from Richmond, \$160 from North West Arm, and \$40 from Goodwood, making together the sum of \$400, it was agreed to supplement that amount by \$200 from the Presbytery's Home Mission fund, to apply for a grant in aid of supplement from the Colonial Committee of \$100, and a like sum of \$100 from the available funds of St. Matthew's Church Sabbath school, making in all \$800.

Rev. Hugh McMillan, to whom the Presbytery is deeply indebted for his valuable services in conducting the moderation of the call and otherwise in supply, was requested to furnish a full financial statement of debit and credit to date with the congregation, to be presented at the meeting for ordination and induction at Richmond, in the hope that no arrearages shall be found due to obstruct proceedings for an auspicious settlement of the minister elect.

Adjourned to meet at Richmond the 19th of October, instant, at the hour of 7.30 P. M., for ordination and induction. Closed with the benediction.

DANIEL McCURDY,
Pres. Clerk.

RICHMOND, 19TH OCT., 1871.

Which place and time the Presbytery of Halifax met, as appointed, for the ordination and induction of Mr. James Fraser Campbell, and was constituted with prayer by the Moderator.

Sederunt: Rev. John Campbell, Moderator; with Messrs. George M. Grant, W. T. Wilkins and the Clerk, Ministers; and Mr. M. Lindsay, Elder.

The Rev. Hugh McMillan being present, was asked to sit and deliberate.

The minutes of the *pro re nata* meeting of October 9th, were read and sustained. Mr. McMillan, as requested at last meeting, gave in an abstract of his account with the Presbytery for supply granted by him to the congregations of Richmond and North West Arm. This account was ordered to be kept in *re-tentis* until the next regular meeting of the court.

The edict of Mr. J. F. Campbell's ordination having been returned duly served, and no objections having appeared, the Presbytery resolved to proceed to his ordination.

Mr. Grant submitted a statement which he had prepared to be read in the hearing of the people, detailing the various steps which had been taken preparatory to this ordination. The statement was approved of by the court. It was resolved to invite any of the brethren in the ministry of the Presbyterian Church, who might be present, to take part in the act of ordination.

The Presbytery then left the school room and proceeded to the church, where a large congregation had assembled for Divine worship, and an appropriate sermon was preached by the Moderator, from Eph. iv: 11-13.

Mr. Grant having read to the people the statement approved by the Presbytery, detailing the preparatory steps taken, put to Mr. James Fraser Campbell, preacher of the Gospel, the questions appointed to be put to all ministers previous to their ordination. Mr. Campbell returned satisfactory answers, and then, by solemn prayer and imposition of the hands of the Presbytery, (in which act Mr. McMillan, minister of Salt Springs, in the Presbytery of Pictou, and Messrs. Forrest and Hugh McMillan, ministers of the Presbyterian Church of the Lower Provinces joined), he was set apart to the office of the Holy Ministry. He then received the right hand of fellowship from the brethren present, and was admitted to the pastoral charge of the congregations of Richmond and North West Arm, and Goodwood, and to all the rights and privileges belonging thereto. Mr. Grant thereafter addressed the newly ordained and inducted minister, and Mr. Wilkins the people, on their respective duties.

Rev. Mr. Forrest, also, by request of

the Moderator, addressed the people in a few well-chosen remarks. A collection was taken up in aid of the unfinished church in which the services were conducted; after which the congregation was dismissed, and the Presbytery closed with the benediction.

DANIEL McCURDY,
Pres. Clerk.

Presbytery of St. John.

At Fredericton, and within St. Paul's Church there, the 4th day of October, 1871, which day the Presbytery of St. John met according to adjournment. Sederunt:—Rev. Dr. Brooke, Messrs. Keay and Caie, ministers. In the absence of Rev. Wm. Fogo, Moderator, the Rev. Geo. J. Caie took the chair and constituted the meeting with prayer. Dr. Brooke moved, and it was agreed to, that in the absence of Rev. Robert J. Cameron, Mr. Keay act as Clerk *pro tem*.

Dr. Brooke stated the cause of Mr. Cameron's absence, that he had gone as a member of the Union Committee to Montreal to attend the meeting of that Committee there.

The minutes of last meeting were read and approved of.

Dr. Brooke handed in and read a communication from Dr. McLaren of St. John, relative to the late proceedings against the Rev. Robt. J. Cameron, and the clerk was instructed to write Dr. McLaren and acknowledge receipt of the same, and in reply to call his attention to the decision of Synod in the case as recorded in its published minutes, page 9, which is as follows:—

“After deliberation, it was moved by the Rev. Geo. M. Grant, and seconded by Hon. J. Holmes, that no reasons of appeal having been lodged against the judgment of the Committee of Presbytery on any point, and all the evidence in the case for the prosecution having been heard, adjudicated on, and the judgment not having been appealed against, it is not in accordance with law or justice now to re-open the case, and review the decision come to.”

The Presbytery being an inferior court, it is quite incompetent for it to review the decision of the Synod.

At this stage of the proceedings, the Rev. Mr. Fogo entered and took the chair as Moderator.

The Presbytery called for Session Records, and resolved itself into Committee of the whole, to examine the same. The minutes of Greenock Church, St. Andrew's, and of St. Paul's Church, Fredericton, were produced and read. They were found to have been regularly and accurately kept, and were ordered to be attested accordingly, which was done. The other Presbytery Records were ordered to be produced at next meeting.

Mr. Caie drew the attention of Presbytery to the recommendation of Synod, as stated in the Resolution regarding the Widows' fund, “That the several Presbyteries be enjoined, without delay, to nominate committees within their respective bounds to effect the object of the foregoing Resolutions, and that the committee appointed to act in Halifax be a central committee for Nova Scotia, and that in St. John for New Brunswick,” whereupon the Presbytery appointed Lauchlan Donaldson, Alexander Jardine and Matthew Lindsay, Esquires, a central committee in St. John for the above object.

The Presbytery resolved that an extract of these minutes be forwarded to each of the above gentlemen, and that they be earnestly requested to take such steps as may seem to them best fitted for effecting the important object contemplated. Mr. Keay stated that he had lately visited Richmond, and had received eight dollars due for the last visits of Mr. Caie and himself, and he was requested to hand the same to the clerk with deduction of necessary expenses. The clerk was requested to keep an account of all such monies.

Mr. Keay brought the condition of Richmond and Woodstock before the Presbytery, and, after deliberation, it was resolved that in the present circumstances of the Presbytery they are unable to make any definite appointments for Sabbath services; but the Presbytery requests its members to visit these stations when opportunity shall enable them, and give week day or Sabbath services. With regard to the money in the hands of the elders in Richmond, collected to pay for Mr. Russell's ser-

vices, it was resolved that from that sum the Home Mission Fund be reimbursed to the amount of its claim, and that the balance should be held by the Presbytery, if granted by the Trustees, to defray the expenses of services to be supplied.

The Presbytery adjourned to meet in St. John on the second Wednesday of May, 1872 (D.V.), in St. Stephen's Church, at 10 A. M.

Closed with the benediction.

PETER KEAY,
Pby. Clk., pro tem.

News of our Church.

Farewell Missionary Meetings.

PICTOU.

The Union Missionary Meeting took place in the New Church on Tuesday night, 17th. The entire body of the church was filled to its utmost capacity, and the galleries were well filled. Mr. Herdman, the pastor, presided, and opened the meeting, after which Dr. Bayne addressed the audience upon the NewHebrides Mission, its past state and present prospects. Rev. A. Ross spoke on the missionary call and qualifications—then the new missionaries addressed the audience, the sight of whom, (not to speak of their sentiments), about to leave home and society for the sake of the perishing heathen, was itself inspiring. Rev. Mr. Stirling presented special prayer on their behalf, after which a collection, amounting to \$100, was taken, to be divided between the two Churches. The choir aided by appropriate music. Thus has our second missionaries been sent forth. "God speed them."

TRURO.

On the evening of Thursday, 19th ult., a meeting of the members and adherents of both branches of the Presbyterian Church was held in Dr. McCulloch's Church, Truro, for the purpose of bidding farewell to Messrs. Murray, Robertson and McKenzie. Dr. McCulloch occupied the chair. Rev. Mr. Wilkins was unavoidably absent, taking part in the ordination and induction of

Rev. J. F. Campbell, which took place the same evening at Richmond.

Addresses were delivered by the Missionaries elect, and by the Rev. Donald McRae, of East River. Dr. McCulloch delivered the valedictory. A collection was taken up, amounting to the handsome sum of \$130. Of this, a sum of \$20 was given as a personal donation to each of the Missionaries' wives. The balance was equally divided among the three missionaries, to be expended by them in connection with the mission as they might deem advisable.

HALIFAX.

On the evening of the 23rd, the Halifax Farewell Meeting was held in St. Matthew's Church. It was a united meeting of the Presbyterian congregations of the city, and was of such a nature that friends of the mission were present from the country, and from other parts. Before the hour of commencing the services of the evening the church was filled with a congregation composed of all denominations of Christians. The Methodist brethren were not largely represented, because they were welcoming a number of young clergymen who had just arrived from England; but kindly words were spoken in their meeting in Brunswick Street Church, where they met, with reference to the meeting being held at the same time in St. Matthew's.

At the hour appointed, Geo. P. Mitchell, Esq., took the chair, by previous appointment of the Presbyterian ministers of the city. He called upon Professor McKnight to open the proceedings with divine service. The 103rd Psalm was sung, from the 13th verse, and the 42nd chapter of Isaiah was read, and thereafter the Professor led the devotions of the meeting in prayer. After a few introductory remarks from the Chairman, he introduced the Rev. Peter G. McGregor, who gave a detailed account of the mission to the South Sea Islands, from the commencement. In the course of his remarks he said:

"We are met here to-night for two purposes specially: To give thanks to God that He has raised up three men, in these days of missionary dearth, who are willing to spend and be spent in, their Master's service in the dark places of the South Sea

Islands. The other purpose in meeting here to-night is to bid farewell to these three missionaries and their wives, and to join in prayer for their safety during their voyage across the sea to their destination. We have very great cause for gratitude to-night, not only for those missionaries who stand before us, but also that missionaries carried the Gospel to the British Islands. Our forefathers kept that Gospel, and brought it with them to this, the land of their adoption. All of them had their Bibles in their hands, and many of them had the Gospel in their hearts.

The first quarter of a century the church in these Provinces had a struggle for life, and the second quarter of a century the vine began to spread, but still the struggle for life continued. During the third quarter of a century the church began to feel that she was *living* at home, and so she began to direct her energies abroad, the people began to desire the conversion of the heathen, they began to think of the tens of thousands of souls in the darkness of heathenism, and seeking for the light, and for whom Christ died. John Williams' visit to Great Britain was the cause of stirring up the minds of many to the vast field to be occupied by missionaries in the South Sea Islands. To this mission Dr. Geddie devoted himself, and his success has been very marked indeed. The late Rev. John Sprott uttered a truth when he said during these times, when the propriety of foreign missions was being discussed, "we have prayed long enough;" not that this good old man wished to be understood that we were not to pray any more, but that, besides praying, we should be found doing something. Dr. Geddie was the first to advocate the sending out of missionaries to these parts. He was answered invariably with "no men," to which his reply was, "God will raise up the men." "Where are the men to be found?" he was asked, "and we will send them"—and he was the first man himself to say, "I'll go; here I am, send me;" and he was sent. After him, John Inglis went to the field and entered upon the work, and wrought like a hero. And on Ancitium he and Geddie have wrought together till to-day. The cry was still continued, "who will go?" and from the Islands was heard the prayer, "come over and help us." George N. Gordon heard these cries, and for a few years devoted himself to study, was sent by the Church, and landed on Erromanga. He was followed by Johnston, who entered upon labour in this mission field, thus reinforcing the numbers and cheering the hearts of the missionaries. The heathen now began to realize that christianity was

a reality, and that it was a religion in which sacrifices were to be made. They arose up against the missionaries, and cried out, in the language of the heathen of the psalm, "let us break their bands asunder, and cast their cords from us." The heathen were roused against the gospel and the missionaries, and terrible scenes followed. Dr. Geddie's church was set on fire; Gordon was brutally murdered, and our brethren were for a time afraid, but were not cast down. Reinforcements were needed, and they were found. Morrison, Gordon, and McCulloch sailed, and in course of time arrived at the sphere of their labours. Then came Dr. Geddie's visit to the Maritime Provinces, which, among other good effects, was the means of drawing the two branches of the church more closely together. He cheered us all, and drove the churches together. The Church of Scotland said to him: "We will enter on this mission without delay. We have no missionary, but we will place money at your disposal wherewith to employ native catechists and teachers till we can send a missionary." That church had not long to wait. In the course of time, one of her ministers offered and was gladly accepted. Mr. Goodwill sailed from our shores and landed on Espiritu Santo, where his labours have been put forth in the good work.

Such is an outline of the mission's history from the outset, and now let us call the roll and see how the names stand, how many, out of eight men and six women, are now upon the battle field. Dr. Geddie is still on the battle field. The Island on which he landed is now as christian as is our own happy land. Life and property are as safe as they are in the city of Halifax. George M. Gordon and his wife fell at their post; John W. Matheson and his wife and John Johnston, asleep in Jesus; Donald Morrison fought and fell nobly on Fati; James S. Gordon now on the field; McCulloch, engaged in christian work, though not in the ministry of the Word and Sacraments; John Goodwill, on the field fighting valiantly.

Now christian friends, we are here to say "Go" to those three young ministers and their wives, "and the Lord go with you," and to join in hearty prayer for them. And Oh! how they need our prayers. They are not themselves demigods; they are only men, and their wives are not angels. How deeply we should feel, and how earnestly we should pray, for our brothers and sisters going down into darkness and heathenism. If we need each Sunday to be encouraged and roused up by the weekly sermon, and by the prayers

and praises of the house of God, how much more will those need the same, who are going to the midst of paganism.

The next called upon to address the meeting was the Rev. J. D. Murray, one of the missionaries. He said:—

I wish to take my leave of you by bringing before you the importance of the work in which we are to be engaged. I would ask you to consider how intimate the relationship is between the foreign mission and God's promises through the mediator, and God's promises to the mediator, and His promises to the church. God promises to His Son that He will give them "the heathen for his inheritance," and the uttermost parts of the earth for a possession." All men are to be blessed in Christ; they are to take their stand upon this rock, and the storms shall never be able to dislodge them from their standing ground. Now, how are those many promises to be fulfilled? God's christian institution of the ministry of Reconciliation is the means by which this wonderful work is to be accomplished. "How can they hear without a preacher? and how can they preach unless they be sent?" Of course God could convert the world in a week, if he felt so inclined, but we know from His Word that such is not his intention. We have this treasure put in earthen vessels. Men are to be the means, under God, of carrying this message to the utmost corners of the earth. Why, then, should there be an objection to the foreign missionary enterprise? Why should we not all engage in it? It is said that God may save the heathen. We do not know but the power of the Atonement may extend beyond the limits of Revelation. About this we know nothing, and we have nothing to do with it. Our duty in the matter is plainly laid down in the words of our Lord—"Go ye into all the world and preach the Gospel—whosoever believeth and is baptized shall be saved—whosoever believeth not shall be damned." We see nothing in the future for the unbelieving but everlasting destruction. True, the heathen have the light of nature. "The heavens declare the glory of God, and the firmament showeth his handiwork." The heathen feel unhappy because they feel guilty, but they know nothing about the Saviour, and therefore the heathen are in a perilous condition, when we look at them in the light of Revelation. If they believe not, they perish. The Gospel has been committed to us. We have the Bible in our own tongue—the Gospel preached from Sabbath to Sabbath, and "unto whom much is given, from them much shall be required." Missionaries

have crossed the ocean for us, and have come to tell us of Christ Jesus the Saviour of men. Have we tasted that the Lord is gracious, and shall we not yearn for the salvation of others? We have felt that we are sinners, and have fled from the wrath to come. We have left ourselves and our own wills, and have sought to know what God's will with us is. We have tendered ourselves and our services as your missionaries to the benighted heathen, and now we are here to take our leave of you, and to ask that you would follow us with your prayers. We are not sufficient of ourselves for the great work. We need to be "as wise as serpents and as harmless as doves;" and in leaving you, therefore, for the dark places of the earth, we do indeed ask your prayers. We are not afraid to go forth—we have counted the cost. There is nothing like romance about the mission. It is not because we think there is no heathenism at home, and that there is no work at home, but we believe we are likely to be more useful in the foreign field than at home. We feel that there is more darkness there than here; we ought therefore to go forth and glorify God, if need be, by laying down our lives. We ask that you remember how arduous the work is which we are to carry on. We ask your prayers; and if you remember us at a Throne of Grace, you may expect success. We go on the authority of the King and head of the Church, whose word says: "So shall my word be that goeth out of my mouth, it shall not return unto me void." Let us therefore go forth hoping for success. Be this our encouragement—that Christ hath promised His presence. It would be our duty to go were there no promise, were there nothing but the words, "Go into all the world, and preach the gospel." And we would ask you to become missionaries in your own spheres. Let us give ourselves to the Lord, and, by our living for Christ, may God grant that we may receive at last that crown of Glory which fadeth not away.

The Rev. Mr. Simpson, of Poplar Grove Church, Halifax, gave out the 67th Psalm to be sung, and thereafter the Rev. Mr. Annand, of Chalmers' Church, Halifax, led the meeting in prayer, after which the Rev. H. A. Robertson delivered an address, of which the following is a brief summary:

My much esteemed and christian friends: When one stands here to-night and looks before him, he sees interest and enthusiasm upon every face. And so he sees that the need of the advocacy of foreign missions is a thing of the past. The time has now come when the church should be aroused

to its centre. And I am glad to believe that a vital interest has of late been created, and still lives in the hearts of the people; yet when we stand up, we still need to advocate the claims of the foreign mission work upon the christian, to greater liberality and to more fervent prayer.

The history of foreign missions began only 70 or 80 years ago; till that date, the church was not alive to her responsibility, and did not realize her responsibility. The church which Christ and His Apostles founded was decidedly a missionary church. We find that the Apostle Paul did not remain at home, but went from place to place. At the time to which I referred already, this spirit seemed to be caught up by the christian men of the time, and they, like Paul, went to the neglected portions of the world—to Africa, to India, and even the *Islands of the South Seas*; and these places are now themselves alive to missionary enterprise.

But you must not think because men go to the Foreign Mission Field that they have not the attachment of those who remain. Friends and friendships are dear to those who leave you to-morrow for the far off Islands of the sea. When we think of those who have been kind to us, of those who have counselled us, and of those who reproved us when we needed reproof, it must not be supposed that we go without feeling keenly the pang of parting. On this point, therefore, let us all be in earnest. We feel that we have your sympathy. We would like to feel, when we are far away from you, when we are on the stormy sea, when there can be no sail spread but a little piece of the foretopsail, when one week the ropes refuse to work because of the ice with which they are hardened into uselessness, and when the next week the tar is running off the ropes and ship's sides with the heat, that your prayers are ascending from the family circle, from the Sunday schools, and from the great congregation, on our behalf. You remember how the prayer of Elijah sealed up the skies, and how again his prayer in due time brought rain upon the earth. Then remember, also, our praying Saviour, how he went up the mountain to pray. With your prayers offered up to God on our behalf, we will bring in souls to the Saviour. And it is by the means of work and prayer that the whole world will be ultimately brought in to Christ. We who are to sail to-morrow bid you who remain at home God speed in this your work; and whether we meet in this world or not, we will meet in the promised land. We go forth to-morrow as your representatives to the great deep darkness of heathenism, and we ask your pray-

ers and your sympathy. May God enable you to pray as you ought, and us to labour in the Lord. Farewell.

Prayer was then offered to God for His blessing to go with and accompany the missionaries in their field of labour; thereafter the other missionary, the Rev. John W. McKenzie, was called upon—who said:—

Can we for a moment think of the love of God to us without being lost "in wonder, love and praise!" God has been causing the outgoing of the morning and evening to rejoice over us. What are all our temporal mercies in comparison with the great gift of God, the gift of His Son. The Great God never beheld an object so precious as that which He gave for the world. Yes, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Now, what of all this if men had not heard of His infinite love? We have been highly favoured, we have enjoyed the means of grace, we have His own word, His church and the sacraments. His word tells us of His covenant with His Son; the advent and life and death of His Son are all known to us. We are told of his dying on Calvary's cross for us, saying thereby, "I intend to pay the debt of the sinner to the uttermost farthing." Now we have heard all that. All these things are known to us; but God has not so highly favoured all. He has passed others by. Why he has done so, we cannot tell. They are worshippers of gods of wood and stone that cannot save; but God hath committed to us the ten talents of the gospel, and hath said, "Occupy till I come." The gospel is a talent He hath committed to us, and therewith He gave us His command: "Go ye into all the world and preach the gospel to every creature." And "whoso seeth his brother need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now, we have professed to have found Jesus Christ as precious to our souls, and there are yet two-thirds of the human race in the depths of heathenism; and, unless we feed them with the bread of life, how are they to be fed? Of course there are heathen men and women at home, but they may learn of Christ by being taught every day and every hour. How few there are, at the same time, who have not the word of God in their hand; but in heathenism, "where there is no vision, the people perish." This is the state of the heathen; they are perishing for lack of knowledge.

Now God has given encouragement in the past, *blessed be God. Little more than*

eighty years ago, when a young man proposed the work of Foreign Missions, he was called to his seat with the words, "Sit down, young man; if God wishes to convert the world, he can do it without you or us." How great the change for the better since that day: To-day there are thousands of missionaries and tens of thousands of converts in every part of the world. A glorious harvest is being gathered in from North, South, East and West. God is fulfilling His promise to His Son, that he would give him "the heathen for his inheritance." Even in our own church, how great the change within the last half century. In the Synod of twenty members, fourteen opposed a Foreign Mission movement; and when the measure came up for decision to enter the field at once, it was carried only by a majority of one. How different matters are to-day. The church has awaked to duty.

As we go forth to labour among those who live in darkness, we know not what is before us; but we feel convinced that we are in the path of duty. And, as we now take our leave of you, is it too much to ask you to give us your prayers? What would be more encouraging than to know that you are remembering us in your prayers? Let us, in parting with you, perhaps forever, earnestly beseech you to dedicate yourselves to God. Let us, in the first place, seek an interest in Christ ourselves, and give him our hearts. How are we improving the talents intrusted to our care? How glorious the thought that it may be said to us on that great day: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me;" and at the same time how dreadful the thought that it should be said to us—"Inasmuch as ye have not done it unto any one of the least of these my brethren, ye have not done it unto me."

There is fruit enough on Aneiteum to repay the church for all she has done for missions. Oh, the value of those souls—the value of one soul—may such thoughts stir us up to more diligence in the discharge of our duty.

"Lord bless and pity us;
Shine on us with thy face;
That the earth thy way, and nations all,
May know thy saving grace."

After the address by Mr. McKenzie, a collection was taken up amounting to \$, during which the people sang the missionary hymn. Afterwards the meeting was led in prayer by Rev. J. F. Campbell, of Richmond. The Rev. N. McKay, of St. John, was called on, and delivered an address. He was fol-

lowed by another address from Rev. Geo. M. Grant, of Halifax, and thereafter the meeting was closed with the Benediction.

Departure of Rev. C. M. Grant.

Mr. Grant, who has been sojourning with us for a couple of months, left Halifax on the 23rd ult., en route for Scotland, via the Upper Provinces. On his way to Canada, he lectured in St. Stephen's Church, St. John, and a collection was taken up for the Church of Scotland India Mission, which amounted to \$22.

Induction.

The Induction at Richmond, Nova Scotia, was, to every well-wisher of our beloved Zion, cause of deep gratitude to Almighty God, and we hope and pray that much good may result from the pastorate of the Rev. James F. Campbell. At a time when it is next to impossible to secure men for our best appointments, it exceeded the expectation of every one to find a man of Mr. Campbell's ability, application and piety, ready to do the Lord's work in an obscure corner of the vineyard. However, we prophesy great things for this new charge. The prospects of a steady increase in numbers are very good indeed, and, under God, the work of building up the congregation could not be committed to better hands. We hope to see the new Church at Richmond speedily completed, and the one at Goodwood slightly repaired, and, with the energy of Mr. Campbell, we know that these things will be accomplished in the course of time. The good work begun by Mr. Thompson and prosecuted by Mr. McMillan, will, under a settled pastor, begin to bear abundant fruit. May the blessing of the Head of the Church rest on pastor and people alike.

Induction at Georgetown, P. E. I.

The Presbytery of the Church of Scotland met at Georgetown, according to appointment. The members present were the Rev. T. Duncan, moderator, Revs. A. McLean, G. W. Stewart, and P. Melville, ministers; and R. Munn, Esq., M.P.P., elder. The Presbytery

was opened with prayer, and the steps taken by the Presbytery were recounted, which, being sustained, the Rev. G. W. Stewart proceeded with the induction sermon, preaching from Col. iii. 3. The discourse was one of great power, and was listened to with marked attention. The usual questions being put, the moderator, after prayer, solemnly inducted the Rev. Mr. Melville to the pastoral charge of Georgetown and Cardigan, and the newly inducted minister, with the right hand of fellowship, was welcomed as a member of Presbytery. The Rev. Mr. McLean addressed Mr. Melville, and the Rev. T. Duncan, the people. There was a good attendance, and the proceedings were attended to with a very marked interest. At the conclusion, the minister of Georgetown received a most cordial and hearty greeting from his congregation. We trust the union so well inaugurated may be abundantly blessed of God to the conversion of many souls to Himself, as well as to the constant edifying of His people.

St. Andrew's Church, St. John.

The Rev. R. J. Cameron, a few weeks ago, was waited on by a committee of the ladies of St. Andrew's Church, and presented with an elegant silk pulpit gown and cassock. They were imported from Scotland, having been made to order in the establishment of Messrs. Hood & Co., Exchange Square, Glasgow. Mrs. Cameron was also presented, by the ladies of the congregation, with a handsome Lockman Sewing Machine.

Woodstock and Richmond.

The arrival of the Rev. John Moffat, a regularly licensed and ordained minister of the Church of Scotland, has quite unexpectedly strengthened the hands of the St. John Presbytery. For a considerable time past, the charges at Woodstock and Richmond have been without regular supply; and although both Presbyteries laboured harmoniously in endeavouring to provide services, the scarcity of men and the number of vacancies within their bounds prevented them from keeping these important fields as well supplied as all interested in them could wish. At present, both stations are receiving regular supply. Rev. Mr.

McKay of the sister Presbytery, and the Rev. Mr. Moffat of our own, are labouring alternately in the Churches of Richmond and Woodstock. There is every probability that a call will be given to one, or perhaps both of these gentlemen, very soon.

The Rev. Mr. Caie of St. John accompanied Mr. Moffat to the field of his labours, and introduced him at both places to the leading families connected with the Presbyterian Church. On Monday evening, 16th October, a meeting was held in Woodstock. Mr. Caie preached and addressed the meeting. Mr. McKay and Mr. Moffat took part in the exercises. In both places the way is completely paved for Union, and the people have agreed to co-operate in every way that will tend to advance the cause of Presbyterianism. At Woodstock, matters seem most encouraging. The neat little Church is now under contract for finishing, and is already lathed, and by this time we suspect it is partly plastered. When it is completed and opened in the spring, quite an impulse will be given to Presbyterianism in Woodstock. Richmond is a large and thickly settled district, and will require the undivided attention of one earnest and diligent minister. The Presbytery of St. John is also looking forward to the arrival, from Scotland, of the Rev. Mr. Begg, who is, by this time, we trust, on his way to this Province. It is also intended to allow Mr. Begg to proceed at once to Woodstock and Richmond; and with the field thus supplied, there is no doubt the people will put forth every energy to secure the settlement among them permanently of two out of the three men whom the Presbyteries have sent. It would, of course, not be fair to other vacant fields, for the Presbyteries, or Home Mission Board, to allow these ministers to continue labouring simply as missionaries; and it is understood by all, that, unless the people make up their minds, when they have had trial of their services, to give them calls and reasonable offers of support, they are to be withdrawn and sent to labour elsewhere. The Rev. Dr. Brooke is still without an assistant, although there is also a probability that the services of a young man from Scotland may be secured.

Folly Mountain.

According to promise made on the 1st Sabbath of October, Rev. Mr. Wilkins delivered an address to the people in this part of his charge, on the evening of the 28th ult., the subject being—"The Home and Foreign Missionary Operations of our Church." Portions of the Holy Scriptures, suitable to the subject, were read; appropriate psalms were sung, with that heartiness which has always characterised the singing of the congregation at Folly Mountain; prayers for a blessing upon missions and missionaries, home and foreign, were offered up by the pastor and others, and altogether an hour and a half were spent agreeably and profitably. Immediately after the missionary meeting, a congregational meeting was convened for the purpose of hearing the report of the Secretary of Trustees for the last, and for appointing Trustees for the current year. Rev. Mr. Wilkins was requested to take the chair.

The Secretary, Mr. Alexander McLeod, gave in a very excellent report, showing receipts and expenditure for the past year.

On motion, it was adopted, and the thanks of the meeting given to Mr. McLeod for his indefatigable labours.

Mr. McLeod, Mr. Thos. Totten, and Mr. Roderick Fraser, were appointed Trustees for the current year.

Some discussion took place on the advisability of giving service hereafter at the Mountain alone, owing to the fact that the members of the church at the Mines were few, and backward in supporting ordinances. The subject was deferred for after consideration.

Rev. Mr. Wilkins then addressed the trustees and members of the congregation present, setting forth what was expected of them by the Presbytery, and assuring them that any engagement for services must be between the Presbytery and the congregation as a whole; and that any engagement with individuals must be between them and the congregation, which was responsible to the Presbytery for the whole amount promised for supply granted. When the last year ended (Aug. 1st), he continued to supply their pulpit monthly as before, and it was for them now to say whether they

desired such supply continued, and, if so, to devise means for raising promptly the sum of at least \$25 quarterly.

A unanimous desire for continued supply was expressed, and a determination to set about raising the necessary subscriptions, more than one-half being there assured.

With the benediction the meeting was closed.

Notes of the Month.

The political aspect of affairs in Europe is not very satisfactory. It is well known that there is very little confidence existing between the various powers. Russia, according to latest accounts, is making great preparation for war. It is difficult to say what may be her object, or what may in time be the result of her having a standing army of one million seven hundred thousand soldiers, which can in a few days be put into the field. Her movements are looked upon with much suspicion. She is evidently jealous of Prussia. It may be well for the world that she is. If Russia and Prussia should form an alliance, they could undoubtedly rule, as they please, Europe and Asia. As they are rivals at present, they will watch each other, and prevent encroachments on weaker powers.

France feels the burdens imposed on her in consequence of the late war. She is, however, keeping up wonderfully to the conditions of peace between herself and Germany. Different parties are still struggling for power: there is considerable intriguing. M. Thiers is afraid of assassination, and for safety keeps a guard. Napoleon, in a manifesto which has been published, disclaims having any participations in the movements of the "*Bonapartist intriguers*"—he urges all to work for such peace and order as the country requires. To show that he does not abandon all hope of being again in France, he says that he does not accept the vote of the government by which his dynasty was deposed; the nation, on such a question, must speak through a plebiscite; in the meantime, he refuses to release his late officers from their allegiance to him. It is to be feared that trouble may arise in some parts of France from the hostile feelings shown to the Germans.

There is great political excitement still in Spain. The country is in a very unhealthy state. Lately there was held in Madrid a mass meeting of Democrats and

Progressists, with the object of forming a new party which will not be trammelled in any way by conservatism. Politically, matters are not improving. There is too much excitement; too many leaders striving for power, and willing to keep things as they are, or make them worse, if so be, that they may have a better chance for the position they covet. It is satisfactory to know that General Prim is rigid in enforcing the law that no soldier shall, in any way, belong to any political association, or take an active part in political affairs.

In England, the Queen's health is still a matter of great concern. She has been ill, and is not much improved. There is great sympathy felt for her, as it is understood that she suffers much. It is doubtful if she will ever be able to take the part in the affairs of State which she has done for many years; one thing is sure, that as long as she lives she will be a blessing to the nation over which she reigns.

Some time ago the Bi-hop of Winchester and the Archbishop of York appeared on Sabbath in one of the Parish Churches in the North of Scotland, and conducted service according to the usage and practice of Presbyterianism. Their doing so has given great offence to the High Church party in England. Editorials and public letters have been written, in this way ventilating public and private opinion on the subject; one thing is sure, that while we as Presbyterians have charity to allow Episcopalian clergymen into our pulpits, they will not allow us occupy theirs.

In the United States there has been great excitement over discovered frauds on public funds. Cries of being robbed have come from New York, Pennsylvania, North and South Carolina, Georgia, Louisiana, Kansas and Nebraska. At first we were inclined to suppose that the accounts given were greatly exaggerated. Investigation, however, has rather confirmed them. The impression is becoming stronger that these States have been plundered to an enormous extent. The management of Civil affairs would seem to have fallen into the hands of rich corporations composed of the most unscrupulous and cunning knaves in their respective States. Among all these there have been no frauds equal to that of the "Tammany Ring" in New York. This ring is composed of very able men. They hold the highest and most responsible offices in the city, and taking advantage of this position and influence, have stolen millions from the City Treasury for their own personal aggrandizement. There is, we believe, very little of such corruption in Europe. In France, Spain and Italy, there may be cases occasionally when public funds are taken

for private interests. In Britain and Prussia, such a thing is almost unknown. In these countries, men hold public offices for honour, and not for the purpose of fraud and speculation. It is sad to find so much corruption among public men in the Republic of the United States. It does not bid well for her future history to find in New York, the greatest City in the Union, her ablest and wealthiest men—the men who control, to a large extent, the State affairs of the Republic, turning out to be public swindlers and secret robbers. The country is great, but it must be remembered that its population is made up largely of the lowest and worst classes of society from almost every civilized nation in the world. From these reports which have been raised, and which have, to a certain extent, been confirmed, it is to be feared that they are able to control public affairs to such an extent that the better portion of society will be plundered and robbed, and that they will not be aware of it till it is too late, when nothing can be done but hold public meetings and denounce those who have in this way enriched themselves. Let us, not only in our small city corporations, but in the offices in connection with the Dominion government, hope to have, in the highest positions of trust, men of good character—men who have public confidence, and to whom the general interests of the country is dearer than private gain.

There have been great fires in the Western States, with great loss of property and life. Greatest among these was the fire in Chicago. This city was one of the finest in America, and had a growth unequalled, I believe, in the history of the world. For beautiful streets, splendid buildings, shaded parks and avenues, it is said not to have been surpassed by any of her rival cities in the West. In one account which I have seen of this city, it is stated, "that there must have been at least a couple of square miles compactly covered by noble and attractive structures of marble, iron, and light-colored free-stone. These buildings were four or five stories high, very ornate in style, but, at the same time, very substantial looking. This part of Chicago was wholly given up to business and commerce. Beyond this locality, stretching for miles in three directions, were the commoner parts of the city, consisting of streets lined with brick or wooden houses, two or three stories high." This city had a population of three hundred thousand. It was on the night of the 7th ult. that the fire originated. On the following evening it broke out with renewed vigour, and continued for three days uncontrolled. During this time one-third of the whole city

was burnt to ashes, and one hundred thousand persons were thrown out of house and home, and rendered destitute by the calamity. It is estimated that from two to three hundred perished in the flames. It is creditable to humanity that the devouring flames had not subsided when subscription lists for the sufferers were opened in the principal cities of Europe and America. To this call on the liberality of merchant princes and sympathising fellow-men, a hearty response was made. It is estimated that in ten days over five millions of dollars in cash and provisions were sent as a benefaction to the sufferers. The subscriptions in the cities of the Dominion were very large. We mark specially the liberality of British merchants. Scarcely were the telegrams of the great fire confirmed in London when subscription lists were opened. In two days one hundred thousand dollars were subscribed and paid, which money, being ordered by telegram, was used immediately in relieving the sufferers around Chicago. Thinking of this liberality, under such circumstances, I could not help recalling what the late Albert Barnes, in a tone of bitterness, said of Britain during the late American war. It was that "when the scourge of famine and pestilence swept over Ireland, and England failed to supply the wants of the famishing, *we did interfere*—we hastened to relieve them; an act which Ireland has never forgotten, *but which England has.*" If he had lived to see this day, he would have found that no nation can be or is more ready to show liberality in relieving the sufferings of fellowmen, without regard to the nation to which they belong, than British merchants, in whose veins flow loyal anti-republican blood.

R. J. C.

St. John, N. B. Nov. 1st, 1871.

Intelligence.

Opening of Dalhousie College.

The ninth Session of this Institution was opened on the 31st of October. The Very Reverend Principal Ross presided, and, in his opening remarks, referred to the difficulties under which the College has had to labour. He further referred to the services rendered by Professor McDonald to the College during his sojourn in Scotland; and after reading a letter from the minister of St. Andrew's, Halifax, conveying a money prize to the College from the young men of the congregation, he called upon

Professor Johnston to deliver the Inaugural address of the Session,—which address, it is hoped, will be published, so that it may be read by many who were not privileged to hear it. Thereafter Professor Farrell, in well chosen words, addressed the Students of the Medical Faculty, and, after a host of other addresses, many of them more profuse than practical, the Principal pronounced the Apostolic Benediction.

Induction.

On Thursday, 3rd Oct., the Rev. Alexander MacWilliam was inducted minister of the Church and parish of Wells of Ythan. Mr. MacWilliam, who was formerly teacher in the district, has for several years been minister at Georgetown, Prince Edward Island, and on the vacancy occurring at Wells of Ythan, by the translation of Mr. Brebner to Fergie, the choice of both patron and people fell upon him. His settlement at Wells of Ythan is therefore a matter of great gratification to all parties interested in the district. There was also a large attendance of the Presbytery and of the congregation, the members of Presbytery present being Rev. Dr. Cruickshank, moderator; Rev. Dr. Milne, Fyvie; Rev. Messrs. Rainy, Drumblade; Souter, Fergie; Fraser, Alvah; Forrest, Macduff; Stewart, King Edward; and Brebner, Fergie. The Rev. Mr. Stewart delivered an able and appropriate discourse, and thereafter affectionately addressed both minister and people on their relative duties. At the close of the service, Mr. MacWilliam received a very cordial welcome from the congregation at the door of the church. After the services of the day, there was luncheon in the manse, provided by Mr. MacWilliam, at which pleasant interchange of sentiment took place. The settlement, we need not say, is exceedingly harmonious and agreeable, and likely to be ministrative to the best interests of the congregation and district.—*Banffshire Journal.*

The Hymnal with Music.

THIS long looked-for and much wanted little book, published by Blackwood and Sons of Edinburgh, for the General Assembly's Committee on Hymns and Psalmody, has at length made its appear-

ance. There will now be no difficulty of introducing the Scottish Hymnal into congregations desiring so to do, for here is a little book, and a cheap one, costing only 1s. 6d. sterling, in which the hymns are printed in full with the music at the top of a divided leaf, which can be turned without turning that part of the leaf containing the hymn to be sung.

As to the character of the music selected, we have not had sufficient time to test it; but judging from the ability of the Committee, and also from the fact that "the revision of the Harmonies and the general superintendence of the music have been entrusted to Mr. Monk of London, the well known musical editor of hymns, ancient and modern," our expectations as to the books, we feel assured, will not be disappointed. There is a tune in the collection to suit each hymn in the hymnal, so that no hymn will become obsolete for want of music.

The book can be procured by A. & W. Mackinlay of Halifax. C.

Presbyterian Seminary in Charlottetown, P. E. I.

We rejoice in this movement in Charlottetown, and we pray for its success. It is a simple disgrace to Presbyterianism that we have not been hitherto in the enjoyment of the advantages arising from such an institution, and we are sure that those who have the means at their disposal will contribute largely and willingly. By such a seminary the Roman Catholics will lose the greatest proselitizing power they possess:

A meeting was held in St. James' Church, on Wednesday night, to consider the propriety of establishing a Presbyterian Seminary in Charlottetown, for the education of young women. In consequence of the indisposition of Dr. Fraser, the chair was occupied by J. W. Morrison, Esq., Assistant Colonial Secretary. On the platform we observed the Rev. Robert Patterson, Bedeque; Rev. Alex. McLean, Belfast; Rev. Isaac Murray, Cavendish; Rev. T. Duncan, Charlottetown; Rev. Alexander Munro, Brown's Creek; Rev. James McColl, DeSable and Orwell Head; Rev. John McL. McLeod, Charlottetown; Rev. R. Laird, Princetown; Rev. W. R. Frame, St. Peters; and the Rev. Mr. Robertson,

Missionary designate to the South Seas. After singing a part of the 100th Psalm, the meeting was opened with prayer by the Rev. Mr. Patterson, after which the Rev. Mr. Munro read a portion of Scripture. The following resolutions were unanimously adopted:

Moved by Rev. T. Duncan, and seconded by Rev. R. Laird:—

1.—*Resolved*, That whereas the Public School system of this colony has failed to provide for the Higher Education of young women, it is incumbent upon the people themselves to supply Institutions to meet this great want.

Moved by Rev. I. Murray, and seconded by Rev. R. W. Frame:—

2.—*Resolved*, That inasmuch as many Protestants, under the plea of securing for their daughters a knowledge of so-called modern accomplishments, are sending them to Convent Schools, where their faith is being undermined, Presbyterians are especially called upon to counteract such influences by immediately taking steps to establish a Female Seminary in Charlottetown, in which a sound first-class education can be obtained.

Moved by Rev. A. McLean, Belfast, and seconded by D. Laird, Esq.:—

3.—*Resolved*, That to procure a site and to erect and furnish suitable Buildings, a sum of not less than £5000 will be required, and whereas the Presbyterians of this Island disclaim all intention of either asking or accepting Government grants for their Institutions, that a subscription list be now opened; and a committee appointed to aid in carrying out the object contemplated.

Moved by Rev. J. McLeod, and seconded by Rev. J. McColl:—

4.—*Resolved*, That the Presbyterian Ministers in the different parts of the Island be earnestly requested to bring this matter prominently before their people, and to urge upon them the adoption of such measures as will lead to the immediate attainment of the end in view.

Seven gentlemen were then appointed a committee to collect subscriptions and make arrangements to carry out the object of the meeting, which broke up about 11 o'clock. The resolutions were all prefaced by able speeches from their respective movers and seconders.

The fact that our present School Act makes no provision for higher female education was urged as a reason why the Presbyterians as well as others should take up and deal with the question in a practical way. This had now become a denominational necessity; the importance of education was, to the Church and State, ably set forth, as also the ability of 30,000 Presbyterians to build such a Female Seminary as was contemplated. It would not cost more than a pound a family. The idea of State aid was distinctly repudiated, and the determination avowed of maintaining the institution independently of Government support."—*P. E. I. Paper*.

Dr. Guthrie on Dissent in Scotland

In a late public speech he said:—In consequence of the past system of wrong and mismanagement, Dissent has greatly increased in Scotland. But there is still one peculiarity in her dissent by which it differs widely from the dissent of England. English Dissenters cease to be Episcopalians, and, as a general rule, break off entirely from all the forms of the Established Church. The Dissenters of Scotland are still mainly Presbyterians, and, until lately, aimed at a reform and reconstruction of the Church of John Knox. No doubt a bitter feeling has been gradually introduced amongst the Scotch Dissenters by a sense of wrong, and the breach between the common people and the aristocracy has been gradually widened. Strong political feeling has sapped the Christian spirit, which was at one time so earnest, and made the definition of Whig given by Fletcher of Saltoun less applicable. "A Whig in Scotland," said he, "is a true blue Presbyterian, who will venture his ail for the Church, and so nothing less for the State." Wise men will appreciate the origin of such changes. At the same time, whilst seeing and appreciating existing difficulties, and the causes from which they have sprung, they will not despair where interests so vast and sacred are involved. They will seek to remove causes of estrangement and roots of bitterness, and instead of blind schemes of destruction, the result of which no man can foresee, they will still seek a reform and recon-

struction of a system, which at one time conferred the most inestimable blessings on the country, and is capable of doing so again. They will not indeed consent to any abandonment of principle, but they will never lose sight of the grand object of combining again in one upon the old basis all the Presbyterians of Scotland. Instead of overturning the institutions of the country to gratify a few, with the probability of introducing the most widespread mischief, the great object of all true patriots ought to be to conserve all that is good, and reform all that is faulty. This, at all events, is the only consistent ground for real Free Churchmen and true Seceders to take. (Applause.)

South America.

But little effort has as yet been put forth by any branch of the Christian Church for the evangelization of this vast country. Large numbers of Indian tribes are found on this Continent who are cannibals, worshippers of the sun and moon and believers in the transmigration of souls. The call to labour among these benighted people is loud, fields are white to the harvest, and the ground should be occupied ere it is too late.

Bombay

In the year 1662 Bombay was ceded by the Portuguese to the British Crown. At that time it comprised a population of 10,000 and now numbers not less than 800,000 souls. It is a place of resort for people from many parts of the world, and some twenty languages are in common use. In the year 1828 the Church of Scotland established a mission in this city, which now seems prosperous. More missionaries, however, are wanted, as there appears a great desire on the part of the people to know more of Christ.

Tibet.

Tibet in Asia is one of the most elevated and rugged countries in the world. The climate is excessively cold, and the people are sunk in ignorance and heathenism. Lamaism, which is a form of Buddhism, is the religion which prevails. Their temples are full of idols, and vain repetitions, which they call

prayers, are among the mummeries of their worship. To multiply their prayers as rapidly and with as little delay as possible, praying machines are used. These machines contain a number of written prayers, and are turned by the hand when the prayers revolve. The Moravian missionaries have of late penetrated this country, and found the people, in many instances, quite ready to listen to the message of salvation without offering any opposition.

Cappadocia.

This region has lately been visited by a missionary accompanied by two native teachers. Every day of the week some of the people now meet for Christian instruction. One morning 70 persons were present at an early meeting, and at a meeting especially for young men fifteen took part in the services. Some of these young men have become so interested in the truth that they now go from village to village with Testament in hand, walking one or two hours at a time to read and speak of Jesus.

India.

A hundred thousand boys and 13,000 girls attend schools in India, where the Bible is especially taught. Twenty-five Missionary Societies converge their labours upon this point.

London.

Some of the followers of the Brahminical creed of India are now subscribing to build a temple in London. Surely there is home heathenism enough in the great Metropolis without importing idol worship.

Brazil.

Presbyterianism seems to be making some progress in this vast country. A Presbytery has been formed, which met in the month of June, and was in session several days. A young man was licensed to preach the gospel, and another was ordained to the work of the gospel ministry.

Oshkosh, Wisconsin.

A young lady, pervert from the Roman Catholic faith, was lately received into

the United Presbyterian Church at Oshkosh, Wisconsin. This is the third Roman Catholic convert received into that church within a few years.

Turin.

The Jews are said to be building a synagogue in Turin, which will be the finest building of the kind in the world.

Rome.

There are now eight ministers or evangelists connected with different evangelical churches labouring in Rome. Six places of worship have been opened in various parts of the city, in which services are held during the week and attended by from 400 to 500 persons. Well may we say "What hath God wrought?"

St. Petersburg.

A rich merchant in St. Petersburg has supported a number of native missionaries in India, and at home has given like a prince to the cause of God. When asked how he could do it, he replied: "When I served the devil I did it on a large scale, and at princely expense, and when, by His grace, God called me out of darkness, I resolved that Christ should have more than the devil had had. Be how I can give so much you must ask God who enables me to give it. At my conversion I told the Lord His care should have a part of all that my business brought me, and every year since I made that promise it has brought me in about double what it did the year before, that I can and do double my gift to His cause."

A few "items" from the annual Report of the congregation of St. Paul's, Montreal:—

Paid Minister's stipend one year.....	\$2500
House rent and taxes one year.....	567
Cab hire for congregational visitation.....	200
Total paid to minister.....	\$3267
Contributed to Kirk Session for poor &c.	100
Contributed for Ministers' Widows' and Orphans' Fund.....	50

These figures are selected from the congregational Report for 1871. They speak for themselves. Let our

charges" in the Lower Provinces imitate their noble generosity.

There is one congregation of the Church of Scotland in the city of Glasgow whose voluntary contributions towards the Schemes of the Church amount to £7 3s. 9d. per member. This is a higher average contribution than is given in any congregation of the same city by either the Free Church or the United Presbyterian.

In a congregation of converted heathen, a collection was made for missions. While they were singing a hymn which begins,

"Fly abroad, thou glorious gospel,"

a man who carried a collecting box observed a woman singing the words in an earnest manner, but looking up to avoid seeing the box. As he was passing, observing this, he touched her with the box, and said, "What is the use of singing 'Fly abroad, thou glorious gospel,' if you give nothing to make it fly."

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Collected by ladies at Albion Mines (with one parcel).....	\$41 75	
Collected by ladies at Westville.....	30 00	\$71 75
Donation from Joseph Hart, Baddeck	5 00	
Collection at Toney River and Cape John.....	27 37	
Half amount collection at farewell Missionary Meeting in St. Matthew's Church, Halifax, N. S., 23rd inst. .	54 16	
Collection from Pictou Island, per Rev. Mr. Herdman.....	12 36	
Half amount collection at Missionary Meeting in St. Andrew's Church, Pictou, 17th inst.....	51 00	

\$221 64

JAS. J. BREMNER, Treas.

Halifax, N. S., 3rd Nov., 1871.

Contributions to purchase Mission Goods.

Contribution from Mrs. Alex. Douglas, Alma, Middle River, Pictou Co., for Rev. Mr. Goodwill.....	\$0 75
Collections at St. Peter's Road and Brackley Point Church, P. E. I. Cy.....	£15 14 6
Collected by Mrs. Moore, Lot 49.....	3 0 0
	£18 14 6
Less 1 p. c. prem on Draft	0 3 9

P. E. I. Cy.....	£18 10 9	60 00
Collection St. Andrew's Church, St. John, N. B.....	100 00	

Col. Meadows, Roger's Hill..	\$5 97
" Hardwood Hill.....	15 90
" at Prayer Meeting, St. Andrew's Ch., Pictou, 13th July.....	12 43

\$34 30

Less exchange and postage... 0 08	35 22
Collection Rev. Mr. Pollok's congregation, New Glasgow.....	57 47
Collected from St. Matthew's congregation per Rev. G. M. Grant, viz:	
Geo. P. Mitchell.....	\$20 00
L. Hughes, 61st Regt.....	5 00
Donald Gray.....	3 00
Mrs. Hosterman.....	4 00
Mrs. Jas. J. Bremner.....	5 00
Mrs. Lawson.....	4 00
Mrs. Williamson.....	4 00
A. Wingood, Bermuda... ..	4 86
Mrs. Catby.....	2 50
Mrs. Neal.....	1 50
Mrs. Henry.....	1 50
Mrs. A. Mitchell.....	1 25
Mrs. and Miss Grant.....	2 25
Mrs. Regbie.....	1 00
Mrs. Esson.....	5 00
Mrs. G. Esson.....	1 00
Mrs. C. Stayner.....	1 00
Mrs. Sutherland.....	1 00
Mrs. W. Hill.....	1 00
Two Boys.....	0 44
69 30	
Special collection from St. Matthew's church prayer meeting for Mr. and Mrs. Goodwill.....	21 70
Collection at Salt Springs, per Rev. H. A. Robertson.....	92 67
Do. at Gairloch, per Do.....	22 00
Do. at St. Andrew's Church, Pictou, per Do.....	40 00
Contribution from Mr. Keith, Albion Mines, per Do.....	2 00
Collection at Belfast, P. E. I., per Do.	18 22
Do. at West Branch, River John, by Widow McKenzie, per Do.....	8 00
Contribution by a friend in Pictou Island, through Rev. Jas. Anderson, per Do.....	1 00
For Mission Goods from Little River, Musquodoboit.....	6 00

\$533 48

JAS. J. BREMNER, Treas.

Halifax, N. S., 3rd Nov., 1871.

Memo paid Rev. H. A. Robertson.

Additional allowance from 11th Aug. (date of ordination) to 30th Sept., being at \$750 per annum instead of at \$400 as settled for.....	\$51 75
Travelling expenses to date.....	150 00
Medical charges.....	135 00
Allowance for outfit.....	200 00
Passage to Australia, himself and wife.	580 00
6 months allowance in advance from 1st Oct.....	375 00
Cost of cases for goods, soldering &c., cab hire, collecting goods, &c.....	12 43

\$1504 18

JAS. J. BREMNER, Treas.

Memo paid Rev. H. A. Robertson to purchase Mission Goods.

Moeity of collections to purchase Mission Goods.....	\$200 00
Special contribution from St. Matthew's Church (Halifax) prayer meeting, to purchase goods for Rev. Mr. Goodwill.....	21 70
Do. from Mrs. Alex. Douglas, Middle River, Pictou County, for Do.....	0 75
	<hr/>
	\$222 45

JAS. J. BREMNER, *Treas.*

Mission Goods received during October, 1871.

1 parcel (additional) from Pugwash village, collected by Miss Amelia Beaton, value \$6.

1 parcel collected by ladies at Albion Mines.

7 bales white home made flannel, 258 yards from Gairloch congregation.

1 parcel for Mrs. Goodwill from ladies of St. Andrew's Church, St. John, N. B.

1 box from Bible Hill, Truro.

2 cases goods and 1 roll cloth received 14th October, senders not known, from marks on cases apparently forwarded by J. A. Gordon, Pictou.

From St. Peter's Road and Brackley Point, P. E. Island:

63 yards flannel, value.....£8 0 0

84 " calico, ".....4 0 0

Beads from Sabbath School Scholars, value.....1 8 0

Beads from young Ladies of congregation, value.....1 17 6

P. E. I. Cy.....£15 5 6

The above collected by Miss Ann Kennedy, Brackley Point, and Misses McBeath, and A. McBeath, Esq., St. Peter's Road.

1 box from Rev. A. McLean, Belfast.
1 box from Rev. Thos. Duncan, Charlottetown, P. E. I.

2 boxes received 20th and 23rd October, senders not known. Of above boxes, the senders of which are unknown, one may be from Rev. W. McMillan, Salt Springs, who advises me of a box having been forwarded on 2nd Sept.

I may mention that of the above goods, I am uncertain of the identity of almost every package, as in scarcely any instance was there any mark upon the package, by which the sender could be known, and in no single instance did I receive a bill of lading or railway receipt for the goods forwarded. For the above reasons, there must necessarily, I think, have been mistakes made in packing some of the goods, the destination of which was particularly expressed by the senders. Indeed, I am not at all certain that all the goods sent have reached me, the above acknowledgments being made, in most cases, on the strength of notification by senders, of goods having been sent; rather than from knowledge that the packages received and acknowledged are the packages of the sending of which notification was sent me.

JAS. J. BREMNER.

Memo.—1 bale acknowledged in Record of October (sender unknown), supposed to be from East and West Branches, East River, 50 yards, in addition to 103 yards previously sent and acknowledged. J. J. B.

YOUNG MEN'S BURSARY FUND.

Received from Black River, Miramichi, per Rev. J. H. Russell.....	\$13 50
Rogers Hill congregation.....	7 60
Joseph Hart, Baddeck, \$5 N. S. Cy....	4 87
Remitted John Sutherland, Student, Glasgow University, £20 10 11 stg.....	100 00
Remitted Geo. Murray, Student, Glasgow University, £20 10 11 stg.....	100 00

JAS. HISLOP, *Treas.*

Pictou, 31st Oct., 1871.

PICTOU PRESBYTERY HOME MISSION.

Received from Cape John congregation. \$12 98

JAS. HISLOP, *Treas.*

Pictou, 31st Oct., 1871.

LAY ASSOCIATION.

Miss Ross, East Carriboo.....	\$3 69
Miss Gourley and Miss Jack, Town..	9 90
" Beattie and Miss Munro, Town..	2 75
" McQuarry, S. Hill.....	3 23
West Carriboo.....	8 92½
Miss Gourley, Town.....	5 88
" Munro, Town.....	1 62
" L. Fraser, East Carriboo.....	7 40
W. B. River John, per R. McKenzie.	4 83
Miss Ross, Loch Broom.....	1 25
" Gourley, Town.....	6 12
" Munro, Town.....	1 00
Daniel McKenzie, R. Hill, per James Hislop, Esq.....	2 75
Miss Ross, East Carriboo.....	1 46
Wm. Grant, for Cape John and Toney River.....	11 75
Miss Gourley.....	4 88
" Ross, Loch Broom.....	1 27½
" Little, W. R. Road.....	3 32

N. S. Currency.....\$102 62

Less 2 2-3 per cent difference of Cy. 2 74

\$99 88

Cash paid Hon. Jas. Fraser. 99 88

JOHN CHERAR, *Treas.*

Pictou, 2nd Nov., 1871.

MISSIONARY SERVICES.

Received from Mr. Alex. Fraser, for missionary services at Shantytown...\$3 00

R. McCUNN.

Joseph Hart, Esq., Baddeck, with his usual liberality, has forwarded per Rev. W. McMillan, five dollars for each of the Church's Synodical Schemes, which have been forwarded to the respective Treasurers.