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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

SEPTEMBER, 1873.

No. 9.

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

A PASTORAL ADDRESS TO OUR CONGREGATIONS, ON THE LACK OF MINISTERS AND STUDENTS IN DIVINITY TO SUPPLY OUR VACANCIES.

BRETHREN,—At the late meeting of Synod in Pictou, the following formed part of the Resolution adopted in connection with the Report of the Home Mission Board:

"In consideration of the great want of ministers and students in Divinity to supply our many vacancies, the Synod resolves,

1st. That Kirk Sessions appoint a special day to be set apart for prayer to "the Lord of the Harvest," as well as for special appeal to the people.

2ndly. That Kirk Sessions be enjoined to bring specially before the minds of young men in the churches under their care, who may manifest such spiritual and intellectual gifts as seem to fit them for the work of the ministry, the duty of devoting themselves to that work.

3rdly. That the Moderator be requested to prepare, for the benefit of our congregations, a Pastoral Address on this all-important subject."

All-important, brethren, must the subject be acknowledged. It is vital to our existence. An interest in it is presumed. No theme can occupy a higher place in the earnest prayers and meditations of a christian people than the condition among them of

the Church and cause of that Redeemer whom they profess to love. Is Christ's Kingdom extending in their land? They rejoice, and are stimulated to increased effort for its yet further extension. Is it stationary or decaying (and these words may, in this connection, be termed synonymous)? The mournful fact calls instantly and loudly for "humiliation, self-examination and prayer."

What, then, at this moment, is the aspect presented in these Maritime Provinces by the Church of our fathers? Reluctantly it must be owned—nay, it cannot be concealed that its condition is cheerless and discouraging almost to the last degree. To "speak smooth things and prophesy deceits" will in no way help us, would be not less foolish than iniquitous. The gravity of our situation was manifest from the sad fidelity of the description contained in the last H. M. report. It has increased since that report was adopted. Then our Synod numbered 32 ministers; now, by the recent withdrawal from the field of one (Rev. A. Pollok) who was a "pillar," it numbers only 31, exactly its strength five years ago; then there were 8, now 9 vacant charges, and among these are included three of our most important congregations. To supply

these charges what means are at our disposal? The services of a single ordained Missionary, and of two Catechists. These are literally all. Beyond the limits of vacant charges, there are "fields never regularly occupied by us, that are calling loudly for supply." Whence is that supply to be had? Verily, we are "poor and needy," and have little more than "a name that we live."

"Our immediate necessity," says the H. M. report, "is for at least six ministers, three Gaelic, and three English speaking." Whence may we hope to procure these ministers? Scotland, it is loudly asserted, can barely supply her own wants. Her Divinity Halls are diminishing in number of students. The few from among our own young men who have heretofore devoted themselves to the ministry, have, in the majority of instances, forsaken our shores. Had we the means, among ourselves, of educating young men for our work, with God's blessing we might hope for revival and extension. But we are destitute of those means. And besides, it would appear that the work of the ministry is, in all lands, ceasing to attract. Among all the churches a cry is heard that "the labourers are few." Churches most splendidly equipped with provision to educate men for preaching the gospel are uttering lamentations over the growing scarcity of students. Thus, in every aspect under which our situation as a church may be regarded, the gloominess of our out-look, humanly speaking, cannot be gainsaid.

Here, you may point to the fact that we have been permitted to initiate a mission to the heathen, as suggestive of encouragement. And so it is. Thankfully may we regard it as a token for good, a gleam of light vouchsafed amid our darkness. But in vain may we hope to maintain our position abroad, if we are decaying at home, and decay as a church we must, without an increased pastoral supply; for "where there is no vision the people perish." Surely "there is utterly a fault among us" concerning this matter. And the grave and serious question arises, with whom does this fault lie? Let us recall the fact

already referred to that on all hands, in all churches, the proportion of students at our universities devoting themselves to the ministry is alleged to be diminishing. Why is this? The determining of a young man's career in life rests largely, it will not be disputed, in the hands of his parents. Where the parents "show piety at home," where the paramount importance of religion is daily exemplified and lovingly impressed upon the minds of children from their tenderest infancy, and the duty of upholding ordinances by devout regularity in attendance, and conscientious liberality in contribution, is diligently enforced, all experience justifies the expectation that such promises as that contained in Isaiah 59, 29, ("My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever,") and hosts of others, shall not fail of fulfilment. But where religion is neglected, or its duties are perfunctorily discharged, where children are taught, in effect, that gold is God, and that the main business of life is to "heap up riches," and where, accordingly, the more lucrative professions and occupations are habitually referred to as most entitled to respect, can it surprise us, that the children of such households should decline devoting themselves to the ministry?

Is the character of our people becoming thus tainted? It is much to be feared. Riches is the idol of our age. The ministry is not a money-making profession. Viewed as a mode of subsistence, it is uncertain, it is poorly remunerated. Preparation for it involves the expenditure of a large amount of capital and time for a dubious and pecuniarily inadequate result. Hence it is despised, or at any rate, is being shunned.

In the households of our people, to the spirit there manifested, to the conversations there habitually listened to, and the example there exhibited, must be traced, in large measure, the lack of candidates for the ministry. In large measure, I say; not

entirely. Other causes co operate, no doubt, upon which this is not the place to dwell. But an important, if not the main cause, beyond all question, is, that Christ is second or third or fourth, not by any means first in your thoughts. Are there not parents, communicants, according to the average standard liberal members of our churches, by whom their sons would be deemed throwing themselves away did they devote themselves to the ministry?

Let me not be supposed to teach that only those parents who give a son to the Lord in this particular way are fulfilling their christian duty. No. There may be, in any given household, or in hundreds, a lack of that kind or combination of talent, spiritual and intellectual, which ought to be found in the man who would serve his Redeemer by preaching the gospel. The christian life prescribes no limits of lawful occupation. And in any one of the countless legitimate pursuits of the world, the higher life may also be lived, and the glory of God promoted. But surely there is a difference between declining to dedicate a child to work for which he has not received the requisite mental qualification, and refusing to consecrate him, gifted or not gifted, because the work in question is undervalued or despised.

It is not requisite, indeed, directly to inculcate on childrens' minds that to study for the ministry would be an imprudent choice. The evil is wrought not less effectually by the subtle leaven of worldliness being suffered to pervade your family life. Hence it is, we can hardly doubt, that the Holy Spirit is grieved; that so many of our charges are, spiritually, becoming waste places, and that so few of our young men are aspiring to win that honour spoken of by Daniel the prophet: "They that be wise (*margin*, teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Ought it to be thought an unreasonable expectation—a "thing incredible of us," that our forty congregations should furnish four candidates for the ministry per annum, or say one candidate to

every thousand families? Would it be a marvellous feat of liberality, did each company of a thousand families undertake for the education of their one candidate per annum? That we have not attained to this proportion of candidates, and that we have never yet displayed this surprisingly moderate amount of liberality, what do these facts betoken? Surely nothing less, surely something quite other than that "the pleasure of the Lord is prospering in our hands," or that our people are much in the habit of offering up those petitions which end the 90th psalm.

Brethren, the Christian faith and its ordinances are worth being maintained among us, or they are not. If not, if we think not, let us frankly say so, and, casting aside what our forefathers fondly deemed "the light of the glorious gospel of Christ," let us journey on, we and our children, to death and judgment and eternity, as best we may. If Christian ordinances are, in our estimation, worth being upheld among us, and handed down to our children as we received them from our fathers, let our past and present experience convince us that He who has appointed them will not deign to let them occupy a secondary place in our regard. He will not accept "the torn and the lame and the sick" at our hands. He must be "first in our love," else we may justly tremble lest he should "come unto us quickly, and remove our candlestick out of his place."

Let me ask you to read with earnestness the 85th Psalm. Especially offer up with fervent sincerity the petition, "Wilt thou not revive us again, that thy people may rejoice in thee?" And, as one means of winning an answer to that noble prayer, I would venture to append, to the injunctions imposed by Synod upon Kirk Sessions, a suggestion to christian families. It is, that you consecrate the family devotions of one evening in each week to special supplications on behalf of the christian ministry, its increase in numbers and usefulness in our land, and throughout the world. Who can forecast the results that might be expected to accrue from the offering of such

"effectual, fervent prayer," from this solemn act of obedience to that express command of the Great Head, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest," from this persistent effort to attract the attention and enlist the interests of your households in the work of the ministry, from the sure deepening of your own sympathies with the cause of the Christian Church, and from the accompanying incalculable strength which your prayers would elicit on behalf of your pastors? For a praying people make effective preaching. Among us should it be fulfilled, "I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams."

Brethren, the most unreflecting must be sensible that we live in perilous times. Infidelity occupies high places. Atheism trembles not, publicly to proclaim her ghastly utterances. A desolating scepticism pervades much of our literature. Degrading hypotheses respecting man and his origin, dishonouring doctrines respecting God and His Providence, or rather no Providence, dreary denials of the efficacy of prayer, of the atonement, of immortality, proceed from men whose great and deserved reputation in their own departments of knowledge adds weight to their crudely conceived thoughts upon subjects of which they are worse than ignorant. In our quiet country districts the nature of these foes may as yet be unknown. But in our cities they are becoming clamorous for power. And our young people are much in the habit of going to a land where countless "isms" that savour not of the gospel are in many places even rampant. All signs seem to indicate the near approach of a time when, as never before, truth may have to contend with error and evil for very existence. The issue is not indeed ultimately doubtful. But our place in the "coming struggle," what shall it be? It is not a time, surely, for the slumber of indifference, for diminishing our efforts and zeal on behalf of gospel ordinances. Time,

rather, to "stand fast in one spirit, with one mind striving together for the faith of the gospel," time to "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand," time to "build the old waste places, and to raise up the foundations of many generations, that ye may be called the repairers of the breach, the restorers of paths to dwell in." So may we hope that our Lord "shall arise and have mercy upon our Zion; for the time to favour her, yea the set time is come," and that, once more, our Church shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Brethren, "the grace of our Lord Jesus Christ be with your spirit."

D. MACRAE, *Moderator of Synod.*

Hopewell, August, 1873.

SOME WORDS CONCERNING THE PROPOSED UNION.

The re-union in this Dominion of all the Churches holding the same standards and having a common ancestry is already regarded in Britain and the United States as an accomplished fact. It is known that the Supreme Courts of all the negotiating Churches have again and again decided in favour of union; that no man has ventured openly to raise his voice against it; and that a simple and satisfactory basis has been agreed upon, to which no one has made any objection or suggested any improvement. This is all that would be considered necessary in either of those great countries. This is all that took place prior to any Union of Churches that has been effected in Britain or the States. When the present U. P. body was formed in Scotland by the Union of the Burgher, Antiburgher, and Relief Churches, the matter was not voted upon by the people. When the Old and New School Churches united lately into the great Presbyterian Church of the States, the question was not submitted to the people directly, but left in the hands of the Church Courts. The reason is obvious.

Presbyterianism is an orderly constitutional mode of Church Government. The people are represented in Kirk Sessions, Presbyteries, Synods, and when necessary—General Assemblies. If these do not represent the people, then our system is meaningless. If they do, what need of removing a question unanimously decided again and again by them, out of their jurisdiction; what need of a *plebiscite*—the vulgar expedient of French Imperialism; what need of insisting that every body shall say “yes,” when they have already refused to vote “no” by their representatives, and when during four years discussion of the subject they have never once petitioned against it, when on the contrary every petition that has been presented has been in favour of it? It is no wonder then that the General Assembly in the United States last year expressed surprise at our unnecessary delays, and that a Scotch parish minister in a recent able article in the “British and Foreign Evangelical Review,” assumes that the Union has taken place, and holds us up as an example worthy of being imitated by the Scottish Churches.

But in these Provinces, though we pretend to be loyal to monarchical and representative institutions, we seem to be actually more republican than our neighbours in the great republic. An opportunity has therefore been given by our Synod to all congregations who desire the privilege, to pronounce upon the proposed Union. As friends of Union we are not opposed to this. The principle of Union is so sound, and this one in particular so commends itself to reasoning and Christian men, that the more it is discussed the more it is sure to be approved of. The only thing we fear is that in two or three places, harm may be done to congregations. Our congregations are not deliberative courts; they are unused to discuss abstract or general questions; and even when a small minority is opposed to a measure, the discussion does harm by exciting angry feelings and intensifying opposition. Still, we trust the people. This question too is one that many of God’s children are making fervent and regular prayer upon;

and we cannot but believe that congregations that do take it up will deliberate on it with calmness, and act with reference not to old war cries, not so as to revive the ashes of old feuds, but so as to promote the glory of God and the good of this Dominion of ours.

In this hope, we offer a few facts for the consideration of our people:

1. The Synod for the last four years, meeting in Halifax, St. John, Charlottetown, and Pictou, has voted enthusiastically in favour of the proposed Union. What does this fact show? That every minister of the Church believes it to be our duty. That every elder sent to represent our congregations, and never was the eldership so well represented as at our four last Synods, believes the same thing. That the public opinion of the great centres of our Church is in favour of such an Union. Think what this means. Suppose that both Houses of the Legislature of Nova Scotia had voted unanimously in favour of Confederation for four years, and that in all that time not one petition against it had been presented to the House, would any one have even asked that the question should be submitted to the people. No; for to do so in such a case would be an utter repudiation of all representative principles. Are not we as a Church constitutionally governed? When our ministers were ordained they thought so. They took very solemn oaths on themselves, but they understood that the people too came under certain responsibilities. And are they to be told now, that the repeated decisions of their Courts are valueless, nay more, that the people, in utter mockery of them, will let them go on for years committing themselves and negotiating with other Churches, only in the end to rise up and say “you have no power; and we intend to treat with contempt all that you have done.” If that is the real position of our ministers and elders, it is well that it should be known. If it is, not only is the position one that no honourable man would consent to hold, but we actually cease to be a Scriptural Church.

2. Not only those now with us, but

revered fathers and brethren who formerly were in these Provinces, men like Principal Snodgrass, the Rev. A. McWilliam of Georgetown, the Rev. C. Ogg of Chatham, Rev. Jas. McDonald of Barney's River, Rev. C. M. Grant, the Rev. Allan Pollok, and all the great men who came as deputations from the Church of Scotland, were always and still are eagerly and earnestly in favour of the proposed re-union. What does this fact mean? It means that all the men that we as a Church have reason to be proud of in our recent history, the men who were able to consider the question impartially and from every point of view, could only come to one conclusion on it. Taking this in connection with the first fact stated, have we not a right to ask for some names as leading an opposition to it, that we may ask of them the reasons of the no-faith that is in them!

3. The Church of Scotland approves of it as an honorable alliance, and she has always said, as loudly as respect for us would permit, that it is our duty to unite. When the Australian Churches united, she said so most emphatically. And this year when Principal Snodgrass explained our basis, she said so again and still more emphatically, both by the mouth of the representative of the Colonial Committee and by the Moderator. To those who fancy that we are cutting asunder any tie that binds us to her, we give the words of the Moderator, "the cord that connects us will be lengthened, not loosed." The Church of Scotland would gladly have union at home on such a basis as ours. And we by uniting will do the Church of Scotland good, in more ways than one. To oppose Union then on the ground of loyalty to the Church of Scotland would be like fighting against the Queen and Parliament on the score of loyalty.

4. The proposed Union is sure to do much good, and can do no injury to any one. First, think of the good we may reasonably hope for. It is a re-union. It is a great home coming of all the children once widely scattered. It is thus a spectacle to the world of the indestructible vitality there is in religion, of the power it gives us

to forgive and forget old feuds and hatreds, and to heal deep divisions. Bitter have the contests been, for when Greek meets Greek, then comes the tug of war. But why should the Greeks be divided, when the barbarians are thundering at the gates?

Again it will enable us to concentrate our efforts at home and abroad. At present the population is increasing in our own Province, the Dominion is being extended in the great North West, and we instead of advancing are barely able to hold our own. We have now eight vacancies, and cannot think of entering on the new fields that are loudly calling for help. The sister Church has twenty-five vacancies. Our Church in the Upper Provinces has as many. And the supply of ministers is lessening every year. Is not this a loud call to concentrate? At present we exist only in five Counties of the Province. Can we be satisfied with such a position, if we have any value for the principles that our Church represents, or any patriotic desires for the true weal of our country? And abroad, we have our missionaries contending single-handed with dense masses of heathenism. Is that right? And how can we expect the heathen to cast aside their idols, if we refuse to cast aside ours. We ask them to sacrifice their ancient religion. We refuse to sacrifice a prejudice.

Secondly, what possible harm can the Union do to any one? Every congregation and individual after it, will be exactly in the same position that they were in before. The Church Courts will be larger and more efficient. Congregations when vacant will have a longer list of licentiates to select from, but as now it will be wholly for themselves to select the man they wish. Property will be undisturbed. The expense of the Schemes will be less, for of course it is cheaper to manage one business than two. But so entirely will everything congregational be exactly what it was before, that people actually would not know that an Union had taken place, unless they were told that it had. Even as to their old prejudices, they may keep them till they die a natural death if they value them very high.

If it is a necessary part of our existence to dislike brethren, the Union will not interfere directly with the privilege. No act of Union can change the heart from dislike to love. All that it can do is to take away the outward stumbling blocks from the path. In such a work who shall say nay to the efforts and prayers of christian men, who shall charge them with unworthy motives? One word of solemn warning we may give to any such; take heed that ye be not found fighting against God!

News of the Church.

—Our own Church.—New Brunswick.

1. The Rev. James Anderson of Wallace, N. S., has been inducted into the charge of James' Church, Newcastle, N. B., which had been left vacant by Rev. F. B. Macdonald's departure to Scotland. Mr. Anderson did good work for the church and its Head not only in Wallace and Pugwash, but throughout the County of Cumberland; and we believe that his settlement in Newcastle will give an impetus to the church's work all along the North Shore of New Brunswick. Newcastle is not only a numerous, intelligent, and influential congregation, but has always been honorably distinguished for loyalty and affection to its ministers. May the tie recently formed between the new pastor and the people long continue!

2. The people of Chatham are good at any things, but they seem to be absolutely unsurpassable in the way of bazaars. The sale of the old manse and the grand bazaar has enabled them to install their minister in a new and commodious manse, near the church. Both manse and manse are free from debt.

3. Could we not have a report from the missionary who has been labouring in Mack River and Red Bank for the last two or three years? Our readers generally know little of those districts, and would be much obliged to learn what is going on, and what are the prospects of the Church.

4. Bathurst, vacant by the departure of the Rev. Fred. Home to Ontario, has been supplied, for a time, by the Rev. John M. Sutherland. We learn from one source that the congregation has given a call to Mr. Sutherland, and from another source that it has sent to Scotland for a minister, there being none at the disposal of our Home Mission Board. We are in a position to contradict the report that Mr. Home had applied for admission to the C. P. Church. By last accounts, he was preaching in vacancies—and with much acceptance—in our own Presbytery of Hamilton.

5. Dunc Rumour informs us that the Rev. John Wells has demitted the charge of New Richmond, Restigouche; but as Mr. Wells has not put in an appearance at Synod for an indefinite number of years, and as the Presbytery minutes are never sent to us, we have no means of verifying or contradicting the information.

6. The second Annual Report of the new St. Stephen's Church, St. John, is before us, neatly printed. The Session's report states that, during the past year, not less than fifty families have been added to the church; and that there are now on the roll 156 families, and the number is still rapidly increasing. They have purged the communion roll thoroughly, and report 141 Communicants. Two new members have been added to the Session, making the present number six. "In order to assist the minister in the spiritual affairs of the congregation, and become personally acquainted with the families in the church, the town of Portland and City were divided into four districts. These districts were assigned to the members of Session, who, during the winter months, held fortnightly meetings for prayer and the reading of the scriptures in two districts. These meetings were well attended, the room in which they were held being usually quite full. The district prayer meetings in no way interfered with the regular congregational meeting, held every Wednesday evening. On the contrary, they were found to be helps to the regular meeting, besides affording a number of aged and infirm persons, unable to walk to the church, the privi-

lege of assembling together for prayer and the reading of God's word. These district meetings gave the Session an opportunity of explaining the different mission schemes of the church, and making collections for their support. In this way the sum of \$100 has been contributed towards the Home Mission, an increase of \$37 over the amount contributed to the same object last year."

The Superintendent of the Sunday School reports that "the school continues steadily to increase. We have now on the roll 340 scholars and teachers. The infant class taught by Mrs. Caie, has rapidly increased, and there are at present 32 children belonging to it. The class meets in the vestry; but we hope, before another year, to have a room similar to the Bible class room, finished, in which the class will meet.

The income of the School from all sources for the past year, amounts to. \$460 62
The amt. paid out by Treasurer. . . . 411 37
\$49 25

Bills to the amount of \$103.63 are still unpaid. To meet this, there is on hand \$49.25, which leaves a balance against the school of \$54.38.

The children's contributions, during the year, amount to \$79.80; an increase over last year of \$5.54.

The average attendance of scholars, during the year, has been 181, against 171 last year; and the average attendance of teachers has been 23.

A Bazaar, for the benefit of the school, will be held some time late in the autumn.

Since the annual meeting was held, a change has been made in the hours of service in the church, from 3 p. m. to 6.30 p. m.; and in consequence of this, the school now meets at a quarter to ten in the morning, and the Bible Class at ten.

The Bible Class have a library separate from the school, and the number of volumes is at present about two hundred. The collections on Sabbath are appropriated to the purchase of books; and hitherto we have managed to avoid incurring any serious debt. At present, we owe a small amount; but we hope that part of the proceeds of the bazaar will entirely liquidate the amount, and place a fund at our disposal.

The Trustees' Report is fairly satisfactory, pew rents, collections, &c., having increased, "yet still the Trustees would suggest the propriety of making the collections exclusively of silver, and the amount would be so largely increased that the monetary position of the church would be very much better."

Let all other congregations take a note of that undeniable fact.

A year ago, they raised the minister's stipend from \$1,000 to \$1,500. A year hence, they ought to raise it to \$2,000. St. John is behind Halifax in the stipends of its ministers, and we all know that it does not like to be behind Halifax in anything.

Nova Scotia, Cape Breton, and Prince Edward Island.

TRURO.—The Sacrament of the Lord's Supper was held in St. Paul's Church, on the 20th July. Twenty communicants were added—a fact which shows that, by the blessing of God, the congregation is prospering. There are now 86 names on the communion roll. There are at present 56 families residing in Truro, and 25 in the country, in connection with the congregation. As the Trustees and Elders have resolved to issue a printed report at the beginning of the next year, the condition and prospects of the congregation will soon be known to the whole church.

At a meeting of the congregation, held on the 29th July, it was unanimously agreed to grant Rev. Mr. McMillan four weeks' leave of absence; and a purse of money was soon made up to enable him to defray his expenses while absent. St. Paul's has nobly resolved not to fall behind older congregations in good and kind deeds.

A Bazaar is to be held on 2nd Oct (Exhibition day), to raise funds to aid in the erection of a manse. They hope that they will receive assistance from the friends of the church. As return tickets will no doubt be issued by the Railway authorities on that day, the ladies trust that many friends from a distance will visit Truro and St. Paul's Bazaar.

Contributions will be thankfully received by Mrs. Angus Murray, Mr. Alexander, Mrs. Donald Fraser, and Mrs. Daniel Gunn. All sums of money

may be sent to the pastor of the congregation, and will be publicly acknowledged.

ST. ANDREW'S CONGREGATION, HALIFAX.—The annual meeting of this congregation was held in the basement of the church, on the evening of the 25th ult. John Gibson, Esq., Chairman of Trustees, presiding. At the appointed hour, the meeting was called to order, and opened by devotional exercises conducted by the minister, the Rev. John Campbell.

The Trustees gave in a very satisfactory report of the finances of the congregation for the year. It was reported that the revenue from pew-rents had increased, but there was a falling off in the revenue from church-door collections, while, on the whole, the revenue was gradually on the increase. The outlay was found to be conducted upon the strictest principles of economy, and the whole management highly efficient and satisfactory.

The Trustees then retired from office, and, after receiving a hearty vote of thanks, the following gentlemen were appointed for the current year:—John Gibson, James Thompson, John Taylor, (re-elected), and A. G. McDonald and David Thompson were added to the Committee.

This concluded the routine business, after which a matter of deep importance in the welfare of the congregation was said before the meeting. It appeared that, in conversation with a friend, a few days previous, Alex. McLeod, Esq., an old and esteemed member and communicant in the congregation, had signified his desire, now as there was no manse in connection with the church, to see the congregation taking steps towards the purchase or erection of a suitable house for that purpose. In order to forward the same, he signified his willingness to pay the very handsome sum of \$1,600. The matter was taken up enthusiastically; and with a few other sub-scriptions, the sum of \$3,644 was realized. A Committee of influential gentlemen was appointed to call upon the other members of the congregation and solicit their interest in this important matter. From the generous spirit always manifested by St. Andrew's

people, we feel satisfied that the work will, in due time, be accomplished. We hope, ere this time next year, to be able to congratulate St. Andrew's on the possession of a manse, a thing necessary to the efficiency of every congregation in the church.

RICHMOND AND NORTH-WEST ARM.—The minister of this congregation—in accordance with a stipulation made by him on his induction—has gone off on his two months' holiday. But where then has the Rev. J. F. Campbell gone? Not to the far East or the far West. Not to enjoy himself at Saratoga, nor to see the Mammoth Cave of Kentucky, nor the Mammoth creatures of the man Barnum. But, of his own free will and at his own expense, to the coast of Labrador, to preach to the fishermen, who have no clergymen, and no Sunday while engaged in their arduous avocations. The fulness of the blessing of the Gospel of Christ accompany the labours of Mr. Campbell! We trust to hear from him before our next issue.

MUSQUODOBOIT, we are sorry to say, is still vacant, and only occasionally supplied. Let us offer a word of advice to the people, based on the old adage of "faint heart never won," &c. Let them give a call to one or other of our settled ministers.

The most important item of intelligence from Pictou Presbytery is that Mr. Pollok is not coming back. This is news so bad that we scarcely have courage to announce it. The Nova Scotia Church, without Mr. Pollok, will appear to many not unlike "bacon and beans without the bacon." He has been our recognized head for nearly twenty years. Though still a young man, he used to call himself not a father, but a grandfather, or even great-grandfather of the church, so many were the generations of ministers that he had seen come and go from the Province since he landed in it. We cannot resign ourselves to his absence. "Will ye ever come back again?"

The Rev. J. M. Sutherland has had three calls in three months, and has accepted Pugwash, lately disjoined from Wallace congregation. This is the second attempt at separate congrega-

tion life made by Pagwash, and we trust that it shall prove more successful than the first. Mr. Sutherland begins his work under good auspices; and we tender him our earnest hopes for happiness in his work, and the congregation our sincere congratulations.

PRESENTATION.—On the evening of Wednesday, July 23rd, a large and influential deputation of the members of St. Columba Church, W. B., East River of Pictou, gathered at the manse, and presented the pastor, Rev. D. McRae, with an address most warmly expressing the congregation's respect for him as a minister, and attachment to him as a man. The address was accompanied by a purse containing between \$140 and \$150. The matter was arranged for so quietly and unobtrusively that Mr. McRae was quite taken by surprise, and could only falter forth his thanks to his leal-hearted Highland friends, who, he is happy to say, show, by every means in their power, their anxiety to encourage him in his labours. Occasional meetings of this sort do good alike to pastor and people.

WALLACE.—Farewell services were conducted on Monday, 14th July, on occasion of the departure of the Rev. Jas. Anderson. Sabbath (13th) was the Communion Sabbath; and on Monday, instead of the services being conducted by the assisting minister, Mr. Anderson himself occupied the pulpit, and preached an affectionate discourse. Very many of the congregation were deeply affected; indeed it was difficult to discover, even amongst the men, eyes that were not moistened with tears. A congregational meeting was held immediately after the service was concluded, when Mr. Angus Nicolson, elder, read an address expressing the very great esteem in which they had held their pastor, and the very great profit they had derived from his preaching; and conveying their best wishes for his welfare in his new sphere, and kind regards to Mrs. Anderson. To this address, Mr. Anderson made a suitable reply, and the interesting meeting was brought to a close.

St. Andrew's Church, New Glasgow, has been closed for some weeks for cleaning, painting, and general renovat-

ing. It is to be re-opened on September 14th.

Though we have at present no minister in Cape Breton, our church is not wholly unrepresented in that island. The Pictou Presbytery sent down Revs. Messrs. McMillan and Fraser last month, and this month Messrs. McCunn and Brodie are to dispense the Sacrament of the Lord's Supper in Broad Cove. The two Catechists at River Inhabitants and Loch Lomond are doing excellent work in their respective districts. Mr. Gordon took Mr. McLean down to Loch Lomond, introduced him to the people, and left him there, while he himself returned to River Inhabitants, West Bay, and the Strait. Before leaving Loch Lomond, he called a meeting to take into consideration the necessity of finishing the church. All the heads of families, who alone were asked to attend, came to a man. At this meeting, when one was added to the number of trustees already existing, and other minor items taken into consideration, the laying of the floor was sold to the lowest bidder; and from the spirit manifested, it is evident that the church will soon be finished.

Mr. McLean writes:—"We have services in Gaelic and in English on Sabbath morning; and, after service, before we leave the church, we have the Sabbath school. In the afternoon, at 3 o'clock, prayer meeting is held in different houses, where there are feeble persons who cannot attend church. The afternoon meetings, I expect, will have to be held in the church yet. It was only last Sunday we commenced them, and, notwithstanding that the rain came down in torrents nearly all day, I found that some (feeble women, too.) attended who came between six and seven miles and returned home the same evening."

I had intended to hold the weekly prayer meetings in different houses; but I found that some would either have to travel about eight miles, or else be deprived of the privilege some weeks, and would not be able to hold a meeting in the three different parts of the district in the same week. So I concluded to hold one meeting in church every Wednesday afternoon, and on Friday in houses in different parts of the settle-

ment. All these meetings are very well attended.

The Loch Lomond people are, in many respects, the noblest I have ever met with. When these Highlanders shake hands with you, it is not the tips of the fingers, guided by a stiff arm, they give, but a right good shake that you will not easily forget. You know at any rate that you have met a warm, loving soul. And they are whole-souled in everything they do. They are better pleased when anything is being done for the church, than when they themselves are prospering. It is really inspiring to see them struggling to get the church finished, not the men alone, but the women also. The young girls are ready to pay for the pulpit as soon as it is done."

Again, Mr. McLean writes:—"I said in my last letter that the greatest distance that any of our people lived from church was four miles; but I have been to visit them all since, and find that the furthest away are about eleven miles. The church is completely filled every Sabbath. The United Presbyterians come as well as our own people. Men and women walk to our church, every fine Sabbath, a distance of fifteen miles. They come five or six miles to attend the prayer meetings. About one hundred were present at our last prayer meeting. What delights me most with this people is their love for the word of God, their earnest study of it, the honest desire of many of them to be saved, and the strong conviction of sin some have. Since I wrote last, three have been led, by the gracious influence of the Holy Spirit, to believe in the Lord Jesus. Nine or ten more, that I know of, are in a state of great spiritual anxiety. The Spirit of the Lord is evidently using the humble means in operation in this place for His own glory, in the salvation of souls." All this is very cheering. May the Lord bless abundantly the labours of our young friends!

With respect to Prince Edward Island Presbytery, we have not much to commiserate. The many friends of the Rev. G. W. Stewart will be sorry to learn that the state of his health—mental as well as bodily—is by no means satisfactory. The silver lining to his cloud

is that the Rev. Mr. Moffatt lives in the same house with him.

The Rev. Messrs. Duncan and McColl dispensed the Sacrament of the Lord's Supper at DeSable, on the 24th ult.—the stormy Sunday. The church was crowded; and, in spite of the wild weather, the services were continued from 11 a. m. to 5 p. m. The Rev. P. Melville assisted at the Sacraments at the East of the Island. With regard to the Sabbath School Convention, we are indebted to a correspondent for an accurate account that we gladly make room for.

LETTER FROM THE COLONIAL COMMITTEE.—By a letter received from the Colonial Committee, we learn the good news that three missionaries have been appointed to our H. M. Board; Rev. Mr. Coull specially for Pictou Presbytery, Rev. Simon Halley for St. John, and Rev. P. Galbraith for Restigouche.

Mr. Coull arrived in Halifax on the 5th, and proceeded immediately to Pictou. We cordially welcome him to our shores.

II.—Our Church in Ontario and Quebec.

Principal Snodgrass, while in Scotland, has had private conversations with the Convener of the Colonial Committee, and also a conference with the Committee at a full meeting specially summoned to welcome him, and to afford an opportunity for a free interchange of views as to the wants of the church in Canada, and the best means of supplying them; and, as one result of their deliberations, the Colonial Committee has announced that it "is prepared to aid in sending out young men possessed, as spiritually living men, of the most essential qualifications for Christian work, to complete their education and training for the ministry at the colleges in the colony, and under the supervision and guidance of the churches there. The Committee are ready to accept the services of such young men. Taking them at an age when, more easily than at a later period, they can adapt themselves to the peculiarities of Colonial life, the Committee would give them the great advantage of completing in Canada their education and training for the ministry amid the

very scenes of their future labours, and under the direction of brethren who have had ample experience of the field and the work in it."

These sentences had not been in the hands of the church many weeks before offers of personal service from some and inquiries by others gave the most gratifying sign of a cordial response to their appeal, and the promise of success for their plan, very much beyond what the Committee had ventured to anticipate.

This is excellent. The Colonial Committee has already sent us one such man, and we would gladly welcome a dozen like him.

The Rev. D. J. McDonnell, of Toronto, Convener of the Manitoba Mission, has gone to that far-west Province, to see for himself the state of matters there. He could not have done better. Every Convener should know as much of his work practically, experimentally, actually, as it is possible for him.

The Rev. Thos. Cumming has been supplying the pulpit of the Rev. Dr. Cook, of Quebec, for the last two months, and has been very acceptable to the congregation, as he was last year to St. Matthew's, Halifax.

Kingston Church is still vacant. Two years ago, it was 'whom shall we take?' How long before the question shall be, 'who will take us?' Professor Mowat keeps the pulpit well supplied.

The Rev. D. M. Gordon, who spent a month lately at Pietou, has returned to Ottawa. The new church is to be ready for the Synod next June.

III.—The Church of Scotland.

Nothing shows more clearly the rapid progress that the church is making, both in lengthening her cords and strengthening her stakes, than the report presented to the last General Assembly by the Endowment Scheme Committee. Two years ago, the great work of endowing 150 chapels into parish churches, which Dr. Robertson had conceived, was reported as completed; and the Convener, Dr. Smith, of North Leith, at once proposed that they should proceed to endow, in the course of the next ten years, another 100 that, in the meantime, had sprung into existence as

chapels. Last May, he was able to announce that 31 of these had been endowed, 16 the year before last, and 15 last year, making 181 in all. Last year, they not only endowed 15, but the Home Mission Committee had also made building grants to other 15 places, thus securing to the church fifteen additional places of worship. The Queen had given £1,000 and Prince Albert £500 to the endowment of the first 150 chapels, and Her Majesty last year gave another munificent contribution to the new scheme. Three of the fifteen endowed last year, were endowed by three friends of Dr. Norman McLeod, in memory of him, in the great Barony Parish, at a cost of about £5,000 apiece. With reference to these, the mover of the adoption of the report touchingly and truly said:—"A peculiar combination of joy and sorrow attaches to three of these churches. They rejoiced in the endowment, but they mourned over their immediate occasion, for they were flowers reverently laid on the tomb—they were true immortelles; they would never fade. It was a happy idea—it was, as it were, the poetry of the endowment scheme—three pathetic, three practical verses, that, he had no doubt, were to descend through many generations, defeating death, overcoming the loss they had endured, and embalming a beloved name. The triple cord of the three Macleod parish churches was a cord, he ventured to affirm, that would not be easily broken; and he expressed what he was sure was the gratitude of the House to the three contributors whose names had been mentioned. It was a gratification to them to have the Queen within their borders, but it was a greater gratification to have her name within the margin of their report. She had many qualities of head and heart to commend her to all classes of her subjects, and to-day he begged leave to commend the Queen, as a lady of remarkable sense, with a talent for business, and with a good idea of what formed a good investment for her means. She appreciated aright the value of the Endowment Scheme, and had anew confirmed her appreciation. It would say very little either for their Loyalty or their Churchmanship, if they did not heartily and very unanimously follow so good an example."

We believe that the Establishment and Endowment principles are taking a new and peculiar hold on the people of the Mother Country.

Scarcely was the ink of the above sentence dry, when the last English Mail brought us intelligence, that strikingly confirms the opinion expressed, and that is enough to gladden every heart. We give this item the honor of a special heading.

A WORTHY AND WONDERFUL EXAMPLE.—A well known Scotch Iron Merchant, Mr. James Baird, of Auchmedden, has rivalled the late Mr. Peabody in the princely donation which he has given for the religious and educational purposes of the Church of Scotland. The enormous sum of five hundred thousand pounds sterling has been handed over by that gentleman to a board of trustees, to be called "The Baird Trust."

The general objects contemplated, and the spirit by which the donor has been actuated, may be gathered from the introductory words of the trust-deed. Mr. Baird states that he "feels deeply impressed with the extent to which spiritual destitution prevails among the poor and working people of Scotland; and being satisfied that this proceeds in a great measure from the want of properly-organized and endowed territorial work, and considering also that there appears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, and that the means available by law are insufficient to provide for the faithful preaching and teaching of the Word of God; and being satisfied that, under existing circumstances, the evils foresaid cannot properly be met, nor the objects before-mentioned attained, without the aid of private benevolence and additional organization and fresh influence," he consequently founds the present trust.

Mr. Baird further directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious character, and for the aid of institutions having the promotion of such purposes in view; his grand object being to assist in providing the means of meeting, or at least,

as far as possible, promoting, the mitigation of spiritual destitution among the population of Scotland, through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all."

Such is the general purport of the deed under which this important gift is to be administered. The essential principles which pervade the scheme may be briefly stated to be these:—That if the work of the church is to be effectually done, it must be territorial and endowed; that it shall be an important part of the duty of the trustees to ascertain the efficiency of existing agencies; and that the expenditure of the fund on such agencies shall depend on their ascertained usefulness.

"It never rains but it pours." The Mr. Baird above named does not think two millions and a half of dollars enough to give in one year. Here's another touch from the same master hand. The *Aberdeen Press* says:—It cannot be out of place to add that although the name at least of the donor has not yet been made public, Mr. Baird has also, in a recent communication, made offer to the friends of church extension in connection with the Established Church in Aberdeen of the sum of £7,500, under certain conditions, which, we believe, are that five additional Established Churches shall be built and endowed in Aberdeen, to meet the spiritual necessities of the poorer part of the population.

From the conditions of the "Baird Trust," it is evident that Mr. Baird believes in the principle of stimulating to duty and paying by results; and in the case of the very handsome offer made to Aberdeen, the question for the friends of the Established Church is to decide whether they are to do their part and make that offer available. It is calculated that with the aid of the General Endowment and Church Extension Schemes and Local Church Extension Association, the subscriptions to Queen's Cross Church, and the purchase price of the old "Tarnties" Church, a sum of some £15,000 could be reckoned upon.

How much more would be required, in addition to Mr. Baird's gift, we shall not profess to say. But it needs no prophet to predict that the five new kirks shall be built in the Granite City.

ECCLESIASTICAL INTELLIGENCE.—*Morningside.*—The Rev. Malcolm C. Taylor, D. D., of Crathie, has been presented to the church and parish of Morningside, vacant by the translation of the Rev. Dr. Lang to Barony, Glasgow. Crathie is the parish in which Balmoral Castle stands, and may therefore be called the Queen's Parish. It is reported that Rev. Mr. Cowan, of Aberdeen, is to succeed Mr. Taylor.

Dunoon and Kilmun.—His Grace the Duke of Argyll has been pleased to present the Rev. John Cameron, M. A., of the Lowland charge, Campbeltown, to the united church and parish of Dunoon and Kilmun, in the Presbytery of Dunoon and county of Argyll, vacant by the death of the Rev. John Clarke, D. D. Mr. Cameron is a Pictou man, and was educated at Glasgow University, aided by the Young Mens' Scheme. He will now be bishop of the seven churches of Dunoon Parish.

St. Cuthbert's, Edinburgh.—The Queen has been pleased to present the Rev. Dr. Macgregor, of the Tron Church, to the church and parish of St. Cuthbert's, vacant by the death of the Rev. Dr. Paul. St. Cuthbert's, with its two galleries and capacious nave, holds more people than any other church in Edinburgh. For a long time lately, the attendance has been rather thin, but the fame of Dr. Macgregor, as one of the most popular ministers now in the church, is already filling it up rapidly.

The parish church of Abernethy, Strathspey, which has been tastefully repaired by the heritors—the Earl of Seafield and the Duke of Richmond—was re-opened for public worship on Sunday last by the Rev. Wm. Forsyth, parish minister.

West Kilbride.—The new church for this parish was opened for public worship on Sunday, the 10th ult.—being exactly one year since the laying of the memorial stone of the building with Masonic ceremonies by Colonel Mure of Caldwell, Provincial Grand Master.

The Rev. A. Williamson, minister of Innerleithen, preached in the morning; and the Rev. Alex. King, minister of the parish, preached in the afternoon, taking for his text the 7th verse of the 2nd chapter of Haggai. The discourses and whole services were listened to with rapt attention by large audiences.

Portree.—A public meeting was held in the parish church here to further the objects of the Association for Augmenting the Smaller Livings of the Clergy—Sheriff Fraser presiding. The meeting was addressed by Dr. Winchester, Edinburgh, and Mr. D. Marshall Lang, of Glasgow, who explained very fully the nature and objects the association has in view, and impressed upon the meeting the absolute necessity of completing the scheme with the least possible delay. Thereafter the meeting formed themselves into a central committee, with power to add to their number, and to communicate with all the other parishes within the bounds of the Presbytery, with the view of the whole parishes taking joint action in the matter. Sheriff Fraser was appointed convener of the committee; L. Skene, Esq., banker, treasurer; and Alex. Macdonald, Esq., solicitor, secretary.

Wishaw.—The church under the charge of the Rev. A. Harper, M. A., is now found to be too small for the congregation, and arrangements are being made for enlarging it.

NEW ZEALAND.—The protracted vacancy in St. Andrew's, Wellington, has at length been supplied by the appointment of the Rev. Charles Ogg. Most gratifying intelligence has been received of the cordial welcome given to Mr. Ogg by his people, and by the Christian community of Wellington; and the Committee trust that the hopeful promise to him of usefulness and comfort which that welcome affords shall be abundantly fulfilled. Mr. Ogg is well and favourably known in these Provinces as the predecessor of Rev. W. Wilson, of Chatham, N. B. Like other men, the taste that he got of Colonial life seems not to have been forgotten by him even after his return to Fatherland, and at length it has taken him to the Antipodes. He has many friends here, who would

be glad to see a letter from him in the *Record*.

THE DISPUTED SETTLEMENT IN CHAPEL OF GARIOCH.—The Presbytery of Garioch met in the parish church of Chapel of Garioch on Saturday afternoon, to receive objections to the presentation of the Rev. Mr. Mackersy to that church. It was intimated that six names, including heritors mandatories, had been adhibited to the call. About 200 objectors had answered to their names. The Presbytery found the following objections and reasons relevant, and adjourned to hear proof of the same at a future meeting.—

1. Because Mr. Mackersy's preaching and exposition of Scripture are cold, dry, shallow—not well calculated to arouse attention, and unedifying and unconstructive. 2. Because his preaching and exposition of the Scriptures are lifeless, almost destitute of the doctrines of the Gospel, and unintelligible to a large extent.

The following further reason was appended:—

Because the parishioners are almost unanimous in opposing the settlement of Mr. Mackersy, and feel that they could not derive spiritual benefits from his ministrations, and were he settled in the parish would be driven to seek such benefit elsewhere, and the church's interests would thereby severely suffer.

This is the parish that our countryman, the Rev. G. W. Sprott, of Musquodoboit, has recently left for North Berwick. The successor proposed for him is not in a very enviable position. Sir James Elphinstone is the patron of the parish, and does not seem to have consulted the people at all in appointing Mr. Mackersy. The day is past for such patronage, and every such act tends to bring it into ridicule as well as hatred. The examination of the objectors is furnishing the same kind of sport for the Press that such cases have always yielded formerly.

THE WALLACE CASE.—The Presbytery of Edinburgh have decided that language used by Dr. Wallace in some of his sermons, but especially in Sir Alexander Grant's book entitled "Recess Studies," is censurable on various grounds. They have sent him a docu-

ment containing the objectionable passages, with the view of affording him "an opportunity of denying or retracting those statements" now found by Presbytery to have been used by him, and to be deserving of censure; said denial or retraction to be lodged by the first week in October.

It seems to us that the Presbytery would have shown more wisdom had they let the matter drop. If the language in the book is censurable, then the Presbytery deserves censure for not having taken notice of it years ago when the book was published, and for now giving the book a fresh advertisement, when everybody had forgotten that there was such a book in existence. But reading over the language, we can see no grounds for so grave a proceeding as ecclesiastical censure. Dr. Wallace affirms that it is "better far that the church should, even at the risk of some agitation, admit the free swing of earnest thought and learning, than by terrorism and penalty enforce the mere semblance of peace—a false peace—which is only the stagnation of hypocrisy, or the paralysis of intellectual enterprise." We believe so, too, and would therefore encourage all outspokenness, and prosecute no man for heresy unless his heresy was undeniable. To our mind, there is not the beginning of a case against Dr. Wallace. It is easy to raise a cry against a minister, and that cry is sure to be taken up most loudly by those who know nothing at all about him, or about the subjects in dispute.

IV.—Other Churches.

1. Father Hyacinthe continues his conferences at Geneva with increasing success. The most recent gathering, which was held a few evenings since, secured an attendance of three thousand five hundred souls. This clearly shows that the movement is progressing. The Abbe Hurfault, who is assisting Father Hyacinthe in the work, is now engaged in giving religious instruction to the children of those who professedly belong to the Old Catholic Church.

2. Cheering intelligence comes from France, Spain and Portugal, of the progress that is being made by the Protestant Churches. We believe that not

for two centuries has there been such a hopeful outlook as now. Superficial observers may fancy that Legitimacy and the White Flag are to be again acknowledged in France, and that Carlism is about to triumph in Spain. Either is about as likely as the restoration of the Heptarchy in England, or of the Pope to be Ruler of the States of the Church. No. Modern principles are resistless, and European Romanism must accept them or perish. And as nations cannot exist without religion, there is hope now for a general acceptance of Christianity on Protestant principles.

3. CHURCHMEN AND NONCONFORMISTS IN ENGLAND.—An important conference has been held at the National Club (Lord Shaftesbury in the chair), to consider the possibility of joint and concerted action against the Romanising movement in the Church of England. It was numerously attended, and among the speakers were Lord Shaftesbury, Lord Ebury, the Hon. and Rev. E. V. Bligh, Mr. S. Morley, M. P., Mr. J. Holt, M. P., the Rev. Dr. Donald Fraser, Mr. C. Molyneaux, Mr. W. Arthur (Wesleyan), Dr. Russell (Congregational), Mr. G. Jones (Countess of Huntingdon), Major Malan, Mr. Davis, &c. The noble chairman indicated his conviction that the crisis was one of national proportions, and that if Churchmen and Nonconformists could succeed in discovering common ground of action in resisting the further progress of Romanism within the National Church, the conference might justly be regarded as an epoch in the religious history of the country. After a full discussion of nearly three hours' duration, the following resolutions were unanimously adopted:—

That Nonconformists, as well as Churchmen, have the right to insist that the Church of England, while it exists as an establishment, shall exist only as a Protestant institution. That a wise and judicious revision of the formularies of the Church of England is chiefly needed in order to take away the alleged support which Ritualism finds in those formularies, and to promote more friendly relations with those non-episcopal bodies which accept the great leading doctrines of the Protestant Reformation. That

some common action is desirable in order to bring public opinion to bear upon the Legislature for the accomplishment of these objects. That a committee be appointed to consider further action.

A joint committee having been appointed, the conference was concluded, the proceedings throughout having been most harmonious, and auguring well for the success of the movement.—*Times*.

4. THE APPROACHING MEETING OF THE EVANGELICAL ALLIANCE IN NEW YORK.—This great meeting which was to have been in 1870, but which had to be postponed on account of the breaking out of the Franco-German war, is to be held this year. It begins on October 2nd and will extend over twelve days. The Alliance has never before had a meeting in America, and it will bring to us now such a host of eminent christian men as without it we never could have hoped to see together. Every Protestant Church in Europe and America will be represented by some of its best men, forming a galaxy that will far outshine in scholarship, thought and vigour, the so-called Ecumenical Council that sat in Rome three years ago. Germany is to send Krummacher, Kleinert, Hoffman, Christlieb, Pfleiderer, Dorner, Tischendorf, Grundeman, and others. France sends Pressensé, Bersier, Monod, Hyacinthe. Switzerland, Von der Goltz, Astie, Godet. Holland, Oosterzee, Van Loon. Scotland, Charteris, Calderwood, Cairns, Eadie, Rainy. England, Payne Smith, Arthur, Angus, Plumtre, Perowne, Rigg. Ireland, Berkely, Knox, Porter. Italy and Spain, Prochet, Carrasco. Canada, Dawson. The United States, Hodge, McCosh, Henry, Woolsey, Hall, Ward Beecher, Noah Porter, Hovey, and a thousand others. The topics on which papers are to be read and discussions held are such as, "Christian Union," "Christianity and its Antagonisms," "The Christian Life," "Protestantism and Catholicism," "Christianity and Civil Government," "Christian Missions, Foreign and Domestic, &c., &c."

The Halifax branch of the Association held a meeting on the 1st of this month, and appointed delegates representing the Church of England, Church of Scotland, the P. C. L. P., and the Baptist and Methodist Churches of N. S. and P. E. I. We

trust that these delegates will make a point of attending, and bring back a faithful report of all that they may see and hear.

Missions.

1. OUR NEW HEBRIDES MISSION.—The latest intelligence respecting it, is contained in a letter from Rev. Dr. Steel, Sydney, N. S. Wales, dated 18th May, 1873. He gives the good news that Mrs. Goodwill is much improved in health by her visit to Sydney; and that he has succeeded in chartering a vessel, the *Paragon*, for four months, to take the place of the *Dayspring* for that time. Does our Foreign Mission Committee contribute anything to the maintenance of the mission vessel? Would the Conventer kindly state, for the information of the church, how we stand in this matter? We have surplus funds, and why should we not pay our share of the expenses of the vessel that is indispensable to the existence of the Mission? Mrs. Goodwill will probably return in the *Paragon* to Santo, and Mr. and Mrs. Annand, who left Nova Scotia last November for the New Hebrides, will accompany her.

Instead of building another vessel like the *Dayspring*, it is now proposed to avail ourselves of the French line of packets that run monthly between Australia and New Caledonia—the large island owned by the French, situated so near the New Hebrides group that a much smaller vessel than the *Dayspring* would be sufficient to run from it to the various islands on which our missionaries are stationed. This seems a good suggestion. It would give more regular communication with our missionaries, and enable us to hear oftener from them.

We are informed that the ladies of St. Matthew's Church, Halifax, sent out a box of clothing last month to Mrs. Goodwill, partly for her own use, but chiefly for the natives. The box was kindly taken charge of by Mr. John Geddie, who sailed from this Province to join his mother in Melbourne.

2. Our sister church, the P. C. L. P., is preparing to send a third Missionary to labour among the Coolies in Trinidad, the Rev. Mr. Christie, to join Messrs. Morton and Grant. The salary of Mr. Christie is to be provided by Christian proprietors of different denominations in Trinidad, who have witnessed the labours of Morton and Grant. This is one of the best testimonies to the value of their work that we could have.

3. The Baptist Church of the Maritime Provinces have just taken a great stride forward in Foreign Mission work. Previous to this year, they co-operated with the Baptists of the United States, giving their attention chiefly to the Karens of Burmah, where the wonderful work commenced by Judson has gone on increasingly from year to year. Now they have wisely resolved to have a mission of their own, and they have commenced it splendidly. At their recent Convention in Windsor, N. S., three young ministers, Messrs. Sanford, Armstrong and Churchill, who had offered themselves, were ordained to the work, and also three Christian women, Miss Faulkner, Miss Eaton, and Miss Armstrong. As the three ministers are, or are to be, married, this makes in all nine, going from our shores in one band. The Karens of Siam have been assigned to them as a distinct field, and earnestly do we pray God to bless their labours there. Messrs. Sanford and Armstrong received their education in Arts at Acadia College, and in Theology at Newton, U. S.; and Mr. Churchill received his at Truro and Acadia. We have seldom seen a band of Missionaries—taken as a whole—seemingly better fitted and equipped for the work; and we thank God that Nova Scotia can spare such sons and daughters for the Lord. By undertaking this mission, the Baptist Church stands higher in the estimation and love of all other Christian bodies than ever it stood before. To begin a Foreign Mission scheme with nine Missionaries and \$12,000, is an enterprise worthy of any church. That it should be the enterprise of a church including less than 100,000 of our population, gladdens our hearts, as patriots, as well as fellow-Christians.

THE SABBATH SCHOOL CONVENTION AT CHARLOTTETOWN.

This, the third Annual Convention of the Sabbath School workers of the Lower Provinces, was held on the 14th to 17th August. About a hundred delegates were present, from various parts of the Provinces.

The first meeting was in Zion Church on Thursday afternoon; a preliminary devotional service was conducted by the Hon. Judge Young. Thereafter the President of the Association, J. S. McLean, Esq., took the chair and opened the Convention. A nominating Committee was appointed and retired. Some time was then spent in hearing short verbal reports from delegates as to the state of their schools, &c. The office bearers were then appointed and the various Committees named.

A very pleasant hour was spent at the house of Judge Young, who had invited all the members of the Convention to tea on his grounds, for social intercourse and getting acquainted.

In the evening the welcome meeting took place in the Wesleyan Church. The arrangements were peculiar and excellent, in order to make the addresses definite, and to avoid rambling speaking. The new President, W. B. McNutt, Esq., of Halifax, presided at this and subsequent meetings. Mr. Palmer spoke words of welcome for the inhabitants of the Island, Rev. Mr. Webber for the ministers, Rev. Mr. Currie for the children, and Mr. Hales for the S. S. Union. These were replied to by Rev. Dr. Bell of Clifton, Ontario, for the visitors, Hon. Mr. Shannon and Rev. G. M. Grant of Halifax, for the delegates.

The principal subjects taken up on Friday were the following:—1st. Retaining the older scholars, in which the power of sympathy and a loving heart, also the attaining a higher order of teaching, were the principal means indicated. This was led by Mr. Grierson. 2nd. Teachers meetings, led by Mr. McLean. 3rd. County and local Associations and Conventions. This had previously been brought forward by Dr. Bell, and was now introduced by Rev. Mr. Wylie. 4th. The relation of Church members to Sunday Schools, introduced by Rev. Mr. Currie of Charlottetown.

On Saturday forenoon the discussion was on Normal Classes for teachers, introduced by Rev. Dr. Bell of Ontario. The discussion was very earnest and practical, both as showing the necessity for having better trained teachers, and indicating practical ways in which even *in country schools much may be done by the aid of the helps now obtainable to gain a better preparation for doing the work well.* It was recommended to seek for, watch over, and in due time, remove into a Normal Class in the School itself, those young persons who may give promise of teaching ability. In cities and large towns, the help of eminent educators should be sought, for classes of a higher grade.

In the afternoon the teaching of the Bible, and infant or primary classes were under consideration. The great importance of the primary department in the Sabbath School was deeply felt, and the means of making it more efficient were earnestly considered.

The evening was spent in devotional exercises and short addresses. Dr. Bell extended a cordial invitation to any individual or delegated members of the Convention who may be able to do so, to attend the ensuing Ontario and Quebec Convention in Toronto.

On Sabbath afternoon a mass meeting of the Schools of the city was held in the Wesleyan Church. It was a beautiful sight to see probably 1200 teachers and scholars, blooming and happy looking, crowding the body of the house, while the galleries were filled with delegates and others. A happy time was spent in prayer, singing, and addresses.

The farewell meeting was held in the evening, when addresses were given by delegates and citizens of Charlottetown, and with solemn feelings and spirits refreshed the parting took place.

Early morning prayer meetings had been held daily, and several open air meetings had been held by Mr. Grierson of Halifax, and others. The delegates very generally took part in the discussions, and showed themselves very earnest in their work. We trust that a blessed spiritual influence will follow from the whole, and that Sabbath School work will be greatly advanced.

We were glad to see so many of our own Sunday Schools represented at this

Convention, delegates from Charlotte-town, Georgetown, Pictou, New Glasgow, Cape John, Halifax, and other places, being present. To no one was the Convention more indebted for wide knowledge of the subject, wise counsel, and hearty sympathy, than to the Rev. Dr. Bell; and it showed its appreciation of this by recording on its minutes a special vote of thanks to him. Our Synod in the Upper Provinces did well at its last meeting in appointing Dr. Bell as a special lecturer next year in the Divinity Hall of Queen's College, Kingston, on "the Relations of Science and Revealed Religion." They couldn't do better than appoint him the ensuing year to lecture on Sunday School work.



REVIEWS.

"OCEAN TO OCEAN," BY REV. G. M. GRANT.

Adequately to review this work, we should require a space such as could be afforded only in the pages of one of our leading Quarterlies, and for a title of which the little *Record* can provide no room. We must content ourselves, accordingly, with scanty generalities, in the hope that such brief notice as is here permissible may tempt some of our readers to procure the book and enjoy its varied and admirably conveyed information for themselves.

The very least that can be said of "Ocean to Ocean" is that no work of equal merit has ever, hitherto, been produced under similar conditions of difficulty. Never was the apology with which its preface, like prefaces in general, is headed, less necessary, so far as the author's share in the "getting up" of the book is concerned. The share of the publishers and illustrators is another matter. We heartily wish that the work had been issued under more favourable typographical and pictorial auspices. But our concern is with the literary contents; and of these simple justice would compel us, were compulsion needed, to speak in terms of unqualified admiration. Over the details of a theme bewildering from its boundlessness are cast the charms of a style lucid, nervous, flexible, lending itself with equal ease to graphic narrative, picturesque description, and, here

and there, to passages of a reflective cast, grave or glowing, in which the writer breaks occasionally into bursts of the noblest eloquence. "Shooting the rapids," e. g., has already become a newspaper paragraph all over the globe. And we are mistaken if the latter portion of the concluding chapter does not come to occupy a foremost place in every collection of elegant extracts. We are not conscious of prejudice or partiality when we say that, of its kind, we know nothing finer in the English language than the passage beginning with "To construct is the duty that lies nearest us," to the close.

But mere merits of style, however valuable and prized by the few, are, in a work of this nature, of little importance to the many, compared with the information it conveys,—the new fields for enterprise, which it has to reveal. In this respect also, "Ocean to Ocean" is, we think, unsurpassed. It could hardly fail of being so. Five thousand miles of earth's surface could scarcely have been traversed by the most listless observer, without his receiving some impressions worthy of being recounted, and noticing some object worthy of being described. For 'listless' substitute 'energetic,' and Mr. Grant is portrayed. The energy, physical, intellectual, moral, pervading this book, almost takes away one's breath. Five thousand miles in about four months by one living the life of a hard working city minister, much of the journey on foot, most of it on horse-back, or in conveyances a very bare degree less fatiguing, most of it over a terra ignota, sleeping in tents of peculiarly perfect ventilating construction, no day's work concluded without its diary, of which this book is the result, no Sunday passed without its sermon, in one instance at all events an hour long, no day's travel without its incident, grave or humorous, suitably depicted, or its novel observation of the country's capabilities carefully described,—our readers will not be surprised if we say that the book is *sui generis*, and that to the intending emigrant, whether farmer, tradesman or merchant, it will repay its cost an hundred-fold; while for the reader in search of new sensations, it provides a feast not equalled since Livingstone unfolded the mysteries of Central Africa. And then the spirit of the book is so healthful, so

liberal yet so conservative, so overflowing with loyalty to duty in regard alike to the claims of country and religion, and so buoyant with the hopeful spirit of progress; it discerns so clearly the good in what is, and the better good in what may be, that no reader can peruse it unbefitted.

It may be the result of our idiosyncrasy, but we cannot help owning that deeply as "Ocean to Ocean" has interested us in its character as containing a revelation of a country hitherto unknown to us,—it has interested us still more deeply as containing a revelation of the character of its author. It is much to know that the new Dominion has in Manitoba and "The great Lone Land" room boundless in extent for the reception of emigrants; a fertile soil in some parts, amazing mineral wealth in others, *inexhaustible* forest or fishing resources in others, and desirable homes for one or other description of people in nearly all; and that its varying capabilities in these respects are so described in this volume, that the traveller can fix upon his destination beforehand, and shape his course accordingly with unhesitating confidence in the veracity of his informant. It is yet more pleasant and edifying, in these days of vagrant scepticism, or of maudlin pietism, to meet with one by whom the *isms* of all sorts are simply ignored, who has a good word to say of Christian effort in its widest ranges, and the skill unobtrusively to adapt his powers of doing good to fellow beings in the most diversified conditions. Willy's "conversion," e. g., on page 111-112, is a gem of the first water, albeit we can imagine sundry "unco guid" holding up their hands in holy horror.

But we must halt. This book, we may say in brief, has thoroughly interested us. In information it is rich to repletion. In readability it cannot be too highly commended. It abounds in incident. It is full of amusing matter. It appeals to the largest possible range of sympathies. The emigrant, the sportsman, the missionary, the politician may equally scan its pages with profit. Nor will the man of science close it dissatisfied. While the lover of the picturesque in fact, and the pleasing in literature, will recur to some passages with unflagging delight. With our estimate of the

author's abilities, we will not say that the work adds to, but we think that it fully sustains his reputation. We trust that he may see the country, the amazing resources of which he so clearly unfolds, developed, and that, for his share in lifting the veil of obscurity from these resources, he may be amply rewarded.

D.

LIFE OF MICHAEL FARADAY, BY DR. GLADSTONE. LIFE AND LETTERS OF PRINCIPAL FORBES, BY PROFESSOR SHAIRP OF ST. ANDREW'S, AND OTHERS. MEMOIR OF SIR JAMES Y. SIMPSON, BY PROFESSOR DUNS.

We well remember the energy with which as Sunday scholars we were wont to reject every book from the Library entitled "Memoirs of Mr. or Mrs. or Miss or Master Goody." Ever since, we have looked suspiciously at "Memoirs," and have barely been able to tolerate "Lives." And no wonder. For those religious memoirs of the last generation were simply intolerable. They were memoirs of abstractions, not of people with like passions as ourselves. They were all of the same hue, tone, style, manner, and matter. They might have been written to order by the dozen, and by an author who knew nothing of the heroes and heroines he was celebrating except such facts as are generally recorded on tomb stones. What a contrast to Bible teaching or example on the subject! For the biographies of the Bible are the most interesting part of the book of books. Children read and re-read them, and the oldest ever turn to them with unabated delight.

And biographies should be the most interesting of all books. The proper study of mankind is man. And whether from good or bad motives we all do take the deepest interest in our neighbours. We gossip about them, we even backbite them from a perverted love to them. To get a glimpse into the actual heart of any true man, to know how he felt, how he yielded or triumphed in the hour of temptation, what were his opportunities and victories, what his doubts and beliefs, must always be beneficial as well as interesting.

Our appetite for such information certainly stands a good chance of being abundantly satisfied in this our day and

generation. Three volumed lives are as common as three volumed novels. Norman McLeod's first book was concerning a young friend who was little more than a promising Divinity Student. And whenever any of our great or foremost men die, there is an instant call for some record of their lives.

And the public read such books with avidity. F. W. Robertson's "life and letters" has had as wide a circulation as his sermons. Foster's life of Dickens promises to be as popular as the Pickwick papers. Hanna's life of Dr. Chalmers keeps the great divine better known and loved than any of his own works, or orations.

The reason why such books are read so generally is that not only is there a desire felt by us to know all we can about others and more particularly about the good and the great or their notorious opposites, but also that biographies, now-a-days are written on right principles. They give us not speculations but facts; not the author's opinions, but the words—and therefore as far as possible a picture of the man he is writing about.

It is impossible to overestimate the debt we owe to Boswell for this great boon. His life of Dr. Johnson was a revelation to the world concerning the way to write a biography. Not wishing to make a great book, but simply out of love and reverence for the greatest man he had ever known, he gave us a book that has ever since been the model that all biographers have tried to copy. To him every word that fell from the doctor's lips was precious, and he resolved that 'not a drop of that immortal man should be lost.' The consequence is that the great moralist is as well known to millions to-day, not only in his outward characteristics, his snuffy clothes, his shambling heavy gait, his quenchless thirst for tea, his impatient bellow, but in the inner man of the heart and mind, as he was in his own day in Grub Street.

Though we have only one sun, there are many stars shining with reflected light. Next to having Boswell, it is good when fit occasion occurs to have men who can sink themselves somewhat in their subject. And as a rule biographies now are so written, and are therefore *quoad hoc* well written.

Written on such a model, we don't

know any class of books likely to be so generally useful. Take for example the three books lately given to the world that we have put at the head of this article. They are records of three 'mighties' in the realm of science; Faraday whose guesses into what was likely to be found in nature were counted almost as inspirations, whose conclusions were accepted by average scientific men as humbly as ever devotees listened to the words of a prophet; Forbes, great in almost every department of physical science and who adorned whatever he touched; and Simpson,

"A man so various that he seemed to be Not one, but all mankind's epitome."

We would place as a fourth, side by side with these, Sir David Brewster, only we know not if his life has yet been published. Now, what better books than those could be put into any young man's hand? Not only because of the pictures they give of high and noble lives, the stimulus to study we receive from such examples, the high pure healthy atmosphere we breathe while reading them, but for another reason equally important; namely, that no one who reads them can ever be led astray with the notion that modern science and religion are necessarily opposed, and that it is impossible to be an authority in science and at the same time an humble zealous working christian. Perhaps no one has ever ventured to back with his name this notion. But that it is current, partly through the sneers of sciolists and the language of infidel scientists, and partly because of the hysterics of some weak brethren, there can be no doubt. And such a notion does harm indirectly in many ways. It is best to crush it out indirectly. And we know of no better way than by circulating such books as we have named. If circulated widely, they are sure to be read. They should be in every college and in every public library, as well as on the shelves of our richer men. G.

Eachdraidh Eaglais na H-Alba.

AN DARA RÈ—III.

§ 11. Dh'fheumadh gu 'n robh Calum-Cille na duine ro iongantach. Tha seo air a chomharachadh a mach le 'n uachranachd a bha aige thar rìghrean

nan Sgnothaich's nam Pictich—aireamh nan iompachanna a rinn e agus na h-eaglaisean a thog e—agus an ard-urram a fhuair e o a chairdean agus luchd-leannmhuintinn. Bha e foghlumte agus bha leabhar-lann mor aige. Tha e air aithris gu 'n robh guth laidir aige agus gun cluinnteadh i mile uaithe. An deigh bhi 34 bliana air an eilean I Callum-Cille a deanamh seirbhis d' a Dhia a's d' a Dhuttraich agus a teagaisg do dhaoine slighe na fireantachd, chuir e dhe an tigh talmhaidh a phailinn seo air son an aitreabh o Dhia, tigh nach do thogadh le lamhaibh, 'sa B. T. 597, nuair bha e tri fichead bliana 'sa seachd deug do dh' aois.

Ach cha d' fhailnich an eaglais a thog Callum-Cille, le a bhais. Air son iomadh bliana bha I Callum-Cille na lochran do dh' Albainn agus na sholus do 'n roinn Eorpa uile. Chuir i mach daoine a bha ro-ainneil air son foghlum agus diadhachd, gu bhi nan easbingean, a's abban, a's oidearan ann an iomadh aite ann an Eorpa. Ach ged bha iad air eilean leo fein cha robh na manaich tearminte. 'Sa bhliana 774 bha aireamh mòr din air an toirt air falbh aron an stoirn laidir. Bha na tighean aca air an losgadh 'sa B. T. 801 le muinntir Lochlin a thainig air tor creach. Phill na daoine cruaidh agus fuilteach sin 'sa bhliana 806 agus mharbh iad tri fichead 'sa ochd de luchd aiteachaidh an I. Air dhoibh pilltinn a ris (985 B. T.) chuir iad an abba agus cuig manaiche deug gu bàs. An deigh seo ghabh mu'antir Lochlin ris an t-soisgeul, agus thug iad fiannis an ath-thuras mu 'n aharrachadh ged nach robh attrachas orra air sonna rinn iad. Oir thainig Magnus Berfaet, Rìgh Norway air tìr air I. Callum Cille 'sa B. T. 1097, agus an aite bhi cuir na manaich gu bàs, lh' fhag e iad ann an sith, ach cha-n 'eil e air aithris gun d' thug e tidhhlac 'sam bith dhoibh.

§ 12. 'Nuair bha Callum-Cille am measg eileanan an iar, bha Mungo a' searmon-achadh a t-soisgeul agus a ciuineachadh a luchd-dhuthaich timchioll air Glascho. Cha-n 'eil teagamh nach robh an duine seo beo ach tha iomadh teagamh mu dheibheinn sgeul a bheatha mar tha e air an aithris Ihuinne le an t-sean seanachaidhean. Ach fo an dorchadas agus an diomhaireachd a tha 'san eachdraidhean-san tha sealladh againn

air an saoghal a bha aig ar sinnsearan an àm Mungo. Bha an duthaich ud uile, ach am pairt bha laimh ris an abhuinn, fo choille; agus tha an sgeulachd a tha foillseachadh Mungo a co-eignicheadh gu miorbhuileach am madadh-allaidh bhi aonaichte leis an fbiadh ann a bhi taruing an crann-treubhaidh, cumail ann an cuimhne, cha-n e a mhain gu robh na h-ainmhidhean sud gu pailte, ach fòs gun d' thug Mungo cuideachadh gu iad a sgrios le bhi leigeil na chraobhean agus cuir air aghart tuathanachas.

O eachdraidh na II-alba 'sa cheud linntean, cho maith a's o cheud eachdraidh na h-eaglais coitcheoinn bu chor Ihuinne foghlum cionnas is coire Ihuinne bhi sireadh na duthchanna nach do ghabh fathast ris an t-soisgeul a thoirt stigh do 'n eaglais Crìosdaidh. Cha b'e (mar tha sinne a deanamh) le bhi cuir aon duine leis fein do na h-aitean fiadhaich bha iadsan sireadh an sgeul grasmhor mu ghradh Dhé a chraobhsgaoileadh; ach chur iad moran diubh mach le cheile do 'n aon aite, agus mar sin bha cuideachadh aig gach aon o a chompanaich. Cha d' thainig Callum-Cille leis fein gu Albainn. Bha du'fhear deug maille ris. Agus a ris shearmonaich iad an t-soisgeul siorruidh; ach mar an ceudna thug iad air na droine borb bhi fagail an claidheamh agus an creach, agus bhi grabhail ri tuathanachas agus sith.

S. L. G.

Presbytery Minutes.

Minutes of the Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held, according to adjournment, in St. Andrew's Church, Pictou, on Wednesday, 27th August, and was constituted. Sederunt: Rev. J. W. Fraser, Moderator; Revs A. W. Herdman, W. Stewart, R. McCunn, N. Brodie, Chas. Dunn, J. McColl, W. McMillan; and William McDonald, Kenneth J. McKenzie, Angus Campbell, W. Jack, and A. McGregor, elders.

The minutes of last quarterly meeting, and of meetings 10th June, and 27th and 28th July, were read and sustained.

Extracts of commission from McLennan's Mountain in favour of W. McDonald; from Westville and Stellarton in favour of K. J. McKenzie, and from Barney's River in fa-

vour of Angus Campbell, were sustained, and the names of said elders added to the Presbytery Roll.

The Rev. Mr. Dunn was elected Moderator for the current year.

A vote of thanks was passed to the retiring Moderator for courtesy and punctuality, during his term of office.

The Rev. R. J. Cameron of St. John being present, was invited to sit and deliberate with the Court.

The Clerk then read the following correspondence :

1. A letter from the Rev. Mr. Pollok de-
mitting the charge of New Glasgow congrega-
tion.

2. A letter from Rev. J. M. Sutherland,
accepting a call from Pugwash congrega-
tion.

3. A communication from the Convener
of the Home Mission Board, with reference
to payment of missionary's salary.

4. An application from Broad Cove In-
tervale for communion services.

5. A communication with "Statement of
facts" from a Committee of the P. C. L. P.
Presbytery of Pietou, with reference to the
"Antigonish Riot."

6. An application from New Glasgow for
services.

Mr. Pollok's demission was then con-
sidered; members of the Presbytery having
expressed their regret at losing a brother so
beloved, a co-worker so faithful, instant
and diligent; and a counsellor so wise and
prudent; and their deep sympathy with the
congregation of New Glasgow on their loss
of a faithful and beloved pastor; it was
moved by Mr. Herdman, seconded by Mr
McCunn, and resolved, that Mr. Pollok's
demission be accepted, his letter held *in re-
tentis*, and a Committee consisting of the
Moderator, the Clerk, and Messrs. Herd-
man and McRae, be appointed to draw up
an address and Presbyterian certificate to be
forwarded to the Rev. Mr. Pollok.

A deputation from New Glasgow congrega-
tion, consisting of John McKay, Esq.,
Messrs. D. Ross, and A. McGregor, being
present in their own interests, applied for
services during their vacancy, when it was
resolved to make the following appoint-
ments for New Glasgow :

Sabbath 14th September, Rev. Mr. Herd-
man to preach and declare the church vac-
cant.

Sabbath 5th October, Rev. Mr. McRae.

Sabbath 19th October, Communion ser-
vices by Messrs. McCunn and Coull.

The Presbytery having been informed of
the expected arrival of another missionary,
the Rev. G. Coull, resolved to ask the Home
Mission Board for his services within our

bounds for three months, and appoint him
as follows, viz. : to

Barney's River, Sabbath 14th September.

New Glasgow, Sabbath 21st September.

New Glasgow and Sutherland's River,
28th September.

Wallace, 5th and 12th October.

New Glasgow, 19th October.

Barney's River, 26th October.

The call and bond from Pugwash in fa-
vour of Rev. J. M. Sutherland, together
with a letter of acceptance by him, and a
request from the Trustees that application
be made to the Home Mission Board for a
supplement of \$220. It was resolved that,
with reference to the application made by
the Pugwash Trustees for a supplement of
\$220, per annum, towards the stipend of
the Rev. J. M. Sutherland, the Presbytery
agreed to grant the same for one year, ap-
point the Rev. Mr. McCunn to exchange
with Mr. Sutherland on Sabbath 7th Sept.,
to preach in Pugwash, and serve the edict;
the Presbytery further resolved to meet in
Pugwash on Tuesday, 16th September, for
the Induction of Rev. J. M. Sutherland.
Rev. Mr. McColl to preach and preside,
Rev. Mr. McRae to address the newly in-
ducted minister, and Mr. McMillan the
people.

Resolved to appoint Messrs. McCunn and
Brodie to dispense the Sacrament of the
Lord's Supper at Broad Cove Intervale, on
Sabbath, 21st September. Preliminaries to
begin on Thursday as usual.

Members reported all appointments made
at last meeting fulfilled. It was agreed to
appoint the Rev. J. McColl to preach on
Pictou Island on Sabbath, 19th October;
Rev. W. Stewart at Barney's River on
Sabbath 12th October, and Mr. McMillan,
at Lochaber, on Sabbath, 5th October.

Agreed to certify the Rev. W. Stewart to
the Treasurer of the Lay Association for
\$40, and to the Home Mission Board for
\$20. Resolved to request congregations to
make an effort without delay to implement
the instructions of Synod with reference to
the Widow's and Orphan's Fund, and that
Mr. D. T. Hislop be requested to act as the
Presbytery's Treasurer to receive the money
subscribed.

The Clerk having read a communication
from Rev. E. A. McCurdy on behalf of the
Pictou Presbytery of the P. C. L. P.
Church, bearing on what is known as the
"Antigonish Riot;" after a free and full
expression of opinion by different members
of this Court, it was unanimously resolved,
that this Presbytery desire to express their
strong indignation at the lawless and un-
provoked violence displayed by those who
made the assault in question upon Messrs.
Chiniquy and Goodfellow, their lively grati-

tude to Almighty God for preserving the lives of these His servants in circumstances so perilous, their sympathy with their brethren of the P. C. L. P. in their efforts to secure the right of free discussion from wanton outrage, and to uphold the majesty of law; and their hope that their efforts in connection with the circumstances which have called them forth, may be successful by the blessing of the great Head of the Church in opening the eyes of the Roman Catholic population of Antigonish to the errors of a system, of which persecutions, such as those referred to in Mr. McCurdy's letter, are the too common result.

Adjourned to meet in Pugwash on the 16th September, at 11 a. m., and in St. Andrew's Church, Pictou, on Wednesday, 26th November, at 11 a. m.

Closed with the benediction.

W. McMILLAN, *Presbytery Clerk.*

The Sabbath School.

LESSONS FOR OCTOBER.

FIRST SABBATH.

SUBJECT:—Parable of the Sower—*Matt. 13: 17-23.*

Golden text—James 1: 22. *Parallel passages*—*Luke 6: 46-49; Ezek. 33: 30-32.*

A parable is a short story founded on something real in nature or in life, from which a moral is drawn. Sometimes, in the Gospels, it denotes merely a comparison. Parables have always been much used among Eastern nations. Our Saviour often used them in his teaching; and no instruction so beautiful or so impressive as His parables, was ever uttered by human lips. He used them partly to impress His doctrines more powerfully on His followers, who were already acquainted with them, and partly to conceal them in some degree, and for a time, from others who heard Him. See V. 11. The parable of the sower is evidently intended to be introductory to those by which it was followed. It was designed to show His hearers the importance of "taking heed how they heard" the momentous truths to which He would afterwards turn their attention. The grand lesson which it teaches is, that the effect of the Word is dependent upon the state of the heart.

There are three leading ideas contained in the parable.

1. *The seed*, which is Divine truth, or, according to *Luke 8: 11*, the word of God. As good seed, cast into good soil, produces a rich crop of grain, so the truths of the

Gospel, communicated to the mind, produce, in the prepared heart and in the outward life, abundant "fruits unto holiness." A short text has often been the means of saving an immortal soul.

2. *The sower*.—Seed lying in the granary will never yield fruit. It requires the stimulating influences of soil, and sun and rain. So the Bible, lying on the shelf, will never convert the soul. It must be read or heard with attention, prayer and faith. See questions 89 and 90 Shorter Catechism. The Saviour is the great sower, teaching us by His word and by His Spirit. See V. 37. Under Him, ministers are the chief sowers. Sabbath-school teachers are also sowers, and all who speak a word for Jesus, or try to turn others from sin, who comfort the sorrowful or pray with the sick, or who display the beauties of holiness in their outward life, are sowers. Even children may sow the good seed by speaking to their companions, or by persuading them to attend Sabbath-school. Every one who has heard the Gospel ought to be a sower.

3. *The soil*.—Four kinds of soil are mentioned:—

(a) *The wayside*—ground which has never been loosened by plough or spade, but has been trampled hard by many feet. Such ground will not admit the seed, nor will a heart which is not awakened to a sense of its guilt and danger, be impressed by Gospel truth. Ask the children whether they do not often hear sermons without giving the least attention, and go away not knowing anything that was said.

(b) *The stony ground*—Not ground with many stones in it, for in this the seed might grow and bear fruit, but soil thinly scattered over a surface of rock. In this the seed would grow quickly, but would soon wither and die. So the heart may often be attracted by the invitations, and impressed by the truths of the Gospel, but the good resolutions which may spring from such impressions wither and die under the hot sun of temptation and trial. Ask the children whether they have not sometimes been so affected as to wish to give themselves to the Saviour, and afterwards found the desire die away under the influence of light conversation or trifling amusement.

(c) *The thorny ground*.—Hearers represented here, listen with attention, and are deeply affected by Divine truth, but the world, through the claims of business or of pleasure, so occupies their time and engrosses their attention, that they give themselves no opportunity to attend to the things that belong to their everlasting peace. Religion with them is a sickly plant, which never produces fruit.

(d) *The good soil*.—This represents hearts which, by the influence of the Spirit of God, are prepared to receive his Word. By it they are softened, convinced of their guilt and danger, enabled to believe, to persevere amidst trials and temptations, and to resist the temptations of the world. The 90th question in Shorter Catechism describes the manner in which such hearers receive the word. The fruit will be in proportion to the diligence and earnestness of the recipient. In some thirty, in some sixty, in some an hundred.

DOCTRINES.

1. Hearers of the Gospel are laid under very solemn responsibilities.

2. A holy life is the best evidence of true piety.

SECOND SABBATH.

SUBJECT:—"Walking on the Sea"—Matt. 14 : 22-33.

Parallel Passages—Mark 6 : 45-52 ; John 6 : 15-21.

The narrative is very simple, and requires but little explanation. By comparing the parallel passages, all the incidents will be seen.

The multitude having seen the wonderful miracles recorded in the preceding paragraph, were satisfied that Christ was the promised Deliverer, and they purposed to force him to the throne. The disciples who had yet much to learn concerning the true nature of Christ's Kingdom, would, in this matter, sympathise with the people. Hence it was fitting that the disciples should be sent away from the temptation, and that the multitude should be dismissed.

V. 22.—Jesus had to *constrain* them, for they were unwilling, even for a short period, to be out of His sight; besides, they might wish to see what steps would be taken to make Him King. Christ, by sending them away, had important lessons to teach them and others in all times to come.

V. 24.—This was the sea of Galilee. They were crossing from the north-east part of the sea to the west side. Travellers who have visited Palestine assert that storms suddenly arise and sweep down upon this lake.

V. 25.—*The fourth Watch*, i. e., between 3 and 6 o'clock in the morning. The fact that the disciples, although they had toiled all night, and had made but little progress, still strove to obey the command of Christ by going forward, speaks much in their favor.

V. 28.—Here is something commendable and something blameworthy. Peter was right in thinking that Christ's command or permission was necessary, and in desiring to be at once near the Lord, as when, on a

subsequent occasion, he threw himself into the water and swam ashore (John 21 : 7). But in that "*Bid me*" there was something of self.

V. 30.—This should have taught Peter humility.

DOCTRINES.

Among the many lessons which this passage teaches are the following:—

1. In His providential dispensations, Christ sometimes sends His people into trial. He sent His disciples across the lake, on which they encountered a great storm. If we are Christ's people, we should not wonder if, when in the path of duty, we meet with trial.

2. Christ prays for His people, that they may be upheld under trial. He prayed when the boat was tossed upon the boisterous deep. How pleasant to know that within the veil, the prayer is offered, "Father, keep them through thy name," and that the prayer is always heard. The lake was stormy, but the boat was safe.

3. We should never turn back from duty because of the greatness of our trials. If need be, even the morning watch should find us rowing.

4. When Christ comes to deliver His people, it is sometimes in a way which, in their ignorance and unbelief, they think augurs evil instead of good. In our troubles, let us ever bend our ear to hear the words, "It is I."

5. A forward spirit should be avoided. While we trust Christ and love to be near Him, let us be humble.

6. So long as we look to Jesus, we are upheld; but when we look away from Him to our sins or troubles, we sink.

7. In trouble we should pray—pray earnestly. Peter's prayer was very brief, but it was intensely earnest. Christ loved to hear and honor such prayer.

8. Peter's sinking was the result of his unbelief, and not of Christ's inability. Christ is divine; He walked upon the sea; He is Lord over all. We should implicitly trust Him; for He loves a confiding spirit.

9. How often good comes out of evil! the storm was heavy, and the toil and exposure great; but the result was honor to Christ, great benefit to his disciples in the boat, and important lessons to His people in all coming time.

THIRD SABBATH.

SUBJECT:—"The cross foretold"—Matt. 16 : 21-28. Read also Luke 9 : 22-27.

Jesus had just received the confession of the disciples, through Peter, that He was the Christ—the promised Messiah; and now He breaks to them the sad truth that He is to suffer and die.

V. 21.—Here we have predicted the place of His final sufferings; the persons by whom He should suffer; the extent of the sufferings; and the glorious issue. How short, yet how full of meaning, is this utterance of our Saviour!

V. 22.—Peter, with his usual impetuosity and frankness, exclaims, "Pity Thyself (margin), Lord." As if he had it in mind to say, You are to be a king and we princes, how can this be!

V. 23.—Jesus very severely reproves his worldliness and presumption. He calls him Satan—adversary, an offence—hindrance in the way of the accomplishment of the great work of human redemption. Savourest—carest for.

Vv. 24-26.—These verses contain the pith of the lesson. If we are Christ's followers, we must be prepared to exercise self-denial, and endure suffering for His sake. If we shirk trials now, the end will be irretrievable loss; if we are willing to make sacrifices for Christ's sake now, we shall find everlasting life. Of what use is every worldly advantage, if, in the end, we are lost; and if the soul is once lost, what price can redeem it?

V. 27.—Read with this verse, 2 Thes. 1: 7-10 Rev. 22: 12.

V. 28.—Christ here, no doubt, refers to the introduction of the New Testament dispensation, and the out-pouring of the Spirit on the day of Pentecost.

DOCTRINES.

1. Christ's Kingdom is not of this world.
2. Self-denial is the Christian's duty and privilege, and will have its reward.
3. How priceless is the human soul!

FOURTH SABBATH.

SUBJECT:—"The Transfiguration"—Matt. 17: 1-8.

Golden text—And when they lifted up their eyes they saw no man, save Jesus only—Matt. 17: 8.

The transfiguration is one of the great events in our Lord's life. It takes rank with His baptism, His temptation and His sufferings. And it is altogether unique.

The time, the place and the circumstances attending the transfiguration are here spoken of.

"The time."—It was six days, or about six days, after Christ's solemn conference with His disciples concerning His approaching sufferings and death. During that time, we know not how Jesus was engaged; but we may presume that He occupied it in preparation for the sublime event that was about to occur.

"The place."—An high mountain apart. It may have been Mount Tabor or Hermon. Certain we are it was an high mountain, and it was 'apart'—a spot retired, secluded, quiet.

"The witnesses of the scene"—Peter, James and John—the three favored disciples. They had been favored before this, (see Luke 8: 51), and were afterwards, (see Matt. 26: 37).

"The event itself—the Transfiguration,"—described in V. 2. Consult Mark 9: 3, and Luke 9: 29. It was in answer to prayer. "As He prayed," Luke says, "the fashion of a light, strong, clear light, enveloped the Saviour." A celestial radiance or glory seemed to proceed from Him. (1) His face shone as the sun; (2) His raiment was white as the light. For the time being, Christ laid aside the "human likeness" and the "servant form," and appeared in glory and majesty. The transfiguration was a glimpse and a fore-taste of the glory that awaited Jesus and His saints in the heavenly Kingdom.

"The attendants,"—Moses and Elias. Refer to death of Moses and to translation of Elijah; also to the positions they held in the Old Testament Church. Moses, the giver of the law, and Elijah, the restorer of the law. Though long since removed from earth, they are yet alive. They talked with Jesus. Luke says they spoke of "His decease which He should accomplish at Jerusalem."

"The remarks of the disciples," V. 4. Peter, as usual, is the spokesman. "Good to be here" They felt it so. Perchance they heard the heavenly visitants talking with Christ.

Their suggestion—"Let us make three," &c. It was hasty and ill-judged. No tabernacles were required. (1) Because it was not intended they should remain there. (2) If tabernacles were required, less than three would suffice. Christ and Moses and Elias need not dwell apart. But Peter knew not what he said (Mark 9: 6). He and his fellow-disciples were sore afraid.

"The descending cloud," V. 6.—It was bright and luminous. The same cloud that appeared to the Israelites in the wilderness (see Exodus 13: 21, 22); that descended betimes on the tabernacle and temple—the real Shechinah. This cloud overshadowed them, i. e., Jesus and Moses and Elias. Into it they were received, as into a place apart, and the disciples were left without.

"The voice."—See 2 Peter 1: 17. This was the voice of the Father, bearing testimony to Christ as His well beloved Son. The same voice, uttering the same words,

had been heard at the time of Christ's baptism.

Hearing this voice, the disciples fell prostrate; they lost all consciousness. And not till Jesus came, speaking to them and touching them, did they recover themselves and rise. How terrible is voice of God!

And recovering their consciousness, as they look up, they are astonished to find that Moses and Elias are gone, and Jesus only stands before them, and he not transfigured, but as he used to be.

DOCTRINES.

1. As He appeared on earth, Christ's glory was concealed. The transfiguration was, for a moment, a removing of that concealment.

2. Among Christ's disciples, there are those who are specially honored.

3. The saints who have passed away from earth, still live; They are conscious, intelligent, happy beings.

4. The decease, or death, of Christ is the theme even among glorified saints.

5. Christ is the great teacher and law-giver. We are to hear *Him*.

6. Let us see Jesus only. The prophets whom Moses represented, and the law which Elias represented, are both fulfilled in Him. Having Christ, we have all.

7. Let us follow Christ now, and we shall by and by be received where He is.

Lines on the Death of A. Jean Campbell, by her Sister.

When we look around our circle,
We behold one vacant place;
Then we know that she has left us,
Then we miss her smiling face

Early snatched from earthly sorrows,
In the first of youth's sweet bloom;
Now her head lies low and silent
In the dark and narrow tomb.

She has left a world of sorrow,
Bid adieu to earthly cares;
Jesus called her to His mansions,
And a pure white robe she wears.

She was patient, never grieving,
A'l her trying illness through;
For she trusted in her Saviour,
And from Him sweet comfort drew.

And when death was fast approaching,
When her hands grew cold and still,

Then she asked, "How long, dear Father?
Patience! I can wait His will!"

Then she said to all around her,
"Surely my last home is nigh!"
And, turning up her eyes to heaven,
Home she passed without a sigh.

Adieu! dear sister, till we join thee
On fair Canaan's happy shore,
Where bright angels sweet are singing,
And where parting is no more.

C. CAMPBELL.

NOTICES AND ACKNOWLEDGMENTS.

TO AGENTS AND SUBSCRIBERS.

The Secretary is under the necessity of calling special attention to the fact that the Committee are largely in arrears to the Printers, and that an early remittance of balances due for this and previous years is imperatively called for.

When it is stated that, even if all outstanding debts are collected, there will be a deficit at the end of the year, the urgent need of prompt diligence on the part of agents will at once be conceded. Besides, other arrangements for the distribution of the *Record* for next year are being considered, and it is advisable and very necessary that a final settlement of accounts up to the end of the present volume be attended to without delay.

Remittances addressed to the Secretary as below, will be duly acknowledged.

W. G. PENDER,

18 *Blowers St.*,
Halifax.

NOTICE.

A meeting of the H. M. Board will be held in the Session-room of St. Andrew's Church, St. John, N. B., on Monday evening, 29th inst., at 8.30 p. m.

NOTICE.

The Presbytery of Halifax will meet in the Session Room of St. Matthew's Church, Halifax, on Wednesday, 17th September, at 3 o'clock, p. m.

WIDOWS' AND ORPHANS' FUND.

Amt. already acknowledged.....	\$2140	04	
St Matthew's Church, Halifax:			
Geo. Mitchell, last instalment on	\$100	\$50	00
J. Doull, last inst on	100	60	00
Dr. Gordon, 2nd instalment on	100	45	00
J. J. Bremner, 2nd instalment on	100	30	00
A. Burns, 2nd inst. on	100	30	00
Sir W. Young, 2nd instalment on	100	33	33
D. Falconer, 2nd instalment on	100	33	00
Rev. G. M. Grant, 2nd instalment on	75	25	00
Mrs. W. Lawson, 2nd instalment on	60	20	00
W. C. Menzies, 2nd instalment on	60	20	00
Mrs. A. Mitchell, 2nd instalment on	40	13	00
C. Ross, 2nd instal. on	40	15	00
M. M. Lindsay, 2nd instalment on	30	10	00
S. Noble, 2nd instal on	30	10	00
G. Mitchell, 2nd instalment on	20	6	67
J. Costley, 2nd instalment on	15	5	00
J. U. Ross, in full ...		25	00
G. Maclean, 1st and 2nd instalment on ..	40	20	00
J. J. McKiel, 1st and 2nd instalment on ..	6	4	00
			<u>440 00</u>

St. Andrew's Ch., Halifax:			
J. Taylor, 2nd instalment on	\$40	\$12	50
P. Thompson, 2nd instalment on	15	5	00
J. Thomson, 2nd instalment on	15	5	00
C. McQueen, 2nd instalment on	15	5	00
J. Dilworth, 2nd instalment on	12	4	00
A. Brim, 2nd instal. on ..	9	3	00
A. Taylor, 1st and 2nd instalment on	5	3	00
			<u>37 50</u>

\$2617 54

W. C. MENZIES, Treas.

Halifax, 2nd August, 1873.

YOUNG MEN'S BURSARY FUND.

St. Columba Ch., Hopewell	\$13	00
Red Bank, N. B.	7	20
Black River, per Rev. S Russell.....	9	00
Salt Springs Cong	16	40
Campbelton, N. B.	20	86
Kempt Road, N. B.	8	42
Flat Lands, N. B.	5	72
McLennan's Mountain	4	95

JAMES HISLOP, Treas.

August 30th, 1873.

PICTOU PRESBYTERY "LAY ASSOCIATION."

By Bal. per acct. rendered to Synod.	\$124	58
Gairloch cong	60	12
Albion Mines and Westville.....	28	00
Wallace cong.....	10	88
West Branch, East River.....	38	17

\$261 75

Paid Rev. Mr. Anderson..... 60 00

Balance on hand..... \$201 75

JAMES FRASER, Treas.

SYNOD'S HOME MISSION.

Col. at Loch Lomond, by Miss Flora McDonald.....	\$5	17
Aug., 1873. G. P. MITCHELL, Treas.		

Received Clerk's Fee from Pictou, R.'s Hill, Salt Springs, Wallace, Earlton and McLennan's Mt., Kirk Sessions. W. McM.

PAYMENTS FOR "RECORD."

W. Mott, Campbelton, N. B.	\$10	00
Hugh McIntosh, Elmsdale.....	0	60
W. Anderson, Liverpool.	0	30
W. Jordan, Richmond, bal.	0	10
Mrs. Williamson, Dartmouth.....	0	60

Halifax:—Hon. W. A. Henry, \$3; H. Wisdom, W. A. Hesson, D. McDougall, J. A. Sinclair, \$1,80 each; J. R. Murray, Hon. A. Keith & Son, G. & J. Thompson, Dr. Lawson, A. Grant, R. Watt, S. Thompson, C. Allan, J. Cook, Mrs. W. Scott, Mrs. J. Esson, J. Hetherington, \$1.20 each; Mrs. Robinson, C. Sinclair, J. Reeves, A. McLeod, Mrs. D. Allison, R. Urquhart, W. Fairbanks, W. Menzies, P. Letson, Mr. Riddell, W. Bickers, Jas. Kerr, Prof. Currie, W. Kandick, D. Murray, Mrs. Harrison, Prof. Lawson, J. S. McDonald, D. Falconer, G. McLean, E. Reeves, Mr. Hedley, A. G. McDonald, Jas. Hunter, W. F. Knight, C. Reynolds, J. Chisholm, Jas. Fraser (Hollis St.), C. McDougall, Mr. Orchard, Mrs. Bailey, Mr. Emerson, Angus Sinclair, A. Little, J. Gibson, Mrs. A. Mitchell, G. P. Mitchell, G. Mitchell, J. Gunn, R. Baxter, C. Wisswell, Dr. Wickwire, Mr. Wilson, Mr. McInnis, Mrs. King, J. S. Mitchell, J. U. Ross, A. W. Scott, Jas. Scott, C. Murdoch, T. Bolton, W. Sutherland, W. Bauld, J. Doull, Mrs. Chatwin, Mrs. Nichols, J. Scriven, Dr. Avery, A. Burns, A. Gamble, Mrs. Jos. Crosskill, Mr. Bremner, T. Mitchell, Mrs. Proudfoot, W. H. Creighton, John Johnston, Miss McQueen, W. E. Bauld, M. M. Lindsay, W. Anderson, Mrs. Rose, James J. Bremner, J. Costley, J. McLauchlan, Miss Sarah Lawson, Mrs. Storey, John Hunter, 60 cents each.

W. G. PENDER, Sec'y.,

Halifax, Sept. 4, 1873 18 Blowers St.