

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
- Additional comments /  
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
- Includes supplementary materials /  
Comprend du matériel supplémentaire
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XXI.

MARCH, 1875.

No. 3.

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

### CHURCH BUILDING.

AMONG the many duties that devolve upon the Christian pastor and his helpers in all good work, it is somewhat difficult to determine which is of the most importance, and which of all others demands the largest share of attention. There are public duties that cannot be neglected—duties which as citizens they should discharge for the general good of the community in which they reside; duties to organizations outside the church, but which in the end may be her most useful auxiliaries. There are also duties to the church at large—the originating and management of schemes for the education of her youth, the training of her ministry, the maintenance and spread of Gospel ordinances among her own people, and the diffusion of Christianity abroad. But prominent among the most important, we would place those of *friendly recognition and visitation*.

Plain and simple as these duties may appear, the neglect of them cannot be compensated for by the most thoroughly organized plans of usefulness that may be established to carry on congregational work. Their performance betokens a feeling of attachment; but the most zealous efforts to create an interest in Christian work, apart from these, are more like the simple working of machinery. Our Saviour did not so much attract by the grandeur of His schemes,

as by the power of His love; and we cannot expect His followers to improve upon His example. It is only occasionally that an illustration is seen by the listless Christian, but to the zealous, thorough worker, cases are met with frequently, that serve to give importance to the duties we have named. "If any one had taken hold of me *then*," was the reply of a young man, when being urged to consider the duty of confessing Christ at His table. He had in his youth been trained to have a careful regard for the ordinances of religion, attended Sabbath services regularly, and at one time found a new delight in the sacred services of the sanctuary, and experienced the need of a Saviour. But, like many youths, he was timid, doubtful of himself, and lacked the courage to make known his thoughts. Fatherless, there was none in whom he had sufficient confidence to state his case to; although brought up in the church, it seemed to him as if "no man cared for his soul," for no one ever manifested a disposition to speak to him on such a subject. By degrees a spirit of indifference crept over him, the good impressions wore away, a feeling of isolation even in the society of church members was sadly felt, and gradually he slipped out of the sanctuary; still the matter caused no concern, and the congregation lost his company. This is one single fact out of many that might be

given, and serves to illustrate what we mean.

Why is it that there are so few of the poor and humbler classes to be found in the churches, in cities especially? Because, they say, they do not feel at home. Why is it that the few who are found there seem to think that they have no voice in matters relating to the congregation's affairs? Because, in a great measure, they are unrecognized by, and unknown to, the leading people of the church. This is a defect in the working of numbers of congregations in every denomination that should be remedied as soon as possible. Every addition to the membership, especially to the communion, should be made known personally to the office-bearers and communicants, and the earliest possible opportunity taken advantage of to give them a proper introduction to the society of those composing the church. Were this done, there would be fewer individual misunderstandings, and a more hearty sympathy with each other as fellow-members of the one body of Christ. Then there would be no excuse for neglect of duty because of non-acquaintance, there would be less likelihood of being passed by unnoticed on the public street, and a very much greater probability that their meeting together would be in reality, what it is now, we fear, to a great extent, only in name, the "communion" of saints. This language may seem unnecessarily strong and critical. But we think not. It is a fact that persons have attended the same church for years, sat under the same ministry, heard the same Gospel message, received the emblems of the Saviour's love from the same office-bearers, and hope to reach the same heaven, who have never exchanged ten words in social converse during a life time, never acknowledged one another as fellow-heirs of the same promises, and never knew, as far as they themselves were concerned, what meaning was to be attached to the brotherhood of the saints. This is the more apparent, of course, and the more common, where the social circumstances of persons are very dissimilar. But such distinctions should never be allowed to separate between brethren. Such is contrary to the mind and spirit of Jesus, who would have all men to be "one,"

not in outward circumstances, nor in the form and modes of worship, or even in the manner of working, but "one in spirit"—all having the same mind that was in Himself, who, although "he thought it not robbery to be equal with God, yet made Himself of no reputation, and took upon Him the form of a servant."

Therefore, we should like humbly to urge upon all who are engaged in Christian work, and striving, in various ways, to build up the kingdom of Christ, to remember this one fact—that a friendly recognition of one another, rich and poor alike, learned and unlearned, in the spirit of Christian meekness and brotherly love, will go further toward securing full coöperation than the most brilliant talents and all the wealth they can command.

Next to this, we place the duty of *visitation*. Every successful pastor knows how absolutely necessary this has been to the complete knowledge of his people, and to the building up of his congregation. Only by incessant watchfulness and attention in this particular, on the part of himself and his co-workers, has the congregation grown in numbers and in influence. Many and many a heart is touched by the preaching of the Gospel; but, if the seed sown is not watched, if the sound dies away with the setting of the Sabbath sun, its fruitfulness is never seen. In the quiet retirement of people's homes, the Gospel, spoken in love and faithfulness, has perhaps more power than when proclaimed from the pulpit; and when these homes are visited occasionally, with the view of following up the public worship of the Sabbath, it is cheering to find that an anxious state of mind has often been produced, which, by friendly converse and the aid of God's Spirit, may result in the soul being brought out of perplexity and doubt, and made free in the "liberty wherewith God maketh His children free." Besides, people will be careless; therefore be vigilant in warning them of their neglect; show them you have a desire for their spiritual good, and they will very soon learn to appreciate it. Distress will occasionally overtake all, more or less; then go to them, with a sympathizing word and a loving heart, and you will never regret it. Misfortune

will befall men time and again; help them to bear the load, and graciously endure some sacrifice in their behalf. See that poor wasted form, lying on the couch of pain, far from his home and friends, in a strange city and among comparative strangers. How he longs for the fellowship of a brother, or the devoted attentions of a loving sister! What comfort it would be to him if some one would just whisper in his ear the story of his heavenly Father's love, and gently speak of His mysterious dealings with the children of men! Oh! how his heart would be touched by the soft tones of a familiar voice breathing his prayer,

"Nearer, my God, to Thee,  
Nearer to Thee!"

How valued the hours given to faithful watching beside his pillow, soothing his spirit, and ministering to his needs! And when, by divine goodness, returning strength enabled him to take to his accustomed duties, think you he would soon forsake the company of a people so Christ-like, and to whom he owed so much? Nay; but "the blessing of him that was ready to perish would come upon them." Look again, at that aged saint, prevented by infirmity from attending the public ordinances of God's house, as she tries with failing sight to read the well-marked passages in the Word of God, which seem like shadows of the better land of which she has so often heard and read, and where she hopes soon to dwell. Would not the kindly aid of an intelligent, Christian sister, be as eyes to the blind and feet to the lame? Would not the loving counsels and words of brotherly-kindness from a faithful servant of God bring a blessing that all the riches of the wealthy could not purchase?

Acts of this nature go much further toward building up a congregation, than many suppose; for, when the work of a people is performed in a Christian spirit and for the spiritual good of one another, —as members of Christ's body, and not as a species of charity,—God's blessing will most certainly accompany it, and there will be little danger of that church falling into decay.

## MINISTERS' STIPENDS.

The following circular has been sent us, and we take this early opportunity of laying it before our readers. A committee was appointed at the last meeting of the Home Mission Board, which was held in Fredericton, N. B., to prepare a circular, and this is the result of its deliberations.—We commend it to the careful consideration of the Church:—

ST. JOHN, NEW BRUNSWICK, }  
February, 1875. }

To the Elders and Managers of the Congregation of \_\_\_\_\_, in connection with the Church of Scotland.

BRETHREN:—

In the Report from the Home Mission Board, read and adopted by the Synod which met at Halifax in June, 1874, the following paragraph occurs:—

"A glance at the records of our Church within the last few years will show that we have not had so much difficulty in getting ministers to come to the field, as in keeping them. There has scarcely been a year in which we have not had a number sent out from Scotland. But as regularly as these men have come, a corresponding number has departed. If this has been an evil in the past, it will be a much greater one in the future, unless provision is made against it. Our country is changing, the expense of living is increasing, the labours are becoming greater, and yet our ministers have had no increase of salary. They are not going to ask the people for such an increase as altered circumstances demand, but, when they cannot live in a way that is becoming to them, and meet the payment of expenses and at the same time make some provision for those who may be depending on them, they will be compelled to go where they can do better for themselves and families. For this reason, it is the feeling of the Board, that something should be done, with the object of increasing salaries in proportion to the increase of living in the country. Indeed the minimum salary should be \$1000 per annum, this being an increase of \$270. There are some congregations which could and should do this without being supplemented. There are others, however, from whom such a large increase could not be expected. This increase we cannot hope to make up by our own efforts. The greatest pressure has been brought on Presbyteries and congregations by the Board, and, as there are so

ST. MARK'S CHURCH, Toronto, was duly dedicated on the 20th December.

many who will not do their part, there is little hope that, with our present number of churches, our general Home Mission Fund will be largely increased. It is suggested to Synod that Presbyteries should be enjoined to visit those congregations in which the salary is below \$1000, and urge them, if possible, to make up this sum. Where they cannot do so, there should be a grant from the Synod's Home Mission or the Colonial Committee. In connection with this grant, it is the opinion of the Board that it should be in no case a sum larger than the increase by the congregation, and that even then after two years it should diminish at least \$20 annually."

At the last meeting of the Home Mission Board, held in Fredericton, N. B., in January, 1875, the attention of the members present was drawn to the foregoing extract; and it was deeply felt that some effort must be made to bring prominently before our people the facts and suggestions contained in its statements. Accordingly, the undersigned members of the committee were appointed to submit the views and resolution of the Board to our congregations, in the hope that, action being taken upon them, the condition of our Church may, with the Divine blessing, speedily assume a more healthful appearance.

1. In the opinion of the Board, \$1000 should henceforth be regarded as the minimum stipend.

2. Some congregations, now paying less than that amount, are able, it is believed, without aid, to increase their payments, so as to offer that stipend to their ministers, and it is earnestly hoped that, for the sake of the Church's interests, they will, without delay, endeavor to do so.

3. There are cases in which this cannot be looked for, or, at any rate, will not be done; and these are of two kinds. (a) Congregations paying the minimum hitherto recognized of \$730 or upwards, (but less than \$1000) without aid from the Board. (b) Congregations now receiving aid to enable them to pay the present minimum. With regard to both of these classes, the H. M. Board propose to give assistance towards raising the stipend to the minimum of \$1000 in the manner which the following examples will explain.

(a) A congregation is now paying, suppose, the present minimum stipend of

\$730. Let that congregation add to its payments any amount, according to ability, up to \$135; the Board will give dollar for dollar, up to that amount of \$135, towards increasing the stipend. Should the congregation add only \$50 to its present payment, the Board will also give \$50, and so on in all cases, up to \$135; that being the amount which, with \$135 from the Board, will raise the stipend from the present minimum of \$730, or £150 sterling, to \$1000, (about £200 sterling.)

(b) Congregations now in receipt of aid to enable them to pay the present minimum of \$730. Suppose a congregation now paying \$500, and receiving, accordingly, a supplement of \$230. Let such a congregation increase its payments to any figure up to \$635 of stipend. The Board will correspondingly add to its present supplement dollar for dollar, till the supplement (on the foregoing supposition of the congregation raising its payment from \$500 to \$635) will amount to \$365, thus making the stipend of its minister \$1000.

In no case will the Board supplement so as to raise a stipend to an amount greater than \$1000. Subject to this condition, they will, in every instance in which application is made, act upon the rule of giving dollar for dollar in aid of congregations now paying a stipend less than \$1000.

The Board have enjoined us to say that they are constrained to insist upon the condition at the close of the foregoing extract from the Report adopted in June, 1874.

D. MACRAE,  
ROBERT J. CAMERON.

---

### CHRISTIAN GIVING.

A writer has very clearly illustrated the effectiveness of Christian giving in this way:—

"We must not forget that there is such an element in all Christian working as spiritual force. It costs millions to lay the pipes and build the reservoirs for the water-works of such a city as Boston. But experience has taught the people of Boston that capacious reservoirs and a network of mains and services will not alone give them water. The clouds, God's clouds, are most essential to the effectiveness of the whole

system of works; and let the rain be withheld a few months, and what were then the use of all the conduits, and pipes, and pumps, and reservoirs? It is so with our works of Christian charity. Their effectiveness depends upon both the material and the spiritual force that enter into them. The power of Christian giving, its effectiveness for good, is to be estimated more by its spiritual than its material force. The old log pump, or the old oaken bucket, will bring more sweet water out of the farmhouse well, fed by a never-dying spring, than the most costly and complicated hydraulic apparatus out of a lake whose spring-heads are dried up. It is not money-power that God uses to bless the race so much as heart-power. Money is only the lever by which this heart-power acts upon the world; the means by which moral and spiritual forces work out good for men."

---

### THE FRENCH CANADIAN MISSION OF OUR SYNOD IN THE UPPER PROVINCES.

We have received the following appeal from the Canadian French Congregation in Montreal, and publish it with the hope that some of our people and congregations will contribute to so excellent a cause:—

ST. JOHN'S CHURCH,  
MONTREAL, Jan. 8th, 1875.

Dear Sir,—

Believing that, in common with all earnest Christians, you have at heart the advancement of Christ's kingdom among our French fellow countrymen, we, the Kirk Session of St. John's Presbyterian Congregation, would respectfully ask you to help us in our endeavours to enlighten our fellow citizens who are still buried beneath the error and superstition of Rome.

God has placed us in a city where there are 100,000 Roman Catholics, who are daily taught the pernicious doctrines of that anti-Christian system. We feel that God, who in mercy hath brought us to a knowledge of the truth, by placing us in such circumstances, has given us a work to do.

Through the help of the Synod's French Mission Committee, we have now regular Sabbath services in our Church, morning and evening,—a Mission Day School has been opened,—a

very interesting Sabbath School is taught in the Church every Sabbath afternoon,—our Weekly Prayer Meeting is largely attended, with much interest, and lately we have been enabled to open Religious Services in the St. Jean Baptiste Village, one of the suburbs of our city.

To carry on this work successfully and on a larger scale, which we are anxious to do, we require funds. Our Church needs repairs, as also the Manse, which we would like to enlarge sufficiently to receive a few pious young men, who wish to prepare themselves to enter College, that they may be fitted for the French Mission field.

It has occurred to us, especially in view of the Union of the Presbyterian Churches, that if these acts were put before our Presbyterian brethren of the Dominion of Canada, they would lend a helping hand, to what is one of the few French Presbyterian congregations in the Dominion, and the only one in the city of Montreal; for although there are several Missionary Societies operating among the French, chiefly in the Province of Quebec, our French Mission has special claims upon our people as being distinctively Presbyterian. We think it would be well, therefore, if our congregations were reminded of this fact, so that their known liberality would, in the first place, not be credited to other branches of the Church of Christ, who, though doing a good work, *teach doctrines which we do not accept*; and, secondly, should extend Presbyterian missionary operations on a scale proportionate to the number and wealth of our church.

We now appeal to our brethren, all through the Dominion, to make this Mission "worthy" of the Presbyterian Church in Canada, that, by their prayers and material help, we may be enabled to do a great and good work among the 1,730,000 Roman Catholic inhabitants of our Dominion.

On behalf of the Kirk Session,  
CHAS. A. TANNER, *Moderator*.  
J. CORNU, *Clerk*.

THE SYNOD'S FRENCH MISSION COMMITTEE.

Rev. John Jenkins, D.D., *Convener*;  
Rev. R. Campbell, *Vice-Convener*; Mr.

James Croil, *Secretary-Treasurer*; Rev. Dr. Bain, Rev. J. Paterson, Rev. W. Masson, Rev. W. M. Black, Rev. T. G. Smith, Rev. D. M. Gordon, Rev. W. T. Wilkins, Rev. D. Ross, B.D., Rev. Chas. A. Doudiet, Rev. J. E. Tanner, Rev. R. Laing, Rev. Chas. A. Tanner, Rev. Prof. Murray; and Messrs. Archd. Ferguson, A. Macpherson, A. B. Stewart, J. Johnston, T. A. Gibson, J. Lillie, R. Kerr, R. Brodie.

JAMES CROIL, Esq., 210 St. James Street, Montreal, is the Treasurer of the Synod's French Mission Committee.

### CHURCH OF SCOTLAND MISSION TO AFRICA.

The Committee charged with the promotion of the Mission to Africa, have issued an appeal for the establishment of a fund for that purpose, from which we take the following particulars:—

The station contemplated is in the neighborhood of Cape Maclear, at the southern end of Lake Nyassa. This lake, from the Upper Shire to the northern extremity, reaches 200, with a breadth off from 18 to 50 miles; it abounds with fine harbours, is stored with great varieties of delicious fish, and is surrounded on all sides by fertile territory, rising towards mountainous regions, all abundantly watered with numerous streams flowing into the lake, and clothed in vegetation of the most splendid luxuriance. This lake was discovered by Livingstone, who explored it in 1861, and again went down its eastern side and round the south end in 1866, on his way to the "Fountains of the Nile."

The editor of his last Journals, the Rev. Horace Waller, Dr. John Kirk, and Mr. Young of the Royal Navy, who commanded the Livingstone Search Expedition, all agree that the southern part of Lake Nyassa is a place most favorable for a Christian settlement. Mr. Young, echoing Dr. Livingstone's eulogies of the Lake Nyassa region, and his disappointment that no mission had entered into it, says: "Here, if anywhere, I believe a healthy and flourishing settlement might be established."

The cost of passage to the Cape is £40 for first class accommodation. The amount for outfit and the expense of

goods for store and barter would necessarily be considerable. The chief commodities would be clothing, tools, implements, tea, sugar, &c., and goods for barter, as calico, beads, brass-wire, with a few showy dresses.

The Committee are advised that the Mission should be of an industrial as well as an evangelical nature. In forming a settlement it would be necessary to teach the natives some of our industries, as gardening, ploughing, and joiner work. The land is rich in all vegetable products, and in addition to the exuberance of the tropics, is capable of producing on the higher grounds the grain and the fruits of temperate regions; so that a mission once established would be able to live almost entirely on the produce of the country. The whole region of the Shire is fitted for the cultivation of cotton, which grows wild, and is of excellent quality. Various minerals abound, and especially iron, and to such an extent that Livingstone *naively* says: "There never has been a *stone period* even in the remotest part of Central Africa."

The cost of the establishment and maintenance of this mission in a state of efficiency will necessarily be great. The Committee are unable to estimate the amount—perhaps £3,000 or £4,000 might do at the outset; but probably a sum of £10,000 will be required for its various purposes. This is a large contemplated expenditure, but it will excite no surprise when its Christian nature and permanent advantages are kept in view. If one individual was found to furnish no less a sum than £4000, to help the great traveller if living, and if dead to bring home his remains and secure for them an honorable resting-place at home, shall not the cost of a mission be found by the Church of Scotland, which goes to commence the Divine process of arresting the murderous course of the slaver, of emancipating the victims of tyranny and darkness, and of pouring in the wine and oil of the Gospel into the "open sore of the world?"

It would be impossible in any description to set before our readers the multiplied horrors of the inland slave trade, prosecuted with pitiless severity throughout the countries of Central Africa. Bands of Arab monsters, well armed, traverse these regions, foment quarrels

between the petty chiefs, by the captives, make murderous forays upon the unoffending and unsuspecting; chain them in gangs, their necks loaded with heavy stakes; kill the weak and the fainting on the march, to inspire terror into the rest, and leave their track dyed in blood and strewn with corpses. It is computed that 19,000 victims from the interior are annually carried over Lake Nyassa. Is it a wonder that this fiendish system, marked by such slaughters, with the sense of insecurity and terror it inspires, should be rapidly depopulating the finest region; and turning the once industrious abodes of thousands into jungle and the extending lairs of wild beasts? But slavery is not the only sore. The poor African, without order and without law, has often in his headman or chief a tyrant who, in sudden impulse and wanton rage, orders his executioner to lead his victims to the slaughter. "If Cazembi," says Livingstone, "dreams of any man twice or three times, he puts the man to death as one who is practising secret arts against his life." If the chief is sensible and good-tempered, the lot of the people is easy; but in the reverse cases, numerous in those seats of darkness, there is a daily holocaust of human victims, and especially of women, to the capricious freaks of fiendish cruelty. Verily, throughout, "on the side of their oppressors there is power."

\* These people should not be left to unpitied wretchedness; that they have many amiable qualities, and that they are worthy of and destined to a better state, Livingstone felt in every pulse of his noble heart. He dwells with pleasure upon their good sense, their honour, and their friendliness. They are sensible of their degradation, and admire and reverence excellence. "Nothing," says he, "brings them to place thorough confidence in Europeans, but a long course of well-doing. Goodness or unselfishness impresses their minds more than any kind of skill or power. The prayer to Jesus for a new heart and right spirit at once commends itself as appropriate." To the last, pursuing his great labours with unabated spirit, but with failing health, the great missionary traveller concentrates his sympathies in one burst of sorrowful emotion:—"All I can add in my loneliness is, may Hea-

ven's rich blessing come down on every one, American, English, or Turk, who will help to heal the open sore of the world."

That this great sore of the world may be healed is certain. The commencement will be made as soon as a mission is planted at Lake Nyassa. No Arab gang will come near an Englishman, if they can help it. With them the English name is synonymous with destroyer of slavery. When Livingstone was at Nyassa, they fled from his neighborhood and took to distant and circuitous paths to avoid meeting him. This guilt and terror on their part is contrasted with the confidence and reverence inspired by Englishmen in the breasts of the natives. We are assured that a mission once established, they will settle around it, receive our instructions and our help, place themselves under our authority, and rise by order and Christian observance into the state of civilized communities. What is done on the coast, and at a vast expense (yet most righteously) by vessels of war, will be done here by Christian missions, with this difference, that in delivering the orphan, the outcast, and the captive, they will introduce them to a home life of security and freedom, will take them out of the low prison, and show them "the glorious liberty of the children of God."

This is the view taken by Livingstone, Waller, Kirk, and Young, by all who have been in the country, and have studied the people. Whatever men of the world may say, Livingstone wanted for Africa, as the sole instrument of its regeneration, the blessings of the Gospel. He knew that the Word of God, by the agency of the Holy Spirit, will be as effectual there in the hands of Christ-like men, as it has been in all countries of the world since the resurrection of our blessed Saviour. He felt if Africa had the bread of life, real civilization would follow, and not till then. In this he is only echoing his Master's commands and the truth of history. He has declared that he has opened up these countries to our view only that we may send successors in the same path; that with contributions consecrated to the Eternal Spirit, we may breathe our prayers that, as followers and agents of



the Saviour, they will "heal the broken hearted and preach deliverance to the captives, and recovery of sight to the blind, and set at liberty them that are bruised, and preach the acceptable year of the Lord."

We are engaged, and worthily engaged, in erecting monuments to the great traveller. In doing so we are pleasing ourselves and honouring our country. The memorial which Livingstone implores at our hands is, the gift of Christ's messengers to the African people. He being dead still speaketh. And certainly, after all the revelations made and entreaties addressed to us, we shall not be guiltless if we delay to send the **FIRST MISSION OF THE CHURCH OF SCOTLAND TO AFRICA**; we shall not prove ourselves the servants of Him who stooped from Infinite Majesty to the death of the Cross to take away the sins of the world, if we go not forth into those regions to communicate the riches of His grace, to inaugurate the day "when Ethiopia shall stretch out her hands unto God."

---

*THE Presbyterian Witness*, in a recent issue, puts the question, Shall we have three Synods or one for the Maritime Provinces after the Union? and asks for an expression of opinion upon the point, as it is one requiring grave consideration. We beg the same favour. Brethren, let us hear from you.

---

## Article Contributed.

### Religious Life in the North-West

Following up some remarks I made some time ago as to life here as contrasted with life in the British Provinces, I may be permitted to say that the adherence to the order of Presbyterianism is much looser than it is in Churches which are the immediate daughters of Scotland. It is not to be implied that what I am going to say now applies to all parts of the United States; I wish it to be distinctly understood that it does not. I am beginning to understand now why it is that the reins have been relaxed so much here. There is an his-

torical cause for it, and it is to be sought in the circumstances which preceded the great division into Old and New Schools, which took place some 35 or 36 years ago. There was a compact between the Presbyterians and the Congregationalists to push their missions in a united manner, and delegates from the Church of the one order sat side by side with Elders of the Churches of the other order, in Presbyteries and Synods. The Presbytery, as such, would organise a congregation under either system, just as the people desired it. This North-West Territory was settled by people from Western New York, the region where that policy was in its fullest force in those days, and the congregations were organised in that style. It need not be thought strange that the type of Presbyterianism that grew up in such circumstances was very far from being a rigid one; it was as much Congregational as it was Presbyterian. In many cases the latter name is given, where it would be far more proper to give the former. One fact will give the historical consequence in a word. When the Union came four years ago, there were in the State of Michigan, in connexion with the New School side, nine Presbyteries constituting a Synod, while in connexion with the Old School side, there was but one Presbytery, and it a comparatively feeble one.

Accordingly the tendency is to have stated supplies in the congregations instead of Pastors. I know one Presbytery consisting of over 20 ministers, and at this moment only two of these are Pastors. All the rest who have congregations occupy the relation of stated supplies, in other words, the engagement is made from year to year, and the connexion can be terminated without any reference to Presbytery. The extreme democratic and changeable spirit of this section of the country loves to have it so. In that case the preacher, if he does not come up to the mark, can be removed and a new broom, which the proverb says sweeps clean, may be procured. To quote an example, which is a case in point, and which may be taken as a fair sample of a good many. I know a congregation in a town something like Truro, one of the largest in the number on the communicant's roll, in the State

At present there are more than 400 in connexion, I believe, and quite a number are wealthy merchants, bankers, lawyers, doctors, etc., etc. A minister was hired some eight or nine months ago, at the enormous salary, for that size and wealth, of \$1600. There was an extensive revival a year ago, when some 70 were added to the Church, as the phrase goes. At the beginning of the year, as is the custom, the pews were auctioned, and, from some cause or other, failed to go as smartly as heretofore, and now the talk is that they cannot afford to pay such a salary, unless a man is got that will fill up the pews and have them all let. There is an example of financial policy, which I recommend to friends in Nova Scotia. The truth is, the congregation is run, as the youngsters say, by a banking firm, who could well afford to pay the salary themselves, and hardly miss it, but the head of the firm contents himself with paying \$50 or so for a pew. The collections to the mission schemes do not average over \$30 or \$40.

While saying that such a state of things as this exists in some places, as I said before, I am not to be understood as affirming that it is the general rule. I only say that the laxness of the application of Presbyterian order allows such a caricature of finance and of the running of a congregation to go on, and in some places the people are mean enough to take advantage of it. In the case last referred to, it is well known that a clique guides the helm, and their guidance has resulted in breaking the congregation both spiritually and financially. Much stress is laid on the winter's revival; and if that fails, the standing of the minister is endangered.

LEUMAS.

INDIA.—The Rev. James P. Lang, brother of the Rev. Gavin Lang, of St. Andrew's, Montreal, and a college friend of many of our younger ministers who studied in Glasgow, has been promoted from the position of missionary to that of chaplain in the Madras Presidency. He was inducted to the office according to the forms of the Church, by the Presbytery of Edinburgh.

## Foreign Missions.

### Letters from Miss Johns.

THE two following letters have been received from Miss Johns, and, though specially intended for friends in St. Matthew's Congregation and the Sunday School, are sent to the *Record* with the hope that many in the Church will remember her and her work in their prayers. In a private letter she says, "I hope that I have not given you a very discouraging account of Mission work here. I do not mean to do so, but to tell honestly my impressions. One thing I fail to see the advantage of, and that is, so many separate missions. Why are we all separate and looking askance at each other, afraid lest others should see our weak points, or learn anything from us, and so advance beyond us?" Alas, why? If this strikes a stranger, how much must it strike the heathen around? She also says, "Rev. Mr. Douglas, (Vicar of all Saints, Derby, England), is at present here. He is making an evangelistic tour through India. Special services and prayer meetings are now being held in the church and at the Mission House, and Christ Church House. I have been at both, and can honestly pray for their success, and feel that any awakening among the European or East Indian people will benefit the heathen around. I was glad to hear Mr. Douglas say one or two things about the heathen servants, and the conduct of Christian people toward them, that had impressed myself." Let us not forget our missionary in Madras:—

MADRAS, Dec. 30th, 1874.

MY DEAR FRIENDS,—

I had thought of waiting until I could speak more definitely and experimentally of the work here; but on second thoughts determined to send you a few lines, which may perhaps give you some

little idea. In addition to the Orphanage, where I am residing, and where I find about thirty girls from the age of eight to twenty, there are three day schools in which the children are taught in Tamil and Telugu. I am much interested in these schools. The teachers are unfortunately heathen, but intelligent men.

The religious instruction is given in two of these schools by girls from the Orphanage, and in the third by a Christian young man from, I think, Mr. Sinclair's school.

As to my own work, it is necessary that these schools be not only frequently visited, but examined at short intervals, so that, in addition to the superintendence here, will occupy a great portion of my time. You must remember that these schools are at great distances apart, and the visiting of them alone will occupy much time.

On my way out I noticed some remarks in the report of the Indian Normal School and Instruction Society, which I quote:—

“It must ever be remembered that the first year of a missionary's life is given to patient preparation. The time must chiefly be spent in studying a new and difficult language, and many are the sinkings of heart at the loneliness, the apparent uselessness of the life for which so much of home happiness has been given up, the longing to tell of a Saviour's love to heathen souls when every word must be spoken through an interpreter.”

Though I fully agree with these remarks, I hope to be of some use even during my first year. I am studying Tamil a little by myself, as my moonshie cannot come to me till the beginning of the year, owing to some heathen festival. The two languages most in use are Tamil and Telugu. In the day schools, all the instruction is given in these languages; in the Boarding School or Orphanage, in English and Tamil.

You will perceive the difficulty of examining the schools entirely through an interpreter, as one can never feel sure that anything one may say has not received a colouring from the mind of one's interpreter, particularly if he or she is not in sympathy with one's mode of speech and thought.

Do not, dear friends, expect too much

from me. I can only patiently work as the Lord enables me, trusting the results with Him.

If I have not already encroached too much upon your space, you may perhaps shortly here from me again.

P. JOHNS.

MADRAS, Jan. 13th, 1873.

MY DEAR YOUNG FRIENDS,—

Knowing that you are always glad to hear from absent friends, and that you take a great interest in this mission, I send you a few lines.

You know that Madras is almost on the opposite side of the world to Halifax, and it takes some time to get there. I dare say some of you have traced my course across the Atlantic, through the Mediterranean, and that wonder of our times, the Suez Canal, down the Red Sea, the heat of which was greater than any you have ever experienced. Places are here pointed out as the spot where the Israelites crossed, and the well of Moses is shown, marked by a solitary palm tree. Though we may not know the exact spot, yet we do know that on these mountains and this sea, which confronted them, God's ancient people looked in terror, when they saw no way of escape from their enemies, the Egyptians; but their God was near, and you know how He delivered them. We next pass through the Indian Ocean, round Ceylon, (do you remember a line of one of your hymns?) and so reach Madras.

We have no harbour like you have, where ships can remain in safety; they just roll about in the surf.

And now I am in Madras, I must tell you something of it. It is a very flat place—some parts of the town even below the level of the sea; there is no such thing as a hill in the whole city, which is very large, a great many times larger than Halifax.

I wish you could see the little girls in the Caste schools. You know what Caste means. They are as intelligent and apt as any of you. As all their lessons were in Tamil and Telugu (Teloo-goo), I could not understand them; but, judging by their arithmetic, they would put to shame many girls of their own age in Halifax. In one of the schools the teacher told them I had arrived, and

they were so anxious to see me, asking what I would be like. You may imagine what a good look they took when I first visited them, though they were perfectly quiet. Poor little things, the ornaments inserted in their ears, noses, lips and even head, were enough to make one sick.

My dear young friends, you can never be thankful enough that you were born in a Christian land; and, my dear fellow teachers, if you could only see the people here, you would thank God for your privileges, and pray "Thy kingdom come" as you have never yet done.

I would like to write you a great deal more, but have not time now, except to say that as I can never forget you, I hope you will sometimes remember me, and ask God to make me a blessing to the heathen among whom I live.

Ever yours affectionately,

P. JOHNS.

**Letter and Report from Rev. H. A. Robertson.**

DILLON'S BAY, EROMANGA, }  
Nor. 12, 1874. }

*Rev. W. MacMillan, M. A., Sec'y B. F. M., P. C. M. P., in con. Ch. of Scotland.*

REV. AND DEAR SIR,—

I beg to enclose herewith a report of this Island, and our work on it since our settlement in June, 1872.

I do not know that I have any remarks to make upon this report farther than that in writing it I sought to give my Church simply an outline of what we have been doing, and not particulars of our work. There are a thousand calls upon our energies and time in a mission field so wild and rough as this one, that must be attended to, but would take up too much time to state fully in a report. I think I did not mention that this year the mission Synod gave me a bill for £15 stg., on the Foreign Teacher's Supply Fund, to assist me in paying my teachers. I think hereafter all our teachers laboring among heathen—whether in their own Island or in foreign islands—will be paid alike out of said Teacher's Supply Fund. Formerly, only those in other islands than their own were paid out of this fund. The subject was brought up at Synod this year, and no doubt by next year all teachers laboring on heathen islands, whether at home or abroad, will be supplied annually out of the general fund for teachers. However, our various Churches engaged in this mission must

make collections and pay into this fund, or we will soon have nothing of it left. I would require £50 instead of £15, but this year it was simply given as a grant by way of assisting me to supply my teachers with needful articles, and has been of great service. Rev. Wm. Watt gave me £5 worth of things out of good; sent out to him by the "Glasgow Foundry Boys' Religious Society," and I added £5 worth of articles of my own, so as to give all our teachers something.

The Fate missionaries draw their teacher's yearly allowance, (£6 I think it is, to each teacher) now out of the "Foreign Teacher's Supply Fund," although most of their teachers are Fateans,—and they are quite right, I think, for there is no other provision for the teachers, and I cannot understand how their support is in any way a legitimate charge on the missionary's salary, even supposing his income would admit of such a charge.

He might, with equal fairness, be expected to meet that amount of the mission vessel's outlay incurred in visiting his station from time to time to aid in advancing the work on that particular island.

You will notice, in the Synod's minutes for this year, that the interest of £100 stg. belonging to a young lady in Dr. Steel's Sabbath-School, who died recently, is to be given by her parents in support of a teacher on Eromanga. Certainly this act is a tangible proof of the interest those loving parents, called to part with a very dear daughter, have in the on-carrying of God's work in this island, and shows, also, that their child was herself interested in the same work; hence the parents would feel a double pleasure in thus appropriating the interest of the money left by her.

I must not close without acknowledging, with much gratitude, the sum of \$50 from St. Andrew's Sabbath-School, Halifax, for the support of a Catechist on this island. How trying it must be to Mr. and Mrs. Goodwill and the Church, that the state of Mrs. Goodwill's health compels them to leave this mission.

Yours, very sincerely,

H. A. ROBERTSON.

DILLON'S BAY, EROMANGA, }  
Nor. 5th, 1874. }

*Rev. Wm. MacMillan, M. A., Sec'y B. F. M. P. C. M. P. in con. Ch. of Scotland:*

REV. AND DEAR SIR,—

It is now almost two and a half years since we were settled on this island, and our Church has not had a report of our work among this people. I may here state that I purposely did not write much to my

Church, fearing a better knowledge of the people and island would make it my duty to tell you plainly I was wrong in my previous statements. The natives, (I write of our own island) are so fickle, so feeble, so passionate, so superstitious and dark-hearted, that they might, or may any day, drive us from the many promising outposts, by the instrumentality of our own island teachers, we now occupy; and hence I have sought to work along quietly, and, as it were, feel my way among them. For the same reason I have said very little hitherto about our work to you. And it may be I may yet have to contradict, each time I write my Church, my previous letter. What may be perfectly true of our natives to-day may not be so true to-morrow. Therefore I ask you not to place under lock and key, as so much capital, what I may state in this letter, even of our Christian natives—for if you do, it may be that some day either the writer or a brother-missionary will be obliged, with a sad heart, to tell you these bank-notes have turned out mere counterfeits, and never had the King's signature. But now I proceed at once to dry facts, though, by the way, few persons ever read reports; but perhaps, if they were not forced under so many distinct heads, our friends might read them. I prefer mine to stand much as an annual letter and report combined.

On the 28th June, 1872, the *Dayspring* sailed north to Fate, the deputation on board having the previous day conducted us on shore and said a hearty God-speed, then returned to the ship. The 27th June, '72, then, was the first time Mrs. Robertson and I had ever sat at our own table and in our own house. We felt we had, in coming to Eromanga, undertaken a very important work—a work far too great for any two—a work, however, which might be equally difficult on any other island of the group, and, though a great undertaking, yet under the leadership of Jesus Christ, we would not labour in vain. Up to this time it was looking forward to mission work, but now we were actually at our own station, and we felt, though we could never call Eromanga by that endearing name *Home*, yet, for the glory of God and the salvation of immortal souls here, we would gladly labor on this lonely isle if our heavenly Father thought us worthy to labor for the extension of His Son's Kingdom.

We were prepared to find the island in a very unsettled condition, and we were not mistaken. The murder of my dear friend, Mr. James Gordon, brought the island almost to the verge of civil war. I trust matters are in a more settled state on the island now, though the people of Portinia

Bay, where Mr. Gordon was killed, are still the determined enemies of all the Christian party, and will be until (if they ever shall) they themselves become Christian. We found about seventy people here on our arrival, who had fled from various districts of the opposite side (S. E.) of the island immediately after the murder of Mr. Gordon, and had taken up their abode here. Most of these professed Christianity, although among them there were those who were anything but helpers to the cause. Alas! this miserable class continue a blot on Christianity. There were six church members in full standing at the time of our settlement, and one school kept up regularly four mornings of each week; also service on Sabbath, and a prayer meeting on Wednesday afternoon. These services were all held at this station. As soon as we could make ourselves intelligible, we commenced teaching, with the assistance of the male church members. On the 11th of January, '73, I baptized 8 adults, 5 males and 3 females, and one child. On the following day, the Sacrament of the Lord's Supper was dispensed to 15 persons. This was our first communion on Eromanga since our settlement. On the 6th of January the frame of our new house was blown down by a severe hurricane, and very much broken. The same hurricane carried away our boat-house, threw down trees, made a clean sweep of a whaling establishment on the opposite side of the stream, greatly damaged the native plantations and fruit-trees, drove on shore a small steamer about 8 miles south of Dillon's Bay, and, as you know, made a total wreck of our little *Dayspring* in Aneityum harbor.

On the 23rd of the same month, I celebrated three marriages in the church, and, as our young Christian chief (Naling) was one of the happy grooms, and his half-brother another, we made some flags, and, with variegated leaves, erected an arch near the entrance to the church in order to make the affair as gay as possible. So soon as the marriage ceremony was over, all the young men went out of the church and formed themselves into a line in front. Directly the happy brides and bride-grooms had received the congratulations of the congregation, they retired from the church, and, just as they were passing under the arch, on their way to a spot where a dinner was provided and the flags were floating, the young men fired a Royal Salute (?) with all conceivable kinds of guns, and many of the guns equally dangerous whether you stood in front, at the rear, or on either side of the person firing, and I should think, still more dangerous to the courageous youths who fired them. On the fol-

lowing day we commenced re-framing our house, and, on the 26th of April, one half of it being finished, we moved into it, as the old mission-house was very unhealthy.

The church members, at my request, now began to visit Cook's Bay, and conduct service with the people when there. And as we closed our afternoon service on the 1st of May, we were able to visit near districts in our boat along with the church members. In August I baptized five adults—three males and two females—and the following Sabbath the Sacrament was again dispensed here. This time there were 18 Eromangans and 2 Europeans at the Lord's table.

Immediately after the communion, we had a large meeting with the chiefs and people of Cook's Bay and vicinity, and also of the chiefs and people living near us,—the object being to find out from them whether they really desired Christian teachers or not. Of course the Cook's Bay people were only too glad, and the chiefs of two places not far from Cook's Bay, also promised to take teachers and protect them. On this side two districts also promised to take teachers at said meeting. I need not say I was very much delighted with the success of that day's proceedings. We were careful to warn them against deceiving us, as many of them had so often done to all our predecessors; but they said they were true this time. Time alone will prove whether they were sincere or not. We proceeded to settle those teachers who were to go to the opposite side of the island, first, in order to get the assistance of those for this side to row our boat. This trip we settled five, thus—two in Cook's Bay, one about four miles from the head of Cook's Bay, one about three miles farther in still, and one in Portinia Bay, about two miles from where Mr. Gordon was killed. Immediately after this we settled two teachers about six miles south-east of this (Dillon's Bay) station, and one about two miles N. W. of it. In October we visited all the teachers of Cook's Bay district, and the teacher near Portinia Bay, and settled one teacher, with a good young man to assist him, though not a church member, about fifty miles from Dillon's Bay; and another, with his brother, near Mr. G's premises in Portinia Bay. About a fortnight afterwards we again returned to the last named place, and, with a crew of 15 young men, landed about a mile from Mr. G's place, walked on to the sad spot, and fixed up Mr. G's grave, and brought on here a fine church bell—a present to his brother, Geo. N. Gordon, from friends in P. E. Island. Soon after our return home we visited the three teachers placed near us,

took down the names of those who worship with them, heard some of them read, and, having placed a trusty young man in charge of the morning school at our own station, and the young chief and another teacher to assist on Sabbath, we sailed for Tanna in our boat on the 26th of November, and our young men in charge of the boat returned home in her a few days afterwards. Mrs. Robertson and I remained at Mr. and Mrs. Watt's, Kwamera, Tanna, until the 25th of April, when we went on board the new mission vessel, and, after calling at Fotuna, Aniwa and Port Resolution to deliver the missionaries' supplies and mails, we arrived at our own station on the 5th of May, and found matters for the most part in a satisfactory state on the island. The buildings were all standing, and had been kept in good order, and the teachers allowed to remain at their posts. A "labour-vessel" (!) had called here about a week before our return, and took away five young men (three of them were our assistants as herds, &c.) to Port McKay, in Brisbane. But though we were sorry for their own sakes they had left the Island, we were not long in getting lads as good to fill their places.

While at Kwamera, in the month of March, I had two severe attacks of intermittent fever, which left me very weak, until about the middle of June. I suffered much both at Kwamera and on our way home in the mission vessel from the same fever. Indeed I did not get thoroughly clear of it until I went up to Aneityum to the meeting of Synod. The *Dayspring* returned from Santo, Nguna and Fate, on Sabbath the 24th of May, with the missionaries on board; also Rev. Dr. Steel, who had come down in the mission vessel from Sydney, chiefly to visit this mission-field. The following day I joined them on board the vessel, and, leaving Mrs. Robertson and baby on Eromanga, went on to Aneityum to meeting of Synod. It was Mrs. R's own desire to remain, though I quite concurred in it. I was not long on board until I was very sorry I had not either taken Mrs. R. with me or remained on Eromanga with her.

On the 25th of June the *Dayspring* was again at anchor in our bay, and all the northern mission families on board accompanied me on shore, and remained with us until the following afternoon, when they proceeded to Fate and Nguna. I found Mrs. R. and baby quite well, but much sickness among the natives. In August we brought all our teachers to this station, and on the 22nd of September I baptized eleven adults,—nine males and two females—previous to the Sacrament. On the follow-

ing Sabbath it was our privilege to join with twenty-six Eromangans and three Aneitymese in commemorating our Saviour's death. At Synod I asked the brethren for the mission vessel for about a week to visit round this island and settle teachers, and, as my request was granted, we were taken on board here on the 30th of September, and returned on the 5th of October—having visited three districts in Portinia Bay, and placed a teacher at the old stations, and four within Cook's Bay, and returned the teachers of those respective places to their people. We only visited one new district, namely, Potnareven, in Portinia Bay. They were very friendly, and promised to take a teacher. He will likely be placed there next month if I can get a good day to take him there in the boat. We were anxious to visit Ifou, the nearest point of land of this island to Aniwa, but the state of the weather prevented, so we ran on to this bay, and about eighteen hours after we landed, the vessel proceeded south to Aneityum, calling at Aniwa, Tanna and Fotuna.

Rev. Mr. Murray of Aneityum, accompanied by his wife and son, were on board this trip, and, besides calling at the new stations going north and returning south, they visited Santo. Mrs. Robertson and baby accompanied me in the vessel to Portinia Bay and Cook's Bay, and we had the pleasure of Mr. and Mrs. Murray's company during this short trip. Mr. Murray kindly accompanied me on shore in the boat to all the districts we visited, except to the head of Cook's Bay, the most advanced, and by far the most important, station on that side of the island. Mrs. M. was not very well that morning, and hence Mr. M. remained on board.

At one place where we all went in, the natives were admiring very much Mrs. M's long black hair. Mrs. M. and Mrs. R. were the first white ladies they had ever seen at that district, and Master George Murray was the first white child they had ever seen. He was quite a lion with the natives, especially with the chief. With our visit to Cook's Bay, Mrs. R. and I were especially pleased. When we were leaving in the afternoon for the ship, 110 friendly natives accompanied us to the boat to see us off. The Portinia Bay people, however, are not our friends, and we require to be very cautious when visiting in that neighborhood, but especially in their own district, where Mr. Gordon had his station, and where he was murdered by them.

Within the two points forming Cook's Bay, we have now six teachers settled, and hope next month to settle another. Within

Portinia Bay we have just now one teacher, and hope shortly to place two more. On this side of the island we have three teachers settled at near districts, and Naling, the young chief, acts as teacher at Dillon's Bay. Next month we hope to settle two youths, who were admitted at our last communion to Church fellowship, at a promising village about four miles south of this station. In short, we have eleven teachers at work on the island, and hope soon to settle four or five more.

Over the whole Island, between 450 and 500 attend Sabbath service more or less regularly. Out of these a large number attend morning school for reading, praise and prayer four days in each week, and on Wednesday afternoons the weekly prayer-meeting. But do not put these 450 or 500 natives who attend church down as Christians—would to God they were! They are simply friendly natives who attend Church on Sabbath, and keep the Sabbath so far that they do no work, though they talk of any subject that comes up first. They would do us no harm, and call themselves "oveteme muf-wake" or *praying people*, while they style those who do not come to church, "oveteme milebokevat," or (the) *dark-hearted people*. Of course we have the thirty church members, and a large number more of very nice people who are anxious to learn to read, and are a very encouraging class; and this is the class, under God, who encourage us in the good Master's work on this dark island. It is only when we compare them with their heathen countrymen that we learn to value them justly. Low as they still are, there is a mighty contrast between them and the pure savage heathen around on all sides. But our very best Christian natives become mere babes the moment you insinuate a contrast between them and professing Christians at home.

Last week I sent our young chief and two other teachers to a district in Cook's Bay to attend to the teacher there, who we heard was very ill. Before returning home they got up a party and visited Ifou, knowing I was disappointed in not being able to get there in the *Dayspring* last month. They found a party of Portinia Bay people there before them, who told the chief and his people not to take a teacher, or they would soon all die. The consequence was, that the people would not come near our friends. The Portinia Bay party sent word to the teachers who had visited the Ifou people to be off at once, not to sleep there that night, for "the words of that place were very great against the gospel." However, they did sleep and left next morning, after seeing one man of

the place who told them the chief wished a teacher until the Portinia Bay people came and "made his heart bad." This is the first decided opposition brought against our work since our settlement. That people (Portinia Bay) will neither enter the kingdom of God themselves, nor let others who would enter in. But we know who is on our side, and truth will sooner or later prevail over error. We have at this station morning school four days in each week, also Wednesday prayer-meeting. On Sabbath we have a service from 9 to 10, and from 10.15 to 11.15, A. M., and Sabbath-school from 3 to 4, P. M. After Sabbath-school I have a Bible-class with three young women and three young men who live on the premises. I call it *Bible-class*, for want of a more appropriate term. Mrs. R. has a class of little girls on Sabbath, and during the week she teaches them, besides reading and a little writing, sewing. I have my class of six during the week, and also lately a class of 5 little boys. Mrs. R. had, for a length of time, a large class of women sewing, but had to give it up for want of material.

The most encouraging feature of our work by far on this island, is the willingness of those who worship to take books and learn to read. Often when discouraged by the low state of Christianity of many of those who profess it, and the amount of crime indulged in by a certain class living in Dillon's Bay and neighborhood, we are not a little cheered when we see a group of men or women assisting each other in reading God's word—many learning with lamp-light in their huts to read the blessed Word of Life. I preach less and teach more than I did, though I preach once or twice every Sabbath, and sometimes address small gatherings at other districts near us. With the natives you must take up one idea, and hammer it into their heads over and over and over ever so many times before you need think of imparting a second idea. In all your teaching you require to be absolute with the natives of these islands. There are three small "lands" not very distant from Dillon's Bay, where two of the teachers hold service on Sabbath, and, when I appoint them to conduct service here, I go to those other districts myself.

In manual labour we have been kept pretty busy at times, not from choice, but from necessity. We have always had a few natives willing to lend a helping hand, while others, men and women, whom we attend when in sickness and instruct daily, never do a hand's turn for us. Since our settlement we have had two Aneityum men constantly with us, and, with their assistance, most of my work has been done. As

I think I mentioned in a previous letter, I have built a new mission-house nearer the sea, and in a much more healthy place than the site of the old one. The new house is 50x16 feet, and 9½ feet post, with a verandah 6 feet wide all round. We have raised the new house well from the ground by a stone and lime foundation, which gave us some hard days' work, but has made our house quite cool and dry, and as healthy as could be in this low valley. We have both enjoyed excellent health since we moved out of the old building. We have also built a small lime cook-house with chimney, and two small lime buildings, one for our Eromangan lads, and one for our two Aneityumese. In native made buildings we have been more extravagant, as we have built three houses for our boat, and two for our cows, horse and goats, and three for the women and girls who have been living with us. The hurricane of '73 carried away our first boat-house, and the second was a poor affair, and soon broke down, but the present one is an excellent native building, and, unless carried away by the sea and hurricanes, will last a long time. We have now commenced two small buildings running back from our present house, to be divided into spare bedroom, store-room, dining room and pantry. I am making them out of native wood, and, instead of thatch, the roof will be covered with old zinc taken off the old mission house. As we built on a bed of stone, we have had a great amount of work in cleaning up our premises, and it is still very rough, but we hope to improve it yet. Out of the stones we removed off the premises I got a solid stone wall or fence built, enclosing our entire premises. I employed six Aneityum young men to build the stone wall, and they made an excellent job of it, and were very little over three months at it. The reed fences do not stand any time, and are very frail affairs, though very pretty whilst they last. Unless the sea or an earthquake throws it down, the stone fence will stand for many a year to come. However, I would not have gone to the labor of making a stone fence had the stone not been on the spot.

We can get plenty of yams to buy from the heathen, if we keep a good supply of weed—they are all great tobacco-eaters here, both old men and children, young men and maidens. They seem to be quite lost if they have no tobacco—perfect slaves to it. There are just seven men on Eromanga who do not use tobacco, and they are all teachers. But though a miserable habit to low races who become slaves to it, and so disgusting to see women and children use it, still, if tobacco and its use were the



greatest evils, it would indeed be a small matter. But, alas! all sins are indulged in by the natives of Eromanga, and without a blush.

None are more degraded than that class of natives who have long been the right-hand men of white traders. Their hearts are filled with all evil, and, humbly speaking, you might, with equal hope of success, preach the gospel to a stone wall. But how refreshing to turn from man to God's promises of the ultimate triumph of the gospel over the whole world! You must not think all our professing Christian natives are like these. No, no; some continue to give us much encouragement in the Lord's work, and we are not only happy in the good work, but attached to many of the natives. They are mentally and physically a very weak people, but a very interesting people, and we labor in much hope. We have, so far as known to us, no enemies personally, and, except the people of Portinia Bay and Unapang, the Christian party have no enemies either. We count it no small honour to labour where such men as Williams, McNair, and the two Gordons fell in the service of the King of kings.

Mrs. Robertson, baby and myself enjoy excellent health. We will not see the mission vessel or any of the missionaries for six months to come. Remember us and our work in your prayers.

I am, dear Mr. McMillan,  
yours, very sincerely,  
H. A. ROBERTSON.

---

## Letter to the Editor.

A Year's Work in Georgetown,  
P. E. I.

THE MANSE, GEORGETOWN, P. E. I.,  
Jan. 25th, 1875.

DEAR MR. EDITOR:—

Long will the year 1874 be memorable in our town, and in our Isle, as "the year of Revival," or rather as the beginning of Revival. It was the third year of my charge in this Parish, our most anxious year, and our most successful, by far. Well may we raise our Ebenezer here, and gratefully own that "Hitherto hath the LORD helped us!"

Our congregations are now entirely self-supporting, as regards stipend. This of itself is proof of vast progress, if we think of the state of affairs ten years ago. But besides this, we have been

enabled to contribute our quota regularly to all the Schemes of the Church, and to help other congregations far and near, while we have also been extending our own borders, reclaiming old waste places, building and repairing churches, instituting and sustaining Sabbath schools and prayer meetings, and gathering in a precious harvest of souls unto our Divine Master.

Besides our regular quarterly collections for the Home and Foreign Missions, and the Synod and Bursary Funds, our people have given freely to the Chiniquy and Paradis Missions. We have also given \$57 to aid Murray Harbour; and we have given much more largely to assist Montague Bridge in building a Church. Besides this, we have promptly paid \$100 to the Widows' and Orphans' Fund, with the help of our brethren of Orwell Head. At the same time we have furnished our Manse, and completed the repairing and painting of both Church and Manse, at a cost of several hundreds of dollars. And now all is paid, a balance is left on the right side, and we owe no man any thing but mutual love. These things we write not boastfully, but thankfully, as tokens of God's goodness. Indeed, our parishioners often wonder how the money always comes, and how everything is blessed and prospered with us, although we are always giving away books and tracts to the many children and Sabbath Schools under our care. It is like the miracle of the handful of meal and the cruse of oil.

So far from expecting praise for these things, we know very well that in more wealthy congregations many a wisacre will laugh at our rural contributions as mere trifles; and s.othful ministers, too, will sneer, because they feel hurt by the contrast of their own negligence. But the Divine Judge will say of the purse-proud critics, "That widow's mite is more than all their gifts;" and of the slothful minister, "Cast the unprofitable servant into outer darkness." If such persons wish to escape final failure, let them learn in time to be very diligent; faithful and grateful even for "the day of small things." Then shall they find out our secret of success without end,

"And look the whole world in the face,  
And owe not any man."

And look the future world also in the face with heavenly peace and love.

We have also been enabled to help several other congregations in P. E. I. and in N. S., at communions, church opening, revivals and other services. The most remarkable instance was with the congregations of the late Rev. Donald McDonald. I was appointed to take a friendly charge of them in their destitution. Our first meeting at Murray River was not very encouraging. At our second meeting I had the charge of dispensing the Lord's Supper among them at Orwell Head, in their principal church. I found them most kind, obedient, and devoted. In my third visitation in March, 1874, I spent a fortnight in Revival services among them daily, with the help of the devoted Elders, at Orwell Head, Lot 61, Murray River, and St. Peter's Road. This was a season of dear Christian fellowship. The congregations stood up as one man for temperance, and those meetings were the harbinger of our own revival in Georgetown. My fourth meeting with them was the crowning season of their communion in July, 1874. Then they stood up as one man for self-surrender to the Lord; and again they stood up as one man for Union among the Presbyterians of the Dominion. I shall never forget that day. It seemed the dearest triumph of my life. I could not refuse to go to DeSable and complete the covenant among them all. There, too, they stood up in like manner, "a willing people in His day of power!" It melts my heart whenever I think of it. And now those patient congregations are renewing their youth like the eagle's age. Their Sabbath schools and their prayer meetings are flourishing anew, under the care of their devoted Elders. In proof of their healthy life and loyalty, the Orwell Head Parish has given a unanimous call to the Rev. John Goodwill, with a guaranteed stipend of \$900 yearly. Those who speak against them cannot surely have understood them well. Again and again have I proved their Christian submission and generous liberality. Only, of course, they require that we bring them the Lord's message, not man's, and that we love souls very sincerely, and do to them as we would have them do to us. And they are right in

this. May God our Saviour be ever with them!

The great revival visitation in Georgetown began in March, 1874, during our fervent struggles against intemperance. The traffic had grown daring and insolent. We laboured and prayed very anxiously, humbly and unitedly. We engaged many in the good cause. The children of our Sabbath school stood up unanimously for temperance. The congregation soon followed their example in the prayer meeting. We formed a Temperance League, with written pledge subscribed, as our forefathers entered into their Solemn League and Covenant. We gained three hundred signatures. We assembled in the church every evening for prayer. Night after night the meetings were so large that we dared not give them up. Still we had a hard struggle. We prayed for revival, but the spirit of prayer appeared to withhold. We waited and toiled long, and almost to despair. We asked help of more favoured congregations in vain. We were in extreme danger of giving up hope, and effort too, when the dear destitute church at Orwell Head heard our cry, and at once sent two of their choicest Elders to our aid, Messrs. Eben Lamont and William McPhail. That very night, while they prayed with us, we saw the sign of revival. Though it was but as a little cloud like a man's hand rising from the sea of Divine grace to the brazen sky of human despair, yet the word was spoken, "Behold he prayeth!" Others followed quickly after, and, from that night forward, the drops fell from heaven until the clouds became so heavy as to be awful. Many cried out in terror and in tears, "Is there mercy yet for me? O Lord, deliver my soul, I beseech thee!" Then the Lord's handmaids came up to help with His servants, and trampled the fear of man under foot. Scoffers shut their mouths in awe. Young men and maidens, old folk and children, boldly testified for Jesus, and joined publicly in His service. Who can ever forget those days and nights of spiritual travail? Who can ever forget the Lord's mercy in our extremity? Who can ever forget the dear people who came to our aid, though without a minister themselves? Others came afterwards, and we remember them

too. Then for three months we continued to meet nightly in the church for prayer, praise, and instruction in the Word of Eternal Life. Thus were our discordant peoples melted and welded together, as it were, into one mind and heart. A door was opened in heaven to us, and we received an education in prayer and psalms and hymns and spiritual songs, which will never die. Our revival was crowned with the Lord's Supper, in perfect charity and without scandal. Its precious fruits are still ripening day by day. Respectable people one by one are giving up all connection with the pernicious liquor traffic. A new era is evidently dawning upon us.

I have now baptized 338 persons in this Island, besides some for other ministers. We follow the Scripture rule to rebuke no one for bringing children to Jesus. We suffer them to come, and forbid them not. Even if the parents cannot train them up in the nurture and admonition of the Lord, yet, if they humbly offer them to Jesus, we delight to gather the young in our arms as He did, and to carry them in the bosom of His church. We can set guardians to teach and train them as well as their parents. Our Sabbath school teachers are "sponsors" indeed, not in name, but in reality, which is better. The minister is especially their guardian, and if he and his Elders do their duty well, they may hope to win not only the children, but also the parents, for Jesus. We have tried it well, and proved the blessed truth of the promise, "Whosoever shall receive one such little child in My name, receiveth Me." It is foolish as well as wicked to bind heavy burdens of vows, and lay them upon the shoulders of poor weak parents, and, if they cannot bear them, to leave them and their children in the outer mire, and not lend them a helping hand, or so much as one of our fingers to lighten their burden! Nay! we will try to help them out, or sink with them and die in the effort!

We have now twelve Sabbath schools, but some of them are forced to discontinue during winter. The others are flourishing. Four are situated on the town road, viz., at Georgetown, Roseneath, New Perth, and Albury Plains. Four are in the Cardigan Section, viz., at Woodville, Cardigan Church, St. Peter's

Road, and Peake's Road. The remaining four are in the Montague Section, viz., at Lower Montague, Brudenel, Montague Bridge, and Victoria Cross. In these twelve Sabbath schools about 400 children and youth receive Gospel instruction under 42 choice teachers. Let every one of them, teachers and scholars, do their duty for eternity in the sight of the Lord Jesus.

Our parish extends fifteen miles in length, by about twelve in greatest breadth, and contains about 250 families who hold to the Presbyterian churches. I have to labour incessantly, preaching thrice every Sabbath, and often during the week; travelling much, visiting and catechising. Much progress is made. Our people are building a large church at Montague Bridge. An excellent site was most generously presented by the Hon. Dr. Robertson. The people are exerting themselves manfully, and the work goes on steadily. I have collected about one hundred pounds from friends in Nova Scotia and Charlottetown, to aid them. I now preach in the new church at Lower Montague, at 3 p. m., every alternate Sabbath, and at Montague Bridge on the same evenings at 7 o'clock. Both sections have greatly increased their subscriptions. In Georgetown, the Christian Association meets in the church every Sabbath at 3 p. m., and is conducted by the devout brethren, with very beneficial results. At New Perth, also, and other places, our Elders have been holding weekly prayer meetings, and the reviving spirit is breathing far and near upon our Isle and our world. We feel a patriotic fondness for our church, our homes and our country. We feel the power of God's Word in ourselves, and see its triumphs in the world. Life has to us a new charm, as a social school for eternity with God and with one another.

P. MELVILLE.

---

Mrs. DAVIS, of Castle Street, Dumfries, has bought a property valued at £1400, and deeded the same to certain trustees, to be used as a manse for the ministers of the parish of Greyfriars, Dumfries, in connection with the Church of Scotland.

# The Sabbath School.

## LESSONS FOR APRIL.

### FIRST SABBATH.

**SUBJECT:**—*Israel's Promise*, Josh 24: 14-18. Golden Text, Josh. 24: 24. Read in class, Josh. 24: 1-25. Read at home and refer to in class, 1 Kings 18: 17-21. Matt. 6: 19-24. Luke 16: 19-31.

Joshua feeling his end at hand summons the people over whom God had placed him, and in whom he was so deeply interested, and gives them his parting warning and advice. The difficulty he had found with them was not unwillingness to serve Jehovah, but a tendency to serve Him only outwardly, and to serve other gods at the same time.

First, from the mouth of the Lord, he reminds them of all the good the Lord had done them; then on that he grounds his charge, "now therefore fear the Lord and serve Him in sincerity and truth, and put away the gods, &c." "And if it seem evil to you to serve the Lord" wholly, realize that you cannot be His people at all, and choose some other whom you will serve. To help them to decide aright he declares his own determination that he and his house should serve the Lord. The people immediately responded, expressing their abhorrence of the idea that they should forsake the Lord, and declaring their determination to serve Him, who had done so great things for them. Joshua answers in strange words, ver. 19. The meaning seems to be, you cannot serve the Lord if you continue as you have been, half hearted in the matter; God will not allow his people to serve or worship any other; do not think He will wink at this or allow it to go unpunished; if you therefore do it He will turn and destroy you. (Explain to the children the difference between the evil temper which we now commonly mean by the word "jealousy," and the holy mind of God which will not allow the horrible sin, which is also the ruinous injury to ourselves, of having any other god beside him). See illustration in "The King's Highway," chap. 3. The people on this declared anew their determination to serve the Lord, whereupon Joshua made a covenant with them; see ver. 22-25.

Human nature is the same at all times. It is the same tendency which is now one of the great dangers to which men and children in our Churches are liable. Not unwilling to serve the Lord—like it, beauty of it, music of worship, to hear preachers (comp. Ezek. 33: 30-32) attend Sabbath School, &c., affords pleasing excitement, gratifies natural religious cravings, silences conscience, affords a degree of comfort and support, and hope of help from God. Yet tends to rest in merely superficial and external, to fear the Lord, and yet serve other god (see 2 Kings 17: 33). They like God's favour and His

service, till it interferes with other desires. (Explain what is spiritual idolatry, compare Col. 3: 5. Luke 8: 13. 2 Cor. 4: 4. "God of this world." Thus the sad spectacle of children and older persons nominally Christian, yet not sincerely and entirely serving Christ, through love of pleasure, or of praise, or of money, and *this double service impossible*. The Lord or other god, not both, Matt. 6: 24. Compare Joshua "followed the Lord wholly." We only deceive ourselves if we think to serve Him with half our hearts. We shall only reap disappointment.

Various gods were temptations to the Israelites. So now, choose one, or choose God alone. A CHOICE MUST BE MADE. God has a right to our service, but that service must be the result of our own free, intelligent choice. Many if brought to this point will shrink with horror from forsaking God, who if not pressed to choose will long continue trying to serve both.

*Which is the best choice?* Joshua's and the peoples, "We will serve the Lord." Compare the services required, the profit and loss to ourselves, putting even at the highest the advantages of serving other gods, and disadvantages of serving the Lord. Then the facts of the case as seen in ordinary experience. Here considering the duration, compare Matt. 16: 24-27, Luke 16: 19-31. *Which is the right choice?* Consider God's character, His relation to us, His love and goodness to us. So did Joshua, compare Rom. 12: 1.

**NECESSITY OF DECISION.** Must not be vacillating; calmly consider, select, and be decided; compare Kings 18: 21, and illustrate by evil of vacillating in choice of a business for life, to courses of action, &c. It is well often to renew consideration and devise necessity for *immediate decision*, sooner the happier. Ps. 90: 15. Time in which to decide may be short; awful danger in delay; "now is the accepted time." 2 Cor. 6: 2. Illustrate by examples from life.

**NECESSITY FOR PUBLICLY DECLARING OUR CHOICE**, compare Matt. 10: 32, 33; Romans 10: 9.

### SECOND SABBATH.

**SUBJECT:**—*The promise broken*, Judges 2: 11-16. Golden Text, Ps. 106: 13.

The title, the promise broken, is not strictly accurate. The promise made by the preceding generation was not broken by them. The promise was, "We will serve the Lord," and so they did. "Israel served the Lord in the days of Joshua, and all the days of the elders that outlived Joshua." This was a new generation. Exodus begins, "There arose up a new king which knew not Joseph." Judges begins, "There arose up a new generation which knew not Joshua." Still more sad, "Which knew not the Lord." The generation which made the promise, so far from breaking it, were particularly faithful. "They soon forgot his works," does not apply to them. On the contrary, "We search the sacred history in

vain, from the exodus to the captivity, for another generation that was so faithful to Jehovah."

Notice here, however, that by the same individual who makes promise of obedience, that promise is often broken. We have two things in the lesson. 1st. The sin. 2nd. The punishment. "They forsook the Lord, and served Baal." "He delivered them in to the hands of spoilers." Their sin soon found them out. Our sins will lead to similar consequences. We will be spoiled of our peace, spoiled of our joy, spoiled of our success, in the Lord's work. *Sin, sorrow, weakness*—on the other hand, *holiness, joy, strength*. They forsook the Lord—here is their sin. They were delivered into the hands of spoilers that spoiled them—here is their sorrow. They could not any longer stand before their enemies—here is their weakness. On the other hand, when God saves, He also strengthens and makes glad. "They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

They forsook "the Lord God of their fathers," this aggravates their sin, and recalls, by way of contrast, the song of Moses, "My father's God, and I will exalt him." The great majority, perhaps, of the children to whom our Teachers will explain this lesson, are the children of Christian parents. Oh! let them understand how awful the aggravation of their guilt, if they forsake "the Lord God of their fathers."

"Nevertheless the Lord raised them up judges." We are entering on the study of the period of the judges, and have three subsequent lessons from this book, two about Gideon, and one about Samson. Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Iair, Jephthah, Ibzan, Elon, Abdon, Samson and Eli, were judges of Israel in succession. "He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." (Acts 13: 20) "My people have forsaken me," is the complaint God makes of his people, by the prophet Jeremiah. "The evil heart of unbelief," *departs from the living God*, (Heb. 3: 12). What a sad picture the lesson presents. The faithful old soldier in Timnath-heres. The faithless generation that follow after forgot that the stone under the oak in Shechem is a witness against them.

### THIRD SABBATH.

SUBJECT:—*The call of Gideon*. Judges 6: 11—18. Golden Text, Matt. 28: 20.

Gideon is introduced to us threshing wheat by the wine-press—that is, in a place more concealed than the usual threshing-floor, that it might escape the marauding Midianites. For we find in v. 3 that "so it was, when Israel had sown, the Midianites came up.....and destroyed the increase of the earth," and "Israel was greatly impoverished because of the Midianites." Israel had forsaken the Lord,—now according to

Gideon's mournful utterance, "the Lord had forsaken them."

In considering the call of Gideon, notice 1st, Gideon's weakness; 2nd, Gideon made strong in the Lord and in the power of His might. His weakness lay in his unbelief. "If the Lord be with us why is all this befallen us." So it often is with ourselves. "The Lord's hand is not shortened that it cannot save," but our iniquities separate between us and our God. Having no faith in God, he has no faith in himself. "Wherewith shall I save Israel? Behold my family is poor, and I am the least in my father's house." So Moses, "O my Lord.....I am slow of speech and of a slow tongue." The Lord's answer to Moses was, "Go and I will be with thy mouth." The Lord's answer to Gideon is similar, "Go, and in this thy might.....surely I will be with thee." We are apt to confound *unbelief* with *humility*, a very dangerous mistake, and one which all Christians have need to guard against. Gideon was weak when he looked to himself, and so will we if we follow his example.

2nd. Gideon made strong. "I will be with thee." The work will be easy when I am with thee. The golden text points to the source of the Christian's strength in a similar promise, "Lo, I am with you alway." His strength lay in the word of God. Further on we find him attaining to the full measure of his strength, when "the Spirit of the Lord came upon him."

Without the Word of God we are weak, and when like Gideon we are clothed with the Spirit of the Lord then we are strong indeed.

### FOURTH SABBATH.

SUBJECT:—*Gideon's Army*, Judges 7: 1-8, Golden Text, 1 Sam. 14: 6. Read, also, 1 Cor. 25-29.

V. 1.—*Jerubbaal*. This name is connected with the first great event in his public life. See Chap. 6: 32. The men of the city had wished to put Gideon to death, because he destroyed the altar of Baal, and Joash said, "Will ye plead for Baal—let him plead for himself." Christians often plead for the world. The world is quite able to *plead for itself*.

*Rise up early*. So Joshua, when preparing to cross the Jordan (Josh. 3: 1) and afterward when preparing to take Jericho, (6: 12) "rose early in the morning." So Jesus when preparing for the work of the day, "in the morning, rising up a great while before day, went out, and departed into a solitary place and there prayed." Early rising for work, early rising for prayer. " whatsoever thy hand findeth to do, do it with thy might." Eccles. 9: 10.

V. 2.—The people too many. "Let thy should say, our hand is high, and the Lord hath not done all this." "That your faith should not stand in the wisdom of man, but in the power of God." No restraint to the Lord to save by many or by few. By two

men, called and chosen and faithful, (Rev. 17: 14). The Lord has recently been saving thousands of souls. Gideon's little army going against the Midianites, has its modern counterpart in the mission of Moody and Sankey among the British masses. "God hath chosen the weak things of the world to confound the things that are mighty." (1 Cor. 1: 27).

V. 3.—"Whosoever is fearful and afraid." In the laws respecting war, (Deut. 20: 8). "The officers shall speak unto the people and shall say, What man is fearful and faint hearted let him return." and the reason is given, "lest his brethren's heart faint as well as his heart." So, too, in Christian work and warfare, courage is contagious. Pliable will not make a good pilgrim. Our Lord calls this "counting the cost." Judges 14: 28.

V. 5.—*Every one that lappeth.* Bowing down upon the knees to drink was taken as an indication of the absence of earnest impetuosity. "Lapping water in this way was considered as a mark of sobriety and activity, and distinguished the manly and active soldier from the more dainty and feeble." This lapping is described as "throwing up water into the mouth with the hollow of the hand, as rapidly as the dog laps." With these 300 men, Gideon went forth in the spirit of King Asa, "Lord it is nothing with thee to help whether with many, or with them that have no power." Many are called, but few chosen, or "choice ones." Matt. 20: 16.

## News of the Church.

### Nova Scotia.

THE Manse of St. Andrew's, Halifax, has been completed, occupied and paid for. About three years ago, it will be remembered, the new Church was built, at a cost of about \$30,000; and now, in addition thereto, we have much pleasure in recording the fact that the manse is the property of the Church, without debt, claim or encumbrance of any kind upon it. It stands upon a lot of land adjoining the Church, and all together the property is second to none in the Dominion, for beauty, completeness and convenience.

We recognize the old names coming to the front again, which we noticed on the occasion of the building of the Church. For the information of those interested, we give the list of contributors:—Alex. McLeod, \$1600; John Gibson, \$1000; proceeds of Bazaar,

\$822; James Thomson, \$400; Mrs. Bauld, Senr., \$400; Capt. J. Taylor, \$250; Mrs. Taylor, \$250; Wm. Bauld, \$200; John T. Fraser, \$100; Philip Thompson, \$50; John Taylor, Elder, \$25; John Dilworth, \$25; Jas. Reeves, \$20; William Hampton, \$5; William Trail, \$5; Robert McFadden, \$1—Total, \$5153.

But when the transaction came to be finally wound up, it was found that the cost of the building (\$6566) exceeded the contributions by the sum of \$1413. It was a somewhat serious position for the Trustees to be landed in; nevertheless one of them, the Chairman, JOHN GIBSON, Esq., proved equal to the occasion, and gave, in addition to his original contribution of \$1000, a cheque for the sum required (\$1413), in order to free the Manse of debt, thus making his contribution toward the Manse amount to the handsome total of \$2413. "The Lord loveth a cheerful giver."

May there be much good done in and around the new Manse of St. Andrew's, and may the good work be prosecuted with vigour corresponding to each mark of material progress which of late we have had the pleasure, from time to time, to chronicle.

THE Female Benevolent Society of St. Andrew's, Halifax, has published its annual report for 1874. The Treasurer's account shows the following figures:

CR.	
Received for Garments sold .....	\$59 20
" in Subscriptions .....	55 00
Balance from 1873 .....	16 06
	\$130 26
DR.	
Paid Women for work .....	\$27 20
" Discount for selling work .....	4 50
" For Cotton, &c., &c. ....	41 84
" Donations in money, &c. ....	29 91
" Printing Reports .....	2 00
Balance on hand .....	24 11
	\$130 26
GARMENTS, WORK, &C.	
Number of Garments sold .....	121
" " given away .....	44
" " made .....	165
Garments and material on hand .....	None
Number of Women employed .....	8

REV. S. MCGREGOR left Halifax on the 25th ult., for Scotland, whither he

has gone to present the claims of the extensive mission field in British Columbia to the sympathy of the Mother Church, and in the hope of obtaining the services of missionaries to labor there. He expects to be absent between two and three months.

SABBATH SCHOOL work in the city churches has been vigorously carried on during the past year. Reports have been presented, showing good results, but we have been unable yet to secure a copy, or get the substance of them either.

#### P. E. Island.

The Church in P. E. Island has to lament the loss of an active and warm friend in the person of one of her Elders, of whom the Rev. T. Duncan thus writes:—

It is with sincere regret we record the death of the late Alex. Robertson, Esq., St. Peter's Road. For some months he had been in declining health. Still there was nothing to alarm his family, until Monday the 25th ult. Although confined to the house for about a fortnight previously, yet no serious danger was apprehended, his conversation being lively as usual, and the only depressing symptoms being his apparent indifference or inability to walk about as was his wont. On Monday, however, an alarming change was seen to take place about midday, and from that he gradually sank, until in the evening of Wednesday, the 27th, he breathed his last, aged 72. As an old residenter in our midst, as a man of active enterprize, of public spirit, and especially as an elder and warm supporter of our Presbyterian forms in connection with the Kirk, as well as a man of liberal Christian sympathy, it is our duty—however sad at present—and our pleasure—however mingled with sorrow for his decease—to record his name as one who loved his country well, and worked for her prosperity.

Mr. Robertson arrived on the Island, in company with his father, in the year 1818. He was a native of the "Fair City"—as it is called—of Perth, Scotland. Although a young man when he left, yet even to his last hours, how his memory loved to linger around the old scenes of his boyhood, with an affection that time seemed only the more to hal-

low. His native land—old Scotland—was dearer than his city, and I suppose one of the last places—except the Church—in which Mr. R. was seen, was at the annual gathering of the Scottish Society, November last.

Of his politics, it may not be deemed necessary that these columns should say more than that his energy carried him oftentimes into this field, and he was always a warm and steadfast supporter of the cause he espoused. Let his opinions be what they may—and of course men must have British liberty, and will not all agree—yet we can honestly say that his friends, at all events, were often indebted to his warmth and zeal.

In the quieter walks of life—for the political arena is one oftentimes of fierce and unrelenting contest—he took his part first as a member and zealous friend and supporter of the Agricultural Society, where only the higher philanthropies prevail, and where, undisturbed, a farmer can devote a portion of his time and talent and energy to the advancement of the more abiding interests of, at least, one class of the community—his brother farmers. And, of course, in promoting the best education of the district, at all events, in which he lived, he was zealous. We refer to this fact only, because, even his friends being judges, he was one of the prominent men whose presence must be missed.

But valuable as his services in these departments may have been, we would rather record and love to dwell upon his activities in and for the Church of Jesus Christ. The date of his membership cannot be exactly ascertained, but it is many, many years since he professed to have received a change of heart, and made an open confession of "faith in the Lord Jesus." Since then—doubtless with many a conflict—he has held fast that which God had given him, and not many men could show, at proper times, more Christian sympathy. Over twelve years ago, at the formation of a Session for the new Church at St. Peter's Road, he was chosen an elder. The importance of that office, or the opportunities for doing Christian work which it affords, it would be difficult to overrate. In this sphere of Christian action, the writer believes he was diligent and anxious even above the common rate.

We have often known him at the sick and dying bed speaking of the love of Jesus for the perishing sinner, and seeking to accompany the soul in its supplications at a throne of grace. At the public ministration of the Word, he was never absent, save by the severest necessity. And at Session, and in Presbytery and Synod, when it was his duty to represent the congregation's interests, he was faithful to his trust. In the Union debate he was always foremost, entreating that we might be one. Perhaps the tenderest scene in our memory is as we have seen him at 70 years of age teaching his class of children in the Sabbath School, telling them the story of God's love in Christ for the little ones of the flock, and denying himself that comfort and ease, which he yet gave willingly for the cause.

His last hours were marked by a sense of deep abasement in the sight of God and true contrition—for the Lord loveth the contrite spirit. Then again casting himself once for all and fully upon the Saviour, he found again and for ever that FULL SALVATION, which Jesus alone can give, but which He gives unreservedly to all who in sincerity call upon His great name.

#### Upper Provinces.

THE consideration of the Union Bill was taken up in the Legislative Council of Quebec, after having passed the Assembly almost unanimously, and the personal influence of Rev. Gavin Lang and others was brought to bear upon the Private Bills Committee in such a way that that Committee actually undertook to reject the Bill; but the Council very wisely declined to adopt their report. The action of the Committee is not very much to be wondered at when we remember that three of the four gentlemen composing it were Roman Catholics. But such conduct on the part of Mr. Lang was altogether unexpected by the friends of Union, and much excitement naturally followed the announcement, and steps were immediately taken to represent to the Council the views of the Church upon the subject. Large meetings were held in Montreal, petitions drawn up and signed, and an influential deputation sent to Quebec. At Toronto, the Premier

Hon. O. Mowatt, presided at a public meeting, which condemned in strong terms the action of the Committee; and while these things were going on, the venerable Dr. Cook, of Quebec, was paying his respects to the Legislative Council, and Mr. Ferrier in particular, the only Protestant on the Committee, who had been led to give his assistance to defeat the measure. The delegation from Montreal consisted of very influential men, one of them being Professor Murray, of Macgill College, an Elder in St. Andrew's (Rev. G. Lang's) Church. Some of his remarks are extremely severe, but Mr. Lang could scarcely expect to be handled more gently after making himself so very unpopular with all honorable men. He (Prof. Murray) said he was a member of St. Andrew's Church, of which Rev. Mr. Lang was minister, and came down to represent the congregation at the earnest request of his brother elders and other members of the congregation. The congregation of St. Andrew's stood in a peculiar position, on account of the stand its minister had taken. About a year ago that congregation had voted by a majority in favor of union. Although on the occasion of that vote a number of members were absent, he had still the best reason for believing, having made careful personal enquiry, that a large majority of the whole congregation were in favor of union. He had never heard of any one in the congregation who would have offered opposition to union if it were not out of personal regard for their Minister. The congregation felt that it was naturally difficult for Mr. Lang, having but recently come to this country, to understand the nature of the ecclesiastical difficulties which existed here, and they also understood and appreciated his disinclination to sever his connection with the parent Church at home; but when they found that his action in this matter had led to such serious results, and might operate to prevent union, they decided to take some steps to show the Committee what were the real feelings of the congregation on the question of union. He assured the Committee, and even Mr. Lang, that the latter's conduct in this connection had raised such a storm of indignation amongst his own congregation as would make it exceedingly



difficult for that gentleman to face them again. He (Dr. Murray) would urge this Committee, in the most solemn manner, to refrain from doing that which would render Mr. Lang's life miserable if he remained in the Province.

Mr. Drummond, another member of the deputation, said he had long been a member of St. Andrew's Church, and could confirm what had just been said by Dr. Murray as to the very strong opposition aroused in that church against Mr. Lang on account of his conduct in this matter. Last year there were only two congregations in the province opposed to union, that of Lachine, and that of St. Matthew's, Montreal; to-day the former was almost unanimously in favor of it, and the latter declined to offer further opposition. In St. Andrew's eight out of twelve elders were in favour of union. All the Trustees were either favourable or neutral, and he felt he could safely say of the young men that they were also very largely in favor of it.

Of course Mr. Lang was somewhat taken aback, and intimated his intention not to remain minister of St. Andrew's any longer than St. Andrew's belongs to the Church of Scotland.

After a long private discussion the Committee reported *favourably*, even Mr. Ferrier seeing his way clear to support the bill, and the Council adopted the report.

ST. ANDREW'S CHURCH, Quebec, has been thoroughly renovated and improved, and, in addition to other improvements, possesses a new pulpit and a new organ.

REV. TELESOPHORE BROUILLETTE, a probationer of the Canada Presbyterian Church, has accepted a call to Valcartier, in connection with the Church of Scotland, and entered upon his duties.

THE annual report of St. Andrew's Church, Montreal, for the past year, shows a total revenue from all sources of \$9,791.43. Received from pew rents, \$5,561.31; Sabbath day collections, \$1,933.83; missionary and benevolent purposes, \$1,677.41. The stipend is the largest paid to any Presbyterian minister in the Dominion. The organist and choir were paid \$1,008, and the sexton, \$300. 300 copies of the "Presbyterian" were distributed.

A Mission Chapel has been opened on Forfar Street, Montreal. Its cost was about \$5000.

REV. MR. WILKINS has been appointed, by the Presbytery of London, to accompany Rev. Mr. Tanner on a visiting tour to the leading congregations of the West, in the interest of the French Canadian Mission, in reference to which a circular appears in another column.

REV. DONALD FRASER, of Priceville, has accepted the call from the congregation of Saugeen,—which has for some time past been one of the mission fields of the Church.

IN the matter of presents, the *Presbyterian* finds it almost impossible to do more than enumerate them. Rev. A. H. Cameron, who was recently inducted into the congregation of Mountain and South Gower, was presented on Christmas day with a handsome cutter and robes; Miss Douglas, who has been a teacher in St. Andrew's Church Sabbath School, Kingston, for fifty years, became the recipient of a beautiful gold watch and chain, and a purse containing fifty dollars, on Christmas eve, from her pupils; Rev. W. J. Canning, Oxford, on his return from a visit to the old country, was kindly remembered by his people; Rev. Walter Ross, of Pickering, about New Year's, was similarly dealt with; Rev. W. Aitken, of Vaughan, on his return from a visit to Linlithgow, Scotland, received a horse and beautiful robe to make his labors light and comfortable; Rev. Mr. Waist, of Waterdam, had a fine cutter and purse of money given him; Mr. Archibald McIntyre, who has been for twenty years the precentor at Fergus, received a watch and complimentary address; Rev. John Gordon has been presented with \$100 and other good things, by a party who visited the manse at North Dorchester during the holidays; and, at the anniversary of the London East Mission Sabbath School, of which Mr. Gordon is the Superintendent, the children presented him with a writing desk, and the parents gave him a purse of money. In addition to these, his stipend has been increased.—Rev. Mr. Morrison, of Owen Sound, and Rev. W. Anderson, have each received a purse of money, as well as Rev. E.

McLaren, who, on Christmas eve, was presented with \$100.

### Scotland.

**SECOND LIBERAL MONEY PRESENTATION TO REV. C. M. GRANT WITHIN A YEAR.**—Yesterday a deputation from the ladies of St. Mary's congregation, Partick, waited on their minister, the Rev. C. M. Grant, B. D., and presented him with a purse containing 141 sovereigns, in grateful recognition of his active ministrations, and as expressive of kindly regards and best wishes on the occasion of his marriage.—*Glasgow Daily News, Feb. 2nd.*

**CHURCH EXTENSION AND THEATRE DESTRUCTION AT ONE AND THE SAME TIME.**—The Aberdeen Theatre-Royal has been bought by the Church of Scotland Extension Scheme Committee for £1160.

**ABOLITION OF PATRONAGE.**—Of the 1200 parishes of the Church of Scotland, the presentation to about one-sixth was held by the Crown, and to nearly half of the whole number by private patrons. In the Act abolishing patronage, the Crown made over its rights to the congregations as a free gift, and the great noblemen, such as the Duke of Argyle, Duke of Buccleugh, Duke of Sutherland, Earl of Zetland, Duke of Richmond, followed the good example. Smaller patrons, holding in all about 200 parishes, have applied for compensation under the Act. The sum allowed them is to be one year's salary of the parish, and the minister has to pay it in 4 years.

**REV. F. R. McDONALD**, of Martyrs' Church, Paisley, was recently waited upon by some friends in Glasgow, and presented with a *souvenir* of his connection with the Barony Church, viz., a gold watch and time piece, which he was asked to accept "as a token of the good feeling (to use the words of Mrs. Buchanan, the lady who presented the gift), towards you, which I can most truly assure you is universal in that old Church, with which you were for a time connected." Mr. McDonald, of course, replied to the very flattering address in his usual felicitous manner. The inscription on the watch is as follows:—  
"Presented, along with a time-piece, to

the Rev. Finlay R. McDonald, as a small token of the affection and esteem which is felt for him by the members of the Barony Church. Glasgow, January, 1875."

**REV. J. S. MUIR**, minister of the parish of Cockpen, and brother of the Convener of the Colonial Committee, died at Montone, in the South of France, on 23rd December last.

**REV. THOS. CAMPBELL**, a minister of the Free Church of Scotland, has applied to the Presbytery of Glasgow, for admission to the Established Church. His application will be forwarded to the General Assembly.

**UNIVERSITY OF GLASGOW.**—In connection with the protest against the validity of Mr. Disraeli's election to the office of Lord Rector, on the ground that undue influence had been exercised by certain of the Professors who presided at the poll, the secretary of the Independent Club has received intimation from the secretary of the University Club, that, "on examining their powers under the statute, and relative ordinances, it was found that the Court had no power to entertain the question of the validity of a Lord Rector's election."

**REV. DR. GORDON**, minister of Newbattle, is to be proposed as second Clerk of the General Assembly.

**A \$5000 BAZAAR.**—The Bellahouston Parish Church bazaar was formally opened by Mr. Alex. Whitelaw, M. P., the Rev. John McLeod, of Govan, and other gentlemen. The bazaar realised the handsome sum of £1050.

**A BARONETCY**, it is said, is about to be conferred on Mr. Baird, who, not content with giving half a million pounds to the Church of Scotland, contemplates giving a similar sum to the Scottish Nonconformist Churches.

**DEAN STANLEY**, as Rector of St. Andrew's University, has appointed the Earl of Elgin as his assessor.

**CONVERSION OF JEWS IN REV. DR. MONRO'S PARISH, CAMPSIE.**—In the Parish Church at Campsie, on a recent occasion, a Jewish family, consisting of husband, wife, and five children, publicly renounced the faith of their fathers, and received Christian baptism.

# Intelligence.

## Protestant Ladies' College.

We are very glad to see that a move has been made in the matter of a Protestant Ladies' College, the necessity for which was pointed out in these pages a few months ago. A public meeting was held in Pictou recently, to consider the *Prospectus of the proposed institution*, the Mayor in the chair, and Mr. McKay of the Academy, Secretary. The meeting was quite large, including the leading citizens and some gentlemen from the country. Rev. Mr. McCunn, of River John, opened the meeting with prayer. After the address from the chair, the different clauses of the *Prospectus* were adopted *seriatim* by the meeting; Rev. A. W. Herdman, A. M., Robert Campbell, Esq., Rev. A. Ross, A. M., Wm. Gordon, Esq., Rev. James Bayue, D. D., C. Dwyer, Esq., Rev. James P. Sheraton, and Rev. W. C. Brown, taking part in the discussion. The greatest unanimity characterized the remarks of all the speakers as to the desirability, the advantages, and the method of carrying out the scheme, and the resolutions were carried without the least manifestation of dissent. The college is proposed to be modelled on the same plan as the Ottawa Ladies' College, which plan appeared to make it quite practicable to give satisfaction to stockholders, and a cheap, yet superior, education to the ladies of the Province, who would avail themselves of its privileges. It was expected that tuition, board, books, etc., would cost only about \$200 per annum.

On motion of Joseph Gordon and J. R. Noonan, Esqrs., a Committee was appointed to take charge of the further sale of shares, and obtain from the Legislature an Act of Incorporation.

The following is the

### PROSPECTUS.

"There nowhere exists in the Province of Nova Scotia, a Public Non-Sectarian Institution devoted to the Higher Education of young Ladies. To meet this want, so generally confessed and deplored, it is proposed to establish the Pictou Ladies' College upon a Non-Sec-

tarian, but decidedly Religious and Protestant Basis.

The Object of the College will be to provide, at a cost within reach of persons of moderate means,\* a thorough training in all the Branches of a Liberal Education, with special reference to English Literature, Modern Languages, Natural Science, and the Fine and Useful Arts.

The College will be owned by a chartered Joint Stock Company, (limited liability)† and controlled by a Board of Managers, elected annually by the Stockholders. The capital shall be \$50,000, in shares of \$20 each.

In order to place the Institution upon an efficient and reliable Basis, the requisite Buildings will be erected as soon as possible. In the mean time, to meet the urgent necessity which exists, the Institution will be opened in a suitable rented building, with an efficient staff of teachers, and necessary appliances.— That this may be carried into effect, a call of Ten per cent. on the subscribed capital shall be made forthwith.

To strengthen public confidence in these proposals, reference may be made to the "Ottawa Ladies' College," incorporated 1869, which is established upon the same basis, and with the same objects here proposed, and which already pays a fair interest upon the capital invested.

The Town and County of Pictou bear throughout the Maritime Provinces, a name and character for zeal and progress in all Religious and Educational Interests. To this we now appeal, and ask, if it be not worth some self-sacrifice to secure to your daughters the priceless blessing of a thorough Liberal Education, upon a sound Christian and Protestant Basis.

Signed on behalf of the Committee,  
 JAMES BAYNE, Chairman.  
 JAS. P. SHERATON, Secretary.

\*At the Ottawa Ladies' College, the average total expense for Board, Tuition, Books, etc., is about \$200 per year.

†"Limited Liability" will be held as meaning to the amount of the shares held respectively, and no more."

THE Fourth Report of the Halifax Blind Asylum is before us. We are pleased to learn of the success of this Institution, and that the Committee announce everything to be in a satisfactory condition. That our readers may have

some idea of its value, we may state that in addition to furnishing the pupils with a thorough English education, it provides them with the means of earning an honest and honorable livelihood after they leave the institution. Thus, for some time past the work of cane seating chairs has been carried on, and 157 have been sent out during the past year; broom making has also been taught them, and 95 dozen have been turned out in 1874; knitting, crochet and bead-work, as well as the use of the sewing machine, is practised by all the girls; and instruction in the art of tuning pianos has recently been introduced. As many of the scholars are very apt in acquiring musical knowledge, it is thought this will eventually be a very profitable accomplishment, when thoroughly understood. In financial matters the Institution has no reason for complaint,—the receipts for the past year having been, \$4,319.91, and expenditure, \$4,293.79, leaving a balance in hand of \$704.89. The average attendance during the year has been 13; three have left, two having received all the instruction needed, and one, having proved himself a good mechanic, intends starting a Broom Factory near Truro. Two pupils only were admitted during the year, which we must attribute chiefly to the indifference of parents to the welfare of their children, or ignorance of the benefits conferred by this noble Institution.

Mr. C. F. Fraser is Superintendent in the teaching department; Miss Ross has charge of the female pupils; and Mr. and Mrs. Dilworth perform the respective duties of Steward and Matron. To these officers, undoubtedly, the efficiency of the establishment, and the comfort of the pupils, is largely due.

THE Church at Grand Falls, N. B., recently erected as a place of worship in connection with the French Acadian Mission, was to have been dedicated on Sabbath, the 7th of the present month. We are pleased to observe the increasing prosperity of this mission, which was begun in trembling and amid many discouragements. A great awakening has recently been manifested. For seven weeks daily prayer meetings were kept up, and an unflagging interest shown by all; and still prayer meetings are held twice a week of a most lively character,

as many as fourteen persons being on one occasion engaged in the exercises.

THE Presbyterian Church of the United States has foreign and Indian missions, connected with which are 138 missionaries, 5 missionary physicians, 2 superintendents of mission presses, and 3 male teachers; also, 106 wives of missionaries and 56 unmarried ladies. It employs 120 native preachers and 450 native teachers, colporteurs, &c. The missions are in the following 14 countries: In the United States among the Indians, viz.: Senecas, Chippewas, Omahas, Dakotas, Creeks, Seminoles, Nez Percés, and New-Mexicans, and also the Chinese in California. Missions are also maintained in Mexico, the United States of Colombia, Brazil, and Chili, Japan, China, Siam, India, Persia, Syria, and Western Africa. There are 27 languages used in carrying on the missions.

---

## Poetry.

### The Herd Laddie.

[We give the following from a highly pleasing little volume of poems, entitled "The Home of the Heart," by Miss AIRD, of Killmarnock.]

A herd laddie sat, in his plaidie o' grey,  
'Neath the beild o' a bush in the howe o' a  
brae,  
On the moss-theekit stump o' an auld aiken  
tree,  
By a wee wimpling burnie that sang to the  
sea,  
And silver'd the hem o' a bonnie green knowe,  
Whar the broom-bush, and breckan, and  
primroses grow;  
As wee stars that glimmer like sprinklings o'  
gowd,  
As they blink through the blue o' the grey  
evening cloud,  
His sheep lay besprent on the green moun-  
tain's breast,  
As white as the snaw-cledded gowan they  
prest -  
Whar the lammies were bleating, and jump-  
ing wi' glee,  
And nibbling the gowan that spangled the  
lea;  
Noo laughing and dancing, like youth's  
morning wave,

Ere it wanders and yammers awa' to the grave.  
The herd laddie doff'd his wee bonnet, and  
smiled,  
But a tear in his dark e'e my heart near him  
wyled,  
Like an amber-bead trickled adown his brown  
cheek,  
Clear as pearlins o' dew-drops that glanced at  
his feet.  
I said, "Wee herd lad lie, what makes you  
sas wae?"

A' nature around you is smiling and gay.  
Come, tell me your story, I'll sit by your side;  
What book's that you're hiding aneath the  
grey plaid?  
Are ye cauld? are ye hungry? is't far frae  
your hame?

Hae ye faither or mither?" He sighed—"I  
hae nane,

Yon bonnie cot-house in the lap o' the glen.—  
When a bairnie, I toddled it's but and its ben;  
When I look till't I greet—for that ance was  
my hame—

Noo faither, and mither, and help I nae nane;  
Syne the nicht faither dee't gushes back to  
my mind,

Though maister and mistress to me are fu  
kind;

And there is the psalm round his bed that we  
sung—

I hear his last words drapping yet frae his  
tongue;

Oh, the tears happit fast frae his dim closing e'e.  
When he bless'd us, and tauld us his bairn's  
he maun lea'e,

And that is his Bible he gied me, and said,  
Mind your Father in heaven, my bairns,  
when I am dead;

When my wee brithers grat round the auld  
elbow-chair—

For he learned us the psalms on the Sabbath  
e'en there;

And we knelt on that hearthstane whar uncos  
noo meet;

When I think I've nae hame, oh, what won-  
der I greet!—

But I look to the skies, and I ken there is ane  
Wha loves me and guides me, though on earth  
I hae nane."

Oh, the heart that ne'er warms for the fath-  
erless bairn

Is hard as the millstane, and cauld as the ain'  
Oh, daunt them and clead them wi' mitherly  
care:

They are nurplings o' heaven—oh, nurse them  
wi' prayer!

THE ROMAN CATHOLIC CONTRO-  
VERSY still engages the attention of men  
in all parts of the wide world, and  
Gladstone's name has become a familiar  
household word, since his noble effort in  
the cause of Protestantism. New com-  
batants are gradually entering the field,  
and we have no doubt that others still  
will follow. The Papal system will be  
more clearly understood by the reader of  
these documents.—Father Chiniquy has  
been lecturing in Montreal recently, and  
personal violence was used toward him,  
at some of his meetings. Much good,  
however, has resulted from his labors.  
Nearer home, we find Rev. A. C. Gillies,  
of Sherbrooke, is conducting a sharp  
controversy with Father McGillivray, in  
the columns of the *Witness*.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND.

Col. at Salt Springs .....	\$26 40
" " St. Luke's Church, Bathurst..	14 40
" " St. Andrew's Church, Halifax.	28 00
	<hr/>
	\$68 80

J. J. BREMNER, *Treas.*

Halifax, March 4, 1875.

### SYNOD'S HOME MISSION.

Col. St. Andrew's Church, Chatham, N. B.....	\$25 61
Col Dalhousie congregation, per Rev. Wm. Murray .....	10 00
Col. Barney's River congregation, per Mr. Adam McKenzie .....	9 00
Col. McLellan's Mountain congrega- tion, per Rev. Wm. Stewart.....	6 47

G. P. MITCHELL, *Treas.*

Halifax, Feb., 1875.

### PAYMENTS FOR "RECORD."

Hugh McLean, West River Station...	\$ 1 20
Dougald McDougal, Loch Side, C. B. . .	1 00
J. St. C. Moore, Belfast, P. E. I. ....	5 00
D. Campbell, Glenshee .....	5 00
C. D. McDowall, Pugwash.....	3 00
Do. per Rev. J. M. Sutherland.....	1 00
D. Morrison, St. John, N. B. ....	42 80
Rev. J. F. Campbell, Richmond .....	10 00
A. McKenzie, Stake Road, Wallace... .	3 00
A. McDonald, Cape North, C. B. ....	60
S. Moore, Goose River, per Rev. J. M. S.	2 50
Rev. J. Robertson, Tabusintac, N. B. .	30
Colin Campbell, Cross Roads, C. B. . .	60
J. McIver, Carriboo River .....	30
James Maitland, Grand Pre.....	60

Halifax:—Mrs. McLean, J. Lessel, W.  
Sutherland, Miss Morrison, Daniel Graham,  
W. Hood, P. Thompson, J. S. McDonald, T.  
Wier, T. Thorburn, T. Forbes, 60 cents each;  
W. Jordan, 50 cents.

W. G. PENDER, *Sec'y.*

18 Blowers St., Halifax, March 6, 1875.