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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

DECEMBER, 1872.

No. 12.

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

TO OUR AGENTS.

The present number closes the eighteenth volume of the *Monthly Record*, and the Committee of Management desire to express their sincere obligations to those persons who have so cheerfully, and often at much sacrifice of time and labor, acted in the capacity of Agents. At the same time, they hope that all such services will be continued for the incoming year.

The Committee desire to intimate that they purpose acting upon the plan adopted some time ago in reference to the circulation of the periodical, and now respectfully request Agents to send in their lists for 1873 with as little delay as possible. It is their intention to strike off the usual number of copies, but none will be forwarded until positive orders have been received as to the number required by each Agent. This rule will be strictly adhered to in all cases, and it is presumed none will consider it either harsh or arbitrary, as it has proved to be the only method by which correctness and general satisfaction, to both the Agents and the Committee, can be obtained.

During the present month, the Secretary will forward, as usual, a circular containing statement of Accounts for the past year,—the amount of which, it is hoped, will be remitted speedily.—there being an unusually large balance still due the Committee, and, consequently, they are deeper in arrears for printing, &c., than is desirable.

To those of our subscribers who receive but one copy, we may intimate that the price of the *Record*,—60 cents,—can, at any time, be sent in postage stamps to the Secretary, addressed as below. The names of all such as are in arrears will be removed from the Books unless remittances or orders are received in the course of the month.

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

"*Mayflower*" Office, 45 Granville St.,
Halifax, December 4th, 1872.

WE have now completed another year. The manner in which the duties have been performed and the ends accomplished, we leave to others to say. At the same time, we cannot close the year without expressing the hope that, in the midst of many faults and failures

we have, on the whole, merited the confidence of the church at large.

In the future, we must insist upon all articles for insertion being in the hands of the Editor on or before the first day of the month.

It is to be hoped that agents and others will kindly attend to the foregoing notice of the Secretary. If they will do so, it will save a world of trouble, and prevent an incalculable amount of possible confusion.

Articles Contributed.

Condition of our Church in the Dominion.

In the last *Record* is an abstract report of statistics, for 1871, of the Church of Scotland in Ontario and Quebec. This abstract closes with the assertion, "There appears, from the Returns upon which this Report is based, sufficient cause for each and all of us to 'thank God and take courage.'" Now, beyond question, it is a Christian duty, "in everything, to give thanks." But, if the summons so to do is dictated, in the case before us, by the measure of progress indicated by this report as having been made by the church during 1871 in the Provinces referred to, then it is equally unquestionable that, in this respect, we are called upon to be thankful for uncommonly small mercies. And, were a similar report drawn up of the condition of things in the Maritime Provinces, we should be obliged to hold the same language. For what, let us ask, is the most marked feature of the church's history in New Brunswick, P. E. Island and Nova Scotia? It were useless to deny that, during several years, it has been stationariness. And what the most striking characteristic of the church's history in Ontario and Quebec? The report which, as already mentioned, winds up with a flourish of trumpets, contains our warrant for declaring it to be actual retrogression. We mean stationariness, in the one case, and retrogression in the other, as regards the real tests of a church's

prosperity,—number of adherents, and number of ministers. For surely it will not be contended that increase in pecuniary resources, seeming or real, furnishes, of itself, any adequate, or, at all events, satisfactory proof of a church's prosperity. And more than this, neither the report from the Upper Provinces, nor the facts ascertainable about the Maritime, will permit us to affirm.

In Ontario and Quebec, it is acknowledged that the "numbers of vacant charges has increased since 1869, from 15 to 23"; and that "several of these charges have become practically defunct." Moreover, it is admitted that there has been no extension whatever to compensate for their diminution; for the nominal number of charges remains the same (129) as in 1869. Can a state of things more deplorable be imagined? All this, be it remembered, notwithstanding the facts, (1) That every church in the Upper Provinces is offered a partial endowment of \$200 or, \$400, according to circumstances; and (2) That a university—that of Kingston—is in existence, fairly endowed, furnished with admirable buildings, and equipped with an efficient staff of professors, mainly, if not exclusively, to prepare young men for the work of the ministry.

Has the church in the Maritime Provinces any greater reason to speak of for boasting? We have not tables at hand; but we believe it to be the simple truth that, during several years, as to number, alike of congregations and of ministers, we have been almost, if not altogether, at a stand-still. And there is one fact full, we think, of significance, and worthy of consideration, as declarative of our weakness. What are the majority of our ministers, and whence came they? They are men from another country; they are not natives of the land in which they are settled. With the exception of one Presbytery—Halifax, in which all are Colonists—the preponderance is overwhelming, amounting, in Pictou, *e. g.*, to 8 or 9 out of 11. Far be it from us, indeed, to be thought capable of regarding this fact, as, of itself, being a matter for regret, or for any other emotion than the liveliest gratitude. All honor to the Herdmans, Pollocks, Duncans, &c., who came to our aid in the time of our extremity, and who have,

one and all, done yeomen's service in the relaying, we may almost say, of our very foundations. But the point is, not the merits—the undeniable merits, and the invaluable services of our much respected brethren who forsook the mother country to supply our waste places, but the state in which the fact that a majority of our ministers are of Scottish birth, proclaims our church in these colonies to be. Is it a healthy sign of our condition, that our own young men either decline the pulpit as a profession, or, if educated therefor, take their departure from our shores with all convenient speed? The question answers itself; or, should doubt be expressed, let the history of the church in every age be appealed to. What is its unanimous testimony? Is it not that nowhere has Christianity—nowhere has any denomination, permanently flourished, where the ministry has not been supplied from among the people of the land. A church, like any other institution, must become fully acclimatised, else it is forever tottering on the verge of dissolution.

When any given church becomes stationary while there is room for expansion, and while other churches not, apparently, more adapted to the requirements of a country, actually do expand,—much more when a church begins to betray unmistakable symptoms of decadence, it is surely a duty to examine into the cause of its failure, comparative or actual, with the view (such causes being presumed to be ascertainable) of arresting their further action; or, if that be impracticable, of holding them up by way of warning. We are far from deeming ourselves fully competent to undertake this enterprise, and should be glad were it attempted by abler hands. But a well meant effort may be the means of stirring up others to investigate the subject, to probe our wounds more accurately, and to suggest remedies more effectual than any which have occurred to us.

It tends to baffle us in some measure, that, viewing our church in the Dominion as a whole, it presents two sets of aspects, to a great extent dissimilar. Thus, should it be urged, as it has been urged, that, in the Maritime Provinces, our church is, in several respects, defective

in its organization, lacking, *e. g.*, a Widows' Fund, a Divinity Hall, means of Endowment, and the like, and that these defects account more or less for its stationariness, it may be fairly replied that our church in the Upper Provinces is in full possession of all these, and that, notwithstanding, its condition is even more deplorable than our own. Or, should stress be laid upon the evils of the voluntary system, the obvious reply is, that other churches are thriving despite these alleged evils.

A review of the history of our church in these Colonies might assist us in ascertaining how she has come to occupy her present position. But, in addition to the fact that such a review would have the tendency of ripping up old sores, it would not enable us to remedy existing evils. And, on the whole, it seems best, as a rule, to "let the dead past bury its dead."

In our belief, the main causes of our stationary, or retrograde, condition, are (1), The habit fostered, or prevalent among our people, of looking for help out of every difficulty—and especially every pecuniary difficulty—to the mother church: which (2), Reacts upon the minds of the ministers, creates a feeling of distrust as to the security of their support, prevents their identifying themselves with the interests of the country in which they have come to reside, and induces a longing to return to the country to which the majority of them belong, or to go where the feeling of insecurity may be less oppressive. We may be mistaken; but the more the above causes are considered, the more, we think, will they be seen to constitute the leading elements in the causes which so evidently hamper our progress. The Church of Scotland in the Colonies has the air of an exotic. It does not appear to have so taken root as to be in a condition to grow without extraneous aid.

Is not the very title "Church of Scotland" a misnomer? And does not the habitual use of this title operate to mislead? The statement may stagger some of our readers; nevertheless, it is the simple fact that, save in so far as the liberality of the mother church forms a bond, the connection between her and the so-called Church of Scotland in the Colonies is vastly more shadowy than

that subsisting between the Government of Great Britain and her Colonies, although that has been attenuated almost to the ghost of an abstraction,—more shadowy, also, than that subsisting between the Church of England in England and the same Church in the Colonies. Our independence, as a church, of the mother church, is absolutely complete. The latter has no jurisdiction over us whatever; and we, in turn, have no right of appeal to her highest court. Into the reasons for this, we have not time at present to enter. Nor does the subject directly concern our purpose, except that the belief in the closeness of a connection, which is actually nominal, aids in creating in the minds of our people that tendency to lean upon the mother church which we regard as being, directly or indirectly, the foundation of all our evils.

We hope to return to this subject, unless, indeed, we should, meanwhile, have roused the attention of abler thinkers, who may be induced to grapple with it. Whatever quarrel there may be with any of the views we have expressed, there will be none with that which we desire to enforce. It is, that we must begin to act in a spirit of greater self-reliance; that our people must learn to regard their church as an institution in every respect to be upheld by and among ourselves; and that our ministers may be induced thereby to identify themselves more fully with our country's interests, else our doom is certain. D.

Chiniquy Versus Hodge.

An interesting commentary by Mr. Chiniquy upon the views of Dr. Hodge of Princeton, in reference to Protestant support to Roman Catholic Churches and institutions, has just appeared. It merits the earnest attention of Protestant communities, not only from the reputation of the man, but the vital nature of the question. Dr. Hodge had, in a letter, justified the giving of money to Roman Catholic Schools and Colleges on the ground, among other things, that Roman Catholics received the Scriptures as the word of God. Chiniquy admits that they do; but that, like the Pharisees of old, they make them of none effect by their traditions; that they are not en-

titled to the support of Protestants, and that it is dangerous to give them that support. A recent controversy in Britain lends additional interest to this subject. Dean Stanley preached lately at St. Andrew's upon the anniversary of the massacre of St. Bartholomew, a sermon in which he commented upon the wrong of illiberality and persecution on account of religious opinions, charging such conduct on all parties in past times. He briefly depicted the horrors of that horrible night, in honor of which the Pope ordered te deums to be sung, and medals to be struck off, which may be seen to this day. The well known liberality of the Dean—his opposition to all intolerance—his rationalism—his undoubted pre-eminence among a school so illuminated as scarcely to be evangelical, gave immense weight to words which, had they proceeded from a polemic or divine of the ordinary evangelical type, would have elicited neither comment nor surprise. English Roman Catholics of eminence, who did not know or remember such fearful atrocities, or who did not receive or approve the persecuting principles of their so-called infallible popes, or who did not wish to be considered as holding them, and thus felt themselves compromised in the right of their fellow-citizens, expressed their displeasure in the way and place usual in modern times—in the newspapers. They wanted said massacre to be viewed as an act of political vengeance. And perhaps they had been so instructed; for they must have separate schools, separate manuals, and separate bibles, if they have bibles at all, and so they must even read history, like Scripture, through the spectacles supplied by mother church and her emissaries. But be the event viewed as political or religious, it was done with the concurrence of the Pope and the approval of the Pope; it was an exact fulfilment of principles which were and are the principles of every Roman Catholic, and which, now that the Pope is declared infallible, he is bound more than ever to carry into execution whenever he has the opportunity, and is enjoined by his church. By the way, a Bartholomew medal has curiously come to light lately. The following account of it appears in the *Scottish*

American of Oct. 24th:—"In course of pulling down the Old Mint buildings in Cowgate, there has been discovered in the crevice of a wall a specimen of the medal struck by Gregory XIII. to commemorate the massacre of St. Bartholomew. It is rather larger than an English half-crown, and bears on the obverse side the effigies of the Pope, with the legend, "Gregorius XIII., Pont. Max. A. N. I." (Gregory XIII., Supreme Pontiff in his first year); and on the reverse, with the legend, "VCONOTFORUM STRACES" (Slaughter of the Huguenots, 1572," a representation of the massacre, in which is seen the figure of a winged and helmeted angel, with a cross in one hand and a sword in the other, engaged in the work of destruction. In a controversy between Dr. Cameron and Dr. Cramp concerning separate schools, characterized by much logic of sound and uncivil assumption on the part of the former, and a dogmatic way of retailing old arguments on the part of the latter, Dr. Cameron said that he did not think that any moral scavenger could be found in Europe who would now assert that ever the Roman Catholic Church had persecuted men for their religion!

Mr. Chiniquy's letter fitly introduces another subject—the strange fashion of Protestant sending their daughters to conventual schools. It arises sometimes from vanity—sometimes from an affectation of liberality, or from ignorance and thoughtlessness. The grand cause, however, is a want of firm religious convictions. Perhaps in the palmiest days of the past history of Jesuitism, that society was never more active than at the present time. And their special and peculiar care is education. Since they cannot prevent, they will direct it, and, such is the art of Satan, they will even make it an instrument of propagandism. Roman Catholic educational establishments receive Protestants into their schools for one sole purpose. They are quite honest in the matter; for they will confess and acknowledge it, and glory in it; and, unlike weak puling Protestants "suckled in a creed outworn," tell you that they are bound to do it. And so is every Professor of a faith in which he truly believes. It is not between Protestants and Romanists

as between one Protestant denomination and any other. Without any violation of principle, Baptists, Methodists, Presbyterians and Episcopalians may refrain from proselytism in their seminaries or anywhere: because they differ in non-essentials, and they do not generally exclude each other from an almost equally balanced hope of heaven. But every Roman Catholic must believe that every Protestant is going to hell, and the better man he is, the more compassionate, and the better a believer he is, the more he will feel bound to use every effort for his salvation. Such young persons are only safe when the teachers have no faith, no principle no feeling, and no honesty. It is only when the teachers are hypocrites or pretenders that the young Protestant girl is safe—that is, they are only safe when their preceptors possess such qualities as unfit them to be teachers of youth. "But the schools are better." How do you know? Or who told you the schools are better? The standard was lowered in Halifax to suit an inferior class of teachers. The best schools will flourish among the friends of education, which Romanists are not—never have been and never will be. The system requires and demands the subjection of the conscience to man, and how can it befriend that which elevates man? Then is it not known to the whole world, though it seems a few silly and vain Protestant parents knew it not, that Roman Catholics do not separate tuition and religion—that they say they cannot and ought not to be separated. And yet, in spite of all this—which, as respects Roman Catholics, is consistent—Protestants who have no principle, and would do anything if it be vain, frivolous or fashionable, will send their daughters, at the impassionable and formative period of life, to be certainly exposed to influences that are likely to land them in darkness.

Two churches have sprung up in Presbyterian communities in our neighborhood with much Protestant help. Then are people to give for everything—for any or all systems? No one will dare say so. Where is the limit? Just this. You give to the system which you wish to be successful. If you give to any other, you are a hypocrite, and a designing person. In order to show

your kindness to Roman Catholics, you may act the good Samaritan—you may help them in every way, and do far more than bestow a small hypocritical and unprincipled pittance for their church, which they know how to despise; but if you have any manliness, you will tell them that this is a matter in which, though you throw no obstacles in their way, you cannot assist. A. P.

Heathenism on Santo.

Heathens are very strange beings, strange in every way you take them, whether as to colour, costume or customs. As to colour; you find them all shades from the Hottentot to the Monkey: further, you find some of them are Albinos, as white as snow, except when they are burnt with the sun. These, to the eye of a European, are very revolting and ugly. As to costumes; they are very extraordinary figures. Fancy to yourself a human being in a state of nudity,—all besmeared over with different kinds of paint, with a shell and a large bunch of feathers on its head, with tortoise shell ear-rings, and with a string of beads, or a piece of bamboo run through the septum of the nose, and at the same time armed with a club, spear, bow and arrows, and you have a good idea of the appearance of an ordinary native of Santo. As to customs; you have feasting, dancing and fighting. But as these are mostly alike in all the islands, I need not write about them, as the readers of the *Record* doubtless know all about them. These poor creatures have not the slightest confidence in one another. They are in fear of death all their lifetime. Witchcraft and Magic hang like terrors over them perpetually. Some pretend to have the power of killing others by what they call *Majo*. They perform some gesticulations over food, which they secretly convey to those whom they wish to kill, of which, if they eat, they are supposed to die. If the same be performed over grass, herbs or the branches of certain trees, and placed across the path over which the person passes, it is supposed that his death will soon follow. They fully believe in this; and hence if any person dies suddenly, some person is accused of killing him by *Majo*, of which war, or further destruction of life, is a common sequence.

I try to show them that the whole thing is neither more nor less than nonsense and falsehood. When I defy them to put me to death either by magic or witchcraft, they endeavour to get out of the difficulty by saying, "You are a missionary, and therefore we cannot kill you." They are very much afraid of some stones in this neighbourhood, which are supposed to be possessed of evil spirits. Some of them, which are a good way under the ground, are believed to make the earthquake; and two snakes with their tails towards each other, and upon which one of these stones is put, are believed to make the rainbow. I was very anxious to see some of these stones, and so, one day, a chief and a number of people accompanied me, but on coming near one of these stones they seemed to be somewhat agitated and affrighted. I at the same time stepped up to it, and, with another stone, broke a piece off from it. They all thought I would fall down dead; but I assured them that these stones had no power to stand against me or injure me. They are also very much in dread of evil spirits. They have a tradition among them, that the place which we have selected as a mission station has been from time immemorial inhabited by those spirits; and, although they say that they have never seen or heard anything of them since we came, still we cannot get any of them to reside with us as servants. One day, as I was making a fence, they seemed to be very much afraid that the pathway of the spirits would be impeded. I entreated them to let me know the first time they heard a spirit complaining, and I would soon settle him. They have an idea that spirits are very much in terror of the report of a gun.

They will neither taste nor eat any of our food; but they handle it and smell it, and you may imagine that it is not very pleasant to find them coming and taking everything on the table in their dirty hands, putting the same to their noses, and then putting it back again upon the table before us. I thought one day that I would teach them a lesson, and so I put upon the table a bottle of ammonia forte. This being a new thing, they were determined to smell it; I put it to a number of their noses in succession—the scene which followed was

ludicrous in the extreme. Mrs. Goodwill used to be very much troubled when cooking with them. So one day when a number of them were present, I put some capsicum on the stove, the effect of which was such a violent fit of sneezing and coughing that they did not trouble us again for a long time.

The natives of Santo have no religion, properly so called; but they have something like caste. They say that of old time, they had a worship, which they called "Drapelandrin," and a Sunday which they called "Butmasos," or happy day of rest, and a being whom they worshipped, but, from time immemorial, his name and all these things have been forgotten. They have no idea of the existence of a *good being* or God; all with them are evil spirits; they know nothing of the existence of a heaven or a good place, but they believe in a hell, which they call "Nasuli." They believe a man has a soul, "Ralmon," but at the time of dissolution the "Renar" drag it down to "Nasuli." They also believe that there is sin or evil, "Nauraurar," but at the same time hold that stealing, lying, cheating, killing or murder, and adultery, are mere innocent pleasures. They expect nothing in the future but eternal burnings.

JOHN GOODWILL.

From Salt Lake City to California.

(Continued from page 266).

We left Salt Lake City for Ogden on the afternoon of the 16th of June, having had, between the time of our arrival at Salt Lake on the 30th May and that of our departure, some 500 miles of fatiguing coach journey through the southern part of the territory, which we found had Mormon settlements at distances apart of generally ten miles for a space of nearly 200 miles. That afternoon, on our way to Ogden to take the Central Pacific Railway for San Francisco, the dust was so thick that it obscured the sky and prevented the view. When I say that it is alkali dust, those who know how disagreeable are some kinds of dust may be ready perhaps to render us an unreserved sympathy. This alkali dust is, I assure you, very disagreeable, as well as very annoying, when it comes between you and per-

haps a fine landscape. A want of candour on my part might enable us to appropriate that sympathy; but, at the peril of being deprived of some portion of it, I feel compelled to state that the dust of Halitax, which I had had some experience of, was, it seemed to me, of a worse character. That dust, that otherwise favoured city seems quite unable to subdue. I know that its citizens, and those who, even for a day, have been assailed by those numerous and permeating particles which blind the eyes and grime the articles and the clothes of their victims, will conclude that we deserved no sympathy from those whose sorrows, though somewhat alike in kind, are wont to be greater in degree. But—realizing as I do very feebly this grave consequence—a feeling that I should be unworthy to hold the position—albeit, only the temporary one—of correspondent of the *Record*, were I to withhold what made known is going to have this result, compels me to be thus frank.

A few miles from Salt Lake City we were aware that we were in the vicinity of the Sulphur Springs, by the peculiar smell which I have before mentioned as characterising their approaches. They are on our right, the lake is a short distance to the left. We soon come abreast of some cone-shaped, snow-draped spurs of the Wahsatch mountains. Then the mountains recede, and the valley stretches out, which this hard working people have made productive of wheat, maize, potatoes and many other esculents. In the midst of the lake, mountainous islands rise up, but the prospect is rendered dark and dull by the dust. After leaving Ogden, we pass on our left closer to the lake than we have done before, and a strong dust-bearing wind bears also into our ear a strong sea-like odour. Successive ridges of sharp-edged rock, running parallel to each other and coming to a point at the top, form another part of the last-named range of mountains, lying to our right. A mist surrounds them, and at their base are the houses and farms of Mormons. Then we have on the right strangely corrugated hills, with green herbage, and to the left of the track a wide sage-covered plain. Before night shuts in we cross Bear river; after which you might

imagine that the plain we traverse was a sea, the mountains in the distance being the dry land, some of whose spurs, descending parallel to each other, shut parts of the valley in like coves, themselves appearing like bold promontories. Passing on, large square, tower-like, dark coloured rocks rise up beside the track. Leaving this, mountains are all round us; some of their tall peaks are seen behind the others, towering far above them. Then an arid, herbless, alkali desert is crossed.

"On time," inquires a fellow passenger next morning, in a tone of voice and with a twang which leave no mistake as to his nationality, and, in addition, as you will have noticed, in that improved "language" which "they yet speak." Getting up after this I find that to-day's journey includes the Humboldt river, with the Humboldt hills not far off. At Elko, some of the mountains seem shaped like tents, and some huge yellow rocks near by, rounded and punctured by the elements, have assumed various familiar forms. Flowers of blue, yellow and scarlet are mixed up with the grasses.

At Carlin, where we stopped beyond the allotted time, after we had returned to the cars, we saw what was very nearly becoming an instance of Lynch law carried out to its extreme penalty. A man was being dragged along the road in a very rough way by another, who turns out to be a butcher. The man who was being thus cruelly used is a Mexican. He is dragged to the front of the other's shop opposite the station, who takes a rope and ties the Mexican to a post. Going to look, we see his hands are cut and bleeding, and his face much bruised. The butcher says he found him maltreating his Mexican servants, and makes him out a very bad character. A bystander mildly takes his part, and states that he had worked for him, and that he's not so bad as the other thinks. The butcher rejoins that he's "had to do with them sort, meaning Mexicans, for the last twenty years, and knows what they are," and says that if he had only caught him a mile from the town he wouldn't again have injured any one. He cross-questions the Mexican's champion, who admits that, while working for him, this unfortunate man's bad temper had sometimes led him to

ill-use others. We see here and elsewhere on the route some Indians and squaws who had enhanced their charms by the addition of crimson paints. Their papooses, done up in wooden bandages, resembled Chinese idols.

It approaches noon when we go through The Palisades—the name given to the rocks which rise up to a great height on both sides of the natural way through which the train winds for a short space, until we advance towards undulating hills again. A break to the right in these hills admits a view of others in the background. A white painted wooden cross on one of the acclivities to the left with the words, in black letters, "Maiden's Grave," points out the spot where, before this road was finished, a young girl, one of an emigrant party, having taken sick and striking a final halt, found in this solitary land a wayfarer's last resting-place. The navvies who were building the road enclosed the grave with a stone wall, and set up the memorial.

There is a good deal of uniformity in to-day's landscape. On one side of the track, purple mists rise up from far-off mountains; on the other side, nearer mountains, with streaks of snow on their sides. On the banks of the Humboldt, shrubs, roses, and other wild flowers are blooming. Now there are sage bush plains, whose soil seems to have a volcanic origin; then one of sand is crossed. But all the time mountains to right and left, and the Humboldt river winding along on its way to the lake of the same name, which receives its waters, and is its only outlet.

This is a peculiarity of the rivers of these regions, that they empty into no large sea. It is maintained by some that the waters of these rivers are dissipated by rapid evaporation. Salt Lake is of fair size, but, according to these theorists, it should be much larger, considering the amount of water from several rivers which pour into it. They account for its intense saltness by the large deposits of mineral matter left behind after the evaporation. I was told that the water in Lake Humboldt is slightly salt.

After we cross the river Humboldt, we come to what is called its sink, viz: the above-mentioned Lake Humboldt.

I do not remember what was given as its size, but it is not large. When we pass it on our left, the moon above it looks down, dimpling its waters with her silvery light. Opposite, and on our right, a few large stars over against the mountain peaks keep bright watch, like the lights hung out at tall masts' heads.

Next morning, at Truckee, our car porter shews us some mountain trout which he has purchased, and which he will try to make a profit on by selling during the day, when we reach some of the stopping-places in the Sacramento Valley. We are now 5000 feet above sea level, ascending towards the summit of the Sierra Nevada mountains, at the rate of a hundred feet to the mile. The road, over which a numerous succession of snow sheds has been placed, winds round and round in cork-screw-like fashion, in order to make the ascent. The snow is thick on the heights above, and mists rise up from the valleys. From a tunnel we immediately enter a snow shed, and Donner Lake is directly below us, somewhat to our right. Snow sheds and tunnels hide it from our sight, but it again and again appears winding among rocks and small islands. When the summit is gained, we take a six o'clock breakfast at the Summit House. The altitude is 10,000 feet. The fire in the breakfast room feels comfortable, and the sharp air has given appetite for fruit or for other delicacies. Outside are snow and pines and granite boulders. Proceeding to make the descent we look down, through broken boards in the snow sheds, on yawning gulphs below. There are now a few tall pines, and a goodly number of fair size. We cross bridges where, in the hard rock, the streams have worn deep channels. Over forty miles of snow sheds are a great hindrance to sight-seeing, but in the openings, as I have said, we look down from our lofty eminence into deep gorges, or up to yet higher heights. Nothing as yet but rock and pines, and infrequent ferns and hardy plants and flowers, which seem to be almost blooming amidst, so recently have we left, the snow. They are beautiful flowers of purple and orange and scarlet—the latter called the mountain pink; and they have a familiar look. Some of them

are almost as chaste in their loveliness as those "wee modest" flowers which nestle in our woods, and "are born to blush unseen" by many an inhabitant of the lower provinces. As we descend further the foliage changes—small maples being interspersed with the pines; and the ferns grow more thickly about. About here are some saw mills, and most of the wood used in Nevada, Utah, and other treeless territories, comes from Truckee and the country in this neighbourhood.

After passing some deep gorges, where grow giant pines, and Shady Run, a mining place, deep down to our left is the American Canyon. On its sides are diminutive looking pine trees, and through it runs the American river. This is a sight of the most wild and imposing character, and looking into its nether gloom is enough to awe you. Rounding a portion of the road, which has received the name of Cape Horn, the scenery is almost equal in grandeur to what we have recently passed. Now many pretty hamlets and some Chinese settlements meet our view. Then Dutch Flat and Gold Run, and other mining settlements, where whole hills are seen to have been washed away in winning gold by the hydraulic process. The water for operating upon these hills has been led by iron pipes and wooden races for miles and miles beside the track.

At the lovely "village" of Auburn, we are among what are called the foot hills of the Sierra Nevada range, and will soon be speeding along the Sacramento Valley. There are over 147 miles of this valley to be crossed to-day. From Sacramento City to San Francisco, the distance is 138 miles. But for some distance before reaching this city, and all the way to Oakland, where you behold the peaceful waters of the Pacific ocean, and where you take the steamboat to cross the bay of San Francisco for that city, it is an almost indescribably vast scene of vineyards and of crops of grain, fruit and vegetables of all varieties and kinds. Fancy passing by a field of 15,000 acres of wheat.

It was a day of much heat when we looked upon this fair valley, on which truly, it seems as if "affluent" Plenty had "emptied all her horn." Owing to the heat, there is a haziness about the

atmosphere, and looking back, the snowy summit of the Sierra, on which but a few hours before we had rested, is but dimly seen. Some of the wheat is being cut and stacked. A portion of it will be for fodder; for in California they do not find that clover grass makes good hay. I am not going, however, to say much more about to-day's journey. I had passed over the same country two years before in the beginning of May, when it was looking far lovelier than it does now, when the grain is being harvested. Then the fields, which now are burnt and brown, were a sea of green and gold. Its parks of live oaks, which, in this land of perpetual summer, never lose their leaves, looked fresher and greener than now. But if the freshness of May was wanting to-day, we had the evidences of the land's productiveness.

"A good land," indeed, it is; "a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees, and pomegranates; a land of oil—olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou shalt dig brass."

But I was surprised at learning to-day that the population of this rich State doesn't much exceed that of New Brunswick or Nova Scotia. I thought it had been more than 400,000. It was accounted for by the fact of its being such a far-off country, and by the fact that so little is done to advertize it—the people seem to imagine that all the world ought to know as much about it as they do themselves.

Only a word about San Francisco. Its size, if population be taken as an index, is about the same as Montreal. But in one respect San Francisco compares favourably with our metropolis. It is in the matter of hotels. In Montreal, Mr. Hogan, of the St. Lawrence Hall, has amassed a large enough fortune to have made glad the hearts of four or five reasonable first-class hotel keepers. But notwithstanding his large success, he has had no one to compete with him, and, considering that he has reigned despotic, his hotel is not discreditable to him.

But in San Francisco they have some of the best hotels in the world, and make the most reasonable charges—\$3 a-day is all you pay to live like a prince. Nowhere on the continent will you find a handsomer dining-room than at the Lich House. It is,—walls, ceiling and floor,—entirely of polished native woods. On panels in the walls have been painted pictures of native scenery—numerous mirrors having been inserted in different parts of the room. The ceiling is in fresco; the floors are inlaid.

Talking about pictures, I attended, one evening, the annual exhibition of the San Francisco Art Association. I was not so much surprised to see the many pictures on exhibition of native artists who have illustrated Californian scenery, because I had been aware of and had previously admired some of them, as I was to find such a number from private collections.

I will close by saying a word about the valiant men who own the Central and the Union Pacific Railroads. They were at first held up as madmen, and were unable to raise a dollar in San Francisco. Bitter gibes against the men who talked of surmounting the Sierras were freely indulged in. Then, when it was seen that the road was going to be built, it was said that it could never pay. But, strange to say, these persevering men came out victors. It is not often that such a triumph is achieved, or that those who projected such a mighty undertaking as this was, have lived to see its successful accomplishment. Oftener failure is the reward of attempts which at first may seem too daring. They are now millionaires, and own the road out and out. No script has been issued or is intended to be. They who not long ago were a by-word and a reproach to their neighbours, are now receiving the highest marks of the respect in which they are held by those who formerly had nothing but contempt to express for them. What further testimony could these railway men require than that which is offered by the magnates of San Francisco, when they attempt, as they now do, to organize, in conjunction with St. Louis, a rival road from their city to terminate at St. Louis? This projected road they call the thirty-fifth parallel road. One of its ostensible purposes is

to counteract what they term—in the venomous language which the bright day of Pacific railroad prosperity calls forth—this giant monopoly, which, they say, is over-shadowing the country, and which, unless it be counteracted, must bring ruin to the prosperity of California.

Sandwich Islands Mission.

The readers of the *Monthly Record*, in glancing at the items of religious intelligence furnished from time to time in its pages, cannot fail to notice the wonderful progress and triumphs the Gospel is making in the dark corners of the earth. During the past 50 years, amazing revolutions have been witnessed, affording strong encouragement for the further prosecution of the Foreign Mission enterprise. The numerous fields of heathendom seem white to the harvest. Barriers once hindering the progress of the Gospel, and being removed, and changes of a favourable nature are quite frequently reported. Among the different nations of the earth where cheering prospects are noticed, and among the isles of the sea where Christianity has made marked and rapid advancement, the Sandwich Islands are deserving of notice.

These Islands are the most important of the Polynesian group, lying about midway between America and Asia, and comprising a population of upwards of 70,000. In the year 1820, the American Board commenced its Mission here, and the people were found to be waiting for the message of mercy and the word of eternal life. Either by a train of providential events or by the teaching of the Spirit, they seemed to be in a prepared state for the gospel of Christ. They had thrown away their idols, and seemed to be waiting for teachers to come and tell them of the one living and true God. Being in this condition, the work was auspiciously commenced, and good fruit soon appeared. Conversions from heathenism to Christianity speedily followed. Cannibalism was superseded by the pure and leavening influences of the Gospel. Schools were soon established, and the moral and spiritual aspect of this heathen group of islands was soon changed. Some time ago a Printing Press was obtained, and a handsome

newspaper is issued weekly, containing interesting reading matter. And 245 schools are now in operation, with an attendance of 8287 children. The whole group of these islands, according to the last report rendered in 1870, were evangelized; and in proportion to their number, there are as many professing Christians among them as in the United States and England. Now they are self-sustaining, being no burden upon the American Board, and they are thus able to give more attention to regions beyond. For 14 years, they have been sending missionaries to the South Pacific, and are giving largely of their substance to support the gospel, besides aiding public and private charities.

The Capital of this group of islands is Honolulu; and, within a short period, a stone church has been erected there. It is a very large and conspicuous edifice, and must have been a herculean work for this people. The stone, lime, sand and timber, had to be gathered by the natives, whose facilities for the business were few and simple. The sand was carried by men, women and children in calabashes, mats, bags and handkerchiefs, some bringing a quart at a time, others a peck. Some of the largest timbers were dragged a distance of some 14 miles, fifty or a hundred natives perhaps dragging a single piece. At the opening of this building there were some 400 or 500 people present, among whom was His Majesty the King, a native of these islands. During the progress of the exercises, he arose and, before the audience, presented the people with a deed of the building and premises.

What striking progress this people have made, and how they are endeavouring to spread an enlightening influence in other heathen islands. Our hearts should rejoice when such facts are chronicled and made known to us. Our purse-strings should unloose, and our prayers ascend to the God of missions that he would still continue the prosecution of this great and noble work. Let us not forget our own mission and loved missionaries; and may we be incited to do more and more for the extension of Christ's cause within our own bounds and throughout the wide field of the world.

Wallace and Pugwash.

As the united congregation of Wallace and Pugwash has recently been divided into two distinct and separate congregations, it would not, perhaps, be out of place to give an epitome of their history prior to the date of their disjunction. This is due to the church at large, and to the individual congregations. It is due to the church because the united congregation was a charge on the funds of the Home Mission Board. It appeared in the yearly report of the Board on the list of supplemented charges. Now, as the funds at the disposal of the Board are provided by the liberality of our church in the Maritime Provinces, and of the Colonial Committee, it is right that the generous donors should know whether or not their funds are appropriated to the best advantage to promote the cause of Christ and of our Church. It has happened, perhaps too often, that extraneous pecuniary aid has been given to the injury of congregations. Wherever this may have occurred, these funds have been misapplied. Wherever the receipt of a yearly supplement has made local liberality stationary, and hindered a congregation from making an effort to provide church accommodation or a minister's residence, the aid has been a loss to the church generally, and to the individual congregation. And we need not be surprised if the church, when such a case is brought to her notice, begin to grumble and grudge. She is most willing to aid a weak congregation, but only that the congregation may aid itself, with a view and desire to become independent. And none of our congregations have ever had a just ground to charge her with illiberality or niggardliness. Convince our people, either here or in Scotland, that you have a worthy object to promote and a promising field to cultivate, and you will not want for money. They consider that the labourer is worthy of his hire. And when it is the lot of a minister to be placed over a weak charge, they have no desire that he should suffer from the want of competent support. They don't expect that a minister will accumulate wealth, nor do they act in the spirit of the New England Deacon, who said to his newly-inducted minister, "Heaven keep you humble, and we will keep you poor."

When the congregations of Wallace and Pugwash were organized after the secession of 1843, the number of our ministers in this Province was small, and consequently they only received, for a series of years, an occasional visit from missionaries and ministers. But as soon as the number of our ministers had increased, each of these

congregations gave a 'al' to a minister. The incumbency, however, of these ministers, was but of comparatively short duration, owing to different causes, but especially to the inadequate support given. This inadequacy of local support did not arise from the want of zeal or liberality, but from the paucity of members and adherents. To remedy this drawback, the two congregations agreed to unite and to share the ministrations of one minister. This union took place on my arrival in the Province, and I was inducted to the charge of the united congregation in April, 1866. Of my stipend, Wallace gave bonds to pay annually \$400 for two-thirds of the service, and Pugwash \$200 for the remaining one-third. This arrangement continued in force until last October, when, by the request and consent of the people and minister, and by the sanction of the Presbytery of Pictou, a separation took place, and Wallace and Pugwash became two distinct charges. The advisability of this step was patent to all. The field was by far too large for one man, entailing an enormous amount of travel and work. It measures over 30 miles by 12. Besides, both sections have increased very much in numbers, and, it is to be hoped, in all the graces and virtues of the Christian religion. Without an increase in spiritual wealth, a growth in numbers is a delusion and a snare. Let us now glance at what was done from April 1866 to October 1872.

1st. Pugwash which is distant about 10 miles from Wallace—where I have resided from the date of my induction—received, according to agreement, one-third of the services. Every third Sabbath I preached in the village in the morning, and in the afternoon in one or other of the school houses at Pugwash River and River Philip, and in the latter place I invariably preached both in English and Gaelic. Here I may state, that during the whole period of over six years, I only failed in one of my village appointments, and that on account of one of last winter's snow storms. This preaching arrangement continued for some time, till the attention of the Kirk Session was drawn towards Victoria, and it was resolved that I should visit and preach there. This settlement lies about 12 miles to the southward of Pugwash, and contains some 30 families or more, who claim connection with our church, and who were at one time regarded as a part of the congregation, and gave considerable support. From causes connected with the payment of the stipend of the former minister, the people took offence, justly or unjustly it is now needless to inquire, and consequently broke the connection. To heal the breach, and not leave

them altogether destitute of gospel ordinances, it was agreed that I should take the pastoral care of this section, and preach in it every ninth Sabbath. This I continued to do up to the date of the disjunction. And the result was that they paid up, that they now form a part of the congregation, and are as enthusiastic and desirous to have the ministrations of a resident minister in Pugwash as any section of the congregation.

But this is not the only field reclaimed or taken possession of during the past six and a half years. Oxford on River Philip, distant from Victoria about 7 miles, and from Pugwash 16, is a village which has grown very rapidly during the past few years, and promises to grow, on account of the establishment of Woollen and Wooden Factories in it. Before the introduction of these new industries there were only one or two Presbyterians in it, but now there are quite a number of families whom I have visited, and who are prepared to pay a liberal share of the stipend of the minister who may be settled at Pugwash.

Extension of my labours was not the only sign of increasing prosperity. The Communion Roll also grew. The average attendance at the Sabbath services more than doubled at nearly all the stations. The contributions to the general schemes of the church would compare favourably with those of much larger, older and wealthier congregations.

When, then, so much was done, under the goodness and guidance of the Blessed Lord and Master by the little time and attention I could give, how much more may we not expect to be done by one who can give all his time and energies to this inviting and interesting corner of the Vineyard? Laborious it was to give even the little that was given. A little before the separation of the congregations, one of the Brethren visited this part, and, when his Sabbath day's work and travel were ended, he learned, to his astonishment, that he had travelled well nigh to 48 miles. On this discovery he enquired if such a feat had ever been performed before, and, when told that it was by no means an uncommon one, his increased amazement may be more easily imagined than described.

Here it may be stated that for these increased labours I never received one cent over the \$200 originally promised. Any contributions given by Victoria and Oxford went into the general funds, from which I just received yearly \$200. But on reading this, it may be said, that as far as the support of ordinances is concerned, there has been no gain. Such an inference would be wrong. For the contributions of these additional sections enabled the Trustees,

without any difficulty, to pay my stipend in full to the date of separation—a thing which they found very difficult to do at the departure of my predecessor; and which they only did by drawing on their own purses—one of them having to give over and above his own liberal subscription \$32 to pay the arrears accumulated at the end of the two years' incumbency of their first resident minister. The Trustees were also enabled to acquire funds to procure a manse and glebe. These have been secured in a very beautiful and desirable part of Pugwash, and, with a little outlay on this property, it will become one of the most valuable in connection with our church.

Pugwash, then, has become a most desirable and promising charge. Its extent will be about 16 miles by 8, embracing from 90 to 100 families; while to the South and West there is still much land to be possessed. When the separation was being accomplished, word came that, if I would remove to Pugwash a number of Presbyterian families to the west of Pugwash would join our congregation. It was with deep mutual reluctance and sorrow, that last October the pastoral tie which had existed for 6 years was severed. Not from feeling, but from duty and regard to the welfare of immortal souls, was the act of separation accomplished. My choice of Wallace was made only in view of the stronger claims they had by the fact of my residence being there, and of their liberality in building a manse three or four years ago. Pugwash is a most inviting field for a man of energy and tact, for a man who is not afraid of work, which, though laborious, will yet be remunerative in every sense. The congregation is united and enthusiastic. In it are many men of prayer and zeal and liberality. May the Lord send soon a suitable labourer to this corner of the Vineyard!

2nd. We now turn to Wallace. During the existence of the union, the Wallace section of the united congregation was not altogether neglected, nor did it rest on its oars. In the matter of church property there has been considerable increase and acquisition. The church in the village, which in 1866 was much in need of repairs, has been renovated both inside and outside. A small but comfortable church has been finished at a cost of \$1000, by the people of Fox Harbour. It is generally so crowded at the Sabbath day service, that the building of an addition to it as absolutely necessary, is spoken of. At the Stake Road there is being built a commodious and comfortable church,—the schoolhouse in which this section of the congregation has hitherto worshipped, having become inconveniently

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small for their comfort. The building of this church is prosecuted with vigor by young and old. It is, however, a matter of praise and gratification to see the energy displayed by the young men in hastening on its completion, which we hope to announce at no distant day. But, while this work of renovating old, and building of new church edifices, has been carried on, a beautiful and suitable manse has been built on the valuable glebe purchased near the village church.

Nor are there wanting other signs and evidences of congregational prosperity. The names on the Communion Roll are nearly double what they were 6 years ago. Six years ago the number of Elders was 4, there are now 8. Sabbath school work has been engaged in with a good deal of success. In two of the sections of the congregation there is a weekly prayer-meeting, while in the others there is a monthly. Contributions to the general schemes of the church have largely increased, though not so much as they should. A larger measure of liberality in this direction is earnestly wished and prayed for.

These facts are laid before the church to show what has been done in this corner of our Zion, to which she has been extending her aid. And it is humbly hoped, that, as far as it is concerned, her expenditure on it has not been altogether misapplied. For her considerate aid, which has enabled us to make so much progress, we offer our sincere gratitude. And we record our thankfulness to Almighty God, who, in His mercy, has crowned our feeble and imperfect efforts to promote the Kingdom of the Redeemer with such visible and palpable success; and we pray that the remembrance of past favours may stimulate to more consecration of ourselves and ours to the work which has been given to us as fellow-workers of the Saviour of the world.

In conclusion, the state of both congregations in the matter of general prosperity, and of local support of the ordinances of the gospel, is both encouraging and promising. The congregation of Wallace has given me bonds for \$600 per annum, exclusive of the use of manse and glebe. The congregation of Pugwash offers bonds for \$400, exclusive of the use of manse and glebe, with the promise that in a year or two the amount of the bond shall be largely increased. And should the measure of prosperity vouchsafed by the Great Head of the Church for the past few years, be the same in the next few years, the congregation will be able to more than fulfil their promise.

JAMES ANDERSON.

Chunnaie sinne 's a mhios a chaidh gu 'n d' éirich an ceud comhstri am measg bràithrean Crìosdail le bhì tagair an aghaidh cheile mu gnothachan timchiollach chreidimh. Cionnus dh' éirich roinnean am measg na Priosba-toirianaich? Nach ann mar seo?—thuir aon duine, “Cha bu chòr leithid seo a nì 'bhi air a chleachdadh ann an eaglais Dhé;” thuir duine eile, “Tha an dearbh nì seo a deanamh maith agus carson a chuireas tu às é?” Thug iad car deasboireachd agus mar co-dhùnadh thuir iad r'a cheile, “Cha-n urrainn sinne bhì 'g aoradh maille ri cheile; cha dheanamh e an gnothach idir.” Cha robh iad deanamh rioghachd Dhé ach biadh 's deoch! O mo thruaighe mise! na leig do na Gaidheil 'bhi cogadh mu nithean coltach riu seo—bu chòr nì 's mò tuigse 'bhi aca na sin! No mar thuir Alasdair Gearr (duine urramach a bha ann an Cataobh aon uair), “Cha-n urrainn sinn an dà ghnòthach a dheanamh, bhì strì airson nithean beag an aghaidh ar bràithrean Crìosdail, agus 'bhi strì an aghaidh an diabhul airson “diadhachd fhìor-ghlan agus neo-shalach am fianuis Dhé agus an Athair.”

Tha mi ceart-cinnteach dhe an nì seogur iomadh na Crìosduidhean 'tha cull sonas gloirmhor nan socharain prìseil a bhulaich Dia oirnn, le bhì diùltadh gràdh bràithreil a chleachdadh dhoibhsan a tha dlù-leantuinn an Uain agus a bhunas do eaglais eile. Tha é gle fhìor mar thuir am bard Tenniostannach:—

Tha na làithean fèin aig ar doighean beag;
Tha na làithean fèin aca 's théid iad às;
Cha-n 'eil dhiu ach solus briste uat-sa fèin,
'S is tusa, Thighearn, nì 's gloirmhor tréun.

Cha-n 'eil eòlas ionlan againne 's an t-saoghal seo, agus 's é nàdur an duine 'bhi gabhail ris am mearachd agus 'bhi fàgail an nì sin a ta ceart agus fìor; 's do bhrìgh seo, an ceart am 'sa tha sinn cumail faire faicilleach air ar céumanna fèin, bu chòir dhuinne 'bhi caoimhneil d' ar bràithrean a ta nì s luge na sinn fèin, “a toirt maithneas d'a cheile.” Ciod eile tha am Biobuill a ciallachadh anns na rannan—agus is iomadh iad—tha labhairt mu gràdh agus co-chomunn na naomh? “Fanadh gràdh bràithreil

agaibh." "Le gràdh deanaibh seirbheis d'a cheile." "Ach is e toradh an Spioraid gràdh." "Cha dean gràdh lochd do choimhnears-nach: air an aobhar sin is e an gràdh coimhionadh an lagh." "Gradhaicheamaid a cheile: oir is ann o Dhia tha 'n gràdh."

Nis, is e mo bharaill-sa gu bheil an Criosduidh comasach a bhì fìor dha choguis fèin agus aig an àm cheudna 'bhì tabhairt gràdh da bhràthair nach 'eil creidsinn a h-uile poing tha e fèin creidsinn: agus ean a ghràdhcheas mar seo, is beannaichte é do bhrìgh 's gur é gràdh crìoch an aithne." Thug an Tighearn dhuinn an fhìrinn agus gléidheamaid i—gach poing agus earann dhi—ach "fanadh gràdh bràithreil" 'nar measg. S. L. G.

Letters to the Editor.

To the Editor of the Monthly Record:—

REV. AND DEAR SIR,—We have now passed our first hot season on Santo. We have not found it any more oppressive than Aneityum. This may be accounted for from our residence being on such an elevated situation, that we have generally a breeze of wind. We had but few symptoms of fever and ague during the hot season, but now, in the transition month, our children are down with fever, and Mrs. Goodwill is suffering also, but they are becoming convalescent. Mrs. Goodwill was a great sufferer some months, especially in December and the first of January. For eight days and nights she had protracted attacks of cramp. She had one dreadful convulsion which deprived her of all the appearance of life, but, after some time, she revived. If you will add to this the utter want of any one to assist us, you will understand something of the difficulty in which we were placed; but still, by the mercy and the gracious aid of a Benign Providence, we have all so far recovered as to be tolerably well. I cannot express how thankful I felt to Almighty God for His goodness to us in our trying time of sickness. Our baby was born on 6th January. We had him baptized on the 19th of May, by Dr. Geddie, when the *Dayspring* was up. His name is Thomas William. He was doing very well until of late. We very nearly lost our dear little daughter, who was suffering from fever and ague. After the baby was born, our Erakor couple began to assist us. The

woman, especially for the past six months, has been very useful to Mrs. Goodwill, and of a truth, we very much needed this. Now that their year is about up, they want to return home. If we do not get another couple or two, I do not see how we are going to do. We do not expect any assistance from the natives until they are brought under the influence of the Gospel and God's grace. We have one chief who has always been attentive to us. One day we wanted him to catch one of our goats; they were all running wild because we had no person to attend to them. He snared the goat, not as he used to do by the leg, but by the neck, and in the morning the goat was dead; he was now in a desperate state of mind, he was afraid that "Missi" would fight him, this being their own custom; but as he was deciding whether he would let me know what happened, or not, he jumped up, stating that "Missi" was always good to him; and thus, by a strong resolution, he came and told me. He was very much surprised that I received him so friendly, and only said it could not be helped, bring the goat and we will see what can be made of him. He is just now away on a visit to some friends, and I cannot tell you how much we miss him; he is a jolly, hearty and fine looking fellow, and very good company. He saw that I did not like their feasting and dancing on the Lord's day, and he himself felt a difficulty in going, as he was a very regular attendant at the worship: he therefore pleaded with all the chiefs of the adjacent towns and villages, and the result is, they have all agreed to dispense with feasting and dancing on the Sabbath. This is the only native we expect any assistance from, and we cannot expect much from him, for he lives about two and a half miles from us. We must leave all events in God's hands, believing, as He has brought us through our past trials, He is also able to provide for us in the future.

The *Dayspring* came to anchor during the night of Saturday, 18th May, bringing Dr. Geddie, Mr. and Mrs. Robertson, Messrs. McDonald and McKenzie, and a young gentleman, the son of the Rev. Mr. Campbell, of Geelong. Mr. McDonald got married to Miss Lizzie Geddie on their arrival at Aneityum. He decided last year for Santo, but now that he is married, he is to be placed on Dr. Geddie's island of Aneityum. Mr. Robertson had a severe attack of dysentery in Melbourne, and looks very miserable; Mrs. Robertson has not been anything the worse for the journey. The *Dayspring* came upon us quite unexpectedly. We had not been at the meeting last year, and heard nothing of the business

transacted. She landed our supplies on Monday, and in the evening put again to sea. We had not a line written, and all that I got written was a short note to the Chairman of the meeting. We had the previous week set apart for writing, but, unfortunately, our cow found out some of the natives' by-roads and made her way into their plantations, so I had a week of hard labour, making fences under the burning heat of the sun, with no one to help me, at the time the children and Mrs. Goodwill were suffering very much from fever; so much so, that when I would leave them I did not know that I would see them all living again. Dr. Geddie told us that we would have an opportunity of sending our letters by a vessel, which was coming up to look after the property of a young man who was left on Santo as a trader. He took up his residence among our natives last January. He did a great deal of mischief, and succeeded in keeping some of our regular attendants at the worship away. They are finding their way back again. His conduct was in every respect disgraceful and disgusting. After continuing some time in his career of ungodliness, he took sick, became deranged, and in this state of mind, considering his bad conduct and the enormity of his guilt, he shot himself. Sad and shocking as this event was, we felt thankful to God that he was taken out of the way. The natives of our side of the island are quite passive until provoked; we do not as yet anticipate any danger from them unless they are put up to mischief by the traders. There was a vessel from Queensland here last January. The Captain wanted to buy a young lad, the son of one of our chiefs. The chief told him, "he boy belong a Missi." This is a dodge of theirs to get out of the hands of the traders. The Captain next wanted to get some women on board the ship. The chief told him that if "Missi" heard anything of that kind he would not like it. The Captain replied, "The Missi no good, he all same bushman, burn his house over his head, tomahawk or club him, and get clear of him as soon as you can, if he dares to open his mouth." This is what the natives and chief told us, and we feel quite confident that they were not lying. I have not many doubts about me but that some of these traders had more or less to do with the sad and horrible death of Mr. Gordon,—wicked, treacherous, and cruel as the bloodthirsty Bromangans may be. It was his respect for truth and honourable dealings that compelled him to take the course he had taken. He may, by over-much zeal, have gone too far, but still he was conscientious.

I have been prevented from travelling

much, or doing much of anything, by a series of accidents, no less than six in succession, and from which I suffered not a little. We have a pretty good attendance on the Lord's day. Some of the natives are attentive, and some are not; but I think, by the blessing of God, that we are beginning to make a little impression on the minds of these ignorant and degraded people. Some of them are beginning to love Jesus, simply from hearing what Jesus did and suffered for them. We may be, however, mistaken; it may be all for the loaves or fishes, or the presents we give them. They very frequently say, "Missi, me no come Sunday unless you buy em me",—in other words, unless you pay me for coming. It is no rare occurrence for a dozen of them to come into the house after service, and, when dinner is served up, one will say, "Missi, me too much like spoon belong a you, beighvugh or to morrow he go;" another will say, "me too much like fork belong a you, beighvugh he go;" while others will say, one by one, "me too much like 'coat,' 'shirt,' 'pants,' 'hat,' and so on, "belong a you, beighvugh he go." We have given a present to the high chief for each day he has attended worship. He is considered a sacred man and a physician. He is very jealous of the influence of my medicine; he does not get as many pigs for his machamaching as he used to do; he does not take nearly as much interest in us; he is quite distant and does not attend regularly on the Sabbath. We make it a point to give him as little cause of offence as possible, but at the same time show him that we are independent of him. One of Her Majesty's ships, the *Rosario*, was here last December. It struck terror into the natives to see and hear the cannonading and bursting of shells. These cannibals need a little more than the sweets of the gospel; they need the law just as well; but I am happy to say that we have not the most dangerous or worst specimen of natives to deal with. If any of you, my young friends, who are studying with a view of coming to the islands, should think of coming to Santo, you will not require to have access to books to acquire the language, you will require to make them first, nor to be told to throw them away and do as others did; for necessity will compel you to go to the natives for the language.

We are much pleased with having an addition of four young men to our band of missionaries, and of hearing that there are five more studying in Nova Scotia with a view of coming to the islands. There is very much fallow ground here to be broken up, thorns and briars to be removed, as well as wolves and tigers to be smitten and

overcome by the sword of the Spirit. While I was thus rejoicing at the prospect of having our hands strengthened, and of the wilderness being made to blossom and bud as the rose, my heart was made sad by the news of my mother's death. Truly "in the midst of life we are in death." And thus the strongest tie which bound me to my native country is now severed. Oh! my dear mother, I shall not see thy beloved face until we meet in the world of spirits. God has called thee and I must prepare and follow thee, and be forever with the Lord. I am sorry to say that even here, where we are surrounded with heathenism and everything that is appalling, we cannot live as near God as we should. How shortsighted and neglectful we are, and how much we need God's grace and fatherly care in our sojourn in this vale of tears! May we be found up and doing, while God spares us; and when we fill up the measure of our days; may we hear His voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Some of you will, no doubt, think that we are delinquents; but when you consider that we get only two glimpses of the *Dayspring* in the year, and that we are more than 300 miles from the nearest mission station, and besides this, that matters are of such a nature that it is not safe to send letters any other way than by the *Dayspring*, you will understand the reason why our letters appear so seldom in the *Record*. I assure you that I write by every opportunity. Besides sending a letter by every trip of the *Dayspring*, I have sent some by trading vessels; some of these letters sent by the traders were to private friends, who tell us that they did not receive them. If our letters miscarry, we regret it, and have as much reason to complain as any one has of the small number of letters received. We have just received a letter from the Rev. A. McLean, of Belfast, written a year and a half ago; it was open, the envelope was merely holding together, and it could scarcely be deciphered. We have known of some of our letters from home being upwards of six months on board of the trading vessels, and these mostly all opened.

There is an attempt made by traders and others to get these islands inhabited by white men. I trust that none of our Nova Scotian friends will be caught in this whirlpool. If they come here, they will not find it such a paradise, abounding in all the luxuries and fruits imaginable, as is the impression among some of them.

In conclusion, we wish all our good friends, and all who are interested in the salvation of the heathen, the richest blessings of God's spirit and grace.

JOHN GOODWILL.

P.S.—A word or two to my kind and thoughtful friends of the Temperance Society of the West River, near Salt-springs. I thank you very kindly for the gift you have sent me, and accept it with pleasure. I am happy, my friends, that you have taken this step, because it is a move in the right direction, and will do much in the way of stopping the mouths of those who charge your societies with selfishness and meanness. I had frequently occasion to combat this accusation brought against your members. I cannot express my heartfelt sorrow and indignation, at seeing the traders introducing and setting up the god Bacchus, and establishing his worship and orgies among these poor degraded heathen. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." I wish you all success in reclaiming men from the sin of drunkenness. Believe me, I feel as much interested even now, and perhaps more so, in the cause of temperance, than when I was among you in my native land. J. G.

Cape Lisbourne, Santo, May 28, 1872.

The Rev. Hugh Robertson writes as follows, under the date of July:—

"We have yesterday been settled on Erromanga by the Missionaries on board. The meeting of Missionaries appointed us to this station. It never was my choice or Mrs. Robertson's; but nevertheless I trust that God will continue His loving kindness to us, and bless us in His own work amongst this people. I do hope we may gain the attachment of the Erromangans, without which it will be cold work. Aneityum, Eraker and Fate were the places I cared for. I trust our making way for the McKenzies at Eraker will yet be blessed to us. One thing we are not envied where we are going. The Murrays were settled on Aneityum, the McKenzies at Eraker, and the McDonalds at Havannah Harbour. The headquarters of the *Dayspring* have been changed to Sydney. The name of our annual meeting has been fixed, viz.: "The New Hebrides Mission Synod."

WE regret that the Report of the "Ministers' Widows' and Orphans' Fund," by coming to hand late, has been crowded out of the present issue. A number of copies of the Report will be struck off separately for distribution among the subscribing congregations.

An article on "Liberality" will appear in January.

Presbytery Minutes.

Presbytery of P. E. Island.

St. James' Church, Charlottetown, Oct. 30th, 1872, at which time and place the Presbytery of P. E. Island met and was constituted with prayer. *Sederunt*, the Rev. A. McLean, Moderator; Revs. T. Duncan, J. McColl, P. Melville, and John Moffat, Ministers; and the Hon. Col. Gray, Messrs. Kennedy, Bell, McEachern, Stewart, and McKay, Elders.

Minutes of the meeting being read and approved, the Rev. James McColl gave in his resignation of his charge in P. E. Island, and intimated his acceptance of a call to the charge of the congregation of Earltown, N. S. Whereupon the Hon. Col. Gray moved that the resignation be accepted. Rev. Mr. Duncan requested the Elders of Mr. McColl's charge to signify, preliminarily, their wishes in the matter, and their reasons for or against the translation. After they had severally expressed their convictions, acquiescing in the inevitability of the translation to which their minister has given his consent, the Hon. Col. Gray, in supporting this view, earnestly urged the paramount importance of promptly providing for the spiritual welfare of the large and interesting congregation about to be left vacant. He recommended that the remote sections of those congregations, so very widely scattered, be provided for by more than one minister, otherwise it is hardly possible that any minister can perform all the pastoral duties to the satisfaction of the people, nor can they be expected to fulfil their duties in return. The Moderator then requested the Rev. Mr. McColl to state his reasons for the demission of his charge. Mr. McColl stated that (1stly) he is unable to overtake all the pastoral duties of so widely scattered a parish, and (2ndly) his stipend has been largely in arrears. He stated explicitly that he had received nothing but kindness from the Presbytery, and that the rumour to the contrary, said to be in circulation about Orwell, is entirely groundless.

The motion for the Rev. Mr. McColl's translation was then put and agreed to, *nem. con.* Whereupon Mr. McColl

gave in a statement of his financial relations with his parishioners, and asked the usual Presbyterial certificate, which was granted. The Presbytery ordered the statement to be kept *in relentis*, considering that the salary endorsed by his elders and trustees was £150 sterling, to be made up among all the congregations receiving his service.

The Hon. Col. Gray then moved for prompt action in behalf of the vacated congregations. The Presbytery accordingly enjoined that a meeting of the elders be forthwith held at DeSable, to decide on what is best for the congregations, and to report at our next regular meeting, the Rev. T. Duncan to act as *interim* Moderator of their Kirk Session.

The Presbytery then adjourned to meet at Brackley Point Road, this evening, as formerly appointed. Closed with prayer.

P. MELVILLE, *Clerk.*

At Brackley Point Road, the 30th Oct., 1872, the Presbytery of P. E. Island being assembled, and constituted with prayer; *Sederunt*, Rev. T. Duncan, Moderator, *pro. tem.*, Rev. P. Melville, and John Moffat, Ministers, and Messrs. Alexander Martin and Charles Kennedy, Elders.

Enquiry being made, it was found that the congregation is well pleased with the Rev. Mr. Moffat, and guarantees him the sum of £75 Cy.—\$244, as its quota towards his salary. As this is an advance of £15, or \$49, on the former guarantee, the Presbytery commended their energy, and made several recommendations in behalf of their Sabbath School, and other meetings, in order that they may advance onwards to still increasing usefulness and prosperity. But, as the congregation had not received proper notice of this meeting, owing to a succession of inevitable causes, the question of Induction was deferred. The Presbytery adjourned to meet at St. Peter's Road, to-morrow, as previously appointed. Closed with prayer.

P. MELVILLE, *Clerk.*

At St. Peter's Road, the 31st day of Oct., 1872, the Presbytery of P. E. Island met, and was constituted with prayer; *Sederunt*, Rev. T. Duncan,

Moderator *pro tem.*, Rev. P. Melville, and J. Moffat, Ministers; and Messrs. Alexander Robertson and Isaac Thompson, Elders.

On enquiry, the congregation expressed its high satisfaction with the Rev. Mr. Moffat, and signified its guarantee of \$244 towards his salary, as also its purpose to build a manse, forthwith, for his accommodation, the cost to be about \$1300. The Presbytery commended the *zeal of the congregation, and recommended an extra effort to be made to increase the salary of the Rev. Mr. Moffat, in view of their own prosperity, and to provide for his conveyance in his extensive journeys.* The Elders and Trustees responded very heartily to the suggestions made, and promised to do their best in prospect of his induction as their pastor. After some further arrangements, the Presbytery adjourned to meet at St. James' Church, Charlottetown, on the last Wednesday of January, 1873. The meeting was then closed with praise and prayer.

P. MELVILLE, *Clerk.*

Meeting of the Pictou Presbytery for the Induction of Rev. J. McCull.

In the Church at Earltown, 14th Nov., 1872, which time and place the Pictou Presbytery met by appointment, for the Induction of Rev. J. McCull, and was constituted with prayer, the Rev. Mr. Dunn presiding, with whom were present, Rev. Messrs. Anderson, Herdman, Fraser, McCunn, and Mr. A. Ross, Elder.

The Minute of Presbytery appointing this meeting having been read, Mr. McCull's edict was returned, duly served by Mr. McCunn, and those concerned were three times called, but no objection to his life or doctrine were offered. Thereafter, the congregation being convened, Mr. Dunn went to the pulpit, and preached an excellent and appropriate discourse from Matt. 13: 47. After Divine service, the Rev. Mr. McCunn narrated the cause of the vacancy, and the steps taken to supply said vacancy. He then called upon Mr. McCull, and read to him the questions appointed by Act of Assembly to be put to such as are admitted to new charges, to which Mr. McCull gave satisfactory

answers. Mr. McCunn did then, in the name of the Lord Jesus Christ, the King and Head of the church, and by the authority of the Presbytery, solemnly admit Mr. McCull to the pastoral charge of Earltown, Tatamagouche River, and West Branch River John, congregations,—and the brethren gave him the right hand of fellowship,—and he and the congregation received suitable exhortations, respectively, from Messrs. Herdman and Fraser; and afterwards, when the congregation dismissed, the Presbytery resumed its sitting, when the usual steps were taken.

On motion of Mr. Herdman, seconded by Mr. Anderson, it was resolved to recommend to the ministers within the bounds that, on Sabbath 24th Nov., they take occasion to direct the attention of their people to the life and labours of John Knox, and the blessings of the Reformation.

An extract of election from Pugwash, in favour of Alex. Gordon as representative elder, was read and sustained. Mr. Gordon asked for supply for Pugwash; deferred till next meeting.

Enquiries having been made with reference to arrears due their late pastor, the Trustees stated that a committee had been appointed to correspond with Mr. McMillan in this matter. The Presbytery having expressed the hope that the congregation would brighten the prospects of their newly-inducted pastor by a speedy and honorable payment of arrears due their late pastor, closed its sederunt with prayer.

R. MCCUNN, *Clerk pro tem.*

Minutes of Pictou Presbytery.

ST. ANDREW'S CH., PICTOU, }
27th Nov., 1872, }

Which time and place the Pictou Presbytery met, pursuant to adjournment, and was constituted with prayer. Sederunt: Rev. Messrs. J. W. Fraser, Moderator, A. W. Herdman, A. Pollok, W. Stewart, R. McCunn, J. Anderson, N. Brodie, D. McRae, and W. McMillan; and A. McGregor, Angus Campbell, John Holmes, D. McDonald and Alex. Fraser, Elders.

The minutes of last quarterly meeting, and meetings of October 2nd and Nov. 14th, were read and sustained.

The following gentlemen submitted extracts of commission as representative elders for the current year, viz. :—From Barney's River Kirk Session, Mr. Angus Campbell; from New Glasgow K. Session, Mr. A. McGregor; from McLennan's Mountain K. Session, Mr. Donald McDonald, and from Roger's Hill and Cape John K. Session, Mr. Alex. Fraser, all of which were sustained, and their names added to the Presbytery Roll.

All Missionary appointments given at last meeting were reported fulfilled, in person or by substitute.

Resolved to make the following Missionary appointments for the current quarter, viz. :—

Barney's Riv., Dec. 15—Rev C. Dunn.

“ Jan. 26—Rev A. Herdman.

“ Feb. 9th—Rev D. McRae.

Lochaber, Jan. 19th—Rev. N. Brodie, the Rev. Mr. Stewart to preach at Gairloch on that day.

Pugwash, { Dec. 15—Rev. J. Anderson.
Jan. 19— “ J. McColl.
Feb. 16— “ R. McCunn.

With reference to the Widows' and Orphans' Scheme, it was moved, seconded and agreed to, that, with the view of awakening a larger interest in the working of the church generally, and of creating, if possible, an effort to establish a Widows' and Orphans' Fund, the Presbytery resolve on the following scheme of Presbyterial visitation of the several congregations within their jurisdiction, viz :—

East Branch, E. R., 18th Dec.—the Rev. J. W. Fraser to preach.

West Branch, E. R., 19th Dec.—the Rev. W. McMillan to preach.

Gairloch, 8th Jan.—Rev. Mr. Herdman to preach.

Salt Springs, 9th Jan.—Rev. Mr. McCunn to preach.

Pictou, 20th Jan.—Rev. Mr. McRae to preach.

Pugwash, 5th Feb.—Rev. Mr. McColl to preach.

Wallace, 6th Feb.—Rev. Mr. Pollok to preach.

Roger's Hill, 19th Feb.—Rev. Mr. Stewart to preach.

Cape John, 20th Feb'y.—Rev. Mr. Anderson to preach.

River John, 20th Feb'y, at 7 p. m.—Rev. Mr. Dunn to preach.

Earltown, 5th March—Rev Mr. Brodie to preach.

West Branch, R. J., 6th March—Rev. Mr. McMillan to preach.

McLennan's Mountain, 19th March—Rev. Mr. McCunn to preach.

Barney's River, 20th March—Rev. Mr. McRae to preach.

New Glasgow, 9th April—Rev. J. W. Fraser to preach.

Westville, 9th April, at 7 p. m.—Rev. Mr. Brodie to preach.

Stellarton, 10th April, at 7 p. m.—Rev. Mr. Herdman to preach.

Agreed to authorize the Clerk to procure books to be used by collectors to take subscriptions in aid of said fund.

Mr. Duff, one of the Trustees of St. Philip's Church, Westville, was present, and submitted a Deed of said Church and Property, securing the same to the Church of Scotland in the Maritime Provinces, together with a statement of the cost of said church and appurtenances, which cost has been reduced, by the praiseworthy effort of said congregation, from \$3,000 to \$243.33, and praying the Presbytery to apply to the Colonial Committee for a building grant to the amount of £50 stg.; anent which,

It was Resolved to forward said documents to the Home Mission Board, accompanied with a strong recommendation from this Presbytery that the prayer of the petition be granted.

The Rev. Mr. Pollok, Convener of the Committee appointed to suggest the best mode of receiving contributions to the Presbytery Home Mission Fund, and the principle on which they are to be allocated, reported orally.

The Presbytery having heard the statements of Mr. Pollok with reference to the best method of working the Lay Association in the interests of the church, heartily enter into the spirit of Mr. Pollok's address, resolve to adopt the mode of operation proposed by him, thank him for his offer to sketch a plan for carrying out the same, and hereby appoint Rev. Mr. Dunn to superintend its administration, Mr. Pollok himself to be Mr. Dunn's co-adjutor; to report at next meeting of Presbytery.

With reference to supplement, they find that they require, for the next year, for supplementing weak congregations, Five hundred and twenty (\$520)

dollars; the Clerk to authorize the H. M. Board of the same before its meeting, to be held on 10th December.

There was submitted, by McLennan's Mountain congregation, a request that the Presbytery would recommend the H. M. Board to continue the usual supplement for next year. It was agreed to accede to their request.

Resolved to authorize Mr. Brodie to confer with the Barney's River congregation, with the view of ascertaining what arrangements they are willing to enter into for part of Mr. Stewart's services.

Resolved to notify the Lochaber congregation that a collection in aid of the Foreign Mission Fund will be taken up on Sabbath 19th January.

The Presbytery then adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 26th February, 1873, at 11 a. m.—Closed with the Benediction.

W. McMILLAN, Clerk.

News of the Church.

Inductions.

ST. PAUL'S, TRURO.

In the *Record* for October, notice was taken of the fact that this important charge had become vacant by the resignation of the Rev. W. T. Wilkins. We are glad now to be able to state the fact that the vacancy has been filled up. It is matter of sincere congratulation and deep thankfulness to the great King and Head of the church, that this important field has not remained long a vacancy. Moreover, the success which has followed the labours of Mr. McMillan in his former charge, together with his sterling piety and scholarly attainments, all speak well for the future of St. Paul's. The church is neat and beautiful, and *free of debt*. There will likely be an effort made immediately towards the erection or the purchase of a manse; and, though the congregation still receives a small supplement from the H. M. Board, there is little doubt that shortly the charge will be entirely self-

supporting. At the induction of Mr. McMillan, on the evening of the 28th ult., the congregation made a large advance on the sum originally promised, though even that was in advance of the sum formerly paid, for the purpose of retaining the full services of the minister in Truro. This was a step in the right direction. Truro, since the organization of the congregation, has never been able to secure regular service each Lord's day in the year before; and that now they have it, they will find that there will be infused among them greater life and energy from that very fact. We congratulate the congregation, which has much for which to be grateful to the late minister, on the appointment of Mr. McMillan. We congratulate the Trustees and congregation on the vigour and Christian manliness with which they acted at the induction: and we congratulate the Elders on being "fellow-workers together" with one of the most distinguished ministers of the church.

EARLTOWN.

On the 14th Nov., the Presbytery of Pictou met in the new church at Earltown, for the purpose of inducting the Rev. Jas. McColl to the pastoral charge of Earltown, Tatamagouche River, and West Branch River John. The members present were, Rev. Messrs. Anderson, Dunn, Fraser, Herdman, and McCunn; and Mr. Gordon of Pugwash, Mr. Alex. Ross Wallace, and John Holmes, Esq., River John, Elders. The Rev. Mr. Grant of Earltown was also present. The day proved very favourable, the weather being mild and pleasant, and the roads remarkably good for the middle of November. Besides the people of Earltown, therefore, there were present some from each of the other two congregations over which Mr. McColl was to be inducted. The occasion was all the more interesting to the members of Presbytery, as, to most of them, it was their first visit to the new church. A very handsome and spacious structure it is; and let not our city friends suppose they have all the ornamental to themselves. Is there stained glass in new St. Andrew's, Halifax? There is stained glass also in Earltown. The church is pleasantly situated, just oppo-

site the old building, on a slight eminence on the east side of the Truro Road.

The services of the day were solemn and appropriate. Rev. C. Dunn of Stellarton preached an appropriate discourse, while the addresses of Rev. Messrs. Herdman and Fraser to the minister and people, respectively, were most interesting, striking and effective. At the close, Mr. McColl received a cordial welcome from the people at the church door in the usual manner. We may add that the people had, a week previous, inducted Mrs. McColl to the manse; and in the old room, where the abundant hospitality of the previous pastor had been often enjoyed, the members of Presbytery passed a pleasant hour at the social board, when the services of the day were over.

An Organ for St. Matthew's, Halifax.

After long and patient consideration of the matter, it has at length been determined to erect an Organ, to cost about \$3,000, in St. Matthew's. There has been a party for some time in this congregation by which Instrumental Music has been opposed; but so considerate have been the majority, that, though they were anxious for an Organ, they have hitherto given way to the minority, they have consented to permit an instrument to be used. At the same time, the opposing minority are of opinion that Organs are unnecessary and unbecoming the worship of the Church of Scotland. Warren, of Montreal, who built the fine Organs in our churches in that city, is to be the builder.

With his usual appreciation of the "goodness that is made continually pass before him," and gratitude to the bountiful Giver, Joseph Hart, Esq., Baddeck, has again sent the sum of Twenty (\$20) dollars to be divided among the Synodical schemes of the church, and which has been duly forwarded to the respective Treasurers of said schemes. Reader, "Go thou and do likewise," for "God loveth a cheerful giver," and "to the hand of the liberal shall liberal things be devised." W. M. M.

Sallsprings, Nov. 28th.

On the evening of the 13th ult., the young men of St. James' Church, Charlottetown, P. E. Island, had a very interesting meeting in the Vestry. The subject discussed was Baptism. The young men intend to keep up these meetings during the winter. All young men are respectfully requested to attend. The subject for next meeting will be Mat. 22: 11-14.

A similar society has been formed in St. Andrew's Church, Halifax, under the designation of the St. Andrew's Young Men's Christian Union. The meetings of the Union are to be held fortnightly on Tuesday evenings. The subject discussed at the first meeting was, "How far may a Christian conform to the ways of the World and become 'all things to all men?'" Another meeting has been held since, and already the members of the "Union" begin to feel its benefit.

THE 24th ult. being the day of the month on which, 300 years ago, John Knox died, there were special services held—it being Sunday—in almost all the Presbyterian Churches throughout these Provinces. In many an appropriate discourse, the life and labours of this giant Reformer were placed before the people of the church. The privileges which we enjoy as the result of his life on earth, under God, are many and important, both in matters of church and state. In St. John, a public meeting was held in St. David's, U. P., Church, at which addresses were delivered by Rev. Messrs. Cameron, Caie, Stanley, Bennet, and Houston; reports of the same have been forwarded for publication: but, owing to the amount previously on hand, we have not been able to find space.

THE Rev. G. M. Grant has delivered three of a course of four lectures, on his expedition across the Continent, in Temperance Hall, Halifax. The lectures abounded in vivid pictures and anecdotes of an instructive as well as an amusing character. We have not space at our disposal to give an outline of the lectures; this has been done through the proper channels, the secular newspapers. But we do most heartily commend the generosity of the lecturer in giving his

course of lectures; the first in aid of the Halifax Young Men's Christian Association Building Fund; the second in aid of the Halifax Industrial School; the third in aid of the Richmond Church, and the fourth in aid of the Dalhousie College Medical School.

Intelligence.

Madrid.

There are said to be five Sabbath Schools, with 18 teachers and 225 scholars, in Madrid, Spain. They are held in connection with the day schools; but as the work is only in its infancy there, this arrangement is both necessary and wise.

North Pacific Railway.

In one Sunday, a Missionary of the American Sunday School Union, on the line of the North Pacific Railway, organized seven new schools, aided five others, carefully explored six destitute settlements, with a view to future organization of schools, and visited 104 families to supply them with the word of God and appropriate religious instruction.

St. Louis, U. S.

A correspondent of the *Congregationalist* says:—At St. Louis, at present, the Sabbath is unknown. Not a week passes but the day is desecrated with pic-nics, theatres, concerts, and parades. Even the children of deacons and ministers yield up the real spirit of Sabbath-keeping, and compromise to a fatal extent.

Africa.

In the Diamond fields recently discovered in this land, the work of God continues to prosper. Though there are thousands upon thousands who frequent no sanctuary, yet the places of worship are crowded, and more buildings are at once required. A short time ago, four carpenters offered, if the materials were furnished, to do the work for nothing. A number of them left their work, foregoing the profit of Diamond digging, and gave the whole week

to the work of God's house, and the shell of the building was finished by Saturday night. The same men also made the benches in the evenings, after their daily work was done. Their conduct is worthy of imitation.

Surinam.

The conversion of the first Chinese Coolie, in the Mission of the Moravian brethren in this land, has lately taken place under rather striking circumstances. He was sentenced to death for the murder of the overseer of the band of about 250, who lent them money for gambling, at high rates, then withheld their wages for his pay, until he had possessed himself of all their living. Attended by a missionary whilst imprisoned, he seemed little impressed by his instructions and showed no signs of penitence. One evening, however, he was found heart-broken over his guilt, and felt his need of pardon in and through Christ. He asked for baptism; and his answers to questions concerning his sins and penitence seemed so clear that his request was granted, and he was baptized the night before his execution. At the scaffold, the rope broke twice, and, at the intercession of the Commission and the attending minister, his sentence was commuted.

Microuesia.

An oil trader from Ohio has actually succeeded in obtaining a written agreement from the King on one of the Islands of this group not to allow any Missionary to land for ten years. A Missionary, knowing nothing of this agreement, attempted landing some native teachers, but was much disappointed, finding he was prevented from introducing the gospel there.

Russia.

Some three or four years ago, schools were opened for all classes of people in every direction in Russia. The consequence is that a thirst for knowledge has been created, and schools are largely on the increase. In one parish, where, four years ago, there were but 5 schools with 20 scholars, now there are 25 with 40 scholars each.

Lebanon.

Lebanon is often referred to in the Bible, and is the subject of a special promise—Is. 29: 17. It is now the most favoured district in Syria, being highly privileged in the way of missionaries, schools, doctors, Bibles, &c. Yet there are many thousands, old and young, where missionaries are labouring, still walking in darkness. It is astonishing how few conversions there have been in proportion to the large amount of labour and means expended during the last 40 or 50 years.

Italy.

With a population of 25,000,000, there are 200,000 ecclesiastics in Italy—that is, one priest for every 125 laymen, including women and children.

Two honored men—Dr. Lowel Mason and Dr. Thomas Hastings—have passed away from earth. They have done immense good in raising the service of song to its true place in the worship of God. Doubtless, Dr. Mason was the father of the movement in America, and Hastings nobly seconded his efforts. Both were men of large christian enterprise, who had devoted their talent to their Master's cause. Would that many such songsters would give themselves and their voices to the Lord.

There were many to call the Saviour "Lord" when he rose triumphant from the tomb; there was but one to call him "Lord" while he hung upon the cross.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Collection at St. Paul's Church, East River.....	\$11 42
Collection at Greenock Church, St. Andrew's, N. B.	9 00
Collection at St. James' Church, Charlottetown.....	\$24 28
Maggie Rankin as a birthday gift	2 50
Joseph Hart, Baddeck, C. B.	5 00
Collection at West Branch, East River, per Rev. Mr. McRae.....	23 59
	<hr/>
	\$75 77
JAS. J. BREMNER, <i>Treas.</i>	
<i>Halifax, N. S., Dec. 4th, 1872.</i>	

Collected at Saltsprings for the Foreign Mission Fund.

Col. by Miss Annie McKenzie, Four Mile Brook.....	\$6 00
Col. by Miss Catharine Sutherland, Six Mile Brook.....	9 46
Col. by Miss Maggie Munro, Six Mile Brook.....	11 82
Col. by Miss Catherine Munro, Six Mile Brook.....	7 94
Col. by Miss Grace McDonald, Mount Thom.....	7 05
Col. by Miss Maggie J. McKay, Saltsprings.....	12 65
Col. by Miss Maggie Sillars, South Mt. Thom.....	18 00
Col. by Miss Maria McKay, Old Road Mount Thom.....	7 40
Col. by Miss Mary McLeod, Upper West River.....	8 50
Col. by Miss Eliza Graham, Upper West River.....	5 00
Col. by Miss Christina Ross, Upper West River.....	9 15
Col. by Miss Catherine Campbell, West River.....	9 47
Col. by Miss Elizabeth Fraser, near Lime Rock.....	14 00
Col. by Miss Grace McLean, W. River.	7 52
A Friend.....	0 04

\$134 00

W. McDONALD, *Loco! Treas.*

Saltsprings, Nov. 28th.

HOME MISSION.

Joseph Hart, Esq., Baddeck, C. B., per Rev. Wm. McMillan, Saltsprings..	\$5 00
GEO. P. MITCHELL,	
<i>Treasurer Synod's Home Mission.</i>	
<i>December 3rd, 1872.</i>	

YOUNG MEN'S BURSARY FUND.

Joseph Hart, Esq., Baddeck, per Rev. Wm. McMillan.....	\$5 00
JAS. HISLOP, <i>Treas.</i>	
<i>Pictou, Dec. 1st, 1872.</i>	

PRESBYTER'S CLERK'S FEE.

Barney's Kirk Session for 1871-72....	\$4 00
W. McMILLAN, <i>Pby. Clerk.</i>	

PAYMENTS FOR "RECORD."

Donald McKay, Wallace.....	\$10 00
Mrs. J. Hosterman, N. W. Arm.....	5 00
Rev. W. T. Wilkins, Truro.....	10 50
Rev. W. T. Wilkins, for Rev. J. Fraser, A. Beveridge, and W. G. Craig.....	1 80
Mrs G Drillio, Charlestown, Mass., U.S.	1 20
<i>Halifax:—Hon. J. McDonald, \$1.20; J. S. McDonald, 50 cents.</i>	

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

"*Mayflower*" Office, 45 Granville St.,
Halifax, Dec. 4th, 1872.