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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XX.

OCTOBER, 1874.

No. 10.

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

THE Synod of the Maritime Provinces in connection with the Church of Scotland, will meet (D. V.) pursuant to adjournment, in St. Andrew's Church, New Glasgow, on Wednesday, 21st October, at 10 o'clock, a. m.

W. McMILLAN, *Synod Clerk.*

By appointment of Synod, the annual collection for the Foreign Mission falls to be made on Sabbath, 25th October.

AGENTS AND SUBSCRIBERS

Will please bear in mind that the amount of indebtedness for old accounts up to the end of last year was \$169.07; and, since the meeting of Synod, but a very small trifle of that sum has been received. This hint is given to those to whom we have furnished a private statement, but which they have failed to answer. Let us not be obliged to report the same deficit again, friends. We are also very much behind-hand with the publishers for the present year's issue, and beg to ask our agents to remit, at their earliest convenience, any sums that may be in their possession, on account. We have not a single acknowledgment to record this month, and our expenses are about \$80. We wish to be able, in sending out our circulars next month, to have as few "balances still due" to report as possible. It is more satisfactory to all concerned; and will enable us to meet our obligations, which at present are a standing rebuke.

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

18 Blewars St., Halifax, Oct. 6.

OUR FOREIGN MISSION.

The Report of the Foreign Mission Committee, as submitted to Synod, was, on the whole, a rather discouraging one. The retrospect for the year was gloomy, for the future there was anxiety. However, one bright spot relieved the darkness of the shadowy picture—one fact in the yearly review cheered the drooping spirits of the friends of the scheme, and that was the voluntary offering of another life-sacrifice to the cause of Christ among the heathen. And, since our last issue, this herald of glad tidings has left our shores for the scene of her labors among the women of India. This intimation was followed by a second, altogether unexpected—and therefore all the more calculated to revive the hopes of the Committee—in which the esteemed minister of Richmond Church indicated his readiness to accept an appointment to the Foreign field whenever and wherever the Church saw fit to send him. These were indeed favorable tokens of God's favor, showing us that the instruments for the accomplishment of His purposes are being prepared by Himself, and that the Church's duty is to co-operate in His all-wise plan.

There were three points dwelt upon in the Report which tended to awaken the anxious thought of those who feel concerned about this branch of our Church's work. These were, 1st. The

very critical position of our mission on Sarro, arising largely from the severe sufferings of our missionaries—Mr. and Mrs. Goodwill—during a long period of ill-health. 2nd. The fact that for over a twelvemonth no word had reached the Church from our missionaries on Eromanga—Mr. and Mrs. Robertson. 3rd. That there had been a serious falling off in the contributions to the fund for the past year, so much so, that, if continued, this most important scheme will be imperilled in its operations. With reference to the first ground of discouragement, we are sorry to be unable to lessen it in the slightest degree. All we know is, that Mr. Goodwill has returned to his post after a short stay in Australia; but, unless his health and that of his partner has improved, we do not see that he can work effectively under such great and trying disadvantages. Fervent prayers, we trust, ascend to the Throne of Grace on their behalf, from all our people, that the good Lord may restore them, and make plain their duty for the glory of His name. It affords us unmingled joy to be able to lay before our readers interesting letters from Mr. and Mrs. Robertson, which remove the second source of anxiety. These letters, we are sure, will be read with interest, and lead to a revival of the faith of our people in the cause in which they are engaged, and have the effect of arousing them to a sense of the solemnity of their engagements with their missionaries, who are toiling in those far-off benighted islands for the spread of the gospel and the glory of God. We have no doubt but this prolonged absence of information from the field has been productive of the third cause of anxiety, viz.:—the alarming decrease in the Church's contributions toward the fund. We cannot believe this has arisen from any indifference on the part of our people, or that they are regardless of the calls of the heathen upon them; but rather that the condition of uncertainty in which we were placed led to a partial suspension of effort in this particular direction. Of this we ought to be particularly careful. It must be remembered that communication with the South Sea islands is by no means frequent, and it sometimes occurs that letters are written for months before there is an opportunity of despatching them.

But there may be some who look upon it as vain work, this sending of the Gospel to the heathen. One objection that is sometimes urged is, that missionaries have lived and labored among them for years, and no fruit is discernible—at least for a very long time, and money is thus thrown away, when it might have been used to much more advantage elsewhere. There is nothing so natural as that people should expect to see the fruit of their efforts; but fruit should not be expected too soon. Just think for a moment of some of the difficulties to be encountered in a work of this kind. To establish a Foreign Mission is an undertaking of no small magnitude. It is very different from Home Mission enterprises. For one thing, the *climate is unfavorable* in most instances. The most robust frame has to succumb to the debilitating influence of fever and other diseases. Not many missionaries can stand it more than a few years without a change. And how can we expect great things of a man with *gradually declining health*? He may be able to effect changes, in the strength of God, which will result in promoting something like a new state of society, and which fresh workers may carry on unto completion; but we must not look for too much from the breakers-up of the way. Then *there is a language to learn*. That of itself is a formidable difficulty, and a long time must elapse ere the missionary can make himself thoroughly understood by the natives. Let us just place ourselves in their circumstances, with the advantage of civilization and education in our favor, and how would such a project work? Let a man come among us, speaking in an unknown tongue, from a distant country, to explain the working of the particular form of government under which he lived, or illustrate the benefits of certain institutions, and show how suitable they are to the wants of man; and how long would it take him to reach the public ear? and if he did at last succeed in acquiring our language, how many devotees would likely listen to his story? And if any did listen, how many would venture to follow him? And again, how long do the most beneficial reforms require to be agitated and pressed upon public attention—to be argued over and discussed in every possible light, ere intelligent people can be convinced of their soundness and

safety? Send an English-speaking minister to preach to a Gaelic congregation, and we will have the same result.—Then why expect barbarians, wedded to their vices, accustomed by long usage to their own way of doing things, to be immediately captivated by men of whom they seem to have an in-born hatred, and who are looked upon as their natural enemies, only to be got out of the way at the first favorable opportunity? How can we expect them to conform to the habits of civilized life, to show a love for that of which they know nothing, and which it is impossible for any European to convey to them intelligibly until they can master the language? Besides, our missionaries tell us these people are naturally deceitful, cowardly, ignorant and vicious, and therefore unsusceptible of speedy improvement, either mentally, morally, or spiritually. With all our appliances at home, how many of the lower classes in any one of our large cities, where churches abound—where the restraints of society check in some measure the excesses to which they would go were those restraints removed—where organizations of every conceivable kind seem to exist for the special object of elevating, enlightening and Christianizing the masses—how many of the lower classes, we say, are brought into the Church of Christ, and added to the communion rolls, in a year? We venture to say—not a dozen. Then how can we be so sanguine as to look for wonderful results, accomplished through the instrumentality of one weak missionary, unaided and alone, battling with his own personal and domestic trials, surrounded by paganism, and ignorance, and lawlessness, often discouraged and fainting under his burdens, and in daily terror, oftentimes, for his very life, and the lives of those depending upon him? We cannot expect these blinded creatures to have their spiritual eyes opened in a day, or their moral natures cultivated without long and patient labor. So long as our missionaries are faithful and zealous, we can have no just ground for lessening our sympathy and support.

But have we not seen abundant fruit, even to our own shame? Look at Ancyum—a whole island Christianized, and that within a comparatively short

space of time. Read Mr. Robertson's letter. He has had thirteen new members added to his Church since he settled on dark Eromanga. Has every congregation in our Church as bright a record as that, considering the condition of society? God has not promised, however, that we shall always see the fruit of our labors. It is ours to toil on, to work while the day lasts, to hold out the light to those who are sitting in darkness and in the shadow of spiritual death, to help those that are unable to help themselves—for we are our brother's keeper.

For the very reason given above—because the masses at home are unmoved—some people object to Foreign Missions altogether. They say, "Take care of the heathen at home before you send missionaries to the heathen abroad." When we hear such an argument, it reminds us of the story of a witty clergyman who is said to have informed his people at the close of the sermon that he intended in a few days to go on a mission to the heathen. After the congregation was dismissed, a number of the members waited for their pastor, and, crowding around him, expressed their astonishment at the new turn in his affairs, asking him where he was going, and how long they would be deprived of his ministrations. He quietly said to them,—"*My good friends, do not be alarmed—I am not going out of town!*" Yes, there are heathen at home, and we want no surer indication of it than this mode of reasoning. Now apply this principle to business, or worldly matters, if we may use such a comparison; and we hope it will not be considered excessively odious, since the prophets compare the procuring of gospel blessings to "buying wine and milk without money and without price," and our Saviour speaks of the Kingdom of Heaven as a "treasure hid in a field, which, when a man hath found, he hideth, and for joy thereof getteth and selleth all that he hath and buyeth that field." Well, does a merchant refrain from introducing the articles of his trade to any other country because all the citizens of the place in which he lives do not see the value of his wares? Will a man withhold help from the members of his family who are absent and needy, because

those under his own roof fail to appreciate his bounty? So, is the lamp of life to be provided only for those who persistently refuse to walk beneath the influence of its benignant rays, and withheld from the people who are stumbling about in the mire and filth of their own degradation, groping in the darkness for the light that never comes? It is too late in the day to talk about the feasibility of a Church engaging in the work of Foreign Missions. It is a necessity; and the Church or congregation that has no interest in it is recreant to its duty, and fails to realize its responsibility to its Head. Foreign Missions are the evidences of the zeal of the Church—the outcome of the life that is in it. Our own is one of the latest born, and glad are we to be able to say we support one. And let us do it heartily!

Let us ask the objector why is it that the "heathen at home" are not converted? It is patent to every one that the means of grace are sufficiently abundant in our land for the conversion of every sinner in it. Therefore it is not from lack of ordinances that they remain unsaved. It is not because the offer of salvation is withheld, but because it is not taken advantage of. It is not because the number of churches are few, for those we have are seldom filled. It is not because the gospel is less powerful, or the preaching less suited to the capacities of men now than in days gone by, but because people have a stronger love for the world, its allurements and their sins. It is not because there is not light enough, but because they love darkness rather than light. It is not because God's grace is withheld from them, but because they will have none of it. It might as well be asked, Why did Christ send out the apostles before the whole city of Jerusalem became His followers? Why did He not remain there Himself until all men acknowledged Him? The answer is simple, "Because of their unbelief." So it is now. The "heathen at home" have the light shining among them, have the offers of salvation pressed upon them for their acceptance; the heathen of the South Seas have not yet had that opportunity; and it is our privilege and our duty to give it to them. Then, and not till then, will our skirts be clear of our brothers' blood.

Think of the work—what a glorious one it is! Our Saviour Himself inaugurated it by coming from heaven to earth to redeem us, His erring children. He lived and laboured for thirty years, making to Himself a people who were not a people, subduing to Himself the rebellious sons of men and making them sons of God. He met with opposition strong and deceitful, and was at last betrayed by one of His own followers. How often have the annals of missions recorded a similar fate of His devoted followers. Can we profess friendship to Him, and despise His command to send the gospel to every creature? Then think of the vastness of the work—the millions of earth's suffering ones who are still bound by the chains of error and superstition, and crying for deliverance. Think, also, of the difficulties of the work—what amazing depths of degradation are yet to be explored; what blindness is yet upon the eyeballs of those who know not God; what sinks of vice and crime are scattered throughout the earth! And think, too, for encouragement, what has been and is still being accomplished through the agency of the Church and the devoted servants of the Lord, who leave home and friends, associations, comforts, privileges, all, to assist our fallen, wretched, debased fellow-creatures in attaining unto the likeness of Him in whose image man was at first created.

Let us, then, unite together and do what we can by our prayers and our means to hasten this desirable end, until from even the South Sea Islands we can hear the distant echo coming over the wide waste of waters, as those once neglected ones join in the same glorious enterprise, and send their heralds to other lands, with the divinely-inspired message—

"Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."

MEETING OF SYNOD.

Before our next number will be issued, the Supreme Court of the Church will have met, and decided upon the all-important matter of Union, as the meeting of Synod takes place in New Glasgow

on the 21st inst. Last month we gave a plain statement of the aspect of the question at that time, and since then we have heard nothing further than that the congregation of Saltsprings, in Pictou County, after hearing the statement of one of the delegates, still votes *against* the Union; and that the congregation at St. John's, Newfoundland, has decided unanimously in *favor* of it.—No reports have reached us from any other quarter up to this date. The editor of the *Canada Presbyterian* has taken the trouble to prepare a statistical table, which gives at a glance the numerical and financial strength of the negotiating Churches, and also furnishes a comparison with other bodies. The number of Presbyteries in the United Church will be 46, thus:—

In the Canada Presbyterian Church, there are.....	19
“ Church of Scotland in the Upper Provinces	11
“ Pres Church, Lower Provinces..	10
“ Church of Scotland in the Lower Provinces.....	6
	46

The following congregational figures are taken from the most recent Church Statistics:—

	No. of Ministers.	Average Stipend	No. of Congregations.	No. of Vacant Charges.	No. of Elders.	No. of Communicants.	Teachers.	School	Scholars.
C. P. Church.....	329	\$700	645	78	1087	49,315	4094	43,536	
Ch. of S. in Canada.....	122	842	179	17	609	17,247	1193	11,487	
Ch. of L. Provinces.....	124	947	138	17	832	18,082	1710	13,401	
Ch. of S. in L. Prov.....	31	*874	41	9	228	4,622	474	4,970	
	606	*840	1003	121	3056	89,266	7471	73,394	

* Stipend in No. 4 includes Manse and Glebe.

“ There are thus”, says the editor, “over one thousand congregations,—many of course being ‘double charges’—and one hundred and twenty-one openings for additional ministers in ‘vacant charges.’ The average stipend is \$840. There are six colleges, in all of which, save one, divinity classes are taught—Queen’s College at Kingston being endowed with University powers.

“ Each of the churches in question has a fund for the benefit of Ministers’ widows and orphans. That of the first named in the Schedule, has a capital of \$77,089, and an annual revenue of \$16,234. The second has capital, \$73,153; revenue, \$9,018. The third has \$20,000 invested, and the fourth has just commenced to create a fund, for which purpose \$3,661 have been collected. The aggregate of these funds is \$162,921.

“ [According to the Census of 1872 the number of adherents in the Dominion belonging to these four Churches is over 569,000. The Church of England numbers 494,049, and the Wesleyan Methodists 378,543.] ”

Are not these figures inspiring to every lover of his church, when he reflects that from a denomination of forty-one congregations, we become, by uniting, over one thousand! May the Great Head of the Church Himself preside over the meetings of the Court, and guide, by His wisdom, all its deliberations for the furtherance of His own glory, and the spread of peace and love and concord among all men!

METHODIST RE-UNION IN THE DOMINION.

The three Methodist Churches, namely, the New Connexion with 91 ministers, the Eastern B. N. A., with 217, and the Canada Conference with 701, have united together, and now form the Methodist Church of Canada with 1009 ministers and 102,238 communicants. The first General Conference of the united church has been held in Toronto, and, from the accounts received, it seems to have been a grand meeting—one worthy of the occasion. Ex-Governor Wilmot, of New Brunswick, was called to the chair while a President was elected. The choice of the Confer-

THE AWAKENING IN SCOTLAND.

ence fell on the venerable Dr. Ryerson for permanent President, and Revd. D. D. Currie, of Charlottetown, P. E. I., was elected Secretary. Our Lower Province men, such as Hon. S. L. Shannon and Rev. Mr. Lathern, of Halifax, Dr. Allison, ex-Governor Wilmot, and others, seem to have taken a prominent part in the proceedings. The welcome meeting was a most enthusiastic one. "Some of us felt," says the *Wesleyan*, "as we never felt before, that Canada is a nation—one and indivisible—with grandest possibilities before it. One feeling, that of loyalty to God and country, animated every heart."

Such unions and such meetings do more to bind the nation together, and stimulate patriotism, than all that mere legislation can do. They bring living men together from all points of our land. Sympathies and interests are cultivated. The church life and the national life are felt to be co-extensive, and the one strengthens the other.

The Episcopal Church throughout the Dominion has also united, and held its first General Synod in Montreal. The most interesting feature of the Synod was the presence of Bishop Selwyn, formerly of New Zealand, and now of Litchfield, one of the noblest men in the Church of Christ. Cheering accounts were given of the interest felt in Britain in our great north-west. Large sums have been collected by Bishop McLean of the new Saskatchewan diocese for its endowment.

All these unions are significant signs of the times. The day of discord and schisms is over; and the church is entering on a new era. They show, too, how closely movements in Church and State are connected. We cordially welcome them, not only because we are Christians, but because we are Canadians.

The three largest Protestant denominations in Canada are the Episcopal, the Methodist, and the Presbyterian. The first two have got the start of us in consummating union. They must not get too far ahead.

REV. G. M. GRANT is at present in Montreal, attending the Conference of the Evangelical Alliance.

Messrs. Moody and Sankey, whose stirring addresses and fervent hymn-singing awakened such a degree of spiritual life in England and Scotland recently, are now visiting the churches in the North of Ireland, and will shortly return to America. One of the most valuable and important results of their visit evidently is, that *they have set the clergy a-thinking*. The *Home and Foreign Record* of the Church of Scotland, in referring to the astonishing revival of religion in that country, quotes a portion of the discourse delivered at the opening of Synod in Halifax, by Rev. D. M. Rae, retiring Moderator—and which it justly characterizes as "an eloquent and thoughtful sermon,"—and remarks upon "this statement regarding the movement which comes to us from Nova Scotia," that "nothing more pertinent appears to have been said regarding it. The same thought had occurred to us repeatedly. The chief characteristic of Mr. Moody's preaching is said to be the homely and direct simplicity with which he delivers the Gospel message—the good news that there is salvation in Christ to all who believe in His name. Is it not a somewhat stirring thought that this announcement should be the cause of so much movement in the mouth of a stranger? The announcement itself is as old as the Gospel. It is the Gospel. The blessing is always where the message is. Then why is the blessing apparently so often absent? and why should it need the words of a stranger to awaken spiritual life in our churches? There is something at fault here which can hardly be cured by the means employed. Certainly one of the chief lessons of the movement would seem to be not so much the need of religious combination (although this may have its own good) as the *need of direct and simple preaching in every pulpit*. A living voice speaking the truth as it is in Christ, will always tell with some living power—and the ineffectiveness of so much preaching is a serious consideration. Is not this one of the main points of view in which the success of Mr. Moody's preaching should strike a meeting of Christian ministers? Why

is my preaching less effective than Mr. Moody's? Gifts of oratory are confessedly not in question here. Why, then, with the same message to deliver, and the same promise of blessing, should my success be in any respect less than that of the Chicago evangelist? Why, in other words, should Scotland be indebted to two strangers from North America for any measure of either spiritual light or life? This is a vital and practical question, which can hardly be too much considered."

MISSIONS TO SPAIN.

Unhappy Spain is the subject of criticism in every civilized nation under the sun; and the daily telegram regarding the terrible conflict at present raging there, between the Government troops and the Carlists, is looked for as regularly as the morning bulletin appears, and affords evidence of a condition of society that is truly deplorable. It may not be uninteresting, therefore, to our readers, to hear from a missionary who has recently visited Spain, something of THE COUNTRY AND ITS INHABITANTS.

"It is a country which awakens profound compassion in the heart of any one who passes through it, by its railway lines or diligence routes, or through those by-paths where rich vineyards alternate with ruined fortresses, dilapidated villages, and with these caves in which gipsy peasants contrive to burrow and live. The rural people are a highly interesting class, generally transparent, ready to respond to any feeling of trust with which they may be treated; full of endless and voluble conversation; polite to a degree, which seems ludicrous according to the ruder and rougher standard prevalent in Scotland; and it must be added, vengeful when their suspicion and anger are aroused, and ready, sometimes, to express their vengeance by drawing from hidden pockets, long curved knives with sharp points, the sight of which is more uncomfortable than of an unsheathed sword. These implements we confess never to have

seen used for any purpose worse than that of hewing slices from purple-colored sausages, plentifully spiced with garlic.

A considerable proportion of the area of Spain is so rocky or sandy as scarcely to be fit for cultivation, yet it is distressing to see huge spaces of the country, capable of producing rich produce, abandoned to comparative barrenness. Practicable methods of irrigation, such as have successfully been introduced into parts of India, might redeem vast tracts of land in the Peninsula from comparative aridity and wastefulness, and turn them into fruitful gardens; for in that climate many of the most precious fruits will grow, if you but give them hold of the soil and supply them with moisture. From sheer want of enterprise, whole landscapes are left bare, and weary the eye for want of trees, which an industrious cultivation might quickly rear, so as to convert arid plains into comparative verdure. How are these circumstances to be accounted for? From no inherent incapacity in the Spanish people; from no invincible obduracy in the Spanish soil, defying a better agriculture; and certainly from no lack of mineral riches, which, under better moral influences, would provide capital and other appliances. It is impossible to disconnect these *retributive* facts from the history of Spain,—its Inquisition,—its heartless and exterminating persecutions,—its type of Popery, the lowest of its kind, and its long truce with an ascendant priesthood, at war with the Bible, silencing its testimony, and successfully keeping it out of sight."

He writes as follows in reference to

THE SPIRITUAL CONDITION OF THE SPANIARDS.

"We fear the great mass of the people are profoundly asleep, excepting as regards purely material and mechanical things. They go, indeed, in large numbers to church and cathedral, especially the women. Turn off the crowded promenade in such a city as Old Granada, when, in the *gloamin*, the people who had scarcely ventured into the open street under that burning sun during the day, come forth to enjoy the cool shadow of the evening; enter the church hard by; you find the twilight there as out of doors, and by the glimmer of those altar

lights, and by the hum of whispering voices, you find the house to be filled with vesper worshippers. There is no lack of church-going in Spain. But what does this imply? The Romish service, even its preaching, is formed with a view to benumb rather than excite enquiry. Practically, preaching is incidental and utterly subsidiary in the Church of Rome, which professes to save men, not by means of *truth*, but by priestly operations, by absolutions, and by the creation of new merit by the mass, and by the administration of wafers of bread, transubstantiated, by the intervention of the priest, into 'the body, blood, soul, and divinity' of Christ. The exaction on the part of the priest of belief in all this, and the very attempt to exercise it on the part of the people, are enough to stifle intelligent faith, and to reduce it to unthinking credulity. This is so in all Popish countries. It is conspicuously so in Spain.

"The average priest in Spain is on a lower level, in morals, in education, in intelligence, than in any other country in Europe. Nor ought this to be a matter of surprise. Nowhere else was there such a complete suppression of the Reformation, or such a total extinction of Protestant literature, or such a successful murder of thought and inquiry, as in Spain. The nation has for centuries been all but hermetically sealed against the entrance of evangelical views. The penalty to an enquiring priest, of doubt on the doctrines of Trent, was hopeless incarceration in a dungeon. These chains were broken scarcely six years ago. Education was all, till then, practically in the hands of the priesthood. It was less diffused than anywhere else in Europe; and thus the million in Spain had sunk not merely into *superstition*, but into the neighboring pit of *infidelity*. For these two sinks of evil, by a fatal law, are ever found side by side.

"You cannot find laymen in Spain, as you do in Ireland, who will argue for the Romish faith. They are indifferent on the subject of Protestant truth, partly because they are indifferent to their own religion. They prefer, like a man in his siesta, to abide and doze where he is, and to repel the intrusion of inquiry and investigation. The result is that, with a general and incurious negative acqui-

escence in the national Romish faith, the people of Spain, though bound by a superstition, without free-thinking, or indeed any kind of thinking, are practically without a religion. The consequence is, that there is a large and widely-dispersed criminal population. It is true, while their wine is abundant, we witness drunkenness on rare occasions; yet the taint of other vices has gone deep into the mind of the nation. In different parts of Andalusia we heard the police, in announcing the hours of the night, combining the worship of the Virgin with the duty of guarding the city against the criminals. By civic orders, when the church clock tolls, the watchman cries out, 'Ave Maria purissima!' Some of the culprits are quite ready to do the same, and the superstition and the crime thus move hand in hand. Crimes against property abound. We happen to know personally of four ministers, closely connected with Spanish evangelization, who have recently had their watches taken from them by dexterous pickpockets. They might perhaps have been more wary had they not been foreigners. One of them is Irish, another German, a third an American, and the other a Scotchman."

He thus states his views of the

PROSPECTS OF PROTESTANT MISSIONS.

"It is pleasing to think of the different Christian denominations and the various nationalities that are working for the Christian good of Spain. Though one or two have withdrawn from the work, and though we know of three priests who, having left the Church of Rome and placed themselves under the Protestant banner for a time as agents, have apostatized, returning to Rome like the dog to his own vomit again; yet there never was such a supply of evangelical agents as at the present hour. Carrasco, the most notable Protestant preacher, is removed, having gone down at sea in the *Ville du Havre*. But Cabrera remains, and not a few worthy to be named next to him as able to preach even to fastidious ears in that softly-flowing, musical, though wordy tongue.

"In our own mission (U. P.) at Jerez, at San Fernando, at Madrid, the gospel is faithfully preached, and in a

way to satisfy the Spanish critical ear. In the capital we conversed at much length with four men who have been under the powerful guidance of Mr. Jamieson, and who were all priests in the Roman Church when we visited Spain in 1869. Two of them are men of learning, who, in the absence of theological books in their own language, have made themselves masters of the systems of Calvin, Turretin, and Maestricht, in the Latin, a language in which they speak with fluency. The number of such men in Spain is daily on the increase. It is very true, indeed, none of the churches are crowded with auditors as they were for a time after the Revolution. At that time ignorant people spoke of Republicans and Protestants as if they were the same. The services in the new evangelical churches at that period were thronged with men whose thoughts in many cases had not soared higher than to a political millenium; and when such men gradually discovered that the gospel gave no aliment to political passion, and that the revolution it proclaimed was spiritual and internal, they withdrew.

"All this was foreseen, and indeed a distinct forewarning of its coming was sent, in name of our Foreign Mission Board, at the very time when our Spanish churches had reached their highest point, in so far as attendance was concerned.

"The most popular preachers in Spain ceased to retain the crowds who gathered around them at the beginning. Even Carrasco's congregation did not retain its earlier dimensions, and the same remark may be made of that of Senor Cabrera. As a general rule, attendance on Protestant service has largely declined; and yet we believe the cause of Spanish Protestantism is at this hour more healthy and promising than it has ever been. We found this conclusion on what we believe to be an improved selectness in the character of the communicants, and on the advance of native agents in Christian knowledge and experience as well as in number. In about twenty different cities and towns in Spain, small congregations have been established. In these places about twenty-five missionaries from Europe and America are laboring in various forms,

and a rather larger number of native Spaniards are employed in preaching. Not a few promising schools under qualified teachers have been established, affording a Christian education to an increasing number of the young. The grand desideratum is a more advanced and earnest Christian life; and therefore our primary duty is to wait prayerfully on the Lord, and to cry, 'Come from the four winds, O Breath! Breathe upon these slain, that they may live.'

Under the heading, "Letters to the Editor," there appear two communications in reference to the mode of announcing and gathering in collections for the schemes of the church. We submit them to the careful consideration of all interested. We shall be happy at any time to give space to the views of correspondents relating to any and every department of the Church's work, and "especially the conveners" of the committees.

Article Contributed.

A Day's Work in Musquodoboit

I assure you that we never make a greater mistake than when we think that our country ministers' work is easy and light; nor is there in the world a more mischievous conception than that formed by so many people, and good people too, who seem to think that the all-important stations and congregations are the city ones, and, as a consequence, the work done and accomplished therein correspondingly more important than that which is overtaken by the labours of our country brethren. To bring to the light the true state of matters, to dissipate all foolish ideas upon the subject, and to show the amount of good, faithful, self-denying labour overtaken by the minister of the above-mentioned congregation, and to show, also, that the congregation is well worth all the labour bestowed upon it, I intend the following hastily written sentences.

Well, then, upon a certain Sunday subsequent to the issue of the *Aug. Record*,

a certain minister of a certain congregation in a certain city—we shall not say where—effected, by mutual consent, an exchange of pulpits; and as that minister is the writer of these sentences, readers will excuse him if, without further preface, he assumes the first person.

On the Saturday previous to the day in question, Maggie and I took to the road, (N. B.—“Maggie” is the parish horse), and, after a pleasant journey, we arrived at our destination at quarters in which horses and ministers alike are invariably cared for, as horses and ministers deserve. I cannot permit myself to descend to particulars on this point, otherwise I would be compelled to use adjectives in the superlative degree significant of kindness, comfort, thoughtfulness, and a special adjective in the superlative degree significant of the sweetest of sheets, the very softest of feather beds, and the driest of towels. But, as I want to take my indulgent readers, not to bed with me, but to Church and to work, I will suppose that we have got clear of Saturday altogether, and have arisen on Sunday morning. Every one thinks the summer beautiful in the country at all times. If any one holding such an untenable doctrine had been with me on that particular August Sunday morning, his heresy would be as plain as Arianism. The day-light came, it is true, but it came after a night of almost incessant rain; and the atmosphere was still suffused with the invariable accompaniment of rain in the country, fog. You must know, also, that the roads, having become nearly as bad with dust previous to the rain in question, as the streets of a certain city become previous to the turning out of the water-carts, were now to the depth of a goodly number of inches the consistency of first coat plaster. Think of eight miles of *that*, and you have a tolerably fair idea of what the minister of Musquodoboit has to face in going, as he does every Sunday morning, to preach in a most interesting part of his field, New Antrim. There was no use in mirroring matters. I had to do his duty for the day, so out we went, not into the clear sunshine, to hear the sweet music of birds and streams, and to listen to the bleat of the lamb. No, no; it was too wet and miserable for all that. Rain and fog

take the poetry out of birds and lambs as effectually as they keep the sun from shining. I shall not trouble my readers with the many jolts and pitches and splashes of the way; there were too many of them. Oh for some improvement in our roads in this the land of our birth! I am sure if the road had been smoother, the people of New Antrim would have had a better sermon: that morning. Nothing so effectually spoils a good sermon before it is delivered as eight miles of mud with big stones interspersed at intervals to drive over, and a foggy morning. However, as all things temporal come to an end, so did my Sabbath day's journey. We arrived at the Church to find that it needs a coat of paint outside and some plastering inside, and to find assembled a goodly number (notwithstanding the mud) of devout, Christian people, to whom I addressed a sermon in as plain and earnest words as I could command. May the Holy Spirit follow with His blessing the words spoken!

Now, while we are here, let us pause. There are but few people—a congregation of, I should say, about seventy in all, and I was told that it was an average congregation, and yet, through the patient, faithful, self-denying labours of the minister—not by instruction of Presbytery, nor by resolution of session, but out of a sincere desire to be useful to the Antrim section of his flock—these seventy people have all the advantages as far as the means of grace are concerned, enjoyed by many of the endowed Parishes of the Mother Church in Scotland. They get one service each Sunday. I hope they feel grateful above all to the Lord for putting it into the heart of His servant thus to favour them, and for continuing strength, both of body and mind, sufficient for the work; but they must also remember that they owe a debt of gratitude to the minister who, out of a pure sense of duty, has undertaken, and so far has continued, the extra work. I believe they are duly sensible of the favour. For one thing, the mud, the rain and the fog did not prevent their being present to worship God in His House at the appointed time. (City people, make a note of this, please.)

But as the day is short, and your space, kind Editor, limited, and we have yet

much work to speak of, we must prepare to leave New Antrim. Before doing so, remember there is a Sunday school efficiently conducted; also a prayer-meeting in this section of the congregation, conducted, as all prayer-meetings ought to be, in the absence of the minister, by the elders. I set out on my return journey feeling thankful for what I saw and heard of the work of my beloved brother. My journey back was, in the language of the Paraphrase-book, "another version of the same passage." At two o'clock I am again in harness for service in Little River Church. Here again is another Sunday school, doing a good work in aiding parents to bring up their children in the nurture and admonition of the Lord. This over, public worship begins. Again the elements seem to be setting in against us. Just at the time when most of the people would have been setting out for Church, down came one of those showers which change the darkness of the cloud to brightness by the excessive pour of water which they send down. Yet (city friends,—note number two) when the time arrived, the Church was well filled. All were present, as I was told, except the very old and the very delicate. This is the headquarters of the congregation, and here again Mr. Neish, by his admirable management and self-denying labour, is enabled to conduct divine service once every Lord's Day; and, by what I could judge from what I saw, he has the reward, dear to every minister of Christ—the reward of seeing his work prospering.

There was one very pleasant feature of the Little River Section of the congregation—the singing; thanks to the young people who form the choir, and who keep themselves up to their present standard of excellence by weekly practice. Choirs without it are slow murder to the congregation and singing alike. I was exceedingly well pleased with the singing. It was hearty, congregational, and sweet, but my young friends in the choir, don't think that you are perfect, or you will soon find yourselves mistaken. And if you will take a word from a friend kindly (a thing choirs are not celebrated for doing), here it is: if you don't—but I know you will. Choose simple music. Avoid repeating tunes. They spoil the sense of our Psalms and Paraphrases completely. The simpler the tunes the better, and repeats are just a waste of

precious time. When you sing a line once, that's enough. In this respect the music published by the authority of the General Assembly of the Church of Scotland, adapted to the Scottish Hymnal, is by far the best. It is in keeping with the genius and history of the Church, and it is now coming into general use both in Scotland and in Canada. Too much attention and care cannot be expended upon the service of praise. It is the only part of our ritual in which the people are permitted to join audibly; hence the congregations of the Church ought to make it a special object of care to see that it is such that they can join in it; and Church music is invariably a failure in which congregations cannot join. Sing simple music; but don't imagine, when a piece of music is simple, that any one can sing it properly.

But we must leave Little River with a ¹ that is interesting and encouraging about it. It is now half-past three o'clock. We have had to do, remember, with two diets of public worship already, and two Sunday schools. In each of the two parts of the congregation already visited, there are the full organization and equipment of a Parish Church, and service regularly every Sunday. Surely, you say, that is quite enough work for any minister to seek to overtake; and so it is. But Mr. Neish thinks that it would be for the good of his people that a little more than this should be done. So off we start for South School House—the third and only other section of this interesting congregation. And here, also, as in the sections already visited and preached in, there is the full equipment of a Church; there are a Sunday school and public worship every Lord's Day. And here, also, as in other sections of the congregation, everything I saw gave evidence that the labours of my friend, the able and energetic minister, are being appreciated by the people, and blessed by the Spirit of the Lord.

Now, patient reader, you must not wonder if, when, at half-past six, when all the work of the day was over, I felt a little tired, and began to think of my friend the feather-bud, to which, after driving through the mud again, the distance of several miles, with a deep sense of thankfulness for the labour and strength of the day, I committed myself to rest.

Such is a glimpse of what a day's work in Musquodoboit means; such is the work patiently, faithfully and well done by its minister. The people must bear in mind that much of it is voluntarily given by him, because he is convinced that he is thereby doing more good than he would do by overtaking only what the Presbytery enjoins upon him. Having gone over the field, and

having given my closest attention to the matter, I feel convinced that he is right; and I pray God he may have strength of body and mind given him to continue it for some time yet to come. But, on the other hand, he must be careful not to overtax his strength and power of endurance, and thereby unfit himself for work completely.

On Monday morning, "Maggie" and I are on the road on our return—she, no doubt, ruminating on the dilapidated condition of the road and bridges, and hoping for the day when statute labour and all other farces will be superseded by common sense. I, on the other hand, sympathising with my dumb friend with all my heart, felt deeply grateful for the condition of things in the congregation from whose work I was returning, to see how matters had been getting on in a congregation (pardon me, friends of Masquodoboit,) nearer and dearer to me than theirs, or any other on earth—my own. And yet, as I left the scene of yesterday's labours, I could not but feel doubly grateful to the King and Head of the Church, when I called to remembrance the aspect of gloom and despair which overhung it when the former minister removed from it to his present charge. Then, there was no prospect but that of a dreary vacancy, to continue for years perhaps. Our eyes were turned this way and the next with little prospect of help in our difficulty, when, in the good providence of God, from a quarter none of us thought of, the want was supplied, and Mr. Neish supplied the want.

As I conclude, my reader must not suppose that I went on the expedition for the purpose of writing in the *Record* about it. When I started I had no more thought of writing than I now have of joining the "Know Nothings;" nor must he suppose that I write either at the request or with the knowledge of the minister whose work is here shown to the reader. What I have written I have written because I want to have others enjoy part of the pleasure I experienced myself in finding this important charge so well and successfully wrought by so able, energetic and acceptable a minister as the Rev. David Neish. C.

Home Missions.

Report of Labors in Fawleigh Mountain and Lake.

FAWLEIGH MOUNTAIN, }
Sept. 10th, 1874. }

Dear Mr. Editor:—Permit me to send you a brief account of my work during the past four months.

By request, I came out here May 15th. On the following Sabbath I assisted in organizing the Sabbath school, and conducted worship in the church in the evening. The second Sabbath I held service in this place in the morning, and out near Fawleigh Lake in the afternoon. We then made arrangements to have regular service in every Sabbath at half-past three, p.m., at the Lake. This is altogether a new station, and indeed a very interesting one. The Scotch people around the Lake, for two years, as they gazed upon the lovely waters, so peaceful and still, then glanced at the rugged hills and lofty peaks on either side of the Lake, sighed as the sweet privileges of dear Scotland rose in their minds. Hence they greeted me heartily. We held our meetings at the Lake in a Temperance Hall, which was kindly placed at our disposal free of charge. In this place, since May 24th, service has been conducted every Sabbath afternoon, and on the Mountain in the morning. I addressed two meetings every Sabbath, and attended Sabbath school at one or other of the stations. Indeed I tried to speak three times, but found the work rather too great for me. We have, in all, conducted Divine Worship 18 times in 17 Sabbaths on the Mountain, and 6 times through the week. At the Lake station there has been regular service once a day for 16 Sabbaths. The attendance and attention at both stations have been very good.

SABBATH SCHOOLS.

I aided in starting one on the Mountain the first Sabbath of my stay here. It has not given me very much satisfaction. Men to take part in conducting a Sabbath school are very scarce in this community. Too many think that it is quite enough to conduct family worship

REV. JOHN McMILLAN, of Truro, returned home from his holiday tour by the *Prussian* on the 18th ult., and has kindly furnished us with his impression of his visit to St. John's, Newfoundland, which will be found on page 249 of the present number.

in their own houses, and that after all Sabbath schools are of but little consequence. However, I agitated the matter, and succeeded in making at least some improvement. It seems very hard to be unable to get even three or four men, who really are willing to enter heartily into Sabbath school work, amongst fifteen or twenty families. Yet such is the case here. I can write better things of my other station. As soon as we began regular service at the Lake, I made arrangements and succeeded in getting a school started. Young children and old women, men in their prime, and some with grey hairs, came and were ready to teach or be instructed as the case might require. The teachers and scholars seemed to be in earnest. I felt cheered and encouraged to see such good attention. The community is small, yet we had over 30 scholars. The time of meeting was immediately before preaching.

PRAYER MEETINGS.

The scarcity of men to assist caused nearly all the work to fall upon myself. However, I got assistance at times from two or three who are willing to work for the Master. For a time our meetings waned a little, owing to the pressure of business; but soon the interest manifested began to increase, and they were much better attended. Frequently I could realize that God was blessing us in these meetings. I feel that in a number of cases God has been working, and trust He will complete that which He began.

VISITATION.

Much of my time I devoted to visiting round among the people, and perhaps in this work, as I endeavoured to worship God in private with the people, I derived more satisfaction than in any other. I know that many attended church who would not, had I not called on them. I know that showing a real interest in men, and praying with them, will touch their hearts more than words. I visited a number of families at the Mountain twice, and nearly all at the Lake once. In many cases I found but part of the family at home, it being the busy season of the year. I had but two sick persons in my charge—one a young girl who is in decline, and seems gradu-

ally sinking. She is quite resigned to God's will. For a time she found it hard to let go the hold, which in our youth is so strong, to earth and friends. Now she hopes and waits. The other is a woman in the evening of life. Hers is a heavy burden. Lying in bed six or eight years, she suffers almost constant pain, and yet seems happy, for she trusts in God. Hard, indeed, had she to fight and struggle ere the man of sin lost his great hold, but, ever since finding her Blessed Saviour, she has been very happy. As she lies and suffers, her only source of joy is Jesus and His love. Were it not for Him, she tells me, she must lose her reason. Visiting such ones, seeing such dependence on Christ, did my own soul good. Yet the unread Bibles, the untrained children, the prayerless homes, sometimes filled my heart with sadness, when I thought of that day when we must meet our Judge and our neglected children.

A. W. McLEOD.

Foreign Mission.

Letters from Rev. Mr. and Mrs. Robertson.

After long and anxiously waiting, we are glad at last to have news for our readers from the New Hebrides. The following letters to Rev. John Campbell and Mrs. Campbell, and the Rev. W. McMillan, Secretary to the Foreign Mission Committee, from Rev. Mr. and Mrs. Robertson of Eromanga, speak very encouragingly of the good work, and show that Mr. Robertson and his wife are not only successful in their work, but thoroughly alive to it, and wisely judicious in its management. The letters are their own explanation. Several passages of a private nature have of course been omitted, as well as a repetition of the same fact in each:

KWANERA, TANNA, Christmas }
Day, 1873. }

REV. J. CAMPBELL, St. Andrew's, Halifax.

Rev. and Dear Sir:—Your welcome and good letter, brought out by Mr. Annand, I duly received on his arrival at the Islands, by the *Paragon*, in June last. We would

suppose by your letter that you had spent years in the mission field, you have so thoroughly before your mind, and that accurately, our difficulties here, and the best way of meeting and overcoming them. It seems to be the most difficult thing in the world to get persons—even those most deeply interested in foreign missions—to understand, even in the slightest degree, the state of matters out here. From the time of my landing in Nova Scotia till the time of my sailing again for the Islands, I lectured or gave short addresses on the subject about five hundred times, besides private conversations without number, letters in the *Record*, &c.; and yet I am surprised beyond measure to find, in quarters I little dreamed of, such a want of accurate knowledge. This has led me to think that unless some of our friends visit the islands, and reside some time among the natives, and have charge of a mission station, they can know but little either of the field or the work. Your letter, however, was the most hopeful thing I have yet seen from home; and perhaps when the wild ideas our friends have so often formed of the field, of the kind of material we have to work upon, and of the kind of work we perform, shall give place to ideas built upon the facts of the case, then we may succeed in making ourselves generally understood.

Mission work out here is very hard work; it is also dry work at times, and always difficult, up-hill, thankless, laborious, disheartening, and almost hopeless work. Often your fairest hopes are blighted, and all your labor seems useless. The hearts of the heathen are so hard—they have such a heart-hatred of the Gospel—to their minds it brings no “glad tidings”—it is not the Gospel of their wishes, though, indeed, 'tis the Gospel of their needs. They are perfectly content to live on in their own old ways; they like the old paths of evil in which from time immemorial they have been accustomed to walk. They feel heathenism no burden—nay, they like it—'tis their delight; revenge, sweet revenge, gets full rein, blood for blood, and the more the better. Mercy, to them, means cowardice; forgiveness is weakness, and characteristic of women and children; but revenge is manly, and if ten men waylay and kill one man, they are called heroes.

But, on the other hand, there is much to encourage. What the Gospel has accomplished, it is still able to accomplish. The Gospel of Jesus Christ has accomplished changes that no other agency could. Even in this group of Islands what marvellous changes hath it wrought? Men on Aneityum, Aniwa, Eromanga, and Fate, who were at one time more in nature like wild

beasts than like rational men, are now peaceful and peace-loving, sober men, and loving Christians. There is much to encourage missionaries, viewing it in this light; and oh! there is much to encourage us from the Bible stand-point, “But as truly as I live, all the earth shall be filled with the glory of the LORD.”

When, again, a few heathen do come in, and join the Christian party, how the missionary is encouraged! And when he contrasts even the face of the *weakest* Christian on his island, with the best men among the heathen, the contrast is very marked indeed in favor of Christianity. The Christian natives must be viewed as a whole, or we do them injustice. If they have their weak points, and there is no doubt they have, still it is equally true that they have their good points. Perhaps, however, it is not so much the weakness of their Christianity, as our own error in expecting to find among them too high a type of Christianity all at once. They have been lifted up out of such deep pits, that it is unfair to judge them, except in view of the depths from which they have been taken. It is very trying, I must say, to discover the remains of revenge, deceit, dishonesty, untruthfulness and superstition among the very best Christians on Eromanga; but perhaps, like others, I am inclined to expect too much from the poor natives, who are as yet only babes in Christianity.

You may feel surprised to notice, by the heading of this letter, that we are on Tauna, and not on Eromanga; but one word will explain. The state of Mrs. Robertson's health at present renders it necessary that we should come here or go to some other island for a time.

We were very busy at house-building for several months before coming away, and did all in our power to make preparation for our coming by settling, and afterwards visiting teachers, and giving charge of the work to teachers and chiefs. All things being ready, and a fine able boat's crew being engaged, we started in our boat—the *Yarra Yarra*—at 6 a. m., on Wednesday, November 26th, and at midnight arrived at Port Resolution. (Mr. Neilson's Station.) The day was very, very hot, and we had very little wind, but what little we had was in our favor. We pulled the first four hours, then got up both sails and ran across under the lee of Tauna, then pulled again to the harbor, very glad indeed to get out of the boat and into Mr. Neilson's house to rest. Here we remained till Friday, a then came round to the place where I am writing this letter, and distance of only twelve miles, though from Eromanga we came a distance

of over sixty miles. We certainly would not have risked such a voyage in an open boat, but we could not help ourselves. The Mission vessel had left for Australia some time previously, and the Captain of a trading vessel, who promised to call for us in November, had his vessel taken from him, and could not therefore keep his engagement with us.

The Eromanga crew remained with us over Sunday, and on Tuesday the Rev. Mr. Watt and I went to the harbor with them, and the next morning they sailed again in the *Yarra Yarra*, for Eromanga, and Mr. Watt, and I walked overland to this station. Mrs. Robertson and I have been just one month with Mr. and Mrs. Watt, not doing very much but visiting some of Mr. Watt's out-districts, reading a little and writing some. I am preparing sermons, both in English and Eromangan; but not having an Eromangan interpreter with me, I make but comparatively slow progress, as the interpreter must supply the place of grammar, dictionary and translation. Mr. Watt has an excellent printing press, and offers to print in Eromangan any hymns I may make or translate. I intend to try one or two, but, as we have already a very good collection left in manuscript by Mr. Gordon, and which Mr. Paton printed for me last year, I am not anxious to do much at hymn-making.

Things are going on quietly at this station—nothing very exciting. Occasionally a Tanna man demonstrates his affection towards his wife by knocking her down with a bludgeon. Since our arrival we have witnessed three or four such scenes. Last week a tribe near the harbor shot four men belonging to another tribe, which tribe in turn killed five of their enemies and wounded two. Those who have lost most heavily are now waiting an opportunity to kill one or two, and thus square accounts.

I fear I have not been so mindful of writing to the Church as I ought to have been: but really I have been so occupied with our settlement in Eromanga that I have been unable to write; and when the *Paragon* left us last September I had not one letter written, and since that time there has been no opportunity of sending any letters to Sydney or Melbourne for Nova Scotia or any other place. However, now that our house is finished, and a number of teachers settled, and the island visited, I hope to be able to keep up regular correspondence with the Church, whose servant I am.

By the minutes of Synod which I sent on by Mr. Goodwill from Sydney, you will see that I have not succeeded in getting a fel-

low-laborer for Eromanga. The Cook's Bay people are very anxious for a missionary. I have several teachers settled at Cook's Bay, and about 100 natives attend their services.

Church Members on Eromanga when I was settled 8
 Church Mem. suspended..... 2
 Church Members died..... 1
 New Ch. Members admitted Jan 12, 1873 8
 do do do Aug. do do 5
 Ch. Mem. now on Eromanga..... 19
 Restored Church Member..... 1
 Total admitted by me..... 13
 Schools when I was settled..... 1
 do now in operation..... 10
 Natives attending Church on Eromanga 200
 Island in a very encouraging condition.
 Health of myself and family excellent.

Yours ever sincerely,

H. A. ROBERTSON,

TANNA, NEW HEBRIDES, }
 March 30th, 1874. }

REV. WM. McMILLAN, M. A., Sec F. M
 P. C. M. P., B. N. America.

REV. AND DEAR SIR.—One of Mr. Neilson's natives came overland to-day with a few letters (no home letters) from Missionaries, and as this postman is returning to the harbor (Port Resolution) early to-morrow morning, I am anxious to write you a few hurried lines with the hope that Mr. Neilson may be able to forward to Sydney direct, or *via* New Caledonia by some vessel ere long.

Mr. Neilson wrote to-day and stated in his letter that Ross Lewin, a cotton planter for some years past on this island, and an old trader in these Seas, was shot by Tannese on Tuesday last at his own station. (Black Beach, Tanna.) Mrs. Lewin, her young son and her two brothers, immediately fled to sea in an open boat, taking the dead body with them. Next day they were picked up by the *Schr. Donald McLean*, (owned and sailed by Capt. McLeod of Cape Breton,) and brought to Port Resolution, and almost immediately sailed again for Fate or Sandwich Island.

Two white men, Jones and Underwood, traders in Port Resolution, have gone to Black Beach in order, if possible, to look after the property and station of the said late Ross Lewin. 'Tis feared they too may be shot. I remember seeing Lewin ten years ago on board ship at Aneityum, and frequently afterwards.—He was twice at my station since our settlement.

Mr. Neilson writes that Mr. Gray of Eromanga is dead. I feel this keenly. Four months ago he drank tea in our house at Dillon's Bay, and was then the very picture of health, and seemed to have, human-

ly speaking, such a hold on life. There are no particulars; all Mr. Neilson writes is that Mr. Gray died of sickness at Eromanga.

So far as I know, he would have no white person near him, indeed, not even on the whole island; and all the care he could get would be from the natives on his plantations, who were all heathen, and, though they may have been quite kind to him, what could they do? simply nothing.

Mr Gray was a man about 35 years of age, I should think. He was a native of Glasgow, Scotland, and came out to New Zealand a few years ago to set up some mills. After that he came to Eromanga, where he, along with one Smith, a Prussian, commenced a whaling station at Dillon's Bay, and built a small screw steamer. This steamer was driven on shore in the hurricane of January 6, 1873, at Bunkill Bay, Eromanga, and Mr. Gray, in doing all in his power from Friday morning till Monday morning at 3 o'clock to save the steamer, almost lost his own life.

He had no light, little food, and was driven on shore amongst savages, and had to walk eight miles to our station without shoes. He remained with us till he recovered, and, as soon as the weather moderated, our boat took him to Elizabeth Bay, his own station. Mr. Gray always called when in, at or going beyond Dillon's Bay. He seemed a very quiet, peaceable man, anxious to make and save every shilling possible—in a word, a cool, calculating, close-fisted Scotchman. I feel very much his death.

Mrs. R. and I have been quite well since we came to this island; although both mission families here, and the natives, have been, and are still, suffering with fever and ague a good deal. We two, so far, have had no fever since we came to Tanna, and I have not had an hour's illness since we were settled on Eromanga, nearly two years ago, and Mrs. R. has had no fever since we went into our new house, almost a year ago. I trust we are not unthankful for the precious boon of health.

We three (Mrs. Robertson, our little daughter and myself) are now anxiously awaiting the arrival of the mission vessel from Sydney to take us home to Eromanga.

All was quiet on Eromanga when we left, and we had much to encourage us in the good work. We long to get home and to work again.

Mr. and Mrs. Goodwill, and their two children, went up to Sydney in the mission vessel, on account of Mrs. G's state of health, but I fondly hope they may all return in the *Paragon* strong and well, and be very successful in bringing sinners to

the Lord Jesus Christ. Mr. Goodwill has been sorely tried on Santo. You will, however, have heard all from himself. Being in Australia, he can write to you regularly; down here we may write, but how to forward our letters is the difficulty. However, since the old "*Dayspring*" was lost, all this has come about; but now with our new "*Dayspring*" making, I trust, two trips to and from Sydney each year, we will be sure of two regular mails from home, and be able to send two away, besides those chances by ships of war and trading vessels.

We have built a dwelling house and three smaller buildings on Eromanga. We have had the communion twice and added thirteen new members. Two old members were restored, and one of these again suspended. We have settled three old teachers and nine new ones, and have had at Dillon's Bay a morning school four days in each week, also prayer-meeting on Wednesday. Morning service on Sabbath, and Sabbath-school in the afternoon.

Ever yours sincerely,

H. A. ROBERTSON.

The following extracts from a private letter from Mrs. Robertson to Mrs. Campbell will be read with deep thankfulness and joy. We commend it to the notice of the ladies of the Church, and hope that they will follow Mrs. Campbell's good example, and write friendly letters to the wives of our missionaries. Mrs. Robertson's letter speaks for itself, and shows that a work no less valuable than that done by Mr. Robertson himself is being done by his amiable and accomplished wife.

It will be noticed that it is written after returning to Eromanga, and thus bears a much later date than either of Mr. Robertson's:

DILLON'S BAY, EROMANGA, }
July 7th, 1874. }

My Dear Mrs. Campbell:

Failing to have our mail ready when the *Paragon* left us in August of last year, we have not since that time had an opportunity of sending a mail to Sydney. The *Paragon* this year is making an intermediate trip for the purpose of taking up Dr. Steele, whose visit to the islands we have all enjoyed. Mr. and Mrs. Goodwill and children also return to Sydney in her; they are in very poor health; I expected them

to remain with us during the time she was in the islands this season, but their little boy being ill, they did not pass Aneityum, the most southerly island of the group.

Mr. Robertson attended the Annual Meeting this year held at Anelcauhat Harbor, Aneityum, station of the Rev. Mr. Murray. I did not accompany him, but remained on Eromanga with our little daughter, now four months old. She was born at Knawira, Tanna, and is named *Christina Eliza Wentworth*. The little thing was great company during my husband's absence—indeed, although the natives were exceedingly kind, I do not think I could have remained alone, I would have felt so very lonely. Mr. Robertson has brought five Aneityum lads back with him to build a stone fence round our premises. As I am now writing, I hear the stones flying in fine style.—The reed fences which the natives make, although very pretty, do not last any time, and keep a person constantly repairing them, and, as we had a great number of stones about our grounds, Mr. Robertson thought the best way to get rid of them was to put them into a stone fence.

On our return from Tanna we found our house and premises in good order, and the natives pleased to see us back, and we were just as pleased to get back as they were to see us. I see no station I like as well as our own. Of course each missionary gets attached to their own island and natives. While the vessel was north—which was three weeks or so—we were busy getting our house in order, and the natives had been so long without their regular work, that they were almost forgetting how to do it. Each native must get his own particular work to do; if you give him two things to do at once he is completely bewildered; and if there is a wrong way or a stupid way to do a thing, that way he is sure to take. Since Mr. Robertson returned from the meeting, we have been changing our cook, herds, &c. I have also been making some change in my girls in the house. I have taken in four more girls this last week, which has given myself much more work and less time to do my writing. The older girls who have been with me since we came to Eromanga, now take the heavier work, such as washing, ironing, cleaning windows, &c. As for the baking, I do that myself. *I cannot get my husband persuaded to eat bread baked by native girls*, but I hope to succeed in that yet. Three of my little girls are the daughters of Kangi, an East Indian who was living on this island at the time of the murder of the first Mr. Gordon. He had twelve Eromangan wives, and exercised great influence over the natives. These girls are more like our

North American squaws than the natives of the New Hebrides. They are very young, the oldest being not more than twelve. I have taken them young on purpose, as I find them much more easily trained. I had found much difficulty in training the older women to work.

The three lads living with us take week about in the cook house, and minding the cows and goats. A cook out here means very little; the most he does is to get wood and water, keep the fire on, and boil the *yam*, which is our potato. The women outside, not being on our premises, each have their portion of ground to keep clean; some of them attend to it very faithfully, others do not. To those that are faithful in their work I occasionally give a garment or hat. They are fond of sewing and making their own garments. Before we left Tanna I had a regular sewing-class once a week, every Thursday morning from 9 till 12 o'clock. The general attendance was 22, but some of these were old women who will never learn to sew. However, to please them, they had to get a needle, thread, garment, &c. If I have as large a class this year, I intend dividing it into two classes. In that way I can give them more attention; but I am a little doubtful what I am to get for them to sew, unless I make them *rip up the garments which they sewed last year*, and sew them over again. Mrs. Goodwill this year sent me a box of made garments, and they have come very opportunely. As there are a good many worshipping people on this island, there is a constant demand for clothing, but more especially for calicos and prints by the yard. The Eromangan women, especially the heathen, make very pretty *grass skirts*; the heathen women wear them very long, often trailing a yard on the ground. All the heathen (men and women) that come about us are, as a rule, pleasant and civil.

My dear friend, I must say good bye. If spared and well, I will write at the end of the year when the vessel returns to Sydney to escape the hurricane season. I hope you will not be as long in writing as I have been in answering your kind letter. Nova Scotian letters are always welcome. Mr. Robertson joins me in kind regards to yourself and Mr. Campbell.

Yours sincerely,
CHRISTINA ROBERTSON.

A SABBATH SCHOOL of about forty scholars, of all ages from five to fifty, has been opened at Koho, Japan. It is said to be the first in the empire conducted in the Japanese language.

Letters to the Editor.

Collections for the Schemes.

DEAR SIR:—When I was Editor, I made several attempts to induce the Conveners of the Synodical Committees, towards whose funds collections are ordered to be made annually throughout the Church, to publish in the *Record* a statement of the condition of their funds, the probable amount required for the year, and whatever other facts they saw fit to place before the Church. I am sorry to say that I did not succeed as I hoped I would have done; but subsequent experience has shown me that I was right. Now, that I can only write as a private member of the Church, I would urge again upon the consideration of Committees, “and especially upon the Conveners,” (as the votes of thanks usually have it) the absolute necessity of bringing, in this, or in some other way, their work thoroughly before the Church. I think if the said Conveners would consider the following particulars, some of them, at least, would accede to the request:—

1. The Conventer knows the condition of the Committee's work, and also its needs and wants. Ordinary ministers do not, except in so far as they know the work and wants of the *previous year*. But congregations are not asked to collect for the previous, but for the current year. The minister and people are, therefore, expected to walk in the darkness. Hence so many of us stumble.

2. Through the *Record* the Committees could reach so many more than we can reach by simple intimation from the pulpit; for, if intimation is given on a stormy day, we know how the collection suffers.

3. It would show the people that the Synod attaches much importance to the work, from the simple fact that they have appointed a Committee to supervise it. As it is, many of our people cannot tell you how many Committees the Synod has, and they think that a great many of the different Schemes are pressed upon them because their own minister is interested in them.

For many other reasons, some change from the present system is desirable. A

trifling outlay would put a printed statement in every pew within the bounds of the Synod, and a very little trouble would put one in the *Record* at the proper time, (both these are done in Scotland), and I am convinced that the result in the contributions of the people would justify the change. Anything is better than the present intimation. Ministers have not time for a full explanation from the pulpit, even if they had the knowledge. Something should be done.

Yours, &c.,

JOHN CAMPBELL.

The Synod's Schemes.

DEAR MR. EDITOR:—As the usual mode of raising funds for sustaining the Schemes of the Synod by special collections, must in some measure interfere with the ordinary routine of the Ministers' duties,—and as the objects for which such collections are taken may not be so extensively defined as to enable the people generally to appreciate their importance,—a division of labour—by which the several congregations may be induced to co-operate with their pastors and the Standing Committees in carrying out these Schemes—would give a desirable impetus to the efforts of those hitherto charged with these indispensable services;—and in response to the recommendation of the Committee on Christian Life and Work—“that the duty of systematic benevolence be prominently brought before the people,” the propriety of raising funds for the Synodical Schemes, by appointing collectors in each congregation, may be reasonably suggested. In making such appointments, each collector should be supplied with a “Collector's Card,” and also with printed explanations of the object and utility of the Scheme, for which donations are being received, these explanations being first prepared for general distribution by the Standing Committee in charge of the Scheme.

In each congregation, intelligent young persons may be found ready and willing to engage in this department of Christian work; and by appointing three or more collectors for each Scheme, their labours would doubtless result in enlarged receipts, besides

relieving the ministers of the monotonous task of periodically announcing special collections in their several churches—which, judging from past experience, may not in every case be relied on as a financial success. Believing that a better mode may be devised with advantage, the foregoing outline is respectfully submitted for the consideration of the Kirk Sessions and Standing Committees. S.

Summer Holidays.

DEAR SIR:—Having three weeks holidays in summer, I determined to spend them to purpose; therefore, I resolved once more on visiting the Magdalen Islands. These isles lie to the north of Pictou 106 miles, are a salubrious retreat in summer, and are now more comfortably and regularly approached by steamer. But hitherto it was by sailing packet I had gone and returned.

My motive in first visiting these isles was curiosity and desire of knowledge; subsequently a desire of supplying spiritual wants and relieving religious destitution. This field, as is well known, is ecclesiastically under the Church of England, so far as the English inhabitants are concerned; but till August last, no Protestant minister has been for a twelvemonth on these islands. The mission is an arduous one in spring and fall, and clergymen do not generally remain over three years. When I went down, the Rev. Mr. Tams, of the College, Lennoxville, Quebec, went in company. We had been fellow-passengers on a previous occasion; and I now moved that he take one isle and I another, as labourers were few, and there was no call for opposition. This he agreed to, and I undertook to announce his meetings. I visited the three principal islands, casting "bread on the waters" as aforetime. Wherever I went, I found the people willing to hear and be instructed on week-night and on Sabbath; and I confined myself to the most simple and fundamental Gospel truths. Everywhere there was complaint at their destitute condition, without a Teacher and without a Minister. The long and short of it is, that those who have made themselves homes in these solitary islands, have put them-

selves beyond the reach of School and Church, and they are now desirous, many of them, to quit and come within the reach of privileges for themselves and their children. But this is not so easily done on many accounts. And now their children go to fishing when they should be at school or beginning a trade.

But the disadvantages of the Magdalens are peculiar. On my return, I landed near Souris, on P. E. Island, to fulfil an appointment with Mr. Melville at Cardigan. I worked my way from Red Bank to Georgetown on Saturday, principally through the help of friends, in which connection let me mention especially the kind services of Rev. Mr. McLean of Dundas. At Georgetown I found the Kirk and people in a comfortable state; from unprejudiced lips I learned that a three months' revival had taken place, as a consequence of which the Scotch Church was filled with eager listeners, and an impetus given to the cause. Next morning I was driven to Cardigan, where the minister had been staying and holding meetings most of the week days. There we met with an eager throng, some of the leading people of Georgetown having come up to the feast. It was the high day of Communion, and Mr. Melville and I divided the services. Suffice it to say that the multitude heard the word of life, and Communicants were filled; and here I may be pardoned for saying that if the prayers of Mr. Melville, not only for the writer and his family, but for Pictou and its Congregation, be heard, there will be a revival forthwith that will swallow up our differences and mould us into one genial spirit of love, under whose influence we will no longer glory in the denominational but in the Christian.

In the evening I returned and preached in the Church in Georgetown. It is apparent to me that Mr. Melville's hold on his people is great, his zeal, under which his health suffers, extreme, and his pecuniary sacrifices for the cause exemplary; the Kirk has revived considerably under his ministry, and both Georgetown and Cardigan, if judiciously managed, will yet rank as high places in the Lord's vineyard. Let our prayer be that nothing may cloud so lovely a

prospect. Excusing myself for these brief and hurried notes,

I am yours truly,
 Pictou, September. A. W. H.

The Sabbath School.

LESSONS FOR NOVEMBER.

FIRST SABBATH.

SUBJECT:—*The fig-tree withered*, Mark 11: 12—19, 21—24. Golden text, Luke 12—7. Parallel passage, Rom. 2, 4; 2nd Peter, 3, 9; Luke 6, 46.

This is one of the only two miracles of our Lord which have in them an element of severity, and it is well to note that when he put forth his power to destroy, it was not exerted against any human being, but, in the one case, against a fig-tree, and in the other, against a herd of swine. In both cases, indeed, his primary object was purely benevolent, as it was to teach mankind solemn and important truths.

Consider first, *the subject of the miracle*. A fig-tree covered with leaves. Usually the fruit of this tree appears before the leaves, and as "the time of figs"—that is, the time of gathering figs, was not yet, the hungry traveller had reason to expect that he would find on it some ripe fruit. Some trees have been made for the purpose of delighting the eye with their foliage; but the Lord had made this tree to bear fruit, but when he had need of it, notwithstanding its pretentious appearance, it failed to fulfil the end of its being.

2ndly.—*The circumstances of the Saviour*. Jesus had not partaken of any food before leaving the house of Matthew. His remaining time was short, and he wished to work while it was day. It was considered unbecoming to take the first meal before the hour of the morning sacrifice, which was nine o'clock; and if he had waited till then, he would not have reached Jerusalem till eleven.

3rdly.—*The sentence*. Let no fruit grow on thee henceforward for ever. It was not to be blasted by lightning, or to be consumed by fire, or to be plucked up by the roots. Its fault was to become its punishment. It was to be sealed up in its own barrenness. All the agencies which had so long failed to make it bear were now to cease their action. The sun, the rain, and the soil, were no longer to exert their life-sustaining power, and the foliage which was so useful and so deceptive, was to perish from its branches.

4thly.—*The execution of the sentence*. The elements which had been commissioned to fulfil their Master's purpose had done their work so speedily as to excite the astonishment of the disciples. When they went out to Bethany in the evening, it was probably too dark for them to observe the

change; but when they again passed by next morning, they saw that the fig-tree was withered from the root up. The last vestige of life had departed.

5thly.—*The lesson taught*. One by what Jesus said, another by what he had done. The first was called forth by the feeling which predominated in the minds of the Apostles. They wondered, not why, but how, this change was brought about in the fig-tree. He tells them that they must have faith, and that this would enable them even to remove mountains—not probably material mountains, which it would never be any advantage for them to remove, but those mountains of sin and unbelief, which would obstruct the progress of His cause.

To us, who have more light than the Apostles at this time enjoyed, the wonder will be, not how, but why, he cursed the fig-tree. We know that it was not done in anger, and that he could not really have been disappointed when he came and found no fruit. He once spake a parable in which he represented the barren tree as being spared for a season in the hope that it might become fruitful. Now, he acts a parable, to show that the threatened destruction will surely come. What a striking emblem is the barren tree, both in the spoken and in the acted parable, of the barren professor, having, like the tree, all the appearance of vigorous life—actively participating, it may be, in ordinary church business, perhaps leading in devotional exercises, or even high in office—but not having the love of God in his heart, and bringing forth no fruit unto holiness. The first teaches the long-suffering of God—the second shows that it will not last for ever. How remarkably does the fate of the tree point out the way in which He will deal with professors who bear "nothing but leaves." He has to say to his spirit, "Arise, let us go hence"; the influences which have been so long resisted will no longer operate, and the poor, forsaken soul, left to be the prey of its own passions, will perish for ever. How solemn the warning to all who hear the sound of the gospel.

SECOND SABBATH.

SUBJECT:—*The Two Commandments*, Mark 12: 28—34. Parallel passage, Matt. 22: 34—40. Golden text.

The enemies of Christ tried to entrap Him in His talk, but without success. Several such attempts are recorded in this chapter. In verse 18th we read certain of the Pharisees and the Herodians were sent "to catch Him in His words." In verse 18th we find that the Sadducees tried to puzzle Him concerning the doctrine of the Resurrection. In the passage before us is recorded a similar attempt, but in this case the questioning concerned the relative value of the commandments.

V. 28.—This scribe belonged to the class of the Pharisees, for Matthew says he was "a lawyer from among them," who acted as their spokesman, when they made a second

attempt to defeat Christ after the discomfiture of the Sadducees. See Matt. 22: 35. While this Scribe spake with the design of tempting Christ, for it would have been a great victory for the Pharisees to defeat Christ after He had defeated the Sadducees, at the same time there can be no doubt that he had a certain respect for our Lord, and had a real curiosity to know His judgment on the question propounded. The question, which was an old rabbinical dispute, however answered, might sink Christ in the estimation of some of the contending parties, and might expose Him to the charge of erroneous teaching in preferring certain precepts to all others, in the estimation of those who were outside the circle of the disputants.

Vv. 30—31.—To avoid the trap thus set, our Lord did not select any one commandment of the moral law, but cited its comprehensive summary of the two tables as found contained in Deut. 6: 4, 5, and in Lev. 19: 18. By this happy reply, He avoided the liability of putting one commandment against another, and at the same time He would turn away the mind of all parties from unedifying questions and unprofitable speculations to fundamental principles of the first practical importance.

Vv. 32, 33.—This answer, which embodied such deep and clear views of the spirit of the law, so commended itself to the mind of this Scribe, that a change of feeling came over him, and he ranked himself on the side of the Great Teacher. *Well, i.e., admirably. To love Him . . . is more than all whole burnt offering and sacrifices.* This does not mean that the ceremonies of the law were useless, but that love to God and to man was better. Indeed ceremonial services were useless to the worshipper where the spirit of love was lacking.

Vv. 34.—*Discreetly*—intelligently. *Thou art not far, &c.* This was high praise. The Scribe had so just a view of the spirit of the law, his intellectual and devotional perceptions were so clear, that he might be regarded as almost prepared to rank himself among our Lord's disciples. This language does not imply that the Scribe was a believer, or that he would ever be a believer. "It was rather a warning to come nearer still or rather actually enter, lest he should have cause to wish that he had still remained far off."

After such wise replies as these which Christ gave His opponents, it is no wonder that every mouth was stopped, and that no man dared to question "him father."

LEARN.

1. That Christ is the Great Teacher sent from God. Never man spake like this man. In Him dwells all knowledge.

2. That love is the fulfilling of the law. The stronger our love for God and our fellow-men, the more closely we walk in the path of holy obedience. We should strive after this love, and seek to foster it. We may go the round of outward religious observances,

but if love is lacking, we are cold, heartless formalists.

3. Intellectual attainments in religious knowledge of themselves will not avail. It is not enough to know the way, we must walk therein. It will not avail that we are only *near* the kingdom, we must be *in* it. Almost saved, we may be altogether lost. *How sad if nothing better can ever be said of Sabbath School scholars than this: "Thou art not far from the Kingdom of God."*

THIRD SABBATH.

SUBJECT:—*Hypocrisy and Piety*, Mark 12: 38—44.

See the same discourse of our Lord given in full in Matt. 23.

V. 38.—Scribes—men who copied and expounded the Law. The address was to the Disciples, in the hearing of the people,—many Scribes probably being present. See the holy boldness of Jesus: let us never be ashamed of the truth. The Scribes wore clothing to make a display of the "virtues" (See Matt. 23: 5.) They wore unusually large "phylacteries," strips of parchment, with Scripture texts on them, worn on the forehead, arm and side. They enlarged the borders (fringes) of their upper garments. Display is mean and bad in old or young people—in ministers or people.

V. 39.—Compare Luke 14: 7, and Matt. 6: 5. These people made an outward show of religion to promote their private ends. They wanted the highest, best seats in the Churches, and at feasts; they wanted to be popular in all gatherings, on Sabbath and week-day. Their aim was to gain the confidence of persons whom they might rob of their money or property. Widows trusted them, and were robbed. They made long prayers "for filthy lucre," for money, or money's worth. Let us see lest this wicked spirit of Hypocrisy find its way into our hearts.

V. 40.—Hypocrites, because they know the truth, and do it not, receive greater punishment, heavier condemnation. If then we learn the truth in School or in Church, let us be careful to practice it.

Vv. 41—44.—See Luke 21: 1—4.—*Treasury*: chests in the Temple Court, into which the people put their gifts for upholding the Temple Ordinances. The *two mites* were the smallest Jewish coin. The widow gave *all*. God judges our gifts, not by the amount we give, but by what we keep back. See 2 Cor. 8: 12.

As Christ still wants offerings for His cause, so He looks and sees who gives much and who little. We should give what will cost us real sacrifice. Would not you keep back one of those two mites? Give yourself first: then place all you have at His disposal. See the contrast between this poor widow and those Scribes. Perhaps she had been made so poor by the plots of some greedy Scribe.

FOURTH SABBATH.

SUBJECT: *The anointing at Bethany*, Mark 14: 3-9. See Matt. 26: 1-16; Luke 22: 1-6; John 12: 1-4.

The anointing took place at Bethany in the house of Simon, whom the Lord had cured of leprosy. Lazarus was at the feast and Martha served. Simon was likely a near relative of the "Family of Bethany." Perhaps he was that very leper whose case is recorded Matt. 8: 1-4. This was the last visit of Jesus to Bethany.

Vv. 3. *The woman was Mary*. See John 12: 3. *Spikenard*, pure nard, a very valuable sweet smelling ointment. In hot eastern countries such anointings were most welcome.

Vv. 4. Judas (See John 12: 4) was the spokesman of the disciples in being angry at this "extravagance."

Vv. 5. 300 pence—£9 or £10 sterling.—What was the true motive of Judas? What did he pretend? See John 12.

Vv. 6. The Lord defends her; her motive was pure; the act was timely; it was all she could do.

Vv. 7. See Deut. 15: 11.

Vv. 8. Compare John 12: 7. She did not intend it for His burying; she did not expect His death: but that death was near, and no other anointing was permitted her, though the spices had been brought to the grave.

Vv. 9. In the act of love done to Him she has erected to herself an eternal monument, as lasting as the Word of God. From generation to generation this prophecy has been fulfilled; and we are fulfilling it in the Sabbath Schools to-day.

Let us do what we can for Jesus. Those who have no caskets of nard to offer may have two mites.

Compare the wasteful prudence of Mary with the soul-destroying greed of Judas.

If we give our souls to Him we can consider nothing else too precious to offer.

FIFTH SABBATH.

SUBJECT:—*The betrayal*, Mark 14: 43-50. Matt. 26: 47-56; Luke 22: 47-53; John 18: 1-12.

After the Lord and His disciples had eaten the Passover and the Supper, in the upper room, in Jerusalem, and after Jesus had spoken the words and uttered the prayer recorded by John (Chapter 14 to 17.) He with His eleven disciples passed out of the city, over the brook Kedron, and sought rest and retirement in the Garden of Gethsemane. Jesus knew that His "hour was come." He knew the cup which He had to drink. He prayed in agony three times, to be spared the awful conflict; but submitted Himself meekly and wholly to the Father's will. Look at the scene: the garden—the shades of night—the sleeping disciples—the Lord alone, and lonely bearing the sins of the world. Angels comfort Him. He knew well what was coming; He had warned His disciples, but they "could not watch one hour."

Judas knew the garden well, for he had been there often with the Master. None but

the disciples did know that Jesus was to spend the night there, and none of the disciples but Judas would betray the secret. The chief priests had made up their mind not to touch Jesus during the feast lest there should be an uproar among the people; but when Judas offered to deliver Him into their hands in the dead of night, in a lonely spot, where there was no friendly "multitude," they greedily accepted the offer. What was the pay for which Judas did this? Who came with him? What sign had he given them?

Look at the crowd of priests, scribes, soldiers, &c., coming with the Traitor at their head. Jesus knows they are at hand and warns the disciples.

Vv. 44, 45.—*The Betrayer's kiss!* How awful a sin it is to pretend love to Jesus when we are unfaithful to Him!—to be counted for friends when we are enemies! (Compare the accounts in the other gospels.) See the rebuke given to the traitor, and the repulse of the multitude. (John 18: 6.)

Vv. 47.—*Who drew the sword?* (John 18) What was the servant's name? What did Jesus say and do with respect to Malchus? (See Luke 22: 57.) What aid does Christ say he could have? Meaning of *legion*? What Scriptures foretell His suffering? (See Psalms 22 and 69, Isaiah 53 and Dan. 9: 24-27.) How did the disciples act? One a traitor, eleven deserters! ("But when the eleven forsook the Lord, other disciples, such as Nicodemus and Joseph of Arimathea, took a more decided stand for Him. The Church can never fail; new Christians always take the place of the old ones.")

1. Note the kiss of Judas: the sign of love become a serpent's bite. The awful change in Judas, from an honoured disciple to a base betrayer. Such changes are frequent still.

2. Jesus is taken in the name of religion by the authorities of the temple. They pretend that they are serving God when persecuting His Son.

3. The folly of violence,—illustrated by Peter's cutting off Malchus's ear. Violence of this sort in the service of God will only 'take away the ears' of people subjected to it.

4. See Christ's perfect submission and resignation: His fettered hands break the bars of death.

5. Angels—72,000 were ready to come to Jesus' aid: but the Scripture must be fulfilled: He must tread the winepress alone.

News of the Church.

Nova Scotia.

MISS JOHNS, the young lady who made application to be received as one of the Foreign Missionaries of the Church, and was accepted, took her departure from Halifax in the steamship *Nova Scotian*, on the 22nd ult, en route

for the scene of her future labors. She is to be engaged, as has been already noted, in the Indian Zenana Mission of the Church of Scotland, and will be supported principally by St. Matthew's Congregation in this city.

AN interesting meeting was held on the evening of Wednesday, 16th ult., in reference to this work, at which Rev. J. S. Woodside of the Lodiana Mission, India, was present, and gave very valuable and timely information. The *Zenana*, he says, means the "place for women"—a prison, to all intents and purposes. To educate the women is counted a crime. Women are practically life prisoners. But now the *Zenanas* are becoming the scene of *Schools*. High caste children will attend *Zenana* schools who will not go elsewhere; and thus the way will be paved for other schools. Fifty years ago there was not a school in all India for girls. In 1824 Mrs. Wilson commenced a school. In 1825 there were 200 poor girls in the school, and in less than fifty years the *Zenana* doors had been flung open. Free access can now be had to thousands of homes; and if a thousand christian women offered, there is work enough for all. No less than 80,000 women of India are now receiving instruction. There are orphanages, day schools and boarding schools, and these are attended by old and young. Mr. Woodside related the case of a Bengalee gentleman, going to Edinburgh, who placed his wife and daughter in a christian school to be educated. Miss Johns goes to Madras to assist in this hopeful work. Her attainments as a teacher in one of our principal schools eminently qualify her for the task she has undertaken. The Sabbath School teachers of St. Matthew's met with her in the school room, on the evening of the 21st, joining in the Holy Communion of the Lord's Supper, and bade her farewell.

FROM THE PRESBYTERY OF PICTOU
we have the following:—

Barney's River.—After many years of patient waiting and praiseworthy perseverance, Barney's River Congregation has at last succeeded in securing the services of a stated pastor. On Tuesday, the 22nd of last month, the Pres-

bytery of Pictou met for the purpose of inducting Rev. Mr. McKichan into that charge. Our correspondent "H." writes:—Although it was the harvest season, the congregation attended largely, several having remembered and sat under his father's ministry,—one old elder, who served under the father, being spared to see the son's settlement, and another, formerly of that congregation, who had heard Mr. McKichan, senior, preach, was present from devotion to the cause—all added interest to the occasion. The services were commenced by Rev. Mr. Murray of Wallace, preaching from ii. Cor. 2, 14-16, a suitable and edifying discourse on the Nature of the Christian Ministry, after which, having received satisfactory answers to the questions put, Rev. C. Dunn, Moderator, offered prayer in behalf of the newly inducted minister, when Rev. Mr. Coull addressed the latter faithfully and earnestly upon his duties, and Rev. Mr. Herdman, the people upon theirs. On retiring, the large congregation gave the right hand of fellowship. Thus far for this auspicious settlement. Afterwards, the Trustees of Lochaber, the other branch of the congregation, met with the Presbytery and gave in subscriptions of upwards of \$100 as their contribution for service. Thus Barney's River and Lochaber give *five hundred dollars* of stipend to their newly settled Pastor,—a most delightful tribute, and as much as can be expected from these places. And thus the "last shall be first." Barney's River has waited years upon years for a minister, paying for Presbyterial services, and never giving up hope, when providentially the son of their former pastor appeared, whom they called after hearing him at the Sacrament, and now they rejoice in a placed minister, able to communicate in both languages, while some other abler congregations in the Presbytery are vacant. That this settlement may be permanent and bear good fruit is our prayer.

WEST BRANCH and East River are still vacant, but not, we are glad to say, slumbering or inactive, for they are anxiously looking round and asking "who will take up our banner and carry it forward?" We trust that ere

long they shall again bear the "glad sound" from the lips of some "man after God's own heart," who will be willing to cast in his lot with them, and break to them the bread of life.

GAIRLOCH, too, is now among the "basic places" of Zion, for we see by the Canada Presbyterian that the Rev. Mr. Brodie was to have been inducted to the pastoral charge of Lochail, Glengarry, on the 30th Sept.

'Twas not "mair stipend" called him hence,
This much we vouch in his defence.

SALT SPRINGS CONGREGATION met on the 8th Sept. to hear the Synod's delegates on "Union." Only one of the two invited was present, viz.: the Rev. G. M. Grant, M. A., of Halifax, whose enthusiasm the "many waters" of the preceding stormy day could not quench. Notwithstanding the unfavourableness of the weather on the day appointed for meeting, the attendance was good. Mr. Grant gave a very clear, dispassionate, exhaustive statement of the "Rise and Progress" of the Union Movement, after which a vote was taken, showing the feeling to be more against than for Union yet.

THE Rev. W. McMillan, pastor of the Saltsprings congregation, being appointed one of the delegates to the Evangelical Alliance Conference in Montreal, is away to spend his holiday where he can add profit to pleasure.

CONGREGATIONAL WORK IN PUGWASH.

We gladly give place to the subjoined Report of Congregational work, by the pastor of the church at Pugwash, which furnishes, at the same time, an idea of the relative strength of the different sections of the congregation:—

It is now a year since I have been settled in this congregation. We have just had our yearly Communion service and our yearly business meeting. So I am in a better position now than at any previous time to speak of the congregation, and to compare its present condition with what it was a year ago.

Extent of Congregation.—There are five sections where divine service is held regularly:—1. *Pugwash*—in the church, two services every three weeks; 2. *Victoria*—in school house; 3. *Oxford*—

in the Baptist meeting-house; 4. *Rockley*—in the school house; 5. *Pugwash River*—in Temperance Hall. In each of these we hold one service in three weeks.

On the day I visit Victoria and Oxford, I generally have a third service at the Railway station at Thomson Pond.

There are several families in Goose River Settlement whose parents in Scotland belonged to the Established Church. Not having a minister of their choice, they connected themselves long ago with the Reformed Presbyterian body of that place. Of late years, the Reformed Presbyterians have been unable to keep a pastor. The families above mentioned, therefore, desire to be connected with our congregation, and have asked for a part of my services. By having three services the day I preach in Pugwash and Rockley, I can give them one service in three weeks.

Number of Families.—When I came here there were about 80 families pointed out to me as belonging wholly or partly to us. During the year, ten more associated themselves with us wholly or partly. In several of these it is only one of the parents that is at present Presbyterian. The families are located thus:—

1. <i>Pugwash Section.</i> —The Village, 10,	
Gulf Shore, 6; River Philip road,	
4; Pugwash River, 16,	- - 36
2. <i>Victoria Section.</i> —Victoria and	
Birch Ridge, 18; Thomson Pond, 4, 22	
3. <i>Oxford.</i> —	- - - 11
4. <i>Rockley.</i> —Rockley, 14; Eel Creek,	
7, - - - -	21
	—
	90

Number of Members.—Before our Communion last year, as accurately as I can ascertain, there were in the congregation 86 communicants. At that Communion four joined, and at our last, twelve. So our present number is 102.

These are distributed as follows:—

Pugwash Village, 11; Pugwash River,	
26; River Philip road, 6,	- 43
Victoria and Birch Ridge,	- 17
Rockley and Eel Creek,	- 25
Gulf Shore, 8; Goose River, 4,	- 12
Oxford, 5,	- 5
	—
	102

Number of Subscribers.— Besides different members in the families above mentioned, several persons in each section contributed a little to the funds of the congregation who do not belong to it.

The collectors' books show the following number of names of persons promising something during the past year:—

Pugwash and vicinity,	- - -	15
Pugwash River,	- - -	27
Rockley and Eel Creek,	- - -	35
Victoria and Thomson,	- - -	58
Oxford,	- - -	15
	—	
Total	- - -	150

Supplement.—Last year this congregation received a supplement of \$220 from the H. M. Board. We expect to be able to do with considerably less this year. Many in the congregation do not pretend to subscribe as much as they could afford, but what they think fair for them in *proportion to what others give*. If some would advance, others would follow. Oxford offers \$60 this year instead of \$40 last year. If the people of Goose River get service regularly, they may contribute as much as Oxford. So we should do this year with about \$140 supplement.

Churches.—We have only one church in the congregation, where four are needed. One is required at Rockley, River Philip, where the audience every fine day is much too large to get sitting or standing room in the school-house. The people talk about building one some time; but for their own comfort, as well as that of the minister, they should begin at once.

We need one also in Oxford; but the people there are not strong enough yet to undertake the building of a church, without considerable encouragement from outside. In the meantime, we are much indebted to the Baptists there, who kindly give us the use of their very nice and commodious church.

The School-house in Victoria does not nearly accommodate the assembly that gather there on Sabbath days. Victoria and the surrounding settlements need a church, and are able to build one. They are to move in the matter this fall. We hope, therefore, to have a church there soon.

Baptisms.—I am not quite done with

statistics yet. I wish to mention the number of persons whom I have baptized since I came here.

The staunch Presbyterians of Pictou might well feel a sensation of mingled wonder, alarm, indignation and pity, did they see their degenerate sons and brothers in this county, with families of six and ten children, and all unbaptized. This is quite a common thing in this county of many-coloured creeds.

It might, perhaps, help to reconcile Pictonians to the Union, to consider, that it would open the way for many children to become partakers of this sacred right of the christian child, who, at present, are allowed to grow up in a state of semi-heathenism.

I have been doing what I could in this way. Since I came here I baptized 42. Among these was one adult; one 14 years of age: the rest children. In Pugwash Village, 5; Oxford, 10; Victoria and Birch Ridge, 12; Rockley, 5; Thomson, 2; in Wallace Congregation, 4; in other places, 4.

J. M. SUTHERLAND.

St. John's, Newfoundland.

The Roman Catholics number about four-fifths of the population of the city, or 20,000 out of 25,000. They seem to live on very good terms with the Protestants. At least, intermarriages are wonderfully common. I visited their magnificent Cathedral, and, noticing the decorum of the crowds of worshippers, was reminded of the striking words of Wendell Philipps, which I quote, for the benefit of some of our congregations, from a lecture lately delivered by him:—“Go with me into any Cathedral in Southern Europe. There is one counting his beads; and swarming through the church are travellers, criticising the paintings and statuary. Perhaps in that Chapel there is a sermon; and in that other there is mass; and, in another, confessions are being heard. Yet, there that one kneels; and I have seen Queen Victoria's uncle, the Duke of Cambridge, brush by him, and he never lifted his eyes; he never turned his head; for he felt that he was greater than the Duke; he was talking with God.” “It is lawful to learn from an enemy,” and certainly many need to

learn, and can do so from the Roman Catholic, that, while "talking with God" in His own House, head-turning and gazing about are unbecoming and sinful.

Next to the Roman Catholics in point of numbers, come the Episcopalians, and then the Wesleyans, who are increasing rapidly, and whose zeal deserves commendation and imitation. Baptists are not to be found. The Congregationalists have a rather flourishing church, and are sending out Missionaries to different parts of the island. The Presbyterians are but "a little flock." There are but three congregations in the whole island, and all are small. It is right, however, to mention, that there is a Union Church at Tilt Cove Mines, the Church of Scotland having an equal right thereto with the Episcopalians. This we owe to the liberality and zeal of Smith McKay, Esq., one of the owners of the Mine, and a member of St. Andrew's Congregation. At present there are very few Presbyterians at Tilt Cove, but it is well that we should have a church there, as the population is increasing. Union will undoubtedly aid Presbyterianism very much in the Island. A Presbytery can then be formed, which of itself will be a good thing. As it is now, the Presbyterians of Newfoundland are practically almost Congregationalists.

Coming to St. Andrew's Congregation, it certainly is a matter of much gratitude to the Great Head of the Church, that, notwithstanding the many difficulties they have had lately to contend with, they are in as good a position as ever they were. After the departure of Rev. Mr. McDougall, they became somewhat discouraged, and proposals were made to Rev. Mr. Harvey's Congregation to unite with them on certain conditions. These negotiations came to nothing, and I for one am not sorry, for surely, in a flourishing city like St. John's, there should be, at least, two good Presbyterian congregations. It would be a great pity to shut up either church. Other denominations, notably the Wesleyans, are increasing, and why should not the Presbyterians?

St. Andrew's congregation have a church capable of seating 700 people, and a neat manse, both free from debt.

They have about 60 families, besides many interesting young men, from whom much may be expected. They are able to offer a salary of £300 cy., a sum which I am sure would soon be largely increased if they could obtain an earnest and faithful pastor, for they are not a people who believe in doing as little as possible for him whom they call to be over them in the Lord. Their warm-heartedness and liberality have become almost proverbial. I feel bound to acknowledge the great kindness I met with, and I trust that God may soon raise up for them a good minister, and that he may receive even greater attention and kindness.

They have only two Elders, one of whom, W. D. Morrison, Esq., gave much of his valuable time, in visiting the different families with me. The Sabbath School is small, the average attendance being only about 40. They act wisely, however, in keeping up the school during the vacancy in the church. It will be a bond of Union. The interest in the church will never die out if the doors are opened every Sabbath, and the young meet together to hear of heaven and learn the way thereto.

A large meeting of the congregation was held on 2nd Sept., to consider the Remit on Union sent down by the Presbytery. No opportunity had been previously given to them to discuss and vote upon that important question, and, consequently, the following minute will be read with interest:—"The proposed Basis and accompanying Resolutions having been read and fully explained by Rev. Mr. McMillan, and remarks having been made by certain of the congregation, it was proposed by Smith McKay, Esq., and seconded by W. D. Morrison, Esq., and unanimously carried, that this congregation approve of Union on the proposed Basis, and that the Rev. Mr. McMillan be requested to communicate this decision to the Presbytery." J. M.

New Brunswick.

IN our remarks last month, respecting the resignation and anticipated departure of Rev. Mr. Halley from Fredericton, were contained what have been considered the germs of a misunder-

standing, for which we have to express our sincere regret. The construction of the sentence has been interpreted to signify that the rev. gentleman had failed in duty as well as in health; but it is surely unnecessary for us to declare that such an insinuation was farthest from our thoughts. On the contrary, we have been given to understand that Mr. Halley has time and again received substantial tokens of good will from the people of the congregation, and that their sympathy with him in his illness, and oft-repeated friendly sentiments, show that they retain an affectionate remembrance of his labors, and are deeply moved at his departure. We may also add that, previous to leaving Fredericton, he was waited upon by some of the members of the congregation, and received a handsome token of this good feeling towards him. To show that the congregation has been diligently cared for, we should state that the people in town and country have received from Dr. Brooke and Mr. Halley, an average of about *five* pastoral visits a year, exclusive of ordinary social intercourse. These facts, as well as what follow, would likely have never reached us but for that unfortunate sentence; and we take the liberty of suggesting that occasionally a report of what is being done over there be sent for publication in the *Record*.

The Sabbath School connected with this congregation is evidently at present in a very prosperous condition. We notice by the returns furnished to the Synod's Committee that everything appears to be well managed and in good working order. The school has been for some time under the control of the S. S. Society—an organization presided over by the Superintendent, a gentleman who is at once eminent for his attainments and his skill as an experienced and practical teacher. Under his management, the pastor and assistant are zealous teachers and advisers, and the school is admirably organized and prosperous. The number of scholars on the roll is 114; teachers, 11; last year they raised £70 for Missions and School expenses.

REV. ROBT. J. CAMERON returned from his visit to Scotland a few weeks ago. His brother, Rev. A. H. Cameron,

supplied the pulpit of St. Andrew's, St. John, during his absence. The latter has since gone on a visit to the Upper Provinces, where he expects to become permanently settled.

Prince Edward Island.

St. Peter's and Brackley Point Roads.

—Mr. McLeod, who has been laboring for some time at Fawleigh Mountain, for the past few weeks, has been giving services at the above named places. He writes:—"A week last Sabbath (15th) I conducted worship in St. Peter's Road Church in the morning. In the afternoon I was driven to Brackley Point, and addressed the people there. In both churches we had a good attendance. On Monday I visited some twelve or fourteen families at Brackley Point Road, and held service in the church in the evening. On Tuesday I returned to St. Peter's Road, I visited all that I possibly could. You are aware that this is the busy season with farmers; in my visitation, consequently, I met but few of them. However, already I see much good resulting from these short visits. More attend our meetings, and greater interest is felt. On Thursday evening I addressed a goodly number of people again at this place, and started a prayer-meeting, which is to be held on Thursday evenings. Last Sabbath we had a very full church here, and also at Brackley Point. The Sabbath Schools in either place are not what they should be. I brought the matter before the congregation, and I feel that we will succeed in having a good school this year at St. Peter's Road. I am trying hard to get one started at Brackley Point. Men to assist are scarce, but I trust we will not fail. Our prayer-meeting there is on Monday evenings. The people at these places sadly need a minister. I feel very much at home amongst them, and only feel sorry that my stay must be so short." Mr. McLeod will give another service at Fawleigh Mountain on his return from P. E. I.

Scotland.

WE observe, in the *H. & F. Record*, that the congregation of Martyr's Church, Paisley, has elected the Rev.

F. R. McDonald, assistant in the Barony Church, Glasgow, and formerly of Newcastle, N. B., to become their minister.

We find the following paragraph in the *Glasgow Citizen* of 22nd August:—

“PRESENTATION. — On Thursday evening the Bible class in connection with the Parish Church of Govan, held a pleasant assembly in the Industrial Schoolroom—Mr. Alex. Sibbald, one of their number, in the chair. After a suitable address from the chairman, ex-Bailie Macfarlane, in a neat speech, presented the Rev. Allan Pollok with a very handsome mantelpiece clock bearing the following inscription:—“Presented to the Rev. Allan Pollok, by the Parish Church Bible Class, in appreciation of his unwearied services as their spiritual instructor. Govan, 20th August, 1874.” Mr. Pollok replied in suitable terms. Dr. Pollok, of Kingston, having come in at a later hour, addressed those present in a manner which was evidently highly appreciated. The gift—a very handsome one on the part of a few young people—was the spontaneous expression of good-will toward a beloved and respected minister and teacher, and of regret on account of his departure.”

THE HEALTH OF THE REV. WM. KNIGHT, DUNDEE. — “We,” says the *Scotsman*, “are glad to be in a position to state that the Rev. William Knight, of St. Enoch’s Church, Dundee, is rapidly recovering from his late serious indisposition, and that he anticipates being able to resume his ministerial duties in the beginning of October next. The rev. gentleman, who has for some time been sojourning in the north, sailed about the middle of last week for Canada, where he intends to spend a brief holiday, and letters written since his departure tell of the beneficial effects of the sea voyage.” The Rev. gentleman was the guest of the Rev. Dr. Murray of McGill College, during his stay in Montreal.

THE Reformers in the Episcopal Church have begun their agitation in Halifax. Rev. M. Feltwell, formerly of Moncton, N. B., addressed a respectable

audience in Association Hall, on the evening of the 30th, showing the Romanizing tendencies of the present practices in the old Episcopal communion. He fearlessly exposes the secret workings of the system, and predicts a revolution within her pale ere long compared with which her present internal dissensions and strifes are but trifling. Bishop Cummins is shortly to visit New Brunswick, and form a church in St. John, of which Rev. Mr. Todd, of Ontario, will have charge.

NEW HISTORY OF PROTESTANTISM.—We understand that Messrs. Cassell, Petter, and Galpin have in contemplation to issue shortly a work dealing comprehensively with the history of the Reformed Churches. The work will be entitled “The History of Protestantism.”

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Collection East Branch, East River, per Duncan McDonald.....	\$13 10
Collection Pictou Island.....	13 65
	<u>\$26 75</u>

JAS. J. BREMNER, *Treas.*

Halifax, N. S., 5th Oct., 1874.

WIDOWS AND ORPHANS FUND.

* Miramichi, per Hon. R. Hutchison, Douglastown	\$500 00
St. John Savings Bank, deposit made by Rev. Dr. Donald, on 1st Sept., 1868, \$216.21, and interest.....	279 77
St. Matthew’s, Halifax:	
W. H. Neal, last instalment on \$100,	30 00
Geo. Mitchell, do \$20.....	6 66
St. Andrew’s, Halifax:	
C. McQueen, last instalment on \$15,	5 00
P. Thompson, do \$15.....	5 00
	<u>\$826 43</u>

* Particulars will be given hereafter.

W. C. MENZIES, *Treas.*

Halifax, Oct. 2nd, 1874.

YOUNG MEN’S BURSARY FUND.

St. Matthew’s, Halifax, per W. A. Heason.....	\$78 50
St. Andrew’s, Pictou, per J. Hislop..	23 67
Fredericton, per Rev. Dr. Brooke.....	15 00
Saltsprings, per W. McDonald.....	19 00
	<u>\$136 17</u>

W. C. MENZIES, *Treas.*

Halifax, 2nd Oct, 1874.

PRES. CLERK’S FEE.

Barney’s River, K Session.....	\$4 00
	<u>W. M’M.</u>