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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XV.

JULY, 1869.

No. 7.

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

ADDRESS BY REV. A. MACLEAN,

AT THE INDUCTION OF THE REV. JAMES MCCOLL, AT DESABLE, P. E. ISLAND.

Dear Brother,—You have now been formally inducted into the pastoral charge of this congregation, and the duty has been imposed upon me to address you, as is usual in our Church on all such solemn occasions. I do not presume to think that I can present any new features of the great work in which you are about to engage, that have not already occupied your own serious thoughts, nor do I suppose that I can speak of duties which are not deeply impressed on your heart, with the earnest resolve faithfully to fulfil them. But, well and clearly as our duty may be known, and earnest as we feel assured our determination is most faithfully to discharge it, we still need—we need it much—to have it frequently impressed anew upon our minds; otherwise there is danger, from the many difficulties to be encountered, that zeal, however earnest at starting, may ere long become cold and languid. It is therefore with good reason that our Church has ordained that every pastor, on his induction to the charge of a congregation, be solemnly reminded of the duties and responsibilities which are now his,—and although an address, on such an occasion, can but imperfectly represent the nature of the relationship implied in the words, "Pastor and people," or do little more than hint at the unspeakable consequences for weal or woe which must be the result, it is yet fitted, with God's blessing, to produce a salutary impression, and leave on the mind an influence for good that may remain. If such an address has the effect to deepen the sense of solemn responsibility already impressed by the Spirit of God on the minister's heart, and if it gives increased fervency to the prayer for continual guidance and teaching, and for larger measures of the Heavenly unction, which alone can enable Him to walk and act and speak to His people as the anointed of God and the ambassador of Christ should do—if it serves in any measure to effect this, then great indeed is the benefit resulting, and most valuable and lasting will be the fruits.

In every work or enterprise in which man may engage, we know that much depends on the manner and on the spirit in which that work is entered

on. There is a right door through which to enter into every undertaking, and if that door be missed, the result will be much groping in the dark, much precious time wasted, and it may be much labour and many efforts employed to little or no useful purpose. While this holds true in other cases, it does so especially, and in the highest sense, in the work to which you have this day been solemnly appointed. This is a day which must be often in your thoughts. It is a day for serious self-examination, and for sincere, honest and humble surrendering of yourself anew to the Lord Jesus Christ, your divine Master, that by His own gracious hands you may be truly consecrated to do His work.

You are about to engage in this work under many and very valuable advantages, fitted to encourage and lead you to anticipate much comfort and usefulness. You are not newly entered on a strange field. A residence for a considerable time in this colony, during which you laboured as a missionary among the different congregations, has made you fully acquainted with the peculiarities of custom and manner and modes of feeling which distinguish this from the land of our fathers. Your experience in this way will be of great service, and will enable you, in the pulpit and in your intercourse with the people during the week, to accommodate your advice and instructions to their capacities and their wants. Another great advantage is, that you received from this people an unanimous and most cordial and earnest call to labour among them. So far as this is concerned, no minister could enter on his work with greater encouragement. You certainly may recognize the hand of God in this, and you will not err in believing that He, the Great Shepherd, so disposed their hearts, and so gathered this scattered flock and united them so heartily in the call you received, in order to open up for you a wide and extensive field of usefulness. But, with all this to encourage as you are entering the field, you must not forget that many difficulties and trials are in the way before you. Were you to escape these, and to find day after day and year after year every thing gliding smoothly on, and your path free from trouble, it would not be to you a token for good. Wherever the work of Christ is progressing and breaches are being made in the strongholds of Satan, there certainly will the enemy of God and man create trouble if possible. If faithful to your divine Master and to the precious souls committed to your care, you may rest assured of meeting with many things that will sorely wound and try your spirit. But, blessed be God, over all the attempts of Satan and his agents, the great Head of the Church directs His ever watchful care. They are all in His hands, and are controlled at His pleasure. Their efforts will be permitted only in so far as the trials are required to quicken, to humble, and to impress more deeply on the heart, the need and necessity of constantly looking to Jesus and walking in His strength.

It is when sensible of his own weakness, and when he is clothed with humility and self-abasement, that the servant of Christ is prepared to receive largely at His hands the grace and the strength that will enable him to go vigorously, and with success, forth to his work. "Not by might, nor by power, but by my Spirit, saith the Lord." This is a truth which every minister of Christ must thoroughly learn. It must be imprinted on his memory and engraven on the tablets of his heart. The ablest, the most eloquent and earnest ministrations, will not convert one soul, until the Spirit of God takes that ministration in His own Almighty hands. Let this truth be ever mingled with all your thoughts. Dwell upon it until your mind is moulded into its very spirit, that you may be kept from ever going foolishly in your own strength to rescue the perishing soul. All your real success, and your own safety too, depend on the hold you keep of this great truth, and the influence with which it will continually impress your heart. Whether in the pulpit or preparing for it, visiting the sick and dying, rebuking sin, or administering comfort to the depressed in spirit, remember, that your Master himself must be with you to direct your efforts and give them

power, otherwise your labours will all be in vain. He will never ask you to go alone to meet any duty or trial. He is always near. Sad, indeed, and depending, would be the thoughts of the pastor, situated as you now are, in view of labours and responsibilities so awfully solemn, were it possible to suppose that the promise could fail. But this cannot be supposed. Here we have a certainty, firm, sure, and everlasting: "Lo, I am with you alway, even unto the end of the world." This is sufficient.—Labouring with Christ, and walking with Christ, and we have guidance, and strength, and wisdom; and our labour, whether we see it ourselves or not, shall be crowned with success. Dear brother, see that your heart be set upon this. Be resolved never to attempt any work without the presence of your Master. Every such attempt will prove a miserable failure. But, if you would wish His presence and His aid in your labours, you must be very often with Him in your secret closet. Here is the secret of His people's strength. In the solitary closet they receive what enables them to appear and act before the world, in a way different from the rest of men; and here certainly is the source of the pastor's success in his labours. The blessing of God will not be withheld from the labours of him who has daily intercourse with his Master. Thus alone can you be prepared to meet your people, as truly the minister of Christ, both in the pulpit and from house to house; thus will your heart be warmed with love to their immortal souls, and will you convince them that you do love and sincerely seek their welfare. When Moses came down from the mount, where he had been in communion with the God of Israel, we read that a glory rested upon his countenance, which impressed with reverence and awe those who beheld it. They saw and felt that he was indeed the man of God, and that his counsel and rebuke could not be safely despised. If you would move and act among your flock, so as to secure their reverence and win their hearts to receive your instructions, you must always go to meet them, down from the mount of communion with God, the secret closet, where Christ and your soul shall have fellowship together.

The office of the ministry is, by many now among us, not regarded with the reverence with which in other days it was esteemed. What are ministers but men, and what are they better than others? is language frequently heard. True, they are but men, and as men must be, they are frail and imperfect; but the lips from which such language as this is heard, declare that the Master as well as his frail servant is disregarded. These are words which will never be heard from him who truly values the offer of the gospel and has embraced it. While every such man knows that the treasure is in earthen vessels, and while he has ceased from man and looks to Him who retains the excellency of the power in His own hands, he yet will esteem the minister of Christ very highly in love for his work's sake.

Aware that this spirit is abroad in the world, and that the eyes of man are fixed upon us with the secret wish to make the most of our inconsistencies and to employ it to the reproach of our high and holy calling, we should find in it a motive of the strongest nature to increase our watchfulness, and lead us to more earnest pleading for the grace which will enable us always, and in every place and company, to act in the character and in the spirit and temper becoming the ambassadors of Christ. To the extent to which the minister of Christ will be enabled thus to imitate the Heavenly example set before him, will be the real influence for good and the true and lasting esteem he will secure. Bear this ever in mind, that just in proportion as the spirit of your Master appears in all your actions, will be the real respect cherished for you by those who hear your words and witness your doings. There is a serious difficulty, and in no country more so than in ours, in observing the just medium between the extreme gravity never relaxed, and which is morose and repulsive, and the other excess which leads down to the ever-easy and smiling familiarity that makes the servant of Christ a companion liked by all, but secures the real

respect of none. These two extremes must be carefully avoided, if you would prosper in your labours. Ever humble, and lowly, and easy of access to the poorest and the weakest of your flock, the dignity of your holy calling must not be compromised. Not in the pulpit only, but everywhere and always, the minister of Christ should be seen without disguise, and without being ashamed to own his Master and do His work. All ministers have not naturally the same gift and tact in introducing religion into common conversation and speaking a word in season when they visit or meet any of their people. Perhaps there is no part of the pastor's duty that can be performed aright with more difficulty than this. It must be done so as not to excite prejudice and dislike to spiritual things. It must not appear intrusive. To be ever ready with a word of counsel suitable and judicious, is a rare and a very high attainment. It is a gift possessed but by few, but it is one which may in some measure be acquired by all. "Out of the abundance of the heart the mouth speaketh." And when the heart is pervaded with love to God and to man, that love will find words to express itself. Why should it be considered as going too far, if the servant of Christ would take the name and the work of his Master into every society, where his presence is asked or duty takes him? It would be doing no more than the servants of all other masters do. Take the farmer, the tradesman, the soldier and politician, and what do you find? Is it not that they cannot help referring, in their conversation, to the work in which they are engaged; and should not every servant of Christ be equally ready to speak, when the opportunity occurs, of the great work in which all Heaven and earth are interested? Surely it should be so, and the true reason why it is not, is, that we, the ambassadors of Christ, are not so imbued as we should be with that spirit of love, and zeal, and devotedness, which in other ages produced a holy contempt for all other objects, compared to the glory and the work of Christ.

In order to be able, in some measure, to act in regard to this duty as you should, labour to have your own soul animated with large measures of love to Christ, so that, like the prophet of old, his word may be as fire burning within and compelling you to speak of His love.

The many duties devolving on you, as the pastor of this people, I cannot, nor need I specify. You know them. Of a few of them, however, I would wish to remind you. One is diligent attention to the afflicted. Here you must ever be ready when called for, and let real kindness and sympathy be felt in all your words and intercourse with the sick and the bereaved. The little our frail words of comfort and our sympathy can do, they have a right to it all. There are two other classes of your flock that demand your peculiar care. The aged, who are now weak and weary under the burden and the infirmities of years. They need comfort, and words of kindness, and a kind hand to aid them in dispelling the many shadows which darken the future. Their eyes are dim, and the prospects that once were bright and sure are now frequently doubtful. Forget not the aged. Visit them as often as other duties will permit. The other class are the young. They, too, need the pastor's special care. Countless evils and dangers beset the slippery path of youth. They must be the object of your unceasing prayers. Embrace every opportunity of impressing on their attention the value and the necessity of religion, and the happiness which early coming to Christ will certainly secure.

But, while these and other duties are important, the great work of every minister of Christ are his pulpit ministrations. Of course these ministrations must be performed. No minister dare neglect or forget them, however indolently disposed; but while the labours of the pulpit must be gone through, they may be, and they are in many cases, lamentably slighted. Nothing can be more painful than to see the pastor enter the pulpit, without due and careful preparation. It is an unfortunate discovery, especially when made by a young man, that he is possessed of gifts which enable him to speak for any given time, and

to speak well too, with little or no preparation. This discovery, or in other words, the foolish and false idea of the abilities possessed, can have but the one result, and that result will ever be a style of preaching which will neither edify nor profit. The oil ordained for the sanctuary was "beaten oil—well beaten," and as certain it must be that the thoughts and the truths to be spoken in the House of God should be carefully weighed; and not only is it necessary that you exercise diligence in preparing, you must be careful how and what you prepare. You must take care not to meet your people with what may amuse the fancy, or merely afford the hearer an intellectual treat. Your commission is to preach the everlasting Gospel. You meet your hearers as a messenger from the Son of God to perishing men and women, and your work is to deliver His message, and to do it fully and faithfully. To bring sinners to Christ must be your aim. You must faithfully tell them their danger, should it be at the risk of giving offence, and exciting their hatred; and you cannot hope to succeed in this, by any amount of strong language, in denouncing that accursed thing, which is known under the name of sin, and in describing to your hearers what consequences sin will secure. It is too often the case that in the pulpit, while sin is denounced as subjecting the sinner to the wrath and curse of God, the hearer is left undisturbed, and allowed to regard it as some horrible thing at a distance from himself. You must show what sin is; you must particularize and bring its guilt home to the conscience of the individual. It is thus you can hope to hear men and women earnestly asking, "What shall I do to be saved?" To every sinner thus convinced of sin you are to give the assurance, that at the cross of Christ the burden will be removed. Salvation, through the atoning blood, must be your message Sabbath after Sabbath; and the freeness and certainty of that salvation you must not cease to declare.

I shall only add one word more, and that is to remind you that the manner of your teaching is of importance. Be sure that this is always marked by sincere affection. The law of kindness was on our Master's lips. A manner cold and indifferent, when declaring the wonders of redeeming love, is most unsuitable to the message, and most repulsive. In order to appear earnest, and to convince your people that you speak in love, you must really be and feel so.—Of all things, affected earnestness is the most repulsive, and it is foolish, as it is sinful, to attempt to improve in this way. Many defects in the matter and manner of sermons may escape the notice of the hearers, but affected earnestness will always be detected, and nothing is more fitted to make people slight the truths uttered, and regard with contempt the man whose words they are. The only right way is to speak as we feel; and to make sure of it that we feel as we should, and that with hearts impressed with the importance of our message, we may forget ourselves altogether, and be indifferent whether men praise or blame.

Dear brother, may God help you, and richly crown your labours among this people. May He long spare you to break to them the Bread of Life; and when you and they shall be called to your account, may you have many souls as your crown of rejoicing.

REV. MR. McWILLIAM'S ADDRESS TO THE PEOPLE,

ON THE OCCASION OF THE INDUCTION OF REV. MR. M'COLL.

MY DEAR CHRISTIAN FRIENDS,—The duty devolves on me of addressing you in connection with the solemn services of this day. The tie that now binds you and your pastor together, is one of the most important that can be formed.

The interests involved are not those of time which soon passes away, not those of the body which soon sinks into the grave; but the interests are those of an endless eternity, and of souls that shall never die. And we doubt not, my christian brethren, but that every one of you feels that the transaction of this day is

one the influence of which reaches through time onwards to the judgment seat. But while the duties and responsibilities that lie upon our respected brother, and now your pastor, are heavy, those which devolve on you are not less heavy. At the same time, the privileges which you enjoy in connection with the ordinance of a stated ministry are unspeakably great. If it is a blessing to have one to guide and to counsel amidst the varied anxieties and sorrows of life; if it is a blessing to a christian parent to have one to aid him in training up the young in the fear of God, and by his influence and his teaching to fortify them against the temptations of the world; if it is a blessing to the aged to have one to point them to the source of comfort and support, to smooth the dying pillow, and to light up the dark valley,—yours is that blessing. Prize, therefore, highly the ordinance of the ministry. It is appointed by Christ for the good of His people. Of all the gifts of Heaven, none is to be more earnestly prayed for than a faithful labourer in the vineyard; of all the evils that can befall a people, none is greater than to have the candlestick removed from among them. Verily, “happy is that people who know the joyful sound.” Long was it your inestimable privilege to enjoy the ministrations of a faithful, zealous and unwearied pastor. But the Lord hath called him to enter into his rest; and while his memory will be revered by you all, and handed down to your children’s children, we doubt not but that the influence of his life and labours will long live and bring forth fruit among you,—for while God calls away his faithful servants to enjoy their reward, He is not unmindful of the flock. He leaves you not as sheep without a shepherd, but has sent another to feed you. Your eyes again behold your pastor. We rejoice with you that you have had this day one set over you in the Lord to break the bread of life among you. I trust that he has been sent to you in answer to your fervent prayers, and that he and you may prove a blessing to each other. He comes not to you as a stranger untried, but has been going out and in among you, and we rejoice that your experience of his labours has resulted in your appreciating them, and in calling him to be your stated Minister. It is our earnest prayer that the cause of Christ may still prosper among you as in days past. Receive him, therefore, in the Lord. We would address to you the words of Paul, in writing to the Thessalonians: “Know them which labour among you, and are over you in the Lord, and esteem them very highly in love for their work’s sake; and be at peace among yourselves.” Respect him, therefore, whom you have called, and whom the Presbytery has this day solemnly set over you. Receive him as one who bears a sacred divine commission, and is the servant of Christ. Have a tender regard for his character; encourage not the slander to which every faithful minister of Christ is more or less exposed. In these days, few ever hesitate to break through that awful hedge: “He that despiseth you despiseth Me.” Be it yours to defend your minister, and in everything to hold up his hands, and encourage his heart, in the arduous work in which he is engaged. Have a regard to his feelings, his convenience, his time; give him at all times a welcome into your houses, and in every good work bid him God-speed.

Need I press upon you the exhortation, “Neglect not the assembling of yourselves together, as the manner of some is.” Be regularly in your places in the sanctuary, and bring up your children along with you. You will thus set an example to those who watch your conduct, and you will thus, too, encourage the heart of your pastor. “Take heed how ye hear.” Beware of treating the message with disrespect. Remember the words of the Master, “He that heareth you heareth Me.” Come to the house of God with hearts prepared by earnest prayer. Exclude from your thoughts all worldly business and cares. Do not come to the house of God thinking of the world, sit in it thinking of the world, and return from it talking of the world. While you listen to the Word of Truth, strive to understand it; cherish for it reverence; apply it carefully to your hearts and lives; lay it up in your memories and affections; use it as the

lamp to your feet and the light to your path. If the gospel which you hear be not to you, under the Spirit, the means of conversion and sanctification, it will prove to you a savour of death unto death.

To the elders in this congregation let me address, in connection with the work of this day, the word of exhortation. On you it devolves, along with your pastor, to watch for souls as they that must give account. It is your part, especially, to look for the fruits of the ministry. To your pastor you have peculiar duties to perform. To you he will look for information regarding the members of the flock, and for counsel in circumstances of difficulty. Ever then be ready to aid him in every way competent to your office; and seek to procure for him from the people the most favourable hearing as an ambassador of Christ publishing peace.

To all of you I would address the apostolic request, "Brethren, pray for us." Bear your pastor on your hearts at a throne of grace. He needs your prayers, for his work is arduous and his responsibility great. Ask for him the blessings which you prize for yourselves. Above all, ask for him the unction of the Holy Ghost, through whose presence with him in the pulpit, in the study, at the sick bed, and in his pastoral visitations, he can alone minister to your edification and profit.

And now, in conclusion, abide in Christ, that your pastor "may have confidence, and not be ashamed before Him at His coming." AMEN.

LETTERS FROM REV. C. M. GRANT, CALCUTTA.

CALCUTTA, March 29th, 1869.

To the Sabbath School of St. Andrew's Church, Halifax :

MY DEAR FRIENDS,—When I left Halifax a little over four months ago, I promised that I would not forget the dear young friends I left behind me in St. Andrew's Sabbath School, but would write to them occasionally, so as to keep up our acquaintance, though we be so far separated. This is the first time I have *written* to you, but I am certain it is not the first nor the hundredth time I have *thought* of you. Since I took leave of you I have travelled *by sea* about 10,000 miles, and *by rail* about 2,000. I have been among Scotchmen, Englishmen, Frenchmen, Cyngalese (or inhabitants of Ceylon), and a number of the various races of India. I have preached in the *Motherland*,—on ship-board, with the blue waves on all sides, and the deep clear sky above,—in this great heathen city, to large audiences of dark-skinned men with light, white flowing muslin robes contrasting with their dark complexion, and forming a most picturesque appearance, and on each and every occasion there was something to touch me, and make the occasion one to reach my heart. In Scotland I preached before some of the men whose name and fame, like Paul's, are in all the Churches. On the ocean there is always something that solemnizes the heart, as a man speaks of the great God surrounded by the evidences of His greatness; yet on no occasion have I felt that choking, overpowering sensation—that great swelling of the heart, that forced the tears from the eyes, which I felt on that Sunday afternoon when I bade farewell to my dear Sabbath School friends.—I don't think I can ever feel the same again, for you were my *first* charge,—to you for almost the first time I broke the bread of life; among you my spiritual life, my faith in the blessed Master, if it did not *begin*, at least developed and strengthened; among you the fire of desire to do some work for Christ in a heathen land was kindled, and grew into a flame. I felt then, as I feel now, that it was a bond of the most sacred kind that bound us together—and that it had, to me, a sacredness and tenderness which none other ever can have, save that one that binds our souls to Christ. So there is no fear of my ever forgetting you. I hope that you will not readily forget your

old friend and pastor, so many thousands of miles away from you, yet ever near in love.

Now, to give you some news. Imagine me, then, sitting in a room of a friend's house in the fashionable part of this great city, inhabited by a few thousands of Englishmen, and half a million of Hindoos. The Englishmen live pretty much together, and have great large, open, airy houses almost like palaces, and that is the reason why Calcutta is called the "City of Palaces." The English inhabitants are the rulers of the city—in fact, of all this great continent of India. You may form some idea of India when I tell you that its population is almost exactly *six times* that of the whole of the United States, and nearly *fifty times* that of the whole Dominion of Canada. So you can think what a great country Britain is, when it rules over such an enormous number of people so far away from it, and rules them well and prosperously.

Well, I am now sitting in a room in the house of a friend, with whom I am spending a few days. The room is large, far larger than one of the same kind would be in Halifax, and the ceiling is nearly twice as high. This is to give plenty of air, otherwise the heat would be intolerable. At this moment the sun shines with such force, that, if I were to go out with an ordinary black hat, in all probability I would have a fatal sun stroke before 10 minutes. The consequence is, that Englishmen seldom or never venture out during the heat of the day, except in a Garrie (which is a carriage like a cab), and when they move outside at all they wear, instead of a black hat (black, you know, attracts the sun), a large affair called a *Sola topa*—a hat made of a very light substance like *cork*, and called *pith*. This is very comical looking, and I am sure you would have a hearty laugh if you could see me walking about with one. It is about two inches thick—some of them nearly two feet long and one foot broad, and when you see it for the first time you would think no one could wear it, as it must be so heavy. But when you put it on you find that it is not so heavy as an ordinary beaver hat.

It is peculiar that, though the sun is so dangerous to all Englishmen, yet the natives go about quite safely *bare-headed*. Even the wealthy natives (called the "Baboos,") never put on a cap or a hat from one year's end to another.—The Mohammedans wear a light and very thin skull-cap, but the Hindoos, (who constitute the mass of the population), wear nothing at all.

There is a queer article swinging about over my head which would astonish you greatly, but which is almost necessary for any degree of comfort here in the hot season. It consists of a narrow board suspended from the roof of the room, and along its lower edge runs a broad piece of cloth. A string is attached to the board, and passes outside through a small hole in the wall. A man is stationed outside, and pulls this string backwards and forwards. This makes the board and the cloth running along its lower edge to sway from side to side, and so causes a current of air, which keeps me, as I sit below it, sufficiently cool to write this letter. You understand then, that this is just a great big *fan*. It is called a "punkah," and the man who pulls it is called a "punkah-bearer." Very often the "bearer" falls asleep, the "punkah" moves very slowly or even stops altogether, sometimes starting on with a sudden jerk as the man wakes up. I declare my "bearer" must be dozing off just now; the "punkah" is scarcely moving, and I feel the perspiration beginning to run down my face. I shout out "bearer;" he starts up, answers "Sahib," (*i. e.* "Sir,"—the word applied to all Europeans, and originally meaning "lord" or "master,") and pulls away vigorously.

The natives dress very nicely, and even beautifully. In winter, over their snowy-white underclothing, they wear a large scarf or shawl gracefully thrown around the body and falling from their shoulders. On "great occasions" they are very grand, and a large number of them assemble together, with the bright variegated cashmere scarfs glittering above the pure white, and contrasting with

the skin (of all colours, from a pale yellow to a black), is a sight of a pleasing and brilliant kind. They are, as a whole, a good-looking race, with straight features, clear dark eyes, and high, though rather narrow, foreheads. You will find *handsomer* men among Englishmen, but I think you will also find uglier and more brutal looking men, than you will find in India. This forenoon there was a large meeting of the missionaries in and around Calcutta, to welcome a minister of the Free Church, who has been a missionary in India for nearly 40 years, and who has come across from the other side of India to visit us here. There were present about thirty European missionaries and four native pastors; and I looked around the room and compared the one class with the other, and came to the conclusion that there were not four handsomer men in the room than the four natives.

Some hundreds of the natives come every Sunday evening to hear me preach or lecture. In addition, I have about twenty who attend a bible class in the afternoon, to study the life of Christ; and also five or six earnest enquirers who come more or less regularly to converse with me about spiritual matters, some of whom, I trust, may ere long embrace the Lord Jesus as the one Saviour. It causes a strange feeling when I think, as I am preaching, that of all the numbers of handsome, intelligent-looking men before me—men whom Christ came to save, and whom he still longs to save, and each of whom has a soul that must live for ever—of all these, not one out of every fifty believes in Christ. Some of them, indeed nearly all of them, are quite willing to say that He was a great and good man, and that He must have loved us very dearly,—but they stop there, and will not repeat the words of Thomas, “My Lord and my God.” But some of them are thoroughly in earnest; and one young man, who speaks English perfectly, as indeed hundreds of them do, to whom I had spoken in my own room very earnestly for a long time, and who described himself as in great anguish of spirit, trying to believe and yet doubting, on going away asked me with tears in his eyes to pray for him, and saying that he prayed regularly and fervently for God’s Spirit to open his eyes and to guide him to see Christ. May the Saviour of love meet with him and give peace to his soul.

My dear children, I am not going to weary you by much more just now.—Remember that I am kept very busy the whole time, and that if I do not write many letters to you, yet you are often, very often, in my thoughts. I am anxious to know who you have got as pastor, for I doubt not but you have got some one by this time. Whoever he may be, may God’s blessing rest on him, and may he be made a blessing to all of you, leading you nearer to God and his Christ. As I write, I sweep my eye around the different classes, and remember almost every face in each class. I hear that Miss —— has taken charge of the “little folk” in the vestry. I commission the Superintendent to give my congratulations to my little friends on having got such an excellent teacher. I am sure they will get on famously together, and if they don’t, tell the children *they* must be to blame, for that nothing would make me believe that Miss —— could be.

Now, good-bye to all of you. May God bless you all and make you blessings. Teachers! teach as in the sight of God, and, above all, endeavour to lead the children to give their whole hearts in dearest love to the Master. Boys and girls, be obedient, trying to know as much as you can about Him who came to save you, and to love Him truly. Avoid all evil as that which is hateful to Jesus, and do good to all as you have opportunity. Your affectionate friend,

C. M. GRANT.

I hope you had a pleasant New Year’s gathering, and that you will enjoy the summer pic-nic when it comes. That puts me in mind of the St. Matthew’s scholars. Any of you who go to their school may convey to them my loving remembrances. I well remember the two pic-nics we had together,—they must ever be associated with *yourselves* in my memory.

C. M. G.

The following extracts are from a private letter, written by Mr. Grant to a friend in Halifax, who feels that, though not intended for publication, they give information too interesting to be withheld from the Church, and is assured that he is breaking no confidence in sending them to the *Record*. Our dear brother writes:—

“I am at present living with the Rev. Mr. Stuart, Secretary of the Church Missionary Society, and one of the most thoughtful and agreeable of the missionaries in Bengal. I cannot remain with him, however, for more than a few months, as his house is in Chowringhee—the fashionable English part of the town, and rather too far from my native friends. Had it been possible to get a boarding house nearer their quarter, I would have deprived myself the pleasure of Mr. Stuart’s society, so important do I consider it to be near them. I now appoint certain hours to meet them at the institution, which is admirably situated for them, though about three miles from Chowringhee. I still keep up my credit with the educated natives. If I remember, I will enclose a note I received lately from one of them, written in the florid style of an oriental, translating a passage from a vernacular paper concerning me. The young fellow is, I think, in thorough earnest, has read Theodore Parker, F. W. Newman, &c., &c., and is now entangled in the Brahma Somaj. He is in the dark, groping about for light. He cannot yet accept Christ in His Divinity, yet he regards Him as Divine, and even prays to Him for help. I think, were it not for some of the older leaders of the Somaj, he would soon be at the feet of the Master; but they have got a hold of him, and do all they can to prevent him from coming to see me. The poor young fellow is, I believe, really in great agitation of spirit. May God rescue him.

“My work is somewhat as follows:—(1) I lecture every Sunday evening in the College (Institution). (2) Oftentimes during the week at various Societies, &c. The Missionary Conference has had under its auspices a course of six Lectures. I took one; the Hall and even the verandah around it was crowded. I also lectured before the Bethune Society, composed almost entirely of natives—about 300 present; I lecture also, day after to-morrow, at the London Society’s Mission College, &c., and in this way almost every week I have an extra one, besides the Sunday evening one. (3) I take the *College* students in the Institution for an hour every day, and though nominally we read one of the Gospels, yet it practically resolves itself into an hour’s speaking on my part. (4) I meet as many of the Babus as will call on me, and set apart hours for each special enquirer. One man of about 30 is desirous of baptism, and I think will shortly be baptised. He is a believer, yet shrinks taking the decided step; he is a Brahman, but has thrown away his sacred thread called “poita,” which the Brahmin always wears over one shoulder and under the other, and which is his distinguishing badge. But, according to Hindu custom, he lives with his brothers and brother-in-law in one household, and they say to him, “Do as you like in all other respects—believe in Christ—eat with christians—do anything but be baptised; the hour you are baptised you see us as relations for the last time, you are an outcast,” and that is a cross of awful burthen to a Hindu. I do not urge him, but put it thus: “Christ is true; He bore the cross for us; can you bear it for Him? Don’t answer rashly, count the cost, and pray.” He comes to me for a while every day. Another young fellow has not got so far, but I have hopes that he will soon be much farther—even to the cross itself. He is more amiable, a more likeable fellow, though, being much younger, he has not got such a hold of the truth intellectually. It is a killing strain talking to these men one after the other; the responsibility is crushing, and oh, it is now I know how unfit I am for it.

“Brahminism is our enemy. Hinduism is dead in the cities, save as it is interwoven with social life and national patriotism.—For example, the relations of the young man I have been writing about, as I mentioned, allow him to believe as he likes, eat what he likes, break caste every day (what twenty years

ago no one would have thought of permitting), but not be baptized; that would be desertion—treason, not to a *Faith*, but to a society and a nation, defection to an enemy,—the dustour (custom) would be violated. That is the rule. The Hindus are silent. Many hold it, cling to it, but only passively—attempt no defence, are like the old Tories we meet with who grumble still about the good old times, and curse Peel, yet cannot defend the Corn Laws. But the Brahmists are active, aggressive and acute, flippant yet ready, *broad* in the style of American Unitarians, talking of being willing to receive light from all sources, from Nature, Intuition, the Bible, the Koran, the Avista and the Vedas, though just now Intuition is the favourite. “Thank God, we are not sectarians!” is their form of thanksgiving, and, as you know, this vague indefinite breadth, which allows a man to believe or disbelieve at pleasure, to hold everything or nothing, is very captivating to young minds. These are the men who are playing havoc amongst the educated natives, and have stayed the slight tendency which was beginning to appear of a desire to step from the ruins of Hinduism to the basis of christianity. They are essentially eclectic, and talk with a friendliness and appreciativeness of the beauty of christian truth which is doubly more dangerous than direct opposition. Read one of their pauphlets, and you say: “Why, this man is a christian, he speaks of Christ dying for men, Christ redeeming men,” &c, yet read on, and you will find the same words applied to Socrates and Chotungo. By the moral grandeur of their lives they redeemed their followers from all that is low, grovelling, immoral: by infusing a true spirit among men they redeemed them from their old corruption, and that is all. That is what we have to meet. How? I repudiate all these compliments to Christ, and put it before them thus: “Either we know nothing about Christ at all, or we must take the biographies which we have as in the main trustworthy; if they are worth anything at all, then this Jesus could not be what you say. He was either something more than you say, or a blasphemmer, an impostor, or a wild-talking fanatic.” One is sick and revolted by the constant iteration of these empty compliments to Jesus. At first you are gratified to find an unbeliever going so far, but that soon passes away in the presence of their self-conceit, and generous patronizing recognition given in the tone of one who seems to say, “There now is a sop for you—am not I an appreciative genius? See how free from all prejudices a Brahmmin is.”

“Judging, then, by what we yet see of visible results, we would say that India has met Christianity with a decided and emphatic rejection. Whilst she has welcomed christian civilization, she has emphatically pronounced against Christ as her Lord, and all that we have yet done has been to destroy the old. All that has been accepted of the positive has been given by Theodore Parker and his school. We are hoping that this is only preliminary, but as yet we have little save Hope to cheer. We have shattered Hinduism, but European science alone would have done that, and now a foe more to be dreaded, armed with our own knowledge and culture, comes against us in the shape of a great Deistic force. Nevertheless, we have done much in giving a higher thought to the country, and in causing a religious unrest which must come to something better than the old death. And one fact speaks much, and the fact is undeniable, that Missionaries are respected and trusted by the natives as no other class of foreigners is. But enough of this for once.”

We also take the liberty of giving the letter to him from his native friend that he alludes to, as both it and the translation from the native newspaper show the style of minds that our Missionaries in India are now coming in contact with. He writes:

“*My Dear Brother*,—Your very name has some powerful charms, and never fails to wield a sound influence over my heart. Thank God that I recognize and embrace in you a friend of truly religious life. May God make you more amiable and more developed!

"I feel exceedingly glad to see a vernacular and popular Journal of the Brahma Somaj, speak very highly of you. Here I translate the piece literally. It will show you that the people whom you have come to preach the truths of God to, appreciate the highness of your mission :

"DHARMA TATWA, March 17, 1869.

"It is fresh in our memory that last year Norman Macleod came to get an insight into the real state of our Christian Mission in this country. He has now sent the Rev. C. Grant, B. D., a man of earnest and religious life, from Scotland, with a view to expound to the educated people here the value of religious life, and to supply a very great want in connection with the Mission of Christianity in this land. He has begun to deliver a regular series of lectures from 7 o'clock, P.M., on every Sunday, in the Hall of the G. A. I. The first lecture was on the "Fulness of Time," the second and third on the "Ideal of Religious Life." It seems that he is not, as many a missionary here, an apostle of mere dry dogmas and dead theories. If the christians succeed to acquaint our people with the humble, exalted and most beautiful life of Heaven-born Christ, surely it will exercise a very healthy influence over many a heart, and they shall deserve our best and life-long gratitude as true Missionaries of real good tidings.

"Hoping you are well off, I beg to remain yours, ever truly,

"PEARY MOHUN CHOUDRY."

With reference to this, Mr. Grant says:—

"I hope Peary will yet find rest. I believe that he is thoroughly in earnest, and in great spiritual conflict. The Brahmists ("Brummists" is the pronunciation) have got a hold of him, and as he is really a young fellow of promise, they are determined to keep him. And they have so many earthly forces, and forces of natural affection, on their side! He may be a Brahmist and remain in his family, social circle, and among his friends; but let him avow himself a christian, and he is a traitor, a "farenghee," and must bid good bye to all home and family affection, and begin a new life altogether; a cross of agony to such an unreliant, fearful nature, as that of the Bengalee.

"C. M. G."

NARRATIVE OF A VOYAGE THROUGH THE ISLANDS OF THE NEW HEBRIDES.

BY REV. DR. GEDDIE.

THE following narrative has been forwarded by Dr. Geddie, with a letter addressed to the Rev. A. McLean, dated Nov. 26, 1868.

The letter explains the object of the writer so well, that we publish it as an introduction. Dr. Geddie did not then know of Mr. Goodwill's appointment to labor in connection with him, and it must cheer his heart, and give him new courage to persevere in the good work, when he finds his wishes anticipated by the Providence of God.

The narrative is exceedingly interesting, and will be published in three parts, in this and subsequent numbers of the *Record*:—

ANEITEUM, NEW HEBRIDES, NOV. 26, 1868.

Rev. and Dear Sir,—I send you an account of a voyage lately made by me through this group of islands. I thought that it might interest the friends of missions in your Church. A copy of the same will be printed in Australia, but I have not sent any copy to my own Church in Nova Scotia. I hope the time is coming when you will have missionaries of your own writing good news from a far land. A Church does not do its full duty until it lengthens its cords as well as strengthens its stakes. I trust that your Church may be blessed in its

efforts to do both these things. May God speedily raise up among you some one who will be willing to come far hence and preach among these Gentiles the unsearchable riches of Christ. It will gladden our hearts to receive and aid a missionary from you.

Ever yours, &c.,

REV. A. McLEAN.

JOHN GEDDIE.

The writer of the following narrative was appointed by his missionary brethren to make a voyage among the islands of the New Hebrides group. The chief objects of the voyage were to ascertain the present state of the islands, and the practicability of extending our efforts to the more northern islands, which are still enshrouded in heathen darkness. It is now placed at the disposal of the Mission Committee of the Church of Scotland, with an earnest hope that the information which it contains will lead that Church favourably to consider the urgent claims of these distant isles.

FUTUNA.

The "*Dayspring*" arrived at this small island on October 7th, after a run from Aneiteum of twelve hours. Its appearance when approached is remarkable, and reminds one of a mountain which has arisen abruptly out of the sea. The surface is so uneven that the natives are obliged to use rudely constructed ladders to enable them to travel in many places. There are, however, spots of table land, and on these the natives build their houses and make their plantations. The island is healthy, and fever and ague, the bane of other islands, is unknown here. The inhabitants are of Malayan origin, as their language indicates, and they number over 900 souls.

The island was first visited for missionary purposes by the late Mr. Williams two days before his lamented death on Erromanga. In the year 1841 it was occupied by Samoan teachers, who lived unmolested among the natives for about two years. At the end of that time a fatal disease broke out on the island, for which the teachers were blamed, and the whole party, consisting of two men, two women, and one girl, were cruelly put to death. It is sad to think that the feeble spark of divine light which had begun to kindle on this dark isle should have been so speedily extinguished in martyr blood.

The island was abandoned until 1853, when the work was resumed on it by christian teachers from Aneiteum. These men have done much to remove the prejudices of the people against christianity, and to prepare the barren soil for the precious seed of divine truth. Their success has not been always equal to their self-denying efforts, but their labour has not been in vain, and they have been instrumental in preparing the way for more efficient agency.

The Rev. J. Copeland and his devoted wife were appointed to this island two years ago, and have been there ever since. They are assisted in their work by four Aneiteum teachers, and the mission is in a hopeful state. The whole island is now accessible to christian influence, and the natives treat the missionary with respect, and listen to him wherever he goes. A school book and christian catechism have been prepared and printed in the language of the island, and a few persons are learning to read. The gospel by Mark has been translated and will be printed in a few months. The missionary work is now fairly begun on this blood-stained island, and shall advance with accelerated progress until it becomes a part of the Redeemer's conquered possession.

TANA.

This island lies west from Futuna, and is distant about forty miles. We sailed from the latter place on the afternoon of October 6th, and a run of five hours before the trade winds brought us to Port Resolution. This was the first visit made to Mr. and Mrs. Neilson since their settlement on Tana, and we were

glad to find them well, and happy in their work. They seem to be pleased with the natives, and the natives appear to be pleased with them; and this mutual good feeling promises well for their future usefulness. The number who attend worship is very small, but Mr. Neilson and the three Aneiteum teachers who assist him are well received by the natives when they visit them on the Sabbath day. There is a growing respect for the ordinances of religion, and natives often enquire about the Sabbath day, that they may abstain from work on it. This is still the day of small things on Tana; but in due time we shall reap if we faint not.

The island of Tana is about 80 miles in circumference, and is one of the most fertile in the group. It contains mountains and table lands in suitable proportions, and the whole is covered with the richest vegetation. The most striking natural object on the island is its volcano, which is very active. The harbour of Port Resolution is small but safe, and will make the island valuable for commercial purposes. The natives are much like the Aneiteumese and the Erromangans, and belong to the Melanesian branch of the human race. The population probably does not exceed 8000 souls. There is an opening for another missionary at present; but four at least are required for this island.

The history of the Tana mission has been a checkered one. This has arisen from accidental circumstances, rather than determined hostility against the gospel. The prospects at present are favourable, and we cherish a hope that the good work now begun will go on until the reign of the Prince of Peace shall become universal on this lovely isle.

ANIWA.

This tiny island is eight miles distant from the nearest point of Tana, and fourteen miles from Port Resolution. We left the latter place on the morning of October 7th, and a sail of two hours brought us to our destination. The island of Aniwa is of coralline formation, and the absence of mountains and hills gives it a monotonous appearance. It is less fertile than the surrounding islands in consequence of frequent drought, and the natives live largely on cocoa-nuts. The population is small, being only about 230 souls, and are the same race as the Futunese, and speak the same language.

There is no harbour at Aniwa, so the ship lay off and on while I landed in the boat. Mr. and Mrs. Paton have enjoyed good health during their residence on this island. The missionary work is in a hopeful state, and the natives, with few exceptions, attend public worship on the Sabbath day. Mr. Paton has prepared and printed a school book which some persons are learning to read.

The mission on this island has a history of some interest also. It was opened for the gospel by Aneiteum teachers, one of whom met a violent death. He was killed to revenge the death of a party of Aniwans who were killed on this island more than half a century ago. Our teachers continued to labour after this disaster, and the overthrow of heathenism was the happy result. When the missionary settled on the island two years ago, he found a humble place of worship built on the ground, which from time immemorial had been sacred to the heathen deities, and a pile of stone gods also which the people had cast to the moles and bats. Mr. Paton is assisted at present by one Aneiteum native, but complains of want of help, and has made an urgent request for more teachers.

ERROMANGA.

The ship reached this island on the night of October 7th, and we anchored in Dillon's bay. I landed and found Mr. and Mrs. McNair well and in good spirits. The number who favour christianity is on the increase, and the recent death of a hostile chief has weakened the enemies of the cause. Mrs. McNair's presence attracts the women, and the mission premises wear a very domestic appearance. The arrival of the "*Dayspring*" seemed to attract a number of

visitors, some of them from a long distance, among whom was the man who killed the late Mr. Gordon. The missionaries on the island think that he has not yet given satisfactory evidence of repentance for his great crime, and therefore I took no notice of him. He certainly was less abashed than I expected to find him.

A serious case of man-stealing occurred the day before our arrival, at a place called Norass, ten or twelve miles from the bay. An Australian slaver hove to off this place, sent a boat ashore, and nine natives were induced to go off to the ship, under pretence of giving them pigs. The men were no sooner on board than they were forcibly detained and carried away. The friends of the kidnapped natives followed the vessel to Dillon's bay, and reported the case to Mr. McNair, who made strenuous efforts to procure their release, but without success.

On the morning of October 9th, we were off Portinia bay, the station of the Rev. J. Gordon. The captain did not think it prudent to anchor, as the wind seemed inclined to blow on the land, so the vessel lay off and on. The most of the day was spent in landing Mr. Gordon's things, which we had brought from his former station. The landing place is bad, and about half a mile distant from the mission house. This was my first visit to this part of the island, and I was much pleased with it. The scenery around is very beautiful, but this place does not possess the advantages of Dillon's bay.

Mr. Gordon has recently built a neat and comfortable house, which he now occupies. Some natives who were under instruction at his former station are now living with him, and these form the germ of a christian community which will, no doubt, increase. The population is small, but the natives are friendly. There is, however, a populous district not many miles distant, to which Mr. Gordon will extend his labours. I was much struck with the place in which meetings are held at present, being a natural cave capable of holding thirty or forty persons.

A case of man-stealing occurred at this place also the day before our visit. A boat from the same vessel which had taken the natives on the other side of the island called, and those on board enticed a native to go into it. In this case a promise of tobacco was the bait held out. As soon as the man knew his danger, he struggled to jump overboard and swim ashore, but was forcibly carried away. The natives were much excited, and threaten to fire into the first boat that may visit their shores. This slaver made the circuit of the island, and, could we follow in her track, I have no doubt but similar tales of violence and outrage would meet us everywhere.

The island of Erromanga is about the same size as Tana, and is separated from it by a strait 18 miles wide. It is less fertile than some of the other islands, but the natives can, with moderate labour, raise abundance of food. The population has been much reduced of late years, and probably does not exceed 3000 or 4000 souls. No island in these seas possesses a darker and more eventful history. The martyr blood shed on it will make it a spot of tender and imperishable interest to the churches of Christ. The mission on this island has passed through no ordinary trials, but things are in a hopeful state at present. The Erromangans have a strong claim on our christian sympathy. They have suffered unparalleled injustice, outrage and cruelty, from lawless traders. The best recompense we can now make for the injuries inflicted on them, is to give them the gospel which brings peace on earth, and good will towards men.

FATÉ, OR SANDWICH ISLAND.

The "*Dayspring*" arrived at this island on October 10th, and we dropped anchor at the entrance of Fil harbour. We found Mr. and Mrs. Cosh well, and the missionary work advancing in the right direction. The removal of Mr. and

Mrs. Morrison has been a serious trial, but I was glad to hear a good account of the natives at their station. They maintain their christian profession, though deprived of their religious teachers. May they enjoy much of the divine Shepherd's care !

I attended public worship on the Sabbath day at Ebang, the station of Mr. Cosh. The number present was about 100 persons, and their appearance was most devout and respectable. It was a gladdening sight to see these people, who not long ago were savages of the lowest grade, now sitting at the feet of Jesus, "clothed," and many of them in their "right mind." As I sat in the little grass church, my mind involuntarily went back to a tragic event which must have been fresh in the memory of all. A party of twenty-four natives from another part of the island were treacherously killed and eaten close by the place where we met, by those very people; and a native whom the missionary called on to pray, was a leader in the sad affair. The gospel is the power of God unto salvation to men of every colour, kindred and tongue; but its omnipotence is often more visible in heathen than in christian lands.

Christianity on this island is still confined to the mission stations, and its influence is but little felt beyond the villages of Erakor and Ebang. It was through the instrumentality of native teachers that the people of these places were first induced to abandon heathenism and embrace christianity. Missionaries did not arrive until the ardor of the "first love" had begun to decline; and the natives have not shown that disposition to extend the work that we could desire. May God revive his work in their hearts, and stir them up to more earnest efforts to extend the gospel on their own and other islands !

We heard here of the death of Rangi, a man whose name is sadly identified with the history of the Erromangan mission. There is much reason to believe that it was mainly through his influence that our lamented missionaries, Mr. and Mrs. Gordon, were killed by the natives. He was obliged to leave Erromanga two or three years ago, where his barbarities had made him obnoxious to the people at large, and removed to Faté. He lived on this latter island with eight or nine wives, whom he taught to use the musket, and who acted as a sort of guard to him. His death was a violent one, and it is difficult to ascertain the true cause of it. Some say that he assumed the authority of a chief; others that he gave offence to the natives by being a party in transactions about the purchase of land; and others that he sold natives to the slavers. It is quite probable that all these things may have had something to do with his death. There was a remarkable coincidence between the manner of his death and that of the lamented missionary, whose life he seems perseveringly to have sought, for he was cut down by his murderer when he was walking before him, unsuspecting of danger. Thus closed the dark and bloody career of this wicked man.

The island of Faté is the central one of the group. It is a rich, fertile, and lovely island, and its circumference cannot be much short of 100 miles. The population has been much reduced of late years by the introduction of foreign diseases and the slave trade. Were this island under the influence of christianity, it ought to furnish a noble band of teachers for the more northern islands of the group. The dialect of Faté is extensively known, and it is spoken on several of the smaller islands. In opening up this island for the gospel, many Samoan and Rarotongan teachers have died from the diseases peculiar to the climate, and some have found martyr's graves also. The struggle, we hope, is now over on Faté, and the missionary work seems to be fairly established on the island, and the gospel will advance until the Sun of Righteousness shall dispel the gross darkness which still covers many parts of it.

(To be continued.)

LETTER FROM REV. JOHN GOODWILL.

GEORGETOWN, P. E. I., JUNE 26, 1869.

Mr. Editor,—On Sabbath, 16th ult., I addressed the congregation of St. John's Church, Scotsburn, where I had been minister for a few years. I was much pleased and delighted to meet my old friend, neighbour, and brother minister of the sister Church, the Rev. Alexander Sutherland, who, with all his people, came to worship with us. This shows something of the harmony and christian fellowship which exists between the two congregations. A great change—thanks be to God for it—when compared with the state of things some five or six years ago. Mr. Sutherland led the devotional exercises, and in the afternoon preached in Gaelic. There was a large assemblage of people. The collection was something over \$25. Mr. Sutherland tells me that his people are going to make up a box of clothing for the mission. Some of his people spoke to me on this subject last autumn, before I left for Philadelphia. I feel truly thankful for such friendly expressions. I am sorry to see that the congregation of St. John's Church have not yet called a minister. This they have neglected too long for their own interests.

At 4.30 in the afternoon I had a meeting at Hermon Church, Dalhousie Mountain. This Church, which is quite a large and nice building, was built a couple of years ago by the Rev. Mr. Roddick's people and our own. Here we had a large gathering of people, so much so that it may be well expressed in the language of a certain minister: "The Church was crowded inside and outside." There was no announcement made for a collection, and therefore only \$6 were taken up. Many of those who were present contributed before in the forenoon. After the meeting, I took up my quarters with my good friend, John McKenzie. From this man, his lady and family, I always received much kindness. May God reward them for it.

On Monday I made several calls, and in the evening had a baptism to perform. On Tuesday, one of Mr. McKenzie's sons drove me to the Rev. A. Sutherland's. Both he and his lady showed me much attention, kindness, and sympathy in my undertaking. I always found Mr. Sutherland a true and good friend. In the evening he drove me up to the West Branch River John. (By the way we called on Mrs. McKenzie, who was fast hastening to the end of her earthly career. We endeavoured to comfort her by our counsel and prayers. This woman was one of the few who may be spoken of as distinguished for patience in tribulation, resignation to the divine will, and cheerfulness of mind in trouble. She had for years been a sufferer. On the day following she deceased. Her end was peace.) In the evening we had service in the Church. Mr. Sutherland took part in the exercises. There were not many present, the evening was wet and disagreeable. But, oh! what a turn out of children for baptism. It looked more like a baptismal service than a missionary service; for it is no great exaggeration to say that almost the one-half of those present brought with them children for that solemn ordinance. A collection of \$8 was taken up,—very good indeed for the few present. Some gave of their gold, and others of their silver, and so on. I passed the night at Mrs. McKay's hospitable residence, so well known to all ministers and other good men who travel through these quarters.

On Wednesday a good man, I do not know whether from his royalty or dignity called "the King," drove me up to Earltown, to Mr. Robert Sutherland's. The Earltonians were not properly informed that there was a meeting to be held this evening. We had therefore to circulate it by the scholars of the district. We had, however, a small meeting. They expressed their sorrow in not being apprized of my coming, and showed their willingness to do their utmost for the mission by collecting something by the young ladies of the congregation.

On the following day I was detained at Mr. R. Sutherland's by the inclemency of the weather, the elements were contending, awhile raining, snowing, and blowing. I thought it was better to take my friend's advice and remain within doors, where I was well attended to and hospitably entertained, than to incur the risk and danger by travelling, as I had no appointment until Sabbath.

Friday being a fine day, Mr. Sutherland drove me to my kind friend's, John McDonald, of River John, with whom I remained until Sunday morning. He then drove me to Cape John, where I had an appointment. There was a considerable number present. A collection of \$12 was given for the mission. After dining at Mr. Peter Grant's, the elder, my young friend, Wm. Grant, conveyed me to River John. We called, by the way, on Squire McLeod's son, who was suffering from consumption, and hastening to his long home. In the evening I addressed Mr. McCunn's people. There were a good many present, considering there being none except our own people. A collection of \$8 was taken up. Mr. McCunn is quite as popular among his own people as ever.

On Monday we made a few calls, and on Tuesday we drove to Tatamagouche. Messrs. McCunn, Sedgwick and I were invited to tea at Mr. Purves's, after which we went to the meeting, which was held in Mr. Sedgwick's Church. There were a few present, and a collection of \$7.60 taken up. Mr. McCunn and I shared for the night the hospitality of Mr. McKenzie, the hotel keeper.

On Wednesday I took the stage for Wallace, and spent a few days, hospitably entertained by Mr. and Mrs. Anderson. On Thursday evening Mr. and Mrs. Anderson entertained quite a number of the young people attending his Bible class and Sabbath school. We all had a pleasant time of it, and did enjoy ourselves. Mr. Fraser, the grammar school teacher, and the Sabbath school children, graced the whole proceedings by singing some appropriate pieces. Mr. Anderson takes quite an interest in the youth of his congregation, and indeed he has already gained their affection and esteem. I was happy to see that a few days previous to this the young ladies of his Bible class made him a present of a valuable pulpit gown and cassock, which I had the honor of using for the first time. During my stay here, Mr. Anderson and I made a few calls, both in a social manner and in the way of visiting the sick: the rest of my time I spent in writing. On the whole I was not idle, nor had I much time to rest.

On Sabbath forenoon Mr. Anderson led the devotional services, and I addressed the people, of whom there was a large number present. A collection of \$11.45 was taken up. In the afternoon we drove to Pugwash, where we had service at 4.30. Here we had a large gathering of people, many of whom could not be accommodated in the Church. A collection of something over \$13 was realized. We took up residence for the night at Mrs. Cooper's.

On Tuesday we came part of the way in order to be in Pictou in good time on Wednesday, the day of the meeting of Presbytery. On the stage I made the acquaintance of Mr. J. C. Ayer, agent or proprietor of the Wallace Free Stone Quarry. He gave Mrs. Anderson \$5 for the missionary. Mr. Ayer is a member of the English Church, but his liberality is not confined to that Church alone. Mrs. McAlay—who, a young woman and wife of a seafaring man, was on her way to Pictou to see her husband, the ship upon which he was a hand having cast anchor for a day or two—gave 62½ cents.

On Wednesday I had the pleasure of meeting the most of my old co-Presbyters. In the evening I addressed Mr. Herdman's prayer meeting. Messrs. McGregor and Anderson joined in the devotional exercises. I took up my quarters for the night at my friend Mr. Noonan's. I left on Thursday morning at 6 o'clock, in order to be in New Glasgow to take the stage for Barney's River, where I had an appointment in the evening. Here there was a considerable number present, considering it being the busiest time of the season. A collection of \$6 was taken up. After taking some refreshments at our good and kind friend's, Mr. Adam McKenzie, I left for Antigonish, as I was anxious to see my mother and friends, and got home about 1 o'clock, A.M.

On Sabbath morning I officiated in King's Church, viz., the South River Church. The Rev. John Forbes led the devotional exercises. Here we had a large congregation. After the preaching I had a hearty welcome and a real good shake hands. All were pressing on in this way, Free Church people as well as our own; there was no difference to be seen. All were eager to see, speak to, or shake hands with me. A collection of \$22 was taken up. After dining at Mr. Hattie's, Mr. Forbes drove me to Lochaber, where we had service in the evening in Chalmers' Church. Mr. Grant, a licentiate, led the devotional exercises, I addressed the meeting, and Mr. Forbes concluded the services.—There was quite a large number present, not a few of them being Roman Catholics. A collection of \$15.20 was taken up.

Here I may be allowed to speak a word in commendation of my young friend, the Rev. John Forbes. In the days of our boyhood we worshipped together in the same Church. He studied for the sister church, as was natural, as his father was an elder of the Free Church, but previously of the Kirk, and left her communion at the disruption. As soon as Mr. Forbes was licensed, he received a unanimous call from his native congregation, where he is doing a good work. He has built two large and handsome churches with towering spires, which cost \$7200; yes, places of worship a credit to any country charge, and what speaks much more is, that they are free of debt, or very nearly so.—This speaks well of the people in this part, especially when it is not more than a year or two since they began to build these churches. Our people have the privilege of worshipping in them, as they took part in erecting them. Mr. Forbes showed me every mark of brotherly love, affection and esteem, that could in any way be desirable. He took a very active part in making the appointments, and showed much interest in my mission. It gives me much pleasure not only to have the good wishes, prayers, and support of the congregation in which I was born and baptized, yes, both of the Kirk and Free Church people, but also those of both people in the congregation in which I officiated for a few years.

I have thus given a short sketch of my movements in fulfilling my appointments in the Presbytery of Pictou. In my next I will let you know something of the state of matters in the Presbytery of Prince Edward Island.

Yours truly,

JOHN GOODWILL.

REPORT OF MISSIONARY SERVICES IN RICHMOND AND NORTH-WEST ARM.

To the Presbytery of Halifax:

BRETHREN,—Time and circumstances have again rendered it expedient that a report of my labours should be laid before this Court. Since our last regular meeting, my time has been fully occupied in pastoral and other ministerial duties. A Bible class has been started at Richmond, with an average attendance of about 20, and a Temperance Division has been organized under very favourable auspices, with some 70 members, at the North-West Arm. In conducting this Division, very material aid has been rendered by the Rev. Mr. Breeding of the Episcopal Church. In connection with this society a regular course of lectures on instructive and interesting topics have been instituted. Those measures were not taken before they were required, for the drunkenness and consequent squalid poverty and vice had heavily taxed the benevolence, while they had got far beyond the control, of the respectable and religious portion of the community. It will require something more than human power to rescue some of the poor inebriates from the miserable effects of this degrading vice, which, from reasons easily explained, has been long rampant at the North-West Arm.

In matters more particularly connected with our Church, we are, I think, prospering as rapidly as can be reasonably expected. It is generally invidious to mention names in connection with any good work, but truth and justice compel me to allude to the activity and perseverance of John Hosterman, Esq., to whom we are largely indebted for the very handsome little Church that now graces the head of the North-West Arm. Of course others aided in the work, and also deserve credit for their activity and liberality in connection therewith. The Sabbath school is still conducted under the superintendence of our zealous friend, Mr. Bremner.

The sacrament of the Lord's Supper was dispensed at Richmond on the 23rd of May. Some twenty-three disciples, besides minister and elders, surrounded the Master's table—about one-half for the first time. The others had all communicated some time during their lives, and some of them are now members of other Churches. This was a happy event in the history of our Richmond Church; and I trust the good impressions then made will not soon pass away. I find that only two or three of the families in Richmond have been brought up in connection with the Church of Scotland; by far the greater number of the Presbyterians belong to the united body. But,—thanks to the hopes of a speedy amalgamation of all the branches of the scattered Presbyterian family, and the total absence from my ministrations of any notice of the miserable differences which now divide us from our brethren of the united Church,—all, with one or two exceptions, have decided to rally around our standard, and of this decision many of them have given proof by coming forward to the communion, and by their subscriptions for the support and advancement of our cause. The congregation of Richmond has numbered over 60 during the last two Sabbath mornings—a considerable increase since my arrival some seven months ago. Still, there is an evident spirit of carelessness, out of which I have not been able to arouse some of the inhabitants, and which makes the work a little discouraging betimes. The Sabbath school is still flourishing under the able superintendence of Mr. Doull and his able and zealous staff of teachers.

We have felt that a more suitable Church building is required to place us on a level with the other denominations who occupy the field. The house in which we meet is amply large to contain a more numerous congregation than we have yet gathered. But though a neat and comfortable edifice, it may, ere another year has passed, prove inconveniently small. Moreover, careless people are not so likely to attend our services in this place as they would be did we possess a regular Church. A public Hall is needed in Richmond, and for all the purposes for which such a building is required, our house is now used. No less than three societies hold their meetings there, and pay a certain amount of rent to the Halifax Sabbath School Association. The building is therefore ours only a portion of the week. It might, however, be sold for a very respectable sum, to meet the want alluded to. I started a subscription list last week, and already the respectable sum of 480 dollars has been subscribed. I have also the promise of other sums, which will cause the list to figure well up to 600 dollars in Richmond alone. This is very creditable indeed. Coming from a small number of working men, it furnishes a strong appeal to the large and wealthy congregations of St. Andrew's and St. Matthew's to aid us liberally in this good work. I therefore request the Presbytery to grant me liberty to collect money for this object within our bounds, and also to recommend it to the favourable consideration of other Presbyteries which I may be able to visit during the present summer.

All of which is respectfully submitted by your obedient servant,

J. R. THOMPSON.

REPORT OF MISSIONARY SERVICES IN TRURO.

To the Presbytery of Halifax in connection with the Church of Scotland:

Your missionary at Truro begs leave to submit the following report:—

Having, at the meeting of Presbytery held in Halifax on March 6th, been appointed to labour in Truro and the adjoining stations until the next ordinary meeting of the Court, your missionary left Halifax for the field assigned to him, on Tuesday, 9th March. On Wednesday he set out for Riversdale, the Rev. Mr. Thompson having made an appointment to preach in the spool factory there that evening, but being unable himself to keep such appointment. Your missionary, having preached at Riversdale, returned to Truro on Thursday, and after making arrangements to board with Mr. George Gunn, he proceeded to call upon the members and adherents of the Church, and make appointments for Sabbath services, which have been conducted since then as follows:

March 14th, 21st and 28th—Morning, St. Paul's Church, Truro; afternoon, ditto. April 4th—Morning, South Branch of North River; afternoon, St. Paul's Church, Truro. April 11th, 18th and 25th—Morning, St. Paul's Church, Truro; afternoon, ditto. May 2nd—Morning, South Branch of North River; afternoon, St. Paul's Church, Truro. May 9th, 16th and 23rd—Morning, St. Paul's Church, Truro; afternoon, ditto. May 31st—Morning, South Branch of North River; afternoon, West Branch; evening, McCallum's Settlement.

As some of the adherents of the Church reside at too great a distance conveniently to attend the places where the above Sabbath services were held, your missionary endeavoured to give them an opportunity of hearing the word preached by holding service as often as possible in the remote districts during the week. AT RIVERSDALE, the spool-factory having been kindly placed at his service for evening meetings, he preached there every Wednesday, with one or two exceptions, until the destruction of the building by fire in April. He was then forced to discontinue his services at that station, as no building could be got during the week to accommodate the congregation. After the destruction of the factory, your missionary visited Riversdale twice, and called upon the adherents of the church in the neighbourhood, as also upon those of other denominations whom he heard of as being sick, or desirous of receiving a visit from him as a minister of the gospel. GREENFIELD, where there are several families in connection with the Church of Scotland, your missionary twice visited, on one of which occasions he preached in the afternoon in a school house there. The day was very wet, yet the school house was well filled with an attentive and reverent congregation. NORTH RIVER, on both branches, has a number of settlers in connection with the Church of Scotland. Your missionary was unable to visit the several families there, while having to return to preach in Truro in the afternoon. He therefore devoted the whole of last Sabbath to this district, visiting the members and adherents of the church on the south branch, in company with Mr. Wm. McLeod, on Saturday. He preached on this branch on Sabbath forenoon; then going to the west branch, preached there in the afternoon and evening, visiting the different families on Monday.

TRURO, of course, is the most important station. Your missionary has therefore endeavoured to have services held there every Sabbath. Being absent on the 16th of May, the pulpit was supplied for him by the Rev. Mr. Smith, of the Wesleyan church, who preached with much acceptance to the people. Though absent from Truro on this occasion, your missionary was not idle. On the 16th he preached in St. Andrew's and St. Stephen's churches, St. John; and on the 18th and 19th in the parishes of St. Martin's and Simond's, in St. John county, N.B., where there is no missionary in connection with the Church of Scotland. There he administered the sacrament of baptism, on profession of their faith, to eleven adults; and at the same time and place to three children, on profession

of the faith of the parents. At the service held at the school house on the west branch of North River on Sabbath evening, May 31st, he also administered the same sacrament to two adults and an infant, viz., Mr. Johnston McCallum, Margaret, his wife, and their daughter Elizabeth Jane.

In connection with the Truro congregation your missionary has formed a bible class, which, beginning with a dozen members, has increased to over forty; the average attendance on Friday evening lately being about thirty-five. The members of this class meet also on Sabbath morning in connection with the Sabbath school. The school consists of a superintendent, three teachers, a librarian, and an average attendance of about forty scholars, which number is increasing weekly. Owing to the exertions of a young lady of the congregation, who has taken a great deal of interest in the school, and was for a time the only teacher, subscriptions towards getting a library were obtained, and about twenty dollars worth of books were purchased by your missionary in Halifax. Two young men in the congregation contributed a handsome book case of their own workmanship, and capable of holding several hundred volumes.

The prayer meeting in connection with the congregation meets every Tuesday evening. It is well attended, but your missionary has to complain of the indisposition, on the part of so many heads of families, to take a share in conducting the exercises, and thus strengthening his hands. Concerning the results of his labours during the past three months, your missionary does not think it behoves him to speak. He would humbly leave them to Him who alone worketh effectually. In compliance with Paul's directions to Timothy, he has endeavoured to preach the Word, to be instant in season and out of season; and would rest trustingly upon the promise that the Word shall not return void, but shall accomplish God's pleasure, and prosper in that whereto He has sent it. If the Word preached has not profited, not being mixed with faith in those who have heard, your missionary has cause, nevertheless, to thank God for His long-suffering mercy, in that, though there has been much sickness in the congregation, but one has been removed by death; and she, there is every reason to believe, one of such as have hope in their death,—a hope which quenches itself only in full fruition.

Respectfully submitted by

WM. THOS. WILKINS,

Ordained Miss., Truro, N.S.

Halifax, June 3, 1869.

REPORT OF MUSQUODOBOIT CONGREGATION FROM MARCH, 1866, TO MARCH, 1869.

To the Reverend the Presbytery of Halifax:

According to instructions I beg leave to submit the following Statistical Report of all matters connected with the Congregation in Musquodoboit:

I. THE MATERIAL OF THE CONGREGATION, PASTORAL WORK, &c.

(1.)	No. of Families:	
	a. In which one Communicant or more.....	70
	b. Families adhering, but in which no Communicant....	30
	c. Families paying but connected with other Churches....	12
	d. Total number of Families who support.....	112
(2.)	Total Number of Communicants at present on Roll.....	123
	Added during the three years from March, 1866 to 1869.	63
(3.)	No. of Elders.....	5
(4.)	No. of Sabbath School Scholars at present.....	152
	viz.: At Little River.....	90
	At South School House.....	40
	At New Antrim.....	22

(5.)	No. of Sabbath School Teachers.....	25
	viz.: At Little River.....	14
	At South School House.....	8
	At New Antrim.....	3
(6.)	No. of Baptisms during the three years.....	61
(7.)	No. on Bible Class roll at present.....	51
(8.)	Regular pastoral visits made during three years.....	887
(9.)	Average attendance at Prayer Meeting, Little River.....	70
(10.)	Average attendance on Sundays:	
	1st. At Little River.....	120
	2nd. At South School House.....	100
	3rd. At New Antrim.....	80
		300

II. SUMS RAISED DURING THE THREE YEARS.

1.	For Congregational purposes:	
	a. For Salary.....	\$1200 00
	b. Church Building and Repairs.....	760 60
	c. Sabbath Collections.....	235 75½
	d. Sabbath Schools.....	30 00
	e. Purchase of Manse and Glebe.....	142 00
	f. Repairs on Manse.....	280 00
	g. Fencing Burying Ground.....	22 00
2.	For Presbytery Home Mission.....	74 50
3.	For Schemes of the Church.....	80 00
		\$2824 85½
	Total amount raised in three years	
	Average for one year	941 62

III. DEBT ON THE CONGREGATION.

1.	On Little River Church.....	\$100 00
2.	On Manse and Glebe.....	600 00
3.	On New Antrim Church.....	248 00
		\$948 00

IV. AID RECEIVED DURING THE THREE YEARS.

1.	From Presbytery Home Mission.....	\$600 00
2.	From friends in Halifax and elsewhere for purchase of Manse and Glebe.....	98 00
		Total \$698 00

But few remarks additional appear to be necessary. I do not hesitate to say that the congregation ought to be self-supporting. One hundred families should surely raise on an average six dollars for salary. I find, however, it is with difficulty that they can manage to meet all demands this year, even while receiving \$200 from the Presbytery Home Mission. The reason they give is the common cry, "hard times." Very often when I hear men crying "hard times," I am disposed to say "No sirs, the times are not so hard as your hearts," but in the present case I must honestly say that many of the people have not got and cannot get the money to give or they would give more. There are some mean people every where, but generally the congregation are willing to do all they can.

In looking at the number of families, it should be remembered that many have lately joined in with us, and that therefore some time will pass by before

they can be expected to take as much interest in the congregation, and give and do as much as if they had always been in connection with us. The average attendance on Sundays at the South School House may appear large, but the reason is that fully half belong to the other congregations in the settlement.

When I was settled over the congregation I regretted to find that Family Prayer was very much neglected, and also, that I could not get even one to take part in the Public Prayer Meetings. I set to work immediately to try to remedy the evil, and I have the happiness of knowing that I am succeeding. Much remains to be done yet, but a great many families now regularly observe family prayer, and I have eight, at least, who will now take part in our Prayer Meetings.

The debt of the congregation as marked, viz., \$948, seems very large, but a few words of explanation will show that it is not really one third of that sum. The Manse and Glebe debt is marked \$600. The whole cost was \$800. The sums subscribed were almost all payable in instalments. Three instalments are yet to be paid, so that when all that is due is paid in, the debt of \$600 will become very much less. Again, the debt on the New Antrim Church is marked at \$248. The whole cost was \$996, a sum considered by all to be remarkably small, inasmuch as the Church is neat and of good size. The sum marked as debt, viz., \$248, is the sum still unpaid,—but to meet this, the building committee have notes of hands from purchasers of seats to the value of \$200. These notes are payable in September next, or thereabouts,—so that at that time the debt will be only \$48. But even then the committee will have three and a half seats to sell, worth \$91, so that if they can get these seats sold, instead of being in debt, they will have a surplus of \$43. The New Antrim Church, therefore, is really not in debt.

By looking at the bible class and Sabbath school rolls, it will be seen that there is a large number of young persons in the congregation. On them my hopes depend for the future. Most of them will settle down within the bounds of the congregation; they are taking a great deal of interest in church matters, and so I hope in a few years to see a good self-supporting congregation in Musquodoboit. May God revive His work among us!

The thanks of the congregation are due to the Presbytery for the liberal aid given from the Home Mission Fund, and also to those friends who helped towards the payment of the manse and glebe.

All which is respectfully submitted.

JOHN McMILLAN.

PICTOU PRESBYTERY.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 2nd June. There were present Revds. J. Anderson, *Moderator*, Mr. Herdman, Mr. Pollok, Mr. McGregor, Mr. Stewart, Mr. Philip, Mr. McCunn, Mr. McMillan; Elders John McKay, William Cameron, Adam McKenzie, Henry Munro and John McLean; Rev. F. R. McDonald, Home Missionary, and Rev. J. Goodwill, Foreign Missionary.

The minutes of last meeting were read and sustained as correct. Missionary appointments given at last meeting were reported fulfilled, except one to Lochaber.

Mr. Stewart was appointed to preach on Pictou island, on the 13th inst.; and Mr. McDonald at Barney's River on the same day.

Messrs. Stewart, McDonald, and John McKay, were appointed a committee to examine Kirk Session Records.

Mr. Philip was instructed to take charge of arranging supplies for Westville for the ensuing quarter.

Consideration of Mr. Grant's proposal anent the Home Mission Board, was postponed until after the meeting of Synod.

After some routine business, the Presbytery adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 1st September, at 11 A.M.

P. C.

ANTI-PATRONAGE VOTE.—We are glad to find that last General Assembly, by a majority of 108, decided against Lay patronage; and by a still larger majority resolved to petition Parliament for a compensation to patrons, and for the appointment of a board consisting of heritors, elders, and male communicants, for the election of ministers to vacant parishes. Henceforth, the Church of the Fathers may be expected to enlarge and become more popular than ever, her strayed children to return to her; and as this was the grievance that separated the Free Church from her communion, certain of these may be expected to return should this movement be finally crowned with success. Meanwhile, we wish it God-speed, as a movement in the right direction, and as a healing measure in these days when Establishments are threatened. The bush burning will blaze the brighter and longer if this movement be crowned with success.

H.

HERE AND THERE.

Here, 'mid death and danger, mournfully we stay,
Everything around us yielding to decay;
But in the better country, sin's dark triumph o'er,
All things are enduring—life for evermore.

Here, with weary footsteps, in a desert waste,
Strangers in a strange land, we pass through in haste;
There our rest awaits us, our hearts are gone before,
In that land of brightness—rest for evermore!

Here our courage faileth in the storms of life,
Our hearts are sad and anxious, ruffled in the strife;
There the tempest endeth, the billows cease to roar,—
All is calm and tranquil—peace for evermore!

Here, amid our sadness, silence often reigns,
Or our voices mingle in low and plaintive strains;
There no chord of sadness shall wake an echo more,—
Heaven itself resoundeth—song for evermore!

Here, amid our sorrow, sighs are often heard,
Fondest hearts are parted, sick with hope deferred;
There no teardrop falleth, hearts are never sore,
All is joy and gladness—joy for evermore!

Here, 'mid deepening shadows, wearily we roam,
Looking for the day-star, the bright light of home;
There the clouds shall vanish, the night of weeping o'er,
When the sun ariseth—light for evermore!

Only a little longer have we to trust and wait,
Ere we reach the portals, pass the pearly gate,
Here the shout of welcome from loved ones gone before,
In our Father's mansion—home for evermore!

FAREWELL ADDRESS OF REV. JAMES KIDD, D. D.

THE following beautiful farewell address was found in the repositories of the Rev. James Kidd, D. D., minister of the Gilconston Church, Aberdeen, who died on the 24th December, 1834 :—

ABERDEEN, OCTOBER 3, 1833.

I feel myself advancing fast to the grave, and upon a back look of that life I can say, in truth, that God has been very merciful to me; and I now leave my testimony to His providential care of me. From my infancy hitherto, He hath given my heart's desire to me in my standing in society, and I bless and praise him for all, and am willing to lay down my Professorship and my ministry when he may please to call me to do so. I now bid adieu to the Universe and to all things beneath the sun. Farewell, ye sun, moon and stars, which have guided my wanderings in this valley of tears; to you I acknowledge much assistance in my attainments. Farewell, thou atmosphere, with thy clouds, and thy rains, and thy dews, thy hail, and snow, and different breezes, which contributed somewhat to my life and comfort. Farewell, ye earth and sea, which have borne me from place to place where Providence has ordered my lot, and with your productions have supported my bodily wants so often and so long. Ye summers and winters, adieu! Farewell, my native country, and every place where I have had my abode. Adieu, Aberdeen! May peace and prosperity forever be in you; to all your inhabitants I bid farewell. Farewell, Marischal College and University, in which I have had the honor of a chair so long; may learning and true religion flourish in you till the latest posterity. Adieu, ye members of the Senatus Academicus; may ye enjoy many years of health, peace, and prosperity. Farewell, all ye who studied under my care; may you be useful, faithful, and successful ministers of the gospel. Farewell, Chapel of Ease; may peace be written within thy walls, for my friends and brethren's sake, Peace be done thee, I say. Adieu, ye eldership, ye heads of families, ye young; may the Lord, in tender mercy, bless all I have baptized, and all I have admitted to the Lord's table for the first time. I follow all with my most earnest prayers as long as I live. Farewell, ye little children in general all around, whom I have so often met in kindness, and saluted with my best wishes for your good. May all good be your portion in this world and the next. My own children, I commit you to God in life and in death. May he fulfil to you the promise, Psalm xxvii. 10, with mixed distress. I leave you under the care of Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Farewell. I bid adieu to my library, and to my Bible, which has been my companion from my earliest days. I leave the volume, but I carry with me, as the ground of my sure hope, the contents found in Psalm lxxiii, 23-28; John xiv. 3; Psalm lxxxviii. 7, 8, and Psalm xxiii. These I take before God, as my dying support and comfort. Farewell time! Welcome eternity! Farewell earth! Welcome Heaven! Amen and Amen.

JAMES KIDD.

CHRISTIAN WORK IN ENGLAND.

AT the recent annual meeting in Mr. Spurgeon's Tabernacle, the usual reports of the various departments of work carried on by this vast congregation were read. These show that during the past year the weekly offerings in the boxes at the doors for the support of the Pastor's College for educating young men for the ministry amounted to £2000, or nearly £40 per week, a large proportion of which has always been in pence. For the same object donations have been received to the extent of £4300 more. For the relief of poor members £770 were contributed at the communion-table, and a sum of £6600 for

the erection of alms-houses for the aged. For Sunday and ragged schools, tract and other societies, the collections made produced nearly £1000, and £1760 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7000. All these amounts are in addition to the rents received for the seats, and make in all the noble sum of upwards of £20,000.

In spite of the increase of churches and schools in London, the working classes rarely join in Christian worship, and still more rarely partake of the communion. They have a fixed dislike to the house of God. They seem to hold tenaciously to the opinion that churches and chapels were never built for them, nor is it an easy thing to convince them that they are as welcome there as any other class. The Earl of Shaftesbury, at an annual meeting connected with the theatre services, wisely remarked: "If I had a hundred thousand or a million pounds, I would not spend a sixpence in bricks and mortar, I would not build a church or chapel, but would spend it in providing the living agent to go into the very depths of human misery, and see what remedy could be supplied. The divine remedy is the Gospel. Get men to hear that, receive that, obey that, and vice and crime cease." One minister states: "My firm conviction is, that there is no means at present so well adapted to get men to attend a religious service as preaching in theatres, and I would that this means were multiplied tenfold." The classes who go are such as city missionaries could not prevail upon to attend the more regular places of divine worship. Among the miscellaneous audiences may be found professional beggars, costermongers, hawkers, street musicians, thieves, drunkards, &c., &c., and not unfrequently a sprinkling of the swell mob. What a blessing, then, that there are such services as these held, where the wicked and vile, the very dregs of society, can come in 'just as they are,' dirty, unshaven, ragged, and sometimes the worse for drink, and sit for a quarter of an hour or more, listening to an earnest appeal! Physically, morally, and socially, these services have proved a blessing, and there are not a few to whom they have been the means of salvation.

At a meeting held in a Wesleyan chapel last winter, four young men, one after another, declared how, on a Sunday evening, they went to theatre services, either from curiosity or sport, when the Lord met them; that now they were anxious to be disciples of Jesus, and walk in His ways. The preachers take their style from the New Testament—earnest, loving, descriptive, pathetic. On one occasion a man left the theatre before the sermon was over, and one of the stewards, observing tears roll down his cheeks, spoke to him. "I can't stand it any longer," said the poor man; "I've heard a good many things in my life, but no man's words ever cut me up as this man's have to-night." It is as true to-day as 1800 years ago, that faith cometh by hearing, and as soon as men can be induced to hear by any means, and faith is the result, so soon do men begin to feel their true condition.

TREASURES IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called *good things*. It has posts of honour and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world, and exclaims, "How much there is here that I do not want. I have what is far better; my treasure is in heaven."

THE TEACHER A BUILDER.—The first chapter of Ruskin's 'Seven Lamps of Architecture' closes thus:—"All else for which the builders sacrificed has passed away—all their living interests, and aims, and achievements. We know not for what they laboured; and we see no evidence of their reward, victory, wealth, authority, happiness; all have departed, though bought by many a bitter sacrifice. But of them and their life, and their toil upon the earth, one reward, one evidence, is left to us, in those grey heaps of deep-wrought stone." In how infinitely a higher and grander sense is this true of the faithful Sunday school teacher, who is a builder of living temples, wherein God's praise shall sound ages after the proudest earthly structures have crumbled to dust!

ACKNOWLEDGMENTS.

CONTRIBUTIONS TO FOREIGN MISSION.
—The undersigned begs to acknowledge receipt of a box and package of clothing, and other material, with \$5, from Joseph Hart, Esq., the former being the work of the ladies connected with our church in Baddeck, C. B.

W. G. PENDER.
Employment Office, Halifax, }
July 5, 1869.

SCHEMES OF THE CHURCH.

1869. **YOUNG MEN'S SCHEME.**
June 16. Musquodoboit congreg'tn.. \$4 00
18. New Glasgow 20 00
Fredericton, N B. 14 35
Richmond, " 4 11
RODERICK MCKENZIE,
Pictou, June 30, 1869. Treasurer.

1869. **SYNOD FUND.**
June 16. Salt Springs congreg'tn... \$7 16
18. New Glasgow " 8 00
28. Pictou " 18 55
29. To cash paid Rev. A. W.
Herdman.....\$18 55
RODERICK MCKENZIE,
Treasurer.

1869. **HOME MISSION FUND.**
June 3. Wallace, collection \$1 65
15. Brackley Point, £2 5s. P.E.I.
currency..... 7 50
17. St. James' Church, Charl'tn,
£4 7s. 9d. P.E.I. cy..... 14 05
St. George's, River John.... 4 00
July 3. Pictou Isl'd, for services \$8 00
New Glasgow, col.... 19 50
\$27 50
Less P. O. O. 0 16 27 34
Belfast, P.E.I., col, £2 6s. 2d. 7 68

June 11. Roger's Hill, for services... \$12 60
16. do. do, ... 11 37
17. Paid F. R. McDonald, per
Rev. G. M. Grant.....\$23 97
GEORGE MACLEAN,
Halifax July 6, 1869. Treasurer.

Account of Monies received for the Lay Association, and paid over to James Fraser, Junr., Esq., New Glasgow.
1869.

Jan'y 5.	Col. by Miss Jessie McMillan, Scotch Hill ...	£0	5	0
9.	Col. by Miss M. Gordon, East End Pictou	1	5	0
Feb'y 3.	John McKenzie, Esq., col. by Rev. W. McCunn's cong'n, River John....	1	18	1½
April 1.	Ccl. by Miss M. Gordon, East End Pictou	2	9	0
3.	Col. by Miss Carson and Miss McDonald, West End.....	1	7	6
17.	Col. by Miss Ann Rose, Loch Broom	0	3	9
	Cash from Jos. Gordon, col. by Miss McKenzie, East End Carribo.....	0	9	1½
June 30.	Col. by Miss Gordon, East End Pictou.....	1	5	8
				£9 3 2

1869. **DR.**
July 1. To cheque on ag'cy Bank of Nova Scotia \$36 64 £9 3 2
E. & O. E.

JOHN CRERAR,
Treas. Pictou F'ch Lay Ass'n.
Pictou, July 1, 1869.

1869. **PRESBYTERY CLERK'S FEE.**
June 2. Pictou Kirk Session..... \$4 00
River John do..... 4 00
W. McMILLAN.

CASH RECEIVED FOR "MONTHLY RECORD."

John McDonald, Mill Brook, Pictou.	\$0 62½
Wm. Cameron, Glengarry.....	2 50
Rev. J. W. Fraser, Cape Breton.....	10 00
Halifax:—John Watt, J. J. Bremner, C. F. Reynolds, Mrs. Williamson, 62½ cts. each	2 50

W. G. PENDER, Sec'y.
Employment Office, Halifax, }
June 5, 1869.