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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

DECEMBER, 1873.

No. 12.

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

SPECIAL NOTICE TO AGENTS AND SUBSCRIBERS.

As a sufficient number of answers had not been returned to the annual Circular, up to the date named for their reception, to warrant the adoption of the plan proposed in the October number, for the increased circulation of the RECORD, Notice is hereby given that

The Old Terms will be adhered to for the ensuing year. It is earnestly requested that orders be forwarded previous to 1st January, to prevent disappointment, and that remittances of all outstanding accounts accompany the same. Those Agents who have sent orders in accordance with the proposed arrangement, will please notify us if their orders will now require amendment.

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

18 Blowers St., Halifax, Dec. 4, 1873.

A NATIONAL CHURCH.

What is meant by a national Church? One that represents and expresses the religious thought and life of the nation,

one that is the Church of the people generally, and that ramifies to every nook and corner of the land till "there is nothing hid from the heat thereof." It is based on the truth that man is a religious being, not as an accident but universally, and therefore that the nation, being composed of individuals, has a religious character and responsibility. Its ideal is that the nation, as such, should express in worship its collective life, and that the national acts should accord with the spirit of Christianity. Whether or not the State should "establish" and "endow" the Church or not is entirely a question of expediency. That would indeed be inexpedient now in Canada or the United States. It may be highly fitting a century hence, just as it was highly fitting in Great Britain and on the Continent three centuries ago. A necessary condition for such establishment and endowment is that the Church within the bounds of a particular nation should accomplish its own unity and be parallel and commensurate with the national life. Even then it might be inexpedient, unless the circumstances were somewhat similar to those that existed in

Britain at the time of the Reformation when a small portion of the property that had been left to the Church during previous centuries was sufficient to equip it fairly for its high national work. We know that a few very ignorant persons imagine that the Church of England or Scotland is maintained out of the taxes imposed on the people, but every one else is well aware that they have no man living to thank for their endowments,—that the property of the Church is held by the same tenure of right, and by a far longer possession, than that which the oldest family in the land can boast—and that, when you despoil the Church, you rob the nation and shake all property to its foundations.

The essential thing about a national Church, then, is not its money endowments, but its lofty aim to make the nation religious, in opposition to the theory that the State has nothing to do with religion, but is limited wholly to secular affairs. We believe that the nation has a collective life just as truly as the family, and that “the nation and kingdom that shall not serve God, shall utterly perish.” The nation should acknowledge this—its relation to God—in its Constitution; should have penal laws against blasphemy, and arrange for the administering of oaths in its Courts of Justice; should appoint, at fitting times, days of Thanksgiving or Humiliation; should protect the observance of the Sabbath; should appoint Chaplains to its Houses of Parliament, to the Army and Navy, to the public Hospitals, Penitentiaries and Reformatories; should see that religious teaching be included in its system of education; should appeal in its legislation to religious sanctions, and have its laws saturated with the principles of christianity; and in all national acts, movements, and relations, should “do justly and love mercy”

Such are the ideas and convictions out of which arises a true national Church, and such the ideal with which it inspires its sons. Men as citizens have an inheritance in their nation, as certainly as they have in their family. They are not merely units in a vast mob, but parts of a mighty living organism, with the spirit of which each member is transfused, to the throbbings of whose great heart the heart of each citizen throbs and thrills responsively. The honor of the nation is dear to them, how much more the life of the nation! “O God, give me Scotland, or I die!” was the prayer of Knox. Little was it to him that his own soul was saved—little to him that he had a flourishing congregation in Edinburgh—if Scotland were not Christ’s. And are we the children of Knox, and shall we be indifferent whether this Canada of ours is or is not permeated with those Christian teachings and principles that even experience shows to have been alone able to make and keep a country free, noble, and great? Shall we—children of that Church of Scotland that witnesses for God in every parish of our Fatherland, that is adding new parishes every year to meet the wants of increasing population—shall we be satisfied because we are strong in one county out of the eighteen in Nova Scotia, and when we are not strong in one Province of our Dominion? Whatever mere sectaries may do, are not we bound by our principles to lengthen the cords of our Church till the Church includes at least all who are descended from a common ancestry, who hold the same faith, who venerate the same Confession, who worship according to the same forms, and who are inspired with the same memories? Shall we cling to the shadow—a name, and throw aside the substance—our principles?

Our name should express our charac-

ter. We are children of a national Church, and are therefore bound to diffuse the blessings of the Church as widely as possible over the whole of this new land. We cannot be indifferent to this duty without being false to our name. And the way to do this is not by mean and unworthy attempts at proselytising. No; the first step is an honest and honorable alliance with our separated brethren. By that step we rise from being one-thirtieth to be one-seventh of the population. That is the duty that lies nearest us. Let us do that, and God will show us what step we should take next.

PROTESTANT UNIONS IN THE DOMINION.

The three great Protestant Denominations in the Dominion are the Episcopal, the Methodist, and the Presbyterian. Each of these includes more than half a million of the population, but the three would need to unite in order to present a front equal in point of numbers to the Roman Catholics. Not one of the three, however, has yet constituted itself into a united Canadian Church, though all are now pointing in that direction, and from present signs it is difficult to predict which shall have the honor of showing the others the way. The Episcopalians have chiefly technical difficulties to contend with, and these cannot delay an union long. At present they have three Synods; one in Nova Scotia, from which two or three important Low Church congregations stand aloof; one in New Brunswick; and one in old Canada. The symptoms warrant us in believing that in two or three years, at farthest, there will be only one Episcopal Body in our Dominion. No man opposes union, so far as known to us, either among the clergy or laity.

The prospects of the Wesleyans are equally good, if not better. They are

preparing for a grand union of the original and the New Connexion Methodists into one Canadian Church, that will begin its history with 1000 ministers and nearly 600,000 people. Last summer all their Conferences voted in favour of the proposal, and it was then sent down—not to the whole body of the people, be it noted—but to the people represented in their Quarterly Meetings, and these are now voting overwhelmingly in favour of it, some that are unfavourable declaring that, though now opposing, they will give in their concurrence, if it is carried. The probability therefore is, that this union can be effected next summer, and then, says the *Provincia! Wesleyan*, “Methodism will enter upon a great organization and a yet more hopeful destiny within this Dominion. Each of the churches now coming into Union has shown its ability to exist and prosper of itself. Neither is a suppliant for aid, preferring absorption to extinction. Youthful and vigorous, if not stalwart sons of the same mother, they resolve to form a partnership. Where there is rough work to be done, their united energies will be something difficult to withstand. Their combined wisdom will insure great prudence; their formidable strength conciliate many enemies.”

How exactly suited to our circumstances are these words! Is it not a spirit-stirring sight, this spectacle of the great English-speaking Churches all evidently animated by one spirit, each repairing the old breaches, and building up the walls of its Zion. We have been told that Canada is too big a country for one Presbyterian Church. Is our system then inferior to Episcopacy and Methodism?



Articles Contributed.

The Union Question.

Mr. Editor,—As a friend, and a warm, if not influential, advocate of the Union of Presbyterians throughout the Dominion of Canada—from the Atlantic to the Pacific—I have read with no little disappointment and regret the letter on this question, signed “D,” which appeared in the RECORD for November. That letter made me acquainted for the first time—and I have no doubt that many more of the readers of the RECORD will say the same—with the fact that there is, within the bounds of the Presbytery of Pictou, a general and active opposition to the proposed, or, more correctly, the decided union of the Presbyterian Churches in Canada—that is, as far as the highest Courts of the four negotiating Churches can decide the matter. The more I think of this opposition, the more grieved and perplexed I am, when I view it in connection with the action of our Synod at its last meeting. Every member of Synod, and every reader of the RECORD, are aware that, after a full and exhaustive discussion of the Union Question in all its bearings—and especially, as far as human foresight could forecast, in all its consequences—the Synod, without a dissenting voice, declared in favour of Union. The vote on that occasion included a representative from every congregation within the bounds not only of the County, but also of the Presbytery of Pictou. Moreover it ought to be remembered that there was not a single member who gave a silent vote; for every representative spoke most distinctly and more or less emphatically in favour of Mr. Grant’s motion. With this unanimous decision of our Synod—or rather, of our whole Church through its official representatives in Synod assembled—with this recent declaration of our whole Church in favour of union, may we not ask, not in anger, but in love for consistency and honesty, what meaneth this opposition? who are the leaders? and on what grounds do they advocate their opposition? We have a right to know them, and to have an explanation of their attitude. Let them throw off the veil of secrecy. Let them come forth

into the light of day. We do not want to exercise our minds in guessing and surmising motives. We have, therefore, a right to demand an explanation, because the Church cannot reverse its decision, or recede from the position taken up by the last Synod, unless good and hitherto unadvanced reasons can be given.

If the opposition—constitutional it cannot be called, for their conduct is at variance with the laws and precedents of the Church of Scotland—if they expect to influence the Church outside of the Presbytery of Pictou, they must produce arguments which appeal to our reason, and to our “*esprit du corps*.” The opposition should remember that they represent only a small though important section of our Church of the Maritime Provinces. The majority, therefore, of our Church, who are favourable to Union, should have an opportunity to consider the reasons and grounds on which the opposition take their stand; and sure am I, if these reasons are valid, the majority will not hesitate for a moment to be guided by them. It is most undesirable that a single hoof should be left behind in entering the union fold. And let me tell the opposition that it is love for the good old Church of Scotland which is the leading motive of the advocates of the Union. She has been, for more than three centuries, such a blessing to Scotland, that we are desirous to have her transplanted, so that her goodly boughs may overshadow and drop fruit in every part of Canada, which is the native or adopted country of us all. Love to our Saviour, to our Church, and to our country, is the mainspring of this Union movement.

“D.” further informs us, that “our ministers, if not apathetic, yet declare themselves powerless to influence the people in the matter” of Union. (1) Apathetic they cannot be, for they have expressed, both by speech and vote, their desire for union at meeting after meeting of Synod. Surely they are not beholden to the shield of the Synod, either for the fact or measure of their interest in this matter. Surely they cannot advocate with such warmth as they do their union views in Synod, and, as soon as they come in contact with their congregations, hold them in abeyance, or express them

with cold indifference. Away with the mere thought that fickleness or indifference in regard to such an important matter is chargeable to our ministers.

(2.) Nor can we admit that they are powerless to influence the views of their respective congregations on this or any other matter which affects the welfare of our venerable Zion, and aims at lengthening her cords and strengthening her stakes. Our experience never taught us the fact that our people are either a "priest-ridden" or a "priest-riding" people. While they are capable of forming an opinion, and holding it with true Presbyterian grasp, they are respectful to their ministers and open to conviction from their lips. Let the ministers tell the whole truth in love and with unwavering consistency, and they will be guided both in opinion and action. But if the ministers blow hot and blow cold alternately on any matter, but especially on a question like the Union, which is so fraught with consequences, the people, true to their conservative Church-instincts and prejudices, will shrink from any change which implies real or imaginary sacrifices. Let, then, the arguments for and against union, be fully and fairly laid by each minister before his congregation, and, judging from the tried and well-known love and loyalty of our people to their Church and country, we do not fear but the verdict of ninety-nine out of every hundred will be favourable to Union.

One word more before closing this letter, already too long. From the minute of a late meeting of the Truro Presbytery of our sister Church, as reported in the *Presbyterian Witness* of 8th Nov., we learn that the Oppositionists of Pictou have allies in Truro. The amendment to the motion on Union proposed at said meeting is open to unfavourable criticism. (1.) The mover and seconder of that amendment, which stated a preference for the so-called smaller union, seem to be acting somewhat inconsistently. It is true that the mover of said amendment had the honour to be the only member of Synod who gave his vote against the basis of Union as agreed upon by the Joint Committee of the negotiating Churches. Still, he neither dissented nor protested against the decision of the Synod,—while we take it

for granted that the seconder was among the overwhelming majority. Now, under their long list of *whereases* with which they preface their resolution, there is not one reason given which has not been answered a thousand times since the Union negotiations began, and which was not as well known to them (we, in charity to their intelligence, suppose) at the meeting of Synod as at the late meeting of the Truro Presbytery; yet they recorded no objection to the decision of Synod.

(2.) The amendment seems also to be defective in logic. The reasons which are adduced by these ministers against the so-called larger Union, are equally applicable to the smaller Union of which they seem enamoured.

We think, then, that it would be better for the credit both of their sincerity and logic, if they had long ago, or even now at the eleventh hour, come out openly and boldly and said, we do not want Union either with the Church of Scotland in the Maritime Provinces and old Canada, or with our own Church in old Canada.

N. B.

Presbytery Home Mission.

The object of this scheme is to raise money by collectors in each Church within the bounds of each Presbytery to meet the demands of weak congregations in the support of their ministers. For many years, all the money required in this way was drawn from the Colonial Committee of the Church of Scotland. Those weak congregations which were receiving aid in some instances were making no effort to become self-sustaining, and almost nothing was done by the Church generally to save the Colonial Committee advancing so largely. It was not surprising to those who observed this state of matters when word was received that such liberal grants could not be continued. The Secretary of the Colonial Committee, writing on the 19th September, 1861, to his correspondent in New Brunswick, states that while the Committee accept the explanation as "to the inability of the people to support their own ministers," they "fully expect to be relieved, in the course of another year, of the burden of the Lower Provinces altogether." He added further that it was "perhaps

Presbytery Minutes.

Minutes of Halifax Presbytery.

desirable that the Presbyteries and people should understand this." An earnest appeal was then made for continued assistance, on the ground that "most of our ministers must leave the Province, compelled to do so for want of competent sustentation." With a definite understanding that the grants would gradually be lessened by £10 annually in each case till they would cease entirely, the Committee agreed to continue giving to the Church. Now this has been the object of the Home Mission Board ever since it was organized. For the year ending 1st August, 1870, the amount drawn from the Colonial Committee was \$3619, while for the year ending 1st August, 1873, it was only \$1020. These figures show a very satisfactory state of matters.

It is hoped that all the congregations within the bounds of our Synod will respect the injunction of the highest Court of the Church, and make the collections required, and in the way specified for our Home Missions. On referring to the last annual report of the Home Mission Board it will be found that a number of our congregations did not co-operate with the Church generally in contributing to the Funds. This is to be regretted. We know not in these cases whether the fault lies with the ministers of these charges or with the people. When an opportunity of contributing to the Schemes of the Church has been given to a congregation by its minister, he has done his part—when such is not the case, he is guilty of neglect of duty. It would be interesting to know who is to blame in those cases in which there were no contributions last year to the Home Mission Funds. It is hoped that there will be no delinquent congregations this year.

For further particulars as to the Synod and Presbytery Home Missions, attention is called to the very able report of the late Convener of the Board published in the *Record* for August.

Collecting books, with suggestions for collecting, have been forwarded to congregations.

ROBERT J. CAMERON,
Convener of H. M. Board.

The Presbytery of Halifax met in St. Matthew's Session Room, Halifax, on 12th November. Rev. Mr. Grant intimated that he had applied to the Home Mission Board for the services of Rev. Mr. Coull, which were granted for the month of November, that, in the meantime, Rev. Mr. Neish had arrived from Scotland, and Rev. Mr. Coull had received a call to New Glasgow, and that, in consequence, Mr. Neish had fulfilled Mr. Coull's appointment to Musquodoboit up to the present time. The Presbytery approved of what had been done. Mr. Grant then introduced Mr. Neish, who laid on the table an extract of License and Presbytery certificates. Mr. Neish was cordially welcomed, and asked to sit and deliberate. Mr. Neish then reported very satisfactorily as to his labours in Musquodoboit, and handed in the sum of \$31.87 for former services granted to the congregation, and a receipt for \$32 for his past four weeks' services. The sum of \$12.40 was found to be still due by the congregation.

Letters were read from C. N. Sprott, Esq., and John W. Artz, Esq., Secretary of the Musquodoboit congregation, in substance as follows:—

1st. The Presbytery is earnestly requested to grant the congregation moderation in a call. 2nd. The congregation guarantee \$500 stipend per annum, to be paid in quarterly instalments. 3rd. The Trustees are not in a position to place a minister in possession of the manse and glebe, having leased them for two years for reasons given.

After due consideration of these letters, Rev. John Campbell was appointed to preach in Musquodoboit on 16th November, and to moderate in a call on the 17th, Rev. Mr. Neish to exchange with him for that purpose.

It was resolved that the Presbytery consider that the smallest stipend that should be given to a settled minister is £150 *sq.* and a manse; that in order to secure this, the Presbytery agree to make up for the first year the amount required over the \$500 promised by the congregation, expecting the congregation to increase their contributions from year to year; and that they require the congregation to make arrangements, before any minister is settled, whereby he may be able to enter on possession of the manse whenever he requires it.

The usual quarterly applications for supplement from the congregations of Richmond and Truro were granted.

Rev. Mr. Campbell handed in the resignation of the Treasurer of the Presbytery's Home Mission Fund, and all the documents and money in his possession. It was moved and agreed to that the Moderator and Mr. McDonald be appointed to audit the accounts of the Fund, and to deposit the amount in hand, viz., \$26.38, with the new Treasurer. It was agreed to ask Mr. Wm. Hesson to act as Treasurer, and that he be empowered to open a current account with the Bank.

It was moved by Rev. J. F. Campbell, and agreed to, that in future the Clerk be instructed at every quarterly meeting to send to the Treasurer a statement of the supplements to be paid during the quarter, and the dates at which they are to be paid, so that the Treasurers of the several supplemented congregations can draw upon him without making new application to the Presbytery.

A communication concerning Spring Hill station having been read, Rev. Mr. McMillan was appointed to preach there on the 17th Nov., and to report at next meeting.

Rev. J. F. Campbell was reappointed Moderator for the ensuing year.

The Presbytery then adjourned to meet in St. Matthew's Church, Halifax, on the 18th Nov., at 7½ o'clock, p. m.

JOHN McMILLAN, *Clerk*.

NOVEMBER 18th.

Rev. Mr. Campbell reported that he had preached on Nov. 16th in the three sections of the Musquodoboit Congregation, and intimated that he would moderate in a call in the following day in Little River Church; that he had done so, and the call had come out unanimously in favour of Mr. Neish. Mr. Campbell tabled the call, signed by the Elders and Trustees, and by 91 other names of communicants and adherents; also the bond for stipend signed by the Trustees, who had expressed their readiness to furnish Mr. Neish with a house, should the Manse be occupied, whenever he required it.

The call was sustained and placed in Mr. Neish's hands. He intimated his acceptance of it, whereupon the Presbytery prescribed subjects of examination previous to his ordination, in Greek, Hebrew, Church History, and Theology; also Latin Discourse, Greek Critical, Homily, Lecture, and Popular Sermon; and appointed to meet for his examination on Friday, Nov. 21st.

Mr. Campbell having incurred \$3.00 of special expenses in moderating the call, the amount was charged to the Congregation.

The Moderator submitted bills for printing the Presbytery H. M. Reports for past

two years, amounting to \$23.46. Ordered to be paid.

Adjourned to meet on Friday, the 21st November, at 2.30 p. m., in St. Matthew's Church.

GEO. M. GRANT, *Clerk, pro tem.*

NOVEMBER 21st.

Presbytery met. Mr. Neish was examined in all the subjects prescribed. The Presbytery, taking a conjunct view of the whole, expressed great satisfaction with his scholarship and abilities, agreed to sustain the examination, and to proceed without delay to his Ordination and induction to the charge of Musquodoboit.

The Moderator was appointed to serve the Edict at the three stations of the congregation on Nov. 23rd, and to intimate that the services would take place at Little River on December 2nd, at 7 p. m.; the Moderator to preach and preside; Rev. J. McMillan to address the minister, and Rev. Mr. Grant the people.

The Presbytery adjourned.

GEO. M. GRANT, *Clerk, pro tem.*

The Presbytery met according to adjournment, at Little River, on 2nd Dec. The Moderator reported that he had served the edict. No objection being offered, the Presbytery proceeded to the ordination and induction of Mr. Neish, the Moderator preaching from Luke 19: 10, and presiding; when Mr. Neish was, by solemn prayer for the special gifts of the Spirit, and by the laying on of hands, set apart to the work of the ministry, received the right hand of fellowship, and was admitted to the pastoral charge of the Church at Musquodoboit. Mr. McMillan then addressed the newly ordained minister, and Mr. John Campbell the people, on their respective duties; portions of the 132nd, 24th and 126th psalms being sung in the intervals. The Moderator then concluded the impressive service by pronouncing the Apostolic benediction, and Mr. Neish went to the door of the Church and was welcomed by the people as they retired. The Presbytery being called to order, Mr. Neish signed the prescribed formula.

Mr. McMillan reported that he had carried out the instructions of Presbytery regarding Spring Hill mines, and ascertained that there are between twenty and thirty families connected with the Church of Scotland, being a majority of the Presbyterians resident there. He also read a letter from Mr. Wm. Conway, announcing that at a meeting of all the Presbyterians, held on the 23rd ult., they had resolved to put themselves under the care of this Presbytery, and had appointed a Committee of three to manage the affairs of the congregation

The Presbytery unanimously agreed to accept the charge of this new mission field, as desired, and appointed the following supply :

- Rev. G. M. Grant, for 14th Dec.
 " J. F. Campbell, for 21st Dec.
 " John Campbell, for 7th Jan.
 " John McMillan, for 18th Jan.
 " D. Neish, for 1st Feb'y.

Mr. McMillan also intimated that the Rev. Mr. Brodie had consented to preach there on Thursday, the 18th inst.

Adjourned to meet in the Session Room of St. Matthew's Church, Halifax, on Wednesday the 11th of Feb., at 3 o'clock. Closed with prayer.

Abstract of Minutes of Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 26th Nov., at which were present, Revs. Chas. Dunn, moderator; A. W. Herdman, J. W. Fraser, R. McCunn, N. Brodie, J. M. Sutherland, and W. McMillan; and A. McKay, Esq., M. P. P., John McKenzie, Esq., Colin Ferguson, and Duncan McBean, elders.

The Minutes of last quarterly meeting, and meeting of 16th Sept., were read and sustained.

Communications from the Convener of the H. M. Board, from the Clerk of Synod, and from Broad Cove congregation, were read and tabled.

The Rev. G. Coull being present, was cordially welcomed by the Court, and invited to sit and deliberate.

John McKay and James Fraser, Esqs., delegates from St. Andrew's congregation, New Glasgow, being present, tabled a numerous signed call and bond in favour of Rev. G. Coull, which call, they stated, was very unanimously offered. The documents being valid and sufficient, were unanimously sustained, and then put into the hands of Mr. Coull. After due consideration, Mr. C. declared his willingness to accept the call, whereupon the Presbytery proceeded to make the following arrangements for his induction, viz., that Mr. Herdman preach in New Glasgow, on Sabbath, 30th Nov., and serve the edict, and that the Presbytery meet in New Glasgow, on Thursday, 11th December, for his induction. Rev. J. M. Sutherland to preach, Mr. Herdman to address the newly inducted minister, and Mr. Brodie the people.

Members who received appointments at last meeting, reported them fulfilled. Messrs. McCunn and Brodie gave some interesting details of their mission to Broad Cove, and of the hospitality and liberality of the people there.

The Clerk acknowledges receipt of \$14.87 from Lochaber congregation for missionary services.

Ament the application from Broad Cove, the Presbytery agreed to instruct the Clerk to write them respecting the security of missionary service at its disposal, and, also, to bring their case under the notice of the Col. Com.

The remit from the Synod Clerk with reference to Union was then considered, ament which it was agreed, that as the whole subject of union is of vast moment to our people, the matter be remitted *simpliciter* to our separate congregations to decide thereant.

Agreed to supply vacant congregations for the current quarter as follows, viz.—

Wallace—2nd Sabbath Dec., Rev. J. M. Sutherland; 3rd Sabbath Jany., Rev. R. McCunn; 3rd Sabbath Feb., Rev. J. M. Sutherland.

Barney's River—3rd Sabbath Dec., Rev. J. W. Fraser; 3rd Sabbath Jany., Rev. C. Dunn; 3rd Sabbath Feb., Rev. Mr. Herdman.

Lochaber—February, N. Brodie.

Agreed that in the matter of Supplement, all applications must in future be made by the Trustees or managers of supplemented congregations, of which it is requested that notice be taken, and the parties concerned govern themselves accordingly.

After some routine business, the Presbytery adjourned to meet in St. Andrew's Church, Pictou, on the last Wednesday of February at 11 a. m. Closed with the benediction.

W. McM., P. C.

Presbytery of P. E. I.

This Presbytery met on the 29th ult. There were present the Rev. A. McLean, Belfast, Moderator; the Revs. T. Duncan, P. Melville, and J. Moffatt, Ministers, and Allan Stewart, De Sable, Elder.

The Minutes of previous meeting were sustained. Messrs. Ewen Lamont and Samuel Martin, Elders, appeared as a delegation from the congregation at Orwell Head, and laid before the Presbytery the following Memorial, signed by 16 Elders: *To the Reverend the Presbytery of P. E. Island, in connection with the Church of Scotland:*

REVEREND SIRS:—We, the undersigned Elders of the Church at Orwell Head, judging that the services of a properly qualified Catechist would be very beneficial to the people of this Parish, humbly solicit your reverend Court to take the premises into your enlightened consideration.

Should the proposal merit the approval of your reverend court, we shall endeavor to nominate, if possible, a person for that office before the next meeting of Presbytery.

Praying that Heavenly wisdom may guide your deliberations, we remain Reverend Sirs, yours truly, &c., &c., Angus Martin, Alex. Martin, Duncan McKimmon, Ewen Lamont, Wm. McPhail, Samuel Martin, Murdoch McKenzie, Rod'k. Melcod, Angus Martin (Elder elect), Malcolm Campbell, Duncan McDonald, Malcolm Martin, John Campbell, Donald McDonald, John McPherson, Alex. Nicholson.

Whereupon it was unanimously agreed that "the Presbytery record their approval of the movement desired by the Memorial, and their willingness to aid in securing, if possible, a properly qualified Catechist."

With the view of advancing the project formerly agreed to, that certain sums should be raised by the several congregations towards the Ministers' Widows' and Orphans' Funds, the Presbytery appoint a committee consisting of the Hon. Col. Gray, Arch'd. Kennedy, W. D. Stewart, J. T. James, Alex. Dixon, of Pinette, Hugh Finlay, Isaac Thompson, Alex. Martin, Brackley Point Road, C. N. Cogswell and A. C. Stewart, Georgetown; to meet in Charlottetown at as early a day as possible.

The Presbytery then adjourned to meet in Charlottetown on the last Wednesday of January, at 2 p. m.

Closed with the benediction.

P. MELVILLE, Clerk.

Committee Minutes.

Minutes of Home Mission Board.

TRURO, 19th November, 1873.

Which place and time the H. M. B. met and was constituted. Present:—Rev. R. J. Cameron, Convener, Revds. G. M. Grant, Neil Brodie, and John McMillan. The minutes of the preceding meeting were read and sustained. Mr. McMillan was requested to act as Clerk. Rev. Mr. Grant stated that Rev. Mr. Neish had arrived from Scotland since last meeting, and was sent by the Halifax Presbytery to labour in Musquodoboit, and that it was considered best to allow Rev. Mr. Coull to remain in Pictou Presbytery. This was approved.

The following supplements were granted for the half year ending 1st Feb., 1874:

I. *Miramichi Presbytery*.—A letter was read from Rev. Mr. Wilson, Clerk, asking for \$120 for Tabusintac, and \$50 for Red Bank and Black River. It was agreed to

grant the latter, it being understood that the congregation would not require any further supplement. The sum of \$100 was granted to Tabusintac, on the principle that the Board insists on a reduction of supplement from year to year unless the congregation can show sufficient cause to the contrary.

II. *St. John Presbytery*.—The Clerk asked for \$50 for St. Andrews, \$50 for Nashwaak and Stanley, and £25 stg. for Woodstock. It was moved and agreed to that all these applications be granted, the Board expressing great satisfaction at the steady diminution of the amount asked for by this Presbytery.

The Convener read a letter from Dr. Brooke and Rev. Mr. Halley, his assistant. There being no application for supplement, it was ordered that in the meantime the letter be kept in *retentis*.

III. *Pictou Presbytery*.—Read letter from Rev. Mr. McMillan, Clerk, in which he states that the Presbytery would not meet till 26th November, and that, consequently, he could not give the supplements that would be required by them. It was thereupon agreed to defer the consideration of the grants to this Presbytery till a future meeting to be called by the Convener.

The Presbyteries of Restigouche, P. E. Island and Halifax, are self-sustaining.

Closed with prayer.

JOHN McMILLAN, Clerk.

News of the Church.

I.—Our Own.

N. B.—From the Presbytery of Restigouche, we learn that the Rev. W. Murray has found it impossible any longer to undertake the distant stations and do justice to a growing place like Campbellton. He has therefore applied to Principal Snodgrass for a catechist, if a missionary is not to be had, for Matapedia next summer, and has received for answer that there will be no difficulty in supplying one.

From the Presbytery of Miramichi, we have the following interesting report from Rev. Mr. Russell:—

(Read to the Presbytery of Miramichi, Nov. 3rd.)

In August, 1871, I was appointed by this Presbytery as missionary to the congregations at Red Bank and Black River. Since that time I have attended to my missionary

duties with as much regularity as possible, and, I sincerely hope, with some measure of success.

By the departure of Mr. Home to Bathurst, these two congregations were deprived of all clerical oversight, except an occasional visit by the ministers of Chatham and Newcastle. It is not surprising, therefore, that in many instances, habits of carelessness and indifference to religious ordinances were formed, which it will take considerable time to remove. The two churches being separated by a distance of about thirty-three miles, it is, of course, impossible to have services in both on the same day. I preach, therefore, on alternate Sabbaths at each place, and in the afternoon at one of the many adjacent stations. The principal stations connected with Black River are Point Aux Carr, and "The Village," (or Lower Baie du Vin). I also recently held services at the more remote districts of Escuminac and Graham's Mills, and the good congregation and kindly welcome with which I was received will insure, I hope, more frequent visits in the future.

In connection with Red Bank, the stations are the Whitney Settlement and the Little South West, and besides these I have occasionally preached at the Scott Settlement. The number of families who have at least a nominal connection with our Church, may be placed at one hundred to Black River, and eighty-five at Red Bank. It will be seen, then, that the field is of considerable extent, the distance between the two extreme stations being over sixty miles. Great part of my time must consequently be spent on the road, and the work of pastoral visitation is almost endless. Human nature, even though it may not sink under "the care of the churches," will grow weary of the "journeys often," especially when, as it often happens, the roads are none of the best. I find, however, that a good fast pony—the gift, by the way, of the Black River people—and the certainty of a genuine hearty welcome at the end of the journey, tend wonderfully to shorten even the worst of roads.

I soon found, after my labours had commenced, that there was a pressing need for elders in both charges. At Red Bank there had never been a kirk session, while in Black River there was but one remaining elder, viz., Donald McNaughton, Esq. An efficient staff of elders was afterwards elected in both places, and duly ordained by the Presbytery.

Each elder has the oversight of a particular district, and reports cases of sickness, &c., to the minister. The congregations, both in the two churches, and also in the different stations, are very good in sum-

mer, but in winter many causes tend to reduce the average attendance. I dispensed the Sacrament of the Lord's Supper at Black River, Sabbath, July 27th, to fifty-one communicants, thirteen of whom were so for the first time; and at Red Bank, September 28th, to forty-two, one for the first time. The number of baptisms during the past year was about seventy.

During the year, the congregation at Red Bank having become ashamed of the shabby, faded, and generally *Presbyterian* appearance of the Kirk, reshingled, painted, and made some additional improvements to the roof, and expect, before the present season closes, to have the whole outside decently covered with a coat of paint.

The Kirk at Black River requires to be similarly renovated, but as the people have been busy this season in putting a proper inclosure around the graveyard, and otherwise improving the surrounding grounds, they have deferred all work at the Kirk till next summer. I may state, also, that some of the ladies of Black River, with becoming thoughtfulness, collected sufficient funds to procure new window-blinds for the Kirk, and furnish the pulpit and vestry with all the modern improvements. Besides these good works, both congregations have contributed liberally to the different schemes of the Church.

In reference to the support of ordinances, I might remark, that, with a good system of organization by the Presbytery, much more could easily be done. Undoubtedly these two large congregations should, in these prosperous times, be self-sustaining. A strong effort in this direction is to be made during the coming year, with every prospect of success.

I may add that a strong impetus has been given to the movement by the recent visit of the new Convener of H. M. Board, and the Presbyterial visitations of the congregations, lately introduced into this Presbytery.

This accomplished, each congregation should strive to have a stationed minister of their own. If all would only do their part, there would be but very little for each one to do to bring about such a desirable state of affairs. I feel confident that all assistance will be rendered by the Presbytery in such a movement. When we consider that, in the three large and important parishes of Northesk, Glenelg, and Hardwicke, there is not one resident Protestant clergyman, and that a very large proportion of their population are Presbyterians, we can see that even at our own doors there is much work ahead of us as a Church. Let us strive to make up for the lethargy of the past, by more strenuous exertion in the future and, with God's blessing, success will be certain.

I cannot bring this report to a close without testifying, with much thankfulness, to the kindness and courtesy with which I have been uniformly received, not only by the people of our own Church, but also by those of other Christian denominations with whom I frequently come into contact in the discharge of my missionary duties.

SAMUEL RUSSELL,

Missionary to Red Bank and Black River.

From St. John Presbytery, the subscriptions to the Widows' and Orphans' Fund show good work in one congregation. And the following extract from a private letter gives an account of Woodstock and Northampton:

"Our number is small—not more than 36 Presbyterian Church-going families. We have generally a very good congregation on Sundays, but a large proportion of them are strangers. The number of professedly Presbyterian families, or of those who may be regarded as Presbyterian from their regular attendance, is not increasing quite so rapidly as one might wish. No sooner do we get one than we lose another—the population is so fluctuating. Still, upon the whole we are making progress, and we only need a continuance of regular service to secure a larger congregation by-and-by. One very good sign of progress is the doubling of the communicants at last communion. But the number of those who celebrate the dying love of their Redeemer is still miserably small, not one-third of what it should be. Many excuses are offered for not doing so, but especially that very common, but most senseless one of all, "I'm not good enough."

We are small in number, but not without spirit. About this time last year we had a tea-meeting, by the proceeds of which we managed to pay off the debt of our newly finished Church. We thought at the time, as the ladies had done so well, that it would be a pity to let them off without doing more, and suggested the starting of a sewing circle with a view to raising funds for a manse or some other purpose. That was soon done, and now we are purposing having a Bazaar about the middle of December with the view to a manse. We may be able to report our success in the January *Record*.

But not only are we raising funds for

a manse, we are also receiving subscriptions for a new organ. We would have had one long ago had there not been some small difference as to the price. We are in hopes of getting one very soon now, however, the difference being split by a very cheap offer on the part of the organ agent. We need only about \$100 to be in a position to accept the offer at once; and if those who have not yet done so could see their way to subscribing, we could easily get that amount."

N. S.—In Halifax Presbytery, the most interesting item of intelligence is the Ordination of Rev. Mr. Neish, and his Induction to the charge of Musquodoboit, on the 2nd inst.

From Pictou Presbytery, the five following items have been kindly sent us:

The Rev. Mr. Coull has received and accepted a very unanimous call from New Glasgow, and will be inducted (D. V.) on the 11th Dec.

We are sorry to learn that the Rev. Mr. Stewart, of McLellan's Mountain, has been "off duty" for some weeks through illness of a very serious nature. He, his family and congregation, have our sincere sympathy.

The Rev. Mr. McKae is taking a holiday across the Pond, on a visit to friends in the "land of the mountain and the flood; the home of the brave and the free."

We have it in confidence, and we believe it true (for it is like them), that the good old ladies of Roger's Hill congregation presented their minister with a large "Kebuck" of the West River Union Factory cheese, (which, by the way, is of first quality). Thanks, good ladies, for your good example to other congregations.

As we were passing the manse at Salt Springs, on the 27th ult., we saw a goodly number of axes glistening in the noonday sun as they rose and fell upon a huge heap of firewood "snugly piled before the door."

C. B.—The Trustees and people of Loch Lomond Church have sent an urgent request for Mr. John McLean, as catechist next year also. They write that "his services last summer were not in vain. They were blessed to many a soul." They also say, "We have our

Church finished outside, and free of debt. We have subscribed \$100 to get it plastered, and hope to get some aid." Any one who is willing to help these noble Loch Lomond people, can send their subscriptions to the Editor or Secretary of the *Record*. They will be acknowledged and promptly forwarded.

TRUE GENEROSITY.—We will not give the names, but we must give the following fact. A young man was about to leave home to study for our Church. A friend of his own age, not rich, called on him, and said that he longed to help him in his life-work; and therefore that if ever he was in money difficulties at College, to draw on him, and he would forward, to the extent of his ability, the amount required.

II.—Our Church in Ontario and Quebec.

UNION AGREED TO BY THE PRESBYTERY OF MONTREAL.—On Nov. 19th the Presbytery of Montreal met, and took up the remit on Union. The Rev. Gavin Lang made a long, sensible and candid speech, frankly stating that his sympathies were not in favour of the movement, and showing that legislation should be procured before union was consummated, to enable the Church to dispose of the Temporalities' Fund. This was assented to by all, as it had always been intended. A reporter of the *Montreal Witness* was present, and he represented in that paper that Mr. Lang had protested against Union. This brought out the following letter next day from the Reverend gentleman. The letter speaks for itself, and is just what every one who knows Mr. Lang would expect. He speaks his mind fully, but has no intention of separating himself from his brethren on this question:

NOT A PROTEST AGAINST UNION.

(To the Editor of the *Witness*.)

SIR,—I do not take exception to the correctness of such reports as you give of my remarks on this important subject at the meeting of the Church of Scotland Presbytery on Wednesday last. If it errs, it is by defect. I know it is difficult to condense a long speech into the limited space at the disposal of a daily paper. I should like, however, that your reporter had seen his way to include a

most heart-felt allusion of mine to the great pleasure I had derived from ministerial communion with the clergymen of the Canada Presbyterian Church and of other Churches in our midst. On this point I could not have failed to speak as warmly as I did, because I feel warmly. But as ministerial communion is very different from corporate union, it was not wonderful that I should separate, as I did, between the two questions. A man may have sincere pleasure in meeting with one of the other sex without and desire to marry into her family. I have no great drawing to the contemplated Presbyterian Union, because I am one of those who like the broader platform that is to be found in a national Church, such as the Church of Scotland. But, as I have said all along, I am most willing to make sacrifices—and to me they would, considering my training and experience, be great sacrifices—to meet the wishes of those of my brethren who can only look at the question of Presbyterian union from a Canadian standpoint. And this more especially as my own orders, derived as they are from a State Church, are indelible, and can never be dissociated from the Church of Scotland. The objections I took on Wednesday simply amounted to a statement of the difficulties in the way of Presbyterian union in existing circumstances. I spoke openly what nearly all either secretly or avowedly entertain. I said that there had been a want of previous co-operation, and that there is now a want of real heartiness on the part of all the negotiating churches, which did not promise well for harmony in a united church. On several subjects there is a total want of agreement. The question of the future disposal of the Temporalities' Fund, or rather our right to dispose of it otherwise than it is now disposed of, is a very serious difficulty in the way of union. I stated all these considerations frankly and, I hope, fairly. But I entirely object to your reporter's right to, on his own responsibility, heading his report in large type with the unwarrantable title, "Protest by Rev. Gavin Lang." I made *no protest* against union. I did not even make, I only mentioned, difficulties in the consummation of union; and the sole dissent I recorded affected the mere wording of a very minor arti-

cle in the Basis of Union, on "Forms of Worship."

Yours, very sincerely,
GAVIN LANG.

III.—The Church of Scotland.

1. Her Majesty Queen Victoria partook of the communion in Crathie Parish Church on the first Sunday of last month. Though she always attends the Scottish Church when at Balmoral, this was the first occasion on which she communicated. She and two of her ladies in waiting, the Countess of Errol, and the Hon. Mary Pitt, sat at the same table with the farmers, crofters, labourers of the parish, and with her own servants and their wives. The High Church party are deeply offended, but perhaps a sublimer sight this world could not present than that scene in the humble country church of Crathie.

2. The Scottish papers received by last mail are filled with the addresses delivered at the opening of the winter session in the various Universities. There is no more significant sign of the times than the prominence given in them to religious questions, and especially to subscriptions to creeds. Principal Caird spoke with sarcastic bitterness and unfair one-sidedness on the evils of subscription. Here are the comments of a leading Glasgow newspaper on his remarks:—"Not a little prejudice was manifest in the closing part of the PRINCIPAL'S address. He complains of the clergy being bound by stricter canons of doctrine than any other profession. True, but surely he might have given the reason. The lay professions—medicine, for example—proceed upon fluctuating data; but the sole and unchanging datum of every Christian Church is the Bible. Hence the disparaging and somewhat contemptuous remarks of the PRINCIPAL as regards the "cramping" to which the Clerical profession is subjected by the Creeds or canons of belief were, to say the least, very much out of place. Indeed, expressed as the PRINCIPAL expressed them, they were not justifiable. A broadening of Creeds is one thing, a complaint against Creeds in the Church is a very different thing. There *must* be Creeds if there are to be Churches. And, although we felt assured that the

able and earnest-minded PRINCIPAL did not view the matter in this light, it is to be regretted that he should have even seemed to speak lightly and impatiently, before a youthful audience, of those Creeds and beliefs which have hitherto and for ages been the mainstay of our people, and which, although they may be modified and broadened, can never be undone."

Principal Tulloch gave an admirable address in opening St. Mary's College, St. Andrew's, on "the present tendency to extremes in religion." Dr. Tulloch is the leader of a moderate Broad-Churchism in the National Church. He is a man that has eviscerated all intolerance, and perhaps enthusiasm too, from his idea of religion; common-sense being his great characteristic. Many would call him "a Moderate;" but he would probably not regard the term as a reproach. He certainly could point to praise of "Moderation" and "Temperance" in the New Testament.

4. The South Church congregation of Dundee, at a recent meeting, agreed to offer the charge to the Rev. James Dodds, minister of the second charge of the Paisley Abbey.

Mission Intelligence.

Letter from Rev. Mr. Goodwill.

CAPE LISBOURNE, July 3rd, 1873

Mr Editor,—

When the *Dayspring* left here in December, I merely stated that Mrs. G. had taken a trip to the Colonies for the good of her health. She took with her the baby, and left with me the little girl for company in my dreary hours. That parting was a very trying one to both of us. To part, perhaps never to see each other again, was enough to weigh heavily on the spirits of any person of thought or feeling, and nothing at this stage of our mission work could have caused it but a sense of sheer necessity. Of two evils it is good policy to choose the least. All that we could do in the circumstances was to pour out our hearts in prayer to God, and commit ourselves to His father-

ly care, trusting that He would watch over us and keep us safely in our separation, and bring back those who were leaving, greatly improved and fitted for the mission work on this trying island. Late on Saturday evening, 14th Dec., the *Duyspring* left, having remained but a short time, only coming to anchor late on the previous evening. With a heavy heart I took my dear little pet, and endeavored, in the dark, to find out our way to our lonely, lonely house; but, alas! on Dec. 20th she took very ill, and continued in an almost hopeless state for about a week before she began to amend. Oh! I would now give anything if Mrs. G. was only here again. The thought of losing my little darling and only company in this solitary state was too much for my nerves. I could hardly get her to take medicine, but I succeeded in administering some, and that proved, with God's blessing, the turning point in her recovery. Of the two Mare women, one was at the point of death, and did not wish to leave by the *Duyspring*, giving as a reason that she wanted her body to be buried beside her husband's. We had a great deal of trouble with her, giving her food and medicine, lifting her up, carrying her out and in, and trying to keep her clean. She was the very essence of pollution, and had no more shame than any brute beast. As soon as she got a little strength and was able to go about, she ran off with a chief with whom she had tried to make herself comfortable once before, while her husband was living. I sent for her frequently, but she would not return. While I was very low with dysentery, she either died, or the natives, having got tired of her, and seeing that there was no hope of her recovery, bundled her up and cast her into the sea. The chief said that there was such a stench about her that he could not bear her any longer in his house. I felt very sorry for her miserable end, but could not help it. The other one with her little girl remained with us, and, although far from being useful, or easy to put up with, still she was a little help. On the 1st of January, a storm came on from the north, which for the four first days was severe only at 4 p. m. and a little before daylight, but on the sixth day it became almost a hurricane. Here we

were drenched with rain, and I had very hard work trying to keep some of the thatch together to afford some shelter from the torrents which were driven in with the violence of the wind. I had to work from daylight until dark on the first Sabbath of 1873. There was no help for it; necessity has no law, and I had to make the best of it. All this time none of the natives came near us. On the 8th January I engaged fourteen natives to thatch my house. In the course of six days they got one side of the roof almost finished, but on the 16th of January a violent hurricane came from the south-east. The remainder of the old thatch was torn to pieces. The verandah was gone, and the foundation of the house was giving way, the cellar walls having fallen in. Every house on the station was razed to the ground except our dwelling house, and, by all appearances, it was not likely to weather the fury of the storm. The appearance of things was dreadful. The trees in all directions were torn up or broken to pieces, our little orange and magnolia trees met the same fate with cocon-nut, breadfruit, bananas, &c. I took a peep outside at the wreck, and saw the fence about the pig-house mostly down; I began to repair it, but, unfortunately, a large swinging gate, which opened in that direction, came bounding on, struck me, and fractured one of my ribs. Groans were of no use; there was no time to be lost. I had to put new posts under the house, and props to support, as well as build up the wall again. I was really now in a bad state, without any help, and, worse still, the most of our supplies were destroyed. The natives' plantations were ruined, and a wild cry arose that there would be a famine. None of the natives came near us for two weeks, except one chief, who was always friendly. Early on the morning after the hurricane he came to see whether we were dead or alive; he was greatly surprised to see that our house was still standing, but every article in the house was drenched with water. I felt a little suspicious, as the natives were standing aloof, that they might be blaming me for the hurricane. Having an excellent excuse, as I was out of food, and wanted to buy some, I went to town and found that the chiefs and all the natives were quite

happy to see me. I got some yams and taro, and the high chief and some of his wives brought them home for me. Still there was a difficulty. The party who had taken the job of thatching the house refused to come and work, alleging that the man from whom I had purchased the thatch refused to give any more because it was all destroyed by the hurricane. This was really only a shift in order to get more pay. I engaged with another man for thatch, and promised when the work was finished to pay him well for it, but soon the thatching was stopped again. I went to town about it, and found that the first man was willing enough to give the thatch providing that I would give him what I had promised to the other man. He then brought some, for they only bring a little at a time. In the course of a week or two they got the other side nearly finished, and then we had another long lull. Dysentery broke out among the natives, and many of them were prostrated with it. Not a few died, and others, as it passes from village to village, were dying. On the 17th Feb., my dear little bairn was prostrated with it. She had been very ill and had a very narrow escape. I attended her night and day with all the care and vigilance possible, and thus by God's blessing and mercy she recovered. On the 6th of March, I was attacked with it. We were out of food for some days, and I went to a village about three miles distant from our residence. I had to walk for about two miles along the shore, under the scorching heat of the sun, and wade a river which reached up to my arm-pits, and remain wet until my clothes dried of their own accord. I had had diarrhoea for a few days previous, but thought it would not come to anything. When I came to the village I found that none of the natives would bring me taro, it being one of their feast days. I had no alternative but to take a load on my back and retrace my steps the best way I could. On coming home I was quite exhausted, and the dysentery came on. For six days the blood continued flowing with very little intermission, and still I had to attend to the cow, and prepare my own food, when I could partake of any. The Mare woman could cook nothing except roast a yam or taro. I

became reduced to the lowest extremity. There was not a native who would come near us except one chief, who was always kind and mindful of us. He once brought cooked food, but I could not eat it; he also brought fish several times, which I relished very much; he had also been very mindful of our little bairn when she was ill. A day or two before I got hurt, he went to one of the neighbouring islands to exchange some pigs, and was prevented from getting back by the wind for two weeks. I was struggling between life and death, yea I was in the very jaws of death. My appearance was enough to frighten any person. My flesh, which was never a burden, was now all gone, and my bones appeared white coming through my skin, and to add to my misery, blains and blood boils broke out on my back, hips, arms and legs, which continued discharging for upwards of a full month. I could not lie down, sit, nor stand, and still I had to do some manual labour every day. I got another hurt while in this state from falling on a stump, which nearly broke some of my ribs. God only knows how I ever became convalescent. The want of proper food was enough of itself to kill any person. I had no bread, the yeast and all other things got spoiled during the storms; add to this the want of proper rest, and the being continually tormented by the Mare woman, and you will not wonder that even now, after 40 days, I feel weak and very miserable. When I move or walk about, my knees and joints make a creaking noise, and it is evident from the state of my internal parts that all the ravages committed are yet far from being repaired. Up to the aforesaid time I never had a proper sleep, nor a pleasant night's rest, and never felt refreshed. It was always a short nap of a few minutes, awakened with a start; but still in my wakefulness I had sufficient time to meditate on God's promises.

"Upon the name of God the Lord
Then did I call and say,
Deliver Thou my soul, O God,
I do Thee humbly pray."

"O spare me that I may recover strength, before I go hence and be no more."

A couple of weeks before I had been taken ill, I was working very hard. I

carried 44 sticks for the verandah of my house about the distance of a mile. There are different varieties of wood here, but very few kinds stand the climate. While I was carrying these sticks I felt very weak, and thought that if I was seized with dysentery, it would not be likely that I would survive. Still I was going to do great things. I was as busy upon my bed planning, as was that man to whom it was said "thou fool;" and if that voice was not spoken to me in a way of judgment, it was most certainly in a way of mercy. I trust that God, by this affliction, has put a hook in my mouth, and brought me back from my wanderings. Some years before I entered college, God had been pleased to bring me from darkness to His marvellous light, and I had been the subject of some happy experience; but, alas! for years past I have been going grievously wrong, forgetting all my pledges of wholly living to God and for the extension of His kingdom in this wicked world; but in order to correct an erring child, God, in love and mercy, had taken the rod, and thus the strong man is made weak; the hard and rebellious heart crushed; the froward and unmanageable will subdued; the haughty and unbending mind vanquished; an impatient and irascible temper conquered; a spirit of too much anxiety for the world, and fears of not getting a sufficiency of food, corrected, made loathsome, and seen to be devoid of proper faith in the promises of God, who will withhold no good thing from them that live uprightly; a growing indifference or carelessness about the perishing state of the heathen rebuked, and seen to be a want of interest in the Master's cause; the want of a proper devotional feeling, and an undue haste to get through with family worship checked, as an unbecoming sacrifice presented to God, who is the hearer and answerer of prayer; a tendency of gradual undervaluing the things that belong to our peace reprov'd, and the bread of life again made precious.—Christ and none but He is the life of the soul; an independent state of mind, which scorned the idea of being supposed to be in need of anything, chastened and made to cry out "God be merciful to me a sinner;" a poor, blind, naked, and miserable being, who has nothing, nothing, except an

exceedingly great and dreadful burden of sins to be washed and taken away by the blood the Lamb; a poor, wretched mortal, completely humbled and in the very agonies of death.

"O Lord, my soul Thou has brought up
And rescued from the grave,
That I to pit should not go down,
Alive Thou didst me save."

God's ways and doings are all and always good, although to the world they do not seem to be equal. Jacob was made a cripple before he became Israel, a prince having power with God and men, and prevailing. Paul felt that the thorn in the flesh, the messenger of Satan to buffet him, was more than he was able to stand, and more than enough to mar all his usefulness; but still he found God's grace sufficient for him, and God's strength made perfect in weakness. "Man's extremity is God's opportunity." "I was brought low, but he did me help afford." "Come to me, all ye who fear the Lord, and I will tell you what He has done for me. He hath delivered my soul from death, mine eyes from tears, and my feet from falling." At the same time have I not reason to say, "Lord, let me know mine end and the measure of my days what is it; that I may know how frail I am?" I feel more than ever that it should always form part of our prayers, "Lord, teach Thou us our end in mind to bear, and so to count our days that we our hearts may still apply to learn Thy wisdom and Thy truth, that we may live thereby." I could not feel reconciled to the idea of being cut off without doing something for the poor heathen, and perhaps God had this object in view in sparing my life.

I am sorry to say that I have not been able to do much for the natives this season; for a long time past they have not been coming either on week days or on the Sabbath. They, however, again made a beginning on the last Sabbath of March; but, unfortunately, on the following day, the wretch who tried to make disturbances last year, and of whom I have given some account in my letter of December, tomahawked a man belonging to a neighbouring town, and collected all his friends and ate him up. They are now afraid of retaliation and of war, and thus they excuse them;

selves from coming to worship. The first Sabbath of April we had only our good chief; on the following Sabbath we had three, still they are only few compared with what they were last year. It is very sad and discouraging after all our efforts to win them to Christ, to see wretches returning from Queensland and Fiji committing horrible deeds. Mostly all the murders that took place since we came to Santo, were by returned labourers.

I long exceedingly to hear about the *Dayspring*, and I feel very anxious about Mrs. G. and baby. May the good Lord bring them back in safety. During this season I felt it very trying to be all alone, and especially when abandoned by the natives. The object of their doing so is in accordance with their superstition. They believe that if they all forsake a person, he will certainly die; they think that their countenancing a person is a great charm, and a preventative from certain kinds of death, but to their great astonishment, I am recovering again by the blessing of God. On the 14th March a vessel was seen by the natives to the south of Santo. On the 8th of April another vessel was trying to make the harbour, but could not come to anchor; on the 9th and 10th she was south our station; on the evening of the 10th a stiff breeze came from the north-west, and so she put to sea. I felt so sad and down-hearted. Oh! I was so anxious to hear about those who were absent. On the evening of the 14th she returned, and with difficulty made to the opposite side of the harbour. She had sprung a leak, and was short of provisions. The captain having parted with more of his supplies in Estate than he should, consequently he was now in want. On the 16th, he called and gave me the very sad news of the loss of the *Dayspring* on Aneityum. I had all along a presentiment that there was something wrong. I frequently endeavoured to banish the strange feeling from my mind, but it would return and haunt me with renewed vigour. The loss of the *Dayspring* will be very disastrous to the Mission, but still what a blessing no lives were lost. I felt so thankful to Almighty God.

A great number of vessels and all on board of some of them have been lost

among the islands by the hurricanes. One was a Fijian schooner called the *America*, Capt. Dillon, master. He and his bride had called on us several times while he was in port. He left here on Christmas day. On the 15th January the vessel and all on board, except one Sandwich man, were lost. The captain who charged the crew of the *Dayspring* the handsome sum of £130, lost his vessel since. She is a total wreck, I understand.

You all, no doubt, long before this have heard of the death of Dr. Geddie, the father of the Mission. I feel confident that you will be sorry that he was not spared to carry through the press the printing of the Bible in the Aneityunese language. It would have been a great honour to himself and to the Church to which he belonged, but what he has left undone, the good Lord has others in the field to finish.

Ever since the cannibal feast, the natives are watching one another like cats, spearing and shooting one another with arrows. Several have been wounded, but none killed. One result is that very few attend worship. Things are in a very bad state, and there is no appearance of improvement.

On the 3rd day of May I had a second attack of dysentery, and fever and ague every third evening. I was brought down a good deal, but, thanks be to God, I was in no sense as bad as I was during the first attack. I am slowly recovering, but it will be some time before I become myself again. Oh! how I long to hear from or see Mrs. G. and baby. Every day is as long as a week, and every week as long as a month, and every month as long as a year. May the good Lord ere long bring them back again in safety!

On the night of the 12th May, we had a most beautiful total eclipse of the moon. It came on about 8 o'clock and continued until about midnight. The night was fine and clear, but soon became almost total darkness, such as that of Egypt.

On May 23rd the natives commenced again the thatching of our house, and finished both ends, but the verandah is left for another while. You can easily imagine what amount of comfort a sick person would have in a house in which

he is exposed to the violence of the wind and rain. I cannot do much of anything yet, and the natives do just as they like, and attend to their own business first. They are now beginning to prepare the ground for their plantations, and that will keep them busy for a few months.

The traders are now flying about. I appealed to several of the captains for some little things as a change in food. Some of them refused to give anything whatever, although they had plenty and to spare on board. There are, however, three captains here from P. E. Island of a different nature, two McDonalds, brothers, and one M. Kay. From these gentlemen, who are very kind, I received a few things. I have now both leaven and yeast, and can make bread, and that is no small comfort.

On the 6th June, about midnight, a party of bushmen made an attack upon us; they broke our windows, threw into the house showers of arrows, stones, and sticks. I was very unwell, having marked symptoms of another attack of dysentery. Being outside at first, I had a very narrow escape of being shot with an arrow. They surrounded the house and made an attempt to break into our cellar. At each end of the house they were quite secure from danger, for, as there were no windows, they thought that I could not get at them. I took the hammer and began to force out one of the clapboards; upon this they all took to their heels. Not succeeding in getting our knives, tomahawks, &c., they carried off some of our turkeys and hens. By God's blessing we escaped being murdered. We feel very much afraid that they will make another attack on us; they think it an easy matter, as I am all alone. This is the third attack that has been made upon us, but the Lord has delivered us out of the hands of the heathen thus far, and I trust that He will deliver us at all times from the violent hands of bloody and wicked men, whose sole object is murder and plunder. Pray for us continually, dear friends, that God may protect us. Our lives are at God's disposal. He can save us and set restraining bounds to the wrath of the wicked.

On the 12th June, at 3 o'clock, p. m., we got a great fright. We counted

about 100 people coming along the shore, and, of course, concluded that they were coming to kill us. The Mare woman and her little one fled to the bush for safety, but I thought that it was just as well to remain, and, if they showed a disposition to fight, to give battle. Whether you think this right or wrong, I do not believe in letting any person take my life while I can possibly prevent it. As they drew nigh I heard them cooheyng, a sign of friendship. A native belonging to one of our villages, came on and told me that it was Mul Ghave, my own good chief, and a number of natives from two villages, bringing taro, and two pigs for sale. I bought all, and was glad to get both the taro and the pigs. Mul Ghave went in search of the bushmen on the 9th inst., and proceeded for some distance, but on learning that they lived far inland, being afraid, he returned, bringing these natives with him. In order to show his interest in our safety, he sleeps in our house. I do not know how long he may continue doing so, as his own house is about two miles from our residence; both he, the high chief, and a number of their men, went in pursuit of the bushmen as soon as they heard that an attack had been made on us, but, after going a few miles and finding no trace of them, and as the rain began to pour down, it being also late, they returned.

Some miles to the south-east of our station, a party of bushmen, by night, came upon a village by the sea-side, and murdered every living individual except some they carried off. They also carried away all the pigs and fowls they could find to grace their feast. You can, my dear friends, easily understand how trying it is to be living in such a place without any protection, but how comforting is the thought that God is able to protect us; we have reason to bless and praise His Name who gave us not as a prey unto their teeth. Oh! may the Lord our God fit and prepare us for all that is before us while we are sojourners here, and for His heavenly kingdom, so ever to be with the Lord.

On the night of the 15th June, the bushmen made an attack on a village about two miles east of our station, and committed great slaughter. Of some of those who were murdered, they cut off

the heads, hands and feet. Things are in a dreadful state here, murder and plunder on every side. Oh! may the good God preserve us from these wicked wretches! I was told that the night the attack was made on us, there were 32 bushmen. We are in great fear, especially in the night. One of our chiefs and some others promised to come and sleep in our house, but they very seldom come, and thus disappoint us. We are not afraid to die for the cause of our Master, but these poor creatures have no proper understanding that our death would be for the gospel of our Lord and Saviour Jesus Christ.

Is it not to be feared that when we abound in many comforts and luxuries, we may become indifferent about the cause of our gracious Master, and forget God altogether? It is a good saying, "Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny Thee, and say who is the Lord. Or lest I be poor and steal, and take the name of my God in vain." Our blessed Lord says, "Give us this day our daily bread," or what is sufficient for us for the day. If we ask of God in faith, He will not withhold His mercies from us; but still, my Christian friends, we often feel that we seem to be spending our strength, and also the funds of the Church, for naught; but why should we complain about our troubles? God has a right to be served, and He will, if we patiently continue in well-doing, give a blessing when His own good time comes. Still, oh! how we long for a change for the better, and to see some fruit! Ever since Captain Fraser left the *Dayspring*, the natives of Santo have taken very little interest in the Mission, and many withhold their presence altogether.

I see in the May issue of the RECORD 1872, when speaking of the custom of the Santonians with respect to their dead, I am made to say that they eat nothing cooked on fire until the fiftieth instead of the fifth day. Any person by taking a moment's thought might know that such a statement was inaccurate. There is another inaccuracy I wish to correct, viz., the correct spelling of Dr. Geddie's island is Aneityum, and not the old form in which you print it.

On the evening of the 21th June,

the *Paragon* came to anchor, bringing Mrs. and Mr. Annand, Mrs. G. and baby. On the following day she put again to sea. In the critical circumstances in which we were placed by fear of the bushmen plundering all our things, I could not see my way clear to go to the Mission Synod. I am sorry to state that all the medical men with whom Mrs. G. consulted, advised her, if she wished her life to be spared, to leave the islands as soon as possible. I find it a difficult matter to come to a decision as to whether I should leave or remain. I should not like to abandon the Mission, and nothing except a real desire to prolong the life of a beloved partner, would make me think of such a step. But if she becomes worse, and her case more complicated and dangerous, I am very much afraid that we must give up our station on Santo. On her way from here to Sydney, she had several very alarming attacks. No doubt the hurricane, the wreck of the *Dayspring*, the anxiety of mind, the privations and difficulties with which she had to contend, had a tendency to increase her troubles. The Captain of the *Dayspring* and his lady, Mr. Paton, Mr. Inglis, Dr. Steel and some other good Christians of Sydney, were very attentive to her, for all of which I feel exceedingly thankful. I need not tell you how happy I felt at seeing my beloved partner and son again. I did not feel so anxious about seeing them as I did before the bushmen made an attack on us. A notorious wretch who lived a few miles to the north of our station—you will remember the fellow, who stole a number of people for a certain beastly trader, for which our lives were put in jeopardy last year—acted as guide to the 32 bushmen. His name is Lulu Tirmul, but known to the traders as Charley. A chief, two miles north of us, killed, a few days ago, five bushmen, and divided them among all the villages friendly to us to grace their feast. I did all in my power to prevent them from doing so, but their reply was, "they were your enemies, they broke your windows, furniture, crockery, and so on, and indeed for this they should be killed and eaten up."

We are in a very dangerous state, for an attempt may be made on our lives when we have no person with us, but we

are in God's hands, and He is able to take care of us and ours. Still, dear friends, pray earnestly for us that we may be kept from the power of these wicked men. Our own natives are taking a greater interest in us than they were for some time back. We had a good attendance last Sabbath, June 29th.

We got an Erromangan lad from Mr. Robertson, for which we feel very grateful. We send this epistle *via* Figi, by Captain John McDonald, formerly from P. E. Island, a true-blue friend.

We are all tolerably well, not real well, but I hope improving. We hope to have another opportunity of sending letters by our chartered vessel in August.

July 3rd, 1873.—In conclusion, with many thanks to the Editor for his kind letter, and much love to all our kind friends, we remain yours, &c. Again farewell.

JOHN GOODWILL.

Cruise to Labrador and Newfoundland

(Continued.)

On MONDAY, (Aug 25th) as Mr. Smith was going to Long Island to learn whether the signal for the "Gulnare" had been made, I accompanied him in order to visit the families who could not go across to "prayers" on Sabbath, on account of the storm. I had hardly landed when a fine looking man, a "livery," applied to me to "christen" his child, a boy about three years of age. I arranged to have a service in his house, and sent word around to the other Protestant families, and in the meantime, while they were gathering, went to visit the family and ascertain the parents' views of the ordinance and their fitness for receiving it. The little boy, they said, had never been "christened," he had only been *baptized*. Some time ago he had been baptized by a fisherman, but now they wanted him "christened in the lawful way." There seemed to be some confusion in their minds on the whole subject of baptism and registration of births, so that I am not sure whether they wanted the "christening" chiefly as a matter of human law or divine. But I learned that on this coast it is a frequent thing to get some fisherman or other per-

son to baptize a child, especially if ill, reading a short form of baptismal service over it, and then to have it "christened" by the first clergyman who comes along. The former appears to be regarded as of importance for the child's salvation, but yet so defective in validity, and consequently in efficacy, that the latter must be attended to as soon as opportunity offers. Of course I explained that baptism and christening, as they called it, were the same thing, and that all Christians were agreed it was not to be repeated; and then I reasoned with them that either the first was baptism or it was not; if it was not, why get it done? but if it was, why wish it repeated? Whether this satisfied them or not I cannot tell, but it certainly silenced them. It was impossible to answer it. I had a long conversation with them on the great truths of salvation. They were a remarkably handsome family, and seemed equally beautiful in disposition, but, though Wesleyans, sadly in need of instruction on the very elements of evangelical doctrine. Yet perhaps they were not altogether so ignorant as perplexed by conflicting evangelical and legal or sacramentalist teaching. Living year after year without hearing a sermon, having little opportunity of gaining any information save what bore on their bodily subsistence, and picking up what little they got from very doubtful sources, we can hardly wonder at, but surely we must pity, their confused notions of spiritual things, and do something to remedy so great an evil.

When the people around were gathered—there were only about twenty—we had a good time together. Instead of preaching on any one text, I spoke of a number of those great truths which are the very vitals of Christianity—in fact I preached Christ to them, and set before them salvation by faith in Him. More than the usual attention was manifested; some seemed much impressed, especially one middle-aged man, down whose cheeks I could see the tears glistening during all the latter part of the service. At the close, those who wished special prayer on their behalf were encouraged to make it known; one old man asked it, and others looked the desire they did not express, and so again we knelt in prayer. Then any who wished further conversa-

tion were invited to remain, but I was immediately reminded that the men were waiting for us, and so as our time was more than up we were forced to leave.

On the way home I tried my hand at the helm. Always fond of boating, I had years ago gained a little knowledge of the management of boats, and on one occasion had exercised some newly-acquired skill in a gale so severe as to awaken alarm and astonished indignation at my youthful foolhardiness among the experienced old fishermen who saw me. But advancing years brought increased prudence, and it was not without misgivings that I now imperilled three lives besides my own by undertaking to steer a jolly-boat across an open bay when the end of a storm was still blowing right in from the ocean, and the seas were correspondingly large. So I charged the men to watch me, and, if I made mistakes, to correct me, or if they were sufficiently serious, to take the helm from me without a moment's hesitation. However, they soon seemed thoroughly satisfied, and assured me I was managing her quite correctly; so I retained my place to the end. Before half way across, and while under the shelter of an island, a squall carried away the step of our mast, that is, the socket in which its foot stands, and, as we foolishly had not a spare rope, we had to take our jib sheet to lash it, and sail the rest of the way under the mainsail alone; but the boat behaved well, and even without the short tack we made as a precaution under the lee of the island, would have lain her course for the vessel, while by its aid we had a more pleasant run over the big waves.

On TUESDAY, as there was no opportunity to go anywhere to preach, and as the men had hitherto failed to shoot us a mess of curlews, we went ashore and tried it ourselves. A large number of birds were in consequence—frightened; and we brought home magnificent appetites, if nothing to satisfy them. On our return we found the "Gulnare" by the schooner's side. We soon made the acquaintance of Lieuts. Maxwell, Martin and Bolton, the officers in charge of the survey, Dr. Leaning and Capt. McLeod, the sailing master, and part owner. In the evening we dined with them, and found them as agreeable company as we

had heard they were diligent workers. Family worship is held on deck morning and evening; and I willingly consented to conduct it while we should be together, our crew being invited on board to join in the service. They were reading in the Gospels in the morning, and in the Epistles in the evening. Keeping in their regular course, I found myself supplied with admirable subjects for the exposition of vital truths and for earnest exhortation.

WEDNESDAY was our first rainy day since leaving Halifax. Disagreeable as it was, the men kept at work; we read, wrote, and after worship spent the evening on board the *Gulnare*. Most of the engineers and crew are from P. E. Island, and a superior lot of men they are. Since their return to the Island for the winter, the Chief Engineer has written me to say that a Bible Class of which he is a member desires to bear a share of the expense of sending a missionary to Labrador for the summer months, if I can so arrange. I shall be glad if any of my readers will in the same Christian spirit join in this good work. Individuals, Bible Classes, or Prayer Meetings wishing to do so, will please write me as soon as convenient, stating how much they propose contributing. Address, Rev. J. F. Campbell, Russell St., Halifax.

THURSDAY was a lovely day, fine and calm. For exercise, and to get clear of coal dust, as I could get to no place to hold service, I took a boat and rowed up the harbour, taking a book with me, and also a gun in case of a shot offering. The sun was very hot, and pleasant it was, when, tired rowing and reading, to lie floating along watching the almost numberless sea-urchins and the star fishes through the sill, clear water. This time the gun was of some use; a "twillock," (a bird resembling, but inferior to the curlew) and a beautiful "sea pigeon," bore witness to the straightness of my eye; the latter I considered a really good shot. Poor bird! my heart smote me when I picked it up. A seal popped up some distance ahead of me, but after taking a leisurely survey of me and his other surroundings, *supra mare*, the intelligent, almost human-looking mermaid, gracefully retired, esteeming my acquaintance less desirable than that of the

herrings she had followed into the harbour. Had she reappeared so near that there would have been a probability of my shooting her dead with the little fowling piece I had, I should have been sufficiently unromantic to have tried to secure her fur.

At the head of Sandwich Bay, about eighteen or twenty miles from where we lay, is a place called Cartwright, which I was particularly anxious to visit, as it is largely inhabited by "livyers," or "winter-livyers." The captain had intended visiting it in the boat, if not in the vessel, had wind and circumstances favoured, and depending on this I had made no great effort to obtain any other opportunity of getting there. But on my return to the vessel, I learned that he had decided on not going, and that even had his intention remained the same, his going through the discharge of cargo not beginning till so long after our arrival, and not proceeding so rapidly as was at first expected, would be so delayed as to render it at least unlikely that I could catch the mail steamer on her next trip South. I therefore at once arranged to go to "Siddeast," or S. East Bay, and try to get the men there to send me up early on Friday morning, in which case I should have spent the night as best I could among them so as to start as early as possible. I could not ask any of our men after a hard day's work to row me there, but Mr. Smith and our obliging steward accompanied me. We were unsuccessful. Though I pressed the matter as far as seemed advisable, the family at the house to which I went as most likely, decided, after consultation, that as they had hitherto had so bad a season and the fish were now beginning to be taken, their "share-men" would be dissatisfied if they were to lose a day.

We had a hard pull back, but I would gladly have had three times as much in the other direction. Probably my disappointment made me too ready to give up, and had I been more determined, I might have got to Cartwright in some way. Plans have occurred to me since, but "It's easy to be wise ahint the van," as says the Scotch proverb.

This was not all I missed by our delays. We were now within a hundred and odd miles of the southernmost station of the Moravian missionaries, and

had we arrived by the 20th, it was intended that the "Gulnare" should reach that point, in which case I should have had the delight of visiting another field of holy chivalry, and seeing with my eyes and treuling with my feet what had in my boyhood's dreams been almost the land of romance. O! prosy coal trucks, of what poetry have you robbed me!

FRIDAY morning was so stormy that probably the men at S. East Bay could not fish after all.

In the evening, as the coal had all been got on board, and this was to be my last opportunity, I spoke at considerable length, and as we had singing, it was almost like a regular service. Before we parted, Lieut. Maxwell and Dr. Leaning kindly shared with me their geological specimens, for which Dr. Honeyman owes them thanks.

(To be continued.)

Another Missionary, and another Mission-field for our Church.

A few weeks ago a member of St Matthew's congregation, Halifax, a lady eminently qualified in every way, after having well counted the cost, offered herself for Foreign Mission work in connection with our Church and in any field in which she would be most useful. It being thought that she was especially suited for Zenana work in India, a correspondence was opened with Rev. C. M. Grant, and his answer has just been received. He says:—"I received yesterday your letter about the noble offer of Miss ——. I immediately wrote to the Convener, asking for a reply before Tuesday at our ordinary India Committee meeting. Such workers as she is are the crying want in India at the present stage of missions. One good Christian woman, who is apt to teach, working among the women, can do more than a dozen men missionaries. The Zenanas are hot beds of idolatry; and in no country in the world have women more influence than in Bengal. The enlightened men do not dare to step out from idolatry because of the women. The vast influence of the past 40 years has been almost entirely operating among the men. We now need to have done among the women, what Duff, Ogilvie

and others have been doing among the men. We have at present a capital woman at the head of our Zenana mission in Calcutta, but the Ladies' Association under which she works, lacks organization. The American Zenana Society, and the C. M. S. Branch, are the most flourishing and energetic agencies at present. I am in hopes that her offer may give an impulse to our own. I will be able to add a P. S. on Tuesday, stating what we will be likely to do.

The best time for her to arrive in India would be in November. I therefore think she must postpone till next autumn, leave N. S. in September, Britain in October, and reach India in November.

Her salary ought to be about £120 stg. per annum, besides allowance for carriage (a regular allowance for Zenana Teachers) of about £25. She would find the Hindoo women affectionate and docile; at first frightened, then devoted. Don't, however, picture to her things as all "couleur de rose." It is a horribly depressing work, and must be entered into in recognition of the fact that God works in ages and generations, and that the fruits of present work are to be expected in after generations. Her text to be pondered over must be, "He that believeth will not make haste." God delights in slow processes; we in rapid; hence the collision."

"India Committee room, Tuesday.

I enclose a letter from Mrs. Muir to Dr. Herdman. Our Committee unanimously expressed delight at the noble offer in your letter. We will be delighted to have her under our auspices. She might go to Madras where Mrs. Clark, who is coming home, has been labouring—or to Calcutta where Miss Pigott—(Eurasian.) is at the head of a flourishing Zenana mission. I would rather advocate the latter. I could send a few elementary Bengali Books, and she might do a little at learning the Alphabet. I could also send her a manual of Hindustani in Roman characters, and she could pick up enough in a few weeks for ordinary household conversation."

May this devotion of one to the holy cause of leading her sisters to Jesus Christ, be an example to many others! Of course every one is not qualified for the work. It requires health and strength of body, a vigorous and well instructed

mind, practice and success in teaching, a mature and well-tried piety. Most thankful are we to God for this new mark of His favour that He has given to the Church! We ask the prayers of the Church for her, and we commend her to the favour of that blessed Lord who has been called—and not irreverently—"the first missionary."

REVIEWS.

I.—HISTORY OF NOVA SCOTIA, BY DUNCAN CAMPBELL, HALIFAX, N. S.

Any man who undertakes to write the history of a country, however small, has his work cut out for him. Only by long and patient labour can he hope to achieve even a moderate success. He needs to know something of almost every subject, politics, commerce, industrial pursuits, war, mineralogy, manufactures, agriculture. He must have some insight into human character, and know the springs of human action and the unseen causes that dominate social movements. He should have a thorough knowledge of the natural capabilities of the country, and the peculiarities of the people, their origin, their ancient monuments, charters and privileges, their sympathies, struggles and developments. So much being required, it is no wonder that in this busy age few men, especially in a new country, can actually afford to write histories; and that the Province of Nova Scotia, though one of the most ancient colonies of Britain, and with a record profoundly interesting from various points of view, has not hitherto had an historian; for a narrative like that of Haliburton—closing with the year 1763—is certainly not entitled to the name of "the History of Nova Scotia," and Beamish Murdoch's work is, in Mr. Campbell's words, "a valuable literary deposit," or what the Germans would call "a thesaurus." We owe much, therefore, to Mr. Campbell, that he, though not a son of the soil, should have applied himself to the task; that he should have ungrudgingly given long months, even years, of labour to it; devoting all his energy and all the powers of his mind to enable the people of Nova Scotia to know what kind of an historical inheritance they have. We owe him

thanks, also, for a generous fulfilment of his engagements to the subscribers for his work. This is the first book issued by subscription that we know of that gives more than the prospectus promised. The book is larger, and contains more pages than was promised. It is printed and bound in far better style than we expected, and the index is simply perfect. It is of course impossible to give anything but a mere notice of the book in the pages of the RECORD. We must refer readers to the work itself. No doubt had Mr. Campbell been able to give two or three years more to its preparation, it would have been a more finished production. But as it is, we have read it with unflinching interest from the first page to the last. It is healthy in tone, fair and frank in statement, and, above all, is eminently readable, and that, we believe, was the author's great aim. It is a book to be read aloud by reading clubs, or at the firesides of our people during the long winter nights. They will be astonished to find how much romance there is in the history of their little Province; the long struggles between the French and the British for its ownership; the warlike activity of the ancestors of our handful of degraded Micmacs; the episode of the expelled Acadians; the capture of Louisburg, and the settling of Halifax—which, by the way, is admirably told; the incidents of the Maroons, the Shannon and the Chesapeake, and many others; and the constitutional battles in which way was made only inch by inch. The number of celebrated men that the Province has produced is also remarkable. In literature and science, Haliburton and Dawson; in war, Generals Inglis, Williams, Beckwith; in politics, Howe, the Youngs, the Archibalds, Johnstone.

We are thankful that we can at length put into the hands of our people, or of strangers, "The History of Nova Scotia."

II.—THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD.

A volume with the above title will shortly be issued from the press of Messrs. Lent & Co., New York, which is intended for circulation amongst the Presbyterian homes of our Dominion, as well as the United States. It will be

nearly uniform with the Reunion Memorial Volume which this firm issued in commemoration of the union of Presbyterians of the old and new Schools. We learn with pleasure, from advanced sheets we have been permitted to see, that many of the chapters of the Memorial Volume will be incorporated with this—those, for example, by Rev. Drs. Hall, Adams, Miller, Stearns, Sprague, Humphrey, Jacobus, Fowler, and Plumley. There is presented along with these valuable papers, a history of Presbyterianism from its origin in Apostolic times, embracing the growth and spread of the system throughout all lands, until the Pentecostal period in which we live, when all the scattered Presbyterian families are coming together in the bonds of brotherly love. We are sure it will be a work full of interesting and profitable matter, such as our countrymen love to have in their homes for reading on Sundays or the long evenings of winter. The book is adorned with striking portraits of illustrious men, such as Drs. Chalmers, Barnes, and many others, and with beautiful sketches of the suffering martyrs, and scenery that will forever be associated with the memorable events of Presbyterian history. It will be observed, by an advertisement in the RECORD, that agents are wanted throughout the Dominion to canvass for the sale of this work.

The Sabbath School.

LESSONS FOR JANUARY.

FIRST SABBATH.

SUBJECT:—*The House of Bondage, Exod. 17-14. Golden Text, John 8 34.*

V. 7—These expressive terms describe the great and rapid increase of Israel. Under Joseph and his royal patron they enjoyed great prosperity. Their numbers doubled every 14 years. So rapidly can God enlarge His spiritual Israel when He pleases. A nation shall be born in a day.

Vv. 8.—About 60 years after Joseph's death the old dynasty was overthrown, and Upper and Lower Egypt were united into one Kingdom. The new king knew not Joseph. He forge his invaluable services to the country in its extreme peril.

The increase of God's spiritual Israel is always hateful to the world. The greater its growth in spiritual life, and numbers the more deadly is the world's opposition.

The new king's policy was to crush Israel. He made them serfs of the lowest kind. He put them to the hardest work and drove them to it under the supervision of taskmasters, Egyptian of course, who carried sticks which they doubtless freely used to coerce and punish them. We know that the public and royal buildings of ancient Egypt were built by captives. Inscriptions still remain on some which bear that they were not built by free citizens. Two treasure or store houses, Pithom and Rameses were built for Pharaoh by his Israelitish serfs.

God was left out of his calculations. God had His designs which must be carried out. But Pharaoh thought not of God. All carnal policy, however sagacious it may appear to be, is sure to end in disaster. We only act wisely when we take God into all our plans.

Vv. 12-14.—Bitter bondage served however, to augment the numbers of Israel. This again led to still more cruel oppression. Life was made as bitter as possible to the poor serfs. Traces of their hard labour in mortar and brick yet remain. Ruins of massive brick buildings, made of crude brick baked in the sun are found in all parts of Egypt. More bricks bearing the name of Thothmes III., supposed to have been king of Egypt at the time of the Exodus, have been discovered than of any other period. On ancient monuments parties of brickmakers are depicted with taskmasters sitting or standing near them with uplifted sticks in their hands. God has thus left in ancient monuments, in old documents, ruins and inscriptions, many silent but powerful witnesses to His word.

The world has always hated and persecuted the Church. Christians have been slighted, scorned, imprisoned, banished, burnt. All that live godly in Christ Jesus must suffer persecution.

The more Israel was crushed the more rapidly she grew. In the lengthened period of Abraham, Isaac and Jacob, a time of liberty and peace, she only grew to 70 souls. A small growth in 200 years. Now under the severest oppression she grew rapidly into a great nation. Times of worldly comfort do not bring much spiritual prosperity. Days of hardship, energetic service, even of persecution and martyrdom, are the healthiest seasons in the spiritual world; e. g., persecution in early apostolic age—at the Reformation—in the British islands at different times—in Madagascar recently.

We should learn to look not at things seen but at things unseen. Had Israel looked only at things seen, now hopeless their case. Hard bondage, stern taskmasters, mortar and brick, harder work, less pay, no hope. But what were the things unseen? God's care of and deep compassion for them—their escape from Egypt—the green fields and vine-clad hills of Canaan. We should have faith in the things unseen—God's presence and blessing with us in trouble, and in the future a glorious rest.

The sinner's bondage under sin and Satan is here typified? Satan over-driven and grinds down his slaves. A little surface comfort and fool's laughter he may allow like the drunkard's grin, but the way in which he drives transgressors is hard.

SECOND SABBATH.

SUBJECT:—*The Birth of Moses, Ex. 2-10. Golden Text, Luke 2 10.*

Vv. 1-2.—The names of Moses' parents were Amram and Jochebed, Numb. 26 59. Miriam was at least 10 years, and Aaron 3 years older than Moses. The infantical edict was probably issued after Aaron's birth as his life does not appear to have been imperilled. The action of Moses' parents in hiding him for 3 months was prompted by faith. Heb. 11 23.

Vv. 3-9.—Their faith and love led to a most ingenious plan. The mother took an ark of bulrushes—the papyrus, a thick, strong, and tough reed. She daubed it with slime, the mud of the Nile, which is very tenacious. Boats are seen daily floating in the Nile with no other caulking but the Nile mud and perfectly watertight, *and with pitch*, mineral tar. Into this simple ark she put her child, and laid it in the flags by the river's brink, stationing the youthful Miriam within sight of the spot to see what would occur. As she doubtless expected, Pharaoh's daughter came down to wash herself at the river. She saw the ark and sent her *maid* (immediate attendant—the word is different from that translated *maidens* in the same verse), to fetch it. She opened the ark, and lo! a child weeping—fit representative of the sad and helpless state of Israel at the time. She had compassion on him. She knew him at once to be a Hebrew child. Miriam, having drawn near, suggested in question form that a Hebrew woman might be called to nurse the child. This was done, and Moses' mother became his nurse. Beautiful instance of God's wise and loving over-ruling of the free agency of several persons, Moses' mother, Miriam, Pharaoh's daughter for the accomplishment of His purposes.

Amid adverse, discouraging circumstances Moses' parents trusted in God and were not afraid of the king's commandment. Faith should lift us above the fear of man, and pierce through the waters of death itself to resurrection and eternal life.

Their faith led to works, to a most ingenious contrivance. We should use the wisest, the most expedient and hopeful means to secure our ends in Christ's service.

Their faith was richly rewarded in their child's preservation. Blessed are the present, more glorious are the future rewards of true faith.

The child saved in the carefully prepared ark may illustrate the case of the sinner saved by Jesus. He is our ark which saves us from the waters of condemnation. This ark is perfect.

V. 10.—How severe this new test of parting with her child. His age, when removed to the palace, is not stated, but he was old enough to have received religious impressions under the pious nurture of his father and mother which were never effaced. How infinitely important is the godly nurture of children. Pharaoh's daughter adopted the child, calling him Moses, *drawn out of the water*.

This name was thus a memorial to all time of his preservation. Thus God saved Jesus from the child massacre at Bethlehem. Every saved soul is a Moses—one drawn out—one saved. Moses received a double training for his future work at his father's house, and at the royal court. His was a special training for his special work. So were David, Paul, Luther, trained for their work.

How completely Satan is outwitted. By the cruel infanticidal edict he sought to destroy the race of Israel and Moses with all the rest. But Moses was wonderfully saved by Pharaoh's own daughter, and Moses was the means of saving his brethren. He sought to destroy Joseph, by means of his brethren, but Joseph was saved to save his brethren. He sought to destroy Jesus, but Jesus was saved to save His brethren.

Here God brought life and resurrection so to speak out of death. Moses was doomed to death, but God raised up the helpless child. We were condemned to death, but in Christ our resurrection we are risen and alive. He saves the helpless and lost. Look to, and trust in Him

THIRD SABBATH.

SUBJECT:—*Call of Moses, Exodus 3 1-10. Golden Text, 1 Sam. 3 9.*

V. 1.—Moses had fled into Median, and married Zipporah, daughter of Jethro.

He was now keeping his flock which for pasture and water he led to the backside of the desert. He came to the mountain of God, so called either from its great height (Ps. 36 6) or more probably from its being the theatre of the wonderful manifestation of God to Israel—to Horeb, i. e., dry, desert, a general name for the mountainous district in which Sinai is situated.

Moses had spent the first 40 years of his life at Pharaoh's court. The second 40 years he spent in the wilderness. The training in Pharaoh's court was not to be all his training. In secret retirement, in prayerful meditation, amid the vast solitudes of the wilderness, guiding his flock, having communion with God, he was subjected to a no less important training. So with Elijah at Cherith, Ezekiel at Chebar, Paul in Arabia, John at Patmos. The time which Jesus spent in private was nearly ten times as much as that spent in His public ministry. The best training for public life is in secret, meditative, prayerful, prolonged communion with God.

Vv. 2-4.—The angel of God was Jehovah—Jesus. The bush was probably the wild acacia or thorn which is abundant in that region. Moses was astonished at the sight of the bush burning without being consumed. He drew near to behold the wonderful sight.

The burning bush represented Israel oppressed by Egypt. It represents the Church and people of God in the midst of fiery treats. The burning bush not consumed represented Israel preserved amidst severest oppression. God in His persecuted Church is her refuge and strength. The angel of God in the burning bush is the Church's glorious Saviour and protector. *Fear not for I am with thee.*

Vv. 5-6.—The place was holy ground. Moses was commanded to take his shoes off, as a sign of his unworthiness and personal defilement which are ever felt when God in His holiness and glory is recognized as near. The place on which believers stand is holy ground. It is redemption ground. It is the ground on which Christ paces the soul that trusts in Him. On such ground there is no place for man's pride or self-importance. The

God is the God of Abraham, Isaac and Jacob, not of the dead, but of the sainted and happy souls in glory. He is the covenant God of His people. The God of his fathers might well be trusted by Moses. Moses hid his face. His shoes off, his face covered. Here is the confession of sinfulness, and a profound sense of the majesty of God. Moses was nothing, God was all. Moses hid himself when

God manifested Himself. When we see Christ in His glory and majesty, we feel ourselves to be nothing in His presence.

Vv. 7-9.—Moses, humbled and prostrate, was prepared to welcome the sweet accents of grace. God knew all Israel's grievous oppression. He felt with them. Jesus is afflicted in all our afflictions. He carries our sorrows. Yea, He carries us also. God came down to deliver His people from Egypt. Jesus came to earth to redeem sinners. God came to His people when they sorely needed His help. He did not come because they deserved His help. But He saw them weak, helpless, crushed to the earth. Their helplessness was their plea, and drew out His compassion. Jesus comes not to the strong, but to the weak.

V. 10.—God now calls Moses to a great work for which He had undergone a special training. As a shepherd he had learned how to lead the Lord's scattered flock through the wilderness. He was first qualified, and then called to this public official work. So with David's call, Paul's call, Luther's call to public work for Christ.

Here are God's holiness and God's compassion. How sweetly at the burning bush were mercy and truth seen to embrace one another.

FOURTH SABBATH.

SUBJECT:—*Doubts removed, Ex. 4 1-9 27-32. Golden Text, John 3 2.*

V. 1.—Moses evinces timidity arising from unbelief. He did not fully trust God's promise, Ex. 3 18. Timidity always springs from looking to self and not to Christ. All doubts of God's faithfulness are sinful.

Vv. 2-9.—In Moses' weakness, God's grace is manifested. He grants him three signal, clear, and decisive signs. The rod was probably his shepherd's crook—a staff usually with a curved head, from 3 to 4 feet long. Moses fled from the serpent. So men are overcome by Satan. But when commissioned by God he touched the serpent's tail it became a rod. The serpent, Satan, though of great power, is under the control of Christ. He overcomes and crushes Satan. The rod may typify the Gospel of Jesus. The rod of Moses was the symbol of protection and guidance to Israel, but of judgment and destruction to their enemies. So with the Gospel of God. It is the Saviour of life unto life, or of death unto death. The marvellous change in Moses' hands showed how God can put away the uncleanness,

leprosy of sin by His grace, as well as His sovereign power to inflict judgments and chastisements, and grant gracious deliverances when He pleases. The clean hand placed in the bosom became leprous, and the leprous hand placed there became clean. Leprosy is the well known type of sin.

The third sign was one to be held *in reserve*. God has power in reserve, greater than we can imagine. On this we should ever fall back. There were to be *three* signs. There is thus a limit to the use of gracious means. The object of these signs was to remove unbelief. So with all the signs, miracles, prophetic utterances, manifestations of God's power. Where one may fail to remove prejudice and unbelief, another may succeed.

Vv. 27-30.—The usual Arab salutation was a kiss on either side of the face. The wilderness and the mount of God was a good place for the meeting of brothers. Moses' difficulty was that he was slow of speech. Though mighty in words, strong, doubtless, and energetic like Paul, he had not readiness nor attractiveness. God removed this difficulty, not by making him fluent in speech, but by giving him Aaron as a co-labourer who was free of speech. God has his own way of removing our difficulties. Each brother has to use his own gift. The gift of the one supplemented the defect of the other. All gifts are not bestowed in one. Their fellowship in work was thus mutually encouraging, helpful and delightful. All brethren in Jesus should be true yoke-fellows in His service. Every one has some gift which should be consecrated to Jesus.

V. 31.—The doubts of Moses were removed. His faith was strengthened. The people believed in God. They learned to be thankful to God who had looked upon them in their affliction. Let these results be secured in us. Moses typified the great Deliver Jesus. He came to a down-trodden people to redeem and save them. He came with signs and miracles attending His Messiahship. He is able to save to the uttermost. Let us believe, honour and serve Him.

ACKNOWLEDGMENTS.

YOUNG MEN'S BURSARY FUND.

Pugwash congregation.....	\$10 67
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November 29th, 1873.

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	\$78 80

Also from the ladies of St. Andrew's Church,
Pictou, one Box Goods for Mr. Goodwill's
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JAS. J. BREMNER, *Treasurer.*

Halifax, N. S., 1st December, 1873.

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November 30th, 1873.

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St. Matthew's Church, Halifax, Pro- fessor Macdonald, in full.....	50 00
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Halifax, 2nd Dec., 1873.

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