

world and a different church. A benevolent lady died on P. E. Island and left a sum of money to be devoted to a South Sea Mission, if such were initiated in the church to which her husband belonged. He suggested such a mission to the Synod of that church. The scheme was in abeyance for seven years, till we were all ashamed of it. We were perplexed about home supply, and years came and fled. Giant despair had seized our minds, and many wished that it had never been begun. We met in Pictou, not knowing what to do, when, to everybody's astonishment, and without the knowledge of any person, Mr. Goodwill offered himself, and again a man was sent from God whose name was John. He came from another church and another quarter, because he had desired and designed it from his earliest years. He was a great loss to us at home: for he was a man of immense power among our Gaelic people in Cape Breton and P. E. Island. But he was willing for the sacrifice, and we dare not interpose where the Lord had provided. And if there be any other Johns in the history to prove the hand of God in this mission, I leave my kind readers to supply them.

There is no danger that a work so wonderfully begun, and so successfully pursued in the past, shall stop. There God has been exalted and there He will be. What has been done so well, and what has produced so much honour to Nova Scotia among Christian nations, will never be abandoned. Martyred sons and daughters have left their bones on these shores, which loudly call from their graves upon their kinsmen and countrymen who sent them out to carry on the work. Those who have put their hands to the plough dare not go back. It is a covenant sealed with blood. If they have given their lives, it is a small matter that we should give our money. Yet how little of it is given in proportion to the greatness of the cause—a cause which will flourish just in proportion as men feel the true design of the Gospel, and know by experience what it is to feel sin and to have their hard hearts melted by the power of

the Redeemer's love. And to the honor of our species, and our religion and our nation, our choicest sons and daughters are still marching forth to battle. And now we see another. Let us follow him and them with our prayers, for they go to a beautiful land, but one in which the mother forgets her sucking child and leaves it to perish under a tree, in which the widow's only consolation, when her husband dies, is to allow herself to be killed by strangulation, in which the aged parent is thrown into the sea, and human flesh is the greatest of luxuries to Cannibals at Cannibal feasts—where misery reigns, and men dare not venture any distance from their dwellings through perpetual war, and feud and strife, and where all the bounteous gifts of heaven are worse than wasted, but where man shows, amid his degradation, those religious instincts which point out to us his destiny, and our duty to send him that Gospel which came down from heaven in the person and work of Jesus, who shall yet reign from sea to sea, and from the river to the ends of the earth. A. P.

The Present State of the Union Question.

Union has now presented itself before three Synods and two Joint Committees. When our Synod met in Halifax in 1870 appearances were enthusiastic, and the future seemed big with affectionate alliances and ecclesiastical matrimony. Three Presbyteries had overtured in favor of union, and Dr. Ormiston had, of his own proper motion, overtured the British North American Presbyteries to confederate in a General Assembly. Our Synod would prefer the larger union, but would take the less: while the other Synod would prefer the smaller union, but would try the larger, and both, in this state of conciliation, appointed committees. The first Joint Committee met in Montreal in the autumn of 1870, when all went openly and smoothly till colleges came upon the carpet, whereupon, after having been accommodating and agreeable upon all great and essential principles, and duly swallowed the Westminster Con-