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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1871.

HALIFAX, N. S.:

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.

1871.



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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1871.

REVIEW OF THE YEAR.

The year 1870 has closed, and all acknowledgment that it has been eventful. It was ushered in by a week of prayer very extensively observed. It was noticeable how prayer generally for the advancement of the Kingdom of Christ, connected itself specially with earnest petitions for the confusion of the plans of men assembled to consult how they might best hinder the progress of Biblical truth and human freedom.

The week of prayer to an unusual extent was tinged with a feeling of anxious regard for the safety and progress of Protestant truth and interests.

For this anxiety and for these special prayers there was a cause. A great gathering of the dignitaries of the Church of Rome had already taken place. We had been duly informed of the grand opening, of the impressive appearance of more than a thousand ecclesiastical Princes (for so they were regarded), and of the presence of 90,000 persons in St. Peter's. We had been forewarned by the Syllabus which had placed under a common ban the vilest forms of atheism and the noblest fruits of spiritual thought. The *Schemata* had been submitted, condemnatory of Protestant truth and free government, and the declaration of Infallibility was anticipated. It was announced with authority that the Session would be short, and it was expected that in a few weeks the Pope would be declared infallible, civil governments reduced to their proper position of subjection to canon law, the pestilent errors of

modern society condemned, and the march of Protestantism and freedom arrested.

What has the year revealed? It has at least shown that what was intended to be a demonstration of strength has been an exhibition of weakness, and that what was designed to be an imposing show of unity has proved in fact a display of hopeless division and strife. The concerted measures were indeed carried, but not without such a use of craft, falsehood, and spiritual terror in over-awing and over-riding the minority as must yet ensure a terrible reaction. And so by a majority vote, an Italian priest has been proclaimed amidst storm and tempest, thunder and lightning, alternating with the cannon of St. Angelo, **INFALLIBLE**, so that "he as God sitteth in the temple of God showing himself that he is God."

Though sentence against an evil work is not, in the ordinary course of Providence, executed speedily, yet in the present case the thunders of war quickly followed; the French troops are as a consequence withdrawn from Rome, and the Italian army is quickly at its gates. The Pope at least is not omnipotent, and Victor Emanuel's army now holds the Eternal City, with the King's apology to the holy father for the occupation, that if he did not possess the city the people of Rome would establish a Republic over his head, without any of the guards for his protection and freedom which he now enjoys.

How quickly has the God whose glory was publicly insulted, cast to the ground the impious claim to infallibility! For

even while the Pope was declaring *ex cathedra* that the temporal power was necessary in the Divine plan, to the execution of the spiritual duties of the Vicar of Christ, God by the hand of Providence wrote on the walls of his city, Mene Tekel, weighed, found wanting, numbered, finished! Could there be a more direct blow to Infallibility? In a few days after the dogma was declared, the sceptre which he pronounced necessary to the full exercise of his spiritual functions had passed away. The temporal power vanished.

The past year has seen another step in the progress of Protestant nations and races to the chief power.

At the commencement of the year, if the British power in Europe were placed first, the French would have stood second. At its close it may be a question which should stand first, but if the British Empire were placed there, it is certain that a united Germany occupying the heart of Europe must come next. France is paralyzed: and though we do not rejoice in her day of trouble, we cannot close our eyes and refuse to see that it is manifestly the will of Providence that Protestant nations with their open Bible and free Institutions should lead the van of modern civilization. On our own continent we see something of the same kind; and if we look to the Antipodes we see a new power in Australia growing with immense rapidity, which is Christian and Protestant to the core. But we do not enlarge on the general subject, wishing merely to notice the singular chain of events in Europe, which during the past year has culminated in the depression of one of the main props of the Papacy, and in the elevation of the Protestant element.

In the Lower Provinces in which our *Record* circulates, with a large share of general prosperity in agriculture, the fisheries and commerce, for which we should be profoundly thankful, we have also enjoyed signs of another kind of prosperity which is more precious still. Some of our congregations have had times of refreshing and of ingathering. Our Home Missionaries have been, we regret to say, few, but the labours of those employed have cer-

tainly been owned of God. The ranks of our ministers have been thinned by death, and the call to those in life loud to work while it is day.

From the foreign field we have received the startling news of Mr. McNair's death. Our present number contains the fullest particulars written by his devoted wife. His life and character have been so fully stated by Mr. Neilson and Dr. Geddie that nothing remains to be supplemented. We have met with another great loss, and in this day of adversity are called to consider the aspects of Providence. In reviewing the year we should review our spirit and our whole course and mode of procedure on the subject of Missions. We know that some are discouraged, and consider that under the Lord's rebuke it may be duty to turn our energies and funds in some other direction. By all means let the subject be examined, weighed, and, if need be, discussed, but if all mission stations had been abandoned in the day of trial, there would be few open to-day in any part of the world. On this principle the Micmac mission must cease, the Kankakee mission must be closed, and Erromanga must certainly be given over to Satan. But God's people are not prepared to entertain such proposals.

Rather let us get rid of our pride and self-sufficiency; let us get down to the dust, and on our knees entreat the Lord to guide us how to choose Missionaries, and how to sustain them when sent forth, how to conduct the Mission, and how to win souls so as to secure to Him all the glory.

We have something for which to give thanks. Our departed brother died at his post, breathing forth no regrets that he had preached Christ to heathen. A young Brother has offered himself to go immediately to fill up the blank, others have volunteered so soon as they can be prepared. While, then, the Lord has sent forth one to Trinidad, His Spirit has been moving in the hearts of others; so that we have good reason to trust that He will carry on His own work, and will not despise or reject our agency. Save now, we

beseech thee, O Lord; we beseech Thee send now prosperity!

While the year closes so peacefully as respects the British Empire and our whole American continent, we should sympathize deeply with that gallant but misguided people, whose lands are trodden and desolated by the feet of invading armies, and we may well remember that the miseries of the Germans are second only to those of the French. We may at the same time give thanks for the ministries of mercy and love which have arisen wherever the demon of war has extended his cruelties. The red cross is the badge of thousands from our noble fatherland as well as from Germany and France, men and women who have given themselves to the work of attending the sufferings of the wounded and supplying the wants of the sick. Funds are supplied without stint. Hundreds of thousands of pounds sterling have been freely sent over to the Continent to provide the comforts dispensed by these angels of mercy; and the spirit of self-denial, and of Christian love thus called forth as one of the redeeming features of the otherwise terrible conflict.

Presbyterianism has shewn more than its wonted vitality during the past year. In the United States the union of the Old and New Schools has nobly stood the test of its first and most trying year. Parties who once were rivals, have vied with each other in manifestations of generous confidence and brotherly love. Marked progress has already been made in raising the Five Million Thank-offering; Home Missions; Foreign Missions; Colportage; Theological education, in short, all the evangelistic enterprizes of the church, have felt the happy influence of the union. In England the Presbyterians have been working with the utmost energy, extending the influence of a pure evangelical system in places that have long lain under the blight of a proud but dead erastianism or a galvanized sacerdotalism. There is a prospect of an early union of the branches of the Presbyterian family in England. Especially gratifying to all Presbyterians must be the vigour, the wisdom, the zeal mani-

festated during a year of peculiar trial by our sister church in Ireland. Ministers and people have risen with equal spirit to meet a great emergency. The withdrawal of the *Regium Donum* bids fair to prove the occasion of a new era of self-sacrifice and earnest united work. In Scotland there has been much to interest the thoughtful observer. The proposed union between the non-established churches has met the approval of nearly all the United Presbyterians and Covenanters, but it has met the most earnest opposition of an influential minority in the Free Church. "Patronage" has been denounced by a large majority of the Established Church Assembly.—The missionary and evangelic efforts of the Scottish churches were never more vigorously prosecuted.

Looking nearer home, we must not forget to note the promising outlook there is for union among the Presbyterians of these Provinces. Union Committees met in Montreal; and the most sanguine could not hope for brighter results. We know not what a year or even a day may bring forth; but we believe and know that the Kingdom of the Lord Jesus must be advanced, until all lands are brought under His sway. Be it ours, while spared from year to year, to do all in our power to hasten that blessed time.

STATISTICS.

In a few days the blanks for the Statistical Returns for 1870 will be in the hands of all our Sessions. These blanks should be filled up without delay and sent to the Clerks of Presbyteries. The Synod of 1869 directed the Committee on Statistics to have the table for that year published in the *Record* for June, 1870. This, the Committee tried to do, but they found it utterly impossible, as Sessions failed to send in their returns in time to the Clerks of Presbyteries, and the Clerks could not forward them to the Committee. This was a serious disappointment. The matter was brought before the Synod, and explanations were offered; but it was clear that there

was culpable negligence in some Presbyteries.

The past cannot be helped; but we must be careful to attend to the injunction of Synod this year. The Committee has no choice but to publish the Returns in the *June Record* however imperfect they may be. This is the command of Synod and it must be obeyed.

It is much easier to fill in the Returns at once and forward them to the proper quarter, than to live under the sense of a duty left undone. The Statistics now required are those belonging to the twelve months, ending on or before the 31st Dec, 1870.

It is much to be regretted that our Synod has never yet been able to publish a complete Statistical Return of our congregations. Usually five or six congregations—sometimes ten or twelve—are wanting. This surely should not be so. The injunction of the Synod should be promptly observed. To fill up the Returns involves but very little trouble. It is due to the whole Church to have the fullest information laid before her of the position and work of her congregations. The Synod would not, without good reason, ask for the Statistics; and surely as Presbyterians and as Christians we are all bound to obey those who are over us. We hope that the Table to be printed in the *June Record* will be unprecedentedly complete, and that no congregation will be conspicuous on account of the blanks opposite its name.

WHAT HAVE YOU DONE?

We have referred to the statistics for 1870—how anxious the Synod is to have them published, complete, in the June number of the *Record*. These Statistics will suggest to all who study them, the amount of work that has been done for the Redeemer's Kingdom by our congregations during the year. Reader: how much have you done to advance the cause of Christ in your own congregation? How much have you given to aid weak congregations, and to sustain and extend our Home Mission work? How much have you contributed

to sustain our Colleges? How much have you devoted to the Foreign Mission? Each of us must ask and answer these questions for himself. The register of last year is closed. We can not add to the good deeds, or deduct from the bad deeds, that have marked its hours. God has sealed in His own keeping the record of the past,—never to be unfolded until the last day. But we have now entered on a new year with its burdens and cares. Its hours are before us to be laden with the blessings of beneficence, or with the curse of barrenness. We have yet to make the Statistics of 1871. Let us see that the record of the future shall be brighter and better than that of the past. Let duty be performed with alacrity; and let the inquiry be frequent, "Lord what wilt Thou have me to do?" Our own Church Schemes require constant attention and the exercise of ever-increasing liberality; but we must not confine our views to our own church: it is a privilege and a pleasure to aid, as occasion may offer, all who love the Lord Jesus Christ in sincerity. When the Statistics of 1871 shall be published—shall be completed—how shall we stand? What account of our stewardship can we give to Him who searches the heart and to whom all deeds are known and ever memorable?

THE "DAYSPRING."

TO OUR SABBATH SCHOOLS AND CHILDREN:

Dear Young Friends,—Your *Dayspring* Cards are this year a little later than usual in reaching you. We delayed sending them, to avoid all interference with collections for the Supplementing Scheme, which is intended to help the weaker congregations in supporting their ministers. But we cannot wait any longer. The *Dayspring* money has been borrowed in part from the Board of Foreign Missions and sent away, and the Board will need all its loaned money to use in paying its Missionaries on the first week of January.

The Board of Foreign Missions are pleased and thankful that for several years you have done all that they expected or de-

sired, in supporting the *Dayspring*, and that you have given cheerfully and promptly. That you know is the way in which the angels in heaven, and angels on the earth too,—little messengers as well as great ones—do the will of God. They serve with gladness and with a loving readiness, and so we doubt not that as you have heard of those words of the Lord Je us “It is more blessed to give than to receive,” you have also felt their truth. Now we ask you this year to do your work heartily as unto the Lord, and to let us hear from you soon after the New Year.

Perhaps some of the smaller children need to be told or reminded, that there are a good many mission vessels now floating, and that they are all owned and upheld by children. Dr. Geddie saw three riding at anchor together, like three sisters, in Sydney harbour the last time he was there. The *John Williams* was there, built by the money of English children for the London Missionary Society. The *John Wesley* was there, and she was owned by Wesleyan children in England. Our *DAYSRING* was there, and as you know she is chiefly owned in, and draws her support from, different Colonies of Great Britain; and the little children of the Maritime Provinces do their share as cordially as any. In the *DAYSRING* you have a bond of union with little Australians and New Zealanders, as well as Scottish children whom you have never seen and may never see on earth. These three vessels visit every year a great many islands in the Samoas, Friendly and Society groups, as well as the Fijis, the New Hebrides and Loyalty islands, carrying missionaries to some, native teachers to others, and a message of peace to all. A few years ago there were two others, one called the *Southern Cross*, sailed by Bishop Selwyn and afterwards by Bishop Pattison, and the other the *Morning Star*, under the direction of the American Board of Commissioners of Foreign Missions. Both of these were lost, but the former has probably been replaced, and the blank left by the loss of the second will soon be filled up. For a few years the American Board paused, to try if they could do as well by

hiring other vessels. The result of the trial is an appeal to the children to collect *ten thousand dollars* on the second Sabbath of January to build another *Morning Star*.

We have pleasure also in telling you that there was a church schooner called the *Star*, built last year in Mahone Bay, Nova Scotia, in which the Bishop of Newfoundland visits the shores of the old Colony, and of the Labrador seldom cheered by the footprints of the messengers of peace. Last summer she proved herself a good sailing craft. The *Dayspring* has sailed for another year without the loss of sailor, passenger or property, although on her outward trip to the New Hebrides, she was loaded down not only beyond comfort and sailing trim, but beyond safety. She has since made several voyages taking Messrs. Goodwill and Milne to Esperito Santo, and you may in six weeks or two months expect to hear of her arrival in Melbourne with Dr. Geddie and family.

In looking back we feel thankful, and trust that you will give thanks to God for all His goodness to all who have sailed in her. We look forward with hope to her continued employment in mission work. We are sorry indeed that she will carry no missionary from these Provinces in returning to the New Hebrides, but we hope she may carry two on her next voyage.

For our share of her support (\$1250 a year) we look to you. You have already provided the half but we want \$500 as quickly as possible after the New Year. We wish you all to give something, and to feel that you are giving to the Lord; and we ask you to follow your gifts with prayer that the Lord may accept and use them for His glory. Pray also that He may send the Holy Spirit on the Mariners, the Passengers, the Missionaries and the people, so that the Isles may wait for His Law.

P. G. MCGREGOR, Sec'y. B. F. M.
Halifax, Dec. 15th, 1870.

AGED AND INFIRM MINISTERS' FUND.

In another part of this number will be found the Report of the Committee of Synod on an Aged and Infirm Ministers'

Fund. In accordance with the recommendations of the Report the Synod have instructed the Committee to prosecute diligently during the present year, the work of obtaining subscriptions among the ministers and members of the Church, and collections in our congregations. The Committee met lately, when it was resolved that the members of Committee should be agents in their respective Presbyteries to take charge of the business; that those Presbyteries which have not taken subscriptions among their members, be requested to do so, and give their countenance and support to the agents in taking up subscriptions and collections within their bounds. These agents are in the Halifax Presbytery, Rev. Messrs. McKnight and Annand, with whom is associated the Agent of the Church, in the Truro Presbytery, Rev. J. H. Chase; in the Pictou Presbytery the Convener and Rev. Messrs. Ross and Roddick; in the Tatamagouche Presbytery, Rev. H. B. McKay; in P. E. Island Presbytery, Rev. Isaac Murray. Those Presbyteries in which no members of the Committee reside, are requested to take action themselves, and make such appointments as they may judge best fitted to carry out the object.

It is proposed that, besides taking subscriptions from ministers, the agents should solicit subscriptions from as many of the wealthier and more liberal members of the congregations as they can visit, and obtain such other contributions as they can by means of congregational collections. The Committee hope that it is unnecessary to make any lengthened appeal on the subject. They would only commend to the members of our congregations, especially those whom God has blessed with abundance, the words of Sir Francis Crossly, who recently, in addition to a gift of £20,000 stg. to the London Missionary Society, and to a donation of £10,000 as the basis of a fund for the widows of Congregational ministers, presented £10,000 to the Pastors' Retiring Fund, accompanying it with the following kindly expressions:— "In making this donation to a Society which contemplates help for minis-

ters who retire from age or infirmity, I desire in this way to acknowledge the goodness of that God to whom I owe both the blessings of this life, and the hope of the life to come. It has not always been sufficiently considered by us, who have had the privilege of intelligent Christian instruction from Sabbath to Sabbath, and of comfort in our times of weakness and sorrow, that those who have been thus helpful to us have renounced more lucrative paths, which lay equally open to them and to us, and that in by far the majority of instances, it has been impossible for them to provide against a season of prolonged sickness or of old age. It surely cannot be right, that those to whom we and our families owe so much, should be left without pity, when they have rendered us all the service in their power, to drag out their last years in straits and misery. To avert, in some degree, this unhappy condition of things, it is with a pleasure, which I cannot express, that I beg the treasurer to accept this contribution." May the members of our Church be constrained by the same spirit, according to their ability, to go and do likewise.

REPORT

Of the Committee on the Aged and Infirm Ministers' Fund, 1870.

The Committee on the Aged and Infirm Ministers' Fund beg leave to report, that in consequence of the members of Committee being widely scattered, they were not able to meet in regular form, but at the time of the meeting of the Convention of Young Men's Christian Associations at Pictou in October last, a Conference was held of the members then assembled, when it was agreed by those present, to write to the various Presbyteries of the Church, requesting them to take action on the Resolutions of Synod of last year, as to taking subscriptions among ministers and members of the Church. The appeal has been responded to by only three Presbyteries, which took subscriptions among their ministerial brethren as follows:—

Pictou.....	\$360.
Halifax, about.....	300
Tatamagouche.....	72

\$732.

For various reasons, the Committee were obliged to defer taking action to receive subscriptions and collections among the

members of the Church, but recommend that authority be given to the Committee to take measures during the present season for this end, as well as to complete the subscription list among ministers, so as to have the fund established on a satisfactory footing.

The Synod authorized the Committee to take measures to provide for the case of any ministers whose circumstances might call for immediate action. Their attention was directed to the case of one brother, who had retired from the active duties of the ministry, and who was then in failing health, the Rev. James Wadd " The case requiring immediate action, a 1 the Committee not being able to meet, it was agreed by correspondence among the members, to pay him the sum of \$81. This was accordingly done, and the Committee rejoice to be able to say, that the grant was most acceptable, both as affording important assistance, and as an expression of the interest which the brethren felt in the condition of a brother, then, after long service, on the verge of the eternal world.

The Committee have received some reports from Presbyteries, on the proposed rules for the management of the fund, but not so full as to enable them to submit to Synod the views of the whole Church on the subject.

All which is respectfully submitted.

GEORGE PATTERSON,
Convener.

PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND.

Report of the Trustees for 1870.

It is with mingled feelings that the Trustees of the Presbyterian Ministers' Widows' and Orphans' Fund present their Annual Report—of sadness, as they have to report the removal by death of beloved brethren, some of them in the midst of their years, and as they remember the bereaved hearts which have, during the past year, been called to mourn the loss of beloved husbands and fathers—and yet of satisfaction, that through the institution of this scheme, provision has been made for the comfort of those left behind, who would have otherwise been left in circumstances painful to contemplate. For some time this Synod enjoyed a remarkable exemption from death. For some years after the union in 1860, not one of its ministerial members was called to finish his earthly course. For six years after this scheme came into existence, only two deaths occurred among our ministers, only one of whom left a widow. The Committee had

felt that this state of things could not long continue, and during the past year the Providence of God has been loudly warning us that the priests are not suffered to continue by reason of death. Of those on the Fund, three have been removed during the past year, the Rev. Donald Morrison, on the 23rd October last, the Rev. James Waddell on the _____, and the Rev. Allan Fraser on the _____ April. By the departure of these beloved brethren, three widows and eight orphans have been thrown upon the Fund, making a total of four widows and eight orphans now entitled to receive support from it. Of these, one widow received the full yearly annuity of \$120, and one widow and one orphan received the half-yearly annuity, payable on the first January last. The rest have as yet received nothing, but will commence to receive their half-yearly annuities from the first July. The whole amount henceforward payable annually from the fund is \$590, as follows:—

Three widows,	at \$120 each.....	\$360
One " "	at \$ 90 "	90
Four orphans,	at \$ 20 "	80
Four " "	at \$ 15 "	60

\$590

This rapid increase in the claims upon the Fund shows the importance of the scheme, and at the same time illustrates the necessity there was of laying it on a good foundation, and guarding it well. In drawing up our rules, we made our terms as liberal as was thought consistent with safety. On comparison with other institutions, the advantages offered will be found as large in proportion to the sums paid as in any that we know of, or perhaps larger. To many of our brethren, the terms appeared so high and our rules so rigid, as to have deterred a number of brethren from joining, whom we much desired to see upon the fund. And as God spared the lives of our ministers so remarkably, it seemed to many that we were accumulating funds unnecessarily. But the events of the past year have shown the necessity as well as the wisdom of the course adopted. We already see the largeness of the demands that will henceforward be made upon our funds, and it cannot be very long until they are increased. Unless our scheme had been on such a basis as would have produced an accumulation of funds during the first years of its existence, it would be impossible to meet the claims that will certainly in the course of nature be made upon it. In order to the success of such a scheme, a first requisite is safety. It must be able to give security to those who may contribute that all its obligations will be fulfilled, even if at some future time those who may come after us should not join.

the scheme or others cease to contribute. The Trustees are happy to be able to express their decided convictions, that notwithstanding the new burdens thrown upon the scheme, it is in a safe and satisfactory position.

At the date of our last Report, the amount in fund and invested was \$10,680. The receipts during the past year have been as follows:—Members' dues, \$1205; Interest and Dividends, \$682.22; Donations, \$26.65; Fines, \$38.37. Tot. receipts, \$1952.74, from which has to be deducted the sum of \$190 paid as annuities, leaving the sum of \$1762.74 to the credit of the Fund for the year, which added to the amount in Fund at the date of our last Report, makes the whole sum at the credit of the Fund \$12,442.74.

In conclusion, the Committee would remark, that the events of the past year present to the younger members of Synod, who have not yet availed themselves of the advantages of this Fund, a loud call to do so while they have the opportunity. The words of our beloved brother, the Rev. Allan Fraser, convey a solemn lesson. Conversing with a ministerial brother shortly before his death, he said that no one would imagine the amount of satisfaction which his connexion with this scheme afforded him at that time. When he joined the fund he thought that he was throwing money away, as he fully expected that he would survive his wife, but that now he would not have grudged twice the amount, for the ease and comfort of mind he enjoyed in the knowledge that such a provision had been made for the comfort of those whom he was about to leave.

All which is respectfully submitted.

GEORGE PATTERSON,
Secretary.

SYSTEMATIC GIVING.

TO THE OFFICE-BEARERS, MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES:

Dearlly Beloved Brethren,—

At the recent meeting of Synod in Charlottetown, the following resolutions were adopted:—

I. That the Synod recommend all the office-bearers, members and adherents of our Church, in subjection to the command of the Lord Jesus, to adopt the practice of weekly storing, in proportion to means and income, so that in very deed, as well as in word, they may do homage to the God of Providence, testify most emphatically their gratitude and love to the God of all Grace, and have, at all times, that wherewith they

may meet and discharge the claims upon them, of religion and benevolence.

II. That the Synod recommend to Sessions the immediate formation of Congregational Associations, for the purpose of disseminating a knowledge of the principles and practice involved in the Apostolic method of Christian Benevolence, with the view to the ultimate adoption of that method by congregations for securing all the funds required by the Church.

III. That the Synod, believing that the generally received standard of Christian Benevolence is far too low, enjoins her ministers to endeavour earnestly to elevate it by faithful Scriptural teaching on the subject.

IV. That the Committee on Systematic Benevolence be authorized to issue a Circular, to be read to all our congregations, indicating the claims of God upon our property, and stating, as well as enforcing, the recommendations adopted by Synod.

V. That the Committee be instructed to ascertain from Sessions what progress shall have been made in the premises, so that they may report the same to next meeting of Synod.

Availing ourselves of the authority conferred on us, we embrace an early opportunity of addressing you briefly upon the deeply important subject committed to our charge. That God has claims upon the property of every man, is admitted by all Christians. Indeed no one can deny it without ignoring all such declarations as these:—"The earth is the Lord's, and the fulness thereof" "The beasts of the forest are mine, and the cattle upon a thousand hills." "The gold is mine, and the silver is mine, saith the Lord of Hosts." As the Creator and Preserver, He is its Lord. Accordingly, He disposes of His substance as it pleases Him. To one man He assigns more: to another, less; to each according to his ability, *but to all as STEWARDS*. As the Great and Sole Proprietor, He Himself lays down rules for its use, and intimates to all men that he will demand a strict account. He requires every man to provide for his own, and especially for those of his own household; from which it may fairly be inferred, that a considerable portion of the property with which he has entrusted us may be lawfully used to provide food and raiment, the necessaries and comforts of life for ourselves and families. But desirable, useful, important, and even necessary as these things are. He has absolutely prohibited us from spending our all on them. The hungry require food; the naked, clothing; and the distressed, relief. Churches must be built, ordinances maintained, and missionaries sent to every land. These things involve an expense

which can be defrayed only by the generous contributions of a saved and loving people.

But just hear the question presses for solution: How can the immense sums required to meet all these demands be realized? Obviously, present methods are unequal to the task; for, after a trial of hundreds of years, it is thought that not more than one-twelfth of the human family have been brought under the power of the gospel. Only, we believe, by the universal adoption of the practice enjoined by the Apostle,—“On the first day of the week let every one of you lay by *Him* in store, as God has prospered him,”—will the Treasury of the Lord be filled.

Our Synod has expressed a decided conviction that this is the only system of Church finance, for the present dispensation, which can claim the sanction of Scripture. Accordingly, a recommendation has been issued to all the office-bearers, members, and adherents of the Church, to adopt it. You will notice that the Synod bases this recommendation upon the command of the Lord Jesus. Now, that this precept was a command to the Corinthians, is self-evident. The context, however, implies that it reached beyond them. “As I have given order to the Churches of Galatia, so do ye.” But we have not yet reached the limits of the scope of this injunction. The epistle which contains it is addressed “to the Church of God which is at Corinth;” but also to “all that in every place call upon the name of Jesus Christ our Lord.” The proof, then, that the command to which the Synod refers is binding upon all who call themselves Christians, is complete. Nor does it require much study to convince anyone open to conviction that this inspired rule is as replete with wisdom as authority. In ordaining that Christians should present their offerings to God on the first day of every week, the Most High would train His people to *system* in His service. In fixing upon the Sabbath, the day set apart for sacred worship, as the most fitting time for making our appropriations. He would teach us that Christian giving is *worship*, and that to meet with acceptance offerings of substance, just like our prayers and praises, must be the outcome and manifestation of gratitude and love. In requiring “*EVERY ONE*” to lay by him in store, He impresses the obligation of complete universality. By the intimation that each is to lay by him in store, “*AS GOD HATH PROSPERED HIM,*” He furnishes an admirable *standard* by which we ought to regulate the amount of our contributions. In a word, *system*, devotion, universality, and proportion, as the very element of all Scriptural beneficence, are here enshrined for the Church forever.

Brethren, we would turn your attention

to this sadly-neglected precept. We ask you to think of it; to meditate upon it long and attentively; to ponder it as an isolated text; and to study it under the light of other Scriptures; luminous though it is, as it stands out by itself, yet, when the scattered rays of Scripture light are concentrated upon it as their focus, it gleams with a brilliancy which, in these days of weak vision as to the claims of God, is almost dazzling.

We beseech you, by the mercies of God, to put a generous construction upon the prescribed measure, “As God hath prospered you.” Bear with us while we entreat you to summon gratitude and love to your counsel, and to dismiss sternly the promptings of an icy, selfish, covetousness. Remember that the Patriarchs, under the darkest of all the dispensations, freely devoted a tenth to God,—and that the very minimum of the offerings required from the Jews was one-fifth. Forget not that, while the Jew had to maintain a national religion merely, the Christian has to propagate the gospel throughout the whole world. Keep in mind that our privileges are mightily enhanced. The Jew had the type; we have the antitype. He grasped at the shadow; we hold fast the substance. He had the truths of prophecy; we have the facts of history. He experienced the pleasures of hope; we delight in the joys of fruition.

Let not the lessons of devotion taught by primitive Christians be lost upon you. Remember the poor widow with two mites; Mary, with her alabaster box of precious ointment; and the poor Macedonians, who, in a great trial of affliction, caused the abundance of their joy and their deep poverty to abound unto the riches of their liberality. By your regard to the authority of God; by your love to the Blessed Saviour; by your desire to escape the charge of grieving the Holy Spirit; by your yearning for the salvation of your fellow-men; we entreat you to adopt without delay, this inspired precept as the rule of your conduct. Let each have a treasury for the Lord in his own home. Let him replenish it as God has prospered him every Sabbath-day. Let him draw from it and carry to the House of God, as the various claims upon his beneficence present themselves. Strive together to obtain and disseminate a knowledge of this system, so distinguished alike for its simplicity and effectiveness. Bear with your pastors and others, when, in the face of a carping covetousness, they teach and present this sorely-neglected duty. Organize yourselves into associations for the propagation of this inspired method of Christian giving. Let Bible-Class instructors and Sabbath-School teachers impress the Apostolic pre-

cept upon the minds of the people. Let parents teach and train their children to practise it. Let prayer go up continually that God may bestow upon us an abundant measure of the grace of liberality. So shall we best honour God, most clearly manifest our gratitude for His unspeakable gift, and fully test the truth of the inspired declaration, that "God is able to make all grace abound toward you, that ye always, having all-sufficiency in all things, may abound in every good work."

ALEXANDER STUART, R. S. PATTERSON, M. G. HENRY, E. A. MCCURDY, CHARLES ROBSON, WILLIAM ANDERSON, RODERICK MCGREGOR, DAVID BLACKWOOD.	} } } } } } } } } } }	Committee, on Systematic Beneficence
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TO THE SESSIONS, DEACONS' COURTS,
AND BOARDS OF MANAGERS OF THE
PRESBYTERIAN CHURCH OF THE LOW-
ER PROVINCES :

Dear Brethren,—

In order to illustrate one method by which the change proposed in the above Circular may be effected, I have been authorized by the Committee to submit to you the following facts bearing upon the course pursued by one of our congregations which has adopted the system of weekly collections for maintaining gospel ordinances among themselves, not for the purpose of holding it up as a model, but as suggesting some hints which you may find useful in your efforts to carry out the system recommended by the Synod. The statement has been prepared by a member of Committee, who took an active part in bringing about the change, the progress of which he narrates.

As bearing on the best method of effecting the change from the pew-rent system to that of weekly collections, it will not be inappropriate to narrate the experience of a congregation in which, for the last two years, the latter plan has been in most successful operation. Previous to the change, the necessary funds had been raised by pew-rents, supplemented by the ordinary Sabbath collections, and others, taken on the first Sabbath of every month. This system made it difficult to find room for a collection for any special object; and it was found that some of the pew-holders were constantly in arrears,—that a part of these arrears was annually lost,—and that the congregation was often indebted to their Treasurer, and sometimes failed in fulfilling their obligations to their pastor.

In arranging for the change, the sum required for the annual expenditure was divided into forty-eight weekly parts,—the remaining four Sabbaths of the year being

omitted from the calculation, because it had always been the custom to appropriate to the relief of the poor the sacramental collections taken four times in the year. The forty-eight weekly parts were then apportioned among the pew-holders, on the basis of the rent paid by each for his pew: that is to say, it was estimated that the man who paid \$20, annually, would be able and willing to pay twice as much, weekly, as the man who paid \$10. This calculation having been completed, every pew-holder, and every other person from whom a contribution might be expected, were visited, the system fully explained, and each was asked to promise that he would deposit in the plate every Sabbath the amount fixed upon as his fair proportion. Nearly the whole congregation, with the exception of a few persons, who desired time for consideration, and who soon gave in their adhesion, cheerfully acquiesced; and the larger part, indeed, offered more than was asked. Where, for instance, 1s. 9d. was asked, 1s. 10½d. would be offered; 2s. 6d. would be promised instead of 2s. 3d.; 3s. 1½d. instead of 2s. 10d.; and so on in other cases. And when the whole sum thus pledged was made up, it was found to exceed the required amount by nearly \$250. Two or three persons represented that they had been paying a larger sum than they could afford. They were requested to name an amount that they considered fair, and in every instance this was accepted.

The preliminary arrangements having been thus satisfactorily made, Circulars were issued, announcing the time when the new system would come into operation, and reminding each person of the amount he had to pay, and also of the fact that, as the name of the donor was not to be given, success would depend altogether on the faithfulness of the contributors. On the first Sabbath about \$48 were collected; and during the two years which have since elapsed, the average has equalled, if not exceeded, that amount. There have been no losses of arrears, no rendering of accounts, nor any dunning for money. All obligations have been promptly met, and a part of the debt due on the building has been paid.

The experience of this congregation shows what may be accomplished by adopting the only Scriptural plan,—that of Sabbath collection. As thus described, the system is indeed essentially imperfect; for while it provides so successfully for congregational expenditure, it does nothing for the Home and Foreign Missions, and other schemes of the Church.

Hoping that the above statement will prove suggestive, I remain, &c.,

E. A. McCurdy, *Sec'y of Com.*

FRENCH CANADIAN MISSIONARY SOCIETY.

Most of our readers are already aware that Rev. J. McEwan, of Pembroke, and Colonel Haultain, of Montreal, spent a few weeks lately in New Brunswick and Nova Scotia in the interest of the French Canadian Missionary Society. These brethren abounded in labours, preaching and addressing congregations in town and country, diffusing information and taking collections where these were offered. Wherever a door was opened they entered, and opened some that were slightly ajar.

Their services were highly esteemed, their facts connected with the Society's work awakened a general interest and the pecuniary response made, will when reported be found not discreditable to our Christian liberality.

In furtherance of one great aim of their mission, to make the work of the Society for the conversion of French Roman Catholics known, we present to our readers the subjoined Circular, which will show to the whole Church of the Lower Provinces the leading facts embodied in the addresses of the delegation.

We may add that the Society having enjoyed the services of Rev. C. Chiniquy last winter, and having witnessed the marvellous effect of his addresses to his countrymen in and around Montreal is anxious to secure his return, so that Montreal may become the centre of his evangelistic labours. Preparatory to such an engagement it is making exertions to remove debt accumulated by the gradual extension of their agencies to meet the openings of Providence in Lower Canada. In this effort we wish them "God-speed."

CIRCULAR.

Montreal, October, 1870.

TO THE PROTESTANTS OF CANADA,

Dear Brethren.—Your attention is respectfully solicited to the following facts connected with the French Canadian Missionary Society. The field of its operations extends from the Ottawa to the Bay of Gaspé. The means employed are *Education, Evangelization and Colportage*. The number of laborers at present is 21. Of these, 4 are ordained Ministers, 7 Teachers, and 10 Colporteurs and Evangelists.

During the summer months, 4 additional ones are employed.

Education.—There are 8 schools, educating about 240 scholars, supported in whole or in part by the Mission. During the past year, 24 of the pupils have been admitted as members of the Church. Three also have obtained diplomas from the Protestant Board of Examiners of Montreal. The Schools at Point-aux-Trembles especially exert a powerful missionary influence. Three students, converts of the Mission, have been trained for the ministry, two of whom are to be ordained next month, when they will commence work in localities where they are much needed. Applications for schools and teachers are constantly made.

Evangelization.—There are 8 small organized Churches and 18 preaching Stations supplied by the Society's missionaries. During the present year at least 150 persons have publicly renounced the Church of Rome. The labors of Mr. Chiniquy have been much blessed. There is a general desire on the part of his countrymen to see and hear him.

Colportage.—About 1300 copies or portions of the Scriptures, and a large number of religious books and tracts are annually circulated. In the households of our Roman Catholic countrymen the Scriptures are read and explained, and the Gospel message made known.

The difficulties with which our Colporteurs have to contend, from the ignorance of the people and the power of the priesthood, are well known to you, but in prosecuting the work, we are furthering the salvation of men's souls, and are promoting the principles and benefits of the great Reformation, which we as a nation have so largely shared. If we are to carry on the work at present contemplated, a more general and generous response than ever must be made. God gave His Son for our redemption, and Christ gave Himself to effect it. What are we doing in return for such costly sacrifices? "It is more blessed to give than to receive." At the present crisis of the Church of Rome, the Mission must be sustained.

BIBLE CIRCULATION.

British and Foreign.—The issues of this great Society were for the past year ending March 31st:

From the Depot at home.....1,271,902
From Depots abroad..... 914,284

Total..... 2,186,186

The friends of this Society in Halifax feeling that some special effort is needful to

call forth the liberality of the Christian public of that city, have appointed sub-committees to add to the subscription lists. They have issued a circular reminding all who receive it that the Society is this year putting forth special efforts to occupy fields that have recently been opened. Spain they say is eager for the Word of God, let us help to supply her. Italy, Russia, Austria, Turkey and many other lands are more accessible than ever before.

The 57th Anniversary of the Nova Scotia Auxiliary was recently held in Temperance Hall, Halifax. The meeting was highly interesting. Mr. Shannon the former Secretary was chosen President, in place of the late Rev. Mr. Uniacke, and Mr. James Farquhar, Secretary.

The Moncton Branch of the New Brunswick Auxiliary held its annual meeting in the same week, when it appeared that the receipts of last year were double those of the year preceding.

The Montreal Auxiliary holds its Jubilee in a short time, and has invited fraternal representation from Auxiliaries in the other Provinces.

The Parent Society has offered to appoint a permanent Agent for the British North American Provinces if this measure should meet the approval of those most deeply interested. Its Colporteurs are already in Rome! Seven in number!!

Scottish National.—Its Colporteurs are also in Rome! As early as Sept. 20th, Dr. Stewart writing from Leghorn, says, "I have sent off our Colporteur B. direct to Rome, by the Coast road through the Tuscan Maremma to-day. Selling as he goes he expects to be at Civita Vecchia next Monday night. Another new Colporteur J. B., leaves to-morrow morning for Rome by the Central road Siena, Orvieto, Viterbo, &c., also selling as he goes along, and they have agreed to meet in Rome."

The occasional Record for November records work of great interest under the headings of "The Franco-Prussian War," "The Work in France," "The Strasburg Colporteur imprisoned," (an article which shews that he was arrested as a Prussian spy by the French and as a French spy by

the Prussians), "The Work in Germany," "Spain."

The Directors of the Scottish National have been receiving largely,—£955 for the War Colportage, £1600 from 28 donors in Glasgow during the month of October, £500 from one tried friend, and yet they seek for more funds to meet all the openings presented in the Providence of God.

All these facts are cheering, and shew that the Ecumenical Council, Jesuits and infallible Pope can no more stop the circulation of the Word of God than arrest the flow of the tides or the falling of the rain drops.

Home Missions.

We have before us a good many reports of work done by our Preachers and Theological Students during the past year from Cape North to Bermuda South and Baillie West. These describe no great changes, and announce no striking facts, and yet while marked by the absence of the sensational they afford satisfactory evidence of steady progress in many small congregations and mission stations, and of increasing desire for the Gospel.

On all these fields our missionaries are preaching sound doctrine and therefore laying a good foundation for a superstructure to be reared by themselves or by others. They are sowing precious seed and some portions will bring forth fruit, and there is good reason for affirming that already they have been privileged to gather some sheaves of ripened grain. We subjoin two reports, one from Baillie and one from Cape North, retaining for future numbers intelligence respecting some of our more central localities.

Report of Mr. Edwin Smith.

The following extracts are from Mr. Smith's report to the Presbytery of St. John, of his labours as a Catechist in Baillie and the neighbouring districts:

I commenced my labours on the first Sabbath of May and continued them until

the last Sabbath of August, covering a period of four months.

My stations for preaching were, Baillie, Tower Hill, Meredith Settlement, Lynnfield, Pettengill Corner and DeWolfe Corner. Services were held at Baillie every Sabbath day, Tower Hill once a fortnight, and at the other stations with the exception of Pettengill Corner once a month. The last named place is a new station. The people who live in this district did not seem willing to attend the church at Baillie for reasons which though insufficient I could not remove. I therefore felt it my duty to go among them on some week evening and teach them the way of salvation. A meeting was held on every Tuesday evening, which I am happy to state was well attended both by the young and old. We have good grounds for supposing that our efforts have been greatly blessed of God to the salvation of souls. The attendance at my other stations was good, regular and steadily increasing. The close attention paid during Divine service was most marked and exceedingly encouraging to the Missionary. Neither the prayer meetings nor the Sabbath schools were well attended.

Contrary to my previous impressions the number of Presbyterian families is pretty large. In the Baillie section there are between 25 and 30 Presbyterian families, and in Tower Hill section there are 11 families besides many others that might be claimed by the Presbyterians. The field of labour is a wide one but very hopeful and encouraging. It has its difficulties which are very trying in many respects, but notwithstanding these I believe that a minister who possesses "herculean strength" and "Apostolic zeal" shall be able to cultivate it. There are some faithful and devoted followers of the Presbyterian church who will exert their utmost ability and influence towards the establishing of a church in this place if they can secure the services of a settled minister. I am thankful to inform you that active steps have been taken within these last few weeks towards that end. A meeting was called and it was the unanimous vote that this section of the country should have a settled minister. A salary was named, and the parties present subscribed very liberally to make up the required amount. All that they require now is some assistance from the Board, and if the Board extends that aid, I have no doubt but what Baillie and Tower Hill will rejoice in having a stationed minister next spring. My predecessors have been doing a good work in this section of the country, and I believe that we are now about to see the fruit of their labours. I am sure that better and brighter days are in prospect for Baillie and its neighbouring districts. It is to the Presbytery of St.

John that this Presbytery now looks for aid and direction. The congregation has done nobly will you come forward and help them?

Report of Mr. John Murray. Mission to Cape North.

The following are extracts from the Report submitted by Mr. Murray to the Presbytery of Cape Breton:

I arrived at Cape North on May 14th, and left on Oct. 11th, thus spending twenty-one weeks in the place.

THE FIELD.

It consists of Cape North proper, Bay St. Lawrence and Grand Ance. From Cape North Church to Bay St. Lawrence is a distance of ten miles, while from that church to Grand Ance is a distance of twenty miles, across the most elevated land in Nova Scotia. There are 72 Protestant families in Cape North; 12 in Bay St. Lawrence, and 25 in Grand Ance. These families, with a few exceptions, are adherents of our Presbyterian body. There is a neat church in course of erection at Cape North, of which the outside is finished. In it the people have worshipped for nearly two years. Bay St. Lawrence has no place of worship, while Grand Ance has a building intended to serve both as a school-house and a place of worship.

THE WORK.

Of the 21 Sabbaths during which I was employed, fifteen were spent at Cape North, three at Bay St. Lawrence, one at Grand Ance and two at Ingonish. The Rev. D. Sutherland took up his abode at Grand Ance early in the summer and ministered to the people; and so my services were not required there. I gave part of the time due Grand Ance to Ingonish, a place standing much in need of the Gospel. Every Sabbath I was at Cape North I held two services, one in English and the other in Gaelic. I also usually superintended the Sabbath school. When at the other stations, three diets of worship were held. The Thursday Gaelic prayer-meeting was conducted with increasing attendance throughout the summer. On arriving I found a Sabbath school conducted by Mr. Angus McLean, the worthy Gaelic Catechist of Cape North; a man of deep piety and of great earnestness in his Master's work. The school was attended by 30 or more young people, and taught by Mr. McLean alone. This school I saw enlarged and improved, until it had twelve regular, and two occasional teachers; while the average attendance of pupils for the summer was about one hundred. Two weekly Bible

classes were conducted on different afternoons; one for young women, and another for young men. I visited all the families in Cape North and Bay St. Lawrence, with perhaps one or two exceptions, twice; and read Scripture and prayed with each family at least once. I distributed not less than one thousand tracts. There is a great want of literature among the people, even *Bibles* are scarce.

RESULTS.

These are not always apparent in so short a time; but I trust I have not laboured in vain. Indeed I would humbly express the belief, that several precious souls experienced the power of the truth, not only in disturbing their carnal rest but also in gaining rest and peace in Jesus. Recognising the great truth that "the Gospel is the power of God unto salvation," and determining to know nothing but Jesus Christ and Him crucified, I toiled in humble dependence on "God who giveth the increase," and I have not done so without much pleasure to myself and, I trust, profit to the people.

The liberality manifested in paying for my labours is truly praiseworthy. I would here acknowledge the receipt of \$28 from my Bible classes, accompanied with a wish to invest the sum in some article that would serve as a lasting memento of the donors. I experienced universal kindness among the dear people of Cape North. The Christian hospitality of my hostess, Mrs. Mc——, demands special mention. Under her roof the evangelist is always welcome to the comforts of a home.

JOHN MURRAY.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met in New Glasgow on the 29th Nov., the attendance being large, and the business important. Besides the ordinary members, Rev. J. McEwan, of Pembroke, and Colonel Haultain, of Montreal, were present, and sat by invitation as deliberative members.

The Secretary stated that he had received Minutes of the Mission Council, and explained why they were not on the table.

A letter was then read from Rev. T. Neilson. This letter appeared in the last *Record*, and, as our readers know, gave a

full account of the death of Rev. James McNair, our Missionary on Erromanga, with a sketch of his life and character.

This was followed by the reading of Mr. McNair's Annual Report to the Mission Council, and also of a letter begun by him before his return to Dillon's Bay from the Council, but never finished. The second part of this communication was written by Mrs. McNair. The whole appears in this number of the *Record*, and Mrs. McNair's letter will be found to be a tender and affecting narrative, giving full details of the last days and hours of her dear departed husband.

The Secretary was directed to prepare a Minute, to be submitted at next meeting, expressive of the feelings of the Board under this trial, of their views of the character of their departed brother, and of their sympathy for his widow; also to authorize Dr. Steel to pay the passage of Mrs. McNair to Scotland.

A letter from Dr. Geddie of Aug. 16 was also read, containing an appeal for Missionaries to fill up the breaches made by death, and suggesting an immediate application to the Canadian Church to aid the work, by sending out one or more Missionaries.

At the suggestion of Col. Haultain, in which Mr. McEwan cordially concurred, it was agreed to send a copy of Dr. Geddie's letter to the Convener of the Committee of Foreign Missions of the C. P. Church.

A letter was then read from Mr. J. W. McKenzie, theological student of the third year, offering himself as a Missionary, to be sent wherever the Board might determine. The letter was accompanied by a medical certificate, and was written since the receipt of intelligence of Mr. McNair's death, but the offer was the result of much previous reflection and prayer.

Information from various quarters respecting Mr. McKenzie's character and qualifications was laid before the Board, and all proved to be highly satisfactory.

At the suggestion of Rev. Mr. Walker, some time was now devoted to devotional exercises, referring to the aspects of Provi-

dence in the bereavements experienced, and asking Divine direction in the choice of a Missionary to fill up one of the vacancies made by death. Dr. Bayne and Messrs. Thompson and H. B. McKay, offered special prayer, the Chairman reading the Scriptures, and the brethren all joining in the singing of psalms.

On motion it was then agreed unanimously that Mr. McKenzie's offer be cordially accepted, with the usual understanding in such cases that he shall seek and obtain license as a Preacher, from his Presbytery.

Dr. Bayne gave notice of a motion for next meeting, which, if adopted, will likely lead to the designation of another Missionary to accompany Mr. McKenzie when he leaves for the New Hebrides some time during the present year.

Letter from Dr. Geddie.

ANETYUM, Aug. 2, 1870.

Dear Sir,—We have recently heard by a trading vessel of the death of our esteemed brother, Mr. McNair, which occurred on the 16th of last month. You are aware that he was delicate when he came to these islands. His health indeed seemed to improve a little for some time after his settlement on Erromanga, but he was never robust. There was an evident change for the worst during the past year. He suffered from asthma and cough, and was subject to occasional attacks of fever and ague also. When he attended our annual meeting about six weeks ago he looked very ill, and some of his symptoms were unfavourable; but none of us thought him so near his end. He left this island for Erromanga very weak, but in good spirits; and looked forward to the prospect of extending his labours by means of a fine boat which had been given to him by the Rev. Mr. Mackie, of Melbourne, and other friends, for this purpose. These hopes were not realized, and he died a few days after returning home. We have not yet received full particulars of his death, but I believe that it was rather sudden and very happy. A friendly white man who is at Dillon's Bay did everything in his power for Mrs. McNair in her affliction, and even went to Tana in a boat for Mr. Neilson, who accompanied him to Erromanga, and will remain there until Mrs. McNair can leave. She will probably remain with some of the Mission families until the close of the year and then take her departure home. We all

sympathize with our bereaved sister, and trust that she may be Divinely sustained under her great trial.

Our Mission, by the death of Mr. McNair, has lost an earnest and faithful Missionary. He had the salvation of the poor Erromangans at heart, and laboured beyond his strength for their good. He was not permitted to see much of the fruits of his labours, though he saw enough to make him thank God and take courage. May we not hope that the seed sown by him will produce fruit in abundance to the glory of God.

The death of Mr. McNair will no doubt be felt much by our Church in Nova Scotia. It will be a more unexpected event to you than it has been to us. The seeds of disease were sown in his constitution before he left home, and it is doubtful if he would have lived longer there than here.—After all the mortality that has occurred in this Mission, I am not aware that any death which has taken place can be traced to diseases peculiar to the climate. The greatest danger to be apprehended here is a breaking up of the constitution after a long residence, from the debilitating effects of climate, and occasional attacks of fever and ague. I feel this new trial very much, but I trust that we may not be discouraged unduly by it. Our consolation is that all events are under the control of God, and He doeth all things well. God in His mysterious Providence often prepares churches as well as individuals, by severe discipline for eminent usefulness. May it be so in the present instance. Our church must always feel a deep interest in the New Hebrides, not only as her first Mission-field, but as the burying-place of so many who have fallen in her service.

MR. BLUE.

I received your letter in Melbourne in March last, announcing that you had accepted of Mr. Daniel Blue, Preacher, as a Missionary. Immediately on the receipt of your letter, I wrote to Dr. Steel about him, but he was absent with his family in the country, and probably did not receive my letter, as I had no answer from him. I wrote again before sailing for the islands, and requested the Dr. to send on Mr. Blue by the first opportunity; but we have not had any arrivals from Sydney since that time. In the event of his coming he will probably be sent to occupy the Station at Dillon's Bay, now vacant.

ANNUAL MEETING.

Our Annual Meeting was held on this island at Mr. Inglis' Station. The members of the Mission, with the exception of Messrs. Copeland and Gordon, were present. Mr. McNair undertook to send you

a copy of our Minutes, and the writing of them would be one of his last works. The Missionary work on these islands is, on the whole, in a hopeful state, and advances slowly but surely in the right direction. The most of the mission families enjoy a full measure of health at present.

NATIVE TEACHERS.

The *Dayspring* will visit Eastern Polynesia soon for native teachers. We have the promise of ten married teachers from our brethren of the London Missionary Society. As soon as they arrive I hope to go north and settle them on new islands. There are between 20 and 30 Aneiteumese teachers labouring on the heathen islands, and this is all that we can spare at present.

SETTLEMENT OF MR. GOODWILL.

The *Dayspring* has gone to Espiritu Santo with Mr. Goodwill. He will settle at the south end of this large island, at a place called Cape Lisburn. We would have preferred his settlement at Havanah Harbour on Faté, or on the lovely island of Nguna, but as he had expressed himself strongly in favour of Santo, we yielded to his wishes. The natives of this island have always been friendly to us, and our only objection to it is its unhealthy character. Mr. Gordon, however, enjoyed good health on it last year, and it may yet prove more salubrious than we expect. Mr. Goodwill has left his wife with us, and gone before to build his house, and do other preparatory work, and will return here at the close of the year. Mr. Watt, one of our young Missionaries, was appointed to go and assist Mr. Goodwill with his house, and Mr. Gordon also, but the latter was not able to go. I hope to visit him as soon as the vessel returns with her cargo of teachers. Mr. and Mrs. Goodwill intend to spend their first unhealthy season, from December till May, on this island, at my Station. It is probable that some natives from Santo will be brought here also, to assist them in the study of the language, that no time may be lost.

PRINTING ARRANGEMENTS.

I wrote you from Melbourne that I had matured arrangements about the printing of the Old Testament. This important work must be done as soon as possible. The British and Foreign Bible Society, and its Auxiliaries in Australia, have been most generous in their offers of aid. We wish, however, to do what we can to help ourselves. We have already paid off the New Testament and the Book of Psalms, which cost us about £480 sterling; and our present year's Missionary contributions in arrow-root, &c., with a balance in hand from last year, will, I hope, give us £100

to commence the Old Testament with. The Rev. Mr. Beecher, Rector of St. Paul's, Melbourne, who is Secretary of the Bible Society, had several tenders for the work, and has probably decided on one before this time. It will be commenced (D.V.) in January next, and carried on as I can attend to it.

ABSENCE IN AUSTRALIA.

I expect, therefore, to go in the *Dayspring* to Australia at the close of the year, and do as much work as I can, while the vessel is there. It is not probable that I shall return to the islands in April, as the work cannot be abandoned here. My absence for a few months will be felt less, as Mr. and Mrs. Goodwill will be here, and their presence will keep everything in working order. As Mrs. Geddie now suffers so much, especially in the warm season, it is not probable that she will be able to return with me. My attention will henceforth be chiefly directed to the work of translation, and the opening up of new islands for the gospel, and I do hope that you will lose no time in sending some one to relieve me from the duties of a Mission-station. May God put it into the heart of some of our Ministers or Preachers to come and break the Bread of Life to these poor islanders, who have so recently emerged from a state of heathenism. My Station is still the most important one in the group, and any decline in the work here would be felt over the whole Mission. May you be Divinely directed in this and in all other matters.

I remain yours, &c.,

JOHN GEDDIE.

REV. P. G. MCGREGOR, Sec. F. M. B.,
Pres. Ch., L. C.

Letter from Rev. J. McNair.

25th June, 1870.

To Rev. P. G. MCGREGOR, HALIFAX.

My Dear Sir,—Your very kind letter of 31st Dec. last, came to hand by *Dayspring* on 23rd May last. The *Dayspring* has you observe been late of arriving this year, a month behind last year, but of course the distance was much greater this season. On the 25th we started for the annual meeting, but owing to contrary and strong winds we did not reach Aneityum until the 10th of June. On the 18th we brought our deliberations and consultations to a close in the shape of 44 minutes, so you see we are always increasing. Last year we did with 40, this year we must have 44 to keep us all right. I enclose a copy for you, and Dillon's Bay Report as read before the Council. You notice they have given "your obedient" a good deal to do. I have to go to Eastern Polynesia for teachers, and to draw up the annual report of the *Dayspring*. I have

also a great deal of mission work before me on Erromango, but, alas! I have at present very little physical strength to do anything. The *Dayspring* on her arrival this year found Mrs. Milne and myself reduced to a great state of weakness by fever and ague. Mr. Milne suffered very much also, and is still suffering from the same cause. Mrs. McNair and baby kept pretty clear of it. While Mr. Neilson was staying with us last year he scarcely enjoyed a single day of good health, and for some time after returning home felt languid and exhausted. It would seem therefore unwise to remain any longer in our present house, especially during the rainy season, notwithstanding its fine accommodation and many conveniences. I have consequently resolved much against my inclination, for I hate house-building, to put up a small rustic cottage at the point where Mr. J. D. Gordon lived the first year, and where he had no fever and ague; but you remember the first hot season he spent in our present house, he was laid up for four months, and so weak at last that the natives had to carry him up the hill in order to get better air.

I quite agree with you that your Board is not only just but generous. Your passing a resolution to pay the annual sailing expense of my mission boat, I consider liberal indeed, especially when not solicited to do so, and just because you have shewn such generosity the expenses will be as little as possible. I have no idea at present what it may be, and don't think I shall know very well for a year or two until we have really a fair trial. And now I must give you a short description of the *Yarra Yarra*. One reason why the *Dayspring* was so long of arriving this year was, that she had light winds and calms almost all the way, hence a long and tedious voyage, but this was very fortunate for the *Yarra Yarra*, for had it been stormy she would very likely have sustained much damage. As it was she reached Dillon's Bay "all right." She is 34 feet long, 6 broad, 7 oars, 2 masts, 2 sails, anchor, chain, boat hook, a double set of rollocks all galvanized. She has also a centre board in order to sail close on the wind, at the same time she is a kind of life-boat having air tanks at each end. She is calculated to sail very fast, and being light of her size, also easily rowed. None of the accounts have reached me yet, but I understand she will cost about £70. £40 of that sum has been sent me from Germany. The balance Mr. Mackie has kindly undertaken to raise among his friends.

From Mrs. McNair.

ANIWA, 24th August, 1870.

Rev. and Dear Sir,—I felt it to be my painful duty to copy the above unfinished

letter which was scrolled out by my late husband while we were windbound at Aneityum.

Mr. McNair being your missionary you will naturally expect a few particulars about his death, which took place at Dillon's Bay, Erromanga, on the morning of the 16th of July.

PREVIOUS ILLNESS.

As he himself mentions, he suffered very much from fever and ague during this last hurricane season. Towards the end of February, when much reduced in strength, he complained of stitches in his left lung, which increased with the constant fever. And as the medicines we most required, Quinine, &c., were exhausted, we longed for the return of the *Dayspring*, fondly hoping that a change would do us all good. But so far as my dear husband was concerned it proved otherwise.

RETURN FROM ANEITYUM.

We returned from Aneityum on Friday 1st July. Mr. M. brought with him the frame of a small cottage to put up in a more healthy locality. The vessel lay at anchor in the bay from Friday morning till Monday afternoon, taking on board Mr. Milne's goods. We chose a site for our cottage immediately, and three of our missionary brethren, Messrs. Paton, Watt and Goodwill wrought at it unceasingly while they remained. The foundation was built, and the frame set up. It was going to be a sweet little cottage of two rooms, commanding a fine view of the bay. And it still stands in its unfinished state, while my dear husband is an inhabitant of that house not made with hands, eternal in the heavens.

PARTIAL IMPROVEMENT.

While our friends remained, Mr. McNair suffered every day from fever, though not constantly confined to bed, but after the vessel sailed and we were alone and quiet, he improved very much, and went about superintending the opening of boxes, &c.

Mr. Gordon came over from Portinia Bay on Saturday, and conducted the services on Sabbath. Mr. M. went to Church in the morning, but was not able to speak. Mr. G. seeing Mr. M. going about, and not anticipating any danger returned home on Thursday morning.

RELAPSE.

During the afternoon and evening of that day the fever was very high. On Friday he did not get up till near dinner time, 12 o'clock. I asked him if he felt worse? "O!" he said, its that constant fever, when it goes off I'll feel better." Immediately after dinner he again returned to bed, saying that the fever was return-

ing; but rose at half past four or five o'clock, and was walking quite actively about the house, seeing after things in connection with the natives. He gave one a blanket, and I think, some others medicine. It was half past five o'clock, tea was on the table, and I was giving baby her supper. Observing him lift the key of the store, I begged him not to go out so near sunset, after suffering so much from fever during the day, and said I would get anything he wished. "Oh!" he replied, "I thought you would want some biscuits for the natives," and replaced the key on the side-board, with that a native came to the door, and he passed out. I heard him return in a few minutes to the bedroom, and when baby had finished her food, we went into the room to ask her papa to come to tea. He was lying on his couch in great distress. I asked him if he was suffering pain? "Its my heart," he replied, "I did what I could to try and relieve him, but it was sometime before he recovered. He asked for a few drops of Chlorodine. I gave them to him. He had been perspiring very heavily, but was too weak to allow me to change him. He said "Narugo had come to ask food for himself and some others, who had been away for wood for the cottage, and I gave him the bananas, taro, you bought to day, and the little exertion was too much for me." He then asked for a small Powder, a number of which he had made up some time before. I gave him one, and in a short time he appeared much better. He got changed and his bed made comfortable. He looked quite himself again. I sat down by his side.

WORDS OF FAREWELL.

He looked up, his face beaming with joy, and said: "I have something to tell you, my dearie, but I don't know that I am able to tell you it all at present. Do you know that this weakness is sent in answer to prayer? I have been perplexed about your arrangements for our going to New Zealand, and vexed to see you making warm dresses for baby, when you had so many other things to do. So I said to myself last night, why should I perplex myself? I'll cast my burden on the Lord. And I did cast it on the Lord. I asked Him if he would give me a Sign whether we were to go to New Zealand or not. I asked that, if it was His Will that we should go, that he would grant a little more strength; but that if we were not to go, He would send more weakness, and this is an answer to my prayer. The Lord has decided it for us, dearie. We are not to go to New Zealand." He spoke much of the goodness of the Lord, and how He was indeed the answerer of prayer. He

said he knew exactly what was the matter with him. His left lung was very much shattered, and his heart was affected. He might die at any moment. He might live for some time. But when death did come it would be sudden; but if he was spared a little longer, he would use the time in putting things right for me. I was not to fear, I was in good hands, that the Lord Himself would take care of me, and Oh! that he was such a Lord. I said I knew it, and that I had never felt it more than at that moment. Adding, but Oh! its hard to part. "Yes," he said, and then quite cheerily, "but it is only for a little while." He then requested me to read the 14th chapter of St. John. When about half finished, I asked him if that would do? He inquired if I was tired? "No," I replied, but I was afraid you could not bear more at present. "Oh, go on, its delightful!" he said. Many, many times had I read that chapter, but never had it such a reality as on that night. We felt as I fancy the disciples must have done, when the Lord spoke those words to them. We had no earthly friend to sooth or sympathize with us; but we did feel that we were not alone, for the Lord was with us. He did not feel able to engage in prayer, but asked if I would. He hoped the little one would be spared to me. He was ardently fond of our little babe. He was very happy, but exhausted and inclined to rest. I spoke to him several times during the night, when I knew he was awake. About 3 o'clock, I asked if he would like anything. "No, thank you," he said. You have slept a little,— "A little." I think you are a little better. "I don't know," he replied.

HIS DEATH.

At 5 o'clock he coughed and bent over his couch to retch. I sprang up immediately, and held his head; but he soon grew heavy in my hands, and it was with difficulty I lifted him on his pillow. I sent for Mr. Smith, master of the Whaling Establishment, who had come a few weeks previously to live at Dillon's Bay; but all was over. My dear husband had gone to that Mansion of which we had been reading the night before. He was buried on the evening of the same day, close to the martyred Gordons, near the spot where Harris was killed; and just across the river, from our once happy home. It was very fortunate Mr. Smith happened to be there. He relieved me of much care about the funeral, &c.; though I had duties to perform that were trying for a woman, much more for a wife.

DIVINE SUPPORT.

The following days and nights can more easily be imagined than described. But

the Lord was ever near, and supported me in the furnace. "He is a very present help in time of trouble." Sabbath will be long remembered by all who assembled in our little Church. I told the two natives I wished to conduct the services, the evening before. We met at the usual hour; but the empty desk, and the newly covered grave, which was distinctly seen from the open door, spoke loudly of our recent bereavement.

REVIEW.

If I remember right, the last sermon Mr. MacNair preached, before we went to Aneityum, was from the text "Behold I stand at the door and knock," and it was the last he preached on Erromanga. He was never able to speak in public after our return from the meeting. Several times he hinted that his sickness must be unto death; but I attributed these remarks very much to the depressing influence "fever and ague" has over one. Still there were circumstances at the time, which struck me. At first when he took ill he used to pray very earnestly for renewed health, and latterly he seldom did; but spoke much of the "glories of the Heavenly Kingdom." And very frequently, when going into a little room which he used as a dressing room; but where we kept the barter we were using, I found him on his knees or Bible in hand.

MESSAGE TO MR. NEILSON.

I remarked to Mr. Smith that after a while I should like our new boat, the *Yana, Yarra*, to be sent to Tana, to let Mr. Neilson know of Mr. MacNair's death, and to ask him if he could conveniently come and assist me to pack, in order to be ready when the *Dayspring* returned from the North. Mr. S. kindly offered to go himself, and, as the wind was fair, set off on Tuesday morning.

ARRIVAL OF BRETHREN.

Mr. Gordon arrived from Portinia Bay, on Wednesday, at noon, and the boat returned late on Thursday night with Mr. Paton, from Aniwa, and Mr. Neilson from Tana. I felt much relieved when I saw them, more particularly as dear little babe was very sick. Friday, Saturday, and part of Monday were occupied in building a mound of stones over the grave, plastered and white-washed. After that we were kept packing till Tuesday, 2nd of August. Those were busy days, and well perhaps for me they were so. My dear husband had been removed from my side, and now my once happy home was quickly being dissolved. "Here we have no continuing city," had a reality then that I never felt before.

DEPARTING FROM ERROMANGA.

Our packing being over, Messrs. Paton and Neilson naturally felt anxious about their wives and families left behind, on Aniwa and Tana. Would I venture in an open boat with Isabella as far as Aniwa, or would one of them remain with me, till the return of the *Dayspring* was the next question? I must confess I felt a little timid to undertake the first, but they would on no account leave me alone. So we committed ourselves to Him who holds the waters in the hollow of His hand, and we were strengthened for our little voyage. We left Erromanga on Wednesday afternoon, and arrived here at break of day, on Thursday, where we met with a warm reception from dear Mrs. Paton, and who has been more than a sister to me since.

I shall not here attempt to describe my feelings at leaving the shores of the blood-stained Isle. True, we had had some dark and trying days there; but my brightest and happiest had also been spent on Erromanga. There I had to leave behind me the grave of my beloved husband; my happy home; the work I had loved so well, and many natives to whom I felt deeply attached, some of whom I hope to meet where partings are unknown. I shall ever feel grateful to Messrs. Paton and Neilson for their wonderful kindness to me and mine. The Lord reward them. In the midst of my affliction I have had much, very much to praise the Lord for.

The future is at present dark before me. At first I meant to remain on the Island, till the *Dayspring* left for Melbourne in December. As I did not wish to arrive in Britain during the winter; but I caught cold at Mr. MacNair's death, and have not been so well since. I am now thinking of proceeding with the *Dayspring* to New Zealand.

I am, Rev. and Dear Sir,

Yours, truly,
MARY G. MCNAIR.

Extracts from Minutes of Annual Meeting of New Hebrides Mission, held on Aneityum, June 14th, 1870. Rev. James Cosh in the Chair:

Resolved inter alia, that—

"This meeting records with sorrow the afflictive dispensation of Providence, which has deprived the Mission of one of its members, the Rev. Donald Morrison. Our departed brother commenced his missionary labours on Efate, in the year 1864. After upwards of one year of devoted and successful missionary labour, he was obliged to retire from the work, on account of failing health. He was a patient sufferer for more than two years, and was finally called to his resting place on the 23rd of October,

1869, in New Zealand, whither he had gone for the benefit of his health. Mr. Morrison was a faithful and devoted missionary, and his name will be long remembered by the Efatese, whom he laboured to convert to Christ, and under his instrumentality some, we have reason to believe, were brought to a knowledge of the truth. His missionary career was short, but long enough to endear him to his brethren. We grieve for our dear brother, whose life has been, in the mysterious providence of God, brought, as it seems to man, to a premature close; but we, at the same time, desire to cherish a spirit of submission to Him who does all things well. We would likewise express our warmest sympathy with Mrs. Morrison and her two children. May our beloved sister enjoy all needful consolation from Him who has been, and will be, a husband to the widow, and a father to the fatherless. We would also sympathize with the Church which sent him to the Mission field, and which had previously found a burying place on these islands for five of its missionaries. But we trust that that Church, instead of being discouraged, will be stimulated to more earnest and enlarged exertions in the Missionary cause, knowing that they who sow in tears shall reap in joy.

The Clerk is instructed to forward a copy of this Minute to Mrs. Morrison, and also to the Church in Nova Scotia, with which Mr. Morrison was connected.

Extracted by

JOHN INGLIS, Clerk of Meeting.

Letter from Dr. Steel.

SYDNEY, Sept. 7th, 1870.

Rev. and Dear Sir,—I have just heard from the Islands. The Missionary Conference was held in June, when all were present except Mr. Gordon. Mr. Goodwill has been appointed to Espirito Santo, and the *Dayspring* sailed with him, intending to take Mr. Gordon also, as he knew the language. Meantime, however, the Rev. James McNair, who had been poorly for some time, took very ill, and departed this life on the 16th July. This is a heavy blow to your Mission. Mr. Neilson and Mr. Paton were sent for, and came as soon as possible to wind up Mr. McNair's affairs. Mrs. McNair and her son went with Mr. Paton, and will, in all likelihood, return to the Colonies by the *Dayspring*. I trust the God of the widow may be her support, and that the Lord of the Harvest may send forth labourers into His harvest.

By these losses of Messrs. Morrison and McNair, and Dr. Geddie's services, after so long a period, scarcely to be expected to continue, your Church is almost left without a representative in a field so much

your own, and endeared by so many lives freely given to the Lord's cause as the New Hebrides. I trust new Missionaries of good bodily constitution, and of sincere piety, may be found soon.

The *Dayspring* was to go to New Zealand with Mr. and Mrs. Cosh, who have got a year's leave of absence. You will doubtless receive a copy of the Minutes of the Conference.

I am, yours very sincerely,

ROBERT STEEL.

Rev. P. G. MACGREGOR.

Letter of Mr. H. A. Robertson.

Among other papers crowded out of our December number, was a letter from Mr. Robertson. The beginning of the year finds us with the same superabundance of matter, and though the letter is interesting we feel constrained to omit details and present in a condensed form the leading ideas.

In the first part of the letter Mr. R. promises a continuation of New Hebridean Sketches, more particularly now on mission work, remarking that "unless the former had been given these could not be so well understood. To get a correct idea of the work of our Missionaries, we must have a thorough knowledge of native character with the peculiarities of soil, climate and scenery; and to give this information was the object of my former sketches."

The second part of the letter gives a full account of Mr. Robertson's visits to different parts of Nova Scotia and Prince Edward Island, and of the addresses delivered in, and collections received from congregations, to which he had been invited. In the course of these excursions he visited after the close of the Theological Hall and Medical Classes, Truro, Pictou, Charlottetown, Belfast, Woodville, Georgetown, Cardigan, Newport, Parrsboro', Londonderry, Maitland, Noel, Selmah, Five Mile River, Economy and Saltsprings. Some of these localities were twice visited and Prince Edward Island four times. He also visited other localities and friends according to invitation, giving all the information he could on missionary subjects. He was received with equal kindness by both churches. He kindly offers to take charge of Mission Goods next summer when he expects to leave for the New Hebrides. He urges the immediate preparation of goods, as time slips away so quickly, and the time for making up the boxes will soon arrive: "The mission goods should all be thoroughly packed in zinc lined cases, water-tight, and about three feet in length, two in depth, and two in width, and the missionary's name and address legibly printed in large letters on the cover, and numbered. Then it would be well to have them all

ready for shipment say about the middle of September, as the missionaries should not leave a day later than the first of October. You cannot err in sending any amount of Nova Scotia homespun thin and of any color; white, grey and purple are the nicest colors. Black is not so good. Purple dressed for the women and white or grey undressed for the men. Then after that comes grey cotton, print, hatchets, knives, nails, hats and caps, carpenter's tools, fishing hooks, &c."

Collections received by Mr. Robertson are acknowledged as follows :

Dr. McCulloch's congregation, Truro ..	\$14 00
De Sable, Rev. J. McColl	12 00
Belfast and Orwell, Rev. J. McLean ..	12 52
Newport	3 50
Parrsboro, Rev. D. McKinnon	6 00
Londonderry, Mr. Wylie's, 2 collections	14 70
Economy, Rev. J. McG. McKay	6 00
Five Mile River, Maitland, Mr. Currie's	9 30
Noel	5 12
Pictou, Rev. Mr. Herdman's	20 90
New Glasgow, Rev. Mr. Pollok's	25 00
Alpin McLean, Boston	5 00
Glengarry Lodge	6 00
Saltsprings \$27, not paid over	

\$140 04

News of the Church.

Presbytery of P. E. Island.

This Presbytery met at Brookfield on the 16th inst., the principal business being the ordination and induction of Mr. Samuel C. Gunn, to the pastoral charge of the congregation of West River and Brookfield.—Rev. A. Campbell was appointed to preside, and in the absence of Rev. R. Cumming, preached an appropriate discourse from Heb. 13: 17; "For they watch for your souls as they who must give account." The steps taken regarding the call to Mr. Gunn, having been narrated, and the questions of the formula satisfactorily answered by him and the people, he was, by prayer, and 'the laying on of the hands of the Presbytery,' ordained to the office of the holy ministry, and inducted into the pastoral charge of the congregation. He was then suitably addressed by Rev. R. Laird, and the people by Rev. I. Murray. The Presbytery and the congregation welcomed the newly ordained minister in the usual manner, and his name was added to the roll of Presbytery.

A letter was read from the Convener of the Synod's Committee on the Aged and Infirm Ministers' Fund, calling attention to the subject. On motion, the Presbytery agreed, at its next meeting, to call on Sessions for the reports of their action taken on

this subject as recommended by Presbytery in the month of February last. Reference to the published minutes of the proceedings then, will show Sessions what they were recommended to do; and reports should be duly forwarded as required. The Presbytery agree to approve of the proposal of Rev. T. Cumming, to supply Zion Church, Charlottetown, for a time, and to express its desire that he be prepared to give an answer to the call addressed to him at the next meeting of Presbytery. Rev. R. Laird, a member of the Committee appointed to prepare a draft of an address to the Lieutenant Governor, reported the performance of the duty. The report was received, and the diligence of the committee highly approved, and the Address laid on the table. The Presbytery agreed cordially to recommend to their congregations Mr. James Stewart, a colporteur employed by Mr. David Laird, agent for the Presbytery's colportage work. Ministers are expected fully to comply with this direction of Presbytery, and actively to aid the good work. The Presbytery directed the clerk to inform the sister Presbytery that it desires, at its next meeting, a conference relating to the *Presbyterian*, and pastoral co-operation. The Rev. A. Campbell was appointed to preach at Granville settlement, on the third Sabbath of December, (18th), and Mr. Allan McSwain, of Strathalbyn Session, and Mr. Adam McRae, of St. John's Session, were appointed to meet with him there, and to constitute as a session, and with the assistance of members of the church on the ground to decide on application for church fellowship; and Mr. Campbell was directed, should he see cause, to encourage the members and adherents of the church there, to seek organization as a distinct congregation. The Clerk was authorized to give appointments to Probationers, who may arrive previous to the next meeting. The Presbytery adjourned to meet in Zion Church, Charlottetown, on the last Wednesday of December, at 11 o'clock.

R. LAIRD, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in Primitive Church, New Glasgow, on the 15th Nov., and was constituted by the Rev. Dr. Bayne, Moderator *pro tem*. The Rev. Mr. McLeod reported that according to appointment he had preached in James Church, on the 8th inst., and moderated in a Call, which came out unanimously for the Rev. Thomas Cumming, and that it was signed by seven Elders, 166 members and 148 adherents. Messrs. G. W. Underwood, J. W. Fraser, and John A. Fraser were appointed Commissioners to support the

Call. They stated that the call was unanimous, and that the subscription list amounted to \$800, which sum, in all probability, would be the stipend. The Presbytery approved of Mr. McLeod's conduct in the moderation, and sustained the Call as a regular Gospel Call. Mr. Cumming being present, the Moderator placed the call in his hand, and asked for his decision. He replied that he felt it his duty to decline this call. When, upon the call being set aside, and the Commissioners notified accordingly, the Presbytery agreed to hold their next meeting in Springville Church, on Monday, January 17, at 11 o'clock, a.m., for visitation and ordinary business. Mr Pitblado to preach.

Presbytery of St. John

This Presbytery met at Prince William on the 20th December. In the case of Rev. John Home it was agreed unanimously that his application be received, that he be employed in the meantime as a preacher of the Gospel subject to the approval of Synod, and under the direction of the Home Mission Board. It was further agreed that Mr. Home be instructed to supply the congregation of St. Stephen until further notice.

After reports of ministers with regard to their congregations were heard, the Presbytery proceeded to hear the examinations of Rev. S. McCully which were highly satisfactory. Next day, after the usual preliminaries the Moderator put the questions of the formula to Mr. McCully, and these being answered he was set apart by prayer and the laying on of hands to the work of the ministry, and inducted into the pastoral charge of the congregation of Prince William. The Moderator gave Mr. McCully the right hand of fellowship and welcomed him to a seat in the Presbytery. The Moderator then addressed the minister, and Mr. Burgess the people. Mr. Turnbull was instructed to introduce Mr. McCully to the people as they passed out, and Mr. Murray, to introduce him to the Session. Mr. McCully's name was then entered on the Presbytery roll. The Presbytery then adjourned to meet this evening in Fredericton for the induction of Rev. Wm. Stuart.

At 7½ p. m. of the same day the Presbytery met at Fredericton for the induction of Rev. W. Stuart. After the usual services, Mr. Stuart received the right hand of fellowship and his name was added to the Roll. \$100 as his first quarter's salary was paid in advance.

A letter was read from the Rev. S. Bernard, demitting his charge, assigning reasons. On motion it was agreed that the letter of demission lie on the table until next meeting, which was appointed to be held at Woodstock on the third Wednesday

of January, at half-past two o'clock in the afternoon, and in the meantime the congregation of Glassville and Florenceville be summoned to appear for its interests at said meeting, and that the Clerk take due measures to notify the said congregation.

Presbytery of Halifax,

This Presbytery met in Poplar Grove Church, Halifax, on Tuesday, 20th Dec., at 2 p. m., and continued its sittings till Wednesday night, 10 o'clock. The attendance was larger than usual. The Clerk stated that the regular meeting of the Presbytery of Truro would not take place till the first Tuesday of February, and that the call from Newport to Rev. J. D. McGillivray, would not be taken up till then. The Presbytery agreed unanimously, to ask the Moderator of the Presbytery of Truro to call a *pro re nata* meeting as early as convenient, to deal with the call.—Rev. D. S. Gordon declined the call to Philadelphia. The Presbytery recorded their gratification at his decision.

The principal business before the Presbytery was the complaint against the Session of St. John's Church, Windsor, for admitting to church fellowship, a woman who is married to the husband of her deceased half-sister. Messrs. Blanchard and Goudge appeared as Commissioners to answer for the Session. Mr. Blanchard explained very fully the peculiar circumstances of the case, which led the Session to act as it had done. Mr. Goudge concurred in the statements made by Mr. Blanchard. The matter was then discussed by the following members of Presbytery:—Rev. Messrs. McGregor, Annand, McKnight, Murdoch, McLean, Dr. King, Garvie, Sedgewick, Falconer, Stuart, Forrest, Murray, Webster. The following motion was moved by the Rev. R. Sedgewick, and seconded by Rev. R. Glendinning:—

“Find that the allegation in the memorial, that a woman living as the wife of a man who had been previously married to her half-sister, now deceased, has been received into the fellowship of the Church by the Session of Windsor, has been admitted as a fact: Find that marriage with the husband of a deceased sister (for the Bible does not recognize the distinction of a half-sister) is contrary to the authority of the Confession of Faith; and instruct the Session of St. John's Church, Windsor, to proceed in the matter according to the laws of the Church.”

Professor McKnight moved the following resolution which was seconded:—

“Find, that in admitting a woman to sealing ordinances, who is married to the husband of her deceased half sister, the

Session of Windsor have acted in violation of the law of the Church, as laid down in the Confession of Faith; but, inasmuch, as some members of Presbytery have considerable sympathy with the reasons urged by the Session in defence of their action, and others had been led to entertain grave doubts as to whether the doctrine of the Confession on this point is fully borne out by the Word of God, the Presbytery resolve to sist procedure in the meantime, and refer to Synod for their advice and decision on two points, viz.: 1. Whether the discretion allowed to Sessions in administering the laws of the Church may not be so far extended as to permit the admission to membership of parties living in marriage within the prohibited degrees of affinity when the marriage took place many years ago, when the parties do not believe that there is anything improper in the connexion, and when public attention is not particularly directed to the case, so that it cannot be said to create scandal: and 2. Whether there may not be reason for the Synod to reconsider the question of prohibited degrees of affinity, with a view to re-affirming or altering the present law of the Church as they may see cause."

Professor McKnight's resolution was carried by a majority of twelve to seven. The matter will accordingly go to Synod. The Presbytery adjourned to meet in Popular Grove Church, on the second Tuesday of February, at 2 P. M.

Presbyterial Visitation at Florenceville and Glassville.

The Presbytery of St. John at a late meeting appointed a deputation to visit this remote congregation which is under the pastoral care of the Rev. Samuel Bernard. The visitation at Florenceville was held on Wednesday the 16th November, both deputies of Presbytery being present. After a sermon by Mr. Burgess, the questions put were answered as follows:

The pastor says that he endeavors to preach the Gospel faithfully; he visits the congregation ministerially once a year; he visits the afflicted as attentively as possible; he attends Church courts as far as his circumstances admit. He preaches in this section on alternate Sabbaths, in the morning in their own Church at Greenfield, and in the evening in the Congregational Church at Florenceville; the average attendance is forty or fifty; only four communicants in this section,—two were added since his settlement; there are some two or three others whom he expected to join the Church and to whom he has spoken personally on the matter, but they have not yet; tried to keep up a Sabbath School, but its continuance has been very irregular

as no superintendent could be had when he was absent; want of will is the cause of this rather than the want of ability; there is no prayer meeting,—no one in this section will engage in public prayer; a few families keep family worship, but his conviction is that it is irregularly kept up; about twelve families are in this section; parents do not take much pains in the religious training of their children; only one copy of the *Record* is taken here; three or four were taken, but the parents said their families took no interest in it, and so the subscription dropped; but a few dollars were given to missions last year; very few of the people bring Bibles or prayer-books to public worship; there was a deficient supply of Bibles, which he endeavored to meet as far as the demand went, and even beyond the demand; \$146 was promised towards his support annually, cannot tell how much was paid or how much is due, kept no regular account; all that are real Presbyterians have paid what they promised most punctually.

Hugh McCain, one of the collectors, being present was interrogated as to the financial state of the congregation.

He does not know how much is collected for the pastor; subscriptions are understood to be paid half yearly, but they are paid very irregularly, owing partly to inability and partly to indifference; only one subscription as high as \$10 per annum; a good many are in arrears, some have not paid since the commencement; still keep to the original list, some on that list dead, and some gone away, some new families, but they have never been called upon for anything; few young men, independent of heads of families, can pay anything.

The deputies then addressed the congregation. The advantage of keeping up a prayer meeting and Sabbath school in this section was dwelt upon, especially the holding a prayer-meeting on the Sabbaths the pastor is absent; the improvement of psalmody, and the duty of all to sing, were urged; the systematic support of the Lord's cause in a liberal manner was put before them as plainly and as forcibly as the deputies knew how; the necessity of better organization in financial affairs was commented on and some directions were given as to how that could be remedied; and finally the deputies recommended that then and there a Committee of Management should be appointed. This last recommendation was at once carried out, four men including the collector that was present were named, and all four stood up and promised to act.

Florenceville is a field that presented peculiar difficulties. Until the last few years Presbyterianism was entirely unknown in the place. It may surprise some

to know that a man who was brought up a Presbyterian long ago has affirmed in the pastor's presence that Presbyterianism no longer exists,—that it is defunct. Mr. Bernard's position is moreover a frontier position in the Church. Our brother has laboured there with a zeal and earnestness and ability and stern faithfulness that do us honor, as well as forward the interests of the Church of Christ, and the result of such labours cannot be doubtful. Among other things an increased respect is now paid to the Sabbath to an extent that those who witnessed former scenes would hardly believe.

GLASVILLE.

The visitation at Glassville was held on the morning of Saturday the 19th Nov. One of the deputies having left to attend to another Presbyterial appointment, the remaining one had to do the work here alone.

Rev. S. Bernard's, the pastor's, answers were substantially the same as those given at Greenfield.

The Elders answered that they do not visit, advise and pray with the families of their districts; that they do watch over the members carefully; they are attentive in visiting the afflicted; they attend meetings of Session conscientiously and other Church courts as appointed; they attend and take part in prayer-meetings.

The following amounts were given to the schemes of the Church during the last year, to Foreign Mission, \$11—Supplement Fund, \$8—to Synod Fund, \$6—to Educational Fund, \$2; the ordinance of praise is pretty generally observed; the state of religion is not such as they could wish, but there is some advance, at least in the observance of the Sabbath; the affairs of the congregation are transacted by managers. The Communion is observed annually; one was added on last occasion; some five or six are expected to join at an early day; family religion is attended to by some with considerable care, by some not at all; preaching here on alternate Sabbaths; prayer-meetings are held for the most part now on the Sabbath that the pastor is absent, but not very well attended; there is one Sabbath-school with three teachers and an average attendance of from 20 to 25 scholars.

The managers answered that the subscription list this year amounts to \$136.50; that there are arrears of the three previous years amounting to \$118.94, a small part of which they expect to get; the subscriptions are paid quarterly in some cases, in others at such times as the managers think most convenient to get money; the highest subscription is \$5 per annum; there are 64 contributing families.

The deputy then addressed those present on the state of matters thus manifested. He commended the pastor's diligence, energy and faithfulness; he was not satisfied that \$5 was the highest annual subscription; he admitted that the settlement was new and consequently money was scarce, but thought that a higher degree of liberality ought to be aimed at now, and pointed out that an average of a fraction over two dollars per annum per family was an exceedingly low average, one that for their own credit they should not allow to continue.

Donation Visit.

The congregation of Economy and Five Islands, lately paid their pastor, Rev. Jas. McG. McKay, a visit, and presented him with \$88.00 in cash, and other articles to the value of \$62.00, making together \$150.00. In addition to the above, the young people of Five Islands presented him with a set of Silver-mounted Harness. Not the least pleasing feature in these tokens of goodwill, was that other denominations took an active part in them. Such acts of liberality deserve to be recommended, especially when they are not intended to be a set off to old arrears.

THE Call from the Congregation of Chatham to Rev. Robert Wilson has been cordial and unanimous. Mr. Wilson has accepted and is being settled with every prospect of great usefulness. May the Spirit of the Lord greatly bless his ministerial labours in that interesting and important field.

AT the last meeting of the King's County Ministerial Association fourteen ministers of the Gospel were present, and the subject of Sabbath desecration considered. The meetings of this body are increasing in interest.

Rev. C. Chiniquy.

We have received a letter from Mr. Chiniquy dated Dec. 2nd, acknowledging receipt of a gold draft for \$30—another of \$140 has since been sent—and setting forth the need of further aid in rebuilding their church and educational buildings. Being unable to get room for it in the *Record* for this month we can do no more than commend the object to the liberality of our people, who so far, have never failed to respond to his appeals.

The loss by fire of these buildings at the approach of winter was a great calamity, and the sufferers, more especially if the fires were caused by incendiaries, are entitled to sympathy and aid.

When these are rebuilt however and re-occupied, we have no doubt that the principles of self-reliance, exertion and independence will be required to be inculcated and drawn out to a greater extent. A Christian people may be both young and poor, but the sooner they are taught to assume the burthen of their new position the better for themselves and for all connected with them.

Meanwhile the call for aid seems very urgent, and we believe will be responded to in a generous spirit. We have had a heritage of privilege bequeathed to us by those who purchased the same by tears and blood. It is reasonable and brotherly to give active aid to those who are now made to feel the sting of persecution from those who can no longer wield the sword or use the faggot.

Rev. K. J. Grant

Has with his family safely arrived in Trinidad, welcomed at Port au Spain by Rev. Mr. Brodie, and at San Fernando by Rev. Messrs. Lambert and Morton. Mr. Grant states that they had a comfortable passage and experienced nothing but kindness since they left our shores. For the present Mr. Grant will remain at San Fernando from which he can have access to a large number of Coolies.

Sabbath School Lessons.

A series of Sabbath School Lessons has been prepared by the Synod's Committee, and is now for sale at 50 cents per 100. Orders to be sent to the *Presbyterian Witness* office. Notes on these Lessons will be furnished from month to month in the *Record*.

Funds.

The Church requires funds for the following objects: 1. Home Missions; 2. Foreign Missions; 3. Supplementing of weak congregations; 4. Colleges; 5. Aged and Infirm Ministers' Fund; 6. Widows' and Orphans' Fund.

The Library.

In the December *Record* we explained the necessities of the College Library, and appealed for help. The response so far is very limited indeed; still a beginning has been made, and we look forward to the pleasure of acknowledging numerous donations of money and of books. The December number of the *Canada Record*

acknowledges upwards of \$800 for Knox College Library.

Rev. John Forrest acknowledges the following: Mr. A. Patterson, Kennetcook, \$3; Rev. A. B. Dickie, \$1. Mr. Henry Waddell, 2 vols.; Dr. Honeyman, 1 vol.; Robert Murray, 6 vols.

Circulation of the Record.

There are still very many families belonging to our Church who do not read the *Home and Foreign Record*, and to whom it would be a very great advantage to read it. How shall these families be reached? Ministers must mainly be relied upon. Their influence is very great in their own congregations and in preaching stations; we respectfully ask them to exert this influence in the way that will appear most judicious and effective. The burdens of ministers are so numerous and heavy that others should help them whenever possible. In the matter of circulating the *Record* a great deal can be done by Elders, Collectors, and Sabbath-school Teachers. We desire to enlist the aid of such agents in order that our *Record* shall more fully accomplish its mission, by making every one connected with the Church well acquainted with the Church's operations both at home and abroad.

Week of Prayer.

We hope that in all our congregations special prayer will be offered up for an outpouring of the Holy Spirit on our churches. Prayer for this object is never unseasonable, but it is peculiarly appropriate now when all Evangelical Churches throughout the world are similarly engaged.

Burns Memorial.

Our sister church in the Upper Provinces is engaged in raising a Memorial of the late venerable Dr. Robert Burns. The memorial will consist of a Professorial Chair endowed in Knox College, and a monument over the Dr.'s remains. Thousands of dollars have already been raised.

Foreign Missionary.

One of the Licentiates of the Canada Presbyterian Church has offered his services

as a missionary to either China or India. His name is G. L. McKay. The Board cannot accept his services for either of the fields named, but they will submit the matter to the General Assembly.

Union in Scotland.

The opposition to Union continues, on the part of a minority of the Free Church. The Presbyteries of Glasgow and Edinburgh have adopted deliverances in favour of Union by considerable majorities. Other Presbyteries have gone in the same direction with increasing majorities. Still the minority is so able and earnest that the probability is that union will be postponed at least for a year or two. Professors McGregor and Smeaton, Dr. Begg, Dr. Gibson, Mr. Moody Stuart, Dr. Forbes and Mr. Nixon are the champions of the Anti-Union movement. On the other side are Drs. Candlish, Buchanan, Rainy, Blaikie, McLachlan, Duff, Arnot, C. J. Brown and other influential men.

Patronage.

There is an influential section of the Established Church of Scotland anxious to get rid of their old trouble, Patronage. They believe that should this grievance be got rid of a large number of Free Church people would return to the Establishment. It is likely that some would return. But by far the larger number of Free Churchmen regard *spiritual independence* as the all important matter. Patronage might be abolished, and the church might still be held under bondage to the Civil Courts. There does not however appear to be much prospect of the movement for the abolition of Patronage meeting with success.

Church of England.

Mr. Mackonochie, a rank Puseyite, has been suspended for three months from the exercise of the ministry by the Judicial Committee of the Privy Council, for conducting worship in Roman Catholic style in St. Alban's Church, London. This is mere trifling with a most perilous heresy. Mr. Mackonochie is a thoroughgoing Papist, and he and his confederates ought to be expelled from the Pulpits of a truly Protestant Church.

United Presbyterians.

The Foreign Mission Board still advertize for six or more Foreign Missionaries.—On the second Sabbath of each month special prayer is offered for the success of Foreign Missions.—The children are engaged in raising £1200 for a Mission

Church and other Orphanage premises at Jeypore.

Free Church.

By the death of Mrs. Thompson, of Banchoy, Scotland, an endowment of £30,000 has been secured for the Free Church College in Aberdeen. The Free Church has three theological seminaries—one at Edinburgh, another at Aberdeen, and a third in Glasgow—and they are all now well endowed.—

Fruits of Missions.

A hundred missionaries, chiefly American, are labouring among the Copts of Egypt, the Jews of Palestine, the Armenians of the Turkish Empire, and the Nestorians of Persia. A hundred more from all countries occupy the ports of China and Siam. Five hundred and sixty labour in the provinces of India and the Island of Ceylon; in Madagascar and South Africa there are nearly three hundred; one hundred and thirty occupy the slave countries around the Gulf of Guinea; and two hundred and twenty work for the kindred people in the West Indies. The Indian tribes in North America have a hundred and five missionaries; two hundred more instruct the tribes of Polynesia. Nevertheless, compared with the attention which they compel, and the power which they exercise, these missions occupy a trifling space in the world. Their chief actors are a handful of men; their operations are limited; their friends are few. Their agencies may be set down as follows: Number of societies in Europe and America, 50; total number of European and American missionaries, 2033; total annual expenditure, \$5,000,000; church members, 273,000; nominal Christians, young and old, 1,350,000. And by these the gospel is taught, and Christian work is carried on, in four thousand centres of usefulness outside the limits of Christendom.

Baptism of a Spanish Jew.

A United Presbyterian missionary in Cadiz gives an interesting account of the conversion and baptism of a very able and honest Jew, Mr. Tolledano. The following statement was made by the convert on the occasion of his baptism:—

"Who can fathom the future? The mysterious purposes of the Lord are hid from our view, and, when revealed, we marvel at His providence! Thus it is that, had I been told in times past Jesus of Nazareth, so frequently blasphemed, would become the hope of my heart and the support of my soul, I should have thought the man demented, or the thing impossible.

"Born of Hebrew parents, and educated according to the rites of their religion, I only knew the name of Jesus to despise it; but, thanks to the mercy of the Lord, who by degrees showed me that the Hope of Israel was already come, and that the expectation of his advent, still cherished by my brethren, the Jews, is vain. God employs very simple means to accomplish what, in my conception, are the miracles of now-a-days. He employed various instruments, those of my friends, in particular—who, converted themselves, or still undecided, used to converse with me regarding the Desire of all nations.

"Many and long were the discussions we had; and though at first they only served as a pastime, I came ere long to feel a lively interest in them which touched the depths of my heart. Three years (from 1862 to 1865) passed in doubts, hesitations and conflicts, till, by the assiduous perusal of the New Testament, I saw the doubts I still had respecting the religion of the Crucified disappear. Ever since I felt myself a member of the body of Christ, and longed to be likewise a member of the visible Church; and to-day I give hearty thanks to the God of my fathers, Abraham, Isaac, and Jacob, for the knowledge of the truth, and for the strength I derive from Christ to make this confession, and thereby unite myself eternally to the body of the faithful, whose Head is Christ Himself. Amen."

He had endured long and keen persecutions.

NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt of the following sums during the past month:—

FOREIGN MISSIONS.

Onslow Cong., per Rev. J. H. Chase.	\$40 00
Hopewell Ladies' Society for Mrs. Geddies Orphan School.	16 00
Stewiacke collection at Mr. Grant's visit	12 00
Mr. James Henry Salisbury, N. B., per Rev. J. D. Murray.	1 00
Sheet Harbour	6 00
J. A. Fraser, Linacy, E. R., Pictou.	2 00
Alberton and Tignish, per B. Rogers, Esq.	66 67
A. Campbell, Esq., Dartmouth.	10 00
Sherbrooke Congregation.	50 00
Summerside.	\$40 00
Lot 16.	24 00
Knox Church, Pictou.	10 00
Pisarinco, per Rev. S. Houston.	2 04
Brackley Point, P. E. I.	9 45
J. R—, Esq., Charlottetown, per M. J. Scott.	0 84
Saml. Archibald, per Rev. J. Thompson	2 50
John Hogg,	2 50
Adam McKean, Rogers Hill,	1 00
Dr. Dawson, Montreal.	20 00

"DAYSFRING."

Onslow Congregation.	52 82
Prince Street Church, Pictou.	20 00
A. Campbell, Esq., Dartmouth.	2 00
Knox Church, Pictou.	25 00
Gordon McKean, per Rev. J. McLean.	\$0 25
Murray, Renssallaer & Wendell	
McLean, 25 cents each.	0 75
Calvin Church, St. John, per Rev. S. Houston.	25 00
Hernon Ch. S. S., Dalhousie, Rev. G. Roddick.	3 35
A. Friend, per Miss Mitchell, Gottingen Street.	2 50
A Lady, per Rev. J. Thompson.	1 00
Sabbath School of St. Joseph Street, Montreal, per D. Torrance Fraser.	20 46

HOME MISSIONS.

Onslow Congregation.	25 00
Bedford, per P. Smith.	10 00
Golden Grove Section of Rev. J. K. Beairst's Congregation.	2 00
Quoddy, (Sheet Harbor Con).	4 81
Maitland Juvenile Missionary Society.	20 21
J. A. Fraser, Linacy, E. R., Pictou.	1 00
Alberton and Tignish.	66 67
Middle River, C. B., per Rev. K. McKenzie.	7 20
A. Campbell, Esq., Dartmouth.	7 00
Summerside.	\$8 16
Lot 16.	5 67
Knox Ch, Pictou, and Carriboo River.	30 00
Anonymous, per Rev. Mr. Millen.	3 06
Jerusalem, for Mr. Nelson's services.	2 04
Brackley Point.	11 03
J. R—, Esq., Charlottetown, per Mr. J. Scott.	0 83

SUPPLEMENTING FUND.

Colonial Committee of Free Church, Scotland.	500 00
Onslow.	22 00
Bedeque, P. E. I.	12 00
J. A. Fraser, Linacy.	1 00
Whycocomah.	15 20
A. Campbell, Esq., Dartmouth.	3 00
Summerside.	8 00
Knox Ch., Pictou, and Cariboo River.	31 22
Rev. Mr. Millen's Congregation.	20 60
Truro.	100 00
M. A. Patterson, Kennetcook.	6 00
Shubenacadie, per Rev. J. McLean.	\$2 14
Wickwire.	4 00
Lower Stewiecke.	3 85
Gay's River.	7 25
Brookfield Section of Rev. J. D. McGilvray's Cong.	6 00
R. G. Rutherford, Middle Stewiacke.	1 00
Prince Street Cong., Pictou.	54 19
John Hogg, per Rev. J. Thompson.	2 50
A Lady,	2 00

EDUCATION.

Onslow Congregation.	24 75
Quoddy, (Sheet Harbor Con).	4 19
Prince Street Cong., Pictou.	34 42
J. A. Fraser, Linacy, E. R., Pictou.	1 00
A. Campbell, Esq., Dartmouth.	7 00
Summerside.	\$10 00
Lot 16.	6 00

Knox Ch., Pictou, and Cariboo River..	22 60
A Lady, per Rev. J. Thompson.....	2 00
Calvin Church, St. John, per Rev. S. Houston.....	40 00

SYNOD FUND.

A. Campbell, Esq., Dartmouth.....	2 00
Rev. Mr. Millen's Cong.....	5 15

ACADIA MISSION.

Onslow Congregation.....	10 00
Earlton—part of Thanksgiving col..	4 00
Hopewell, do.....	8 00
Member of Dartmouth P. Church....	4 00
Princetown Congregation, P. E. I.....	15 25
A. Campbell, Esq., Dartmouth.....	3 00
West River, Pictou, Mr. Roddick.....	14 52

FOR REBUILDING OF CHURCH AND COLLEGE AT ST. ANNES, KANKAKEE.

John Dickson, Onslow.....	1 50
John James Dickson, do.....	1 00
Thanksgiving collection, Tatamagouche, per Rev. T. Sedgwick.....	17 00
Do. from 2nd Cong. Maitland and Noel, (Mr. Currie).....	27 46
Rev. John J. Baxter and family thank-offering.....	6 00
Collection in Bridgewater congregation	23 00
A. Campbell, Esq., Dartmouth.....	6 00
S. S. Scholar, Poplar Grove.....	1 00
Part of Earlton Thanksgiving Col..	5 40
Walter Murray, Earlton.....	1 00
Mrs. Jas. D. McGregor, New Glasgow	5 00
A Friend, do.....	4 00
Thanksgiving, West River. Rev. Mr. Roddick.....	10 00
James Rae, Elder.....	1 12
A. Patterson, Kennetcook.....	4 00
Scotia Royal Orange Lodge, Elmsdale.	25 00
C. D. Hunter, Esq.....	5 00
Dr. Smith's Congregation:	
Collected by Miss Rachel Tupper and Maggie Smith.....	\$16 07
Collected by Miss Sarah Cox, on south side of the river.....	0 62
Ladies Sewing Circle, Goshen and Meadowvale.....	6 00
Mr. John Campbell.....	1 00
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Col. by Miss Flora McLellan, Chalmer's Church, Halifax.....	10 06
Rebecca J. Little, Onslow.....	3 00
Sm'l Archibald, per Rev. J. Thompson	2 50
Collected by a few friends. do.....	1 50
Dr. Smith's Cong., addl.:	
Collected by Graham Gammell.....	3 00
Mabou:	
Collected by Miss Adelaide McKeen.	20 00

Rev. M. G. Henry.....	20 00
" W. Thorburn.....	25 00
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Bridgewater.....	4 00
A Friend.....	2 00

\$416 00

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P. G. McG.

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