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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX. [20] JANUARY, 1874.

No. 1.

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

ACCIDENTAL DEATH OF REV. PETER KEAY, M. A.

It is with sincere and heartfelt sorrow that we are at this time called upon to record the sudden death of the Rev. Peter Keay, M. A., Minister of the Scotch Church at St. Andrews, N. B., and Clerk to the Synod of the Church of Scotland in the Lower Provinces. Mr. Keay has not been in the enjoyment of good health for some time, on account of which he was advised to cease from duty for a short time. Accordingly he paid a visit to St. John, and was the guest of the Minister of St. Andrew's Church in that city. Thence he went to Fredericton, which city he left for the purpose of returning home, on Monday, the 29th of December, the day on which he met his death. It appears that he had to wait at McAdam Junction for the St. Andrews train, on the arrival of which, by some mishap, he slipped beneath the wheels and was instantly killed—the head, we believe, having been completely severed from the body. Mr. Keay was a faithful and earnest Minister of the Church, beloved by his people beyond expression, esteem-

ed by his brethren in no ordinary measure, on account of his very excellent qualities, and respected by all who knew him for his parts as a christian gentleman, and for his faithfulness as a friend.

To his bereaved and afflicted family we tender our earnest sympathy. May God, who hath wounded so sorely and who alone can heal, be their guardian and friend. Not in themselves, not in man, is their help. Beyond the sympathy which is neither tendered now in small measure nor offered as a matter of form, and which we know full well will come to them like water to the thirsty soul, we can offer up our prayers to God's Throne of Grace, that He whose we are and whom we serve may be very near to the family and friends of the deceased.

In our next we hope to be able to publish a short biography of the deceased, for which we will look to some of his fellow-labourers and neighbours, the Ministers of New Brunswick..

Of the particulars of the sad accident we can say nothing, as it was not witnessed by any person present, and as

all was over when the lifeless body was found. His remains were interred on the 2nd of January, and on the following Sunday the funeral sermon was preached in the Church by the Rev. Geo. J. Caie, of St. Stephen's Church, St John.

Articles Contributed.

The Union Question—The other side.

A great deal has been written for the *Record* in favor of Union with the Sister Presbyterian Church, and it has almost been taken for granted by the writers—that, though a passive opposition may be offered to it in some quarters, no argument of any weight can be brought against the proposed movement. I cannot subscribe to this opinion. There are reasons of great importance which may be urged against it, and whose strength will become more manifest as the crisis approaches. There are certain feelings which go far down and take a firm hold of the mind of man. We cannot, if we would, divest ourselves of them—they are to a certain extent instincts in our mind, which command obedience whether we will or no. Love of country and of kin, gratitude for favors received, are sentiments which find a lodgement, to a greater or less extent, in every human breast.

The well-being of civil society—the existence of the social edifice itself, depend upon the regulation and proper action of these feelings; and it is well known that by their action, both national and individual character is elevated or debased. They are the life-spring of public spirit and of every thing that exalteth a nation or an individual. Affection for the Church to which we belong is one of the strongest and most sacred of these feelings. It is implanted in us—and we do not care to reason philosophically about it. It is our Church, it has been the Church of our fathers for many generations. Its history—its trials and triumphs, its long roll of illustrious disciples—what it has done and what it

is doing, are at once our pride and our consolation. It is idle to suppose that such feelings exert no influence upon the life and thought of a people. Those very feelings nursed and acted upon under the severest trials have made our country what it is to-day.

The sneer which we sometimes see levelled at the *sentimental* argument, is as weak as it is mischievous. Expediency is generally only selfishness in disguise. We are told that the time has come when we can stand alone, that we still love the parent Church and are not ungrateful for past favors; but there is really no connection beyond the sentimental one in existence, and it is better that we should join hands with our Sister Church while we continue to maintain close and fraternal relation with the venerable Church of the Mother Land.

All this is the merest sophistry or the blindest delusion. There is no reason why the tie should be broken. There is no advantage, or, at any rate, an uncertain and doubtful advantage, to be gained by severing the connection, and ceasing to be part and parcel of a great historical Church. We can co-operate with our brethren of the Sister Church, in works of Christian charity and mutual benevolence. We may unite in this way by laboring together without absolute fusion, and if one or other of us is not prepared to do this, assuredly we are not in a condition to form a more intimate Union.

A writer in the *Record*, some months ago, stated that, though Union took place, it would not prevent those who wished to indulge in the luxury, "from hating their brethren of the other Church," or words to that effect. The imputation implied in the taunt was neither chasitable nor correct. Whatever may have been the case in former years, we are convinced that now there is no feeling among any portion of the people of the Church of Scotland, in any part of the Dominion, but one of kindness and respect, and a sincere desire to co-operate with their brethren in every good work. To stir up, even by an indirect allusion, the embers of a dead past, or bring to mind the animosities of a former generation, is not a very politic argument in favor of Union.

Nor do we think that our brethren will respect us less—or that our influence for good will at all suffer—by our preferring to maintain our distinctive position as a branch of a National Church, while at the same time we cordially hold out to them the hand of Christian fellowship. Our work will not be one whit the less effective on that account. Scotch and English and Irish regiments may be brigaded together. The colours of each are inscribed with a long list of heroic deeds—giving pride and prestige to each, and nerving them to maintain their name in the hour of trial and danger. Would they be more efficient or formidable in an assault were those colours, blazoned with many triumphs, taken from them, and a silken flag of virgin whiteness substituted for all? The experiment would probably be a woeful failure. In the same way the Churches of Protestant Christendom—if animated with a Christian spirit—will work together, fight together against the common enemy, with all the more spirit and effect—each under its own escutcheon, animating them by the wonderful influence of association with past efforts, and the memory of a brilliant record of former triumphs or trials.

The Church of Rome does not find its allegiance to a far distant head any barrier to its progress, nor is there a single member of the Church of England that would desire a formal separation from that in the Mother Country. On the contrary, the connection is looked upon with feelings of pride—that they form a part of so illustrious a whole.

And why should the members of the Church of Scotland in these Colonies turn their backs upon that Church of which they are a recognised branch? It planted them here at first; it nursed them in their infancy, it assisted them in their weakness;—it sent them ministers, it aided in supporting them; it has given of its means to build churches, to endow colleges, to educate students. Its interest in our welfare, its readiness to help wherever help was needed, has never faltered for a moment. These are facts which no one questions—and they are fact, which, in my opinions apart from any thing else, ought to knit us all the more closely to the Parent Church.

It is true that the Church at home has said that if we desire to unite with the other Presbyterian Body, she will not oppose it. She has gone further, and stated that it will not affect the Christian interest she takes in our welfare; but that she will be glad to extend her aid and counsel, if needed, just as before—an offer as beneficent as it is noble, and in every way worthy of the dignity and Christian character of that venerable and illustrious Body. That avowal, however, has by some been interpreted into an approval of the proposed Union. It is an entire mistake. The Church of Scotland, as a Church, does *not* wish to be separated from its Colonial children. It has refused to say so; it is unnatural and unreasonable to suppose so. As a National Church, it has a policy of expansion, not confined to Scotland, but seeking to extend itself and take root in every portion of the British Empire.

But if there is a determination on our part to take a new departure, she will not stand in the way. If that determination is general, there would be little use in any of us resisting it. But the calamity, it may be, is not quite so imminent as it appears. The desire for Union is very far from being general. Opposition to it is appearing in a formidable shape in Ontario.

In the County of Picton, whole congregations are said to be hostile. Nor are the difficulties all on one side. Large numbers of the Sister Church are unfavorable to the movement, and, notwithstanding the apparent unanimity of their Synod at its last meeting, the significant fact that fifty of its members did not vote at all on the Union question, should not be lost sight of. These difficulties will undoubtedly multiply, and, it is to be hoped, in the end convince the friends and advocates of Union that their policy, to say the least of it, has been premature. There is, however, I regret to observe, some disposition manifested among the more sanguine of its friends to press on at all hazards—of which a communication, extraordinary at once for its style and spirit, which appeared in the *Record* under the signature of D., may be taken as an illustration. Such articles only mar the object they are intended to

serve, and intensify the feeling of resistance, instead of conciliating it.

Far be it from me to question the sincerity or patriotism of the friends of Union. Looking at it from their standpoint, their aim is a noble and generous one. They believe, I am convinced, thoroughly and earnestly in the work they have taken in hand, but not the less do I, and some thousands of others, believe, that the cause of Christianity and the success of our Church will be best served by remaining in the mean time as we are, cultivating to the utmost of our power that spirit of Christian Unity which consists in mutual regard and mutual sympathy, in aiding each other in works of faith and labors of love.

Nor should we in these Colonies shut our eyes to certain portents in the Old World. As Disraeli said in his Glasgow speech, "We hear a moaning wind which may one day, not very distant, become a raging storm." A large and energetic party in Britain has declared that it will only rest satisfied with the overthrow of all Church Establishments. The effort will be made and the struggle will be fierce. It is not in human nature that we, on this side of the water, should remain calm or luke-warm spectators. Our brethren of the Sister Church, holding fast to the voluntary principle, will naturally and consistently give their moral support, their warmest sympathies, to the enemies of our Church.

The two antagonistic principles—that separate, like a wall, State and Voluntary Churches—will then come out clear and fully defined, and I am certain that some, at least, of the most eager advocates of the present Union movement, would be foremost in lending their sympathy and all the aid in their power to the venerable Church to which they now belong.

The hollowness of such a Union would then be only too apparent, and the antagonism too real to hope for much future benefit from it.

It is wiser, therefore, that we should, at least for the present, remain as we are. A satisfactory Union is, I am convinced, impracticable; by some it is believed unconstitutional, and altogether

beyond the powers of any Church Courts to carry out.

At any rate, I wish to remain a member of the Church of Scotland, nor can I recognise the right or the power of any Body, lay or ecclesiastical, to legislate away that privilege.

That feeling, I believe, is entertained by thousands in the Province of Nova Scotia, and I trust it will be respected, should it make itself sufficiently felt to convince the friends of Union of its reality.

The names of the opponents of Union have more than once been asked for, as if they were either a myth or persons ashamed of their opinions. We are certainly not ashamed of these opinions; we believe them to be honorable and to be right, while we repudiate, not without indignation, the implied charge, that we are actuated by any feeling of narrow bigotry, or sectarian hate to the members of the other Presbyterian Church. Quite the contrary. We respect their character, admire their zeal, and wish them all possible prosperity in the noble work they have in hand. *We can do all this, and yet hold fast with loving earnestness to the Church of our Fathers.*

Such are some of the reasons why I cannot go in with the Union movement. The time may come when Churches will, unconsciously as it were, draw more closely together, and work more harmoniously, considering the great truths in which they are at one, rather than the minor differences that keep them apart. It is the duty of every Christian man to labor in this direction, to cultivate a spirit of mutual forbearance, and try to believe as much as we can in each other's sincerity and good intentions. By this means we will have a Union of brotherly feeling and Christian affection, so that the formal Union will be scarcely thought of, and but little needed.

What important benefits are to flow from Union, our friends who urge it so zealously, have not made at all clear. They take for granted that our progress will be more rapid and our influence more felt, but it is a statistical fact which cannot be gain-said, that the ratio of increase in the two Presbyterian Churches that united some years ago,

was much greater during the ten years previous to that Union than it has been during the same period after it. The reason is obvious enough, and arises from the very cause which the friends of Union look upon as a misfortune, the planting of two Churches occasionally in weak sections where one could do all the present work. The practice may indeed be a present hardship, but in the great majority of instances it has been found to be seed which has produced the most abundant fruit. In almost every case two weak Churches in a district effect a great deal more than one Church would be at all likely to do. The strong stimulus for exertion is constantly present, and results frequently in the ultimate establishment of two flourishing congregations in the district that would otherwise have had but one. This planting of two weak charges in a poor settlement has been made the strong point in favor of Union; but, looking to the future as well as the present, it is doubtful whether the eventual gain is not very much greater than the present loss—or waste of power. At all events, it is not a sufficient reason to obliterate the name of the Church of Scotland in these Colonies. In every other respect, in our Mission work, at home or abroad; in our labors to ameliorate the condition of the poor, and bring them within gospel influence, we can, if it please us, work together with one heart and mind, quite as effectually—I think more effectually—without a formal Union than with one.

J. C.

(From our Scottish Correspondent.)

Universities and Students.

November is the month of all others when the atmosphere of our literary world is most disturbed. The opening of Colleges and Universities, the laboured inaugurals of Professors, the elaborate and severe criticisms of the press, the assembling of thousands of students in the great places of the land, and their settling in new and sequestered homes, all tend to awaken and develop the educational interests of the country. This year brings with it a very considerable increase in the number of students in the Arts, medical and law departments, but a falling off in many of the Divinity

Halls. The Church is awake to the necessity of seeking a remedy for the unfavourable condition of her Theological Schools in point of numbers, and for this end a Committee was appointed at the last General Assembly to enquire into the causes of this evil, and suggest schemes for improvement, but unhappily the Committee has never been convened, and matters were allowed to have their natural course. Dr. Charteris, Prof. of Biblical Criticism in Edinburgh University, in his opening lecture, revealed some interesting facts and figures for the Church to consider,—that fifty years ago, with five times the number of students at our halls, 200 more were required for the efficient working of the Church in Scotland; what, then, must be the state of things now when there are 100 more national Churches, over 200 chapels, beside a large demand in the colonies and mission fields? Also, that of the 481 students attending the General Presbyterian Halls last Session, only 160 were for the Established Church, 201 for the Free, and 120 for the U. P. Several reasons may be given for the diminution of Divinity Students, while the others are maintaining a steady increase. First, situations in the Civil Service are more numerous and more remunerative. Secondly, the young men of these latter days have been seized by such a mania for administering to the physical needs of their fellow-creatures, that all consideration for their spiritual prosperity is only secondary. And third, and perhaps not the least, the pay is lamentably small compared with other professions. The Churches in Scotland are taking measures to alleviate the last difficulty by raising the minimum salaries to £200 or \$1000, instead of £150. This is one move in the right direction; others may soon follow. Most of the opening Lectures this year have been on Theological questions, and of a very high order. Principal Tulloch spoke on the "falsehood of extremes," not only in opinions, but in the spirit in which opinions are cherished and combated—that discussions should rather be carried on in the Church than by secessions; for while the former tends to enlarge and liberalize thought, the latter has the opposite effect. Principal Caird of Glasgow lectured on clerical narrowness,

arguing that it was a growing evil, and the tendency of the student's training, and the minister's practice — against which he warned his students strenuously to guard. The Principal has been taken to task through the press.

THE BAIRD TRUST.

The conditions on which the Baird Trust is to be disposed of have been finally published, and may be briefly stated as follows: The sum of £500,000 (\$2,500,000,00) is to be handed over to a Committee for the promotion of Religious and Educational objects. The Trustees consist of the Donor, James Baird, and six others. The Deed provides that the money be invested, that £220 are to be given towards the establishment of a Lectureship, the Lecturer to be chosen annually by the Trustees, and to deliver a course of six lectures on any subject of Theology, Christian evidences, Christian work, Church Government and Church organization, or any subject relative thereto as the Trustees and Lecturer may decide. In addition to this, the proceeds of the fund may be applied towards the spreading and preaching of the Gospel in connection with the Church of Scotland, and particularly towards securing that ministers faithfully preach and teach the Gospel, both publicly and from house to house.

A portion may be applied for the production and dissemination of sound literature.

To assist Divinity Hall students to procure their education and prepare for the ministry of the Church of Scotland. To raise religious teaching and the use of Christian books in schools to a position of not less importance than the highest they have occupied in the use and wont of the schools of Scotland.

And lastly, the Trustees may establish relations with the Central Home Missions, Education, and Endowment Schemes of the Church of Scotland.

It is also provided that until the expiry of 50 years from Whitsunday, 1873, the fund shall on no account be encroached upon, but, on the expiry of that time, or at any time thereafter, the Trustees may, for the promotion of any of the objects above specified, encroach upon the capital. And it shall be left to the discretion of the Trustees to spend

from time to time, as they may think proper, such portion of the capital as they may deem prudent, always reserving capital sufficient for the endowment of the aforesaid Lectureship.

Edinburgh, November 17, 1873.

Foreign Mission.

Minutes of the New Hebrides Mission Synod.

ANEITYUM, NEW HEBRIDES,
July 18th, 1873.

1. The New Hebrides Mission Synod met this day at Anelgahant, the station of the Rev. J. D. Murray. Present, Revds. Messrs. Inglis, Paton, Copeland, Watt, Milne, Murray, Robertson, McKenzie and McDonald.

The Synod was opened with praise, reading of the Scriptures and prayer by the retiring moderator, Mr. Watt, who delivered an address on some of the standing difficulties of Mission work in the New Hebrides.

2. Mr. Milne was unanimously appointed Moderator for the ensuing year.

3. Mr. Neilson, of Tanna, and Mr. Goodwill, of Santo, were absent, but the reasons assigned by both were accepted as quite satisfactory.

4. The retiring Moderator was unanimously requested to furnish a copy of his opening address for publication in such of the periodicals of the Churches, supporting this Mission, as may afford room for its insertion. Mr. Watt consented to do so, but said that he would omit such parts as were intended for the members of this Mission only, and were not of general interest.

5. Messrs. Copeland and Murray were appointed to prepare a minute respecting the late Dr. Geddie.

6. The Rev. Joseph Annand, M. A., was introduced to the Synod as an ordained and a fully accredited Missionary from the Synod of the Presbyterian Church of the Lower Provinces of British North America, for the New Hebrides Mission. The Synod expressed their gratification to God for this addition to their number, and for the safe arrival of Mr. and Mrs. Annand, gave him a cordial welcome, and assured

him of their readiness to do every thing in their power to promote the usefulness and happiness of both himself and his wife.

7. Reports were given in by those members of Synod who had been appointed to accompany the *Dayspring* on deputation work last year, and reasons were assigned by them for some deviation which they had made in the sailing of the vessel. The reports were received, and the deputation thanked for their diligence; the reasons were sustained, as being, on the whole, satisfactory in the circumstances; but it was strongly enjoined, that, unless for grave and weighty reasons, no deviations shall be made from the arrangements made by this Synod.

8. Reports were given in by all those members on whom appointments had been laid at last Synod. These appointments had all been fulfilled, the reports were received and approved of, and the members thanked for their diligence.

9. Mr. Robertson reported, that in accordance with a minute of last Synod, sanctioning an expenditure of £20 stg. in the purchase of yam and other food for the relief of the christian natives who had fled to Dillon's Bay after the murder of Mr. Gordon, he had expended that sum to the best of his ability. The Synod hereby recommend the Presbyterian Church of the Maritime Provinces to refund that sum to Mr. Robertson.

10. Mr. Robertson further reported that he had received £10 from Messrs. Cray and Smith, Fromanga, as rent for the portion of Mission ground used by them as a Whaling Station during the past year. The Synod instructed Mr. Robertson to retain this money and use it in paying the natives of Aneityum who have assisted him in the erection of his house, and in other work connected with his station.

11. Messrs. Copeland and Murray gave in the following minute, which was unanimously agreed to:

"This Synod, having heard of the death of Dr. Geddie, would take this present opportunity of putting on record some expression of the loss they have sustained by the removal of him who was the father of this Mission, and the

first to make good a footing for the gospel on the New Hebrides.

Considering that we are met in this Church, the work of Dr. Geddie's hands, the largest building by far in this group, at his old station among the Aneityumese, and as the New Hebrides Mission Synod, consisting of 12 ordained European Missionaries,—to us who see the work he did and know the place he held in the Mission, and those he left behind him here to help in carrying on the cause of God, it will be sufficient to say, in view of all these things, as a tribute to his memory and work, *Circumspicite*; but, that the public who do not know all that we know, and cannot see all that we see, may be enabled in some measure to join with us, it may be mentioned that Dr. Geddie was brought up and educated for the ministry in Nova Scotia, and had for several years the charge of a congregation in Prince Edward Island, when in that position his thoughts were strongly directed to the condition of the heathen, and he began to agitate for the formation of a Missionary Society in connection with the Church to which he belonged. At length he was appointed the first Missionary of that Church, to labour where Providence might indicate in the South Pacific. By a long and circuitous route, he reached Aneityum in the middle of 1848.

For some years he and his family endured many trials and suffered numerous hardships on that heathen island. In 1852 he formed the first Church in the New Hebrides.

A few years later, through his efforts and those of his fellow-labourer, Mr. Inglis, the whole then population of 3,500 was professedly Christian.

In 1863, by their united labours, the Aneityumese were supplied with the complete New Testament.

Dr. Geddie continued diligently to perform the varied duties of a missionary, (with the exception of a visit home, and two trips to Melbourne in connection with the printing of the Old Testament,) till June of last year, when he had a stroke of paralysis.

In October he left the New Hebrides for the last time, to join Mrs. Geddie at Geelong, where he died in December last.

Dr. Geddie was possessed of many excellencies, especially qualifying him for the early years of a heathen Mission, such were his energy and zeal, his ingenuity and power of surmounting difficulties, his tact in enlisting the help of the natives in all his undertakings, his willingness to make sacrifices and to endure hardships for the sake of the gospel, his faith in God, his habit of looking at the bright side of his work, and his strong, all-prevailing Missionary spirit.

He thought much about the other islands of the group, gathered information about them from all quarters, sent out Teachers to them, and visited these Teachers. He was kind to strange natives who might happen to touch at Aneityum, and his name is known by many on the group who never saw the immediate sphere of his labours.

The members of this Synod would seek to improve this further admonition of their mortality by working while it is day; they would feel thankful to God for what Dr. Geddie was enabled to accomplish; and they would desire a like measure of success, and like qualifications to be given them, and that they may see as great a change for the better on the mission and on the group in their day as he did in his.

This Synod would express their sympathy with the Church in Nova Scotia, in this further break in the number of its Missionaries, and with Mrs. Geddie and her children on account of their bereavement.

The prayer of this Synod is that all who have been in any way affected by the void our Heavenly Father has made, may have it made good out of the fulness of His grace and love.

That a copy of this minute be forwarded to the Secretary of the Mission Board of the Church in Nova Scotia, and also to Mrs. Geddie."

12. Mr. McDonald made application to be allowed to leave his station for a time, and go up to Sydney in the Mission vessel, as, from the state of his own health and the health of his family, he felt that a change was necessary for all of them. After hearing a full statement of his case, the Synod expressed their sincere sympathy with Mr. McDonald and his family, and, while regretting

exceedingly that the application has been so soon after his settlement, they nevertheless granted his request.

13. Mr. Goodwill sent in a letter to the Synod, requesting to be allowed to give up his station on account of Mrs. Goodwill's health. It appears that all the medical men whom Mrs. Goodwill consulted, on her recent visit to Sydney, had said distinctly that unless she leave these Islands, the state of her health is such that her life is in imminent danger; he therefore requested, although most reluctant to do so, to have liberty to proceed to Sydney in the Mission vessel, unless, in the meantime, Mrs. Goodwill's health should materially improve. The Synod expressed their sincere sympathy with Mr. and Mrs. Goodwill in the afflictive dispensation of God's Providence, regretted deeply the necessity of their leaving the Mission, but, under the condition expressed, granted their request.*

14. Mr. Copeland made an application for leave to proceed to the Colonies by the Mission vessel, to remain there for a time, as both he and his family stood greatly in need of a change.

The Synod sympathized with Mr. and Mrs. Copeland, and, as neither of them has been off these islands for seven years, they granted him his request.

15. Mr. Paton made application that he and his family be allowed, if needful, when the time comes, to pay a visit to the Colonies by the Mission vessel, as he has had a severe attack of illness, and the other members of his family were all in need of a change.

The Synod express their sincere sympathy with Mr. and Mrs. Paton, and, as he has not been off the islands for seven years, they granted him his request.

16. Mr. McKenzie stated the claims of Efil Harbour, Efate, as a suitable station for Mr. Annand. Mr. Robertson also stated the claims of Cook's Bay, Erromanga, and supported these by an

* Mr. Goodwill states in a private letter that he has not actually resigned his station on Santo, or his connection with the Mission. His object, he says, in coming to the Colonies, is to recruit his own health, and to consult more fully with medical men with reference to the health of Mrs. Goodwill, which, as will be seen by her own letter, has been very severely tried.—(A. D. M. R.)

application that had been made by the principal chief, and about 40 of the friendly natives of that district, for a missionary.

Mr. Annand stated his own views, and expressed a decided preference for Efil Harbour. In accordance, therefore, with his own wishes, and with the approbation of the Synod, he was appointed to Efil Harbour.

17. Mr. Robertson presented an application for Mr. Milne to be removed from Nguna to Cook's Bay, Erromanga, and stated his reasons for making this application. Mr. Milne placed himself at the disposal of the Synod, and expressed his willingness to go to Erromanga if the Synod should appoint him to go thither. Having heard the case fully, the Synod were of opinion that it would be most for the glory of God and the general interest of the Mission that Mr. Milne should remain in his present station, and decided accordingly.

18. Reports were given in by all the members on the state of the Mission in their respective Stations. As in former years, these reports were of a chequered character, some things were very discouraging, and other things were very encouraging; but on the whole, the encouraging considerably preponderated.

The Synod therefore desire to thank God, take courage, and go forward in the work of the Lord.

19. It was agreed that at the close of this meeting of Synod, and as soon as the *Paragon* is ready for sea, she sail from this harbour, call at Ann-mose, Aname, Futuna, Knamera, Port-Resolution, Aniwa, Dillon's Bay, Epango, Efil Harbour, (remaining a week there, more or less, for the settlement of Mr. Annand,) Havannah Harbour, Nguna, Matas, and Cape Lisbourne, Santo; that she return to Aneityum, calling at the Mission Stations, and, as soon as ready for sea, take her departure from Aneityum for Sydney.

20. The Clerk reported that as Capt. Rae had resigned the command of the *Dayspring* in Melbourne in October last, the Agent and the *Dayspring* Board there had engaged the Chief Officer of the *Dayspring* to be Captain of the Mission vessel. The Synod approved of the action of the Board.

21. Mr. Inglis reported, that on the recommendation of nearly all the members of this Synod, individually expressed, he re-engaged Captain Jenkins on the 4th of January last for the present year, at a salary of £180, but that, in consequence of the wreck of the *Dayspring*, that engagement had become void.

The Synod approved of what Mr. Inglis had done in this matter.

22. Captain Jenkins gave in his report of the loss of the *Dayspring*.

The Synod expressed their sincere sympathy with Captain Jenkins, and with the Chief Officer of the *Dayspring*, Mr. McArthur, in the loss of the vessel, but felt much gratified to learn that when the circumstances of the wreck were fully investigated by the proper authorities in Sydney, they were exonerated from all blame, and the Synod further assure them of the unabated confidence which they entertain of their skill and carefulness.

23. In looking back to the work of the *Dayspring*, the Synod desire to recognize the hand of God in the severe calamity that befell the Mission. Through that event they would bow with much submission to the will of God; but they would recognise with thankfulness the Lord's mercy in the circumstances attending the wreck, especially that no lives were lost; and furthermore, that the services of another vessel have been obtained so reasonably to meet the wants of the Mission.

(To be Continued.)

Cruise to Labrador and Newfoundland.

(Continued.)

SATURDAY, 30th August, separated us. Early in the morning the "Gulnare," got under weigh, and not long after our captain, with his usual kindness, took me in the boat to Greedy Island, opposite Cape North, to catch the mail steamer on her way south. Mr. Smith's fellowship had been so good, and all on board so kind and courteous, that when we had parted—really there was a feeling about my heart which surprised me; not exactly like homesickness, but, perhaps, like an exceedingly mild type of a similar ailment. When we got outside of the Cape, there was the steamer coming not south but north. That was

just what I wanted. If I could catch her, I could get farther north, and visit more places. So we tried to head her off, and should have succeeded had we not seen boats leave her for Greedy, and, supposing them to be hers, made in for them instead. When too late, we discovered our mistake. They were from Greedy, and had boarded her before we came in sight. Still I was content, for surely now there would be time to get to Cartwright, and we had heard there was a Cartwright boat at Greedy. But when we reached the wharf, about the first man we met was Mr. Dawe, the Cartwright "Agent," and from him we learned that the boat had gone that morning, and that there would be no further chance till his return, which would not be till next week. It seemed as if I were being thwarted on every side, and my faith had a struggle before I could rest happily in the confidence that it was well ordered. Had Mr. Dawe told me then that two couples were waiting to be married, and that he expected a sovereign from each for performing the service, I should probably have tried whether \$10.00 or \$15.00 would not induce a crew to take me there and back. But he did not tell me till it was too late, and so the people missed the opportunity of hearing the gospel, and the couples were left to be married by the jolly agent of the trading company.

I was hospitably entertained by Mr. Maybin, the agent of one of the principal firms; and Mr. Larmour, of the other, undertook to furnish a church, and did so in most handsome style. A loft was prepared, a platform and reading desk extemporised, seats introduced, and walls, roof, platform, desk, and some of the seats completely covered with flags; and the whole presented a really beautiful appearance. Two services were at first announced, but this was not enough; a third was asked, and of course gladly promised. The Revenue cutter was in the harbour, and having made the acquaintance of Mr. Knight, the very agreeable—to all but smugglers—Collector of Customs, I went on board. She is quite an important little vessel, carrying not only the Collector, but Judge Pincent and a bailiff, and providing in herself both court-house and jail for Labrador. This summer she also had "Dr." Crowdy, of St. John's, a medical student of Edinburgh University, and a very nice fellow, who had been sent by Government to perform wholesale vaccination, and was now to return in the mail steamer. Many will remember the excitement produced in the spring by the false report that she had sunk, when the Government sent a steamer to look after her, and at least try to bring the

corpses home. They had indeed struck a rock, and narrowly escaped, but that was all.

On SABBATH, I preached three times to good audiences for the place, which was largely Roman Catholic; and, as I had to lead the singing myself, and held conversations with several persons, it was a sufficient day's work. During the day a young priest arrived in a yacht put at his disposal for the voyage by its owner. My hospitable host invited him to dinner. He proved a jolly young fellow, and on any other day his conversation on the Fisheries, etc., might have been enjoyable, but I could not join in it on Sabbath. Attempts to draw him to suitable topics did not succeed for more than a few minutes. Even temperance would not do, for he liked a drop of whiskey well himself—of course in moderation. He was collecting for the Cathedral in Harbour Grace, I understood him to say, and of course he held mass as part of his duty. I afterwards was informed that his demand was a quintal of fish from each person. Let the children of light learn a lesson from those who are wiser. If we are properly to evangelise Labrador, we must have a little vessel for the purpose. Our evangelist could thus go from bay to bay independently, and without requiring men to leave their fish harvest at the very time, perhaps, when it would be a great sacrifice, in order to transport him. If, also, labouring as a colporteur, as he should be, he could take with him an ample store of books and papers, and could receive in payment not merely money, of which but little is to be found among the fishermen, but fish, the currency of Labrador. What Christian man will lend his yacht or charter a schooner for this purpose? A merchant would not lose much by it, for, if he had a properly qualified captain, he might send a small supply of goods, and, without interfering with the colporteur, pay at least the vessel's expenses.

On MONDAY, an opportunity was afforded me of getting to Mullins' Cove, where a few people lived, some being "winter-livers." I held a meeting in one of the houses, occupied by a nice, intelligent Esquimaux woman, and her son, who was married to a white woman. The men were all away, but the women and children of this and the other families, Esquimaux, white and mixed, formed an interesting little meeting. On our return we had a hard row, against a tide running like a sluice, to get in before the steamer, which arrived very much earlier than was expected. And now it was made plain that my detention at Greedy was indeed well ordered. The steamer had been under weigh

most of Sabbath, and I should have had almost no opportunity of doing any good, though going over more space; while, by remaining, I had preached three times to a considerable number of people at Gready, and once to a few at Mullins' Cove, besides having conversations with several on the different days of my stay. Not always is it so soon given us to see, what is yet ever true, that God's way is best.

Before long we were on our way south. The "Walrus" was once a gunboat, and is now, after undergoing some changes, a sealing steamer in winter, and mail and passenger steamer in summer. She is considered very well adapted for this double service. Shortly after dark we anchored for the night in Indian Tickle, for, while threading her way through these narrow passages, among rocks and nets, the steamer sails only in daylight. Hurrying ashore with the Postmaster, I found myself on the Roman Catholic end of the island, but the chief man immediately sent a Protestant to guide me over the mile or so of rough walking which brought me to the Protestants. Finding that most of the boats were still out, I proposed crossing to the other side of the Tickle and holding service there, but one man volunteered to go instead and bring those from the other side over, by which time their own boats might be in. He went, and, though some were in bed, they jumped up, took their boats and came over, while others went to spread the news farther. It was after ten when I was told that all were present who were expected, and indeed no more could have got in very easily; over fifty had got packed in as it was. It was then so late that I purposed only having a short service of about three-quarters of an hour, but they listened so earnestly, and the subject was so grand, I went on and on, till, when I closed, I discovered to my astonishment it was midnight. Even then they seemed willing to remain longer, and Mr. Carnell, who went over for the people of the other side, assured me they would gladly stay as late next night.

Here, as in several other places, I found fruit of the late revival in Newfoundland. It was not merely that there were individuals who had entered into the new life during it, but that there was manifested generally such a spirit of earnestness and of joyfulness. One of their number, a Mr. Taylor, regularly conducted service twice on Sabbaths, others taking part. And how they sang! Oh, for such singing in all our churches! it seemed the expression of full hearts,—so full, indeed, that, after we parted, they still overflowed in song; and beautiful it was, in the lovely summer night, to

hear the sweet singing from the boats, while the oars beat time, as they crossed the strait, and all the sound was softened by its transmission over the calm surface of the waters.

As Mr. Carnell led me to his boat to put me on board the steamer, his conversation had such an absence of anything like cant and whine—such a thorough, manly, joyous ring—when he told me about the revival, and the blessings he had himself received, I could not but rejoice in him. It was going to one o'clock when we reached the steamer.

Next morning I rose about half-past four, to be ready whenever we should reach Domino, but could only send word ashore by a boat which boarded us, explaining that, as the steamer did not call, I could not preach as I had announced. At Baiteaux most of the boats were out, but a number of people soon gathered at the house of Mr. Wilcox, and to them the word was preached; but briefly, for, instead of waiting the two hours which she is advertised to remain at each place, and which I had calculated on when my plans were formed, the captain told me the steamer should wait only till the mails were received. I did not stop till her boat was off; and was put on board by Collector Knight, who kindly had his boat waiting for me. This was but the beginning of a series of disappointments from the same cause. Thus, I did not land at all at Punch Bowl, apparently so called from its circular form, or at Bolster Rock, where I would have liked particularly to preach, because some families are permanent residents. All I could do was send to these, tracts and books. This is a remarkable looking place; four narrow "tickles" lie at right angles to each other, the islands or rocks which form them being high and steep, and the water bold; near one of them lies the small rock which gives the place its name.

At Venison Tickle my disappointment was as great, if not greater, for, though the tickle is exceedingly narrow, and the rocks on both sides steep, it is a large and important business station, and has a number of permanent residents, and I was therefore specially desirous of preaching there. But the captain most positively refused, and actually waited only about half an hour. In that time, however, I landed, and left books and tracts for distribution with the head of the establishment, and brother of the owner, Mr. Rourke, who received me most courteously, expressing his great regret that the captain would not wait, and complaining strongly, as several had done before, of the way in which the mail service was administered. My disap-

pointment was rendered the more keen when I afterwards learned that there was a young man in the place, dying, and in great anxiety. Had I known it I should probably have let the steamer go without me, and got along as best I could.

Shortly after leaving, a gale came on us so severe, and accompanied with fog so thick, that the steamer was put into Snug Harbour for night. Through the rain and fog I could get but a poor idea of the place, but it seemed indeed a snug harbour, commodious and safe, surrounded by high rocks. By a boat which boarded us, I got ashore to the only Protestant house, Mr. Rossiter's, where, after getting dried and warmed, I had tea, and then service with the family and their crew. This was a truly interesting visit, and, I trust, a profitable one.

On WEDNESDAY morning, as on Tuesday, I was ashore and had a service before breakfast. This was at Dead Islands, in the house of Mr. Pyke, who conducts a service himself on Sabbaths. The want of previous intimation, the shortness of the time granted us, absence of the men in their boats, combined to give but a small meeting, and it was cut short by the steamer's impatient whistle, warned by which I got to the boat in time to have to wait for others. At Square Islands I did not land at all. Scrammy was next on the published route, but the steamer passed it and stopped at Pincent Cove, where I had little opportunity of doing anything except by leaving tracts, mostly all the people being at Scrammy. Rounding Cape St. Michael, we passed a remarkable headland of rock, through which there is a large hole, known as "The Hole in the Wall." The hole does not show from the southern side, but there the headland bears a striking resemblance to a lion crouching on the rock. Beside it is a small cove, forty fathoms deep, within a boat's breadth of the rock. Shortly after, we crossed the mouth of Occasional Harbour, a beautiful bay. Our next call was at Fishing Ships Harbour, where the captain resolved to pass the night, in order to take in water, for which it affords great facilities. This is a beautiful harbour, and seems almost beyond the reach of danger from storms. I landed and arranged for a meeting in the evening, at Mr. Parsons' house, for which notice was to be sent all round, even to Francis Harbour Bight, three miles off. After conversation with a young man recovering from severe illness, I returned on board to write, but was presently called by Dr. Crowdy to witness the drawing of a herring seine, to all an exciting spectacle, and to me a novel one. Our Captain and Captain Bartlett, a

passenger, determined to lend their assistance, and "the Dr." and I were nothing loath to join; so off we went, and had the satisfaction of aiding in the capture of what was declared to be a splendid haul, variously estimated—for by the drawing of the seine they are only secured, not taken out of the water—at from 500 to 1000 barrels. The stirring up of their food by the steamer's anchor had apparently brought them together at this place, and the food was in immense quantities. It is of two kinds; one is the lovely, delicate, almost transparent medusa, and the other a small black creature, about an eighth of an inch long, resembling in shape a spider, or, in some respects, a turtle. In the evening we had a good meeting, the house being crowded. The singing was unusually beautiful.

(To be continued.)

Letters to the Editor.

Letter from Rev. J. Goodwill.

CAPE LISBOURNE, Aug. 6th, 1873.

To the Editor of the Record:

REV. AND DEAR SIR,—I wrote to you about a month ago, via Figi, addressed to Dr. Steel, to be forwarded to you. Since then, nothing of any importance has taken place. We have been very busy for some time past, endeavouring to replace some of the things destroyed by the storms, hurricanes and earthquakes. At the same time we have been very restless, keeping watch every night in order to prevent the bushmen from taking us by surprise. There are hordes of dreadful savages from the interior, guided by some wretches who, from their experience with the worst of the traders, are well qualified for any bad undertaking, and are dealing destruction on every side. I have told you, in my last, that the inhabitants of several villages were massacred, others are threatened, and so are our lives also. Our natives are as much afraid of them as we are, and, perhaps, a great deal more so. They go not the length of themselves without being fully armed. They are keeping, as they say themselves, "a good look-out for man bush." I think I told you that the McDonalds are very fine fellows, kind, obliging and always ready and willing to assist you in any way they can. They are doing very well, and are not of the base set known as *kidnappers*.

We are very badly off for native food. Our natives, who are themselves suffering from the want of aliment, buy up all the

food in exchange for cocoa-nuts, from those who were in the habit of supplying us. All the inhabitants of the following villages, Suilras, Vovoa, Boncia, Rimali, and Malon, plant yams and tāirvū, which have creeping vines, and which generally get destroyed with the hurricanes. Others plant taro, which has a short top like potatoes, and do not suffer at all from the hurricanes. We used to get all the native food from the taro districts, but now there seems to be so many ravenous creatures to be supplied that we are only an after-consideration; still our good chief is mindful of us.

We have more attending the worship than we have had for some time past; but nothing except God's power and grace will bring them to a proper state. Oh! that the Lord would begin His own gracious work among them, and bring them from darkness to light, and from the power of Satan to Himself, the living God. It seems to us, at times, as if the gospel had lost its power, but the truth is our want of faith hinders, that the Almighty does not make use of our instrumentality in the conversion of the heathen. At other times we would feel disposed to ask the question, if, indeed, the Lord has a people among these; but these are questions which do not belong to us. Duty, work, or labour in the Lord's vineyard, and occupy until He comes, is our part, and not speculation. "Man's extremity is God's opportunity." Oh! that He would teach us to await with patience for His own good time, and exercise faith in Him, and endeavour to do something for the honour of His glorious Name in winning souls for Christ Jesus, our Lord and Saviour. Oh! for a nearer walk with God, for more of the love of Jesus, for the effectual, fervent prayer, and for the Spirit of the Lord to breathe the breath of life into those slain, yes, dead in trespasses and sins. Would to God that they felt and knew the power of the Gospel, which is the power of God unto salvation to every one that believeth. Dear friends in Christ, pray, pray, pray continually for the work of the Lord, for the salvation of perishing souls in Santo. Ah, my friends! we have many things here to contend against, besides feeling that we are unprofitable servants, and seeing no fruit from our labours. The rain, after a long drought, intense heat, and scorching sun, is drizzling down upon us, as we are writing to-night; at this we do not feel inclined to murmur. The natives have not yet finished the thatching of our house. We only hope that it may be a true emblem of our spiritual drought and the refreshing showers of grace which the Lord, in His own good time, may send us to cheer our souls, and give us real cause of rejoicing,

after trying us with a great fight of afflictions.

The Mission in these islands is far from being a prosperous one. It is with feelings of deep sorrow that we confess it. It seems to be under the frowning displeasure of the Almighty, or under some blighting curse, which prevents it from bearing fruit and extension. After all the Missionaries who came out during the past two years, there is only one new station opened up, and the missionary who was settled there is, I understand, in a desperate state for returning to the Colonies. If he carries out his resolution, Mr. Annand must take his place; and thus we never, never seem to get much above that decimal number, 10. What is to be done? I would suggest to all the Churches which are supporting this Mission to take the matter into consideration, and make it a subject of deep and earnest prayer to the Lord God of Missions, that He may ride forth gloriously, conquering and to conquer, until all the kingdoms of this world become the kingdoms of our Lord and of His Christ. We ourselves, who are engaged as missionaries, need more of the spirit of prayer and humiliation. We should humble ourselves before our God, and plead mightily that He would take His own work in hand and bring the heathen into subjection to Himself, and cause the "isles to wait for His law." Oh! that the mighty and gracious Spirit of God would descend upon us, and bless us and make us a blessing in the salvation of perishing souls. Oh, that the salvation of the Lord would come from Zion. Enable us, O Lord, to wait with patience and expectation, and grant us faith that the promise will ere long be fulfilled,

"The beam which shines from Zion hill
Shall lighten every land;
The King, who reigns in Salem's towers,
Shall all the world command.
Among the nations he shall judge,
His judgment truth shall guide;
His sceptre shall protect the just,
And quell the sinner's pride."

About six weeks ago, a large three-masted vessel, supposed to be from Hobartown, and engaged in the whaling business, was lost not far from our station, to the south of this island, near a small one called by the natives Souwest. We are informed that six of the crew were lost, and that the remainder, I cannot say how many, were taken off the wreck by one of the trading vessels. The natives had a jolly time of it, carrying off casks of whale oil, of flour, and of powder, as well as muskets, knives, tomahawks, and everything they could get from the wreck. We are also told that some of the natives, who were employed on

board the vessel, swam ashore, but they no sooner arrived than they were despatched, and, after the custom, feasted on.

Our chartered vessel, the "Paragon," anchored here on the 10th Aug. The "Renard," one of Her Majesty's cruisers, arrived here on the 9th, accompanied, *mirabile dictu*, by a trader, or, more properly, a vessel conveying natives to Figi. Lieut. Surkiing, and some of the other officers, used all their power and eloquence in order to persuade me to take a voyage to the Colonies. I had arranged with a captain to take Mrs. G. and the children to New Zealand for a trip. She and the little boy were very much improved by their visit to Sydney, but still not fortified enough to withstand the miasmatic malaria, and enervating influence of these islands. She was directly set against leaving me behind, preferring to remain and abide the consequence, which, no doubt, would be death; fearing, in the event of her insisting on stopping during the hot season, that anything should happen, ~~and~~ that I would be blamed for it, with heart-felt sorrow and great reluctance I consented to take a trip to the colonies.

I intend to consult medical men as to whether it be prudent for Mrs. G. to return again or not to the islands. I hope that against the next mail, I shall be able to place their opinion before you. I was intending, providing it met the approval of the Church, to leave Mrs. G. and the children in New Zealand, and spend the cold season in Santo. I would be able, even in this way, to do some good in Santo, but I find that the brethren with whom I have consulted on this subject are opposed to it.

We arrived at Sydney on the 28th Sept., after a passage of 15 days from Aneityum. We left Cape Lisbourne on the 14th Aug. We had as passengers—the Rev. Mr. Paton, wife and family, and a native servant; the Rev. Mr. Copeland, wife and family; our own family and native servant, and the cook's wife, 18 in all; of these 9 were children. We were all confined in a small cabin, and never had changed our clothing until we arrived in Sydney. Mrs. G. had three attacks of spasms during the voyage, the last being very severe. We very nearly lost our little daughter during the voyage. She had been delicate before we left Santo, and got a fresh cold on the vessel, which brought her to the very verge of the grave. She is still very weak, and very much emaciated. I trust, by the mercy of God, the proper use of medicine and care, that she may recover. I had more fever and ague during the voyage, than I had for the last twelve months. I also got a bad cold, but the hot and sweating stages

of the last and the severest fit of ague cured it.

Oct. 2nd.—We had a meeting of the Committee of the Mission Board to-day. It was, after due consideration, resolved and unanimously agreed to, to hand over the "Paragon" into the hands of the owners, and that a new vessel of 150 tons be built and specially fitted for the use of the Mission, and ready for sea by the first of April, for a sum not exceeding £3500 stg., providing the Church of Victoria throw no obstacles in the way. I trust that the Churches in the Lower Provinces will fully concur with this minute, for it is, no doubt, a step in the right direction. We have every confidence that the Committee will do all in their power to meet the wants of the Mission and make the vessel suitable for her work. Had the "Paragon" been purchased, she never could be made comfortable for the accommodation of the missionaries, their wives and families. I feel quite sure there could be nothing more unpalatable and vexing to you, after expending large sums of money, to refit a vessel that the missionaries would have no comfort after all. It is much better to have a suitable vessel, even providing that she should cost something more.

Mr. and Mrs. Robertson are well, and are doing, I think, pretty well. They are going to Tana, in November, to Kwamera, Mr. Watt's station. The Annands are well also. We were about two weeks at Mr. Murray's Station. They are all well and doing very well. Mr. Murray is making great progress in the language. They are carrying out very fully the good maxim, "Use hospitality one to another, without grudging," (1 Peter iv. 9) and are very kind.

Sydney is quite a large city, and is increasing rapidly; its scenery and harbour are very good. I have neither time nor space, at present, to give you anything even of a bird's eye view of it.

It was thought proper by the brethren, in this city, not to burden us with any duties Sabbath first. I have, however, engaged to preach for the Rev. G. Sutherland, formerly of Charlottetown, P. E. Island. He is, at present, successor to the late Mr. McIntyre, and is doing very well.

Oct. 3rd.—Mrs. G. had a very bad turn to-day. I had been away until about 10 p.m. As soon as I got back, I went for the doctor, and in accordance with his instruction, I attended to her all night. She is easier to-day, Oct. 4th, and so is our little girl. With many kind regards and much love to you all, I remain your very faithful,

JOHN GOODWILL.

Letter from Mrs. Goodwill.

SANTO, CAPE LISBOURNE, }
 August 8th, 1873. }

Rev. and Dear Sir,—In my last I promised to write something about the way in which the natives use the clothing we give to them, but before doing so, be kind enough to allow me to state why I have not done so ere now. The reason is this: my health and strength were continually giving way, so that I was becoming more feeble and useless, and thus unable to endure any exertion either of body or mind. Mr. G. seeing that my constitution was gradually failing, most earnestly requested me to take a trip to the colonies. Taking with me the baby, I embarked on the *Dayspring* late on Saturday evening, the 21st Dec., and there, with feelings of heart-rending sorrow, parted with my good and kind husband and dear little daughter. Oh! the pangs of separation and the thoughts of perhaps never meeting again, are too deep to be written with pen and ink, or to be expressed to you by articulate language. We had a very speedy passage, in visiting all the Mission Stations, except Fotuna, and anchored in the harbour of Aneityum on the 3rd of January, but unfortunately, early on the morning of the 6th, we met with the sad, sad loss of the *Dayspring*. The hurricane came to its height about 5 o'clock, a. m., and seemed bent on the work of destruction. It appeared as if determined to carry off everything. On land, trees and houses were razed with the ground. The captain, his wife, and I, were at Mr. Inglis' at the time. The thatch was turned up on all the house except the back wing, which was used as a dining room. I tried to bundle myself up in my bed by gathering about me all the clothes, but suddenly the window of my bedroom gave way with a fearful crash. In comes the good and kind lady, Mrs. Inglis, to hurry me out ere I perish under the ruins of the house, but being in dishabille, and in the dark, the wind and rain having extinguished the light, I was not able to find my habiliments, so I threw a blanket about me and waded through the water on the floor, nearly ankle deep, until I got into the dining room, where Mr. and Mrs. Inglis, and the other inmates of the house, were gathered to-

gether for shelter. I had some very bad turns while I remained at Aname. Mr. and Mrs. Inglis were very kind and showed me all the attention, and did all for me they possibly could, during the five weeks I was with them. Before I left, Mr. Inglis very kindly gave me £5, to meet any contingency by the way. I need not say that I really needed the money, for on Santo we don't keep but very little by us, so as to prevent all temptation of the natives from endeavouring to get it. We embarked on a small schooner, 22 in all, on the 12th of Feb., for the Island of New Caledonia, and arrived at Neumea, a French Sea Port Town called the Port of France, on the 17th of Feb. The steamer left for Sydney the day before we arrived, so we had to remain 17 days. The British Consul was very kind, and put himself about a great deal to get us lodgings, which was a hard matter at the time. The place is filling up very rapidly since gold was discovered; besides this, the convicts and communists are very numerous. 500 were landed while we were there, and 1200 more were expected every day. The inhabitants of the town are chiefly French Roman Catholics. They have a chapel, but they feel more disposed to go to Balls and to the Theatre on the Lord's day than attend the service of the Church. They are very much given to the use of ardent spirits, and gaiety and, as it is one of the characteristics of the French, they are excessively fond of dancing. Some of them are not altogether devoid of the spirit of kindness, if we could only understand properly their language and nature, but to the French there are none equal to Frenchmen. Their heart is seldom drawn out to manifest real kindness and love to those of another nationality, and this is in a special manner true when we consider their antipathy to the English, of whom they are always more or less jealous.

I arrived in Sydney on the 14th of March. The city is considerably large, but there are only a few public buildings of any importance, and there is no comparison between it and Melbourne, excepting that of its harbour and scenery, which are in a measure quite pleasing to the eye, and fertile to the imagination. As you are approaching the city, and also

when you take a drive through the city for a short distance into the elevated country above, and look down upon it and on the harbour and see all the outlets and little islands, you feel very much charmed with the whole prospect before you. The harbour of Sydney is said to be one of the finest and best in the world, but I cannot vouch for the truthfulness of this statement. There are some men in Sydney, who, by their means, are really doing good in alleviating human suffering and endeavouring to elevate fallen humanity, but in the colonies, which are only of a very recent date, and where the mind of all is eagerly set on the acquisition of riches, such liberal benefactors are but few and far between. I left Sydney by the *Paragon*, our chartered vessel for the islands, on the 24th of May, with much anxiety of mind, after being already 5 months absent from home, without receiving a letter or hearing anything from those "I left behind," and got home on the 24th of June, and found all living except one of the Mare women, after passing through various vicissitudes of nature and severe trials, out of all of which the Lord delivered them. I need not tell you how thankful I felt to Almighty God, for seeing my husband and dear little daughter once more. I am also happy to say that I improved considerably by my trip, which was in no other sense a pleasing or a prosperous one, but I had scarcely arrived at the islands before the old feeling of lassitude returned, and my appetite began to fail; but I must leave all my troubles in the hands of God, who chasteneth every child whom He receiveth.

It is really discouraging that there is so little fruit or extension in this mission field. Notwithstanding all the missionaries who came to these islands during the last two years, only one new station is opened up. Every new arrival had to take an old station, and thus fill up the place of another, whose career came to an end. Of those who entered into their rest, some, after a few years of hard and up-hill work, noble exertions, severe trials and afflictions, have fallen by the malignant influence of the climate; others, such as the late Dr. Geddie, who was greatly blessed of God in the conversion of the Aneityumese, and after a

long life of much usefulness, yielded his spirit to Him who gave it; Mr. Inglis, another honoured labourer on the same island, must, perhaps, very soon put off this tabernacle and cease from the work in which he so much delights; while the lives of others were taken by the hard and cruel blows of the assassin: and thus while God has given us hard things, wine of astonishment and many tears to drink, we do not see any good accruing from our labours. Oh! may the Lord give us also a banner, which, in all its gospel beauty, grandeur and attraction, may be displayed because of truth, and that in the inward parts, "That his beloved people may be delivered from thrall," and the heathen converted unto God.

Now for a few words about the natives, and only a few, because, after this long digression, and after already writing so much, I dare not monopolize all your space in the *Record*. Some, who profess friendship and receive garments, give the loan of them to the most expert thieves living in this vicinity, so that when they visit "Ban tas sal," the ship of the white man, they may conceal under these garments whatever they may steal while on board. Some of the traders, until better informed, generally blamed the natives employed with us. Others of the male sex, who were not satisfied with the garments which were given to them, took from their women theirs also, and decorated themselves with all in a most fantastic style. Were I to particularize this, it would only excite laughter, and thus it would be unsuitable for such a magazine as a *Church Record*. At first we used to give the women skirts and jackets, on which we thought we could improve by giving them wrappers, but, to our astonishment, the men came dressed in these also. The shirts and pants and such they get, after using them for a short time, they dispose of them among themselves, and very frequently sell them to the traders for knives.

SYDNEY, October 6th, 1873.

I am very unwell to-day, and had not been able during the voyage to add to or finish all I intended to write at this time. I must now very briefly sum up, by way of apology, inasmuch as we expect a second visit of the *Paragon*.

We are now in Sydney, and I had the pleasure of seeing some of my good friends. Our dear little daughter is very low. I think she is a little better to-day. With much love to you all, I remain

EUPHEMIA J. GOODWILL.

News of the Church.

MR. COGSWELL, we are informed by private letter, is about going up for License in the Presbytery of Edinburgh. Mr. Gordon is finishing his theological course this winter. We hope to see him out in the course of next summer. We promise him and all our young men a hearty welcome. Now is the time for vacancies to begin to make their arrangements. They should not wait till the men are on the ground to begin to make arrangements. Some of our present vacancies have lost the opportunity of securing ministers by other congregations being better prepared than they when the men came into the field.

The usual "gathering" of the Halifax and Richmond children was held in St. Andrew's Church on New Year's Day. Nearly 800 children were present. W. Neal, Esq., presided. The several ministers addressed the children, giving good and wholesome advice, and thereafter prizes to the deserving were distributed among much gladness and glee. Mr. Neal was presented by his class with a piece of plate. Mr. Campbell, author of the History of Nova Scotia, was presented by his class with a writing desk; and Mrs. Campbell, wife of the minister of St. Andrew's, by her class, with a lady's work box. Thereafter the juveniles withdrew to the Basement, where fruits and sweetmeats were distributed to all and sundry.

ST. ANDREW'S CHURCH ASSOCIATION, HALIFAX.—A social society has been formed by the young men of this congregation upon a somewhat novel plan. The object of the Association is the mutual improvement and co-operation in furthering the aims of a Church. The Association is to meet fortnightly, and each alternate meeting is to be a public

one, at which friends of the members may be present. It is intended to make the meetings more like the meetings of members of the same family. Refreshments are to be served, and each member is expected to contribute something towards the literary, forensic, or musical entertainment of the evening.

We wish the Association every success. The principles enunciated, if strictly and judiciously carried out, will no doubt be beneficial to all who shall have the privilege of membership.

RICHMOND AND N. W. ARM.—We have several items to chronicle about this congregation:—(1) The debt of \$165, due on the contract for the outside of the Church, has been paid, the ladies of the congregation raising \$130, and Rev. Mr. Grant collecting \$35. The Church is now without a cent of debt. (2) The minister, on his return from Newfoundland, was presented with a very warmly expressed address and \$60 towards purchasing a waggon, to enable him to attend efficiently to his *vagum ministerium*. (3) A handsome Christmas present has been given by the congregation to the Precentor. (4) The late Edward Jeans having left \$160 to the Richmond congregation, they have resolved to put the money, and \$60 more, to getting a church bell. The bell is ordered, and will always be regarded as a monument in honor of one who in life was a warm friend of the Grove Church. (5) St. Matthew's Monday evening Bible Class has presented the Richmond Church with a beautiful silver-plate font.

THE important charge of S. Schoolhouse, Little River and New Antrim, Musquodoboit, is no longer among the vacancies of the Church. The ordinances of Religion are now dispensed by an able, energetic and faithful minister of the Church. At a time when the hearts of the people were almost failing them for fear, and from a quarter whence no one was looking for help, a minister, full of zeal for his Master, was found, the field was pointed out to him, he was told that there were other fields, but he was willing to cast in his lot with them, and do what in him lay for the congregation and people of this old and important charge. We feel assured, fur-

ther, that the people feel grateful that the "Lord of the Harvest" hath been pleased, in a time of great dearth, to bring forth this "labourer."

The Rev. David Neish was ordained and inducted on the 2nd of last month, since which time he has been labouring with acceptance and success among his people. May all blessings attend pastor and people in this important field. The Presbytery of Halifax has now not a vacancy.

SPRING HILL COAL MINES.—The Presbytery of Halifax, upon a representation made by the people, have opened a mission station at this important and rapidly increasing place. Only a few months have elapsed since operations were begun in working the pits, and already there is a large community of people on the ground. The great preponderance of the people are Presbyterians, and by far the largest number belong to the Church of Scotland. It is hoped, therefore, that the Presbytery of Halifax will prosecute the mission, and we feel assured that in a short time there will be a self-sustaining congregation.

TRURO.—There was an interesting gathering of the Sunday School children of St. Paul's Church on the 26th ult. It appears that the school is making rapid progress, both in numbers and efficiency. During the year the numerical increase was 51 scholars. A sum of \$100 is to be raised for the purchase of books for the library—a member of another denomination promising to contribute \$10.

PICTOU.—A fancy sale was held in the Basement of St. Andrew's Church, on the 22nd ult., which, together with a Christmas tree which was on exhibition, realized the handsome sum of \$400, after deducting all expenses, for the object of raising in the Church property.

THE St. Andrew's (Halifax) Bazaar turned out a decided success in more ways than one. Financially, notwithstanding the inclemency of the weather, it exceeded the most ardent wishes of those interested in it. The sum realized is nearly \$800.00, and, as there is a considerable amount of the material still to be disposed of, and as the lady managers have resolved to interest themselves in

selling it privately, and devoting the proceeds to the sum already in hand, we may anticipate a considerable increase at no distant date. The success was not only financial, but social as well. It was the means of bringing together, and making acquainted, many of the young men of the congregation who were heretofore strangers, and, in many other ways, it was felt to be beneficial.

The money is to be devoted to the erection of a manse; and, as the congregation has been in existence since 1818 without one, we sincerely think that the time has fully arrived when the manse should be in existence and the minister in it.

IN New St. Stephen's, St. John, a Bazaar was held in the Basement of the Church for the purpose of raising funds to enable the Librarian of the Sunday School to increase the number of books for circulation among the scholars. The school is now one of the largest in the Church of the Maritime Provinces, and as the increase of scholars was found to be far in excess of the increase in the ordinary contributions for Library purposes, it was resolved to make a special effort for the increase of the number of books on the catalogue—hence the Bazaar. It was held on the 18th and 19th of last month, and notwithstanding the fact that two other Bazaars, for similar purposes, were being held in other congregations of St. John and Carleton, the handsome sum of \$400 was realized. Books are a necessity of the present age, and if young people do not get good, they will get indifferent ones to read; and hence the wisdom of the people of St. Stephen's in meeting, by a special effort, so well what they felt to be a special want.

THE Rev. Mr. Stewart of McLellan's Mountain has been laid aside from duty by illness for some time. We are happy to be able to state that he is now much better. It is expected that he will be able, in the course of a very short time, to resume his duties.

THE Saltspings people do not give all their presents to their minister. Here is a thoughtful act. Mr. John Simpson, Eight Mile Brook, has presented the Church and congregation with a very

handsome, elegantly bound Pulpit Bible. Let others go and do likewise. At church, on Sunday, in how many country congregations, do we see elegant carriages, beautiful horses, richly dressed worshippers, and, shame to say it, ragged, tattered pulpit Bibles and Psalm Books, often with some of the leaves lost. These things ought not so to be.

THE Church at New Glasgow has been undergoing extensive repairs and alterations. During the vacancy it received a new and beautiful coat of paint, giving it quite a chaste and elegant appearance. Also, for purposes connected with the heating arrangements, it has been elevated to a higher position, the foundation being built up several feet. This gives it an appearance even more commanding than ever, overlooking, as it does, the thriving and enterprising little town. It is also in contemplation, we understand, to effect some improvements upon the manse, or, perhaps, to renew it altogether.

ST. GEORGE'S CHURCH, RIVER JOHN.—This section of Mr. McCunn's congregation held a "social" on Christmas, and from all accounts it was a very enjoyable affair. The more of these socials, held in the proper spirit, and conducted "decently and in order," the better for our congregations.

THE Rev. D. McRae, at present on a pleasure trip in Scotland, is expected to return to his congregation shortly.

THE congregation of St. Andrew's, New Glasgow, for so long a time under the distinguished ministry of the Rev. Allan Pollok, and rendered vacant by his resignation and return to Scotland, is no longer a *vacancy*. The Rev. G. Coull, M. A., was, on the 11th of Dec., inducted to the pastoral care and oversight thereof. We wish the newly appointed minister every success in his work, and every pleasure among his people.

JOHN F. McDONALD, Esq., of New Glasgow, has a Gaelic Bible in his possession, which was printed in 1690, two years after the Revolution settlement of the Church of Scotland, under William and Mary. It is, therefore, 184 years old, and is probably the oldest

Gaelic copy of the Holy Scriptures in the Lower Provinces.

PUGWASH.—Rev. M. Sutherland was agreeably surprised on New Year's day, by a number of ladies waiting upon him with the following address and accompaniments:—

REVEREND AND DEAR SIR,—

In behalf of the Ladies of your congregation, we beg your acceptance of a Buffalo-robe, driving-gloves and railway-wrapper, wishing you, at the same time, a very happy New Year.

Although you have been but a short time amongst us, yet we feel assured that your zeal and labour of love has not been in vain; and we earnestly pray that as each year rolls round, your labours may be crowned with the success that every faithful worker in God's vineyard desires, of seeing many brought to a "knowledge of sin through Jesus Christ our Lord." Again wishing you many happy returns of the day.

We remain,

Yours, etc.,

MRS. T. A. FRASER,
MISS SARAH OULTON.

To Rev. J. M. Sutherland, Pugwash,
January 1st., 1874.

Items.

ST. DAVID'S Church, Gardner's Crescent, Edinburgh, is likely to be endowed very shortly, and thus erected into the ecclesiastical position of a Church *quoad sacra*. It was a large, efficient and flourishing congregation, previous to the secession of 1843. The very week before the General Assembly of that year, a minister was inducted to the charge, and at the Assembly he seceded, taking with him the large proportion of the people. However, the Church has since preserved its existence, and done good work, and now, under the ministry of the Rev. Mr. Adams, it is likely to be endowed and put in proper working order.

A new Church has been opened in Whiting Bay, Arran, in the Parish of Kilbride.

AN organ is to be built for the Cathedral Church, Glasgow. Designs are being furnished by Mr. Smart of London.

CHURCH BURNT. — The Episcopal Church at Moncton, which was in law for some time, was burnt down a few days ago. An unseemly controversy between "High" and "Low" Church has been going on for some time. The "Highs" gained the day, and therefore the Church was burnt.

THE Moncton, N. B., *Times* says that the members of the Episcopal congregation, at present worshipping in the Union Meeting House, met on Monday night, and decided to send a delegate to the United States, to inquire into the condition of the new movement of which Bishop Cummins is the head, and to ascertain if a minister can be procured from that body. Dr. Chandler was accordingly appointed, and yesterday left to discharge his mission. When he reports to the congregation, they will decide as to the proper action to be taken.

LAST year, 17,000 Roman Catholics joined the Lutheran Church, the Established Church of Germany, and the influx still continues. To all lovers of Protestantism, and to all defenders of State Churches, this is a gratifying fact.

HER Majesty the Queen has generously subscribed the sum of two hundred pounds to the Church of Scotland Extension Scheme in the Synod of Aberdeen.

DR. WALLACE, Professor of Divinity in the University of Edinburgh, delivered his inaugural address. Inquiring, at the outset, what divinity was, and how it was to be studied, he defined it as the scientific representation of the sum of Christian convictions, and proceeded to sketch the development and attributes of the Church, dating its origin from the time when it came forth a completely moulded organism from the matrix of Apostolic activity, with a specific constitution, and a definite deposit of faith, to mingle with the other forces that conspire to give form and direction to human progress. He next spoke of the uses of the study of divinity, treating them under three classes, described as theoretical, practical, and moral; and in concluding, invited his students to join with him in the investigation of facts, seeking them fully without fear or favour, and ascending those watch-towers of gener-

alisation to which they may be conducted by the conclusions which the facts may demand.

THE COURT AT BALMORAL.—On Sunday forenoon, divine service was held at Balmoral Castle. The Rev. Dr. Taylor officiated. Her Majesty the Queen, Princess Beatrice, and the Royal Household were present. The Rev. Dr. Taylor afterwards officiated in the Parish Church, and preached from Matthew vi. 25 and 33. The day was cold and frosty, and the church was thinly attended. Sir William Jenner arrived at Balmoral Castle on Friday. No special day as yet has been fixed for the departure of Her Majesty from Balmoral.

MR. DISRAELI is installed Lord Rector of the University of Glasgow, and he delivered on the occasion of his installation an eloquent address to the students, who are his constituents. His text was self-knowledge as a means to the proper appreciation of the spirit of the age; and the lessons he inculcated were, that when the tendencies of the spirit of the age were in the direction of high and noble ends, they ought to be encouraged, but when, as in some degree at present, they sought material equality, and threatened to uproot moral and religious principle, they ought to be manfully resisted.

THE VERY REV. DR. GILLAN, of Inchinnan, Moderator of the Church of Scotland, has been appointed to officiate in the Church of Scotland in Rome during the months of February, March and April, and has received leave of absence from his Presbytery for that purpose.

REV. MR. KNIGHT'S NEW CHURCH.—It will be remembered that Mr Knight has been for some time engaged in a controversy on the Doctrine of Prayer. The result has been that he, followed by his congregation, have left the Free Church and joined the Established Church.

The foundation-stone of the new church erected by the congregation of the Rev. Mr. Knight, Dundee, who have lately seceded from the Free Church, was laid on Monday by Provost Cox in presence of Sir John Ogilvy and Mr. Yeaman, the Members of Parliament for Dundee, Sheriff Cheyne,

and a large assemblage of ladies and gentlemen. Bailie Edward officiated as chairman. After prayer by the Rev. Mr. Knight, Provost Cox laid the foundation-stone. He afterwards expressed the great pleasure it afforded him to perform the ceremony, and the hope that the congregation would enjoy peace and prosperity. A hearty vote of thanks was awarded to Provost Cox for having laid the stone. Sheriff Cheyne, on behalf of the strangers present, expressed the gratification he felt to be present, and, for himself, he had come with the greatest pleasure to show his esteem and respect for Mr. Knight. He hoped he might be long spared to the congregation who had recently given such a signal proof of their devotion to him. At the close of the proceedings, Mr. Knight expressed his gratification at seeing so many present, inasmuch as it was his earnest wish and hope to live and labour on terms of Christian fellowship with every denomination of Christians in the town, and the presence of so many was a good omen for the realization of the wish. The church is a noble and commanding edifice, in the Gothic style of architecture, and is situated in the Nethergate. The front elevation shows two large square towers terminated in pinnacles at the four corners, while between the towers is the gable wall, with a large doorway in the centre, as the main entrance. Internally, the church is beautiful. It is one of the finest churches in Dundee, and has been erected at a cost of £7000 or £8000. It is stated that it is to be opened in the beginning of the new year by the Rev. Dr. Caird, of Glasgow.

Books.

We are glad to understand that an interesting and valuable book is soon to be published, containing the speeches delivered and the papers read at the late meeting of the Evangelical Alliance in the city of New York. We take the liberty of recommending it very earnestly to the perusal of our readers. A cheaper, and we would presume, less accurate, version is in process of publication by the *New York Tribune*, being in this latter case the reprint of

the *Tribune's* own reports. However, either will be well worth the money spent in purchase and the time spent in perusal.

"A VALID ORDINATION ESSENTIAL TO THE CHRISTIAN MINISTRY, AND THE EXCLUSIVE RIGHT OF PRESBYTERS TO ORDAIN."

Such is the title of an able and ingenious Sermon preached before the Synod of Aberdeen, at its April meeting, by the Rev. George W. Spratt, B. A. The Argument is clear and decisive; but so elaborate that an outline of it is quite impossible in the space at present at our disposal. We heartily recommend its perusal to the readers of the *Record* and to the Ministers of the Church. It is truly refreshing to find at the present time, when we are too much inclined to give up our distinctive principles to the forgetfulness which they do not deserve, to find Mr. Spratt, with his usual vigour, strike out fearlessly and maintain anew the principle for which our forefathers fought and died.

The Sermon is published by John Rae Smith, of Aberdeen.

Dr. Cummings is out in a new Book on prophecy, entitled, "From Patmos to Paradise." He professes to show that the number of the Beast of the Apocalypse, 666, represents the number of those who did, or had a right to vote, at the late Ecumenical Council, Rome.

Pius IX has buried 100 Cardinals.

The Sabbath School.

LESSONS FOR FEBRUARY.

FIRST SABBATH.

SUBJECT:—Jehovah's Promise—*Ex.* vi. 1-8. *Golden Text:* *Lev.* xxvi. 12. Par. passages—*Ezek.* xxxvi. 28, *Rev.* xxi. 7, *Rom.* viii. 38, 39.

The first verse strikingly displays the wonderful forbearance and condescension of God towards his weak and erring children. The two concluding verses of the fifth chapter manifest a degree of petulance on the part of Moses, which might well have called forth a stern rebuke, instead of which his failing faith is gently encouraged.

In verses 2nd and 3rd, He farther strengthens Moses' faith by calling his attention to His own glorious character, as revealed in His name Jehovah. This name was not entirely unknown to the patriarchs, as we may learn from Gen. xxii. 14, and elsewhere, but they had chiefly known Him by the name of El Shaddai—God Almighty. The word Jehovah signifies eternal, immutable self-existence, and unswerving truth and faithfulness. It is first used in Gen. ii. 4, the name previously employed having been Elohim, or *the strong ones*. Henry remarks that He is first called Jehovah when He had completed His great work; and so again He proclaims to Moses and His chosen people the same glorious appellation because He now begins to fulfil His promises. The patriarchs are said not to have known Him by this name, because they had never realized its full import, never having witnessed the fulfilment of the promises which had been made to them. The Jews considered this name so sacred that, in reading the Scriptures, they always, except in Num. vi. 21–27, substituted for it the name *Adonai*, also translated Lord.

In the succeeding verses of the lesson we have God's gracious purposes of love and mercy, primarily respecting the natural seed of Abraham, but, in their far more important meaning forming the precious heritage of all his spiritual seed to the end of time. Primarily they involve the deliverance of Israel from Egyptian bondage, their being put in possession of the land of Canaan, and their enjoyment of great national and social prosperity. God, in His providence, would watch over the nation, and load it with temporal blessings. In their higher spiritual bearing they imply the deliverance of every individual of our race who shall inherit Abraham's faith, from the bondage of sin and Satan, their support under all earthly trials, their victory over all their spiritual enemies, and their final introduction into that heavenly inheritance, of which Canaan was but a feeble type.

These purposes are presented in three aspects. First as a *Covenant*, or bargain between God and His people, binding each of them to the discharge of certain obligations. He engaged to be their God, and as such to save them from their enemies, to give them an inheritance, and all other needed blessings. They, on their part, were bound to be His people and as such to trust Him, to love Him, and to serve Him. This covenant had been first made with Abraham, and God now declares that He remembered it, not because it had ever been forgotten, but because the time had come when its provisions were to be fulfilled.

Secondly vv. 6, 7, as a *simple promise*. See Gal. iii. 6 to 13. They were not only to be His people, but God would *take them to Him* as His people. To this He bound Himself not only by a promise, but, also, v. 8, by an *oath*. See Heb. vi. 13–18.

Teachers should carefully read the 15th and 17th chapters of Genesis, in which they will find that the Abrahamic covenant was mainly spiritual in its character. They will see, also, that God instituted circumcision as a pledge on the part of His people, that they would love Him and serve Him. By that rite children when eight days old were introduced into the ancient church. Ought not the children, therefore, of these who by faith are spiritual seed of Abraham to be introduced by baptism into the Christian church. To avoid this difficulty Baptists maintain that the Abrahamic covenant referred only to temporal blessings, which is evidently an error.

SECOND SABBATH.

SUBJECT:—The first plague—*Ex.* vii. 14–22. *Golden Text:* Heb. iii. 15. Par. passages—*Deut.* xv. 7, *Job* ix. 4, *John* xii. 40.

As this is the only lesson on the plagues inflicted upon Egypt, a few general remarks on them may not be inappropriate. Of all the ancient nations, the Egyptians had sunk into the most debasing idolatry; and though the Israelites had not quite lost the knowledge of their own God, they had learned to believe in and to worship the Egyptian gods. The grand object of Jehovah, in delivering them from their bondage to Pharaoh, was to vindicate his character, and establish their faith in Him as the only true God, to punish their cruel oppressors, and to do this in such a way as to pour contempt on the false deities of Egypt, (see Num. xxxiii. 4) and to impress both nations with the conviction of His Almighty power and majesty. In the first two plagues the river Nile, which received a higher degree of religious homage from the Egyptians than any other of their gods, was made an instrument of punishment by being turned into blood, and by being caused to produce millions of frogs. The lice created in the third, prevented them from worshipping any of their gods; for these insects were regarded as so polluting that the priests even shaved off their hair lest they should introduce any of them into their temples. The fourth plague was aimed against the worship of Beelzebub, the god of flies, on whom the Egyptians depended for protection from the swarms of ravenous flies by which the country was sometimes infested. The fifth which de-

stroyed the cattle, was directed against the whole system of brute worship. In the sixth, the bloody rites of Typhon, the evil principle, to avert whose anger human sacrifices were sometimes offered, and their ashes cast into the air, were made a curse to the idolators by bringing boils and blains. The eighth plague was directed against the worship of Serapis, whose province it was to protect the country from locusts. The seventh and ninth—the fearful thunder and hail, scarcely ever known in Egypt, and the darkness that might be felt, were aimed at the worship of Osiris and Isis, the sun and the moon, after the Nile the supreme gods of Egypt, and supposed to control the elements. The destruction of the first-born showed that Jehovah was the God that executes judgment in the earth.

V. 14.—The hardening of Pharaoh's heart, here attributed to God, is said, chap. viii. 15, to be his own work. The meaning is that God did not interfere to restrain him, but left him to the natural influence of his own pride and unbelief, which led him to trust to the incantations of his magicians and to reject the solemn warnings of Moses. In verses 15 to 18, we have God's message to Pharaoh. Moses is commanded to address him no longer as a humble petitioner, but with all the dignity of the Ambassador of Jehovah. He was to meet him as he went out to pay his morning devotions to that river which was the pride, the glory and the god of Egypt. Pharaoh had contemptuously asked, chap. v. 2, "*who is the Lord?*"

Vv. 19–21.—Show us the infliction of this terrible judgment. Moses directed Aaron, who had been appointed to be his minister, to stretch out his rod over the river and all the streams, ponds and pools of Egypt, and their waters were immediately turned into blood, in the sight of Pharaoh and his courtiers. The mighty stream, which, as in their pride they boasted, made them independent of the rains of heaven, annually overflowing the whole country, and depositing on it the fertilizing mud, brought down from the hilloam, cry plain of Upper Abyssinia—and in those early ages, as now, furnishing the most delicious water for drinking that is known—flows in thickened blood, casting up its perished multitudes of fish, and tainting the air with its noisome stench. From Num. xi. 5, we learn that fish formed an important item in the food of the Egyptians. They had stained the waters of the Nile with the blood of Hebrew innocents, and now God gave them blood to drink, for they were worthy. Instruments of sin are made instruments of punishment. God

can convert our choicest blessings into our greatest plagues. In v. 22, we find that Pharaoh's magicians accomplished, probably only in appearance, some feeble imitation of this great miracle, and furnished him with an excuse for despising the words of Moses and persevering in his course of resistance to Jehovah.

THIRD SABBATH.

SUBJECT:—Jehovah's Passover—*Ex. xii 21–30, 51. Golden Text: 1 Cor. v. 7.*

To get a full account of the Passover, of its origin, and its nature, and its design, it is necessary to read this chapter from the beginning. Indeed the verses marked cannot be otherwise understood.

V. 21 is explained by vv 3–7. Every householder of the Israelites was to take a "lamb without blemish, a male of the first year, out of his flock and slay it on or towards the evening of the fourteenth day of the first month. And if the household was small then two households might unite in this act.

V. 22.—The blood of the slain lamb was then sprinkled on the lintels and door-posts of the houses (see v. 7), by the Elders of Israel, or by the heads of households, for as yet the priesthood, as a separate order, had not been appointed. The next verse explains why no one was to go out of his house until the morning.

V. 24.—For the Lord was to pass through to smite the Egyptians. See also v. 12. The 29th and 30th verses tell us that God did execute this threatening. At midnight the destroying angel passed through all the land, and *passed over* or by all the houses, the lintels and door-posts of which were sprinkled with blood, but *into* all others. Hence the word *passover*.

Vv. 24, 25.—These verses tell us that the Israelites were to continue the observance of this ordinance even after they came into the land of promise; and, vv. 26, 27, they were to instruct their children in the meaning of it, so that they might intelligently observe it.

Though it is not contained in the verses marked off for the lesson, yet it will be well for the teacher to speak about the *feast* of the passover. It was a *feast* as well as a *sacrifice*, or, more correctly speaking, it was a feast upon a sacrifice. See vv. 8, 9, 10. The body of the lamb was roasted entire none of its bones being allowed to be broken, nor its flesh to be boiled; and if any portion should remain uneaten, to prevent it from seeing corruption, or being put to a common use, it was to be consumed with fire. It was to be eaten with unleavened bread and bitter herbs, and eaten in haste, and all were to partake of it.

We see then that the Passover consisted of two parts, (1st) the sacrifice of the lamb chosen, whose blood was sprinkled on the houses of the Israelites, and (2nd) the feast of its flesh, with unleavened bread, of which all were to eat.

The Passover was a commemorative ordinance. It was designed to keep in remembrance the deliverance of Israel, and the overthrow of the Egyptians. And we know it was observed yearly, being one of the yearly national feasts.

But while the observance of the Passover was intended to commemorate the past, it was also intended to point Israel forward to the time when He whom the paschal lamb typified, even Jesus the Lamb of God, would be offered in sacrifice for the sins of men. Yes, it was intended to show forth the greater and better deliverance that was to be accomplished by the greater and better sacrifice. The purpose of God, which lay enclosed as an embryo in the paschal institution, was fully developed only when it could be said, "that Christ our Passover is sacrificed for us."

LESSONS.

(1) The Passover was wholly of Divine appointment. The Israelites neither thought of it nor asked for it. Salvation is wholly of the Lord.

(2) Israel of old was saved by blood. It was the blood of the slain lamb on their houses, and nothing but that secured their safety. God said, when I see the blood I will pass over. So we are saved by blood, the blood of Christ sprinkled on our hearts and consciences.

(3) The Israelites believed God and obeyed Him, and so were saved. They sprinkled the blood on their houses. So we must believe and obey—believe in the Lord Jesus Christ and obey His will.

(4) The Lord's Supper now takes the place of the Passover. It is the *New Testament* Passover, and as all Israel observed the Old Testament Passover, so all the Israel of God should now observe the *New Testament* Passover.

(5) God's way of salvation is simple and plain, and there is no other way. Acts iv. 12.

FOURTH SABBATH.

SUBJECT.—The Exodus—*Exod.* xiii. 17-22.

God prepared the people for their journey, and compelled the King of Egypt to let them go. God himself was their Leader. Human wisdom would take them up the direct road from Egypt to Canaan, a journey that might have been performed in forty days. This route lay near the sea, and

it has been traversed by large caravans in all ages.

If this road had been selected the Israelites would have at once come into contact with the fierce and warlike Philistines, whose land lay south of Canaan. They would "see war," for which they were not yet prepared. They were a "mixed multitude," a vast congregation of men, women and children; and they stood in need of the long discipline of the desert. We are told elsewhere that Canaan was not yet fully ripe for the judgment which was to come upon its tribes. Thus God still leads His people by a way they know not of.

V. 18.—The Red Sea is in the Hebrew called the Weedy Sea. It is called *Red*, because of the appearance of the water which is remarkably red in some parts, owing to extremely minute and numerous shells. "This sea, at its northern extremity, separates into two smaller inlets, the eastern called anciently the Eleanitic Gulf, now the Gulf of Akaba; the Heroöpolite Gulf, now the Gulf of Suez." This Gulf of Suez extended in olden times much farther north than now. It is by Suez that passengers to India now travel by rail across the Isthmus. It was towards Suez that the Israelites marched. *Harnessed*,—fitted for a long journey.

V. 19.—Compare Gen. i. 25; also Joshua xxiv. 32. We learn from Acts vii. 16, that the remains of the other Patriarchs were borne to the land of Canaan. Each tribe would have peculiar care for their own "father."

V. 20.—Etham, now Adjirud, 12 miles northwest from Suez.

V. 21.—Pillar of Cloud and Pillar of Fire,—Shekinah, the visible tokens of the Divine Presence. See Psalm lxxviii. 14; Nehemiah ix. 12; 1 Cor. x. 1. See in Exodus xiv. 19, the Pillar spoken of as the "angel of God." See also Exodus xxiii. 20-23; Psalm xcix. 6, 7; and Isaiah lxiii. 8, 9.

1. God guides His children in the way that is best for them, though it should not be the way they would choose.

2. In the dark night of affliction he will enlighten with his presence, and in the burning heat of temptation he will be our shelter.

OLD CATHOLIC PROGRESS.—A German correspondent writes:—Six students are now attending the lectures at the Faculty of Catholic Theology at Bonn, which is now a faculty of Old Catholic theology, as all the professors have joined the Old Catholic movement.

Articles Selected.

Japan.

The following extracts from the American Mission Home at Yokohama, furnish a very encouraging view of the state and prospects of the Lord's work in Japan, and exhibit the practical results already following on the relaxation by the Government of its edicts against the Christian religion :

EIGHTEEN BIBLE STUDENTS.

'Some months ago, Mr. Thompson received a letter from a man in the north, who had been a former pupil of his in Yokohama, urging him to go up there and teach, assuring him of entire liberty in teaching the Bible, and of a very generous support. It was not practicable for Mr. Thompson to go, nor was there any one here to take the place; so he was obliged, after a time, most reluctantly to write a refusal.

'A few weeks ago that man came to this place (Yokohama), over two hundred miles, bringing with him eighteen young men to study the Bible. And now, twice a day, all these earnest seekers for truth are gathered to study God's own precious word.

'Just try to realize what this means. One of the most remarkable features of the Spirit's work here, is the fact that so large a majority of those who desire a knowledge of the gospel, and those who profess their faith in it, are *young men*, the very ones who will soon be the ruling spirits of the nation.'

A NATIVE PREACHING IN YEDO.

Referring to the conversion, a short time ago, of Okono, the teacher of one of the missionaries, it is said : 'He is a wonderful and most interesting man . . . of a most lowly Christian spirit. Last week his brother died in Yedo, and he went up to the funeral . . . The body was taken to a Buddhist temple, to have prayers said and offerings made for his soul. There was a large attendance; and while the services were going on, the noble man's heart was so moved with grief for their delusions, and desire for their conversion, that he got up, and there and then, in that heathen temple, in the presence of the priests, and of all

assembled, he told them of their idolatry and of the true God. "He preached unto them Jesus and Him crucified."

'And this was in Yedo, where it has been considered so dangerous to confess Christ! Was it not truly apostolic courage?'

SCHOOL WORK.

Of school work it is said : 'I could tell you of so many gracious and precious evidences of God's power in the hearts of the scholars and those who attend the Japanese services, that I fear you would think me carried away with enthusiasm. We are feeling it necessary to exercise the greatest caution, and rather restrain the desire for baptism; and therefore know that it is very far from being merely our own imagination, or magnified ideas of the work.'

The following is a translation of a letter written to a teacher by a Sunday scholar, young in years, and "who." the writer states, "a year ago knew nothing but sin":—

'My dear Teacher,—God made the Earth and all things. But the earth is only our present home. Therefore I must love the bible, and obey the Lord Jesus, that I may go Heaven, the Eternal home, and I will tell all my friends about Jesus, that they may love Him too, I hope my people will learn about Him, and worship Him. Will you kindly teach me more of the bible.—

Your scholar,

'RIYO YOSHIMAS.

We have given exactly as written; there are but few errors,—one in spelling, one or two inconsiderable ones in punctuation and the use of capitals,—the latter a puzzling thing to a Japanese child.

FAMILY WORSHIP.

We must close with some touching notices of the happy effect of the family worship of the Home upon the servants attending it. One of these Too-ki-chi, had been in the habit of taking part in the exercise by reading a portion of the Scriptures, and repeating the Lord's Prayer. On one occasion, Mrs. Pruyn says, 'He seemed deeply affected; and when it was concluded, he continued in tones that betrayed great earnestness and feeling, and offered a long prayer, asking blessing for us, for our household, for

She-no-ski' (a fellow servant who had been ill), 'and for all his people. We were all melted to tears, and our hearts overflowed with gratitude. Sho-no-ski's illness was thus the means of developing the spirit and gift of prayer in Too-ki-chi, and afforded us the comfort of knowing *how much* the Spirit had been teaching him. And thus our divine Father is constantly giving us new evidence of blessings on our work, and encourages us to hope that the time is not far distant when ours shall be literally a "household of faith."

And again: 'We have good reason to feel assured that two of the men-servants have become sincere believers in Jesus; and their influence has an evidently increasing effect on the others. As I looked upon them this morning, and saw the solemn, eager expression on almost every face, and as I heard from two of them the hearty "Amen," every few moments, while Sho-no-ski was praying, I felt sure that the blessed Spirit was doing His own work, in some hearts at least. . . . Since I commenced writing this, Miss Guthrie has come in to show me a letter just received from a young man who was recently converted through her instrumentality. We had a good cry of joy together over it, for it was one of the most touching expressions of gratitude to God and to her, and most earnest desire for grace to be faithful to his profession, and useful to his people, that could be written.'

"The Reformed Episcopal Church of the United States"

Bishop Cummins and his Adherents held a meeting in the Hall of the Young Men's Christian Association, when the following Constitution of the new Church was adopted:—

Resolved,—That we whose names are appended to the call for this meeting, as presented by the presiding Bishop, do here, and in humble reliance upon Almighty God, organize ourselves into a church, to be known by the style and title of "The Reformed Episcopal Church," in conformity with the following declaration of principles, and with the Rev. Geo. David Cummins, D.D., as presiding Bishop.

DECLARATION OF PRINCIPLES.

First—The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the creed, in the divine institutions of the sacrament of baptism and the Lord's supper, and in the doctrines substantially as they are set forth in the Thirty-nine Articles of Religion.

Second—This Church recognizes and adheres to episcopacy, not as of Divine right, but as a very ancient and desirable form of church polity.

Third—This Church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the general constitution of the Protestant Episcopal Church A. D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

Fourth—This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:—

1st—That the Church of Christ exists only in one order or form of ecclesiastical polity.

2nd—That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood."

3rd—That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father.

4th—That the presence of Christ in the Lord's supper is a presence in the elements of bread and wine.

5th—That regeneration is inseparably connected with baptism.

Rev. Dr. Cheney of Chicago was presented, and was elected a Bishop, but he declined to accept until he should consult his congregation. There will now be an earnest effort made to give the "Reformed Episcopal Church" a fair start.

Bishop Cummins has now Bishop

Cheney associated with him. No less than ten clergymen have so far joined the movement.

The following are the reasons given by the Bishop for his action. They are addressed to the Bishop of Kentucky:

"1. First, you well know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of the 'truth as it is in Jesus,' and as it was maintained and defended by the Reformers of the Sixteenth Century.

"On each occasion that I have been called upon to officiate in those churches, I have been most painfully impressed by the conviction that I was sanctioning and endorsing by my presence and official acts the dangerous errors symbolized by the services customary in Ritualistic Churches.

"I can no longer, by my participation in such services, be a 'partner of other men's sins,' and must clear my own soul of all complicity in such errors.

"2. I have lost all hope that this system of error now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church legislative or executive. The only true remedy, in my judgment, is the judicious yet thorough revision of the prayer-book, liminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism; a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was indorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas, to receive the approval of the Convocation, but was taken up afterward by the fathers of the Protestant Episcopal Church in the United States, and embodied in the prayer-book of 1785, which they set forth and recommended for use in this country.

"I propose to return to that prayer-book sanctioned by William White, and to tread in the steps of that saintly man as he acted from 1785 to 1789.

"3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church in the City of New York, and united with Dr. Hall, Dr. William Arnot of Edinburgh, and Professor Dörner of Berlin, in that precious feast. It was a practical manifestation of the real unity of 'the blessed company of all faithful people, whom God hath knit together in one communion and fellowship, in the mystical body of His Son Jesus Christ.'

"The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold without sadly disturbing the peace and harmony of 'this church,' and without impairing my influence for good over a large portion of the same church, very many of whom are within our own diocese.

"As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith.

"I therefore leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a Primitive Episcopacy and a pure Scriptural Liturgy, with a fidelity to the doctrine of Justification by Faith only—*Articulus stantis vel cadentis Ecclesioæ*—a position toward which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the 'Church of Jesus' in Mexico.

"To this blessed work I devote the remaining years of life, content if I can only see the dawn of that blessed day of the Lord. I am, dear Bishop, faithfully yours in Christ.

"GEORGE DAVID CUMMINS."

BISHOP REINKINS.—We are informed that the Old Catholic Bishop Reinkins has been recognised by the Government of Baden.

THE present issue of the *Record* has been purposely delayed two or three days in order that as many returns as possible may be in hand previous to striking off the edition, which we wish to have large enough to supply all our Agents, even if a little late in sending in their orders.

ANY of our city subscribers having on hand copies of the *Record* of the undermentioned dates, that are of no value to themselves, would confer a favor by addressing them to the Secretary:—
 1869—1 copy of May and July No.
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ACKNOWLEDGMENTS.

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 JAS. HISLOP, Treasurer.
 December 31st, 1873.

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JAS J. BREMNER, Treasurer.
 Halifax, N. S., 3rd January, 1874.

LABRADOR MISSION.

Rev. J. Fraser Campbell has much pleasure in acknowledging the receipt of Twelve Dollars for this object from St. Matthew's Mon-

day evening Bible Class. Rev. J. Fraser Campbell has much pleasure in acknowledging the receipt of Twelve Dollars for this object, from A. Matthew's, Monday Evening Bible Class, Halifax. Bible classes and private individuals wishing to contribute, are requested to make this known to him as soon as convenient, so that it can be ascertained how much may be depended on.

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W. G. PENDER, Sec'y.
 18 Blowers St., Halifax, Jany. 10, 1874.