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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

JUNE, 1870.

THE ANNUAL MEETING OF SYNOD

Will be held in Queen's Square Church, Charlottetown, on the last Tuesday of June, at 7 o'clock, P. M., the opening sermon to be preached by Rev. John Turnbull, the retiring Moderator.

We anticipate a good gathering and would remind the many thousands of our Israel that special prayers should be offered from families, prayer meetings, and personally, that the Divine Presence may be sensibly experienced, that the discussions may be practical and edifying, and that the meeting as a whole may be one by which God will be glorified and the good of Zion promoted.

Subjects of great importance will come before the Synod, including all our Missionary movements and our Educational Institutions. The future of the Theological Hall chiefly awakens anxiety among the earnest thinkers, lay and clerical. Neither our people nor our ministers as yet see eye to eye on this subject. Differences of sentiment prevail respecting what is best to be done, and equally respecting what is practicable. Let us all apply earnestly to Him who hath said "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him;" and let us as carefully note what follows, "But let him ask in faith, nothing wavering." God has heard and answered our prayers in the past and thus invites our continued confidence.

We regret that we cannot state as yet whether any facilities of travel in the way

of Free Returns will be allowed by the agents of steamers plying to and from the Island, but trust that these will be granted. Ministers have free Returns on the N. B. and N. S. Railway lines, and application will be made for the extension of the privilege to Elders.

As the preparation of the work conduces greatly to a successful and comfortable meeting, we call attention to the following Synodical Notices:

1. Clerks of Presbyteries are directed by Synod, to forward to the Synod Clerk revised Rolls of Presbyteries with notices of all changes, during the past year, affecting the Roll of Synod, including demissions, deaths, inductions, ordinations and licences, with the dates of such events, at least ten days previous to the meeting of Synod.

2. Papers involving new business to come before Synod, should be transmitted to Rev. Dr. Bayne, Convener of Committee on Business, fourteen days if possible previous to the day of meeting. Papers forwarded early will take precedence on the docket. Where papers cannot be forwarded notice should be given.

3. The Synod collection is usually paid when the Synod meets, and as the travelling expenses of all Synodical deputations and Committees, the printing of all Synodical documents, including Rules of Procedure, Clerk's fee, and travelling expenses of members of Synod, have to be provided for, and during the present year a debt of \$195 has to be met, the collections would require to be universal and liberal. No travelling expenses can be claimed by ministers or elders from congregations refusing or neglecting to make a collection for the Synod Fund.

4. Clerks of Presbyteries and Secretaries of Boards are expected to bring up their records for examination engrossed

up to the meeting of Synod, the former signed by their respective Moderators and Clerks, and the latter by the Chairman or Secretary.

5. Congregations receiving aid from the Supplementary fund are required to make collections for the different schemes of the Church, as well as to answer the questions in the Statistical Schedule. Presbyteries are directed by Synod to require evidence that the congregational payments have been made before the supplement due July 1st is applied for.

6. All Boards and Standing Committees are expected to have their reports ready when called for, after the first sederunt.

7. Presbyteries are directed at least one month before the meeting of Synod, to nominate one to fill the office of Moderator of Synod, and to forward his name to the Synod Clerk, and the names thus forwarded shall form a list from which the Moderator shall be selected by a vote of Synod at its first sederunt.

8. Presbyteries are also to consider whether any and if so, what changes are necessary in the mode of appointing Committees, and to report to Synod.

THE MOST NEEDY FUND!

We are sometimes asked, Which of the funds is in the greatest need of being replenished? Whatever difficulty we may have had in times past in answering this question, we have none now. The Supplementary Fund is the most needy. It is in debt, and unless great liberality is displayed by a large proportion of our congregations, it will remain insolvent for some time to come. We are within a month of the date of a semi-annual payment, and less than nothing to meet it. True, a considerable sum will be forthcoming at Synod, but making all allowance that can be made for coming contributions, the deficiency will be not merely serious but alarming.

Even if contributions should come in at Synod to meet the semi-annual payment, which is scarcely probable, a debt of some \$500 will remain.

Of this state of matters due notice has been given. The *Record* for Nov. informed the Church that there was then on hand only a sum of \$224 to meet claims for \$1500. In the January No. an exhibit was given of the state of all the Funds, which was responded to by an inflow of a goodly

sum to meet the wants of the Mission Boards. The Supplementary fund was also replenished, yet the grants in aid were paid chiefly by a Loan from a generous friend. That loan was soon repaid, but not from funds connected with the supplementary scheme.

It was our duty next to give prominence to the *Dayspring* fund, and still more lately to the Education and Synod funds, by resolution of the Synod itself.

Now however that the meeting of Synod is so near, now that the time of making payments is at hand, and people are inquiring what funds are deficient, we must reply that the first claim is in our opinion, the claim of Brethren in the ministry in weaker charges to their promised salaries. These Brethren have done their duty, and have a *just claim* to an honourable support. We do not appeal for any gratuity to them, but we ask large congregations in central portions of the Church to act out the Scripture principle, so fully and so clearly stated by the apostle Paul in his second epistle to the Corinthians, chapters viii. and ix., and if we would name any part in particular of these chapters, we would specify Ch. viii. verses 12-15.

If there be any congregation which God has blessed with numbers and strength, which has not yet contributed within the year, it should be done yet, before the approaching meeting of Synod; and in smaller charges where there is a sum on hand to be divided between different funds, let it be remembered which is the most needy. Our wealthy men would honour themselves in this emergency by sending up a special gift, so that the funds being forwarded voluntarily before the date of payment arrives, the receivers may feel that the aid is furnished cordially by cheerful givers.

THE RESPONSIBILITIES OF THE ELDERSHIP.

The very name of Elder implies grave responsibility; it is a title of honour akin in origin to the titles with which we salute lords and kings and the leaders of men;—

such as "Senior," "Sire," "Sir," "Monsieur," "Senator." The natural elders of the people are the fathers and grandfathers, venerable for their grey hairs, and beautiful with the snows of age; but truly venerable only when wisdom crowns the hoary head, and truly beautiful only when clothed with the beauty of holiness. The "Elders" are found as leaders, representatives, and rulers in patriarchal times, and among the children of Israel throughout the whole compass of their wonderful history. The tribal chiefs or Sheikhs of Syria and Arabia to this day are the Elders of the people. The Elders of the Jews were the rulers of the Synagogues, and it was under their care that the services in the Synagogues were conducted. The Elders of the primitive church are in Scripture ranked with the Apostles, in investigating difficulties, receiving reports, exercising authority, issuing recommendations and decrees. Peter and John, princes among the Apostles, class themselves with the Elders.—The Eldership held an important and honored place in the church under the old dispensation; and it was continued in the church under the new dispensation. Indeed it is perhaps the only office which the Christian Church has inherited from the Jewish Church. The Eldership in this full meaning comprehends our Presbyters, Bishops, Overseers, Pastors, Teachers, Rulers. All these church officers are of the same rank; all these are different names of the same class of officers according to the gifts conferred on them and the work they have to do.

The Presbyterian Church, following primitive example, has a plurality of Elders in every congregation. And although we are not all considered to be grey-haired, venerable, or patriarchal, yet we all should have the sober-mindedness, the stability, the exemplary piety, strong faith, and the judicial calmness, that come with years; and as for the matter of age,—if we were as sure to improve and advance step by step in other necessary qualifications as we are to advance in years, all would soon be well with us and we would not need to be ashamed in the gate.

Ruling Elders of the right stamp are called by the voice of the people, divinely qualified, and set apart by the authority of Jesus Christ, to be leaders in the church. At their ordination they express belief in the Word of God and in a Kingdom of Christ in this world distinct from, and not subordinate to, any earthly power. They acknowledge the Presbyterian form of church government to be in accordance with the Word of God; and they promise submission to the church, in the Lord. They solemnly pledge themselves that, while cherishing a spirit of brotherhood to all the faithful followers of Christ, they will seek the purity, edification, peace and extension of this church. They declare that zeal for the glory of God, love to the Lord Jesus Christ, and a desire to advance the interests of His kingdom are their great motives and chief inducements to enter the office of the Eldership; and they promise through grace, faithfully, diligently and cheerfully to discharge all its duties.

Solemn vows! tremendous responsibilities! Who is sufficient for these things! We are rulers in the House of God; we are leaders in the Kingdom of Christ.

It is essential that the Elder should rule well his own heart, his temper, his mind. For if he cannot rule himself, how can he rule his household?—and if he cannot rule his own house it is not fit that he should bear rule in the House of God. In every respect he should be blameless, honest, true. The obligations that rest on all Christians press with redoubled weight upon him. If the common soldier should be brave, skillful and loyal, the officer should possess these qualities pre-eminently. We owe it to our office that none of our doings, in the market place, or in the committee room, in the rail car, or in the street, in the drawing room; or in the wayside inn, should be in any measure questionable, tainted with meanness or selfishness, or beneath the dignity of Christian manhood.

A Ruling Elder's theology should at least extend to a thorough knowledge of the Bible and the symbols of our church. He should be well acquainted with all the work of our own church in the Home Mis-

sion field and away off among the Heathen; and as a Presbyterian office-bearer he should know something of the position of the brethren throughout these Provinces and the wide world. There is no church more widely scattered than ours, and there is none that can justly lay claim to a unity so hearty and so thorough throughout all her branches. A knowledge of the Presbyterian cause in all its vast extent will strengthen and cheer us and greatly increase a healthy feeling of brotherhood.

Our position as Ruling Elders demands experience, wisdom, simplicity of aim, and purity of motives. Ministers look to us for co-operation, help and council in all their work. We are to be to a large extent their eyes to see and report, and their hands to execute. The people look to us for guidance; and they should be able to do so in good faith. Let us magnify our office not to aggrandize ourselves, but to glorify Him who appointed this office and to justify the wisdom of His arrangements in the face of men. For, however Scriptural our church order, our ritual, our standards,—if we, the office-bearers, cease to be living workers in the church, the church must either cast us off or herself share in our doom of death. The Jewish Church was divine in her constitution and ritual to the minutest particular; everything was prescribed, from the garments of the priests to the pins of the Tabernacle; yet when the Jews came to idolize the means and regard them as the end, God rejected the whole system and stamped upon it the seal of His reprobation. If we exalt our church system, any part of it, into the place due to Christ, if we sacrifice souls to it, we make a Moloch of it; we may be sure that God's frown shall darken all our way, and the system in which we glory shall gather shame and not honour from our conduct,—a shame in which we must deeply share.

Other churches in their organizations are striving to reach the Presbyterian model. The largest body of Christians in America, the Methodists, are about to introduce into their system what is practically equivalent to our Ruling Eldership. Even the prelatie churches find it necessary to move in the

same direction. This is a testimony to the efficiency of our order for which we should be grateful. The question that presses upon us is this, shall we, in our sphere, repel other bodies from our system by showing them how dead and cold and useless—how worldly, and weak, the Presbyterian Eldership is?—or shall we show them as we ought, loyal, brave and honest Christian men mighty in the Scriptures, strong and prevailing in prayer,—“laymen” so far as everyday secular work is concerned,—of the people, with and among the people,—but “clergy” in the best and only true sense of the word,—men who love the church for the sake of Him whose the church is,—who rally round their Pastors and aid them by their prayers, counsels, and labours of love; men who instruct the ignorant, warn the erring, rebuke the unruly and rebellious; who visit the sick, help the poor, sympathize with the sorrowing; men who are not afraid or ashamed of the Cross, and are models of temperance, integrity, common sense, manliness, and devotion to the Redeemer's Kingdom.—A consistent Christian life is the best argument in favour of the religion of Christ; a consistent and efficient Eldership doing well their work in Session, and Presbytery, and Synod, is the best practical argument in support of Presbyterianism. We have therefore grave responsibilities with relation to churches not of our order. God has entrusted us with a good, a rational, a scriptural model; let us be true to it not only for the sake of those who are within our church, but also for the sake of those who are without.

We are elected by the people and ordained or set apart by the authority of the church. If in any degree worthy of our place it is true also that the Holy Ghost has called, elected, and ordained us, and given us a place in the true Apostolic succession. Our commission is from heaven. We have vowed to God; woe unto us if we neglect to perform our vow. Our office is a precious talent committed to us by God; let us take heed that we use it so that when our account is given in we shall get the reward of good and faithful servants. We are ac-

countable to men and to God for the way in which we fill this office; for our own sake, for the sake of the church, and especially for Christ's sake we must be faithful.

On the Eldership rests to a very large extent the responsibility of keeping the church pure. The Session admits members to the communion of the visible church; and thus the character of the communion roll depends on the vigilance and wisdom of the Elders. It is the Session's work to administer discipline, to expel the contumacious, to vindicate the innocent, and keep careful watch over all. The regulation of public worship rests with the Session. The success of Sabbath Schools and of Prayer Meetings depends on the hearty and vigorous co-operation of the Elders. There is no department of church work in which they may not make themselves eminently useful.

The sick, the dying, and those who mourn the dead have special claims on the Eldership. "Is any sick among you?—let him call for the Elders of the church, and let them pray over him." The chief shepherd of the sheep has set an example of tenderness and care for the widow, the fatherless, the stranger and the poor.

The Ruling Elder must be a blameless, circumspect and attentive man, who watches carefully over his charge; one who is prompt to embrace opportunities of usefulness; "moderate in all his desires and indulgences; meek, kind and prudent towards all men; given to hospitality especially towards the poor; not greedy of filthy lucre; not quarrelsome; resigned, peaceable, forgiving." "The folly, ostentation, conformity to the world, extravagance and ungodliness of an Elder's family will inevitable and greatly lessen his influence and prevent his usefulness as well as ruin his comfort."—*Scott*.

Elders should be examples of pliant temper "so far as their own interests and humours are concerned; but firm in the cause of God; their children should be patterns of good conduct and the blessed results of faithful training."

Throughout every period of her history, the Presbyterian Church has derived much benefit from her Eldership. What is true

of the past holds true of our own time. In the ranks of the Eldership we find eminent Statesmen, Lawyers, Judges, Lords, Earls, and merchant princes, side by side with humble plowmen and artisans,—love to Christ and to men being the all-sufficient bond of union between the high and the lowly. What do not the Free Presbyterian Churches of England, Scotland and Ireland owe to the zeal, and liberality, and public spirit of their Ruling Elders! Recently, when the Irish Presbyterian Church had to confront the crisis of her history, when she had to determine whether she was to be a living and expansive church, or a dwarfed and dying sect; the men who struck the keynote of the noble music to which she is now marching to glory, and honour, and immortality, were her Ruling Elders.—Bishop Burnet tells us that in Queen Elizabeth's day it was proposed by the truly Protestant party in the Church of England to introduce the Eldership, but the Queen and Burleigh disliked the proposal, seeing danger in it to the royal prerogative "since if the concerns of religion came into popular hands, there would be a power set up distinct from the Queen's, over which she could have no authority." In the rejection of this proposal may we not read much that is dark and wild and hopelessly errant in the story of the Anglican Establishment?

The Elders or Presbyters are all, as we believe, regarded in Scripture as one class of office-bearers; and our church rightly holds the "parity of Presbyters" as a fundamental principle. Yet we must recognize differences of function according to the gifts and calling of the Head of the Church. Some are distinctively Preaching Elders; others are Ruling Elders. But the Elder who is a Pastor, is also a Ruling Elder. He combines the two functions. According to Scripture teaching as well as analogy we hold that the Ruling Elder, while his distinctive function is to rule, should also be a teaching Elder according to his ability whenever opportunity offers, whenever the necessities of the people demand it.

When a congregation is without a Pastor

it devolves especially upon the Ruling Elders to maintain the public worship of God in that congregation—to watch with redoubled care over the spiritual welfare of the people.

The Ruling Elders have a large majority in the Kirk Session, and are therefore to the extent of their power and influence responsible for the proper and efficient conduct of all Sessional affairs.

They have an equal voice and vote in the Presbyteries, Synods and Assemblies with ministers, and they have therefore an equal weight of responsibility with respect to the policy and work of the church as a whole. Indeed if we are to bear in mind the fact that they are distinctively *Ruling Elders* we might possibly feel prepared to look to them for controlling influence in the government of the church all the way up from her primary congregational courts to her general councils. It is at any rate in the highest degree desirable that our Ruling Elders should become more generally alive to their responsibilities as rulers, not merely in the congregation, but in relation to the church at large, and should thus dutifully attend meetings of the higher church courts whenever practicable.

Our responsibilities are in proportion to our abilities and our opportunities; and these opportunities are becoming daily more inviting. The Sabbath School, the Prayer Meeting, the Bible Class, sick-beds, death-beds, sad homes of the hungry and ignorant poor, the godless neighbourhood, the mission school; the schemes of the congregation and of the church; church courts; here is scope enough for all our energies; here is an arena most inviting to all who love hard and steady work for the Master's sake. Woe unto us if in the face of such opportunities we sink into self-wise obstructives, sulky and mulish do-nothings, or glib tongued fault-finders.

Our responsibilities as Elders are impressively indicated by the fact that the Christian people are divinely commanded to obey us—to acknowledge us—to esteem us very highly; and, if we rule well, to count us worthy of double honour. Christ dwells in the church; we are His officers, and our

special work, our highest honour is to lead, instruct, encourage, assist the members of His body. "All these things we profess and promise as we shall be answerable at the coming of the Lord Jesus Christ with all His saints, and as we would be found in that happy company."

THE LORD HATH NEED OF THEM.

Joy and gratitude should fill our souls at the thought that the Lord hath need of us or anything that is ours. He might carry on His work through a succession of stupendous miracles. He might make angels alone his ministers. We might live our little life without ever enjoying the honour of being fellow-workers with God.

He has graciously ordained it otherwise. He hath need of every one of His children, and of all that they can do for Him and give to Him. One can come with his matchless learning and critical acumen—like Joseph Addison Alexander; the Lord hath need of him, and has a place in the vineyard where he may toil with all his skill. The Lord hath need of the devoted life and apostolic labours of W. C. Burns—because hundreds of millions of our race still sleep the sleep of spiritual death under grim shadow of paganism. He needs the eloquence of Guthrie, the power and earnestness of Spurgeon,—the manifold talents of all great and good men. He needs the magnificent benefactions of the wealthy, the gifts of the millionaires. He needs the strength of the strong man and the wisdom of the wise. But he hath need also of the lisping hosannas of our little children, and of the zeal and faith and love of the common people. There is a place for the *cries* of the poor as well as for the dollars of the rich.

He sends one or two of his disciples to you and He asks you for your aid. He declares through them that He hath need of you in various ways. Perhaps it is to build a church—a place where souls are to be born, a place whence the sweet incense of praise shall ascend to His glorious name from the hearts of contrite sinners. Perhaps it is to strengthen His cause in some

poor district where His people are few in number, and where they struggle bravely against the foe. It may be that He needs you to aid a Tract Society, a Bible Society, a Prayer Meeting, or a Sabbath School.

As connected with the Presbyterian Church the Lord hath need of you. What can you do for Him? You can strengthen your own congregation in many ways.—This is of primary importance. This is a duty from which you cannot under any pretence be excused. You can strengthen it pecuniarily, morally, spiritually. The way lies straight before you; all that is needed is willingness to walk in it. Then the Lord calls for your help beyond the limits of your own congregation. There are Home Missions, and Foreign Missions; there is a Fund to aid weak charges; there is an Education Fund. These—all these have claims on you. The Lord calls you to bear your part manfully in this work.

Dr. Geddie heard the Lord's call and he went far off to labour among the degraded heathen. George N. Gordon heard the call and he responded, and his blood has stained the soil of Brromanga. Matheson, and Johnston, and Morrison heard the call and obeyed it unto death, and they now wear the crowns of victory and life. These men gave themselves to the most arduous department of the Church's work. What will you give? A few weeks ago the Rev. K. J. Grant heard the Master saying, "I have need of thee," and straightway he accepted the call, and he will soon be one of our foreign missionaries. Thus day by day one after another is consecrating himself to the Lord's work and obeying His call to arduous spheres of labour at home or abroad.—It is good and noble to place ourselves wholly, unreservedly, at the Lord's disposal. This is just what he requires.

Father—mother, the Lord needs your boy in the work of the ministry. Give him up, not grudgingly, for the Lord loveth a cheerful giver. Young man, the Lord needs your services in the gospel. Do you not hear the loud call—do you not feel it in your heart of hearts? O put it not away from you. Again, the Lord needs your money to sustain the Educational and the Mission-

ary operations of the Church. Is it not a small matter to give freely and liberally to Him who owns all? That money which you spend on frivolities, or luxuries, or on injurious indulgences, take heed—the Lord hath need of it. Do not rob Him that you may smoke your pipe or drink your wine or wear gay apparel. Let it not be said concerning the Lord's portion, "Ye consume it on your lusts."

The day will soon come when the Lord will not need us on earth—when He will show plainly that He can do without us. He calls away good and great men in the prime of life, for this end perhaps, among others, that we may see that though He desires the aid of all and uses all, He can do without them. Therefore, whatever our hands find to do let us do it with all our might, for the night cometh when no man can work.

UNITED PRESBYTERIAN STUDENTS.

The Students of the United Presbyterian Theological Hall have a Missionary Society which accomplishes a large amount of work. More than £1,000 were raised last year to aid in evangelizing American Freedmen. To secure this sum the students held 284 meetings. For the coming year the students devote their energies to Spanish evangelization. Of this noble enterprise they say:—

The land of the Inquisition, the citadel, nay, rather the prison house of Popery, is open to the Christian labourer. A bloodless revolution has swept from its throne the last remnant of an effete dynasty; and now, in the words of the great military leader in the provisional Government, the Christian teacher may take his Bible under his arm, and traverse the length and breadth of the peninsula, proclaiming its soul-saving truths.

Long has Spain sighed in darkness and oppression. Long have the nations wondered, Can these dry bones live? The opportunity has come; and it will be contrary to all past experience if the gospel prove not there, as everywhere, the power of God, and the wisdom of God unto salvation—mighty through His power to the pulling down of strongholds.

The Inquisition had been established in the twelfth century, for the purpose of suppressing the Church of the Albigenese, and extending the power of the Papal See, at

the expense of that of the local bishops. It had deluged with blood the south of France, and had been introduced into Spain so early as the middle of the thirteenth century — But it was in 1481 that the General Inquisition was opened in Seville, under the auspices of Ferdinand and Isabella, and the infamous Torquemada commenced the dreadful work, for the sake of which he solemnly dedicated his tribunal to the service of God and of their majesties. Under the instigation of an unscrupulous sovereign, the functionaries of the Holy Office set themselves zealously to work in sapping the civil liberties of his people; and obeying as eagerly the injunctions of the sovereign pontiff, they succeeded soon in extinguishing completely even the semblance of religious freedom. Priestly authority was extended, and debasing ignorance prevailed. The worship of the saints, or of the Immaculate Mary, and an abjectly superstitious reverence for the priesthood, became the religion of the subjects of their most catholic majesties.

Of the means employed in the accomplishment of these miserable ends, we cannot now bear to speak. The rack and the stake, the torture-cell and the *auto da fe*, were the fitting tools of those who, in the name of God, pursued their fiendish task.

It has been computed by Llorente, that from 1481 to 1808, when it was abolished by Napoleon, the victims of the Spanish Inquisition amounted to 341,021 persons. Of these, 31,912 were burned, 17,659 burned in effigy, and 291,456 were tortured and subjected to severe penance.

Restored in 1814, the Inquisition was not finally abolished till 1835; but even then religious freedom was unknown in Spain, for the persecution and the memory of Manuel Matamoros are still fresh in our minds and hearts.

But now time of merciful visitation has come: we pray God it may be prolonged—it may abide; but we would earnestly and diligently improve it while it lasts, and confront the Romish Church in Spain with the word of God, on which, professedly, it rests, but the very sight of which it dreads with such good cause.

The Bible Societies are nobly rising to the occasion, and sparing no effort in the spread of the Scriptures. To follow up these efforts, Spanish evangelists are urgently required. Our fellow-student, Mr. Vilieid, returns shortly to his native land, the first Spanish missionary of our Church; another is soon to follow; and Mr. Jameson, from our preachers' list, goes out as Superintendent for the National Bible Society.

By a unanimous resolution, we have determined to devote our efforts during the coming year to the raising of a fund for the training of Spanish evangelists. Shall we

appeal to our Church in vain, when we ask her to send the pure gospel preached within her borders to priest-ridden Spain?

LETTER FROM REV. G. CHINIQUY.

BIBLE HOUSE, MONTREAL, }
CANADA, April 27, 1870. }

My Dear Mr. McGregor,—Your kind letter with the check of \$200 is received, and I have no words to sufficiently tell you my gratitude and admiration at this new token of the inexhaustible charity of the Nova Scotia noble Christians. I have immediately sent that sum to relieve the most destitute and give bread to the most needy of my dear converts; and let our benefactors be sure of it, fervent prayers will go to the throne of grace to ask our Heavenly Father to pour his most abundant benedictions upon them. Pleased be the interpreter of my gratitude towards those of our dear brethren who have imposed upon themselves such sacrifices to help us in this terrible hour of desolation, by which it has pleased God to try our faith.

You know, by my last letter, that I have consented to work here a few months, after which I will (D. V.) go back to my dear colony of Illinois. But great efforts are made by the clergy of all the Christian denominations of Montreal to persuade me to consecrate these last years of my life in preaching the gospel in Canada; and I ask you and all my friends of Nova Scotia to ask the Father of light to give me his spirit, that I may know his will, and do it. A proposition will be made by the Rev. Mr. McVicar, President of the Montreal College, to the General Assembly of the Presbyterians of the United States in order to induce them to take under their care all my missions which were connected with the Canada Churches, that I may remain in Canada.

The work of the evangelization of the French Canadians of Montreal is progressing in a most consoling way. Not a day has passed yet without my receiving some one who renounces the errors of Rome to accept the Truth as it is in Jesus. Yesterday ten gave me their names to become the disciples of the Gospel; and every one of these new converts is turned into an apostle of truth and scatter the light everywhere. Not long ago, a public challenge has been made to me by a Roman Catholic to discuss some of the points in controversy between us and the followers of the Pope. I have not only accepted it, but I have offered \$100 to that man if he would persuade one of his priests to come and help him in that discussion. But at the appointed day there was nobody to discuss, though an immense

multitude of Roman Catholics had come to hear the discussion which had been announced in the press. I was alone then to speak. The result was that the next week, 20 heads of families renounced the errors of Rome and accepted the Gospel truth. If we count the losses of Rome and the gains of the Gospel cause these last six weeks, I do not think that there is any exaggeration in fixing them at 400, all, taken fathers, mothers and children.

Help us, dear brothers in blessing the Lord for His mercies towards my countrymen. We have the hope that the days of the conversion of Canada are come. For it is not only the people of the city of Montreal who want to hear what I have to say about the errors of Rome, the people of the country also invite me everywhere; and everywhere I go, great multitudes come and hear, and then publicly confess that what I say is the truth.

In that way, the good seed is sown every where in our dear Canada, and before long, we hope to see and reap the crop. May that day come soon. For that, let every disciple of Christ raise his supplicating hands to the Throne of Grace to ask the God of the Gospel to fill us with His spirit of truth, and strength, and light, that we may fulfil our task for His glory and the salvation of the immortal souls which are still in the bondage of Egypt.

Pray for me, your forevergrateful brother in Christ,

C. CHINIQUEY.

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

No. VII.

In previous numbers of the *Record*, I have endeavoured to lay firmly the foundation for God's claim upon our substance; to demonstrate the importance of turning the attention of the Christians of this energetic, active age, to the subject of systematic beneficence; and to discover the height and the depth, the length and the breadth of the apostolic measure of Christian contribution "as the Lord hath prospered you." In this article, which I intend shall close the series, I wish to answer these three questions; *Who* are to contribute for the support and spread of the gospel?—*When* are they to make their appropriations for this purpose? and, *How* are their offerings to reach the treasury of the Lord?—

At the outset, let it be observed that the apostolic precept, which the Church's Committee on Systematic Beneficence have adopted as their basis, furnishes a clear and definite answer to them all. Are we asked, "Who should contribute?" We answer with the apostle, "Every one." There is no mistaking the sweep and compass of these universal terms. The "every one" here must mean every individual whom the apostle's words reach. The precept comes with authority and power to all, to high and low, to rich and poor, to bond and free. It is binding alike upon husband and wife, parent and child, master and servant, minister and people. It is designed as a rule of life to the unbeliever, as well as to the believer; for of the persons and property of both, Jehovah is the Great Proprietor. True, the ungodly may ignore or deny their stewardship, but they cannot possibly escape from the obligations which it necessarily entailed upon them. But with peculiar energy this command presses itself upon the Christian. He knows and feels that in every sense he belongs to God. He remembers that as his Creator and Preserver Jehovah is his Lord; that as his Redeemer, Jesus Christ has secured a right to him and his by purchase; and that by a voluntary surrender of himself to his Saviour he has given himself, all he is and all he has, to his rightful Sovereign. With an emphasis then mightily increased, the apostle, addressing himself to those who have been redeemed by the blood of Christ, purified and appropriated by the indwelling of His Spirit, and led by His grace to declare that they are not their own but bought with a price, points out their duty, "Let every one of you lay by him in store as God hath prospered him."

This duty of every hearer of the Gospel to consecrate a due proportion of his substance to the advancement of the cause of God, I am anxious to state with clearness, decision, and energy. I am urgent in pressing it upon the attention of all my readers, because it is a duty which is sadly neglected. Facts and figures bear out this assertion. It were easy to have proof from every quarter. But confining my attention to our

own church, it is pertinent to inquire, If this apostolic precept were at all regarded could it have been published to the world, as it has been in our statistical tables, that the offerings of our members and adherents for all purposes, both at home and abroad, for the year 1868, fell below a dollar and a half each, or something less than three cents a piece per week? If we realized our stewardship, could we have been made to blush by the announcement that for the salvation of more than 600,000,000 of perishing heathen, those connected with our church as communicants and adherents, are contributing on an average about five cents a piece per annum? Without the slightest hesitation, we answer, No. Beyond question there are among us many who give generously, so that the conclusion forces itself irresistibly upon us that the injunction of the apostle, "Let every one of you lay by him in store," has by a very large number been entirely ignored or forgotten, and that there are hundreds, possibly thousands, who are absolutely doing nothing for the extension of the Redeemer's Kingdom in the world.

But passing to our second question: When ought we to make our appropriation of property to God's cause? Is it only once in the year at its expiration, when its work is done, its losses estimated, its profits counted; when all other obligations have been met, and we are in a position to judge whether or not we can afford to give anything for the support and spread of the gospel? Is it merely on every occasion when a special and emphatic call is made upon us by the Church, whether from the pulpit or by the collector calling upon us to seek our contributions? The apostle puts aside both these methods, as well as many others, by his simple but much more effective method, "On the first day of the week let every one of you lay by him in store." As the contributing for the support and spread of the gospel is a duty to be discharged, there must be a time for its performance. As it is an important duty, it should have a fixed and specified time. As it is a duty which makes large demands upon us, the time appointed ought to recur

frequently. As it is a duty spiritual in its essence, though material in its accidents, the time fixed should be that in which the mind and heart are under the most hallowed influences. For all these things the apostolic rule makes provision. A particular time is specified. It recurs frequently, once a week. It is the holy Sabbath. The interesting and impressive associations connected with the first day of the week, which make it pre-eminently suitable for the right performance of the duty, are known to all who understand the design and uses of the Sabbath institution. It recalls the period of the creation, when God made the world, and placed it, with all its treasures, under the control of man, to be used for the glory of the great Creator. It reminds us of the rest of satisfaction and delight which He enjoyed, when, ceasing from labour, He looked upon the work of His hands and saw all very good. It is intimately associated also with the work of our Lord Jesus Christ. It recalls to our minds his glorious resurrection by which he entered into His rest as God had into His. It is the day on which the gospel is most widely preached, and the Spirit of Grace most largely shed abroad in the hearts of men. It is moreover the day sacred to rest and worship. And oh when the Christian thinks of all this, when he reflects upon God's kindness in creating and furnishing such a beautiful world for his dwelling-place; when he recalls the fact, that after by sin he had forfeited all claim to it, and to every other blessing, Jesus Christ by His obedient life, satisfactory death, and triumphant resurrection secured blessings for him richer and better than those which he had lost, the pardon of sin, the gift of the spirit, and a brighter, more beautiful, purer and happier home in heaven; when his understanding has been informed by the truth, his heart warmed by the Holy Spirit, and his soul is ravished with the prospect of the eternal rest which remains for the people of God, of which the earthly Sabbath is only the symbol, is he not in the best possible condition of mind and heart to acknowledge the loving-kindness of the Lord, and will not an offering of his substance, presented then

and there, if it flow from gratitude to God and love to the Saviour, be as acceptable an act of worship as the psalms of praise which he sings, or the utterances of his full overflowing heart in expressions of thanksgiving to God? And is it not because this great truth, that offerings of gold and silver presented to God from right motives are true and acceptable worship, has been to such a large extent lost sight of, that we find some people objecting to the taking of collections on the Sabbath in the house of God? And may not the same fact account also for so many persons bringing so frequently as their offering, the smallest coin in the realm, just as the Israelites sometimes brought the torn, and the lame, and the blind to the altar of God, and thus insulting the Almighty with a miserable exhibition of their own selfishness, when they ought to be honouring him with generous, large-hearted, liberal contributions of that which He has graciously given them.— Never, till our free-will offerings are generously regarded as the invariable expression of gratitude, as the natural and necessary manifestation of love, and are consequently dignified with a place among our acts of worship, will Christians obtain a correct view of their nature and design, or the Church be favoured with frequent repetitions of such scenes as the disciples witnessed when a grateful, loving, devoted woman brought her alabaster box of ointment, worth three hundred pence, and poured it upon her Saviour's head, securing for herself this blessed assurance of his acceptance, "She hath done what she could. Verily I say unto you, When this gospel shall be preached, this also that she hath done shall be spoken of for a memorial of her."

Already, Mr. Editor, I have trespassed too far upon your space, and the last of the three questions proposed still presses for an answer; How are our offerings to reach the treasury of the Lord? My reply is brief. The offerers themselves must bring them. Indisputably this is the Scripture method. The Israelites were commanded to bring the first of their first ripe fruits to God's house. In prospect of the erection of the tabernacle

in the wilderness, the proclamation was issued, "Take ye from among you an offering unto the Lord, whosoever is of a willing heart let him bring it." The Jewish sacrifices were invariably brought to the house of the Lord. No legal machinery was provided for the collection of tithes, but when the Jews withheld them, they were startled by the charge of robbery, and instructed to bring all the tithes unto God's store-house. The same method held under the new dispensation, for in the glorious morning of primitive Christianity, "as many as were possessors of land or houses sold them, and brought the price of the things that were sold and laid them down at the apostles' feet." It would seem also that this is the mode of the apostolic precept which we are studying, for though some interpret the phrase, "lay by him in store," as meaning, at home, such an interpretation is scarcely consistent with the expressed object which Paul had in view in urging the practice, "that there be no gatherings when I come." Dr. Hodge affirms that the words translated "to lay by him in store," means "to lay by himself," and that "the direction is nothing more definite than let him place by himself, *i. e.*, let him take to himself what he means to give." But even the ordinary view is not inconsistent with that which we would press upon our readers, for while every Christian congregation should have its public treasury in the sanctuary, every Christian man, every hearer of the Gospel, ought to have his private treasury for the offerings of the Lord at home. Into the one he should put his consecrated substance from time to time, and from it draw as circumstances may dictate to replenish the others.

My Christian readers, this is God's plan, I reiterate the rule which He has given that it may stand out before your minds in all its native simplicity, comprehensiveness, and efficacy. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Do not say that this rule was intended for the Corinthian Christians only, for such a position is utterly indefensible. There is not a

shadow of proof that it is not as universal in its application as any other precept contained in the epistle. Nay, the passages expressly guarded against so limited an application. Notice how it is prefaced, "as I have given order in the churches of Galatia even so do ye."

Oh that this blessed rule so heavenly in its origin, so beautiful in its simplicity, and so effective in its operation, were universally adopted. Our collectors would be spared their thankless toil, our congregations freed from their painful heart-burnings and bickerings over accumulating arrears, and our ministers delivered from their distressing embarrassments. The Treasury of the Lord would be filled to overflowing, waste places would be cultivated, and missionaries of the cross sent to every land. God would be glorified, Christ honoured, and the Holy Spirit magnified. Towards the adoption of this rule the church is tending. Large, influential societies for the promotion of systematic Beneficence have been formed both in Britain and America. Through the instrumentality of the press, the platform, and the pulpit, they are enlightening the Church's conscience and swaying the hearts of Christians. What is needed to give efficacy to all such efforts is a Pentecostal baptism, in the enjoyment of which Christians shall be instructed more than ever in the "Grace of our Lord Jesus Christ," and feel constrained in this, as well as in other ways, to give thanks "unto God for His unspeakable gift."

Our Foreign Missions.

WE have received no communication from Dr. Geddie since his arrival in Australia. From private correspondence, however, dated Feb. 26, we learn that he has been travelling and speaking, chiefly in the Colony of Victoria, whither the *Dayspring* proceeded, after a short stay of a few weeks at Sydney. His time, we have no doubt, has been fully occupied in connection with the work which is so dear to him.

In and around Geelong, to which the *Dayspring* went, the people have shewn

great interest in the mission. Large meetings have been held, and the numbers of children visiting the *Dayspring* have been almost fabulous. About 3,000 came by train from Ballarat, a distance of fifty-four miles, accompanied by 500 adults, Sabbath School Teachers and friends, and accomplished their object without accident.—Some of the *little party* had never seen the sea or a ship before. Captain Fraser, and Rev. D. McDonald, who has laboured so indefatigably for the mission and for the *Dayspring*, would feel considerably relieved when "it was over."

We are happy to learn that Rev. Mr. Goodwill and lady have arrived in safety, and have met Dr. and Mrs. Geddie at Geelong.

We furnish our readers in the present number with an interesting letter from Mrs. Neilson (Dr. Geddie's second daughter), written in part from Aniwa, Oct. 21st, and concluded at Tanna, Nov. 3rd, at her own home, which will be read with much interest.

The statement of facts given in another column from the *Edinburgh Scotsman*, shews in short compass the character of the traffic so often exposed and condemned by our missionaries as man-stealing, and one more of its direful effects, as seen in the murder of a nephew of the missionary—John Williams.

Private letters have also been received from Rev. J. D. Gordon, from Espiritu, Santo, of date Sept. 15th, and from Portuia Bay, Erromanga, Dec. 4th. At both dates and at both places Mr. Gordon was well, and actively engaged in his Master's work.

(Extract of a letter from Mrs. Neilson, dated Aniwa, Oct. 21, 1869.)

We left Erromanga a week ago, bringing Mr. and Mrs. McNair with us to visit the Patons, as Mrs. McNair required a change. Mr. Neilson was appointed to visit around Tanna in the *Dayspring*; but I had made up my mind to remain at Port Resolution while he did so, as I never take a sea-voyage more than I can help; we are all so sick. However, on landing here, Mrs. Paton persuaded me it would be better to remain with her, and everyone thought it an excellent plan, as it is not the pleasantest thing in the world to be alone amongst

a number of savages. I do not think you ever saw Aniwa. It is a flat, coral island, small and not populous. Mr. and Mrs. Paton were settled among them at a most favorable time, just when the labours of the teachers had commenced to tell, and a number of the heathen were ready to throw off idolatry. As a proof of their sincerity they gave their missionary the sacred ground to build upon. While I sit writing I could almost fancy myself in the country. The house is half a mile from the shore, and we cannot see the sea. Just as you go out of the gate there is a large grove of cocoa-nut trees, and from there down to the shore a nice road, shaded by trees on either side, forming a sort of natural avenue. Our host and hostess are extremely kind and pleasant. One part of Tanna is very near here, and Port Resolution itself is not very far away; but we neither have the time or inclination to cross the sea in open boats.

We were just talking this morning about our far away friends. Mrs. Paton was telling me about a letter she had from her sister in Edinburgh, describing last Christmas and its pleasures, and then I told her about the one I receive from you every year, about the same time; and we both sympathized with each other in the homesick feeling such recitals send to the heart. O what a weary longing I have to see you sometimes, and to introduce you to my husband and little ones! You were alluding in your letter to the trials missionaries have to endure in regard to provisions. Now there is, of course, a great effort made to get our stores good; but every year some one or another suffers from something being bad. Flour is the most important article, and the first year ours was dreadful, also the sugar. Last year manima and papa suffered the same way, so also did the McNairs.

The room is rapidly darkening—no twilight here. I hope to hear—sail, ho! in the morning, and be at my own home at night.

TANNA, NOV. 3, 1869.

Just two weeks have elapsed since, in the dark of the evening, I bade good-bye to our friends at Aniwa, and going on board the *Dayspring*, retired to my cabin, hoping to awake in the morning and find myself at Tanna. I was glad enough when daylight came and I could go up on deck to gaze on our lovely island as we neared it. Beautiful it always is, but never did it appear more so to me than in the dawn of that bright October day, when the first golden beams of the sun lit up the now familiar scene, and I felt that I was coming home. Swiftly and gracefully our little vessel left the rough sea behind her, and

gliding into the calm waters of the bay, cast anchor just in sight of a certain white cottage perched on a hill, at once the best, the prettiest and happiest dwelling in Port Resolution. You may be sure Mr. Neilson was not long in coming off to take us on shore, where we were met and warmly welcomed by our Aneiteumese teachers, while the smiling faces and friendly voices of the Tannese gave us also a very pleasant greeting; yet, then, as I looked around and saw the mark of heathenism stamped in every countenance—man, woman, and child—an earnest longing arose in my heart for the happy time when the sons and daughters of Tanna shall cast aside their idols and bow down before the true God. But hardly had this wish risen before I saw our old Chief approaching, his venerable form and mild features forming a pleasant picture to look upon, while his whole appearance contrasted most favourably with that of his countrymen; and looking at Nowar we could thank God and take courage; still remember that he is aged, weak alike in body and mind, with very little knowledge of Gospel truths, and to look at things in a more worldly point of view, his influence is neither seen nor felt by those who rank as his subjects. Indeed, almost every third man will tell you that he is a chief, and therefore quite able to rule himself and any of his more passive neighbours who will yield to his sway. For instance, not far from our house live two natives who strive to invest all strangers with a due sense of their importance, by informing them they are "*big chiefs*"; but we have never been able to find out more than two people acknowledging their supremacy. One of them, to add dignity to himself, has taken the name of *Missi Brown*, and does not seem to comprehend me when I tell him I like his own native name much better. I am sorry to say we look forward to this man and his companion as being most troublesome and dangerous characters to deal with. They are leaders in all kinds of mischief, and devoted to the traders.—At present they do not appear to be prejudiced against us, and nothing could exceed their blandness on every occasion that we meet. However degraded he may be, I am quite convinced that the savage who has never frequented the haunts of the vicious white man is preferable to his brother who has added to his own evil practices the many vices he has learned during his intercourse with these ungodly men. It is a fearful thing to know of a people opening the greatest feast of the season by falling on their knees and giving thanks to the evil spirits, as has been the custom here; but will it not be imputed a greater sin to those who try to deprive these poor creatures of the life-giving Gospel by telling

them to refuse it, for it will only bring sickness and death amongst them. And how often has this story been repeated to the natives of this island, till, humanly speaking, we almost wonder that they now consented to receive a missionary or teacher at all. We have very little hope of being free from traders on this island, and especially at this station. We can only trust that when the eyes of the people are opened to see the evil of their own ways, they will not be found "walking in the counsel of the ungodly," nor standing in the way of sinners, nor sitting in the seat of the scornful."

This is the busiest season of the year, being the time for planting. The natives are either burning and clearing the ground, enclosing it with the pretty reed fences, or piling up mounds of earth, in which they put their yams. The poor women, you may be sure, have their share, and a great deal more than their share, of the labor; for happy is the man considered who possesses the greatest number of wives to do his work. Then when the evening comes they must have water in readiness for his lordship to mix with his kava.—They must gather wood and cook their evening meal,—the provisions for which they have carried home on their backs,—the husband sometimes assisting, but always appropriating the smallest share of the burden. Sometimes the tyranny of the husband is such that the human nature of the Tanna woman (long accustomed as she is to it) cannot stand it any longer, and she tries to make away with herself. We have had two cases in the district of women almost dead by hanging, that is when Mr. Neilson was called in to bring them to, which he managed with great difficulty. One was an Aneiteum woman, who has lived here from her childhood, and married a man of the island. She has been rather a favorite of mine, and one of the most hopeful females about. Her husband has also been very sociable, often dropping in just about tea-time, and telling very plainly by his countenance that he would enjoy a cup of tea as well, if not better, than ourselves, being a greater treat to him. I confess that these remote requests were more favorably received by me than when more outspoken, so "Kissoen" got his tea, and he and I were great friends. Mr. Neilson spoke to him very seriously when he went to visit his wife, and finished off by sending him to me to get tea for her. I gave it to him, but preserved a dignified silence, not offering him any. Bye-and-bye he returned with a large yam as a present, by which he meant that our friendship was, I suppose, still to continue in spite of our tokens of displeasure at his conduct. Oh, I do feel so indignant sometimes when

I see the poor women with their backs all scarred by the ropes with which they tie on their baskets of burden, or worse still, where a husband has left the marks of his brutal violence. And so used are the poor creatures to their condition that if a quarrel has occurred and we sympathize with the wife, they are almost certain, from habit more than anything else, to take the part of the husband. I do long so earnestly to break through the chains that bind my tongue and talk freely to the people. Even the little knowledge that I have gained makes me feel so much more at home with them. If you could only peep in and see my every-day life in Tanna, you would perceive that I have not many idle moments. To begin with, we have no assistance whatever from the Tannese. As yet, it would be quite beneath their dignity to do anything for us, although they can work for the traders to get tobacco, muskets, powder, &c. This, of course, increases our own work; then we have two little folks who require much attention and many stitches. I am sure I could keep a "sewing machine" in constant motion.—Then do not say I have no visitors to entertain, no calls to receive or return, for this is the very thing that takes up a great part of my time. Of all sexes, ages, and ranks, they come. Royalty itself enters my doors, and I must show it due attention, so as to produce a good impression on the heathen mind. Strangers have to be shown all over the house, although that is no great trouble, as far as dimensions are concerned; but then they must look at everything, exclaim so often, and ask so many questions; and we must keep our eyes open lest some small articles should be spirited away and taken into their own keeping by some not over polite guest.—But, after all, I find myself and the children by far the greatest curiosities and attractions in the estimation of these individuals, for they consider a white female as belonging to quite a different class of beings from a black one.

Two gentlemen are looking in at the window while I write. One has his hair very long, reaching down his back; the other has it shorter, and tied in a bunch at the back of his head; making it look just like a lady's chignon. They stop the thread of my discourse every minute by a question or remark. One asks, "What are you making?" I answer a letter. Is it to "Beretana?" No: it is to Nova Scotia. What sort of a place is Nova Scotia? It is a very good place. Are the people like the people in Sydney? Yes: are you making a paper about the people of Tanna? Yes: I am writing about them. Well, then, tell the people in Nova Scotia that plenty of bad men come to

steal the people here; and tell them to send a man-of-war to stop it.

Now, you are only one of the inhabitant's of Nova Scotia; but I thought I would give you the message given to me. And there my friends are saying, "Mam;" and I can assure you I am very glad to get rid of them for a little while. Poor creatures! they are at once interesting, troublesome, loveable, and annoying. What a blessing it is that we have the Aneiteinese teachers between us and them, for with the former we have much, in common, that the Tanneese neither care nor think about!

There is not much talk at present of the people here going to war with the inland tribes, which you may be sure is a great comfort to us. The turmoil they were in last rainy season has made us dread the repetition of such a state of things.—However, by way of keeping their fighting powers in exercise, the different districts have been getting up some quarrels among themselves. A week ago Nowar's people were all out for a fight, or rather pretended they were, for I very much doubt if they meant to come to blows. After a good deal of loud talking they went home; and the old chief told us it was because he scolded them so that they gave it up, but I rather think it was because it suited themselves. Again, yesterday, "Nowkas" people acted in the very same manner. In both cases women were the causes of the quarrel, who are, notwithstanding the way they are treated, very much valued. One of them is quite a "belle,"—a very fair native, with a head of thick, dark hair, not frizzy, but curly. Not being accustomed, however, to the use of a brush and comb, she allows it to hang over her forehead, which is completely hidden; but underneath peep out her bright, black eyes and her really fancy little mouth, with its white, pure teeth. Her husband has appropriated herself and another girl, the two brightest and cleverest in the district, to himself. Some of the young men who find it difficult to get wives, resolved with the young lady's consent to steal her away, which they managed, keeping her hidden in a tree during the day time, and taking her secretly to a house at night. This could not last long, so she came and staid near us with some women, whose husbands are away, while her husband and his friends, and her admirer and his party, quarrelled over her. She has now gone home, so I think there will be an end to the affair. This "Wabon," as they call her, is one of the girls that I should like to be able to influence in the right direction; but I have to be careful in the notice I take of her, as she is apt to become too forward. I have several times had to reprove her for such unladylike actions as walking in through the

window, sitting on the table, &c. It is very difficult to do anything among such natives as these, where the young girls are all wives and the children betrothed. It is not time yet for me to be disheartened, for I trust I am just at the very beginning of my missionary life; but of course our prospects are not very bright; yet in many things we have been agreeably disappointed,—but it is only by living among heathens that their wretchedness and degradation can be fully realised. We are expecting the *Dayspring* in soon from the northern islands. She made us a short visit about three weeks ago on her way thither. Papa was on board, but had only time to come on shore to breakfast.

I shall be writing to you again, and both letters will probably go by the same mail; so I need only say at present, good-night.

From your loving sister,

LUCY Y. NEILSON.

New Hebrides: Outrages of Traders.

From the *Scotsman* of the 9th April:—

The following is an extract from a letter just received from the Rev. Peter Milne, of the New Hebrides Mission, which throws some light on the circumstances which have led to the present deplorable condition of those islands. Mr. Milne was on a tour through the group, and his letter was written in December last. He says:—"The next island we visited after leaving Santo was Tongoa, the largest of the Shepherds group. We arrived there on the 31st Oct. The *Flirt*, a brigantine, belonging to one McKeuzie, of Auckland, was anchored there. We soon learned that the object of her visit to the New Hebrides was to get labourers for Fiji, and that she had on board some twenty natives of Three Hills Island, and three natives of Tongoa. A Tongoa chief, who came on board the *Dayspring*, told us that a little before our arrival he went to the *Flirt* in his canoe to try to get his countrymen off; and that, as one of them was attempting to get into the canoe, a white man on board presented a musket, and said that if he took that man away he would shoot him. Soon after this, Captain Fraser, commanding the *Dayspring* mission ship, went on board the *Flirt* to see her captain, who told him that he was not kidnapping natives, nor was he going to take them to Fiji, but merely taking them, at their own request, to the neighbouring island of Epi to see their friends, and he would return them again to their own island in three days. We learned, however, afterwards that the men were taken to Fiji, and never returned to their friends. One of the chiefs of Tonga is greatly enraged just now at white men,

owing to Captain M'Leod, of the schooner *Donald M'Lean*, having taken away two of his wives and a number of his people to Port-au-France, New Caledonia, and he is waiting for an opportunity to take vengeance. He intended to come on board the *Dayspring* the day on which he left with a number of his men, as if friendly to us, and then suddenly fall on us and kill all the white people on board. We left, however, at daybreak, and thus providentially escaped. I have heard that the captain of one of these slaving vessels having come to an island where he knew Bishop Pattison had been visiting, dressed himself like a Bishop, went ashore with a Bible in his hand, and sang Psalms in order to allure the natives on board, and that he thus obtained a good number. That is the most diabolical plan I have heard tried. On the 2nd October, Mr. Williams, nephew to the late John Williams, missionary in Polynesia, was killed by natives. A chief Kwamera brought us word that, as Mr. Williams was returning to the house of a Mr. Smith, a trader, with whom he was residing, he was waylaid and shot by an under-chief of the Kasse-Kasse tribe of Tannese. He was then carried away to a village called Jtaumarin, and, according to their custom, tied up by the hands to a Banyan or sacred tree, and next morning was taken down, cut up, cooked, and distributed among the villagers. One of the chiefs refused to accept a piece of an arm, because Mr. Watt, a missionary, was then living on his land."

News of the Church.

An Example.

The congregation of Sheet Harbour long enjoyed an occasional visit from the late Rev. John Sprott, with an additional call at rare intervals of some other missionary. When the father named resigned charge of Musquodoboit congregation he commenced to furnish a monthly supply, which he continued till the settlement of their late pastor, Rev. J. Waddell, some six years ago. By an effort they then undertook to raise \$400, on which, with a supplement of \$160, Mr. Waddell was settled. At the time considerable support was expected from Tangier gold mines, and these expectations not having been realized, it was with great difficulty that the people made good their engagements.

Having succeeded in securing a pastor as Mr. Waddell's successor, in every way fitted for his post, they have determined as the following resolution will show, to become self-sustaining.

SHEET HARBOUR, May 13, 1870.

At a Congregational meeting held this evening, the following resolution was unanimously agreed to:—

Whereas, We, as a congregation, have been receiving a supplement of one hundred and twenty dollars per year for a period of six years, and being now in a position to become self sustaining,

Therefore Resolved, That the thanks of this congregation be tendered to the Halifax Presbytery for their kindness in the past, and that they be requested no longer to recommend us to receive aid from the Supplementary Fund.

JOHN TUPPER.

When it is considered that Mr. Dickie's induction took place less than a year ago, that the congregation is neither numerous nor concentrated, and that they are building at the present time, three places of public worship, one at Sheet Harbour to replace the old church, and the others at Quoddy and at Mosers River, where there was none previously, it will appear that this is an example which should lead some larger and stronger congregations to adopt the same resolution.

The success of our Supplementary Scheme or its passing into a well wrought Sustentation Fund, will require first, the continued and increasing liberality of the stronger congregations generally, so that all may contribute cheerfully and from principle, as they now do to Home and Foreign Missions; and secondly, that only those who really require aid shall be receivers. The impression is strong and general throughout the body that some congregations are receiving aid, not at all on account of poverty or of small numbers, but simply from, poverty of spirit, want of system and lack of independence. Such cases *must be corrected*. There are two ways in which this may be done. The supplement may be withdrawn but this is painful to all parties. It may be handsomely given up to be expended where it will do real good, and this way, (the Sheet Harbour way) is honourable and pleasant to all concerned.

We have never paraded the mode of contribution of any one church before the others as obligatory on all, because we are left by the New Testament to a great extent free to choose our mode of Christian liberality, provided always that the true spirit is cultivated and the great object attained. We would, however, notice the fact that the Sheet Harbour congregation has commenced to act on the principle of *weekly contributions to the schemes of the church*, and with very satisfactory results, as their frequent acknowledgments of cash show.

Rev. Allan Fraser.

Since our last issue this faithful and devoted servant of God has fallen asleep in Jesus. We record his departure with a moistened eye, and with something of the feeling which dictated the exclamation, "Help Lord for the godly man ceaseth, for the faithful fall from among the children of men!"

We transfer the following brief record from the *Presbyterian*, which affords all the information respecting his death which has yet reached us. All will concur in the justice of the tribute paid to his character and labours. We hope in our next to be able also to furnish a more extended notice of the work of our departed brother whose praise is in all the churches.

"We exceedingly regret to learn that Rev. A. Fraser, for many years the beloved and faithful pastor of the Presbyterian congregation of Cascumpec, departed this life on the evening of Sabbath last, the 8th inst. His illness was of about a year's duration, and through it all he exhibited the meekness and resignation of the humble, trusting, devoted Christian. His death will leave a blank in the church which will be deeply felt throughout the Island, but more especially in Prince County, where his labours have been abundant in the cause of his dear Master; still, let us not mourn for our brother, for he but left us on a Sabbath below, to enter into that eternal Sabbath of rest above which remaineth for the people of God. A fuller notice from some brother intimately acquainted with him, will no doubt appear in these columns."

Missionary Tour.

Rev. E. J. Grant has returned from his missionary visitation tour on P. E. Island.

He was accompanied and assisted by Rev. E. A. McCurdy. They met with a most cordial reception everywhere from ministers and people. Their limit as respects time rendered it impossible for them to visit the Northern congregations. Of the others we believe that they have omitted none, and they have returned, thankful that by the good hand of God they had been able to fulfil their various engagements, and that they found all classes so cordial in their attachment to the missionary cause. They had the pleasure also of meeting with Rev. Mr. McLean and his congregation at Belfast, and met with a fraternal welcome from their brethren of "the Kirk."

Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met in the Church at Middle River on the 2nd inst., and, after sermon by Rev. K. McKenzie, was constituted by Rev. M. Stewart, Moderator, with whom there were present Mr. McKenzie, above-named, and Mr. John McKenzie, Ruling Elder.

The Presbytery proceeded, pursuant to appointment, to the visitation of the congregation. Questions of the formula were put to the Elders and other office-bearers.— Both Elders are endeavouring to do their duty. Meetings for exhortation and prayer have been kept up regularly since their minister left for Scotland, in June last, with the exception of a few Sabbaths in winter, on which McLeod, accustomed to conduct those meetings, was unable from illness to attend. No regular meetings have been kept during week days; but Mr. McLeod visited the sick when sent for. It was further ascertained that the Trustees had lately taken steps to find out the exact amount due their late pastor, Rev. D. McKenzie; that by former subscriptions about \$400 are due; but that several of the subscribers had left the place years ago: and owing to the limited means of others, as well as the unwillingness of a few, they have no hope to obtain more than half the above amount, which they are endeavouring to collect as soon as possible, having already accepted from a few their notes of hand, payable in September next.

The Presbytery having urged the Trustees as to the duty of doing what they could to settle Mr. McKenzie's arrears with all convenient speed, appoint the Moderator and Clerk a Committee to visit Little Narrows congregation to-morrow, agree to ask that congregation to appoint a Committee to confer with one to be appointed by this congregation, with a view that should they unite in calling a minister, the proper steps would in due time be taken to unite them under one charge.

The Presbytery then adjourned, to meet at McLean Church, Whycomagh, on Wednesday, 4th inst., at 11 o'clock, A. M., for Presbyterial visitation and ordinary business. Closed with prayer.

K. MCKENZIE, *Pres. Clerk.*

McLean Church, Whycomagh, the 4th May, 1870. The which day the Presbytery of Victoria and Richmond met pursuant to adjournment, and after sermon by Rev. K. McKenzie, was constituted by Rev. Wm. G. Forbes, moderator *pro temp.*, with whom there were present, the regular moderator and clerk, and Mr. McLellan, elder.

The committee appointed at last meeting submitted the following as their report,—“Your committee appointed to visit the congregation of Little Narrows, met there yesterday, and have to report that after sermon by Rev. M. Stewart, they proceeded to investigate the state of matters in that congregation; first, as to what efforts have been made by the elders to uphold meetings for prayer and exhortation; secondly, what the Trustees have done in the matters entrusted to them. It was ascertained that the elders hold meetings on Sabbath, but no meetings during the week; that the congregation expended during the past year for missionary labour and painting their church, \$130.24. Thereafter the attention of the congregation was directed to the proposal to appoint a committee to confer with one to be appointed by that of Middle River,—whereupon a committee was appointed, consisting of four, representing the elders and trustees. Closed with prayer.

M. STEWART, }
K. MCKENZIE. } *Com.*

The report was approved, adopted and ordered to be engrossed in the minutes.—Thereafter, the Questions of the Formula were put to the pastor of the congregation, Rev. M. Stewart, the Session, and Trustees. To these satisfactory answers were given. It was ascertained that besides the usual diets of worship on Sabbath, the minister holds meetings occasionally during the week within different districts of his extensive charge, and visits the sick; that the sacraments are dispensed in an orderly way; that the Trustees and Collectors are very diligent in the discharge of their respective duties, but the Presbytery regretted to find that the congregation has fallen into arrears in two years ending April last, to the amount of \$341. The Presbytery urged the duty of collecting those arrears as soon as possible, and strongly recommended quarterly payments in advance.

Thereafter, the congregation was dismissed in the usual way, the Presbytery proceeded to compare notes as the result of examination of the Book of Forms, and to

note a few points which they thought proper to notice, &c.

K. MCKENZIE, *Pres. Clerk.*

Besides the foregoing, the Presbytery met six times since last meeting of Synod.—They would like to be able to meet more frequently, but when it is remembered that the two nearest of the ministers to each other are 25 miles apart; that there are only three settled ministers within the bounds; that seldom more than two and an elder are able to meet—Rev. Mr. Forbes had just risen from a bed of sickness to attend the last meeting, being unable to preach the previous Sabbath, it will be seen that there is reason for their not meeting oftener, and why they are not fond of very frequently reporting their proceedings.

There are within the bounds at present five congregations vacant, and the Presbytery are most anxious that these should as soon as possible obtain settled pastors—They are glad to learn that Mabou is at present supplied by Mr. Fraser, probationer, that their people at Margaree have the services of Mr. McKay, student in divinity, and that Mr. McLean, student from Scotland, has just arrived, whose gifts as catechist will be available to supply some of the vacancies during summer, yet two or three more, who are in a position to accept a call, are greatly needed. There is one feature of the congregations referred to, which, whilst it must be interesting to all right-hearted Presbyterians, shows their claims on the sympathies and prayers of their church; that with one or two exceptions, there is no denominational element but that of Presbyterianism amongst them. Hence the meetings for religious worship, especially on Sabbath are well attended.

There is just one other observation which suggests itself in connection with this. All honour to the memory of those who bore the heat and burden of the day, and to whom under God the stately tree of Presbyterianism in this island owes whatever is vigorous and fruit-bearing in its qualities. Some of them have years ago laid aside the weapons of their spiritual warfare and joined the triumphant throng above, but some others of them still hold an honourable position here, who have borne their due share of the trials and difficulties of a poorly paid ministry.

K. MCKENZIE.

Presbytery of Truro.

The Presbytery of Truro pursuant to appointment and notice, met in the Centre Church, Onslow, on Tuesday, the 3rd inst. There was a good attendance both of ministers and elders. Since last ordinary meeting an “*In hunc effectum*” meeting had been held for the consideration of the “Rules of

Procedure." The question of its legality was raised on account of a mistake in some of the notices calling it and the consequent smallness of the number present. On hearing explanations, however, the meeting was sustained and its action approved *nem con.*

An Appeal was taken up against a deed of the Session of Truro. Parties were heard and the matter considered, when it became evident that there was no just cause of Appeal. It was accordingly dismissed and the case referred back to the Session. There were also two Appeals against action of the Stewiacke Session in suspending parties from the fellowship of the church. Commissioners from the Session were present to defend its procedure, but neither of the appellants compared. The Presbytery on that account refused to enter upon the Appeals which were thus both dismissed and the Session directed to deal with the parties as may appear for edification.

Read a memorial from the elders of Acadian congregation, praying that order might be taken for the celebration of the Lord's Supper there, and also speaking of a Moderation in a Call. Appointed the Rev. T. Cuming at present supplying that congregation to constitute the Session, appoint the ordinance and preside at its celebration. Directed the Clerk to acquaint the elders and through them the congregation with the order of the church in applying for a Moderation.

Took up the memorial formerly presented by the Session of Truro, praying the Presbytery to disjoin certain specified parts from their congregation and erect them into a new congregation. Commissioners appeared enforcing the prayer of the memorial. It was shewn that the proposed step is necessary for the prosperity of the Truro congregation, the building up of the outlying stations and the supplying of other new settlements springing up around. A paper was read from the Onslow Session and Commissioners appeared in support of it, showing that the erection of the new congregation as proposed, would very materially affect the interests of their congregation, and that such a change might be followed by serious results coming in so soon after the rearranging of congregational matters and the settling of a second pastor. They at the same time stated that the new congregation might be erected according to an arrangement to which they could readily accede. The matter being discussed, it was unanimously resolved: "That the Presbytery record their satisfaction with the evident progress which has led to this procedure, and appoint the Moderator of Presbytery, the Rev. James Byers with Messrs. Blanchard, Miller and Blair from the Session of Truro, and Messrs. Dickie, Barnhill and Baird from the Session of Onslow, a

Commission to take the whole premises into their careful consideration with the view of devising the best method of securing the desired end, having due regard to the interests of both congregations."

The Rev. J. D. McGillivray laid on the table his demission of the pastoral charge of the congregation of Middle Stewiacke and Brookfield. He stated the circumstances which compelled him to take this step and the sorrow with which he had come to such a conclusion. It was resolved that the demission lie on the table till next meeting, and that the Rev. James Sinclair visit the congregation, call a meeting, lay the whole case before them and cite them to appear for their interests.

An elder from Maitland and Noel presented an Appeal against a deed of that Session suspending him from the eldership and from the fellowship of the church. The appeal having been duly transmitted was received, and the Clerk directed to cite parties to appear at next meeting.

A reference was brought from the Session of Middle Stewiacke and Brookfield, enquiring whether it was proper or permissible for each section of a congregation to elect their own elders, it being understood that they would rule over the whole congregation. The Presbytery recommended that, unless special reasons exist for a different course, all the members of the church be allowed the privilege of voting not only for their own section but throughout the congregation.

Appointed next meeting in Truro on Tuesday June 7th, at 11 o'clock forenoon.

A. L. WYLLIE, Clerk.

Presbytery of St. John.

CALVIN CHURCH, ST. JOHN, }
4th May, 1870, }
2 o'clock, p. m. }

At which place and time the Presbytery met and was constituted by the Moderator, the Rev. James Gray. Sederunt—The Moderator, Rev. Messrs. Donald, Jack, Murray, Bearisto, and Houston, Ministers; and J. Wilson, Elder.

The Clerk reported that Mr. Leishman, Catechist, had been placed at the disposal of this presbytery by the Home Mission Board, and had been sent meanwhile to Buctouche and adjoining station. The action of the Clerk was sustained, and it was ordered that Mr. Leishman be continued at Buctouche until further notice.

The Moderator reported that the congregation of Sussex had been considering for some time the propriety of getting a Mause; that a few weeks ago a favorable opportunity offered of a house and farm quite near to the village, and on consultation it was agreed to buy the same, which they did at

a cost of \$1,000; that said property is now deeded to the Trustees of the congregation, and the Minister is in occupation of the premises. Further, that the congregation though few in numbers, had subscribed upwards of \$600. A list of subscriptions was laid on the table, from which it appears that several have subscribed their names for \$100 each. The Presbytery heard with very great gratification the strenuous and spirited efforts put forth by our friends in Sussex, commend the signal liberality manifested, and that Mr. Gray and the managers of that congregation will be generously supported by our friends throughout the bounds of the Presbytery.

The attention of the Presbytery was then called to a notice in the May number of the *Record*, where the Rev. T. Sedgwick, Clerk of Supplementary Committee, requests Presbyteries to send in recommendations with reference to that Fund before the first of June; whereupon it was unanimously resolved to ask for the following grants for the year:—Moncton, \$100; Sussex, &c., \$100; Springfield and English Settlement, \$100; Londonderry and Campbell Settlement, \$100; Saltsprings, &c., \$100; Carleton and Pisirino, \$100.

The Presbytery then adjourned to meet in this place at half-past seven in the evening for visitation of the congregation.

The visitation of Calvin Church congregation was then proceeded with. The questions were then put and answered as follows:

The minister said that he endeavors to preach the Gospel faithfully; that he holds diets of examination in the various sections of the congregation and visits ministerially from house to house in alternate years; that he is attentive in visiting the sick; that he is regular and conscientious in his attendance on Church Courts; that he administers the sacrament of baptism in an orderly way; that he does not baptize the infants of those who are not in the fellowship of the Church; that he has a Bible class with an average attendance of about twenty.

The Elders answered, that so far as they can they visit, advise and pray with the families of their districts; that they watch carefully over the members generally, and report if necessary cases requiring discipline; that they are attentive in visiting the afflicted; that they regularly and conscientiously attend meetings of Session and as appointed other Church Courts; that they regularly attend and take part in the proceedings and exercises of prayer meetings.

The Session answered that they have at present a competent number of elders, and the congregation is divided into three districts to each of which two elders are appointed; that they are careful not to admit to sealing ordinances persons under censure

in other congregations; that they have had no meetings for conference and prayer exclusively; that they watch over the youth very carefully, and use diligence to induce them to recognize their responsibilities by early dedicating themselves to God; that they have one Sabbath school which is superintended by one of their number and is efficiently conducted; that the following contributions were made to the Church schemes during the year:—Supplementary Fund, \$50; Home Missions \$57; Foreign Missions, \$61.35; Synod Fund, \$25; Acadian Mission, \$3; that the ordinances of praise is pretty generally observed by the members, and is conducted in a becoming manner; that so far as they are able to judge, religion is in a tolerably satisfactory state; that the general business of the congregation is entrusted to managers.

The managers answered, that they pay the pastor \$800 per annum; that they do not deem that a competent salary, but intend to increase it at the earliest opportunity; that their assumed obligations have been discharged most faithfully; that the degree of liberality and promptitude with which the congregation meets its liabilities is in the highest manner creditable to the members; that the minister's salary is raised by pew rents and Sabbath collections; that they meet once a month for business, and that their financial year terminated hitherto on the 31st October, but are making arrangements now to close all their accounts at the 31st December.

It was further elicited by questions put by members of Presbytery that there was raised for all purposes during the past year \$2,500; that the congregational debt a year ago was \$4,400, but since then upwards of \$800 of that amount had been cleared; that there are about 130 families in connexion with 140 communicants on the roll, 19 being added during the year 1869.

The members of Presbytery being called on in order, expressed themselves highly satisfied with the state of the congregation, the progress made during the year, and the great degree of liberality manifested. After mature deliberation the following finding was come to:—

The Presbytery having heard with great pleasure the answers given by the Pastor, Elders, and Managers of Calvin Church congregation, are happy to find it, both in its temporal and spiritual aspects, in such a very encouraging condition; express their gratitude to Almighty God for the large measure of success that has attended it in all departments during the past year; congratulate the office bearers on the highly creditable manner in which they have discharged their respective duties, and the people generally on the unanimity and kindly feeling that evidently prevail amongst

them, and the promptness and liberality with which they have contributed to the different schemes of the Church, and the large reduction which they have in so short a time on the congregational debt; and finally encourage them to go on in the work of the Lord, manifesting the same diligence and perseverance in the future as they have done in the past, and earnestly pray that the great Head of the Church may prosper to a still greater extent all the efforts that we have put forth for the extension of the Redeemer's Kingdom.

The Presbytery met next day and the trials and examinations of Mr Burgess were sustained.

The attention of the court was then called to the "Aged and Infirm Ministers Fund," which the Synod at last meeting resolved to form, as more fully set forth in the *Record* for November, 1869, where the proposed rules of management are printed and sent down for the consideration of Presbyteries, it was resolved that the attention of the brethren be called in the meantime to this Fund and the proposed scheme of management, and be prepared to take action thereon at the next ordinary meeting.

The Presbytery met again in the evening.

The Edict anent the ordination of Mr. Burgess, which was read to the congregation of Carleton on the 17th April by the Rev. N. McKay, was now returned to the Presbytery duly attested. A member of Presbytery was now again sent to read the Edict to the assembled congregation and ask if there were any objection. Having returned and reported that there was none, the Presbytery as constituted entered the Church and commenced the services of the Ordination. The Church was well filled with a most attentive audience.

The Moderator after devotional exercises preached an excellent and suitable sermon from the words—"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful;" First Corinthians, 4th Chap. and 1st and 2nd verses. At the conclusion of the sermon, he narrated the steps which had been taken so far in the settlement, and explained briefly the scriptural grounds of Presbyterian ordination, after which he put the questions prescribed for such occasions to Mr. Burgess, which were satisfactorily answered. The members of the congregation were then called on to stand up and hold up their right hands in token of their adherence to the call; which they did very cordially. The Moderator then led in prayer, when Mr. Burgess was set apart to the work of the Ministry by the laying on of the hands of the Presbytery, and was inducted into the pastoral charge of Carleton and Pisirimco. Mr. Bennet

being absent, Mr. Houston then addressed the newly ordained pastor, dwelling particularly on four points, viz., Pulpit Preparation, Pastoral Visitation, Government and Discipline, both in his own charge and in the entire Church, and the duties which he owes to the world at large. Mr. Houston also delivered the charge to the congregation, enjoining them to pray for their Minister, to honor him for his work's sake, to attend to what he says, reverently, to be fellow-workers with him in all spiritual labours, and lastly to provide a competent temporal support for him. These last two topics were treated at some length and with great emphasis and fervor.

At the close of the service Mr. Burgess accompanied by Mr. Murray took his stand at the door of the Church where as the congregation passed out he was most cordially welcomed to the oversight of the charge.

The Presbytery having again assembled in the Vestry, the Minutes of the last two Sederunts were read and approved. Mr. Burgess's name was added to the roll, having already received the right hand of fellowship from the brethren. He then stated to the Presbytery that there is but one Elder in Carleton and he is often absent on business, and asked that assessors be appointed so that he can form a session. Rev. Mr. Houston and Alexander Stewart, Esq., were then appointed assessors.

The Presbytery then adjourned to meet in St. David's School-room on the third Wednesday of June, at two o'clock in the afternoon.

At the conclusion of the addresses Mr. Houston in the name of Mrs. Low, and with the best wishes of the congregation, presented the newly ordained pastor with a splendid Pulpit Gown, cassock and bands.

Presbytery of Halifax.

The Presbytery of Halifax met in Chalmers Church on Wednesday May 4th. The principle object of meeting was to consider the Calls addressed to Rev. John McLeod, of Newport, from John Knox's Church, New Glasgow, and Rev. E. Annand, of Windsor, from Chalmers Church, Halifax. Commissioners were present from the four congregations interested, and Rev. J. McKinnon was present on behalf of the Presbytery of Pictou. The Call to Mr. McLeod was first taken up and Commissioners from both congregations heard. The claims of John Knox's Church were put very strongly by its representatives; and the Commissioners from Newport replied with great point and earnestness. They showed the great work Mr. McLeod had been instrumental in accomplishing and the evil influences likely

to flow from his withdrawal from among them. Mr. McLeod then stated that after careful and prayerful consideration of all the circumstances of the case he deemed it to be his duty to accept the Call. After prayer the Presbytery agreed to acquiesce in the decision to which Mr. McLeod had come, expressing at the same time, their regret at parting with such a faithful fellow-labourer as Mr. McLeod has ever been, and their deep sympathy for the congregation of Newport in the loss they were about to sustain.

The Call to the Rev. E. Annand was then taken up and Commissioners were heard. Among many other reasons urged by the representatives of Chalmers' Church was the fact that it was the largest call ever presented by that congregation. The Windsor Commissioners made out a strong case for Mr. Annand's remaining where he was, showing the good that had been done and the good work now going on.

Mr. Annand then stated that he had given the matter long and serious consideration, and had come to the conclusion that it was his duty to accept the call.

After prayer the Presbytery agreed to acquiesce in his decision, and to take immediate steps for his induction into the pastoral charge of Chalmers' Church.

The Presbytery then proceeded to hear Mr. Samuel Archibald's trials for ordination, which were all very satisfactory. It was agreed that Mr. Archibald's ordination and induction take place on Wednesday, June 1st, at 11 a. m. Mr. McNab was appointed to preach on that occasion, Mr. Christie to preside, Mr. Henry to address the minister, and Mr. Duff the people.

The following appointments were made, Mr. McMillan to supply Mr. Gordon's pulpit for two Sabbaths, Mr. McNab to supply Mr. McMillan's place during one day of his absence, Mr. Smith to supply Windsor for the last two Sabbaths of May; Mr. Carr, Student, to go to Eastern Shore, and Mr. Thompson to Digby.

The Presbytery met again in Chalmers' Church, on Tuesday, May 17th, for the induction of Mr. Annand. The usual preliminary steps having been taken, Rev. A. Falconer preached from Isaiah xxx 10. Rev. R. Sedgewick presided, put the prescribed questions to minister and people, to all of which satisfactory answers were given, when after prayer Mr. Annand was duly inducted into the pastoral charge of the congregation. Rev. P. G. McGregor addressed the newly ordained pastor, and Mr. McKnight addressed the people. Mr. Annand received the right hand of fellowship from the members of Presbytery and a cordial welcome from the members of congregation as they retired from church.

The following appointments were made: Mr. McGregor to Bedford for May 22nd; Mr. Smith to Newport for the first three Sabbaths of June. Mr. E. Grant was appointed Moderator of the Newport Session. Mr. Annand and the Clerk were appointed a Committee to confer with Home Mission Board and secure supply for Wincor during month of June.

JOHN FORREST, *Pres. Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 10th and 11th inst., and was constituted by the Rev. Geo. Patterson, Moderator, *pro tem.*, with whom were present the Revs. George Walker, Dr. Bayne, D. B. Blair, James Thompson, John McKinnon, Alex. Ross, A. J. Mowitt, A. McL. Sinclair and William Grant, Ministers; and Messrs. Dr. Murray, John Miller, Hugh Gunn, Jas. Davison, Duncan McLeave, Peter Ross, Alexander Grant, Simon Fraser, Ruling Elders.

Mr. Duncan McLeave presented a Commission from the Session of Scotsburn Church, re-appointing him as their representative elder in Presbyteries and in Synod during the current year, which was sustained and his name added to the Roll of Presbytery.

The Rev. Dr. Roy being present, took his seat as corresponding member.

The Clerk reported that the Rev. John McLean McLeod has accepted the Call to John Knox's Church. Whereupon the Presbytery agreed to meet in that church on Tuesday, June 7th, for the induction of Mr. McLeod, and for ordinary business, the Moderator of Presbytery to preside, Mr. Maxwell to preach the Induction sermon, Mr. Thompson to address the minister and Mr. Blair the people.

The Rev. John Stewart was appointed to preach in John Knox's Church on the 3rd, 4th and 5th Sabbaths of this month, and on the first Sabbath of June, and on the last two Sabbaths of his appointment to read the Edict for the Induction.

The Presbytery agreed to nominate the Rev. George Patterson as Moderator of the next Synod.

It was agreed by a majority of Presbytery that this Presbytery recommend that the Synod appoint a Committee composed of the Moderators of Presbyteries, whose duty it shall be to review and revise the Standing Committees of the church, and nominate new members when required.

It was agreed to recommend to the Committee on Supplements to grant \$60 this year to the congregation of French River.

It was agreed to adopt Dr. Bayne's Overture to the Synod asking to give seats in the higher Church Courts to those who

from age and infirmity are necessitated to demit their pastoral charges, and both he and Mr. Maxwell were appointed to support it before Synod.

It was also agreed to retransmit the Overture of Messrs. George Patterson and John MacKinnon asking the Synod to give seats in the higher Church Courts to those who by its authority are separated from their pastoral charges to be employed elsewhere in its service.

The following minute was adopted in reference to Rev. Dr. Roy and ordered to be inserted in the Records of Presbytery, viz.: "In removing the name of the Rev. Dr. Roy from the Roll of Presbytery, his brethren desire to express their unfeigned regret at the necessity thus imposed upon them. Dr. Roy's name stands in honorable connection with the history of this church during the period of well nigh 40 years. A Student of Drs. Paxton and Lawson and a Licentiate of the United Secession Church of Scotland, he emigrated to this country in compliance with an urgent Call from the Presbyterian Church of Nova Scotia. His first appointment was the supply of the pulpit of the late Dr. McGregor, *Clarum et venerabile nomen*. By the Committee of Missions he was thereafter sent to the Bay of Chaleur, where his services were so highly appreciated as to call forth a unanimous and cordial invitation for their permanence. Returning from this Mission he accepted the Call from East River congregation, Pictou, now James Church, New Glasgow. His ordination and induction took place April 13, 1831. From this date Dr. Roy has taken an active part in all the public duties of the church at large as well as of his own congregation, having rarely been absent from any meeting of Presbytery, and never from any meeting of Synod. During the period of 19 years he acted as Clerk of Presbytery and secured the esteem and confidence of his brethren in the faithful discharge of the duties of that important office. Subsequently, and up to period of his demission, he continued to sustain his full share of the fatigue and toil of meetings of Presbytery and congregational duty. While parting with their venerable Father as co-Presbyters, his brethren have much gratification in knowing that his ministerial and pastoral labours have been eminently blessed, and that the congregation, the charge of which he now demits, after parting with a vigorous offshoot and being repeatedly lessened in numbers and resources by the formation of new congregations, was never in a more efficient state than in the last days of his ministry. Dr. Roy returns to private life with the unabated attachment of his people and of his brethren in Presbytery, and so far as his altered relation to both will permit, his

presence and co-operation with them as on former occasions will be received with the highest respect. In conclusion, the Presbytery would express their prayerful desire that Dr. Roy may enjoy a lengthened and serene twilight to the long day of active life, and that when his sun does go down, it may set in that radiance which foretokens its rise on those glorious scenes wherein the Good Master and Gracious Lord will hail his coming with the 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many things, enter thou into the joy of thy Lord.'"

The following appointments were then made:

James Church, New Glasgow, the Rev. William Stewart on the 1st and 2nd Sabbaths of June.

Merigonish congregation to be supplied by a preacher from the Home Mission Board on the 1st and 2nd Sabbaths of June, and Salt Springs in the same way on the 3rd Sabbath of June.

The Presbytery after devoting much of their time to the consideration of the proposed Rules and Forms of Procedure, adjourned according to appointment.

JOHN MACKINNON, Clerk.

Presbytery of St. Stephen.

Presbyterian Church, St. Stephen,
May 10th, 1870,
11 o'clock, a. m.

At which place and time the Presbytery met and was constituted by the Moderator, with the Rev. Messrs. Millen and Houston. In the absence of Judge Stevens, Mr. Houston was appointed Clerk *pro tem*. Minutes of last meeting were read and approved. The Rev. John Home being present was asked to sit and deliberate with the court. It was reported that all the Statistical Returns had been received and tabulated. It was ordered that they be forwarded at once to Professor McKnight.

The Rev. John Home, an ordained minister of the Church of Scotland, presented an application to be received, as a minister without charge, under the care of the Synod of the Lower Provinces. The Moderator laid on the table certain papers which he had received from Mr. Home some time ago to be laid before the Presbytery.—These papers were read and Mr. Home was interrogated as to certain statements in them and as to how he has been occupied since he left Scotland, and answers were returned in the fullest and freest manner. Part of the time he was engaged in teaching, and for nearly two years past he has supplied the vacant congregation of St. Stephen. He not only preached there every Sabbath, he also supplied several stations

as his time and opportunity permitted—in particular St. David's was mentioned; and had lately commenced an occasional service at McAdam Junction, where a promising field is available, in all which, together with pastoral visitation, he had given great satisfaction to the people. Whereupon it was moved and unanimously agreed to, that the application be received, and with the papers already mentioned, referred to the Synod which is to meet next month in Charlottetown.

Rev. Mr. Millen applied to the Presbytery to recommend him for a grant from the Supplementary Fund. He stated that his income from the congregation during the past year did not exceed \$320. It was agreed to recommend a grant of \$100 on condition that the congregation raise at least \$400. A letter from Mr. McGregor was read, stating that Mr. Edwin Smith, Catechist, had been sent by the Home Mission Board to this Presbytery, and it was reported that he is now at Baillie and the adjoining stations. Ordered, that Mr. Smith be continued at Baillie until further notice. The remits of Synod were taken up. It was moved and agreed to, that the Rev. Moses Harvey, of St. John's, Newfoundland, be nominated for the Moderatorship at next meeting of Synod.

The remit of Synod, with reference to the reconstruction of Presbyteries in this part of the Province was then taken up, when, after some conversation, it was resolved to defer action until the proposed Conference of the Presbyteries of St. John, St. Stephen, and York, shall be held during the sittings of the approaching Synod. It was ordered, that the Sessions of the several congregations under the care of the Court be enjoined to forward their records to next ordinary meeting for examination. The Presbytery then adjourned to meet in St. Stephen Presbyterian Church on the third Wednesday of August at the hour of 11 o'clock in the forenoon.

Presbytery of P. E. Island.

This Presbytery met in the Free Church, Charlottetown, on Wednesday, the 18th May. The Moderator, in a few appropriate words, informed the Presbytery of the removal, by death, of the Rev. Allan Fraser, Cascumpec. After some members had expressed their high estimate of the character and labors of the deceased brother, the Clerk was directed to remove his name from the roll of Presbytery. The Presbytery also appointed a committee, consisting of Revs. R. S. Patterson, R. Laird and W. R. Frame, to draw up a memorial of the lamented brother thus early removed from his work in the church on earth. Rev. Mr. Frame having remained and preached on

Sabbath, at Cascumpec, after attending the funeral, with other brethren, gave an interesting account of the general mourning in the congregation, and the almost universal deep emotions of grief manifested at the Lord's Day service. He also informed the Presbytery that the Session had agreed to recommend the congregation to pay to the widow of their late beloved pastor the salary up to the close of the current financial year ending in December. The Presbytery unanimously agreed to express its cordial approbation of this decision of Session, and in the hope that the recommendation of Session will be adopted, resolved to request ministers to supply the vacant pulpit each Sabbath, as most convenient. A request from Cascumpec was granted, by appointing Rev. Mr. Crawford to dispense the Lord's Supper in the congregation on the third Sabbath of June. Rev. Mr. Frame was appointed Moderator of the Session at Cascumpec. Rev. R. Laird was appointed to supply Cascumpec on the first Sabbath of June.

Mr. Edwin Coffin appeared before the Presbytery as a Commissioner from the vacant congregation of West St. Peter's on the last Friday of May, at 5 o'clock, and give intimation of the moderation granted. The Presbytery unanimously nominated Rev. John Cameron, Nine Mile River, N. S., to be elected Moderator of Synod for the ensuing year. Rev. Mr. Wilson was appointed to supply Charlottetown, after his arrival, till the meeting of Synod, except one Sabbath. Mr. Gann, preacher, was appointed to supply West River and Brookfield during the month of June. The Presbytery unanimously agreed to request the Home Mission Board to place Rev. Mr. Stirling at its disposal as a home missionary for twelve months. The Moderator was appointed to preach in Rev. I. Murray's congregation one Sabbath during his absence as a delegate from Synod to the General Assembly of the Presbyterian Church in Canada. Rev. Mr. Wilson was also appointed to supply Mr. Murray's pulpit one Sabbath.

At the meeting in the evening, Rev. Mr. Duncan was present as the Convener of the committee appointed by the Church of Scotland Presbytery on the management of the *Presbyterianian*. After discussion on the financial state of matters, it was agreed that each minister or agent in the congregations, furnish the publisher with a list of subscribers in his congregations, paid and unpaid, during the year. The general conclusion reached was that the *Presbyterianian* be continued as at present, till the congregations of the sister Presbytery be canvassed for subscribers. Rev. R. Laird presented the accounts of the colportage business as conducted by him for several years, and asked the Presbytery

to appoint a Committee to examine and report at an early day. Upwards of 2000 volumes of religious books, about 1,300 copies of the scriptures, and 20,000 pages of tracts, with a large quantity of other religious reading matter, have thus been put in circulation. The accounts were received; and Revs. A. Cameron and D. McNeill were appointed a committee to examine and report on them. On motion, it was agreed that as many of the members of Presbytery as can attend, be directed to meet for conference with the Church of Scotland Presbytery to meet next day.

At a meeting held on Thursday morning, the supplement to weak congregations were generally recommended as formerly. In reference to the proposed Rules and Forms of Procedure, it was agreed to recommend to Committee to add a rule for the guidance of Presbyteries in effecting the union of congregations, or in dividing them. Rev. J. G. Cameron was appointed to preach in the different sections of the West Point congregation during the third week of June. The Presbytery adjourned to meet at the call of Synod to be held in Charlottetown.

R. LAIRD, Clerk.

Conference of Presbyteries.

At St. James' Church, Charlottetown, on the 19th May, a conference was held by mutual agreement between the Presbytery of the Church of Scotland and that of the Church of the Lower Provinces. There were present the Rev. Messrs. Munro, Murray, R. Laird, Frame, Cameron, Duncan, Stewart, McWilliam, ministers; and the Hon. Col. Gray, Messrs. John Simpson, D. Laird, Isaac Thompson, Bell and Charles Kennedy, Elders.

On motion to that effect the Rev. Mr. Munro was unanimously appointed Chairman, and Mr. McWilliam, Clerk. The Chairman stated that the object of the conference was to consider the subject of education in so far as it referred to the question of separate schools, and to determine what united action should be taken by the two bodies in this matter. The subject was fully considered, and it was proposed, seconded and unanimously agreed, to appoint a committee on the subject of education, authorizing them to take such steps, as in their wisdom may seem best calculated to bring the subject prominently before the minds of the Presbyterian population of the Island. The committee to consist of the following members: The Hon. Col. Gray, Convener; the Rev. Messrs. Duncan, R. Laird, J. Allan, A. McLean, (Belfast,) the Hon. Mr. Henderson, and Messrs. John Simpson and Isaac Thompson.

ALEX. MCWILLIAM, Clerk.

Religious Intelligence.

SCOTLAND.—The Synod of the Reformed Presbyterian Church was held at Edinburgh early in May. The Foreign Mission work of the Church was regarded as in a favourable and encouraging condition. The policy of union with the Free and United Presbyterian Church was approved by a vote of 55 to 4.—No tidings have yet reached us of the meetings of the other Scottish Supreme courts. The proceedings of the Free Church Assembly are looked for with much anxiety. The opponents of the proposed union have organized a Defence Association, and have held public meetings and put forth great exertions to stop the negotiations. Drs. Begg, H. Bonar, Gibson, Forbes and other estimable men are at the head of this opposition. Overtures proposed by the friends of union have been sent up by most of the Presbyteries to the Assembly. The policy proposed by Dr. Candlish and the friends of union, and which is likely to be adopted by the Assembly, is to send the Report of the Union Committee down to Presbyteries and thus submit the matter to the Church. The Basis of Union is to be the Standards pure and simple.

The United Presbyterians are ripe for the Union.

The Established Church has made no progress towards getting rid of Patronage. A bad broad-schoolism is developing in some parts of the Church that will require to be lopped off if the Church is to maintain her position as an Evangelical institution. Dr. Wallace, successor of Dr. Robert Lee, indulges in exceedingly "broad" and theological speculations.

Dr. James Buchanan, late Professor of Theology in the New College, died on the 19th April. He was ordained in the year 1828 to the parish of Roslin, and in the same year he accepted a call to North Leith. During his ministry in North Leith, Dr. Buchanan published his popular works on "Comfort in Affliction," and on "The Holy Ghost." In the year 1840 he was translated to the High Church, Edinburgh, his colleague being the late Dr. Gordon. In 1843 both cast in their lot with the Free Church without a moment's hesitation.—Dr. Buchanan then became the minister of Free St. Stephen's church, until his appointment to the chair in the New College, rendered vacant by the death of Dr. Chalmers in 1847. For a period of twenty-one years Dr. Buchanan faithfully and ably discharged the duties of Professor, first of Apologetics, and then of Systematic Divin-

ity. During this period he published several valuable works. Failing health, however, and increasing deafness led him to retire in 1868 from all active duty.

ENGLAND.—The Synod of the Presbyterian Church of England met in London towards the close of April. Deputies were present from the Irish and Scottish and other free Churches. The missions to China received due prominence. Schemes were also prepared for carrying on more vigorously the work of Home Evangelization. By a very small majority the Synod resolved to establish a Sustentation Fund. Much impatience was expressed at the slowness of the Union negotiations in Scotland, and a proposal made to unite, if possible, all the Presbyterian bodies in England. Liberty was granted to congregations to use instrumental aid in the service of praise.

IRELAND.—The Irish Presbyterian Church has raised nearly £25,000 for her Sustentation purposes. She aims at £30,000, and she will no doubt attain to this amount. There are Union proposals here too.

UNITED STATES.—The first General Assembly of the Re-united Presbyterian Church is now meeting in Philadelphia. It is the largest Presbyterian Assembly ever held. Delegates are present from the Free, the United Presbyterian and the Irish Churches.

CANADA PRESBYTERIAN CHURCH.—Ten scholarships, ranging from \$45 to \$60 are offered for competition to students of the University of Toronto, who intend to study for the ministry of the Presbyterian Church. Fifteen bursaries were offered to competition in connection with the Montreal College. Six of the Montreal students are French, five being converted under Mr. Chiniquy. Thirty-two students were enrolled. Sixteen of these are acting as Home Missionaries during the summer.—Rev. Dr. R. F. Burns is now settled in Cote street Church, Montreal.—Rev. A. F. Kemp is appointed Professor of Olivet College, Michigan.—The General Assembly of Canada will meet in Knox's Church, Toronto, on Tuesday the 7th June.

WORK TO BE DONE IN AMERICA.—Suppose the Dominion and the United States evangelized there would still remain a vast population south of us to be brought under the influence of true religion. Mexico and Central America have a population of at least ten millions. The number of Protestant Christians in these countries is very small indeed—probably not one in a thousand. South America numbers probably twenty millions. Here then are

forty millions of people needing the light of the Gospel—all within comparatively easy reach of American protestant influence. Is not this a startling—almost an astounding—consideration? The Portuguese and Spanish languages prevail in the countries to which we refer. The people are generally civilized, and slowly but surely advancing in the arts and sciences, in self-government and the desire for rational liberty. Cuba too is an inviting mission field. British Christians have made their influence happily felt in several of the most important Islands of the West Indies. The Forty Millions referred to above must be operated upon chiefly by the Christians of the neighbouring Republic.

The Presbyterian Board of Foreign Missions received last year \$240,888—being \$10,000 in advance of any previous year. Still the Board is \$40,000 in debt.

Shipwrecked Missionaries.

The company rescued from the wrecked missionary packet *Morning Star*, arrived safely at Honolulu, on the 4th of February. We find in the *Herald* for April a statement of the disaster:

“Having completed her trip to Ponape, bringing back Rev. Mr. Sturges and family, she entered the South Harbor of Kusaie, Oct. 9, 1869. Late in the afternoon of Oct. 18, by means of a light breeze and towing with boats, she left the harbor, and secured what was thought to be a safe offing from the land. We were all unusually cheerful and buoyant at the tea-table, and at our evening worship we sang, with much spirit, ‘Homeward Bound.’ After prayers, Capt. Tengstrom remained in the cabin a little while, talking with Mr. Snow. When he went on deck it was found that the *Star* had been working in towards the land, and was getting dangerously near to the breakers. It being nearly calm, the boats were immediately lowered, and commenced towing. But they only had the effect to head her off from, without apparently checking her progress toward the land, as we seemed to be in a strong current, and the swell was beginning to set her in. An anchor was let go in twenty fathoms of water. This seemed to hold her till a severe squall came up, striking her over the port bow. Preparations had been made to slip the cable and try to shoot out clear of the reef, in case the wind should favour such a movement, with the fore and aft sails. But in trying to effect this, after the squall struck her, instead of shooting ahead, as was expected, she only sagged off, and soon struck broadside on. As the surf was heavy and the shore exceedingly rough and rocky, all

hope for the safety of the vessel was immediately abandoned, as our lives seemed to demand our instant care. In getting the boats around to the outside, one of them broke away and was lost. As soon as the larger one was alongside, all despatch was used to get the passengers safely on board and away from the wreck. Through the favoring providence of God this was effected, through with no little peril to our lives, as the rollers were tossing our boat fearfully against the vessel's side, the vessel herself rolling off and on at a fearful rate, greatly endangering us from the falling of her upper spars.

"After landing at the village we had so recently left, the boat was immediately returned to the wreck, for the captain, officers, and crew. They succeeded in saving many of their effects including the ships' chronometers, charts, &c. The natives, including king and chiefs, showed us all great kindness and hospitality during our stay with them, till Nov. 19th, when we took passage on the *Anne Porter*, Davy, master, Shanghai, which we chartered for Honolulu, via Namarik, and Ebon. We also touched so Butaritari. We have experienced great kindness, and every reasonable attention from all on board, during our passage."

DALHOUSIE COLLEGE.

The Winter Session closed on the 27th April. The Convocation was held in the Assembly Room of the Provincial Building, the audience was large and the proceedings interesting. There have been 65 Students, by far the larger number being of the first and second years. The number of Under-graduates is steadily increasing. The President complained of the efforts of the Professors being cramped for want of funds. In all other respects the College is making decided progress. Four young men completed their course and took the degree of Bachelor of Arts, Hugh McD. Scott, Walter Thorburn, A. W. H. Lindsay, and John Wallace.

Mr. Samuel McNaughton, A. B., of Gaysboro', came forward to receive the higher degree of A. M.

The usual prizes and certificates of merit were distributed, and testimony borne to the good conduct of all the Students, as well as to their general attention to study.

The Summer Term is now going on, the number of Students however being limited.

A few are studying Botany, Astronomy and Modern Languages. Fifteen are in attendance on the Medical Classes.

NOTICES, ACKNOWLEDGMENTS, &c.

NOTICE TO STUDENTS.

Through the liberality of some friends of Foreign Missions, tendered through Rev. K. J. Grant, the Board are in a position to offer "Three Bursaries" of seventy dollars each, annually for five years, to young men studying to qualify themselves for Foreign Missionaries.

Applications should be made by October 1st to the Board, whose certified approval will entitle the receiver to draw the first payment on Jan. 1st, 1871, the Bursaries to be open not only to Theological students, but to those prosecuting their course in Arts.

P. G. MCGREGOR,

Sec'y, Board of Foreign Missions.

Halifax, April 22, 1870.

The Treasurer acknowledges receipt of the following sums for the different Funds during the past month:

FOREIGN MISSIONS.	
Glenelg	\$10.00
A Friend, per Dr. Bayne	10.00
Samuel O'Brien, Noel	3.00
James McLean, Tanner's Hill, W. Riv. Pictou, to be laid out by Dr. Geddie for the Lord's cause in New Hebrides	20.00
Wallace Congregation	26.00
Backwoodsman of East River, Pictou, per Rev. J. McDougall, Blue Mountain	20.00
Capt. E. Cumminger of ship "City of Halifax"	4.00
Princeton, P.E.I.	101.15
Taylor's Head, Sheet Harbor Cong.	4.51
Prince Street Church, Pictou,	52.67
Stewiacke	27.00
James Weir, Senr., Rogers Hill, per Rev. J. Thompson	10.00
"DAYS' SPRING."	
Rev. Mr. Fowler's Cong.:	
Col. at Mill Branch, by Master J. A. Oulton	\$0.88
Col. at Mill Branch by Miss Jane Biers	1.60
Col. at Mill Branch by Miss Jane Irving and Eliza A. Reid	1.67
Col. at Bass Riv., Miss A. Brown	4.00
" " " G. Marshall	5.00
Col. at Molus Riv., Miss Mary E. Stevenson	3.00
Premium	0.20
Sab. School of Rev. Dr. Jenning's, Toronto, by Rev. Dr. Bayne	10.00
Rev. Mr. McDougall's Cong., Cow Bay:	
Col. by Miss Mary Anderson	\$3.25
" " Isabella Scott	4.63
" " Cath. McKinnon	4.85
" " Isabella Morrison	2.07
" " Mary J. Morley	4.56
" " Harriet Livingston	5.00
" " Mary J. Campbell	3.01
" " C. McD.	0.75
	\$28.13

Less by P. O. Order.....	0.12	28.00
Woodville:		
Col. by Charles McLean....	£0	3 0
“ Miss M. McDonald	0	8 7
“ “ Flora McKay.	0	15 5
“ “ Ann Stewart.	0	10 0
“ “ Cath. Munn.	0	16 5
“ Small sums.....	0	3 1

P. E. I. Currency.....	£2	16 6	9.42
Central Church, W. River, per Rev. J. Thompson:			
Col. by Robert A. McCabe....	\$3.00		
“ James A. Thompson....	3.55		
“ Nancy W. Sylvester....	2.97		
“ J. D. Cameron, junr....	1.90		
“ Geo. A. Ross.....	2.68		
“ David S. Clarke....	1.50		
“ Frank Train.....	1.00		
“ Jas. D. McLellan.....	1.00	17.60	

HOME MISSIONS.

Glenelg.....	5.00
A Friend, per Dr. Bayne.....	10.00
Capt. Cumming of ship “City of Halifax”.....	2.00
Samuel O'Brien, Noel.....	2.00
Bedford and Fall Riv., per H. Robertson	3.20
Backwoodsman of East River, Pictou, per John McDougall, Blue Mountain	20.00
Fall River, additional.....	0.50
Primitive Church, New Glasgow.....	60.00
Earlton, per Rev. J. McKinnon.....	14.00
Stewiacke.....	25.00
Parrsboro'.....	3.00
James Weir, Senr., Rogers Hill, per Rev. J. Thompson.....	6.60

SUPPLEMENTARY FUND.

Wallace.....	7.22	
New London North.....	£2 13 0	
Summersfield.....	1 10 0	
New London South.....	2 10 0	
P. E. I. Currency.....	£6 13 0	22.17
Tangier, Sheet Harbor Cong.....	5.75	
Blue Mountain.....	\$10.42	
Barney's River.....	7.30	17.72

EDUCATION.

Glenelg.....	5.00
Poplar Grove.....	40.00
Truro.....	56.00
“Cymro,” Cow Bay, response to statement in <i>May Record</i>	5.00
Wallace.....	8.08
Princetown.....	30.00
Cow Bay.....	16.00
Stewiacke.....	18.00
Parrsboro'.....	3.00
James Weir, Senr., Rogers Hill, per Rev. J. Thompson.....	4.00

SYNOD FUND.

“Cymro,” Cow Bay, response to statement in <i>May Record</i>	5.00
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CHINIQUEY MISSION.

James Fraser, Elder, Elmsdale.....	5.00
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Dr. Beckwith, of Lockeport, Shelburne County.....	4.00
Capt E. Cumming of ship “City of Halifax”.....	4.00
Backwoodsman of East River, Pictou, per Rev. John McDougall of Blue Mountain.....	10.00

N. B.—Backwoodsman sends besides the \$70 acknowledged as above, \$10 for Institution for Deaf Mutes and \$20 for Scottish National Bible Society, with prayers that the Lord's blessing may rest on these Institutions as well as on the Church's schemes.

NOTE.—In May number, Hopewell Congregation is credited with \$31 for Foreign and \$7 for Home Missions. We learn that the \$7 were for Foreign and the \$31 for Home Missions, and will make the required correction in the accounts.

A REQUEST.

The Treasurer respectfully requests parties bringing collections to Synod to convert copper coin, and if convenient even silver, into paper or gold, before leaving home. The Bearer but especially the Receiver will thus be relieved of an unnecessary burthen.

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:

Rev. M. Stewart, Whycocomah, C. B..	\$11.50
John McDougall, Esq., Blue Mountain	4.00
Mrs. McPherson, Shelburne.....	0.50
Wm. Ross, Esq., Pictou.....	12.00
Rev. Joseph Hogg, Cornwallis.....	10.50
Mr. J. Leishman, Richibucto.....	0.50
Rev. W. Maxwell, Little Harbour.....	7.00
Rev. J. Nicholson, Dalhousie, N.B....	0.30
Halifax.....	4.00

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on the payment in advance.