

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

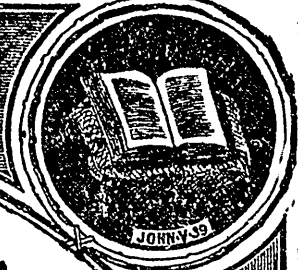
Additional comments:
Commentaires supplémentaires:

Pagination is as follows: [xiii]-xvi, [85]-112 p.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

APRIL
1873.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

Contents.

Death of Rev Dr. Geddie, p. 85.... Testimonies to his character, p. 88.... Death
of Dr. Guthrie, p. 88.... A Great Missionary Conference, p. 89.... The Census,
p. 90.... Mutineers of the Bounty, p. 91.... Rev. John Campbell, p. 92....
Home Missions: Shelburne, by Rev. Thomas Cumming, p. 96.... Our For-
eign Missions: Meeting of the Board, p. 98.... Trinidad Mission: Mr.
Morton's Report, p. 99.... New Hebrides Mission: Letter from Mr.
Faton, p. 101.... News of the Church: Presbytery of Halifax, p.
102.... Presbytery of Lunenburg, p. 106.... Presbytery of P. E.
106.... Presents, &c, p. 107.... Receipts, &c., of
the Mission Board, p. 108.... Illustrations of S. S.
Sermons, p. 108.... ACKNOWLEDGMENTS, &c., p. 110
Notes on S. S. Lessons—See Cover.



HALIFAX
N. S.



The Sabbath School.

LESSONS FOR MAY,

FIRST SABBATH.

SUBJECT.—*Joseph's Exaltation*.—Gen. 41; 37-49.

GOLDEN TEXT.—Ps. 94: 11. Par. Passages, Ps. 91: 14; Matth. 6: 33; 1st Tim. 4: 8.

Vr. 37-39.—Show us in a very striking manner the wisdom of this great King. If all monarchs had been governed by such principles in the choice of their ministers, how much misery would the human race have escaped. The Scriptures declare that wisdom in planning, and skill and energy in executing, like every other mental endowment, come from the spirit of God. Pharaoh saw that Joseph's plan was good in itself; but he also saw that God had sent the dreams in mercy to him and his kingdom, that the most appropriate mark of gratitude that he could offer, would be to honour and exalt God's chosen interpreter; and that thus he would be most likely to obtain the divine blessing on the measures adopted to meet the impending calamity.

In Vr. 40-30.—We have *Joseph's Exaltation*, including a number of particulars. First, the extent of the authority with which he was invested. He was placed over all the land and people of Egypt. Secondly, his official rank. He was to be next to Pharaoh and over all others. "Only on the throne will I be greater than thou." Thirdly, his investiture with the insignia of office;—a—the official seal or signet ring, not probably worn on the finger, as it is said to have been taken off the hand of Pharaoh and put on the hand of Joseph. The seal was possibly attached to a bracelet, and worn on the wrist, which ancient engravings show to have been a very prevalent custom. Among modern nations the seal is an important instrument. But in ancient times seals were of still more consequence, because documents required no signature, but were authenticated by the seal alone. Hence very great care was taken to hinder seals from being imitated or forged; and those who committed such an offence were severely punished.—b—vestures of fine linen. Probably a suit of official robes, made of the fine muslins of India, sold in Egypt at enormous prices, and worn by the Priests, who were the nobles of that country.—c—a chain of gold about his neck. This was in those early times almost uniformly a mark of official distinction.—d—The second of the King's state Chariots is assigned to him, and he ride

are commanded to cry before him, "Bow the knee." In V. 44: Pharaoh pledges to Joseph his own royal dignity as a guarantee that his power should be as unlimited as his own. Fourthly, his social elevation—he was united, by marriage to one of the most illustrious families of Egypt. The city of On, called Avon, in Ezek. 30: 17 and Bethshemesh in Jer. 43: 13, but known in profane history by the name of Heliopolis, or "city of the Sun" was at this time the Egyptian Capital. The Priest or Prince, of the capital city, must have been a man of very high rank.

The exaltation of Joseph, who like Christ, our gospel Joseph was first humbled and then exalted, that he might save his brethren and his father's house—was a surprising contrast to his previous condition. For the persecution of his brethren he had the favour of the King. For the condition of a slave, the rank of Prince. For a prison, a palace. For the toils of servitude Royal power. For fetters of iron, a chain of gold. It was also long delayed. Thirteen years of servitude elapsed from the time of his expulsion from his father's house and protection, before God interfered for his deliverance. Often during that time he may have been ready to faint under the idea that God had forgotten him; and yet he was not left without tokens of the divine care and favour. And still it came unexpectedly. Two long years had shown that the butler had forgotten him; and never perhaps had he less expectation of it than at that time. But the arrangements of God were completed, and the selfishness of the butler accomplished that which would never have been brought about by his gratitude.

Vr. 47-49.—Show us Joseph making provision for the coming famine. Twenty per cent of the produce of the year of plenty were collected and stored up, being probably a tax exacted from the people. In modern times the same taxes have been as much as 70 per cent. Joseph have bought corn at a price of 1/6 to that yielded by the soil of the crop during the year of plenty perhaps never equalled. The Egyptian wheat yielded ten ears or heads on the stalk as many as eight on the root. A handful of stalks of such seed, therefore, is such a return as has never been known before or since.

Explain to the children the leading facts in the history of Joseph; and practically improve the lesson by advertent to Jesus, Joseph's great antitype, to whom alone they as sinners must go to receive the bread of life, even as the Egyptian Joseph, because of his father went to Joseph.

DOCTRINES.

1. God is the disposer of all earthly events.
2. Earthly trials are no evidence of God's displeasure.
3. All things work together for good to them that love God.

SECOND SABBATH.

SUBJECT:—*The Report from Egypt*,—Gen 42; 29-38.

Driven by a severe and wide spread famine, the sons of Jacob had gone down to Egypt to buy food, where they stood face to face with their brother Joseph, the Governor of the land, of whose identity however they had not the slightest suspicion. Joseph recognized them, but for wise purposes did not make himself known until, by treatment apparently harsh, he had tested their character, and especially had turned their thoughts in upon themselves, to remind them of their guilty part and to give them a sorrow, which, however bitter for the time would produce the most salutary results. He spoke roughly to them, charged them with being spies, insisted that in proof of their veracity they should bring down Benjamin, retained Simon as a hostage, returned every man's money into his sack, and dismissed them with the emphatic injunction to bring down their youngest brother. On their way home one discovered the returned money, and this filled them with consternation: What is this that God hath done unto us?

V. 29-34.—The report they gave to their father was very correct. There was neither suppression of facts nor exaggerated statement. Judging from the past not much trust could be placed in the veracity of these men, when they had an object to gain; but although, in their present circumstances, equivocation had been able to accomplish a selfish end, the painful position in which they were placed, along with dark forebodings of the future, would have constrained them to speak the truth. This was one good which arose from the trouble. This report, read in connection with the preceding narrative compels the exclamations, How beautiful is the truth!

V. 34.—This general surprise would seem to indicate that the returned money had been found on the way only by one of the brethren. Joseph had returned their money partly through kindness (Ch. 43: 23), and partly to cause his brethren to think seriously of the past, (V. 28).

V. 36.—Probably Jacob had some suspicion, that, notwithstanding, the coat dipped in blood, Joseph had met with foul play at the hands of his brethren. However, this may have been, he now lays the

blame of Simeon's imprisonment, and of the prospective loss of his son Benjamin at the door of his sons, who had just returned from Egypt. And yet perhaps it was the pressure of the present sore trials which made him say what he did not mean.

V. 37.—Reuben had no right to make any such proposals. Yet, as this was not a time of calm thought, let him have credit in this utterance for an earnest purpose of using every effort to bring Benjamin safely back. Comp. chapter 37: 21-22-29.

V. 38.—Jacob was unyielding. His heart was wrapped up in Benjamin the youngest son of his beloved Rachel. Joseph was gone: Was not that enough? The fact that the Egyptian governor, a man of such apparent harshness, had insisted so strongly upon seeing Benjamin made Jacob's heart sink.

LESSONS.

1. To remind of sin God sometimes send affliction. Yet he pities while he afflicts, just as Joseph wept when he spake roughly to his brethren and bound Simeon before their eyes. The heaviest end of the rod is in God's hand. How thankful we should be when our afflictions fill us with sorrow for sins of the past! Vv 21-22.

2. A time of trial sometimes furnishes occasion for the manifestation of fine traits of character. Look for example at the feelings which prompted the words of Reuben.

3. To God's people troubles are blessings in disguise. The hand of Providence was leading Jacob wisely and lovingly, yet he exclaimed, all these things are against me. He lived to see how mistaken he had been in his estimate of providential dispensation, nay, how unbelieving and sinful. Here is a note of warning: Never distrust God in the dark days of trouble. And a lesson of encouragement: All things work together for good. Fear not christian, for

The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head.

THIRD SABBATH.

SUBJECT.—*Joseph makes himself known*,—Gen. 45: 1-8.

For 22 years Joseph had been separated from his father and brethren. Here are his brothers before him; he can refrain no longer—love bursts all bounds. He had brought his brothers to a deep sense of their sin, and now, nothing remains but to show his love,—just as Jesus deals with us sinners, trying us, dealing with us until we come to see our sins, and then revealing his pardoning and saving grace.

V. 1.—All were sent out lest the past history of Joseph's brethren should be exposed before the eyes of strangers.

V. 2.—Perhaps also Joseph did not wish that strangers should witness the intensity of

his feelings. "It was the wicked brothers who should have filled the house with groans and outcries of repentance. But it is Joseph who weeps in the presence of his transgressors,"—"Jesus wept." The Egyptians and the House of Pharaoh heard the former by their own ears as they were turned out of Joseph's presence:—The latter would hear the report of the news immediately.

V. 3. Joseph then uses all possible plainness; as Jesus did in dealing with Saul of Tarsus. A sense of their great crime put them to shame. When we see our sins we are apt to be driven away from God; we would if we could, hide from him. It is when God reveals to us His heart of love that we are drawn to Him.

V. 4.—He overcomes their fears by tenderness of his love. How like Christ's dealing with sinners! He calls himself their *brother* when he recalls the memory of their crime; Christ is not ashamed to call us brethren.

V. 5.—He shows to them God's over-ruling hand in the whole matter. Compare Acts 2: 22-24.

V. 6.—*Earing*, old English for ploughing. The Famine was to be terribly severe for five more years, no tilling and no reaping; no rising or overflowing of the Nile.

V. 7.—Here God's hand is again pointed out.

V. 8.—*Father to Pharaoh*—most confidential and important Counsellor and friend.

DOCTRINES.

1. See how freely and fully Joseph forgives. It is noble and like God to forgive injuries and pay them back with love.
2. See how Joseph notes God's hand in all events. Let us do likewise.
3. Jesus reveals himself with greater love than Joseph, with fuller, freer pardon, with a greater deliverance.
4. As Joseph invited his brethren to draw near to him, so Jesus invites all to Himself.

FOURTH SABBATH.

SUBJECT.—*Joseph sends for his father*,—Gen. 45: 16-28

This lesson is a continuation of the interesting narrative that we have been studying for the last seven Sabbaths. Mark the progression—now the story is pointing to a satisfactory ending. Joseph long lost as his father thought, makes himself known to his brethren, as we saw in our last. The lesson to-day tells us that he made himself known to his father.

V. 1.—Pharaoh's concurrence in Joseph's desire concerning his father. Pharaoh had heard of the visit of Joseph's brethren (V. 2). Knew about their father, Jacob, (V. 8.) probably had heard the whole story from Joseph himself. And now for Joseph's sake he is ready and anxious to show kindness to them all. (a) provides means of transit from Canaan to Egypt—waggons or—Egypt was rich in horses and waggons, but the Nomadic Hebrews had none, (b) provides provision for the way, (c) promises that if they will come to Egypt they shall eat of the good of the land. And since they are to be so highly

favoured in Egypt they need not be at all distressed about leaving some little goods or furniture in Canaan.

It would almost seem that the desire to get Jacob and all his sons down to Egypt, originated with Pharaoh. So urgent and liberal was he. It did not, however, though as King he issues the invitation.

II. Joseph carries out Pharaoh's command, give his brethren waggons, provision, change of raiment, but to Benjamin he gives more than to the rest. Benjamin was the youngest and the favorite. And by them he sends to his father, (a) 10 she asses laden with provisions for the journey, (b) 10 asses laden with the good things of Egypt. These good things were in addition to the corn and wheat spoken of; they were doubtless costly gifts—rich presents to his father, Egypt supplied such things in abundance.

III. The obedience of Joseph's brethren. They deliver the message—tell it simply "Joseph is yet alive and he is Governor over all the land of Egypt." Jacob who had given up all hope of ever seeing or even hearing from his loved and long lost son, is incredulous. He has not full confidence in his sons, especially when they speak of Joseph. Then they bring forward the evidences of the truth of what they say. They repeat the very words of Joseph and in all likelihood they confessed their own guilt in connection with their brother, how they had sold him, how he was taken down to Egypt, where they met him, and how he, on making himself known to them forgave them. Moreover they shewed him the waggons, the Egyptian waggons that Joseph had sent to convey him and his out of the land of Canaan. At length Jacob believes—is satisfied—his longing is appeased and his mind is made up. I will go &c. Such joyous tidings revive his spirit. He feels young again. A terrible load has been taken from his mind. He is Israel again, and as Israel he says "I will go &c."

LESSONS.

1. God can employ even wicked men for the promotion of his cause. Pharaoh invited Jacob and his sons to Egypt during the years of famine, and thus he did good to the people of God, the Church of that time.
2. A Godly life and a consistent walk wins the regard of worldly men. Joseph's life influenced Pharaoh to do what he did for Israel.
3. When we are raised to high positions we should not forget our friends who are not so favoured. Joseph though next in position to the King himself ministered to his poor brethren.
4. How beautiful it is to see sons mindful of their aged parents. Joseph's kindness to his father.
5. Nothing gladdens a father's heart so much as to hear that his children are doing well. Jacob is rejoiced at the good news from his son.
6. Household troubles are heavy—Joseph absent and Jacob sad. But household joys are great, the meeting of long separated father and son, rapturous.

THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1873.

DEATH OF REV. DR. GEDDIE.

Our readers, with few exceptions, will have heard of this event before they read it in our pages, and they would be in some measure prepared for the sad news. From the pen of his son-in-law, Mr Neilson, they had learned that his restoration to public usefulness was despaired of. Still, as partial recovery after paralysis, and even after a second attack, is not very uncommon, we, and probably they, had indulged the hope that we should at least hear from him, though fearing that we should see his face no more.

Such expectations were not to be realized. Our friend and brother, our pioneer missionary, has been called to rest from his labours, and to enter into the joy of his Lord. "Even so, Father, for so it seemed good in thy sight." "Blessed are the dead who die in the Lord; yea, saith the Spirit, from henceforth, for they rest from their labours, and their works do follow them."

The news of Dr. Geddie's death was received by the English Mail, which reached Halifax on the 10th ult., in a letter from Mrs. Geddie, of Geelong, January 1st, addressed to the Secretary of the Board of Foreign Missions.

Although ^{no} letter was not written for publication, we feel constrained to gratify the affectionate desires, and to answer oft repeated inquiries, of numerous friends, by placing before them the simple and affecting record of his bereaved wife, written two weeks after the Lord had taken away "the delight of her eyes with a stroke."

MRS. GEDDIE'S LETTER.

SYDNEY PLACE, GEELONG, }
January 1st, 1874. }

My Dear Mr. McGregor,—In my last letter, I informed you of my dear husband's illness; and now it is my sad duty to inform you of his death. On the 14th Dec., he entered his rest, without a struggle. For three or four weeks after his return from the islands, he appeared to be improving. Then he had a second seizure. I thought it was from a slight cold, as this attack appeared like cold and difficulty of breathing; but I believe now that it was the paralysis of the left side and left lung that caused the difficulty of breathing. After this second attack, my dear husband appeared to rally for ten days or a fortnight; his body became stronger, and he recovered the use of his left hand and leg, but could not sit up without support. During this apparent return of strength, I observed that his mind was becoming weaker and more confused—then he gradually lost strength; and, for ten days before his death, became quite helpless. The last four days, he never moved even a finger. His attitude was one of perfect peace, and he appeared to be in a quiet sleep. On asking him a question, he would say yes or no; but I do not think that he was at all conscious for several days before his death. Before he lost consciousness, he appeared to be pleased when we read portions of Scripture, or repeated hymns or psalms to him. He also enjoyed the prayers of the different ministers who visited him.

My dear husband was prematurely old. The Dr. who attended him says that he was quite worn out, by both mental and bodily labours in a tropical climate. The disease had been, I believe now, gradually coming on for some time, although I never suspected it, as I had no experience of paralysis.

Last April, when my dear husband went down in the *Dayspring*, he was not very

well, but his heart was set on going; and both Mrs. Neilson and I thought it best for him to go, as we knew he would be miserable until he knew how the new Missionaries were settled. And he was glad that he went, for he had the gratification of seeing his own station well filled up.

* * * * *

I propose remaining in Geelong at present, as I have many kind friends here; and Ella is attending school, and it would not be well for her to be removed. It is cheaper living here than in a larger city, and I prefer the quiet here.

My dear Mr. McGregor, I feel that I am now dependent on the Board. I would not willingly be so, were I strong; but, while enjoying pretty good health, I am far from being strong, and cannot bear exposure or fatigue. I was glad that I was pretty well when my dear husband returned, and was able to nurse him; but the six weeks of constant watching and anxiety have told on my health, and I am not nearly so well as I was; but I trust I shall get stronger when I get out more.

Ella also is well. Her dear papa's death affected her health also, but she is now better.

I am trying to live as economically as possible, that I may not be any unnecessary expense to the mission. I have a native man and woman (Aneiteumese), but the two are less expense than even a small white servant would be here.

I shall hope to hear from you soon; and although my dear husband, your Missionary, has gone to his rest and his reward, and I am out of the Mission field, *my heart is there*, and I would rather be there than here, could I stand the climate.

After my dear husband's second attack, he was quite unable to converse on any subject, as his mind was very much confused; and his memory for words had so failed, that I could with difficulty understand him, and did not encourage him to converse, as he became quite excited on trying to collect his thoughts, and remember the words he wished to express himself in, but he was often in prayer; and we feel that he is with Jesus. He devoted himself to His Master's service and now he is with Him!

And I feel thankful for his sake that it is so; for had he lived and been unable to labour, in the cause he loved, he would not have been happy. Our loss is his gain; and we must, and I trust we are enabled to say, "Thy will be done O Lord."

With much love to Mrs. ——— and family and especially to my little name sake.

I am,

Yours ever sincerely,

C. L. GEDDIE.

BIOGRAPHICAL.

Dr. Geddie was born in Banff, but while he was quite young, his parents emigrated to Pictou, N. S., where he received his Common School and Collegiate education. He studied theology under Rev. Dr. McCulloch, and, along with Rev. J. Campbell of Sherbrook who was taken from us three months before him, was licensed as a Preacher, when only 21 years of age. He was ordained Pastor of the United Congregation of Cavendish and New London, P. E. I., in 1838. While he was a faithful Pastor and zealous Home labourer, his deep interest in Foreign Missions which shewed itself when he was a Student, now led him privately and publicly to advocate their claims among his people and co-Presbyters. In 1843 he brought the subject before Synod, and before three years had passed, the period of earnest discussion, of searching inquiry, and preliminary organization had passed, and Dr. Geddie was the voluntary and accepted Missionary of the Presbyterian Church of Nova Scotia, and sailed for the New Hebrides in the fall of 1846 from Halifax, and subsequently from Boston, intending to follow the leadings of Providence, and to raise the Standard of his Master on some heathen Island in the Loyalty or New Hebrides group, the isle of Pines in the former group, being more especially in view. He arrived in the Samoas in Oct., 1847, and landed in Aneiteum to take his stand there, May 19th, 1848.

It is no part of our present design to describe, or even to outline his work there, during those years of toil and anxiety which followed, before the healing power of the Sun of Righteousness, had sensibly affected the dark places of Aneiteum, and its habitations of cruelty. The darkness and cruelty were first made visible, and the grand conflict between light and gloom, good and evil commenced. The crisis was at length passed. Rev. John Ingiis responding to Dr. Geddie's invitation, came to his aid from New Zealand, at a critical juncture; and through their joint labours the Aneiteumese have become a christian people, and on eight islands of the group, under ten christian Missionaries and many native assist-

ants, the work of evangelization is being earnestly and steadily prosecuted.

HIS WORK.

The works for which we are to glorify God in connection with the life and labours of our departed Missionary strike us as threefold.

The first part of his work, and it is not the least memorable, was the drawing of a small and poor colonial church to engage in a mission to Savages and Cannibals, some 18,000 miles distant, and cut off, except at rare intervals, from all supplies and from the ordinary call and protection of civilized men; and we must place in connection with this, the drawing in, in succession of one church after another, until six Presbyterian churches in the Lower Provinces, Scotland, Australia, and New Zealand are engaged in the prosecution of the work in which he led the way.

A second part of his work was his actual raising of the Standard of the cross on one of a group of heathen islands, and in maintaining it there, and holding his ground at all hazards. He took possession of one island, and others coming to the help of the Lord against the mighty, they together, have been claiming and possessing the group in the name of the Lord of Hosts.

A third grand feature of his work, is the translation of the New Testament and Book of Psalms already published, and of the greater portion of the Old Testament, in the revision and publication of which, we may say that he was engaged when he heard the Master's call. It is true he had gone down in the *Dayspring* to see the new Missionaries settled, and his own successor inducted; and we feel thankful that he enjoyed that privilege, and took part in that work; but the correcting of the proof sheets was going on in his absence, under the observant and skilful eye of Mrs. Geddie, whose knowledge of the language was almost equal to his own.

THE MASTER'S CALL.

It was while thus engaged in his *last and greatest work*, that the summons of his Lord called him hence. Nor is this the first time

that the Lord's messenger has come at a season which appeared to us inopportune. Our Matheson and Johnson were removed in the morning of life, and while buckling on their armour for conflict. Morrison and MacNair died when their work seemed opening up before them, and while their ears heard the cry of men dying in ignorance of the Saviour. The Gordons were both in the vigour of manhood, and full of work and plans of usefulness, when they were suddenly called from their labours on earth;—and now our Pioneer Missionary dies at an age (57) when it may be said of many, that their "eyes have not waxed dim, and their natural force is not abated," at a time too, when another year would, as we would judge, have proved invaluable to the mission.

Such providences may be mysterious, but let us ascribe righteousness to our Maker. The judge of all the earth will do right.

He is shewing us His Sovereignty. Our Lord reigns supreme and uncontrolled, and all creatures are at His disposal. Our lives are in His hands. His ends and measures are all wise, but often hidden from our limited view. "Our God is in the heavens, He hath done whatever He hath pleased." And He hath done all things well. "Be still and know that I am God."

He is shewing us His All-Sufficiency. He uses a human agency, but is dependent on no human agent. He can, at a most critical time, dispense with the services of a Moses and qualify a Joshua to complete his work. He can recall an Elijah, and commission an Elisha, and his work still goes on. He can leave a Stephen to die by violence, and more than fill his place from among his murderers. Morrisons and Gordons, McNairs and Geddies may die, and still the Lord's work may go on. God is all-sufficient, and his name Jehovah Jireh.

He is calling His labourers Home! His servants rest from their labour, they have gone to be with Jesus, gone to a happier, holier, and more blessed place. May we not give thanks that service in this case has been so soon followed with glorious rest and reward? But yesterday with us, but now with the Lord.

And while the Lord takes His servants higher, *He calls us*, by the same dispensation, to imitate the faith and fervour, and to be stimulated by the zeal and heroism of those who have entered the joy of their Lord. And truly such faith in the Gospel, such love for souls, and such devotion to the true work of the ministry, cannot, if studied in a prayerful spirit, fail to be useful and blissful to Pastors and people through all this land.

Dr. Geddie has left us, not only an example, but a *charge*. He has left a family who should be objects of affection for their father's sake, and especially a wife to be held in estimation, and cherished for her own works' as well as for her husband's sake. He has left us *his work*, his Master's work, to be prosecuted with strong faith in the power of the Gospel, with growing ardour and high resolve that the New Hebrides shall be won to Christ.

TESTIMONIES TO DR. GEDDIE'S CHARACTER AND WORK.

Discourses having reference to the character and work and death of Dr. Geddie, were preached in all or nearly all the Presbyterian Churches of Halifax, and we have no doubt the same remark might be made of the services in every part of the Lower Provinces.

In Geelong the Rev. A. J. Campbell chose for his text the first six verses of the 34th chapter of Deuteronomy, and after alluding to the sacrifices made by Moses who forsook power in Egypt to go with the oppressed people of God, he proceeded to descant most eloquently upon the virtues of the late Dr. Geddie, who forsook a comfortable home to take up his abode among the heathen, given by God to Christ as his inheritance. The South Sea Islanders were Christ's people; England might take the islands, or Anstralia might annex them, their inhabitants were cannibals, yet they belonged to Christ, and Dr. Geddie in going there was actuated by a higher motive than a patriotic one. God had said, "As I live the whole earth shall be filled

with My glory," and Dr. Geddie had been made one of the instruments in carrying out His word; it was under the influence of God's spirit he went there and the success he had, in four years, achieved in the small island of Aneiteum was unparalleled in the annals of missionary enterprise. Physically Dr. Geddie was not strong, and he was one of the most retiring, unassuming, and modest men that he (Mr. Campbell) ever encountered. Still he went with his wife and child and cast his lot, 1500 miles away from any European, among cannibal savages. He quoted from Dr. Geddie's work to show how the missionary enterprise had prospered. When Dr. Geddie went to Aneiteum there was not a Christian; when he left there was not a heathen, and men who had formerly been the bitterest enemies—who would have killed and eaten each other—could be seen walking to and from the common church arm in arm in Christian friendship.

The following extract is from a letter just received from Rev. Dr. Steel.

Dr. Geddie did not rally after his paralytic stroke at Tanna. He slept in Jesus as his life had been devoted to Him. Twenty-five years ago when he began his work on Aneiteum he found an island of savages; when he died he left them Christians. "How beautiful upon the mountains are the feet of him that bringeth good tidings." Dr. Geddie sowed the mission well. May his mantle fall on his successor. He has left a goodly band now in the field—among whom are his two daughters—wives of Missionaries.

The honored pioneer of your Church's Mission is the only one who has died from disease and toil in the Mission. The five others died either by violence or from diseases taken with them to the islands. His life has been fruitful in good work to the glory of the God of Salvation.

I am yours very sincerely.

ROBERT STEEL.

DEATH OF DR. GUTHRIE.

Dr. Thomas Guthrie, one of the brightest ornaments of the Evangelical pulpit, one of the noblest philanthropists of the age, and one of the most delightful of religious writers,—died at St. Leonards-on-the-Sea, in the South of England, on the

24th February, in the 70th year of his age. He went South for the benefit of his health. He stood the journey to London very well, but the shorter journey to the South coast exhausted him very much. He sank gradually and rapidly till he passed away in the deepest peace on the day named. Dr. Guthrie's services to the Free Church, and to the churches generally have been very important. He has left a most fragrant memory. Space will not allow us to say more this month of this great and good man who has left no equal as a pulpit orator in all Scotland.

A GREAT MISSIONARY CONFERENCE.

During the last week of last year a Conference was held at Allahabad, India, by the leading missionaries in that great country. Nineteen Missionary Societies were represented. There were present 118 members, of whom 88 were foreign and 21 native missionaries, and 9 were laymen. Of the 100 missionaries 33 were Englishmen, 32 Americans, 17 Scotchmen, 3 Irishmen, 2 Germans, 1 a Norwegian, and 21 natives of India. They belonged to the following societies. 22 to the Church Missionary Society, 17 American Presbyterian, 13 American Episcopal Methodist, 12 Free Church of Scotland, 11 London Missionary, 9 Baptist Missionary, 4 American Board of Foreign Missions, 3 Church of Scotland, 3 Irish Presbyterian Church, 3 American United Presbyterian Church, 3 United Presbyterian Church of Scotland, 1 Christian Vernacular Education Society, 2 German Evangelical Lutheran Church, 1 Wesleyan Missionary Society, 1 American Dutch Reformed Church, 1 Local Mission at Chumba, 1 Medical Christian Union, 1 Bible Society, and one Local Mission among the Santals.

These men took sweet counsel together day by day. All were refreshed by tidings of the progress of the Redeemer's Kingdom. The work of the past was reviewed, and plans were proposed for more effective operations in the future. The Patriarch of the assembly was Dr. Wilson, the vener-

able Free Church veteran. The American Missionaries were nearly all young men.

Nothing was read in Conference more cheering than a paper on the Santals by a Missionary who has labored among that interesting race. He said :

We do not tell them to preach: when they are converted, they go of themselves and say to their friends—'Come, we have found something good!' People come by whole villages to see the missionary. Many villages have been entirely christianized and support their pastor as they formerly supported their priest, by allotting him a portion of land to work. One single man among them has brought no less than five villages to Christ."

It appears that there has been an increase of 61 per cent in the native Christianity of India in ten years, a most gratifying rate of progress. Ten years ago there were in all India 138,731 Native Christians. Now, there are 224,161. During the preceding eleven years the increase was 53 per cent.

In the Northwestern Provinces, the Christian community has doubled. In Oudh the increase has been at the rate of 176 per cent.; in the Punjab, of 64 per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,078 ten years ago. In Burmah the Christian community has continued almost stationary, the numbers being 59,366 in 1861, and 62,729 in 1871. In Ceylon the increase has been about 15,000. Altogether, the increase in the three countries has been upwards of 100,000.

The number of central mission stations has increased in ten years from 319 to 423, and the native ordained ministers from 97 to 226. The low caste and aboriginal tribes furnish three fourths of the converts. The number of Foreign Missionaries in India has continued about the same during the past ten years. Some British Societies have reduced their home agents. There are 32 Presbyterian Missionaries from the United States in India now—an increase of 10 in ten years. The number of pupils in Mission school has reached 122,372. Education is making very rapid progress in the

country, and through Missionary efforts it is largely tinged with Christianity. For the higher education the Institutions of the Free and Established Churches of Scotland have done more than all the rest together.

There are twenty-four mission presses in India, Ceylon and Burmah. These have published in the course of the last ten years no fewer than 3,410 separate works, mostly of a Christian and educational character, in 31 languages and dialects. The number of copies of books and tracts printed amounts to 12,317,172, as follows:

Number of copies of the entire Bible in the vernacular languages.....	28,000
Number of copies of New Testament, Old Testament, and other portions of the Bible.....	1,164,003
Number of copies of Christian books.....	2,842,495
Number of Christian Tracts in the vernacular languages.....	5,707,355
Number of school books.....	2,375,040
Number of other books.....	200,370
Total.....	12,317,172

These facts and many others of like import were laid before the Allahabad Conference. Much time was spent in devotion. On the last Sabbath of the year the Lord's Supper was administered, the various denominations uniting in its celebration. On New Year's Eve the Methodists had their Watch-Meeting, in which the members of the Conference very generally united. As the old year was passing away the assembly kneeled and joined in silent prayer, and as the new year opened, still kneeling, they joined in singing a hymn of consecration.

Allahabad is the principal Mission Station of the American Presbyterians, and it was at the invitation of the Presbyterian Synod of India that the Conference assembled. British officers largely aided the brethren in Allahabad in extending hospitality to their numerous visitors. The Conference was felt to be an epoch in India Missions. Especially remarkable was the part which eminent native Christians were able to take in its proceedings. Two of Dr. Duff's old pupils were noted above the rest for their wonderful eloquence, their correct scholarship, and their high-toned piety.

THE CENSUS.

The Census of the Dominion was taken in 1871. A volume has been recently published containing a large amount of statistics that may be profitably meditated upon by the Presbyterian Church. The fact stands upon the face of the Returns that our church has not fully kept pace in her growth with the growing population. Explain it as we may, we have fallen behind the growth of the population nearly one per cent. The following figures give the numbers of the leading Denominations:—

ONTARIO.		
	1861.	1871.
Methodists.....	341,572	462,264
Presbyterians.....	363,384	356,442
Church of England.....	311,565	330,995
Catholics.....	268,141	274,162
Baptists, }		62,941
Free-will, Tankers, &c, }	61,599	23,685
QUEBEC.		
	1861.	1871.
Catholics.....	942,724	1,019,350
Church of England.....	63,322	62,449
Presbyterians.....	43,607	46,165
Methodists.....	30,582	34,101
Baptists, }		5,301
Free-will Baptists, &c., }	7,751	3,385
NEW BRUNSWICK.		
	1861.	1871.
Catholics.....	85,238	96,016
Church of England.....	42,776	45,481
Baptists, }		42,729
Free-will Baptists, &c., }	57,730	27,863
Presbyterians.....	36,072	33,852
Methodists.....	25,637	29,862
NOVA SCOTIA.		
	1861.	1871.
Presbyterians.....	88,756	103,539
Catholics.....	86,281	102,001
Church of England.....	47,744	55,124
Baptists, }		54,263
Free-will Baptists, &c, }	62,941	19,167
Methodists.....	34,055	40,871
The following figures show the percentage of increase:—(We quote the figures from the <i>Wesleyan</i> .)		
ONTARIO.		
Methodists, increase per cent.....	35.33	
Presbyterians " "	17.48	
Church of England " "	6.23	
Catholics, increase " "	6.20	
Baptists, all sorts, " "	40.63	
QUEBEC.		
Catholics, increase per cent.....	8.18	
Church of England, decrease per cent..	1.39	
Presbyterians, increase per cent.....	5.75	
Methodists, " "	11.50	
Baptists, all sorts, " "	12.06	

NEW BRUNSWICK.

Catholics, increase per cent.	12.54
Ch. of England, " "	6.32
Baptists, all sorts, " "	22.46
Presbyterians, increase per cent.	7.70
Methodists, " "	16.48

NOVA SCOTIA.

Presbyterians, increase per cent.	15.65
Catholics, " "	18.21
Church of England, " "	15.45
Baptists, all sorts, " "	16.50
Methodists, " "	20.00

The per centage of the several leading denominations to the whole population of the four Provinces mentioned, according to the Census of 1871, is as follows:—

Catholics	42.80	per cent.
Methodists	16.27	"
Presbyterians	15.63	"
Church of England	14.17	"
Baptists	4.74	"
Freewill Baptists, &c.	2.12	"
Lutherans	1.08	"
All others	3.19	"

The total population of the Dominion, as it stood in 1871 (four Provinces), was 3,485,761. Of those, 1,492,029 were Roman Catholics. The Presbyterians numbered 543,925. The Methodists (minus *Bible Christians*, who are erroneously classed with them in the Census) number 548,487. The Baptists number 239,569. The Church of England, 494,049. The Congregationalists, 21,829. There are 13 Muhommedans; 1115 Jews; 534 Mormons; 7,345 Quakers; 854 Swedenborgians; 2,275 Unitarians; 4,896 Universalists; 20 Atheists; 409 Deists, of whom 72 are reported in Nova Scotia. There are 1,886 Pagans, and 5,146 without any religion.

Such are some of the facts furnished by the Census.

MUTINEERS OF THE BOUNTY.

The story of this community is one of the most affecting in our literature. We get a glimpse of the section of the "Mutineers" on Norfolk Island in the following letter. Norfolk Island is but small and not rich in resources. Its present inhabitants were chiefly born on Pitcairn's Island where the Mutineers first settled, and where a number of their descendants still live. The *Record of the American*

Bible Society explains as follows, and then gives the latter to which we have referred:

More than two years ago we chanced to see in print a letter from Moses Young, President of Pitcairn's Island. Doubting whether a community so remote from the ordinary routes of sailing were supplied with the Holy Scriptures, we wrote to Mr. Young, kindly inquiring whether they were in need of Bibles, and whether the community desired anything, of the American Bible Society. We heard nothing in reply. About a year afterwards we saw the name of the writer of the following letter mentioned as pastor of the church on Norfolk Island, to which a portion of the colony from Pitcairn's Island had removed, and then wrote to him a letter of the same purport as that to Mr. Young. The following is Mr. Nobles' answer:

Norfolk Island, March 1, 1872.

REVEREND AND DEAR SIR:—Your very kind letter of September last reached me a few days since, and I write, anticipating an opportunity for thanking you very sincerely for your unqualified philanthropy in proffering us copies of the Holy Scriptures. I am right glad to say, as I am sure you will be equally glad to know, that we have a good supply of the word of God; and that if we are not become wise unto salvation, it is not because we have been left without the "Bread of Life." Thanks to frequent grants from societies in England we have a good supply of Bibles, Prayer Books, and Hymnals; but though we are in no necessity, none the less do we appreciate your brotherly intention of assisting us in so efficient a manner. But though, as I said, we have a good supply of Bibles, they are mostly of small print; and I shall be most grateful if you will present myself, George Adams, his sister Rachel Evans, and Arthur Quintal, Sen., with a copy each of the Holy Bible in large print, for we do not possess copies of this description, and our eyes have become dim from advanced age. I am now in my seventy-third year, and two of those mentioned above are several years older; all these are of the first generation of the descendants of the "Bounty." Should you kindly comply with this request, will you yet further oblige me by putting the name of each person for whom they are intended on the fly-leaf, with the name of the donor or society. There are no certain or scarcely probable facilities for corresponding with Pitcairn's Island; which is a source of continued regret to this portion of our hopelessly severed community.

The origin of the community, our mode of life at Pitcairn's, with our subsequent removal hither, you probably are acquainted with; if not, a book recently published

simultaneously in England and America, entitled "The Mutineers of the Bounty," by Lady Belcher, will supply you with as much information as you may care to obtain. We are still pursuing the even tenor of our way in peaceful quietude, and gradually increasing in numbers. The census is, at this time, three hundred and forty, nearly equal as to sex. With the exception of two I am the oldest person—at the age of seventy-three. Last year we had but one death; this year two have already occurred, the last a little girl of five years, who died from burns received the day previous. Our profession of faith is that of the "Church of England," and there are no dissentients among us. And I humbly pray that grace may still be given us to hold fast our profession, "looking for the mercy of our Lord Jesus Christ unto eternal life."

In the year 1828 I travelled by sea three thousand miles in a vessel of eighteen tons, accompanied by only one other person, to cast my lot among the descendants of the "Bounty," and for thirty years was their schoolmaster, forty-two their doctor, and forty-three their pastor, which office I still fulfil. We have now a certificated schoolmaster from England, to whom we pay one hundred and twenty pounds a year, with a house and a few acres of land, rent free. We have also a qualified medical man, part of whose stipend is paid by us, and the residua from a friend in the hands of the Governor of New South Wales. Our whaling establishment is in operation for five months in the year, but is attended with some danger, and frequent disappointment; still it enables the community to pay the above mentioned functionaries, and for which we have no other resources. I have a stipend of one hundred pounds per annum, but that is from friends in England. A few head of cattle are occasionally shipped to New Caledonia; and American whale ships, with crews of well conducted officers and men, frequently touch here for a supply of sweet potatoes. These are the only means we have for procuring domestic requirements; and blessed be God, we have hitherto, by close sailing, been enabled to hold our own. I observe you correspond with the Rev. Mr. Damon, and I presume with the Rev. Mr. Trumbull, of Valparaiso, also. Now to both these excellent friends I and my people are under weighty obligation, and I trust we are commensurately grateful; but it is a long time since I have either written to, or heard from Mr. Trumbull, by reason of the difficulties of transmission, and the same, until recently, was the case as to Mr. Damon. But greater facilities are now afforded, and I shall assuredly embrace them. Should you kindly furnish me with

the books I have mentioned, they must be addressed to me at this place, "care of Oliver Macey Quintal, Esq., barrister-at-law, Auckland, New Zealand." Whale ships from New Bedford, intending to cruise in these parts, frequently touch at the Bay of Islands, N. Z., and would, I think, willingly take charge of such a package; as we are well-known, and respected, by these ship masters, many of whom also touch here.

THE LATE REV. JOHN CAMPBELL.

(Concluded.)

AN HONEST MAN.

His moral qualities have been in some measure brought out in the facts of his life, as we have given them. But we must notice as a prominent feature of his character, his downright straightforward honesty. Anything underhand was his abhorrence, and for himself, he could not stoop to do a mean thing to accomplish any end whatever. This, with his naturally ardent temperament rendered him outspoken and at times blunt in his manner and speech. He had enemies, and sometimes did and said things which offended friends. But one thing we are certain of, that they could never accuse him of anything dishonourable in his dealings with them.

Along with this, he had an inveterate dislike of everything like show or parade, but especially of anything like pretence in morals or religion. Above all men we have ever known, he might have used the language of the poet,

"In my soul
I loathe all affectation. 'Tis my perfect
scorn,
Object of my implacable disgust."

Hence he never appeared as endeavoring to exhibit his own doings. He simply did his work and disregarded the applause or even the opinions of men. Indeed we think this disposition was almost in excess, and were it not for his good sense and high toned principle, it might have appeared as a defect of character. Hence he loved to take down self-conceit, and with all his heart, did he tear off the veil from hypocrisy, which his knowledge of human nature enabled him readily to detect, and to expose it in its naked deformity. From these characteristics united he was not only fearless in denouncing wrong but often most pointed and even scathing.

A WARRIOR.

To these things we must add that there was much of the born warrior in his consti-

tution. In the days of his fathers, and upon his ancestral hills, at the circling of the fiery cross he would have been the first to seize claymore and targe, to haste to the appointed gathering place, and the readiest to strike for the honour of chief or clan.

This showed itself in private in his readiness to do battle in good humoured argument with every comer or in the sallies with which he assailed the cherished convictions of those with whom he came in contact. Entertaining strong convictions, and perhaps extreme opinions, on most subjects, whether political, social or religious, on which he had thought, he was always ready for discussion and seemed to court an encounter of wits, where he met with those who held different views. He was a most agreeable companion, but much of the spice of his conversation arose from the curious mixture of the combative and the comic in his nature. Not unfrequently the first salutation might be a sally against one of your favourite notions, which left you for the moment uncertain whether to bristle up and do battle for your hobby, or to laugh at the absurd light in which he had placed it.

It appeared again in the controversies, which were often forced upon him, particularly in the early periods of his ministry. He was brought into contact with sectaries who, while there were plenty of places around, entirely destitute of spiritual light, spent their energies in endeavouring to entice persons out of the Presbyterian fold,—what John Angel James called “spiritual kidnapping,” or what a father in Synod still more plainly designated sheep stealing; and for this purpose “compassing sea and land to make one proselyte.”—and resorting to every mean art, as he used frequently to represent them, in the words of inspiration, “creeping into houses, and leading captive silly women,” and all this frequently under pretence of love and friendship. Holding strongly the truths which he possessed, and scorning everything like under-hand dealing, his whole nature was roused. In dealing with such we need not wonder that hard knocks were his rule. He was no gentle knight, wielding a polished weapon amid a profusion of chivalric courtesies. We should rather say that he was a Shagar, the son of Anath, peaceably engaged in tilling his fields but assailed by prowling enemies, seizing his oxgoad, a weapon intended for the peaceful pursuits of agriculture, but wielded by a powerful arm, capable of doing great execution, and with it making no small slaughter among the Philistines. At all events he was a most effective controversialist, and that principally from the gift which he possessed of presenting the truth in a plain and simple manner, using so much the language of

common life, as to render it obvious to the common understanding.

In the controversies of his early ministry, he might have appeared to some to fail in Christian Charity. And those who saw him in the quiet close of life, when, his controversies were over, and he received old opponents with christian cordiality, were apt to imagine, that an entire change had passed over him. That he grew in catholicity of spirit may be admitted, but we know, that the vehemence which he manifested in his early combats, was very far from bigotry. From his firm hold of the truths for which he was contending, from his strong abhorrence of the arts to which we have referred (arts to which he would not have stooped to convert into Presbyterians all the other denominations in the Province) and from his warm earnest nature, he was led to speak strongly. But even then his heart was with all who loved the Lord and he rejoiced in goodness wherever it was found.

But in his whole work he manifested much of the stout warrior. He had little of the spirit of those, who, as it has been said, in building up a temple for God, desire to give as little offence to the Devil as possible. Hence, “though the furthest possible from being contentious, for he was a most peace-loving man,” he carried in his whole mien the spirit of a christian soldier, contending with Satan and all his works. Hence in the pulpit and private, he was the stern reprover of sin, and, in whatever form evil raised his head, he dealt his blows with vigor and impartiality.

A MAN OF TENDER HEART.

But in him, as not unrequently happens, this warrior spirit was conjoined with warm affections and deep tenderness of heart. The man who was a Lion in the field was a Lamb in the fold. His going out and coming in among his people, was in the spirit of kindness itself. He might have said, “I was gentle among you, even as a nurse cherished her children.”

Still he manifested a faithfulness and plainness in dealing with every form of wrong, which, but for his unaffected kindness of heart, would have often given offence. An instance may be given, a man who had been residing near him, and had been for some time living in the neglect of religious ordinances, was taken sick, and for a time it was thought, would die. But his disease took a favorable turn, and Mr. C., went to visit him as he began to recover. He enquired of the man how he felt when he thought himself dying. “Quite peaceful,” was the reply. “I am very sorry to hear it,” said Mr. C., in his usual decided tone, “for with the life you.

have lived, if you had peace, it *must* have been a false one."

His kindness of heart appeared in his open handed charity. His congregation at first contained many, who were—not poor, in the sense of those destitute of property in cities, but poor in the sense of, though having land, being at times pressed for means to obtain the necessaries of life. Often has he given out of his own limited stores, to relieve such, not knowing when the supply would be returned or whether it would be returned at all. For a length of time, he was the friend to whom every man in his congregation, who was in difficulty was ready to resort. His sympathies were enlisted on behalf of such, and he was soon interested in expedients for their relief, and his diligence seldom relaxed until he saw them successful.

But his tenderness of nature especially appeared in the deep concern, which he felt in the condition of his flock. To those who saw him, the Lion like champion of the truth, and the stern denouncer of evil, it may be new, that such was the sensitiveness of his nature, perhaps increased by ill health, that his mind was often filled with the deepest concern, and his spirit often pressed above measure, by matters in his congregation, or by the condition of individuals and families among them. Their afflictions he sometimes took upon him as his own, but it was especially their spiritual affairs that oppressed him. The discords among brethren, the inconsistency of professors, the fall of some, the hopes disappointed in regard to those who promised well, the carelessness of sinners and the profligacy of others, at times almost weighed him to the ground. These were troubles over which indeed "his soul wept in secret places," and how he carried them to the Master, and how also he rejoiced in every manifestation of the Saviour's grace to his flock, will never be fully known on earth. A hint, however, is given in the following, which appears at the close of one of the Session books.

"This book contains the record of the transactions of the Session of Glenelg for a period of twenty years and of Sherbrooke and Caledonia for a part of that term. From this date the transactions of the Glenelg Session will be inserted in the book kept by the Glenelg Session. Should any one feel disposed to look into it after its present owners are removed to the unseen world, let him know that it contains the record of a period full of anxiety to at least the Moderator of Session. There were many difficulties to be overcome, but having obtained help of God, we have been enabled to persevere. The future, so far as we can judge is not all that we could wish."

In fact in the combination of energy and

gentleness he was the best reproduction we have seen in actual life of the Mr. Greathart of Bunyan's Pilgrim. In him there was combined the fearless warrior and the tender shepherd. Ready to face every Lion in the way, or to buckle on his armour to do battle (and never feeble in battle either) with every Giant Grim or Giant Slaygood, who might assail his charge, he was equally ready to talk with Christiana and the children—to condescend to Mr. Feeblemind—to cheer Mr. Despondency—to take the lambs in his arms and gently lead those that were with the young.

It was thus that he obtained that place in the affections of his congregation, which, he possessed, for few ministers indeed have been so much beloved by their people.

SHADOWS.

Here, however, we must draw a shade over the picture. We are aware that strangers who only knew him during some of his late years, and, who saw but little of him, will regard our portrait as too highly colored. We wish to be candid, and his was a character that would afford to have its defects fairly exhibited. Sure we are that, could he address us as we are now employed, such was his inherent love of truth and hatred of everything like show or pretence, he would say, paint me as I was, as Cromwell said to the painter, who proposed omitting the warts on his countenance, "no, paint me, warts and all." Well, we may acknowledge that there were times, when this picture was considerably shaded. But equally certain are we, that this was mainly the effect of disease. His complaint was one, which, not entirely prostrating him, made the whole head sick and the whole heart faint; and though his brave spirit stoutly resisted its influence, yet gradually it showed its power in every part of his work. It forced him to diminish his labors, it destroyed the energy of his preaching and other public efforts. But especially it affected his spirits and temper. One of the deepest mysteries of our constitution, is the connection of all our mental and even spiritual exercises, with the state of the biliary system. As his disease reached its height, he would therefore have been more than mortal, had he not shown its effects in his feelings and language. Hence we may say candidly that there were times and especially at the worst crisis of his disorder, when he showed an irritability unlike himself before or after—when his natural ill-nature assumed forms, that appeared to strangers as rudeness—and when, in what may be called his dyspeptic moods, he spoke words," which tried the patience even of friends and brethren who loved him. But these never lost their confidence in him, nor their affection for him. Those

who knew what he suffered not only forgave an occasional exhibition that might appear splenetic, but sympathized most cordially with him, and rather wondered that he was able so long to maintain so much christian cheerfulness and christian meekness under a disorder so depressing. And now that he has gone and the good fight has been foughten well, we are sure that they will be glad either to forget these things or only to remember them, as we remember that there are spots on the sun, and to look at the bright side of the picture, or only to regard the shadow, as it serves to present the main figures in greater brilliancy.

THE LAND BEULAH.

But whatever there may have been of this, especially at one period of his life, it had all passed away some time before his death, and his day closed with a sunset cloudless and serene. For the last two or three years, his character, mellowed by trials exhibited a christian ripeness, that rendered intercourse with him a pleasure and a privilege of no ordinary kind. During this period he was a beautiful picture of the Christian warrior resting from the toils of conflict, or the pilgrim with the trials of his wilderness journey over, waiting on the brink of Jordan, in full view of the "land that is very far off." All irritability had given way to a christian placidity of temperament. All his controversies were over. Now patience had its perfect work—as he bore his sufferings with entire resignation and continued his work as he was able, but felt ready for the Master's call, and gradually had the conviction pressed upon him that his work on earth was coming to a close. Now especially did he exhibit that characteristic of the full grown saint—"being clothed with humility." If he spoke of his own labours, it was only to magnify the grace of God, and to accuse himself of having done so little for Him—marvelling that God should have let him labour in so blessed a cause and blessed his poor efforts for the good of souls, while the evidence given in various ways of his close and frequent communion with the Saviour marked one "quite on the verge of heaven." To use the imagery of the immortal dreamer, he was as if he had been climbing the Delectable Mountains, amid rain, and mist, and tempest, and now had reached an elevation, where he saw the clouds below him, and the clear bright sun bathing their summits in glory, and from the hill Clear, the celestial city breaking upon his vision.

CLOSING SCENES.

During the past summer his health appeared as good as it had been for some time,

so that he not only preached regularly, but undertook a course of pastoral visitation of the families in his congregation. He felt that this might be the last opportunity he would have of addressing them in this manner, and he had made up his mind to resign at the close of it, and allow his congregation to secure a successor. He had nearly completed his round when called away. He had also held four diets of catechising.

The congregation of Glenelg and Caledonia having become vacant, by the removal of Rev. Mr. Pitblado to Halifax, the Presbytery of Pictou expressed a desire, that if Mr. C. felt able, he would preach to them and intimate the vacancy. The request was agreeable to his own feelings, as it gave him the opportunity of once more preaching Christ to those among whom he had spent his best years, and who still occupied a large place in his heart, and of addressing to them his parting exhortations, more especially as they were now again without a pastor. He accordingly preached at Glenelg on the fourth Sabbath of July. He had been asked to preach only once, but feeling well for him he held two full services, and afterwards addressed the people and otherwise fatigued himself in private. The effort was too much, and helped to extinguish the feeble light that was already flickering in the socket. During the month of August his strength was manifestly decaying, but he continued to preach, and do private pastoral work. On the last of that month, he was cheered by a visit from his oldest and most valued friend, Charles Robson of Halifax. He was then worse than he had been, but did not expect that the end was at hand. Up to Sabbath morning, 1st Sept., which proved his last on earth, he hoped to preach on that day, but when the time came, felt it necessary to relinquish his intention, though; afterwards, he thought that he should have carried it out. Even the beginning of the following week and almost till the last day of his life, Wednesday, 4th September, it appeared as if he might be spared to labour a little longer. On the morning of that day, he was up and had worship with his family. Still it was plain that he was sinking. The possibility of death being near had long been familiar to him, and when it became manifest that it was now approaching, he meekly bowed to the divine decree, simply saying, "Thy will be done." He, who during his whole life could never seem other than he was, could not but be his only simple self in a dying hour. With unruffled spirit he gave his last instructions to the members of his family present, both as to their temporal and spiritual affairs, and sent farewell messages to the absent. Calmly as the labourer

who had fulfilled his day, retiring to his evening repose, he went up on his bed, to rest from his labours. On that day he rapidly sank, without pain, however, his mind clear, his voice firm, his spirit in perfect peace, until about eleven o'clock at night when he passed away without a struggle, realizing the poet's description,

Sure the last end,
Of the good man is peace. How calm his exit,
Night dew's fall not more softly to the ground,
Nor weary, worn out winds expire so soft.

We may add that Mr. C. was married to a daughter of the late Dr. McGregor, and that he has left six children. During his ministry he baptized 882 persons and married 371 couples.

CONCLUSION.

But we must conclude our imperfect sketch. In doing so we indulge in no eulogies of the departed. We have simply endeavored to present a faithful minister of Christ as he was; and we have done so because we believe, that the record of his labour and patience, his faith and self-denial, his consecration to his one work, is in various ways fitted to be an example and an encouragement to our present and future ministry, and with the hope that the church on the review of what he has done, may "glorify God in him." For any other reason we would have felt as if we were offending his glorified spirit, in writing so much as we have done. Above all other men we have ever known, he sought not the honour that cometh of men, and reprobated everything like display of himself or his doings. And we cannot therefore close our notice of him more in accordance with his own disposition, than by representing him, as one who felt it his highest earthly honour to be a preacher of Christ's word, who would have sought no nobler title to be engraven on his tomb, and who would have inscribed on all that he had done, "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ."

Finance.

The financial year of the Synod will soon close. Let every reader ask himself or herself if duty has been fully attended to—if the Lord's portion has been rendered to him—if due attention has been paid to the claims of Home and Foreign Missions, Ministerial Education, and the Supplementary Fund. It is not yet too late to repair any neglect.

Home Missions.

Missionary visit to Shelburne.

To the Presbytery of Lunenburg and Yarmouth.

BRETHREN :

At the close of my eight weeks missionary visit to the Presbyterian congregation of Shelburne, I submit to you my impressions of our cause in that locality. And as the present is evermore the out-growth of the past, it is necessary for me to take a bird's-eye view of the history of the place, and its Presbyterianism :—

THE PAST.

As you are well aware, the town of Shelburne has had a somewhat anomalous history—almost verifying, in fact, what the old mythologists have told us in fable about Minerva springing full-grown and full-armed from the brow of mighty Jupiter. Ninety-years ago, that is at the termination of the American Revolutionary War, and ten years after the arrival of the far-famed ship *Lector*, in Picou, a large number of British Loyalists left the soil on which the new republic had been formed, to find a more congenial home on the shores of Nova Scotia. Many of these early settlers were very wealthy, and under their skilful hands the town of Shelburne, with its strongly built houses and its broad streets intersecting each other at right angles, sprang up to its full growth as if by magic.

An extensive, lucrative trade, in the productions of the forest and the field, and the flood, was carried on with various parts of the world, near and distant; and high hopes of a peaceful and prosperous future arose in the minds of the leal-hearted loyalists. In a few years 14,000 individuals filled the houses and crowded the thoroughfares of Shelburne. But this almost fabulous prosperity of the place was destined to be of comparatively short duration. Trade ere long declined; many of the inhabitants left the place for other parts of the Provinces: some of them returned to the old Fatherland, until, at one time, it was feared that the town would become entirely depopulated, like the vanished oriental cities of antiquity.

THE PRESENT.

But the tide of prosperity is now again rolling into Shelburne. Within the past few years the place has made considerable progress. Phoenix-like, it is rising to a new life from its own ashes. Its present population—still evidently on the increase—is about 1400. Nearly all the people are in very comfortable circumstance, and many

of the leading men of the place are fast growing rich by shipbuilding. A commodious and creditable Academy, furnishes a good Education to the 200 pupils who attend its four departments. A bank and a printing-press—so it is reported—are to be established shortly. The Episcopalians, the Presbyterians, the Wesleyans, and the Baptists, have their respective places of worship, where each can worship God according to the dictates of his own conscience.

THE CONGREGATION.

Glancing our eye over the records of Presbyterianism in Shelburne, we can trace its origin back to the time when the town was founded. It is true that no Presbyterian Church was built in the place until the year 1804—the year in which the British and Foreign Bible Society was organized; but religious services were conducted in private buildings, by regularly ordained Presbyterian ministers, until a suitable place of worship was erected. No fewer than nine ministers have had charge of the congregation for a greater or less period, during the ninety years of its history. Their names occur in the following order:—Hugh Fraser, Matthew Dripps, Givan Lang, John Ross, William T. Wishart, Andrew Donald, James Byers, George Clarke, Samuel Archibald.

There are persons still living who told me that they were baptized in their infancy by the Rev. Hugh Fraser; and I have seen in his own handwriting, on parchment, a certificate of marriage performed by him as minister of the congregation, a short time after Shelburne was founded by the Loyalists.

During the vacancy that occurred between the retirement of Mr. Fraser, and the commencement of Mr. Dripps' ministry, the place was supplied by the Rev. James Munro, a Scottish minister, who itinerated throughout the length and breadth of our land, and ultimately settled in Antigonish, and became the Founder of the Presbyterian Church in that part of the Province. And I may here state that, during subsequent vacancies, the congregation was visited by the Revs. John Martin and John Scott, favourably known as ministers for many years in this city; and also by the Rev. Thomas Morrison, who was afterwards located in Bermuda.

The Rev. Matthew Dripps was pastor of the congregation for 23 years. He finished his course in 1828, and a suitable monumental tablet marks the resting-place of his remains, in the cemetery that surrounds the church in which he officiated. The Rev. Givan Lang, after a ministry of six or seven years, returned to his native land—Scotland. His two sons, now in the ministry, are not unknown to fame on either side of the Atlantic. The one is pastor of a large

influential congregation in Montreal; the other is the successor of the late world-renowned, Dr. Norman McLeod of Glasgow.

The Rev. John Ross and the Rev. W. T. Wishart, after labouring for a few years successively, in the congregation, removed, the one to St. John, and the other to St. Andrews, in the Province of New Brunswick. The Rev. Andrew Donald has now charge of a congregation in the St. John Presbytery, and the Rev. James Byers is the pastor of the Presbyterian congregation of Clifton. The Rev. George Clarke, after a brief pastorate in East Boston, is at present in Ontario, and the Rev. Samuel Archibald who resigned the charge of the congregation at the close of last year, is doing a good service in the church under the direction of our Home Mission authorities.

My visit occurred, as you are aware, immediately after Mr. Archibald's resignation, and I can conscientiously say that, while cherishing the kindest feelings to the other evangelical denominations in the place, I did all I possibly could for the welfare of our own cause in the community. I have spoken merely of the town of Shelburne, but in addition to the church in the town, there are no less than seven preaching places within the limits of the congregation occupied by us in connection with the Episcopalians, the Wesleyans, and the Baptists. On the Shelburne River there are two stations—Lower and Upper Ohio—at the respective distances of 7 and 15 miles from Shelburne. At various points on the Jordan River there are four stations known as Jordan Falls, Jordan Ferry, Jordan Bay and East Jordan, and then we have a well-finished commodious church in the thriving community of Lockport, on the sea-shore. Measuring in the line of these preaching stations, it is full forty miles from Upper Ohio to Lockport,

WORK.

Besides several week evening services, I generally preached three times each Sabbath—once in town and in two of the outlying stations in regular order; and I am happy to be able to say that, with scarcely an exception, I had large overflowing, attentive congregations. For the first week or two, affairs did seem rather gloomy, and unpromising. Dark clouds were flitting across the sky, and seemed ready to burst in fury on the head of somebody. But the frowning clouds soon passed away, and we had clear, unclouded, sunshine. As my present object is not to speak in self-praising terms of my own sayings and doings, I shall not weary you with a statement of the families which I visited, or the baptisms which I administered, or the marriages

which I solemnized. Suffice it to say that during my eight weeks residence in the place, my time was fully taken up in attending to the general interests of the congregation. Never, during the same length of time, did I find fewer hours to devote to my own favourite studies; and never—I may add—have I had more true satisfaction and enjoyment in the performance of the public and private duties of the gospel ministry. Every sermon which I preached, every act which I performed, has been estimated, I believe, at its very highest value, by the people whom I was endeavouring, by the divine blessing, to benefit.

TREATMENT.

As an evidence of the truth of my conviction, I would state that each individual seemed to vie with the other in town and country, in showing me every possible token of respect and kindness, and in endeavouring to make the most of my humble services. From all parts of the congregation I have carried away with me pleasing reminiscences of kind words and kind deeds, which will remain indelibly engraven on the tablets of my memory while life lasts. Not to mention any other, the closing scene deserves special notice. On the evening previous to my departure, Messrs. Hogg and Shephard called on me, bringing with them what some one has called "the essential element," and after liquidating my board-bill and travelling expenses, paid me—largely overpaid me—for all my services. You will readily believe me when I say that it cost me an effort—a greater effort than I am willing to acknowledge—to disentangle my affections from such a people, and bid good bye to them.

PROSPECTS.

In regard to the future prosperity of our cause in that portion of the Master's Vineyard, I feel disposed to speak hopefully. After all the vicissitudes through which the congregation has passed, there are considerably over one hundred families conscientiously and devotedly attached to it; and there are in the eldership five men as tried and true as any you can find in the old Presbyterian congregations of Pictou and Colchester. A glebe delightfully situated in the rear of the town—has recently been purchased; and on it a neat well-proportioned Manse—for which Mr. Archibald is entitled to much credit. The ladies have organized a sowing-circle, and are now vigorously at work in making preparations for a Bazaar, to aid in completing this house of their future minister. Do not those evidences of strength and vitality warrant me in speaking hopefully of the future prospects of the congregation? The great desideratum just now—next to a more

copious effusion of the Holy Spirit—is a suitable pastor. The field is very extensive, and the labour must necessarily be arduous. We have few men who have the requisite qualifications of muscle and mind, and nerve for the situation. If I had control—like an Anglican bishop—over my fellow-labourers in the ministry, I would select one of the hardest and holiest of our popular preachers, and give him charge of the congregation immediately. The people, I know, would receive him cordially and sustain him generously; and in the course of a few years, by the blessing of God upon his labours, I believe, we would have in that wide field, two congregations as flourishing and fruitful as can be found within the limits of our Synod.

Oh! for more—many more—pious and powerful preachers of the glorious Gospel, who, like Paul, shall determine not to know anything, save Jesus Christ, and him crucified! My heart almost bleeds when I think of the numerous unsupplied congregations which I have recently visited. Why is our Theological Hall so sparsely attended, when it should be crowded with candidates for the ministry? And why are so many of our ministers leaving the Provinces at the time when we have greatest need for their services? The harvest truly is plentiful, but the labourers are few! I join, brethren, in prayer with you that the Lord of the harvest would send forth more labourers into his harvest, and especially just now, that he would send an active and acceptable labourer to the Presbyterian congregation of Shelburne.

T. CUMMING.

HALIFAX, March 4th, 1873.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow, on the 18th ult. Present: Rev. J. Stewart, Chairman; Rev. Dr. Bayne, Rev. Messrs. Walker, Patterson, McG. McKay, McKinnon, Thompson, Mowitt and McGregor, and J. W. Carmichael and John Miller, Esquires.

The annual Reports of Rev. Messrs. Morton and Grant, with accompanying documents, were read giving full financial and statistical statements respecting the San Fernando Church and the schools at San Fernando, Iere and other places, with full

lists of subscriptions, for the payment of the new church, from all sources. The Reports and most of the documents will be published.

The Secretary was directed to convey to our missionaries at Trinidad a copy of minute, expressing satisfaction at the evidence presented of their fidelity and diligence, and gratitude for the presence of their Divine Master with them, as seen in the success of their work; approval of the accuracy and fulness of their financial and statistical exhibits, and the Board's high appreciation of the liberality with which so many Christian friends in Port of Spain, St. Fernando and other places, and on other Estates, have encouraged them in their work, by contributions to the church, and by providing support for schools. The Board would also notice, with gratitude, the aid afforded by the Asiatics themselves in money, given towards the erection of the chapel in San Fernando.

A letter was read from Messrs. Robert and John Gordon, of Alberton, asking for information respecting some expressions in the Board's published minute, regarding their late brother, Rev. J. D. Gordon, of Erromanga. The Secretary was directed to afford the information sought, so far as practicable.

The Secretary then read a letter from Mrs. Geddie, giving an account of the last illness and death of her loved husband, Rev. Dr. Geddie. The Board heard this letter read with solemn and sorrowful feelings, yet not without gratitude that our esteemed and venerated Missionary had been called from weakness and suffering to his rest and reward.

The 46th Psalm was then read, prayers were offered by the Chairman and by Rev. J. McKay and Rev. E. A. McCurdy, and suitable Psalms sung, after which a Committee, consisting of Rev. Dr. Bayne, and Messrs. Walker and Patterson, was appointed to prepare a memorial statement to be entered on the minutes.

It was further agreed to direct Dr. Steel to pay Mrs. Geddie a half year's salary, to July 1st, leaving all farther arrangements

to the Synod, which will meet before that date.

A verbal report being made to the Board respecting a movement initiated by members unofficially to raise a testimonial to Dr. Geddie, and which has since assumed the form of a fund for the benefit, primarily at least, of Mrs. Geddie, and which has met with a very cordial response in Halifax, where the appeal was first made, it was agreed unanimously—"That the Board express its gratification at the intelligence, and its hope that it may be carried out successfully." It was then farther agreed that the carrying out of this movement be left entirely to such members of the Board, and other Christian friends, as may choose to co-operate in the work.

TRINIDAD MISSION.

Annual Report of Rev. J. Morton.

SAN FERNANDO, Dec. 31st, 1872.

The Board of Foreign Missions of the Presbyterian Church in the Lower Provinces of British North America:—

FIFTH ANNUAL REPORT

Early in the year, Small-Pox began to rage in San Fernando, and spread over the country till July, when it was at its height in Iere Village. Though exposed for months to its violence, we not only escaped untouched, but have enjoyed, during the year, unusually good health. For this great mercy, let the church join with us in giving thanks to God our Saviour.

SCHOOLS

have had their due share of attention, as on previous years. The schools under my special care have been:

(1) Iere, which has gone on under the care of Thomas Walter Cockey.

(2) Palmyra. Annjee, the teacher of this school, was, in April, transferred to Couva, to the detriment of the school at least for a time. Latterly, a new arrangement has been made, by which the teacher of Palmyra gives a few hours daily to the children of a neighbouring Estate, where he has a class of promising children.

(3) Esperanza, which has continued under Soodeen, who, notwithstanding considerable discouragement, showed good results at the Christmas examination.

(4) Sevilla. This new school was opened on Sevilla Estate, one and a half miles from Soodeen's School on April 23rd. The regularity of attendance, and the progress

of the children under Joseph Annajee, have been remarkably good.

Soodcen was married in June, and Annajee in August. I visited the Couva schools once every month. Iere and Palmyra schools suffered much from small-pox. Many of the children took the disease, and some of them died of it.

BAPTISMS.

Kantoo and Juraman, both referred to in my last report, were baptized at Iere, after having been long under instruction. The former taught school for a few months; but, feeling his deficiency, asked to be allowed to return to school. He has accordingly, for the last five months, been working a task daily, and coming to school as before. I intend both these young men to take charge of schools which I hope to open on Estates in a month or two.

SABBATH SERVICES

have been held by me at Iere in Hindustani and English regularly during the year. Previous to the opening of the San Fernando Church, I attended the Iere Sabbath School; and held service on some neighbouring Estate, or hospital, every Sabbath, and occasionally held service in the School-room, San Fernando. Since the opening of the new church in San Fernando, I have taken part in the service there at 2 o'clock, p. m.—conversed with inquirers immediately after, and often held a fourth service toward evening on some Estate.

WEEK-DAY SERVICES

have been held whenever time and strength permitted—at the Convict Depot, in the San Fernando and other hospitals, and on Estates, both in this and the Iere districts.

I leave Mr. Grant to report respecting the baptisms in San Fernando, and the services in the new church. In Iere, the Sabbath services have been well attended, and throughout the whole field, the meetings on week days have been encouraging, and often very interesting.

I have met with less opposition in these meetings from Brahmans than on any previous year; not that their opposition has ceased, but they have ceased to face the foe, and content themselves with reviling us in our absence. Many hard and bitter things have been said of me during the year, by those who had not courage to oppose me face to face. I do not naturally like to be the object of reproach, but when it comes for the Gospel's sake, I cannot count it a disgrace. It is proof, too, that our influence is felt and feared, when the friends of idols and Mohammed are thus moved.

Your Board may perhaps ask, what reasons there are for thinking that the Gospel

is making progress. Our reply is, that it is more widely known, and the tendencies of its doctrines more intelligently appreciated. There is more inquiry about it, and Christianity has become a common topic with the people. Some are interested—others are in doubt and fear, and the enemies of the Gospel are angry. A box of Bibles and tracts arrived from Calcutta on the 11th March, and \$24 worth of the books have since been bought by Coolies. Altogether, while there is abundant evidence that the energies of the church and her missionaries will be taxed to the utmost before the field is won, there is much to encourage us in renewing the campaign.

We have preached the Gospel more widely than on any previous year; and, if blessed with health, the year to come shall be as this, but much more abundant. While going to the front to speak to the enemies of the Gospel, in the gates, we entreat the prayers of the church, that we may not be ashamed, but that God may be glorified and sinners turned to righteousness.

Attached is a statement of school attendance and accounts.

Respectfully submitted,
JOHN MORTON.

IERE CHURCH ACCOUNT.

Contributed by Creoles.....	\$54 71	
" Coolies.....	34 36	
		\$89 07
Paid for a new Bell.....	\$20 00	
Incidental expenses.....	7 95	
		27 95
Paid balance to School Account.....		61 12

SCHOOL ACCOUNT.

(Income.)

Balance from last year.....	\$12 00
" Iere Church account.....	61 12
" San Fernando Ch. acct., per	
Rev. K. J. Grant....	16 82
Rent of Rooms in Iere House.....	42 16
Donation of H. B. Darling, Esq.....	10 00
" John Morton.....	8 67
St. John's, per Miss. Ass. Hx. \$40 00	
Children, Kennetcook and Gore	8 00
Newton Mills School, Upper	
Stewiacke.....	6 13
Annie McCulloch, St. John's	
Church, Halifax.....	1 85
N. S. Currency.....	56 00
Spanish Currency.....	55 23
	\$206 00

(Expenditure.)

Cost of Iere School.....	\$188 00
Bal. of Palmyra not paid by	
Estate.....	18 00
	206 00
Expenses of Esperanza, paid by W. H.	
Burnley, Esq.	
Expenses of Sevilla, paid by G. Turnbull,	
Esq.	

Letter from Rev. K. J. Grant.

SAN FERNANDO, Feb. 26th, 1873.

Rev. and Dear Sir,—Our mail has just been received, and it is with deep regret we learn of the death of Thomas McLean, who so anxiously desired to join with us in the work here. His letters indicated a deep sympathy for the poor perishing Heathen, and for their sakes, and for Christ's sake, he nobly consecrated his all. Gladly would we have welcomed him as a co-worker, but the Lord arranged otherwise, and has graciously given him the reward, without enduring the burden and heat of the day. Our field is wide, would that the Lord of the Harvest would thrust forth labourers of a kindred spirit with our departed friend.

On Sabbath last, our meeting here was peculiarly solemn. Isaac Ramdeen, a first fruit of our San Fernando School was baptized. He is 20 years of age, a kind, intelligent, well-behaved young man, reads the English Scriptures with some freedom, has correct views of the way of Salvation, and having good ground to hope that he was savingly interested in Christ, we complied with his request for Baptism. Thus we are gradually gathering around us a band of young men whose hearts the Lord hath touched, in whom we have a growing confidence, and who give cheering promise of usefulness amongst their countrymen. It is quite amazing, the freedom and power that some of them possess in speaking on divine things.

Immediately after Baptism, the Lord's Supper was dispensed—14 Asiatics partook—the services were impressive—we felt as if the Master of the feast was with us. And amongst the spectators were some young men who had received from their Christian countrymen, the invitation, "Come thou with us and we will do thee good," that we believe, will soon join our ranks. The accession of one to our number is, to us, an event which we do thankfully record to the glory of God.

The Hindustani Hymns, just to hand from Halifax, are neatly executed, clear in type, and, considering circumstances, exceedingly accurate. We longed for them, and prized them, the children of our school will be delighted with them, the variety furnished will render the service of praise more refreshing on the Sabbath.

Yours, sincerely,

K. J. GRANT.

REV. P. G. MCGREGOR.

Sec. to B. F. M. of P. C. L. P.

NEW HEBRIDES MISSION.

Letter from Rev J. G. Paton.

NEW HEBRIDES,

Aniva, July 26th, 1872. }

REV. P. G. MCGRIGOR,—

My dear Sir,—By appointment of our Mission Synod, it is my painful duty to transmit the enclosed minute* and inform you that our beloved brother, the Rev. J. D. Gordon, of Erromango was murdered by the heathen of that island about the 23rd of February last, at his own house there.

NARRATIVE.

For some time previously a party of the heathen had, been doing all they could to induce the population to believe that christianity and white men, whether residing on or calling at the island, caused sickness, disease and death among them, and that all white men and native christians should be killed by them. It is also reported that an old chief named *Noai* who was full of this prejudice had 10 young men taken away by a slaver, which led the natives to resolve to take revenge on the first white men calling at their island. Soon after this two children belonging to a man named *Narimpon* died, and as he belonged to the old chief *Noai*, though he had been attending Mr. Gordon's school for six months before that, accompanied by his brother *Nave*, he was prevailed on to begin the work of revenge by murdering Mr. Gordon, as he belonged to the white man's country and was one of them. After this they forbade Mr. Gordon to go on certain roads, and his horse had two arrow wounds on one occasion. By this and the information of the native christians he was aware of his danger, and had chosen a spot in the native burying ground. To the teacher, *Soso*, he pointed it out, and requested him to bury his body there if he was murdered, and to write me a letter, giving any particulars he could, by the first opportunity.

Soso, the teacher, did as his missionary had requested, and on the 25th March, Mr. Smith, a whaler, residing on Erromango, came here in a boat, with a deputation of Erromangans, headed by *Nalig*, (the only christian chief on the island of any importance), who is a young man of great promise, about 18 years of age, to seek advice, and give me two letters. He brought some of his men who who speak a little English to help in interpreting, but I give a translation by Rev. Mr. Milne of Nguna, which is more free and connected,—First *Soso's* letter is as followst

*The minute was published in the last Record.

†Already published in Record for Nov., 1872.

LETTER FROM SOSO, NALIG, AND WORIS.

Second—Mr. Milne's translation of the letter from "Soso, Nalig, and Woris."

"Love to you Missionaries on the islands of the New Hebrides—I speak to you concerning our wish, together with the small chiefs of this place, because the powerful chiefs and the old men, and the people of Erromanga have rejected the message of God to us, and the word of Jesus Christ. And we are witnesses to this—that he came with their consent to Erromanga. And now hear and know. If it be your word take us and put us on one land and give us one Missionary to teach us, and do not send one to this land; for the candlestick has left our land, therefore leave ye it likewise; and send four man-of-war ships to remain at Erromanga, one east and one west, and one north, and one south, and let them destroy the villages of the murderers, and thieves, and breakers of the word, and of all evil-doers in the land of Erromanga. The end of my word and of Nalig's and Woris's. Ah! love to you missionaries."

As it was on the 25th March that the deputation came to Aniwa with the sad news, and Mr. Smith and Nalig gave me the 23rd or 24th February as the date of the murder, Soso must be wrong in his dates.

FURTHER INFORMATION.

I may state that the deputation informed me that the native christians had been constantly on their guard to protect Mr. Gordon, but as Narimpow had been attending school so long, about six months, they feared no harm from him going up to the house talking with Mr. Gordon, but one of the christian natives at the back of the house heard Mr. Gordon give a cry and fall, and looking through the window, he discharged his musket at Narimpow, but both he and his friend and helper Nare, escaped unhurt.

The heathen had so arranged it, that they intended to have been able to murder Mr. Smith, the whaler, and a carpenter in his employment, on the same morning with Mr. Gordon, after which they were to massacre the whole native christians, and for this work, 70 armed men had been sent off secretly, under the old chief Noai, but a severe storm detained them one day on the way, so that a messenger from Mr. Gordon's station arrived at Dillon's Bay before them with the sad news. Instantly the white men and the servants on their side of the bay, and Nalig and the native christians on the other side, were all armed and ready to defend themselves. The 70 men arrived and said they were come to look at a small steamer Mr. Smith was building. But the young christian chief Nalig refused to allow them

to cross the river, and informed them that he had just heard what they had done, and were come to do, but that no white man should be killed there that he could protect. Some of the heathen were now eagerly forcing their way across the river, when the white men discharged some muskets among them, and though none fell dead, it threw them into a state of fear and confusion, and seeing Nalig with all the native christians, armed and ready to defend themselves, they turned and fled.

EVENTS FOLLOWING THE MURDER.

Next morning Nalig took four of his bravest men, and set the others to protect the white men, the native Christians and the mission premises at Dillon's Bay, and started for Portinia Bay, where Mr. Gordon had fallen. And, after consulting with Soso, the teacher, they assembled the whole Christian party, packed up Mr. Gordon's books, furniture, &c., and sent off a boat load for Dillon's Bay; but she was so leaky they were forced to return, when they locked all up in Mr. Gordon's house. They now displayed considerable wisdom in selecting those things most useful to advance God's work, both on their own island and Santo. They took Mr. Gordon's Santo and Erromanga books, and all his translations and any English letters they could find, and carried them all to Dillon's Bay, a distance of at least 18 miles. Forty-three Christian natives, men, women and children, cast themselves on Nalig's protection, crossed the island with him and Soso, and are yet living at Dillon's Bay. They were nearly two days on the way; and some friendly chief gave them food, and said if Nalig and his party were attacked by the heathen, they would help, and would now be with them, but feared the revenge of the heathen. They got safely to Dillon's Bay; and, after resting a night, Nalig returned with nine young men, and on their way they met the heathen party who were thirsting for their blood. Nalig called the chief, and addressed them thus saying:—

NALIG'S SPEECH.

"I was a child when Mr. Gordon came here. Then you chiefs met and desired him to live among you, and you promised to protect him; and when he was about to return to Santo, again you met, and requested him not to go, but to remain among you. You have deceived him and all the missionaries. You murdered his brother and his wife. You murdered him, and now you want to murder all his children who worship God, and all white men. But Jehovah will help us, we are not afraid. Missi McNair taught me to fear and worship Jehovah; and though you say I am only a boy yet, I am strong for the wor.

ship, and for the protection of all Christians; and if you do not deliver up the murderers of Mr. Gordon, I will revenge his death."

A CONFLICT.

Nalig and his party were now being surrounded, and they refused to deliver up the murderers; and seeing that they must either fight or fall, one of them shot a heathen dead, and other three ran in among the heathen and three of them fell dead by the first blows of their tomahawks. On seeing this, the whole heathen party fled, and Nalig and his party got safe back to Dillon's Bay. They now resolved to leave off, for the time, any further attempts to rescue any more of Mr. Gordon's books or property. But made wood-fortification round the Mission Premises at Dillon's Bay, removed all their houses inside, and by keeping a constant watch, successfully warded off all further attacks from the heathen.

NATIVE TEACHER KILLED.

One of the oldest and best of the native teachers and a Christian, were murdered about the time of Mr. Gordon's death, but none have fallen since. After the Christian natives left with Nalig and Soso, they say the heathen assembled and burned Mr. Gordon's books and property, and boat, and made a fortification of the roof and wood of his house round a cave, in which they have been living ever since.

PROPOSAL TO EMIGRATE.

Though Nalig and his party requested the Mission to remove them to some island where they would be under the care and teaching of a missionary, yet, he said, they were willing to remain and teach themselves and the heathen, if the Mission so advised. He feared most from want of food, so many having unexpectedly assembled at one place. He added—"When the first Mr. Gordon was murdered, the Erromanga native Christians were few and weak, and afraid; but now we are many and strong, and God will help us to defend ourselves and extend his work among the heathen." I gave them what I could to help them in their present emergency, and such advice as they required; when, next morning, they returned to Erromanga weeping over their loss.

REVIEW.

Eleven years ago, a similar deputation of Erromangans, on their way to Anceiyuan, called on me in Port Resolution, Tanna, with the sad news that, on the 20th of May, 1861, the Rev. G. N. Gordon and his wife had been murdered on that island by the heathen. I rejoiced to see his brother, the Rev. J. D. Gordon, at once offer to fill his place, and unfurl the banner of the cross

among his murderers, a hard and rugged field to work, and many trials in it; but God gave him wonderful success—first at Dillon's Bay, and afterwards at Portinia Bay, where he went to open a new station, when the equally devoted Rev. James and Mrs. McNair joined this Mission: and since Mr. McNair fell asleep in Jesus, Mr. Gordon did all he could for both stations, though 18 miles apart by land, and more than twice that distance by sea.

MR. GORDON'S WORK.

Mr. Gordon was an able and devoted missionary, who prayed and laboured incessantly and earnestly for the salvation of the heathen, and with gratifying success. Nor was his large heart satisfied with his work on Erromanga; he longed to see the Gospel extended to all our islands, and had Santo natives brought to Erromanga, from whom he learned the language, composed and got printed a small book in it. Spent one sailing season on Santo, and was the first to unfold the Gospel to its perishing thousands. He intended to return, but was prevented by the Erromangans requesting him to remain among them, and other circumstances.

HIS CHARACTER.

Some may say Mr. Gordon was a very peculiar man, but very few are without peculiarities. While living alone in his trying work, he may have become too easily offended with his friends, and given offence to them, but I am certain this arose from his acute sense of right and wrong, and from his constant desire to deal faithfully with all men, as in the sight of God. He was my intimate friend, and I know his whole desire was to good do to all men, while laboring for the salvation of the heathen. He now enjoys the Master's reward as promised to those who are faithful until death.

EFFECTS OF KIDNAPPING.

It is only a few months since good Bishop Patteson, Rev. Mr. Atkins and one of their native helpers were murdered in revenge for the dark deeds of the slavers in these seas. The christian world has scarcely recovered from the shock caused by this painful announcement; when again it is reported, that the stealing of 10 young men by a slaver so aroused the heathen prejudices of the Erromangans, that the Rev. J. D. Gordon is murdered in revenge. How long this state of affairs will be allowed to go on, and in what it will end, God only knows. Those traders in human beings urged the Guna natives to murder Mr. Milne their Missionary, and in the Rev. J. Goodwill's last letter to me by the *Dayspring*, he says they are exciting the

Santo natives against him and his wife. They have done what they could do to deceive the Aniwas and lead them to do us injury. Lately the *Dayspring* only escaped being taken and all on board murdered in similar revenge, by having to sail a few hours before the appointed time. Very many lives of both white men and natives are being taken in this revolting trade. And now the natives of almost every Island are thirsting for revenge, and those occupied by Missionaries are not excepted, and the following P. S., will show it is little wonder.

The Queensland Government and their friends in the Colonies and at home, including Mr. Monsel may gloss over those deeds of darkness and bloodshed, so as to mislead the Imperial Government and others in regard to the true character and doings of this trade, but certainly Queensland is responsible for all this loss of life and consequent misery. Surely those must be wilfully blind who do not *now see*, that so many of God's servants, and of others also could not fall in revenge for the doings of this trade, if it had been conducted as Queensland and her advocates have represented it. I believe neither Government Agents on board of slavers nor any measures for regulating it will do good. If the British Government do not condemn it altogether, and put it down as slavery, it will soon not only depopulate our islands, which to a large extent it has already done, for they have only a fraction of the inhabitants they had twelve years ago; but it will put an end to our mission, and to all missionary efforts among these islands; for all our lives are now endangered by its doings. Who will be its next victim? or how many more of us must fall before its suppression comes?

I remain,
yours faithfully,
JOHN G. PATON.

LATE DOINGS OF TRADERS.

P. S.—On the 26 of December last, "Capt. Hepburn or Sinclair," owner of the *Dagblacy*, called at this island with a returned laborer from Figee who had been away some six or seven years. The Captain at first refused to allow him to land because he said his payment had been left in Figee and he must return in his vessel for it. The man's father and friends implored me to try and get the Captain to allow him to land without payment, rather than take him back for it. Accompanied by some natives I visited the vessel, and informed the Captain of the desire of the lad's father and friends. The Captain said, "the man is afraid of them, and wants to go back with me to Figee." I cautioned him against his proposed course, and requested to see the

man. He went for him, but as a sail hid the other side of the vessel from my view, he quietly got into a boat with the man, and two white men, and some foreign natives, and left with all speed for the shore. He took three cheap muskets, some calico, and a few trifles on shore as his payment; but before he would land him and it, according to common custom in the trade now, he demanded three men or boys to be put into his boat in exchange for him. The natives at last agreed to his hard terms, and three lads were put into his boat in exchange to go to Figee, then the man and his payment were landed. After this, intoxicating drink was freely given to the natives, who would partake of it, probably to induce them under its influence to go with him, but as the Captain and his party had been drinking freely before, they quarrelled over it, when the three lads given in exchange escaped and they had quickly to make off for the ship.

Next day the captain, and two white men, and two degraded natives of Tauna, trained for the work of helping to decoy natives on board of such ships, and called "interpreters," went on shore in the boat at the other end of our island. They induced the chief to send off a man with the chief's old musket to be repaired, and sent on shore that night, or early next morning. As the man had not been sent back towards day-light, the chief sent off a canoe with his son, and a man, and one of my boys in it, to bring back his man and musket. My boy named *Noulou* went on board the vessel, as reported to me, to awake the man as all appeared asleep. And after the other two had waited without seeing any one till they became afraid, they hastened back to the shore. Instantly, they left the anchor was up, and the vessels sails set for Tauna, with a fair wind, and the two lads and chief's musket were taken away. I felt sorry for the loss of this lad and his chief, his father and his mother, were all very angry at his being so taken away, and said, but for the influence of Christianity they would have murdered us all.

P. S. No. 2.—The friends of this mission will be gratified to learn that the Rev. H. A. Robertson and his wife have reopened the Erromangan Mission. Let them have the prayers of all God's children for protection and success of this perilous situation.

The "Geddie Fund."

It is proposed to raise at least \$6000 as a Fund in honour of our lamented Missionary. It was originated in Halifax a few weeks ago, and liberal subscriptions have come in in aid of it, to the Treasurer of the Fund, A. K. MacKinlay, Esq.

News of the Church.

The Presbytery of Halifax

Met on Tuesday, 11th March, in Poplar Grove Church. There was a large attendance of members. Moderation in a call was granted to Milford and Gay's River, Rev. James Maclean to preach and preside. The demission of Rev. John Cameron of his charge of Elmsdale and Nine Mile River was accepted, and a minute adopted expressive of the Presbytery's high appreciation of his services for the past 27 years. The demission of Rev. A. R. Garvie of the charge of Windsor was accepted. Rev. P. G. McGregor brought to the notice of the Presbytery the death of Rev. Dr. Geddie, of which intimation had just been received. Prayer was offered in connection with the event by Rev. R. Sedgewick. The attention of the Presbytery was called to the fact that Rev. John L. Murdoch has entered on the 50th year of his work as a minister of the Gospel. The Presbytery resolved that Mr. Murdoch's Jubilee should be celebrated in the Presbyterian Church, Windsor, at some appropriate time of the present year. The following Committee was appointed to make arrangements in connection with the Windsor congregation: Revs. P. G. McGregor, C. B. Pitblado, J. Maclean, J. D. McGillivray and R. Murray. The St. Croix Section was disjoined from the Windsor congregation, and St. Croix and Ellershouse were erected into a new charge. An interim session was appointed, consisting of Rev. J. D. McGillivray, Moderator, and Messrs. Goudge, Blanchard and H. Smith.

Rev. C. B. Pitblado moved the adoption of the following Overture to the Synod respecting Psalmody:

Whereas, some extension of the Psalmody of our church seems to be a felt want among our people, as is evident from the fact that collections of hymns, in no way sanctioned by our Synod, are used in some of our congregations and in nearly all our Sabbath Schools; and,

Whereas, it is desirable that the Psalmody of our church should be comprehensive enough to meet all the requirements of public worship, and uniform enough to prevent the common use of hymns worthless in sentiment or unsound in doctrine.

Therefore, it is hereby humbly overtured to the Synod of the Presbyterian Church of the Lower Provinces, that the said Synod may be pleased to resolve that, in addition to the metrical version of the Psalms now in use, the hymn book of the Presbyterian Church of England, or the hymn book of the Free Church of Scotland, be sanctioned

for use in the public worship of God in the congregations under its jurisdiction.

In support of this overture, we beg leave to subjoin the following reasons:

1. It asks for what is in perfect harmony with the recognized principles and practices of the Presbyterian Church of the Lower Provinces. Our church has already, by common practice, sanctioned the use of sixty-seven paraphrases and five hymns in the public worship of God. The principle that we may use in worship, compositions besides versions of the inspired psalms, is herein recognized and conceded. If it is right to sing seventy-two hymns which may be declared in their teaching to be in harmony with Bible truth, it cannot be wrong to sing any number of hymns which may be considered appropriate in expression and sound in doctrine. What is really asked in this overture is to apply a principle already recognized and acted on, in order to revise and extend the collection of hymns now actually in use. We would simply substitute one of the above hymn books for our present rather defective collection of paraphrases and hymns.

2. The use of hymns is in accordance with the general practice of the evangelical and orthodox Presbyterian churches in the world. In the early ages of the church, hymns which were not versions of the Psalms were used in public worship. The reformed churches of Europe generally use hymns. The Kirk of Scotland has its hymnal. The Free Church and the United Presbyterian Church have each of them authoritatively adopted a hymn book. The sister churches in Canada and the United States employ hymn books in their public worship. The standards of these Presbyterian Churches are the same as our own. The same need which prompted the use of hymns in the Presbyterian Churches of Britain and America, is felt by us in the Maritime Provinces, and we believe that we may safely and profitably follow the example which has been set us by the mother and sister churches, without feeling that we are unduly relaxing our conservatism.

3. Greater variety of metre than we now have seems to be necessary for cultivating and developing the power of music in public worship. The best way of keeping musical instruments out of our congregations, is to preoccupy the ground with good vocal music. But without an improvement of the metre of some of our Psalms, and a far greater variety of metres than we have in our present psalmody, the range of our vocal music must be very limited. For the want of metrical matter, we deprive ourselves of some of the finest and most devotional music extant.

4. In the present collection of para-

phrases and hymns now used by our church are several objectionable expressions, which, we believe, are all revised or expunged from the books, one of which we would recommend for the Synod's sanction. We believe that many of the hymns now used in our Sabbath Schools are not of the best quality. It is very likely that a hymn book approved by Synod would soon supersede all other collections even in Sabbath Schools.

5. An approved collection of hymns would tend to secure uniformity in the Psalmody of our church. Many of our people feel that they are at perfect liberty by the laws and usages of our church to use hymns in worship; and, if they do not get an authorized collection, they will likely select different ones for themselves. In this way we may soon see almost every congregation with its own hymn book. Such a result would be perplexing to ministers in their changes and exchanges, whilst it would exert a prejudicial effect on the uniformity of our public worship. But with an authorized hymn book before them scarcely any minister or congregation would feel at liberty to select one for themselves.

H. B. Webster, Esq, seconded the motion. An amendment, to transmit the overture *simpliciter*, was moved by Rev. John Cameron, and seconded by Rev. J. D. McGillivray. The motion was preferred, and the Rev. John Forrest and Rev. C. B. Pirblado were appointed to support the overture before Synod.

Rev. P. G. McGregor brought before the Presbytery the proposed Geddie Fund. The Presbytery expressed unanimous approval of the Fund, and of the proposed rules for its management.

The Presbytery met on Wednesday in Conference on the State of Religion within the bounds. A report on the subject will be forwarded to the Committee of Synod on the "State of Religion." The next meeting will be held in Poplar Grove Church, on Wednesday, April 2nd, at 11 o'clock, a. m.

JOHN FORREST, *Clerk*.

Presbytery of Lunenburg and Yarmouth.

This Court held, about the middle of February, a series of meetings in the several congregations of Lunenburg County. In each of them, there has been considerable improvement since the previous visitation, about two years ago. The organization is more complete, and the financial aspect much brighter. Towards ministerial support, there is contributed, in Bridgewater, \$650 and manse; in Mahone Bay, \$360 and manse; in Lunenburg,

\$800; and in Lower LaHave, \$500 and manse—being an aggregate increase of \$410 (and a manse at Mahone Bay) since 1870. For the schemes of the church, there were raised last year, in Bridgewater, \$146; Mahone Bay, \$53; Lunenburg, \$104; and LaHave, \$106, being, in each congregation, a slight advance on the past.

In the congregations of Lunenburg Co. particularly, and indeed in all the congregations of this Presbytery, the whole spiritual work has hitherto depended solely on the efforts of the pastor. Now, however, as the fruit of closer Presbyterian oversight, the ruling eldership, and the lay element generally, are beginning to feel and acknowledge their responsibility. If this awakening care be fostered, we anticipate blessed results.

In two of the congregations, the Presbytery held special services. At Lower LaHave, an overflowing house listened with rapt attention, for three hours, to addresses on the nature, the necessity, the results and the means of promoting a *true* revival of religion. At Lunenburg, on the following evening, the same subject was equally well received.

A Conference on the State of Religion was held, and the Clerk ordered to report to the Synod's Committee. Supplements were recommended as follows:—Cheboque and Carleton, \$150; Clyde and Barrington, \$100; and Mahone Bay, \$110. Rev'd Ebenezer Ross, Fawleigh, was nominated Moderator of Synod.

P. M. MORRISON, *Clerk*.

Presbytery of P. E. Island.

The Presbytery of P. E. Island, in connection with the Presbyterian Church of the Lower Provinces, met in Zion Church, on the 26th February, and was constituted by the Rev. S. C. Gunn, Moderator, *pro tem*.

Papers were laid on the table from the congregation of Richmond Bay, East and West, asking Presbytery to unite them into one pastoral charge. Commissioners from Richmond Bay West, were heard in support of their petition. But, on account of some slight informality, the union sought was deferred till next meeting, and Rev. Mr. Laird appointed Moderator of the Session of Lot 16, and directed to have the matter brought before Presbytery in the regular way.

The Clerk reported that he had, according to appointment, moderated in a call in the congregation of Bay Fortune, Souris and Grand River, which resulted in favor of Rev. J. G. Cameron, of Tryon and Boushaw—that it was cordial and harmonious—that it was signed by seventy-eight members, and one hundred and seven adherents,

and that the salary subscribed is \$511, and that they desired a grant of \$100 from the Supplementing Fund for a year or two. Presbytery sustained the call, and agreed to apply for the desired grant. Rev. Mr. Cameron being present, and the call having been put into his hands, declared his acceptance of the same. His induction is to take place on the 19th March. Rev. S. Barnard was appointed to serve the edict on Sabbath first; Rev. Allan McLean to preach the induction sermon; Rev. H. Crawford to preside and address the minister, and Rev. Mr. Frame the people.

Read a letter from Rev. S. Houston, Clerk of Presbytery of St. John, stating that Rev. Neil McKay had accepted the call to Summerside, and transferring him to this Presbytery from the first of March. Mr. McKay's induction was appointed to take place on 12th March; Rev. Mr. Patterson to serve the edict on Sabbath first; Rev. Mr. Carr to preach the induction sermon; Rev. Mr. Patterson to preside and address the minister, and Mr. Laird to address the congregation.

The Rev. J. K. Smith, of Halifax, was nominated as next Moderator of Synod.

Presbytery adjourned to meet at Summerside, on the 12th March, 1873, at 11 o'clock, a. m.

J. M. McLEOD, Clerk.

Contributions of Bridgewater Congregation for 1872.

Foreign Missions.....	\$24 00
Home Missions.....	19 90
Supplementing Fund.....	15 00
Education.....	15 00
Acadia Mission.....	5 00
Ministers' Widows' Fund.....	5 00
Aged and Infirm Ministers' Fund.....	8 00
Synod Fund.....	15 00
Coolie Mission Ch. and Manse, and <i>Dayspring</i>	40 00
	<hr/>
	\$146 00

Poplar Grove Church in 1872.

MONEY RAISED.

Three Sacramental collections for the Pool and Sacramental expenses....	\$126 00
Synod Fund.....	27 37
Supplementing Fund.....	50 00
Foreign Missions.....	100 00
Acadia Mission.....	30 00
City Mission.....	102 50
Mission vessel <i>Dayspring</i>	15 00
Coolie Mission, Trinidad.....	40 00
Ladies' Religious and Ben. Soc'y....	40 13
	<hr/>
	\$546 00
For Congregational purposes.....	2178 84
Total.....	<hr/>
	\$2724 84

Missionary Meeting.

The Annual Missionary Meeting of West St. Peters, Mount Stewart, was held in Mount Stewart Church, on Tuesday, the 7th ultimo. The pastor preached a discourse on the "Foundation, security and universal extension of the Christian Church;" and members of the congregation delivered suitable addresses.

The following contributions have been made by this congregation to the various schemes of the church for the past year:—

Foreign Mission.....	\$54 60
Ministerial Education.....	20 00
Supplementary Fund.....	20 00
Home Mission.....	14 00
Synod Fund.....	12 00
	<hr/>
Total.....	\$120 00

Statistical Returns.

By order of Synod the Statistical Returns must be printed in the June issue of the *Record*. It is desirable that these Returns should be complete. Hitherto some congregations have neglected sending in Returns, and others have sent very defective Returns. A little attention at the right time is all that is required. Those who have not yet sent in their Returns for 1872 will please lose no time in doing so, as the papers must be in the printer's hands early in May.

More Presents.

A number of the friends of the Rev. James Fowler, assembled at his residence at Bass River on the evening of the 5th of March to present him with an address, a purse containing \$107 in cash, and other useful articles worth about \$46.

The Congregations of Middle River, and Little Narrows, recently presented their pastor, the Rev. A. McKay, with a horse and set of harness. This is an indication of the way in which they esteem him for his faithful and diligent services, ever since he became their pastor.

The ladies of Hopewell, with their respected husbands, made a surprise visit to Minto Cottage on the evening of the 26th Feb., and presented Mrs. Mackinnon with a complementary address and a very handsome and complete Set of Dinner Services and Crystal Ware. This tangible expression of kindness is only a repetition of what she has frequently received in various forms from both the older and younger ladies of the congregation since she came to reside at Hopewell. And they are all highly appreciated as manifestations of genuine friendship.

A few days ago the congregation of Lake Ainslie, C. B., presented their pastor, Rev. A. Grant, with a good Riding Sleigh.

The congregation of the Rev. Duncan McKinnon, particularly the young, with kind and intimate friends from among the Methodists, Baptists, and Episcopalians, made him a donation visit, on the evening of the 11th Feb., and after partaking of a magnificent tea provided by the ladies present at their own expense, presented him with the sum of \$60.00 as a token of their kind regard for himself and family.

Summary of Foreign Mission account published by direction of the Board.

RECEIPTS.

Amount rec. from Cong. and individuals since June 1st, 1872.....	\$6,251 30
Drawn from Crerar fund:	
Capital... ..	\$1,079 10
Interest... ..	507 66 1,586.76\$7,538 06

DISBURSEMENTS.

Bal. due Treasurer, June st., 1872.....	\$305 00
Payments for 4 New Hebrides Missionaries to Widows' Fund.....	80 00
Half years salary to Trinidad Missionaries to Jan. 1st, 1873, at £250 stg.....	1,216 66
Mr. Annand's salary, ½ year salary £150 stg., to Dec. 31st.....	365 09
Mr. Annand's travelling expenses in Lower Provinces Outfit and expenses from Halifax to Melbourne....	842 22
Medicines, Tools, &c., &c.,..	177 00
New Hebridean Salaries remitted for 1873, £750 stg.,	3,650 22
Bill for Repairs on Premises at Erromanga, paid to Mrs. McNair.....	29 20
½ year Salaries for Trinidad Missionaries.....	1,216 66 7985 96
Bal. due Treasurer.....	\$147 90
P. G. McFARROW, Treas.	
Halifax, March 25th, 1873.	

Well Merited Honour.

Rev. Robert Steel, Ph. D. of St. Stephen's Church, Sydney, New South Wales, has received from Lafayette College the honorary degree of D. D. Dr. Steel is the author of several able and most useful works, and all who know either the man or his works concur in the opinion that the honour bestowed is well merited and wisely dispensed.

The Acadia Mission.

God has evidently blessed our Acadian Mission with enough success to leave us without excuse if we neglect to support it as we ought. We will venture to say that its most ardent friends did not expect more

success than crowned that Mission last year. It will be a sad thing if its operations should be at all crippled for lack of Funds.

THE winter has been long and severe. Much sickness has been in the families of our ministers and people. Death too has struck down many. Forms of disease rarely seen before in the Maritime Provinces have prevailed. These facts should stir us to attend diligently to whatever duty lies before us, knowing that our lives are very short, frail and uncertain.

THE Committees on Union are to meet in St. John, on the 9th April. We pray that wisdom from above may be given to them to devise wisely and in the fear of the Lord. Happily, man proposes but God disposes.

THE Rev. Thos. Sedgwick desires to acknowledge with many thanks the receipt of \$20.25 from his Village Bible Class, through Miss E. McKeen and Miss Mary Campbell, also of \$12.96 from friends on the River John Road and Waugh's River through Miss Agnes Menzies, and not to speak of others instances of good will, he would make grateful mention of the kindness of some friends in the village and neighbourhood who recently filled his yard with firewood.

THE Rev. Mr. Frazer of Boularderie is, with two or three exceptions, perhaps the oldest minister in the Maritime Provinces. For upwards of thirty-six years, he has labored in his present charge, with assiduity and faithfulness. He is highly esteemed by his own flock, and universally respected, by all denominations, as a gentleman, a scholar, and a minister. Recently a deputation, from the different sections of his charge, waited upon him, with an address, expressing sincere affection and regard for him, and thankfulness that he is so long spared to go in and out among them. At the same time, they presented him with an elegant Sleigh, Harness and Buffalo robes to match, and a purse containing sixty dollars in cash. We cordially commend the good people of Boularderie for the praiseworthy conduct. In shewing respect to their Minister they respect themselves.

Illustrations of Sabbath School Lessons for April.

FIRST SABBATH.

A Sabbath teacher in the village of Brading, in the Isle of Wight, said to

another teacher, "W——, I am quite sure I shall be made useful to-day in the conversion of some of my boys." "Why?" was the reply. "Because," said he, "I have had such nearness to God, and have been able to exercise faith in his promises." *That praying Sabbath School teacher came expecting an answer to his prayers, and was not disappointed. Four of the boys were that day converted to God through his instrumentality; and for the last twenty years those boys have evidenced that it was the word of the Holy Spirit upon their hearts; three of them are now preachers of the gospel, and the fourth is a very consistent private christian.*

A gay, dissipated young man went one day to his pious mother, and said, "Mother, I am going to a ball to-night." She expostulated with him; and urged him not to go by every argument in her power, he answered, "Mother, I will go, and it is useless to say anything about it," when he was going out she stopped him, and said, "My child, do not go." He said he would. She then said to him, "*My son, while you are dancing with your companions in the ball-room, I shall be praying to the Lord to convert your soul.*" He went—the ball commenced; but instead of the usual gait, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come, we have no life, we cannot get along," a third, "I cannot think what is matter." The young man instantly burst into tears, and said, "I know what is the matter; my poor old mother is now praying for her ungodly son." He took his hat and said, "I will never be found in such a place as this again;" and left the company. To be short, the Lord converted his soul. He became a member of the Christian Church.

SECOND SABBATH.

Doctrine.—The Secret of the Lord is with them that fear Him.

A Lady in New York was one day called on by her Pastor, who found her earnestly telling her newly-converted husband of the assurance she felt that the Lord heard her prayer for the conversion of an absent brother, who was engaged in Mercantile business in the South. The husband, though recently brought to Christ in answer to her prayers, smiled incredulously at what he considered her enthusiasm. The pastor pointed out some passages of Scripture which, as he thought, warranted to the pious woman in exercising such feelings and expectations, though he himself was but half convinced that the sequel would confirm her sanguine hopes. Her own confidence, however, was strength-

ened; she felt more than ever assured that God had heard her supplications. The Lady had previously done all she could to awaken her brother to a sense of his condition as a sinner, and then had besieged the throne of grace on his behalf. The result was, that as soon as a letter could come from the South, she received one from him, informing her, that on that same afternoon, at the same time as she was bowing her knees on his behalf in her closet, and her soul set at rest concerning him, he, thousands of miles away from his sister, entered his chamber grieving over his sins. There he made a full surrender—that he knelt in sorrow, but arose rejoicing in Christ.

THIRD SABBATH.

Doctrine.—Trials are blessings in disguise.

Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it the more you spread it. Such is the condition of all God's children they are the most triumphant where most tempted, most glorious when most afflicted, most in the favor of God, when least in Man's; as their conflict, so their conquests; as their tribulations, so their triumphs. True Salamanders, that live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections, and where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose-leaves, is then most fragrant when the fire of affliction is put under to distil it out.

In a journal of a tour through Scotland by the Rev. C. Simeon, of Cambridge, we have the following passage:—"Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact: One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind,' nor did I ever know contentment when I had my eye-sight, as I do now that I have lost it. I can truly affirm, though few know to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind. He had enjoyed eye-sight till twenty-five, and have been blind now about three years. My soul, "Mr.

Simcon, adds," was much affected and comforted with his declaration. Surely there is a reality in religion.

FOURTH SUNDAY.

Doctrine.—God's blessing maketh rich.

Xendphon tells us, that when Cyrus gave Artabasis, one of his courtiers, a cup of gold, he gave Chrysantas, his favorite, nothing but a kiss; which occasioned this speech from Artabasis to Cyrus: "Sir, the cup you gave me was not so good gold as the kiss you gave Chrysantas." God gives wicked men, many times gold, but without kisses; and godly men kisses, but without gold: yet they may say, there is more gold in their kisses than in other's gold.

There dwelt an old and prosperous couple near London, of whom a charity was asked, to which the wife replied, "Why, Sir, we have lost a deal by religion since we first began: my husband knows that very well. Have we not, Thomas? After a solemn pause, Thomas answered, "Yes Mary, we have. Before I got religious, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know, that, poor as I was, I had a habit of getting drunk, and quarrelling with you; and that you know I have lost. And then I had a hardened conscience, and wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and like a millstone, cast into the deepest sea. And, Mary you have been a looser too, though not so great a looser as myself. Before we got religious, Mary, you had a washing-tray, in which washed for hire; but since then you have lost your washing-tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain."

ACKNOWLEDGMENTS.

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

FOREIGN MISSIONS.

Dr. Dawson's \$20, five prev. ously rec..	\$15 00
A. H. Patterson, Amherst.....	5 00
S. School Miss. Assn., St. John Church,	
Halifax.....	20 00
St. John's Church, Halifax.....	50 00
Prayer Meeting, Snuabemacadie.....	7 41
Cole St., Montreal S. S. per G. Hyde,	
Halifax.....	32 00
Dartmouth.....	40 00
Mrs. McKay, Newport.....	00 25

Middle Stewiacke, South side	
river.....	5 33
Middle Stewiacke, North side	
river.....	9 34 14 67
A. S. Hingley, Pictou Road.....	2 50

Glencelg:

Col. at Missionary Meeting.....	\$23 69
" Miss C. McKeen.....	2 99
" " E. Ellis.....	3 00
" " Abbie McKeen.....	1 00
" " Carrie Archibald.....	2 45
" " Mary McIntosh.....	1 57 33 70
Bocabec and Waweig.....	20 00
Bedaque.....	74 46
Springside.....	20 00
Upper Stewiacke, ½ year.....	17 09
Wallace, additional to \$39 80	
J. Waugh, Esq.....	00 50
Mr. D. King.....	1 00
Mrs. Carlyle.....	00 50
Mr. Bruce.....	00 50
Col. by Miss C. McLeod.....	2 84
" " McFarlane.....	1 75 7 09
Blue Mountain Missionary Assn. 21 25	
Barney's River ".....	12 50 33 75
Woodville and Little Sands.....	2 00
Mem. of Salem Ch. per Rev. G. Patterson	2 00
Prince William, per Rev. S. McCully..	9 00
Thank offering to God for restoration of	
dear ones from sickness, from a Pres-	
byterian.....	6 67
Thomas P. Jones, Cow Bay.....	5 00

DAYSFRING.

Annapolis and Bridgetown:

Col. Miss Sarah Hart.....	\$2 90
" Augusta Palfrey.....	3 24
" Annabell Tupper.....	2 22
" Mary Jane Watt.....	1 10
" Laura N. Phinney.....	2 37
Master Ingram Whitman.....	3 37
" James Troop.....	1 38
" Fred Gibson.....	1 09
" Wilfred Sullivan.....	0 83
" Wm. Thomas.....	0 43 18 93

Hopewell Sabbath School:

Joseph Grant's class.....	\$0 21
Mrs. Dr. MacDonald's class....	0 63
Mrs. Ewen MacDonald's class..	1 50
Andrew Ormiston's class.....	0 39
Mary Gray's class.....	0 82 3 55
Master Alvin McDonald Miss.	
Box.....	2 03 5 58
Bocabec and Waweig.....	5 00

Wallace Congregation:

Col. by Miss Lavinia Robertson.	\$2 00
" " Susan McFarlane.....	1 15
" " E. and H. Fisher.....	0 50 3 65
Prince William.....	5 00

ST. FERNANDO CHURCH AND MANSO.

Elias Tupper, Round Hill, Annapolis..	\$2 00
Yarmouth:	
Col. by Miss Margaret Dunn,	
For Church.....	7 70
For Manse.....	7 70 15 40
Chatham, Additional to \$36 21,	
Mrs. McLean, Black River.....	0 60

St. Stevens Pres. Ch:	
Col. by Aggie Clark.....	\$11 31
" Fanny Stevens.....	5 40
" Mary E. McWilliams.....	3 75
" Maron Kirk.....	3 45
" Jeabella McCullough.....	3 28
" Louisa Baxter.....	1 70
" Emma Robinson.....	1 86
United States Cy.....	\$30 95
Discount.....	4 62 26 33

Bedeque:

Col. by Miss Janet Cairns.....	5 00
" Miss Robina Cairns.....	2 50
Master Thomas W. Henderson.....	4 61
" Miss Rachel McFarlane.....	5 12
" Master T. W. Havert.....	2 45
" Mr. Heffle's Children.....	0 60 20 30
Dartmouth.....	19 00

Wallace Congregation:

Col. by Miss Annabell Murphy.....	\$1 60
" " Annie Scott.....	2 00
" " M. S. Ross.....	2 00
" " Laura Drysdale.....	2 10
" " H. G. Mitchell.....	3 06
" " Isaac W. Johnson.....	6 50
S. S. Mission box.....	2 00 13 26

Blue Mountain:

Col. by Evan Ross.....	\$4 16
" Jane Bell Cumming.....	7 63
" Catherine Austen.....	7 45
" James Ross.....	4 25
" Robert McIntosh.....	3 53 27 07

Barney's River:

Margaret Smith.....	\$3 13
Elizabeth Naggart.....	1 85
Angus Sutherland.....	1 35
J. McDonald.....	1 20
Alex. McLean.....	0 90 8 43
Lake Ainslie, per Rev. A. Grant:	

Col. by Miss Isabella A. MacMillan.....	\$2 71
" Christy A. MacLean.....	2 09
" Sarah MacLean.....	1 87
" Flora MacLean.....	2 49 9 16

Princetown, additional to \$18.23:

Col. by Sarah Ramsey's box, Hamilton.....	\$2 50
Col. Edith R. & Mary Thomson's box.....	2 27
Col. by Mary & Jane McNutt's box.....	1 76
Col. by Dan Woodsides box.....	0 80 7 33

HOME MISSIONS.

Moncton.....	\$15 00
Musquodoboit, Brookvale.....	5 73
Bridgetown and Annapolis.....	5 00
A. K. McKinlay, Esq.....	20 00
St. Steven's Pres. Ch.....	12 00
Dartmouth.....	10 00
St. Croix, payment for Catechists.....	32 00
Mrs. G. McKay, Newport.....	0 25
Middle Stewiack, South side River.....	5 80
Middle Stewiack, North side River.....	9 34 15 14
Bocabec & Waweig.....	15 00

Baillie and Tower Hill.....	7 00
Bedeque.....	16 00
Springside.....	10 00
St. John Ch., Halifax.....	25 00
Blue Mountain Miss. Asso.....	21 25
Barney's River Miss. Asso.....	12 50 33 75
Woodville and Little Sands.....	1 00
Prince William, N. B.....	8 00
Thank offering to God for restoration of dear ones from sickness, from Presbyterian.....	6 67

SUPPLEMENTING FUND.

Bridgetown and Annapolis.....	\$10 00
A. H. Patterson, Amherst.....	5 00
A. K. McKinlay, Esq.....	20 00
Prince St. Congregation, Pictou.....	32 00
St. John's Ch., Halifax.....	30 80
Lower Stewiacke.....	6 50
St. Steven's Pres. Congregation.....	12 00
Bocabec and Waweig.....	15 00
Alberton and Tignish.....	10 00
Middle River, C. B., per Rev. A. McKay.....	10 80
Little Narrows.....	6 60
Malagawatch.....	5 00 22 40
Upper Stewiacke, half year.....	15 80
Wallace Congregation.....	9 00
Member of Salem Ch., per Rev. G. Patterson.....	2 60
Woodville and Little Sands.....	1 00
Lake Ainslie.....	11 00
Prince William, N. B.....	12 00
Thank offering from members of Carleton Congregation, per Rev. J. Burgess, for the Gospel, free from Popish Superstitions.....	2 00
A. Patterson, Kennetcook.....	4 50

EDUCATION.

Dividend from Union Bank.....	\$48 00
Bridgetown and Annapolis.....	5 00
A. K. McKinlay, Esq.....	20 00
St. John's Ch., Halifax.....	35 00
St. Stevens Congregation.....	5 60
Dartmouth.....	30 00
Bocabec and Waweig.....	10 00
Bedeque.....	18 00
Springside.....	20 00
Little Narrows, C. B.....	7 60
Upper Stewiacke, half year.....	15 80
John Knox Ch., N. Glasgow.....	12 00
Thank offering for prayer answered from a member of Rev. E. A. McCurdy's Cong., per Rev. E. A. McCurdy.....	10 00
Prince William, N. B.....	10 00

SYNOD FUND.

Bocabec and Waweig.....	\$5 00
Prince William.....	10 00

JEWISH MISSION.

Bedeque.....	\$3 24
--------------	--------

ACADIA MISSION.

Moncton.....	\$5 00
Bridgetown and Annapolis.....	4 00
Malcolm Campbell, Big Glace Bay.....	2 00
John McIver, Big Glace Bay.....	2 00
Thank offering, anonymous.....	20 00

Elmsdale and Nine Mile River:

Col. by Alice Scott.....	5 02
" Annie Fisher.....	2 72
" Mary Logan.....	4 76
Dartmouth.....	14 49
Mrs. G. McKay, Newport.....	0 80
A. S. Hingley, Pictou Road.....	2 00
Springside.....	10 00
Friend, Glenelg, per Thomas McKean.....	1 00
Woodville and Little Sands.....	1 00
Prince William.....	10 00

GRAND FALLS CHURCH.

Ladies of Pleasant Valley, Stewiacks, credited last month by mistake to Acadia Mission.....	5 00
Poplar Grove Sabbath School.....	20 00
Springside.....	10 00
George Gould, Upper Stewiacks.....	1 00

AGED AND INFIRM MINISTERS FUND.

Wallace Congregation.....	\$6 00
William Fraser, Cabinet Maker.....	10 00

MR. CHINIQUE'S MISSION.

Bridgetown and Annapolis.....	\$4 00
Malcom Campbell, Big Glace Bay.....	2 00
John McIvor, Big Glace Bay.....	2 00
Thank offering, anonymous.....	5 00
Elmsdale and Nine Mile River:	
Col. by Miss Alice Scott.....	\$5 02
" Annie Fisher.....	2 72
" Mary Logan.....	4 76
Adam S. Gray, Ponds, Merigomish.....	2 00
William Murdoch, ".....	1 00

Erratum under St. Fernando Church and Mause last month, Bermuda, for \$14.16, read \$14.60.

The sums credited to the Missionary Associations, in Rev. Mr. Blair's Congregation were gathered in by the following collectors, and equally divided between Home and Foreign Missions.

By Blue Mountain Association:

Alexander Ross.....	\$12 49
Elizabeth Ross.....	8 75
John Chisholm.....	6 77
Hugh McDonald.....	5 43
Donald Fraser.....	4 46
David Meikle.....	3 20
Duncan Holmes.....	1 40

\$42 50

By Barney's River Association:

Alexandrina Graham.....	\$7 48
Ann Bannerman.....	6 00
John K. Blair.....	5 64
Janet Rae Irving.....	4 12
James Robertson.....	1 04
Mrs. Haggart.....	0 80

\$25 00

The sums credited to Prince William Congregation for the different schemes of the

church, are made up from the following contributions, from different parts of the congregation.

MAGAGUADAVIC.

Col. by Catherine Jamieson.....	\$2 35
" Susan McCutcheon.....	5 16
" Lavinia Jamieson.....	1 28
" James Jamieson.....	1 81
" A. Noble & Jane Sloan.....	1 84
Poquioc, \$6 18 by S. Brodie \$2 80.....	8 98
Lake George.....	13 86
Prince William.....	14 17
Harvey, by Annie Grieve.....	3 08
Acton by Catherine Coffey.....	8 19
Barony by Thos. Buchanan.....	} 8 29
and Miss M. Anderson.....	

\$64 00

Received from the Ladies of Higgins Settlement, Musquedoboit, 1 web flannel 33 yards, valued at 35 cents per yard. The direction being partly defaced, it was not certainly known whence it came at the time, when packed in Mr. Annand's boxes.

PAYMENTS FOR "RECORD."

Malcom Campbell, Big Glace Bay.....	\$1 38
T. P. Jones, Cow Bay.....	0 50
John Anderson, 3rd, Petpeswick.....	1 50
James Proctor, Windsor.....	0 45
Rev. J. H. Chase, Onslow.....	14 40
Rev. Geo. Patterson, Green Hill.....	25 20
Rev. M. G. Henry, Clyde River.....	18 00
Alex. Archibald, Glenelg.....	0 00
W. H. Waddell, Dartmouth.....	0 00
Geo. McKay, Hardwood Hill.....	13 50
C. E. McLean, N. Sydney, C. B.....	1 00
Rev. M. Wilson, Sydney Mines, C. B.....	4 98
Rev. G. Christie, Yarmouth.....	13 50
Rev. D. Stewart, Lancaster.....	0 50
W. Dunn, Merigomish.....	12 18
Alex. Fisher, M. Stewiacks.....	3 10
Rev. W. Richardson, Ontario.....	0 00
J. Matheson, Lot 4, P. E. I.....	1 45
Alex. Grant, Frasers Mills.....	4 50
Harvey Graham, New Glasgow.....	36 00
D. Lawson, Cove Head, P. E. I.....	4 90
Rev. J. Murray, New London, P. E. I.....	0 35
J. S. Sutherland, Park Corner, P. E. I.....	1 00
George Fulton, Londonderry.....	0 50
M. McAulay, S. S. River Dennis, C. B.....	4 95
T. B. Read, Athol.....	0 50
Halifax.....	3 65

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 (2s.) 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.

Ten copies and upwards, to one address, 40 cents per copy, and every eleventh copy free.

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