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

MAY, 1870.

PRESBYTERIAN MAY MEETINGS.

During this month and the next the great Presbyterian Assemblies and Synods will hold their meetings. The results of a year's work will be passed under review, and ground will be mapped out for another year's campaign. Many, if not all, of these important gatherings, will meet in critical and peculiarly interesting circumstances. In Philadelphia the first Assembly of the re-united Presbyterian Church of the United States will meet on the 19th. The sad schism which lasted forty years is healed. Grand schemes of Christian work are to be brought forward and matured so as to call forth the combined energies of the largest Presbyterian body in the world. Five millions of dollars are to be raised as a thank-offering for the blessing of Union.

In Scotland the Assembly of the Established Church will have to deal with the Patronage question. The yoke of the State is becoming irksome; something will be tried to render it lighter. But many fear, while some fondly hope, that the ultimate result of any interference with matters as they stand, will be dis-establishment. The doom of the late Irish Establishment is a significant warning to all ecclesiastical establishments.

The Free Church Assembly will have to grapple with the Union question, now rendered much more serious and difficult than ever before, by the strong opposition of a resolute minority. The result of the next Assembly's deliberations will be expected with anxiety by all the friends of Presbyterian Union.

The United Presbyterian Synod will meet earlier than the Free Church Assembly, and its discussion of the Union question will probably furnish the key-note for those who follow. The English Synods meet still earlier. Their policy now is to consummate a Union in England without waiting for the Scottish brethren.

The Irish Presbyterian Assembly will meet in peculiar circumstances,—this being its first ordinary meeting since the withdrawal of the *Regium Donum*. A Sustentation Fund of at least £30,000 a-year has been determined upon; and the coming Assembly will be in a position to judge of the probable success of plans adopted.

Our parent churches and our sister churches are thus shortly to meet in their solemn assemblies. The Annual Meeting of our Supreme Court is drawing near. Let us prepare to report our year's work and progress. Highly important subjects will come before our Synod demanding the gravest and most mature consideration. Now, if ever, is it imperative on us all to ask wisdom and guidance from the Head of the Church.

OUR STRENGTH.

Presbyterians should strive to lead in every good work—to be behind in no enterprise in which the honour of God and the welfare of men are concerned. "There is something in the Calvinistic faith that develops thought, conserves morals, upholds religious institutions, encourages educa-

tional efforts and philanthropic schemes, and gives an impulse to all that is lovely and good. Blot out the direct and indirect aid of our members to the humane institutions of our land, and to all enterprizes that have a reformatory and elevating power, and a vast beneficent agency would disappear." (*Princeton Review*.) Our strength is not to be gauged by our wealth or our numbers, but by our pure principles, finding expression in earnest zeal and self-denying effort. A small army of brave veterans under the command of a skilful leader can do more service in the day of battle than millions of ill-disciplined and demoralized slaves or mercenaries.

Within the bounds of our Synod there is at least one denomination—the Roman Catholic—more numerous than our own. But there is probably no Church that is more wealthy, or better educated than ours. We have the means of doing good; and we have the opportunity. God's call is loud and clear, and He awaits our response.—Our young men are as talented and enterprising as any in the world; in this element we are rich; what is required is that a due proportion of our young men be sanctified and set apart to the immediate service of the Lord. The wealth of our people is increasing year by year; what is needed is that the disposition to devote this wealth to the cause of Christ should increase in proportion. Numbers and wealth, without true life, will but hasten the death and destruction of a Church.

The Presbyterian organization which we inherit is an element of strength, which we should diligently utilize. We are one body, from St. John's to Gaspé, from Prince Edward Island to Bermuda. If one member suffers all suffer. If one congregation is in difficulties, the resources of a hundred sister congregations are available for its help. This is our theory; it is scriptural and reasonable. Would that it were reduced to practice! Our Church is free; it not only does not oppress the Lord's people, but it leaves no room for oppression. Ministers and Elders, elected by the people, are over the people in the Lord. Sessions and Presbyteries and Synods are available

for rectifying whatever is wrong. It is impossible to over-estimate the strength and the value of this truly scriptural system if loyally carried out. Be it ours to do justice to it in the eyes of other Churches, and of the world.

Our Church has inherited a precious heirloom in the Confession of Faith and Catechisms which she holds forth as hers. Our creed is pure, positive, full; expressed in language which is easily understood. It has stood the rude fires of persecution and been refined in the fire like gold seven times tried. It was the Creed of the Reformers and the Puritans and the Covenanters. It was the Creed whose adherents revolutionized the politics of Europe and America, by establishing order and liberty on the ruins of arbitrary power. It has been the fiercest foe of superstition on the one hand, and of infidelity and scepticism on the other. Its fountain is God's Word; step by step, from first to last, it grows out of the Bible and breathes the Bible spirit. It makes God all in all, and never detracts from His sovereignty. Proclaiming a free Gospel, it acknowledges God's free favour and sovereign will and mercy as the source of the Gospel offer. "It is suited to the present as well as to the past, to all classes and conditions of humanity, and with it the herald of the cross has the fullest liberty to set forth the law in all its strictness, purity and force, the Gospel in all its divine amplitude and richness, and to build the whole fabric of doctrine and duty, of faith and practice, upon Christ the great corner stone."

This creed, this system we have committed to our care as a Church. It is a source of great strength, and in dealing with it we may feel the honour of being successors to the mighty men of other days. If Presbyterianism becomes a dead and shrivelled thing in our bounds, on us will rest the heavy blame. If Puritanism and Calvinism lose their vigour, if they become formal, worldly, narrow, ours shall be the bitter loss and the indelible disgrace. Presbyterianism, Calvinism, Puritanism are valuable only so long as they contain and convey to men a living Gospel—the Bible truth fitted for the occasion. Divorced from

Christ and His Gospel our system will become a poorer and more contemptible thing than Romanism itself. Our strength will be but weakness and our glory but shame.

As a Christian people let us thank God for the elements of strength with which He has endowed us—our numbers and wealth, our educated ministry, our intelligent and large-hearted people, our Confession and Presbyterian system; but after all let us own that God is our strength, and that only as we abide in Christ and are inspired with love to Him and zeal for Him we shall be strong, and dwell in the land.

THE POWER OF LITTLES.

When the Erskines left the Established Church of Scotland more than a hundred years ago, little did they think that the organization which they founded, the movement which they originated, would last and extend until its influence should be felt in every quarter of the globe. How the hearts of those fathers would rejoice did they but know that in 1869 their spiritual children saved thousands of Hindus from death by famine and carried to them the Gospel of peace! How astonished would they be to think that in one year the funds for Foreign Missions alone would be more than £90,000.

Little could Wesley and Whitfield imagine that the influence of their work should be so far-reaching and wonderful. Great as the tree of "Methodism" is, it is still extending—spreading forth its branches and striking its roots deeper into the soil. As a more recent illustration we may point to the work of the Haldanes in England and Scotland, but especially in Geneva. To Haldane's readings in the Greek Testament the Church of Christ owes such men as Vinet and D'Aubigne, and other men whose influence for good has been incalculable to their own and other countries.

A still more recent instance is furnished by the history of the Free Church. Who could have thought in 1843 that the contributions of that Church in Scotland alone would in 1869 reach the splendid aggregate

of nearly *Nine Millions Sterling!* This sum itself is a wonderful illustration of the "power of littles." The half pence of the poor have had their part in the result as well as the thousands of the rich. Great movements, grand results always depend on a "multitude of littles." It is in gathering up the fragments that nothing may be lost, that the wisdom of churches is most strikingly manifest; and it is on this point that our church needs to be thoroughly roused. Had not the churches which we have named economized and gathered in the "littles"—had they not cared for small congregations and individuals and families however widely scattered,—the results now apparent could never have been attained.—And now we see the Irish Presbyterian Church, and other churches profiting by the lesson read to them by the experience of the United Presbyterian and the Free Churches. We see politicians and statesmen compelled to notice the economics of poor "dissenters"—compelled to mould their policy in deference to the results of Christian principles, even if they lay but little stress upon the principles themselves.

To remember the "power of littles"—to "gather up the fragments"—to utilize all the wealth of learning, zeal, piety, devotion and liberality in our church—is now the incumbent duty of those to whom God has given a call to lead His flock. Let us pray that God may give needed wisdom to our Ministers and Elders, to the members of our churches, to our Sessions, Presbyteries and Synod. Under the fostering care of the Head of the Church the little one shall become a thousand. Our Church, small and weak as she is in many places, will yet be a source of blessing to myriads. If we all do our work—if the energies and talents of all are called forth—who can tell the results that may appear to reward us? Our country is comparatively new; it is capable of sustaining an immensely increased population; it is apparently destined to be populous and rich and influential; and it is for us now so to labour, so to occupy our posts, that our power for good shall be felt with ever-increasing benefit throughout the whole life-time of the country. A sapling with

its roots in good soil becomes in course of years a strong wide-spreading tree. And so a small healthy scriptural church like our own may in half a century become strong enough to be a great blessing within her own bounds and in heathen lands. The little gifts of the children and of the poor bear interest in God's hands—compound interest increasing with the years. Our humble efforts in the Home and Foreign fields will bear fruit for time and for eternity. If we prove faithful, as good stewards, if we economize the littles of the young and poor as well as the large gifts of the rich, God will use us as honourable examples to rouse other churches to zeal and love and good works for Christ. If we are not faithful in calling forth and using the *little* that God has committed to us, how can we ask him for *more*?

UNMARRIED LADIES AS MISSIONARIES.

The experiment has been made, and has proved remarkably successful; single women have been sent forth to mission-fields in India, China, Persia, Egypt, Syria, and other countries. At least one lady, Miss DeWolf, has gone from Nova Scotia. Others will probably follow. In the United States there is now an attempt at forming a female Board of Commissioners for Foreign Missions, with the purpose of sending unmarried women to the mission-field and controlling their operations. This step is to be regretted. There should be no difficulty with existing organizations in sending forth suitable agents, married or single, male or female. The Presbyterian Board have issued a paper on the subject which meets with our most cordial concurrence:—

“They say that they have now twenty unmarried women in their missions, all but three of them in foreign countries. Some more are under appointment, and others have applied for appointment, who will be sent out in a few months, if the funds of the Board permit. Practically, therefore, a new missionary society is not needed for sending out this class of missionaries, so far as Presbyterian churches are concerned. And the evils which result from multiplying societies and applications to churches for funds are obvious.

In “*Zenana work*,” the missionaries in India are taking an efficient part at various places—for instance, at Allahabad, Myspurie, Futtchgurh, Lodiana, Lahore.—Hence, it cannot be necessary for our friends to resort to the agents of another society in order to reach the Hindu Zenanas. This word sounds large, but it denotes only a small part of the women of India.*

The Board says:

‘It is wise to send out as missionaries those who hold as precious the same views of truth and of church order as are held by their friends who support them—to send members of our own Church, rather than Episcopalians, Baptists, or Methodists, however highly we may esteem and admire our friends of other denominations. Again, it is wise to place the charge of our missionary matters in the hands of those who are responsible to the Church, as well as to public opinion. Again, it is wise to place the work of giving the Gospel to the heathen, not in the hands of one class of laborers separated from others, but in organized companies of laborers, so that ministers, teachers, married and unmarried ladies, may all be associated together in the good work, each doing such part of it as may be practicable and expedient. We might also suggest that we have little warrant in either Scripture or Providence for independent missionary effort, which is based on the distinction of sex; it accords best with our views to think of the missionary work as the common work of all the members of the Church, conducted on plans embracing all.’”

* ZENANA—“Female apartments, a seraglio”—see Shakespear’s Hindustani Dictionary. As used in missionary writings, the word commonly refers to the part of the house occupied by women of the wealthier classes. A description of these apartments, which is given in a late missionary book, makes it evident that comparatively few of the Hindus can afford to live in such houses.

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

NO. VI.

“Whatsoever things were written aforetime were written for our learning.” Under the conviction of the truth and importance of this inspired dictum, I have invited the readers of the *Record* to consider attentively the standard of liberality to God's cause, which obtained under the earlier and darker dispensations of religion. In our investigations we found the patriarchs in obedi-

ence, as it seemed, to Divine prescription, devoting the tenth of their substance to God. We found the law of tithe incorporated in the Jewish code. We found, too, that, as the fruit of their long training, the Israelites on certain occasions poured the full, overflowing streams of a sanctified generosity into the treasury of the Lord, in their memorable free-will offerings. But, perhaps, some of my readers have been asking, "What has all this discussion to do with us, and our duty, since we live under a different or more advanced dispensation?" If so, I answer, "Much every way." For if, as I am persuaded, the law of tithe dates from the beginning, as it has never been cancelled, it must still be in full force, and, like the command which requires the consecration of the seventh part of our time to the service of God, it imposes upon us the duty of devoting at least the tenth part of our income to His glory. If, however, as some maintain, we cannot successfully trace this law beyond the Mosaic dispensation, even on this supposition, a similar conclusion seems to force itself upon us,—for if the Church under the past and present dispensation is essentially one, if her faith in these different stages of her development is identical, if her moral duties are the same, as we all maintain, then it necessarily follows that the precepts of the Old Testament are still binding upon Christians, except in so far as connected with types and shadows, or designed to regulate Jewish civil affairs they were fulfilled in Christ or abrogated by His authority. Nor are we left to unassisted reason to discover the statutes which have been abolished and those which still retain their binding force. Out from the Bible itself gleams a true and steady light, which dispels our darkness and dissipates our doubts. Most clearly from its pages we learn that the civil and ceremonial law has been abolished, but no where can we find, so far as I remember, that any, even the least, of its moral precepts have been swept away.—Now, the law of tithe is not ceremonial. It is not a civil statute. Its nature is moral rather than typical. All the reasons which existed for its first enactment still obtain

for its permanent obligation. Now, as ever, God is the great sovereign of the universe, its sole proprietor and Lord. Now, as hitherto, men are but stewards intrusted with the use of His goods. In these last days, as well as in former times, the covetousness of the human heart and man's selfishness need to be checked, crucified by the constant outflow of a generous liberality. The cry of the poor and needy still ceaselessly falls upon our ears. The claims of religion are increased rather than diminished. True, the priesthood, as a separate order, has been abolished; but we have it on apostolic authority, that as they who under a former dispensation waited at the altar were made partakers with the altar, "even so hath the Lord ordained, that they who preach the gospel, should live of the gospel." The Jews had to maintain merely a national religion. The Christian Church has to preach the gospel to every creature.

The obligations under which we are laid are vastly greater than those which pressed upon the Jews. True, we have not like them been delivered from the shackles of a political bondage, but better still, in the good providence of God we were born free men. There is reason to believe that, on the whole, Christians, including of course the whole body of professors, possess far more of the good things of this life, than did the Jews. Our religious privileges are mightily enhanced. The Jew had the type. Christians have the antitype. He had the shadow. We have the substance. These truths which for him were but the predictions of prophecy are for us the facts of history. He enjoyed the pleasures of hope. He delighted in the joys of fruition. He felt the bondage of the law. We breathe the free spirit of the Gospel.

Now if all this is true; if the law of tithe is in its very nature moral, and neither ceremonial nor civil; if there is not the shadow of proof that it has ever been repealed by the Great Lawgiver; if all the reasons which led to its institution, and others more potent have been added; if the claims upon our benevolence are far more numerous than those which pressed upon

the Jewish people; if the blessings which we enjoy at the hand of our glorious Benefactor are richer, freer, and fuller than theirs, if too, the results achieved by our beneficence are higher, nobler, and more lasting; who that is influenced by reason, Scripture, justice, gratitude, or yields indeed to any consideration which is fitted to inform the understanding, sway the heart and shape the life, will at all dispute that Christians are under the most impressive obligations to practice a bounty far more large-hearted and open-handed than that which characterized believers under a former dispensation, even during the seasons of their deepest, truest devotion to the cause of their God and Redeemer.

The truth is that a survey of Scripture teaching on this subject, seems to shut us up to the conclusion that God requires of all, at least a tithe, while from those whom He has blessed with abundance, He looks for free-will offerings larger or smaller as circumstances demand, and love and gratitude dictate.

Oh, if Christians now-a-days would only read the injunction of the Apostle, "On the first day of the week let every one of you lay by him in store as God hath prospered him," under the light of Divine prescription, patriarchal practice, and Jewish example; if they would think of it under the conviction that they and their property are not their own, but in the strictest, truest sense belong to God; if they would ponder it with the loud cry of perishing millions ringing in their ears; if they would meditate upon it under the dazzling beams shed round it by the life, the passion, the death, the resurrection, and ascension of their Lord; if they would study it under the blissful illumination of the spirit of all grace; then might we expect once more to witness a repetition of those scenes which proved, illustrated, and adorned the piety of the early Christians, when "as many as were possessors of land or houses sold them, and brought the price of the things that were sold, and laid them down at the Apostles' feet, and distribution was made to every man according as he had need," or when during "a great trial

of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," and spontaneously they came to the Apostle PRAYING HIM WITH MUCH ENTREATY to receive their gifts and to take upon him the fellowship of the ministering to the saints.

To secure such a blessed issue, the attention of the Church must be steadily, persistently directed to her duty, and a baptism of the Holy Spirit sought with an earnestness and perseverance worthy of the important object to be gained, and the tremendous issues which it involves.

MISSION CONTRIBUTIONS.

If a Church be alive it must of necessity be aggressive. To let men alone who are in sin or attached to systems of error is not the genius of Christianity, the let well-enough-alone element does not enter into the composition of genuine religion. The gospel of Jesus Christ impels the man who is in possession of it to preach its doctrines, not of course in an obtrusive officious way, but with loving attractiveness, not offensively, putting it forward as casting pearls before swine, but in harmony with the law of gentleness so as to gain some. Christianity is as far removed from selfishness on the one hand as it is from a false sentiment of charity on the other. The disciple of Christ will avail himself of every opportunity to extend the knowledge of the truth, both by personal influence on those who come into contact with him, and by prayer and contributions to missions. To talk about religion and not give of our substance as we can afford to its cause, is as unscriptural as it is unproductive of any result. Men must be taught the scriptural principle of giving, to give not merely because they are asked, but to give because God requires it at their hands on the same ground as he requires worship and a holy life. It is a privilege to give as much as it is a privilege to receive temporal and spiritual benefits.

Here a question of great practical importance arises.—How is the principle of

christian liberality to be worked in our congregations and out-stations? In what way are our people to be stirred up to a sense of the duty which they owe to God? None of our Church Schemes get the support that they ought to get from the members of the Church. Every year, and several times during the year loud complaints fall upon our ears, and those that have any sense of personal responsibility cannot but acknowledge that the complaints are well founded. In the first place ministers are to do their duty in teaching and enforcing what scripture says on this topic. If they neglect this part they cannot say that they have declared the whole counsel of God. I am of opinion that there is a great amount of *false*, or at all events, backward and to some extent criminal, modesty manifested by ministers on this question. I am well aware of the cry that is raised when we speak of liberality from the pulpit, namely, that we are mercenary, &c., &c., but that cry should have very little effect on our preaching and teaching. I have never known a man whose opinion was worth anything, that was reputed for generous liberality or breadth of thought, to join in that shout. No Christian would dare to make an accusation of that kind against an honest man. I have heard the cry from the worldly, the selfish, the narrow-minded, the miserly, from those whose hearts are no larger than nut shells, but from the man upon whom I look as adding real strength to the congregation,—never. The whole truth as taught in the Word of God is to get due prominence from us, and the grace of liberal giving as much as any other. And in the second place the minister's hands ought to be strengthened by the action of the Presbytery in the same direction. Is it not a legitimate part of the Presbytery's work to see that each charge under its care, whether it be a fully organized congregation or only a mission station, whether under the superintendence of a pastor or vacant, contributes more or less to all our mission schemes? No one will affirm that surveillance of that kind is not within the sphere of Presbytery's action. If that were done faithfully and systemat-

ically there would be fewer blanks on the roll of mission contributions. There are many cases that I could name where the congregation or section of the congregation is not so much to blame as the minister, or where there is a vacancy, the Presbytery. Whether a uniform mode of procedure could be adopted throughout all our Presbyteries and districts may be a matter of dispute, but action of some kind ought to be taken, on that there can be no dispute.

Much may be said as to the most effective mode which the minister and session are to adopt in raising the contributions. My ideal on this point is the method which was adopted in the days of Moses when the tabernacle was to be made. "This is the thing which the Lord commanded, saying, take ye from among you an offering to the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord." That is to say, the office-bearers of the congregation appoint a place to which the contributions are to be brought on a certain day, and each one is so conscious of his personal responsibility to the Head of the Church, that he brings or sends his gift in proportion to his means at the appointed time. That is the *beau-ideal* in the mode of giving, and I do not despair of seeing the day when that shall be the uniform plan; when whatever the church needs for any of her schemes shall be provided promptly on demand. But we are not prepared for that method yet, our spiritual education is too imperfect. The taking up of collections on a given day at the Sabbath services is a sort of compromise of that scriptural method. I find one objection in many places to collections. In the imperfect ecclesiastical economy that prevails in these Provinces the ordinary Sabbath collections are an important source of revenue to the ordinary funds, hence if collections for missions or benevolent purposes are made often, the ordinary church funds suffer considerable diminution. To avoid that evil the following device is followed. On a certain day in the year envelopes are placed in the pews and the people are requested to make their contributions to all the schemes at once. This while it works well in some

places is evidently only a device which the imperfect mode of supporting the minister, now in use, has called forth. Another mode is by collecting cards or books which are carried round at certain intervals. There are two ways in which this plan may be wrought. One is by taking a monthly or quarterly contribution, as the case may be, for missions in general, and then at the end of the year allocate the gross sum in certain proportions to the several missions. The other is to ask a contribution for each mission in turn, setting a definite object before the people. There is, I believe, one congregation in the church that raises all its contributions for every object by the Sabbath collections alone, and the plan works well.

Of course on a subject like this no definite rule can be laid down, different circumstances call for different methods. The great object to be aimed at is that every man, woman and child should feel his or her individual obligations, that the absolute amount given is nothing, the question being, am I giving in proportion to my income. And in this respect the poor man is not to be ashamed of his poverty, for his five cents or even less, counts as much in heaven's ledger as the hundred or thousand dollars of him that hardly misses that amount. If this principle were acted on there would be much more done for Christ, and above all there would be a far deeper intensity of spiritual life in the hearts of our members.

Home Missions.

Appointments for May and June.

Truro Presbytery.—Mr. J. F. Layton.

Pictou Presbytery.—Rev. Messrs. Stirling and W. Stuart.

P. E. Island Presbytery.—Rev. R. Wilson from 3d Sabbath May. Mr. S. Gunn, June.

Halifax Presbytery.—Mr. A. Nicholson, Mr. A. F. Thompson, and Mr. A. F. Carr, catechists.

St. John Presbytery.—Mr. J. Leishman, catechist.

York Presbytery.—Mr. Nelson, also Messrs. J. W. McKenzie and Isaac Simpson, catechists.

St. Stephen Presbytery.—Mr. Edwin Smith, catechist.

Victoria and Richmond Presbytery.—Messrs. Charles Fraser and Samuel Gunn, the latter from July 1st; also Messrs. Charles McLean and Kenneth McKay, the latter for N. E. Margaree, catechists.

Cape Breton Presbytery.—Mr. John Murray for Cape North, catechist; Mr. David Smith, preacher, not yet allocated.

Rev. A. McL. Sinclair's Mission to Cape Breton.

To the Reverend the Home Mission Board:

I have fulfilled my appointment to Cape Breton. The first place I visited was West Bay. Here there are 15½ families in connection with our church. There are two churches, one at Black River and one at "the Points," 8 or 9 miles farther down the bay. The Black River church is only in course of construction. It is a large building, but does not appear to advantage.

In this congregation the Rev. John Stewart of New Glasgow, preached for the first ten years after his arrival in America. The Rev. Murdoch Stewart of Whyecoraugh was pastor of it for twenty-three years, but was compelled three years ago to leave for want of adequate support. Shortly after Mr. Stewart's departure a Baptist minister came along urging upon the people to believe and be dipped. He re-baptized twenty-five persons in all, but all these together never paid £3 a year towards Mr. Stewart's stipend.

I preached at Middle River on the 2nd 3rd Sabbaths of February, and on the 1st Sabbath of March. I preached also on six week days.

The village of St. Peter's is about 14 miles from the church at the Points, West Bay. Here I preached on two days. In the village itself there are 12 Presbyterian families, and scattered round about it there are 18. These 30 families have put up a church, and expect to have it ready for holding service in it early in summer.—They have showed good taste in the selection of a site. The church is 50 ft. long and 33 ft. wide. The outside cost £449.—Of this sum £250 have been paid; the rest is yet to be collected. The people of St. Peters should be helped. They deserve help, and without help they can never pay off the debt on their church.

From West Bay I went to Malagawatch. Here there are about 80 families. They are true Presbyterians. The Baptists tried to get hold of some of them, but did not succeed. I was not able to stay long among them, but gave them one sermon.

I preached at Middle River on the 2nd Sabbath of March. Here that godly man,

the late Rev. A. Farquharson, labored for many years. There are about 85 families in connection with our Church in this parish. Within the last three years the people here have bought a few acres of land for a glebe and put up a comfortable manse. They have fenced their glebe, they have finished their manse inside and outside, they have dug a well near it, and they have built a nicely-finished barn. It is a pity to see such a good manse vacant; who will go and occupy it, and carry on the Lord's Work?

On my way from Middle River, around by Whycoromah, to Lake Ainslie, I preached at the Little Narrows. In this congregation there are 154 families. There is a fine large church, but the inside is not finished. As the people are not now paying a minister it is a good time for them to finish their church.

I preached at Lake Ainslie on the 3rd Sabbath of March. Here we have 82 families. A few of these are poor, but some of them are very well off. There are several of them who are quite able to pay £5 a year for the support of the Gospel. They have bought a farm for a glebe, and are going to put up a manse. On the following Tuesday I preached at Margaree Harbor in the morning and at Ross' River, the East Branch of the Margaree, in the evening. From Lake Ainslie to Margaree Harbor is 25 miles, from the Harbor to Ross' River, 17 miles, and from Ross' River to Lake Ainslie church, 30 miles. There are 25 families at Margaree Harbor. They are in comfortable circumstances, and are quite willing to pay £50 a year for a share of a minister's services. At present it is very seldom they hear a sermon. I don't suppose they have received from our Church more than one sermon a year on an average since the union. At Ross' River we have 35 families. They had no church hitherto, but they are now building one. They expect to have it finished by the first of Aug. It is 40 feet by 26. On my return to Ross' River I preached again to the Lake Ainslie people.

I preached at Mabou on the last Sabbath of March. This is a small but active congregation. I hope that the people of this place may soon have some clever working man laboring among them. It is a desirable situation. There are only about 40 families, and these are good payers.

I found all the people of Cape Breton exceedingly kind,—all given to hospitality. They went readily with me from place to place, and did everything in their power to make my stay among them pleasant.—They came out to hear in good numbers, and listened attentively.

The harvest is great in Cape Breton, but the laborers are few. The places I visited

are truly in a destitute condition. The Presbytery of Victoria and Richmond is so small, there being in it only three ministers, that it can give scarcely any supply to the destitute places; and congregations are so far apart that if people have no preaching in their own church they cannot go to another church. Souls are perishing for lack of knowledge. Old people are dying in their sins, and young people are growing up in ignorance of the doctrines of the Bible, and in carelessness respecting the salvation of their souls. It is right to send missionaries to the heathen, but we must not allow those who are Christianized at home to sink again into heathenism.

The places I have visited could be formed into four good congregations. West Bay, St. Peters, and Malagawatch, would make one congregation. These three places with their 260 families could easily pay £200 a year. Middle River and the Narrows would make an excellent congregation.—These two places with their 240 families would never disgrace themselves by offering their minister less than £180 a year with a manse and glebe. I urged upon them in both places to unite and give a decent stipend to the one they would call. Lake Ainslie, Margaree Harbour, and Ross' River might be formed into a congregation. These places with their 142 families could give at least £160 a year with a manse and glebe. The fourth congregation would be Mabou and Port Hood.

But would these congregations actually pay their ministers? Are not the people of Cape Breton poor? They are quite able to support their ministers. Are not the Highlanders bad payers? The people of Pictou are Highlanders, and there is not a congregation in the Presbytery of Pictou which is one sixpence in arrears. Send to either of the four congregations I have named a young man of good ability, piety, and energy, and let him labour among the people as he should and they would support him. If a minister is to be of use in Cape Breton or anywhere else he must carry Baxter's Reformed Pastor into practice. Whoever goes to Cape Breton must first of all preach the gospel faithfully, intelligibly, and earnestly. He must, secondly, catechize every family by itself one year and hold diets of examination the next. If a minister never asks the young of his flock at their own fireside such questions as, What portion of your Bible are you reading now? What religious books have you been reading of late? Do you attend to secret prayer? Do you see yourself lost? Do you strive to enter in at the strait gate? When do you intend to commemorate the death of Christ, &c.,—he cannot be expected to be doing the good that he might. He must, in the third place, get the parents to

drill their children in the catechism, organize Sabbath schools and set the most active persons we can get to teach, and keep Bible-classes in different sections of his congregation, and at these classes lecture the Confession of Faith into the heads of his parishioners. He must, in the fourth place, get the elders, managers, and all office-bearers to attend faithfully to their work. And he must, in the last place, if the people don't pay him, "shake off the dust from his feet for a testimony against them," and go to some other place.

But where are we to find men? Perhaps the best thing that could be done in the meantime would be to send an ordained minister to labour as a missionary in the destitute places. He might go about from place to place preaching, catechizing, and organizing. If a proper person could be obtained the Home Mission Board might guarantee him a salary of £200 a year. I think if the people really liked him and wanted him he would have no trouble in collecting that sum among them.

It is a great pity that the Gaelic-speaking ministers who are now in congregations where their Gaelic is not required, are not in Cape Breton. I collected the following sums for the Home Mission Board:

West Bay.	\$12 40
St. Peter's.	4 47
Malagawatch.	3 60
Middle River.	4 30
Lake Ainslie.	5 38

\$30.15

My travelling expenses amounted to \$16.60. I am glad I went to Cape Breton, and trust that my labours there were of some good. Would that the people I have visited had ministers settled among them!

Yours respectfully,

A. McLEAN SINCLAIR.

Our Foreign Missions.

Designation Services.

In his own Church in Merigomish, on March 29th, Rev. Kenneth J. Grant was designated the Synod's second missionary to the Coolies of Trinidad. His connection with his charge, by appointment of Presbytery, terminated on that day, and the Board had determined that that was the most suitable time and place for the setting apart of the missionary formally to his great work. Considering the inauspicious state of the weather, and the all but impassable condi-

tion of the roads, the congregation was numerous. Vacant seats, however, and the evident minority of the women, shewed but too clearly how many had been compelled to remain at home.

Rev. Dr. Roy presided, and, after praise and the reading of the Scriptures, offered the designation prayer.

The charge to the missionary was delivered by Rev. Dr. Bayne, and to the people by the Secretary of the Board. Rev. G. Patterson delivered an address founded on Acts xiii. 1-3, and Rev. Mr. Grant occupied a short time in acknowledging the cordial support and kindness which he had experienced during his whole pastorate. From his brethren in the Presbytery he said he had received nothing but brotherly kindness and courtesy, and from his neighbour Rev. Mr. Miller the most cordial co-operation, and valuable counsel, while their intercourse had been, to him at least, and he believed to both, pleasant and profitable. He availed himself of the opportunity of thanking the congregation for their kindness, sympathy, prayers and co-operation in the Lord's work. He testified to the cordiality with which they had aided him in plans of usefulness, and to their fulfilment of all their pecuniary engagements, besides giving him many additional proofs of their liberality and affection. He acknowledged receipt on that morning of a parting address with a purse of \$110, and declared that in every face before him he saw a friend, and that it was with feelings of unfeigned sorrow that he bade farewell to a people to whom he was so deeply attached.

Prayers were offered and Psalms and spiritual songs sung; and the devotional exercises conducted by Rev. Messrs Miller, Walker and McFinnon, constituted the most impressive and edifying part of the service. The day being far spent, the meeting closed and the congregation retired, individually bidding their minister farewell, and in their hearts commending him to God.

The addresses were requested for publication in our present number, and we give the one following, regretting that circumstances have prevented the transmission of the others.

ADDRESS TO THE CONGREGATION BY
THE SECRETARY.

These solemn designation services throw us back on the past, while they also point forward. Our Foreign Mission work has turned the twenty years, and reached its majority. During that time God has employed our Church in conveying the Gospel to several Islands, and in evangelizing the people of one, and has allowed us to make a commencement among the Coolies of Trinidad. During that time, our children have come to our aid by assisting in building the *Dayspring* and in keeping her afloat. While engaged in this work have our efforts been disowned? We have indeed been chastened but not rejected. Our work has been owned and blessed, and most becoming are the thanksgiving and praise just presented to God.

We are met to add to our Mission staff, and to pledge one another to increased devotion to this work. But have not you, brethren, and your pastor pledged yourselves already and fully? He at least has given the highest proof of deep sympathy for the perishing heathen, by devoting himself to the work of bringing them to Christ, which involves separation from country and kindred, from parents and friends, and not least from a loved and loving congregation.

And your sacrifice is second only to his, for in your concurrence, we see spiritual children giving; up their father in Christ. Heads of families surrendering at the Lord's call their children's most valued counsellor, young men and women a proved and loved guide, and elders, their leader, moderator, and minister.

But to whom? It is a royal summons which your late pastor has heard. It is the commission of the Prince of Peace to "regions beyond" which he has accepted, and it is His message of love which he carries to heathen men. It is in the cause and for the honour of Him who left his Father's throne and bosom to dwell on earth and die on the cross for us, that he leaves you. He then is worthy for whom he is doing this, and to whom you give him up, for He loveth us and hath built for us a Heavenly Home to which He Himself is the way.

And for what do you give him up? That idolaters may be brought to know and serve the true God, that those bound by Satan's chain may be loosed, enlightened and saved. Glorious object! worthy of greater sacrifice and nobler efforts!

And who should take part in this work if not we? who have received such a precious heritage of privileges and blessings from our fathers? And if India was given to Britain to be evangelized and if China is being brought near to America that her people

may be brought near to Christ and the Bible, surely if the Coolies come to America and to British islands, we British Americans may hear a call to go forth to turn them from idols to serve the living and the true God.

Truly it becomes us highly to appreciate and carefully to improve our great and unspeakable advantages, and equally does it become us with grateful hearts to hold fast all our Protestant liberties, our Christian doctrines, and even our Presbyterian polity. These are given to us to be perpetuated as well as prized. But there is another step in this process which I entreat you not to overlook. These we have that we may promulgate and diffuse them. God forbid that we should be content, that if our children inherit them other races should be left to live and die without them! Let us not try to hold back those whom God has made willing to go far hence to the Gentiles. Rather let us encourage them with the most hearty co-operation and send them forth well supported, and well assured that if they go down to the pit of heathenism we will firmly and cheerfully hold the ropes.

Will you bear to be reminded of three simple points on which privilege and duty meet, attention to which on your part (and I regard you to day as representatives of our whole Church) will greatly enliven and make joyful all our Foreign Missionaries.

1. *Cheerful loving support.* "Ah you want our money!" No but we want the Lord's money. As the Missionary is Christ's man, so the money needed for his support is Christ's and not yours. You may refuse to give it up but such refusal is rebellion, it is robbery, Mal. iii. 9, and the money retained will do you no good. What is wanted now over all the Church is systematic, cheerful giving as to the Lord Himself, and such giving is sure to enrich and to bring its own reward. For the Lord has given his word of promise that the liberal sower shall be an abundant reaper, and "Our God is able to make all grace abound toward you according to His promise 2 Cor. ix. 8."

2. *The Second privilege and duty is the carrying on of Home work.* No dead church can maintain a Foreign Mission, but if she could it would not be worth maintaining. It would become a dead thing. Foreign Missions cannot be carried on in cold blood. They require on the part of conductors and supporters, fervent zeal, and this manifested by home work.

Be assured your chief mission field is in Merigomish. Let the elder look to his own district, the teacher to his own class, the father and mother to their own household, and all of us be found doing "our Father's business" within our allotted sphere, and

great will be the joy of him who closes his ministry among you to-day

3. By special, fervent, believing *Prayer for the Holy Spirit*. You need and you will seek for a faithful Pastor. While you go to Presbytery forget not to go to Him who ascended up on high to give such gifts. You need union among yourselves. Seek it from Him whose presence by His Spirit made the early Christians to be all of "one mind and one heart."

We all need the Spirit for we all need Revival. Our missionaries abroad and ministers and people at home, are like parched fields crying out for rain, some for the early and some for the latter rain. But at home the drops are falling. In city and country Home work is increasing, evangelistic enterprises and efforts are multiplying and a grand army of young men are coming to the front, to advance the work. But some of us who are here to-day are jealous for our *Foreign Missions*, for we believe they are not advancing proportionally, and we fear they have not their proper place in the Church's heart. We would have the whole church, like a grand army, to extend its wings over the breadth of the land, but still to march onward to new and glorious conquests.

A work has been done abroad, a far greater work remains to be done; then hinder not the venturesome spirits who are willing to engage in it. By your cheerful contributions, by your work for Christ at home, by your prayers in every home and from every heart, strengthen the hands of him who has been your beloved pastor and who becomes your missionary beloved none the less, saying to him "Go down we will hold on to the ropes; Go into the battle field we will hold up your hands, Go bear the message of mercy to sinful, dying heathen and the Lord will fulfil his blessed promise," "Lo I am with you always unto the end of the world."

TRINIDAD MISSION.

Second Annual Report.

IERE VILLAGE, }
Dec. 31st, 1859. }

To the Board of Foreign Missions, Presbyterian Church, L. P., B. N. A.

In beginning our second Annual Report, we feel called upon at the outset to express gratitude to Almighty God for sparing our lives and blessing us with health. While the Island has been for the past season unusually unhealthy, we have been blessed with unusually good health, and during the whole year our work has only been interrupted by two or three days illness.

The English speaking congregation have

had the same services as reported last year, except that since I began the Coolie service at Palmyra Estate, I have been unable to attend the early morning prayer-meeting; and engagements in San Fernando during the last eight months have compelled me to be absent from the Sunday School more than half the time. The attendance at these and at the Thursday evening prayer-meeting has been smaller than last year, but the average attendance at public worship, and of the Ward school children for religious instruction on Thursday afternoons has been larger. Three new members have been admitted, none have died and none have been subjected to discipline. But there is a great deal of practical heathenism among the Creole population around us.

In the absence of Rev. Geo. Lambert, I supplied San Fernando with one service on nineteen Sabbaths, and had the pleasure of admitting three new members. Part of this time was given to San Fernando under an arrangement by which Rev. G. Brodie was enabled to supply a Presbyterian congregation in Grenada for a month.

THE COOLIE SCHOOL

had an average attendance of 18. From January till the end of June I had the assistance of a young man who left at the latter date to attend the Normal school. Unacquainted with the language, inexperienced in teaching, and a Roman Catholic withal, the arrangement was far from being all that could be wished. It left all the religious instruction, and indeed, the whole care of the school—or rather schools, for during the dry season we had two—still upon me. But I had reason to value his assistance, for looking on every hand it seemed all that was available. During July I had no assistance. Soodeen took charge of the school on the 1st of August, and has given me much satisfaction. When the closing examination took place Dec. 20th, the children acquitted themselves well, the visitors being quite surprised at the progress made by some of them. The following results were shown. Reading, the New Testament at the opening of the book, 3. Ditto. easy narrative, 4. The Christian Vernacular Education Society's series 4th book, 1; 3rd book, 6; 2nd book, 5; 1st book, 9; alphabet, 5. Arithmetic, perfect up to Compound Subtraction, two young men, perfect to Simple Multiplication, 2; Simple Addition perfect, 3; imperfect, 3; figures, 4. Writing small and round hand freely, 10; on slate, 5. Christian Vernacular Education Society's Catechism, containing 90 questions; Selal knew all, together with the Lord's Prayer, the Morning and Evening and a number of other hymns. Thirteen others knew from 20 to 40 questions and several hymns. I need hardly repeat

that English is the basis of all our instruction in school, and that Hindustānī is merely used to explain the English.—Nearly all the children can now speak English very well. Several who would have been well advanced have left, some through removal, and others to be put to work. The average has been kept up by others coming into the village, and these, of course, come to us as beginners.

Early in the year, Selal, our most promising boy was sent to work that would have kept him from school. To save him from this we took him to live with us. He gave us so much satisfaction, that we were encouraged to take another of our scholars, Alahdu'a by name. He is only seven years of age and very small, but quick to learn. His principal recommendation to us was that his circumstances at home were very uncomfortable.

The attendance at the Coolie Sunday school was much the same as last year—somewhat less than that of the day school. It has lately been almost wholly in Soodeen's hands, my other engagements calling me so much away that I could only be half an hour in the school now and then. Soodeen is by no means well educated, but after school hours he has been improving himself in various branches.

COOLIE SERVICES

have been held in the church here for the past six months, at 4 o'clock P. M., average attendance 42; and at Palmyra Estate at 8 A. M., with an average attendance of 20. There was often manifested a good deal of indifference about coming; but the attention paid was generally very good, often very marked. Once a week, for the past four months, I held service in Malgretonte Estate Hospital with an average attendance of 28. I held also twelve services during the year with the convicts at Irois Forest penal settlement—average attendance, 80. As soon as it was known that I had arrived by steamer, the gangs were called in from their work for service. The officials treated me with every courtesy, and the men seemed always glad to see me, and often asked me to come more frequently. Some of these men are merely in for misdemeanours, such as breach of contract, that is, absent from work without excuse or leave. Others are criminals, in for theft, cutting and wounding, beating overseers or managers, &c.

MEDICINE.

Our work may almost be said to embrace a medical department. The free Coolies are obliged to provide doctors and medicine for themselves, and their comparative indifference to life often leads them to put off sending on account of the expense till it is too late to do any good. I was led to give

medicine last year somewhat accidentally, but this year to dispense medicine and visit the sick, has been an almost daily task. They consequently almost look upon me as their doctor, and this gives me an influence which I try to turn to good account.

THE LANGUAGE

has occupied a great deal of my time, my study of it having been close and uninterrupted. As spoken by the Coolies here it presents some variations or peculiarities which have cost me not a little trouble to resolve, without the help of a pundit; but I have resolved them for myself, and for other labourers, if spared to welcome them. I now find no great difficulty in keeping up my Hindustānī meetings week after week, indeed, I have more freedom in preaching than in speaking on common topics. In every translation of the Scriptures which I have met, many words occur in almost every chapter which but few of the Coolies understand. I have gone over parts of the Old Testament, and the first three Gospels marking these words and substituting others well understood. In some cases, the word expressing an idea new to the Coolies, must stand as it is, but be used for a time with explanations. These marginal readings I must, of course, continue until the whole bible is gone over; but the work will become easier as it advances. I have translated the Christian Vernacular Education Society's Catechism into Hindustānī, using the Roman character accommodated; and one of our young men whose English is not very good, is taking it down from my dictation for his own use in the Nagari character which he can write. This language is the great instrument by which we must reach the adults, and although I cannot use it with the grace or ease of a native, I can use it somewhat effectively; and I feel that in this, marked progress has been made during the year.

RESULTS.

These are least apparent in connection with the public services. It is true that among those attending these services more correct notions of God and of duty are coming to be entertained, and that often there is exhibited an interest in the Saviour's mission of love and mercy. But none have come forward to give up their system of error, and while we see a certain restraining influence to some extent at work, we cannot see that any have been constrained by Divine Grace to turn heartily from their wicked ways. We have already exhibited the results in the school so far as progress in knowledge is concerned. There has been also marked progress in good behaviour—less heathenish conduct and language. We have acquired, too, during the year a

more thorough insight into the system of error which we seek to overthrow—a system inconceivably vile, and working but the deep depravity of its adherents. Looking upon such a religion—the worship of gods false and impure, and the result as seen in the lives of the worshippers, we find new reason to give thanks at the remembrance of God's holiness; and to glory in a crucified Saviour who by His blood and spirit transforms sinners, making them partakers of His holiness and fitting them for fellowship with Himself. The subjoined accounts show that the expense of the school has been met without drawing on your funds.

Respectfully submitted,

JOHN MORTON.

NEW HEBRIDES MISSION.

Letter from Mrs. Morrison.

ONEHUNGA, JAN. 12, 1870.

Rev. and Dear Sir,—I have just heard of the *Dayspring's* arrival in Sydney, but received no letter as yet. However, you will no doubt hear from all your missionaries by this mail.

It is sad to think you have only two missionaries left now in the New Hebrides, but I hope the Board will not be discouraged. There is a great work to be done in the poor dark New Hebrides. I am naturally anxious to hear of some missionary for Fate. I trust some of your young men may be willing to take up that field and assist Mr. Cosh in the work.

My late dear husband had the Gospel by Matthew nearly ready for the press, and he often expressed a hope during the last months of his life, that he would be permitted to complete it—but the Lord saw good to order it otherwise. I hope it may be of some assistance to Mr. Cosh, or the next missionary who undertakes to put that Gospel into their hands. It is at present in my hands, but I shall forward it to Fate as soon as possible. Simeon, the Fatian lad, who is still with me, is now diligently transcribing it for his own use. Although he only had his first lessons in writing two or three years ago, and they were few and far between, one would be surprised to see with what ease he reads it, and how correctly and plainly he copies it. He often asks with deep interest the meaning of any passages which arrest his attention. I think of sending him on to Melbourne to meet the *Dayspring*.

I have taken a young girl in as a pupil for one quarter, which takes up some of my time, and helps to keep off the lonely feeling that sometimes creeps over me. My health continues good, and Alexander Samuel is very well also. I feel that I have

much to be thankful for notwithstanding the sore trial it has pleased my Heavenly Father to bring upon me. My desire is, that it may be sanctified. I am sure it is best, or it would not have been permitted; but it is hard to understand the mysterious providences of God. What a good thing that we need not understand them, but if we are enabled to bear them with childlike submission, it is all that is required of us.

With very kind regards to Mrs. McGregor and yourself,

I remain, yours sincerely,

C. R. MORRISON.

REV. P. G. MCGREGOR.

Letter from Rev. Mr. McNair.

DILLON'S BAY, ERROMANGA, }
23rd November, 1869.

My Dear Sir,—Since writing you last from Aniwa we received a large mail by Capt. McLeod, but no letter from you,—two Records however came to hand. I wish you would tell the printers to correct the following errata in my letter to Commodore Lambert: *Novas* instead of *Noras*; *stolen natives* instead of *Christian natives*; *beat out* instead of *burnt out*.

That letter has put some of the Queensland officials to a little trouble, and I dare say they will experience more by and by; for in my estimation their defence has only made their case ten times worse. I have not failed to note this in my strictures on these documents. My reply will be sent to Mr. Kay with this mail, in order to be laid before Government.

Did you notice I have also been before the House of Commons in connection with this matter? Mr. Taylor, M. P., for Leicester, has taken up the subject, and stated on my authority what has been done. Mr. Monsell, the Secretary for the Colonies, endeavoured to defend the Queensland officials, and in doing so indicated such gross ignorance of the subject as led him to state falsehoods. Through the watchfulness and kindness of Mr. David Dickson of Edinburgh, I have been enabled to reply to this also. This is rather fortunate, for it will enable Mr. Taylor to meet Mr. Monsell again "on my authority," perhaps on an earlier day than he expected, when he can safely inform him that his former reply, through his great ignorance of the subject, was simply false and absurd.

During my short stay on Aniwa—scarcely three weeks—the attendance here was very small. When the Missi went they went too to see their friends. The first Sabbath after my return there were only about thirty at church, but they gradually increased until last Sabbath there were seventy one,—the largest I have yet seen here. Of course we cannot expect this

large number every Sabbath—there will be ups and downs

Mr. Gordon returned to the other side ten days ago, seemingly stronger than when he left for *Santo*. The Milnes are likely to settle on Erromanga. They are now staying with us.

Yours very truly,
JAMES McNAIR.

REV. P. G. MCGREGOR.

Letter from Rev. Dr. Steel

SYDNEY, N. S. W.,
28th Jan., 1870.

My Dear Sir,—I beg to thank you most sincerely for your letter of November, and for the Resolution of sympathy and confidence which the Board passed in reference to the legal proceedings taken against me here. The echoes of the world have confirmed public sentiment in this Colony.

The *Dayspring* arrived here on the 2nd inst., with Rev. Dr. Geddie, Mrs. Geddie and her two daughters, and also the Rev. S. Ella and family from Loyalty Islands. The vessel has had some repairs, and has sailed this day for Geelong.

All the Missionaries are well, as you will hear from themselves. I send the annual statement of sums entrusted to me for the year ending Dec. 31st, 1869. I start this new year with money for the salaries sent in good time, and received in October. I only received the money for the *Dayspring* this month. All your remittances come with great regularity and without any trouble since you have transmitted them through Mr. Leishman.

The Native Teacher's Fund has in general been all put together; but each missionary ought to be able to state for information of subscribers, what is done with sums assigned to special localities. Mr. Morrison cannot do this now, but the matter will be inquired into. I will write to Dr. Geddie on the subject.

I forwarded your letter to the Rev. D. Blue. If he still keeps to his purpose, I think he would make a good missionary. He is at present a missionary in a wide and sparsely peopled district of this Colony, about 400 miles north from Sydney.

The Gospel of St. Matthew in Erromangan (500 copies) has been printed by the British and Foreign Bible Society for the Rev. J. D. Gordon. Mr. G. sent the MS to London himself. Thus you perceive that mission work is advancing. Dr. Geddie has not brought the MS of the Old Testament from Genesis to Job this season. He did not know he would have time to get it printed before the vessel returned.

The three mission vessels, *Dayspring*, *John Williams*, and *John Wesley*, were all in port here last week. This surely shews

the progress of the missionary cause. With kindest regards,

I am, yours very sincerely,
ROBERT STEEL.

REV. P. G. MCGREGOR.

New Hebridean Sketches.

No. VII.

BY H. A. ROBERTSON.

Mr. Editor,—I beg to give a few extracts from a letter of Mrs. Geddie's, written from her island home. Private letters in most cases should remain such. This is simple justice to the writers. But, it seems to me in this case and many others that the Church should get as much and varied information from the mission field as the great distance of those islands and the uncertainty of communication will permit.

And I am quite sure it would add a fresh interest to the mission could we but read regularly in the *Record*, the easy and natural statements of facts and incidents which I have observed in the letters of the lady missionaries.

There are a thousand little things the gentlemen never think of writing about, and these are the very things many are anxious to know.

Such are the schooling and managing of the little native boys and girls, the training of little girls to household duties, and hundreds of interesting and encouraging facts which the friends of the mission at home would be pleased to hear. Some few may call it "small talk," but, allow me to say, the teaching and proper management of the young is not only most important mission work, but also very hard work to body and mind.

It is no easy task to manage successfully a score of wild little boys and girls from eight to fifteen years of age. And all the more difficult from the fact that their parents, whether heathen or Christian, have not the slightest authority over their children. If, for instance, a child runs away from school, or leaves the mission premises, the parents either *will not* or *cannot* influence their child to return.

The little girls are less difficult to control, but the young lords of creation are

uncertain in their movements. But when by kind treatment you gain their affection you can then do anything you like with them.

"I must try and give you a brief sketch of what we *have been doing*, and what *has been done* and *is being done* since you left. 1st. We felt very lonely after you all left, and I used to hear the natives say very often, *Ekaiheuc vai Missi Robison* (our love to Mr. Robertson). The week after you sailed we visited *Jeco*.* There was quite a cavalcade, nearly all the natives in the *Nim-nim* (mission premises) accompanied us, besides a great many outsiders. We had *boby* (the horse) and the *palankeen*, and the natives carried pots and pans, beds, &c. We reached Umatch the first day; the next started very early for *Iduc*, (Ethug) I rode wherever it was possible, but after passing *Inyame* I found poor boby's back was very sore and left him there tied at the roadside. I did enjoy the journey going, the scenery is splendid and the foliage was magnificent; I could have lingered all day to gather leaves and flowers, and to admire the rich vegetation. When we came to the hill above *Iduc*, (Ethug) the view was quite enchanting, the white school house, the palace, the coralled walks, &c., all looked so neat and so quiet nestled down there among the trees, and the mountains towering behind. Napeng, Rosa and some others met us quite overjoyed at seeing Lizzie, Ella and myself in their land, and escorted us in triumph to Kaha's house, which was in the perfection of neatness, nice new fine mats on the floor and also on the sofas. I was very tired, and was truly thankful to see so much civilization as a sofa (rude as it was) to throw myself upon; after resting and visiting the school, Fænetto gave us a nice dinner upon a table with plates and spoons. We had a splendid lobster (*boiled*), also a *nice native pudding*; after dinner Kaka said he had tea and sugar, and asked if we would like a cup, and while I was pouring it out in came Yarumoj with a *bottle of milk* from *Anelcauhat*; it was quite cool and sweet, having been surrounded with green leaves. We did enjoy that cup of tea, and felt so refreshed we set out in the afternoon to return to Umatch, and I think that I never was so fatigued as I felt during the last three miles; but the next day I only felt a little stiff. We remained a few days *Jeco*, (East) visited the schools and returned home all *well*.

The rainy season was very warm, and I was very *auatualidi* (weak) all through, but I persevered and kept the school until the *Dayspring* returned. We enlarged the

parlour during the warm weather, made the bedroom smaller, we made the roof high, *i. e.*, of the parlour; it is very neatly reeded, and we re-papered it, it is now a very nice room, quite large enough. I invented a what-not; it is made of handsome spears and the sides filled in with arrows, it fits in a corner and is filled with curiosities, it looks pretty. Miss Clark, a young lady who was here on a visit from Auckland, got some spears and arrows and intends to have one in her grand home in New Zealand.

We had a visit from a man-of-war previous to the arrival of the *Dayspring*, H. M. S. *Rosario*, Capt. Palmer. We liked the Capt. very much, he is a good man and married to a good Scotch Presbyterian lady, a daughter of Douglass, of Cavers. The Captain was looking after slavers, he appeared determined to put it down if possible. He took Lewin's vessel, but as he could not prove that the natives were stolen, Lewin got off.

We have had a great deal of company this year, *i. e.*, since the *Dayspring* returned. Miss Clark and Mrs. Logan from New Zealand, were here three months. Miss Clark spent some time with us, she is a very fine girl and an exquisite singer and player. We did enjoy the music. Mrs. Neilson and her two pets Lottie and Tomy, spent six weeks with us, also Mrs. Paton and her three little ones. Mr. Paton went to Santo with Mr. Gordon, and Mr. Neilson to help with Mr. Watt's house. Mr. and Mrs. Copeland have been with us since the meeting.

Capt. Fraser has put a dining room to the back of his house; it is quite a comfortable and commodious mansion now. The Inglis's are well. I have not been over there since the meeting last year, but we often see them here. Now I think that I have posted you up in *Ancityum* news. In whatever situation you are placed, or whatsoever be your calling, remember "you are not your own." Now I have scribbled a long letter. I have been very hurried as the vessel which takes this makes a very short stay, and I must hurry through all my letters. Mr. Geddie wrote you when the *Dayspring* went to New Zealand, I could not possibly write at that time. The natives often speak of you. Now I must conclude and hope to hear of your safe arrival in Nova Scotia ere long. How glad you will be once more to set foot on your native shores.

May God bless, keep, and direct you in all your ways is the desire of your ever sincere friend,

C. L. GEDDIE."

Mr. Robertson.

*Upward or East.

News of the Church.

Synod Fund.

Among the various funds under the control of Synod there is one that bears the name of "The Synod Fund." Its objects and applications are numerous and various. All Synodical expenses including Clerk's fee, printing and travelling expenses of all Ministers and Elders to Synod, are paid from it. When the Synod reciprocates the courtesies of Presbyterian brethren by sending a deputation of one or more of its members to carry fraternal greetings to a sister Synod or General Assembly this is the fund from which the expenses must be drawn.

But frequently of late the cash is wanting. Sons of Temperance, Watchmen and Templars, send their representatives to every part of the Dominion and of the United States, and when the means are deficient members of our Church as readily as any other class, hand out their dollars, but unfortunately many of our large congregations have got into the habit of giving very small sums to a fund which requires to meet the travelling outlay of an hundred, besides all the other objects named.

For 10 years the Synod fund has been in debt, and at last meeting it was determined that this state of things must be remedied. The subjoined resolution passed unanimously, "that the debt should be liquidated at next meeting of Synod, and with this object in view enjoin that the collection be taken in *all the congregations* next year, and ministers are hereby directed to set forth the duty of liberality to meet the special emergencies of this fund.

This resolution is thus republished early, that all sessions may take notice in time and see that the unanimously expressed desire of the Synod is carried out. All expenditure is published in detail except travelling expenses which are published in gross, but these are carefully supervised by committee, and payments made only on its recommendation.

Our Theological Hall

Was closed on the evening of the 14th ult., and the whole proceedings were unusually interesting. The gathering was large, the Lecture Hall being quite full, and among the audience were a goodly number of the students of Dalhousie College, although "the examinations" were going on.

Rev. Mr. Simpson presided. Rev. Mr. Falconer offered prayer, and as announced, the Mission Secretary read a Lecture on "Encouragement from the past to prosecute Missions to the heathen." The lecturer

travelled somewhat rapidly over the two leading periods of christian missions in the past, the primitive and the mediæval; and showed what earnest men had dared and done, in advancing and extending Christ's kingdom, and how the success granted by the God of missions should awaken and stimulate us to high effort.

Rev. Kenneth J. Grant, missionary designated to Trinidad, followed with a most affectionate and earnest application of the subject. Mr. Grant's address was impressive, and in fact all that could be desired; and lecture and address had this in common, that they were well adapted to awaken thought in the band of Dalhousie students present, as well as in the minds of the young theologians going out for the present as Home missionaries.

After praise had been sung, the Professors gave brief statements respecting the course just concluded, the number, and proficiency of the students, and stated that there were only two of the ten in attendance who now completed their theological training, Mr. Samuel Gunn and Mr. Charles Fraser.

Addresses were then presented by the students, first, to Professor McKnight, and then to Rev. Dr. King, to which the Professors made suitable replies, Professor McKnight verbally, and Dr. King by a written document.

Both addresses were genuine expressions of the feelings of the students, but the last named awakened peculiar interest, because it was understood that the late session was to be the close of the Dr.'s labours in the Theological chair in the Lower Provinces. The address, which was read by Mr. John Murray, and the reply by Dr. King, will speak for themselves. Both papers were read with considerable difficulty; and in the touching Farewell which followed, the feelings of the students had a sympathetic response not only from the Professors, but from very many of the audience.

This most interesting, affecting and effective meeting closed with the singing of part of Psalm 122d, and a fervent prayer for all the persons and interests involved by Rev. John Stewart of New Glasgow.

TO THE REV. ANDREW KING, D. D.,
S. T. P., &c.:

Rev. and Beloved Professor,—We, the Students of Theology, learn with the most unfeigned regret, that your advanced age and consequent infirmity have led you to the determination of retiring from the exercise of those duties which you have so efficiently discharged during the past twenty-two years in connection with this Institution, as Professor of Systematic Theology and Church History. We lament that the Presbyterian Church of the Lower Provinces of British North America, whose

welfare you have so materially contributed to advance, and whose interests you have ever had so much at heart, is to be deprived of your sound teaching, your logical reasoning, your mature judgment, your weighty counsel, and your long experience. In the collegiate department of her work especially will she feel the loss of a man whom the Great Head of the Church has honoured as the trainer—in part at least—of one half of the ministers that occupy her pulpits.

As students we keenly feel the loss we are personally about to sustain in the want of so excellent a teacher and so warm a friend as you have invariably been to us.—While your professional ability, scholarly attainments, decision of character and dignity of manner have called forth our esteem and veneration, your genial nature and kindly disposition both in and out of the class room have called forth our affection and attachment; and be assured that we shall never forget the day that bids us part with one so dear. Ties of the most endearing kind are this day severed, and our hearts are filled with sorrow because we shall see your face no more. Though parted for life, fondly shall our memories cherish the remembrance of your teachings and your person.

In conclusion, our earnest prayer is, that that Good Providence who called you to leave the shores of Scotia to do so great a work for Him in Nova Scotia, may grant you the realization of your expectations, and bear you back in safety and comfort to your native land. Be pleased to bear to Mrs. King, on our behalf, like expressions of esteem, attachment and good will.

May your declining years be peaceful, your pathway to the grave smooth, and at length an abundant entrance be ministered to you into the realms of eternal rest, and into the presence of your Lord and Saviour, where we hope to meet you no more to part.

(Signed) SAMUEL GUNN,
CHARLES S. FRASER,
KENNETH MACKAY,
J. W. MCKENZIE,
A. F. THOMSON,
J. C. MEEK,
H. A. ROBERTSON,
JAMES FORREST,
JOHN LEISHMAN,
JOHN MURRAY.

Dr. King replied as follows :—

To the Students who have this Winter attended the College of the Presbyterian Church of the Lower Provinces of British North America.

MY DEAR FRIENDS,—With full consciousness that I little deserve your high eulogiums, I cordially thank you for this address, and reciprocate the kindly feeling

which it expresses. It has been my constant endeavour to do what I could to prepare you in some measure for the arduous duties of the profession in which you desire to lay yourselves out for God's service.—You have given me no cause to complain that my efforts have been rendered ineffectual through inattention on your part, or any lack of interest in the glorious subjects with which we have been engaged. It has been delightful to me to address those who appeared so willing to learn; and I trust that He who has blessed my feeble efforts so far, will continue his watchful care of the Church of these Lower Provinces, and will command a still larger blessing on the labours of abler men who may carry on that work from which I must now retire.

Accept of my best thanks for your kind expressions in behalf of my dear partner. You do not need to be told that she is your warm friend. She is anxious for your success in the course that invites your progress, and that you may be found wise in winning souls unto Christ. It is our united prayer that He may be your guide, your support, your comforter, in all your pilgrimage through life, and that at length He may acknowledge you before Him in whose presence there is fulness of joy, at whose right hand there are pleasures for ever more.

ANDREW KING.

HALIFAX, NOVA SCOTIA, }
14th April, 1870. }

Our Acadian French Mission and Mr. Chiniquy's Work.

These two topics are distinct, but we place them together, because they are cognate, and are brought unto juxtaposition by the subjoined letter from Mr. Dionne.

First. We must remind our people that in response to what was believed to be their wishes, two young men, Messrs. Dionne and Rivard were obtained last summer and employed in reading the Bible and making known the Saviour's name to the French population in different parts of the Lower Provinces. These young French Evangelists did their work with diligence and zeal, and were well received. But our January number showed that not more than half the funds required were furnished. If our Christian people wish the work continued they must furnish the means of support, commencing by paying off a debt of \$200.

Secondly. Our readers probably know that for a time at least, Rev. C. Chiniquy has removed from St. Anne's in Illinois, to Montreal, and that he has been labouring most assiduously and successfully in preaching the Gospel, advocating temperance, missions, and other good works in that great city. The notices of his labours in the religious, and even in the secular, press, have

been numerous and favourable. Mr. Dionne's letter may be regarded as that of an impartial witness, as the writer while engaged in the same work, is not a pupil of Mr. Chiniquy's, nor in any way connected with his movements.—Mr. Chiniquy has removed to Montreal we understand, at the request of the "French Canadian Missionary Society," in reference to which our Synod in 1867 expressed entire approbation as far as its workings are known to us. Its funds also need replenishing.

LETTER FROM MR. DIONNE.

MONTREAL, 19th March, 1870.

My Dear Sir,—I acknowledge that I should have written you before this, but the many duties which I have to fulfil every day have kept me from doing it. I am happy to tell you that since I have left the Lower Provinces, I have enjoyed very good health. I may say the same thing for my friend Mr. Rivard. I hope that God in His infinite mercy, has granted unto you also, dear friends of Nova Scotia, this most excellent gift without which life is nothing but bitterness. A few weeks more, and I shall be through my studies. It has not been decided yet whether we shall be consecrated (ordained) immediately or only next fall. If this last idea is adopted by our Committee, we shall spend the summer as usual, that is, in inviting our fellow-men to accept the Gospel of our Lord Jesus Christ. Col. Haultain, the Secretary of our Mission, received a letter some days ago from a clergyman of the Lower Provinces reclaiming our services during the summer. If the Committee choose to send me with a companion, I will go with the greatest pleasure, and I will do all in my might to open the eyes of those poor French Acadians, and to bring some at least to the knowledge of the truth as it is in Jesus.

Father Chiniquy is in our midst since December last. His presence in Montreal, as you have seen in the papers, has created a great sensation, both among Protestants and among Roman Catholics. The latter could not bear the idea that a man, who was once the pillar of their church, who was even regarded as superior to their bishops and archbishops, should work with all the energy that God has given him to the complete destruction of that same church. During the two or three first evenings he preached in our church they did all that they could do to stop him in his discourse. Our church, which can contain 5 or 6 hundred people, was crowded, and thousands, not hundreds, thousands were standing outside, throwing stones here and there through the windows, screaming like wolves in the forests, and waiting that Mr. Chiniquy should come out to kill him. To be just, I must say however that those who con-

ducted themselves in such a way are what we call in French, *la lie der peuple*; that many who were present at those meetings excused themselves to Mr. Chiniquy, and expressed to him their deep indignation at the conduct of their brethren in the faith; and that the Catholic press itself disapproved in most high terms such disgraceful conduct. Now, multitudes come to hear Mr. Chiniquy in spite of the ban of their church, and they listen to him with great attention from beginning to end. Mr. Chiniquy has done much good since he is in Montreal, I think he has already the names of hundreds who confessed that they have no faith in the Roman Catholic system, and promised to leave soon this church. There seems to be a complete change in the mind of the people in his region. At first he could not go out without being accompanied by some one, and without being insulted at every moment. But now he goes out without any other company but that of his lady and his little girl, instead of being insulted he is saluted by every one, and whenever he enters into a store or a private house they take their little girl into their arms and they manifest nothing but kindness. I could tell you much more about Mr. Chiniquy's mission here, but I must close. He recommends himself to our prayer, let us pray for him.

Believe, dear sir, your young brother in Christ,
L. DIONNE.

Presbytery of Pictou.

The Presbytery of Pictou met in Merigomish Church on the 29th ult., and was constituted by the Rev. A. P. Miller, Moderator, *pro tem*, with whom were present, the Revds. David Roy, D.D., George Walker, James Bayne, D. D., George Patterson, John MacKinnon and K. J. Grant, Ministers, and Messrs. John Miller, George Grant, William Dunn and William Fraser, Ruling Elders.

Read a Commission from the Session of French River Church appointing Mr. Wm. Fraser to represent them in Presbytery and in Synod, which was sustained, and Mr. Fraser's name added to the Roll.

Messrs. Hugh Cameron and Donald Mackay appeared as Commissioners from the congregation of John Knox's Church, New Glasgow, requesting that the Presbytery should as soon as possible appoint one of their number to moderate in a Call to one to be their pastor.

The Presbytery granted their request, and appointed the Rev. John MacKinnon to preach in their church on Monday April 11th, at 11 A. M., and moderate in a Call.

The Rev. Alexander Sutherland's demission of the congregation of Scotsburn and Saltsprings in accordance with his own

urgent request, expressed by letter, was accepted, his pastoral connection with the congregation dissolved, and the Clerk directed to send him the usual certificate of disjunction from this Church.

The Rev. Mr. Roddick was appointed to preach the congregation vacant on the 2nd Sabbath of April.

The Rev. D. Roy laid the demission of his congregation on the table of Presbytery, assigning as a reason his advanced age, and the desire to be relieved from the labours and responsibilities of pastoral work. The Presbytery agreed that it lie in the meantime, on their table; and appointed the Rev. Mr. Walker to preach on Sabbath first, in James Church, give intimation of this demission, constitute the Session and summon the congregation to appear by commissioners for their interests at the next meeting of Presbytery.

The Rev. Mr. Patterson reported that the members and adherents of our Church at Westville, held a meeting some time ago, at which they resolved, in view of the prospective increase of the inhabitants of the place, to build a large and respectable church; that they manifested much earnestness and zeal in this undertaking, that their subscription list at this date amounts to about \$1100, and that they desire to have the approval and encouragement of the Presbytery.

The Presbytery cordially approved of their proceedings, and agreed to recommend their undertaking to the favorable consideration of our Church in general.

The Rev. Mr. Watt's report of missionary labour performed at Scotsburn was read and approved.

The Rev. K. J. Grant was appointed to preach in Merigomish on first Sabbath, and declare the congregation vacant.

The Presbytery agreed to meet in John Knox's Church, on Monday, April 11th, at 2 P. M., for ordinary business.

JOHN MACKINNON, Clerk.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 11th April, and was constituted by the Rev. George Roddick, moderator, with whom were present the Revs. Dr. Roy, George Walker, Dr. Bayne, D. B. Blair, George Patterson, William Maxwell, John Mackinnon, A. J. Mowitt, A. McL. Sinclair, and William Grant, ministers; and Messrs. John Miller and James Davison, ruling elders.

The Rev. John Stewart took his seat as a corresponding member.

The Rev. Mr. Walker reported that he had fulfilled his appointment to James Church, New Glasgow, in connection with Dr. Roy's demission. His conduct was

approved. Messrs. John Miller, David Marshall and Thomas Graham appeared as commissioners from the congregation of James Church, and stated that the congregation had agreed to offer no objection to the Presbytery accepting Dr. Roy's demission of his charge—that they had agreed to give him a retiring allowance of \$200 a year, and that they had adopted the following statement in reference to him and agreed to record it in their congregational book, viz.:

"The Rev. David Roy, D. D., having, in the good Providence of God, attained to the days of the years when it is common to man that strength and vigour should fail; and it having become evident to himself, and to us for some time past, that rest from the labour and responsibilities of his extensive pastoral charge was necessary,—and that the work so long, so faithfully, and so successfully performed by him should devolve upon another,—and as in these circumstances Dr. Roy has deemed it proper to resign the charge of this congregation, to which he is bound by so many sacred ties,—*The members of James Church Congregation* therefore desire to express the feelings of esteem and affection they still entertain towards their beloved pastor, and the high estimation in which they have always held his services to them as members of this the oldest congregation in the county of Pictou, and of which he has had the spiritual oversight for nearly forty years. They rejoice that through his instrumentality, by the blessing of the Great Head of the Church, the congregation, notwithstanding that offshoots have been given to form parts of other congregations, is still one of the most numerous in connection with the Presbyterian Church of the Lower Provinces; and their desire is, that it may not only retain its present position, but "continue fruitful in every good work, increasing with the increase of God." They would further express their appreciation of the sacrifice their pastor has made in so cheerfully placing his demission in the hands of the Presbytery. The congregation see in this act an additional evidence of the deep interest that Dr. Roy has always manifested in their welfare, and their earnest desire and prayer is, that he may enjoy continued peace and happiness, and that the separation mutually agreed upon may prove to him the beginning of a long day of rest upon earth, the forerunner of that eternal rest which remaineth for all God's faithful servants."

Whereupon the Presbytery agreed to accept Dr. Roy's demission of the pastoral charge of his congregation, dissolve his pastoral connection with it, which they do hereby dissolve, declare the congregation vacant, appoint the Rev. Mr. Walker in

exchange with him to preach it vacant on Sabbath first, and the Revs. Dr. Bayne and the Clerk to prepare a suitable minute in reference to him, to be placed on their records.

The Rev. Dr. Bayne was appointed Moderator of the Session of that congregation.

The Commissioners requested that the Presbytery send them constant supply of preaching, whereupon it was agreed that the Rev. Dr. Roy preach to the congregation one sermon each Sabbath, until preachers can be got from the Home Mission Board.

The Rev. Dr. Bayne gave notice that at the next meeting of Presbytery he would move an overture to the Synod, asking to give ministers who, after long service, and from age and infirmity, were necessitated to demit their charges, and also those who have been, or may be, separated from their congregations, by the authority of the Synod, to be employed otherwise in the service of the Church, a right to sit as members in the Courts of the Church.

The Rev. George Roddick reported that, according to appointment, he had preached the congregation of Scotsburn vacant. His report was approved.

The Rev. Mr. Mowitt reported that he had, according to appointment, preached in John Knox's Church, on the 1st Sabbath of April, and intimated, as requested, the moderation of a call. His report was approved.

The Rev. Mr. Mackinnon reported that he had that day, according to appointment, preached in John Knox's Church, and after sermon, in the usual manner, moderated in a call which came out unanimously in favour of the Rev. John McLean McLeod, Newport, and that the call was signed by 90 communicants and 121 adherents,—that the congregation had appointed Messrs. Donald Mackay and Hugh Cameron Commissioners to support it before the Presbytery,—and that they had also appointed the Rev. John Stewart and Messrs. Alexander McHardy and Donald McKay as their Commissioners to support it before the Presbytery of Halifax. His report was received, and his conduct approved.

Messrs. Donald Mackay and Hugh Cameron, as Commissioners from John Knox's Church, stated that the congregation were unanimous and enthusiastic in support of their call to the Rev. Mr. McLeod, and that the stipend offered is \$600 per annum and a free house; whereupon the Presbytery unanimously agreed to sustain the call as a regular Gospel call, and instruct their Clerk to transmit it in as safe and speedy a way as possible to the Presbytery of Halifax.

The Clerk was appointed as the Presby-

tery's Commissioner to support this call before the Presbytery of Halifax.

The Rev. William Grant having consented, at the request of the Home Mission Board, to go to Cape Breton during the 3rd, 4th, and 5th Sabbaths of May and the 1st Sabbath of June, on the condition that the Board supply his pulpit during his absence, the Clerk was instructed to inform the Board to that effect.

The Rev. Mr. Ross was re-appointed Moderator of Scotsburn Session, and also to preach there, if convenient, on the 4th Sabbath of this month or the 1st Sabbath of May.

The Rev. Mr. Patterson was appointed Moderator of the Session of Saltsprings Church.

The following appointments were then made:—

For John Knox's Church:—Rev. Wm. Stewart, 1st and 2nd Sabbaths of May; Rev. Mr. Stirling, 3rd Sabbath of May.

For Mergomish Church:—Rev. Mr. Stirling, 1st and 2nd Sabbaths of May; Rev. William Stewart, 3rd and 4th Sabbaths of May.

For Scotsburn Church:—Mr. Gunn, 4th Sabbath of May.

The Presbytery agreed to hold their next meeting in James' Church, New Glasgow, on Tuesday, May 10th, at 11 A. M., for ordinary business, and for the consideration of the remits of Synod and the rules and forms of procedure. The Presbytery is expected to continue in Session two days.

JOHN MACKINNON, Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met in Chalmers Church, Halifax, on Tuesday the 12th April, at 2½ o'clock. The afternoon and evening sessions were devoted to a discussion of the Ruling Eldership, in which the following members of Presbytery took part: Revds. R. Sedgwick, P. G. McGregor, James Maclean, John Cameron, J. M. McLeod, A. Falconer, J. Forrest, John B. Logan, E. Annand, and Messrs. Blackwood, James, Murray, H. B. Webster and Judge Blanchard. Revds. John Campbell and J. R. Thomson of the Church of Scotland, and Rev. J. D. McGillivray and Rev. John Stewart were present as corresponding members. Devotional exercises were conducted at frequent intervals. The following resolutions were adopted unanimously.

First: That in order to the fuller development of the energies of the Eldership, and of their capabilities for building up the Church, Sessions be strongly recommended to divide the congregations over which they preside into districts where this has not yet been done, allotting to each Elder his own

district in which he will be expected to take a spiritual oversight of the families, visiting them in affliction, and at other times so far as his time will permit, holding a District Prayer Meeting where this appears to the Session to be desirable, and paying special attention to the conduct and progress of the baptized youth of his district.

Second: The Presbytery recommend regular meetings of Sessions at stated times, monthly if practicable,—a portion of the time being occasionally set apart for conference and prayer.

Third: The Presbytery consider that in the event of a vacancy occurring, or occasional want of supply for the pulpit either in a congregation or in a section where such may be far removed from preaching, the congregation meet for public worship under the superintendence of the Session.

The Presbytery met on Wednesday for the transaction of ordinary business. A Call from Chalmers' Church to Rev. E. Annand was sustained. A Call was also laid on the table addressed to Rev. J. M. Macleod from John Knox's Church, New Glasgow. Messrs. Macleod and Annand were directed to exchange pulpits next Lord's day and make the usual intimations to the congregations interested in these calls. Both calls are to come up at next meeting of Presbytery.

The Home Mission Board having granted three Catechists to the Presbytery, the following arrangements were made: Mr. Thomson to labour at Ship Harbour; Mr. Carr at Digby; and Mr. Nicholson at Shubenaemie. Supply for another month was granted to Rev. D. S. Gordon's congregation. Messrs. Samuel Gunn and Charles Fraser were examined for license, and their trials being satisfactory, the Presbytery licensed them to preach the Gospel. The Presbytery nominated Rev. John Cameron for Moderator of Synod. The Presbytery adjourned to meet in Chalmers' Church on Wednesday May 4th, at 2½ o'clock, P. M.

Presbytery of P. E. Island.

COVEHEAD, March 23, 1870.—At which time and place the above mentioned Court met in accordance with adjournment. After Divine service, conducted by Mr. Lawson, the Presbytery was constituted. In the absence of the Moderator and the Clerk, Rev. J. Murray was appointed Moderator, and Mr. Lawson Clerk, *pro tem.*

The Moderator then called upon the managers of the Covehead and Brackley Point sections of Mr. Allan's congregation, to present a statement of the amount subscribed in said section for their Pastor, when it was shown that the sum of £128 was realized. In addition to this amount, it

was further shown that the Sabbath collection at church, amounts to £8, making a total of £136. Of this amount the managers, stated that £6 could not be collected. It thus appeared that the actual sum which Mr. Allan received for last year was £130. Aware that besides this amount for Mr. Allan, said two sections, for the past year raised £26 10s. for missionary purposes; the Presbytery expressed its high satisfaction at this result, and asked the congregation if it would pledge itself to raise the same sum for Mr. Allan next year. This they cheerfully and unanimously agree to do. The congregation then having thanked the Presbytery for its present visit to them, requested that the Presbytery again meet with them in the month of March, next year. Mr. Lawson was appointed to canvass the St. Peter's road section of the congregation, and obtain subscriptions there, with the object of getting at least £20, in order to raise Mr. Allan's salary to the minimum of £150. Presbytery adjourned to meet at 3 p. m.

Same place and date, 3 p. m.—The Presbytery met, and was constituted. The attention of Presbytery then having been directed to the circumstance that certain influential members of the government had lately been throwing out hints as to the propriety of giving a grant to St. Dunstan's College, the Presbytery unanimously agreed to renew their protest against any such proposal, and their strenuous opposition to giving public support to sectarian schools and colleges, and to frame a remonstrance to be laid before their people in the columns of the *Presbyterian*. The Rev. James Allan was appointed to draw up said remonstrance. The Presbytery further agreed to request a conference with the brethren of the Kirk Presbytery in regard to the propriety of taking joint action on all questions pertaining to the subject of education.

STEPHEN G. LAWSON,
[Clerk, *pro tem.*

Presentations.

We wish to overtake some omissions of months past in recording congregational gifts and courtesies to Pastors.

And first on the list we must notice, with an apology that our notice is out of due time, the presentation of a very superior gold watch, chain and key to Rev. Isaac Murray, by the congregation of Cavendish including the preaching stations of Wheatley and Stanley Rivers.

The Committee employed H. Primrose Esq., of Pictou, and J. S. McLean, Esq., of Halifax, to order an article of genuine worth, and have acknowledged with thanks that the commission was well discharged.

The watch and chain were all that the Committee could desire, and were valued at Fifty Pounds P. E. I. Cy. The gift was accompanied with an address recognizing gratefully a Pastorate of 20 years, during which Mr. Murray had devoted his energies with great diligence to preaching the Gospel, promoting education and the welfare of the congregation and community in every way. The praiseworthy liberality of the preaching stations showed that they had not been overlooked, and that they highly appreciated the labour devoted to their improvement.

Mr. Murray replied to the address and acknowledged the testimonial with feelings of gratitude and words of thanks.

WOODVILLE AND LITTLE SANDS.—About the same time, Rev. Donald McNeill had the pleasure of acknowledging receipt of £14 as a gift from the people of Woodville and Little Sands. The donors were chiefly the youth of the congregation with some contributors belonging to other churches, both these circumstances being of a pleasing character.

BONSHAW.—Rev. J. G. Cameron also received a purse containing a sum of money, and the best wishes and prayers of the Bonshaw Section of his congregation.

BELFAST.—While recording with pleasure these expressions of good will from different congregations to their pastors, we notice that all the rural churches in the island have recently been eclipsed by the "Kirk" congregation of Belfast. This people have recently done something in the gift line too, for they have presented Rev. Mr. McLean, their pastor, with a purse containing Twenty Pounds. But the more excellent way which they have selected for expressing their regard for Divine Ordinances, as well as for a faithful laborious pastor, is to make an effort to add Fifty Pounds to his regular salary. This effort resulted in a subscription list of sixty-five pounds above the sum formerly promised, making the whole amount now promised £290 per annum of the Island Currency.

We know congregations on both sides of the Strait of Northumberland which might do worse than to try the same experiment, and see what the result would be.

Rev. A. Campbell, Strathalbyn, P. E. I., acknowledges a very handsome present made to him, consisting of a beautiful Riding Sleigh, built by Messrs. McKinnon and Fraser, Charlottetown. The gift was made by the young men of his charge and a few friends in town. This is the third time lately that Mr. Campbell has had to acknowledge valuable gifts "chiefly from the same quarter." The value of these gifts is greatly enhanced by the conviction

that these friends are otherwise discharging their duty to God and to their minister.

On Wednesday the 16th ult., a number of the inhabitants of Weldford and Salmon River organized a surprise party and drove up to the Manse of Rev. James Fowler. After a bountiful tea, furnished by the Ladies, an address was presented, accompanied with a purse containing \$60 and a number of useful articles valued at \$80. All seemed pleased with the evening's entertainment.

The following Circular which has been sent to all the Sessions of this body, we publish in the *Record* that our people may have the fullest information on the subject.

To the Rev. Moderator of the Sessions of

The Synod being desirous that all its Congregations should shew their interest in Ministerial Education, by contributing regularly towards its support, has ordered a Financial Statement to be furnished to each Session. The following is therefore submitted :

OUTLAY TO BE MET.

Salary of Rev. Dr. King.....	\$1500
“ “ Dr. Ross.....	1200
“ “ Dr. Lyall.....	1200
“ “ Prof. McKnight, about.....	850
Annuity of Rev. D. Smith... ..	120
	<hr/>
	\$4870
Repairs of Buildings.....	148
Insurance, Fuel and Attendance.	120
Travelling expenses of Lecturers	60
Commissions and Sundries.....	132
	<hr/>
	510
	<hr/>
	\$5380

SOURCES OF REVENUE.

1. Professorial Fund—This Fund amounts to \$25,141 83, and the annual proceeds, besides commissions to Treasurer, amounting to.....	\$1850
2. General Ministerial Education Fund, amounting to \$31,958.40,—annual proceeds...	1920
3. Rent of School Premises.....	240
4. Contributions required.....	1370
	<hr/>
	\$5280
Contributions required... ..	\$1370
Do. received since June I... ..	\$805
Deficiency.....	568
	<hr/>
	\$1370
Congregations connected with the Synod.....	122
Congregations contributing within the past year.....	52
Congregations which have not yet contributed.....	70
	<hr/>
	122

The preceding statement you are requested to lay before your Session at its first meeting, so that if no appropriation or collection has been made within the year for this object, it may be done before the end of May.

P. G. MCGREGOR,
Sec'y. and Treas. of Board of Education.
HALIFAX, N. S., April 4, 1870.

New Churches.

Active steps are now being taken toward the erection of four Presbyterian Churches on the Eastern Shore. One of these is at Jeddove, an outlying section of Rev. E. A. McCurdy's congregation. The other three are being built at Sheet Harbour, Quoddy, and Moser River sections of Rev. A. B. Dickie's charge. The two last named localities have never had churches of any description.

OBITUARY.

Death of the Rev. James Waddell.

On Monday, the 21st March, the Rev. James Waddell passed peacefully to his rest and his reward. His last illness was long and painful, but he bore it with exemplary patience, and with unreserved submission to the Divine will. Death did not find him unready or unexpectant. He was glad to receive his discharge from the sore and well-fought battle with bodily suffering and infirmity. For weeks he hovered on the verge of the eternal world, very feeble in body but cheerful in spirit, and rejoicing in hope of the glory of God.

Mr. Waddell was 65 years of age. He was a native of Truro, and a son of that good Presbyterian Father, the Rev. John Waddell. Having devoted himself to the work of the Gospel ministry, his first sphere of labour was at Bay Chaleur, New Brunswick. He was then for several years Principal of the Charlottetown Academy, in which position he rendered service of great and permanent value to the cause of education in Prince Edward Island. He continued all through his career to take a deep and enlightened interest in schools of all grades—especially common and Sabbath schools. From Charlottetown he removed to River John, in the County of Pictou, where he ministered to the Presbyterian congregation with ability and faithfulness. After the close of his ministry at River John he laboured as a Home Missionary with great diligence, zeal and success. He was peculiarly qualified for Home Mission work. He explored many a nook and corner that sadly needed the light of the Gospel. He accepted a call to Sheet Har-

bour, a field that could be inviting only to a man of true apostolic zeal and self-denial. In this field, along the eastern shore, he did the work of a pioneer with great success, and his memory is fragrant in many a lonely home. It is upwards of a year since failing health compelled him to resign his charge. For some months he resided at St. John, under the care of his brother, Dr. Waddell. He gathered a little strength during the summer, and came in autumn to reside with his son in this city. All that skill and the tenderest care could do during his illness, was done; and he passed away, surrounded with the grateful sympathy of sons and daughters, and relatives, and Christian friends.

Mr. Waddell was one of the first ministers in the Synod to take a deep and abiding interest in the work of Foreign Missions, and for many years he was the able, zealous, and efficient Secretary of the Foreign Mission Board. His correspondence with Dr. and Mrs. Geddie continued to the last. Mr. Waddell was an accomplished scholar, a sound theologian, and an able preacher. He excelled as a writer. Within the last ten years, his contributions often enriched the pages of the *Witness*; and his Home Missionary sketches were particularly racy and readable. He was much and deservedly loved by the members of the Presbytery of Halifax, with all of whom he was on the most brotherly terms of intercourse. They will never forget the valuable service rendered by him and his family to the highest interests of humanity along our Eastern shore, service, the precious results of which have appeared already, and which shall continue to appear for many years.

Mr. Waddell's Christian sympathies were not confined within the limits of one denomination. He took a deep and enlightened interest in the work and welfare of all the churches. No man ever watched more eagerly or recorded more gratefully the progress of the Kingdom of Christ. He rests from his labours and his works do follow him.

Having adopted and republished the preceding Obituary notice of the late Rev. James Waddell from the *Presbyterian Witness* of March 26th, as a just and comprehensive tribute to his character and work, it only devolves on us now to add a few statements in explanation and enlargement.

It will be seen that he had three pastoral charges, and in all the work of evangelization was unpromising and arduous. On the duties of the first he entered in the very morning of his ministerial life. The country was new, travelling difficult, the settlers poor, and his congregation extending from Bathurst to New Mills. With the particulars of his work there, we are unacquainted,

but believe that after two years of devoted labour his demission of charge was necessitated by the want of pecuniary support, and by his inability to meet the wants of the Gaelic speaking people of his charge.

In River John he found piety, temperance and education all in a decline, and for the revival of all he laboured with great earnestness. Even those who might doubt the wisdom of some of his measures would cheerfully concede their meed of praise to his zeal. There as elsewhere he was foremost in the advocacy of enlightened and liberal views on education and temperance, and in carrying out his designs of improvement he had often to contend with ignorance, apathy and prejudice.

At Sheet Harbour too, and the outlying and neglected district of his latest charge, his efforts to secure the benefits of a common school education to the more remote as well as to the more central localities, and to elevating the standard of teachers, were unremitting and successful. In his choice of teachers he endeavoured to obtain persons who besides being qualified to discharge their secular duties efficiently, were imbued with a spirit of devotedness to Christ.

In many cases young women acting under his counsel, not only conducted family worship in the houses in which they lodged, but superintended a Sabbath school and even led a meeting for prayer and the reading of the Scriptures on the Lord's day. These persons he often playfully termed his Curates, and had the joy of seeing beneficial fruit from their faithful work.

Having from inability to discharge pastoral duty, closed his six years of mission work on the Eastern shore by demitting his charge, it was a great comfort to him during the latter part of his period of retirement from active life, that the field at Sheet Harbour and vicinity, was occupied by a young and devoted servant of God, who loved the work and who was beloved by the people among whom he was called to labour.

During the last few months of his life, as he felt his strength decaying, a favourite expression of his was, "The tabernacle is coming down, but God in His mercy is taking it down very gently." He habitually expressed great gratitude to God for His goodness in sparing him from intense suffering. Towards the last, his sufferings were sometimes very great, and at such times he seemed to receive great comfort from the verse:

"And when I'm to die, receive me I'll cry,
For Jesus has loved me I cannot tell why;
But this I do find, we two are so joined
He'll not be in glory and leave me behind."

When it became distressing to him to take his food and drink, he said on one oc-

casion, "I'm just in the best possible condition now to enter heaven, where they hunger no more neither thirst any more."

He never spoke a great deal of his experiences, but seemed to rely implicitly on the merits of his Saviour, whom he frequently repeated was "able to save, willing to save, waiting to save, wanting to save."

We cannot close this notice without mentioning the union of fidelity with affection in the training of his family. His faithful and beloved partner and he were of one mind in this as indeed in all other departments of work for Christ. It was their practice at the breakfast table, to hear from the children an answer to a Catechetical question, a verse of a Hymn or a text of Scripture. They encouraged them too, to exercise self denial to give to the cause of Christ, and more especially in the department of Foreign Missions; and thus encouraged, they did deny themselves what are generally regarded as necessities at the table, to earn something for the Mission Board.

The lessons of childhood have become principles in manhood and womanhood. Their children have risen up to call them blessed, and as active members and office-bearers in the church, are gathering fruit unto life eternal. Thus, while his end was peace his works follow him, and he "being dead yet speaketh."

The late William McNeill, Esquire, of Cavandish.

On Monday last, this venerable and upright man breathed his last. Calmly, peacefully, and without a struggle, he passed from earth to Heaven. At the time of his death, he was the oldest living native of the Island. Born in Charlottetown, near the site of the present Wesleyan Church, in 1782, he remembered the city when it was a forest, and contained only a few rude dwellings. During the 88 years of his earthly sojourn, he witnessed many great and important changes in the social and political condition of the Colony. He entered the House of Assembly in 1814 as member for Malpeque; continued one of the people's representatives for the succeeding twenty years; and filled the high and honourable position of Speaker from 1831 to 1834. He was a man of extensive reading, and of uncommonly good memory. Blessed with a healthy constitution, and strong intellectual powers, he was a vigorous thinker, a ready debater, and a legislator of considerable ability and tact. By many who had the pleasure of his acquaintance, he was looked up to as an authority on grave and difficult questions. His house was at all times a fine illustration of the kindness and hospitality for which the old

settlers in the Island were so proverbial. For over half a century, he was an elder in the Presbyterian Church at Cavendish. He brought up a large family of sons and daughters, all of whom he lived to see well settled in life. He was widely and favourably known in this, his native land, and the numerous procession which followed his remains to their last resting place in Cavendish churchyard, testified to the respect and esteem of his fellow-countrymen.

We can add but little to this becoming tribute of respect taken from a recent number of the *Charlottetown Patriot*. Another worthy has departed;—another of the few who could tell of the travels, scenes, and successes of the pioneer ministers of the Lower Provinces, has entered his rest.

We first knew him as a zealous Elder in Dr. Geddie's congregation in 1841. We next renewed acquaintance after the lapse of 27 years, and found him still, at the ripe age of 87, in the house of God, still full of zeal for the Lord's cause.

We thought then, and we think still, that we saw before us the embodiment of Psalm xcii. 13, 14, "Those that be planted in the house of the Lord shall flourish in the courts of our God.—They shall still bring forth fruit in old age, they shall be fat and flourishing."

PRESBYTERIAN NEWS.

Presbyterians are now privileged to hear of the progress of the cause of Christ through the means of their own Missionaries in the most distant regions of the world. Here are a few samples:

BRAZIL.—Reports from Brazil are still very cheering. The Presbyterian Board has now six organized churches at the several stations, embracing an aggregate of 260 communicants. Rev. Mr. Lennington, whose efforts were at first strongly opposed in Brotas, writes recently that this opposition has ceased, and that some of those who were formerly most active against him are now the warmest supporters of the project for purchasing a home and chapel for the Protestant service.

SPAIN.—Three Presbyterian ministers have recently left Scotland under the auspices of the British and Foreign Bible Society of the Free Church of Scotland and of the United Presbyterian Church respectively, to forward the work of evangelization in Spain. The Rev. Mr. Black of the Free Church is to act as Professor in the Theological Institute at Seville. Two missionaries of the United Presbyterian Church are already at work in Cadiz.

CHINA.—The American Presbyterian mission of Ningpo has held its annual meeting. During the last year thirty-six were

baptized, making a native membership at present of a little over four hundred. They are in seven churches, of which four have native pastors. One of them paid its pastor's salary for eight months, another five, another four, and another two; but not one is quite self-supporting. The bulk of the members are farmers, with small means, and have no moneyed connection with foreigners within the mission or outside of it.

Virginia City, Nevada, is said to be the most ungodly city in the United States. Containing a population of 5000 it has but one church of 23 members.

Presbyterianism has made rapid advances in Philadelphia within a short period. Within thirty years it has more than quadrupled itself.

NOTICES, ACKNOWLEDGMENTS, &c.

NOTICE TO STUDENTS.

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

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

P. G. MCGREGOR,

Sec'y. Board of Foreign Missions.

Halifax, April 22, 1870.

NOTICE.

In view of the approaching Meeting of Synod, it would be exceedingly convenient if Presbyteries would forward to me all applications for Supplement, not later than the beginning of June.

THOMAS SEDGWICK,

Clerk Supplementary Committee.

The Treasurer acknowledges receipts during the month of the following sums:

FOR FOREIGN MISSIONS.

Brookfield Missionary Society.....	\$12 90
A Friend, Mabou.....	5 00
Clyde and Barrington, &c.—	
Clyde River.....	\$10 00
Cape Island.....	4 30
Carlton Village.....	4 00
Barrington.....	3 20
Five others.....	3 50 25 00
Cavendish and New Glasgow Miss'ry Soc'y	28 80
Cove Head.....	\$23 04
Less by charge.....	0 90 22 14
Grand River.....	12 22
Loch Lomond.....	4 42 16 64
Tryon:	
Col. by Miss Eliz. Thomson.....	£0 19 6
Bonshaw:	
Col. by Miss Rachel McKinnon.....	0 9 0
" Miss Kate Gordon.....	0 17 0
" Miss Maggie McNevin.....	0 10 9
P. E. I. Cy.....	£2 16 3 9 37

Economy and Five Islands additional.....	2 00
Bridgetown.....	\$9 56
Annapolis.....	4 75
Bequest of the late Timothy O'Brien, Esq., of Noel, by Osmoud O'Brien, 4th pay- ment.....	160 00
Rockville Missionary Society.....	\$12 97
Lower Selmah do.....	6 18
Maitland Juvenile do.....	19 96
Bedeque, P. E. I. do.....	73 00
Hopewell.....	31 00
John Knox church, New Glasgow.....	30 00
Blue Mountain.....	18 53
Barney's River.....	4 00

" DAYSPRING."

Brookfield Section of Mr. McGilvray's cong: Almer Section, Miss Jessie A. Harvey's Card.....	\$1 53
Pleasant Valley, Miss A. Archibald's Card.....	1 40
Upper Brookfield, Master Moses Clark's Card.....	1 29
North Brookfield, Miss Jane Ken- nedy's Card.....	1 45
Brookfield Centre, Miss Arabella Densmore's Card.....	2 38
Brookfield Centre, Miss Lucretia Hamilton's Card.....	0 50
Brookfield Centre, Master Warren Brysson's Card.....	10 42
Brookfield Centre, Miss Elizabeth Ryan's Card.....	1 05
M. Stewiacke Sect. of Mr. McGilvray's cong: Master T. C. Whidden's Card.....	\$0 77
" David Dunlap's ".....	1 96
Miss Sophia Fisher's ".....	1 03
" Maggie Dunlap's ".....	2 90
" Christie Brenton's ".....	0 58
" Maggie Rutherford's ".....	0 74
" Minnie Putnam's ".....	2 25
" Christina Fulton's ".....	2 40
" Janet Brenton's ".....	1 88
" Elizabeth Cox's ".....	1 27
" Jane Tnes ".....	1 60
Cavendish and New Glasgow Miss'ry Soc'y Upper Stewiacke, Rev. Dr. Smith's cong: Jessie Smith.....	\$2 26
Libby Fulton.....	2 54
Susan Creelman.....	2 30
Philippa Young.....	0 59
Jane Creelman.....	2 06
Antoinette Forbes.....	1 04
Jessie Kennedy.....	1 00
John A. Archibald.....	1 02
Rachel Smith.....	2 00
Christy A. Gourley.....	0 92
Arthur Chute.....	0 15
St. Davids Church, St. John, N. B.....	29 58
Baddeck, C. B: Arthur McCurdy's card.....	\$1 53
Albert Hart's ".....	6 83
Annie Dunlap's ".....	7 79
Maggie McKenzie's ".....	2 63
Lydia We*son.....	1 25
D. Campbell (Elder).....	1 60
Malcom Campbell, do.....	2 00
John McDonald.....	1 00
	24 63
Less by Charge.....	0 23
Mabou: Col. by Master R. A. McKeen.....	4 30
Sherbrooke: Miss Margaret Scott, S. W.....	\$3 40
" Eliza D. McIntosh, S. W.....	3 10
" Agnes McDonald, Sherbrooke.....	5 03
" Margaret Whitman, ".....	1 62
" Sarah E. McDonald, ".....	2 15
" Minnie McLane, ".....	2 88
" Elizabeth McLane, Goldenville.....	6 32
" Charlotte Fisher.....	5 50
Cove Head S. School, Col.....	£0 16 5

Second cong. Maitland: William J. Davies.....	\$0 82
James Traley.....	3 00
J. Currie McDougall.....	4 00
E. and H. McDougall.....	1 00
Smith McDougall.....	1 25
Bessie and Eva McDougall.....	2 00
John McD. White.....	0 83
Jockie McDougall.....	2 05
Edwin Roy.....	1 60
Alex. P. Douglas.....	1 00
David Douglas.....	0 55
Mary Ellen Currie.....	1 00
Charles Brown.....	1 25
Robert S. Currie.....	1 00
Kate Campbell.....	0 60
Lucy Eaton.....	0 87
Anne S. Putnam.....	0 32
John Howe.....	0 38
Thomas Thompson.....	1 00
Anne Putnam.....	2 37
Jane McDougall.....	3 25
Amelia A. McCallum.....	4 00
Jane McCulloch.....	1 00
Lucy Smith.....	0 25
John O'Brien, (Davidson's).....	2 00
Timothy O'Brien.....	1 20
Fulton J. O'Brien.....	2 37
Susan McLellan.....	0 52
Almira Campbell.....	0 50
William Cox.....	3 00
Agnes and Alice McDougall.....	1 00
Philip Densmore.....	0 88
Mrs. John Roy.....	1 25
Mrs. Hiram Grant.....	1 00
Mrs. Fred. Frieze.....	1 50
Mrs. James Dalrymple.....	1 00
Grand River, C. B.....	\$12 22
Loch Lomond, C. B.....	4 42
Princetown Children, P. E. I.....	£8 8 0
Sheet Harbour Cong: Stewart Mitchell's Card, Ship Har.....	\$1 10
Thomas Robinson, Quoddy.....	0 20
Kempt: Col. by Miss Georgie A. Armstrong.....	\$5 82
" " Minnie Burgess.....	2 32
" " Emma Glenn.....	3 14
Walton: Col. by Miss Rebecca Morris.....	\$6 13
" Sarah McCulloch.....	0 87
" Master James P. O'Brien.....	2 60
Tryon Section, Rev. G. J. Cameron's cong: Clara Reid.....	£1 1 1
Mary Jane Matthews.....	0 6 3
Mary Thomson.....	0 12 6 1/2
Bonshaw Section: James Herbert Crosby.....	1 13 8
Archibald McKinnon.....	0 19 6
Maria Rodd.....	0 14 0 1/2
Mary Ann Gallisple.....	0 14 0
P. E. I. Cy.....	£6 1 1
Economy and Five Islands, additional: Miss Priscilla Wardman's Card.....	2 05
E. River St. Mary's Sab. School, per Miss Jane Campbell.....	1 14
New Annan and Wentworth: Miss J. Johnson's Card, N. Annan.....	\$1 60
Master J. Edward Hamilton's do.....	3 00
Hugh D. Chisholm's children.....	1 40
Bedeque, P. E. I.: Col. by Misses Cairns and Auld, Freetown	7 00
Mr. Blair's congregation: Col. by Miss Mary Ann Blair.....	\$5 67
" Master John Bannerman.....	2 54
Laggan Sabbath School Box.....	3 15
Fort Massy Sabbath School.....	11 75
Children of Mrs. Jas. Archibald, Upper Musquodoboit.....	0 87
Per Rev. M. Stewart, Whyocomah: Col. by Miss Mary Ann McNeil.....	\$2 55
" " Jessie Ann McKay.....	1 03
" " A. A. Stewart.....	2 40
" " Sarah McAulay.....	0 70

From Mabou:	
Col. by Miss A. Bull.....	\$2 50
Chatham, Douglastown and vicinity, N. B., per Rev. A. R. Garvie:	
St. John's Church Sabbath School collec- tion for "Dayspring," Chatham, N. B. Card.	
No. 1. S. Marshall and J. Alexander	\$3 95
" 2. Ellen Henderson.....	0 48
" 3. _____	4 92
" 4. A. Steele and A. Patterson..	5 81
" 5. A. Alexander and E. McEwen	7 38
" 6. H. Thomson & M. Alexander	2 23
" 7. _____	4 44
" 8. M. Anderson and G. Steele..	2 84
" 9. R. J. Anderson and A. Picket	4 19
" 10. M. J. Gordon & A. Johnstone	6 51
" 11. M. Hay and Kate Ford.....	6 08
" 12. _____, Nappan.....	2 55
" 13. Col. by Miss Rainy, Bathurst.	21 63

\$73 01

Proportion of American silver in this collection a little over \$55.00, de- preciation of \$55.00, \$9.00.	
Depreciation.....	9 00
Miss Maggie Garvie.....	1 00

65 00

HOME MISSIONS.

Brookfield.....	12 90
Cavendish and New Glasgow.....	15 28
Cove Head.....	12 71
Second Congregation, Maitland.....	37 65
Grand River, C. B.....	\$12 22
Loch Lomond, ".....	4 42
Per Rev. McLean Sinclair:	
West Bay.....	12 40
St. Peter's.....	4 47
Malagawatch.....	3 60
Middle River.....	4 30
Lake Ainslie.....	5 38
Tryon and Bonshaw:	
Elizabeth Morrison.....	£0 12 0
Elizabeth Thomson.....	0 4 6
Elizabeth Heffield.....	0 4 6
Rachael McKinnon.....	0 9 9
Kate Gordon.....	0 13 2
Maggie McNevin.....	1 8 9

30 15

P. E. I. Cy.....	£3 12 8
Economy and Five Islands, additional..	2 00
Bridgetown.....	\$9 56
Annapolis.....	7 25
Harvey, parties not connected with Mr. Johnsons congregation.....	7 17
Fall River, per J. W. McKenzie.....	7 50
Bedeque, P. E. I.....	16 00
River John.....	11 00
Hopewell.....	7 00
John Knox church, New Glasgow.....	20 75
Blue Mountain.....	18 54
Barney's River.....	4 00
John M. Henderson, Wallace River.....	1 00
Whycoomal, C. B.....	9 82

SUPPLEMENTARY FUND.

E. Branch E. River, additional per P. G. Grant.....	4 00
Sheet Harbour Cong:	
Quoddy.....	\$6 00
Mosers River.....	2 52

EDUCATION FUND.

Brookfield.....	5 00
Cavendish and New Glasgow M. Society..	5 20
Sheet Harbour.....	6 00
Bridgetown.....	\$4 77
Annapolis.....	1 25
Bedeque.....	6 03
River John.....	18 00
Middle Stewiacke.....	6 00
	16 00

ACADIAN MISSION.

Tangier.....	4 00
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SYNOD FUND.

Grand River, C. B.....	\$12 22
Loch Lomond, ".....	4 42

16 64

RELIEF AND MISSION FUND OF REV. C.
CHINQUY.

Royal Scarlet Chapter of Orangemen of Renfrew and Elmsdale.....	20 00
A Friend, Truro.....	2 00
Miss Esther Rutherford, M. Stewiacke....	1 25
Economy and Five Islands.....	10 72
Elias Tupper, Round Hill, Annapolis.....	3 00
William Tupper, ".....	0 75
Rev. D. S. Gordon, Bridgetown.....	4 00
Bridgetown, collection.....	5 00
Annapolis.....	4 00
A friend to Mr. Chinquy's work, Halifax..	5 00

At John Knox's Church, New Glasgow, 6th
April, 1870, the female Missionary Association of
the congregation met, and the collectors gave in
the following amounts for Home and Foreign
Missions:

Miss Cath. McKay.....	\$4 35
" Christy Jackson.....	4 25
" Annie E. McKay.....	5 85
" Isabella Rose.....	4 19
" Sullivan and Munroe.....	17 60
" Helen Frazer.....	5 17
" Christy Campbell.....	6 37
D. McPherson and D. Morrison.....	1 75
Treasurer.....	1 22

Total.....\$50 75

Apportioned for Foreign Mission, \$30; Home
Do. \$20.75.

JOHN STEWART, Treas.

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the
following sums:—

Rev. W. Duff, Lunenburg.....	\$17 00
Mr. J. Blanchard, Kentville..	0 50
Mr. A. Archibald, Glenelg.....	10 00
From Waverley.....	3 00
Mr. L. Pender, Jerusalem, N. B.....	3 00
Mr. W. Johnston, San Francisco.....	6 25
Rev. J. D. McGilivray, Brookfield.....	2 00
Mr. Alex. Sutherland, Caledonia.....	2 50
Rev. R. S. Patterson, Bedeque, P. E. I..	5 00
Mr. Thos. McNeill, Alberton, P. E. I.....	5 00
Mr. P. Smith, Bedford.....	2 62½
Halifax.....	4 50

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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