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# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1872.

## A SAD REPORT CONFIRMED.

DEATH OF REV. JAMES D. GORDON.

We expressed, in our last number, hope and conviction that the report of the murder of Rev. James D. Gordon was destitute of foundation. We were mistaken. Our brother has fallen at his post. Another Missionary and another Gordon has been suddenly cut down by the blind fury of savage men, led captive by Satan at his will. Erromanga holds the remains of five Missionaries, and its soil has received the blood of four "men of God," with that of Mrs. G. N. Gordon, killed while engaged in heroic endeavour to save from ruin its perverse and cruel people.

In our present number we lay Dr. Steel's letter before our readers, and await farther intelligence. Our whole church will sympathize with the afflicted relatives of the martyred Missionary.

Every heart must feel for a mother to whom such tidings are brought; but how deep is the sympathy which should be felt for the mother who, in succession, has heard of the sudden death of three sons, one by accident at home, but the first and the last by the tomahawk of the savage on a heathen island. But the terrible external features of both events never can destroy, rather bring out in full relief, the glorious fact that they were called away while engaged in the direct work of their gracious Master, and, we may well believe, with his words of grace, breathed forth in prayer, "Father, forgive them, for they know not what they do."

Mr. Gordon was a native of Alberton in Prince Edward Island, and one of a large family trained by godly parents in the fear of the Lord, and in the knowledge of God's holy word. He devoted himself to the ministry of the Gospel while his brother was only entering on his work. He studied under Professors Ross, McCulloch, and Lyall at Truro. Under Drs. King and Smith, and Professor McKnight, he was pursuing his theological course, when he received the awful news of the murder of his brother and Mrs. Gordon. He hastened home to comfort his mother, but never seemed diverted from his purpose to preach the Gospel to the heathen, for a day or for an hour. He offered his services to the Board for the New Hebrides Mission, so soon as his studies should be completed. He was accepted; and after visiting the Lower Provinces and Canada, where he left most favorable impressions and loving recollections, he sailed from Halifax in the *Dayspring* with Rev. Messrs. Morrison and McCullagh in 1863.

When the Missionaries were about to be located, in no reckless spirit, but with strong faith in the power of the Gospel, and in the conviction that he was called to carry on the work of evangelization where his brother had been permitted only, to make a commencement, he chose the island of Erromanga as the scene of his missionary toil. On that forbidding soil he had spent eight years of honest, earnest and almost unintermitting effort, when his work on earth suddenly closed. He retired from Dillon's Bay shortly after Rev. Mr.

McNair was stationed there, and opened for himself a new sphere of evangelistic effort at and around Portinia Bay—his house for a time a cave, from which he went forth literally to seek and to save. Before this change of base, as well as subsequently, he translated and printed portions of Scripture, Hymns and Primers.

He planned the opening of Mission work on Espiritu Santo; and after tantalizing delays, he at length succeeded, having gained acquaintance with the language of one tribe, from young lads whom he kept by him for the purpose, in visiting the island, where he remained one season. A phonetic primer remains as an interesting memorial of this noble effort to carry the knowledge of Christ to the regions beyond. He had the satisfaction of knowing, during the last year at least of his life, that a portion of that large island was occupied by Rev. J. Goodwill, and that his own efforts had not been wholly in vain.

Mr. Gordon's connection with the Church of the Lower Provinces terminated three years ago, at the request of the Presbyterian Church of New South Wales, who wished his services, and, of course, with his own full concurrence. With that body he continued for two years, and during the last year, so far as we know, had no close ecclesiastical connection with either church and drew no support from either. While his relations with his brethren on the mission field were not all that could be desired, and it was his separation from them that led to his separation from the Church of New South Wales, they all gave him the fullest credit for elevated piety, great self-denial, strict conscientiousness and heroic zeal. Alone, and surrounded by unbroken heathenism, he held on his way with the zeal and determination of a Prophet.

But while his apostolic fervour continued, notwithstanding his isolation, we are persuaded that this tendency to live and work alone greatly impaired his happiness and his usefulness. We are persuaded, and not without evidence, that it produced a morbid state of mind, which led him to think and to write as he never would have done, had he enjoyed a Chris-

tian home, and maintained more intimate relations with his brethren. Constitutionally mild and sociable, he was a most agreeable companion, but being also exceedingly tenacious of his own views, he was rather inclined to think and write with some severity and sharpness of men equally zealous and conscientious, who, looking at the same subject from another stand point, arrived at different if not opposite conclusions. The society and counsel of a prudent, pious and loving companion might have proved, and we believe would have proved, the most effective counterpoise to this unhappy tendency, and saved himself and others from many misunderstandings and unpleasant reflections.

But notwithstanding these drawbacks, James Gordon was a good, a true and a loving man. We mourn his death as that of a faithful servant of the Lord, and a courageous, zealous fellow-labourer in Christ's great mission field. Those who knew him best, will feel most sorrowful, that on earth they will see his face no more. While removed, however, from among the missionaries who are holding up the banner of the Cross on the isles of the Ocean, his memory will be affectionately cherished in thousands of hearts and homes on the Australian and American continents; and when his name is mentioned, it will be as that of "a faithful man who feared God above many."

Mr. Gordon's tragic death is a heavy blow to the mission because it is fitted to discourage the brethren on that field of peril, and especially the four young missionaries who would meet the painful news as they reached their destination. It cannot fail to add to the solicitude and anxiety of their young wives, when their husbands go from home into the interior to minister either to the temporal or spiritual wants of the natives. If in these trying circumstances our sympathies and prayers can have any avail, to these they have the highest claim. We should think and speak of them with an affectionate, never abating interest; and if the Apostles expected deliverance from imprisonment and peril, in answer to the prayers of the church, as unquestionably they did, we surely should

keep silence, but on the contrary give Him who hears prayer no rest until he establish his cause there, by causing "the isles to wait for His Law."

### THE RELIGIOUS WORLD.

It is announced that a new religion has been devised by the Government of Japan, to be received by the people. The Japanese have been advancing of late years with giant strides in the career of material progress. They have outgrown their old institutions civil and religious. The system of cruel persecution against the native Christians has been forsaken. We are still in the dark as to the character of the new religion. It is cheering to see the dark waters of heathenism in motion. Let us pray that the Sun of Righteousness may arise upon the turbulent and gloomy sea.

Redoubled attention is called to Africa by the recent events in connection with Dr. Livingstone. The great Missionary Traveller has been sojourning among races that had never heard the name of Christ—races far superior in every respect to the negroes of the West Coast—races for whom the future is full of hope if only the accursed slave trade be stopped and the Christian religion introduced in its beneficent purity.

The Christian Missionaries in Persia, especially the Presbyterian Missionaries, have greatly exerted themselves to relieve the dreadful famine which has far more than decimated that miserable country. Christian philanthropists in the United States and Great Britain are contributing to the Famine Fund with some degree of liberality. But it is hard to excite sympathy for suffering which is far, far away. Mahomedanism and heathenism are ever cruel and pitiless towards the weak and unfortunate. It is well if the sore famine shall lead even a few to seek and find Him who is the Bread of Life.

The Jesuits are now without house or home in the German Empire. They are accused of disloyalty to the Empire—of stirring up sedition, sympathizing with France, and preferring allegiance to the

Pope to every other obligation civil or social. Hence their expulsion. Few will regret Prince Bismarck's firm treatment of a foe so dangerous. The Pope intimated some time ago that some frightful calamity was likely to overtake Bismarck; and an English Papist at a recent public meeting intimated that he was likely to perish like Julian the Apostate. The plots and plans of the Jesuits for self protection and vengeance will be many and deep.—It is said that Austria sympathizes with Germany so far as to refuse refuge to the exiled Jesuites. Numbers of them are likely to come to England for a time. There is an Act of Parliament forbidding their landing in Britain; but it has been and will be a dead letter.

The Pope is in great trouble—all the world against him except the Jesuits. He talks endlessly, and many of his speeches are far from being discreet. It is reported that he has quarrelled with Cardinal Antonelli. Certain it is that the cause of the Papacy does not appear to be making much progress anywhere. Even President Thiers refuses to be the Don Quixote of Ultramontanism.

In Ireland the Roman Catholic clergy have been roused to unbounded fury by the faithful judgment delivered in the famous Galway Election case by Judge Keogh. The Judge is himself a Roman Catholic, and hence his words have redoubled weight. He unseated the member returned by the Priests, and on his report, twenty-four of the clergy are to be publicly prosecuted for their outrageous conduct. The matter has been discussed in Parliament, and the conduct of the ecclesiastics denounced as it deserved.

The 24th of August was the three hundredth Anniversary of one of the most awful and bloody tragedies in European History. The event, so tragic, so far-reaching in its consequences, will probably be commemorated in a suitable manner this year throughout all Protestant Churches.

The "Old Catholics" are looking up. They are recognized by the Jansenists; and the Archbishop of Utrecht has recently gone among them discharging Episcopal

functions. Father Hyacinthe has published a work in Paris justifying his own position and making a terrible assault on the dominant faction in the Roman Church.

The French Protestant Church Synod will meet again in November. Before its recent adjournment, a resolution was passed unanimously in favour of disestablishing all the churches in France. A time of trouble and division awaits the French Protestant Synod. Evangelical ministers and high Unitarians and Deists cannot surely minister in the same church.

A Disestablishment resolution was moved in the British House of Commons with regard to the English Church. It was lost by a majority of 292 to 98.

The Wesleyan Conference met early last month in London. 750 ministers were present. The denomination continues to show great zeal, and to meet with remarkable success, in evangelistic work.

The Anti-Union agitation continues in the Free Church. The Highlands especially are most injuriously affected by the controversy—many of the simple-minded, honest people being led to believe that Unionists are as bad as Infidels.—Rev. Wm. Knight, of Dundee, has been disciplined by the Free Presbytery for preaching for a Unitarian (Mr. Martineau) in London. The case has excited much discussion. Friendly conferences are now frequent between Presbyteries and congregations of the three negotiating churches. The "mutual eligibility" proposal meets with the approbation of the Presbyteries, so far.

In England the agitation about the Bennett case continues. Evangelicals are sorely tried by a late decision, which allows Popery to be taught in the English Church.

On this side of the ocean, we can refer to nothing notable that has occurred within the past month. No doubt the battle between the Kingdom of Christ and the power of Satan is going on. Happy is the man who is found on the side of Him whose right it is to reign, and who must overcome all His foes!

## SYSTEMATIC BENEVOLENCE.

BY REV. E. A. M'CURDY.

Your readers will have learned from your last issue, that the Committee on Systematic Benevolence were able to present to Synod a most encouraging report of the progress which has been made during the past year, in carrying out the recommendations which were issued a few years ago concerning that subject. Stimulated by past success, and hopeful of future progress, the Synod recommended Presbyteries, Sessions and Boards of Managers, under their jurisdiction, to use all diligence to promote the extension of systematic giving during the current year, more especially of weekly storing on the part of all, and of weekly offering when practicable.

As the Committee are anxious to strengthen the hands of all who are desirous of advancing the movement which has been so auspiciously commenced, they determined that instead of issuing a circular immediately after the rising of Synod, as they had done for two years, they would request some of their number to lay before the church, through the columns of the *Record*, the principal facts furnished by sessions in their returns last year; to meet as far as possible the objections which had been raised to their proposals, and to urge the speedy adoption of the system wherever congregations are ripe for the acceptance of the recommendations of the Synod.

In the present article, it is my purpose merely to furnish your readers with the substance of the information which has been obtained from those sessions which have answered the following questions of the circular, addressed to them by the Committee. "Has your congregation adopted the recommendations of Synod, concerning Systematic Benevolence? If so, when, with what success, and how do the results compare with those of the past?" As far as possible, I wish to avoid a repetition of what appeared in the report, and aim rather at supplementing the statements which were made to the Synod.

At the present moment there are upwards of 30 of our congregations which have wholly, or in part, adopted the system of

Weekly Offering, as their method of securing the funds requisite for congregational and general ecclesiastical purposes. One of these has been making its contributions in support of ordinances in this way for nearly a quarter of a century: another for about five years, and another for nearly four. The rest have all commenced operations within two years. The measure of success has been, almost without exception, encouraging, in most cases very encouraging. The following is the most unfavourable report which the Committee received. "At our last congregational meeting, it was agreed to adopt the plan of weekly storing and contributions for all purposes. Since that time the plan has been in operation, but not with results so satisfactory as we would desire." The general results will be best indicated by drawing upon the language of the reports themselves. One brother writes: "Our congregation adopted the recommendations of Synod concerning Systematic Benevolence for the support of ordinances, on the first of June, 1872. The results so far, though not up to the requirements, are as good as anticipated, and compare favourably with those of the past year." Another report: "We have adopted the Synod's scheme partially—that is, to meet claims for support of ordinances with entire success." Another says, and quite a number report almost in the same terms:—"We have been encouragingly successful. The results compare favourably with those of the past year." Another writes:—"We commenced the system on Oct. 1st, 1870, with considerable improvement on the old scheme." Another informs us: "We have introduced the system at the commencement of the current year. The course which we pursue is to contribute every Sabbath for support of ordinances and the various schemes of the church. We asked the congregation to give an average of \$32.00. Owing to the stormy winter which we had, the contributions at the end of March only averaged \$22.38. From the first of April to the 9th of June, the amount raised per Sabbath was \$31.18, coming nearly up to the mark. We named a high average in the first in-

stance. We could do with \$28.00, but anxious to raise \$32.00, as it would enable us to give larger contributions to the schemes of the church. Upon the whole, we are very well satisfied with the working of the scheme." A sixth, at the close of a year's trial, in a congregation where many of the contributors are absent for a considerable portion of the time, says:—"On the whole, the plan of weekly collections is working better than the old system of subscription papers. There is nothing transcendent in the results, but the congregation seem to be satisfied with the new arrangement." A seventh, who is the pastor of a weak and scattered congregation, writes: "The larger section of our congregation adopted the system of Sabbath contributions on the 1st of Nov., 1870. For the year ending Oct. 31st, 1871, it was tolerably successful; on the whole, more successful than that of voluntary contributions previously adopted." An eighth, whose charge is also weak, reports:—"Our congregation has adopted your most excellent scheme. We commenced on the fourth Sabbath of January last. The success has been very satisfactory. So far, every obligation of the congregation has been met, and we have every reason to hope for better things in future. It has always been customary in this congregation to pay stipend, &c., &c., at the end of the year, which was exceedingly unsatisfactory, even had the funds been all on hand when the payment should have been made, which was seldom, if ever, the case. It is now gratifying to find, at the end of our first quarter's trial of your scheme, every obligation amply met, and that, notwithstanding the system's not coming into operation with us till the fourth Sabbath of January. A ninth, the pastor of a congregation which has been practising the system for some five years, affirms that, "as regards our congregation, the weekly plan is working well, and better now, I believe, than ever before. Our people give faithfully and, I hope, conscientiously."

These statements of the brethren need no comment. More of a similar character might have been added; but these are

amply sufficient to indicate how generally the system of weekly offering is commending itself to those who are giving it a fair trial. With such facts as these coming to their knowledge, the Committee on Systematic Beneficence feel much encouraged; and they are under the impression that one of the most effective ways of advancing the movement is simply to submit them to the church, and let them produce their legitimate effect in carrying conviction to the hearts of all our people. These facts seem to prove at least this much, that where a majority of any congregation have sufficient faith in God and in each other, to make the experiment, and are fully determined to show their faith by their works, they need have no fear of failure. Such a congregation prove that "God is able to make all grace abound to them, that they always having all sufficiency in all things, may abound to every good work. Being enriched in everything to all bountifulness, which causeth, through us, thanksgiving to God."

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### FRENCH EVANGELIZATION.

BY THE REV. JOHN MACEWAN.

It may serve the cause of righteousness and liberty to give your readers the following facts and statements in relation to the Evangelization of Roman Catholics. The time of my visit to the Maritime Provinces being necessarily brief, I beg to submit the following :

The great command to propagate the Gospel had mainly in view the outlying Heathen, serving dumb idols; but these Eighteen Centuries have developed a vast and vicious Apostasy from the Gospel of Jesus Christ, fitly designated; "The Roman Papacy;" and while with one arm we are gathering in the Heathen, with the other we must seek to enclose the devotees of the more subtle, but not less God-dishonouring Papacy.

The fulness of the times in papal development has come in the dogma of Infallibility; the top stone of the building has been laid, and the proclamation has gone forth that the Pope in his own person is

supreme in authority; to teach all people, dictate to all Kings and to control all governments, waiting his time for its exercise.

The church is but the passive instrumentality to execute this authority and compass these designs; the Bishops, nearest the source, have been robbed of any liberty they ever had—the priests next to them are their blind servants, and the people are fed with lies by the Priests through the confessional.

Submission is the Alpha and Omega of the Apostasy; submission is the ever-present demand: sleepless and unwearied, it presses not more on the people than on the Bishops. This is carried out into the progress of the times—has developed itself into a papal monomania. This last word interpreted means the government of the state by the Prieshood, the priesthood by the Bishops, and they by the Pope, and the Pope by the Jesuits. The system they represent is pervaded by a religious "Trichina," worming itself into the dead body—feeding on the corruption itself creates, "loving darkness rather than light," easily seducing the time-serving in religion, education, business and politics. This absolutism embodied in the Pope, girding the globe and deceiving the nations is the outstanding figure of the times. The Dominion of Canada not less than others feel the grasp.

This culmination of the Apostasy points to the crisis of the great Providential plan, and proclaims to the church of Christ, that it is high time to awake out of sleep; it is not enough as in the past century to be on the indifferently defensive, parrying the blow, and at the eleventh hour throw off our lethargy; but to go with the ancient and ever authoritative demand, "Let my people go that they may serve me, and if thou refuse to let them go behold *I will smite* all thy borders with frogs." The smiting is going on—hence the Anathemas of the Council; rather of the Pope, for the Council was but a show to see the Pope put the crown on his own head, to wrest the sceptre from Jesus Christ, and snatch the palladium of liberty from the nature of

man. Egypt and Rome are in symbolism, similar, and in divine dealing must come to the same end, "*I will smite all thy borders.*" The Province of Quebec is the constituted centre; the brain of Popery in this Dominion—the Vatican is the seat of council and command—and so long as Quebec is in undisputed league with Rome we may expect plotting against our liberties and progress on the side of these lower Provinces and Ontario,—calling into requisition the kindred elements in both. A startling example of this is before us, in the appeal to Rome for advice in the matter of education in the Province of New Brunswick; promptly the advice is given by a Roman ecclesiastic, backed by the authority of the Pope, as to what the citizens of this free country are to do in the education of children, and I take leave to say that the action of our Dominion Legislators on both sides of the House indicates symptoms of moral paralysis. This is the precise question, and its exact bearing in the German schism, headed by Dollinger. True, some of our ministers have deprecated the action of the Vicar General of Montreal and the judgment of Rome, but this feeble utterance means nothing. Either they must bow to the authority of Rome, entire and undiluted, and go into opposition to constitutional freedom and government in this land; or if they endorse liberty of legislation and conscience and modern civilization, they become to say the least suspected men, and so far in antagonism to papal supremacy—become "Old Catholics." This is the dilemma in all lands, the dilemma of the papacy in all ages. The common cause comes to this: in all ways, and by the highest moral courage, resistance to Romish dictation in any shape. The common cause is to give the Word of God to the people, and claim protection in doing it, assert the right to proclaim Jesus Christ as the only Mediator between God and man, and in His name demand that the people be let go out of bondage.

Over a million of souls are held in this bondage to Rome in the Province of Quebec. The desires of liberty, the hopes of manhood, the longing for light are coming

to the surface, despite the overshadowing terror of the priesthood. The abominations of religious caste are becoming abhorrent to awakening minds. The idea of the equality of all souls in the sight of God and in the eye of public law is leavening the mass, and the day of deliverance is at hand. Supreme of all means for the hastening of this day, is evangelical life and labour.

The supremacy of God's Word to teach, the unobstructed outshining of Jesus Christ and Him crucified to redeem, and the same Saviour, a Priest on His throne to reign as Head over all to the church, which is His living body, are the grand elements of warfare with this system. The obligation resting on us to these people and those means is expressed in the declaration, "Call upon Me, and I will answer thee, and shew thee great and mighty things which thou knewest not."

Conspicuous in the agencies employing these means toward the French population, for the past thirty years, is the French Canadian Missionary Society. In its hands, and through its example, agencies have multiplied and doors have been opened, the Word of God has not been bound, and as a representative of that Institution I bespeak the interest and consideration of your readers. 30,000 copies or portions of the Scriptures have been put in circulation by the Society. 1000 French Canadians in the Province of Quebec and 5000 in the United States have renounced adherence to Popery and come under Bible instruction, professing themselves christians. The number in the United States is explained by the persecutions to which they were exposed by the papacy; here we have the cause of no small share of the leakage of population in the Province of Quebec. The American official tables give the number of French Canadians emigrating in one year up to June 1st, 1871, to be 26,766. The Protestant escapes from isolation and moral blight, the Romanist from oppression and perpetual poverty by the tithing, and senseless expenditure on orders and buildings. The system regards poverty a virtue—and begging gives a claim to heavenly regard.

During the past year the labourers of the Society have proclaimed the Gospel openly by holding religious services in thirty-five different stations, all in a greater or less degree of preparation for the formation of churches and the dispensation of christian ordinances; and at some of these stations all these ordinances are enjoyed. In the educational department of the work there is the large institution at Point Aux Tremble, with eight mission day schools in different parts of the Province. During the past year there were in attendance 334 scholars, of whom 79 were of British or French Protestant families, 104 converts from Romish influence, 131 the children of parents still in the meshes of that system; threatened of course for this insubordination, but they persist and inquire.

The work of colportage is prosecuted vigorously, and forms the foundation of this arduous and self-sacrificing enterprise—small in its beginnings, but far-reaching in its issues. The workers hold on their way—feeling the encouragement held out by God's word, and illustrated in the reply of Gen. Sherman to one of his captains, in a dark hour, during the late American struggle: "Hold the post for I am coming." Our Leader and Commander of the people will come and will not tarry.

I would commend this cause to the prayers and liberality of the people of these Provinces. The doors of opening for the work, the call of a people for help and sympathy—the increased expensiveness of living and carrying on any work call for enlarged means. The narrowing bounds of the aims of papal questions—in conflict with modern society and civilization, in conflict with constitutional governments and liberties call for deepening interest of thought and feeling on the part of all ministers and people.

Contributions received by the Secretary and Treasurer, Lt. Col. Haultain, Montreal.

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Many a man has slain his mercies by setting too great a value upon them. Over-loved mercies are seldom long-lived mercies.—*Brooks.*

## REPORT OF COMMITTEE ON INSURANCE OF CHURCHES.

The Committee appointed to prepare a plan for the insurance of churches, beg leave to Report, that they have carefully considered the whole subject, and would present the following as the result of their enquiries.

By the statistical returns, it appears that there are 248 places of worship in connection with this body, or as we know of some omitted, we may say 250. If these be estimated at the very low average of \$3,000, it will show an amount of property of the value of \$750,000. Your Committee are of opinion that if all of these, or even the greater portion, would combine, it would be possible to arrange a scheme on the principle of mutual assurance, by which, by a very small contribution from each, a fund might be provided which would insure against all losses by fire. As it is not likely that all could be induced to join, we must assume as the basis of our calculations a less number, say 200. Less than this we would not consider as forming a basis broad enough, upon which to form a scheme which would be easy and, at the same time, safe.

Assuming these 200 as the number to be provided for, the first question to which we would advert is the amount which would require to be provided for each. It is usual in the insurance of buildings to insure only for two-thirds or at most three-fourths of the value. As this regulation is intended principally to guard against fraud by obliging the owners to take part of the risk, perhaps it might not be necessary for the Synod strictly to follow this rule, as we can surely have confidence in the honesty of our trustees. But it would be proper that they should in each case fill up a schedule, containing a statement of the time the church was built, its dimensions, original cost and its present estimated value, so that the committee to whom the Synod may entrust the business, may have the assurance that the amount sought to be assured is reasonable, considering the value of the building. Looking then at the various sizes and cost of our churches, the Committee propose that there be four rates, viz., \$1,000, \$2,000, \$3,000 and \$4,000. These amounts would fairly meet the cases of the large majority of our churches. In our cities, there are already some much more costly, and there are likely to be more. The Committee have come to the conclusion that considering the large cost of these and the smallness of their number compared with the others, it would neither be safe nor fair to assume the whole risk of them. It is easy to see that one loss of a church, costing \$15,000 or \$20,000, would swamp

the whole scheme. Moreover, to raise a sum sufficient to provide against such amounts, while their number is so small, would require higher rates over the whole, and would thus press unequally upon the owners of the less costly churches through the body. The Committee therefore propose that no higher risk be assumed than what we have mentioned—that the trustees of the costly city churches be permitted and expected to enter the scheme to the amount mentioned, on terms to be afterwards fixed, and that for any sum above \$4,000, for which they might feel it necessary to insure, they should apply to the regular insurance companies.

We must next inquire what would be the total amount that would require to be insured. Of the sums suggested, we think that but very few would adopt the lowest; and from the increased cost of building, and the improved style now being adopted, the number is likely to be less hereafter. Moreover, it may be expected that henceforward the cost of all will increase. The Committee think that the average may be safely set at somewhere between \$2,500 and \$3,000, say \$2,500. At this rate, the whole amount to be insured on 200 churches would be \$500,000. The following calculations are based upon this estimate. It is to be observed, however, that should the amount be above or below this sum, it will not affect the validity of our conclusions, inasmuch as the charges being made rateably, the receipts will still be in proportion to the sum assured.

The next inquiry is as to the risk. At the first glance, it must be evident that this is the very lowest. Our churches generally are detached from all other buildings, and even in towns are often partially so, and even in our closely-built cities are so far separated from one another that it would scarcely be possible for two of them to be burned down in the same fire. The difference which this makes in the risk and consequent rate of insurance, is now a fact so well recognized that companies are formed, such as the Agricultural and the Isolated Risks Companies, which, by confining their business to detached buildings, or at least by taking only single risks within a specified distance, are able to insure at rates much below the ordinary companies, and yet with equal or even greater safety, as they can never be exposed to the heavy losses which a large city fire occasions.

But this is not all. It must be evident that the risk of fire in a church is much less than in a dwelling house. In the latter there is fire every day in the year. In the former for five or six months of the year, there is no fire at all, and during the remaining six or seven, there is fire in many cases only one day in the week, and rarely

more than twice, and this only for a part of the day, and that under closer supervision than, in most cases, it is possible to exercise over a house. Taking all the circumstances into account, then, it must be evident that the risk is reduced to a minimum.

This, we think, is confirmed by facts. We are able to look back for a period of 25 or 30 years, and yet with all the inquiry we have made, we cannot hear of more than six churches belonging to this body that have been burned during that period. Of these, two were burned while constructing, viz., at Cascumpeque and Strait of Canso. From the much greater risk at this time, in consequence of the amount of combustible material about, and the carelessness of workmen, the risk must be much greater than after the church is finished and in use. The Committee therefore recommend that churches while building be not included, and that the risk under this scheme should be assumed only after the church is completed and in actual occupancy. If the Synod should desire otherwise, we must remark that the risk is so much greater in buildings at this time, that they could be included only by a largely increased charge on them, or by a considerably higher rate over the whole than would otherwise be required.

Looking, then, at the churches actually built, we find not more than four burned down in a period of twenty-five or thirty years, besides some cases of injury by fire. But say four in twenty years. This would be one for every five years, which we are certain, so far as the past is concerned, is above the truth.

But assuming this as the basis of our calculations, it will be easily seen that all that would be required would be to assess the value of one church upon the amount of the whole, and spread this sum over five years. But losses of this kind spread over a large area, or over a lengthened period of time, become so certain that they may be calculated on with the regularity of a law of nature; yet, over a limited number of cases or for a short period, they become matter of the greatest uncertainty. Thus, for example, for ten years previous to 1871, we do not know of a single church being burned; but in that year there were two, and that within a few weeks. So, there may not be a call upon this scheme for ten or twelve years, but there might be one or even two within twelve months, so that it would not be safe to rest on payments to be made five years hence. It will be necessary to have a fund at the very outset sufficient to guard against a loss, should one occur near the commencement of our operations. The Committee therefore propose that each, except as hereafter

mentioned, be charged at the rate of  $1\frac{1}{2}$  per cent for one year; or, if parties feel this too much to pay at once, that they pay at the rate of a  $\frac{1}{2}$  per cent. for three years. Should one-half pay the whole at once, there would altogether be realized in the first year nearly \$5,000, but say \$4,000, and we would thus be in a position to secure against the first loss; and, at the end of three years, should no loss occur, we should have in funds, including interest, over \$7,000. The Committee think this should be allowed to accumulate till it reaches \$10,000, when the annual interest would probably, after that date, meet all demands, or at least that it should not be reduced below \$8,000. Should there be no loss for eight years longer, the larger sum would be reached by putting the funds at interest. But as it is quite probable that a fire may occur in the meantime, the Committee recommend that it be a condition that, should a loss occur at any time which would reduce the amount of our principal to an amount below \$8,000, in that case the managers of each church should be liable for an assessment to make up the deficiency, but not exceeding in each instance one per cent on the amount insured. If the amount insured should exceed our calculations, and the Synod should afterward deem it advisable that the reserve fund should be kept at \$10,000, then it should be understood that, on the Synod so resolving, each congregation shall be liable as in the last case. If we should escape fires for a period of five or six years, this would not be required. Should a fire occur previously, and a call be made of this kind, there is a likelihood that there never would be another; and thus the probability is that, for the first payment, or at most a second trifling sum, our churches would be insured permanently.

In connection with the proposed rates, however, one point farther remains to be considered. We have spoken of the difference in value between buildings in cities and those in the rural districts. Perhaps there is a greater difference in the risk of their being burned. In towns, churches being surrounded with other buildings from which they are liable to take fire, it is probably not too much to say that the risk is doubled. We have observed in the majority of cases of churches built in cities, that the fire originated in other buildings. Is it fair then that they should be included at the same rate? After considering the whole matter carefully, the Committee have agreed to recommend that, for the wooden buildings in towns and villages, the rate be two per cent. in one payment, or three quarters per cent. per annum for three years. But buildings of stone or brick, they recommend should be charged at the same rate with buildings in the rural

districts. It may be admitted that there will still be some inequalities of risk not met by these rates. But this it is impossible to avoid, and the whole sum charged is so small that it would not be worth while complicating the scheme by any greater varieties of rate. By the table connected herewith, the amount payable under each of these rates will be seen at a glance.

We may just contrast the amount asked for under this scheme, with what would be demanded under ordinary systems of Insurance. One of the regular companies would charge about the same for a single year as we propose to charge altogether. Companies doing a special business of less risk, such as the Agricultural, charge at the very lowest 2 per cent. for three years, or  $\frac{1}{4}$  per cent. per annum, and at the end of these periods, all claims lapse; and the parties insuring must continue to pay the same rates constantly afterward, or they lose all advantage from what they have paid. We ask no more, even in the highest case, and in ordinary cases considerably less, with the certainty that very little will ever be asked again, and with a probability that they will never require to pay any more.

There only remains to provide for churches hereafter built. The Committee would simply propose, that in all new churches, where the Trustees have not entered upon this scheme, or where the old one has been burned, the congregation have the privilege of entering upon the scheme at any time, by paying the regular rates. But where a congregation shall have paid their rates on their present church, and all farther claims upon them under this scheme (if any such should be made), the Committee would propose that in the event of their replacing their old church with a new one, the insurance be continued on the latter without any additional charge, or that they be at liberty to take a higher class by paying the difference of charge.

Your Committee have thus exhibited the scheme at some length, as the matter being new to most members of Synod, it seemed necessary not only to state the plan proposed, but to explain fully its provisions, and to show its reasonableness. We therefore, in accordance with these views, submit the scheme for the consideration of Synod.—All which is respectfully submitted.

(Signed)

GEO. PATTERSON, *Convener.*

J. W. CARMICHAEL, } *Committee.*  
C. PRIMROSE, }

#### Rules for the Management of the Church Insurance Fund of the Presbyterian Church of Lower Provinces.

1. That there be four classes of risks, the amount to be insured under each, being respectively \$1,000, \$2,000, \$3,000 and

\$4,000, each congregation being at liberty to select the class on which it will enter.

2. That the charges shall be as follows: On all buildings in rural districts, or on stone and brick buildings in towns, one and one-quarter per cent. in one payment, or one-half per cent. per annum for three years. On wooden buildings in towns or villages, two per cent. in one payment, or three-quarters per cent. per annum for three years.

3. That no further charge be made until a loss by fire occurs, but whenever such a fire occurs as shall reduce the amount of funds on hand below \$8,000, then in every such case, each church shall be liable for a rateable proportion of the deficiency, not exceeding one per cent. on the amount insured; and any congregation neglecting or refusing to pay such a call, shall be liable to lose all interest in the fund.

4. Should the Synod deem it advisable that the reserve fund should be larger than \$8,000, then, on their so resolving, each church on the fund shall be liable, in the case of loss, for any deficiency as in the last rule.

5. The Managers of each church seeking the benefit of the fund, shall furnish the Synod's Committee with such information, regarding the cost of the building and other circumstances connected with it, as they may judge proper.

6. In the cases of churches hereafter built, in which the congregations have not previously contributed to the fund, or in the case of those replacing others burned down, the Managers shall have the privilege of entering upon the scheme at any time by complying with the above terms; but where a congregation shall have paid their rates on their present church, and all other claims, if they shall replace their old church with a new one, they shall be entitled to have the same amount insured on their new church without extra charge, or they may take a higher class by paying the difference of rates.

TABLE OF RATES.

1st Class. ....	Amount Insured.	In rural districts, or stone or brick in towns.		Wooden buildings in towns or villages.	
		In 1 year.	Annually for 3 years.	In 1 year.	Annually for 3 years.
2nd " ....	\$1000	\$12.50	\$5.00	\$20.00	\$7.50
3rd " ....	2000	25.00	10 00	40.00	15.00
4th " ....	3000	37.50	15 00	60.00	22.50
5th " ....	4000	50.00	20.00	80.00	30.00

SCHEDULE OF QUESTIONS TO BE ANSWERED BY MANAGERS.

1. When was the church built?
2. Of what material?

3. What was the original cost?

4. What repairs or additions has it received since, what is its present condition and estimated value?

5. How is it heated, is the apparatus in safe condition?

6. What amount do you wish insured upon it?

7. Whether in one or three payments?

....., 18

To the Synod's Committee on Insurance of Churches:

We have to request that the Presbyterian Church at \_\_\_\_\_, County of \_\_\_\_\_ and Province of \_\_\_\_\_, be placed on the Insurance fund of the Synod of the Presbyterian Church of the Lower Provinces, and we furnish above as correct a statement as in our power of the information required.

\* To be signed by Managers, Treasurer, or other responsible officer of the congregation.

### THE LATE CRUISE OF H. M. S. "ROSARIO."

Since the return of H. M. S. *Rosario* to this port, after a cruise of three or four months amongst the islands of the Pacific, various rumours have been afloat, some of which are calculated to produce a wrong impression as to the result of her mission. The following information has been obtained from inquiries made on board the vessel. The *Rosario* left Sydney on the 19th of October, on a cruise amongst the islands of the South Pacific, the object of her visit being to inquire into, and redress, many grievances. She arrived at Norfolk Island on the 31st of October, and here Captain Markham heard the sad news of the murder of Bishop Patteson. He determined to call in at Nukupu, to make inquiries, and, if possible, ascertain the cause of the murderous attack upon the late lamented Bishop. The *Rosario* left Norfolk Island on the 1st November, and on the 11th she fell in with the schooner *Marian Renny*. A party from the steamer boarded the schooner, and found on board a number of islanders bound for Fiji. On the 12th November, anchored in Havannah Harbour, one of the New Hebrides. The natives of Nuna, an island about nine miles distant from Sandwich, having murdered some of the crew of the schooner *Fanny*, Captain Markham proceeded with a boat expedition to investigate the circumstances attending the murder, and to try to secure the murderers. The natives would not hold any conversation with the party, although

some teachers from the mission station were sent on shore to assure the islanders that they would receive fair treatment if they would communicate with Capt. Markham. Two hours were given them to consider the proposals. The time having expired, and the natives still refusing to communicate in any way, the boat's party proceeded to the nearest village. On approaching the land the natives fired upon them with rifles or muskets. They succeeded, however, in effecting a landing, and then proceeded to burn down the village. They afterwards returned to the mission station, and sent another message to the islanders, with the same result. The *Rosario's* men then went to another village, where they were again fired upon by the natives. They burnt down the village and destroyed a number of canoes. In neither instance did the *Rosario's* men return the fire from the natives. They returned to the *Rosario*, lying in Havannah Harbour. On passing the island on the following day, several shells were fired into the largest village, which it was found impossible to reach on the previous day. Before leaving, inquiries were made respecting the charges against the Rev. Mr. Milne, the missionary stationed on this group. The charges were made by some traders, and were to the effect that Mr. Milne had induced the natives to fire upon the crew of a schooner. These charges, on inquiry, were found to be utterly untrue and groundless. The *Rosario* next proceeded to Apia, in search of the missionary schooner *Petvel*, but found no trace of her. On the 17th, a brig trading with islanders was boarded, and her papers were found correct. On the 18th the steamer passed the active volcano, Lopevi; and on the 23rd she arrived off Cherry Island, where the captain and crew of the *Marian Kenny* were said to have been murdered. The surf was very heavy, and a landing could not be effected till the following day. The natives were very civil, but no tidings of the missing crew could be obtained from them. On the 29th, communication was had with the natives of Reef Island; and on the same day the steamer arrived off Nukupu, the scene of the massacre of Bishop Patteson. A boat was sent off to try to find a passage through the reef which encircles the Bay. Captain Markham was anxious to hold communication with the natives respecting the murder which has occasioned such a deep feeling of regret both in the colonies and at home. The party was unable to find a suitable passage for the boat to pass through. The *Rosario* then steamed along the reef for some distance, with the boat in tow; and, when nearly opposite the village, the boat was again sent to try and effect an entrance. From fifteen to twenty canoes, with islanders in them, were moving about inside the

reef. The islanders waved palm leaves and cocoanuts, which is generally considered a sign of good feeling and a willingness to barter with those articles. A passage was at length found at the end of the reef nearest the shore, and not far from the native village. No sooner had the *Rosario's* boat got inside, than the natives leaped from their canoes on to the beach, and their numbers were quickly augmented by islanders who flocked down to the beach from all directions. As soon as the boat approached the land, the crew were fired at by the islanders with poisoned arrows. Finding it utterly useless to attempt a landing, and having strict orders not to return the fire of the natives, the boat returned to the ship. The boat was sent in again to make another attempt at friendly communication with the natives. On approaching the shore, the natives again made hostile signs, and fired at the crew with poisoned arrows. In order to protect the boat's crew, and, at the same time, to intimidate the natives into submission, a broadside of shell was fired from the *Rosario*. This quickly dispersed the natives, and drove them to find shelter in the bush. The *Rosario* then steamed round the island, and, when in a line with the village, a few broadsides of shell were fired into it. By this time the tide had risen sufficiently to enable the men to land. All the boats, filled with armed men, were at once dispatched to the shore. As the boats neared the island, the natives again congregated, and a landing was not effected until a sharp engagement had taken place between the *Rosario's* men and the islanders. Having gained a footing on the island, and forced the natives to retreat to the bush, the boating parties destroyed the canoes, and set fire to the village. Two of the *Rosario's* men were wounded in the engagement. One of them, corporal Marcus, was wounded with a poisoned arrow, from the effects of which he died on the 22nd December. About 6 o'clock in the evening, the boats returned to the ship. The *Rosario* then sailed away for the Island of Santa Cruz. During the night, the active volcano, Tinakula, was passed. Large masses of red hot lava were emitted; and the sight is describe as being very imposing and grand. On the following day the ship anchored off Santa Cruz. The natives were found to be very friendly, and inclined to barter. Whilst the vessel was lying here a skirmish took place between two unfriendly tribes. On the 2nd of December the *Rosario* passed Edgcombe Island; and on the 4th left the Santa Cruz group. On the 6th, the vessel reached the mission station Motu. The two men who some time previously had been wounded in the Southern Cross, whilst at Nukupu, and who had since been

staying at Motu, were found to have recovered from their injuries. On the evening of the 6th, the vessel anchored off Port Pattenon and communication was had with the natives of Peru. On the 12th, the eclipse of the sun was observed under very favourable circumstances. Two-thirds of the sun were obscured, the greatest contact being at 4.45 p. m. When off Espirito Santo, on the 13th, a party from the ship boarded the schooner *Sea Flower*, the Captain of which vessel reported the safe arrival of the *Petrel* at Havannah Harbour. On December 15, the *Rosario* anchored off Cape Lisbon, and communicated with the missionary station there. The natives off the island were very friendly disposed. On the following day, Captain Markham proceeded down the coast to a village called Varsalai, to make inquiries respecting the murder of some of the crew of the *Wild Duck*. Several native interpreters were taken from the mission station. One or two boats' crews, accompanied by the interpreters, landed without molestation from the natives. The interpreters were sent up to the village, and they succeeded in inducing the chief to come down to the beach. On being questioned by the captain the chief acknowledged to having ordered his men to murder the boat's crew of the *Wild Duck*, alleging as his reason for so doing that the crew were taking away from the island a chief and some natives against their will. Captain Markham remonstrated with the chief, and imposed a fine of a few pigs. The chief promised to pay this penalty, and was cautioned if he did not comply with the demand, a punishment of a different and much heavier nature would be inflicted upon him and his people. After waiting some time, the fine was not paid; but the chief and the rest of the islanders fled into the bush out of reach. In accordance with the threat that had been made, the men of the *Rosario* burned down the native village and destroyed all the canoes they could find. The vessel then returned to Cape Lisbon, and landed the interpreters. Here Captain Markham found a schooner, with seventeen islanders on board, and no papers entitling her to carry them. The master signed a paper in presence of witnesses to that effect, and these have since been handed over to the proper authorities. On the 19th December, the *Rosario* fell in with the schooner *Melanie*, at sea. The master of the schooner reported several murders having taken place at the Solomon Islands. On the 26th, the vessel arrived off Pentecost Island, and the captain sent off a boat to communicate with the natives, but they retired into the bush and hid themselves. On the same afternoon, a boat's crew were sent to communicate with Aarora Island. The natives appeared to

be very friendly, and some of the men from the boat landed with a view to barter away some goods. They had scarcely got on shore, however, when a native stealthily approached paymaster Hill, and without the slightest warning or provocation clubbed him, inflicting two very severe wounds on his head. He has since recovered from the wounds. Immediately this attack took place, the natives disappeared into the thick bush before the boats' crews had time to fire. These proceedings were witnessed by those on board the *Rosario*, and shells were at once fired into the village. Subsequently, a number of men were landed in boats, and they burnt down four native villages and destroyed the canoes. On the same evening, Captain Markham sent a party in a boat to communicate with the islanders of Anabynne, to search for the *Sea Flower's* boat, which was said to have been stolen there. The natives, however, appearing very unfriendly, the boat, after pulling a few miles down the coast, returned to the ship. The *Rosario* then set sail for Sandwich Island, where she arrived on the 31st of December. On the following day they visited Nguna. When they had made the natives understand that they had no hostile intentions, they showed every willingness to communicate. Captain Markham then ascertained from them the cause of the murder of the mate and two of the crew of the cutter *Fanny*. It appears that some traders had carried off the chief's wife (an Albino woman) and brother. Captain Markham promised to return the woman, if he found her, and punish the offenders. The *Rosario* next proceeded to call at Erromanga and Tanna, and one or two other islands, where they found the missionaries all well. On the first of January they boarded the schooner *Planet*, and investigated a charge of murder said to have taken place at St. Bartholomew. The *Rosario* arrived at Port Resolution on January 4th; and here information was received that the Albino woman stolen from Nguna was in possession of a planter. The captain proceeded to the island in a boat, and succeeded in bringing the woman away. Whilst lying at this place several of the officers went for a trip some miles inland, to inspect the volcano. They found the natives everywhere friendly. After making inquiries, Captain Markham came to the conclusion that the late murders committed here were simply in retaliation for murders committed by white men. The *Rosario* then returned to Nguna, and landed the Albino woman. The men were well received by the natives, and on leaving were loudly cheered by them. The islanders promised that they would never again murder white men by way of retaliation, but would make them prisoners, and give

them up to the first ship of war that visited the island. The *Rosario* arrived at Noumea on the 20th of January; and near there found a schooner illegally trading; the master signed a letter to that effect in the presence of witnesses. Left New Caledonia on the 29th, and arrived in Sydney on the 8th of the present month. During the cruise of the *Rosario*, nineteen vessels employed in the labour trade were boarded. It was found necessary to fire across the bows of several of these vessels before they could be got to heave to. We understand that Captain Markham used his utmost endeavours to foster in the minds of the islanders friendly feelings towards the white traders, and to prevail upon them to trust confidently to British or other ships of war to redress their grievances. Captain Markham was only acting Commander of the *Rosario*, during the visit of Captain Challis to England. The latter officer, having returned, has again taken command of the vessel; and Captain Markham has, since the arrival of the vessel in this port, sailed for England—*Sydney, Australia, paper.*

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## Home Mission.

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We have noticed below an accession of Gaelic-speaking Probationers to our list, which will be good news for the two Presbyteries in Cape Breton, and in truth to the church generally. But we meet with serious losses, by the removal at this time of the Catechists, whose services, during the past four months have been very valuable. We understand that Messrs. Rosborough, Pollock and Richards return to Princeton, and Messrs. Gillis, Hales and Gerhard to New York. Three of these young men belong to our own church, and may be expected to return in the Spring. Messrs. Pollock, Hales and Gerhard are from the Presbyterian Church of the United States, and have done good work for us during the summer, and their services have been highly valued; and we wish we could add that they are likely to return. They have made acquaintance with some of our ministers, and have seen some corners of our harvest field; and we know that any one or all of them would be welcomed back for a time or permanently, not only by those who made their acquaintance, but by the whole church of the Lower Provinces.

We submit a few reports of work done, as specimens of the whole, both by the regular Probationers and by the Theological Students whose course of study remains to be completed.

Mr. Rosborough has been employed in Chatham, Digby, Musquodoboit Harbour and St. Croix, Hants Co.; Mr. Pollock in St. Croix, Mabou and North East Margaree; Mr. Richards on the Eastern Shore between Musquodoboit Harbour and Sheet Harbour; Mr. Gillis in Mabou and on Prince Edward Island; Mr. Hales in Glassville and in Buctouche, Cocagne and Shediac, in the Presbytery of St. John; Mr. Gerhard first in Northfield and subsequently within the limits of the Presbytery of St. John. Mr. Thomas Christie has been also engaged in Home Mission work and has been located chiefly at the stations around Digby.

Since the meeting of Synod Mr. John Allan, Probationer, has been employed in Chatham congregation during July, in Pictou Presbytery during August, and will continue in that Presbytery during Sept.

Mr. J. C. Meek has been in the Presbytery of Truro during the last two months, and will supply Chebogue and Carlton during September.

Mr. A. F. Thompson has been in the Presbytery of St. John for two months and will remain another. Mr. Thompson has been labouring chiefly up the St. John River at different points from Nerepis to Tobique.

Mr. Isaac Simpson has supplied congregations in Pictou, and Mabou congregation, and will be employed during September in the Truro Presbytery.

Mr. J. Leishman has preached for a few Sabbaths in Chatham, and after a period of rest will be employed during September, in supplying the congregation of Moncton during the absence of Rev. J. D. Murray.

Mr. M. Allan has preached since Synod meeting chiefly in the congregation of Stewiacke—Rev. S. Bernard in P. E. Island—and Mr. L. S. McNeill in the vacant congregations in Pictou and Halifax Presbyteries.

### Arrival of Preachers.

During the past fortnight, we have received from Scotland two preachers who are qualified to officiate in the Gaelic language. They are both authenticated by the Colonial Committee of the Free Church of Scotland, and to that Committee and to Rev. Peter Hope their efficient and obliging Secretary, the Church is indebted in a great measure for this valuable addition to our Home Missionaries.

Mr. Peter Clark who arrived per steamer proceeded direct to Cape Breton, to be employed for a time in the Congregation of West Bay. Mr. John Sutherland arrived last week per *Austrian*, and proceeded to Prince Edward Island in response to an application for aid in supplying the Congregation of Rev. Donald McNeill who, we regret to say, must relinquish his work for a season, through failing health.

Mr. John Murray, who is happy to add, returned from Scotland after completing his theological studies, one month ago. He has been employed in supplying New London, South, and Granville, in the Presbytery of Prince Edward Island, and will shortly proceed to Cape Breton Presbytery.

They are all required and welcome. May the Lord own and bless their labours in the East and North, where they are likely to be engaged, and we trust ere long called and settled.

### Report of Mr. J. C. Meek.

Having just completed my labours under the auspices of Pictou Presbytery, I beg leave to submit the following Report:—

I arrived at Westville on May 4th, and commenced active duty on Sabbath, May 5th. During the fortnight I was there, I preached twice each Sabbath, and addressed the Sabbath School each afternoon. Besides this, I attended their prayer meetings during the week.

*Visitations.*—I made about 70 pastoral visits, having family worship in 38 families.

*Attendance.*—The audiences on weekly evenings were small: but on Sabbath day, they varied from 200 to 300.

*Sabbath School.*—The Sabbath School was well attended, and reflected much credit on both teachers, for their great zeal and deep interest in the children, and taught, for their regular attendance, good behaviour and attention. They have a

good library, and a thorough librarian. I have no hesitation in saying that Mr. Hattie's system as Sabbath School librarian is among the best in this Province, and I take pleasure in recommending it to the careful consideration of every Sabbath School teacher.

### ANTIGONISH.

I arrived here on Friday, the 17th; and during the fortnight, I preached three times in the village and twice at Cape George. Besides this, I attended four prayer meetings, one Bible class, and addressed four Sabbath Schools, which are in a very healthy condition. I visited the sick and the aged, and was everywhere received with that hearty welcome which cheers the young labourer in the vineyard of the Lord.

### GOLDENVILLE AND WINE HARBOUR.

I arrived at Goldenville on June 1st, where I spent the greater portion of five weeks among a very kind, hospitable and attentive people. During the five Sabbaths, including two week days' services, I preached six times in Goldenville, three times at Wine Harbour, once at Mouth of St. Mary's, once at Still Water, once in Sherbrooke, twice at Glenelg, making in all 14 services. Besides this, I attended five prayer meetings, seven Bible classes, varying in attendance from 25 to 70, and gave one temperance lecture.

*Attendance.*—The audience in Goldenville varied from 200 to 350; in Wine Harbour, about 150.

The Sabbath Schools are well attended in both places, and reflect much credit both upon teachers and taught. One very pleasing feature in both Sabbath Schools is the large attendance of both young men and women. There is a large field here, where a young man devoted to his Master's work might be instrumental in doing a vast amount of good.

*Visitations.*—In Goldenville I visited 68 Protestant families, among whom I found 44 communicants of the Presbyterian Church. There were also here a number who expressed a desire to join themselves with the people of God as soon as a convenient opportunity offered. In Wine Harbor I visited 49 Protestant families, but found very few members of the church. Most of the people belong to other denominations, yet received me kindly. I left but four Protestant families in Goldenville and Wine Harbour unvisited; and two of them were away, and I did not have time to reach the others.

The people are kind, and the young men especially are very teachable; and I hope in the Providence of God, that they will soon have a pastor to go in and out among them to break unto them the bread of

eternal life. However impracticable such a thing may seem just now, God, with whom nothing is impossible, may yet bring it to pass. Respectfully submitted,

J. C MEEK.

### Report of Mr. J. Rosborough.

*To the Clerk of the Presbytery of Halifax :*

Having been labouring in your Presbytery for a few Sabbaths, I beg to submit the following Report :—

I was appointed to Digby Gut and Bear River for the five Sabbaths in June. Two of these I exchanged with Mr. Thomas Christie, of Yarmouth.

#### DIGBY GUT

was the first place I visited. Here I found several Presbyterian families. The services were held in the house of the late Mr. Wm. Turnbull, who was lately "gathered to his people" at an advanced age. His exertions and influence have kept Presbyterianism from becoming extinct in this community. They are building a little church. It is finished outside, and will soon be fit to worship in. The people are doing what they can, and deserve encouragement. The meetings were well attended. All came, whether Presbyterian or not. There is great dearth of gospel ordinances in this neighbourhood. The people are therefore glad to attend the ordinances of God's House no matter by whom administered. Besides these services on Sabbath morning, we held a meeting during the week. Four of these week-evening meetings were held during my stay. They were quite numerous attended, some walking a distance of three and four miles.

#### BEAR RIVER

Is about twelve miles distant from Digby Gut. It is a picturesque little town, beautifully nestled among high hills. One imagines he is going into the interior of the country, and is surprised to find a considerable business done in the shipping line. There are several ships lying in the river, which is a mere stream at low-tide.

I found five Presbyterian families here. The Baptist, Methodist and Episcopal brethren have each a neat church. Our services were held in the Methodist Church, which was kindly given for this purpose.

On the first Sabbath of June, there was no service held at this station. After preaching at Digby Gut, I drove to Hillsborough, and visited a man on his death-bed; but finding that no appointment had been made at Bear River, I deemed it useless to proceed farther.

I visited all the Presbyterian families at Bear River, and about twenty-two of different denominations at Digby and Digby

Gut. I regret that I was unable to visit more. My stay was rather short to allow me to see all the families.

I was boarded free of charge at Mrs. Turnbull's. The people also in this section were liberal in their contributions. They fully met their share of the expenses. I commend their care to the consideration of your Presbytery. They are anxious for supply, and are worthy of attention. Although few in number, they should not be neglected.

On the first Sabbath of July I preached at Bedford and Fall River. I visited nine families on Monday, and held a prayer meeting in the evening. I would have visited more, but several families were from home.

Yours, &.,

JAS. ROSBOROUGH.

*Musquodoboit Harbor, July, 11th, 1872.*

### Report of Mr. Isaac Simpson.

*To the Rev. Presbytery of Halifax :*

According to appointment, received from your Presbytery, I preached five Sabbaths within the bounds of the congregation of Musquodoboit Harbor. In this extensive congregation, I preached in the three stations—Musquodoboit Harbor, Clam Harbor, and Meagher's Grant. My services in all were well attended.

I found in the church at Musquodoboit Harbor that the Sabbath School, among the good things of the past, had now ceased to exist. It was immediately organized again. I had also a Bible class and prayer meeting during the week. By such meetings, and by visiting the people, combined with preaching, I endeavoured to revive the work of the Lord, and restore it to what it was when they were deprived of their pastor.

Having fulfilled my appointment in this congregation, I proceeded immediately to Noel, and preached two Sabbaths to an attentive and interesting congregation.

Respectfully submitted,

ISAAC SIMPSON.

*Halifax, July 2nd, 1871.*

### Report of Mr. Gerhard.

*GLASSVILLE, July 24th, 1872.*

*Rev. and Dear Sir,*—I beg to submit to you the following Report of my stay in the Presbytery of Lunenburg and Yarmouth.

I arrived at Bridgewater on the 7th of May, where I was heartily received by the Rev. P. M. Morrison, who, after we had taken our dinner, accompanied me to my field of labor, which was 8 miles above Bridgewater. There he left me with Mr. Nathaniel Wenkels of Northfield, to whom,

and family, for their cordiality and lavish kindness, I can scarcely be thankful enough.

On the second Sabbath in May, I was at Northfield Church, where I had quite a large audience. On the third Sabbath I was at Riversdale, and at the Lower Branch School-house. At two of these places I attended every Sabbath alternately but one; then I had services for Rev. Mr. Parker of New Germany in the morning, and in the afternoon for Rev. P. M. Morrison at Bridgewater. I also visited the Knox School-house one Sabbath afternoon, where I had quite a large attendance.

I organized two Sabbath Schools, one at Northfield and one at the Lower Branch School-house; both are now in a promising condition. I also had a weekly meeting for the Sabbath School teachers in connection with the prayer meeting, which was sometimes very largely attended.

I laboured among these people for ten weeks, during which time I visited some forty families; was very cordially received wherever I came, irrespective of denominational views. I must say I left them very reluctantly.

I am yours very truly,  
J. D. GERHARD.

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## Our Foreign Missions.

### Meeting of the Board of Foreign Missions.

The Board met in Primitive Church, New Glasgow, on the 22nd ult. Present, Rev. J. Stewart, Drs. Roy, and Bayne, Rev. Messrs. Patterson, McKinnon, McG. McKay, Thompson, McCurdy, McGregor, and Mr. John Miller. Rev. R. Cumming, James McGregor, Esq., and Dr. Murray were present as corresponding members.

#### RETURN OF CAPTAIN FRASER.

Captain William Fraser of the "Day-spring" was also present. On motion, agreed unanimously, That Captain Fraser be invited to sit as a corresponding member; and farther, "That the Board express high gratification at his presence among us, and give thanks to God for the preservation of himself and those under his charge during many voyages in the "Day-spring," and for the safe return of himself and family to his native land." Rev. Jas. Thompson led in a prayer of thanksgiving.

#### MR. ANNAND'S TOUR.

An interesting Report of visitation of congregations in the Presbyteries of Victoria and of Cape Breton by Mr. Joseph Annand was read. The Board regretted that so many disappointments occurred from insufficient notice given, within the bounds of the first named Presbytery: but in other respects considered the tour and its results satisfactory. The collections taken amounted to \$226.26, besides a few additional sums to be transmitted to the Treasurer.

Mr. Annand was accompanied by Mrs. Annand, and the people generally showed interest in the Missionary, and equal if not greater pleasure in gaining acquaintance with her who is to be the sharer of his future toils and dangers.

Mr. Annand's diligence was approved, and it was then agreed that, during the next three weeks ending with the 3rd Sabbath of September, he should visit the congregations of the Truro Presbytery; and during the two following weeks the two congregations of Musquodoboit; the Sheet Harbor, Musquodoboit Harbor, and Lawrence town congregations, on the Eastern Shore; no public duty to be asked in October, except the attendance on devotional farewell meetings, when the chief part of the services will devolve on others—the time of departure and some financial arrangements to be attended to at next meeting to be held early in October. It is also recommended that the brethren, whose congregations Mr. Annand shall visit, will see to the announcing of collections and will lighten Mr. Annand's exhausting labours as far as practicable.

#### PHOTOGRAPHIC VIEWS AND PICTURES.

Captain Fraser laid on the table a series of Photographic views and Pictures of the New Hebrides isles, scenery, natives and mission groups, taken by himself with the apparatus furnished by the Board, when it was agreed that a limited number be ordered, from the London establishment with which Captain Fraser had left the negatives, to be sold for the benefit of the mission. The number of views, cards and pictures with the prices, will be made known in the next Record, and we have no doubt they will be sought with eagerness.

## CORRESPONDENCE.

A Reply from the Right Honourable the Marquis of Normanby, Governor of Queensland, to a Memorial from the Board was read and laid on the table till next meeting. A letter from the Right Honourable the Earl of Shaftesbury was also laid on the table, informing the Board that he had presented the petition of the Board against the Polynesian labour traffic, in the House of Lords.

## MR. GORDON'S DEATH.

A letter was next read from Rev. Dr. Steel, informing the Board of the murder of Rev. J. D. Gordon of Portinia Bay, Erromanga, on the 25th of February last. The Secretary informed the Board that he had, immediately on receipt of the letter, transmitted the sad intelligence to Mr. Robert Gordon of Alberton, to be communicated in the way he judged best to his aged and bereaved mother and other relatives. A letter was received from Mr. Gordon acknowledging receipt of the letter, and stating that his mother had been enabled to bow to this heavy blow with submission to the Divine Will, her grief being tempered with firm trust in the grace and wisdom of the Providence of God.

The Board agreed to enter on their Minutes a record of their sorrow at the disaster, and sympathy with afflicted friends, together with expression of their recognition of the hand of God in this dark dispensation, and of submission to the Divine Will; and a Committee named to draft the Minute.

## SAN FERNANDO CHURCH AND MANSE.

The next points referred to were the opening of the new Church for Asiatics in San Fernando, of which an account was furnished by Mr. Grant, and a joint letter from Messrs. Morton and Grant respecting the house property which they had jointly purchased beside the new chapel. For the opening, the reader is referred to Mr. Grant's letter in another column.

## LETTER FROM MESSRS. MORTON AND GRANT.

SAN FERNANDO, July 9th, 1872.

Rev. and Dear Brother,—

In reply to your letter enclosing extract minute of the Board of Foreign Missions respecting the lot and house bought by us, we beg to reply:—

I. That we bought the property under the impression that it was the best thing we could do in the circumstances.

II. That while the amount asked for from Nova Scotia for the new church was not made up, we did not like to bring the question of taking over the house from us before your Board.

III. We have no desire to retain the property as it imposes upon us a burden and responsibility which we feel weighty; and because we feel that, even if it were no burden to us, it would be better that the whole property should belong to the church.

IV. We therefore thank your Board very heartily for your considerate proposal, and hereby agree to the terms mentioned in the extract minute above referred to, viz.: "To hand over the property on the payment of the purchase money, costs, and the amount laid out in repairs and improvements."

Please find below a statement of the accommodation on the property, and also a statement of actual expenditure to date, with estimate of what is still considered necessary.

We beg to remain,

Yours very sincerely,

K. J. GRANT,  
JOHN MORTON.

Rev. P. G. MCGREGOR, }  
Sec. F. M. B., &c. }

## STATEMENT OF ACCOMMODATION.

The house is now completely roofed with galvanized iron. Each family has a separate half from front to rear, with separate front and back doors. Each family has three rooms, a small pantry, a store-room and what serves for a bath-room. A store-room is indispensable as there are no cellars here. The house is raised above the ground and by spending something in excavating, store and bath rooms were secured under the house. The most inconvenient part of the arrangements is that to pass from Mr. Grant's sitting room to his dining room one has to pass through the bed room. This is very unsatisfactory and is only just tolerated. In dividing the house only one partition had to be made which is of osnaburg and paper.

A suitable shed for two carriages covered with corrugated galvanized tiles has been erected. There are three comfortable rooms in the yard for teachers and servants.

There is besides, a stable for two horses, together with a servants room in one building near the house, but the shingles are quite gone. From lack of space it was built too near the house, and from lack of funds we have done nothing to it. It ought to be roofed and for health's sake removed to a suitable spot on the church lot, farther from and to leeward of the house. We estimate the cost of roofing with galvanized iron and removal at about \$100. Galvanized iron out-lasts in this climate 4 or 5 shingled roofs. Our studies are in the towers of the church. The house and church lots bound from front to rear—in fact form one lot—roomy, dry, and healthy.

The letter from Messrs. Morton and Grant was submitted.

It was then unanimously agreed that the Board, as authorized by Synod, assume the purchase. The title deeds will be transferred we presume as soon as the money is raised and paid. It was also agreed unanimously by the Board, that as there is money now in fund for the payment of our proportion of the expenses of the *Dayspring* for next year, the children of the church be requested to adopt as their main scheme for the present season the liquidation of the debt on the Coolie Church just opened, and the payment of the premises on which Messrs. Morton and Grant are now living. The Secretary was authorized to prepare a statement appealing to the children to take up this matter and to issue in due time suitable cards to be used in the raising of the means required.

This statement will appear in next *Record* and the cards will follow without delay.

### NEW HEBRIDES MISSION.

#### Later News from the Mission Field.

By the English mail which arrived on the 23rd ult., we received another letter from Rev. Dr. Steel, but it contains nothing of additional importance to what is given in his first letter.

Private letters, however, by the same mail from Rev. J. D. Murray, present a somewhat different account of the cause and circumstances of Mr. Gordon's death, and several other facts of interest which we now lay before our readers.

He writes under date Aneiteum, May 13th.—The *Dayspring* had arrived safely at Aneiteum on the 1st May, after a pleasant voyage of three weeks from Melbourne. There were 16 passengers on board: Dr. Geddie, Mr. and Mrs. Inglis, Mrs. Neilson and two children, Mr. McDonald, (a new missionary from the Presbyterian Church of Victoria) Mr. and Mrs. MacKenzie, Mr. and Mrs. Robertson, Mr. Campbell, Miss Geddie, Mr. Murray and his wife and child. Captain Rae gives every satisfaction. Mr. Murray is settled in Dr. Geddie's station. Rev. Mr. McDonald was married to Miss Geddie at Aneiteum on the 11th of May. The stations of the new missionaries were not then decided upon. News had reached Aneiteum of the murder of the Rev. J. D. Gordon. It is stated

that an epidemic prevailed, and that a heathen chief, believing Mr. G. to be the cause, went to his house and clubbed him. The Christian natives carried the dead body to Dillon's Bay and buried it beside the other Gordon graves. The murderer and four others who had assisted him were then shot. All the Missionaries were well when Mr. Murray wrote.

#### Letter from Rev. Dr. Steel.

SYDNEY, N. S. W., June 5th, 1872.

Rev. P. G. McGregor,—I deeply regret to have to communicate news that, I am sure, must sadden you and many others in the Lower Provinces, after all that you have already borne in the sufferings and death in the New Hebrides Mission. I received, on Friday last, the very distressing intelligence that the Rev. J. D. Gordon of Erromanga had been cruelly massacred by a native on the 25th February last. I send you, in an extract from the Newspapers, all the information that I have received. It appears that Mr. Gordon had gone, as was usual with him, to minister to the sick, and, on this occasion, at the request of the father of sick children. When they arrived at the place of his residence, the children were dead, and the bereaved parent at once charged Mr. Gordon with witchcraft and tomahawked him on the spot. It was a sad end, while on a mission of benevolence, a corporal work of mercy. It is doubly sad as being another of a series of similar massacres on the island of Erromanga. All have been as cruel, though this perhaps quite unpremeditated. The island has derived a melancholy fame, as a scene of Missionary martyrdoms. Since John Williams fell in 1839, the Gospel has made but little progress; though, under the self-denying Missionaries who have laboured and fallen or died there, some souls have been won as trophies of the cross.

The *Dayspring* was on her way to Erromanga about the middle of last month, and we may shortly expect full particulars of the distressing occurrence.

Will you kindly convey the intelligence to Mr. Gordon's relatives at Alberton, Prince Edward Island? When fuller information comes respecting his end, and also respecting his effects, I will communicate with you.

May God support by His grace and comforting Spirit those who lament another dear relative fallen in the high places of the field—slain in the high places in the cause of the Gospel. They have at least this consolation, that the last as well as the first was a man of faith, a devoted Chris-

tian, and though a martyr on earth, rests in Jesus now.

I am yours very sincerely,  
ROBERT STEEL.

### TRINIDAD MISSION.

#### The San Fernando Coolie Church

Is now completed, opened and occupied, for the ends for which it was erected,—as our readers will learn from Mr. Grant's most interesting letter published in this number. These ends are, for public worship of the one living and true God, for the preaching of the Gospel of Christ, and for the instruction in Sabbath School, of all Asiatics and their children who will consent to be taught by our Missionaries.

When we consider with what apprehension and anxiety the commencement was made, and with what interest the progress of the work alike of contribution and of construction was watched, by our honoured and devoted Missionaries, we can easily imagine that the opening, under such favourable circumstances, must have proved to them an event of thrilling interest. Doubtless, they felt it to be a blessed day, and for all that they saw before them, their souls magnified the Lord. We are not surprised to learn that their emotions were all but irrepressible, when they saw in that finished building, such a gathering of heathen of various creeds listening to Divine truth, and around them the chief families of San Fernando with Planters who had come 6 and 7 and some 10 and 12 miles; Episcopalians and Roman Catholics, as well as Presbyterians, thus countenancing their efforts, and manifesting their deep interest in the progress of our common Christianity, among their Moslem and Hindoo labourers.

We congratulate our Brethren, and share in their joy, and, we trust, in their gratitude; and how are we to manifest our feelings? By thanksgiving for what has been done, and by fervent prayer that the spiritual good experienced, the Spirit given, may be as the first drops of the coming rain. Our feelings should be further expressed by an early removal of whatever debt remains on the building. For this response we look with the fullest confidence, and that at an

early day. Our children are waiting for an appeal to be made to them, and when made, the response will do much more than liquidate the debt, comparatively small, which is still due on that unique building recently opened so happily in the second town of Trinidad.

#### Letter from Rev. K. J. Grant.

SAN FERNANDO, July 8th, 1872.

Rev. and Dear Sir,—As Mr. Morton is engaged in making out a large order for books, issued by the "Christian Vernacular Education Society for India," it falls to me to report the opening of our new church.

It may appear strange to you, after the report given some time ago, that we should have delayed so long. But it is only two weeks since the large well-toned bell, presented by Gregor Turnbull, Esq., of Glasgow, was landed, and the masonry at the entrance was only finished last week. These circumstances prevented us opening earlier; and the day fixed upon, the 1st Sabbath of July, was just one year from the day on which it was talked over with a few Coolies in our Sabbath School.

We feel very thankful indeed to God for the way in which we have been prospered in this work. He who reads the heart knows that our gratitude is sincere. As we are in the midst of the rainy season, we were not without our anxieties lest the day should be unfavourable, but contrary to our fears everything proved most auspicious; and the very large assembly of people from every grade in society, representing many nations, and speaking many languages, was a public declaration of the very deep interest taken in the dedication of the first Christian place of worship erected for the 24,000 Asiatics who, in this Colony, are still ignorant of God and of Jesus Christ whom he hath sent. From the platform to the very door the church was crowded, and when standing-room could not be obtained inside, the door-way without became thronged.

The quiet reminded me of a solemn communion at home, when scores from the surrounding country press in to swell the ordinary congregation; but here the similarity ends. At home, in the centre range, we have usually seated the professed followers of the Lord Jesus Christ, who humbly and thankfully receive the symbols of the body broken and the blood shed for us; but here, in the body of the church were seated the worshippers of Vishnoo, of Shiva, of Kali, of the Sun—the followers of the false Prophet Mahomet, and of the Chinese Sage Confucius. Pardon me, but my feelings are irrepressible as I write you,

and would that it were possible to place these men, women and children, in one of our large churches at home, with a privileged people looking on from the right and the left, if it would not arouse every sympathy of the heart in behalf of the perishing, and impel to more earnest effort, the very stones would cry out.

Mr. Morton opened the service in the Hindustani language with praise, reading of the Scriptures and prayer. I then followed briefly in an English service, and read the ten commandments in the Hindustani. Mr. Morton then followed in an address to the Coolies, and two or three hymns were sung in their language. Throughout the entire service, the whole assembly was most attentive. I spoke of the body of the church being occupied by the heathens. I should have excepted the Christian teachers of our schools and perhaps some of our children. Those seated with their countrymen, led the praises of God in their own tongue in a manner that would be creditable to young people at home.

I believe many of the English-speaking people were impressed with the close attention and reverential demeanor of the Coolies. A young man said to me, on withdrawing, "Why, did you ever see people so attentive? I was watching some of them when Mr. Morton was speaking, and they did not even appear to wink."

There were Chinese also present. Very few of these people can express themselves in English with any ease. It appears to be as difficult a task for a Chinaman to speak English as for an Englishman to speak Chinese. Some plan must soon be adopted to give this people the Gospel in their own language. The church is for the Asiatics, and we must aim at giving to all the people the word of life in their own tongue.

We can already claim two as connected with us. For several months, I occasionally gave them instruction, generally through an interpreter. They urged very earnestly, for a considerable time, to be baptized; and, finding that they were growing in knowledge, and were well reported of, we considered it right to yield to their solicitations. I conducted the service, through the Court Interpreter, and I trust that we may be instrumental in confirming them in the faith.

We feel that our Mission is in a hopeful way. May we ever realize that our sufficiency is of God.

Yours very sincerely,

K. J. GRANT.

REV. P. G. MCGREGOR,

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

P. S.—I omitted to mention the collection on Sabbath, which amounted to \$70.50.

## News of the Church.

### Presbytery of Lunenburg and Yarmouth.

This Court met in Shelburne Church, July 31st. There was a full attendance of ministers, but no elders. Rev. D. McMillan was chosen moderator.

The delegate appointed at a previous meeting to organize Carleton and Cheboque, formerly sections of Yarmouth congregation, into a new and separate congregation, reported fulfilment of the work. He showed that the new charge, though having only about twenty-eight families, have upwards of sixty communicants with three elders; also two neatly finished, and, for them, commodious churches; and that they will raise four hundred dollars for ministerial support. The report was received, and the diligence of the delegate, and his action in reference to the congregation approved. Mr. Christie was appointed moderator of the new session.

Supply was appointed for August (Mr. McDermid of Ontario) and September (Mr. J. C. Meek.)

The Presbytery appointed one of its number to lay before the Home Mission Board a statement of the wants of the church in Yarmouth County, with the view, if possible, of securing another laborer. The same was also done with regard to Lunenburg County.

A brief and interesting report from Mr. Gerhard, catechist at Branch and Northfield in Lunenburg County, was read and approved. The people among whom he labored, were enjoined to raise as much as possible for his services, extending over a period of ten weeks. The balance it was agreed to ask the Home Mission Board to pay.

Absence of members from Presbytery being sometimes occasioned by funerals in their congregations, the following resolution affecting the case was passed:—"Hereafter the Presbytery will not, in ordinary circumstances, regard attendance on funerals a sufficient reason for members absenting themselves from meetings of Presbytery."

A resolution strongly disapproving of Sabbath funerals (a practice largely obtaining in some places within the bounds of the Presbytery) was also passed.

It was agreed to refer the remit of Synod, with regard to the tercentenary of the death of Knox, &c., to a committee, consisting of Messrs. McMillan, Henry, and Archibald, to submit a plan for the due commemoration thereof to the next meeting of Presbytery.

Leave of absence, for a few weeks in the

Autumn, was granted to Messrs. Duff and Christie.

The next meeting of Presbytery was appointed, principally for visitation of Shelburne Congregation, on the evening of the 18th October, the Moderator to preach. A Committee, consisting of the Lunenburg County ministers, was appointed to visit and hold Evangelistic Services with the Lockport and East Jordan Sections of the congregation at the former place on the evening preceding the Presbytery, Mr. Morrison to preach; and at the latter place on the morning of day of Presbytery Mr. McNab to preach. Another Committee consisting of Yarmouth and Shelburne ministers, was appointed for a similar service at Ohio section, on the evening preceding Presbytery, Mr. Christie to preach; and West Jordan section, on afternoon of day of Presbytery, Mr. Henry to preach. It was also agreed to visit Clyde and Barrington congregations on Tuesday following in Clyde Church, at 3 o'clock P. M.; and to appoint, at the meeting in Shelburne, committees to visit the out-sections of this charge on the day preceding.

PETER M. MORRISON, *Clerk.*

### Presbytery of St. John.

This Presbytery met on the 6th ult. Rev. J. K. Blair to was elected Moderator for the year. Rev. Dr. Irvine of Augusta, Georgia, was present. The Presbytery is making arrangements for supplying the spiritual wants of late immigrants from Scotland. The Bursary Fund now amounts to \$16. A busary of \$50 will be offered for competition to young men studying for the ministry.

The ministers of St. John, together with the Rev. Robt. Wilson and Rev. W. Stuart, were appointed a Committee to co-operate with brethren of other Presbyterian Churches, to arrange, if they deem it practicable and expedient, for the celebration of the Tercentenary of the Reformation in England, and other important events affecting Evangelical religion in English and European history.

On motion of Rev. N. McKay, seconded by Rev. R. Wilson, it was resolved that the Presbytery record their sense of the energy and spirit of Calvin Church in erecting for themselves this elegant and most comfortable place of worship; that they congratulate the Pastor and people on the completion of the work, and feel assured that the energy of Pastor and people, which has issued in this material structure, will be directed also to the advancement of the spiritual interests of this Church, and similarly successful by the blessing of God, in contributing to the edification of "a Spiritual Temple in the Lord."

Rev. S. Houston submitted a report of the committee appointed at the May meeting to devise some scheme by which supplements might be reduced without prejudice to the pastors of supplemented congregations. The Report was as follows:

Your Committee attended to the duties with which it was intrusted in the matter referred to. They drew up the following queries and forwarded them to the members outside of the city receiving supplements requesting answers as soon as possible.

1. State precisely what you consider to be the exact limits of your congregation proper, as also what is contributed by it to your support? If more than one section, discriminate what each gives?

2. What stations outside of the exact limits are you cultivating or giving service to.—(1) How many families in each; (2) what service do you give to each, (3) what does each contribute to your support?

3. What new stations in your neighborhood might in your opinion be cultivated with profit?

Answers were returned promptly by the brethren. Your Committee were to report to a meeting of Presbytery to be held during the sitting of Synod, but being unable to recommend any definite change just now and feeling that there was not time then to discuss the question as it ought, they did not bring it up at the time appointed. A large amount of valuable and exceedingly interesting information was given in the answers, and an attempt is herewith made to give a brief synopsis of it.

I. Moncton. Besides the Church in that town the pastor preaches in five stations, viz., Scotch Settlement, Cogaigue, Shediack, Salisbury, and Petitcodiac, with a proportion of care given to Buctouche. At present all except the last mentioned look to him as their pastor. From 10 to 17 families are found in each of these stations, and contributions from nothing up to \$12 are made for his support. To some he preaches once a month and to some less frequently than that. There is an understanding to the effect that Scotch Settlement, Cogaigue and Shediack should be separated from Moncton and joined to Buctouche, but the formal act has not yet been accomplished.

2. Londonderry and Campbell Settlement. These two are reckoned the congregation proper. The first mentioned and the larger of the two is 16 miles from the pastor's residence. He also preaches at Roxburgh and Mechanics' Settlement, the one being 30 and the other 56 miles from his residence. There are some 1 families in each, and each contributes \$15 per annum to his support. He gives about 4 services in the year to each. In the two combined there are two elders and 22 communicants.

3. Springfield and English Settlement. These two sections constitute the congregation. The pastor resides in the former; the latter is some eight or nine miles distant. Besides these he preaches in two stations named Millstream and Thornton, 22 and 12 miles respectively from his residence, and to each of which he gives a monthly service. In each of these out-stations there are 4 families, and from each the pastor gets \$12 annually for his support.

4. SUSSEX AND UNION. Your Committee had more trouble in putting the information received from Mr. Gray into any classified form than with all the other cases. Their perplexity however was caused not by want of clearness and of order in the mind of Mr. Gray, but by the nature of the field which he cultivates. In his reply he very aptly puts it that the best way in which he could represent his field would be by a map, and the Committee would have been thankful had he carried out his own suggestion. He says that "the congregation extends from one mile below Norton Station up the Kennebecasis and its tributaries which branch out like the top of a tree, the length being 30 miles and upwards." He mentions at least 11 distinct groups of families, numbering from two to nine each, at distances from his residence varying from 5 to 23 miles. There are two church buildings, one near Norton Station, the other at Sussex, in the other places the services are held in schoolhouses.

5. Saltsprings, Hammond River, and Golden Grove. These three constitute Mr. Bearisto's charge, and no other preaching station is reported by him. Your Committee believe that a preaching place should be opened at Hampton Station. A village is growing rapidly there, and now that it has been made the shire town of the county its permanence in a measure is established and its importance increased.

6. Bocabec and Waweig. Mr. Millen's charge originally consisted of these two sections, but some years ago St. George requested a fortnightly service which he gives on the day he preaches at Bocabec. A station has also been opened at Digdeguash which he ministers to on the day he preaches in Waweig. Latterly he has been induced to open another on that river, the two being distinguished as Upper and Lower Digdeguash. In Lower Digdeguash there are thirteen families, contributing \$21. The distances of the preaching places from the pastor's residence are as follows:—Waweig 7 miles, Bocabec 10½ miles, Digdeguash 15 miles, and St. George 22 miles. In connection with St. George there are two stations—Pennfield on the one side, and Mascareen on the other—which have got service, and ought still to get service,

where there a laborer available. A later communication received from Mr. Millen informs the Committee that he has opened a new station at Letete, which involves the labor of preaching three times on each alternate Sabbaths.

8. Fredericton. Here there is but one Church, and there no stations. Of course in a place like Fredericton there must be two services given every Sabbath, hence, there is no inducement in the direction of new fields of labor, even though such fields were available.

The Committee present these facts for the consideration of the Presbytery.

SAMUEL HOUSTON.  
N. MCKAY.

Rev. W. Stuart submitted a report of a visit recently paid by him to emigrants from the Shetland Isles now employed on the River Du Loup Railway, and addressed the Presbytery upon the importance of providing for their spiritual interests.

St. John ministers with Rev. W. Stuart, were appointed a committee to confer with the sister Presbytery of St. John in regard to supplies of service to those emigrants, and to do the best thing they can do to furnish them with gospel ordinances.

Resumed consideration of the Report on the possible reduction of Supplements. It was agreed to commend the diligence of this committee, to recommend the report, and request the committee to bring in some definite plan based upon the statistics furnished therein.

Mr. Houston reported that about \$16 have already been realized for the Bursary Fund; and the committee were encouraged to work this fund vigorously, and the Standing Committee was authorized to offer a Bursary upon competitive examination of a sum not less than \$50 to candidates preparing for the ministry of this Church.

Rev. J. W. Nelson was appointed to the region of the Tobique during the month of October—the pulpit of these brethren to be supplied three Sabbaths in each month.

The Remit of Synod anent the appointment of a member of Presbytery to watch over contributions to the schemes of the Church was taken up and Rev. S. Johnson appointed to that duty within the bounds of this Presbytery.

#### Our Acadian Mission.

From various quarters we learn that this mission has been prosecuted this year with increasing success. Early in the season Messrs. Paradis and Brouillette from the Canada Presbyterian Church came to the Lower Provinces. Mr. Paradis visited the French population around Shediac, awaken-

ed their interest and preached in the Public Hall at Shediac to some hundreds.

His companion proceeded up the St. John River, and being soon followed by Mr. Paradis, they have laboured together in the neighbourhood of the Grand Falls, with such success as to produce the impression that that place should be selected as one centre of missionary work, among the French population. Rev. N. McKay has recently visited the young missionaries, and we expect further particulars from his pen, for our next number. Meanwhile it will gratify the friends and supporters of the mission to learn that not one or two, but 10 or 12 have come to the point of taking God's Revelation instead of the Priest, as their guide, and are thankful for the Gospel which announces a Divine righteousness received by faith.

Mr. Paradis recently returned to Shediac and is probably, by this time, visiting some portions of Prince Edward Island where the Acadian French are numerous.

### Calvin Church.

This Church was opened on the 1st Sabbath of August. Rev. Dr. Irvine, now of Augusta, Georgia, and well known throughout the Dominion, officiated on the occasion. Professor Macknight conducted the services on the second Sabbath of August.—The church is a handsome, commodious, and substantial structure. The congregation have done nobly in providing for themselves such a place of worship in so short a time after the disastrous fire which destroyed their old church. May the Great Head of the Church bless them abundantly in the enjoyment of the fruits of their faith and toil.

### A Student Gone.

Mr. A. W. Pollock, one of our most valued young men, who intended to enter the Theological Hall next session, was drowned early last month at Port Hawkesbury, Cape Breton. Mr. Pollock had graduated in Dalhousie College this spring. He was engaged in teaching school at Port Hawkesbury. In company with two other young men he went out to bathe, and was drowned. Mr. Pollock was a young man of promising talent, and of deep piety. While in this city he made himself many friends in Chalmers Church, of which he was a member, and was especially useful in the Sabbath School.

## Illustrations of Sabbath School Lessons for October.

### FIRST SABBATH.

Golden Text:—Psalms 26. 8.—Lord I have loved the habitation of thy house, and the place where Thine honor dwelleth.

A little girl said to a gentleman who was never known to enter the house of God, "Sir, why don't you go to church, for I am sure, such as you are, you need food as well as myself." The gentleman answered her, "Pray, who feeds you? and what kind of food is it that you receive at church?" She replied, "Sir, it is God that feeds me there, and his word is the food I am satisfied with; and I assure you, that, though my mother (being very poor) is sometimes scarcely able to give me food to eat; yet, fed as I am every Sunday with the bread of life, I never know what the pains of hunger are." The gentleman, astonished at what he heard from the little girl, resolved from that time to attend the services of the sanctuary; and he has adhered to his determination, and now feels and confesses the great pleasure and profit that arise from a constant attendance on the means of grace. My Aeolian harp is not sounding, and yet a fine fresh wind is blowing in at the window. Why hear I not its soft mystic strains? I remember, it was put away in the lumber room and some of its strings are broken. There is a gracious reward in the church, and believers are greatly refreshed by the visitation of God's Spirit; but I am in a sadly wordly condition. May it not be because I neglect prayer, and have not been regular at the prayer meeting; my family concerns and business cares have kept my heart in the lumber room, and my soul has lost her first love? yes, these are the reasons. Lord, tune my heart and I will again seek the places where the heavenly wind of Thy Spirit blows graciously and refreshingly. How can I bear to be silent when Thy daily mercies are all around me singing of Thy love?

### SECOND SABBATH.

Golden Text.—Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1. Cor. 10. 31.

When God's Glory and men's highest good shall become the ruling motive of every christian life, then will many a deep, dark enigma be solved, then we will have more Peters and Pauls who will not "defile" their own souls, nor cause others to "offend." Read the following *sad* contrast.

At an Episcopal convention, a discussion on temperance brought up the "wine question." An influential clergyman rose, and made a vehement argument in favor of wine. When he had resumed his seat, a layman said, "Mr. Moderator, it is not my purpose,

In rising to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated, and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed, when the young man having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighbouring clergyman distinguished for his hospitality and social qualities. At this dinner, wine was introduced, and offered to this young man, who refused; pressed upon him, and again refused. This was repeated, and the young man ridiculed for his peculiar abstinence. The young man was strong enough to overcome appetite; but he could not resist ridicule. He drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave. Mr. Moderator, continued the old man, with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat, that his hospitality ruined the son I shall never cease to mourn."

#### THIRD SABBATH.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. Eccles. 3. 9.

Anger often only punishes the angry man; like stones pulled down in mischief from an old ruin, that fall upon the man that pulled them down. "Ashes fly back in the face of him who throws them." Some time ago in India, two little children were asleep in a bungalow, when a tiger came out of the jungles after something to eat: He scented the children, and broke into the bungalow after them. But the first thing the tiger saw was a looking-glass, and in the looking-glass he saw a tiger. The tiger did not know it was himself, so he growled and grew angry; and the tiger in the looking-glass growled and grew angry. That made him furious, and he sprang at the tiger in the glass, which, of course, smashed the glass into a thousand pieces; and it frightened the tiger so that he was glad to run off.

#### FOURTH SABBATH.

Golden Text:—For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. 1 Peter 1. 21.

A few years ago a young African addressed

Mr. Johnson, a missionary, in language like this: "Massa, them words you talk last night strike very much. When you preach you read the fiftieth and sixteenth verses of the forty-fourth chapter of Isaiah, and explain them, you show me how our country people stand. Me say, "Ah, who tell massa all this? he never been in my country" you say, "Do not your country people live in that fashion" I say, yes, that true; God knows all things; he put them things in the Bible. Massa, I so sure that the Bible is God's work, for man cannot put the things in there, because he no see it. That time I live with a man that make grugru. He take me into the bush, and teach me to make grugru too. He show me a tree: he say that grugru. He take country axe, and cut some of that tree. He made a God; and he take the leaves, and that which was left; and give to carry home. When he came home he made a fire, and all the people came and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the grugru tree and burn them in the fire, and then all the people stand round the fire, and clap their hands, and cry, "Aha! aha!" Massa, when you read this verse, I can't tell you what I feel. You then begin to talk about the text; "He feedeth upon ashes," and I was struck again; for when they done cry "Aha! aha!" they take the ashes and make medicine: "they give to the people when they be sick." You been see some grugru which look like dirt, that is the same ashes; they carry that round them neck, and they eat it sometimes. You, see, Massa, our country-men feed upon ashes. For true, the Bible God's word.

#### Church of Scotland in the Maritime Provinces.

A recent number of the *Presbyterian Advocate* gives the following digest of Minutes of the Synod held at Charlotte-town:—

The Roll, we are informed, contained the names of 32 ministers, 27 elders, and 3 missionaries. How many of these were present we do not know. The names and attendance are not marked, points which we never saw left out in Minutes before. If we were at liberty to advise, we would say that the defect should be supplied yet in some way, for the printing of the roll is of great importance.

Passing over some matters of routine, we proceed to notice the Report on Home Missions, which was given in by Rev. G. M. Grant the Convener, and which is a

very important document. The Report sets out with stating that the Home Mission Board was constituted in 1868, at the first meeting of the Synod of the Maritime Provinces (before that there was a Synod in New Brunswick and one in Nova Scotia), hence this is the Fourth Annual Report. At that time, of the 31 ministers either settled or giving stated supply, 21 were supplemented. The self-sustaining congregations were in a minority in almost every Presbytery, and they were actually becoming fewer in number. In such circumstances it was no wonder that it was felt that the time had come for vigorous effort. The H. M. Board being organized, set four objects before it, viz. :—(1) To diminish the amount drawn from the Colonial Committee of the Home Church without diminishing the salaries of ministers and missionaries; (2) To increase the amount raised by themselves; (3) To urge on congregations the prime duty of becoming self-sustaining as soon as possible; and (4) To arrange and work a plan for the efficient and economical distribution of missionaries among the different Presbyteries. With regard to the first object the result has been marvellous. The sum drawn from the Colonial Committee last year was less than a fourth of what was drawn four years ago. Here are the sums which were drawn in the successive years respectively, \$6,542, \$3,619, \$2,431, \$1,540. The Board are of opinion that the money got from Scotland should be spent not in supplementing congregations, but should be given to Colleges, Building Grants, Guarantees to Missionaries for their first year or two, and Church Extension or the formation of new charges. As a Church they think it is time to aspire to "the glorious privilege of being independent." As to the second object, there was less than \$800 a year raised for this purpose four years ago, now there is over \$2,300, and if all congregations were to do as well as some, at least \$3,500 would be realized. It is stated that from nearly one third of the congregations no collections have come in. We might add that of the whole sum raised more than one-fourth comes from one congregation,—St. Matthew's, Halifax, of which the Convener is pastor. In the third object the progress made may be stated in a word, and it is no less encouraging than in the other two cases. It has been stated already that 21 congregations were supplemented four years ago. Here is what the present report says:—"We have now forty charges; thirty-five of them are supplied, in every case but one, with ministers duly called and settled; and we have two missionaries in the foreign field. Only ten of the thirty-five are supplemented; and even if all our forty charges had ministers, at the most

fourteen would be supplemented." In the distribution of missionaries it is stated that four were gained during the year and one lost. The loss, however, is the gain of a congregation, which instead of being vacant is now settled. As to Church extension, the Report speaks in a different tone. Complaint is made that in this item nothing has been done at all. In commenting on this state of things, some plain truths are uttered in a very pointed manner. This work, the report says, should be done by Catechists, Divinity students, and other laborers; but then the question stares us in the face, that the students of the Church have to go elsewhere for their Divinity, and so their summer's labor is not available. If the Synod is prepared to take action in this state of things the Board is prepared to suggest a way. What the way is we can but guess, but we think that our guess is not far from the truth. It is that the two Synods co-operate in sustaining the Hall in Halifax, the Kirk Synod to appoint and support a third Professor in addition to the two that the other Synod has already there. We see no difficulty in the way of such an arrangement. We cannot help thinking that much of the success that has attended the Board's operations is due to the untiring vigilance, great organizing power, and admirable tact of the Convener.

We have left ourselves very little room to speak of the other matters that came before the Synod. The Foreign Mission Committee report two missionaries now in the field. The Synod Fund is in a solvent state. And the other schemes are similarly situated. A Widows' and Orphans' Fund is being inaugurated, and an Aged and Infirm Ministers' scheme is being agitated. There is a Committee on Statistics, but no written report was rendered this year. There are no committees on Temperance or on the Observance of the Sabbath. An overture on Christian life and work was brought up, and a resolution to take action on it moved and seconded, but the matter was deferred.

The following are the contributions made to the scheme for the year:—Foreign Mission, \$2,473.56; Home Mission, \$2,385.19, Synod Fund, \$416.98; Bursary Fund, \$530; in all \$5,805.73.

(From the Christian Messenger.)

#### On Sabbath Observance.

The following is the Report of the Committee of the Central Association (Baptist) on this subject:—

The Great God has ordained that man should work six days, and then rest one day. That is his will. It was declared immediately after the finishing stroke was

put to creation. God ceased to create, and then he rested. Man, too, must have his resting day, and it is no arbitrary appointment. It is a merciful and wise dispensation, and obedient compliance with it promotes health and lengthens life. Men cannot live long who are cheated of the resting-day. All history confirms this statement.

The Lord's day is the worship day as well as the rest day. We obey the original command by cessation from work, and we honour the Lord Jesus by employing the day of rest in his service. Happy are they who are "in the spirit on the Lord's day!"

All the day belongs to the Lord. The Papist may go to mass in the morning and to the theatre at night. The mere professor may spend his hour or two in the place of worship, and give the remainder of the day to feasting or pleasure-taking, or to talk about politics or self,—but the true christian will devote the whole day to the Lord, in getting good or in doing good. It is emphatically "THE LORD'S DAY," and the servant of the Saviour will occupy the hours as he would do if he saw the Lord overlooking him. And He is overlooking us.

In European countries, where the partial observance of the Lord's day prevails, New Testament religion is at a very low ebb. Formality stupifies some, scepticism infatuates and ruins more, and vice has free course.—Matthew Henry remarked, pithily and truly, that "the stream of religion will run deeper or shallower, according as the sabbath banks are kept up or neglected."

The committee advocates no rigid prescriptions. Christianity is a cheerful religion. But cheerfulness may be spiritual and holy. Christian pleasure must be consistent with Christian principles and prospects. Dr. Doddridge's epigram meets the case:—

"Live while you live, the epicure would say,  
And seize the pleasures of the present day:  
'Live while you live,' the sacred preacher cries,  
And give to God each moment as it flies.  
Lord in my views let both united be,  
I live in pleasure when I live to thee."

Let our motto be, *The Lord's day for Christ!* The thinking—the reading—the talking—the acting—all the day—all the employment, for Christ!

Respectfully submitted,

J. M. CRAMP, Chairman.

### ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums for the Schemes of the Church:

#### FOREIGN MISSIONS.

A Friend, Mt. Thom, Pictou Co. .... 5.00  
Sheet Harbour Cong. .... 8.63

Shubenacadie, Gay's River, L. Stewiacke and Melford, pd at Synod. .... \$72.90

#### Strathalbyn:

Col. by Miss A. McDonald, E.  
L. R. .... \$2.84  
" Miss Cumming, Johnston's Road. .... 3.76  
" Isabella McLeod. .... 3.58 10.18  
Nerepis ..... 0.40  
E. Branch, E. R. Pictou. .... 20.00  
A Friend, by Dr. Bayne. .... 5.00  
Late James Weir, Roger's Hill, per Rev. J. Thompson. .... 8.00  
Mrs Russell, Springside. .... 0.50  
Miss Hattie Ellis's S. S. Class, Yarmouth. .... 1.10  
G. H., Pictou. .... 5.00  
A friend, Lot 14, per Rev. R. Cumming. .... 2.00  
Bequest of Wm. McKay of Upper Sett., E. R. Pictou, formerly of Stellarton. . 10.00  
Foreign Mission in C. B., per Mr. Joseph Annaud:—

Whycocomagh. .... \$5 20  
Mabou. .... 7 00  
Lake Ainslie. .... 9 25  
Forks Section, Baddeck. .... 11 00  
Baddeck. .... 12 65  
Boularderie. .... 1 51  
Sydney Mines. .... 46 25  
Leitch's Creek. .... 8 00  
St. Peters. .... 5 42  
Little Glace Bay. .... 12 00  
Big Glace Bay. .... 18 00  
Cow Bay. .... 13 00  
Sydney. .... 27 20  
Mira. .... 24 50  
West Bay. .... 7 12  
Port Hastings. .... 11 50  
A Friend, Boularderie. .... 4 00  
A Friend, Whycocomagh. .... 1 80  
A Poor Woman, Sydney. .... 86

\$226 26

#### COOLIE CHURCH.

Late James Weir, Roger's Hill, per Rev. J. Thompson. .... 4.00  
G. H., Pictou. .... 1.00

#### DAY SPRING.

Sheet Harbour:  
Willie and Sarah Hall's box. .... 4.00  
Sarah J. Churley's box. .... 2.01  
Mary B. Archibald's box. .... 0.66  
Col. by M. Cruickshank. .... 8.87  
" Clarinda Grant. .... 2.00  
" Maggie Hall. .... 5.00  
" Sarah E. Smith. .... 4.25  
" Maria King. .... 5.94  
" Margt. Henly, Spry Bay. 3.04  
" Jane E. McCarty, Taylor Head. .... 4.04  
" Jane Vassal, Quoddy. .... 4.01  
" Susan Atkins, " .... 5.52  
" C. M. Moser, Moser's Riv 3.20  
" Hannah Shinner. .... 2.00

\$54.54

Less Postage. .... 0.05

Half of. .... \$54.49 27.24

## Strathalbyn:

Col. by Miss Isabella McDonald, Rose Valley.....	\$4.68	
“ Miss Mary McDonald, Springton.....	4.75	
“ E. Matheson, Rose Valley	5.34	
“ Mr. J. McLeod, Hartsville	2.36	
S. S. coll, Springton.....	1.00	18.13
E. Branch E. River, Pictou.....		10.00
Primitive Church, New Glasgow, half year ending June 30th:		
Class No. 1.....	\$0.80	
“ No. 2.....	1.00	
“ No. 3.....	1.10	
“ No. 4.....	0.81	
“ No. 5.....	0.70	
“ No. 6.....	3.87	
“ No. 7.....	1.32	
“ No. 8.....	2.00	
“ No. 9.....	2.00	
“ No. 10.....	1.00	
“ No. 11.....	2.82	
“ No. 12.....	0.60	
“ No. 13.....	0.98	
“ No. 14.....	0.45	
“ No. 16.....	3.33	
“ No. 17.....	1.19	
“ No. 18.....	1.21	
“ No. 19.....	1.50	
“ No. 20.....	1.25	
Bible Class.....	9.50	37.93

## HOME MISSION.

Nerepis.....	\$1.02
A friend, Lot 14, per Rev. R. Cumming	1.00
Bequest of late William McKay of Upper Sett., E. River.....	10.00

## SUPPLEMENTING FUND.

Rev. A. Campbell, Strathalbyn.....	\$4.00
Sheet Harbour.....	8.50
Coll at meeting by Pres. of St. John	6.00
Nerepis.....	0.75
Rev. J. Sinclair, Springside.....	5.00
G. H., Pictou.....	5.00
E. Branch E. River, Pictou.....	25.00

## EDUCATION.

## Strathalbyn:

Col. by Miss M. Stewart, Spring- ton.....	\$4.00
“ Miss M. Nicholson, Lot 30	3.61
“ Miss Isabella McInnis, Johnston's Road.....	4.46
“ Ann McDonald, Co. line	0.73
“ Miss Catherine Matheson, Johnston's Road.....	3.65
Interest on Provincial Debentures	175.20
E. Branch E. River, Pictou.....	25.00
G. H., Pictou.....	5.00

## ACADIA MISSION.

Half of sum coll. by children of Sheet Harbour cong., as in Day Spring ac- knowledgements.....	27.24
Bequest of late William McKay, Upper Sett., E. River, Pictou, formerly of Stellarton.....	10.00

## SYNOD FUND.

Sharon Church, Stellarton, (paid at Synod).....	\$10.00
Strathalbyn.....	6.95
Edmundale and Nine Mile River.....	7.00

## MR. CHINIQUE'S MISSION.

Bequest of late Wm McKay of Upper Sett. E. River, Pictou.....	\$10.00
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## ERRATA.

Several errors under the head Synod Fund have arisen in our last number from the omission of the words "Sharon Church, Stellarton." The first four acknowledgements under Synod Fund are correct. The next seven are erroneous, and yet the figures are all correct. The fifth line and following should be:

Sharon Church.....	\$10.00
Knox Church, Pictou.....	12.00
Stewiacke.....	8.00
Antigonish.....	14.00
Summerside.....	8.00
Blackville and Derby.....	17.59
Cornwallis, North.....	14.00

and the words "James Church, N. G., Missionary Associations" should not occur at all under the heading "Synod Fund."

A sum of money was received at Synod from the congregation of Chatham which has not been acknowledged, and which, owing to the absence of the Treasurer from home till near the time of issuing the present number, must stand over till the next.

The Juvenile Missionary Society of Maitland, besides sending us in July \$11.20 for Home Missions, sent \$11.00 to Mr. Isaac Murray to aid the new Church in N. E. Margaree. This sum was voted on information furnished by Rev. T. Cumming, and was accompanied with \$5 from Mr. Cumming.

N. B.—Acknowledgments for Aged and Infirm Ministers' Fund unavoidably postponed till next month.

## PAYMENTS FOR "RECORD."

The Publishers acknowledge the receipt of the following sums:—

Robert McLeod, Durham.....	\$4.00
J. B. Coulter, Milford Station.....	7.00

## THE HOME AND FOREIGN RECORD

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## TERMS.

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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.