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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1870.

SABBATH SCHOOL BOOKS.

In the United States alone there are about twenty-five publishing houses and Societies engaged in issuing religious and Sabbath School literature. A capital of at least Five Millions of Dollars is invested in this noble work. It gives employment to thousands of industrious hands. The results of all this expenditure of labour and money must be very great. It is impossible to tell how widely and deeply the rising generation has been affected by the books, tracts and papers so abundantly supplied, so diligently circulated, and brought within such easy reach of all who can read. We are sure that good has been done. A taste for reading has been fostered, and mind and heart have been improved, and myriads have been through this instrumentality gathered into the Redeemer's fold.

We dare not say that the good has been unmingled. This were too much to hope for in connection with any human enterprise. Evil has largely mingled with the good. A considerable proportion of the books published for Sabbath School Libraries are "slops" of the most pestilent character, deadening the conscience, depraving the taste, hardening the heart. Upwards of 7000 volumes are now comprehended in the Catalogues of houses and societies publishing for Sabbath Schools. Would it be too much to say that probably one thousand are bad; that five hundred are decidedly good, and that the remaining mass are "indifferent"? Taking this as a tolerably correct judgment, is it not a great blessing to be able to select 500 really good works

that could be cordially commended to our children? Thanks be to God for this great boon.

The prevailing fault of Sabbath School books is dealing in fiction and unreality. The good children are "too good to live" and the bad too bad to find living analogues. The writer's imagination furnishes his facts, or distorts and discolours them to give spice to his story. Life is misrepresented. A taste is fostered if not created that by and by finds its food in detestable dime novels. The best children in these Sabbath School novels almost always die—and thus a most pernicious superstition is fostered, that religion is chiefly for the children that pine away and die, and not at all for strong, healthy, frolicsome children. Dr. Schenck, of the Presbyterian Board of Publication, says in a recent letter, "It is almost incredible what an amount of trash, of nonsense, of godless literature, even of positive error is found on the library shelves of many of our Sabbath Schools. I wish I could have an hour's talk with you, I could give you instances and facts which would amaze you." No man is better qualified to give a trustworthy opinion in the matter. Hence the call for vigilance on the part of the church and the school lest Satan's targs should find a place in our Libraries instead of God's wheat.

But even the Presbyterian Board has been compelled to yield to some extent to the prevailing taste of the day by publishing *Stories*. The Board struggled long and earnestly; but all in vain. Had they not yielded their books would have been left on

their shelves and the Presbyterian Sabbath Schools would have gone elsewhere for their reading. In like manner when teachers and office-bearers in our Sabbath Schools are engaged in selecting books, they cannot avoid "Stories;" but if they cannot, let it be their earnest endeavour to give adequate predominance to historical works, narratives, memoirs, and works illustrative of the Bible. And as regards "Stories" we think that they should at any rate come up to the standard laid down by Dr. Schenck in the letter referred to above:—They must teach sound religious principles; they must contain positive Bible truth, and such truth as if embraced and acted on would save the soul; the incidents should be such as occur in real life; there should be no silly "love-making" in them.

We are delighted to see symptoms of reaction against the prevailing taste of the day for fiction. Let us foster this healthy reaction as much as we can, and lead the children to read what is not merely harmless, but what is positively instructive. The teachers can do much to form and elevate the tastes of the children; and ministers and elders can do much to influence teachers in the right direction. In this matter example is emphatically better than precept. When Sabbath School Libraries were first got up the books were probably too dry and matter of fact; but now we have gone fearfully to the other extreme. A healthy middle course must be sought and secured. Wild fiction, morbid necrologies, must be avoided at all hazards; they are evil and only evil continually in their influence on children. We must be careful also to avoid *childish* books for children. It is surprising to find how early in life a well trained child can read a good and thoughtful book.

After all, the Bible is the best Child's Book; and in our attempts to select reading for the young let us lead them constantly to the Bible—its histories, biographies, parables, poems, and songs, and letters. As it is the Basis in all our oral lessons, so should it be the basis, the centre, of our Libraries. Around this central sun let the "planets" cluster. Let them reflect its brightness and bask in its warmth.

While we thankfully acknowledge the great blessing of having a cheap and good literature within reach of the children of the church let us take care that the good and not the bad shall really find its way into our children's hands. Parents and teachers must themselves read the books which they would make the means of instructing their children in religious truth and in views of life. Or, the books should come recommended by competent and trustworthy judges. Hence the desirableness of carrying out the plan proposed by the Synod, of publishing in the *Record* the names of books that could be confidently recommended for Sabbath School Libraries.

Unmixed good and absolute purity cannot be expected in this world, but this does not make it the less necessary to be vigilant in preventing the extension of evil in the minds of the young. Books and papers are *teachers*, and we may expect that the young will bear the impress of their schools and schoolmasters.

HOW TO REPLENISH THE CHURCH'S EXCHEQUER.

This is a question which many readers of the *Record* ask. There is evident need of such queries. The following experiment was tried last summer, and so far as it was carried out in good faith produced good results. A young man went round among his neighbours to get them to promise the proceeds of the first day's fishing towards the schemes of the Church.—Several promised, and when the proper season arrived they went out. Soon they compassed a multitude of fishes. One of them especially was remarkably successful; but true to his word gave all: while others either gave none, or only a part. At the end of the season those who robbed God gained nothing thereby, whilst he who gave all was abundantly blessed. These facts are suggestive,—1. Could not other fishermen follow the example of this generous young man. This plan, if tried at all, should be honestly carried out, not in a mercenary spirit as if to purchase success for the rest of the time; but from a sense of duty and

out of gratitude. Neither should any think to satisfy all claims in this way only. In like manner our farmers could set apart the best piece for God—sow it with the best seed, and when ripe hand it over to the proper object.

2. The Lord's eye is upon us, as in the above instance. How many might find Haggai i. 6 applicable: "Ye have sown much and bring in little, ye eat and have not enough. . . . And he that earneth wages earneth wages to put it in a bag with holes."

It is written "Honour the Lord with thy substance, with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst forth with new wine" And we believe that all who will, put the Lord to the proof will find that his promises are true.

THE MISSING STEAMER.

While we write these lines the Inman Steamer "City of Boston," with about two hundred souls on board, has been due at Queenstown for three weeks, and no intelligence respecting her has yet been received. It is known that very heavy weather has prevailed, and great fears for her safety are now entertained. These will probably be *confirmed* or *dispelled* by the time these lines are read. Now all is suspense. Many are anxious by day and sleepless by night. In churches and in prayer meetings, and in families, in cities and country, special petitions have been offered for good tidings of the missing ones. An unusually large number of these are from Halifax, several from St. John, N.B., and other places, so that the Halifax congregations and our people through all the Lower Provinces are deeply interested, and all should be instructed.

First, We should be *humbled* that our recognition of Divine goodness in times past has not been more vivid and permanent. How often have ourselves and friends been brought home from travel and from sea, and how short-lived and feeble our gratitude!

Secondly, How precious is religion in

his hour of trial. Of the members of Christ's Church on board of that steamer, there were a good number of earnest working Christians. How precious to them their connection with Christ during their time of trial at sea whether long or short! How precious to their friends is the thought that their Saviour was with them in their peril, and if they are to return no more, that they are now with him in His Father's house.

Thirdly, We should hear a *new summons* to work for Christ and for souls.

We have no evidence that all were so prepared, but our prayer and heart's desire for all is, that they may be saved from the perils of the ocean, from present death, and especially from the second death.—They are now, however, beyond our reach. But friends, and neighbours, and children are moving onward to the eternal world.—They are within call and within reach. Have we done what we could for *their* salvation? Are we going through this world with closed lips, or earnestly asking others to travel with us to the promised land?

Fourthly, Deep sympathy with, and earnest prayer for, anxious friends in suspense, as well as for those, who have in some form experienced the perils of the great deep. Peter was delivered from imminent peril by the prayers of the church.

These are a few of the thoughts which present themselves on this painful subject. What the issue may be we cannot tell, but we know that as God has brought us into this state of anxious suspense, that his Providences should be marked and improved

LESSONS FROM THE LIFE OF GEORGE PEABODY.

The name which we have just written has lately appeared on the page of nearly every periodical, secular and religious. They have recorded his benefactions, chronicled his death, described his funeral at Westminster, the removal of the body, and its transference from one great nation to another for interment in his native place. We wish to devote a column or two, not to the repetition of these interesting evidences

of the regard in which he was held, but to the consideration of a few of the more prominent lessons taught by his life.

First—It teaches the importance of an early and decided choice, and of a right choice. His course was adopted long ago, and the results have even now been only partially seen. He chose the Lord's service. He sought wealth, but not to lavish on himself. If he sought distinction, it was the distinction of doing good. And the Lord blessed him with peace, and gave him also wealth and great honour. His early and decided choice led to all these results.

Secondly—We see the importance of cultivating the habit of giving freely and frequently to humane and religious objects.

The Premier of England, in a recent speech at the banquet of the Lord Mayor in London, said that Mr. Peabody has taught the most useful of all lessons—"how a man can be a master of his fortune and not its slave." Mr. P. won this great conquest by a course of personal training, and this consisted in cultivating the habit of giving. He found it difficult when he began, and said so once, when speaking of the subject to a friend, but recommended it saying that *practice made it sweet*. He thus won a great moral victory, and made for himself "friends of the mammon of unrighteousness." We cannot all have wealth, but we can all enjoy the luxury of giving, and there is nothing to hinder us from cultivating the blessed habit.

Thirdly—He executed his own will.

In a suggestive article in the *Christian at Work* for December on George Peabody's *Life and Bequests*, we read—"These two words thus conjoined are very suggestive. How much more he put into his life than he left in the form of bequests. His greatest bequest was his example. His life was his largest benefaction to mankind. This testimony is true, and to it we add the testimony of Rev. Newman Hall, "How wise the course which Peabody pursued! Why leave behind him vast sums to be disposed of by others when he might be his own almpor? Why not,

after providing reasonably for future contingencies, enjoy during life the luxury of making others happy? With philanthropic machinery of all kinds standing still, or working heavily for want of fuel which we have stored; with the hungry, the ignorant, the perishing around us, it is a fearful responsibility to possess great wealth; an awful crime to die rich, after a life of covetousness, which is idolatry! All honour to Mr. Peabody that he recognized the responsibility, as well as enjoyed the privileges of wealth. Alas for those who hoarded their money till they can no longer keep it, and close their ears to the cries of the poor, till death, inexorable and irresistible, comes to demand the whole! Alas for the unfaithful stewards, who, not being rich in good works, die rich in silver and gold, which will be stern witnesses of their greed, and pitiless clamourers for their condemnation."

Edward Jost, of Halifax, a man of strong faith and moderate means, has built a brick church in Barrack street for the poor and the outcast; and it was erected from means which he had designed to bequeath for the Lord's cause. He thought better of it, and now sees in part the blessed fruit of his liberality in the evangelizing agencies clustering around that building.

It is in this direction that Mr. Peabody's example is in our opinion calculated to do the largest amount of good. A great name was needed and the impulse of a great example. These we have in George Peabody. He has indeed shown to the world, as Mr. Jost has on a smaller scale and to a narrower circle, "how much better it is to be one's own executor, with a living hand to give, and enjoy the giving in the gratitude of the living. That is not *given* which a man hoards during life, and which *drops* in death from the palsied hand."

We submit the two following sentences from *Christian at Work*, to all whom they may concern:—

"Is the eye of a man following these lines who is adding to his capital and whose income is annually increasing his investments? Do consider this, that what you give to benefit mankind, you yourself use,

have the benefit of, while you live, and what you leave behind you to be distributed by will or by the law of intestates, you no more use and have the benefit of, than does the strong box that holds your certificates, or the watch dog that barks before the door of your vaults."

Lastly—God will honour those who honour Him. He has promised to do so and he is faithful. It will be conceded that this American citizen honoured the Lord, alike by a consistent life and by "the first fruits of all his increase," and how signally has he been honoured. He has become the Benefactor of millions; and a bond of union between the two greatest nations of the earth, for with Mr. Peabody's country said Britain's Premier, we are not likely to quarrel. Our Queen sent him special marks of her regard and requested his presence "in a quiet way" at Windsor Palace, and honoured herself by the marks of her esteem for him while living and when dead; and the national marks of honour paid to his remains in Britain and America only shadowed forth the high estimation in which he was held by all good men. He sought first the Kingdom of God and His Righteousness and all other things were added.

May our readers all learn wisdom, from the Lessons of this good man's life. What thine hand findeth to do, O man do it with thy might. The time is short, the judge is at the door. And now it is high time to awake out of sleep!

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

No. V.

Abraham gave tithes of his spoils to God's High Priest. Jacob vowed to devote the tenth of all his substance to the service of Jehovah. The Most High incorporated the law of tithes amid the statutes given to the chosen people. He imposed a second tithes for the maintenance of feasts and sacrifices. He required that the first-fruits

of their fields, the firstlings of their flocks, and the first-born of their sons should be consecrated to Him. But elevated as is the view, which these considerations furnish us, of the Systematic Support of the Lord's Cause by the Jewish people, we have not yet reached either the summit of His demands, or the altitude of their obedience. Positive precept defined the minimum of their offerings. The generous promptings of love and devotion determined the maximum. Less than a tenth no Israelite could offer and obey God. More than the fifth, or the fourth, or even the third, he might present with acceptance, when his gifts sprang from a willing mind and a grateful heart. Freewill offerings were as essential an element of Israelitish worship as the devotion of the tithes or the offering of sacrifice. Two conditions, however, must be observed. That which was given must be perfect of its kind; and once devoted it could not be recalled. Lev. xxii: 21; Deut. xxiii: 23.

The two most notable instances of freewill offerings of a national character, on the part of the Israelites, were the building of the tabernacle in the wilderness, and the preparation for the erection of the temple during the closing years of the prosperous reign of David. To understand thoroughly, and to appreciate fully, the magnificent outbursts of sanctified liberality which characterized God's ancient people on these occasions my readers must study carefully Ex. xxxv. xxxvi. I Chro. xxix.

Glancing hastily at these narratives, we find from the first that the chosen people were in the wilderness. The flesh pots of Egypt had been left behind. They were dependent upon God's Providence for the supply of their daily bread. No smiling fields around them witnessed to the labours of the husbandman, or gave promise of even a meagre harvest. They were completely cut off from the gains of commerce. True they had their sheep and cattle, but a few days drought in the arid desert might cut off the flocks from the fold, and leave no herd in the stall. Canaan was theirs, only in promise, not in possession. Yet under these circumstances, the command was issued, "Take ye from among you an

offering to the Lord, whosoever is of a willing heart let him bring it, an offering to the Lord." The response was worthy of the chosen people. "They came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." Who came? "Both men and women." How did they come? Full-handed. Each brought what he had to give. The women of substance offered their jewelry. "They brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold." Those destitute of material wealth, but enriched with skill for the work, "did spin with their hands and brought that which they had spun." The men were not backward for "every man that offered, offered an offering of gold unto the Lord." The rulers were worthy of their rank for they "brought onyx-stones and stones to be set, and spices and oil."

Nor was their generosity the impulse of momentary excitement for "they brought yet unto him free offerings every morning." Neither the force of argument, nor the pleadings of persuasion, nor the injunctions of authority were necessary to swell up that tide of liberality to the full. On the contrary, the generous offerers had to be restrained. The rulers of the work surrounded, perhaps encumbered, by the heaps of offerings, came to Moses with the complaint, "The people bring much more than enough, for the service of the work which the Lord commanded to make." So the proclamation was issued, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Considering the number, variety, and intrinsic value of these gifts, in connection with the peculiar circumstances of the people, we stand amazed, and instinctively we ask, what prompted such munificent generosity? It was not simple authority. No command, standing alone, could ever have secured such results. These gifts so large-hearted, so free, so liberal, must have flowed out from the deep well-spring of gratitude. Let it be remembered that only a little be-

fore, they had made and worshipped their golden calf. By this act they had exposed themselves to death, for the sin of idolatry. The truth respecting their position and danger was burned in upon their very souls. Agitated with alarm they had sought and found forgiveness. Jehovah whom they had so grievously offended had just proclaimed Himself, "The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth." He had reconciled them to Himself. He had let in the genial sunlight of His favour upon their souls. In the first full flush of their gratitude for undeserved mercy, they present their magnificent offering, at once demonstrating the power of love and gratitude to fill the treasury of the Lord to overflowing, and proving that the consecration of our substance to the cause of God from right motives is an act of purest sublimest worship.

But let us look in again upon this people when nearly five hundred years have rolled by. Their circumstances are completely changed. The rugged wilderness has been now changed for the land of promise. Instead of their daily portion of Manna, God has given them abundance of corn and wine, milk and honey. Their nomadic life has been succeeded by settled habitations. It is fitting therefore that the temporary tabernacle should give place to a permanent temple. David, the man after God's own heart sits upon the throne. He proposes to build a temple, but is instructed to content himself with making preparations for its erection. Joyfully he accepted his commission, and his princely offering from his own "proper good" was 3000 talents of the gold of Ophir, and 7000 talents of refined silver, a sum which according to the estimate of learned men, is equivalent to \$90,000,000 of our currency. Stimulated by the example of such royal munificence, his princes and captains, rulers and people rejoiced and offered willingly to the amount of about \$150,000,000 more, a sum which would average about \$30 for each man, woman and child within his kingdom. Under the shadow of such generous liberality do not our offerings shrink

into insignificance, and with the aim of inducing the members and adherents of our Church to grasp the full import of the New Testament measure, "Let every one of you lay by him in store as God hath prospered him," am I not justified in asking them to study with me, somewhat in detail, those principles and precepts, the knowledge and practice of which trained to such marvellous liberality in the cause of God?

But the question suggests itself, did these generous contributions impoverish those who presented them? Let their history answer. After their offerings for the tabernacle, the Israelites continued to be fed with bread from heaven, and the Manna ceased not till "the morrow after they had eaten of the old corn of the land," and all the way through the wilderness they drank of that rock that followed them. Who does not know that the reign of Solomon, which immediately succeeded the offerings for the temple, was the most prosperous of the line of David? The truth is, that just as ocean, sea, lake and river give their waters to be borne aloft by evaporation, and are speedily replenished by the showers falling from heaven, so the believer, who devotes of his substance to God in gratitude and love, experiences the fulfilment of the promise, "Give and it shall be given you, good measure, pressed down, and running over." In olden times it was when God's people were slothfully saying "The time is not come, the time that the Lord's house should be built," that they were reminded in Providence as well as by the prophet: "Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Nor can I ignore the deep significance in their application to our own times, of the words of Jehovah addressed to His selfish people, "Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts, because of mine house that lieth waste, and ye run every man to his own house."

REV. K. J. GRANT AND FOREIGN MISSIONS.

Our last number announced the fact that Mr. Grant of Merigomish, had accepted the call of the Board of Foreign Missions to labour among the Coolies in Trinidad. As the whole church is deeply interested in this decision, we think a few particulars will be acceptable.

The call was presented at a meeting of the Presbytery of Picton held at New Glasgow on the 25th of January, at which all parties had been notified to appear. The reasons of translation had been laid before the congregation who were represented by their Commissioners.

The proceedings commenced with the reading of the papers in the case, when Rev. Dr. Bayne and Mr. R. McGregor were heard in explanation and support of the reasons of translation. These were the weight to be attached to a call coming as it were from the *whole* church; a call presented on behalf of perishing heathen, blinded and degraded by a pestilent superstition; and the peculiar qualification of Mr. Grant for missionary work. Both speakers performed their task faithfully and well, and all hearers were persuaded that they at least felt that this call was from the Great Head of the Church, and that He Himself, the Great Missionary, was pointing to the regions beyond, as the sphere for Mr. Grant.

The Commissioners from the congregation were then heard with breathless attention, as they urged as reasons for the retention of their minister, the great success of his seven years pastorate, in enlarging and strengthening the congregation, and in winning souls to Christ, the profound attachment now existing between him and all classes of his flock, and the happy prevalence of a missionary spirit among the youth of the congregation as another of the many valuable results of his labours.

Their earnest and at times impassioned addresses were listened to, not only with attention and respect, but with deepest sympathy, alike from Presbyters and others present.

The call then placed in Mr. Grant's hands was accepted with deep emotion, after much

thought, great searchings of heart and prolonged prayer for Divine direction. Still it was definitely accepted, and the Presbytery relieved when otherwise they would have found themselves placed in a "strait betwixt two." At this juncture the scene was of the most affecting character, many being moved deeply, and the words of Paul being thought of, though not spoken, "what mean ye to weep and to break mine heart. For I am willing not to be bound only to die at Jerusalem for the name of the Lord Jesus."

Notwithstanding the resolute pleadings of the Commissioners, one of them rose, on hearing Mr. Grant's decision, and read a paper adopted at a public meeting of the congregation, in anticipation of this result, submitting in the most Christian spirit to their beloved Pastor's decision, withdrawing all claims, committing him to God and the mission cause; and in effect saying with Paul's friends when they could not persuade him to stay, "The will of the Lord be done."

We know not whether the conduct of Mr. Grant in this matter, or of his attached flock is most to be admired. Both have given to the church a fine display of christian principle approaching as we humbly judge to true heroism. Had the one been unsuccessful and unappreciated, his decision might have been easily reached, but when in fact he has been eminently successful and was tenderly loved, and yet has decided to go and labour among a people who may never appreciate or reciprocate his love for their souls, how manifestly is this the decision of pure faith, conferring not with flesh and blood.

On the other hand, had the inmost feeling of the people been "let him go if he will, we shall soon get his equal or superior," then their submission had been easy and cheap; but when the whisperings of their affectionate hearts were, "we shall wait long ere his place will be filled," then we say how exemplary and truly noble was their submission to loss from devotion to the blessed cause of missions.

Mr. Grant's example is an eloquent sermon published and read by the whole

ministry and students of the Church of the Lower Provinces. He has been honoured in elevating this great work of Foreign Missions before one hundred and twenty congregations. His congregation too has been honoured to give a minister whom they valued and loved, to carry the Gospel of the Grace of God to men held fast in Satan's chain.

We believe the Head of the church will accept these services as done to Himself, that his servant will be owned and blessed in turning blinded Hindoos from their idolatry to the worship and service of the living God; and that the congregation will ere long be furnished with another faithful pastor to lead them to living fountains. He who has raised up suitable and faithful labourers for Cavendish, New London and Strathalbyn, can and we believe will do the same for Merigomish, so that this now sorely tried people will not be real losers by their self-denial for the advancement of the Redeemer's cause. "Our God will supply all their need according to His riches in glory by Christ Jesus."

EARLIER YEARS OF REV. DONALD MORRISON.

The Rev. MURDOCH STEWART, late of West Bay, now of Whycomah, writes as follows with regard to the earlier years of our lamented Missionary's life:

The parents of the Rev. D. Morrison were a pious couple from the island of Lewis, who settled at the Points, West Bay, Cape Breton, many years ago. On my arrival in that settlement in the autumn of 1843, the first sick bed I visited was that of his father. It proved to be his death-bed. Though a death-bed is a saddening scene in any case, how consoling to find the occupant of that bed manifesting a clear understanding of the gospel way of salvation, and expressing a firm trust in Jesus as his Saviour. That was the case with Alexander Morrison.

It is just twenty-six years ago since Donald Morrison first attracted my notice as a tall school-boy of fifteen, with a serious and mild cast of countenance even then.—

For three or four years afterwards, John, an elder brother, a most amiable and excellent young man, drew more of my attention; but after that, Donald became more noticeable. In John gentleness predominated, though none could be more firm in opposing what was wrong or false, or in standing up for the true and the right.—Donald was gentle too, but along with that, he had an energy and resoluteness of character that commanded the respect of all who knew him, and gave him great influence among other young men; and that influence was always exercised for good.

For a year or two he taught school in his native settlement, but, when about twenty years of age, he and his brother John went to the States to earn better wages by heavier toil. For three years or so, they used to go in spring and return home in the fall; and pleasant and cheering to me it was that neither in going nor returning did they pass without calling on me. Our Synod was, in those years, striving to raise the College Fund, and whenever John and Donald Morrison returned with their hard-earned wages, I was sure to receive a liberal contribution for that scheme. On one occasion Donald handed me about \$90 collected by him before leaving the States, among young men from West Bay and other parts of Cape Breton, whom he had met there; but the highest contributors were himself and his brother.

After returning in the fall of 1853, he told me that he had a strong desire, if it were the will of God, to become a minister of the gospel. I advised him to consider the matter carefully and prayerfully before taking any decided step, and pointed out various difficulties in the way,—but told him not to be discouraged, that if the Lord had work for him in the ministry He would open up a way for him. After consideration, I invited him to come and live with my family—he to give lessons to my boy, then beginning to read,—while I would direct him in his studies, and give him all the help I could. During the following summer half-year, as his friend and early acquaintance, Mr. A. McIntosh, now minister of St. Ann's, taught at Plaster Cove, he

went there to attend his school. On Mr. McIntosh's going to College in the fall, Mr. Morrison returned again to us, and remained with us till the following August, when he went to Halifax to attend the Free Church Academy, preparatory to entering College. From that period his outward life at least, is as well known to many others as to me. Such was his resolute and indomitable perseverance, that he soon got over the difficulties attendant on the backwardness of his education at the commencement of his studies. His close attention and uniformly correct conduct gained the approbation and friendship of his professors, and the respect and good-will of his fellow-students. I think it was through the interest of the late genial Dr. Forrester that he obtained some hours of private teaching in the family of Captain Hay, R.N., which enabled him to remain in Halifax and carry on his studies without interruption till the close of his second session at the Hall.—Captain Hay's family being then about to leave Halifax, Mr. Morrison, instead of putting himself at the disposal of the Home Mission Committee (and whether it was right or wrong, it was by my advice) came and taught school in our neighbourhood, and we had the pleasure and privilege again of having him as one of our family for six months.

Immediately on finishing his course at the Hall, he was sent by the Home Mission Committee to Prince Edward Island, where he was licensed, and soon afterwards ordained as pastor of the congregation of Strathalbyn.

All along he had an inclination to the Foreign Mission field. Before he entered College he often spoke of it as the noblest work in which a human being could be engaged. And when, very soon after the Union, the sad tidings from the New Hebrides Mission reached the Church, and when the inquiry was made, "Who will go and occupy the places of the fallen soldiers of the cross?"—on seeing it noticed in the *Witness* that the young minister of one of our largest congregations had offered his services, I had no difficulty in concluding that it was the minister of Strathalbyn;

not that I had any communication with him on the subject. On that occasion he counselled not with flesh and blood.

It is needless for me to trace his story further. The readers of the *Record*—the members and adherents of the Church are well acquainted with it. I cannot, however, close this without mentioning that on the morning of the day on which a prayer meeting was held in Halifax to recommend the departing Missionaries to God's protecting care—in the expectation that the *Dayspring* would sail next morning—his brother John fell asleep in Jesus, in his sister's house in West Bay. Lovely and loving characters, they were both. Fondly, devotedly attached to each other they were by the ties of a double brotherhood. A period of very nearly six years intervened between their departures, and their graves lie far asunder, but their happy spirits are now again in company, singing the new song. The eldest brother and two sisters survive.

Erakor.

[The following graphic description of the scene of Rev. Donald Morrison's chief labours in Fate will be read with deep interest. It is from the pen of Mr. Robertson, who often visited the place.]

Erakor is a small island on the southwest side of Fate (or Sandwich Island) separated from the main land by a strait of about half a mile in width. It is near the centre on the S. W. side of the large island, and in Lat. 18° S. and East Long. 168'; and as the S. E. trades blow on it, it must be one of the most healthy spots on the coast of Fate.

This little island of Erakor is neither high nor beautiful in itself, but its surroundings are very fine indeed, and so clothe this little isle with grace and beauty as to make it look like another Eden. After you approach Erakor in a boat you sail or row up the lagoon, which separates the small from the large island, until you arrive nearly opposite the point where you first made the island. You are now nearly shut in from a view of the sea. Immediately on your

left there is a large village on the main land situated at the foot of a very high mountain, whilst on your right is seen the village on the small island.

Having landed opposite the mission station, a walk of two minutes takes you to the first dwelling house of the late Donald Morrison. This house is a very rude structure. Some forty posts stuck into the ground, about three feet apart, and eight feet high; these are lashed to a plate at the top, and from this plate some forty other sticks go up to form the roof. A number of sods are fastened all over this framework with but little design or order, and then the whole affair, resembling an immense basket, is thatched with cocoanut leaves and grass. A number of native mats are on the ground within this distorted amalgamation of wood, straw, hay and stubble; a few holes are cut in the side of the building to let the dark out. This completes the arrangements, and this structure is called a house.

In this very building the late Mr. Morrison translated the gospel of Mark into the language of Fate, when only a few months on the island. Mr. M. soon added another room to the house, laid a good floor in it, and in that room Mr. and Mrs. M. sat at their studies.

Before Mr. M. left Fate he put up a fine new building, and he was engaged laying the floor when he was attacked with spitting of blood from the lungs. He never occupied his new house. Every day Mr. M. crossed in a canoe to teach a class of men and women in the village on the main land, and in his boat, in the house, by the way, by day and by night, in time of peace and in time of war, Mr. M. prayed and preached with and for the savages amongst whom he was living and labouring.

At midnight the war whoop is heard coming from the village in the mainland, and in an instant Morrison is up and off in his canoe to the war camp. At first they will not hear him, but he calmly reasons with them, tells them to forgive the murder of their friend, and now through the entire camp all is hushed into peace as the missionary continues to soothe them by

kind words. Already his words are receiving a response; for by the dim fire light we can see the lazy tear of forgiveness rolling down the cheek of many an old and frozen hearted warrior, and many voices are now heard saying to the missionary, "Missi, our compassion to thee; your words are good; go home to thy house, we will remain."

The Christians as well as the savages of Fate are a selfish lot, and Mr. Morrison had trials to endure known to but few on earth. This he expected, nor did he ever murmur, but sad indeed to Morrison was the thought of giving up, finally, Mission work in the New Hebrides.

Sketch of the Life of Soodeen, the Coolie Teacher, in Iere Village, Trinidad.

My Dear Children,—At the Rev. J. Mor-
ton's request, I am very glad to give you
the following little account of myself. I
am an East Indian, I lost my parents when
young; after their death I was taken under
the care of some of my relations; but their
cruelty caused me to forsake them, and run
away. I had attempted to run away be-
fore; but all in vain, for the people in the
neighbourhood knew me; but at last I
effected escape in this way. It happened one
evening that they sent me to a neighbour-
ing garden for some kind of leaves; (I
think it was the sugar apple leaf), those
gardens at eventide are generally haunted
with wild beasts, and they wanted to get
rid of me, but not in an open way, for they
were ashamed of the neighbours and so they
sent me to the garden, thinking no doubt,
that I might come in contact with some
wild beast and be devoured by it.

But, my young friends, God works in a
mysterious way: for while I was ignorant
of Him; His hand did lead and guide me,
in a way I knew not.

Well, when I was on my way to the
garden, I saw some carts on the side of the
road, and instead of going to the garden,
I went to the carters, and entreated their
favour to let me stay with them that night,
I knew perfectly well that they would start

very early in the morning, and so I was
the more anxious that they should take me
with them; for then I should be far from
the village before daybreak, and so I would
not be recognized by the villagers: for I
well remembered the failure of former at-
tempts and the cruelties I had undergone:
for each time I had attempted to escape,
and was found out and brought back to
my relations, I was cruelly beaten. But
this time my attempt was with success; for
the carters received me and took me with
them as far as a place called Chance. I
don't know whether that is its right name
or not, but so I heard it named..

Well, they stayed at this place for a few
days, and I was very glad of it, for I had
my foot hurt. It happened that while I
was in the cart, I was rubbing my foot
against the spokes and forgetting myself,
I let it run between them, fortunately the
cart was drawn by buffaloes and as their
movements were very slow, my foot did not
get much hurt, only bruised; but it turned
into a sore, which lasted for some time be-
fore it was healed, and the mark remains
to this day.

Now, these carters were about to sell
their carts and go to their country. One
of them sold his cart before the rest, and
prepared for his journey, and as he was
living near the one I was with I was com-
mitted to his charge.

Well, we took our journey from this
place, and travelled together for two days;
but on the third day, I lost him, amongst
a crowd of people near a station; I search-
ed for him, but in vain.

The policeman saw me wandering about
the place, and came up to me and asked
me what I was seeking for, and when he
knew the particulars how I came there, he
took me to the corporal, and I related to
him how I came there; he gave me some
refreshments and after a little rest, I was
sent off to Wannou, about a mile from this
place, where the general station was. The
serjeant at Wannou asked me the same
questions, and when I told him how I come
to lose myself, I was taken to a place of
rest, for I was greatly fatigued from the
journey of the day.

Next day letters were sent to different parts, to see if any one would own me. In the mean time I remained part of the time with the Kotwal (Serjeant) and the rest was spent with the jummadar, (land agent).

In the course of a month the answers returned, but no one owned me; then I was sent to a Missionary orphanage at Lucknow, where I stayed for several months, in the course of which I read through the first book, and had just began the second book, when I ran away from the orphanage.

No doubt you will condemn me for acting so foolishly, but you must remember that I was ignorant, and did not know to what use the learning would come, and besides this, when I give you the real reason why I ran away, you will be partly satisfied. The real reason was this. There was a boy among the rest, the biggest in the whole school, who was very cruel. It is useless to describe his cruelties, but suffice it to say that he caused many others to run away beside me. If any of us went and complained to the teacher he would go and deny the charge, and tell him some falsehood, for which we would be whipped and sent back to our room, and then he ill-treated by him again for carrying complaints against him, and the teacher would believe him more than us, for he was in the orphanage before us.

One morning I got the opportunity and effected my escape; and found myself again with some carters, who brought me to the soldiers' barracks, and a soldier took me as his servant, (of course I did not tell him where I was from). Well, I served him for sometime in doing little messages. It happened one night that he was not present when the list was called at 9 o'clock, so the next morning he was sent to prison.

He came to another regiment about half a mile from the place where I was; when I came to the barracks a soldier took me as a servant,

After sometime the soldiers left Lucknow for another station, the name of which I forget; however, we travelled on foot, passing through countries, until we came to Cawnpore, and there we entered into the railway, and eight hours driving brought

us to Allahabad. A soldier there saved my life, for I came out of the carriage and was standing on the line, and an engine was just coming when the soldier saw it, and he took hold of my arm and pulled me into the carriage. We stayed at Allahabad for three days, and went on board a steamer, and proceeded on our journey. We touched at Benares, and I went on shore but did not stay long; leaving Benares we touched at Gazipore. I went on and a little way up the country, and when I returned it was too late, the steamer had left, so I was obliged to remain at Gazipore. Some men directed me to the barracks. The cook took me that night, and gave me shelter and food. After awhile I was employed by a serjeant to watch some ducks and a pair of geese for one month, and when Christmas came they were prepared for the table, and I was paid for my labour, eight annas.

I stayed there for about a year, when some barracks got burnt, and the soldiers left Gazipore for Calcutta, and I came with them.

We had a week's sailing on the Ganges, touching at several places as we passed along. It happened one night, that the steamer ran over a boat and got one of its paddle wheels damaged.

When we arrived at Calcutta we came to Fort William, where I stayed with the soldiers until some of them left for Hyderabad. After they had gone away, I fell in with some Coolies who had returned from Trinidad, and who described the place as more pleasant than it really is. Being enticed I came to the Emigrant's office and enrolled my name to come to Trinidad, and as I did not know my age, they measured me, and put me down for twelve years, that was in September, 1860.

When sufficient Coolies were got for the ship, we were dressed off one morning in brown cotton Shatra (trousers and jackets and long red topsies (caps) and brown leather juttys (slippers), and then we embarked for Trinidad on board the ship "Clarence." We had a good voyage, and after three months, arrived at Trinidad on on the 21st January, 1861.

The Clerk of the Agent General of Emigrants came on board the ship, and sent us to different places, and masters. Eighteen of us were sent to a cocoa estate, to Charles Cleave, Esq. He was a very good master. I worked nearly two years in the field, and then was taken as a yard boy. In 1862, he opened a school on the estate for the children, and allowed me half an hour every day to go to it, and as I was very anxious to learn, so through God's blessing I improved that time. He also spoke to me about Christ as the Saviour of men, and took me to Church. In 1863, I began to attend the Sabbath school. In 1864, I applied for baptism and in April, 1866, I was baptized by the Rev. W. F. Dickson of the United Presbyterian Church, and was called Charles Clarence.

In May of the same year, my master and his family left Trinidad for Scotland, and took me with them.

We left Trinidad on the 12 of May, and arrived safely in Greenock on the 23d June, and on the 24th went to Church, and on the 26th came to Glasgow, where we stayed four months; attended Rev. Dr. Joseph Brown's congregation.

On the 10th November we left Glasgow for Dublin, there I attended Rev. James Stevenson's congregation. In April, 1867, I joined the Church. I liked the place very much, and was sorry when I had to leave it. The people were very kind to me, especially Mrs. C. Cleaver's family.

In July, 1868, we came back to Glasgow, and were there until September, when we embarked for Trinidad. We had a good voyage, and reached Trinidad on the 4th of November.

I was serving the same master until Rev. J. Morton asked him for me, and he left it to my choice; so I came to Iere villago on the 31st July to teach my heathen brethren. I was very sorry to leave them, and was only led to do so because I took an interest in this work. But I hope while I live never to forget his kindness to me, for he was the instrument in God's hand, of turning me from darkness unto light.

I think this letter is now long enough some other time, if spared, I may write and

let yhu know how I am getting on with the School, and I hope that you will unite in prayer with me, that the Lord will help me, and open the heart of the young children, that they may soon know Jesus Christ as their only Saviour.

I am, my dear children, yours sincerely,
CHAS. CLARENCE SOODEEN.

To the Sabbath School Mission Society,
St. John's Church, Halifax.

Iere Village, Trinidad, Oct. 5th, 1869.

Visiting.

"Trudging wearily from house to house, often without any hope of usefulness, but merely to prevent people from feeling overlooked or offended." Dr. Hamilton used often to feel that he was wasting precious time in this sort of "pastoral work." But his judgment in this was too severe upon himself. He could not tell but the visits might prove fruitful of everlasting results, dreary as they seemed at the time, God often blesses pastoral visitation to the salvation of souls. The pastor's love and attention call forth love and attention on the part of the people. They listen to the Message of mercy often for the sake of the messenger! So it is, and wise men will not ignore the fact when regulating their conduct. Your visits may not bring forth much fruit directly, but the indirect results may be of the highest value.

Baptist Missions.

We wish to call attention briefly to the work of our Baptist Brethren of these Provinces in the Foreign Mission field. In the work of the English Baptists in India, and of the American Baptists among the Karens of Burmah, they have ever felt and expressed the liveliest interest. As far as active co-operation and support are concerned, these have flowed chiefly through the medium of their American brethren. Rev. A. K. Crawley a native of Cape Breton, and formerly a minister of the Nova Scotia Association is one of the Missionaries of the American Baptist Union in the Province of Henthada, Burmah, and with him and the cause to which he devoted himself, many sympathies, prayers and contributions would naturally go forth. Thither Miss Dewolfe some two years ago

accepted by the Board of Foreign Missions proceeded, and her support comes directly from the body in these Provinces.

Mr. Crawley's return and furlough in Nova Scotia have given a new impetus to missionary zeal and effort, and Rev. Mr. George, accepted also by the Board, has recently with his lady sailed for the same destination. Another young lady from the Eastern portion of this Province was ready to follow without any pledge for support, trusting in the promises of the Lord, and in the zeal of his people; but in deference to judicious advice has delayed her departure.

Besides the support of Miss Dewolf and Mr. and Mrs. George, the Baptist body in these Provinces supports native preachers and Bible women among the Karens as follows:—

NAMES.	STATIONS.
Ko Aing.....	Henthada.
" Yan Gin.....	Zaloon.
" Kyaw.....	do.
" Tike.....	Henthada.
" Tha-doon-nyo.....	Letpidon.
" Pyoo.....	Rangoon.
" Long.....	Henthada.
" Loo-ga-fay.....	do.
Ma Waing.....	do.
Ko Aw.....	do.
Moung Nay Doon.....	Bassein.
Ko Ap.....	do.
Ko tha-doon Byoo.....	P'douk-bin.
Moung Shan.....	Rangoon.
Too Wah.....	Henthada.
Yan Oung.....	do.
Too-aw-Kyaw.....	do.
Aw-pah.....	do.
Shway too.....	do.
Shway Aw.....	do.
Ah Shway.....	do.
Kyaw-za-la.....	do.
Moung Shway Oung.....	Thongzai.
" Ap.....	Henthada.
Myatt Oo.....	Maulmain.
Shway Tea.....	do.
Moung San-toon.....	China Buckeer.
Tha Dway.....	Bassein.

An examination of the Treasurer's account shows contributors giving sums amounting to \$25, \$30, \$40 and \$50, while some single churches support one or more native teachers. Granville Street Congregation gave last year \$151.88.

The Mission among the Karens has been greatly blessed and continues to extend. No church will prosecute this great work earnestly without receiving a blessing in return, and learning at the same time the superior blessedness of giving to the Lord from love to His person and loyalty to His throne.

Wesleyan Missions.

Our Wesleyan Brethren have lately held their Annual Missionary Meetings in Halifax, St. John, N. B., and Charlottetown, P. E. I. These we see have all been successful, and are all centres around which

many other gatherings of a similar character have been held.

Of these Missions we cannot give an outline, but we give the subjoined statement of results of meetings in Halifax and Dartmouth.

BRUNSWICK STREET CHURCH.

Amt. col. after Missionary Sermons	\$37.01
Amt. col. at Anniversary meeting including \$100 as a thank offering for success in business; \$60 from "Nemo" as continued fruits of obedience to the apostolic injunction, "lay by in store as God hath prospered you," and \$25.25 from the young Men's Bible Class	264.35
Amt. col. by the children of the Sabbath School.....	156.12 \$457.48

GRAFTON STREET CHURCH.

Amt. col. after Missionary Sermons	30.00
" " at Anniversary Meeting..	181.77
" " by the children of the Sabbath School.....	38.26 250.03

KAYE STREET CHURCH.

Amt. col. after Missionary Sermon.	4.00
" " at Anniversary Meeting..	26.17 30.17

DARTMOUTH CHURCH.

Amt. col. after Missionary Sermons	7.89
" " at Anniversary Meeting..	38.47 46.36
	\$784.04

D. HENRY STARR, Sec'y.

Our Foreign Missions.

TRINIDAD MISSION.

Letter from Mr. Morton.

IERE, TRINIDAD, }
Jan. 17th, 1870. }

Rev. and Dear Brother,—Please find enclosed my Second Annual Report. I have tried to make it as concise and accurate as possible. I also enclose a statement of the expense of the school and how it has been met. When I saw how the funds stood toward the end of the year, I wrote to Miss Liddle and John Ross, Esq., who had of their own accord assisted us when we came here, stating what had been done and what remained to be done, so as not to draw on your funds. They in a few days responded as the account shows. I have no acquaintance with the gentlemen from whom Mr. Ross received contributions. Only one of them lives in the Naparimas and three of them are Roman Catholics. Mr. Ross is one of Rev. G. Bodie's elders and brother of one of the elders of Knox Church, Pictou.

I estimate the expenditure for the school here for 1870 at £50 sterling or \$240 Spanish. But I will use the same diligence as in the past to relieve your funds. Our

work has lately been attracting more attention and interest among the Europeans, and I have confidence that some generosity will be exhibited toward us as heretofore. The liberality of San Fernando congregation has been taxed this year by a heavy outlay upon their Manse, but we have not forgotten their ready assistance when the buildings here were repaired. While therefore I cannot indicate from what sources and to what extent help will come, I feel assured from the heartiness with which it has been given in the past, that it will not fail to some extent, to be extended to us in the future.

Rev. G. Lambert is expected back about the end of this month, and I feel that we should open a school in San Fernando as soon after that as a suitable teacher can be obtained. I intend writing at once respecting one who will I hope prove suitable.

The school opened last week with the usual attendance, and to-day His Excellency Governor Gordon, and Rev. Canon Kingsley, who is at present on a visit to Trinidad, and some other gentlemen spent an hour in it. A large number of the parents were present and all parties seemed pleased and interested. Canon Kingsley said "I have seen something to-day which I shall relate with pleasure when I return to England." The Governor concluded with a short address to the parents, which I interpreted. They paid us a short visit at the house, and regretted that their engagements would not permit them to be longer with us.

Very sincerely yours,

JOHN MORRISON.

Rev. P. G. MCGREGOR,
Sec'y. B. F. M.

P.S.—Why do you not persuade Dr. Hattie to come along? Every one says the opening here is good even as a practitioner for such a man! While in connection with the Mission, he would be invaluable at Couva. But it would be useless for him to come if afraid of the climate.

Try and send us Mr. Grant, not however by persuading him but by praying that his way may be opened up and made plain!

J. M.

NEW HEBRIDES MISSION.

Latest Intelligence from Aneiteum.

In our last number we published a letter from Rev. J. McNair, dated Aniwa, Oct. 20th. We had then received no word from Aneiteum since the sitting of the Mission Council. We have recently seen a note from Mrs. Copeland to friends in Noel, written at Aneiteum, Sept. 2d, from which we learn—

1. That she, her husband, their little boy and young daughter were quite well, and were about returning in much cheerfulness of spirit to their own field of labour; and

2. That all was well among the mission families at that date, so far as known.

Our next word will probably be from Dr. and Mrs. Geddie per *Dayspring*.

The following P. S. on the envelope of Mr. McNair's letter was overlooked when his letter was sent to press last month:

We have just heard that the natives of White Beach, Tana, have killed and eaten a white man last Saturday—Oct. 6, 1869.

Last Letter from Rev. D. Morrison.

ONEHUNGA, NEW ZEALAND,
Sept. 25th, 1869. }

My Dear Mr. McGregor.—Your latest to hand is dated Feb. 5th. I think I wrote you by the mail leaving here early in August, but am not sure, since being knocked about a good deal at the time, I have kept no record of it. The donation from my St. Peter friends met me as I landed in Auckland, and the sympathy it implied as well as its value pecuniarily did not a little to revive my drooping spirits at the time. I wrote to them acknowledging their kindness by last mail.

Respecting postage I shall do as you suggest—do as I am doing till I hear further on the subject. About the Scotsburn remittance it is all right. After conferring with Dr. Steel I directed him to let those sums from N. S. for me in Fate go to the Teacher's Fund, as my re-occupation of that island was uncertain. If the donors object to this arrangement it is with themselves to make new ones. The *Records* and *Witnesses* come regularly to Sydney—not so much so thence to this colony. The missing Nos. of the *Record* I found awaiting me in Aneityum in May last. Many thanks for them.

My own health was steadily improving from the time we left Sydney, I may say till we got back here in July. The only serious relapse being at the time of the meeting in Aneityum. Still I felt that the New Hebrides was not the place for me to recruit. Of course I could do no work, and if I remained at Erakor I could not but work. The only two Sabbaths I was there I was so much moved with their destitution that I could not help making an attempt to hold forth Christ among them. As the *Dayspring* was coming back directly to New Zealand, we concluded it was our duty to take passage in her. And thus we are here, having left our little flocks mutually with sad hearts and tearful eyes.

When we arrived here it was the dead

of winter—the end of July. This together with my exertions unavoidable in getting into a place of residence I ought on another relapse, and hence my not writing you by last mail. I am thankful now however to say that as the warm weather advances, I am coming round again. When I say “dead of winter,” you are not to think of the end of January in Nova Scotia. The lowest we had the thermometer since we came was 52° in the hall of the house—saw neither frost nor snow.

From the present state of my health I cannot hope to return soon to the Mission field—if ever. I think, therefore, it is very desirable if you could supply my place by a man from our own church. There he has a house to go into, and a small christian community to surround him. If I ever am fit to do Mission work, I can easily get another station on Fate.

If you cannot send out a successor to me from home, I think you better make over the station to the Mission, and let them dispose of it at their discretion. I have not yet resigned my connection with Erakor as its Missionary, but intend to do so in time for the next annual meeting in Aneityum unless I am then prepared to re-occupy it.

Respecting my support, I wish to say that in March I over-drew my salary by £20. Probably I shall have to draw £20 or £30 more before the end of the year. At the annual meeting I asked if they had anything to recommend to your Board respecting my future maintenance, as now, returning to these colonies still on the sick list. Their answer was, that they had no other recommendation to make than that made at last year's meeting—that that covered the case. We are now in the hands of your Board and the Church. While thankful for what the Church has done for us in time past, we must confess to a feeling of pain at the prospect of continuing a burden upon her. However, it is but an element in the cross given us to bear. May we have humility and faith to carry it meekly and patiently.

In a letter received from Dr. Steel recently, he says that a Mr. Blue, a Licentiate of their church, has offered for the F. M. service. They cannot undertake the support of two. They contemplate offering him to our church. I know nothing of the man. Of course, if you cannot send us men from Nova Scotia, you will accept the offer; but I would recommend strongly if you wish our church to take a deep interest in that field to send your own men.

* * * * [Here follow some directions respecting business matters.]

In Auckland business is very brisk at present. This is owing to the “Thames gold-fields,” some 20 miles distant. Every

vessel and steamer coming to port from whatever quarter, is crowded with passengers for the “Thames.” Auckland is literally full. Other places have their population drained away, such is the case with Onchunga, though only 6 miles from Auckland, and a good road between. We have a small cottage of four rooms here for 4s. 6d. a week. In Auckland, five miles distant, it would fetch a rental of 15 or 20 shillings a week. People seem half crazy about this gold-digging! It is painful to see this eagerness to become rich with the gold that perisheth, while the utmost indifference prevails respecting the true riches! Oh, what need that the Lord should interfere to reveal to men their true interests!

But from what I have written I find you can form no idea of my own condition as respects health. The cough holds on its way and also the expectoration. I am without much pain. The right side of my chest is principally affected, but the other is involved. My appetite is tolerably good; my sleep is generally comfortable, but sometimes not very refreshing. I can write only sometimes, and read but very little, and that in the fore-noon. When strong I could walk a mile, but often a quarter of the distance would appear to me a formidable task. This letter is all my work for two days. I drink codliver oil at the rate of half a pint a week. Many thanks for your punctuality in writing us.

Mrs. M. joins me in kind regards to Mrs. McG. and yourself.

Ever yours, &c.,

DONALD MORRISON.

Rev. P. G. MCGREGOR,
Halifax, Nova Scotia.

Letter from Mrs. Morrison.

ONEHUNGA, Nov. 25th, 1869.

Rev. Dear Sir,—You are no doubt in receipt of the Rev. G. Brown's letter per last mail, informing you of my sad bereavement. My dear husband was called home on the 23rd Oct. He died in the full assurance of a glorious immortality. I am now a lonely widow in a strange land, yet God is supporting and comforting me, supplying all my wants, and raising me up kind and sympathizing friends. I feel that I have much cause of thankfulness, and I can rejoice in the thought that the dear departed is now in possession of that rest and fulness of joy for which he longed. As Mr. Brown purposes to write you more fully by next mail, I shall leave him to give you an account of his last hours. He spoke for nearly three hours before his death, and only ceased 10 or 15 minutes before his happy spirit was free. His mind was singularly clear and active and his

sufferings borne with great patience and resignation. He took an affectionate farewell of me and his little son, exhorting me to trust in God, and remarking that our separation was only for a season. Excepting for a few minutes, when the enemy was permitted to make a last assault, his mind seemed perfectly calm and happy in the hope of salvation through the finished work of Christ. Some of the last expressions which dropped from his lips, were as follows: "I am a sinner saved by grace to the glory of God;" "Farewell terrestrial scenes;" "Welcome life, joy, peace, honor, glory and immortality." He dwelt much upon "The inhabitant shall not say I am sick," and repeated it in Gaelic several times. He asked for a *Fatean* hymn, and Simeon our *Fatean* lad repeated the *Happy Land*. His sufferings did not seem very severe, a few deep breaths and all was over. On Friday 22nd, he sent for Rev. D. Bruce, of Auckland, and arranged with him about his burial, so that I was entirely relieved from that sad duty. He was buried in the Auckland Presbyterian burying ground at half-past 4 on Monday 25th. There his dear remains rest in hope of a glorious resurrection. Several Cape Bretonians who died in Auckland, are buried near him. He said on the day before he died that he could not say he was in a strait betwixt two as his desire was to depart and be with Jesus. He often expressed a dread of outliving his usefulness, and being a burden on the Church. Your last letter, dated July 16th, in which you remarked that the Board had unbounded confidence in his disinterestedness, and that even now he was not living in vain, gave him a great deal of comfort. He often expressed much gratitude for the kind and considerate manner in which the Board dealt with him, and for the kind and encouraging way in which you wrote him so frequently and constantly.

With kind regards to Mrs. McG. I remain yours, &c.,

C MORRISON.

Rev. P. G. MCGREGOR.

A Letter from Rarotonga.

The subjoined letter from Rev. Mr. Chalmers of Rarotonga to Mr. H. A. Robertson, being placed in our hands, we publish it not as containing much missionary intelligence, but because of the counsels to students which it contains and the excellent spirit which it breathes. Mr. C. is a Scotchman and a Presbyterian, was engaged by the London Missionary Society in 1865; and in 1866, he and three others, with their

wives, landed at Aneiteum with Dr. and Mrs. Geddie on their return from Nova Scotia. Mr. C. went back to Sydney in the leaking ship *John Williams*, and after her repair, they all proceeded East, and after the *J. W.* was lost, Messrs. Saville, Watson, Davis and Chalmers were settled on the Samoan islands and Rarotonga.

Mr. C. is labouring in the mission station of the late Aaron Buzzacott, who was a fellow-labourer with Williams, in Rarotonga, one of the Harvey group, and east of the Friendly Islands.

Mr. C.'s residence at Aneiteum will at once explain his intimacy with the New Hebridean missionaries, and his interest in their special field and work. His views of the natives may be substantially correct, but we do not endorse them; and think it quite possible, that like the most of Europeans who have received by inheritance a civilization of many, many centuries growth, he expects too much from the natives, forgets what time and external advantages have had to do with our own progress in the past, and overlooks the established fact that all great and lasting changes are slow of growth.

MR. CHALMERS' LETTER TO MR. H. A. ROBERTSON.

Rarotonga, 24th Sept., 1869.

MY DEAR FRIEND,—You Yankees would say I guess you're getting near home, if not already there. I guess you're there. Well, I hope you have had a good passage and feel much improved in health for it, thoroughly invigorated to begin study—to lay at Latin, Greek and Hebrew, and to live within the walls of Theologic verity.—I am glad the Committee decided on your going home. May God bless you brother and make you a blessing. I hope we may meet on these seas.

Your information in reference to the failure of the attempt to encourage the natives to raise cotton, did not at all surprise me. Attempts end in the same here. For a short time all goes on well, they grow tired and leave off. I believe it is only possible to raise them a certain length in civilization, but no farther. Here we are suffering from what I fancy a forced civilization.—*Rarotonga* is only native after all. Much has been written and said about Rarotonga, but still they are only natives, and you know what that means.

We have got our new mission vessel, and

are likely to become connected with you in the mission work on the New Hebrides. I am glad to learn that Tanna is likely to receive the gospel now. I believe Neilson is the man for that station. I hope Watt is of the same spirit. May they be blessed of our Master. The darkness of the west must disappear before the full light of the gospel of Christ, if the lamp-bearers are earnest, holy, *pushing* men. We lack too much the *apostolic* spirit in the East, and are become *pastors*. In the New Hebrides you are all apostles—if not you ought to be. I trust you will be a blessing to the Churches during your stay at home. Tell all the bright and the dark—not the bright only,—give true missionary information. Watch well over your own soul; dry, hard study requires much earnest prayer. Close study of theology will need your constant study of God's word and a close, holy living to Him, the fountain of all truth. Make Christ your all. Temptations, many, will assail you, but your Father will be near.—Doubts will creep in, thieves of hell—guard against them—encourage them not. Students frequently pride themselves in being thought sceptical—in advancing doubts. Do not be over-confident so as to debar your enquiry into all truth—fear nothing, by prayer and keeping firm by the cross, wade through all. Some filthy paths you will go along, but on. A brother speaks to a brother, and I do earnestly exhort you to be much with Christ—take all to Christ—tell Him all—trust Him for all. In preaching seek to preach Christ. Did we but more lay His fulness before men—many, many more souls would be saved. Be lively—be cheerful—be holy—be earnest. God bless you. Our united love to you. Write, write, write.

Affectionately yours,
JAMES CHALMERS.

MR. H. A. ROBERTSON.

Voyage and Settlement of Mr. Gordon on Espiritu Santo.

BY REV. J. G. PATON.

(Concluded.)

Saturday, 12th.—Crowds of natives came off to the *Dayspring* this morning with yams, taro, weapons, earthenware, baskets, ornaments, and beautiful native plants for sale, and one brought me a bag filled with earth in which he said to plant them, and for which he asked a piece of calico. Stout calico, knives, brads, and axes were the only things they cared for. Generally their canoes had ten, twelve, or fourteen men on board, and paddling two abreast. After breakfast Mr. Gordon came off to the *Dayspring* for the remainder of his supplies, and Captain Fraser and I accompanied him

on shore, where again we were met by the chief and a crowd of natives, now all deeply interested in us. Mr. Gordon had enjoyed a good night's rest on shore, and felt better, for he had been very weakly with fever on the way to Santo.

MR. GORDON'S PROSPECTS.

He said, from all he had seen he considered himself as safe on Santo as he could be in Glasgow, and apprehended no danger from bad health. The chief and natives assisted to take Mr. Gordon's boat to a place of shelter and safety, after which, at our request, he took us to see his house, which did not appear larger than those around it, and yet it would be about forty feet long, and from sixteen to twenty in width, and the roof from twelve to fourteen feet high. It was supported on twenty-three wood pillars, sixteen of them tastefully carved, eight on each side supporting the roof, and seven in a row in the centre supporting the roof-tree. The side pillars of nearly all their houses were carved after the same fashion, and I have never seen wood of the same kind; it looks more like stone than wood. I counted between sixty and seventy pots, plates, and basins of various sizes in the chief's house; and there were a number of beautifully-carved and polished wood plates and dishes, a quantity of sandal-wood, &c.; after which he got us four coconuts to drink, which appeared to be a rarity, as the trees are tall but dwarfish in appearance, and have little or no fruit. They appeared more plentiful at the south end of the island. He then conducted us all over his township till we arrived at Mr. Gordon's tent, followed by a number of other chiefs, and a great host of men, women, and children. Mr. Gordon expressed himself as delighted with his new field, and with all he had seen of the natives, and that if any necessity arose we were at liberty to leave, as we could do him no more good. Commending him and his work to God's gracious care and guidance, we left, expecting to spend the next day (Sabbath) with him; but after dark it became threatening, and a breeze setting in to the land, the captain was forced to put to sea, as the anchorage is unsafe and without shelter. As another boy that Mr. Gordon had on Erromanga with him teaching him the Santo language, was with Mr. Gordon, he possesses great advantages in opening up this new and most interesting field, in being able to speak to them and teach them from the first. For years he has had a strong desire to open this new field. I have not spent three such happy days on any heathen island, nor seen a more interesting and promising field for a missionary. The multitudes of children, and of healthy active-looking men and women moving

about, indicated a very large population. We saw several men and their wives walking hand-in-hand most affectionately. Before leaving, Captain Fraser and I walked along the shore nearly two miles, and village after village, close to each other, followed as far as we went, and all densely inhabited, and the people industriously employed in some way. They seem to be a very interesting people, and our dear brother now occupies the most promising station that has been opened since I entered this mission. Had we six missionaries for Santo, the whole lee side of this beautiful island might be occupied at once; but placing and leaving a single man, and he in a state of weakened health by fever, at a distance of about 400 miles from Aneityum, is very trying; yet the Master's grace is all-sufficient, and may it be abundantly enjoyed by him.

VOYAGE BACK.

We had a very rough and uncomfortable passage back to Fate, as it blew a heavy gale. Found the Coshes very weakly, but recovering from a severe illness. They came on board to go to New Zealand for medical advice for their eldest child and themselves. I spent a Sabbath with them, addressed their people (Mr. Cosh interpreting), and baptized their youngest son at the close of the service. The church was well filled, and a number outside; there might be 100 present, and all well dressed, especially the men, and very attentive. I was exceedingly gratified to see that the work had made such progress at this station. Our dear brother and sister have good cause to thank God and take courage in their work. The work also prospers on Mr. Morrison's station, but he had to leave again on account of his health, and he returns by the *Dayspring* to New Zealand with his wife and child.

SLAVE TRADE.

Besides the *Latona* seen at Santo, as we entered Fille harbour, Fate, coming south, a second vessel passed us, and next morning a third passed; and as we left, the fourth, the *Donald McLean*, Captain McLeod, entered the harbour; a fifth called at Fotuna and took away one man; a sixth passed us near to Aneityum; a seventh, the *Maid of Riverton*, called at Erromanga; and the eighth vessel passed soon after; and as all these crossed our course within three weeks, might there not be many more we did not see? All these were going north to try and obtain natives for the so-called cheap labour; and with such a number of vessels constantly at such work, the result must be evident to all—the complete depopulation of our island in a short time, and at present it is greatly hindering and upsetting our work. The sandal-wood trade seems done, but some of the vessels and many of

the old hands engaged in that trade are now busy taking cargo after cargo of Natives from the New Hebrides to the nearest market, where they are disposed of, if not by previous engagement, at so much a head to the highest offer, under engagements of which the natives generally understand nothing, as no one can speak to them in an understood tongue. It matters not that some respectable parties are engaged in this trade, and that fine names and representations are given to it by the involved and interested parties; it is undoubtedly a revival of the slave trade in all its horrors. To us it is truly painful to hear the complaints of the natives at almost every island at which we call, about white men deceiving, stealing, and taking away their friends, shooting at them, and in not a few cases taking their lives. No doubt when this trade began, many of the natives left voluntarily; but now kidnapping and compulsion seem to be the rule. And alas! after all that Britain and America, and other lands, have done to put down slavery, this horrible trade is now increasing on our New Hebrides islands, carrying the natives away to Queensland under the British flag, now protected by the laws of the Queensland Government; and they are being taken to New Caledonia, Tahiti, Fiji, and indeed wherever they will bring the highest price under the French, the American, the British and other flags. Can anti-slavery societies and Christian sympathies do nothing to help to stop this disgraceful trade and protect our poor defenceless natives? I do hope the false statements and gilded representations of the so-called respectable parties involved will no longer prevent the friends of humanity and of our mission from uniting all their influence and energies to try and protect both.

ERROMANGA.

Friday, 25th.—Anchored in Dillon's Bay, Erromanga, and found Mr. and Mrs. McNair enjoying good health, and meeting with much encouragement in their work. After their return from the annual meeting, the people living near them assembled and gave them a large present of yams and food, as a mark of satisfaction and gratitude, and since everything moves on nicely. Mr. McNair's school is well attended by about 40, and his wife's school by about 24 persons. Almost daily parties of heathen and chiefs are visiting them in a friendly manner. He had been warning a heathen chief and his people against the evil consequences of war, and urging them to give it up and embrace the gospel; and soon after, the chief's half brother and four of his men left him and the war-party, and came with their families and property to live at the mission-house, where I saw the houses they are

building. A brother of the murderer of John Williams has also come and erected a house behind the church, in which he is living and attending school and worship; and a number of smart boys and girls, some from a great distance, are gathering in to live and be instructed on the mission premises. Let us hope and pray that blood-stained Erromanga may soon become a Christian island, and all its inhabitants be led to embrace and serve Jesus Christ our Saviour.

TANNA.

Monday, 30th.—Reached the south side of Tanna, now occupied by Mr. and Mrs. Watt. Went ashore in the boat, and found all well. Mr. Inglis and his Aneityumese have assisted in putting up an excellent house of two rooms, which were almost ready for being occupied. They also put up some out native houses and a boat house. Being unable to secure a higher situation, they were forced to build on the shore, near to the boat-landing, and I fear it will be subject to ague. For some unknown purpose the natives got up a story about the site of Mr. Matheson's house being fighting ground, and not suitable for the mission-house; but no battle has been fought on it for the last ten years, and probably never was. There is no spot on Tanna which deserves the name of fighting ground, or that gets such a name from the natives. The fighting ground is just where the opposing parties meet, and after a war has been begun I have seen them burning a piece of ground on the boundary between the parties at war, but they do not go to fight on the cleared ground, but watch and try to surprise each other in the adjacent bush. The frame of this house was supplied by the Church in New Zealand supporting Mr. Watt, and consists of two apartments, which can be added to when convenient. It gives ample evidence of Mr. Inglis's skill and experience in house building, as indeed all he undertakes does in other departments of mission work. After giving what assistance he could, Mr. Neilson had returned to his own station at Port Resolution. When we had got Mr. Inglis and his 67 Aneityumese on board the *Dayspring*, with all their property and pigs (for natives are always collecting such property), we intended to have called at Port Resolution, Aniwa, and Fortuna, on our way to Aneityum; but owing to the number of natives now on board we were necessitated to sail for Aneityum, and after twenty-four hours' hard beating against a heavy head wind we reached it, and found all well. As we had a long and stormy passage south they were getting alarmed about us, and were glad to see our return.

JOHN G. PATON.

News of the Church.

College Hall Lectures.

Two of these have been delivered within the month; the first by Rev. A. Ross, of Knox Church, Pictou; the second by Rev. J. McKinnon, of Hopewell. Mr. Ross chose for his subject—"Preaching, and the qualifications of Preachers," and treated his subject so as to render it interesting and profitable to all who heard. The students felt that the instruction prepared for them was specially suitable and practical, and ministers who attended retired saying that the lecture delivered, for practical wisdom, freshness of thought, and godly earnestness, was all that they could desire.

He first sketched the history of Preaching, ancient and modern, and of this part of the lecture we shall not attempt to give an outline, merely remarking that the preaching of the Saviour, of the Apostles, and of successive schools, was presented as respects matter, style, and manner with vividness and discrimination.

He laid out his strength in shewing the *qualifications* of the efficient, successful preacher, and we find that we cannot do better than reproduce the excellent outline of this part of the subject furnished by the *Witness* of Feb. 3rd.

"He briefly referred to 'bodily qualities'—gestures, looks, nervous and muscular action,—an open, honest, loving and sympathetic countenance. After noting the great importance of these qualities—especially a good voice well modulated, he proceeded to show the other qualifications necessary, which he classified under four heads, 1. Intellectual, 2. Moral, 3. Emotional, 4. Spiritual or gracious. Under the Intellectual head he showed the great value of Common Sense. But a mere 'common sense' and 'business man' will make but a very 'common' preacher. He will stand the wear and tear of life better than an ethereal genius, but he will keep the old beaten path as monotonously as a mail courier. Reasoning powers, keen perception, sound judgment, good memory, and a chastened imagination were mentioned under this head. The preacher finds scope for the highest flights of genius. Moses, David, Isaiah, and Paul were men of splendid imagination. Knowledge of God, of nature, and especially of human nature, is requisite. The preacher must study the peculiarities of the people among whom he labours—their language, modes of thought, traditions, temper, manners, objects of desire and disgust, prejudices, and influences, past and present, that help to make them what they are. It is thus that

an Irish priest or Highland pastor with limited learning can sway thousands of Celts, whom a Saxon of superior attainments could not refrain from calling stupid savages, just because they will not give their ear much less their heart to one who is ignorant of themselves, their habits and history. There must be preaching *for the age*; that is for particular places and people. The *age* means several different ages—which co-exist in every country. There must be thorough knowledge of God's word in the original Hebrew and Greek—acquaintance with the evidences, history, and criticism of the Scriptures, acceptance of them as God's inspired message to man.

The Moral and Emotional were then treated. The lecturer showed that the common people are much more under the sway of the emotions than of the reason. The head and heart should be cultivated together. The preacher must himself be possessed of goodness, love of truth, disinterestedness, benevolence, pity, sympathy, patience, boldness, earnestness, enthusiasm, pathos, in order to influence others. The eloquence of goodness is proverbial. Cato says, 'An orator is a good man skilled in speaking;' and an old divine has said, 'A minister's life is the life of his ministry.' Cowper's seathing exposure of affectation was quoted:

'In man or woman, but the most in man,
And most of all in man that ministers
And serves the altar, in my soul
I loathe all affectation.'

He showed the importance of true pathos, earnestness and feeling. Artificial pathos will not do. The wailings of a child for its lost toys are far more touching than the affected pathetic tones and even weepings of many a pulpit orator.

First among the spiritual qualifications the lecturer spoke of sympathy with God and with man. He must enter heartily into God's plan of salvation. It really comes to this, that the man who would preach aright must be himself a believer,—reconciled to God through Christ, and having in him the mind of God. He must also sympathize with man. It is on this account that regenerate men, not holy angels, are commissioned to preach the Gospel. It is because He became man and has the feelings of man, that Christ is the Model preacher as well as Master of preachers. *Experience* is necessary in preachers; *faith*, also, that realizes the unseen. In preaching he must be able to realize who are present and interested—God, good angels, bad angels, as well as men. Faith sees Heaven and Hell, and the terrors and glories of the judgment day. The lecturer dwelt on the great importance of prayer to the preacher. The battle is

lost or won in the closet. To pray well is to preach well—as Luther said. Dependence on the Divine Spirit should characterize every preacher. "It is a doleful thing to fall into Hell from under the pulpit, but Oh, how dreadful to drop thither out of the pulpit!" The lecturer concluded by urging young men, when they find themselves called to labour as preachers, not to stand back for fear of inadequate support. "The Lord will provide." The lecture occupied an hour and a half in delivery, and was full of solid and admirable thought. We should like to publish it as a whole; and we hope that at least extracts from it will be given to the public. The above sketch is necessarily meagre, but it will give an idea of the scope of the lecture.

MR. MCKINNON'S LECTURE

Was delivered on Feb. 14th, his subject, Geology. He defined Geology as that science which treats of the materials which compose this earth, the form in which they are arranged, the primeval forms of organized life imbedded in them, the successive changes through which these have passed, these changes and their influence in bringing the surface of the earth to its present diversified condition. He referred to the various speculations of ancient Indian, Arabian and Egyptian Cosmogonists as to the origin and formation of the world, and admitted that in these speculations, there were some elements of truth. He stated that this subject did not begin to be studied systematically and as a science until the beginning of the 16th century; and that to Italian Philosophers belongs the honour of first entering upon this field of investigation. That afterwards discussions on this subject were carried on in France, Germany and Great Britain by their most prominent Naturalists. In Great Britain the foremost of them were Hooke, Ray, Woodward, Burnet and Whiston, whose theories on this subject he briefly reviewed. In substance, he stated that Hutton in Scotland, William Smith in England, and the Geological Society of London, may be regarded as having laid down the principles upon which this science as now maintained, is based. He showed that in its progress it encountered much opposition from the friends of truth, influenced by both prejudice and fear, lest it should be made a means of over-turning the statements of the Inspired Word, but that these fears have been shown to be groundless, and that when understood, there is nothing but harmony between the facts of Geology and the statements of the Bible, and that the one helps to explain and elucidate the other.

He then described the Geologic forces which under the controlling hand of the Creator have been in operation from the

beginning, and which have brought the world from its first origination to its present condition. These are Aqueous, Igneous, Atmospheric, Chemical and Organic.

He showed that all the rocks of the earth's crust were arranged under two great divisions, those that are of igneous origin and those that have been formed in water, called the sedimentary or stratified rocks; and again, that these have been divided into four great life periods, The Eozoic, or the earliest ancient life; The Paleozoic or ancient life; The Mesozoic or middle ancient life, and Cainozoic or newer ancient life. The rock formations with their economic minerals and their imbedded organic remains he briefly described. He stated that from the first and lowest of these up to the highest and last, there were at least 29 successive creations, that each successive creation manifested higher structural functions than that immediately preceding; and that the whole from the beginning to the end exhibited a unity of plan, a pre-determined archi-typal arrangement according to which the Creator carried on His work.

He stated as his view, that the Geologic eras of the earth's history, were not referred to at all by Moses, in the first chapter of Genesis; that all these had occurred and passed away before the earth came to be in that condition in which he refers to it; and that he only describes the last great change it underwent to fit it for the abode of man and of the animals, that are cotemporaneous with him; that the beginning there means the beginning of the present Geological era, and not the origination of matter. There is no break between the first and second verses of that chapter requiring many millions of ages to fill up the gap. And that the Mosaic days were the ordinary natural days, and not immense indefinite periods of time. He then showed that man's place in nature was at the head of creation, with no intermediate link connecting him with the highest form of the lower animal kingdom; that death was in the world from the very beginning, that man's sin is not the cause of the death of animals, that they would have died had man never sinned, that death is the universal law of all organic beings, and that the only effect of man's sin upon them was to entail upon them *unnecessary suffering*; that man himself as an organic being came under this law, but by covenant engagement he would have been freed from it and made immortal had he fulfilled the conditions of that covenant, but having failed, he came under this universal law of his organic being with the super addition of the curse of sin upon him, so that death now is a penalty and not a debt which he owes to nature.

He referred to the unity and brotherhood

of the human race and the antiquity of man, showed that the arguments drawn from anatomical structure, geographical distribution, the earliest traces of a primeval race, language and specific differences of appearance failed to disprove the Scripture statement that God "hath made of one blood all nations of men for to dwell on all the face of the earth," that there is nothing in Archaeology, Geology or Scripture to prove that man existed on the earth previous to the received Chronology, viz: about 6000 years.

He concluded by stating that the whole of this building up of the world was the hand-work of the Lord Jesus Christ, and that it became every intelligent Christian as he contemplated these works, to acknowledge with David, "O Lord, how manifold are thy works, in wisdom thou hast made them all, the earth is full of thy riches."

This outline will show our readers that the Lecturer attempted a great deal, and we can add that his effort was a decided success. The Lecture was a magazine of important and interesting facts; and showed an acquaintance with the whole subject, which exceeded expectation. By the Students, as well as by the general audience, the lecture was highly appreciated, and the Lecturer cordially thanked for his valuable contribution.

Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 25th inst.—There was a good attendance of ministers and elders.

The Rev. Messrs. Stewart, Watt and Cumming being present, took their seats as corresponding members.

The Rev. K. J. Grant accepted the call addressed to him by the Foreign Mission Board, to labour as a missionary on the island of Trinidad.

The Presbytery agreed to record on their minutes an expression of their high approval of the diligence and faithfulness with which he has laboured in the congregation of Merigomish during the last seven years; their conviction that his labours have been largely acknowledged and blessed by the Great Head of the Church; their strong regard for himself personally as a member of Presbytery; and their prayer that he may long enjoy health and strength, and that the blessing of Christ may abundantly accompany his labours in the important field to which he is now called. They would also express their high approval of the spirit manifested by the congregation in the trying circumstances in which this call has placed them,—their sympathy with them in their vacant condition, and their prayer

that the Great Head of the Church will, in due time, send them a pastor—one according to His own heart, who will feed them with knowledge and understanding.

The Rev. A. P. Miller was appointed to exchange with Mr. Grant on the first Sabbath of February, read this decision of the Presbytery to the congregation, and address to them their suitable exhortation.

A call to the Rev. C. B. Pitblado, from the congregation of Chalmers' Church, Halifax, was laid upon the Presbytery's table, together with reasons for translation. The Clerk was directed to send Mr. Pitblado an official notice of his call, and the Rev. J. D. Murray was appointed to preach by exchange with him in Glenelg Church on the first Sabbath of February, intimate this call to the congregation, hand them the reasons for translation, and summon them to appear by commissioners for their interests at the next meeting of Presbytery.

The Rev. A. McL. Sinclair having been requested by the Home Mission Board to go and labour in Cape Breton until the end of March, the Presbytery agreed to supply his pulpit during his absence.

The Presbytery will hold their next meeting in John Knox's Church, New Glasgow, on Feb. 22, at 11 A.M., for ordinary business.

JOHN MACKINNON, Clerk.

OBITUARY.

Rev. John Sprott.

The *Record* of October last contained the following paragraph:—*Two Fathers Gone.*—"Rev. Thomas S. Crowe of Maitland, died on the 6th Sept., in the 83rd year of his age and the 54th of his ministry.

Rev. John Sprott of Musquodoboit, died on the 16th ult., in the 90th year of his age. Mr. Crowe was the "Father" of the Synod, and we believe the oldest minister in Nova Scotia. Mr. Sprott was probably next in age as a minister, but older as a man. In the next *Record* we hope to give brief memoirs of these venerable departed fathers."

For three months our promise remained unfulfilled, chiefly because unexpected missionary intelligence required immediate publicity. Having, however, in our last number given a sketch of the life and labours of Mr. Crowe, we shall now perform the same service of love for the other Father. As none of his early associates remain to fulfil this duty, our readers must be content with a few facts and recollections furnished by one born years after he had become an official labourer in the vineyard of Christ.

To those who have heard him speak from the pulpit or by the fireside, it is scarcely

necessary to say that he was a Scoteliman; and all who are familiar with his published letters, will remember that his birth-place was in the South, and that he was brought up among the green hills and glens of Galloway. His frequent allusions to the character of the Scottish martyrs, and to the scenes of their trials, as well as the recurrence of such names as Cameron, Peden and Renwick, hint at the fact, that he was brought up among that faithful and noble body of men known as Covenanters or Reformed Presbyterians.

Born at Stonykirik in 1780, and taught by pious parents, he was schooled at Stranraer, from which he was transferred to Edinburgh, where he prosecuted his University course. Having completed his collegiate and theological studies, he was licensed in connection with the Reformed Presbyterian body in 1809. For nine years, he preached the gospel in his native land, and then crossing the Atlantic in 1818, he sought employment in connection with the Synod of the Presbyterian Church of Nova Scotia, which had been formed in the previous year. On the 30th of June, 1819, he was formally received by the Synod, as the following minute will shew:

"The Rev. Messrs. Graham, McCulloch and Blackwood, and Mr. James Johnstone were appointed a Committee to converse with Mr. John Sprott, preacher of the gospel, who wished to connect himself with the Synod; and the said Committee having reported that having met with Mr. Sprott, they were satisfied with his credentials; and Mr. Sprott having signified that he was satisfied with the principles maintained by this Synod, Mr. Sprott was admitted as a preacher of the gospel into the communion of this Church."

We call attention to an appointment which immediately followed, because it shews the spirit of the body which he joined, and the kind of work in which he delighted.

"Messrs. Blackwood and Sprott were appointed on a mission to the Western part of the Province, Messrs. Laidlaw and Douglas on a mission to the Northern part of the Province, on the coast of the Gulf of St. Lawrence, and Mr. Lewis on a mission to the country eastward from St. Mary's. They were instructed to go forth in the true spirit of Christian missionaries, preaching the gospel to all who are disposed to listen to them, and dispensing such other ordinances as prudence may warrant and circumstances may require. They were charged to seek out the Presbyterians in particular, who live in the districts which they may visit, and others also who stand in need of instruction; to mingle freely with Christians of every denomination, and preach the gospel freely as from the lips of Jesus Christ without money and without

price. But while they were charged to take no pecuniary recompense for their labours for their own behoof, they were allowed to receive contributions to the funds of the Synod, assuring those inclined to give that the smallest sums would be thankfully received, and faithfully applied to missionary purposes. They were also required to keep correct journals of their proceedings to be laid before the next meeting of Synod."

"When we add that Messrs. Brown, Graham, Robson, Liddell, Crowe, McGregor and Trotter were all appointed to fill the pulpits of the absentees; and when we consider the roads which all had to travel, we have one out of many evidences that could be furnished that "Christian work" is not the exclusive glory of the present generation.

Into this mission Mr Spratt entered heartily, proceeding as far as Shelburne, possibly to Yarmouth, and preaching wherever he could find hearers. Prior to his formal reception, he had been east to Manchester, and north to Ramsheg, (Wallace) besides traversing the more central places, such as Rawdon, Newport and Windsor.— In all these places (Wallace excepted, where we have never been) we have heard from gray haired men and women of a quarter of a century ago, of his visits, his preaching and his diligence.

In our opinion he was essentially and mainly a missionary. He had the pastoral charge of Windsor and Newport for a few years, succeeding Rev. Mr. Cassels. From Windsor and Newport he was called to succeed Mr. Laidlaw in Musquodoboit, which was a more extended charge, and in both spheres he laboured with great diligence, for never in any department could he eat the bread of idleness. His term of active service in the first congregation was about 4 years, and in the second about 20. In both spheres he succeeded, the communion roll in the congregation of Musquodoboit having increased during his pastorate from 100 to 250. Still we think that he excelled as a missionary, and even while in charge of a large congregation his evangelistic zeal led him often to make extensive journeys to places not regularly visited by any preacher.

Sheet Harbour and the adjacent districts East and West thus enjoyed his services, at distant intervals, but with great regularity; and when advancing years and other circumstances combined to render his resignation of Musquodoboit proper, desirable, he continued to visit with increasing frequency Sheet Harbour and the neighbouring settlements of the Eastern Shore, until finally, when about 75 years of age, he resigned this section also into the hands of the Presbytery, to be formed into a congre-

gation, which subsequently obtained the services of Rev. James Waddell, who has in turn been succeeded by Rev. Alfred Dickie.

Mr. Crowe seldom went from home save to meetings of Church Courts, or to return ministerial services, Mr. Spratt was seldom a year at home, without some excursion generally of a missionary character. Seven times he crossed the Atlantic, and his voice was heard in all the Lower Provinces; and on certain lines of travel he used to say that his horse was acquainted with every stable on the road.

Like the father just named he enjoyed a Jubilee, but in his case it was some years after his retirement from the pastorate of Musquodoboit. Rev. R. Sedgewick, his successor, the elders, and people generally, gathered around him with singular unanimity, while his brethren came from surrounding settlements, and made the occasion one of great interest, of affectionate greetings, of tender reminiscences and fervent prayer.

Mr. Spratt had the "mens sana in corpore sano." Physically he was a giant, if not in size, yet in strength and powers of endurance, undergoing toil and exposure enough to wear out, in a single month, a weak constitution, and yet until past the "three score and ten" he knew nothing of failing strength.

Intellectually he was no weakling. As a preacher, he was sound, instructive, and evangelical. His sermons were clear, compact, and often very original and striking exhibitions of well-chosen and well-considered themes. They were at times slightly marred by a quaintness both in thought and delivery, of which he himself was scarcely conscious, or if conscious, found it difficult wholly to avoid.

His letters published on both sides of the Atlantic were universally popular, being written with taste and power, and frequently sparkling with classic allusions and poetic fire.

We cannot say that he took a prominent part in Church Courts or in promoting what may be called denominational advancement; but his heart beat responsive to the cause of Missions at home and abroad. He held up both hands for accepting and sending forth Mr. Geddie, saying that we had been praying long enough for the heathen without working, and that unless we were going to work we had better cease praying.

He was always cheerful, often jovial and sometimes sportive. He loved society, made himself at home wherever he tarried, never failing to return the courtesy of a cordial welcome and a cheerful fireside. In this as in many other respects his wife was an help meet. He was indeed thrice married,

the present Mrs. Spratt being, however, the affectionate mother of all his children, and the faithful partner of the joys and cares of the most eventful years of his life.

We close with the following well considered paragraph from the notice of a friendly hand, published in the Church of Scotland Record for October last:—

"The house of this good Patriarch had been long filled with good people who came for a last look or parting words. On such occasions it was the house of prayer or the church in the house. His son, the Rev. George W. Spratt, late of the Ceylon Mission, who had been absent from the country many years, crossed the Atlantic to make a short visit to the homestead, and was only in time to give the aids and comforts of his presence and take home to his charge in Scotland his father's blessing.—This visit, so opportune, was mutually refreshing. The son had scarcely embarked for his earthly home when the father was called away to his long and better home, to rest from his labours and to be followed by his works."

Death of Rev. William Sinclair.

Another of our ministers rests from his labour. On the 4th February, the Rev. William Sinclair, of Mabou, Cape Breton, departed this life after a long and painful illness, which he bore with true Christian fortitude and resignation to the Divine will.

Mr. Sinclair was about forty years of age. He commenced his literary studies in this city about eighteen years ago; but before entering upon Theology he turned his attention to mercantile pursuits, was married, and gave up the intention of entering on the work of the ministry. His wife died, and her dying wish was that her husband should complete his studies, and devote himself to the ministry of the Gospel. Her dying wish coincided with his own sense of duty. He sold his property, and devoted himself diligently to study. He was licensed in 1863, and preached in various congregations and preaching stations within the bounds of the Synod. He was a devoted and faithful preacher. In the autumn of 1864 he was sent to supply the congregation of Mabou and Port Hood. In the following summer he received a harmonious call to this congregation, and in Nov., 1865, he was ordained. "Since that time his labours have been largely blessed in winning souls to Christ. By his kind and amiable disposition he endeared himself to all denominations of Christians, as was clearly shown by the large concourse of people who followed his remains to their last resting place."—The Rev. A. E. Le Page, Wes-

leyan minister, writes to us that he visited Mr. Sinclair about an hour before his departure. Mr. S. at once recognized him and held out his hand. When Mr. Le Page spoke to him of God's promises, he responded, "They are all my dependence."—Throwing open his arms, he said with great feeling, "*I feel the arms of Jesus are open to receive me.*" Mr. Le Page sang the hymn, "Rest for the weary," and engaged in prayer; and shortly after the happy and triumphant spirit soared to the realms of the blest.

Mr. Sinclair was a plain, honest, hard-working, kind-hearted man, firm of purpose and sound of judgment. He was not a "popular" preacher, but he understood the Gospel scheme, and he expounded it faithfully. He bore his illness meekly,—long and painful though it was. His removal will be seriously deplored by his fellow-students, his co-presbyters, his congregation, and an extensive circle of friends. His modesty, sincerity, and truthfulness, endeared him greatly to those who knew him intimately. He was capable of evoking and reciprocating true friendship and brotherly love.—Mr. Sinclair is the fifth minister of the Presbyterian Church of the Lower Provinces who has been called away since the last meeting of Synod. Louder and louder sounds the call to young men to come forward to supply the places of those who have fallen.

Religious Intelligence.

PRAYER FOR COLLEGES.—The last Thursday of February was observed as a day of prayer for Colleges very generally throughout the United States and in some parts of the Provinces. Our Colleges need the prayers of God's people. We want more students; and those that are now obtaining their education need more of God's spirit. Our ministers and missionaries are dying while the field is enlarging. Who shall come forward to fight the Lord's battle? Parents, give your sons, the best and brightest of them, to the Lord's service. We want scores of able and pious young men. The field has never yet been overcrowded by preachers.

INTERFERENCE IN MISSION FIELDS.—A few years ago the High Church section of the Church of England sent out a "Mission" to the Sandwich Islands which had been thoroughly christianized by American Missionaries. At the head of this Mission was a full-fledged Bishop—Bishop Staley, who treated the old missionaries of the American Board as mere

heathen. Full-blown ritualism was tried. Nothing was left undone to seduce the native Christians from their simple Protestantism.—Happily the whole enterprise has turned out a failure. Bishop Staley and his ritualistic subordinates are about to return to England in disgust, and the Sandwich Islands are left to the American Missionaries whose truly apostolic labours endeared them to the natives and to the whole christian world. This salutary lesson should prevent the Archbishop of Canterbury from trying similar plans in other fields. We regret to see that a Bishop is to be sent forth to create division in Madagascar; and another is to be sent to the Nestorians where the American Missionaries have done a glorious work. The world is wide. There is room enough for all.

UNITED PRAYER.—The plan of uniting Evangelical Christians in concerted prayer for specific objects, at set periods was proposed in Scotland in 1744, by the the small band of devoted men who led in the Revival of that time. The success of the proposal was greatly aided by Jonathan Edwards who wrote a treatise on the subject, in order to “promote explicit agreement and visible union.” The concert in prayer in Edwards’ time was co-incident with, if it did not lead to, the glorious revivals of the Eighteenth Century. One of the most hopeful symptoms of the present day is the readiness with which Christians join in prayer for the coming of Christ’s Kingdom.

GUIZOT ON THE BIBLE.—This veteran French Statesman, one of the most learned and able men of the age, recently presided at a Bible Society meeting in Paris. In concluding his address he said:—“We Frenchmen have seen the fruitlessness of a century’s philosophical speculation, and of merely political constitutions, in rectifying our social state. We have exhausted our wits, and expended mighty energies, to fit man for the enjoyments of time, and we have miserably failed. And why? Because man was made for eternity, and we have sought for nothing more than to fit him for the brief space he occupies in time. Let us, then, by disseminating the Bible, from the first begin to train man for eternity, and that of itself will adapt man to the duties and enjoyments of this earthly state.”

THE OATH TAKEN BY THE BISHOPS.—The following is the Oath taken by all the Roman Catholic Bishops in the Council now sitting in Rome:—“I recognize the holy Catholic, Apostolic, Roman Church as mother and queen over all other Churches. I promise and swear to the Roman pontiff, successor of St. Peter, prince of the apostles and the vicar of Jesus Christ, a perfect obedience. Lastly, I embrace, with

promise, vow and oath, *this true Catholic faith, without which no man can be saved.* I cling to this faith; I will preserve it whole and inviolate to my last moment of life; and I swear to cause the same to be held, taught and preached by my subordinates. And thereto may God give me His grace!”

Statistics.

The following statistics relate to the churches at present negotiating for Union.

The Free Church of Scotland has 877 congregations; the United Presbyterians, 599; the English Presbyterians, 126; and the Reformed Presbyterians, 39; making a total of 1,641 congregations. Of communicants the Free Church has 250,000; the United Presbyterian, 178,000; the English Presbyterian, 22,000; and the Reformed, 6,500; making in all 456, 500 members, representing probably not far short of 1,500,000 persons.

During last year the Free Church, with 250,000 communicants, contributed in all £422,000, or £1 13s. 9d. each; the United Presbyterians, with 178,050 communicants, contributed £259,000, or £1 10s. 2d. per head; the English Presbyterians, with 22,000 communicants, contributed £70,000, or £3 3s. 7d.; and the Reformed, with 6,500 communicants, contributed £9,400, or £1 8s. 11d. per head. The total of £770,400 giving a general average per member of £1 13s. 9d. How far we may consider this amount proportionate to the resources of their respective members we cannot say. Would that any Church could say that it does as much for the cause of religion as its means afford. But it is a singular fact that the English Presbyterian Church contributed more than twice as much as either of the other bodies, and we doubt whether in proportion it comprises more or even as many men of wealth as the other Churches have.

In the Free Church the total average stipend of her 877 ministers, including Sustentation Fund and Supplement is £192; in the United Presbyterian Church the total average is £198; and in the English Presbyterian Church £220. But how do they stand as respects the contributions of the congregations themselves to the stipends of their ministers? In this respect their is great difference. In the Free Church as many as 496 out of 877, or 56 per cent. of all the congregations pay less than £100 to the Sustentation Fund. In the United Presbyterian 116 out of 599, or 23 per cent. of the congregations give less than £100 to the stipend of their ministers; and in the Presbyterian Church in England only 23 congregations out of 126, or 18 per cent. pay less than £100.

Col. by James Harris, Up. Clyde,	\$1 64
Maggie Harris, "	1 46
Wm. McKay, Mid. Clyde	1 62
R. Robertson, Barrington	2 87
J. Cunningham, C. Island	2 30
M. Hamilton, C. Village	2 12 18 00
Economy and Five Islands:	
Col. by Miss Sarah J. Hill	3 08
" Susan Moore	3 92
Master J. McG. McKay	6 00 13 00

HOME MISSIONS.

East Branch, E. River, Pictou	10 00
B. Archibald, Sydney	3 00
Baddeck, C.B.	9 00
Little Sands, col. by C. McLean	2 10
Knox Ch., Pictou, additional	4 00
Glenelg and East Riv., St. Mary's	24 00
Richmond and Woodstock, for Mr. C. Fraser	42 00
St. John's, New London, P. E. I. Cy.	
£1 7s. 6d.	4 60
Bridgewater	16 00
Chief of sinners	4 00
Salem Ch. Socy., for religious purposes	24 00
Walter McDonald, Mabou	2 00
Judah Newcomb	2 00
A. K. McKinlay, Esq.	20 00
Musquodoboit Cong.:	
Middle Settlement	\$6 37
Mill Village	4 34 10 71
James' Church, New Glasgow	47 50
Carleton, N.B.	41 07
Economy and Five Islands	19 00

EDUCATION.

Lower Londonderry	48 25
A Presbyterian, N. E. Margaree	8 00
Glenelg and East Riv., St. Mary's	10 00
Bridgewater	10 00
Chief of sinners	4 00
Salem Ch. Socy., for religious purposes	24 00
James' Church, New Glasgow	20 83

SUPPLEMENTARY FUND.

East Branch E. River, Pictou	12 00
Middle River, C.B.	8 00
Truro	100 00
Loch Lomond	4 35
Grand River	5 65
Harvey, N.B.	0 56
James Austin, Halifax	3 00
Bridgewater	8 00
Chief of sinners	4 00
Sheet Harbour	5 00
Knox Church, additional	4 00
Salem Ch. Socy., for religious purposes	40 00
Parrsboro'	4 00
Charles St. Ch. Cornwallis, Rev. J. Hogg	12 12
Glassville, N.B., per Rev. S. Houston	8 24
Greenfield, " "	8 24

ACADIAN MISSION.

Col. by C. McLean, Little Sands, P.E.I.	2 00
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SYNOD FUND.

South and West Cornwallis	6 00
A Presbyterian, N. E. Margaree	2 00
Glenelg and East River, St. Mary's	4 80
Sheet Harbor	4 00
Salem Ch. Socy., for religious purposes	10 00

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B. Archibald, Sydney	\$2 00
A Presbyterian, N. E. Margaree:	
Mission	\$2 00
Relief	3 00 5 00
East River, St. Mary's, and Glenelg	20 00
James Austin, Halifax	1 00
A Widow's mite, Mission	\$2.50, Relief \$1 50. 4 00
Unknown, Pictou postmark:	
Mission	\$2 50
Relief	2 50 5 00
Murdoch McDonald, Little Bras d'Or, C.B.	5 00
Sherbrooke Congregation	10 00
Mrs. H. McDonald	1 00
James McCutcheon	1 00
Hugh McDonald, Esq.	5 00
Economy and Five Islands	7 00

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