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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1873.

A MAN NOT BETTER THAN HIS THOUGHTS.

A man can never be better than his thoughts. Motives and desires are the moral qualities of our actions. He who thinks basely is base. It is in this light that our Saviour in his sermon on the mount interprets obedience to the moral law. Man breaks the law by the desire of his heart as well as by his conduct. It is the evil wish as well as the vicious act that constitutes moral transgression. Evil in the thoughts corrupts the whole moral being. Disease in the blood is disease in the whole body. With impurities circulating in the blood, no one can be healthy, even though sores and blotches do not break out on the skin. Impure thinking engenders moral corruption, whether it break out into the sores of evil habits or not. When the currents of thought carry poison in them, the whole system must feel its pernicious effects. Of course, in employing this figure, we should not overlook the difference between temporary and chronic diseases. Leprosy is a very different thing from small pox. A man by long continuance in vice may have so permanently corrupted himself that he has contracted moral leprosy. That disease so thoroughly impregnating the whole being is incurable except by a miracle. But many a man contracts a temporary moral infection, which, like fever or small pox, requires only proper treatment for purification. For all such cases, prevention is better than cure. Let us avoid the causes of moral infection. When, however, we have really been stricken down, and the

stream of impure thoughts courses through our hearts, our only cure is with the great Physician. We should apply to Him at once, as David did, saying: "Create in me a clean heart, O God, and renew a right spirit within me."

There is a great deal of moral disease that never comes to the surface. The poison of evil thoughts works secretly, insidiously, slowly. Fruit good to look upon is often unpalatable, and sometimes poisonous to eat. In fact the character of the fruit is determined, not so much by the odour it emits, or the appearance it presents, as by the juices it secretes. A friend from the West Indies has given me an illustration on this point. He speaks in rapturous language about the sunny skies and luxuriant vegetation of these tropical isles. The rare and luscious fruits for which we pay so high may be found there, growing plentifully enough in the forests. Bad as well as good fruit, however, abounds. What would poison often looks better than what would nourish. There is a tall tree, with rich green foliage, that grows in fertile spots down in the valleys or up on the hillsides. It is often laden with the most delicious looking fruit, somewhat resembling our apple called golden pippin. The blossoms, bark and leaves shed a very fragrant odour all around it; but to eat of that fruit is certain death. To let a single drop of the juice fall on any part of the skin will produce a painful blister. That tree, however, is rarely found growing alone. Beside it is generally found the scraggy looking fig tree, with scanty foliage and uninviting like fruit.

and by no means odourous wood; and it is said that the palatable juice of the fig is the only efficient remedy for the poison of the machineel tree. One thing is certain, these two trees grow out of the same soil, enjoy the same showers and sunshine; but the one turns everything which it absorbs into poison with a fair and attractive outside; the other turns everything into sweetness and nourishment with little external beauty. It is the sap which makes the fruit of the one virulent poison, and that of the other nutritive and palatable food. The same difference may be seen with men who grow in the vineyard of the Lord. Here is one who occupies a place in the garden, absorbs the light from the sun, and drinks in the rain and dew from the atmosphere; but it is only to turn his position in the church, the light of his knowledge and the deus of grace into the poison of vice, as they pass through the still of his selfishness, envy, malice, covetousness, or lust. But withal he has a fair outside—a profession that looks green, good deeds that seem like mellow fruits of the spirit, and devotional acts that appear to be fragrant with the odours of Paradise; but the subtle streams of evil thoughts circulating through the heart, unseen by man, but fully disclosed to the eye of God, poison the whole moral being. To imbibe the spirit or follow the example of such an one is death. Here is another growing in the same garden. He has no great pretensions, he has no external attractions; but everything which he absorbs he turns to sweetness and food. There are love and self-denial, and faith and submissiveness and hope infused into all his acts. He grows to diffuse around him healing and life. To imbibe the spirit and follow the steps of such an one is to live.

To be like the machineel tree is to cherish evil thoughts. To be like the fig tree is to cherish good thoughts. No tree can be better than its sap. No man can be better than his thoughts.

CORRECTION.—In the acknowledgements of last month, for R. McNaughton, Toney River, read Donald McNaughton.

MISSION TO THE ADADIAN FRENCH.

We have received reports respectively by Mr. Paradis and Mr. Brouillette of their missionary work in the Lower Provinces during last summer; and both documents will be read with deep attention, and will add greatly to the interest felt in the mission throughout the church. The wish for information respecting their course and mode of operation, will now be fully gratified.

We may remark that Mr. Brouillette's labours were concentrated chiefly on the neighbourhood of Grand Falls, while Mr. Paradis spent a portion of his time in visiting and examining prospects for future work, in different places in New Brunswick, Prince Edward Island and Cape Breton, and the other portion in co-operation with his fellow-laborer at Grand Falls.

Their joint success at Grand Falls has been such as to lead the Committee to the conclusion to make that place a centre for permanent work, and our present number contains an appeal from the Committee for funds for a place of worship to be erected there without delay.

For this reason we publish at once Mr. Brouillette's report, leaving the other for insertion in a subsequent number.

REPORT BY MR. T. BROUILLETTE.

To the Presbyterian Churches in the Lower Provinces:

DEARLY BELOVED BROTHERN,—When I accepted your call as one of the missionaries to the French people in your Provinces, the way before me seemed strewn with obstructions and full of rough places. But thanks be to Him whose countenance is light, and whose presence alters the character of all things, I had no sooner entered into the field than the obstructions disappeared, and the rough places were made smooth.

To enter into such an extensive field with the sole idea of contending against superstition and subtle error, seemed to me, at that time, a very difficult task. But, "My grace is sufficient for you," saith the Lord—"Cast thy bread upon the waters; for thou shalt find it after many days."

ANDOVER.

Strengthened and encouraged by these precious promises, I directed my steps to 'Andover,' where I expected to find a good number of French people. On making enquiry, however, I was informed that

there were but very few of that people in the place. I began to work among those and found them very accessible. In a few days I held a meeting, which was attended by nearly all the French in the place; and I had much reason to thank God for the true solemnity which characterized our meeting, and for the marked attention with which every body listened to the "Word of Life." As the great quantity of snow and water rendered the roads unfit to travel for the time being, I continued to work in the village for a few days. Meanwhile, some of those who had attended our meetings found no rest. They were like Agrippa, almost persuaded to be Christians: so they set themselves to find more of the truth.

A CHALLENGE.

There was one in the village who had refused to come to our meetings. "He was too well informed on the 'Holy Truths' of his religion to be carried away with the words of an apostate: and, besides, he knew that I could not defend my religious principles against an intelligent person—hence, to listen to me was to lose one's time." Two young men, in whose presence this was said, being very glad to find a 'Phenix' in their number, endeavoured to impress him with the idea that it was his duty to meet me before the people as soon as possible. They succeeded. And the very next day I was challenged to defend my doctrines against Mr. C—. We met; but the poor man became so confused that he could not bring out one single argument with sufficient clearness to reach the mind of the people. Hence, they not only lost all confidence in him, but made him an object of ridicule for the remainder of the evening.

I, on the other hand, endeavoured to confirm the truths I had spoken the previous evenings, and did it, I think, with a good deal of satisfaction to those that were present, if I may judge from the fact that three of them immediately bought Testaments and tracts, and declared that they would no longer follow the Church of Rome. Two of these have since become indifferent. I was with them but a very short time, and they were left alone to fight their own battles; so, it is no wonder their faith failed them. But let us hope that, though the seed be hidden for a time, it is not dead, but will yet, by the spirit of God, be quickened to beautiful growth.

GRAND FALLS.

There was now not much for me to do in this locality; and, as the roads were rapidly improving, I went on to Grand Falls, twenty-four miles above this, on the border of a thoroughly French population. In the vicinity of the Falls, I found quite a num-

ber of Irish Roman Catholics, who, disliking to see their co-religionists awakened from their religious slumber, uttered many threats, designed, of course, to frighten me from the place. This did not hinder my purpose; and, in three days from the time of my arrival, I gave notice that I would hold a meeting for the *special purpose* of speaking to the French people.

PUBLIC MEETING.

Accordingly, on the appointed evening, I met twenty-five persons—mostly men—among whom were a few Irish Roman Catholics. Feeling that the walls of their church were about to be taken by *storm*, and themselves to bear the shame, they began self-defence by saying that, if I dared to attack the "Howly Catholic Chereh" in this place, they would give me "smell o' their fist." This threat was confirmed by a Frenchman, who further said that, if I did not leave the village very shortly, they would give me a free passage over the Falls, &c.; whereupon I answered that they must either cease their malignant threats, or run the risk of being taken up by the law the very next day—I was in a Protestant country, under a Protestant Government, and would speak my religious feelings wherever and whenever I saw fit; and they must either keep quiet or leave the house. The Irish left. But the Frenchman remained until the meeting closed, when he came to me and apologised for his conduct; pleading that he had spoken under excitement, and if I would forget what had been said, we would be as good friends as ever. Of course I forgave him, and he kept his word.

THE EFFECT.

Thus my first meeting in this place had a very good effect; for, never again was I troubled with threats, and several of my hearers invited me to visit them at their own houses. I had visited but a few of these families when I began to realize the accomplishment of the precious promise: "Cast thy bread upon the waters; for thou shalt find it after many days." I could perceive that the walls of prejudice and superstition had already begun to crumble. So much were they broken that a few of the people, at least, could get a glimpse at the Word of God in its proper light.

"For where the Gospel comes,
It spreads diviner light:
It calls dead sinners from their tombs
And gives the blind their sight."

SECOND MEETING.

A few days later I held another meeting, when God was manifestly with us. We prayed, read the 'Word of Life' and conversed for quite a while—didn't know how

long—and no matter, so long as every body was listening with their mouths and eyes wide open, anxious lest they should lose even one word.

One old gentleman, the very one, by the way who prepares the Wafer and Wine for the Morning Mass, got up and asked to be excused on the ground that he had promised his wife to be with her at half-past nine o'clock. When I looked at my watch and told him that it was half-past eleven, he could scarcely believe it; he had to look for himself. He said that he had never spent such an evening. Others were of the same opinion. There were many tears shed that evening; and "passing tears like passing showers, purify life's atmosphere."

A LYDIA.

This meeting was held at one Mrs. S—'s house, which thenceforth became a "meeting house." "I might come whenever I chose, and the house was at my disposal; and she would help me in every possible way," so said Mrs. S. And she did help me by selling Testaments, distributing tracts, and gathering meeting in her own house. For all of which, she afterwards endured much persecution, thankful that she was counted worthy to suffer for Christ's sake. It mattered not how sharp, harsh, or even bitter, the words spoken to her might be—she threw nothing back: but met them all with the same spirit of calm endurance. She was often placed in very trying circumstances, but her self control never left her. Her patient kindness remained unchanged.

VISIT FROM THE BISHOP AND PÈRE DUPÉ.

A few days before I left the field, Grand Falls was visited by His Lordship the Bishop of Charham, accompanied by one of his subordinates under the name of Père Dupé, who had come, it appeared, to assist the Parish priest to give the screw an extra twist, so that the gyves which enthrall the minds and hearts of their people might not sit too loose upon the poor slaves. Finding, however, that, since the spring, several had broken their chains, His Lordship became somewhat alarmed, and resolved to send Père Dupé to the rescue of some of the "Lost Sheep."

BURNING OF THE BIBLE.

This astute personage directed his steps to Mrs. S—, who, about three months before, had given herself to Christ and received the Bible, which she loved sincerely. Having remonstrated in vain with her, Père Dupé asked to see a Bible which, as he had heard, was in her possession. The Bible was brought forth. Had the poor woman known the sad fate in store for it, she would surely not have allowed his sacrile-

gious hands to touch it; but she had to do with one whose business it is to practise deception; and the Bible, together with a New Testament and several tracts, were no sooner presented to him than he hurled them into the flames, despite the poor woman's tears and protestations!

"Such are thy tender mercies, O tyrant Rome!
Fearless amidst thy folds, fierce wolves may roam,
Whilst stainless sheep upon thine altars groan!"

CHRISTIAN ENDURANCE.

This scene was more than her physical strength could bear; so, leaving the cruel priest to his shameful task, she retired to her own room for the rest of the afternoon, where she prayed that God might forgive so much wrong, and give her strength to bear it. When I saw her the next day, her pallid countenance bore the marks of very deep sorrow, but her Christian courage remained unchanged. She endeavoured to tell me the sad story, but she wept. I then read to her the passage: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." She then went on to tell me that whilst the books were yet burning, her maid-servant looked in the fire and saw, a little apart from the rest, two small pieces of leaves which she picked up. On the first were found these words: "Full of injustice;" on the second: "God is an avenging God." "Yes!" said she, "the priests are full of injustice; but God will avenge our wrongs."

"The Anti-christian boast may rage,
And to his inmost cell retire,
But power Divine shall fetch him thence,
To judge him in his righteous ire;
For, though he seems to tarry long,
God shall avenge his people's wrong."

AN APOLOGY.

The very next day, we appeared to the law for justice: and the day before the trial was to have taken place, Père Dupé's advisers came to me with an offer of adjustment; pleading that Père Dupé, being lately from France, was ignorant of the laws of this country, and that, if I would forgive him this first offence, he was willing to meet all the expenses, and pay for the Bible. On these conditions the matter was settled. Thus closed the scene which so strikingly exhibits the wickedness of a heartless priest, and the firmness of a Gospel-loving woman.

AN INTERESTING CASE.

In the earlier part of the spring, I met Mr. V—, with whom I had a long conversation on points of difference between

us as Protestant and Catholic. We had conversed but a very short time when I could perceive that Mr. V— was a very candid man; for, although we differed widely at the outset, we were very near each other at the close of our little discussion. When I asked permission to call at his place that we might resume our discussion, he frankly told me that he could not permit me to call just then, as he had a daughter at home who was very grieved even at my coming to the place. "She had spent over two years in a nunnery and expected to resume her studies shortly, with a desire to take the Veil after six months; and he thought it would be very wounding to her feelings if she saw me in the house." &c. I said no more. It was about a month later, on a Sabbath afternoon, that I saw several young ladies entering Mrs. S—'s house. I wanted no better opportunity; so, taking my Bible, I went in, where I found myself in the presence of no less than ten strangers. After the "comment vous portez vous," and the general shaking of the hands was over with, Mrs. S— asked me to read a chapter. When I began, several faces looked rather scornful; but I had read and spoken only a few minutes, when all apparently forgot that I was an "Apostate," and frequently nodded the head in approbation to what I said. Having spoken to them and with them for about three hours, I shook hands all around and asked Miss V— if I might not have the pleasure of calling on her some day? "Certainment Monsieur, vous me ferez beaucoup d'honneur," was her answer. On Thursday following I called, and found her able and willing to converse. Her great point was the words of "Christ to his disciples: "Whose soever sins ye remit," &c. (John 20: 23). I left with her several books on controversy, which, from that day, as she afterwards told me, she searched diligently, praying that God might show her the truth. "And ye shall seek and find me, when ye shall search for me with all your heart." Her mind became progressively enlightened; and, being able to consult the Scriptures, she increased in the knowledge of the Lord, till she found Him precious to her soul.

Two months had passed before she returned any of my books. But I had suggested that she should study them *thoroughly*, and she was bound to do so. When they were returned, I found on the fly-leaf of one of them, the following words beautifully written in French: "Having lent me your books, you have given me that for which I can never be able to reward you. I was blind and miserable, but now I am happy. I have found, in your books, the way of Salvation." In another was found these words: "I prefer trusting to the

Word of God than to the word of man."
"Let God be true and every man a liar."
(Rom. 3: 4.)

"Should all the forms that men devise
Assault my faith with treach'rous art;
I'd call them vain vanity and lies,
And bind the Bible to my heart."

JOY AND INDIGNATION.

The joy I experienced in receiving this confession, you can imagine better than I can express. Suffice it to say that my heart was full. So I hastened to Mr. V—'s residence, where I found Miss V— busy reading to her three younger sisters, who, by the way, were quite convinced of the same truth. A half hour was quickly spent. And Miss V— said she had something of a singular nature to show me if I would remain a few minutes longer. So she went to her room and brought back the "Holy Relic." It was wrapped up in a little envelope made of paste-board, and then nicely covered with blue silk on the one side, and with pink on the other. This Relic, given to her by the Mother Superior of the convent, was said to be the bones of the "celebrated St. Zene." I presented my knife that she might rip it open. But when the younger sisters saw that she was indeed cutting the thread, they looked as if "some spivit, disturbed by murderous hands, was about to wing itself to heaven." But, alas! what deception! to the amusement of all, Miss V— drew out a little piece of white cotton, which she unfolded and unfolded until the cotton was stretched out on the table before her, but no bone could be seen. "Some invisible hand had snatched it from before her eyes," some one would dare say. No! no. The Mother Superior had told an unqualified falsehood, and every one of us felt it. Miss V— exclaimed: "Is it not terrible the lying wonders they have taught us to believe!" You can easily imagine the rest. Suffice it to say that her faith was much strengthened, and the "would be nun" soon began to tell to others what the Lord had done for her soul. Her father was also convinced; but a little pride and too much fear of his neighbors, prevented him from following "the little flock." Such are the marvelous effects the Bible produces on the hearts of those who yield to it. Nor is this all: it does not only teach people how to live, but it teaches them how to die.

BALM FOR THE SAD IN HEART.

During the month of July, some one informed me that there was an old sick gentleman, twenty miles above the Falls, who was daily expected to die. I proceeded at once to the sufferer's residence, and found him in a spasm, which seemed to convulse

his whole frame. Oh! the pains, the groans, the dying strife! The spirit seemed to be struggling and fluttering to free itself from its sombre prison, and take its flight for eternity. The patient's room was literally walled with images of Saints, to whom, in his great agony, he would frequently address his complaints for pity and peace. But, alas! there was no peace. The Popish gods "have eyes and see not; they have ears and hear not." I asked permission to speak to him. It was granted: and I endeavoured to turn his mind from these dumb gods to "Him who is both willing and able to forgive to the uttermost all them that call upon Him." During my exhortation, I quoted Isaiah 53: 5—"He was wounded for our transgressions; He was bruised for our iniquity; the chastisement of our peace was upon Him, and with His stripes we are healed." Oh! how comforting those words are," he said, with the tears in his eyes. Yes, Jesus has done it all! all for you; and you must now go to him and He will relieve you from this pain, and enable you to bear more patiently the hand of death which is now heavy upon you. And he very frequently whispered: "Lord have mercy on me; Lord forgive me! Lord take pity on me!" until he grew very calm and resting. Every one around looked surprised at the sudden change; they could not understand it; but it was all plain to me. He had left the Virgin Mary and her subordinates to go to a better source for relief; and God, in His infinite mercy, had granted him the peace he now enjoyed. When I left him, he pressed my hand and entreated me to come again. I visited him once again before he died, and I had the pleasure of hearing him say that he depended wholly on the merits of Christ for salvation; that he counted as nought all he had done. No priest spoke to him after I did: and I was told that he died happy.

CLOSE.

We might give you many other instances of the cry of repentance; but perhaps those we have already given will be sufficient to indicate the manner in which the seed has been sown, and the harvest gathered in. And when you have noticed the figures below, you will surely help us to praise the Lord our God for the way in which He led us, and for the many souls we have been privileged to guide to the Cross of Christ.

STATISTICS.

Hheads of families who left the Church of Rome	6
Whole families who left the Ch. of Rome	5
Members of other families	4
Number of Testaments sold	50
" Bibles " 	4
" small books " 	40

Number of Families visited.....	75
" meetings held.....	20
Attendance.....	10-70

We have much reason to thank the Protestant friends of Andover and Grand Falls for their sympathy, and the kind help which they have so often given us; and we still invite the dear brethren, who have so much added to our efficiency for the promotion of the glory of God, to join with us in renewed dedication to Christ and His work, that we may go forth to the toils of another year, resolved to be faithful in labour and fervent in prayer for the conversion of those to whom we may be sent.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto Him be glory in the the Church of Christ Jesus, throughout all ages, world without end." Amen.

Your devoted brother in Christ,
TELLESPHORE BROUILLETTE.

THE LATE REV. JOHN CAMPBELL.

(Continued.)

OTHER INCIDENTS.

The incident recorded at the close of our last notice, was not the only one involving peril to life, of which we have heard. We give another example. A number of years later, after "the Guysborough Road," so called, was opened, he was returning home from Guysborough in his carriage. The woods on the side of the road had caught fire, and his path was enveloped in smoke. To escape he urged his horse to a quicker pace, when a sudden and severe gale of wind cleared away the smoke, but at the same time brought a large tree crashing across the road right before him. He did not see it coming till he was almost under it. He had only time to draw his horse round a little out of the way, when down it came, so near that some of the branches actually brushed his horse and waggon. It was afterwards found, that the bridle of his horse had scratches made on it by some of the limbs. One second later, and he or the horse, or probably both, would have been crushed.

Passing by many incidents of his early ministry, by which, in later years, he was wont to interest or amuse his friends, in the hours of social intercourse, we shall give one which we deem characteristic of all concerned. A woman in his congregation was married to a Roman Catholic, she retaining her faith, and he at least not positively relinquishing his. On his death Mr. C. was sent for to visit the afflicted family. He immediately mounted his horse, and

rode toward the scene, which was some miles distant. In the meantime word had circulated among the Romanists, and their suspicions were excited that his coming was connected with some designs upon the faith of the departed. They accordingly assembled, determined to resist to the death any attempt to convert him to Protestantism. As Mr. C. drew near, he was met by some of his own people, who entreated him not to go near the place—saying that the Irish had gathered and would do him bodily harm—that his life even would not be safe among them. With his usual boldness, he laughed at their fears, and held on his way. As he approached the house, sure enough he saw the Romanists gathered in a group in the pathway, right in front of the house, and he could see in their sullen countenances that mischief was in their hearts. However, he never drew rein, but came boldly forward, and as he came up to the group, seeing that they did not move or show any disposition to let him pass, he plunged his spurs into his horse, which was a lively spirited animal, and at one bound the faithful creature sprang into the midst of them, scattering them right and left. Before they could recover from their surprise, he was through them, hearing such exclamations after him, as, "Ah, he's a bould fellow," while none followed to molest him.

Tying his horse, he entered the house, and spent some time with the afflicted family ministering such consolation as he could, the disconcerted party outside, meanwhile hovering around, still doubtful as to what design the Protestant minister might have on their departed brother. He then left the house, and mounted his horse, and as he did so addressed them, "I suppose you thought I intended to take M. and make a Protestant of him after he was dead. No, I came to comfort the living, to do the widow and fatherless any good I can." After adding a few words explanatory of the Protestant opinion on the subject, he started for home.

WONDERFUL PROVIDENCE.

We may be pardoned for mentioning here a case of deep interest, which he met with, though it is more closely connected with the biography of another. In the Memoir of Dr. McGregor, is mentioned a case of his preaching a sermon in English for the sake of one man. The incident is related in the following terms: "Being at the Upper Settlement of the East River, he (Dr. McG.) was asked to preach both sermons in Gaelic. He said that if all present understood it, he would. He was told that there was just one person, a stranger, who did not understand Gaelic, and he did not seem to care about preaching. He replied, "Oh, he has a soul to be saved,—and

who knows but this sermon may be the means of saving that soul, and making it happy to all eternity.

Mr. Campbell now met this man as a member of his congregation, and found his history so remarkable that he had it taken down in writing from the old man's lips. He was a native of an English rural village, from which he had run away in youth, and to which he had never returned. Soon after he enlisted in the British army, and was sent to Spain in the expedition under Sir John Moore. He passed through all the sufferings of that general's retreat, fought at the battle of Corunna, saw Sir John fall, and raised from the earth after he had been struck, escaped all the dangers of the engagement, and returned to England with the army. Here he deserted, but only as he described it, to fall out of the frying pan into the fire, for almost immediately after he was seized by a pressgang, and obliged to enter the Royal Navy. Here his adventures were almost as remarkable as in the army. Having obtained his discharge, or rather if our recollection serves us right, having taken it without asking, he at length drifted to the East River of Pietou, where he fell in with Dr. McGregor in the manner above described. He informed Mr. C. that not on the one occasion referred to merely, but on all the days of his preaching at the Upper Settlement during that winter, the Doctor preached in English for his benefit, when all the rest of the people there understood Gaelic,—that he also conversed frequently with him in private, instructing him in things pertaining to the kingdom of heaven. The result was that the man became to all appearance a changed man. He afterwards married and settled in St. Mary's, was attached to Mr. C's ministry as long as he had charge of Glenelg congregation, and only recently was called home. He brought up a family in the fear of God, who are still good members of Society and useful members of the Glenelg congregation. The case is one which certainly shows the wonderful arrangements of Divine Providence, by which God gathers his chosen into his fold.

In connection with his early life and settlement in St. Mary's, as described in our last No., the following extract of a letter which we have since come across, written on the occasion of the death of the Rev. John McKinlay, of Pietou, may be of interest, to show how he traced his success to—

PRAYER ANSWERED.

"I have some very agreeable reminiscences of him. I attended the Grammar School when he taught it and recollect his appearance when in the full vigour of youth and health. He visited St. Mary's in 1836, a year before I came. The congregation was vacant. He dispensed

the Lord's Supper to them. After all was over he encouraged them to wait with patience, and that a minister would be sent—that there was one young man under the Presbytery that would suit them—a young man too of a most excellent character, as he knew him well, and that he would be sent here, so soon as he was licensed. Your humble servant was the young man. I did not hear of this till several years after I came here, but I know that I was benefited by it. It strengthened my hands and placed me at once beyond suspicion among strangers.

"Mr. McK. ordained me here on the 1st Nov., 1837, thirteen years ago. He knew very well that the congregation was in a distracted state—and that the minister who took charge of it would have a difficult task, and he prayed very earnestly that I might be qualified for the work and be successful. I believe I have done, or been the means of doing something, and who knows but his earnest supplication on my behalf on that day has been the means through which I have been enabled to hold on. But he has left us. Yet how deep an interest he must now take in us. Could he speak to us, would he not say, work, work, your Master is worthy of all and of much more than you can do for him. When you come here you will find that you have not been sufficiently diligent in his service."

OTHER CONGREGATIONAL LABOURS.

In country districts, and especially in the newer settlements, the want of men of education and business habits, fitted to take the lead in public affairs, or to manage the general business of the community, often throws upon ministers a large amount of business, which does not properly belong to their office. The position of matters in St. Mary's at the time of Mr. Campbell's settlement, devolved upon him for many years an unusual share of this kind of work. In church building, or other congregational business, he had often to take the lead, or the matter would not be attended to, while in regard to the general social interests of the community, he was often obliged to take an active part in matters beyond the line of his proper ministerial work. The education of the district largely depended upon him for improvement. He was for a number of years clerk of the Board of School Commissioners, an office devolving upon him considerable labour. Apart from this he had much to do in arousing the people to proper efforts to establish and maintain schools among them; and then again, it often became his duty to press upon their representatives for improved roads, or to enlighten the Government of the day as to the necessity of increased postal accommodation.

In illustration of the state of society previous to Mr. C.'s settlement we may mention that his predecessor had received His then Gracious Majesty's commission as a justice of the peace. "What?" we can imagine a surprised reader exclaim, "a Presbyterian minister a magistrate! To issue summonses, to seize men's goods, and to adjudge them to jail! Did the Presbyterian Church really tolerate such a mingling of things sacred and civil?" Well don't be alarmed, the explanation is easy. At that time Government issued licenses to marry, only to the ministers of the Episcopal Church. Other ministers celebrated the ordinance only by proclamation of banns. Around St. Mary's were a number of settlements, where the people had no Episcopal ministers to marry them by license, and no churches in which to be proclaimed. But Government, that would not issue licenses to Presbyterian ministers, would issue them to magistrates, without enquiring to what religious profession they belonged, or whether they belonged to any. Hence there was not unfrequently witnessed the farcical or disgusting scene of a drunken or godless magistrate mumbling prayer in connection with the solemn service, which the dissenting minister so called, was not permitted to perform. But the Presbyterian minister of St. Mary's was able to solve the difficulty by getting a commission as a justice of the peace, and thus was able to act in both capacities, and give the parties the benefit of both church and state. There being a large district of country around, without a minister of any denomination, a large number came to him from the surrounding harbours and settlements, attracted perhaps as well by the extra privileges he was able to afford; and as such extra privileges were worthy of extra pay, and liberal pay too, the business added something to his income. We think it worth while sometimes looking a little at the good old times.

MISSIONARY LABOURS.

While St. Mary's, at the time of Mr. Campbell's settlement, exhibited a community, to some extent at least under religious influence, the settlements around the shore, where the people generally were engaged in fishing, were in a state of spiritual darkness almost if not quite total. Mr. C. used to give examples, partly amusing and partly painful of the ignorance he found among them. When asking parties to what church they belonged, the common reply was "St. Paul's," alluding to the edifice so named in Halifax, which they saw on their visits there, and which they had been taught to recognize as *their* church.

Mr. Campbell, while always regular in discharging all the duties of the pastoral

office throughout the whole extent of his congregation, showed much zeal and spent much labour, especially in the earlier period of his ministry, in extending the Gospel to the regions beyond. Most of the settlements from St. Mary's to Canso, and some to the westward of St. Mary's, were visited by him, and several times he visited Cape Breton, in portions of which, his labours are still remembered with gratitude. The following memorandum, found among his papers since his decease, will afford an idea of his energy in prosecuting such work:—

"Left home on Friday, for Guysborough and Canso; arrived at Guysborough on Friday night; preached at Clam Harbor on Saturday, at Guysborough twice on Sabbath. On Monday, preached at Crow Harbour; on Tuesday and Wednesday at Canso. On Thursday morning, preached at Crow Harbour, at 12 o'clock at Jamison's, and again at Guysborough at 4 o'clock. Returned by Antigonish and reached home after dark on Saturday. Preached at Caledonia on Sabbath. Found letters awaiting me, urging me to proceed to Mabou without delay. Left home on Wednesday, preached at Port Hood on Friday, at Mabou on Saturday. Remained two Sabbaths, preaching almost every day or evening. Return home was detained at the Strait of Canso by a storm, and only got within eight miles of Glenelg on Saturday night. On Sabbath morning reached the church and found my people all assembled, waiting for me. I bless God for putting me into the ministry, and hope that I may be enabled to continue in it till the end of my days. In four weeks and three days I have travelled 470 miles on the same horse, and preached thirty-five times, besides delivering private addresses."

The increase of his own congregation, and the failure of his strength, to which we shall presently advert prevented the prosecution of this kind of work as he desired, and the want of ministers at that time, prevented the Presbyterian Church from following up his labours; and thus the opportunity of occupying a large and promising field of home missionary effort passed away, and even ground which had been occupied was lost. The want has since been partially supplied by other denominations but still, we believe, that these shores yet present an inviting field of home Missionary effort, which the Presbyterian Church for her own interest, and for the good of souls will do well not to neglect.

INTEREST IN GENERAL CHURCH BUSINESS.

Mr. Campbell, through his whole career, manifested the deepest interest in all the efforts of our church, for the extension and perpetuation of the Redeemer's cause on earth. The intimate companion of Dr.

Geddie during his student life, he warmly supported the Foreign Mission from its inception. Often in public he invoked the Divine blessing on the movement; and, among his jottings for private prayer, were found on his study table, when he was removed from it, the words—Missions, New Hebrides, &c.—Dr. Geddie.

But we venture to say that Home Missions had quite as large a place in his heart. His views of his call as a minister of Christ, and his circumstances, combined to make him as truly a missionary as a pastor; and we know of no minister in our church, or in the Lower Provinces, who displays a more intelligent and apostolic zeal for the evangelisation of our whole population. This zeal, sometimes displayed itself in prayers and efforts to increase the number of our students and ministers; and again in a forwardness to seize on important positions to be occupied for the Master, from which to press forward to others beyond. As one example of this, we venture to say that his zeal and promptings had more to do with the initiation and success of the movement, which issued in the formation of Poplar Grove Church, than the efforts of any other one person within or without the city of Halifax.

But he loved the prosperity of Zion on every side and in all aspects—rejoicing in the progress of his own church, but not the less in every triumph of the Redeemer's Kingdom. He was never absent from a meeting of Synod, till ill-health forced him to stay at home. And although his isolated position, distant from the central positions of the church, prevented his being actively engaged in the management of the public business of the church, yet none felt deeper interest in all her measures, and, as far as he had opportunity, he spared no effort for their promotion.

His active mind was often engaged in revolving on plans for the advancement of the interests of religion. The following extract of a letter, whatever weight we attach to his views, may be regarded as characteristic of the man:—

"I think we are not doing enough for the cause of our Master. My own health has been so bad for some time, that I could hardly get along at home. It is better now a great deal, but I dare not venture above a certain distance yet. If my health continues, I will try to do more to advance the interests of religion than I am doing. In Pictou, where there are so many of our ministers and people together, I think that more ought to be done. The cause of general education is in a very backward state in our Province, might there not be a meeting to stir up the people to do more for it. The cause of Sabbath schools is in a backward condition, something should be

done to advance it. It would answer a good purpose to have meetings sometimes for no other purpose, than to advance the cause of piety. Our Presbyterian visitations are very good, but something more is needed. Two or three ministers appointed to attend meetings of that nature in our congregations, would do much good. We now have nothing particular in the way of "confirming the churches." You know I am not an Episcopalian, and you know I don't believe in their confirmation. But it has originated in something that was done by the apostles. Then churches were confirmed. There were stated ministers no doubt in every church, but Paul went about confirming and exhorting the churches. There is nothing of the kind, at least we do not recognize it as our duty to use any particular means to confirm believers. Just think of it now. Would it not be a good thing in your congregation, if one or two good ministers appeared for the express purpose of strengthening them in the faith. How freely they could speak to them respecting matters that cannot be touched by yourself with safety. I am sure something of the kind would do good here.

"I think, after this, we must be more careful in the selection of our moderator for Synod, and send him round during the year to all our congregations. Let him attend all ordinations and inductions, and preside in them. You are about to say, its time for you to stop, but you need not. I can see no danger from this, and no Episcopacy in it."

FAILURE OF HEALTH.

The view which we have given of Mr. Campbell's labours may give an idea, but it will be a very imperfect one, of the toils of his ministry, and the spirit in which he prosecuted it. But one circumstance remains to be noticed, which, in the opinion of those best acquainted with the case, probably more strikingly manifested the energy and determination of his character, than anything that has been mentioned. It is that for many years he pursued his labours under bodily ailments of the most distressing nature. Soon after his settlement, he began to experience occasional bilious attacks, probably in some measure caused, or at least aggravated, by his almost constant riding on horse-back. These increased in frequency and violence, until he became subject to almost constant indigestion. Our opinion is that had he, at an early stage of his complaint, taken an entire rest and gone from home, it might have been the means of entire restoration. But the necessities of the sphere of his labours seemed to allow him no opportunity for rest. During his whole ministry, he only took two Sabbaths to himself. Even

when he went to Synod, if the meeting was in Pictou or New Glasgow, he returned home on Saturday to preach on Sabbath. The people in each of the sections, having preaching only once in three weeks, and in winter, the weather so often being such that the old and very young could not attend, he felt the loss of one day in summer so much to them, that he would never be absent if possible. His energetic nature carried him through his work, even amid pain and languor, "The spirit of man will sustain his infirmity;" and never have we known the saying more remarkably fulfilled, than in the manner in which Mr. Campbell for years went through his work, under a depressing and painful disorder, often and often, while in the pulpit, fairly bowed down with pain. For years, scarcely did he enter it without some drug with him to swallow at intervals, or immediately at the close of the service. Probably not even his nearest relatives knew all that he endured, for he bore his sufferings, as far as possible, without speaking of them. But, for years, his life was little better than a protracted martyrdom. Still he continued his labours, giving his congregation the full tale of service in public and private.

Sometimes he obtained relief by medicine, but generally it was only partial. Once especially he obtained what seemed to work an entire cure; and then how gratefully did he speak of the divine goodness, and with what a keen sense of enjoyment did he go about his work. But, after each revival of health, there came the relapse, until his medical advisers insisted on his ceasing entirely from labour, and recommended his going from home for a time. His brethren came forward to supply his pulpit. The result of this relaxation of labours was highly beneficial: and had he, at the same time, taken a trip from home, it might have been much more so. But, remaining in his congregation, where there were other calls, and resuming labours too soon, the restoration was only partial and temporary.

That he erred at times in the amount of service he undertook, he was afterward sensible, as appears from the following letter addressed to the writer, which we quote as a warning to others:—"My opinion is, you labour too hard, and you must slacken a little. You have been preaching three times on Sabbath during last fall, so I heard. Now, you must give that up. You may stand it for a while, when you are young, but it will soon reduce you. Now, don't laugh at this piece of advice. I have injured my health by preaching three times on Sabbath, and riding long distances the same day. I felt well about fourteen months ago, about as well as I had been for a long time, and

commenced three sermons on Sabbath, with a ride of more than 20 miles every third Sabbath, and I believe I injured my health very much by so doing, I will hardly try the same thing again. The great John Wesley would not allow his preachers, on any account, to preach three times on a Sabbath, although he was known to do it himself."

Home Missions.

THE Board of Home Missions met last week. The want of Probationers was severely felt. The Board expressed their sympathy with the congregation of Westville in the loss of their church, by adopting measures to send them the object of their choice for at least three months. They expressed regret at the disappointments to which St. John Presbytery had been subjected; appointed Rev. S. Archibald to that Presbytery for two months; Mr. Isaac Simpson to Pictou Presbytery for two months; Mr. Gauld, one month, February, to Truro Presbytery, and March to Halifax; and Rev. A. Cameron, during Feb., to Halifax, and during March to Truro.

It was with deep regret they found that they could do nothing for the Presbytery of Lunenburg from the middle of February till the end of March. Halifax Presbytery has one preacher for five vacancies, all but one being too far distant to be supplied from the city.

Directions were given to the Secretary to write to our young men already asking them to come to our aid, and also to secure the services of a number of Catechists for the approaching summer.

Bay of Islands, Newfoundland.

BY REV. M. HARVEY.

I was much pleased to observe, by an article in the *Record* for October, that an effort was likely to be made to send a missionary to the Bay of Islands, on the western coast of Newfoundland. That locality has special claims on the Presbyterians of Newfoundland, and I am persuaded they will gladly respond to an appeal for aid towards sending a missionary to our people

there, who are destitute of Gospel ordinances.

Should the Home Mission Committee appoint a missionary for the Bay of Islands, I think I can undertake, on behalf of the Presbyterian Churches in this Island, in connection with the Synod of the Lower Provinces, that they will meet half the expenses, for the first year at all events. I have not yet had an opportunity of consulting the Rev. Mr. Ross of Harbour Grace, but from the well-known liberality of his congregation, I have no doubt they will gladly join my own congregation, who are never behind hand when a good work is to be done; and by our united efforts, we will be able to pay half the expenses of a mission to the Bay of Islands. What I should recommend is this—that a suitable missionary should be despatched to the locality in May next. Let him labour there for a few months, and then come to St. John's, prepared to give us full information about the wants of the people, and the prospects of planting a church there. Should the probability of an encouraging character, we will do what we can to aid in the erection of a church, and sustaining a minister. As soon as I hear that the Home Mission Committee have nominated a missionary, I shall organize a Home Mission movement in connection with our Church, with a special view to raise funds.

The Bay of Islands is destined to become an important settlement, and its population is rapidly increasing. Presbyterians from the neighboring Provinces are likely to settle there in considerable numbers, as well as in Ronne Bay, and St. George's Bay, and Codroy. In each of these localities we may hope one day to see a Presbyterian church, and the ground should be occupied at once.

Errata.

In a brief article on our finances in last number, the receipts of two months were exhibited as if they all belonged to January, and the sum paid within the month to the Aged and Infirm Ministers' Fund, was inadvertently inserted with the other receipts, making every line in the addition appear incorrect. When the error was seen it was too late to be corrected.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow on the 31st December. Present: Rev. Messrs. Stewart, Walker, Patterson, McG. McKay, McCurdy, McGregor, and Mr. J. Miller.

The following statement prepared by Messrs. Walker and McCurdy, was adopted and entered on the minutes, a copy to be sent to the relatives of Rev. Mr. Gordon, at Alberton.

The Board of Foreign Missions desire to place on record their sense of the worth and labours of the late Rev. J. D. Gordon, missionary to the New Hebrides, who was cruelly murdered in Erromanga, on the 25th February, 1872.

Although his brother Rev. G. N. Gordon and his wife, had suffered martyrdom on the 20th May, 1861—on the same island—yet this sad catastrophe only seemed to quicken his energies and inspire him with a firmer resolution to devote himself to the evangelization of these poor heathen. Accordingly, after having completed the usual course of study, he was licensed to preach the gospel. He then offered himself as a missionary to the New Hebrides, and was ordained to the work. He left his native land in the Dayspring, and reached the island of Erromanga, about three years after the death of his brother and sister. He was settled at Dillon's Bay, and immediately entered upon his labours.

As a missionary, Mr. Gordon was a most devoted servant of the Lord. He studied hard, and earnestly sought to have the Scriptures translated into the language of the natives; he embraced every opportunity to impart instruction to them, and in all duty he had a single eye to the glory of God.

During four years, Mr. Gordon was the missionary of this church; afterwards, at the request of the Prebyterian Church of New South Wales, and with our concurrence, he became their missionary. Unhappily, some difference arose, which led him to resign his connection with that church in the year 1870.

Mr. Gordon laboured alone; this was in accordance with his own desire; but his solitude does not seem to have been advantageous to him, for it appeared to excite his mind, and make him somewhat suspicious of his brethren. Hence it was, that while all who knew him, esteemed him for his singleness of purpose in seeking to win souls to the Saviour, they yet regretted his want of co-operation.

With the relatives of the deceased, the Board desire to express the deepest sympathy, and in doing so, they believe they only give utterance to the feelings of the church at large; and they would commend them to the tender compassion and gracious care of Him who condescends to sympathize with those those that mourn, and who will not suffer them to be tempted above what they are able to bear.

In this melancholy event the church has received a remarkable illustration of the words of the inspired psalmist, "Clouds and darkness are round about the Almighty." We may not be able fully to explain so mysterious a dispensation. Of this, however, we are certain, that "Righteousness and judgment are the habitation of his throne."

By this event the church is solemnly admonished to "stand in awe and not sin."—"Not sin," by receiving with indifference this impressive lesson of God's sovereignty—"not sin" by ceasing to strive to get spiritual possession of that blood stained Erromanga, where "Satan seems to have his seat."

The Secretary further explained that the hymns were now in press and would be printed in January, and ready to be sent by mail on the 27th. On motion it was "agreed unanimously, now that the Board has full information on the subject, to express their gratification at the intelligence conveyed by Mr. Morton's letter, and at the prospect of the early publication of the hymns in the Hindu language, also their high appreciation of the labours of Mr. Morton, and of his assistant, Mr. Thomas Vishnu, in the work of translation."

Rev. G. Patterson informed the Board of the death of Mr. Thomas McLean, a young man, and an Elder in Salem Church, whose intention to proceed, on his own pecuniary resources, to aid the mission at Trinidad, had been reported to, and cordially sanctioned by, this Board, on the 7th May, when the Board agreed to record on their minutes, their sense of his worth, and especially of the missionary zeal and disinterested spirit which he had manifested.

The Secretary reported procedure respecting remitting of Salaries and of Dayspring money, but special attention to this subject was deferred till next meeting, to be held soon after the receipt of letters from the New Hebrides by the Dayspring.

The following notice of motion was submitted by Rev. E. A. McCurdy, and stands over till next meeting.

Whereas, this Board believes our order of Church Government by Presbyteries and Synods, as well as Sessions to be best adapted to the carrying on of the work of the Great Head of the Church in our mission fields as well as at home,

Therefore agreed to instruct the Secretary to correspond with the Boards of the different churches conducting missionary operations in the New Hebrides, as well as with the Mission Council, to ascertain the views of all parties as to the practicability and propriety of the formation of a Presbytery in that distant field on a basis similar to that of the Mission Presbytery of Trinidad.

A letter was read from Rev. John Morton which should have been before the Board at a previous meeting, respecting the publication of a small book of Hymns, thirty in number being translations into the Hindoostani. The names and particulars respecting translation were laid before the Board as follows:—

No. 1. Happy land.

2. Around the throne, &c.—These two we got in fragments from Coolies who learned them in India and Thomas, and I put them together and completed them.

3. "When mothers of Salem."

4. "The land of Canaan."

5. "They are blessed and blessed forever."

6. "Jesus, I my Cross have taken."

7. "Come children hail" &c.

8. "Jesus, we love to meet."

9. "Joyful."

10. "Lord look upon a little child."

11. "I'm but a stranger here."

12. Winter's day of gloom is past."

These ten have been translated by Thomas, and carefully gone over by myself. All these above are set to their tunes in Bateman except the 2nd which is set to the tune in Happy voices.

13. "Jesus, friend of friends."

14. "The glory of God."

15. "The ten Commandments." Are composed by Thomas.

16. "Jesus be pleased to come." Composed by myself.

17. "My heart who is thy friend."

18. "Thanksgiving and prayer."

19. "The Lord's Prayer."

20. "Evening Hymn."

21. "Jesus is King of Kings."

22. "Jesus died for sinner."

These six were obtained in an imperfect form from the mouth of Coolies who learn-

ed them in India—and were completed and corrected by Thomas and myself.

23. "A beautiful song of praise to God."

24. "Invitation to Sinners."

25. "Halleluia with doxology."

26. "I am meek and lowly of heart."

27. "There is a fountain filled with blood."

28. "The Lord's Supper."

29. "The Spotless lamb of God."

30. "The day of Resurrection."

These eight obtained from tracts, lately received from India.

Word from the New Hebrides.

By recent mails we have received, at length, quite a number of letters from the New Hebrides and from Australia. A letter from Rev. J. W. McKenzie will be found in another column. We have also heard from Rev. J. D. Murray, and papers for the Board have been forwarded by Rev. J. G. Paton and by Rev. J. Copeland, on matters of business arising out of the meeting of the Mission Council, now called the "Synod of the New Hebrides," the minutes of which will also appear in the present number. To this list must be added letters from Rev. Mr. Neilson and from Mrs. Geddie, the two letters from our readers will anticipate having reference mainly to the providential stroke which has prostrated in great measure the venerated and beloved Father of the New Hebrides Mission.

The space which we have reserved for editorial comment will not permit us to give even an outline of the unpublished papers. All we can do is to indicate the chief points of interest.

And first of all, we have confirmation of all that we had previously heard, respecting Dr. Geddie's paralytic stroke. The first (for we are sorry to say he has had a second,) occurred on Aneiteum, during the Synodical session. Its approach was foreshadowed by a weakness of the right side and stumbling with the right foot, and a stoop far beyond what was his wont. His successor had been appointed and his mind so far relieved. He had ordained an Elder and was to dispense the Lord's Supper to his beloved flock, and to the Missionaries, but before the day arrived he

had lost the use of his right side, and could not be present at the Sacramental service and gathering.

He rallied, but his recovery was slow, and Rev. Mr. Neilson, his son-in-law, returned with him in the "Dayspring" to Melbourne and Geelong. Shortly after his arrival he had a relapse or a second attack, which had a similar effect on his left side, the use of the right being partially regained, and in this state the Doctor was when letters were closed.

There is some light mingled with these shadows, and first of all the Dr. has been restored to the bosom of his beloved family. Before his return in the "Dayspring" he was nursed tenderly by his daughter, Mrs. Neilson, he is now at his own home, in Geelong, under the care of Mrs. Geddie, aided by their youngest daughter.

Secondly, the Dr. is not suffering, his appetite is fair and his general health and comfort have not been destroyed.

Thirdly, while Mrs. Geddie's letter, written, Nov. 6th, give a full, and not an encouraging account of his state as affected by his disease, on the 7th before closing her letter, she adds: "P. S., Dr. Geddie is much better to-day."

But the fourth and main consideration is that he has done a great and glorious work, for which we should be profoundly thankful, and his life and usefulness have both been prolonged wonderfully till this time. Even Mrs. Geddie found time in penning a few lines by his bedside to suggest the right view of the case in the following words, "I don't murmur at the dealings of our heavenly father, I think we should feel thankful that we have been spared so long, in the mission field when so many younger have been taken away from the work.

We trust he may yet be spared to see the Bible through the press. Beyond that the Church need not look and ought not to expect or ask farther service. This great work is well nigh accomplished, and we think that all we can now ask is returning strength sufficient to overlook those proof sheets from the press, and time

to hear that the campaign is going on favourably on the islands and that the new Law, to natives has become the shield of defence, from the kidnapping traders.

But the church's duty to him is not yet done her gratitude to an agent who led her into the foreign mission field and who served her long, faithfully and successfully in its high places remains to be practically expressed, and now is the time! For some indication respecting mode, the Church will look, we doubt not, to her Board of Foreign Missions.

Mr. and Mrs. McKenzie have proceeded to their stations, Mrs. McKenzie having sufficiently recovered from her confinement, after the birth of a daughter at Mrs. Neilson's on Tana, to proceed in the "Dayspring."

Mr. and Mrs. Murray and child were well, Mr. Murray presiding, though of course not yet able to preach at the public services at Anelgahat. He preaches through an interpreter and is making progress in the language.

NEW HEBRIDES MISSION.

Letter from Rev. J. W. McKenzie.

PORT RESOLUTION, TANA,
Aug. 14th., 1872.

REV. AND DEAR SIR,—I received your kind very letter of June 30th, per "Sea Witch" from Sydney, July 11th, and was very glad to hear from you so soon after reaching the long-looked-for shore. By the same mail I received a letter from home bringing the sad intelligence of the death of one of my sisters. This was a painful stroke for me and seemed all the harder to bear as it was the first of the kind that I had been called endure. I must not mourn however, for I know that it was laid on by a loving Father's hand and He doeth all things well. Besides I am comforted by the thought that "she is not lost but gone before." If there were no drops of bitterness in my cup I might begin to think that my Heavenly Father had forgotten me, for whom He loves He chastens. But if this was hard to bear what great reason I have to be grateful to Him for the tender care with which He watched over us by night and by day during our long, long voyage across the mighty deep, permitting no accident of any kind to befall us.

ENCOURAGEMENT.

One sentence in your letter gave us much happiness and encouragement—that referring to the increase of regular monthly prayer-meetings for missions. Now what can be more delightful and cheering to us than, at the very moment when dangers and trials are besetting us, or when almost disheartened at seeing no results from our labours to think that the church at home is wrestling with God for us. Oh! how this thought will inspire us with fresh vigour and hope and nerve us anew for the conflict.

VISITING ROUND.

I went round in the "Dayspring" to see the different stations and found the missionaries and their families for the most part enjoying good health. Nothing remarkable had taken place since the vessel had last visited them except the tragic event at Portinia Bay, Eromanga, of which I dare say you have already heard. We also visited several places where missionary has ever been settled. One of these was Black Bench, Tana, to which Mr. Johnston was about to remove when called away to his reward. Our visit to this was rather interesting. We had heard that a man lived there who had been several years at Tougoa where he had become a christian and that he was anxious to have a missionary. The vessel lay on and off while we went in a boat to look for him. As we draw near the shore we saw numbers of natives running about the beach and others peering through the bush, all armed. We thought it prudent to keep off at a safe distance, for we didn't know what their feelings might be towards foreigners, and two European had been murdered there a short time before. We kept looking for one wearing a lava lava, for being a christian we knew we could thus distinguish him. At length to our great delight we saw him beckoning us towards the shore. But fearing the furious reef as well as the deceitful savages we still kept off when to our astonishment he plunged in over the breakers and made for our boat. We took him on board the vessel and Dr. Geddie learned through an interpreter that since he returned from Tougoa he had been in the habit of meeting on the Lord's Day with several belonging to his own village, and endeavouring to communicate to them the precious truths he had received, and thus keep alive the heavenly spark that had gained a lodgment in his breast. He was very anxious that a missionary should be settled there, and said that his life would be quite safe.

EROMANGA.

I cannot describe my feelings when on a beautiful Sabbath morning we set foot

on the shore of that illfated island. As we entered the Bay they were ringing the bell to call the natives together for worship. We landed near the spot where the blood of Williams reddened the waves. Going up the Bay a little distance, Dr. Geddie pointed out to us the spot where Harris fell. And along a few steps further nearly opposite the mission premises, under the shade of the feathery palm are two mounds of stone marking the graves of the Gordons and McNair. We went to church and found about seventy or eighty assembled. About forty of them belonged to Portinia Bay and had fled there for safety when Mr. Gordon was murdered. Soso, the teacher was addressing them, and the first word that fell on our ear as we entered was that name precious above all others. A deep solemnity seemed to pervade every heart, and I felt that of a truth God is in this place.

MR. GORDON'S DEATH.

The cause of the murder of Gordon so far as known to us seems to have been a prejudice against christianity arising out of the superstitious belief which the Eromangans entertain—that the missionary brings sickness and death.

There had been a good deal of sickness among them during the past year and two of the murderer's children had died. Mr. Gordon had attended them and given them medicine. So on the day on which the second one died, Nerimpon, as reported, went to Mr. Gordon's house and found him sitting under the verandah. He said to Mr. Gordon that he wanted his axe sharpened. Then watching his opportunity he sank it into Mr. Gordon's forehead. He sprang into the house and fell dead on the floor, giving a slight groan.

It seems that Mr. Gordon knew that his life was in danger, for he took Soso one day and pointed out the spot where to bury him if his life should be taken. The following is a copy of a letter sent to the Mission Synod by Soso, on behalf of himself, Naling, the young chief at Dillon's Bay and Woris, and translated by Mr. Milne.

"SOSO, NALING AND WORIS."

Love to you missionaries on the Islands of the New Hebrides. I speak to you concerning our wish together with the small chiefs of this place, because the powerful chiefs, and the old men and the people of Eromanga, have rejected the messengers of God to us and the Word of Jesus Christ, and we are witnesses to them that he (or it) went round the land of Eromanga. And now hear and know, if you are willing, take us and put us on one land and give us one missionary to teach

us, and do not send one to this place for we will leave our land, and leave ye it too; and send four Man-of-war ships to remain at Eromanga, one East and one West, and one North, and one South, and let them destroy the villages of the murderers and thieves and breakers of the word and scoffers and of all evil-doers in the land of Eromanga. The end of my word and of Naling's and Woris's. Ah! love to you missionaries.

MR. MCKENZIE'S STATIONS.

I hope my appointment to Eraker and Pango meets your approval. In some respects I would have preferred a new station but seeing that that station has cost the church so much already, and that it has been lying waste so long I don't think it would be prudent to pass it by and begin to labour in the unbroken forest. The devoted Morrison was greatly blessed in the labours at Erakor, but by this time many weeds must have sprung up to choke the good seed that has been sown. Mr. Cosh was also successful at Pango during the two or three years he was there; but owing to his wife's health he had left the mission; and as it is only about three miles from Erakor the Mission Synod decided that in future one missionary should occupy both places. I will thus have a very interesting field to labour in, and I hope by the blessing of the Great Husbandman to be instrumental in gathering many sheaves for his garner.

GENERAL REMARKS.

Our church has been sorely tried in this mission field. One labourer after another has been cut down, thus for a time blighting her hopes. But perhaps this was necessary. Had continued success, crowned her efforts she might forget the source from which it came. But God has been showing us that "it is not by might nor by power, but by his Spirit" that the work shall be carried on. Notwithstanding these trials could she but fully know the change that has come over many of these dark-hearted savages of some of these islands, she would thank God and take courage.

LORD'S SUPPER AT ANEÏTEUM.

It was our privilege during the meeting of the Mission Synod to commemorate our Saviour's dying love with the natives of Dr. Geddie's station. This happy scene was saddened by one circumstance. He who was the instrument in God's hand of leading them to the knowledge of the truth as it is in Jesus was prevented by a providential dispensation from partaking of the Supper with us. He had a stroke of paralysis which rendered his right side

quite powerless. This circumstance seemed all the more trying as it was in all probability the last opportunity that he would have of eating and drinking with them until they are seated at the table above that shall never be drawn. About two hundred and fifty who were once degraded, benighted and brutalized savages manifested their love to Him who loved them and gave himself for them by obeying his dying command. "Do this in remembrance of me." At such a sight we might well exclaim. "What hath God wrought."

But I must draw to a close. We are at Port Resolution at present, and intend going to our own station when the vessel returns from settling the other missionaries.

Your faithfully,

J. W. MCKENZIE.

Minutes of Mission Synod.

Anetgum, New Hebrides,
4th June, 1872.

1. The New Hebrides Mission commenced its annual meeting this day at Anelgauhat, Ancityum, the station of the Rev. Dr. Geddie. Present—Rev. Dr. Geddie, Rev. Messrs. Inglis, Paton, Neilson, Watt, and Milne. Mr. Neilson, chairman of last annual meeting, opened the proceedings with prayer.

2. Mr. Watt unanimously appointed chairman.

4. Letters were read from the Rev. Mr. Copeland, and the Rev. Mr. Goodwill, in which they respectively state their reasons for not being able to be present at this meeting. These reasons were sustained as being quite satisfactory.

5. The Rev. Jame Daniel Murray, and the Rev. John William M'Kenzie, from the Presbyterian Church of the Lower Provinces of British North America; Rev. Hugh A. Robertson, from the Presbyterian Church of the maritime provinces of British North America, in connection with the Church of Scotland; and Rev. Daniel M'Donald, from the Presbyterian Church of Victoria, were introduced to the meeting, as fully accredited ordained missionaries from their respective churches to the New Hebrides Mission. The meeting expressed their gratitude to God for such a large accession to their number, cordially welcomed the newly-arrived brethren, and assured them of their readiness to do everything in their power to promote the usefulness and happiness, both of the missionaries and their wives. A member of the meeting was called upon to engage in prayer for special blessings on the new brethren; after this the right hand of fellowship was given them, first by the chairman, and then by all the members of the meeting.

6. As different names have been used to designate the annual meeting of this mission; as there is a vagueness of idea abroad as to the character and objects of these meetings; and as the responsible management of this mission has been delegated to the missionaries here by the churches they respectively represent, to prevent mis-conception as far as possible, and secure uniformity of expression, it was unanimously agreed that the annual and other meetings of this mission be designated the meetings of the New Hebrides Mission Synod.

7. The members of this mission have heard, with deep sorrow, of the murder of the Rev. J. D. Gordon, of Eromanga. This sad event took place on or about the 7th of March last. The murder was evidently premeditated; a native of Eromanga named Nerimpau watched his opportunity, and struck Mr. Gordon on the forehead with an axe, causing almost instant death. The cause of this lamentable murder has not been fully ascertained. The Eromangans entertain strong prejudices against Christianity, from the belief that missionaries being, as they consider them, sacred men, like their own priests, bring sickness and death; there had been a good deal of sickness and mortality amongst them this year, and two of Nerimpau's children who had received medicine from Mr. Gordon had died, and, acting on this feeling, he had sought his revenge by killing the missionary. There is also a report, but it requires confirmation, to the effect that ten men belonging to a heathen chief in the district had been taken away by a slaver, and that the chief and his people were so enraged, that they resolved to destroy every white man on the island, and Mr. Gordon was the first victim. Mr. Gordon was aware that his life was in danger, and had pointed out to one of his teachers the spot where he wished to be buried and had told him what to do, in the event of his life being taken away.

Mr. Gordon was a native of Prince Edward Island, and was educated for the Ministry in Nova Scotia. After his brother, the Rev. G. N. Gordon, and his wife, were murdered on Eromanga, on the 20th May, 1861, he offered himself as a missionary for the New Hebrides, and was accepted. In 1864 he was located at Dillon's Bay, Eromanga, at the station where his brother had fallen. He laboured there with great devotedness, and with encouraging tokens of success. After the late Rev. James M'Nair joined the mission, Mr. Gordon gave up his station to him, and went to open a new station on the other side of the island, at Portinia Bay. Here he was equally devoted in his labours, which were followed by a corresponding measure of

success. His large heart could not be satisfied with his works on Eromanga, but longed to see the gospel extended to all these islands. He got natives of Santo brought to Eromanga, from whom he learnt the elements of the Santo language, after which he spent several months on Santo, and was the first to introduce the gospel to the island. He prepared a small book in the Santo language, which he got printed. He intended to return to Santo in the following year, but circumstances prevented him. Mr. Gordon had a great aptitude for acquiring native languages, and he applied himself with unwearied diligence while engaged in the study of them. He was an earnest missionary, his heart was thoroughly in his work; he longed and laboured for the salvation of perishing sinners, and he had souls given him for his reward. "He that winneth souls is wise." "Be thou faithful unto death, and I will give thee a crown of life." The members of this mission sincerely sympathise with the surviving relatives of Mr. Gordon, and with the church in Nova Scotia, which ordained him, and sent him out to this mission, and which had previously sustained so many losses. May the blood of the missionaries, like the blood of the ancient martyrs, prove the seed of the Church. "Precious in the sight of the Lord is the death of His saints."

That a copy of this minute be forwarded to Rev. P. G. McGregor, of Halifax, secretary to the Foreign Mission Board of the Presbyterian Church of the L.P. of B.N.A., and to Robert Gordon, Esq., Summerside, Prince Edward Island, brother of the deceased.

8. Since the last annual meeting of this mission, that highly-esteemed missionary, Bishop Patteson, also, the Rev. Mr. Atkin, and a native helper named Stephen, were murdered by the natives of Nukapu, an island in the Santa Cruz group. In common with the whole Christian world, the members of this mission have been deeply moved by this lamentable event. In every organ of public opinion, from the Queen's speech at the opening of Parliament down to the humblest colonial newspaper, this murder has been traced up to the slave trade in these seas, against which this mission has so earnestly testified, and so strongly protested. Bishop Patteson took always a deep and friendly interest in this mission, and was ever ready to render any assistance to it that lay in his power, and these feelings were warmly reciprocated by every member of this mission. Bishop Patteson's talents, and acquirements, social position, and earnest piety, with his abundant and widely-directed labours, have greatly elevated the character of missions in the estimation of all classes, both in the

colonies and throughout the British empire, and have conveyed unspeakable benefits to the degraded natives of Western Polynesia.

This mission herewith records its sincere sympathy with the members of the Melanesian mission; also, with the relatives of Bishop Patteson, Rev. Mr. Atkin, and the native assistant Stephen, on the irreparable loss which they have all sustained by these lamented deaths. All three were cut down in the prime of life, and in the midst of extensive usefulness. The prayer of this mission is that He who brings good out of evil, and light out of darkness, who makes the very wrath of man to praise him, may over-rule this tragical and mournful event for the advancement of His own glory and the more speedy evangelization of these islands.

That the clerk be instructed to forward a copy of this minute to the Rev. R. H. Codrington, Norfolk Island, senior member of the Melanesian Mission.

10. Reports were given in by all the members on the state of their respective stations. These reports were of different characters; in some stations there is much to discourage, in others there is much to encourage, but on the whole there is decisive evidence that the work is steadily advancing, for which the Synod would thank God, and trust to Him for a larger measure of His promised help and blessing.

11. Mr. Murray, in accordance with his own wishes, and with the approbation of the meeting, was appointed to succeed Dr. Geddie, in the station of Anelgauhau, Ancityum.

12. Mr. Robertson, in accordance with his own wishes and the approbation of the meeting, was appointed to Eromanga, the Synod cordially engaged to support and assist him in every way to the utmost of their power.

13. As all the Christian natives are assembled at Dillon's Bay, Eromanga, and as a scarcity of food may be apprehended, Mr. Robertson was authorised to expand twenty pounds (£20), if necessary, in purchasing yams, or other food, with which to supply the natives, and the Synod recommend the church supporting Mr. Robertson to refund the expenditure.

14. Mr. M'Kenzie, in accordance with his own wishes and the approbation of the meeting, was appointed to Erakor and Epang, Efate.

15. The Synod recommend the Presbyterian Church of Victoria to pass over the mission premises at Epang to the Presbyterian Church of the lower provinces of British North America, for the use of their missionary, Mr. M'Kenzie.

16. Mr. Macdonald, in accordance with his own wishes, and the approbation of

the meeting, was appointed to Havannah Harbour, Efate.

17. The cottage at Anelgauhau, formerly occupied by the captain of the "Dayspring," was passed over to Mr. Macdonald, to be by him removed, and re-erected at his station at Havannah Harbour.

19. That when the "Dayspring" goes north, Messrs. Paton (or Copeland), Milne, and Macdonald make such arrangements about the Karotogan teachers in Havannah Harbour and Nguna as they may think expedient, and that Mr. Paton write to the Rev. Mr. Chalmers, in Karotoga, informing him that, after another year's experience, it seems inexpedient, on the ground of health, that the four teachers formerly applied for to him should be sent to the New Hebrides.

20. Mr. Inglis reported that 10,000 copies of the pamphlet on the *Slave Trade in the New Hebrides* had been published and put into circulation at home, Nova Scotia, and the Australian colonies. The time of its publication proved to be very opportune, and there is reason to believe that its circulation has done much good. The subject was introduced into the Queen's speech, a bill was brought into Parliament constituting kidnaping a felony, and the British Government seem determined to adopt every means in their power to suppress every practice of a quasi-slavery nature. Mr. Inglis was thanked for his diligence, and the Synod records its obligations to the Rev. J. Kar, secretary of the Reformed Presbyterian Synod's Foreign Mission, for the labour and care, the zeal and energy, he has displayed in connection with this subject. The members of this mission are all enjoined to record fully and accurately every fact bearing on this subject that may come under their observation during the next twelve months, and supply such information, if needful, at next annual meeting.

21. That the thanks of this Synod be given to the Rev. Dr. Steel, Sydney, for the services he has rendered to this mission, especially in giving publicity to the iniquities of the slave trade.

22. A letter was read from the Rev. Dr. Macdonald, agent of the mission in Melbourne, informing the meeting that in accordance with one of the minutes of last annual meeting, a board for the management of the "Dayspring" had been formed in Melbourne, consisting of the Revs. Clarke (Williamstown, Mercer and M'Eachran (Melbourne); James Macbain, Esq., M.P.; Capt. Fullarton, harbour master, and Mr. Rae, shipowner (Williamstown), the members of this mission in Victoria at the time, and himself; that the "Dayspring" had been fully repaired at a cost

of £526 sterling, and that Mr. Robert Rae, of Melbourne, had been unanimously appointed captain of the "Dayspring."

23. That the thanks of this meeting be given to the members of the "Dayspring" board for the important services which they have rendered to the mission, especially in connection with the repairs to the "Dayspring," and the appointment of a new captain.

24. Captain Rae reported that he had fulfilled all the appointments laid upon him by the board in Melbourne and the meeting of missionaries on Aneityum. The report was received, and Captain Rae thanked for his diligence.

25. After carefully considering the whole interests of the mission, it was agreed that the "Dayspring" go to Sydney at the end of each year, and not to Melbourne. The treasurers of the different churches supporting the mission are hereby respectfully requested to remit their respective contributions for the support of the vessel to the Rev. Dr. Steel, 77 M'Leay-street, Sydney, agent for this mission.

27. That this Synod, mindful of its deep obligations to the people of Victoria, and in view of the present change of the headquarters of the Dayspring, appoint Mr. Inglis to write to the New Hebrides Mission Committee of the Presbyterian Church of Victoria, and explain fully to them the reasons of this change, and bespeak a continuance of that interest and liberality in behalf of the mission vessel, which that church has so largely manifested.

32. That on the arrival of the "Dayspring" in Sydney, this Synod appoints the Rev. Dr. Steel, and any members of this mission who may be in Sydney at that time, to form a board of six—viz., three ministers and three laymen, with whom the agent may consult in all important matters connected with the "Dayspring;" the laymen to be well acquainted with shipping and the requirements of vessels, so that the board may be a reliable authority. Members of this mission being in New South Wales shall be *ex officio* members of the board for the time being; this board to be formed as soon after the arrival of the "Dayspring" in Sydney as possible.

33. That in future the various missionaries, having teachers under their care, shall have the direct and immediate responsibility of procuring and distributing the supplies necessary for them, and shall receive from the Clerk of this Synod, out of the teachers' supply fund, the money requisite to do so.

34. That Messrs. Paton and Robertson be appointed to act as executors in the estate of the late Rev. J. D. Gordon.

35. That in the event of one of Her Majesty's ship's of war calling at Eromanga,

this Synod puts in the hands of Mr. Robertson the following minute, viz.:— "It is unanimously agreed upon by this Synod, that Mr. Robertson be instructed to lay before the captain of such ship of war the whole facts connected with the murder of Mr. Gordon, in so far as they may be known to him at that time, leaving said captain to act in the matter as he may think best, with certification that it is the decided opinion of this meeting that the guilty should be punished.

37. That as the churches supporting this mission adopted only part of the plan recommended by this meeting four years ago, regarding an advance in the salaries of their missionaries, this Synod again respectfully calls the attention of these churches to the subject, and to the terms agreed upon by the London Missionary Society for supporting this missionaries. It is the wish of the New Hebrides missionaries that they should be placed on the same, or a similar footing, with the missionaries of the London Missionary Society in these seas, in regard to salaries and other expenses, which none of them are at the present time.

That Messrs. Paton and Capeland be appointed to prepare a circular, and give full information on this subject, to the churches supporting this mission.

38. The Synod learned with deep regret that on Saturday, the 8th inst., Dr. Geddie had a stroke of paralysis, by which to a large extent he has lost the power of his right side. The members of this mission express their sincere sympathy with their venerable father, on account of this severe affliction, and pray that the Lord may sanctify it to him, and if consistent with His holy will, speedily restore him to his wonted health and strength. Furthermore, this Synod appoint his son-in-law (Mr. Neilson) to accompany him to Melbourne, should that be found necessary.

39. That as it is not likely that Dr. Geddie will be able to superintend the printing of the Old Testament in the Aneityumese language, on which work he has been engaged, Messrs. Mason, Firth, and M'Cutcheon, Melbourne, be instructed to suspend the printing of the same till further advised by this meeting.

41. That the annual meeting of this Synod for 1873 be held at Aneigauhut, Aneityum, as soon after the arrival of the "Dayspring" from the colonies as possible.

On Wednesday, the 12th of June, the Moderator concluded the meeting of this Synod with a brief address, singing, prayer, and the benediction.

Every sitting was opened with singing, reading the Scriptures, and prayer, and

concluded with the apostolical benediction; the most part of the first sederunt was spent as usual in devotional exercises.

(Signed) Wm. WATT, Moderator.
JOHN INGLIS, Clerk.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in Knox's Church, Pictou, on the 9th inst., and was constituted by the Rev. A. J. Mowatt, Moderator.

Messrs. George Hattie, and Wm. McC Urquhart appeared as Commissioners from the congregation of Westville, with a memorial to the Presbytery, stating that their new church had been burned to ashes, and asking for their sympathy and assistance. The Presbytery agreed to express their deep sympathy with them in their loss, direct the commissioners to prepare a statement of facts to be published by the Clerk, in connection with the minutes of Presbytery, for general information, and to recommend their case for assistance to the favourable consideration of the members of our church.

The Merigomish congregation applied for a moderation in a call. The stipend promised is \$700.00, with a manse and glebe. Their application was granted, and the Rev. Wm. Maxwell appointed to preach in their church on the 28th inst., and moderate in a call to one to be their pastor.

The Presbytery then took up the call addressed to the Rev. Alexander Ross from the Embro congregation, London Presbytery, Ontario. After all the papers were read parties heard, Mr. Ross was called upon to give his decision. At the close of a long address he stated that he was unable to decide—that his feelings and inclinations were in favour of remaining, but that the arguments and reasons on the other side seemed to him to indicate that it was his duty to accept the call—that in this dilemma he felt that he could not do better than to leave the matter in the hands of the Presbytery, and that he would cheerfully abide by their decision. All the members of the Presbytery having spoken gave it as their individual opinion, that as the matter presented itself to them in its varied aspects, it was Mr. Ross' duty to remain. Mr. Ross then stated that he accepted the unanimous opinion of the members of Presbytery, as indicating to him the mind of the Head of the Church, and that he therefore declined the call accordingly.

The Presbytery then set the call aside,

and instructed their clerk to inform the London Presbytery to that effect.

Supplies were then arranged for the vacancies.

The Presbytery agreed to hold their next meeting in John Knox's Church, on Tuesday, February 11th, at 11 A. M., for ordinary business.

THE WESTVILLE CHURCH.

To the Reverend the Presbytery of Pictou,—

BRETHREN,—On Sabbath evening, 29th December last, Carmel Church, Westville, was burnt to ashes. The building caught fire from the overheated stove-pipe, a short time after the dismissal of the congregation. No blame can be attached to any person. By prompt and vigorous efforts the greater part of the furniture was saved, but in a short time our beautiful church was levelled to the ground.

While gazing on the smouldering ruins we all felt simultaneously and irresistibly inclined to hold a meeting to deliberate upon the best course to be adopted by us under our trying circumstances. A numerous attended meeting was accordingly held on the evening of the 30th December, in the house of D. McIntosh, Elder, at which J. E. Jones, M. D., was appointed Chairman, and George Hattie, Secretary. After appropriate devotional exercises, the report of the Committee, in reference to the financial position of the congregation, was laid before the meeting, and we voluntarily agreed to liquidate the thirteen hundred dollars (\$1300.00) that still remain unpaid on the church, when the notes for the amount fall due,—viz. in five and eleven months from date. Resolved to proceed at once to build a new church, subscribed at the time considerably over one thousand dollars for this purpose, and appointed collectors to solicit further subscriptions and donations before the meeting of your Presbytery to take place on the 9th of January instant.

It was also resolved to memorialize your Reverend Presbytery to take our case into your serious and sympathetic consideration and devise what measures you may deem most likely to yield us the requisite assistance.

And now Brethren in terms of this resolution we approach you by this Memorial which will be presented to you by our Commissioners, Messrs. W. McCully Urquhart and George Hattie, and we respectfully ask you what can you do for us? Is it too much for us to expect you to bring our peculiar circumstances to the notice of the Church generally, and particularly before your respective congregations?

We are willing to do all we possibly can ourselves as individuals and as a congrega-

tion, but we must rely upon our friends for a large amount of support as well as sympathy.

Though sorely tried we are yet hopeful, and trust that under the favouring smile of Heaven, and the fostering care of your Presbytery, we shall ere long enjoy the privilege of worshipping our God in a suitable building consecrated to His service.

Signed on behalf of the congregation,
J. E. JONES, *Chairman*,
GEO. HATTIE, *Secretary*.

WESTVILLE, N. S., }
7th January, 1873. }

In support of the foregoing Memorial, the Commissioners stated that there is a necessity for two churches at Westville to accommodate the people, and that union between the people and their "Kirk" there is out out out of the question—that efforts to this effect have been made and failed.

That the church to be built requires to be sufficiently large to accommodate 700 people, and will at the lowest calculation cost \$4500.00; that there was a debt of \$1302.00 remaining on the former church which the people have subscribed and agreed to pay within the present year; that in addition to this they have subscribed \$2000.00 towards the building of the new church; that they expect \$1000.00 from persons belonging to other denominations residing at Westville, Middle River and vicinities; that the great mass of the people are working people and are contributing very largely in proportion to their circumstances.

JOHN MACKINNON, *Clerk*.

Presbytery of Truro.

This Presbytery met Jan. 14th, 1873, and was duly constituted. The Commission appointed to induct the Rev. Edward Grant into the congregation of Stewiacke, reported that they had discharged their duties on the 18th ult. Mr. Grant's name was added to the Roll of Presbytery.

On motion of the Rev. Dr. McCulloch, it was agreed to appoint a Financial Secretary to the Presbytery; and Rev. Messrs. Sinclair, Grant and Smith, with their Presbytery Elders, were appointed to draw up a set of rules defining the duties of such officer, and to report at the next meeting. Sessions were directed to report at the next meeting of Presbytery on the state of religion within their respective congregations.

The Rev. A. L. Wyllie was appointed Moderator of the Session of Port au Pique congregation, and Mr. David Fulton's name was added to the Roll of Presbytery as the representative Elder of the said congregation.

The Clerk of Presbytery was directed to confer with the late clerk as to what congre-

gations were in arrears to the Presbytery Fund, and to report at next meeting.

The question of Mr. Wyllie's demission having been taken up, it was unanimously agreed that in view of the existing circumstances of the congregation of Great Village the Presbytery now request Mr. Wyllie to withdraw his resignation. Mr. Wyllie accordingly withdrew his demission.

Rev. E. Grant was appointed to preach at Acadia on the 2nd Sabbath of February, and Rev. J. Sinclair, at his own convenience. Rev. J. H. Chase was appointed to Maccan Station for 1st and 2nd Sabbaths of February. Mr. Layton to supply his pulpit on the first Sabbath. Rev. E. Ross to preach in Port au Pique congregation on January 26th; Rev. J. McG. McKay, Feb. 9th, and Rev. James Byers, Feb. 23rd. It was agreed that members of Presbytery supplying vacant congregations, receive from such congregations the same allowance as Probationers, and that after defraying actual expenses, the balance be paid into the Presbytery Fund.

The application of Rev. John I. Baxter for recommendation to Committee on Aged and Infirm Ministers Fund was allowed to lie on the table till next meeting which takes place on March 4th, at DeBert.

J. LAYTON.

Appeal of Acadian Mission Committee in behalf of the Building Fund for the erection of a Presbyterian Church at Grand Falls, New Brunswick.

The Acadian Mission Committee beg to bring before the Presbyterians of these Provinces the claim upon Christian liberality set forth in the following paragraphs:

During the summer months of 1872 two young French Canadians were employed by the Committee as Missionaries, and for the greater part of the time they laboured at Grand Falls, a rising village, and the Shire town of Victoria, one of the largest Counties of New Brunswick. The inhabitants of this County are nearly all French, the chief settlements of English speaking people being on the river Tobique, and on the St. John between the mouth of the Tobique and the line between Victoria and Carleton counties. The village of Grand Falls contains a population roughly estimated at about one thousand souls, three fourths of whom are Roman Catholics. Of these by far the greater number are French, and the country from Grands Fall to River du Loup is inhabited almost entirely by French Roman Catholics.

In the village of Grand Falls there is but one Protestant place of worship. It is owned and occupied exclusively by Epis-

copians. A christian gentleman of the Baptist denomination has fitted up the upper story of his store as a Hall, which is freely at the service of Protestant clergymen of all denominations. In this Hall our Evangelists are wont to officiate, and we are under no small obligation to the generous owner for the use of the Hall, as well as for kindness shown to our missionaries for the Master's sake. But the place is small and otherwise unsuitable for permanent occupation, and we urgently need a Church building at Grand Falls.

Our French missionaries have been successful to a very satisfactory degree in winning to Evangelical views of religion quite a number of persons in this village, and several of these are heads of families. Many are enquiring after truth, and it is the intention of the Committee to prosecute Mission work with vigor in this promising field. A Church Building is necessary to the success of the Mission in order that public worship may be regularly observed and a Sabbath School organised for the training of the young. The Building besides will be of great use to the English speaking population.

In the month of November one of our number visited the field, and under his direction the people of the place took the initiation in raising funds, having subscribed \$350. All the Protestants in the town will lend a helping hand. A site has also been secured. As the proposed building will represent our Body in that part of the country (there is not now a Presbyterian Church in the County of Victoria), it is very desirable that it should be built upon a convenient and tasteful plan. At least a thousand dollars will be required in aid of the local resources to meet the necessary cost. We confidently appeal to our intelligent and liberal friends for these funds. Will the friends of Protestant Missions especially bestir themselves in this matter? It is due to ourselves that we show our Roman Catholic countrymen that when any of them embrace the faith of the Holy Scriptures we are ready to make some sacrifice to lend them needful help. We wish to put the Building under contract early in the spring, and to have it ready for occupation by the 1st of September. A liberal and prompt response to this, our appeal, will enable us to carry this desire into effect. The Rev. P. G. McGregor, Halifax, and Rev. S. Houston, St. John, will gladly receive and acknowledge contributions.

On behalf of Committee.

JAMES BENNET.
S. HOUSTON.
N. MCKAY.

St. John, N. B., Jan. 17th, 1873.

The Hunter Bursaries.

Two years ago, C. D. Hunter, Esq., of Halifax, generously placed Two Thousand Dollars at the disposal of Synod, to be so employed as to encourage and assist young men preparing for the ministry in the P. C. L. P. The money has been invested, and the proceeds (\$120 annually) have been, so far, offered as Prizes for proficiency in theological study in some form.

For the present year, the Board devoted it to stimulate to the study of the Greek of the New Testament, offering three prizes of \$50, \$40 and \$30. Books selected, Acts and Romans.

The examinations were conducted by written papers, and included translation, derivation, construction and, to some extent, exposition. The papers prepared by Professor Currie were on four passages, selected and exhaustive.

The results in reference to all the competitors were satisfactory, indeed, eminently so; and the Professors and ministers of the city associated with them in the examination of the papers, are persuaded that the present classes of students will prove equal to those of any year or years preceding them.

The result of this keen competition was announced on Monday, 19th, as follows:—

1st Prize—Ephraim Scott.

2nd " —Adam Gunn.

3rd " —W. P. Archibald.

The Professors requested the Secretary of the Board to assure Mr. Hunter that, in their opinion, his generosity had served a most valuable purpose, by stimulating the students generally in a course of study which would benefit the whole church as well as themselves, besides providing for the successful ones the means of getting valuable books to aid their farther progress, and probably of going on with their studies without interruption, so that we shall the sooner have their aid now so much need for the culture of many Colonial wastes.

Mr. Allan in Chatham.

Rev. John M. Allan having accepted a call to St. John's Church, Chatham, arrived in his congregation, after a varied experience of storm and cold, and travel by rail, on foot, and by sleigh, on the 26th December. But if the journey, amidst the snow and frost of the end of last December, was chilling, the reception at the end of it was the reverse. He was welcomed at a Social Soiree on a grand scale, at which some 250 persons were present, the congregation and their friends outside uniting in this warm-hearted reception. Mr. Allan writes that the week of prayer following was well observed, large and interesting

gatherings of people, meeting to hear addresses, and to offer prayer in different places of worship in succession, and the ministers happily uniting in conducting the services.

Mr. Allan's ordination was to take place, and doubtless has taken place, on the 22nd January. It was no bad omen that the juveniles of his charge give him for transmission \$36 for the Trinidad Mission buildings, and the Ladies' Society for evangelical and benevolent purposes, \$8 for Foreign Missions, after providing for local claims on their benevolence. May the Great Head of the church bless pastor and people, and make the connection permanent, pleasant and productive of valuable spiritual results.

The Supplementing Fund.

We are happy to state that the supplements due on the 31st December, have all been paid in full. That one half of the receivers had the amounts due paid on or about January 10th, and to the other half the supplements were mailed on the 23rd. All would therefore be in hand within one month after they became due. Four hundred dollars, however, are still due the Treasurer, before the account will balance, and congregations and individuals who have not yet remitted, at the request of the Synods Committee may still enjoy the luxury of contributing their aid to this fund, whose prosperity is so closely connected with the independence and unity of the body. Neither the congregation nor the man is really Presbyterian in principle or in feeling who cares not for other members of the same ecclesiastical Body. We believe, however, that the principle of the movement is already gaining ground, and that it will before long be developed into a Sustentation Fund.

Summary.

The Week of Prayer was observed very generally among our people over all the land. Let the Lord's servants continue in prayer.

The Annual Meeting at St. John, N. B. was large and enthusiastic. Mr. Russel was snowed up at Moncton, but there was no lack of able speaking.

Mr. John Murray has been ordained Pastor of New London, South, and Greenville. Mr. A. F. Thompson has been called to the new Congregation of Bay Fortune and Souris.—Rev. Neil McKay is to be called to Merigomish.—Rev. A. Ross, we are happy to hear, has decided to remain with his present flock in Pictou.—Mr. Allan has been ordained, and inducted into the pastoral

charge of Chatham, N. B.—We can still supply *Records* from the beginning of the year. Friends, send along larger orders!

New Church at Leitch's Creek.

On the 3rd Sabbath of November, the New Church of Leitch's Creek was opened for Public Worship. The Revd. Dr. McLeod, and the Revd. Mr. Wilson, of Sydney Mines, preached suitable and impressive sermons. The day was unpropitious and many were prevented, who would otherwise be present. This considerably affected our collection which only amounted to about \$50. The church which affords accommodation to about 500 was pretty full. We are greatly indebted to the friends of truth in Pictou Town, New Glasgow and Halifax, for contributions amounting to upwards of \$500. And recently Dr. McCulloch's congregation, Truro, very generously remitted to us over \$85,—Sixty of which were for our church and the remainder was a present to the Minister in consideration of the weakness of the congregation. Thus to our friends in Nova Scotia proper, we tender our sincere thanks, and pray the Lord may bless them more and more in works of faith and labours of love. In various parts within the bounds of our Presbytery, I collected various sums which greatly helped forward over work to whom we are also much indebted. May the Lord bless all such with the light of His countenance and abundantly increase the seed sown.

C. E. McLEAN.

A few facts from Sheet Harbour.

We have succeeded in obtaining 86 subscribers for the "Record," nearly one for every family. Some who do not belong to the congregation have subscribed by hearing our Minister call attention to the articles contained in it, from the pulpit. Through little canvassers, we have also obtained about 250 subscribers for small papers within our bounds.

During last year \$2000 have been raised for church building, minister's salary and schemes of the church.

During the three years since our minister's settlement, \$6000 have been raised, and we have not one rich family among us. I wish our spiritual progress was as great.

We feel deeply thankful to the New Glasgow Congregations for their brotherly aid.

The enclosed \$2 are from a friend, Sheet Harbour, for projected church for Acadian French at Grand Falls, N. B.

OBITUARY.

The Bereaved Family, or the late
Mr. Peter Ogilvie, of Spring-
field, N. B.

Some of your readers will have heard of the repeated afflictive dispensations of Providence in the highly respected family of Mr. Peter Ogilvie, of Springfield, N. B., we have now to chronicle the crowning stroke to that bereaved family,—the death of the amiable—the philanthropic, the benignant Mr. Ogilvie himself, who fell a victim to the same disease which carried off his three children and two grand children, on the 21st December, last.

This sad death has covered the neighbourhood with a mantle of gloom and melancholy, for Mr. Ogilvie, was a man of no ordinary standing in society. As a man, and as a christian, and as an Office-bearer in the Presbyterian Church he was unrivalled—so that his place can scarcely be expected in every point to be filled up by any one man, for he was a man of a thousand in every way he might be viewed.

We fervently prayed during his brief illness that his precious life might be spared to us, for we loved him with the love of Jonathan to David—but Jesus loved him more, and therefore, could not listen to our prayers—but said to the dear saint, “come up higher.”

Mr. Ogilvie, was born in the Parish of Aboyne, Perthshire, Scotland, it we mistake not in the year 1809, and came to New Brunswick in the fall of the year, 1832, so that at the time of his death he must have been in the 63rd year of his age.

When he came to this Province, Mr. Ogilvie, was a young man of great promise, and was endued with earnest zeal for the promotion of the cause of Christ, and entered with great zest, and with his whole soul into building up the dilapidated walls of Zion in Springfield, where he cast his lot on his arrival in this Province.

About 20 years ago, he was unanimously chosen by the congregation as one of two, to the office of Deacon for the management of the financial affairs of the Church, and when additional elders were needed about 13 years ago, Mr. Ogilvie stood as one of the highest in the ballot; in every ballot cast his name was inserted with one solitary exception. These things showed the unanimity with which the congregation appreciated his worth, and since his ordination he has been repeatedly appointed as Commissioner from the congregation to represent them in the higher courts of the church, which place he invariably filled with prudence and exemplary discretion.

Though there was an evident break down in him during the past few years—

and by reason of his age and hard labour, this might have been expected, yet Mr. Ogilvie could never get old—he was always young when engaged in the affairs of the church, and about five years ago when our new church was being erected—he seemed to have renewed his age, and to assume the buoyancy of youth, for whoever of the congregation were amissing, Mr. Ogilvie, his sons, and his houses were always on the spot when help was needed—and we are safe to say, though verging on Sixty, he did more manual labour in the erection of the church than any two young men could accomplish.

The removal of such a man from any community may be truly reckoned an irreparable loss,—a loss which we can scarcely expect in every point to be made up; but without doubt his work was done and the Lord may in his Providence raise up others to carry on his cause among us, though not qualified in every respect as he was. But why speak of loss? We cannot help feeling the loss—but what is loss to us is his gain—for like Moses he is removed from being a leader in the Church Militant to the Church Triumphant. The bright star though removed from human gaze is not extinguished, but shines in a brighter sphere with increased lustre. The precious gem is not lost, but is set as a bright diamond in the crown of Jesus.

Though Mr. Ogilvie was a Presbyterian, his religion was not confined within the not shell of a human creed—for he was of a Catholic spirit, and all good men view his death as a public calamity, for though he held tenaciously to his creed as a true blue Presbyterian, yet in his large heart and Catholic spirit, he received into his bosom all who bore the image of Jesus whatever names they bore among men. There was in him a rare combination of natural wisdom and fervent piety—the christian graces were sweetly blended with a high degree of natural tact, and this enabled him to grapple with difficulties that would unman others, and to unravel the most knotty questions, so that both as a man and as a christian he seemed to have been alone—as a man of honour, he was honour itself, and in his business transactions, his word was as sure as his bill. To sum up his character in one word, Mr. Ogilvie was the embodiment of the character described in the 15th Psalm.

In his business transactions connected with the congregation of Springfield, he was the leader in every thing that had respect to the prosperity of Zion, and when any difficulty arose—the general voice of the people was—let us ask Mr. Ogilvie about it, he was like a Joseph in the Court of Pharaoh, he was like a Daniel in Babylon—and even his enemies (if he had

any) must have said of him, "We shall not find any occasion against Peter Ogilvie, except we find it against him concerning the law of his God."

L. J.

Springfield, N. B., 9th Dec., 1872.

Illustrations of Sabbath School Lessons for February.

FIRST SABBATH.

Golden Text: Hebrews xi-7.

ILLUSTRATION.—Christ, a Refuge. The ancient city of refuge was a very beautiful type of Christ. Every thing was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. So Christ is exalted to be a Prince and a Saviour, and "exalted to shew mercy." The roads leading to it were to be very wide and spacious. Once every year, the magistrates sent workmen to clear them, and put them into complete repair. So the way to Christ is plain; and it is the work of ministers to keep it clear. God says to them "Cast up the highway, take up the stumbling block, gather out the stones, prepare the way of my people." Stones were set up on the road at every crossway, for fear the fugitive should go astray. The word Refuge! was written on the stone in large letters; so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Saviour and cry, "REFUGE! Flee from the wrath to come!" The gates were never shut, day nor night; so that any hour the manslayer could enter. Christ says, "Him that cometh to I will in no wise cast out." The people of the city were to receive the fugitive, and provide him with food and lodging and everything he needed. So does Christ feed and clothe those who flee to him. He that believeth shall never hunger nor thirst. There is no want to them that fear him. This city was for all strangers, as well as Jews. So Christ is offered alike to all of every kindred and people and nation and tongue.

SECOND SABBATH.

Golden Text: Gen ix-13.

ILLUSTRATION.—The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures. They are an armory, stocked with all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breastplate and the helmet, and to lay his hand to the spear, and to the sword. They are a sur-

ger in which the believer will find all manner of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to lay hold on the healing virtues or the promises of God. The promises are to the Christian a storehouse of food. They are granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up basketsful of fragments.

THIRD SABBATH.

Golden Text: Luke 1-51.

"He hath showed strength with his arm; he has scattered the proud in the imagination of their hearts."

ILLUSTRATION.—Consequences of Pride. It thrust proud Nebuchadnezzar out of men's society, proud Adam out of Paradise, proud Haman out of court, proud Lucifer out of Heaven.

Spiritual pride. There never was a saint yet that grew proud of his fine feathers, but what the Lord plucked them out by-and-by; there never yet was an angel that had pride in his heart, but he lost his wings, and fell into Gehenna, as Satan and those fallen angels did; and there shall never be a saint who indulges self-conceit and pride and self-confidence, but the Lord will spoil his glories and trample his honors in the mire, and make him cry out yet again, "Lord have mercy upon me," less than the least of all saints, and the "very chief of sinners."

FOURTH SABBATH.

Golden Text: Romans iv-20.

ILLUSTRATIONS.—Obedient faith. The beautiful reply of a child, when asked, "what is faith?" was, "doing God's will, and asking no questions."

"One evening, a father and his little daughter, who had been spending the afternoon at a neighbour's, started through the darkness for home. It was the first time that she had ever been out of doors in the night; and she began to be troubled about the way home. "I can't see our house, papa, I don't know the way. Where are we going?" she said anxiously. He replied, "I can see the road; and, if you will keep hold of my hand, I will take care of you." Then she said, as if chiding and comforting herself, "Yes, you do know the way, don't you papa? You will take care of your little girl, 'cause you love her, don't you, papa?" After this she only grasped his hand a little tighter, and trudged cheerfully onward wherever he led the way.

Dr. Price in an English newspaper gives eight reasons for the prosperous condition of Sunday schools in Wales. (1.) They do not depend upon libraries for success. The Sunday schools of Wales have no libraries. (2.) The Bible is the only text book. (3.) The Bible is studied by all the helps at command. (4.) The Sunday-school is made the subject of prayer. (5.) It is made an object of congregational interest. (6.) One-third of every Lord's day is devoted to the study of the Bible. (7.) Every ecclesiastical organization fosters Sunday-schools. (8.) Every quarter the whole day is given to the school. Questions are proposed, and briefly argued. The people honour God's word.

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

Clifton cong. per Rev. J. Byers, omitted in last number	.....	\$34 22
Meagher's Grant, per Rev. A. Stuart	.....	\$1 40
Lawrencetown, additional	.....	2 90
		4 30
Bethel Ch., Hardwood Hill, per G. McKay	.....	62 00
New Mills, N.B.	.....	2 40
Miss Carlyle, per Rev. J. Layton	.....	3 00
Tangier	.....	\$4 00
Quoddy	.....	2 59
		6 59
River John	.....	27 75
Earlton and West Branch:		
Col. by Miss C. McKay	.....	\$5 24
" " J. Murray	.....	9 65
" " A. Sutherland	.....	3 72
" " C. McKay	.....	5 33
" Mrs Hugh Munro	.....	1 00
		24 94
Friend, St. Mary's	.....	1 00
Noel cong., per A. O'Brien	.....	7 00
Central Ch., W. R., per Rev. J. Thompson	.....	32 00
St. John, N. B., proportion of Tercentenary col.	.....	9 90
Calvin Ch., St. John, add. to \$60	.....	5 00
Part of Dr. Dawson's annual contribution, per H. Primrose	.....	5 00
Springside Sewing Circle	.....	\$9 00
Miss E. N. Ross	.....	2 00
H Fleming	.....	1 00
Upper Sett. E. R., Pictou, per Rev. McLean, Sinclair	.....	40 00
		11 00
Friend to Missions, per James McLeau Pictou	.....	2 59

Sussex and Union:

Col. by Miss Helen Orr	.....	\$4 10
" " S. Buchanan	.....	4 00
		8 10
R. McNaughton, Fish Pool, E. R.	.....	1 25
Bridgewater	.....	18 00
Shelburne, per Rev S. Archibald	.....	11 50
Shelburne town, col. by Miss M. Hogg	.....	3 64
Jordan Bay, col. by Wishart Downie	.....	5 13
Jordan Bay, W., col. by Miss G. McKay	.....	7 50
Lower Ohio, col. by Mrs T. Bower	.....	2 57
Upper Ohio, col. by Miss J. McKay	.....	2 43
" " J. Jones	.....	6 50
Lockport, " " Huffinan	.....	7 00
" " " Seeton	.....	348 32
J. Davison, per J. McGregor, N. G.	.....	1 00
Ladies' Rel. and Ben Soc., St. John Ch., Chatham, per Mrs J. McCurdy	.....	8 00

DAYSFRING.

Glencelg cong., additional:

Col. by D. McIntosh, Upper Caledonia	.....	\$3 57
Col. by A. Sutherland, Upper Caledonia	.....	4 74
		8 31

Sussex and Union:

Col. by Miss Helen Orr	.....	\$7 55
" " H. J. Buchanan	.....	2 10
" " M. McDermid	.....	1 72
		11 37

Musquodoboit cong., per Rev. R. Sedgwick:

Children of Mrs J. Archibald	.....	\$1 00
Greenwood Sab. School	.....	2 00
Huchinson Set. Sab. School	.....	2 73
		5 73

ST. FERNANDO CHURCH AND MANSE.

Arthur's own earnings	.....	\$0 50
New Year's Gift from Mission Box of Alfred, George, Mary, and Lewis Fowley, per Miss Fisher, Bible Woman	.....	0 57

Antigonish:

Col. by Miss Maggie Miller	.....	\$6 76
" " A. Robb and M. Cunningham	.....	4 04
Col. by Miss B. E. Kirk and C. Cameron	.....	8 80
Col. by Master D. G. Kirk	.....	4 69
" " F. Pushie	.....	4 00
" " J. R. Cameron	.....	3 59
" " J. M'L. Cunningham	.....	2 70
		29 53
Less by	.....	0 13
		29 45
Tangier Sabbath School	.....	1 80
Mrs A. A. Taylor, Halifax	.....	\$0 50
George A. Taylor	.....	0 75
Friend to Coolie Mission	.....	0 50
		1 75
Knox Ch. S. School, Pictou, per Rev A. Ross	.....	30 00

Maitland Village:

Col. by Miss A. McDougald..	\$4 25	
" " E. Douglas..	6 75	
	11 00	
Calvin Church, St. John....	22 00	
Chalmers' Church, Halifax	84 00	
Annie McCulloch, St. John's Church, Halifax, per J. S. Smith....	0 75	
Willie Hutchin, St. John's Ch....	0 65	
R. and Mary Walker, Barney's River.	2 00	
New Year's Gift from Class 20		
James' Church, N. G....	\$3 00	
Member of James' Ch....	5 00	8 00
Sabbath School, E. R., St. Mary's, 1st quarter, 1873, per Miss E. Campbell	2 58	
St. John's Church children, Chatham, per Rev. John Allan....	36 21	
Poplar Grove Church....	46 63	
Lochaber and Union Centre, per Rev J. F. Forbes.....	30 00	
Springside	15 62	
St. James', New Brunswick....		
Col. by Miss M. Morrison, Scotch Ridge	\$9 19	
Col. by Miss R. McKenzie, Bass- wood Ridge.....	3 75	
Col. by Miss G. Pomroy, Pomroy Ridge.....	2 06	
Col. by Miss M. Thomson, Little Ridge	3 00	
Col. by Miss I. McLeod, Little R.	2 00	
United States Currency....	20 00	17 69

HOME MISSIONS.

Tangier....	6 90	
Baddeck, both Sections..	12 00	
G. H., Pictou....	15 00	
Central Church, W. R., per Rev J. Thompson....	16 50	
Knox Church, Pictou, per Rev A. Ross	30 25	
Calvin church, St. John, add. to \$21..	24 00	
Miss Annie McKenzie....	3 65	
Sussex and Union:		
Col. by Miss Helen Orr....	\$7 00	
" " Susan Buchanan 2 00		9 00
R. McNaughton, Fish Pools..	1 25	
Bridgewater....	19 00	
James Davison....	1 00	
Springside:		
Eastville Sewing Circle..	\$10 00	
Miss E. N. Ross	1 00	11 00
Upper Sett. E. R., Pictou.....	20 00	

SUPPLEMENTING FUND.

David Patterson, L. Barney's River..	4 00	
Bedecque, P. E. Island....	15 00	
Newport:		
Mrs Cochran	\$1 00	
James Ross	2 00	
John Anthony	0 25	
Mrs William Harvey	0 25	
Melville Ross	0 35	
John Chambers..	0 50	
William Ingram	1 00	5 35
Springside	15 50	
Judge Stevens..	2 00	
Bridgewater	15 00	
Friend to Miss., per J. McLean, Pictou	2 50	
Miss E. N. Ross, Springside....	1 00	

Earlton and West Branch:

Col. by Miss Nancy Gunn ...	\$12 20	
" " Christy McKay	7 51	19 71
Central Church, W. River..	19 25	
Knox Church, Pictou....	40 75	
Parrsboro'..	3 50	
Mrs Blowers Archibald, Sydney..	5 00	
H. Archibald	2 00	
Edward Archibald	2 00	
Sussex and Union:		
Col. by Miss Helen Orr	\$34 00	
" " Susan Buchanan	5 00	39 00
Dartmouth cong....	40 00	
Sharon Church, Stellarton ...	\$20 26	
A Friend, Sharon church.....	2 74	
	23 00	
Chalmers' Church.....	37 66	
Barney's River.....	8 50	
Blue Mountain.....	14 00	
John McDougald, B. M.....	5 00	
	27 55	
Upper Sett. E. R., Pictou.....	10 00	

"EDUCATION.

Dividend from B. N. A.	146 00	
Int on Pro. Debentures	175 20	
Earlton and West Branch:		
Col. by Miss Marion Rogers...	\$4 85	
" " Charles Murray...	2 15	7 00
Central Church, West River..	2 75	
Calvin Church, St. John	30 00	
Bridgewater	15 00	
Sussex and Union:		
Col. by Miss Helen Orr	\$3 00	
" " Susan Buchanan	2 00	5 00
Springside	\$9 38	
Eastville Sewing Circle	6 00	
Miss E. N. Ross....	1 00	
	16 38	

ACADIA MISSION.

Mrs H. A. Taylor..	\$0 50	
George A. Taylor	0 75	
Friend to Acadia Mission....	0 50	1 75
R. McNaughton, Fish Pools, E. R....	1 25	
Bridgewater....	5 00	
Miss E. N. Ross, Springside..	1 00	
Juvenile Missionary Soc'y, James' Ch., N. G., per Rev E. A. McMurdy...	24 00	
For Mission Church at Grand Falls from a Friend, Sheet Harbour...	2 00	
H. Fleming	1 00	
Laggan, Barney's R., Sabbath School Mission Fund....	4 00	

AGED AND INFIRM MINISTERS' FUND.

Bridgewater....	\$8 00	
Knox Church, Pictou, additional:		
Mr M'Arthur, Teacher, Pictou..	\$2 00	
Mr D. Sutherland, Cariboo..	1 00	
A. Gordon, Esq., Cariboo.	2 00	
Hardwood Hill, per G. McKay ..	4 00	
	5 00	

MR. CHINQUY'S MISSION.

Miss Mary Brenton, Middle Stewiacke	1 00
Union Prayer Meeting, Central School House West River....	4 00
J. Davison, per J. McGregor, N. G....	1 00
Ladies Society, E. R. Pictou....	5 00

PAYMENTS FOR "REJORD"

The Publisher acknowledges receipt of the following sums:—

Rev A. B. Dickie, Sheet Harbour....	\$32 85
James D. Graham, Upper Stewiacke	1 00
J. G. McLellan, L. Schmah	4 50
James McDonald, Piedmont	3 00
Jesse Cummings, Goldenville	10 00
A. Cummings, r. Melrose	4 50
Rev J. B. Logan, Kentville..	2 50
George Gilroy, Macaan Mountain.	1 00
M. A. McCurdy, Clifton....	10 00
Rev R. S. Patterson, Bedeque, P. E. I.	3 50
Duncan S. Blair, Fredericton....	7 65
W. J. Millar, Newcastle, N. B.	1 00
T. B. Gould, River John	14 00
Rev F. G. Johnston, Newcastle, N. B.	12 15
R. Clark, St. Stephens..	7 00
John Sprout, Newport	4 50
James Gass, Shubenacadie	4 50
Rev A. McMaster, New Mills, N. B.	0 60
W. A. McKeen, Little Glace Bay	1 00
G. C. Lawrence, Port Hood.	1 00
M. McGregor, Riversdale, L.	0 60
Alexander Grant, S. Ellarton.	31 50
Rev W. Grant, Earltown.	13 05
George Sinclair, Lochaber....	6 75
Rev J. D. Murray, Moncton, N. B.	3 00
James Tate, Cape Canso	0 60
Rev James Gray, Sussex, N. B.	9 00
Rev A. Campbell, Strathalbyn, P. E. I.	8 10
R. M. Barratt, Charlottetown, P. E. I.	4 50
Dr. Waddell, St. John, N. B.	1 00
Adam Roy, Maitland	9 00
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