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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

DECEMBER, 1870.

No. 12.

"IF I FORGET TREE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

TO OUR READERS.

WE have now reached the close of another year in the history of the Church, and the end of another volume of the *Record*. It has always been our endeavour to make our Church periodical as interesting and as profitable as possible to our readers. The fact has never been lost sight of that we are the servants of the Church, endeavouring at all times to advance the interests of our beloved Zion, "by lengthening her cords and strengthening her stakes"; and, by keeping her interests before the minds of our people, to advance the glory of the Great Head of the Church. In matters under discussion in the Church Courts, we avoided taking any particular or party stand, and at all times our pages have been open for the free and full discussion of ecclesiastical affairs by those interested in the Church's welfare. Till the Church decides, the *Record* should have no opinion. It has been said that our periodical is wanting in character. If so, it is owing to what is mentioned above, and we make bold to think, that in taking such a stand, we are advancing the best interests and most enlarged usefulness of the *Record*. We are a *Record*, not an *Advocate*. We leave to our Church Courts the *discussion* of subjects; and, when discussed and passed, we promise in the future, as in the past, our full and hearty endeavour to maintain, in a healthy and workable condition, all her measures.

It is true the *Record* has not been as interesting as it might have been. The reason is very easily given. It is impossible for the Editor or for the Committee to do the work: that is, there is work necessary for our welfare which must be done in the different localities within our Synodical bounds. It is only by reaching thus to the outposts of the Church that Church news can appear in our pages. As already stated, this cannot be done by the Editor; and unless done by ministers and others interested in the Church in certain localities, it must of necessity remain undone. Little items of news from the various Presbyteries appearing in each issue would add immensely to the value of the *Record*. We cannot understand why these should not be forwarded regularly; but the fact is, they *are not*. We made arrangements, personally, and with the sanction of Presbyteries where such was attainable, at last meeting of Synod, to carry out some such arrangement, and why we have seen nothing more from

the pens of these gentlemen is more than we can understand. Even the minutes of some of the Presbyteries it is impossible to get for our pages. Of course the natural conclusion to which we must come with reference to those Presbyteries to whose Clerks we wrote without receiving in return the courtesy of a reply, is either that they don't take down minutes of their proceedings, or that they are ashamed to show them to the Church and the world. There are a few of our ministers without whom we would have been in a sad pass, time and again. To these gentlemen we return our warmest thanks, and we assure our readers that it is to these men they owe nearly all the pleasure and profit derived from our pages. On these we shall depend for support and valued and valuable assistance in the future.

A word or two to our Agents. Now is the time to put into execution the unanimous desire and determination of the members of Synod met in Halifax, to raise our circulation to two thousand. In the vacancies, we know from experience that a very small effort put forth in a loving spirit could do a vast amount towards our increase. Now is the time to do so. We hope that clergymen will say a few words from their pulpits on our behalf. Agents should be on the alert for non-subscribers. We can pay our way as we are; so that our appeal is not one for merely surplus finance, but simply to give all our people a knowledge of what the Church of Scotland is doing both at home and abroad. In former years the *Record* was a heavy burden upon the Synod Fund, which frequently had to come to the rescue; and now as that Fund has been this year burdened with the expense of the Delegation to Montreal on Union business, we do not see any reason why some of our surplus funds, if our subscriptions increase with the New Year, should not be devoted, if the Synod see fit, towards this additional outlay of the Synod Fund, on the principle that one good turn deserves another. We sincerely hope, therefore, as we cast ourselves on our readers and agents, that a good and hearty response will be given, and that our lists will run up very largely with the New Year.

During the past year we have had, as a Church, very great cause for thankfulness. We have been blessed with a measure of success which must be, on our part, a cause of gratitude to Almighty God. It is true that we have been suffering sadly from want of labourers for our many vineyards at present withering up. But we can look forward with high hope to our young men studying both in Scotch and Colonial Colleges. In a few years, at most, they will be amongst us in the fresh vigour and ardour of youth, to spend and be spent. And we hope ere that period to receive reinforcements from other quarters. Let our people pray, and let our Home Mission Board press the matter of our wants upon the Colonial Committee, and we feel assured that good results will follow.

LETTER FROM REV. MR. GOODWILL.

ANEITEUM, June 24th, 1870.

MR. EDITOR,—In my last, I gave you, as briefly as possible, an account of all my travels until the sailing of the *Dayspring* from Melbourne. She did not leave until the 31st of March, although her time was fixed for the 25th. On Thursday the last day of March, we set sail and came to Queen's Cliff, a distance of about 50 miles. At this pretty little village we had to remain nearly a week, because the wind was quite unfavourable. On the 6th of April we passed the entrance of the harbour, which is about 80 miles from Melbourne. The entrance is quite narrow, and reminded me of the Straits of Canso, except that the scenery is not so bold, picturesque, or beautiful. As you sail either to or from Melbourne, you see, on each side of you, land almost all the way. I am well aware that a graphic description of this harbour would be very interesting.

but time will not permit me to give it, neither do I think it necessary at present, because others have written at large on this subject.

We arrived at Aneiteum on the 5th of May, after a long and tedious voyage. The natives at Dr. Geddie's station held their usual weekly prayer-meeting, and, as the *Dayspring* was about three weeks behind time, they began to fear that something had happened to her. Therefore they held this day also a day of special prayer for the safe arrival of the Missionaries and of the *Dayspring*. While these prayers were being offered up, we could see, through the telescope, Aneiteum, in the distance, but by the time we came up to it, it was too late to enter the harbour, so we had to heave to for the night. We all felt a little loth at putting out to sea again, when we were so near the Mission premises. In the morning, I saw, I think, one of the sublimest sights I ever witnessed: the thousands, if not tens of thousands of different shaped hills and mountains around; some of them were covered with thick clouds of darkness, while the sun was shining upon others with all his light and splendour, and at the same time endeavouring to penetrate and force his way through the thick columns of clouds that hovered over and surrounded these hills and mountains, forming very fantastic appearances; in some places giving all the different tints and colours of the rainbow, while in other places the appearances were of a most conflicting nature. The whole scene brought vividly to my recollection something of what is written about Sinai. Among the many things that passed through my imagination, I thought that it might portray something of the work of God on these islands: the struggle between light and darkness, truth and error; between the kingdom of our Lord and the powers of darkness; for I beheld that as the sun arose, the clouds and darkness began to recede, and after a short time disappeared altogether. So will heathenism, idolatry, superstition and will-worship recede in the distance in proportion as the Sun of Righteousness shall come with healing under His wings; and when He shall shine in the brightness of His glory, the powers of darkness shall disappear altogether. May God hasten it in our day. No doubt the dawn brought light and joy to these natives, when they saw, in the morning, the object of their desire sailing into the harbour, and were all thankful that God had heard their prayers. The object longed for had been near, but they could not see it. How short-sighted and blind are we all at best! The trials and difficulties which beset us seem to add to our perplexities and disappointments: for it is true that "hope deferred maketh the heart sick," but "the Lord is just in all His ways, holy in His works all," could we only see and clearly understand the workings of His hand in providence and grace, and exercise true faith in Him. I trust that we have seen and realized something of His goodness in this voyage also. Had we been subjected to storms and rough weather, our vessel, by all appearance, could not have stood such; for she was so heavily laden that she was down in the water nearly to the *port holes*. The cabin was filled up, and the deck was walled up on each side, with boats and stuff, so that we had scarcely any room to pass one another; in short, the sight would make the blood run cold in your veins at the approach of a coming storm; but, on the whole, we were favoured with calm weather. The little wind we had was right ahead of us. We felt the voyage very tedious; but taking all things into consideration as to the safety of the ship and that of our own lives and property, we thought it the best, and felt thankful. As fellow passengers, besides Dr. Geddie, his wife and daughter, we had the Rev. Mr. Ella and wife of the Loyalty Group. It is almost a wonder that we were not all smothered, and especially the ladies; for we had no pure air to breathe, except when on deck, and that was no pleasant place either for standing or sitting; besides this, there was a continuous drizzle, and sometimes rain in torrents. We could not open any of the port holes. I tried it once or twice, but suffered the penalty for so doing. It was no pleasant thing to sleep all night drenched in wet clothes. We had another great annoyance with the

cockroaches. Some of them were an inch and a half long, and more than half an inch broad. With these nasty and offensive brutes the vessel was swarming. Their stench was enough to disgust and sicken any person. Both Mrs. Geddie and my own good lady were sick almost all the voyage, so that by the time we came to Aneiteum, they were almost reduced to skeletons, so much so, that some of the natives remarked of Mrs. Geddie, that she looked like a *natmas*,—that is to say, a spirit or ghost,—but I am happy to say that they were not long on shore until they became very much improved. On our arrival at Aneiteum, I had almost decided on taking a trip around the Islands, as the *Dayspring* was about to go round to bring the missionaries to the meeting; but, on learning that I would not see all the Islands, I changed my mind, and thought it better to remain with Dr. Geddie, as he was anxious that I should do so, and see something of the working of the Mission. There is no station or harbour in all the New Hebrides group that can in any sense be compared with Anelgoubat, as to its scenery; in fact, the scenery is magnificent, if not bordering on the sublime. I visited with Dr. Geddie, some of his out-stations, and was much pleased with all I saw, but above all, I was highly delighted with the exquisite taste, order and arrangement exhibited in laying off the Mission premises and garden. I have no time to give any proper description of them. The garden, with its paths well gravelled with small shell and coral, is quite a credit to Mrs. Geddie. The dwelling-house is a considerable large stone building, with a large kitchen to the back of it. On the front there is a good verandah which serves a good purpose in a warm country like this. The house is well furnished, and that mostly with the Dr. and Mrs. Geddie's handiworks, and, I should also say, with some of the natives' ingenious work. There are, near each other, the school-house, the orphan school, the study, the printing house, and house for entertaining strangers, and several houses for natives, besides the houses for the boys and girls who live on the premises. Of these, there are 13 girls and a number of boys, who are all being educated and taught in different subjects. I never saw a number of boys and girls live so happily together. I have never seen the appearance of a quarrel, or of anger, while I was there, among any of them. Mrs. Goodwill and I liked them very much. I should say that all these buildings form a little village, and are well shaded with trees. The church, which is a large stone building, is over 100 feet in length and 40 feet in breadth. There are seven beams 14 inches square, extending from side to side, not only acting as binders, but also as supports by which to give stability to the roof; which is well thatched with cocoa-nut branches. The building is well plastered inside, but has no seats except Mrs. Geddie's family seat and a few others made like sofas, which are placed all along the sides and ends of the church. The floor is made of plaster, which is well covered with mats, upon which the natives squat down. They are very well behaved during the services in church, and I was much pleased to see most of the little boys and girls sit nearest the pulpit, with countenances as grave and becoming as old men and women. In a word, the church, which is a fine building, reflects much credit upon Dr. Geddie and the natives. It seems to me a puzzle how they ever built it. This will appear all the more difficult when we consider that they had to bring the stones upon rafts some distance, and had to haul large trees three or four miles out of the forest, without any assistance except their own strength and ingenuity; but I suppose the whole difficulty may be solved with the old saying "that where there is a will there is a way." I am quite sure that there is not a real Nova Scotian who would not feel proud and delighted at seeing all things, as they were at our arrival, in and around about the Mission premises, in such excellent order. The Dr. said that things were in a far better condition than they were when he left for Australia. The attendance at church was also far better, because they felt determined to show that during Missi's absence they would not become lukewarm or indifferent. I have attended a communion season, both at the Rev. J. Inglis' and Dr. Geddie's.

station. The number of communicants at each of these stations was 300; or, in other words, all the church members in the island exceed 600. I give the preference to Dr. Geddie's in everything as far as I can judge, except singing, and this proficiency cannot be attributed to Mr. Inglis, for neither he nor Mrs. Inglis are singers. I have heard some of Dr. Geddie's elders and teachers give excellent addresses. I have examined the Sabbath school, and can testify that some of the children acquitted themselves as well as any Sabbath school children that ever I saw, in as far as the tasks were concerned. A word as to the honesty of the natives. We have no fear, although the most tempting things be left exposed to view, that any will be missing. I think that this fact is worth mentioning.

The Mission Council met on the 14th June, 1870, at Aname, Mr. Inglis' station. All the brethren were present except Messrs. Copeland and Gordon, the former detained by troubles and difficulties between the heathen and Christians on Fotuna, his island. We trust that God shall overrule all for the furtherance of the Gospel. Among the business transacted, the Rev. Mr. Cosh was released from his station on Fate for a year, on the plea of Mrs. Cosh's illness. Mr. Cosh is going to Auckland, New Zealand, in compliance with a call from some of the churches there. The Rev. Mr. McNair is requested to take a trip to Auckland, in hopes that by the voyage his health may be greatly recruited. I am to be settled at Cape Lisburne, or the most eligible opening on Santo. Mrs. Goodwill is going to remain at Dr. Geddie's. She will no doubt receive all the attention and care from Mrs. Geddie that possibly can be given, and thus she will escape the difficulties, privations and trials of entering a new station without any proper provision made beforehand. Seeing that this is the best that can be done in the present circumstances, I commit us both unto the care and keeping of the Lord God our Saviour. Dr. Geddie has very kindly invited me to come back from Santo in December, to spend the hot season at his station. I intend to take advantage of this kind offer and do so. The Dr. has also got two young fellows, who are in the meantime going with me to Santo. I trust that all who love Zion, and seek for the advancement of the Redeemer's Kingdom, will continually remember us in their prayers at a throne of grace. Had I the piety of Dr. Geddie, I would be much better fitted for this arduous work. If I mistake not, he is one of the most pious, if not the best man, that ever I have met with. One thing, however, gives me comfort, and I should rejoice in it, i. e., "The Lord is near unto all that call upon Him," and He will make all things work together for good to them that love Him; so that we may say with the apostle Paul, "I can do all things through Christ who strengtheneth me." May God grant it; to the end that I may find His strength perfected in my weakness, and His grace sufficient for me. In my next I intend to give you some account of my settlement and trip among the Islands. Please send large knives, hatchets, and calico, as Mission goods, if any boxes are sent.

I remain yours,

JOHN GOODWILL.

[Another letter, of five or six weeks later date than the above, has been received from Mr. Goodwill by a friend in Halifax, from which we learn that he is fairly settled in Santo, and at work. We give one or two extracts from it:

"CAPE LISBOURNE, SANTO, Aug. 3rd.

My Dear Sir,—I am now settled nicely in my own house after a hard week's labour. We owe this opening in this large Island to a few lads from Santo who had been on the *Dayspring*. One of the most pleasing things about the people is the friendly and trusting way in which they crowd in hundreds about the *Dayspring*, while they shun other vessels as much as possible.

The Rev. Mr. Watt and three of the *Dayspring's* crew, who volunteered

when asked by Captain Fraser, gave very good assistance in building my house. The natives came nobly on to assist us, so that I seem to be a favourite so far with them. They are very numerous on this island, there being upwards of 10,000 of them, I am told. They are all in a perfect state of nudity except the covering of a few leaves. I like the people, however, very well. They seem here to be very friendly, and to have a great respect for missionaries, and they are kind to one another.

In making up mission boxes in future, it is well to remember that homespun cloth is not needed in Santo. Calico and cotton—not made up—are very useful. Hatchets, sailors' knives, fish-hooks, looking-glasses, beads, jewsharps, &c., are all valuable to us. And now, what think you, my friend? I have not received a line, not the scrape of a pen, since I left Nova Scotia.

Yours, &c.,

JOHN GOODWILL.”]

LETTER FROM REV. J. R. THOMPSON.

MR. EDITOR: REV. AND DEAR SIR,—According to promise, I send you a few more jottings from my notes of this Western land. I have been “on the ground” over three months now, and have moved about considerably in that time; so that by observation and inquiry I have a pretty fair general idea of the climate, soil and inhabitants of this great Pacific region. Of course there are great varieties of climate in a country extending some fifteen hundred miles due north and south; still, the whole region has one distinctive feature which divides it by a broad line of demarkation from the Eastern side of this Continent. The summer is a dry season, in which very little rain falls, and the winter seems to be a season introduced into the year for the express purpose of giving the rain a chance to make up for the time it has lost in summer. In the far South frost is a thing unknown; up North here, in Olympia, snow sometimes falls along with the rain, and the nights are always cool—cold enough, on several occasions during the last two winters, to freeze ice *one quarter* of an inch thick. Once in a while, however, the inhabitants are visited by a three months winter, with snow, and from four to six inches of ice. Farther east, beyond the Cascade range of mountains, some two or three hundred miles inland, there are good cold winters which remind the inhabitants of the same season on the Atlantic coast; but even then the winters do not generally last so long as those of the East. The climate of this Pacific coast is the best thing about it, yet I can't say that I like so much of it as I have seen; and I have an idea that the continual rains of winter, with their accompanying mud, cannot be so agreeable as the good old-fashioned frost and snow, with the merry sleigh-bells, of your Eastern home.

There is some grand scenery here. Snow-covered mountains lift their heads in almost every direction. Mount Ranier is variously estimated to be from twelve to fifteen thousand feet high; Mounts Baker, Olympus, Hood, Adams and St. Helen, are all white-headed giants, and one or more of them can be seen on clear days from almost any part of the country north of a point one hundred miles south of the Columbia River. I have just had a look from my window at the Olympic Range, all the higher peaks of which are covered with perpetual snow; and, towering above his fellows, old Mount Olympus himself is like the giant father of them all. The prospect is very beautiful, viewed in connection with the dark grey waters of Puget Sound—the deep green of the great forests of firs creeping up the hill sides until they meet the everlasting snows, and above all, the lovely blue of a canopy that the far-famed sky of Naples cannot surpass.

The scenery of the Upper Columbia is also well worth a visit from the tourist, particularly that portion of it down which the river pours through the

Cascade mountains. A daily line of steamers runs upon the river, connecting with each other by railroads at those points where rapids and waterfalls render navigation impossible. On either hand, for nearly one hundred miles, lofty and precipitous walls spring from the very water's edge, in some places thousands of feet heavenwards. Many of those precipices are composed of basaltic rock, and convey the impression that a giant race had been employed in days gone by in the erection of those lofty barriers by which to confine this "great river of the West" to its proper channel. Here and there we saw mountain streams falling like silver threads, with their dark back-ground of forest and rocks, from the ledges hundreds of feet above the river. One small cascade is said to be from seven to nine hundred feet. I cannot, however, vouch for the correctness of the statistics, as I had no means of testing them. Indeed, strangers in this country have to exercise a considerable amount of faith to be able to believe all that they are told, as many of the *older* inhabitants are gifted with extraordinary *imagination* upon which they draw largely for their *facts*.

There is, however, no doubt about the fact that Puget Sound—at the head of which is situated Olympia, the capital of Washington Territory—is one of the most remarkable sheets of water in the world. Enthusiastic admirers have named it "the Mediterranean of the West." From one end to the other, a distance of somewhere about a hundred miles, it is a complete network of harbours and bays, and the whole Sound forms a roadway wherein might safely ride the combined fleets of the civilized world. The trip down this magnificent sheet of water is almost a necessity to our Western people.—Like the Mohammedan pilgrimage to Mecca, it must be made at least once, if the thing is by any means possible. Just now, two opposition steanboat companies are trying to run each other off the line, and we can go all the way to Victoria and back for about the same sum of money that it would require to pay bills for board during the time occupied in the trip. Opposition is said to be the life of trade, and it is the life of travel too, judging from the numbers who avail themselves of the opportunity of *doing* the Sound at so little expense.

I have been twice at San Juan Island, the bone of contention between the American and British Governments. Each nation keeps a garrison on the Island to look after her interests, and the officers are on the most friendly terms with one another. There are some sixty homesteads on San Juan, and as many more on Lopez and Orcas Islands, which are each as large as San Juan. There are also some eight other smaller Islands constituting the group over which the Lion and the Eagle had some growling and fluttering a few years ago. The affair was at first more serious than we had any idea of in the East. Some of my readers are probably aware that Britain once claimed all this coast as far south as the Columbia river, and the Americans claimed as far north as the 54th degree North Latitude, and I think I remember of seeing an old map in my boyhood in which the former of those lines was laid down as the boundary between the nations. The dispute was compromised by making the 49th parallel the dividing line; but it was found that this would cut Vancouver Island in halves. A clause was therefore introduced into the treaty making the main ship channel between the Continent and Vancouver the line of division. At that time the channel chiefly used, and considered the main channel, ran east of the disputed Islands. But a better channel has since been discovered on the west between them and Vancouver. The *spirit* of the Treaty, therefore, gives the Islands to Great Britain, but the *letter* gives them to the United States. Uncle Samuel, immediately on making this discovery, put a garrison on San Juan; and Sir James Douglas, the Governor of Vancouver, on learning this, ordered the British fleet which happened to be in Esquimalt to proceed to San Juan, and drive the American garrison off. But just as the fleet was leaving the harbour, the flag-ship hove in sight. The naval commander temporarily in charge determined to await the arrival of his superior officer, who, instead of

carrying out the orders of the fiery Sir James, smoothed the matter over by agreeing to locate a British garrison on one part of the Island while the Americans still hold possession of their original encampment. The respective commanders exercise authority over and extend protection to the inhabitants according as they claim British or American nationality. The people live harmoniously together, and co-operate in the promotion of religious and educational interests. A mission was established there by the Rev. Thos. Sommerville, Scottish Kirk minister of Victoria, who sent an Evangelist over to the Islands. Application was made some time ago to the Presbytery of Oregon to take the mission under their charge. This having been done with the full consent and at the suggestion of the founder of the mission, Mr. Sommerville, the Oregon Presbytery commissioned me to proceed thither, and take temporary superintendence of the field. I was delighted to find evidence of an excellent work being carried on by their youthful Evangelist, Mr. Weeks,—who, by the way, was licensed at the last meeting of the Oregon Presbytery, *even though he had not gone through a regular seven years College course.* After organising one church with thirteen members, dispensing the Sacraments of Baptism and the Lord's Supper, and marrying several parties on San Juan; also organizing a congregation on Lopez Island, a whole week's preaching and partaking of exceedingly kind hospitalities at the hands of the American officers, Commander Haskell and Lieut.-Col. Bird—(both of whom are earnest co-workers with our Evangelist—the latter of which, with his family, is a zealous Presbyterian, and the former of which, though brought up an Episcopalian, became a member at the first communion of our infant church at San Juan)—I returned to regular pastoral work in my own proper episcopate of Olympia.

I was exceedingly gratified to find that the Rev. Mr. Sommerville—who was for some years the only minister representing the Auld Kirk on this coast—has made for himself quite a name and fame in this north-western land. Not contented with his arduous labours in and around Victoria, he made frequent tours to points on Puget Sound, and even as far as Portland, Oregon, 300 miles to the south, and over to the mainland of British Columbia, where he is spoken of as a man of most indomitable energy. I also found, on visiting Victoria, that my friend, the Rev. Simon Macgregor, by his dignified manner, scholarly attainments, and practical knowledge of human nature, had succeeded in drawing into St. Andrew's Kirk the great bulk of the scattered elements of the now defunct Pandora Street *Independent Presbyterian Church.* These facts must be particularly gratifying to every lover of our ain auld Kirk, and highly pleasing to all Presbyterians, even though they may happen to love one of her many daughters better than their kind old mother. I may add that St. Andrew's is the finest church edifice in Victoria, and, indeed, in all British Columbia and the United States lying between the North Pole and the Columbia River.

I remain yours, very truly,

JNO. R. THOMPSON.

OLYMPIA, WAS. TER., Oct. 26th, 1870.

LETTER FROM MR. ROBERTSON.

DEAR MR. EDITOR,—Through the tender mercies of God, I have been enabled to complete all the more public work arising from my relation to the New Hebrides Mission, which I engaged to undertake sixteen months ago. I gave an outline of my work last year in the *Record*, and again this summer from July to September, and all that remains for me to do in this way, is to fill up the space from September to this month, and having done so, then to resume next month my New Hebridean Sketches. In my sketches this winter I intend that they shall have a more practical bearing on direct mission work, than per-

haps they seemed to possess last winter; but without the former sketches, those I intend (D. V.) to give could not be so fully appreciated. This was my aim from the outset.

In order that our people may be in a position clearly to understand the plodding work of our missionaries, it seems necessary that they, at the outset, should be thoroughly acquainted with the islands, climate, seasons, the inhabitants, and their peculiarities. But of these I may write in my next.

I now return to my subject. On Sept. 7th, I lectured on the Manners and Customs of the South Sea Islanders, in Rev. A. Pollok's Church, New Glasgow. On the 9th, I went to the Convention in Charlottetown, and was present at Rev. Thomas Duncan's communion. Many, after that soul-refreshing season, returned home saying, "We have seen strange things to-day." God was of a truth in that place. Members of all the evangelical churches that morning took their seats together at their Father's table. Ah! it was a happy sight. That ever memorable prayer of our blessed Saviour's to His Father, was, in some measure, that morning fulfilled: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Returning from the Convention I went to Merigomish, and spent ten days with my father and mother, brothers and sisters, which was the longest visit I have had with them for fourteen years. I believe they are all quite willing now that I should go to labour as a missionary among the heathen. At first my dear mother and grandmother dreaded my going among savages, but not now. The latter completed her hundred and first year last month, and ere I parted with her she blessed me. During my stay at Merigomish I took a humble part in forming a Young Men's Christian Association at Central Barney's River, and one at Piedmont Valley. After this I visited Mrs. Geddie's father in Antigonish, called on one of our best Sabbath School teachers of St. Andrew's, Halifax, who is now at St. Andrew's, Antigonish, and thereafter went on to Maitland, and thence to Noel, in order to fulfil my promise to spend a week with Mr. Copeland's friend's. (Mrs. Copeland has been twelve years in the New Hebrides Mission.) From Noel I went up the Bay seventeen miles to "the Rock," and lectured, by invitation of my dear friend, Rev. John Currie, to his people there; and, although our meeting was small, they gave me \$9.30 for our mission. Next day I returned to Noel, and lectured that evening in the Church, and received \$5 of a collection. The day following, three of us attempted to cross the Bay in a boat to Economy, but the wind being contrary, and the tide far spent, after an hour's beating we ran back to Noel. Next day being Sabbath, I addressed Rev. Jacob McLellan's people in the morning at Noel, and in the afternoon at Selmah, seven miles along the shore, and thereafter returned with Mr. McLellan to Noel. On Monday, Mr. O'Brien and I crossed the Bay in his boat in an hour, and that evening I lectured in Rev. J. McG. McKay's Church, Economy, and received a collection of \$6. Next afternoon I addressed the Sabbath School children in the hall, at 6 o'clock, and some good Samaritan passing with his carriage picked me up and conveyed me to Big Bass, where I lectured at 7 o'clock to a large assembly of Mr. Wyllie's people, and our collection there amounted to \$5.68½. Next morning I went on to Great Village, Londonderry, and that evening lectured in Rev. Mr. Wyllie's Church, and received a collection of \$9.02. From Londonderry I proceeded to Truro, and the following day to Pictou, where, on Tuesday evening, October 18th, I lectured in St. Andrew's Church to one of the largest and best assemblies I have ever had. The collection was \$20.89½.

I have not hitherto mentioned names in speaking of the kindness I have met with on all hands since I became one of your missionaries, but I cannot, with any claim to even civility itself, to say nothing of gratitude, pass by the name of Robert Doull, Esq., of Pictou, who took the whole trouble of arranging

for this meeting. The several ministers in the town were present, and took a part in the proceedings, and in every way but one our meeting was a perfect success. But our collection was completely balked, as our worthy chairman and esteemed friend departed from the programme. However, it was only a mistake, and after all I think we should not estimate missionary meetings by the few dollars contributed, but rather by the interest awakened or increased in the work.

The day following I went to River John, and on Friday to Truro. On Saturday, 22d October, Mr. Smith drove me to Maitland, to Mr. Currie's, who gave me some valuable instruction in my studies. That evening I addressed the Young Men's Christian Association in Maitland Village, and the Sabbath School on Sabbath morning. At 12 o'clock I addressed Mr. Currie's congregation in Maitland, and a branch of it in the afternoon at the Five Mile River. On Tuesday evening I addressed a meeting of the Bible Society, and on Thursday went on to New Glasgow, and that evening lectured to a full meeting in Rev. Mr. Pollok's Church, and received a collection of \$25.

The same night I went down to Pictou, and the next day came on to Halifax, to remain, I trust, during the winter, in order to qualify myself, by the study of medicine and theology, to occupy a more important and useful position in the New Hebrides Mission. Hitherto I have been making myself generally useful in the mission cause, but now I must devote my time to diligent study for the next six months. The collections which I have received this summer at the close of my lectures amount in all to \$144.55. Since I came home in June 1869, I have addressed over two hundred meetings, and I do not remember of ever holding a meeting but by request, and from all, and in every place, I have ever received uniform kindness. True, some ask questions about the natives at times, when I feel more like sleeping and giving rest to my vocal organs, but I must remember these matters are new to them, and also interesting. Hence I believe I have always given the information at all times asked for.

I need not say that the friends of the mission would do well to commence, if they have not done so, to make ready articles of clothing for the natives. Don't have much made up into garments; let much of it be unmade. Nova Scotia homespun of any colour under the sun, undressed, is admirable; but white for the men, and brown, or plum colour, for the women, is best if it can be had; if not, any other colour you like, though it be like white without color. For pity sake, don't send knitting needles, stocking yarn, bell toppers, (*i. e.* beaver hats.) or fishermen's boots, for they are worse than useless, dear friends. However, I need not throw out this hint to you, for better mission goods or more suitable than those you sent by Mr. Goodwill I never saw.

In much haste, yours ever,

Oxford House, Halifax, Oct., 1870.

HUGH A. ROBERTSON.

I now beg to close by promising a new Hebridean Sketch in my next, and by mentioning a very few of the articles most useful for the natives in the shape of clothing:—For the men: a white or grey Nova Scotia flannel, *i. e.*, homespun kilt; a check cotton shirt, and a common chip or straw hat. For the women: a cotton skirt, a jacket with short sleeves, and a hat. Then for general use, you require hatchets, knives, fishing hooks, saws, hammers, &c., &c.

Yours very truly,

Halifax, Nov. 29th.

HUGH A. ROBERTSON.

VACANCIES IN THE PRESBYTERY OF ST. JOHN.

It has been more than once suggested that a short account of our vacancies should appear in the *Record*, in order that all who are interested in the work of the church may know how sadly in need of faithful workers we are at present in this corner of the Master's Vineyard. A statement of the vacant charges in

each Presbytery, together with an account of the number of families, and the salary promised in each, might be the means of drawing labourers into the field, and of exciting an interest in the church's work which would be productive of good. I believe that in every Presbytery of our Church in the Maritime Provinces very important charges are at present without pastors; but although I am pretty familiar with the affairs of the Church, I confess that, beyond the bounds of our own Presbytery, I am almost ignorant of the number and the importance of the vacant stations. If asked to-day about the vacancies in the Presbytery of Pictou, I could name one or two; but as to the extent of the field, the amount of salary promised, the existence of Manse or Glebe, the size of the church and congregation, I would be entirely in the dark. Had the different Presbyteries interested themselves in seeing that the questions prepared by the Synod's Committee were properly and fully answered, and returned to the Convener, a complete statement of all our charges, both vacant and filled, might have been in the hands of every one interested in the work of our Church. But, alas! it seems useless to attempt to get certain of our ministers to understand the importance of having correct information on the state of the church. In our Church in Canada, and also in the sister Presbyterian Church in these Provinces, there are full statistical tables published in the *Records* every year, from which one may see at a glance what charges are vacant, and learn all about them. In this way many charges find supply, either from abroad, or by men at home who find themselves unsuited to the sphere they are in, and feel that a change would be productive of good both to themselves and their flocks. The Statistical Committee hope to have prepared for publication, in the January number of the *Record*, a table of all the charges in several of the Presbyteries. Only four returns have yet been received from Pictou, and not one from Prince Edward Island.

In the Presbytery of St. John, we have seven regular charges. Connected with these are eleven church buildings, and the number of pastors is eight. This statement may seem at first sight to indicate no great lack of men, but we must see how our men are distributed before our poverty becomes apparent. In St. John city we have two churches and three ministers; in Fredericton we have one church and two ministers; and the same in St. Andrew's. Here, then, we have four congregations presided over by seven pastors or their assistants. At Richmond, where the Rev. Mr. Kidd officiated for about seven years, we have a neat church capable of seating about 450 people. The country is well and thickly settled by an intelligent and comfortable agricultural population; and if their exertions are seconded to a small amount from the Home Mission Board, they can give a salary of about seven or eight hundred dollars. There is no Manse, but we have good reason to know that a Manse and Glebe would soon be secured if an energetic and acceptable man could be induced to become their pastor. Provisions of all kind are plentiful, and to be had at a moderate price. A salary of seven hundred dollars at Richmond would be more than equivalent to \$1000 in a city like St. John or Halifax. There is also daily communication by Rail with St. John, Fredericton, St. Stephen's and St. Andrew's.

At Woodstock, where the Rev. Mr. Wilkins, now minister of St. Paul's, Truro, was formerly pastor, there is a neat gothic church erected, chiefly by the efforts and energies of Mr. Wilkins. The church is not finished inside, but a fine spacious Session-Room is comfortably finished and seated for about 100. Woodstock is 10 miles from Richmond, and contains about 2000 people. The Presbyterians are not numerous, and are unfortunately divided into Free and Established. They all alike look forward, however, to a union between the two churches at no distant day. At present they have so far cast aside the old bitterness as to unite with each other in the Sunday services. In Woodstock there is no Free Church, and, when all the Presbyterians unite, they make quite a respectable flock. At Upper Woodstock there is also a Kirk, but at present it

is but little used. At Northampton, 10 miles below Woodstock, and beautifully situated on the banks of the St. John, is another Kirk, in which service is occasionally held, but the number belonging to it is small. The Presbyterians of Woodstock can raise a salary of about \$400, and the Colonial Committee, or Home Mission Board, will readily grant a supplement. It has been thought that in our present weak state Woodstock and Richmond should be united and placed under the pastoral care of one minister, who could arrange to preach once a day at each place, and visit Northampton and Oak Mountain (where we have also a church) as often as practicable. By this means a saving of men and money would be effected. Within a circuit of 10 milles there are no less than seven Presbyterian churches, and neither the Free Church nor our own have a man to send to officiate permanently in any of them. The number of young men willing and able to enter on the long course of study required by our church, is unfortunately becoming smaller. Young men of talent and enterprise find more lucrative channels in which to direct their energies, and our prospect for the supply of our vacant charges is at present not very encouraging.

G. J. C.

PRESBYTERY OF HALIFAX.

ST. PAUL'S CHURCH, TRURO, Nov. 8th, 1870.

WHICH place and time the Presbytery of Halifax met as adjourned, and was constituted. Sederunt: Rev. G. M. Grant, Moderator, with Messrs. John McMillan, John Campbell, and William T. Wilkins, ministers; and Mr. Wm. McLeod, representative elder from St. Paul's Church, Truro.

Mr. Wilkins was appointed Clerk *pro tem*.

Commission appointing Mr. McLeod representative elder for St. Paul's Church Session for the ensuing year, was received, and he was accordingly welcomed, and his name added to the roll.

Mr. Wilkins laid on the table a subscription list from the congregations of Acadian Mines and Folly Mountain for supply of religious ordinances, which they prayed the Presbytery to grant through the minister of St. Paul's Church, Truro, for the year beginning 1st August, 1870. He also stated that there were arrears due for the last quarter, as would be seen from the list, amounting to over twenty dollars, besides which the congregation in the Mines was in arrears for part of the quarter ending August 1st, 1870.

The Presbytery expressed itself very much dissatisfied with this state of affairs, and deferred the consideration of the matter further until the next meeting of the Court,—Mr. Wilkins meanwhile to grant supply as heretofore, and be in a position to report at next meeting.

The hour appointed for public worship having arrived, the Moderator entered the pulpit, when, after listening to an appropriate discourse preached by him from the text Matt. xii. 18-20, the Presbytery proceeded to hold the appointed visitation of the congregation of St. Paul's Church, Truro. The prescribed questions were put to the Trustees, Elders, and Ministers.

The following information was obtained from the Trustees:—St. Paul's Church, seated for about 300, built of wood in 1861-62, and deeded to the Church of Scotland, is held by nine Trustees, annually elected, who are an incorporated body. There is at present a debt of about \$600 on the Church, contracted during the past year, owing to the extensive repairs effected upon the building. There is no manse or glebe. The salary guaranteed by the Trustees is \$320, supplemented by \$200 from the Colonial Committee, and by \$180 from the Halifax Home Mission Board. There are no arrears due. The salary is raised by subscription; and altogether, for congregational purposes, over \$800 per annum is raised. The congregation is slowly but steadily increasing.

The Elders stated that the Kirk Session consists of seven Elders and the Moderator, five being in and around Truro, and two at Folly Mountain. They have districts set apart for them to visit in, and they do visit the poor and the sick, but have no poor fund at their disposal. They hold and assist at prayer meetings and Bible classes. There is a Sabbath School in Truro consisting of five teachers and a superintendent; 50 on the roll of pupils, with an average attendance of 35 to 40. The school has raised about \$70 during the year, spent chiefly for books, &c. Not only does the Session take oversight of this school, but there are two or three others in the bounds of the charge wherein one or more of the members of the Session take part. All the Synodical schemes have been attended to,—the amounts collected being for the Young Men's Bursary scheme, \$7.20; Foreign Mission, \$16.24; Home Mission, \$12.82; Synod Fund, \$6; Presbytery Home Mission Board, \$96.12½—or, a total of \$138.41½. Of the *Record*, there are 52 copies taken.

The minister—the Rev. Wm. T. Wilkins—stated (1) that he studied in the University of New Brunswick, Queen's College, Kingston, and Princeton, and was ordained in 1866; (2) that he preaches three times on Sabbath, and sometimes conducts the Bible class in the school; (3) that there are five Churches in which he preaches regularly, and at three or four stations besides; (4) that he visits, he believes, every family in the congregation; that he visits as often as possible, and always when sent for; (5) that there are about 30 families in Truro and North River, 6 in Harmony, 4 or 5 in Greenfield, 20 at Folly Mountain and the Mines, or about 60 in all. (In Truro, however, a large part of the congregation cannot be thus classified, consisting, as it does, of young men and women). (6) That family worship is not as generally observed as it should be; (7) that he has a Bible class of about 20 or 30 members; (8) that there are 67 names on the communion roll, viz., 45 in Truro, and 22 at Folly Mountain, of whom 25 were admitted during the last year; (9) that he has a weekly prayer-meeting with an average attendance of from 30 to 40; (10) that the baptisms during the past year have been 28, of whom more than one-third were adults.

The congregation were further interrogated respectively by the members of Presbytery, after which, in view of the state of the charge as elicited by the replies given, the Moderator and other members of the Court addressed words of commendation and counsel to the Minister, Elders, Trustees, and members of said Church.

The answers to the prescribed questions were embodied in one of the printed forms, and the other members of Presbytery having given in the answers to the same questions from their respective charges, as prescribed at last meeting.

Mr. Campbell was appointed to send the forms thus filled in to the Convener of the Synod's Committee—Rev. Mr. Caie.

Mr. Campbell reported concerning the condition of the congregation at North-West Arm, and the Moderator, of that at Richmond, in which place the work of Church building is being at once proceeded with. Both Mr. Campbell and the Moderator urged the necessity of procuring the services of a missionary who might be able to devote his whole time to the work in these places.

The Moderator requested to be empowered to furnish Rev. Mr. McMillan, who has been labouring in those stations under the direction of the Presbytery, with certificate for the supplement due him from the Home Mission Board. Granted.

Mr. Fraser Campbell having gone to supply the vacancy in St. Andrew's Church, Newfoundland, Mr. McMillan was appointed to give supply on the 2nd Sabbath of Nov. and 3rd Sabbath of December; Mr. Wilkins on the 3rd Sabbath of November, and Mr. Campbell on the 4th Sabbath of the same.

Mr. Cruikshank, an undergraduate of the third year in Dalhousie College, having made application to the Presbytery to be recommended to the Young

Men's Bursary Fund for a Bursary to enable him to prosecute his studies with a view to the ministry of this Church,—on motion by Mr. Campbell, seconded by Mr. Wilkins, it was unanimously agreed heartily to recommend Mr. Cruikshank to the Y. M. B. F. Committee, and Mr. McMillan was appointed to correspond with the Convener on the subject.

The Presbytery then adjourned to meet in St. Matthew's Church, Halifax, at 4 P. M. on the 2nd Wednesday of December. Closed with prayer.

WM. THOS. WILKINS, *Clerk of Presbytery, pro tem.*

PICTOU PRESBYTERY.

THE Pictou Presbytery met in St. Andrew's Church, Pictou, being summoned by the Moderator, to make the necessary arrangements for the induction of the Rev. D. McRae to the pastorate of East and West Branch congregations. Sederunt—Revs. A. Pollok, A. W. Herdman, R. McCunn, W. Stewart and W. McMillan, and W. Gordon, Esq.

All the preliminary steps having been taken, it was resolved that the Presbytery meet at West Branch, East River, on Tuesday, 15th Nov., to induct the Rev. D. McRae to the spiritual charge of the above named congregations.

The Rev. Mr. Pollok was appointed to preach, the Rev. Mr. Herdman to address the newly inducted pastor, and the Rev. W. McMillan to address the people.

It was agreed to appoint the Rev. D. McDougall to Barney's River, on Sabbaths 4th and 11th of December. W. McM., *Pres. Clerk.*

The Pictou Presbytery, according to appointment, met at West Branch East River, on Tuesday, 15th ult., and was constituted. Sederunt—Revs. A. Pollok, A. W. Herdman, W. Stewart, D. McRae, and William McMillan: and Hon. John Holmes, elder.

The Edict having been called for, was returned, attested as duly and regularly served. There being no objections to the settlement of Mr. McRae, the Rev. Mr. Pollok proceeded to the pulpit, and preached an able and appropriate sermon, after which he put the usual questions to Mr. McRae, which he satisfactorily answered. The Rev. Mr. Herdman ably and suitably addressed the newly inducted minister, and the Rev. W. McMillan the people.

After the dismissal of the congregation, the Presbytery resumed its sitting, and the necessary steps taken.

W. McMILLAN, *Pres. Clerk.*

PRESBYTERY OF ST. JOHN.

AT St. John, in St. Andrew's Church, on the 15th November, 1870, at 7 o'clock, p. m., the Presbytery of St. John met by circular letter issued by the Rev. Peter Keay, Moderator, to resuscitate the Presbytery, which had not met on the first Wednesday of October according to adjournment, and was constituted with prayer by Dr. Brooke, who was appointed Moderator *pro tem.* Sederunt: Dr. Brooke, Dr. Donald, Clerk, Rev. G. J. Caie and Rev. Robert J. Cameron.

It was moved by Mr. Caie, and agreed to, that the conduct of the Moderator of Presbytery be approved of in calling a *pro-re-nata* meeting to resuscitate the Presbytery, this being understood to be according to a resolution passed by the SYND of New Brunswick previous to its union with the Synod of Nova Scotia.

Presbytery then adjourned to meet in St. Andrew's Church, St. John, tomorrow, the 16th inst., at 10 o'clock, a. m. Closed with prayer.

WM. DONALD, D.D., *Clerk.*

ST. ANDREW'S CHURCH, ST. JOHN, Nov. 16th, 1870.

The Presbytery of St. John met pursuant to adjournment, and was constituted with prayer. Sederunt: Dr. Brooke, Moderator, Dr. Donald, Rev. G. J. Caie and Rev. Robert J. Cameron, Ministers; and James McMillan, Esq., Elder.

The minutes of last ordinary meeting and *pro-re-nata* meeting were read and approved.

A Commission from the Session of St. Andrew's Church was laid on the table, appointing James McMillan, Esq., their representative Elder during the current year, which was sustained, and Mr. McMillan being present, took his seat as member of Court, and his name was added to Presbytery Roll.

It was moved by Dr. Brooke, and agreed to, that the Rev. G. J. Caie be Moderator of Presbytery during the current year.

It was moved by Dr. Donald, and agreed to, that Rev. Mr. Cameron be appointed Clerk *pro tem*.

Mr. Cameron reported that Mr. Melville and he had examined Mr. Samuel Russell on his studies connected with his Divinity course, and were highly satisfied with his proficiency. The conduct of Mr. Melville and Mr. Cameron in examining Mr. Russell, who could not be present at this meeting of Presbytery, was approved of, his examination was sustained, and the Clerk was ordered to send him a certificate as having passed all the examinations required by the Presbytery for admission into the Hall for the third Session.

Dr. Brooke reported that he and Mr. Cameron did not visit Stanley and Nashwaak as ordered by Presbytery. Mr. Cameron was unable to go, and he did not feel himself called on to go alone. The explanation was received as satisfactory.

A letter was read from Dr. Robert K. Ross, informing the Presbytery that B. R. Stephenson, Esq., St. Andrew's, had been appointed attorney of his father—the Rev. John Ross of St. Andrew's. The Presbytery orders the Clerk to send the usual certificate to Mr. Stephenson for Mr. Ross' allowance of £25 *stg.* from the Home Mission Board for the present year.

The Committee appointed at last Synod to draw up questions for Presbyterial visitation having published those to which they wished answers, so as to give a report at next Synod of the state of the Church, the Presbytery call on Ministers, Elders and Trustees to have them answered as soon as possible, and forwarded to the Clerk of Presbytery.

The Presbytery recommend congregations to form associations for the purpose of raising money for the Presbytery Home Mission.

Moved and agreed to that a Committee be appointed, consisting of the Moderator, Dr. Donald and Mr. Cameron, to co-operate with the sister Presbytery of St. John to make arrangements for the supply of Woodstock and Richmond during the present winter.

The Presbytery adjourned to meet in the same place at 5 o'clock this afternoon. Closed with prayer.

ROBERT J. CAMERON, Clerk, *pro tem*.

ST. ANDREW'S CHURCH, ST. JOHN, Nov. 16th, 5 P. M.

The Presbytery met and was constituted.

Adjourned without transacting business, to meet in the same place on the next day, at 11 o'clock, A. M.

ROBERT J. CAMERON, Clerk, *pro tem*.

ST. ANDREW'S CHURCH, ST. JOHN, 17th Nov., 1870, at 11 o'clock, A. M.

The Presbytery of St. John met and was constituted with prayer. Sederunt: Rev. G. J. Caie, Moderator, Dr. Donald, Dr. Brooke, Rev. Robert J. Cameron, Ministers; and James McMillan, Esq., Elder.

Reasons for absence were given to the Presbytery on behalf of Rev. Messrs. Keay, Melville and Fogo, which were sustained as satisfactory.

It was moved by Dr. Brooke, and agreed to, that the Presbytery enjoin that when members cannot attend meetings of Presbytery, written notices be sent beforehand to the Clerk, stating cause of absence.

In the event of Dr. Donald not being able to preside at meetings of Session, the Presbytery appointed Mr. Cameron to act as Moderator.

The Presbytery adjourned to meet in St. Paul's, Fredericton, on the first Wednesday of March. Closed with prayer.

ROBERT J. CAMERON, *Clerk, pro tem.*

THE INDIANAPOLIS CONVENTION OF Y. M. C ASSOCIATIONS, AND THE JOURNEY OF THE N. S. DELEGATES.

(Continued.)

At ten o'clock, on Wednesday morning, June 22nd, the Convention met—“The Fifteenth Annual Convention of the Young Men's Christian Associations of the United States and of the British Provinces.”

I had never before been present at one of these Conventions, and watched the proceedings with an enquiring and somewhat critical eye. I wished to learn what might afterwards be of use to me, and also to form an independent judgment of the merits and usefulness,—not so much of Conventions of Young Men's Christian Associations, for of the value of such Conventions as that held in Pictou I had no doubt, from what I had heard of it,—but, of Conventions largely composed of young men of the United States. I had an uneasy fear lest the irreverence to which young Americans seem to have a tendency, might manifest itself, and mar the beauty and goodness of what I earnestly wished to be altogether good and praiseworthy. Shall I anticipate by here giving the results of my observations? My fears, then, were not altogether unrealised. There was something of the nature of shallowness, lightness and irreverence of feeling shown at times. There were things which would have been better otherwise. Yet gradually my apprehensions subsided. For there was, at the worst, much less than I feared; and the genuine, heartfelt piety, earnestness and love, which were manifested by many, so overshadowed the occasional unlovely appearances, that I greatly lost sight of these, and regarded them only as excrescences on what was, as a whole, glorious and good.

Another enquiry which very naturally suggests itself to the mind of one not previously acquainted with these Conventions, is, Of what material are they composed? Are they thoroughly respectable? Or are they made up of ignorant young tradesmen, &c.?—of young men whose zeal, unregulated by education and matured judgment, is thus effervescing in the pleasing excitement of Associations and Conventions, and who, despising the already existing organisations and instrumentalities of the church, proudly seek to oppose these and substitute their own?

I do not mean to say that just these questions occupied my own mind, and required an answer from my observation of the present gathering,—for I already had learned sufficient of the nature and objects of Young Men's Christian Associations, of their usefulness, and of the men who composed them, in Nova Scotia. I already had heard sufficient of past Conventions, and I had been mixing with sufficiently delightful and superior company on my journey, to prevent my having any great doubt on these matters. Yet, if not the substance, something like the shadow of such questions would sometimes hover about my mind. The doubt would suggest itself whether the sample I had seen might not be above the average. I wished to know more thoroughly even what I had seen. And, on the whole, I did watch with some anxiety to see the exact composition

and quality of the Convention, and so of the Young Men's Christian Associations in the United States, represented by it. And I think it more than probable that some who may take the trouble to read these notes may entertain such doubts in a much more substantial form than that in which they crossed my mind. For their benefit I shall endeavour to give such information as they desire, and as, had they been present, they would have obtained for themselves.

In the first place, then, I noticed that while the great body of the Delegates were young men—say from twenty to thirty-five or forty years of age—a considerable number were older, some even wearing “the hoary head,” which “is a crown of glory if,” as in their case, “it be found in the way of righteousness.” As one of these—a minister of about seventy years of age—put it, there were “old men with black heads, and young men with white heads,” in the Convention; there were men young in years but old in wisdom, and men old in years but young in heart. Again, judging from their remarks, the Delegates were all respectably, and some highly, educated; they exhibited as much maturity and correctness of judgment as is generally met with in the world, to say the least; there was little opportunity for the display of eloquence, for, generally, speakers were limited to five minutes, and eloquence was not what was most wanted, but where there was room for it, as, for example, in the opening address to each subject, genuine eloquence and power were often manifested, and in the shorter remarks there was, as a rule, good sense, earnestly, concisely and correctly expressed. The published reports have not done the speakers justice, and yet I think they will bear inspection.

And this is no more than would be expected from the social position of the Delegates. They represented, indeed, not one, but various ranks. There were tradesmen, farmers, merchants, officers, lawyers, ministers, professors. There were men of limited means, and men of vast wealth. There were men known only to their own immediate neighbours and friends, and men known to fame throughout this continent and wherever late American history is known; and so far were they from seeking to put aside or despise the regularly ordained ministry and the ordinary church organisations, that it was again and again asserted that Association work was to be regarded simply as a branch of church work,—that the more direct church-work was to be put first, and the more exclusively Association-work second, in respect to the attention to be given to each, and that Christian young men should always seek to work under the guidance and supervision of their pastors. Indeed, no less than an eighth or a ninth part of the whole number of Delegates were themselves ministers, and others were present merely as corresponding members. All the principal evangelical denominations were represented; and the spirit of harmony and love was so universal and so strong that even of prominent men it was not commonly known, and probably was not much enquired, to what denomination they belonged.

The large number of clergymen present would not, however, be observed by a mere onlooker. In the States it is not thought necessary for ministers to distinguish themselves from other people by their dress. There, black neckties are considered quite orthodox, and in hot weather the luxury of white or light clothing need not be eschewed through fear of impairing one's usefulness. When will our own absurd ideas on this subject be changed? On what principle is it that the children of light and preachers of purity must be clad in black garments, and the heralds of glad tidings be dressed in mourning? It is time for the stupid ideas of full dress to be exploded;—ideas which savor sadly of the world, and a very silly world at that; ideas which require the same style of dress in all climates and in all seasons, involving not only discomfort, but danger and disease. And if the aim be modesty and sobriety of appearance, this is by no means confined to black broadcloth, and foppery contrives to gratify and display itself as well in clerical garb as in more varied costume.

Did I not fear occupying too much space, I would give some description of

a few of the leading men of the Convention. I should like to make the readers of the *Record* acquainted with noble George H. Stuart of Philadelphia, known over the world as the originator and Chairman of the Christian Commission, the most glorious effort ever made to mitigate the horrors of war, and bring good out of evil. One look at his fine, beaming, happy face, one glance of that eye so full of life and interest, of intelligence and kindness, would win their confidence and love. How much more, if they could know him and hear him speak for his Master, either publicly or privately. I should like to have them hear Thane Miller sing. Dear, fatherly, blind old man; the sweet singer of the Convention. How clear and sweet his tones! What a heart he throws into his singing! When he sings "The Prodigal Child," the multitude is hushed, and almost cease to breathe. What sermon could be more powerful? Surely if one "Prodigal son" is hearing him, his heart will be touched, won, encouraged to say, "I will arise and go unto my Father." Yes, by the blessing of Him who alone can make means efficacious, not otherwise. I should like them to hear Moody of Chicago; burly, rough, unpolished, but manly, powerful, earnest, eloquent; who would talk commonsense—no, uncommonly good sense—to them, in a manner that would both delight them, stir them up to work with all their might for the glory of Christ and the salvation of souls, and show them how to go about it. I wish they could hear Rev. Geo. A. Hall, of Washington. But I must not begin, or where should I stop? Let me rather give some information regarding the proceedings of the Convention, and especially of what is most likely to be useful to ourselves.

(To be Continued.)

DALHOUSIE COLLEGE INAUGURAL ADDRESS.

THE Inaugural of Professor McDonald has been published, and deserves a wide circulation. As an argument for the necessity of combined Provincial effort to secure a good University, it is simply unanswerable. The whole address is so completely an unit, that to quote paragraphs from it would give no proper idea of the force of the argument, and we therefore recommend our readers to procure copies for themselves while they are to be had. It is now for sale, at the price of 12½ cents, at the Halifax bookstores, and in Truro, Windsor, Pictou, New Glasgow, &c. We hope that the object will be pressed on our legislators, and that a friendly discussion of it will take place, and that the people generally will open their eyes to the necessity of some such step being taken by us as a people. Dalhousie College as it now is was a great step in advance, but another step or two ought still to be made.

THE SCOTTISH HYMNAL.

To the Editor of the "*Record*:"

DEAR SIR,—In the last number of the *Record*, you brought under the notice of its readers the subject of the Scottish Hymnal, lately published under the sanction of the General Assembly, and recommended to be used in public worship. As I had been for some time looking for its appearance, I read with pleasure the fact that A. & W. Mackinlay, Booksellers, Halifax, had made arrangements whereby they could furnish those desiring them with copies of the several Editions at prices even less than they are severally sold for in Edinburgh. When on a visit to Halifax last week, I called upon them, but found that they had not yet received a supply of them. I managed, however, to obtain a copy from a friend, and, on examining the Hymnal for myself, I found that in your article in last number, of its excellencies "the half had not been told me."

There are several points in which, however, the book might be improved, should the sale of it in Nova Scotia and New Brunswick be so great as to warrant the preparation of an Edition for local circulation, and it is to be hoped that this may be the case. I shall not trespass upon your space this month, but will refer to the subject again should you see meet to place space in the *Record* at my disposal for the purpose. Meanwhile, hoping you will announce the arrival of the expected copies of the Hymnal ere long,

I remain, expectingly,

November 1st, 1870.

TRURO.

BIBLE LESSON.

BY REV. P. MELVILLE, M. A., B. D.

Dear Christian Brethren and Sisters,—Let every one of you that feels any need either to know your own soul, or to know God in Christ, consider well for what end you came into this world. It is dangerous to remain ignorant of this, lest your life becomes a final failure.

Our souls have come into this world, but who knows whence? They shall at length leave this body and go away, but who knows whither? As a tender bird that flies through the wintry snow, and entering a warm and happy home by an open window, goes out by another window into the dusky, falling snow, alone and unknown: so are our souls. Coming as strangers into this world, we are warm and happy for a little while, and then we go away alone; but oh! whence have we come? and whither do we go at last?

Is there no voice from heaven to tell us *whence*, and *what*, and *why* we are? Could our great Maker feel in his heart to cast us forth on this rude world, forlorn as orphans, without one word of Divine counsel or consolation? Should not a just God reveal His Word or counsel to His rational creatures? Should not the Father of Spirits visit with mercy the souls He has made?

Assuredly. If God is love, He cannot choose but visit and help us, and instruct us in all that is best for us to know and do.

This He has done by his WORD; not only the spoken Word, and the written Word, but even by the Eternal and Living Word, which was in the beginning with God, and Divine. In this Word, God has united Himself with Humanity, and become manifest in the flesh to save the world He made.

His Written Word (the Bible) differs from all merely human books in this, that it contains depths within depths, and height within height, of Divine meaning. In its *letter* (or outward, literal meaning) it differs not so much from other books; but it has a *spirit* within its letter, and a Divine life within its spirit. Christ, the highest authority of all, declares,—“The words that I speak unto you are spirit, and they are life.” “Heaven and earth shall pass away, but my words shall not pass away.” Now we are but beginning to perceive the divine depth of truth in these hints; and the highest Philosophy, as well as the most advanced Science, points steadily in this very direction.

Let us begin, therefore, to study anew the *letter* of the Divine Word—namely, its literal sense. Then shall we begin also to understand its *spirit*; and then, too, shall we receive of its Divine *life*, if we be but faithful to its most sacred influence. The whole revelation of this Blessed Book centres in four most precious and soul-saving truths—namely:

1. There is only one God, who is infinite in Wisdom, Power, and Love. He is the Creator, the Saviour, and the Judge of the Universe.

2. He has made us immortal souls, and has given us such powers as are capable of using His gracious gifts and influences for our own salvation, or else of abusing them to our own perdition.

3. He has not only given us His written Word to direct us, but has come in

the flesh to redeem us, and also in the Spirit to regenerate and sanctify us, unless we resist and reject His gracious influence.

4. There is one only way of Salvation, namely, to believe, love, and obey the One only God, who is Infinite Wisdom, Power, and Love. In other words, to believe, love and obey Perfect Wisdom, Majesty and Goodness. In still simpler terms,—to believe, love, and obey all Truth and Goodness, even for their own sake; for these are really the attributes of God. He that loves and follows after Goodness and Truth for their own excellence, really loves and follows God and His Christ, wittingly or unwittingly; for God is Love, and Christ is the Truth. As God's Word is Truth, he that loves all that is Good and True, and meekly follows and obeys the same, with undying affection,—he is a noble Christian at heart, whatever men may call him.—Christ shall welcome him at last, saying—“I have not found so great faith, no, not in Israel.” But those who love falsity, and wilfully live in evil, hatred, or dishonesty, cannot enter the Kingdom of Heaven, however orthodox their creed may be, and however high their reputation in the Christian Church. The righteous Judge shall give to every one according to his works, as the test of his faith.

Remember, then, that the end for which we came into this world is—to prepare for a better world—namely, to glorify God and to enjoy Him forever; and that God's Word is the only rule to direct us to this glorious end.

NEWS OF THE CHURCH.

Induction.—The Pictou Presbytery met at West Branch, East River, on Tuesday, the 15th inst., and inducted the Rev. Donald Macrae to the pastoral charge of the united congregation of East and West Branches, East River. Although the day and roads were exceedingly unfavourable, the respectable appearance put in by both Presbytery and people, testified that more than ordinary interest was felt on the occasion. The Rev. Mr. Pollok preached an able and appropriate discourse, and put the usual questions, which were satisfactorily answered. The Rev. Mr. Herdman ably and suitably addressed the newly inducted minister on the duties of the pastoral office; and the Rev. Mr. McMillan addressed the congregation on their duties to their pastor.

We congratulate the Rev. Mr. Macrae on the unanimous and enthusiastic invitation by which he has been called back to his “first love,” after an absence of about a dozen years, and we congratulate the congregation on securing, as their pastor, one who, in addition to his acquaintance with them as their former pastor, now brings to his work the experience of twelve years in another important part of the vineyard, and which will largely help to enable him to bring out of the treasures “things new and old.” May he be “clothed with righteousness,” and may his people “shout aloud for joy.”

Richmond.—The new Church at Richmond is now fairly under way. In the hands of a well-known Builder, Mr. Murdoch Lindsay, the good people of Richmond and their friends who render them assistance may depend upon receiving good and prompt work. The wall of the foundation is already completed; and it is the intention of the Committee to complete the outside of the structure this winter. This will, in the course of time, become one of the most important changes in the Church. The plan, furnished gratuitously by Messrs. Stirling & Dewar, Architects, is a very beautiful one. We heartily wish success to attend this undertaking. A healthy spirit of Christian unity has marked its progress so far, which is the best possible guarantee for the future success of the congregation.

New St. Andrew's Church, Halifax, is rapidly advancing towards completion. It now presents a very chaste and beautiful appearance. The windows, which are being glazed, promise to be very handsome. We shall give a full description of the building at some future date, and hence refrain from such a tempting subject at the present. The bell to which we alluded in a former number of the *Record*, valued at \$800, has been ordered, and is to be presented as the gift of a lady of the congregation. We hope that our good people of St. Andrew's will not forget their position as leaders in instrumental music; and we hope that they will erect a good serviceable organ.

Roger's Hill.—The congregation of St. John's Church, Roger's Hill, have, during the past summer, been laudably engaged in making improvements upon their Church. They have spent some £50 in having the roof entirely re-shingled, while the portion of a tower that long disfigured the building has been removed. From the next paragraph it will be seen that they are quite as anxious to secure a pastor, as they have been to improve their Church.

Call to Rev. Mr. Fraser.—We are much pleased to learn that the congregations of Roger's Hill and Cape John have, jointly and severally, given a unanimous call to the Rev. J. W. Fraser, M. A., of Cape Breton. It is not yet known whether Mr. Fraser will see it to be his duty to remove from the field where he has been so successfully labouring for the past two or three years. His decision will be known early in December.

Earlton.—The people of Earlton are doing something towards a new Church, though they are not doing much towards securing a minister. Our congregation there is co-operating with the members of the other Church in the erection of a handsome new Union Church. It is to cost, we understand, over £800. The Rev. Mr. McDougall has been labouring for a few weeks between West Branch River John, and Earlton. There is also, it will be remembered, a large new Union Church in the Western portion of Earlton congregation, at Tatamagouche Falls. This building has now been plastered, and is rapidly approaching completion.

Saltsprings.—On Thanksgiving day, the Saltsprings congregation contributed somewhat over \$10 in aid of the Deaf and Dumb Institution, Halifax.

Death of Rev. Mr. McNair.—We regret to record the death of the Rev. J. McNair, one of our Sister Presbyterian Church's Missionaries on the Island of Erromanga. He died, like a true soldier of the Cross, fighting in the thickest of the battle in the full prime of life.

Rev. Dr. Donald, of St. John.—We understand, from a private letter, that Dr. Donald's health is not improving. He resigned the charge of St. Andrew's on condition of receiving a retiring annuity of \$1,000. He is labouring under a stroke of apoplexy.

Improvements.—It is pleasing to hear of many other indications of improvement in the various congregations. At Saltsprings, West River, the Manse has this fall been painted anew, and now presents a very pretty appearance. At River John village, the Kirk has been adorned with a coat of paint, while the people have been busy ploughing the Minister's land. At Wallace a very neat fence has been put round the Church, and the Manse is likewise being attended to.

NOTES OF THE MONTH.

SINCE last month's issue there has been no essential change in the state of matters at the seat of war. Paris has been completely invested by the Prussian army. The sufferings of the inhabitants, so far as known, have not as yet been very considerable. They endure nothing from the enemy, as there has been no

bombardment. The conduct of the Prussians has been magnanimous. They might have ere this inflicted much suffering upon the inhabitants of that vain and wicked city; but they seem to pause in pity for their misfortunes and crimes. These it was who madly cried: "On to Berlin." These it is who are mainly answerable for all the calamities of France. The country suffers, and Paris is spared; while Paris is guilty and the country is comparatively innocent. There have been serious skirmishes south of Paris. A large army has been formed in the valley of the Loiré; and Trochu has an immense army in Paris. Such is the state of the country, that, if the war continues, the chances will be against the Germans. Misery will drive the population to despair. A desperate people will be dangerous. The future of France is very difficult to predict. The elements of stability do not exist. It would seem that the Napoleon dynasty is execrated. It wanted principle and moral tone. A virtuous people can alone make a stable government. Ignorance reigns wherever the Pope reigns. The French are still atoning for the massacre of St. Bartholomew.

THE Russian difficulty has increased, and at last diminished. It is clear that the Russian government had determined to make use of the French embroglio to resume its plans in regard to the Black Sea. Russian diplomacy is cunning, watchful and unchanging. It can pursue its aims for centuries. It now demands the repeal of the treaty of Paris so far as the neutralisation of the Black Sea is concerned. Granville maintains that those who made the treaty can alone abrogate it. This firm attitude has drawn forth a pacific note from Russia, and it is thought that a conference of powers will be held. Still, political events are so strange and rapid that a change in the aspect of things may take place at any moment. Meanwhile, the danger is, that the peace party in the cabinet of Britain may prevail, and Russia may thence derive new motives to insolence and injustice, and so this party may inflict new miseries upon their country. Russia was encouraged by them to engage in the Crimean war. Granville's secession from the cabinet would be a real misfortune. This does not imply that the Russian demands are unjust. On the contrary, they seem reasonable. Why should not Russia have the Black Sea for every purpose as well as any other sea? She has as much right to control that sea as Britain has to control the Mediterranean. Still, a bargain is a bargain, and our country makes a noble stand for international honor and security when she insists on adherence to treaty engagements till these have been modified by the contracting parties.

THE DUKE OF AOSTA, son of the King of Italy, has been elected by the Spanish Cortes to the crown of Spain, and has accepted the nomination. The parties in that country are so numerous that a difficult work lies before him. A wise and liberal administration of power will confer great benefits upon that unhappy people. The Protestant churches have a great work before them in establishing Gospel missions and enlightening its ignorant masses; but their efforts must be neutralised unless they have the co-operation of a wise government. It is difficult to spread the truth among an ignorant and superstitious people, the great mass of whom cannot read.

THE POPE confines himself within the precincts of his palace. No one knows how long he may remain in Rome. Deprived of all civil power, he occupies a new position. Catholic powers shew no signs of interposition on his behalf. His former protector, Napoleon, is a prisoner. The Jesuits have left Rome, and, it is said, mean to take up their abode in Prussia, and thus assail Protestantism at its continental centre. Their efforts in the calling and management of the Ecumenical Council have neither benefited themselves nor the Roman See. Papal infallibility has been followed by Papal reverses. The

infallible sovereign and his "Son" have been the most unfortunate. It has proved itself an unlucky distinction for its possessor. He who has exalted himself as God has received signal marks of the Divine displeasure.'

AN ELECTION has taken place in Halifax, which has shown a healthy public opinion upon the Separate School question. Politically, there was no great difference between the candidates; as Mr. Garvie was not a repealer. The result simply shows that the people are determined not to be taxed for separate schools; and further, that the Roman Catholic priesthood purpose to use every means of obtaining them. Theoretical views as to the expediency of disconnecting religious and secular instruction have nothing to do with the present question. No one will deny that the most perfect education would be that which combines both. But the people having resolved, in the interests of general education, to take a less good rather than none—a half loaf rather than no bread, it would be a civil injustice to make an exception in favor of the Roman Catholic Church, and give them a separate endowment upon the common revenue. Our education is quite burdensome enough. In the interests of justice, we think that far too great a sacrifice has been made when the Bible has been virtually driven from our schools. In that feature of our system we have gone even beyond the Americans. A message from heaven deserves better treatment at the hands of a Christian people. The whole system also demands many improvements, which separate schools are not likely to effect.

THE QUEEN in council has recorded her assent to the marriage of the Princess Louise with the Marquis of Lorne. The change in the relations of the royal family with the noble families of the land is very important, and will have very marked influence upon the future stability of the English throne. Embarrassment has often resulted from the matrimonial relations of the royal family with continental sovereigns: as, for example, in the Danish and present Prussian wars. The present policy will engraft a great nobility to the throne; who will bind it firmly to the nation. The link between crown and people will be more precious. The balance of power between the three estates will be more justly conserved, and the country kept from German devices and foreign entanglements.

IN the United States, Gen. Butler has been trying to restore popularity to the republican party by the advocacy of Alabama claims and Annexation. His lucubrations are unworthy of attention were it not that they have elicited from Mr. Fish a declaration that the United States do not mean to embroil themselves in a war with Britain for that cause—that annexation is not possible in the meantime, owing to the sentiments of the people of the Provinces; and that, if it does take place, it must be by choice, not conquest. The democratic party is acquiring strength—which is very important for us. This means less protection and lower tariffs. It were to be wished that some arrangement could be made that would remove the dangers of national quarrel about the fisheries.

IT is pleasant to see our Halifax Scotchmen preserving the old custom of celebrating the pious memory of St. Andrew on the 30th Nov., the supposed date of his supposed martyrdom. The truth is, that except what is to be found in the Bible, nothing is known of the Saint. Even his connexion with Scotland is purely legendary. St. Rule, with three monks and sixteen devout virgins, having charge of one armbone, three fingers, three toes and one tooth of St. Andrew, were wrecked, in the fourth century, upon the shore where now stands the University of St. Andrew's. This became the ecclesiastical capital of Scotland. Upon this frail foundation many a religious celebration has been founded. It is the feeble link that connects Scottish Christianity with the Apostles. No better use could be made of it than an annual reunion of those

who cherish in remote regions the sacred memories of home, and wish to keep alive kindly feelings towards one another amid the long and tedious calls of business and worldly care.

OUR FOREIGN MISSIONARY has been assigned to Santo as his field of labour. It is a very large and fertile island of the group. We sympathise with our brethren in the loss of Mr. McNair, a most devoted missionary, who has sunk under his labours upon the fatal soil of Erromanga. A. P.

NOTICE TO AGENTS AND SUBSCRIBERS.

OUR AGENTS are, no doubt, ere this date, in possession of a Circular giving a clear and exact statement of their indebtedness to the *Record* for the present year. We trust that its request will be complied with as promptly as possible. The terms and conditions adopted last year have worked so well that they have been renewed, and we are sure our readers will justify us in saying that the *Record* should not be sent to any address unless re-ordered. By this annual renewal, misunderstandings are necessarily avoided: and only in this way can accounts be satisfactorily kept.

POSTAGE.

CORRESPONDENTS and others will please bear in mind that all postage on letters must be prepaid: and *wholly* prepaid. When only partially stamped, we are obliged to pay postage, and a tax as well. In future, we may be disposed to leave such communications in the hands of the Post Office authorities, as it would be unfair to the interests of the *Record* to have an annual account of \$9 or \$10 extra for unnecessary postage, which would certainly be the result if we take last month as a criterion.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Add. from St. Matthew's, Halifax... \$ 4 46
 Received collection at Burnt Church,
 N. B., 19a. 3d. stg. 4 81
 Rec'd collection at Salt Springs, N.S. 28 50.

\$37 77

JAS. J. BREMNER, *Treas.*

Halifax, N. S., Dec. 3rd, 1870.

YOUNG MEN'S BURSARY FUND.

Remitted John M. Sutherland, Student,
 Glasgow, £20 stg. \$100 00
 Remitted George Murray, Student,
 Glasgow, £20 stg. 100 00
 Post Office Orders and Postage 6 09
 Remitted John McLean, Student,
 Halifax 6 00
 Post-Office Order 6 00
 Remitted Hector Campbell, Student,
 Halifax 108 00
 Remitted Dougald McLean, Student,
 Halifax 6 00
 Post-Office Orders and Postage 1 12
 Received from W. Branch E. River. 13 40
 " " E. Branch E. River. 6 00
 RODERICK MCKENZIE, *Treas.*
 Pictou, Nov. 30th, 1870.

SYDNEY'S HOME MISSION.

Rec'd from Joseph Hart, Baddeck... \$5 00
 Rec'd from St. Andrew's Ch., Nfld. 17 50
 GEORGE MACLEAN, *Treas.*
 Halifax, N. S., 8th Nov. 1870.

CLERK'S FEE.

Rec'd from New Glasgow K. Session. \$4 00
 " " Barney's River. 4 00
 W. McM.

CASH RECEIVED FOR "RECORD."

D. McKay, Hardwood Hill \$5 00
 D. McDonald, Springville, W. B. E. I. 5 00
 W. Dobson, Gooseshore 2 52
 Hugh McIntosh, Elmsdale. 0 62½
 Alex. Ross, Londonderry. 0 62½
 Halifax:—P. Letson, James Kerr, Mrs.
 Nichols, Mrs. C. Murdoch, Alex. McLeod.
 62½ cents each.

W. G. PRENDER, *Sec.*

Employment Office,
 Halifax, Dec. 3rd, 1870.