

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1868.

THE CHRISTIAN MINISTRY.

The effort of the Presbyterian Church in these Provinces to train a native ministry has been crowned with gratifying success. Parents have gladly devoted their sons to the work of the ministry; young men have pressed forward to the goal of hallowed ambition in the face of most serious difficulties; the Church has taken a good deal of interest in the young men; Professors have performed their work with exemplary faithfulness. The result is now open to the view of the world. Our Church need not be ashamed of her ministers "in the gate." Neither in scholarship, nor in popular talent, nor in devotedness to their sacred calling do they fall behind the ministry of other Churches. Young men trained among us are now ministering to large congregations in Ontario, in various parts of the United States, in New Zealand and Australia.—Some also are engaged in translating the Scriptures into languages in which the Gospel had never before been preached, and doing brave pioneer work in heathen lands. In view of these facts we should surely thank God and take courage.

We cannot be too grateful for the able and faithful men who from time to time come among us from our sister Churches. Most cordially do we welcome them and pray God to send us many more such true men, such skilful Gospel-workers. But we must unquestionably depend on our College and on our own young men for an adequate and a permanent supply.

At the present moment we have but six Theological Students in the Hall! Six

students—not half of whom will be ready for license this summer; and our Home Mission Board able and willing to employ double the number. It is true that there are five or six of our young men at other institutions—at Princetown, or in the New College, Edinburgh. Still it seems obvious that the supply has fallen far short of the demand. Let us look at this subject very solemnly, as it deserves, and indicate a few of the causes that have led to the present state of affairs.

There have been great and well-founded complaints of the inadequate support provided for our ministers, and thus young men have been disheartened and kept back. The impression is general, that to devote one's self to the ministry is to make sure of poverty and hardships. This, to some extent, accounts for the smallness of the number of our Theological students. If the people do not think it worth while to support ministers as they ought, is it any wonder that young men should shrink from what may appear to them a life-long martyrdom, struggling with penury and debt? It is quite possible to present the case of ill paid ministers too darkly. Only a very few are actual sufferers for the necessaries of life. The great majority of ministers lead a life of average happiness and comfort, and their burdens and crosses are not heavier than they are able, by God's grace, to bear.

But the earnest student, the devoted young man, need not be scared from the holy calling by visions of poverty. He may count on his "daily bread," and with

that he can perform his daily task. There are many, we trust, who would not be afraid to encounter the certainty of life long penury, although it is one of the grimest spectres that can confront the youthful imagination.

Congregations and Presbyteries do not take sufficient interest in aiding young men by their prayers, and counsel, and money. In other countries there is scarcely a diligent student to whom some prize is not open—to whom some aid is not afforded. We know of a College where £10 a year for three years are given to every Theological student taking a full course. Wealthy men in our Church do not seem willing to devote their own sons to the work of the ministry; and this should induce them to be all the more liberal in aiding poor students. If you are unwilling to devote your own son to be a soldier of Christ, then surely you can provide or help to provide a "substitute!"

Parents would be more anxious to devote their sons to the ministry if they had a due sense of its dignity and importance. If there is any truth in Christianity, if there is a Heaven to gain and a Hell to shun, then the office of a minister of the Gospel is second in importance and dignity to none on earth. "We are ambassadors for Christ." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." The ministry was established by Christ himself, for the edifying of "His body," and it bears the impress of its Divine origin. His ministers are workers together with Him. They are working for God, with God, and the results they look for are for eternity. You gain worldly wealth—it perisheth in the using; worldly fame dies; envy and detraction tread on the skirts of worldly ambition; worldly crowns perish like the flower. But the work of the minister of the Gospel lasts forever. His brightest rewards are in another world; his crown fades not away. It is nobler and more enduring work to save one soul than to build a city,—to instruct an assembly of poor sinners needing salvation than to sway a senate. The ministry affords scope for the most extensive learning, calls forth the most devoted zeal, the

most unselfish benevolence, and keeps in active exercise all that is best and most Christ-like in man. He must often think and speak of truths the most awful and sublime, and hold up before his own eyes and the eyes of others the model of all goodness, love, and perfection. No other profession gives so much scope for doing good without ceasing—good of the best and purest and most exalted kind—good to the souls and bodies of men—good in relation to this life and to eternity. In the work in which ministers are engaged, the whole Spirit-world are profoundly interested; angels and archangels; Satan and all his host; God the Father, Son and Holy Ghost.—This may well compensate for neglect on the part of thoughtless men; it may well excite to ardent and unflagging zeal, and unlimited self-sacrifice. In what field should a noble-hearted young man be more anxious to put forth all his energies? Where is there a calling more likely to give scope to his finest feelings, and his purest and loftiest aspirations? Father—mother—what loftier destiny can you desire for your son than that he should be a fellow-worker with Christ—a soldier of the cross—a standard-bearer in the army of the living God?

Why are there so few students in our College from cities and towns? Why are so few sons of rich men in the ranks of our ministers? It is as remarkable as it is deplorable that the thinned ranks of Christ's ministry are rarely recruited from among our city and town congregations, and still more rarely from the bosoms of our rich families. Mammon and pleasure, and worldly ambition seem to crowd out the claims of the Gospel ministry from their thoughts. Many a wealthy parent has to weep broken-hearted over the dishonoured grave of a son who under different training might have been a burning and shining light in the Church of God.

We know that the call to the ministry is from God, and that to run without being sent is a most deplorable error; but it is not the less true that parents should devote their sons, even from infancy or childhood, to the ministry, in submission to the Lord's will; and if the consecration is made

godly sincerity, who can doubt that God will accept it? Ministers can do great and good service to the Church by selecting the "brightest" and most promising lads, or young men, in their congregations, and directing their attention to the ministry.—Poverty should not be a barrier. Congregations and individuals, and the Church at large, must see to it that poverty shall not bar the gate against those whom God in his providence seems to call to the work.

The thinning of the ranks of Ministers and Theological Students is a melancholy symptom of worldliness and secularity in the Church—showing too clearly that the great verities of the unseen world do not exert their due influence. The cure for the evil is a genuine revival of religion in our families, in our congregations, and in the Church at large. We believe that strong faith in God, love to Christ and to immortal souls, would enable our young men to press through all difficulties, and despise poverty and hardship in the service of their good Master. If then we wish to see a large accession to the number of our devoted, zealous, and self-denying students, and if we hope to be blessed with a godly and zealous ministry, we must begin by devoting *ourselves* to God. As a *rule*, God gives a people a ministry after their own heart and according to their prayers.

The prosperity of our Home Missions and Foreign Missions, the well-being and the very existence of our Church, depend under God on the number and character of our students. How necessary, then, that prayer should be continually made for them, that their numbers may be increased—their piety and devotion deepened—their talents more thoroughly sanctified! How willingly should we aid them with our sympathies, our prayers and our purses! How careful should we be to treat with due and generous consideration our young ministers—and especially our *old* ministers, the veterans who have spent many laborious years in the thickest of the battle! We know of nothing more heartless, more dishonouring to God, or more disgusting to all true-hearted men than to desert and cast off old minis-

ters. No wonder that God should cut off our supplies at the very fountain if we treat with coldness, disrespect or thoughtless cruelty His venerable servants!

Our Church is able to support a first class Theological Hall, and if we expect to keep abreast of the age we must do so. Three or four Professors would find work enough, and more than enough, all the year round in connection with such a Hall.—This must not, and will not, be lost sight of. But the other considerations to which we have adverted are of primary and most practical importance. We must pray for our students; we must look out for students; we must assist students; we must impress on ourselves and others the unspeakable worth and nobleness of the work of the ministry; we must treat with due care, and kindness, and liberality, our ministers, whether young or old.

THE ATONEMENT.

We wish to call the attention of our readers, especially ministers and theological students, to an admirable work on the Atonement, recently published by the Presbyterian Board at Philadelphia. The author is the Rev. A. A. HODGE, D.D., son of Dr. Hodge of Princeton. It states and vindicates the Reformation doctrine of the Atonement with a fulness, candour, clearness and ability nowhere excelled. We know of no other work on the subject that is at all likely to prove so useful to the cause of truth. It is a satisfactory answer to such works as have been recently given to the world by Dr. Bushnell, Young of Edinburgh, Maurice, Albert Barnes and others more or less Neological. It is a volume of 440 pages, 12 mo., and sells for \$1.50 American currency. We have no doubt that Rev. J. I. BAXTER, Onslow, will be happy to supply this work, as well as any other of the excellent publications of the Philadelphia Presbyterian Board. The great satisfaction with which we have read Dr. Hodge's work, and our sense of its importance at this crisis, must justify our calling attention to it so prominently in the pages of the *Record*.

WORK ENOUGH FOR ALL.

The apostle Paul speaks of the christian church as a "body" of which each christian is a "member," and every member has a specific office to discharge. The Lord intends that there should be willing and cheerful co-operation among His people, just as there is a ready helpfulness among the varied members of the human body.—The hands cannot delegate their work to the feet; nor the feet devolve their burdens on the hands. If the whole body were an eye, where were the hearing? God has fitly joined together all the members and organs of our physical frame; there is no schism, no jealousy, no strife in the body; and from this the Lord intends us to learn the lesson of unity and co-operation in the "Body of Christ."

To leave the work of the Church to ministers, however talented and pious, is to commit a blunder and a crime. The work is so immense that they can never overtake it. It is this policy of handing over religious work to ecclesiastics that has left room for the terrific developments of heathenism, infidelity, and superstition, in nominally christian lands. It is thus that London and New York have been brought so low in the scale of christianity, that one half of their population are either infidels or nothingarians. England, with its established Church munificently endowed, with the princely revenues of the bishops, with the social advantages of the clergy, has within its bounds millions of "home heathen." And Scotland, too, has its heathenism, though not so deeply sunken or so widespread. So has America at large. So, coming nearer home, have Nova Scotia and New Brunswick, Newfoundland and Prince Edward Island. Coming closer still, we believe that there is not a county or a parish in all these provinces which is thoroughly christianized; while, in very many of them, the prevailing element is anti-christian or non-christian.

How is this heathenism to be accounted for in this nineteenth century of the christian era? The chief blame must be laid down here, at the door of official religionism. Christians forget their individual high calling, and leave Church officials to do the

work that should call for the energies of all. Had the apostolic system been faithfully followed out from that day till now, it were impossible that the greater part of the world should now be under the grim shadows of actual heathenism, while christian countries number millions of inhabitants who scorn the name of Christ, or bear that most precious name only to disgrace it.

To overcome the accumulated difficulties that lie in the Church's path, to overtake her work in all its overwhelming magnitude, we must return to the good old apostolic way. Every christian must learn to feel that the greatest responsibility rests upon him for the conversion of the whole world, that there is no room for drones in Christ's hive,—that we belong to Christ's "sacramental host," every one of us, bound by ties the most solemn, to fight his battles and plant his banner in the high places of the field.

"Laymen," as well as clergymen, are God's workmen. "Let him that heareth say, Come." There is no monopoly in the Church. The gifts which God confers, however limited or humble, are to be exercised for His glory and the good of souls. As there were no idlers when the walls of Jerusalem were to be built, so must there be none in preparing living stones for the New Jerusalem.

Women as well as men have their "mission" to discharge in Christian work. The "nuns" and "sisters" of the anti-christian Church of Rome set an example of willing activity and self-devotion, which might well rebuke the ease-loving votaries of a purer faith.

Happily there are many channels open at the present day for useful effort, and one or other will be found adapted to every capacity. There are agencies connected directly with our Churches that require much energetic working. There is the care of the poor and the sick; there is the collecting of funds; there is the regular attendance on, and support of, ordinances; there is the care of the Sabbath School, gathering children into it and teaching them, or learning with them, and visiting them at their homes. If all the Churches called forth all the resources and energies of all

their people, then there would be no need for other outside organizations, which are at present doing much good in the world and fulfilling a high and holy mission.

Young Men's Christian Associations, Christian Conventions, City Mission Societies, Colportage Societies and such like, are a most hopeful and promising protest against the old dead ecclesiasticism that has prevailed too widely and too long. They furnish outlets for the generous energies of laymen who thus prove their willingness and their ability to render valuable service to the great cause of the Redeemer. They pave the way for a more general working of the whole people for Christ. We venture to assert that at this moment there are three times as many active christians in proportion to the number of professed christians, as there were fifty years ago; and the proportion is daily increasing. We are going round the circle towards the Apostolic system, which has been so lamentably forgotten and forsaken. Eighteen centuries ago the christian Church was very small in regards numbers, but nearly all its members were sincere in faith, earnest in work, and not to be appalled by all the terrors of fiery persecution: May we not hope that before the end of this century, the Church now numbering its millions shall return, with this mighty accession of outward strength, to the fervour of its first love, the warmth of early zeal, the purity of primitive motive and the earnest simplicity of primitive faith?

The distinction between "clergy" and "laity" has no foundation in God's word. All the people are the *cleros*, the heritage, of God. Office-bearers indeed are bound to take the front rank in the battle of the Lord. If there is hard and perilous work to be done let them do it. Let them by all means *lead*, but let them not present the melancholy appearance of all being leaders with a scant muster roll of heartless followers or companions in their day of conflict. It is when we thus work together in the same spirit—ministers, elders, men and women, old men and young men, Sabbath school teachers and children,—that real progress can be made.

The truth is, that the very existence of evangelical religion is at present at stake. Its assailants are numerous, powerful and of consummate skill. Romanism, ritualism, infidelity, greed of gain, worldliness, the wild mania for speculation, the heathenism that rears its head in ominous blackness of darkness in all the great centres of population,—all these deadly enemies must be confronted and overcome by us or else we shall be overcome of them! Is not the battle worthy of all the energies of all the Lord's people? Most assuredly it is so.

A LESSON FROM THE LIFE OF JONATHAN EDWARDS.

JONATHAN EDWARDS was one of the greatest men, if not *the* greatest man, that America has yet produced. His piety was most profound; his learning most extensive; his faithfulness as a preacher and a pastor could not be questioned; and his success in the work of the gospel was all that the most hallowed ambition could expect. He was a prince and a leader in the Churches. His works are still read by theologians and metaphysicians in all parts of the world, while some of them are to be found in almost every Sabbath school and family library. The man that achieved a popularity so wide-spread and so lasting must have been remarkable at once for genius, industry, scholarship and genuine piety.—It seems astonishing that the same mind could produce the "Life of Brainerd," the "Religious Affections," and the essay on the "Will;" but so it was.

There is one incident in the history of this great and good man, which is instructive as a warning to congregations in the treatment of their ministers, and also as an illustration of the weak points in the Congregational system of Church government.

EDWARDS was a Congregationalist, and was for upwards of twenty years pastor of the Church at Northampton, Massachusetts. His labours were crowned with uncommon success. For many years he lived most happily in the love and esteem of the congregation. So much were they attached to him that they would have plucked out their

own eyes for him—as the Galatians would once have done for Paul. But by and by a root of bitterness sprung up and many were defiled. The first trouble arose from a number of young people reading, secretly, obscene books. The fact was made known to EDWARDS. He preached on the subject. He called a congregational meeting and took every possible step, according to the Congregationalist system, to counteract the evil and to discipline the guilty, but he was opposed with might and main by most of the people, and his attempt to purify the Church was a disastrous failure. We do not think that the result would have been the same had the pastor been backed by an able and judicious Kirk-Session, and by a Presbytery.

The second and most serious trouble broke out six years afterwards. STODDARD, the minister who preceded Edwards in Northampton, held the opinion that it was the duty of unconverted persons to partake of the Lord's Supper—that they had the right to do so though they knew they had no true goodness, or faith in Christ, or gospel-holiness. This notion prevailed widely in New England, and the practice of many churches was regulated in accordance with it. Edwards was for some time practically undecided on the point, although his views were unfavourable to those of Stoddard. However, he was led at length, after close investigation, to the settled conviction that none but those who make a credible profession of Christianity—who in the judgment of charity, are true friends of Jesus Christ, have a right to sit at the Lord's table. Edwards was not a man that would conceal what he was certain to be God's truth. He made known his sentiments to his people very modestly, and was careful not to excite their prejudices. Patiently, calmly and meekly he reasoned with those who held the Stoddard opinion. But the people met him with instant and loud clamour for his dismissal. Nothing short of getting rid of him would satisfy them. They resisted every attempt at peace, and vehemently sought to make the separation between themselves and their pastor painful and speedy. He published his reasons for his

views, but the congregation would not even read them. He asked leave of the "leaders" or "deacons" to expound his views to them in lectures in the church, but leave was refused. He asked to submit to neighbouring ministers the question, whether it was reasonable that he should be allowed to be heard from the pulpit on the matter, but this also was denied him.

It was then agreed to call a mutual council; but it was with the greatest difficulty that Edwards obtained permission to select two out of twelve who were likely to be unprejudiced against him. The people were in a ferment, and Edwards thought that a council should not be called till they should cool down somewhat; but the people would brook no delay. The council was held, and by a majority of one, decided that Edwards should be dismissed, if the people persisted in desiring to get rid of him. The people then voted two hundred against twenty for his instant dismissal.

After all this cruel treatment so much did he love the people that he still preached in his old Church whenever there was no other supply. But his enemies objected even to this, and the "committee" at last forbade his entering into the pulpit; and when they could get no minister to supply them, they used to conduct the meeting themselves. Thus was Edwards treated by his congregation after twenty-four years of faithful and fruitful labour among them. He had written for them, preached for them (some of the noblest sermons in existence); he had agonized for them in ten thousand prayers; but they now almost unanimously "thrust him out from among them, stopping their ears and running upon him with furious zeal," not willing to give him a fair hearing or a fair trial, speaking evil and bitter things against him, and utterly reckless of the condition of poverty to which they reduced an old man with a large and dependent family.

Friends in Scotland who knew his position and appreciated his worth, joined with some people in his own congregation, to render timely assistance. In a short time he was appointed to the Indian Mission at Stockbridge, and by and by he was

ected President of Princeton College, New Jersey. His enemies intended to ruin him but they did not succeed. But the lesson of their conduct is not the less impressive. Absolute and unchecked Democracy in Church or State is full of peril. No power is more ruthless when bent on evil. Here, in this unchecked Democratic Constitution, lie the strength and weakness of Congregationalism. Had Jonathan Edwards been a member of a Presbytery, he would at least have had a fair trial, and his persecutors could not have deprived him of the right of appeal to impartial judges. His case would not have been disposed of with such disgraceful haste, and such utter disregard to fairness and considerate kindness. Had he been a weaker man, he would probably have been ruined for life by the harsh treatment received at the hands of those whom he had placed under the deepest obligations.

Shortly before his death, and immediately after it, many of his enemies repented bitterly of their conduct, and confessed publicly their contrition for their cruel and causeless behaviour towards him. One of these penitential letters, written by the leader of the good man's foes, is preserved in the life of EDWARDS, and is the most remarkable we have ever read for candid confession and passionate sorrow over past sin. But alas! sorrow for such injuries always comes too late to repair them; and hence the need of constant watchfulness against a self-righteous persecuting spirit in dealing with our brother men.

THE SUPPLEMENTARY FUND.

No intelligent member of the Church of the Lower Provinces will propose or desire that she should retire from the field of Home or Foreign Missions, or that she should raise less money for either of these schemes. Still it may be her duty without doing less in any department of Christian effort that she should do *something more* in some one direction. The Synod thought so at its last meeting, when with considerable unanimity it determined, after some years of deliberation, to commence a distinct fund to supplement weak

Congregations, and to secure a respectable support for Pastors, doing the work of the Church and of the Lord in new districts, and among scattered bodies of Presbyterians, not able to provide a full maintenance for a Pastor's family.

This movement of the Synod, if carried out, will tend ultimately to what is certainly needed, a general increase in ministerial support, but the main, and immediate object is to meet such cases as are most urgent and clamant, of inadequate support, and the continuance of which, involves not only hardships to devoted and excellent men, but dishonour and discredit to the *Church as a whole*, who have the means, and who ought to find a way to remedy the evil.

Circumstances to which we need not now refer, have hitherto prevented the Synod's intention from being carried into effect. The Committee in charge may probably determine to refer the whole subject again to Synod. But be that as it may, the work lies before our people, and the whole subject requires examination, wisdom and all the administrative talent, which the Synod possesses.

In bringing the matter before the Church at this time, we design to avoid statistics altogether, and simply to assume what indeed is generally conceded, that some movement in the proposed direction is necessary in order that the Church may fulfil her mission as the Presbyterian Church of the Lower Provinces.

First,—We have the means in our hands.

It is conceded in all directions that the wealth of the Provinces has been increasing rapidly of late years, and it may be fairly assumed that our people have been improving their circumstances: The evidences of progress are abundant. School-houses and Churches erected now are very different buildings; from those put up twenty-five years ago. Congregations have been divided, and each section gives a salary equal to what the two combined did formerly, and with less difficulty and more punctuality. Some new Churches are thus doing more proportionally than others both older and abler.

The Head of the Church has given a spi-

ritual work to be done by a people whom He has thus been prospering materially. To say that he has not furnished us with the means of carrying on this work, would be to make an assertion, which many facts might be produced to disprove, and which we believe reflects on the arrangements of the Head of the Church for the support of His cause.

Secondly,—The means of support are not equally enjoyed.

The means of supporting the gospel are not evenly distributed among any people. Congregations vary in size and in wealth. Some are so numerous that the average contribution must be very small, and some are so limited in number that large sums must be forthcoming from a few. The contributions to the support of the gospel are thus very uneven, from members of the Church in the same circumstances. At present, therefore, a state of things exists among us which the Spirit of the Lord speaking by Paul did not design nor sanction. "For I mean not that other men be eased and ye burthened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." Then

Thirdly,—The duty of the strong to help the weak becomes quite apparent.

The apostle, in illustrating his general principles of equality, quotes the divine directions respecting the manna, as it is written, "He that gathered much had nothing over; and he that gathered little had no lack." One of the conditions on which the manna was given, and continued to descend, was that each Israelite should have his omer full. The man who by superior activity gathered more, allowed the overplus to go to supply the deficiency of others less active, and perhaps less able. And though this arrangement was compulsory, still he had no reason to complain, when he saw his success compensating for the deficiency of some, sick or weak neighbour; for the poor man whom his industry helped to-day might supply his lack to-morrow.

The same principle substantially per-

vaded the primitive church. No one certainly was compelled to cast his property into a common stock, but their sense of obligation to the Lord Jesus, their zeal for the conversion of men, and the upbuilding of the Church, and their fervent brotherly love constrained them to part freely with their property for the promotion of the common cause. The Christians at Jerusalem did this freely to benefit strangers from the country whose stay there, subsequent to Pentecost, was considered necessary; and the Christians in Asia Minor cheerfully undertook to raise contributions for the poor saints at Jerusalem in a time of need.

This is the fundamental principle of a sustentation or supplementary fund. It proceeds upon the principle that the Church is one, and has many members closely connected with the Head, and therefore with one another, and that the welfare of each is necessary to the happiness of the whole.—Every member should feel deep sympathy in each other; and the sympathy should be manifested in brotherly aid in bearing each other's burthens.

These views will furnish numerous and powerful pleas in favour of pushing forward the scheme without delay. We name the plea of Justice. Is it right that some of our ministers should be provided with every encouragement, as regards sufficiency of salary and promptness of payment, while others are involved in difficulties, if not in debt? Is it right that while one Brother feels it necessary to give \$50 to secure religious advantages for his family, another because he belongs to a large Presbyterian Congregation should only give, say, \$5? There is no equality and no justice in such arrangement. If the former does not give too much, the latter gives too little; and the fact is unquestionable that many in our Communion in cities and country are giving parsimoniously to the support of Home Ordinances.

Besides the Church as a whole, will get a return for her investments in helping the new and weak churches. The position of many of these is important. Their young people soon come forth to the centres of population, and by their energy and work

for Christ's cause and for the Church which provides them with the means of religious instruction, will make a full return for all that they received. Justice then pleads that this matter should not be allowed to drop.

Brotherly love stimulates to action in this matter.

We believe in Christian love in its widest sense, and can heartily say, "Grace be with all who love our Lord Jesus in sincerity and truth." But we believe that christian love in its manifestation should begin at home, and gradually enlarge its circle. We are persuaded that love to the brethren of our own Body is a healthy affection, and a necessary step in the enlarging circuit of true charity. The man who is not interested in those christians with whom he is most closely connected will be cold to all others.—Joseph loved all his brethren, but there was something of human nature in the affection that drew him closer still to one who had been born of the same mother. We do not feel ashamed to own, that in loving all Christians we take some special interest in those who are members of the same Church, because they hold the truth both in respect to doctrine and government, in the way which we believe to be best fitted to give it free and full sway among men.

We hold then, upon this principle, that according to the constraining obligation of Christian love, all the stronger and older congregations should show a lively interest in the struggles, trials, and discouragements of the weak congregations. We cannot do so consistently nor earnestly, without pecuniary aid. Our love, if genuine or earnest, will not be mere lip love nor word love, but love in deed and in truth.

Then, thirdly, there is the plea of *mutual benefit*. Those memorable words of the Saviour, "It is more blessed to give than to receive," find here a fitting application, for the receivers will be blessed with increasing zeal, and energy, and strength for their work. Their liberality will be increased and not cramped. Pastors will be enabled to remain in places which otherwise must be abandoned. Pastor and people thus feeling that they enjoy the sympathy and

help of the body to which they belong, will be encouraged to work for the Church and for the Lord's cause.

And while receivers are thus stimulated and encouraged, the givers will be spiritually blessed. The blessing of the cause and congregation that were ready to perish will come upon them, and they will be less likely to incur the charge of keeping unused, talents given them for the Master's work; and the religious denomination to which we feel it an honour to belong, will, as a whole, receive a benefit. A large-hearted sympathy will be developed, which will be as delightful in itself as conducive to vigour and enterprise.

On the grounds of justice of Christian love and mutual benefit, then we claim that this subject be taken up and dealt with speedily and zealously. Let not those who are struggling with the difficulties of a widely scattered congregation with a deficiency of the circulating medium among them, be regarded as lying under special obligations to gratitude for the aid to be given. They are doing important pioneer work, the Church's proper work, the great Master's work, and while so engaged the labourer is worthy of his hire.

CONDITION OF SOUTH AMERICA AND MEXICO.

There are on the continent of America about twenty millions who are still without the gospel, and are sitting under the gloomy shadow of semi-heathen darkness and superstition. The aboriginal inhabitants of South America are heathen, with, in some cases, the thinnest possible whitewash of pseudo-christian ceremonial. These races are still vigorous and numerous. What is to be done for them? Hitherto they have been left almost wholly in the hands of Jesuit missionaries, who have shewn much zeal and bravery in their labours among them. In a report before us it is truly said:—

"The Minister of Public Education of Brazil reports some 19,000 civilized or christianized Indians in that empire, the fruit of Jesuit instruction. But many tribes have never seen a crucifix, or heard the word from heaven; and some, like the

Paraguay Indians, have relapsed into heathenism, the Jesuit missions having been suppressed. It is said that a part of the Bible has been translated by the Moravians into the language of the Arrawacks, who dwell toward the Carribean. The heroic Allen Gardiner laid down his life in seeking to preach the glad tidings to the unconquered Araucanians and the giant Patagonians, and his son is now sowing the seed where the father upturned the soil. Saving these few efforts, the Aborigines of South America have been left, so far as Protestant Christians are concerned, to themselves and the devil. A colporteur of the British and F. Bible Society, dwelling away to the South, near the mouth of the LaPlata, and out of hearing of the hideous festal shouts of the Amazonian cannibals, is constrained to write to England, in this very year, these words: "It may well seem strange that the action of missionary societies is withheld from the heathen of South America. Yet the need of such action applies as really to that part of the world as to others in which the zeal of the Christian Church is remarkably displayed, and where it has reaped such success."

The following facts will show the destitution in South America, as far as Protestant missionaries are concerned:—

In Venezuela with its 1,361,386 inhabitants, there is not one Protestant minister.

For the 2,363,654 of New Grenada, there are two American Presbyterians at Bogota, and a converted Spanish monk in Carthaginia.

In Equador, with 1,408,074 inhabitants, there are none.

Peru, with a population of 2,106,492, has one American at Lima.

The 1,439,120 inhabitants of Chili have eight American and English, inclusive of Rev. Mr. Gardiner's mission to the Araucanians.

In Patagonia there are two English.

The Argentine Republic, including Buenos Ayres, with a population of 1,125,355, has nine American Methodist missionaries. There is, however, but one Spanish service in the city of Buenos Ayres, and one in Rosario.

In Brazil there are six American Presbyterians, and one native Brazilian, ordained as an Evangelist, located in Rio Janeiro, and in Sao Paulo, 280 miles to the south.

We find no record of any in Paraguay, Uruguay, or Bolivia. In Guiana, the Moravians and others are labouring.

Hence, in a population of nearly twenty millions, there are about twenty missionaries, or say *one to every million*.

All that have missions in South America are encouraged with the success attending

their efforts. There is prevailing a condition of apathy—of indifference. In many cases a very half-hearted affection is felt for the Papacy. In every State there is a growing, active, radical minority. The experience of missionaries and colporteurs already at work proves that it is possible to awaken a spirit of religious inquiry. The ecclesiastical rule of the priests has not, except in a few cases, the power of the Government to back it. Religious toleration is, in most of the States, tacitly allowed or guaranteed by law. The various elements of civilization are finding a wide place and sure lodgment, and are affecting public sentiment.

BRAZIL grants religious toleration, and some Presbyterian missionaries labouring there have met with much success. A system of common schools extends through the Empire. English is taught in the academies. In 1859 the Old School Presbyterians began a mission in Rio Janeiro, and have extended their operations to Sao Paulo to the southward. An ex-priest is one of their missionaries. Another writes. 'The past year has been one full of fruits, fuller still of promises for the future. Our work has expanded beyond our expectations, and we feel that it has grown beyond our means of supplying labour and labourers.'

MEXICO has a Spanish-speaking population of eight and a half millions. A strong faction of these follow the extreme clerical party, whose friendship proved so disastrous to poor Maximilian. The collapse of the "Empire" was a severe blow to the papacy. There is at present a small reform party, consisting of sixty-four priests, who have struck out for themselves and have elected two bishops. This movement, it is hoped, will form the beginning of a Protestant Mexican Church. Presbyterian and Episcopal missionaries are now in small numbers labouring in Mexico; but the country is half heathen, and it is likely long to continue so.

South America was the scene of the first foreign missionary effort of modern times. It was to Rio Janeiro that Calvin and the Church of Geneva sent out missionaries

with Coligny's colony in 1555. The effort did not succeed. European wars and revolutions checked it; but it still stands out on the page of history as a noble effort,—and not fruitless if it stir up the zeal of Christians of the present day to occupy the land.

THE ORGAN QUESTION BEFORE THE PRESBYTERIES OF THE CANADA PRESBYTERIAN CHURCH.

It will be remembered that the Canada Synod last summer referred the Organ Question to the Presbyteries. In the *March Record* of that Church we find the following deliverances:—

PRESBYTERY OF MONTREAL.

The remit of Synod on Instrumental Music was taken up. Returns on the same from Sessions were committed to Messrs. D Patterson and J. Eadie, to be examined, and to be reported on the next general next general meeting of Presbytery. The prayer of the overture remitted to the Presbytery, namely,—“That the Presbytery of the Canada Presbyterian Church grant liberty to such congregations as wish the same, to employ the aid of Instrumental music in conducting divine worship in their churches,”—was patiently debated, and finally the motion of Mr. Cameron and Mr. Anderson was carried over two amendments, said motion being,—“That it is inexpedient to grant the prayer of the Overture anent Instrumental music.” The majority of the motion over the carrying amendment was five; and, on the yeas and nays being taken, there appeared seventeen yeas and eleven nays. Dr. Taylor, with Messrs. Young, Coulthard, and Gibson, craved and obtained leave to have their dissent marked in the minutes.

PRESBYTERY OF BROCKVILLE.

The Presbytery took up the overture sent down by Synod with reference to the use of instrumental music in public worship. Rev. J. Jones moved, in substance, seconded by Rev. W. Bennet, that the prayer of the overture be granted, and that the question be left an open one; that whenever there shall be a fair majority in a congregation, the whole matter be referred to the Presbytery for their counsel. This motion was carried on a division. Against this finding Dr. Boyd entered his dissent.

PRESBYTERY OF TORONTO.

The Presbytery took up the Synod's remit, anent the use of Instrumental Music in Public Worship. Several reports were

received and read from Kirk Sessions—all of them declaring, at least, by majorities, that instrumental music should not be sanctioned. It was then moved by Dr. Burnis, and seconded by Mr. Lindsay:—The Presbytery, after due deliberation, find, that there is no evidence of instrumental music in the worship of the sanctuary, having been sanctioned by Christ, the apostles, or the primitive church; that its introduction into churches bears date from a period of great spiritual depression, superstition, and darkness; that the principles and practice of the Presbyterian churches in Great Britain have even been opposed to it; and, that its recognized introduction amongst us would, in all probability, give rise to division and schism; and on these grounds, independently of others that might be stated, the Presbytery decline to entertain the overture. It was moved, in amendment, by Mr. King, and seconded by Mr. Gregg,—The Presbytery, of Toronto, without affirming the desirableness of such a change, as is contemplated in the overture, in the mode of conducting public worship hitherto practiced in the church, agrees to record as its deliverance on the matter remitted; 1st., that it does not find any valid ground in the nature of the change itself on which the permission to employ instrumental music as an aid in the service of praise should be refused to congregations desiring it; care being taken, however, by the Presbytery, of the bounds that there is a sufficient degree of unanimity on the question in the congregation so desiring; but, 2nd., that it would be inexpedient for the Synod, in the meantime, to proceed to enact a law granting the permission desired. It was moved in further amendment by Mr. Topp, and seconded by Professor Caven,—The Presbytery having deliberated on the whole matter, whilst not declaring that the liberty that is sought is inconsistent with the standards or constitution of the Presbyterian Church, yet considering the diversity of opinion which exists in the congregation of the church generally—and desirous of avoiding everything wherein principle is not involved, which might tend to create division or schism in the church, find that is inexpedient, in the meantime, and in present circumstances, to grant the liberty that is craved; but, further, believing that the anxiety of the members of the church in general is to render the service of praise in public worship more interesting and efficient, the Presbytery recommend to the Synod to adopt such measures as to its wisdom may seem best fitted to awaken a deeper interest in congregational psalmody, and to produce an improvement of the same.

On a vote being taken, Mr. Topp's

amendment was carried successfully over the amendment of Mr. King, and the original motion of Dr. Burns, and the final vote being 20 against 10.

PRESBYTERY OF PARIS.

The Synods remit on the "Organ Question" was taken up. It was moved by Mr. Cochrane, seconded by Mr. James, "That with the view of meeting the wishes of congregations that desire to avail themselves of the aid of instrumental music in conducting the service of praise in their respective churches, this Presbytery recommends that the Synod grant the prayer of the Overture sent down to Presbyteries and Sessions; but in order to maintain intact the rights of Presbyteries and the principles of Presbyterian government, further recommends that the introduction of such instrumental music shall be regulated by the Presbytery of the bounds; and that congregations whether unanimously or by a majority wishing to introduce such aid, shall intimate said wish through the Session to the Presbytery, stating the degree of unanimity which prevails, and any other circumstances having a bearing on the application." It was moved in amendment by Mr. Lowry, seconded by Mr. McKuer, "That as many connected with the Presbyterian Church believe, that the scriptural authority for the use of instrumental music is very doubtful or cannot be produced; and as none maintain that such music is essential to spiritual worship, this Presbytery recommends the Synod not to give its sanction to the introduction of such music into the churches under its jurisdiction." On the vote being taken, 12 voted for the motion and 10 for the amendment.

PRESBYTERY OF LONDON.

At the December meeting the Presbytery took up the Synod's remit, in reference to the use of Instrumental Music, when the following motions were submitted;—

Moved by Mr. Kemp, and seconded by Mr. Proudfoot,—“That the Presbytery having considered the remit, sent down by the Synod, on the question of the use of Instrumental Music in Public Worship; and appreciating the importance of the question to the welfare of the Church, agree to recommend to the Supreme Court of the Church, that it decline to legislate on the question at all; and leave it in the hands of Congregations, Sessions, and Presbyteries, to act, in regard to it, as may seem for edification, only engaging that in the exercises of this discretion, care be taken that the peace of Congregations be not disturbed.

Moved in amendment by Mr. Scott— and duly seconded;—

That the Presbytery having considered

the Remit of Synod, on the use of Instrumental Music in Divine Worship, agree to the following deliverance;—

That in the uniform practice of this Church having hitherto been to conduct the public praise of God by vocal, to the exclusion of Instrumental Music; and this Court, believing that this was the practice observed by our Saviour and His Apostles in founding the Christian Church; and also believing that the permission of the use of Instrumental Music, at this present time, would seriously disturb the peace and harmony of the Church, therefore, agree to recommend to the Synod that no change be made in respect to this matter.

The vote being taken, ten voted for the motion, and twenty for the amendment—and the Presbytery decided accordingly.

NOT HOPELESS.

The world is to be converted to Christ. The task is great; the work tremendous; but with God nothing is impossible. The facts and figures are as follows—according to the most recent data:—

The total population of the world is computed at about 1,350,200,000. Of these, a population, including the children of Christian parents, of about 369,400,000, sustains some connection with one or other Christian Church, and may be put down, in this sense, as the Christian population of the world. The most numerous of the Christian Churches is still that of Rome, which claims a population of 195,000,000. About 77,000,000 are connected with the Greek and other Eastern Churches. It was formerly customary to use for all other Christians the collective name of Protestants, but it is well known that a large portion of the Anglican Church, as well as parties in some other Churches, protest against being counted among the Protestants. Retaining the name for convenience sake, as no other collective term has been proposed, the total number of Protestants is about 97,000,000. In the several large divisions of the world, the relative number of Protestants and Roman Catholics is about as follows:

| | Protestants. | Roman Catholics. | Total Population. |
|----------------------------------|--------------|------------------|-------------------|
| America..... | 27,500,000 | 42,700,000 | 72,500,000 |
| Europe..... | 67,000,000 | 146,200,000 | 257,000,000 |
| Asia..... | 700,000 | 4,600,000 | 798,600,000 |
| Africa..... | 700,000 | 1,100,000 | 188,000,000 |
| Australasia and Polynesia.... | 1,000,000 | 400,000 | 3,800,000 |
| Total.... | 96,900,000 | 195,000,000 | 1,350,200,000 |

In America, the immense majority of the population in every country is connected with either the Roman Catholic or one of the Protestant churches, and no non Chris-

rian organization of either ancient or modern origin has anywhere a prevailing influence upon society. In Europe, one single country, Turkey, remains under the rule of a Mohammedan prince; but in the European provinces of the Turkish Empire, the Christians largely outnumber the Mohammedan sovereign, and the overthrow of the Mohammedan political ascendancy, have for many years appeared to be imminent. Whenever this expected establishment of a Christian country on the ruins of the Sublime Porte occurs, Europe, like America, will contain none but Christian countries. The same will be, within a few years, the condition of Australasia. The only civilized States in that part of the world—the English colonies—are all Christian, and the pagan population in the small islands of Polynesia is rapidly disappearing, either by conversion to Christianity or by extinction. In Africa and Asia, the Christians form as yet only a minority of the aggregate population; but a look at the wonderful political transformation which is going on in both divisions of the world at once establishes the important fact that, even at this moment, Christian nations control the destinies of both Africa and Asia, and that Christianity and Christian civilization are triumphantly advancing into the most remote recesses of these countries. The great powers of Asia are Russia and England. The whole of Farther India is passing under the rule of France. In Africa, the English and French possessions, and the Christian republic of Liberia, are extending their territory. Of all the non-Christian countries that remain—such as China, Japan, Persia, Turkey, Egypt—not one is equal to any of the great Christian nations in America and Europe. In every one of them, the number, and still more the social influence, of the Christians, are steadily on the increase.

AWFUL DEADNESS OF THE HEATHEN.

One of the missionaries of the United Presbyterian Church gives the following appalling sketch of the condition of the people of India, among whom the United Presbyterian mission is planted:

It is difficult for friends at home to form an idea of the fearful deadness of this people, and the completeness of their subjection to the *world* and *satan*. After being here for nearly a year and a half, I am only beginning to have glimpses of the awful gloom. No slave was ever bruised and crushed so terribly on Pharaoh's brick-fields, as the millions here are trampled by the hoof of Satan; and that without a murmur or a cry for help, nay, with a

boast of more than common freedom. Never was a greater error than the following words contain, if they are meant to describe the feelings of the heathen in *this life* regarding the gospel of Jesus Christ:

'How glad the heathen would have been
That worshipped idols wood and stone,
If they the book of God had seen,
Or Jesus and his gospel known!'

The fact is simply this, that to all the enmity with which a natural heart in Christian Scotland regards the Saviour and his gospel, in the case alike of idol worshippers and followers of Mohammed, there is added all the force of the grossest prejudice, combined with a self-conceited estimate, alike of themselves and their religion, which could be treated only with ridicule, were it not recognised as *rumous*. The multitudes regard their own religion as unspeakably to be preferred to the religion of Jesus, and view our exposures of its errors only as lying and malicious inventions for the ruin of their fathers' faith. And if they refrain from *denouncing* the religion of the cross, which, alas! too often is not the case, their self-assuring inference is, that while the Christian religion may be necessary for an *Englishman's* salvation, the religion of their fathers will admirably serve *their* turn at least. It is almost beyond belief, that men possessing, even in the lowest conceivable degree, the power of reason, should insist, as multitudes in India do, on maintaining the truth of statements and beliefs diametrically opposed to one another. The utter disregard of truth, as if it were some under handmaid of the devil, instead of being an attribute of the holy Jesus—the *Way*, the *TRUTH*, and the *Life*, is one of the most saddening features of this people. Alike in worldly and religious matters, the tongue is sold to Satan, to ring out the notes of falsehood. This is specially true of the *merchant* and *priestly* classes. With both, falsehood is a synonym for the *hand*, by which a *LIVING* is to be secured. By a regular merchant, I have *seldom, if ever*, seen a bargain made without preliminary lies, if there appeared the shadow of a hope that a farthing would be gained. But not only so; even when no conceivable motive for departure from the truth is seen, so natural and sweet has falsehood become, that to very few can you ever listen with any feeling of assurance. Though what has now been said, assuredly finds its saddest illustration in the classes named above, as might be presupposed, it is lamentably true of every class of the community. You can therefore easily perceive that the pure religion of the *God of truth* can have few attractions for a people who live in the very atmosphere which has been breathed by the '*father of lies*.' And further, you can

easily understand how those, who are accustomed from their youth to make falsehood pass for truth, and to turn truth into a lie, will unscrupulously call every form of evil, good; and of good, evil. And this we have illustrated before us every day. Sins, which even godless men in a Christian land would be ashamed to touch, are here upon the tongue and in the hands of all; or if not in practice praised and cherished, are passed by unsmitten, as if the deadly serpent were a gentle dove. Religion in the sense of moral purity, is virtually unknown.

Such is the field on which your Indian representatives are daily scattering the seeds of truth. I have sketched an eminently gloomy picture; but I have sketched it with the pencil of the *truth*. I deem it of the highest moment that Christians at home should know such facts as these, and I feel assured that they will not meditate upon them long beside the cross, where they have learned to know and love the *truth*, without a tenderer compassion for the slaves of error, a livelier sympathy for the humble advocates of truth in India, a deeper longing and a louder crying that the Spirit of truth may be speedily given to this bonighted land. The promises, which are yea and amen in Christ, encourage us to listen for the breathing of the Spirit wherever the voice of prophecy is heard above the dry bones, and the first fruits now gathered at all our stations are pledges fitted to nerve us with confidence.

Home Missions.

How are our Probationers employed?

Our readers who are most deeply interested in the spiritual supply and improvement of our population in the Lower Provinces will be ready to receive, we doubt not any information which we can furnish respecting the disposition and work of our Home Missions.

The Presbyteries supplied with one or more Home Missionsaries at present are, Halifax, Pictou, Prince Edward Island, St. John, York, and St. Stephen; and those having no Probationer at their disposal are Miramichi, Truro, Tatamagouche, Cape Breton, Victoria, and Richmond.

IN HALIFAX PRESBYTERY.

Mr. Hogg has during the winter partially supplied Kempt, Walton and West Cornwallis, preaching also two days in Upper Stewiacke, while during all the rest of the time of Dr. Smith's absence, Rev. Mr.

Cumming preached in the Dr.'s pulpit, while two Sabbaths were supplied by Mr. Logan and Rev. Mr. Sinclair of Spring-side, Bedford, Waverly and Mount Unisacke have been supplied by Rev. Messrs McMillan and Murray, while Mr. Logan has aided in the supply of Poplar Grove.

IN PICTOU PRESBYTERY.

Mr. Garvie has been employed in preaching and other Congregational work at Chatham, during the later months of Rev. Dr. McCurdy's illness, and for some time subsequent to his death, and was withdrawn in the month of February, when the Congregation began to adopt measures in the direction of securing a successor to their late Pastor whose superintendence and faithful care they had so long enjoyed. Mr. Garvie is at present preaching the Word to the new Congregation of Kempt and Walton, an offshoot of the Newport Congregation, nourished up under the Missionary zeal and care of Rev. Mr. McLeod.

Mr. Hogg, having been transferred to Pictou, Presbytery is evangelizing at Wine Harbour, where his labours are highly appreciated, the people soliciting his continuation and offering to meet all pecuniary liabilities, an example worthy of imitation by older Congregations.

Messrs. Bearisto and Nelson have been on

P. E. ISLAND

Since the close of the navigation, and in the supply of Murray Harbour, Lot 14 and Free Church and Charlottetown, not to mention other stations, have had exercise for all their gifts, physical, intellectual and spiritual. We trust they may be strengthened in mind and body during the trying months of March and April, and aid soon in ministering with equal acceptance and success in other portions of the Church.

Mr. S. Lawson has ever since his licensure, and for some time previous, wrought for the Great Master

IN ST. STEPHEN'S PRESBYTERY.

When last referred to specially, in the pages of the *Record*, he was supplying the Presbyterians in St. Georgein Charlotte County, N. B. During summer and autumn of 1867, he preached at St. George, Pennfield and Mascarene every Lord's day, and on week day evenings during considerable part of the summer at Caithness and Lepreaux fortnightly, visiting and conducting devotional exercises in 300 families, 200 of which are nominally Presbyterian, scattered over the country in different directions at the places named, and also at Letite, Letang, Scotch Settlement, and at "the Mills."

These few details are given not to magnify the labours of any one probationer, but because the more necessitous the district and the more strictly missionary the work,

the more interest will it awaken in the hearts of our readers.

During the winter Mr. Lawson has been supplying the congregation of St. Stephens, vacant by removal of Rev. Mr. Morrison now of Bridgewater.

By joint arrangement between Rev. Mr. Millen of Bocabec and Mr. Lawson, St. George is now, we have reason to believe, partially supplied, Mr. Millen preaching there at intervals and Mr. Lawson at Wawcig, while Baillie is not wholly neglected.

From our knowledge of the localities we have no hesitation in saying that the work thus laid out would require the energies of three or four strong men, and must make heavy demands upon these two. But love for souls makes hard work pleasant, if not easy.

Rev. Mr. McDougall, while supplying Cow Bay in the Presbytery of Cape Breton, was prostrated for many weeks by slow fever. He was reduced very low, but not given over unto death. The Lord raised him up, and before he was fully restored he received a harmonious call to become pastor of the Church in that place, which he accepted, and we have reason to believe that before this is printed that he will be inducted. We trust that his sickness, which appeared to be an interruption of his usefulness, will thus be found tending to the furtherance of the gospel.

Mr. Simon Fraser has been employed during the winter exclusively in the Presbytery of St. John, and chiefly in ministering to the people of Golden Grove and Salt Springs. Having received a call to become pastor of a newly-organized congregation at the places just named, he accepted the call, and was inducted on the 12th March.

Rev. John D. Murray crossed the Bay of Fundy in mid-winter, and was employed first by the Presbytery of St. John, in Moncton and some adjacent localities; and subsequently proceeded to York Presbytery, for the supply for a season of Jerusalem and Nerepis, on the western side of the St. John River. Meanwhile the people of Moncton have applied for the moderation of a call, that they may obtain the services of a settled pastor.

Mr. Howard Archibald having spent the winter in the United States with the concurrence of the Board of Home Missions, has not been engaged in Provincial work. We have just heard of his return via New Brunswick and employment in some part of the Presbytery of York.

Finances.

In our February number we shewed that the balance of funds in the Treasurer's hands, for Home Missions, amounted to only \$510.62.

We expressed a conviction that the fund would be replenished so that the closing the accounts for the year, which occurs on the 31st May, would find the balance on the right side. We trust our expectations may be realized, but appearances are not at present promising. As we write now in the middle of March, more than half of that sum has disappeared, and we have only \$236 in fund.

We are occasionally asked, What fund is most needy? We answer, the one which secures that our hard-working home missionaries shall be punctually paid their well earned fee. We can say of nine out of every ten of them, that they have but to turn aside to any other avocation to double their income. If punctually paid they only receive what will provide them with bread to eat, and raiment to wear, and the means of travel. They can accumulate no cash, purchase very, very few books; and it will be both unjust and cruel if any of their accounts have to stand over and wait till funds come in for payment.

They are serving the Churches and toiling laboriously in the more sparsely settled districts, as well as in our vacant charges, and shall their support even appear to be furnished reluctantly? Let the men who can give ten dollars a year as easily as ten shillings, and those who can give fifty dollars as readily as ten, cast in of their abundance to help their weaker brethren. We occasionally see New Year's thank-offerings for success in business, and beg leave to suggest that a few \$20 bills sent along in April, can be well applied in support of supplemented pastors in the weaker congregations, in payment of probationers, or in providing for the employment of laymen, English speaking or Gaelic speaking, as catechists, in any and all of the Lower Provinces. We must prove ourselves more decidedly than ever a Home Mission Church, if we would take and maintain our proper position throughout the land.

Our Foreign Missions.

TRINIDAD MISSION.

The subjoined extract from a paper published in the island of Trinidad, presents our readers with a sketch of the induction of Mr. Morion at Iere, by the Presbytery of Trinidad. This will be truly a Union Presbytery, embracing two U. P. ministers and one each from the Free Church of Scotland, and from the Presbyterian Church of the Lower Provinces.

We also publish a letter from Mr. Morton himself, giving an account of his work of preparation by acquiring the language and gaining some acquaintance with the people. Mr. Morton adds, "We are roofing both sides of the Church and both ridges of the house. It is considered the only true economy."

INDUCTION SERVICE.

Some months back we alluded to the appointment of the Rev. John Morton of Nova Scotia, to the Presbyterian Church at Iere Village.

That gentleman arrived in this Island a few weeks back, and was formally inducted to his pastoral charge on Wednesday last.

The ceremony of induction was held in the Presbyterian Church of this town, in the presence of several clergymen and members of the congregation.

Among the clergy, we observed the Rev. Mr. Brodie, U. P. Church, Port of Spain; Rev. Mr. Dickson, U. P. Church, Arouca; Rev. Mr. Gamble, Baptist Church, San Fernando; Rev. Mr. Wright, Wesleyan Church, San Fernando; and the Rev. Mr. Braithwaite, Wesleyan Church, Couva. The Rev. Mr. Lambert, of San Fernando, conducted the service, and delivered a most admirable and appropriate discourse. The Rev. Mr. Brodie then ascended the pulpit, and after a few remarks, put the usual questions to the Rev. Mr. Morton, which being answered, the right hand of fellowship was tendered by his brother laborers, which terminated this part of the day's proceedings.

In the evening a Soiree was held in the same place, by way of welcoming Mr. Morton and his family to his new field of labor. The meeting was well attended, indeed, the Church was crowded, and the whole proceedings passed off very happily.

Each of the different ministers present addressed the audience, chiefly referring to the proceedings of the day and the circumstances which gave rise to them. All acknowledged the importance of the work in which Mr. Morton was to engage, a work which it might take many years to perfect. Mr. Morton is to devote himself principally to the instruction of the Hindoo population in the district in which he is to be settled, and all our readers must be aware of the insuperable difficulty of the task allotted him—we, however, join with the speakers on the evening of his induction, and heartily wish him God speed.—*San Fernando Gazette, Feb. 1, 1868.*

REV. MR. MORTON'S LETTER.

SAN FERNANDO, Feb. 1, 1868.

Rev. and Dear Brother,—After writing you last I spent a few days at Arouca with Rev. Mr. Dickson, and a few days in Port of Spain. We have received much kindness and a hearty welcome on every hand. Some time before our arrival, Governor Gordon, late of New Brunswick, expressed to Rev. G. Brodie his desire to see me, and I at once called upon him; and Mr. Brodie and I had the pleasure and honor of dining with him before we left Port of Spain. He expressed a very kindly interest in the Coolie Mission. On the 29th January the Presbytery of Trinidad met at San Fernando, and formally inducted me as pastor of the little congregation at Iere; and in the evening Mr. Lambert's congregation held a soiree to give us a formal welcome. It was well attended, and addresses delivered by members of Presbytery, and by Wesleyan and Baptist ministers. And to show their interest in our work, the proceeds are to assist in repairing our mission premises. It will be some ten days yet before we can get into our house. In the meantime we remain here. On Sabbath I preach at Iere and here; and during the week I go among the Coolies as much as I can. The language is a first necessity; even those who can speak freely about common things in English are lost when you speak of religion. I study the language from books part of the day, and then go among them to practice it and assure myself of the pronunciation; and at the same time become familiar with their habits, notions and modes of thought. There is but little pure Hinduism or Mohammedanism here, at least among Coolies who have been long enough in the island to speak a little English. I have met with Mohammedans who believed in the transmigration of souls, and with Hindus who didn't. All castes and out-castes mingle freely together, but some do not eat *beef*. Some will assent to everything you say, others will contradict and oppose. Mohammedans of any intelligence generally come at once to the question—"Had God a son?" This they vehemently deny. The point of difficulty is this—"How could God, who is a good spirit, have a son by a woman?" It is one thing to answer this question to a Christian audience, and another thing to answer it to a Mohammedan. One or two extracts from my journal may not prove uninteresting.

January 20th.—Visited "Les Efforts" Estate with Mr. L. Fell in with two Babujees, one a very fine looking Brahmin about twenty years of age, and only nine months in the island. Men of all castes crowded around us to hear what we were saying. Speaking of eating beef, one man

a little merry from drinking, boasted that he ate beef and pork and everything, giving as a reason that God made all things, beef and pork and *rum*. My tectotal friend playfully said, "No, devil make *rum*." "Then I devil's man," was the Coolie's ready answer.

The elder Babujee, who could read, argued against eating beef in this style,— "When I little pickny, mumma give me milk. I grow big so, (showing the height with his hand) cow give me milk. No kill and eat mumma—no kill and eat cow." I replied, "Cows no all give milk." And my friend asked, "Why no eat bull calf? Milk come from cow—bull calf come from cow. You eat milk, why no eat calf?" He then proceeded to show that the animals being of the same nature, it would never do to eat the calf.

January 31st.—Visited "Palmiste" Estate with a friend. Met a woman who had been taught and baptized in Madras. Her husband many years dead; her daughter now a young woman, baptized when a child in India. Have not attended church for some years. Excuse, not able to get good enough clothes to attend in San Fernando. Talked to her for some time, and advised her strongly to attend a service which Mr. Lambert, now relieved of Iere, is about to hold at the end of San Fernando, which is much nearer, and which she could attend in her common clothes. She promised to do this; and an intelligent looking Coolie said he would go with her if she would carry him. (A French Creole expression for *take him*.)

My friend told one man, about thirty years of age, that I had come to convert the Coolies, when the following conversation took place:—

Coolie—I converted already. Buckra man convert me when I come this country, so I eat beef and everything.

Missionary—That plenty different from becoming a christian.

C.—Will you give me an estate if I become a christian?

M.—You cannot become a christian that way. No good turn christian for reward.

C.—What good then turn christian?

M.—It is the only way to be truly happy.

C.—I christian, must hoe cane and work all same.

M.—Yes. Very true, christian must work here; but when him die and put him body in dirt, good christian's soul go to God—no more work—no more sick—no more cry—always plenty, plenty happy.

C.—Well, I will speak to my father to night. He say so, I become christian.

M.—You old enough to think for yourself. It is not good to follow the religion of your father without considering whether it is right or not.

C.—Ha! Ha! Salaam Massa.

And so we parted.

I may explain that Babujee is the name they give their priests. They frequently call them Coolie parsons—a title they already apply to me.

I cannot close this letter without adding that we feel encouraged in our work. We are all well, and Mrs. Morton's health is steadily improving. The language, though more than a holiday task, will not be a life's burden. And if the Church be but strong in faith and instant in prayer, we feel confident the results will not be discouraging.

Yours very sincerely,
JOHN MORTON.

Latest News from the New Hebrides.

We have just received letters from Dr. Geddie, Rev. Mr. McNair and Dr. Steele. The most lengthy communication is from Mr. McNair, and must stand over till our next number. Mr. McNair's letter is dated from Erromanga, Nov. 26, Dr. Geddie's from Aneiteum, Dec. 3—the evening prior to the sailing of the *Dayspring* for Sydney, and Dr. Steele's, Sydney, Dec. 31, when the *Dayspring* had arrived.

Dr. Geddie writes under considerable apprehension about the state of Mr. Morrison's health. "At first," he says, "we entertained no serious fears about him, but the latest tidings from Fate are rather unfavourable. I trust that his visit to Australia may be the means of restoring his health, and that he may long be spared to labour in the cause of Christ in these islands. Mr. Morrison's removal from the work would be a serious calamity to our mission in its present enfeebled state." Let prayer be offered by the Church without ceasing, that the Lord may restore him to Fate rejuvenated and strengthened in body and spirit.

The phrase, the enfeebled state of the mission, in Dr. Geddie's letter, probably refers to the anticipated departure of Rev. Mr. Gordon to Sydney, by which step Mr. McNair would be left alone on Erromanga, Mrs. McNair having also taken passage in the *Dayspring*, to get medical advice in Australia.

It may be as well here to quote from Dr. Steele's letter of Dec. 31st. "The *Day-*

spring arrived here on Sabbath the 29th Dec., having on board Messrs. Morrison and Gordon, and Mrs. Morrison, child and servant, and Mrs. McNair.

Mr. Gordon had resigned his connection with the mission, but he has not abandoned mission work. He has passed through a great trial, and may be fitter for work after a little rest. Mr. Morrison had been very poorly before leaving. He rallied a little on the voyage, and I hope may now improve."

It will be remembered that the Church of New South Wales some time ago applied to the Church in Nova Scotia for the transference of Mr. Gordon to that Synod, and that the Board of Foreign Missions decided to offer no opposition, if Mr. Gordon thought the work of evangelization would be promoted by such a change.

Dr. Geddie informs us that Mr. McNair's health so far remains unimpaired, that he is rather stronger than he was on his arrival, and that if spared, he will be a valuable missionary. He adds, "If Mr. Gordon and Mrs. McNair should go to Australia, he will be left alone for some months. We are just sending an Aneiteum teacher and his wife to him who have spent some years on Erromanga. They will be with him to give any assistance, if he should require it."

The Dr.'s letter also contains the information that the attempt to settle Mr. Neilson at Port Resolution had failed. The principal chief gave his consent to his settlement, but the people were so opposed to it that he could not encourage him to remain. Though unaware at the time, their lives were in jeopardy while they were ashore on the island.

Mr. Neilson intends to occupy Mr. Morton's station until his return, and then he will go a station of his own. He has expressed a willingness to go to Erromanga, should the interests of the mission render this step desirable; and until we hear again his destination may be regarded as somewhat uncertain.

Dr. Geddie closes his letter in the following terms:—

"I regret that the information contained in this letter is not of a more encouraging

character. But in the present state of things, we must expect clouds as well as sunshine. The missionary work is one above all others which tries the faith of God's people at home, as well as that of his servants abroad. May all our trials lead us to more humble and prayerful dependence on the Master whom we serve.

"You will, I trust, make an effort to send missionaries to our help. I need scarcely remind you of the importance of sending men of the right stamp. We would rather wait long and remain few in number, than have men whom you can easily spare.—The Board of Foreign Missions ought to think seriously of calling one or two settled ministers, who have been tried at home, and who are known to the church at large. May you be divinely guided in all that you do for the furtherance of the Saviour's cause.

"The other mission families are well. I hope to write you more fully in a few weeks. Pray for us.

Ever Yours, &c.,

JOHN GEDDIE."

From Dr. Steele's letter we learn that the *Dayspring* got on a rock while going up Sydney Harbour, by which she was damaged a little, in consequence of which it would be necessary for her to go into dock, and could not proceed to Melbourne, at all events so soon as proposed. It might be necessary to copper her in Sydney. The Dr. adds, that if there be any damage, the Insurance Company must pay, as the vessel was under the care of the pilot. "Captain and Mrs. Fraser, and children are well."

Religious Intelligence.

French Protestants.

The Rev. Richard Burgess writes thus to the *Times* respecting French Protestants: "Sixty years ago it would hardly have been possible to find a Protestant congregation in the north of France; now there are upwards of 100. The number of Pastors of all the Protestant denominations of France thirty years ago did not exceed 600; now, taking the Reformed Church of France, the Confession of Augsburg, and the Free Churches not recognized by the State, the number of pastors will not be less than 1000. The number of schools has risen in proportion, as well as the number of places of worship."

Persia.

Facts tend to prove that the light of the pure gospel which has been kindled among the Nestorians, is penetrating more and more the surrounding darkness of Mohammedanism. A most interesting case has come to the knowledge of the missionaries in Oroomiah. It is that of a Mohammedan of some wealth and considerable education, whose character is one of remarkable uprightness. He came into contact with evangelical truth in one of the villages, and for eighteen months has been a close student of the New Testament. He professes to be a sincere believer in Christ as the Son of God, and in justification alone by faith in him. He does not keep his new found light to himself, but despite personal danger, he does all he can under the circumstances to diffuse it among his Mussulman neighbors, lending them his New Testament, and talking with them on the great doctrine of salvation. "We hear of others in the city," writes Mr. Labaree, "whose faith in their own religion seems in no small degree shaken with a leaning to Christianity."

Mr. Cochran writes of the annual meeting of the "Synodos" of the Protestant Nestorians: "Ninety members were in attendance. Bishop Mar Yohanan was appropriately elected moderator. The practical subjects of education, benevolence, temperance, family worship, and the means for promoting the spiritual growth and efficiency of the Evangelical communion, were presented in able and well prepared papers, and were followed by free and animated discussions."

The early English Baptists in India.

The missionaries of the English Baptist Society—Carey, Marshman, Ward, Yates, and their successors, translated the Bible, in whole or in part, into forty-four languages or dialects of Eastern Asia, and printed nearly half a million of copies. No record has been preserved of the myriads of religious tracts which they prepared and circulated, and which largely aided the diffusion of a knowledge of the Gospel.

Free Church, Scotland.

The Almanac of this Church lately issued, gives the following statistics in reference to the progress which that Church has made since its commencement:—"At the Disruption it started with under 500 congregations; and the number of ministers who participated in the sustentation fund in 1844 was 583. In 1867, it had 932 congregations with 917 ministers receiving from the sustentation fund. That great fund itself has grown in a very remarkable manner. In 1844, the yearly income was £68,704; and in 1867, it was £121,725;

and the dividend had increased from £105 in the one year to £144 in the other. But the advance made in the congregational contributions has been even still more striking. In 1844, the amount raised by church-door collections and seat-rents for congregational objects was £41,640; in 1867 it was £122,250—that is to say, it has just trebled." Besides this, it has missions and schools; and has built many churches and manses, instituted colleges, and done great work generally, of which its adherents may well be thankful to God.

The Sandwich Islands.

THEIR RECENT MORAL CONDITION.

Many varying and conflicting accounts have been lately given in regard to this point and the results of evangelizing labors there. Dr. Gulick's letter of October 7th, 1867, is impartial and hopeful. After detailing the causes, he says:—"It is true that there is an increasing disregard of the rite of marriage. It is even true, that with all our efforts, some of these evils, from time to time, crop out in our churches. It would be strange if they did not. But notwithstanding all this, notwithstanding the general outward relaxation of law, the number of virtuous individuals and virtuous families has doubtless been steadily increasing from the beginning of the missionary work among this people. The churches were, probably, taken as a whole, never so free from immoralities as they are now. The breakwater against the terrible ocean of license, which surged around our Hawaiian Zion, has been laid deep and permanent. We should not allow a desponding thought with reference to the future. If this race is, in some sense, to become extinct, we will only the more earnestly labor for it, and lay it to rest with Christian burial. Its history has been a marvelous one, shedding great glory on the missionary enterprise. Its frailties, no less than its virtues, come from its being one of the most *impressible* of races, easily influenced to good, and too easily drawn to evil. With so much amiability, and with, now, so many Christian advantages, we may yet hope for much from the Hawaiian,—the Hawaiian nation and the Hawaiian church."

Africa.

There has been a great revival in Grahamstown near the Cape, a station of the Wesleyan Mission. Rev. W. T. Davis writes:—"We have admitted to full church-fellowship, 165 persons. The greater number of those baptized were young men and young women, but there were also men of hoary heads, and children of younger years, present before the Lord. From every circuit we have had joyous news of the

progress of God's work. The contrast is the greater, from the fact that thirty years ago, the missionaries often wept over their almost total want of success. Now the reports from the circuits in this district show an increase of full members of 930, with 2,419 on trial; and those in the Queen's Town district, 927 increase of members, and 1,137 on trial; thus making a total of more than 5,000 conversions during the past six months in the colony and in Kaffirland exclusive of Natal.

Dr. Moffat writes to the *Evangelical Christendom* in regard to the present state of missions to the Matabele and Bechuanas. The most hopeful locality is that of the Bagweena tribe, "whose chief, Sechele," says Dr. M., "is a very able and remarkable man. His tribe is large, and he is also regarded as the chief of several smaller tribes, who have collected to him as a refuge from the Boers. Sechele first received the Gospel through the instrumentality of Dr. Livingstone. When the latter set out on his geographical investigations, Sechele was left without a missionary, but took upon himself the duty of conducting religious services, until, despairing of a missionary of the London Society, he accepted the overtures of the Hanoverians." For three years Sechele was without a missionary. Last year, the Rev. Roger Price, impressed with the necessities of this people, undertook on his own responsibility to recommence the mission in that neighborhood. He found his hands at once full of work. The immense population with which he is surrounded furnishes a large number of persons anxious to avail themselves of the schools. The services are thronged. All that is wanting is the formal consent of the London directors. Mr. Price has within his immediate reach a compact body of heathen of at least twenty thousand souls. He has the hearty recognition, and even co-operation, of the chiefs, and he has only one language to deal with, the pure Bechuana.

MADAGASCAR.

There is a uniform testimony from the London Society's missionaries to the spiritual prosperity of the people under their charge. "For two or three months past," says one of the brethren, "there has been a cheering increase in all our congregations, and the desire to hear the Gospel increases on every hand." The Christians are also making efforts—to an unprecedented extent, for them—for the spread of the Gospel. "They have done more and given more," we are told, "within the last few months than ever they have done or given before." The funds have been obtained for six new country churches, the erection of some of which has been com-

menced. The chief Secretary of State furnished nearly all the means for building a chapel holding three hundred persons in a destitute neighborhood about four miles north of Antananarivo. It was dedicated March 6th in the presence of 800 to 900 persons.

The Nestorians.

The patriarch has been making a determined effort to expel the Mission helpers from the mountains. The remonstrance of the British consul at Mosul, and other causes, defeated its success. The enlightenment of the people goes on, and the patriarch's power declines. A Koordish chief, in the Turkish province of Nochea, has lately enacted scenes of bloodshed among the Nestorians, which call to mind the old days of unchecked Mohammedan power and fanaticism. The British consul at Erzroom is exerting himself to secure protection from further outrages.

India.

The Mahratta mission has become so weakened as to make a considerable reinforcement essential to its safety. Mr. Harding narrates incidents of violence in connection with the admission to Church membership of a Brahmin, and the conversion also of his brother, in Sholapoor.—Several of the Christians were cruelly beaten by a mob, and it is deemed a wonder that none were killed. They endured all without a complaint. The leaders of the mob were men prominent in government service; but some of them, including three Brahmins, were tried, convicted, and sentenced to six months' imprisonment at hard labor. A new church has been built at Battalagundu, in the Madura mission.

Dr. Mullens' "Ten Years of Missions in India" says, that at least 2000 native Christian converts were involved in extreme perils and sufferings by the Sepoy insurrection, from which the renunciation of Christianity would have saved them; but only six yielded. Some gave up their lives, and many endured the loss of property and severe personal suffering rather than deny Christ.

Presbyterianism in Australia.

The General Assembly of the Presbyterian Church in Victoria commenced its sessions November 12th. All obstacles to an organic union with the Free Presbyterian Synod having been removed, the union of the two Supreme Courts was consummated, the members of the Synod being introduced and their names added to the roll. The Theological Hall Fund was reported as raised to £11,300.

The General Assembly of New South

Wales met at Melbourne, November 12th. The main matter of business was connected with efforts to supply the spiritual destitution of the colony, where there is a great want of ministers. Efforts are being made to establish a collegiate institution in connection with Sydney University, and £10,000 are to be raised in three years for this end.

New Church Movements.

The first Evangelical Greek church in Turkey was organized at Alexandretta on the 9th of November. This church is composed of thirteen members, and its pastor is a Greek also. An Armenian pastor tendered this church the fellowship of the churches, expressing the hope that the long enmity between the Greeks and Armenians might cease in their common acceptance of the purer faith.

New Protestant churches have been opened at Vichy, France, in which there will be service in English as well as French; and also at Dunkirk. This latter church was presented with 20,000 francs by the municipal council of the town.

Bible Distribution in Russia.

The noble Emperor, Alexander II., has defrayed the expense of printing a large edition of the Bible in the Russian vernacular, and has caused it to be circulated among the officials in the army free of expense. A Nestorian laborer who has been journeying in the regions adjoining, reports the sale of 1,900 Bibles and Testaments in that tongue. Truly this is a noble work, and Christians should be encouraged to pray that through the dissemination of the Holy Scriptures this whole Church, which comprises nearly 75,000,000 in communion, may be brought to a proper Christianity, and join the Protestants of the West in evangelizing the world.

Presbyterianism in India.

A Calcutta correspondent, writing on the 23rd ult., says:—"The Free Church congregation have unanimously fixed on the Rev. Mr. Don as successor to the late Mr. Powrie. This will leave the mission staff somewhat weak. Dr. Robson, the medical missionary, has resigned, and accepted the appointment of Professor of Literature in the Presidency College,—a position his talents and attainments eminently qualify him for. The Rev. Lal Behari Dey, the minister of the native church here, the only self-supporting native convert church in India, has also resigned and accepted the head mastership of a large institution at Berhampore. It is painful to lose men like these, but the fault is not theirs; they have simply done an act of duty they owed to

themselves, and it certainly ought to stir up the Church at home to make a more adequate provision for the maintenance of those they send here to contend, among numberless causes of discouragement, against a people deeply rooted in heathenism. The Free Church Missionary Institution was examined last week, and the Hon. Mr. Greig, the Lieut.-Governor of Bengal, presided on the occasion. Whatever may be the deficiencies of our Indian Government, we have many good evangelical men in it who exercise a most healthy influence in many respects, and our weak members have not been from amongst them."

Missions of the United Presbyterian Church, &c., for last Year.

The following statement of the sums received by the Treasurer of the Mission Funds for the year 1867, will be read with interest by our readers:—

| | | | |
|--|---------|----|----|
| Contributions by Congregations and other Donations for For. Missions | £20,652 | 13 | 10 |
| Contributions and donations for Home Missions | 7,853 | 3 | 1 |

| | | | |
|---|---------|----|----|
| Amount for Home and For. Missions | £23,505 | 16 | 11 |
| Manse Fund, to aid the erection of residences for pastors | 5,142 | 0 | 6 |
| Synod's General Fund for the payment of Professors and other expenses | 1,484 | 3 | 1 |
| Gospel Ministry and Stipend Augmentation Fund | 5,220 | 13 | 4 |
| Church Extension Fund | 600 | 10 | 1 |
| Contributions in aid of American Freedmen | 109 | 2 | 11 |
| Contributions for Theological Education in Hungary | 103 | 1 | 11 |
| Aged Ministers' Fund | 1,448 | 8 | 10 |
| Scholarship Fund | 2,248 | 1 | 0 |

Total amount received in 1867.....£44,861 18 7

General Assembly of the Presbyterian Church in Ireland.

A special meeting of the General Assembly of this Church was held in May-street Church (Dr. Cooke's), Belfast. The chair was occupied by Rev. Robt. Montgomery. After the Moderator's opening address, a lengthened discussion took place as to whether or not certain requisitions which had been sent in could be dealt with, that being a "special" meeting of Assembly. It was agreed by a large majority that they could not be discussed, and that the Assembly should confine itself to the particular subject before it—viz., the receiving of the report with reference to the Congregation of First Donegoro, and the revision of the "Code of Discipline." The first matter was quickly settled, after which the Assembly went into *interloquitur* to consider the changes in the code, and were thus engaged during the remainder of the day. Being private, there is of course no report of the proceedings. All that is stated in the Bel-

fast papers is that the matters which received the largest amount of deliberation had reference to the eldership and to the laws of debate.

Protestant Progress in South America.

There are some remarkable indications of great changes going on in the Republics of South America. A few years ago, freedom in religious worship and the free circulation of Protestant publications was unknown; but now Protestants almost everywhere enjoy freedom in worship, and their publications are to be had in all parts of South America. A resident six years in Chili writes to the American Tract Society, that "a great field is opened here for religious truth. Your publications may be circulated. Your publications may be circulated in this country with the greatest freedom." The Roman Catholics have lately made several attempts in Chili to prevent Protestants from enjoying privileges of worship, and the free circulation of their books. But there is no disposition on the part of the Government to favour the Catholics. In response to an attempt to prevent the circulation of the Tract Society's publications, an officer replied, after examining the books: "These are good books. In Valparaiso there is a store full of just such books. They have passed the Board of Censors and can be sold here as free as pins and needles." In Valparaiso, a priest made application to the mayor to close a Protestant chapel, saying that it was "shameful that such meetings should be allowed." In reply the mayor said: "By our laws the Protestants are now allowed freedom in their religious worship. I shall not close this chapel; and if there arises any trouble, I shall even send an armed force to protect the worshippers." "Surely the door is open. The encouragements for the future are still greater than those for the present. Every one of the South American Republics is surely tending towards an entire separation of Church and State. Whenever this takes place will be an extraordinary demand for Protestant instruction. While the preacher and the teacher can come in personal contact only with the few, your books and tracts will enlighten the many." In Buenos Ayres the Government is establishing Sabbath-schools wherever it can be done, and the Superintendent is using his power to extend the circulation of the Spanish issues of the Tract Society. Bible colporteurs, have gone over nearly the whole of Buenos Ayres, and have everywhere been met with the request for other books. An eminent citizen writes from Rio that a great change has come over that country within a few years. There is now nearly a universal in-

ference to the authority of the Roman Church among the men. The tendency is toward infidelity, and good religious books are greatly needed as an antidote. Similar information comes from other parts of South America. The Tract Society are making efforts to do a great work in those countries the coming year. There ought to be no lack of means to enable it to push its operations to the utmost extent, wherever the field is open.

American Board.

In the missions of the American Board last year eleven churches were organized; twenty-two more native pastors were settled; the force of native laborers was increased from 815 to 928; 1467 persons were added on profession of faith to the 205 churches; the number of pupils in the 16 Theological schools was enlarged from 318 to 483, and in sixteen boarding schools from 526 to 577; the number of free schools was raised from 318 to 483, and of scholars from 10,057 to 12,564. The ordained missionaries were increased from 139 to 148, and all laborers from this country from 312 to 336. Nine unmarried ladies have been sent out, several of them to be connected with three new girls' boarding schools. The opening for labor among women, and the new calls for the services of unmarried ladies in the fields of the missions, are among the prominent new features of the missionary work. Another encouraging indication is the advance which is making, under difficulties, in developing the self-support of native churches, and the success, notwithstanding some drawbacks, of the plan of a native pastorate. In some fields the spirit of Christian benevolence is having a gratifying manifestation.

Evangelisation Work in Glasgow

At the last monthly meeting of the United Presbytery of Glasgow, Mr. Pirret gave in the monthly report of the progress of the evangelisation work now being carried on under the auspices of the Presbytery. The report stated that the results of the meeting were very encouraging, and that there was an entire absence of unhealthy excitement. Several members spoke on the same subject, and prayer was offered up for the continued success of the work.

THE PATRONAGE QUESTION IN THE SCOTCH ESTABLISHMENT.—The notice which the Rev. Mr. Charteris is to bring before the Glasgow Presbytery on this subject is—"To substitute for the present law of patronage a system of election by representatives of congregations."

The Bells of the United Presbyterian Church, Ecclefechan.

The petitioner (the Rev. Dr. Menzies, the Established Church minister) having lodged a reclaiming petition against the judgment of the Sheriff-Substitute in this case, the Sheriff Depute, Mr. Napier, has just pronounced the following interlocutor and note:—"Edinburgh, 16th January, 1868. Having considered this appeal, with the reclaiming petition for the complainer, proof for both parties, and the whole process, adheres to the interlocutor appealed against, and dismisses the appeal. (Signed) MARK NAPIER." This is another defeat to Dr. Menzies.

News of the Church.

Presbytery of P. E. Island.

This Presbytery met in the basement room of Queen Square Church, Charlottetown, on the 26th February. There were present, Revds. J. Allan, Moderator, *pro tem.*, A. Campbell, I. Murray, H. Crawford, D. McNeill, A. Cameron, R. Laird, W. Ross, W. R. Frame, A. Falconer, D. W. Cameron and J. G. Cameron, Ministers; and Messrs. K. Henderson, W. Mutch, D. McNiven, W. Brown, R. Cairns and M. McLean, Elders.

Papers were read from the congregation of Lot 14, seeking for a moderation in a call for a pastor, and requesting a supplement of £10 for two years. Mr. James McArthur appeared as commissioner in behalf of the congregation, and in reply to interrogatives, stated that general harmony had been restored, and that the congregation was prepared to guarantee a salary of £140 apart from the supplement requested. After a full consideration of the state of the congregation, it was agreed to grant the moderation, but not to recommend the congregation for a supplement, as the Presbytery deem it sufficiently able to raise the minimum stipend of £150, with a manse, and urged it to endeavor to attain to that position. The Rev. Allan Fraser was appointed to preach in Lot 14 Church, on Wednesday, the 18th March, and moderate in said call, and the Rev. R. Laird to conduct divine service in both sections of the congregation on Sabbath, the 8th March, and give notice of this moderation.

A communication was submitted from the Murray Harbor congregation, setting forth its condition;—stating that the congregation could raise only £106 as salary for a pastor, besides a manse and glebe, and praying the Presbytery to recommend them to the Board for a supplement, in case of their obtaining a settled minister. Mr.

Johnstone Aitken appeared before the court as commissioner from the congregation.—After a full investigation of the affairs of the congregation, it was unanimously agreed to recommend a supplement of £25 P.E.I. cy. per annum. The Rev. A. Falconer was appointed to preach in this congregation, on Sabbath, the 6th March, his pulpit to be supplied by Mr. Nelson, Probationer.

A petition was read from certain parties in Dundas, Cardigan, and vicinities, seeking for the services of a catechist. As the Revds. Messrs. Munro and McLean were not present, the clerk was instructed to notify these brethren, and also the petitioners, to appear at next meeting of Presbytery, when the prayer of the petition will be considered.

Mr. Falconer reported from the committee appointed to visit the East St. Peter's section of the Rev. Mr. Crawford's congregation, in order to ascertain its ability to support a minister apart from Bay Fortune: that they had attended to the work intrusted to them, and had obtained subscriptions to the amount of £120. The report was received, and the diligence of the committee approved. The Presbytery after lengthened discussion, arrived at the following finding on the case: That whilst dissatisfied with the amount subscribed, yet, are of opinion, that the congregation are fully competent to support a minister, that their circumstances demand additional ministerial labor, and urge them to take steps, as soon as possible, to obtain a separation from Bay Fortune.

It having been brought under the notice of the Presbytery, that an effort was about to be put forth to secure a Government grant for the endowment of St. Dunstan's College—a Roman Catholic institution—it was agreed that this Presbytery express their strong condemnation of State grants in aid of any sectarian institution, that they use all lawful endeavors to prevent such endowments, and that a committee be appointed to watch the progress of the present agitation, and if necessary, report at a future meeting. The Revds. A. Falconer and W. Ross, and the Hon. K. Henderson, and W. Mutch, Elders, were appointed said committee.

The Presbytery then entered into a conference on the state of religion, when several members gave expression to their views. After protracted deliberation as to the best practical method of securing an increase of true piety and christian zeal, it was agreed that a series of religious meetings be held in the several congregations of the Presbytery, and that they Presbytery be formed into three committees, in accordance with the bounds of the counties, for the purpose of carrying out this decision more efficiently.

Reports of Missionary labor by Messrs.

Nelson and Bearisto, were read and approved.

The Rev. W. R. Frame was appointed to collect the amounts due the Clerk for his services during the past year.

Mr. Nelson was appointed to supply Mr. Falconer's pulpit, on the second Sabbath in March, and Murray Harbor for the three following Sabbaths. Adjourned to meet in the Free Church, Charlottetown, on Wednesday, the 25th March, at 11 o'clock.

ALEX. FALCONER, *Pby. Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met in Middle Musquodoboit, and after sermon by Rev. Edward Annand, was constituted by Rev. Alex. Stuart, moderator, *pro tem.* There were present, besides the moderator, Revs. Robert Sedgwick, James McLean, Edward Annand, Edward McCurdy, Allan Simpson and J. M. McLeod, ministers; and William Archibald, ruling elder. Having met for Presbyterial visitation the usual questions were addressed to the different office-bearers of the congregation. The answers elicited by these questions shewed this section of the congregation to be in a very flourishing condition. The same remark is also true of the Upper settlement, the other section of Mr. Sedgwick's congregation. The Presbytery were particularly gratified to find that a most praiseworthy interest is manifested in the training of the young,—there being within the bounds of the congregation no less than seven Sabbath schools, with thirty-three teachers and over two hundred pupils. Besides these Sabbath schools there are in operation five Bible classes, all conducted by the indefatigable pastor of the congregation—the average attendance at which is one hundred and fifty. The congregation of Musquodoboit is one of the oldest and largest in the Synod,—it consists of nearly three hundred families, the greater part of whom observe family worship. Notwithstanding the number of families and the extent of country over which they are scattered, their laborious and faithful pastor visits the whole congregation and holds diets of examination in its several sections each alternate year.—This congregation is quite large enough for two, and would, in all probability support two ministers as liberally as they now support one, without at all feeling themselves oppressed. The Middle settlement has contracted for the building of a large new church, seventy feet by forty-five. The whole amount of the contract, within a few pounds, has been subscribed by that section of the congregation. The other section is also engaged, *not in building a new church*, but in repairing the old one. When these undertakings are all completed, the congrega-

tion will likely take steps to secure a division. Almost the only matter of regret brought out in the course of the visitation was the existence of over two hundred dollars of arrears. As, however, these arrears have been accumulating through a misunderstanding between the managers and the people, it is hoped and believed, that they will at once be honourably met.

On the following day the Presbytery met for visitation in Rev. Mr. Waddell's congregation, Sheet Harbour. This is a new and weak congregation, extending over a wide tract of country, and composed to a considerable extent of a fluctuating population.—Here, the Presbytery regret to find that a considerable amount of groundless dissatisfaction exists on the part of the people toward their pastor, and mature and prayerful deliberation unanimously agreed to recommend the Sheet Harbour section of the congregation to hold a meeting for the purpose of considering the alleged grounds of dissatisfaction which have arisen, and by mutual explanations and otherwise to remove these without Presbyterial interference; and also to express sympathy with the minister in his infirmities and difficulties, and recommend him as far as possible to carry on the work of the congregation in the usual way, and recommend all connected with this section of the congregation to study the things that make for peace and the things whereby they may edify one another.

The Presbytery are pleased to find that notwithstanding the declining health of the pastor, he is with commendable zeal and fidelity discharging the onerous duties of this new and extensive field of labour,—that there are in operation four Sabbath schools with ten teachers, and over one hundred pupils, having access to a library of two hundred and sixty volumes,—and that the number of young persons receiving instruction in bible classes is over forty. The state of Mr. Waddell's health renders it impossible for him regularly to supply the distant sections of his congregation. Under these circumstances the Presbytery have applied to the Home Mission Board for a catechist to labour on that shore during the summer months, under the direction of Messrs. Waddell and McCurdy.

The petition from Kempt, praying to be united with Walton, and formed into a new congregation, was taken up and fully considered. From documents laid on the table it appeared that the members and adherents of the church in these two stations are perfectly unanimous,—that they are able to raise \$450, and that there is every prospect of their very soon becoming a self-sustaining congregation. It was then unanimously agreed to grant the prayer of this petition; and the Presbytery hereby do declare Kempt

and Walton, with the adjoining stations, to be a congregation in connexion with the Presbyterian Church of the Lower Provinces. On motion, it was further agreed to recommend the newly formed congregation of Kempt to the Supplementary Committee for a grant of \$120 for two years.

Petitions for moderation were read from Poplar Grove, from Kempt and from West Cornwallis. Rev. John Forrest was appointed to preach and moderate in a call in Poplar Grove congregation, on the 1st day of April, at 7 o'clock, P.M. Messrs. Gordon and McLeod have been appointed to perform the same duty in the other two congregations, on the first Tuesday of April, at 11 o'clock, A. M., the former in West Cornwallis, and the latter in Kempt.

Mr. Garvio was appointed to supply Kempt and Walton till the next meeting of Presbytery.

On motion, it was agreed to apply to the Home Mission Board for the services of Mr. Joseph Hogg, for Cornwallis for three months from the first of April. Adjourned to meet in Chalmers Church, Halifax, on Wednesday, 15th April at 11 o'clock A. M.

JOHN McLEOD, *Ply. Clerk.*

Presbytery of St. John.

On Thursday, the 12th March, the Presbytery of St. John met at the new Church, Saltsprings, and was constituted at 2 o'clock, p. m., by the Rev. James Bennet, moderator. There were present, the Rev. Messrs. Bennet, A. Donald, Lewis Jack, James Gray and N. McKay, ministers; and Mr. Greenlow, elder. After the reading and approval of the minutes of last meeting, the Rev. T. Cumming and Rev. J. D. Murray were associated with the Presbytery as corresponding members. The committee appointed to receive and report upon the trials prescribed to Mr. Fraser by the Presbytery, gave in their report, expressing their entire approval of the manner in which Mr. Fraser had acquitted himself before them in all the trials prescribed. On motion the report of the committee was adopted by the Presbytery. Mr. Donald then returned the edict for the ordination of Mr. Fraser duly attested. The usual intimation was then made, giving an opportunity to any person who had any objection to urge against the ordination and induction proposed, to lay such objection before the Presbytery. No objection having been offered, the moderator preached a very able and eloquent sermon from 1 Cor. xiii. 13; no sketch that could be given could do justice to that sermon. He then narrated the steps taken by the Presbytery in connexion with the settlement of a minister in this congregation, after which he put to Mr. Fraser the questions of the formula, and

Mr. Fraser was then ordained, by prayer and the imposition of hands, to the work of the christian ministry, and to the pastoral charge of the joint congregation of Saltsprings and Golding Grove. The Rev. James Gray then addressed the newly ordained minister in respect to the duties and responsibilities of the office he had assumed. His address was couched in simple phrase, full of fraternal feeling, and dealt with the elements of success in ruling a church and feeding the flock—both the sheep and the kumbs. Much valuable counsel was compressed in a few earnest words. Mr. Jack followed in a vigorous and practical address to the congregation. His remarks were based upon 2 Thes. iii. 1. It gave special prominence to the duty of the Church to pray for its minister, and urged the duty with impressive reference to the coming day of account; and closed with an earnest appeal to the audience to accept Christ, and thus become possessed of the privileges he offers. After prayer and praise the congregation was dismissed, and the people, as they retired, welcomed their pastor by giving him the right hand. Mr. Fraser having expressed his willingness to subscribe the formula when requested to do so, his name was added to the roll of Presbytery, and he took his seat as a member of court. The Presbytery greatly rejoice at this hopeful start of this newly organized congregation under the ministrations of their chosen pastor; and trust that by the blessing of God the duties involved in their mutual relations may be faithfully and successfully discharged.

Mr. Greenlow laid before the Presbytery a subscription list from the adherents of one Church of Lower Norton, containing the names of twenty-four persons, and promising payment of \$88, in case services are resumed in the Lower Norton Church. Mr. Greenlow verbally stated that the people of Lower Norton are very desirous that Mr. Gray, whose resignation of this section of his charge was accepted at last meeting of Presbytery, he directed to resume his ministrations at Lower Norton. The Presbytery felt surprised that this action had not been taken previously to last meeting of Presbytery, to prevent Mr. Gray's resignation from taking effect; and inasmuch as the papers laid before the Presbytery do not with sufficient distinctness request a continuance of Mr. Gray's services, the Presbytery considered it due to Mr. Gray to request the people of Lower Norton to bring formally before the Presbytery their desire, to have the late relations between themselves and Mr. Gray revived. Meanwhile it was agreed to grant them such supplies as might be found practicable.

The Moderator reported that the people of Pizarino, who had formerly been sup-

plied by the minister of Carlton are very desirous of obtaining supplies of preaching—that at the request of the people of Carlton, he had been preaching in Carlton on Sabbath afternoons for some time past, but that it is impossible for him to supply Pisarino. In view of these facts the Presbytery, glad to find the Rev. T. Cumming amongst them, resolved to apply to the Home Mission Board for the appointment of Mr. Cumming to this Presbytery, with a view to the supplying of the above named places.

Mr. McKay then reported that according to appointment, he had preached at Moncton, in Dunlap's Hall, on the evening of the 25th February, and moderated in a call—that the call resulted unanimously and very cordially in favor of the Rev. J. D. Murray. He laid the call before the Presbytery duly attested, and being accompanied by a reasonable guarantee of support, the call was sustained, and placed in Mr. Murray's hands and accepted by him. The Clerk was directed to notify the Home Mission Board of these facts, in order that Mr. Murray may be relieved of all appointments that might delay his induction into his accepted charge. Mr. Gray was appointed to preach at Moncton, on Sabbath the 29th inst., and serve the edict—Mr. Murray on that day to supply Mr. Gray's place. Thursday, the 9th April, was fixed upon for the induction, at 7 P. M. The Moderator to preach and preside; Mr. McKay to address the Pastor, and Mr. Gray to address the congregation. The Presbytery then adjourned to meet at Mr. Henry Smith's at half past six o'clock—closed with prayer. An evening meeting was held according to the above named adjournment. Sederunt as above. The Clerk handed to the members of Presbytery copies of the proposed Rules of Procedure, the consideration of which, together with the proposed formula, was postponed to a future meeting of Presbytery to allow members to examine the papers and mature their views respecting them. Members of Presbytery and their Sessions were enjoined to prepare the Statistics of the various congregations, and to have them in readiness for the next meeting of Presbytery, which was appointed to be held at Moncton on the 9th April, at 7 o'clock, P. M. Presbytery adjourned accordingly.

Alberton Congregation, P. E. I.

This Congregation held their annual missionary meeting, on the 1st day of January. The sum collected amounted to £46. Of this sum £20 was appropriated to the Foreign Mission, £10 6s. 6d. to the Home Mission, (to which is to be added what may yet be paid in) £4 to the College, £1 13s.

6d. to the *Dayspring*, £4 to the British and Foreign Bible Society, and £6 for Missions to the Jews. (Of this latter sum one member contributed £4 specially for this object.) At the annual meeting of the congregation, it was moved and carried unanimously that £25 be added to their Pastor's stipend. On the evening of New Year's Day a deputation of young men, viz., Messrs. Wm. Hardy, (village) W. C. Montgomery, (Huntly) H. J. Matthews and J. Forsyth Junr. (Alberton) waited upon the Minister, and on behalf of several members of the congregation, and some friends of other denominations, presented him with a purse, containing £23,—with a view to the purchase of a horse. Some time previously, a deputation of the ladies viz., Mrs. Thomas McNeil, Mrs. Wells and Mrs. Forsyth, in the name of the ladies of the congregation, presented him with Dr. Fairbairn's new work, "The Imperial Bible Dictionary" in 2 vols. Such indications of progress, and such expressions of good will; cannot but be highly encouraging to the Minister, (the Rev. A. Fraser,) and will doubtless exert a reflex influence for good on those who manifest so liberal a spirit, in the cause of their Lord and Saviour; for "he who soweth bountifully, shall reap also bountifully; while he who soweth sparingly, shall reap also sparingly.—Com.

Missionary Meeting.

A Missionary Meeting in connection with the Summerside Presbyterian Congregation, was held in the Church, on Monday evening last. Rev. R. S. Patterson, A. M., delivered an able and interesting discourse on the duty of "Systematic Beneficence," taking as his text 1 Cor., xvi. 2.—"Upon the first day of the week let every one of you lay by him in store as God has prospered him." At the close of the discourse Rev. W. R. Frame gave an account of the different schemes of the Presbyterian Church for the Lower Provinces of B. N. A., to which it is the duty and privilege of all the members and adherents of his congregation to contribute. The first in importance of these was the Foreign Mission, which supports several Missionaries in the South Pacific Islands, and also one among the Coolies in the Island of Trinidad; then there was the Home Mission fund, designed to aid weak congregations, and also to foster mission stations; and the Ministerial Education fund, for the support of the theological Seminary, &c.

Having briefly urged the claims of these funds, a collection was taken which amounted to nearly £12.

Before the meeting closed it was agreed that a missionary society be formed in connection with this Church. The following

were appointed office bearers for the current year:—*Pres.* W. R. Frame; *Vice Pres.* C. McLennan, Esq; *Sec'y.* Mr. T. B. Hall; *Treas.* Mr. Robert Glover.

Hon. J. Muirhead. E. L. Lydiard, Esq., and Messrs. David Montgomery, Thomas Brehan, Thos. Frizzel, Joseph Linkletter and Arthur Milligan, Committee.—*S. Journal.*

Mission Goods.

When the *Chanticleer* sailed for Melbourne on ———, two packages remained on hand, one from Sheet Harbor, forwarded by Rev. Mr. Waddel, which being stored apart from the other articles was forgotten; and one from Princetown, sent on by Rev. Mr. Laird, which was received too late for shipment. We are happy to say that these along with contribution in clothing of Rev. Mr. McKinnon's Congregation, Hopewell, have been sent by the Brig *Magnet*, and forwarded free of any charge by Messrs. Salter & Twining.

2nd Congregation of Maitland and Noel.

Through the Rev. J. Currie the following sums have, during the incumbency of the present Treasurer, been received into the treasury of the church, from Oct. 22nd, 1866, to Jan. 17th, 1868:

| | |
|----------------------------|-----------|
| 1866. October 22nd | \$115.00 |
| 1867. January 2nd | 32.15 |
| March 16th | 70.45 |
| June 25th | 41.39 |
| November 19th | 53.51½ |
| 1868. January 17th | 107.08 |
| | <hr/> |
| | \$420.36½ |
| For Foreign Missions | \$213.13½ |
| Home do. | 98.71 |
| Educational | 25.72 |
| Synod | 12.96 |
| "Dayspring" | 69.84 |
| | <hr/> |
| | \$420.36½ |

The money has come from—
Maitland Juvenile Missionary Society,
Rockville Missionary Society,
Lower Selmah do.
2nd Cong. of Maitland and Noel,
And \$20 from Capt. McDougall.

Now, how has this money been raised? Its sources, as just given, shew—

1. That each section of the congregation has its missionary agency.
2. That to some extent, at least, the young are engaged in the work.
3. That the congregation as such, contributes, probably by collection, and
4. That the collection is continuous, and the remitting quarterly.

We would not select the plan of any one congregation, and say that it is the best and most suitable for all others; for all plans must be modified by the circumstances of the people. Besides, we know that several of these features exist in the missionary efforts of a goodly number of our churches. Still we do not believe that they are all combined in any other. In many of our most liberal congregations the money collected remains wrapped up in a napkin, and as useless as if "buried in the earth," for three, six, or nine months. Meanwhile the money, if remitted, might be applied to its object, or if not immediately required, would be producing the usual bank interest.

Besides, the money to be applied might be apportioned more intelligently to meet the exigencies of the different funds, if voted quarterly. We feel quite safe, therefore, in recommending a quarterly transmission of moneys raised for religious purposes, when such moneys are raised by monthly or quarterly contributions.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICE.

The Board of Foreign Missions will meet (D. V.) in Primitive Church, New Glasgow, on Thursday, the 9th day of April, at 10 o'clock, a. m.

P. G. MCGREGOR.

Halifax, March 21, 1868.

COMMITTEE ON THEOLOGICAL HALL.

The Committee of Synod on the "Theological Curriculum" will meet (D. V.) in the Session Room of Chalmers' Church, on Wednesday, 22nd day of April, at 3 o'clock, P.M. The attendance of the whole Committee is requested.

ROBT. SEDGWICK, *Convener.*

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

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

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

HOME MISSIONS.

| | |
|---------------------------------------|---------|
| From Mount Uniacke Gold District | \$50 39 |
| Brookfield Missionary Soc'y per W. F. | |
| Hamilton | 10 27 |
| John Murray, Esq., Mabou | 8 00 |
| Mount Uniacke Gold District | 4 75 |

FOREIGN MISSIONS.

| | |
|---|---------|
| Brookfield Missionary Soc'y, per W. F. Hamilton | \$10 28 |
| John Murray, Esq., Mabou | 12 00 |
| Clyde & Barrington, per Rev. M. Henry | 17 50 |
| Dr. Dawson, Montreal | 20 00 |
| Annual collection of Primitive Church, New Glasgow | 80 65 |
| Bequest of the late John D. Christie of Truro, per Mr. — Christie, one of the Executors | 200 00 |

"DAYSPRING."

| | |
|---------------------------------------|---------|
| Col. by Miss E. S. McKay, Albion M'ns | \$5 00 |
| Tatamagouche congregation: | |
| Children of A. Patterson, Esq. | \$1.43½ |
| " D. Fraser | 0.59 |
| " W. Blackwood | 1.50 |
| " John Millar | 1.02 |
| " Jas. McKeen | 1.00½ |
| " Chas. Reilly | 1.00 |
| " R. Purves, Esq. | 1.05 |
| Bessie P. Laird | 1.08 |
| Miss Campbell's S. S. Class | 1.00 |
| Willow Church S. S. | 0.72 |

—10 40

| | |
|--------------------------------------|--------|
| Sab. School of Erskine Ch., Montreal | 20 00 |
| Clyde & Bar'gton, per Rev. M. Henry: | |
| Col. by Mas'r J. Stalker, Clyde | \$3.85 |
| " " J. McKay | 0.78½ |
| " " A. Sutherland | 0.81 |
| " " G. Stalker | 1.28 |
| " T. Robertson, Bar'gton | 2.50 |
| " W. McKay, N. Clyde | 1.50 |
| " Miss M. Ryer | 1.88 |
| " Bessie McKenna, Carlton | 1.12½ |
| " " S. Cunningham, C. Island | 2.02 |

—15 75

| | |
|---|--------|
| Col. by Howard Fraser, Middle River, Pictou | 1 00 |
| John Knox Church, New Glasgow | 46 75 |
| Acadia Cong., per Rev. D. Stewart: | |
| Col. by Miss M. Higgins | \$3.45 |
| " " Ellen McDonald | 1.42½ |
| " " Master Alex. Hattie | 5.87½ |
| " " D. B. Stewart | 3.25 |
| " " Jas. S. Smith | 2.27 |
| " " Jno. R. Davies | 1.82½ |
| Handed in by Mr. I. Singer, of Westchester | 0.63 |

—18 72½

| | |
|---|-------|
| Sabbath School of St. David's Church, St. John, N.B., per Rev. N. McKay | 71 50 |
|---|-------|

EDUCATION.

| | |
|---|-------|
| Brookfield Section of Rev. Mr. McGilvray's Cong., per Wm. F. H. | 5 08½ |
|---|-------|

SUPPLEMENTARY FUND.

| | |
|--------------------------------------|-------|
| Brookfield Miss. Soc'y, per W. F. H. | 10 27 |
|--------------------------------------|-------|

PAYMENTS FOR RECORD.

The publisher acknowledges receipt of the following sums:

| | |
|---------------------------------------|--------|
| Rev. T. Sedgwick, Tatamagouche | \$4.00 |
| Rev. W. Alves, St. John, N. B. | 10.75 |
| Rev. W. G. Forbes, Plaster Cove, C.B. | 11.50 |
| Rev. A. McL. Sinclair, Springville | 20.00 |
| Mr. A. L. Archibald, Stewiacke | 10.00 |

| | |
|-------------------------------------|-------|
| Rev. A. J. Mowatt, Albion Mines | 0.50 |
| Messrs. Rogers & King, Montreal | 4.00 |
| Rev. J. G. Cameron, Bonshaw, P.E.I. | 5.32 |
| Rev. K. J. Grant, Merigomish | 22.00 |
| Rev. J. F. Forbes, Goshen | 5.00 |
| Rev. D. Stewart, Acadia Mines | 4.95 |
| Mr. H. Sterns, Truro | 12.00 |
| Rev. S. Fraser, Golden Grove, N.B. | 10.00 |
| Rev. James Fowler, Bass River, N.B. | 2.50 |
| Rev. R. Sedgwick, Musquodoboit | 10.50 |
| Rev. James Byers, Clifton | 10.00 |
| Miss Forrest, Halifax | 1.50 |
| Miss McNab, Halifax | 1.00 |
| G. Hattie, Esq., Pictou | 37.80 |

Officers of the Principal Boards, &c.

Board of Education.—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary.

Committee on Supplements.—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Selgwick, Tatamagouche, Secretary.

Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

Committee on Statistics.—Rev. A. McKnight, Convener.

Synod Treasurer, (Except Widow's Fund.)—Rev. P. G. McGregor, Halifax.

Receiver of Goods for Missions.—Rev. P. G. McGregor, Halifax; Mr. George Hattie, Pictou.

Trustees of Widows' Fund.—Rev. J. Bayne, D. D., Convener; Rev. G. Patterson, Green-Hill, Secretary; Howard Primrose, Esq., Pictou, Treasurer.

Board of Superintendence of Theological Hall.—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. P. G. McGregor, Halifax, Sec'y.

Board of Home Missions.—Rev. A. McKnight, Dartmouth, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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