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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1874.

The Great Revival in Scotland.

THE religious Revival with which Edinburgh and other parts of Scotland have been blessed; is so wonderful, so cheering, so full of encouragement to all who labour in the Lord's vineyard, that we have thought it desirable to lay before our churches a very full account of it. It is the Lord's doing, and it may well attract our devout attention.

In the last RECORD we gave an outline of the work in Edinburgh till the close of December. Since that time the religious interest in that city has deepened and widened. It has reached all classes, the highest as well as the lowest. Vast congregations, ranging from three thousand to ten thousand, have assembled, night after night, and day after day, to pray and praise, and to listen to the story of the Cross. The movement has extended to other places, and was still extending at the date of our latest Wings.

Watch Night.

On the closing night of the year a Prayer Meeting was held in the Free Assembly Hall, which lasted till five minutes after midnight. The scene was profoundly solemn. The record of the closing minutes of all that space will allow us to give:

Mr. Moody read—"and He saith unto them, Follow me, and I will make you fishers of men." (Matt. iv. 19). I will keep his word to Peter. He did become a fisher of men, and caught in one night 3000 in the gospel net. This past year did you caught anything? Follow me,

and I will make you successful. Look back; do you know of any saved for God? I pity the worldly Christian. See Lot knocking at the doors of his sons-in-law and relatives, and begging with fatherly anxiety to flee from the doomed city. They didn't believe him: he had lost his power of testimony: he had no influence: leanness had come to him. I pity the child of God who has no influence. Whoever do not follow Christ, let us! Let 1874 be a prosperous year to every child of God here. Let us leave our "nets" and let our first thought be regarding every man how we can win him to Christ. You do not know how much you may be the means of doing for Christ during 1874, if you will only try. From one converted a hundred, and from a hundred ten thousand may be saved. These may win a hundred thousand to God. The little rivulet that rises like a thread in the mountain becomes at length a great rolling river when it falls into the sea! A Sabbath-school teacher attending one of these meetings, left her class for that purpose. I asked her how she could do that; she said, Oh! there were only five little boys in it. Why! one of these little boys may be a John Knox, a Bunyan, a Chalmers. Andrew, looking at these three thousand men of Peter's might have called them his grandchildren. A little girl can follow Jesus and work for Him, and she can influence those whom we can't get at. A blind man was seen carrying a lantern, and he was asked what he did that for, "To prevent others stumbling over me." We are either winning souls to Christ, or others are stumbling over us.

Argue all night with an infidel, and he'll get the better of you in some way; but ask what is to be said about converts he knows of, and that puzzles him, he cannot understand the change wrought by conversion.

There was now silent prayer, that we might win souls to Christ in 1874. The Jubilee Singers broke the silence with "Steal away to Jesus."

Mr. Moody read John 14-16, "I will come to you." The world does not understand that. Before I became a Christian, and when I did not know the secret, I wondered at their sustained comfort and joy. Since coming to Him I have never left Him, and He has never left me. When Joseph was sold into Egypt, God was sold with him. They were linked together. Joseph was put in prison, but God went there too. He will never leave us, never! never! A dying woman was asked if she was afraid. "How can I be afraid when God is with me?"

The Rev. Mr. Arnot was much interested in leaving nets behind. The Lord does not wish anything lawful to be given up for His sake, but that nothing should ever come between the soul and Christ. The bleeding tree and shoot will join if they have clay around them outside; an hundred thousand won't hurt us if they are outside. The world thinks that the Christian suffers the loss of all joy; on the contrary, the hope beyond the grave makes the present life bright. The Jubilee Singers sang "Jesus bids me come."

Mr. Moody read John vi. 40: "Raise him up." We are now going beyond this life. How dark would it have been if we hadn't this to look forward to! Four times "raised up" is repeated. We've got a Saviour who can raise the dead. My little child will be raised up. Thank God, the Saviour is coming back. The grave—the sea—will give up its dead. Believers in Christ will be raised first, and they will reign with Him a thousand years. "Blessed and holy is he who hath part in the first resurrection." You've seen steel filings in a lot of sawdust, and if you pass a magnet over the top of them the steel will all leave the sawdust and fly to it; and so will the holy dead be sought out. The glory is in the future. "Caught up to meet the Lord in the air." What a comfort to hear of it!

Mr. Sankey—"We will sleep, but not for ever."

Mr. Moody—It would be pretty dark without some such hope, as a childless lady said to men; indeed it would. Jesus said unto her, "I am the resurrection and the life."

Blessed verse! "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world," (John xvii. 24).

Mr. Moody said—I have formed a strong love for the people that I have met here every day, and I feel very sad about going away. Death will make sad separations. It is now on the stroke of the last hour. A year hence a good many here will be in their graves. Thank God for the great day

coming, when we will be gathered round the Master. Perhaps that day is a good deal nearer than we think it. The Bible is full of "I will." We have been three hours at it, and have only looked at seven most sweet ones.

Mr. Balfour—Think of the joy of Jesus on that day of glory. Oh, the joy of God's heart being fully satisfied!

Rev. Mr. Grant—People don't know, perhaps, that the darkest shadow passed this year over my house and home. A friend sent me this single text, which has sustained me ever since. The Jubilee Singers—"Speak for Jesus."

Mr. Sankey—What a grand all-day meeting we'll have one day. All will come up. We from our country; you from yours. We must soon part; but, brethren, 'tis true that we'll meet some day "just across the river."

Captain M'Kenzie—When I come in from work tired, I lie down for a short sleep, and rise refreshed and ready for new work. If we are laid to sleep by Jesus we shall wake up refreshed. We will be engaged in God's work throughout eternity without being tired or weary.

Mr. Arnot—Grandeur still! Come up higher. I, even I, an atom, will take part in the up-bringing of the Saviour's joy. For the joy that was set before Him he endured the cross. He acted from motives of joy in His ransomed when he gets them to be with Him.

Jubilee Singers—

"Small we meet beyond the river,
Where the surges cease to roll."

It was now ten minutes past eleven, and for the next hour of prayer, praise, personal requests for prayer, and tender, tearful words from Mr. Moody, a solemn stillness, the felt presence of the Master, the action of the blessed Spirit of grace, came to the hearts of the whole assembly. Every one, ministers and multitude, were deeply affected. Our emotion could not be suppressed. The gates were ajar, and it seemed to be heaven itself, and when twelve o'clock rung out, our hearts were pressed close to the heart of God.

The intense interest, and the awe-striking solemnity of the meeting increased as midnight neared. Five minutes before twelve all sound was hushed. The distant shouts of the revellers outside could be heard. Kneeling, or with bowed heads, the whole great meeting with one accord prayed in silence, and while they did so the city clocks successively struck the hour. The hushed silence continued five minutes more. Mr. Moody gave out the last two verses of the hymn, "Jesus, Lover of my soul," and all stood and sang, "Thou, O Christ, art all I want, more than all in Thee I find," &c.

After a brief prayer the benediction was pronounced, and all began, like one family, to wish each other a happy new year—"a year of grace, a year of usefulness," &c. Messrs Moody and Sankey would have been detained shaking hands for an hour if they had not slipped away. The love they have won, and the gratitude all feel for their ceaseless labours, joined with a sad forecasting of the early period at which they must leave Edinburgh to labour elsewhere, make their hearers very tender in their attachment to these honoured evangelists. Very heartily did the noon meeting respond to the call to pray for blessings on their homes and families. The Jubilee Singers have also endeared themselves by their very willing contribution of their beautiful voices to the enjoyment of those meetings. Their "Steal Away to Jesus," "The Angels are Hovering over Us," "Depths of Mercy can there be," &c., will long ring on memory's ear. Their and Mr. Sankey's deep sympathy with the sentiments they utter so melodiously, will elevate the conception of Christian song among us, as not a hallowed amusement merely, but elevated and elevating worship. There probably never was a New Year brought in in Edinburgh with more solemn gladness and hope of spiritual good. If the present brotherly love continue, we augur the very best issue in the resistance of every social evil, and the pleasing fruits of a prevailing Christian helpfulness and happiness.

Directory for Prayer Meetings.

One grand feature of the Edinburgh Revival must not be forgotten. Prayer was at the beginning of it; prayer was increasing every day and hour. Mr. Moody at one of the gatherings spoke as follows of the Prayer Meeting:

He began by saying that there was probably more talent in Scotland than in any other place of the same size, but it was in a great measure buried talent. He did not refer to the ministers so much as to the people, who did not draw out their talents for the good of the Church. This was an important matter. If he drew out the energies of ten men, and got them to work, it was much better than doing ten men's work himself. Hence the importance of some of the rules he was about to give them.

First, they should get, he said, the people to sit close together, for if they were scattered, the meeting would be cold and disjointed, and they would not get people to speak. Second, They should see that the hall or room was well ventilated, heated, and lighted. When it got close the people

became languid or went to sleep. Third, they should have good singing. He did not object to our psalms, or to the old hymns, always keeping them as their staple material of praise; but he thought they should not confine themselves to them, or to any thing old, however good. The introduction of a new hymn sometimes gave new life to a meeting. They should always be adding to their collection. Fourth, When a meeting was special, the prayers and remarks ought to be special, bearing on the one subject. It spoiled such a meeting to have general prayers for the conversion of the Jews, for instance, and wandering all over the world. Let them pray for these objects, but not there and then. They should do as business men did—keep to the business in hand. An insurance company's board would not discuss temperance and missions; and so when they had special sacred business they should keep to it. The business of next week—the week of prayer—was, he said, to pray for revival, for the working of the Holy Spirit. They ought to give all their energies to that special work. Fifth, Let them have requests and thanksgivings brought before the meeting. This added greatly to its interest and value. For example, a father gave thanks for the answer to prayer in the conversion of his son. If he had got the blessing he thought the least he could do was to give thanks for it. And by doing so, he encouraged others to put in similar requests, expecting an answer. And why should not the son stand up and give his experience, and show how he was brought to Christ? The Scotch were terribly afraid of giving their experience. Why should they object? Experience was scriptural, the Bible being full of it. It might, no doubt, be carried too far; and there were some things in Methodism which he did not approve of; but they would be much the better of taking a lesson from the Methodists in some things. Sixth, Let the leader take no further part in the meeting than to give the key-note. Sometimes the leader engrossed the meeting and exhausted the subject, or at least the patience of his hearers, before any other voice had been heard. This was the way to empty a meeting. Seventh, They should give out the subject beforehand, that the people's thoughts might be directed to it. This helped greatly to keep up the interest. Eighth, They ought not to scold the people who had come because others had kept away. Let the leader rather take blame to himself for having failed to draw them, and try to make his meetings more attractive. If he only made the meetings attractive, the people would find that they could not stay away. Ninth, If they felt discouraged they should not let the people see it, or they would be discour-

raged also. They ought not to make the meeting blue because they were blue.—Tenth, They should give variety to the meetings. There should not be more than two prayers in succession, and the exercise should be varied by singing and reading. One of the buried talents of Scotland was the musical talent. They ought to sing for Christ, as well as work and speak for Him. Eleventh, Let them have no formal address beginning in some such way as this—"I am going to address you," for such an announcement was enough to chill any meeting. Twelfth, The meetings should be short, and the people sent away hungry but not weary, else they would not come back. In order to this they must be short. Those who spoke were interested, and would go on; but those who listened were less interested, and might have stood for an hour. They ought not to try their patience too far. Thirteenth, They should avoid discussions, and put down discussion among the audience. If any one persisted, they should not correct him in public, but have their praise or prayer, and then go to him in private and explain. Fourteenth, If a man were backward to speak at the meeting, they should call upon him, point out the duty and simplify it, getting him to break the ice by merely reading out a verse that had struck him, and thus lead him on. It was not great talent that was wanted, but grace in the heart. The coloured man who had spoken the previous day had thrilled his very heart more than any one he had heard there. Fifteenth, They should throw the meeting open for one-half of the time. There was no freedom otherwise. He had been burdened with a message he believed to be from God, but had no chance to deliver it, because the meeting was not open. They had no right to take the work out of the hands of the Spirit in this way. Sixteenth, Let the meeting commence and close at the hour appointed. To be unpunctual, either in opening or closing, was to break faith with the meeting. Seventeenth, They ought to see before going that they went in the Spirit, and pray that the Spirit might lead the meeting.

Results.

Prayer meetings conducted according to the rules and directions given by Mr. Moody have been tried in Scotland. At a recent meeting in the Free Assembly Hall Dr. Andrew Thomson said that the weekly prayer-meeting of his congregation on Wednesday evening had been conducted on the last occasion according to the rules and directions given by Mr. Moody, the wisdom of which had been felt by every one of them. They had short prayers, short addresses,

and frequent singing, principally from Phillip's collection, and also opportunities given for requests for prayer. The latter part of the meeting had been made open. He wished now, for the encouragement of esteemed ministers and elders, as well as private members of the church, to state the result. *The meeting was three times its former size, and the place, which Mr. Moody knows well, for it had been the birthplace of a good many souls to Christ, was crowded, so much so that they had resolved to go up to the church itself next Wednesday evening.* Not only were many requests for prayer made, much thanksgiving offered, but a great deal of information as to the work of Christ in the congregation, was brought out, and made known to them, which otherwise might have remained hidden. He wished to bear testimony very strongly, having tried the experiment, to the great importance of leaving the latter part of the evening free, in the sense they understood. He believed church life had been much stifled by the fact that it had not found expression. If they let it get expression, it would increase itself by the very fact, and tend to communicate spiritual life to others. In our large congregations we are often at a loss to make brotherly love felt. People sitting in adjoining pews very often do not know each other's names. *These open meetings will give a new life to the people, and will promote a feeling of kinship amongst them in spiritual things.* He wished to give his hearty imprimatur to these open meetings.

Other ministers bore similar testimony They insisted especially on the evil of *loitering* in prayer.

What an Eye-witness says.

Night after night thousands have gone to hear the gospel of the kingdom, and hundreds have been awakened from the slumber of sin to ask anxiously what they must do to be saved. Persons who never before gave heed to the things of their peace have come with anxiety seated on their brows, and tears rolling down their cheeks, saying, "Sir, I would see Jesus." Old and young—rich and poor—learned and unlearned—of every class, every rank—every age and condition—sinners, formalists, moral professors, pleasure-seekers, sensualists—sin-

ners sunk in every form of spiritual death, coming with wounded consciences and bleeding, weeping hearts, to seek mercy at the cross of the crucified Son of man, the Lord of glory.

I saw, a few nights ago, nearly fourteen hundred converts, who had decided that Christ is better than the world as a master to serve, who had met together in the Assembly Hall to confess the faith of Christ crucified.

I can hardly trust myself to speak of that grand sight. I pity the cold heart that could look upon such a sight unmoved. In the annals of the city there is no parallel to it. May hundreds of holy hands be lifted up to the God of all grace—the Hearer of prayer—who is ever more ready to hear than we are to pray, that there may be no restraining of the blessings until the mighty wave has swept through all classes of society—all ranks, denominations, churches, and congregations, and regenerated the whole mass of Edinburgh society. “Prove me now, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Some, indeed, oppose and find fault, but it is just the same spirit that works in them as in the Pharisees of old when they cried, “Master, rebuke Thy disciples.”

One Day's Work.

Speaking on one Sabbath day's work in Edinburgh, Mr. Reid says :

“Mr. Moody preached in Free St. George's Church at 11 o'clock—in the Free High Church, Free Assembly Hall, Corn Exchange, and came back again with 400 men to the Free Assembly Hall about 9 40, and continued till about 10.40. There was most blessed work done by the preaching of the Word on that wonderful day. About 1000 women came from the various places of meeting to the inquiry meeting at the Free Assembly Hall. A stranger would have said, a thousand anxious souls! but Mr. Moody knew better. Nine-tenths were Christians, and when they were sent out of the body of the Hall, workers then got in among the anxious; but they were too few, and they had to take two or three at a time, which is not satisfactory.

The meeting with the four hundred men who came up from the Corn Exchange was a singular one. Instead of addressing them, Mr. Moody asked seven gentlemen on the platform to tell them how they came to Christ. The most of them were very well known men—a minister, a colonel in the army, a merchant, a sheriff, a doctor, a nobleman, and a captain in the navy. The effect was marvellous. It was better to have those conversions told to them at that

stage than to be preached to until morning. It was quite thrilling to one's spirit to hear from so many lips a personal testimony to the converting power of the grace of God. We think with Mr. Moody that we would be none the worse for more of this.

The “Week of Prayer.”

Never did Scotland witness such a Week of Prayer as that which inaugurated the present year. We give a few extracts of accounts of meetings :

Mr. Moody states that in Edinburgh he had met with very many infidels. The chairman of the Infidel Club, and a great many of the leading infidels had been at many of their services. They had perhaps come out of idle curiosity, perhaps to spy out what had been done, and perhaps to go to their infidel club, and make fun and ridicule of it all. He had been thinking for the last few days what these infidels might become if they were turned to Christ—what a blessing to the city of Edinburgh, of which they were the curse now. They were at present sowing the seeds of infidelity and poisoning the minds of young men. Edinburgh was full of these infidels; he had never seen a city like it for them. There was nothing for it but prayer. These infidels came there to try and get into argument, but they could not reach them except by prayer. They had stated on the platform that nothing was too hard for God, and he did not think the conversion of these men was too hard for Him, if he was earnestly besought by His people. Mr. Moody went on to state many remarkable instances of conversion of noted sceptics. Dr. Andrew Thompson read a letter which he had received from Dr. Fisch in Paris:—“How glad I was to receive your letter and the extract from the *Daily Review* which you sent me. I do not think there is a greater joy for the Christian heart than to hear that God is doing this work for the souls of men, and our joy is even increased when it seems that such a work is the answer to our feeble and unworthy prayers. My dear Scotland, you cannot imagine how much I love her, and rejoice that a spiritual blessing is bestowed upon her. It is very much a spiritual home to me, and therefore I am exceedingly thankful to the Lord to hear of the good work done by these two excellent brethren.”

The addresses delivered were varied and earnest. The meetings were very numerous and all were thronged. Even the clergy and Bishop of the Episcopal Church joined in them,—something strikingly new for Scotland.

Newington.

The Rev. Mr. Robertson of Newington United Presbyterian Church, stated some facts in regard to the special services held by Messrs. Moody and Sankey in his church during last week. He shrank from premature announcement of results; but it was not too much to say, he remarked, that the Lord had been working with these evangelists. In Newington the indifferent were being awakened, the undecided brought to a blessed decision, and the tempest-tossed carried into a haven of rest. He did not speak of the inquiry meetings merely, or of the number who had gone into them, but he spoke of many coming and calling upon him and others privately afterwards, or waiting for them at them at the corners of the streets and asking to be helped out of their difficulties, or to be confirmed and strengthened in their faith. He could tell, too, of many Christians being stirred to newness of life and exertion. What had struck him very much was that many who had been taken up with an empty profession had been seeing the great gulf between the mere form of godliness and its living power. There had been old men on the brink of the grave coming and receiving salvation as a little child, and there had been not a few little children, both boys and girls, perhaps chiefly boys, who were seeking rest, and not able to get it until they had found it in the Saviour; and then going away rejoicing having found the pearl of great price.

A Monday Meeting.

On Monday there was a union prayer meeting as usual in the Free Church Assembly Hall at noon. Remarks about the work that has been going on were made, and reports as to the effect of it were given in by several gentlemen. Mr. Moody said that he did not know that he ever spent such a morning as that of Sabbath. They had a praise meeting at nine o'clock and it would have done their hearts good to see what took place at the close of it. The Spirit of God was so strong amongst them that unconverted men rose on all sides and cried out for prayer on their behalf. Rev. Mr. Brown, Largo, said he wished to bear humble, earnest and sincere testimony to the great work that was going on here. It was the doing of the Lord and marvellous, and equally gracious as it was marvellous in their eyes. He begged to give an expression of his thankful, admiring, and adoring sense of the sincerity, simplicity, purity, heavenly wisdom, heavenly power, and heavenly love with which these meetings were and had been conducted. He had no speech to make to the meeting, but would do it far greater service, if he could make them follow the counsel which he gave, which was simply this, that every

one who had found the Lord, and who were joined to Christ by the Spirit, should every day repeat one verse from the well known hymn of our Scotch poet, who dealt with far sublimer things than Old Horatius of the Augustan age, "I lay my sins on Jesus." The verse was—

"I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child."

Lord Cavan said he had been particularly struck by the number of requests made on the previous day for prayer. He himself met with eight or nine young men, and he humbly believed that by the grace of God they were all drawn to him, were presented by the Lord Jesus Christ as His redeemed souls, and sealed by the Holy Spirit of promise. Rev. Mr. Grant, Tain, was amongst the gentlemen who engaged in prayer. He thanked God for the effect which even the reports of this movement had had in communities far distant from Edinburgh. He prayed that the staffs of the various newspapers might be converted and blessed, and besought Providence to put it into their hearts to chronicle what is done here for the good of all Scotland. Mr. Wilson (Barclay Church) said that one of the most remarkable meetings ever held in Edinburgh had been held the previous evening in the Canongate. It was second only to the meetings in the Corn Exchange. What had been said there had laid hold on the hearts and consciences of genuine Canongate people, and though there had not been many at the inquiry meeting afterwards, he believed there was much fruit yet to be gathered in. They must have, he said, more solo singing. They must have the gentlemen of Edinburgh with good voices able to do a service in this way hardly second to that of the preacher, coming to their meetings and attracting and touching the hearts and consciences of the people by the singing. The Rev. J. McEwan (Canongate Free Church) said that the ministers, were with a few of the lay men, so much occupied by the converts that came in, that they had not an opportunity of taking impressions of what was going on; but the missionaries of the district, who were in the habit of meeting and talking with the people told him that there was a striking impression made upon the population. They were to meet to-day to see what could be done in the way of following up the blessing. The Rev. Mr. Wilson (Tolbooth Church) said the meetings in his church had grown in interest as the week of prayer wore on. He thought he had never been present at such a meeting as they had on Saturday night with the children. Mr. Sankey had come in, said a few words to them, and sang them a solo—

"Room among the angels." It was a meeting to be registered in one's life as a most remarkable thing. He had seen many mothers and children afterwards, and the children, without being asked, said they had never spent such a happy hour all their lives. He thought, as had been mentioned by Mr. Moody on a previous occasion, it would be well for the ministers to open their vestries for inquirers after each of the ordinary services in their church. They had hesitated in his church, but the people had taken it into their own hands, and at the close of the services in the Tolbooth, on Sabbath, several persons had come to his vestry, inquiring the way to salvation. He thought the previous day the most remarkable in the history of Edinburgh. The Rev. Mr. Talon (St. Vincent's, Episcopal) said he had never been present at such refreshing meetings. New life had been given to him by them, the days of youth had been renewed, and to the glory of Christ he had to say that for twenty years he had not preached with the fulness and freeness he did on Sunday, and he did not believe that there had been seen in his preaching such effects as were produced on Sunday. Rev. Mr. Wemyss (Richmond Place Congregational Church) spoke of many hopeful cases in his district. Rev. Mr. Robertson (United Presbyterian Church, Newington), amongst other things, said that he had been greatly struck in dealing with inquirers to hear them remark, "What has kept us back so long from a settlement of this great question has been the low worldly life of professors." Mr. Moody said that a great many people were talking about this work being all more excitement, and in a few weeks it would pass away. He thought if these persons had been there on Sabbath, and knew anything about the Spirit of God they would have seen that of a surety it was not man's work. They had more inquirers than they ever had before, and yet there was no appeal, no stirring address, just a prayer meeting. Still the people stood for four hours waiting to be talked with. It the evening there was just a prayer meeting, no man's name drew, and yet the place was so full that they had meetings in the quadrangle, and thousands had to go away. He met more people yesterday anxious about their souls than he had ever met before in any one day of his life. Some people said that as soon as they had gone these meetings would pass off. It would be a great dishonour to God if they did. If they came there only to meet men, it must be very dishonouring to God.

A Convent on.

A Convention of Christians from all parts of Scotland, was held in the Free Assembly

Hall on Wednesday, the 15th January. Long before the hour of meeting (eleven o'clock) the Hall was besieged and overcrowded. During the whole day, and up till almost the close of the proceedings, the people continued to wait in the quadrangle of the College, and to hang about the various doors, by means of which they expected access would be got; and the repeated assurances of those in charge of the arrangements that entrance was impossible were unavailing to induce them to go away.

Mr. Moody presided. Earnest addresses were delivered by many ministers; but space will allow us to make only a few extracts.

Rev. Mr. Lowe, of Newcastle, stated a few particulars in regard to the meetings which were being held in the town from which he came. He said that the result of making the prayer meetings there open to all who wished to take part in them, had been to increase the attendance very largely indeed. They had got a good many of the young men to open their mouths, and the minister who presided over the meetings did little else now than start the subject. The hour of meeting, was found to be all too short, instead of being, as it was thought by many to be before, dreary and long. His plan was to give out the subject on the previous Lord's-day at his usual prayer meeting, that the various members of the congregation might be looking into their Bibles in regard to it. He believed that Messrs. Moody and Sankey had put them on a proper plan of working for the future and many could point to permanent good effected by adopting it.

Rev. Mr. Wilson, Barclay Church, said that what was wanted was that the prayer meetings should be thoroughly revolutionized both in town and country. Both he and Mr. Morgan had last week thrown their prayer meetings open; the subject for the day was the holy family, and the office bearers of their churches had taken part in the meeting. They had not adopted this because their meetings before had been small but because they believed it was a mode of conducting the meeting which God would bless. He believed that they could revolutionize the Church and the country in the most blessed manner if they could wisely and rightly manage these prayer meetings, which had been more a discouragement than a help in the past.

Rev. Mr. Leitch, Newcastle, stated that the work which had been commenced by their American friends in Newcastle, three

months ago, had been greatly consolidated since they left. Many thought that when they left Newcastle there would be a great falling off at the union prayer meeting, and that by this time there would be hardly a daily prayer meeting at all; but he was glad to say that in this they had been entirely mistaken, for they were never better attended than they were before. The requests for prayer were quite as numerous as before, and their religious services most delightful and profitable. A wonderful spirit of unity had been poured out on the ministers and office-bearers of the town. He had arranged to have a union communion service, and for it 3500 tickets had been disposed of. At the largest meeting place where this service took place there were about two dozen ministers present, belonging to all evangelistic denominations. He had never felt nearer heaven than he did that night. He had long had it in his creed that he believed in the communion of saints; he now realised with his brethren in Newcastle what was meant by the communion of saints on earth.

Mr. Sankey urged the necessity of attention to the service of praise at the Prayer Meeting

Professor Blaikie gave some account of his observation on prayer meetings in America. Besides other meetings, he said he remembered the one for prayer when the General Assembly was sitting at Philadelphia. It was conducted very much according to the manner they had heard described by Mr. Moody; one person rose up, perhaps a minister, and offered prayer, then an elder would read a verse or two from some part of the Bible appropriate to the subject, and fitted to give encouragement, and next some one would start a hymn. In this way a degree of warmth and interest was kept up which was most interesting. He thought the prayer meetings here might become the means of much benefit, if pains were taken to conduct them in the manner now described. The element of praise was of great importance; it was fitted to make the meeting attractive, and it was fitted to warm the hearts of those who attended. He said that the meetings carried on in the Cowgate by the students in the New College had become warmer and more interesting from their increased attention to the singing. He thoroughly and entirely concurred with what had been said regarding the prayer meetings. He maintained, of course, the divine obligation and divine sanction of the office of the ministry, but alongside of it he most strongly held that it was the duty of all who had got gifts and graces from the Divine Head of the Church to endeavor in every way that presented itself to work for it.

Duties of Elders.

Mr. Moody was asked what he would recommend should be done in the case of elders who were obviously disinclined to work for Christ, and he replied that those elders in the Church of an opposite character should seek to raise the tone of the eldership by earnest and indefatigable labour amongst the congregation, and by this means either stir up the drones, or make the eldership too hot for them. They would either be led to join with the willing workers, or they would be driven to resign their posts when the disparity between what they did for the Master became so obvious. In answer to another questioner, Mr. Moody expressed a decided opinion against a church numbering amongst its members any unconverted persons. It should be the care of the elders to use every precaution against the admission of any such persons into the membership of a church. Of course absolute certainty in this matter was impossible, but nothing should be left undone to discover the real state of the case before so momentous a step as the admission of a person to the membership of a Christian Church was taken. Mr. Moody expressed his opinion that the visits of the elders to the homes of the people might be made much more agreeable and profitable. The mode of visiting was so generally cold, stiff, and formal that the approach of the elder to a house was often the signal for all the youngsters of the family to decamp until the infliction, as they thought it, was over. Now he had been in the habit, when he visited a family, of pulling out his Bible, and asking some of them if they had been doing anything in the way of studying this or that book or life; and when he found out what they had been reading last, he endeavoured to lead them into a familiar conversation on the subject. In this way he had an interchange of thought, and very often light was thrown on a book of the Bible of a Scripture character. In such ways, instead of the visit being regarded as tedious and uninteresting, it was welcomed and made profitable. Mr. Moody also spoke of the importance of the elders looking well after the young—giving youthful strangers in their churches a cordial greeting and kindly encouragement. He spoke too of the importance of setting the young members of the Church to work, saying that a minister who set fifty young men to work around him was a much wiser man than he who sought to do the work of fifty men and killed himself.

“What can I do for Christ?”

It was a sure sign of conversion to be anxious to work for the Master. This disposition should be encouraged and culti-

vated. He thought the best thing a young convert could do would be to find a class of children somewhere. If they could not find a class in any Sabbath school they should go out on to the streets and gather one in. Let them pick up the poor neglected children they could easily find there. The lower they went down the nearer they would get to the Master. If they wanted to work for Christ they should go among the poor. There was no better field for work than was to be found there. He had often seen young men, of very moderate ability, gather large classes of children about them from the streets, lead many of them to the Saviour, and make out of them good members of the Church and of society. If they had hearts full of love, God's blessing would attend their efforts, and many souls would be converted. There would not be much difficulty in finding something to do. It would keep them out of the world too, and out of darkness. Mr. Moody went on to urge upon young Christians not to neglect their work at home, but to adorn the doctrine of Jesus Christ by their acts and bearing there. If they ran off to meetings and neglected their duties at home, it would bring reproach upon their profession. If they tried in every way they could to follow Christ, they would draw people towards them. It was not so much what they said as what they did about which they must be careful. He prayed, as he left them, that the young converts might stand firm, and show those who were speaking about these meetings being merely a display of Americanism, fanaticism, and wildfire, that, on the contrary, the effects there produced were God's work. By their life, walk, and conversation they should seek to win many to Christ. His heart had been drawn out towards these young converts, and he prayed that God might keep them from the world. He hoped there would be many who would find some independent work, and start on some work of their own. The young male converts might start Sabbath schools in every part of Edinburgh. If they could not find suitable buildings already available they might erect them. There was money enough in Edinburgh to do it, and it would be readily given for such an object if there was an assurance of earnest and profitable work. In this and other ways these young converts might carry the glorious torch of salvation into many a dark home. Mr. Moody stated that the awakening in Edinburgh was the topic of conversation all over the country. He had found this to be the case in London and Liverpool, where he had just been. It was therefore of the utmost importance that it should be vigorously pushed on. Each of the 1300 or 1400 converts here ought to be good, he thought, for ten souls.

Glasgow.

The Rev. Dr. Buchanan, the well-known Free Church minister, at the meeting of his Presbytery on the 7th inst., drew attention to the large attendance at the prayer meetings, one striking feature of which was that they could not be said to have been brought together by the presence of any particular person, but by the sentiment abroad in the community for the need of some special blessing. He suggested that they as a Presbytery should recognize God's hand in these movements, and express their thankfulness for the awakening which was visible, and which they hoped would make far greater progress. The suggestion was favorably entertained, and the Rev. Dr. Forbes, another leading clergyman, engaged in prayer. The Rev. Dr. Joseph Brown, moderator of the Synod of the United Presbyterian Church, who presided at one of the Glasgow meetings, said that a revival of religion in that city was much needed, so that bad men should be made good, and good men made better. He did not venture to say which of these objects was the most important; but if he had the choice of two blessings—that a thousand persons should be converted to the low level of our ordinary piety, or that a thousand saints should be quickened to apostolic fervor, and activity and zeal—he did not know but that in the wide and comprehensive view we should prefer the latter, because every one of these revived saints would be a centre of holy influence and holy life; and if the citizens of Glasgow were revived, how soon might we hope that the heaven would lighten the whole lump. We understand that in Glasgow arrangements are being made for a series of evangelistic meetings to be held in the City-hall, the largest public hall in the place, until Messrs. Moody and Sankey are able to settle there for a short time.

Berwick-upon-Tweed.

The meetings in this town were deeply interesting. Dr. Cairns writes:

I feel constrained to add my testimony to the profound impression which has, by the blessing of God, been made on the town. I trust it will be as solid and permanent as it is at present visible. I cannot attempt to describe the appearance of Wallace Green Church at the evening meeting on Tuesday, when the overwhelming meeting in the Corn Exchange was dismissed, and those who gathered for prayer, with the anxious inquirers, crowded in to fill up every corner of the spacious church. The shadow of eternity seemed cast over the great congregation. Many were observed to be in tears; and as the inquirers, with hurried and trembling step, passed into the vestry (though others found a more private eu-

trance), the deepest love and sympathy pervaded the meeting. This continued for a full hour, and such a gathering I hardly ever expect again to see in this world. I will not speak of the experiences of the anxious, as I am averse to the publication of such details, at least in the beginning of a movement. It is believed that nearly fifty in all were conversed with in the Corn Exchange in the afternoon, and in the church in the evening. Last night (Wednesday) a considerable addition was made to this number, after the addresses of Mr. Leitch of Newcastle, and Mr. Chedburn of this town.

Again he writes :

The work of God here goes on beyond our utmost calculations, though not our lawful and bounden hopes. Scenes the most wonderful of rapid and sudden conversion have occurred, and a wide anxiety is still in the public mind. The meetings in the Corn Exchange since Tuesday last, have been vast, especially last night, when it was nearly as full after all the Sabbath services, as on the afternoon when Messrs. Moody and Sankey were here, and there were almost more inquirers than could be spoken with. It is the Lord's doing, and marvellous in our eyes. It is by far the happiest time of my whole ministry. You may either show this to our dear brethren who began the work, or leave it for them, and ask the thanksgiving of your meeting on our behalf.

And still later :

Since the visit of Messrs. Moody and Sankey, on Tuesday (January 13), which was followed by so profound and universal an impression, there have been, besides the large noon-day prayer-meeting, meetings for addresses and prayer every night (with the exception of Saturday) in the Corn Exchange, which has been filled. On Sabbath evening, it was filled (notwithstanding the storm) to a degree only short of the meetings of Tuesday, while last night it was again full; and at every one of these meetings there have been many inquirers who waited to be conversed with, and of whom many profess to have found peace in the Saviour.

The meetings have been of the most grave, solemn, and un-demonstrative character; and with the exception of the deeper earnestness of the speakers and hearers, and the intermingling of requests for prayer and thanksgiving (many of the most affecting character), and greater fervour in the singing, with musical accompaniment, could hardly be distinguished from ordinary Sabbath worship. There is not the slightest trace of physical excitement, except what is inseparable from the realisation of the awful and joyful truths of the gospel of Christ.

A marked feature is the crowd of young persons of both sexes who are in attendance, and many of whom profess to have experienced a saving change, with every indication, as far as can be judged, of sincerity.

Last night, thanks were returned for seventeen young men who, besides others, had waited to be conversed with after the meeting on the Lord's-day evening. From conversation with many inquirers—most of them young men and women—I can attest the intelligence and visible deep earnestness of those who come forward. The movement has extended to our Sabbath schools, in one of which a brother minister told me that he had conversed separately with sixteen scholars, who desired to find salvation, last Lord's-day.

In my own congregation, besides the largest number of applicants ever publicly received for the first time during the day—giving token of an earlier revival movement—there was an evening meeting of the Bible class, which produced on those who attended it an impression of mingled solemnity and gladness such as I have never witnessed in the whole course of my ministry, or in any exercise of worship before. I cannot describe it further in a public journal. This is but a sample of the experiences of other ministers at this remarkable time. We greatly need the sympathies and prayers of our fellow-Christians, while they rejoice in our joys and give thanks with us to God for His abounding mercies.

Let me add that the movement is assisted by ministers from a distance—the Rev. H. J. Pope, of Newcastle, in addition to the Rev. R. Leitch and D. Lowe, of that town—having visited us; while Messrs. Morgan and Wilson, of Edinburgh, are expected this week.—I am, &c. JOHN CAIRNS.

Tidings of similar import come from other directions. All Scotland is in a state of expectancy.

The young.

Here is what can be said of the young people of Edinburgh :

What masses of young people from the schools crowded the meetings during the holidays! And so great has been the attraction of the singing of the one and the eloquence of the other, that hundreds of young persons, especially of the higher classes, who were formerly accustomed to go to the theatre, opera, and pantomime gave them up deliberately, and from choice and the force of conviction attended the gospel and prayer-meetings. Men who can draw away our educated children by the hundred in this city that boasts of its education, from these haunts of pleasure and amusement, to hear of Christ in preaching

and song, and embrace Him as their Saviour' and cling to them as their friends, have that spiritual education which ennobles the character, implants delicate feelings, generous sentiments, tender emotions, and gracious affections, which the young very quickly discover and reciprocate.

Conclusion.

Why have we filled so many pages of the *Record* with these glad tidings from Scotland? Mainly to refresh the hearts of those among ourselves who are labouring in the Vineyard and seeing perhaps but little fruit. God is as able and as willing to bless us as to bless the people of Scotland. Let us ask, and plead, and strive, and take no denial!

OUR SCHOOLS.

With the present number of the *Record* our readers will receive an Appeal issued by the Nova Scotia section of the Synod's Committee on Public Education. The question at issue is essentially the same in Nova Scotia, New Brunswick and P. E. Island; and we are persuaded that our people will make common cause in defence of our common Institutions against a crafty, unscrupulous, and implacable foe.

IN WHAT DO YOU TRUST?

A young man in business was suddenly seized with sickness, and after two days illness was launched into eternity. Half an hour before his death a minister of the Gospel repaired to his bedside to converse with him concerning his soul's eternal welfare. Grasping his hand the young man said to him, I am dying, I have been neither an Infidel nor an Atheist, I have never acted dishonestly towards any man, and therefore I die happy. Instead of trusting to Christ and his finished work, and exercising faith in his all-atoning sacrifice he was looking to his own merits. His hope was a false one he was deceived, and yet alas is he not a type of a large class in the world?

Now in looking abroad in the earth experience clearly shows us how universal is faith. Faith indeed is the mainspring of

human activity, it moves more than half the machinery of life. The farmer, as the Spring is now approaching, will soon go forth and sow his seed in the soil confidently expecting that his bare fields in the Autumn will be clad with waving grain. What leads him to expect a return for his labour? Is it not faith in nature's laws, and in the ordinance of nature's God. The mariner ventures his life and cargo on the ocean, and whilst his ship plows the trackless sea with but a thin plank between him and eternity, he is calm and confident. Why? Because he feels sure that his compass needle will ever point true to the north. This mighty principle of faith pervades the whole human family, and wields a great influence. Where will you find a solitary individual that lives in utter blank despair, or one that believes that he will be lost when he dies? Every man carries hope in his heart, as a ship does its symbol, the anchor hung at the bow. Even those who live lives of sin hope to escape punishment in the next world. And what is the source of foundation of their hope, the ground of their trust? Perhaps they are trusting to the mercy of God, or feel that they are guilty, but amid many bad actions some good ones have been performed, or we are not quite as bad as some others. Even among professing Christians not more solid oftentimes are the foundations on which they are resting their hopes for eternity. With a sort of indefinite trust in Christ they rest upon what they themselves have done, or what they intend to do. They are perfectly honest, chaste, sober, and virtuous men and women, bearing unblemished reputations maintaining Christian professions, praying, often reading their Bibles, occasionally attending Church, and sitting down at the Lord's Table. All this is good and highly to be commended, and yet there may be no implicit firm childlike trust in Christ. Seeing then that there is so much deception in this matter, the question, in what do you trust, becomes a deeply important one, meriting the earnest consideration of all. Christ and his finished work is the only ground of confidence, and it we allow our merits to come between him and

us we are terribly deceived and are trusting to a broken reed. Said the late Dr. John Duncan in his dying moments, I am poor, wretched, miserable, lost, polluted, and but for Jesus Christ, a doomed sinner. My hope, my joy, my trust, now lies in this, there is Christ between me and God. That is my creed and my orthodoxy, and thus speaking, he departed for his heavenly home. Reader, in what do you trust, are you cherishing a false hope? Ascertain ere it be too late.



THE PRAYER MEETING.

In discussing this subject in this paper, I will put what I have to say under three heads:—1. The prayer meeting as it is. 2. As it ought to be. 3. How can we make what it ought to be?

I.—THE PRAYER MEETING AS IT IS.

In public estimation it is not highly regarded. It is not a popular institution. This is evident from the attendance. Only a small proportion of the population are accustomed to meet there. The majority of people in our congregations feel under obligation to attend Sabbath services, but very few have or seem to have any scruples of conscience in neglecting prayer meetings. Appointments are made, engagements and arrangements entered into, parties held and places of amusement attended, without any consideration for the prayer meeting. No provision is made for that. It is entirely forgotten, or, if remembered, it is not thought worth attending, or worth any sacrifice or self-denial, or effort in order to attend it.

This applies not only to the population in general but to a majority of those who profess obedience to Christ. The indifference of these is the more surprising and shameful. That those who have no heartfelt concern about their own or others' spiritual welfare or the glory of God should take no interest in the prayer meeting is not wonderful, but rather very natural. But that those who profess to have been awakened to a realization of the importance and value of spiritual and eternal verities

and to a delight in God, should be indifferent to it may well be wondered at. Why they are so we inquire not just now, but the fact we notice for serious consideration.

When we leave it as it is in the people's estimation and consider it as it is in itself, how do we find it? Is it earnest, warm and attractive? Is it such as is calculated to awaken the interest and secure the continued attendance of those who may venture or happen once to go? Is the atmosphere such as will make them feel that there are men and women there in downright earnest? Is it such that living, warm-hearted Christians feel it congenial to their taste, exalting to their spiritual appetites, and a stimulus to their energies? Do those who attend do so because they love to go—because they are in living earnest and find an opportunity to pour forth and develop the aspiration of their Christian life, or receive comfort and strength in their perplexities and weakness, or do they attend merely from a cold sense of duty and no more?

I venture to say that though there may be some earnestness, and warmth, and life, yet there is very much dulness and coldness. Prayers consist too much in a certain round of petitions without point or adaptation, often long as well as pointless. Addresses are too often prosy and dry, made evidently just to fill up the time. All the speaking and praying is left to two or three who have been in harness for years, and who are in danger of getting into a tread-mill round. Thus a certain stereotyped form is gone through from week to week without variety, liveliness or special interest, so that they are attended by a few more from a sense of duty than from any real delight.

Now why is the prayer meeting so unpopular, and why so formal and dry?

Why so unpopular? It is not difficult to see why the general public take no interest in it. Their tastes and desires are not in harmony with its spirit and design. But why Christians should take no more interest in it, why they should show so little anxiety and use so little effort to

sustain and revive it, is not so easy to understand. We can only ascribe the lamentable indifference and ease to a low state of vital piety—want of sympathy and brotherly love, lack of zeal for Christ's cause, want of feeling the need of the Holy Spirit to make efficacious the means of grace: want of faith in prayer, an utterly inadequate sense of individual responsibility, a coldness of heart from too little communion with God. If they were only alive and awake to these things as they should be they could not remain indifferent, but would come and speak, and pray out of the abundance of their hearts.

And the same cause produces the coldness, dulness and stiffness. There is not enough life in the meetings because there is not enough life in our souls and in the surrounding community. They are cold because coldness prevails. There may be other secondary causes, but this no doubt is the primary one; and it is this that makes the matter so alarming and so much to be deplored. What I have said under this head may not be universally applicable, but alas I am afraid it is too generally true.

II.—THE PRAYER MEETING AS IT OUGHT TO BE.

The primary idea that we have of a prayer meeting is that it ought to be an opportunity for united prayer, and mark you—*prayer*. What is it to pray? It is the soul's winging itself up to the presence of the Infinite One—the source of every blessing—the fountain of all grace, and from thence drawing all it desires for comfort and strength, and holiness and life. Prayer is the aspirations and outbreathings of an earnest living soul. Let our prayers be such outgushing of the heart under a sense of our own and others needs, and with confidence in the willingness as well as ability of Him whom we approach to supply every want, and not formal cold utterances of commonplaces or of recognized orthodoxy, and we will do much in helping to make the prayer meeting what it ought to be.

And mark again—it is *social* prayer. As such, the prayer offered by each person

should as a general rule be short. Private prayer may be as long as you please. When only one person is to pray he may continue as long as the assembly can sustain its interest. But when others should take a part we must be briefer, and thus room is left for a greater number and greater variety. Brevity will also encourage more to take part.

Social prayer must be to the point and not vague generalities, and adapted to meet the special wants of the social compact without ignoring or crushing the spontaneous outgushings of our own souls, but rather giving them full expression as being no doubt the suggestions of the Spirit who helpeth us to pray. When the prayers are thus the outpouring of the heart, brief and to the point, calculated to awaken and sustain the sympathy and concurrence of all, much is done to make the prayer meeting what it ought to be.

But the prayer meeting should be something more than meetings for united prayer. It is the place where they that fear the Lord may often speak to one another; and to these utterances God hearkens and attends as well as to prayers. (See Malachi, 3. 16). In this way they can stimulate one another to more earnest and persevering prayer. They can unfold their experiences, and exercise and develop their gifts for mutual quickening and comforting and strengthening. They should speak freely and without restraint, for it is a family gathering. There should be no formality, but just the spontaneous outflow of soul in speaking, praying, and singing. We should feel as if we were at home with friends and brethren and having the presence of our Elder Brother, with his sympathy and compassion, and our Heavenly Father with his love. This is our Ideal we should aim at and reach after. Prayer meetings, proceeding in such a spirit and possessing such a character, surely ought to be held in high estimation. Yea, though they should fall far below that standard, they are worthy of great regard.

Are they only opportunities for united prayer? To say that as such they ought to be held in high estimation, seems like

repeating a truism. So apparent is its importance to every one who knows any thing of gospel promises, privileges, and appliances, that it seems needless to make such an affirmation. Who that believes the promises "where two or three are gathered together in my name, there am I in the midst of them,"—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in Heaven;"—Who that has read the history of the primitive Church as recorded in the Acts of the Apostles, and traced the connection between united persevering prayer, and the wonderful revivals of Pentecost and succeeding days—who that knows anything of modern revivals and the means which God has blessed for their production, need be told that the prayer meeting as an agency for advancing the cause of Christ, has a value and power passing computation. When in addition to all this we endeavor to realize what the prayer meeting may become as a means for developing and stimulating the spiritual life of a Christian people, we will feel that it possesses a preciousness which very few appreciate. The prayer meeting therefore should be very dear to God's people. It should engage the warmest sympathies and the most earnest and sanctified efforts of all who would advance the Kingdom of God in their own souls or in the world around.

III.—HOW CAN WE MAKE THE PRAYER MEETING WHAT IT OUGHT TO BE.

I have already to some extent answered this question under the preceding head; but let us give it a little more consideration. To elevate the prayer meeting to anything like a desirable standard is not easy. There are many difficulties in the way of making any improvement. The *low state of religion* is the great barrier in the way, and a most discouraging fact. But that only makes it the more obligatory and necessary to try the more unceasingly and earnestly. In order to have the prayer meetings all that we would desire, it is necessary that the spirit of the people in general be changed. If all hearts are warm, the prayer meeting will soon get warmed up.

It may be true that we have not the material in abundance with which to make a lively, influential prayer meeting. But have we not some with which to make a commencement? Are there not two or three at least who desire a better state—who mourn over the religious coldness and desolation? Well, let those who feel this acknowledge it to one another, and thus awaken a feeling of sympathy, and open up a subject of common interest. And if they commence to talk to others, they will perhaps find more with the same feelings, or they may awaken others to similar desires. Let them throw away all diffidence, reserve, and false delicacy about these matters, and revive the old practice of talking to one another about religion. Let them draw more closely together, and fan each others' embers of zeal and desire into a flame. Just as in kindling a fire we draw together the coals and blow upon them until they blaze, and gather around them the driest materials we can get, so let us draw together the few live Christians we have, and stimulate and encourage one another and then draw others in as we can. Perhaps a special conference of all who take any part in the prayer meeting might be beneficial. It might awaken a greater interest, and direct more earnest attention to the nature and design of prayer meetings and what is needed to give them life and interest and efficacy. It might quicken effort and bring out views as to the method of conducting and managing the prayer meetings, and each one might be engaged to feel a personal interest, and try to make it what it ought to be. For this should be understood and acted upon, that it is not so much the minister's meeting as the people's, and that they are chiefly responsible for its interest and efficacy, and that every one has a part to perform, that every one should bring his quota, and that he should not refuse to perform that part because he feels that he can do it only imperfectly, nor withhold his quota because it is small. So let him not despise the day of small things for he knows not to what a greatness it may grow. By the exercise of his gifts they will grow to his own comfort and to

the edification of others. When every one brings in his contribution, however small, out of a ready, willing, warm, loving heart, our prayer meetings will no longer be poverty-stricken things dragging their slow length along from week to week, but possess a wealth of interest and life that will surprise and please and comfort as well as glorify God and arouse men.

Let us then have an object and aim before us. Let us set before us the idea which we would reach and enter upon the work of attaining it in a spirit appropriate to the aim—a spirit of humility, love, faith, zeal and hope, and strive to awaken others to the same aim and spirit, and by God's blessing upon persevering effort and in answer to believing prayer we shall in some measure succeed though it may be imperfectly, for perfection is not a thing of this sphere.

H.

THE RELIGIOUS WORLD.

Revivals of religion are reported from all parts of the United States, from England and Scotland. The North of England and the central and Southern regions of Scotland are the scenes of the most remarkable and almost unprecedented movement.

The struggle between Germany and the Pope continues with more than usual bitterness. All the arts of Jesuitry are used by the Court of Rome to disturb and break up Germany; but the statesmen of the new Empire are equal to the occasion.

The "Old Catholics" are gaining strength very rapidly in Switzerland and Germany. Some progress has been made in Austria. Italy as a whole, is amazingly dead to religion and religious questions.

The Government of France has publicly declared that it repudiates Ultramontanism. This is very important for the peace of Europe, as the Ultramontane policy was to plunge France into a reckless war with Italy in order to restore Rome to the Pope, and then to humble Protestant Germany.

India is threatened with a dreadful famine, one of the most extensive ever known in the world's history. The Government will no doubt do its utmost to save

life; but the task of caring for twenty-five millions of hungry people is appalling. No doubt God intends this awful dispensation to prepare the way for the Gospel of peace.

Home Missions.

For some months we have almost excluded the reports and facts connected with our Home work.

In the present number we publish Reports of labour by Mr. Boyd in the County of Cumberland, and by Mr. Russell in Albert County, in New Brunswick.

Mr. Gunn's report in last number, and these two, will give a good idea of the work done during the past summer by our Catechists. It is more strictly missionary than that in which the Probationers are employed, and as essential to the progress of the Church and the welfare of our country. Nor have the labours of our Home Missionaries been in vain, for the evidences of acceptance by the people, and of success in winning souls to Christ have been more marked and abundant than in past seasons.

Report of Mr. John Boyd, Catechist

To the Reverend the Presbytery of Truro:

In compliance with your appointment I proceeded to MACCAN in April last, and commenced laboring as a Catechist. On arriving there, I found a very comfortable and respectable looking Church, situated in the midst of a flourishing settlement. The first Sabbath on which I held service, the attendance was very small, say twenty or thirty individuals. This led me to conclude that the Presbyterian element of the population was not large, which I afterwards found to be the case, for our people in Maccan do not number more than eight or ten families. During the week I proceeded to RIVER HEBERT, a settlement separated from Maccan by four or five miles of woods. Here I found a flourishing community of wealthy farmers, of whom about thirty families are Presbyterians. I felt that prospects looked bright in this quarter, but I soon learned that only a small number adhered to our Church, a large majority belonging to the Reformed Presbyterian Church. I began to think that one of the charges which the Apostle Paul preferred against the Church at Corin— one claiming to be of Paul, and another of

of Apollos—might not be inappropriate in this case; but I soon found that there were good grounds for the difference of opinion. The Church in this place was planted some forty or fifty years ago by Dr. Clarke, of Amherst, at that time a strong covenanter, and has been under his fostering care ever since. Those belonging to our Church consist principally of immigrants from other parts of the Province, or from the Mother country. It is due to this people—the Reformed Presbyterians—to say that although the lines of distinction are ever kept bright, yet with very few exceptions they are free from religious bigotry. They attended my service quite regularly, took an interest in the welfare of the cause, and treated me in a very kind and hospitable manner.

I next proceeded to JOGGINS MINES and Lower Cove, important mining districts. I also visited Minudie, a flourishing agricultural settlement. In each of these places I found from five to ten Presbyterian families

THE WEEK'S WORK.

After I had visited the various sections I commenced holding regular service and family visitation. I held service generally three times on Sabbath, and occasionally once or twice on week evenings. All the sections have comfortable churches except Lower Cove, where I preached in the school house. As a general rule I held one service every Sabbath at River Hebert, one every other Sabbath at Maccan, while I divided the remainder of the time between the other three sections. As already observed the attendance at Maccan was at first small, but in a short time it was very respectable, the house on some Sabbaths being comfortably filled. At River Hebert the attendance was very good throughout; at the Joggins small at first, but gradually improving; at the Lower Cove and Minudie respectable. I could not help noticing that in the two last named places, in Minudie more particularly, the people were ready to go to Church on stormy days as well as in fine weather.

I visited some eighty or ninety families of both sections of the Presbyterian Church, as well as of other denominations, and in all cases was most kindly welcomed.

PROGRESS.

I have already called attention to the marked improvement in Church attendance on Sabbath.

I found no Sabbath Schools or Prayer Meetings in operation where I went, but in a few weeks, schools were organized or re-suscitated in two sections. They were in operation when I left, and the attendance during the summer was good.

I urged the necessity of Prayer Meetings, but found that there were difficulties in the

way, to remove which would take some time. I met with several anxious inquirers whom I endeavoured to direct personally in the way of life. The most of these expressed a wish to join our Church, so soon as it should be organized among them.

FINANCE.

The sections had made no provision for my support, but subscription papers were soon started, and in a short time some \$230 were subscribed, not a small part of which was contributed by adherents to the other Church. In saying this I do not mean that our own people were behind in this matter, for, considering their numbers, they did remarkably well, some paying \$20 per year.

KINDNESS AND CORDIALITY.

In addition to the subscriptions I received liberal contributions from several individuals. This people have been without the services of a settled pastor for some two or three years.

I found them anxious—some of them very anxious—to have a minister to break to them “the bread of life,” and willing to contribute liberally to his support.

I shall not soon forget the marked kindness and hospitality which I received while among them. In this respect I could see no difference between our own people, and those belonging to the other Church. I could sit down for a week or a month at almost any man's table in welcome. Mr. MacAleese, Mr. Leitch, and Mr. Porter deserve especial mention for their kindness in providing me with horse and carriage whenever I stood in need in this respect.

Report of A. G. Russell, B. A., Catechist.

The following is Mr. Russell's report of Summer services, submitted to the Presbytery of St. John:

My period of service began on the 9th May, and ended on 25th August. Of the intervening Sabbaths, three were spent in Nova Scotia, in the employment of the Presbyteries of Truro and Pictou; the remainder, thirteen in all, were occupied in labouring within the field assigned me by your Presbytery.

THE FIELD TO BE CULTIVATED.

The district of country to which I was appointed lay partly in Westmoreland, and partly in Albert County, and included two stations in the former, and six in the latter. These were as follows: In Westmoreland, Petitecodiac and Salisbury, on the E. & N. A. Railway, and in Albert, Hopewell Cape, Albert Mines, Hopewell Hill and Corner, Shepody Lake and Salmon River; the first four situated on or near the Petitecodiac River, and the last nearer the Bay of Fundy

THE PEOPLE.

Many of the original settlers of this district were immigrants from the North of Ireland, and belonged to the Presbyterian Church. For years no Presbyterian minister visited them, and in consequence the great majority joined other denominations. The visit of Rev. Mr. Stirling and others some time since was gladly received, and is still gratefully remembered. Had a Catechist or Probationer been regularly employed in this neighbourhood, it can scarcely be doubted that ere this, there would have been two or three flourishing churches there, instead of a few solitary Presbyterian families, scattered here and there over the entire field. The majority of the present inhabitants belong to the Baptist and Methodist Churches, and have regular weekly or fortnightly services.

ROUTINE OF DUTY.

The scattered nature of the district, extending over a distance of more than sixty miles, made it impossible to remain longer than a week in any one place, and rendered necessary the adoption of the itinerating method. Beginning with Petitcodiac and Salisbury I visited the other stations in the order in which they are enumerated, making three complete circuits, besides supplying Mr. Murray's pulpit in Moncton, on two Sabbaths. With rare exceptions, two services were held each Sabbath, the times and places of meeting being arranged so as not to conflict with those of other churches; a task rendered easy by the friendly assistance and cordial co-operation of ministers of the Baptist and Methodist communions. The attendance at these meetings was good, in many places excellent; and the attention manifested all that could be desired. Owing to the extent of the field and the very small proportion of Presbyterian families it contains, it was impossible to organize Bible Classes or Prayer Meetings, particularly as these already existed in the majority of the places mentioned. When practicable I visited such meetings, and also the Sabbath Schools, which appear to be conducted with zeal and diligence in all the stations, except Hopewell Cape.

CORDIALITY AND ANXIETY OF THE PEOPLE.

I visited almost all the Presbyterian families and many others throughout the district, being everywhere most kindly received and hospitably entertained. Every possible assistance was cheerfully and freely given me. A strong desire was expressed by many for a regular supply of services by your Presbytery. The few Presbyterian families in Hopewell and vicinity with praiseworthy zeal, have expressed their willingness to build a church, either with or

without the co-operation of their Baptist brethren, providing the Presbytery will secure them regular supply. It is to be hoped that such a commendable spirit will meet with the recognition and encouragement it merits, and that ere long it may cease to be said that there is not a single Presbyterian congregation or place of worship in Albert County. The growing importance of this district, which in all probability will soon be greatly increased by the building of the projected Albert Railway, makes it doubly important that the Presbyterian Church should endeavour to retain there that foothold which it ought never to have suffered itself to lose. It is to be earnestly hoped that the wants of this large and interesting field may henceforth receive more careful attention at the hands of the Church, and that the time may soon arrive when, to as great an extent as possible, the neglect of past years shall be atoned for. That my feeble and unworthy services may be made instrumental in bringing about such a result, and that the seed sown amid much weakness may spring up and bear fruit to the glory of God is my earnest prayer.

My grateful acknowledgments are due to the various friends by whom I was so kindly assisted and hospitably entertained, particularly to Revs. J. D. Murray and S. Houston.

Our Foreign Missions.

We have received the Annual Reports of Rev. Messrs. Morton and Grant with intelligence of the safe arrival of Mr. and Mrs. Christie in San Fernando. We have also on hand a letter from Rev. Mr. Morton for publication, but we have devoted so much room to the important news from Edinburgh respecting the progress of the kingdom of Christ in Scotland that our readers must wait a month for farther Foreign Missionary intelligence.

Minutes of the New Hebrides Mission Synod.

ANEITYUM, NEW HEBRIDES,
July 18th, 1873.

1. The New Hebrides Mission Synod met this day at Anelgahaut, the station of the Rev. J. D. Murray. Present, Revs. Messrs. Inglis, Paton, Copeland, Watt, Milne, Murray, Robertson, McKenzie and McDonald.

The Synod was opened with praise, reading of the Scriptures and prayer by the retiring moderator, Mr. Watt, who delivered an address on some of the standing difficulties of Mission work in the New Hebrides.

2. Mr. Milne was unanimously appointed Moderator for the ensuing year.

3. Mr. Neilson, of Tanna, and Mr. Goodwill, of Santo, were absent, but the reasons assigned by both were accepted as quite satisfactory.

4. The retiring Moderator was unanimously requested to furnish a copy of his opening address for publication in such of the periodicals of the Churches, supporting this Mission, as may afford room for its insertion. Mr. Watt consented to do so, but said that he would omit such parts as were intended for members of this Mission only, and were not of general interest.

5. Messrs. Copeland and Murray were appointed to prepare a minute respecting the late Dr. Geddie.

6. The Rev. Joseph Annand, M.A., was introduced to the Synod as an ordained and a fully accredited Missionary from the Synod of the Presbyterian Church of the Lower Provinces of British North America, for the New Hebrides Mission. The Synod expressed their gratitude to God for this addition to their number, and for the safe arrival of Mr and Mrs. Annand, gave him a cordial welcome, and assured him of their readiness to do everything in their power to promote the usefulness and happiness of both himself and his wife.

7. Reports were given in by those members of the Synod who had been appointed to accompany the *Duyspriny* on deputation work last year, and reasons were assigned by them for some deviation which they had made in the sailing of the vessel. The reports were received, and the deputation thanked for their diligence; the reasons were sustained, as being, on the whole satisfactory, in the circumstances; but it was strongly enjoined, that, unless for grave and weighty reasons, no deviations shall be made from the arrangements made by this Synod.

8. Reports were given in by all those members on whom appointments had been laid at last Synod. These appointments had all been fulfilled, the reports were received and approved of, and the members thanked for their diligence.

9. Mr. Robertson reported, that in accordance with a minute of last Synod, sanctioning an expenditure of £20 stg., in the purchase of yam and other food for the relief of the christian natives who had fled to Dillon's Bay after the murder of Mr. Gordon, he had expended that sum to the best of his ability. The Synod hereby recommended the Presbyterian Church of the

Maritime Provinces to refund that sum to Mr. Robertson.

10. Mr. Robertson, further reported that he had received £10 from Messrs. Gray and Smith, Eromanga, as rent for the portion of Mission ground used by them as a Whaling Station during the past year. The Synod instructed Mr. Robertson to retain this money and use it in paying the natives of Aneityum who have assisted him in the erection of his house, and in other work connected with his station.

11. Messrs. Copeland and Murray gave in the following minute, which was unanimously agreed to :

"This Synod, having heard of the death of Dr. Geddie, would take the present opportunity of putting on record some expression of the loss they have sustained by the removal of him who was the father of this Mission, and the first to make a good footing for the Gospel on the New Hebrides.

"Considering that we are met in this Church, the work of Dr. Geddie's hands, the largest building by far in this group, at his old station among the Aneityumese, and as the New Hebrides Mission Synod, consisting of 12 ordained European Missionaries,—to us who see the work he did and know the place he held in the Mission, and those he has left behind him here to help in carrying on the cause of God, it will be sufficient to say, in view of all these things, as a tribute to his memory and work, *Circumspice*; but, that the public who do not know all that we know, and cannot see all that we see, may be enabled in some measure to join with us, it may be mentioned that Dr. Geddie was brought up and educated for the ministry in Nova Scotia, and had for several years the charge of a congregation in Prince Edward Island, when in that position his thoughts were strongly directed to the condition of the heathen, and he began to agitate for the formation of a Missionary Society in connection with the Church to which he belonged. At length he was appointed the first Missionary of that Church, to labor where Providence might indicate in the South Pacific. By a long and circuitous route, he reached Aneityum in the middle of 1848

"For some years he and his family endured many trials and suffered numerous hardships on that heathen island. In 1852 he formed the first Church in the New Hebrides.

"A few years later, through his efforts and those of his fellow-labourer, Mr. Inglis, the whole then population of 3,500 was professedly Christian.

"In 1863, by their united labors, the Aneityumese were supplied with the complete New Testament.

"Dr. Geddie continued diligently to perform the varied duties of a Missionary, (with the exception of a visit home, and two trips to Melbourne, in connection with the printing of the Old Testament.) till June of last year, when he had a stroke of paralysis.

"In October he left the New Hebrides for the last time, to join Mrs. Geddie at Geelong, where he died in December last.

"Dr. Geddie was possessed of many excellencies, especially qualifying him for the early years of a heathen Mission, such were his energy and zeal, his ingenuity and power of surmounting difficulties, his tact in enlisting the help of the natives in all his undertakings, his willingness to sacrifice and to endure hardships for the sake of the Gospel, his faith in God, his habit of looking at the bright side of his work, and his strong, all prevailing Missionary spirit.

"He thought much about the other islands of the group, gathered information about them from all quarters, sent out Teachers to them, and visited these Teachers. He was kind to strange natives who might happen to touch at Aneityum, and his name is known by many on the group who never saw the immediate sphere of his labours.

"The members of this Synod would seek to improve this further admonition of their mortality by working while it is day; they would feel thankful to God for what Dr. Geddie was enabled to accomplish; and they would desire a like measure of success, and like qualifications to be given them, and that they may see as great a change for the better on the mission and on the group in their day as he did in his.

"This Synod would express their sympathy with the Church in Nova Scotia, in this further break in the number of its Missionaries, and with Mrs. Geddie and her children on account of their bereavement.

"The prayer of this Synod is that all who have been in any way affected by the void our Heavenly Father has made, may have it made good out of the fulness of His grace and love.

"That a copy of this minute be forwarded to the Secretary of the Mission Board of the Church in Nova Scotia, and also to Mrs. Geddie."

12 Mr. McDonald made application to be allowed to leave his station for a time, and go up to Sydney in the Mission vessel, as, from the state of his own health and the health of his family, he felt that a change was necessary for all of them. After hearing a full statement of his case the Synod expressed their sincere sympathy with Mr. McDonald and his family, and, while regretting exceedingly that the appli-

cation has been so soon after his settlement, they nevertheless granted his request.

13 Mr. Good will sent in a letter to the Synod, requesting to be allowed to give up his station on account of Mrs. Goodwill's health. It appears that all the medical men whom Mrs. Goodwill consulted, on her recent visit to Sydney, had said distinctly that unless she leave these Islands, the state of her health is such that her life is in imminent danger; he therefore requested, although most reluctant to do so, to have liberty to proceed to Sydney in the Mission vessel, unless, in the meantime, Mrs. Goodwill's health should materially improve. The Synod expressed their sincere sympathy with Mr. and Mrs. Goodwill in the afflictive dispensation of God's Providence, regretted deeply the necessity of their leaving the Mission, but, under the condition expressed, granted their request.*

14. Mr. Copeland made an application for leave to proceed to the Colonies by the Mission vessel, to remain there for a time, as both he and his family stood greatly in need of a change.

The Synod sympathized with Mr. and Mrs. Copeland, and as neither of them has been off these islands for seven years, they granted him his request.

15. Mr. Paton made application that he and his family be allowed, if needful, when the time comes, to pay a visit to the Colonies by the Mission vessel, as he has had a severe attack of illness, and the other members of his family were all in need of a change.

The Synod expressed their sincere sympathy with Mr. and Mrs. Paton, and, as he has not been off the islands for seven years, they granted him his request.

16. Mr. McKenzie stated the claims of Efil Harbour, Efate, as a suitable station for Mr. Annand. Mr. Robertson also stated the claims of Cook's Bay, Erromanga, and supported these by an application that had been made by the principal chief, and about 40 of the friendly natives of that district, for a missionary.

Mr. Annand stated his own views, and expressed a decided preference for Efil Harbour. In accordance, therefore, with his own wishes, and with the approbation of the Synod, he was appointed to Efil Harbour.

17. Mr. Robertson presented an application for Mr. Milne to be removed from

* Mr. Goodwill states in a private letter that he has not actually resigned his station on Santo, or his connection with the Mission. His object, he says, in coming to the Colonies, is to recruit his own health, and to consult more fully with medical men with reference to the health of Mrs. Goodwill, which, as will be seen by her own letter, has been very severely tried.—(ED. M. R.)

Nguna to Cooks Bay, Erromanga, and stated his reasons for making this application. Mr. Milne placed himself at the disposal of the Synod, and expressed his willingness to go to Erromanga if the Synod should appoint him to go thither. Having heard the case fully, the Synod were of opinion that it would be most for the glory of God and the general interest of the Mission that Mr. Milne should remain in his present station, and decided accordingly.

18. Reports were given in by all the members on the state of the Mission in their respective Stations. As in former years, these reports were of a chequered character, some things were very discouraging, and other things were very encouraging; but on the whole the encouraging considerably preponderated.

The Synod therefore desire to thank God take courage and go forward in the work of the Lord.

19. It was agreed that at the close of this meeting of Synod, and as soon as the *Paragon* is ready for sea, she sail from this harbour, call at Ann-mose, Aname, Futuna, Kwamera, Port Resolution, Aniwa, Dillon's Bay, Epango, Efil Harbour, (remaining a week there, more or less for the settlement of Mr. Annand,) Havannah Harbour, Nguna, Matas, and Cape Lisbourne, Santo; that she return to Aneityum, calling at the Mission stations, and, as soon as ready for sea, take her departure from Aneityum for Sydney.

20. The Clerk reported that as Captain Rae had resigned the command of the *Dayspring* in Melbourne, in October last, the Agent and the Dayspring Board there had engaged the chief officer of the *Dayspring* to be captain of the Mission vessel. The Synod approved of the action of the Board.

21. Mr. Inglis reported, that on the recommendation of nearly all the members of this Synod, individually expressed, he re-engaged Captain Jenkins on the 4th of January last for the present year, at a salary of £180, but that, in consequence of the wreck of the *Dayspring*, that engagement had become void.

The Synod approved of what Mr. Inglis had done in this matter.

22. Captain Jenkins gave in his report of the loss of the *Dayspring*.

The Synod expressed their sincere sympathy with Captain Jenkins, and with the chief officer of the *Dayspring*, Mr. McArthur, in the loss of the vessel, but felt much gratified to learn that when the circumstances of the wreck were fully investigated by the proper authorities in Sydney, they were exonerated from all blame, and the Synod further assure them of the unabated confidence which they entertain in their skill and carefulness.

23. In looking back to the work of the

Dayspring, the Synod desire to recognize the hand of God in the severe calamity that befell the Mission. Through that event they would bow with much submission to the will of God; but they would recognize with thankfulness the Lord's mercy in the circumstances attending the wreck, especially that no lives were lost; and furthermore that the services of another vessel have been obtained so seasonably to meet the wants of the Mission.

24. A letter was read from Rev. Dr. Steel, stating that the following gentlemen had consented to act as a Board of Management for the Mission vessel in Sydney, viz: A. Learmont, Esq., J. P., J. H. Goodlet, J. P., K. Gray, Esq., Rev. Dr. Fullerton, Rev. Dr. Beg, Rev. J. Cosh. The Synod expressed their high satisfaction with that arrangement.

The report forwarded by Mr. Cosh, Secretary to the Board, was read, in which was stated all that the Board had done to obtain a vessel, and that finally they had chartered the *Paragon*, a vessel of 160 tons register for four or five months, for £80 a month, and insurance for the sum of £800, the mission to provide every thing, and that Captain Jenkins had been re-engaged for this voyage at £15 per month. It was agreed that the thanks of the Synod be given to the members of the Dayspring Board for the important services they have rendered to this Mission in connection with the work of the *Dayspring* and the chartering of the *Paragon*, and that they be respectfully requested to continue their services.

26. Communications from the Agent of the Mission, the Dayspring Board, and others were read as to what steps should be taken to procure another vessel; some recommended that a new vessel be built in Scotland, others that the *Paragon* be purchased, as she could be obtained for £3000.

After considering the matter carefully the Synod agreed that a vessel should not be built in Scotland, but that one should be procured in the Colonies, and that in all the circumstances of the case they approved of the proposal to purchase the *Paragon*, providing no other more suitable vessel can be obtained when the *Paragon* returns to Sydney.

27. The Synod therefore authorize their Agent in Sydney to draw the £2000 of the insurance money received by the Rev. Dr. McDonald, and by him invested in the Loan Mortgage Bank, Melbourne, and £1000 of the insurance fund in the keeping of the Presbyterian Church of Victoria, and invested along with its monies, to pay the sum agreed upon for the *Paragon* should the purchase be completed.

28. The Synod authorized those of their members who may go up to the Colonies

this year to act as the representatives of this Mission to the different Presbyterian Churches in Australia and New Zealand, to put themselves in communication with the Dayspring Board in Sydney, and with the Mission committees of the respective Churches, and to make such arrangements with them as may be considered most advisable for raising the sum of £1500, viz: £1000 to replace the sum to be drawn from the insurance fund, and £500 to cover the alterations and repairs in the *Paragon*.

29. While these are the carefully considered views of the Synod, nevertheless if the Board have not consulted the Mission committees of the respective Churches that have hitherto supported the *Dayspring*, the Synod request the Board to do so; and in the event of a majority of these committees disapproving of the purchase of the *Paragon*, the Board are not to complete the purchase, as the Synod while expressing their own deliberately formed conviction are unwilling to act contrary to the declared opinion of a majority of the Churches supporting the Mission vessel should this be found to be the case.

30. Messrs. Paton, Copeland, Watt, and Captain Jenkins were appointed a committee to prepare a plan of the alterations required in the *Paragon* to render her suitable for the wants of this Mission, and to lay this plan before the Board in Sydney for their guidance, should the *Paragon* be purchased.

31. That in the event of the *Paragon* being purchased her name shall be changed to that of the *Dayspring*.

32. That in the event of the *Paragon* not being purchased and another vessel being sought, it was agreed that the Board be instructed to look out for a vessel of 150 tons register or thereabouts.

33. It was agreed that the Mission vessel shall not make a second voyage from Sydney to the Islands this year, but shall leave Sydney next year not later than the 1st of April.

34. It was agreed that the Synod instruct the N. H. M. S. Board in Sydney to re-engage Captain Jenkins and Mr. McArthur the chief officer for next year; and that for the time they are not in the service of the Mission after the arrival of the *Paragon* in Sydney, the Board shall allow them such remuneration as may be considered just and equitable in the circumstances.

35. It was agreed that the Synod appoint the Rev. Dr. Steel to be agent for the Mission vessel at a salary of £50 stg. a year, and that they recommend to those Churches connected with this Mission that have not officially appointed him as their agent, that they should do so without delay and that they further recommend to all the Churches having missionaries on the New Hebrides,

that they allow the agent £5 annually for each missionary.

36. It was agreed that the thanks of the Synod be tendered to the Rev. Dr. Steel, Sydney, for the highly satisfactory manner in which he has discharged the duties of agent for the past year in connection both with the Mission and the Mission ship.

37. That in the event of a new vessel being procured, this Synod consider this to be a suitable time for making such alterations for the management of the vessel as the altered circumstances of the Mission require.

The members of this Synod have never shrunk from assuming responsibility, or undertaking labors, when the interest of the vessel rendered these necessary, but they have no desire to retain any power that may be more advantageously vested elsewhere, and in view of the greatly altered circumstances of the Mission since the *Dayspring* was obtained, they would respectfully suggest that all the Churches supporting the Mission vessel should confer freely with one another as to the best means of securing the continual support of the said vessel.

38. Captain Jenkins reported that he had fulfilled all the appointments laid upon him both at Sydney and Aneityum; the report was received and the captain was thanked for his diligence.

39. That the members of this Synod going up to the Colonies be instructed to make special appeals to the different Presbyterian Churches there in order to obtain an additional supply of missionaries.

40. Mr. McDonald stated that in the event of his return to Fate, considering the condition and extent of the Island, it is desirable that he should have a fellow-laborer to be settled near the extremity of Havannah Harbor, with the view of operating on the East side of Fate, and he requested the Synod to give him their sanction to make the necessary appeal to the Presbyterian Church of Victoria.

The Synod authorize and encourage Mr. McDonald to make such an appeal.

41. From statements made by several members of this Synod respecting the kidnapping of natives, it appears that there has been no perceptible diminution of the evil during the past year; from the interior of Eromanga especially a great number of natives had been taken away; the murder of Mr. Gordon and other crimes threw the heathens on that Island into a great state of alarm, and rendered them peculiarly disposed to yield to the inducements held out to them to leave their homes, and several vessels availed themselves largely again and again of that state of feeling, to the permanent injury of that Island; nevertheless this Synod note with thankfulness the

healthy tone of public opinion growing up on this and the prompt and energetic action taken by the British Government. Also the recent arrival in the New Hebrides of H. M. S. *Reward*, Lieut. Suckling, R. N., Commander, to protect the natives of this group.

This Synod therefore instruct its members to supply the Commander of that or of any of Her Majesty's vessels similarly employed, with such information as they may possess; and to render every assistance in their power, so that the evils that have arisen out the system may be speedily brought to an end; also that they collect and publish such facts on this subject as may be best calculated to draw public attention to the injurious effects of deportation in all its forms, and the fearful iniquities connected with the labor traffic.

42. Mr. McKenzie was authorized to apply to the British and Foreign Bible Society, to print for him in English type 400 copies of a translation of Genesis in the Fata language, left in MS., by Mr. Cosh; and to request Mr. Cosh to carry it through the press for him in Sydney.

43. Mr. Milne was authorized to apply to the Presbyterian Churches of Otago and Southland to bear the expenses of printing in English type 300 copies of a small primer made up of scripture extracts; also of a small Scripture History, to be printed in the same type.

44. Mr. Murray was appointed to accompany the *Paragon* on the next voyage to assist Mr. Annand in his settlement at Efil Harbor, and in the erection of his house; and to confer with Mr. Goodwill as to his leaving his Station in Santo.

45. In order to protect the Churches represented in this Mission against undue expenditure it was agreed that in future any missionary proposing to purchase a boat, erect a house or otherwise to involve an expenditure of £10 or upwards must first receive the sanction of this Synod to such expenditure.

46. That in the event of any missionary leaving his Station and being succeeded by another, in order to prevent the trouble of removing furniture, &c., this Synod recommend that all his furniture be passed over to his successor at a valuation, but that the Church supporting such missionary pay him for the same, and charge it to his successor, but allow him to pay it by instalments more or less yearly, according to circumstances.

47. Mr. Milne was appointed to prepare the Report on the Mission vessel, Mr. Watt a Report on Native Teachers.

48. The meeting of Synod for 1874 to be held at Anclauhat, Aneityum, as soon as possible after the arrival of Mission vessel from Sydney

On Wednesday, the 23rd of July, the Moderator concluded the meeting of Synod with an appropriate address, singing, prayer, and benediction.

Every *sederunt* was opened with singing, reading the Scriptures, and prayer, and closed with prayer.

A considerable part of the first *sederunt* was spent as usual in devotional exercises.

(Signed.)

PETER MILNE, Moderator,
JOHN INGLIS, Synod Clerk.

News of the Church.

Presbytery of St. John.

This Presbytery met in St. David's Church, St. John, on the 3d of February, at 11 o'clock a. m. The overture anent a Sustenation Fund, postponed at the last meeting of Presbytery, was taken up, ably sustained by Rev. R. Wilson, and seconded by Rev. J. Bennet. After being fully discussed, Dr. Waters moved, and Rev. J. Gray seconded, that Messrs. Bennet, Wilson, and Judge Stevens, be appointed to support the overture before Synod.

Rev. Mr. Gray reported that he proceeded to Moncton and moderated in a call which came out in favor of Rev. A. C. Gillies. The action of Rev. Mr. Gray was approved, and the call sustained, but inasmuch as information was laid before the Presbytery that Mr. Gillies would not accept the call, and as another petition signed by all the Elders of the said congregation asking for another moderation was handed in, it was agreed that the call be set aside. Mr. Gray was again appointed to moderate in a call whenever the congregation is prepared.

Rev. Mr. Wilson reported that the deputation had visited Baillie, and found the best of feeling existing between pastor and people. The congregation regretted that Rev. Mr. Nelson's salary had fallen in arrears; they would guarantee \$350 per annum for the future, and would pay up the balance due. Rev. Nelson also had consented to remain on condition the Presbytery would guarantee him a stipend of \$500 per annum. The report was sustained; the diligence of the committee commended; and it was agreed to recommend the committee of Supplement Fund to grant \$150 for a few years. The deputation were instructed to request the congregation to provide for the keeping of Mr. Nelson's horse.

A letter was read from Rev. P. G. Mc Gregor, asking the number of Catechists which would be required by St. John Pres-

bytery during the summer months, and also what amount could probably be raised toward their support. The matter was referred to the Home Mission Committee. Received reports from Nacopis, and Jerusalem, and from Long S. Clement and Campbellton, approving of the Basis of Union agreed on by the Synod. Ministers and Presbytery Elders of vacant congregations were enjoined to send in their statistical returns to the Clerk before the end of the present month.

It was agreed that at the next meeting of the Presbytery the subject of supplemented congregation be considered, and in the meantime the Clerk notify those congregations which receive supplements to make application if they wish them renewed.

The Presbytery adjourned to meet in St. David's Church on the first Tuesday of April at 10 o'clock, a. m.

J. C. BURGESS, Clerk.

Presbytery of Truro.

This Presbytery met at Onslow for Visitation, on Tuesday, 27th January. The questions of the Formula were answered favorably—and the Presbytery were gratified to find the congregation in a healthy and prosperous condition—the minister, elders, and managers, endeavoring to discharge their respective duties—the people attentive upon the outward means of grace, and prompt in fulfilling their pecuniary engagements. The congregation have been putting forth praiseworthy efforts in Church and manse-building. They were encouraged not to relax their efforts, but to work resting assured that faithful laborers shall reap their reward. The Rev. Dr. McCulloch moved the following resolution which was seconded by the Rev. J. Byers:

"That the Presbytery fully aware of the covert and open efforts employed for the purpose of undermining and eventually destroying the Free Education of the Provinces, and father aware that by a recent pastoral of the Romish Bishops, an attack upon the system is contemplated under the cover of a demand for "Separate Schools;" and deeply impressed with the importance of preserving intact what has cost so much labor and expense; would most earnestly call upon the congregations under their inspection to employ means to prevent the slightest alteration in the Educational Statute hostile to the system as it now exists."

Passed unanimously. The Presbytery having heard the Rev. P. G. McGregor in behalf of the aged and infirm ministers Fund, agreed to sustain it, leaving each session to decide on the scheme within its

own bounds. Various Reports of missionary labor were read and received—and with financial accounts were directed to be remitted to the H. M. Board. Mr. Boyd's report of in Maccan Station was very cordially received, and the Rev. S. McCully was commended for his efforts to circulate the "Record" in those localities.

Mr. John Wallace, Probationer was appointed to the congregation of Maccan and Spring Hill for two months. The business of nominating a Moderator of Synod was deferred till next meeting.

The Rev. A. Cameron was appointed to preach at Acadia on the 2nd Sabbath of February, and instructed to make arrangements with the congregation for taking up collections for the support of the mission, and making provision for the accommodation of preachers. The Rev. J. H. Chase, A. M., was appointed Treasurer of the Presbytery.

J. LATON, Clerk.

Missionary Meeting.

The annual Missionary meeting of the Presbyterian Congregation of West St. Peter's and Mount Stewart, was held Jan 7th. The Rev. J. M. McLeod, of Charlottetown, preached an eloquent and impressive discourse from Jeremiah viii, and part of 6th verse, "What have I done." Addresses on mission work were also delivered by Rev. Mr. Fraser, the pastor, Rev. Mr. McLeod, and members of the congregation. Much interest seemed to be taken in the proceedings, and the amounts contributed showed an encouraging increase over previous years. The following are the sums contributed by this congregation for the past year in aid of the various funds connected with the Church:—

Foreign Mission.....	\$72.00
Education Fund.....	33.00
Supplementing Fund.....	20.00
Home Mission.....	16.31
Geddie Memorial Fund.....	33.49
Synod Fund.....	9.20

Total..... \$184.00

THE FAMILY OF THE REV. PETER KEAY.—Fredericton is moving in the matter of raising aid for the family of the late Rev. Peter Keay. At a late meeting, the Rev. Dr. Brooke stated that Mr. Keay had put all the means of the family, about \$7000, in Northern Pacific and other bonds, from which nothing could be realized, and that the widow and children were left utterly destitute.

MUSQUODOBOIT HARBOR.—The Rev. Jas. Rosborough, of Musquodoboit Harbor, thankfully acknowledges the receipt of a fine Buffalo robe, from the people of Ship Harbor. Cost \$16.75.

EARLTOWN.—The young people of the West Branch, a section of Rev. William Grant's congregation, have lately presented him with a pair of fur gauntlets, valued at \$8.00, and Mrs. Grant with a purse of \$9.00 and other useful articles. The young men of the Earltown section have hauled a year's firewood to the door, gratuitously provided by two members of the Congregation. Farm and dairy produce has been given by persons throughout the congregation during the year.

CARLETON AND CHEBOGUE.—This congregation is limited in numbers and in means, and yet during the past year they have made good their engagements to their Pastor, placed books in their Sabbath School to the extent of \$65, and commenced a system of regular contribution to the schemes of the Church. Their Pastor also acknowledges the following gifts:—A large Family Bible; a copy of Worcester's Dictionary, price \$7.50; a string of Sleigh Bells, with articles of domestic use and in money, \$55. For mission and other religious purposes \$200 were raised besides ministerial support. We are happy to add that a spirit of inquiry and earnestness has been extensively awakened, and additions made to the number of the professed followers of the Redeemer, to be traced, in great measure, to personal appeals on the part of minister and elders, to the young people of the congregation.

BAILLIE.—We are happy to notice that Rev. J. W. Nelson's resignation of the pastoral charge of the congregation of Baillie and Tower Hill has been withdrawn, the Presbytery of St. John having agreed to apply for some addition to the Supplement. If the Committee on Supplements respond favourably, as we trust they will, the main cause for the step will be removed. This congregation has been weakened and disheartened by protracted vacancy, its families are much scattered, and a good proportion of the heads of families absent during a great part of the year. Altogether there are strong reasons for giving them a helping hand till they gain greater coherence and strength. Besides paying \$400 as salary they have expended about \$200 in church repairs, and remitted about \$60 to the schemes of the church. Those who know the country around Baillie and its people best feel thankful to hear that they are still to enjoy Mr. Nelson's labours.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—We are glad to note that the interest in this Society continues unabated. The new Building will be open in about two months. J. S. Maclean, Esq., has been elected President for the current year.—Mr. Morrow being absent on account of delicate health.

CONTRIBUTIONS of Bridgewater congregation to Schemes of the Church for 1873:	
Foreign Mission.....	\$ 30 00
Geddie Fund.....	45 00
Home Mission.....	27 00
Supplement.....	25 00
Education.....	27 00
Synod Fund.....	15 00
Acadia Mission.....	10 00
Grand Falls Church.....	7 00
Mission Vessel and Coolie Schools....	12 00
Presbytery Fund.....	4 00
Total.....	\$202 00

DARTMOUTH.—The Dartmouth congregation have added \$300 to the stipend of their Pastor, Rev. A. Falconer, thus raising the amount to \$1,200 a year. He also received \$100 as an addition to last year's salary. The Congregation has also subscribed \$225 to the fund for disabled ministers.

MIDDLE STEWIAKKE AND BROOKFIELD.—The congregation of Middle Stewiakke and Brookfield have added \$100 to the salary of the Rev. E. Smith, their Pastor, making \$700 with a comfortable manse.

WEST RIVER, &C., P. E. I.—The Rev. S. C. Gunn acknowledges gratefully the receipt of \$64.87 from the Brookfield section of the congregation, for the purpose of paying the rent of the house occupied by him during the past year, and for pasturing his horse and cow during the summer. A gift of his winter and summer's firewood from George Dixon, Esq., the same being hauled, partially sawed, and made ready for use by friends in the Clyde River, and Brookfield Sections; also farm and dairy produce, articles of clothing, &c., from persons throughout the congregation. The value of wood, and other gifts amounted to about \$40.00.

The West River Section is building a Manse, which is expected to be ready for occupancy next July. Its cost, and that of barn will be about \$1,000.

HALIFAX PROTESTANT INDUSTRIAL SCHOOL.—The Report of this Institution shows that on the 1st January, 1873, there were 47 boys in the school; 15 have entered during the year, and 10 left, leaving 52 now in the institution. The finances are in a fair condition, the committee have been able to pay their way, and have reduced the outstanding debt from \$1,119 to \$300. The institution is conducted most economically. The cost of keeping a boy in the United States, is \$200; in England, \$92; in Scotland, \$84; while in Halifax the cost is only \$60 per head. The sum of \$6,000 is required annually to keep up the institution, \$2,000 of which is earned by the boys.

Under the most faithful and efficient management of Mr. Grierson, this school is doing truly missionary work.

ANNAPOLIS and Maitland Congregations have lately added a hundred dollars each to their Pastors' salaries.

MOOSELAND Gold Diggings, near Tangier, is very destitute of Gospel ordinances. For a period of three months not a single sermon has been preached in this locality where 13 families reside.

THE REV. J. R. KEAN, a Congregationalist Minister, has lately been settled at Maitland.

CARLETON Congregation, St. John, through the earnest efforts of their Pastor, have succeeded in removing the debt on their Church. May they go on and prosper.

Intelligence.

A Letter from Thyatira; A Child Preacher.

The following remarkable letter is from Thyatira, (one of the Churches of the Revelation.) It is translated by a Missionary now in the United States, Mr. Van Lennep, and sent for publication to the *Evangelist*. The translator knows the boy well, and speaks highly of him.

"I am happy to inform you that little Antranig preaches the Gospel to almost every soul in this town; he gladly seizes every opportunity to engage in this blessed work, not only among children like himself, but also among grown up people. Wherever he goes in the houses or in the streets, he is constantly engaged in explaining or urging the claims of God; he is filled with unfeigned sorrow whenever he witnesses the commission of sin, whether it be disobedience to parents, the worship of images, or the breaking of any Divine command, and particularly when he hears any expression of indifference respecting the future state. He often exclaims 'Why don't people concern themselves about their souls' salvation!' He prays by himself every day that God would arouse them to seek the Saviour and obtain pardon for their sins. When he goes to the Bazaar or business-part of the town, one or another calls him to his shop, makes him sit down, asks him questions about the Bible, and listens to him with evident interest.

"I have often, when passing along the street, seen him sitting with three or four persons around him to whom he was earnestly talking about some Gospel truth,

while they all wondered that a boy not yet twelve years of age, could speak so sensibly and effectually. They sometimes ask him difficult questions, which he frankly acknowledges he cannot answer; but when he goes home he asks his father or mother about it. People are so much pleased with his gentle disposition and winning ways that they often invite him to their houses. He frequently visits the Armenian and Greek schools, makes friends with the children, and talks to them about the Word of God, about being good, securing God's favor, and going to heaven. He urges them to buy tracts, from which they can learn a great deal about the Bible. I think he has sold no less than twenty-five dollars' worth of tracts, at the rate of a cent for every ten pages. He takes a package of these in his hands, and shows them to the people whom he meets in the street, that they may buy for themselves and their children. Many purchasers have told me that they have had these tracts read aloud by their boys and girls, who like them so much that when they are worn out or accidentally torn, the children give their parents no rest until they buy them new copies.

"The other day I brought him a dollar's worth from Smyrna to dispose of, and there are very few left. He certainly does not sell them for the sake of the money, for that passes into other hands; he is moved by an earnest desire that these persons may read and learn the truth; for he is constantly praying that those who read may find Christ. When his father is absent on the Sabbath, whether in Smyrna or elsewhere, he takes charge of the services, in accordance with the wishes of all. He is, however, diffident, and it costs him quite a struggle to undertake this duty; but he proceeds to the pulpit, reads a chapter in the Bible, gives out a hymn, and then closes with prayer. He has conducted a children's meeting every Sabbath afternoon for more than two years. In this he addresses the meeting on some religious truth, they sing, and he, or latterly some other child, offers prayer. I trust the Lord will answer the petitions of these little ones, and will grant much fruit to this earnest little worker. He wishes to send his warm greeting to all such boys in America, as may be associated for their mutual spiritual improvement."

Reformed Episcopal Church.

The movement inaugurated by Bishop Cummins is gathering strength. A congregation in connection with the "Reformed Episcopal Church" has been formed at Moncton, N. B.

United Presbyterian Church.

Rev. Thomas Shearer and wife have proceeded as missionaries to Caffraria.—Rev. R. Davidson, Dr. Faulds, and Mrs. Faulds have gone as Missionaries to Japan. Other Missionaries are to be sent to Japan.

NOTICES AND ACKNOWLEDGMENTS.

RULES AND FORMS OF PROCEDURE.

The Committee on Rules and Forms of Procedure have now to announce that the new book is ready for distribution. The retail price will be fifty cents, but it will be supplied to Sessions or other parties in quantities of ten or more at the rate of forty cents each. Sessions are requested to send their orders to Presbytery clerks, who are requested to act as agents, or to Messrs. A. & W. McKinlay, Halifax; Rev. John I. Baxter, Truro; Mr. Jas. McLean, Pictou; or Wm. Campbell, New Glasgow, with whom the work will be on sale.

GEORGE PATTERSON.

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

FOREIGN MISSIONS.

Riverside congregation per Rev. A. Cameron:	
Portaupique	\$ 7 51
Bass River.....	22 02
Earlton, additional per Rev. W. Grant:	
Col. Jane Murray.....	16 05
Thos. Gunn, additional..	1 00
Cavendish and New Glasgow,	
P. E. I.	54 18
	Less by 18
	54 00
Allan Dobson, Athol, per Rev. D. McKinnon..	2 40
Brookfield, per Rev. E. Smith....	2 00
A friend, per Rev. E. A. McCurdy...	1 00
Primitive Church, New Glasgow, col.	273 10
Alex. McDonald, N. M. River, per A. Dunbar	2 00
West Bay, C. B., per R. Hill, (received in Nov.)....	15 00
Whycocomagh, per Rev. M. Stewart..	19 55
New London South and Grenville, per Rev. J. Murray....	22 00
Poplar Grove S. S., quarter ending Dec. 31st, for native teachers..	12 41
Five Islands, per Rev. J. McG. McKay....	10 00
Economy	25 00
S—, Economy	5 00
Central Church, W. River, per Rev. Jas. Thompson	20 00
Sussex and Union:	
Col. by Miss Isabella Aiton..	7 00
“ “ Eliza J. Orr..	3 00
“ “ M’y J. Patterson	2 60
“ “ Mary Ann Stark	1 86
“ “ Susan Buchanan	75
E. River, U.S., per Rev. McL. Sinclair	30 00
J. M. K—, Pictou, for New Hebrides	5 00
J. McK—, Pictou, for Trinidad	10 00
Bridgewater for 1873	15 50
Mount Stewart and W. St. Peter’s per Rev. W. R. Frame	73 00

Arch. Wingood, Hamilton, Bermuda	20 00
Estate of James Graham, per Rev. G. Patterson	12 60
David Conners	2 00
Blue Mountain, per Rev. D. B. Blair:	
Alexander Ross	5 45
Elizabeth Ross ..	4 35
Donald Fraser	2 99
Hugh McDonald ..	2 08
John Chisholm....	2 18
	17 05
Barney’s River:	
John K. Blair..	9 54
Mary Irving	3 51
Margaret McKay	2 83
Alexina Graham ..	2 32
Ann Bannerman..	2 20
	20 40
	37 45

FOR MISSION VESSEL AND COOLIE SCHOOLS.

Nerepis, Jerusalem and Pisareno per Rev. J. Simpson:	
Col. Maggie Wark, Welsford. \$	2 47
“ Alice McKenzie, Nerepis	3 33
“ Mary M. Lyons, Peter- ville, Queens Co.	4 03
Col. Mary Pender, Jerusalem.	2 00
“ Eva C. Perkins, Gagetown Road	3 00
Col. Elenor Jane Dalzell, Pisareno	3 00
Col. Rachel Galbraith, Pisareno	3 85
	21 63
Merigomish Sabbath Schools.	20 33
Chebogue and Carleton, per Rev. J. C. Meek:	
Col. Miss Winnie Scott, Chebogue.....	3 25
Col. Miss Barbara Fowler, Chebogue	3 10
Col. Master Ernest Archibald, Chebogue.	2 45
Col. Miss Annie Miller, Carleton..	5 00
Col. Miss Susanna Richardson, Carleton.	5 26
Col. Miss Cadie Perry	3 76
	22 82
Whycocomagh:	
Col. by Miss M. Bishop	8 00
“ “ L. McAulay....	2 91
“ “ E. & M. Stewart	2 58
	13 49
Upper Steviacke, per Rev. J. E. Dickie:	
Miss Agnes Gammell	1 70
“ Antionette Forbes... ..	2 32
“ Susan Tupper.. ..	2 05
“ Mary Jane Jeffers... ..	1 33
“ Sarah Ann Miller	35
“ Christy Gourley	1 29
“ Letitia Archibald	1 02
Master Henry Dickie....	3 29
“ Frank Smith	2 28
Miss Agnes Millan.	2 37
“ Esther Cox	2 34
“ Margaret Flake	1 08
	21 97
Economy, Samuel Mursh’s Card.	2 33
Sherbrooke S. School, per J. A. McDonald	
Miss Maggie Whitman..	4 77
“ Edith Fraser.....	6 31
“ Cassie McLean.....	8 60
“ N. McCutcheon....	2 25
	21 93
Golenville S. School :	
Miss Cassie Fraser.....	9 54
“ Edith I. McNab... ..	7 02
	16 56
Stillwater S. School:	
Miss Lotuna Archibald .	7 09
Master David McLean..	4 20
	11 20
	49 69

Clyde and Barrington, per Rev. M. G. Henry :

Col. by Laura Hamilton,	
Clyde River.....	2 47
" " Caroline Gibson,	2 15
" " Ada Sutherland,	1 23
" " F. G. Williams,	1 25
" " Phmnd. Hogg,	2 44
" " Alice Boyd.....	1 00
" " Allan Robertson	
Barrington.....	3 56
" " Jesse Dixon,	
Cape Island.....	1 65
" " W. Cunningham	4 00
" " Anthony Hamil-	
ton, Village.....	2 22
" " Alma McKay, U.	

Clyde.....	1 55
" " Diana Smith....	2 85
26 37	

East River, Pictou, Middle Settle-
Ladies Society, per Rev. McL.

Sinclair.....	6 58
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East River, Pictou, Springville,
Ladies Society.....

7 00	13 68
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St. David's Ch., St John, N. B., S. S.

35 00	
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Bridgewater S. S.

12 00	
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St. Mary's, per Henry Archibald:

Col. by Charlotte G. Murray,	
Lochaber.....	1 63

Col. by Lucy Fisher, Cross
Roads.....

3 59	
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Col. by Abigail J. McKeen,
Melrose.....

3 31*	
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Col. by Isabella Ellis, Glenelg

5 56	
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Col. by Mary Q. McIntosh,
West River.....

2 80	
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Col. by Cassie J. McLean,
Greenfield.....

3 40	
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Less by 18 cts.

18 20	11
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Fort Massey S. S., per R. B. Boak

70 61	
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Blue Mountain:

Col. by Mary Catherine	
Cumming..	8 60

Col. by Dollina Ross..

7 73	
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" Daniel Ross 1 75

18 03	
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Barney's River:

Col. by Helen Ross..	7 23
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" Robert Dunn. 2 48

9 71	27 79
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Mrs. Magnus Taylor, per G. Under-

wood, N. G.....	1 00
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Salem Church, Green Hill, per Rev. G. Pat-

terson:	
Col. by J. J. McDonald ..	10 34

" Janie McLean ..

3 54	
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" Robt. G. Ross..

3 45	
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" John W. McLeod....

6 07	
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" Jessie McD. Halliday

2 92	
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" Geo. W. Reid ..

6 10	
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" John D. Cummings ..

3 70	
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" Thos. W. Fraser....

4 40	40 49
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Bedque, per Rev. R. S. Patterson:

Col. by Miss Annie McCoull..	6 54
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" Miss Clara E. McLeod.

6 52	
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" Miss H. P. Hooper....

5 00	
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" Miss Marg't Anderson

5 20	
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" Master Robt. T. Cairns

2 31	
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" Miss Maggie I. Havert

5 20	
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" Miss Lydia Auld and

Janet Cairns....	4 73
36 00	

HOME MISSIONS.

Riverside Congregation:

Portapique.....	\$5 00
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Bass River.....	11 64
16 65	

Cavendish and N. Glasgow, P.E.I.31 49

Less by....	0 18	31 31
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Brookfield, per Rev. E. Smith

20 00	
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Friend, per Rev. E. A. McCurdy..

1 00	
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Alex. McDonald, Nine Mile River

2 00	
------	--

Richmond, N. B., per Rev. K. McKay

7 00	
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New London South and Granville.....

8 00	
------	--

Economy.....

\$16 50	
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Five Islands'

10 00	26 50
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Central Church, West River..

10 00	
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Sussex and Union:

Col. by Miss Isabella Aiton.....	\$7 00
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" " Eliza J. Orr....

5 00	
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" " Mary J. Patterson..

2 83	
------	--

" " Susan Buchanan

3 00	17 83
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E. River, Pictou, Upper Set ..

25 00	
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Bridgewater.....

27 00	
-------	--

Mount Stewart and W. St. Peters....

16 31	
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Carleton and Chebogue..

6 83	
------	--

Laggan, Barney's River S. S. Miss. Box

2 70	
------	--

Blue Mountain:

Alex. Ross	\$5 45
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Elizabeth Ross

4 35	
------	--

Donald Frazer

2 98	
------	--

Hugh McDonald

2 08	
------	--

John Chisholm.....

2 19	17 05
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Antigonish

13 15	
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Chalmers' Church, Halifax

25 45	
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Salem Church, Green Hill....

8 21	
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SUPPLEMENTING FUND.

Riverside Congregation:

Portapique.....	\$5 01
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Bass River

6 71	11 72
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Earltown:

Col. John Murray, Elder	4 68
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" Catharine McKay

5 37	10 05
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Ephraim Scott, Theol. Student... ..

5 00	
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Richmond, N. B.....

10 00	
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New London South and Grenville..

5 00	
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Economy... ..

16 62	
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Central Church, West River.....

15 00	
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Sussex and Union:

Col. by Miss Isabella Aiton.....	\$12 00
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" " Eliza J. Orr....

12 00	
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" " Mary Ann Stark..

3 75	
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" " Susan Buchanan

1 25	29 00
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James Ch., N. G., Juvenile Missionary

Soc., per Harvey Graham..	25 00
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Bridgewater.....

25 00	
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Mount Stewart and St. Peters West..

20 00	
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Salem Church, Green Hill

17 19	
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Estate of James Graham, per Rev. G.

Patterson	12 60
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Moser River, Sheet Harbour cong....

3 00	
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EDUCATION.

Portapique....	\$5 01
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Bass River

7 88	12 89
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Earltown:

Col. Annie McKenzie..	\$11 00
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" Christie Murray

2 40	13 40
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Cavendish and New Glasgow

18 45	
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Less by

0 18	18 27
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Clifton, per Rev. J. Byers....

14 66	
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Dividend Bank North America...

182 50	
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New London, North.

5 09	
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Central Church, West River

4 00	
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Sussex and Union:

Col. by Miss Isabella Aiton	\$3 00
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" " Eliza J. Orr

1 00	
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" " Susan Buchanan

0 80	
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Overplus.....

0 16	4 99
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Bridgewater	27 00
Mount Stewart and West St. Peters	33 00
Arch. Wingood, Hamilton, Bermuda..	10 00
Chalmers' Church, Halifax	43 73
Salem Church, Green Hill.....	9 52

ACADIA MISSION.

Cavendish and New Glasgow, P. E. I..	10 00
John Miller, Esq., Westville	50 00
New London, South, and Grenville...	5 00
S— Economy	5 00
A friend, per Rev. J. Thompson, Durham.....	2 00
Middle Stewiacke, per H. Dunlap, Esq	10 00
J. M. K., Pictou.....	5 00
Bridgewater	8 00

GRAND FALLS CHURCH.

West River and Brookfield, P. E. I., per Rev. S. Gunn.	11 35
Miss Cameron, Durham, per Rev. J. Thompson	2 00
A friend, do.....	0 50
Middle Stewiacke, per H. Dunlap....	10 00
Bridgewater	7 00

AGED AND INFIRM MINISTERS FUND.

Clyde Section of Rev. S. C. Gunn's Cong., P. E. I.	\$7 00
Rev. S. G. Gunn.....	3 00
Ephraim Scott, Student..	5 00
Rev. C. B. Pitblado..	20 00
Member of Chalmers' Church, per Mr. J. Barnes.....	5 00
J. W. Allen, Dartmouth.....	10 00
W. J. Fraser, ".....	5 00
J. E. Lawlor & Co. ".....	5 00
John Stewart, St. John, N. B....	20 00
P. Chisholm, ".....	20 00
Boularderie, C. B.:	
A. Munro, Esq.....	\$5 00
Don. McKenzie	1 00
Wm. Tyffer, Junr..	1 00
Roderick McLeod	1 00

MISSION OF REV. C. CHINIQUY.

James Hall, Onslow.	1 00
Ladies Soc., Erskine Church Upper Londonderry.....	12 00
A. B. C., Miramichi.....	20 00

FOR B. AND F. BIBLE SOCIETY.

Cavendish and New Glasgow, P. E. I., per S. H. Brown, Stanley Bridge	\$17 18
Less by expense.	18 17 00
New London South and Grenville, P. E. I., per Rev. J. Murray	9 00
Remitted back to Ch town auxiliary...	26 00

In addition to the many seasonable and substantial presents received from Friends in the other sections, the Rev. J. Layton, thankfully acknowledges a gift of Ten Dollars from the Kempton section of Coldstream congregation.

Miss Fisher, Bible Woman, acknowledges the receipt from the Ladies Sewing Circle of Middle Stewiacke, of goods valued at \$C.10.

Subscriptions to Fund for Aged and Infirm Ministers at Dartmouth.

Geo J. Troop	\$50 00
A. James	20 00
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