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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

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1874.

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HALIFAX, N. S. :

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STS.

1874.



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THE  
**Home and Foreign Record**

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1874.

**NEARER.**

Another stage of our pilgrimage is past; another portion of our tale is told. The years come and go with inexorable swiftness teaching us that our days on earth are but a shadow and that there is none abiding. There is one way of looking at the flight of time which is ineffably sad. We view time as the destroyer, the great revolutionist. It overturns, overturns, overturns. It tears down our idols, breaks them in pieces, buries them out of our sight. It runs off with infancy, childhood, youth, beauty, strength; it will not spare old age. It breaks the dearest and most precious earthly ties; it dims the brightest earth-born lights.

Yet see, there is a better, a brighter side to this flight of time. There is a view of it full of consolation and joy:

The Pilgrim, weary with the greatness of his way, bowed down with his burdens, sighing for rest, is nearer home. The steps that he must take are fewer. His sighs and tears are well-nigh all counted.

Pastor, thou art nearer the end of thy toil, nearer thy rich reward from the great Shepherd of the sheep; nearer the meeting with the souls that have been saved through thy preaching. The burden of souls is a heavy one; the allotted task is solemn beyond the power of thought to realize. The hour is nearer when the Master shall with His own hand remove thy burden and accept thy task as fulfilled.

Brother, sister, pining on a bed of sickness or plunged in deep waters of affliction, the hour of deliverance is nearer than ever

before—the hour of healing, of perfect health, of immortal youth. Or if sin is the disease with which thou art contending—and it is the deadliest and the worst—the death of sin, and the hour of thy deliverance are at hand. Art thou a prisoner? Thy dreary bondage must soon come to an end. The chains shall be smitten from thine aching limbs, and the full freedom of God's children shall be thine.

The wrongs and cruelties that fill the world with tears are nearer an end. The whole creation has been groaning under the curse these thousands of years. Man has been a monster of cruelty towards his fellow-man, as witness myriads of battle-fields and dungeons, and instruments of torture and of death. Even in the name of the Lord Jesus unspeakable horrors have been enacted. And even now almost under our own eyes, how much there is of woe, woe, woe inflicted on the helpless! Thank God that the time is coming when these woes shall cease; when the creatures shall be relieved from the crushing weight of the curse; when men shall cease to shed blood, and when love—the love of Christ—shall watch and bless human life from the cradle to the grave.

The dark ages of wrong and ruin, of cursing and blood, are nearer their end. The morning star has risen; nay, the Sun of Righteousness sheds forth his healing beams. Swords shall be beaten to plowshares, and spears to pruning hooks. The cry of the children shall be heard, and men and women shall be pitiful and merciful as Christ is.

The coming of the Lord Jesus is a year nearer! Even so, come Lord Jesus, come quickly! Come and make this Earth Thine own. Establish Thy kingdom in every heart and every land. And come with the new Heaven and the new Earth wherein dwelleth righteousness!

" Soon and forever,

Such promise our trust,  
Through ashes to ashes  
And dust unto dust;

Soon and forever

Our union shall be  
Made perfect, our glorious  
Redeemer, in Thee;

When the sins and the sorrows  
Of time shall be o'er,

Its pangs and its partings  
Remembered no more,

Where life cannot fail, and where  
Death cannot sever,

Christians with Christ shall be  
Soon and forever.

Soon and forever

The breaking of day  
Shall drive all the night-clouds  
Of sorrow away;

Soon and forever

We'll see as we're seen  
And learn the deep meaning  
Of things that have been;

When fightings without us  
And fears from within

Shall weary no more in  
The warfare of sin;

Where fears, where tears, and where  
Death shall be never,

Christians with Christ shall be  
Soon and forever.

Soon and forever

The work shall be done,  
The warfare accomplished,  
The victory won;

Soon and forever

The soldier lays down  
His sword for a harp, and  
His cross for a crown;

Then droop not in sorrow,  
Despond not in fear,

A glorious to-morrow

Is brightening and near;

When (blessed reward

For each faithful endeavour)

Christians with Christ shall be  
Soon and forever."

## THE RECORD.

The *Record* of the United Presbyterian Church, Scotland, has reached a circulation of 54,000 copies monthly. It is now 28 years old, and its usefulness has been continually increasing. Our *Record* should have a circulation proportionately larger than that, because our membership is very widely scattered. Our membership is probably 20,000, if all were reported. There should be a copy of the *Record* to every two members. Our families probably number 17,000; it would not be extravagant to ask that a copy should reach every family. We hope ministers will do what they can when visiting families to excite their interest in the work of the Church by turning their attention to the *Record* and its contents. The *Record* is our own organ, and through its pages each congregation will learn something of the condition and working of every other congregation. Presbyteries can do much to promote our circulation by following the example of the Presbytery of St. John, and asking at visitations what number of copies are taken, &c.

## THE MINISTRY OF SUFFERING IN PROVIDENCE.

Suffering serves many good purposes in the economy of Providence. We shall glance at its effects, merely as they are seen in man. Suffering is the lot of humanity. Men eat their bread in sorrow all the days of their life. All sinners are to some extent sufferers. We do not say that the present life affords no pleasure. Our earthly existence is very far from being prolonged torment. There is joy as well as sorrow mingled in the cup of human life. Our earthly experience is at best only an alloy. Neither perfect misery, nor perfect happiness is met with here. It has been said that every diamond has a flaw; and it will be found on close inspection that every jewel of pleasure has a defect. Indeed the greater number of our earthly delights are not diamonds at all, but only dew-drops that vanish at the touch. The brightest day of life has some dark cloud hovering

on the horizon. Our earthly life is, however, for the most of us perfectly enjoyable. We thank God for this fact. Our world is not a place of unmitigated torment. We thank our Father in Heaven for the peals of joyous laughter, that often, for a time, drown the wail of suffering. We thank Him for the smiles of happiness that often hide the tears of misery. We thank Him for the rays of hope, by which, ever and anon, he dispels the darkness of despair. But we think that it will be readily granted by every one that beneath the rippling waves, which sparkle in the sunbeams of joy, on the great stream of human life, there is a deep undercurrent of suffering. God is making the book of Providence from the record of men's bitter experiences.

Suffering is a restraint on wickedness. In the present life God uses it to curb licentiousness. He restrains, if He does not chain, sin by pain. Every transgressor of law makes his own scourge or forges his own fetters. The dark sea of human depravity would soon engulf our world altogether were no limits set to its swelling tide by the banks of suffering and death. Were the inhabitants of the earth ripe for extermination we would not require the waters of a second deluge to sweep them away. Only let us have the fountains of iniquity opened up—all the wild passions of men let loose—and all the barriers by which suffering opposes the overflowing of evil removed, and the whole human race would soon be buried in the grave of its own corruption. Suppose a state of human society in which disease in all its hideous forms yields pleasure instead of pain—that sensuality produces delight with surfeit—that all desires may be freely indulged without causing misery—that the grossest appetites may be fed without producing satiety—that vice wins honour instead of disgrace, and crime is rewarded instead of being punished—then it is not more certain that the corpse would putrify than that society would destroy itself. By the penalty of suffering man is induced to respect laws whose operations secure the purity and permanence of human society.

Common experience abundantly proves the fact that the way of transgressors is hard. Vice is the seed of misery. Great sinners are generally great sufferers. It is not among the virtuous but the vicious that the greatest amount of wretchedness is found. There is far more weeping and wailing on the broad way with all its pleasures than on the narrow way with all its self denial. Vice impoverishes and ruins thousands for one that it enriches. The dregs and pests of society are for the most part vicious and godless. Ungodly communities are generally hot-beds of crime. Abodes of misery are often dens of iniquity. Profligacy is the parent of poverty; sensuality is the begetting cause of disease and death; dishonesty is the pathway to disgrace; the haunts of vice are the banqueting-halls of wretchedness and destitution.

Much vice is restrained by the fear of punishment. Men who have no fear of sin dread its consequences. They may care nothing about offending God, they are careful not to injure their health. They may have no conscientious scruples, but they are frightened of losing their money. They do not fear the anger of God, but they fear the penalty of disgrace. The dread of the felon's cell, or the gallows, prevents many a criminal act. God prevents wickedness by making suffering the penalty of transgression.

Suffering develops character. The deepest, most lasting, and most powerful experiences of our life are begotten in suffering. Our characters are moulded not so much by what we enjoy as by what we endure. It is the shaking of the storm that fastens the roots of the oak firmly in the earth. It is the winds of trouble that fasten the roots of character deep in the soil of our being. The veterans in life's great battle are not rocked in the lap of luxury and care, but in the cradle of hardship and suffering. The wounds of sorrow may lose their pain, but they leave their scar behind them, and often, unconsciously to ourselves, like the healed-up wounds of the soldier, they form the most prominent features of our characters. The marks of trial become the evidences of manhood.



The measure of true human heroism is not the capacity for enjoyment, but the power of endurance. Hence our Redeemer as the perfect Man, as well as the all-sufficient Saviour, was made perfect through suffering. His manhood was developed by what he endured.

Nations, as well as individuals, reach greatness through suffering. The events of history that attract attention and absorb interest are tragical rather than comic. The grand landmarks of history are all set up on the field of trouble. The voice of the past speaks to us in sadness. History is an anthem set in the minor key. The glare and glitter of a Belshazzar's feast are now only remembered as the light in which we behold the calamities of his overthrow. The shouts of ancient festivity only reach our ears as the accompaniment to the dirge of sorrow. The banqueting halls of the ancients have nearly all disappeared, but their sepulchres are with us until this day. It is not smiling mirth, but weeping sorrow that has studded our earth with monuments for the dead. It is in grief rather than in joy that a man yearns most for immortality. It is the ploughshare of suffering that has left the widest and deepest furrows upon the surface of the nations of the earth. Nations have been born in the pains of anguish. The foundation stones of all national greatness have been hewn in sorrow, and laid in trouble. The gems in the crowns of earthly glory have been cut and polished not with the oil of joy, but with the diamond dust of suffering. It is to self-denying labour carefully performed, to cruel persecutions patiently borne, to crowns of martyrdom nobly won, to bloody battles bravely fought, that we look as the turning points of history, and the fountains of national greatness. All the birth-rights of freedom are the price of blood.

The suffering of sorrow supplies a common bond of sympathy for mankind. Trouble of some kind or other strikes the notes of suffering in every heart. Men can all sing the dirge of grief in unison. We may not have a common ground of thought, nor a common ground of joy, nor a common ground of action, but we have

all a common ground of sorrow. All mankind go to the grave and weep there. The grief of bereavement enters every heart and wrings tears from all eyes. Before the common feeling the separations of time and space and social rank are all obliterated. I might not be able to enjoy myself amid the festivities of an Egyptian feast, but the wailings of the oppressed Israelites at once awaken a responsive echo in my bosom. The shouts of the Roman amphitheatre may fail to gladden my heart, but the simple inscriptions on the graves of the catacombs at once awaken my sympathy. The expressions of grief are as fresh for human feeling to-day, as they were a thousand years ago. Men may have found out many new sources of pleasure. God has kept them to at least one common ground of sorrow. Men may not be able to harmonize their laughter, they can always mingle their tears together. It is in common misery that men must be made to realize their common kindred. When struck by leprosy the Jew and Samaritan can associate together. It is on the common ground of felt misery that Christianity brings all sinners together. Men's hearts are, so to speak, melted in the furnace of penitence that they may be fused together in the bonds of love. It is as fellow-sufferers drinking consolation from the same fountain of life that men are to recognize their common brotherhood aright. It is as sufferers in sin that God will restore us in civilization. Suffering provides a field for the exercise of charity. This grace could not be developed without sufferers, on whose account it would be exercised. The field has long been there, but it has been the peculiar privilege of Christian civilization to occupy and cultivate the field. Philanthropy is the outgrowth of Christianity. Benevolent institutions are the direct result of Christian influence on society. They are leaves from the tree of life applied for healing the sufferings of the nation. On all these institutions, such as hospitals, poor-houses, asylums, charity schools, Christian missions of all kinds, may be written the words of Jesus, "It is more blessed to give than to receive." In bearing the burdens

of others we have developed our own strength. In becoming our brother's keeper, we learn to keep ourselves. We teach ourselves in trying to teach others. Our acts of kindness refine our own feelings. By carrying on the work of foreign missions the Church is infusing warmth and vigour into her home operations. It is in the field of distress that the tree of brotherly love grows, and they that cultivate it find shelter and protection beneath its shadow.

Distress and suffering come with peculiar force in the bitter months of winter. The poor need all our sympathy and care. At the beginning of another year, while we have so much to make us hopeful and glad, let us remember the poor, the sick, the dying. Remember, too, those whose souls are un cared for. Help to send the Gospel to those that sit under the shadow of death.

Let no day of this new year pass without your doing something to lighten the burden of suffering and sorrow in this sin-stricken world.

WHAT can I do? Much every way. You can be a source of blessing in your own family, or among those who surround you whether strangers or old friends. There is no one in a house who is not able every day in the year to make that house somewhat happier or somewhat more miserable. You have much influence. See that you use it for good and not for evil. By God's grace you can be a blessing to the family and to the congregation, and through the congregation to the Church at large. Have you wealth? God gave it to you that you may use it for Him. Thank Him for every opportunity He gives you to spend it in His cause. Are you poor? Give of your poverty as that woman did who cast the two mites into the Treasury.

MANY of our ministers preached faithful temperance sermons previous to the Christmas Holidays. These discourses will not be without fruit. Reader, you can preach a daily sermon in behalf of temperance by setting a good example. Abstain totally from poisonous luxuries—if not for your

own sake for the sake of your brother. To be in bondage to any drug or drink—to the pipe or the glass—is a cruel degradation. No man should rest under such bondage. God gives grace and strength to win your liberty. Ask Him—ask and you shall receive. It is by each individual Christian using his own influence in his own sphere that the cause of temperance can be best promoted.

### CANON GRASSI.

A prominent clergyman of the Church of Rome, in the city of Rome, recently became a Protestant. He was summoned before the Inquisition. He obeyed the summons, but was under the protection of the civil power. After his condemnation, he addressed the Inquisition as follows:—

“O you Inquisitors, Pontiffs, Cardinals and Prelates, God speaks to you! To what have you brought the true Church? She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded, and crucified by your doctrines, superstitions and immorality, and sealed her tomb by your blasphemous ‘Dogma of Infallibility.’ Hear what God says to His suffering children. The God of peace shall bruise Satan under your feet shortly. Do you not tremble at these words? Who but Satan instigated and inflicted the tortures of this place? O could these walls, within which so many have been burned, speak, could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

But the breath of God has forever extinguished the fires of the Inquisition and swept away your power; therefore I stand before you to-day and declare these truths, while you dare not touch a hair on my head! Yes, God has begun the work, and soon this Tribunal, these walls and instruments will be bruised under our feet, and scattered as ashes to the four winds proclaiming to the world that the ‘Most Holy Universal Roman Inquisition is dead.’ Dead, because God has crushed it under the feet of His children.

“O ye obstinate ones, hear me! Hear one of your own brothers who has said mass, and confessed, and preached with you. Weep not over me as dead. I am not dead, but among the living, and stand before you to announce the resurrection of

that Church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy, and tyranny flee before her!

"Farewell, Church of my youth! Farewell, companions of my ministry. Alas! alas, it has been a ministry of destruction! O, if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers you."

### HELP YOUNG MEN.

Help students, help candidates for the ministry—by kind words and liberal deeds. There is many a young man to-day in Martin Luther's condition and possible promise, when as an earnest student, poor and penniless yet anxious beyond words to express, to pursue his studies, he wandered through the streets of Eisenach, seeking honourable help and the fulfilment of the Lord's promise of his "daily bread"—who was made glad by the warm sympathy and ready help of the wife of Conrad Cotta, whom the "Chronicles of Eisenach" call "*the pious Shunamite.*" She pities the young man. Her husband, with like sympathy takes him into his family and provides for his pressing wants, as also for those of some time to come.

"Happy times for the young man!" says D'Aubigne. "Luther always looked back to them with emotion; and a son of Conrad having gone, many years after, to study at Wittenburg, when the poor scholar of Eisenach had become the learned teacher of his age, he joyfully received him at his table and under his roof. He wished to repay in part to the son what he had received from the father and mother.

"Never did Luther feel ashamed of the time when, pressed by hunger, he sorrowfully begged the bread necessary for the support of life and the continuance of his studies."

D'Aubigne adds: "It was when memory reverted to the Christian woman who had supplied him with bread, when every one else repulsed him, that he uttered this memorable saying, '*There is nothing sweeter than the heart of a pious woman!*'" Oh for an Ursula and Conrad in every church.

### UNBELIEF.

Said Professor CHRISTLIEB, before the Evangelical Alliance. It we are to conquer in our struggles against unbelief, it must be less exclusively than hitherto with word and pen, and more on our knees. Often while we fight hard we pray too little. Instead of at once fulminating against unbelievers, let us first wrestle for them with the power of intercessory prayer, that they may be enlightened by the Lord. No word or writing should go forth in this holy war unaccompanied by prayer. Let no combatant enter the arena without putting on the spiritual as well as the intellectual panoply, that he may not fare as did the seven sons of Sceva. And let none who strive in the right spirit be left alone. Though we may not everywhere be able to succor and defend, yet the arms of our prayer can embrace the whole globe. Thus only can we become so filled with the Spirit that the image of Christ, the great Captain and Conqueror in the battle shall shine out of every action and victoriously enlighten our opponents, when they see in our whole walk and conduct greater love and self-denial, greater quietness and firmness in distress and danger. The Christian is the world's Bible, and the only one which it reads. If we take care that in this book be plainly showed the loving spirit, the grandeur, and the winning friendliness of Christ, then we shall see many hearts open to receive this actual testimony of Christian life and suffering. For many of our opponents in secret envy us our Christian comfort in misfortune and under heavy losses. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of Christian life can often drive the hardest heart to seek help of our Lord. In fine, only life can beget life. Where we wish to defend the word of life, our own life cannot be separated from it. The strongest argument for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best means of bringing back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of

Christ's resurrection is a living Church, which itself is walking in new life and drawing life from Him who has overcome death. Before such arguments ancient Rome herself, the mightiest empire of the world and the most hostile to Christianity could not stand. Let us live in like manner, and then (though hell should have a short lived triumph) eventually must be fulfilled what St. Augustine says: "Love is the fulfilling of the truth."

### MEXICO.

We note with regret that a cruel persecution against Protestantism is going on in Mexico; but we rejoice to say that the truth prevails mightily. The following facts are furnished by an Englishman, a gentleman of high position and attainments:—

"In Mexico the Papal religion has had a long reign, and has taken a firm hold upon the ignorance and superstition of the people, especially the Indian population, and until within the past few years it was enabled to 'practise and prosper' to its heart's content; and having no checks of any kind—the Bible quite unknown, and not a single witness of God's truth to denounce her abominations—the Roman harlot has sunk this fine nation to the deepest depths of idolatry and fanaticism, until every spark of goodness seems to be stamped out of their souls. We find in Mexican Popery a most perfect counterpart of the old Babylonian Paganism of times gone by, and also an astonishingly faithful likeness to the heathen customs of India and Buzrah, so much so that when I came first to this land I was so struck with the many striking similarities that I often asked myself if I had not really got back in the midst of Hindoos and Buddhists once more. You will, therefore, more easily comprehend that the gospel meets with a most obstinate resistance here. Indeed, so far as my experience goes, the march of God's truth leaves a broad trail of innocent blood behind. It is not so in the city of Mexico; that being the seat of the Federal government there are greater guarantees, and the gospel is respected. Outside of the Federal district matters are very different. Doubtless you have heard of the baptism of blood which our brethren in Capulhuac received this year. Here in — our presence has proved a bitter thorn to the Romanists; they have tried every effort to frighten us, or drive us out. Very recently a great at-

tempt was made to rouse the whole city against us—the commotion arising out of the Feast of the Virgin of Mercy. It was a critical time for us, but the Lord was with us and the storm passed by.

"Scarcely had that passed by when a murderous assault was made by some twenty armed Catholics on one of our recent converts in —, a town some league and a half or so from here. They wounded him very severely on the head and arm with sword cuts, leaving him, as they thought dead. Three other persons in the same house were also wounded, and the assailants carried off property of no little value to the poor owner. All this was done us against Protestants, the Romanists some days previously having threatened our brethren, and in the open streets shouted 'Death to the Protestants!'

"Now the scene has changed, and fresh blood has been shed in another town still nearer, but this time under peculiar circumstances. Romanists have murdered Romanists, at the same time their cry being 'Death to the Protestants!' I must explain this as it will show you how very ignorant many people are in this land. Very recently the Federal government has issued an order calling upon every one under government employ to solemnly *protest*—that is *swear* to keep the reform laws, and any one refusing to make the protest: to be expelled from his situation in the act. Now, this law is known here as the *Protesta*. The step has been very necessary, and very wise, as the Romanists have wedged themselves into many important offices, and the laws of the land which give us religious freedom were being openly defied. A general wedding has taken place. The Roman priests openly excommunicate the said *Protesta*, and all who shall adhere to it, and even teach the people that all who make the protest become Protestants, and, therefore, incur the heavy curse of God and the Church. This has given rise to great disturbances, and the Papists have tied us all in one bundle—government, Liberals, and Protestants—and do their utmost to provoke a revolution. In many towns, where there is not a single Protestant, the fanatics shout 'Death to the Protestants!' In —, a large town about two leagues from here, the whole body of town authorities were thrown out of their situations because they refused to comply with the request of the government. The State authorities on Friday last sent over three persons to take charge of the affairs, one of them being the Governor's brother-in-law. The poor fellows (Catholics in creed) were set upon by a mob of fellow-Catholics, shouting, 'Death to the Protestants!' 'Death to the Protestants!' and were most barbarously murdered the act being accomplished by atrocities too

shocking to be mentioned. It was a pre-conceived plan, and the rebels installed themselves in the town. On hearing the news the Prefect started from — with troops, but met with a stout resistance. He sent back for re-inforcements, and even then had to send for further help, and after all, literally, had to storm the town. The rebels fell back to the mountains, having some twenty or more dead. The Prefect made several prisoners, and shot eight of them on the spot. The state we are now in is just this:—The whole neighbourhood is in a commotion; the Prefect, with all the available troops, has gone in pursuit of the rebels, leaving the city protected only by a few police, and rumors are flying that all this is a feint attack in order to draw the troops away, and so leave — open to the revolutionists. Here the Romaists seem happy at the prospect of a general rising against Liberals and Protestants. Some have even dared to shout against us in the streets, but the authorities have at once arrested them, as such cries act like sparks to set the whole city in a riot. So far as we are concerned, we leave the issue to our Heavenly Master; hitherto He has closed the mouths of these hungry lions. They have not frightened us off, nor will they 'ust yet."

It is the same strange, sad lesson that comes from all Papal countries—the Papal authorities and the Papal mob thirsting for Protestant blood. What a stern and urgent plea in favour of evangelizing our Roman Catholic population!

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### RESOLVE

In view of past unfaithfulness to be more faithful during the year on which we have entered. Opportunities are daily passing away from us never to return. During the current year you must endeavour to make up in some degree for past remissness. What have you done for your family? What example have you set before them? Were you all the year a **LIVING EPISTLE** of Christ—an Epistle which your children, your friends, your parents, all with whom you came into contact—could easily read? Resolve, to ask for the Holy Spirit to write more clearly, more readably, upon you the character of the Lord Jesus.

What have you done for the congregation—to promote its life, its strength, its peace? Now is the time to ask, and to search your

history as with a candle, till you find out. Have you attended the preaching of the Word with due regularity? Have you had due regard to the Prayer Meeting and the Sabbath School? Now is the time to judge yourself, lest you should be condemned. Resolve that in the future you shall improve on the past.

How have you used your means in God's service? Or, let us put it in this way, have you been a faithful steward in your disposal of God's property placed under your hand? Some men like excuses for not paying money into the Treasury of the Church. They "do not like their minister." "That Elder is not as good as he should be." "That member of the congregation voted wrong at the last election." "John Brown's son will get the benefit of the money I pay for the College." "Such and such a man is *not sound*." O Brother, if you have ever caught yourself making such paltry excuses—building up such base subterfuges—in the sight of the living God who searches the hearts, hang your head for shame, beg forgiveness of Him whom you have mocked, and amend your ways. Resolve at once, and carry your resolution into action. Resolve to give during the present year as you never gave before to forward the good cause which needs your help.

Resolve to pray more—to study God's revealed will more diligently—to walk more steadfastly in every commandment of the Lord. Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap.

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**CHRISTIANS** should in all things be models of well-doing. It is awful when a prominent member or officer of the church becomes a drunkard or falls into any other open sin. The triumph of Satan must be great when he sends a Church member home to his poor wife staggering, reeling, a miserable spectacle of weakness and vice. Still worse when the wretch who deliberately poisons himself with strong drink is a minister of the Gospel! Let him that thinketh he standeth take heed lest he fall. We have had warnings sad even if few; woe to us if we heed them not!

### BURYING A PROTESTANT CHILD IN SPAIN.

A Protestant missionary laboring in Spain, thus relates one of his peculiar experiences :

"The father and mother of a boy who has been with us from the beginning of our school work, has a little sick child—the father, by trade a plasterer, for a long time out of work—doctor and medicines needed. The little one dies. A question and history now present themselves, viz: Is the child to have a coffin, or to be buried without? I propose to the grateful parent to pay for the coffin and the hearse, which has to go three miles—municipal laws do not allow willing hands to bear the body. While the parents are seated, talking with me over arrangements he tells me the following history :

"Three years ago I was roused about 2 o'clock in the morning by the cries and laments of a woman, I went to the window and heard her crying "Is this the way you are going to bury my child?" The child was in a sack, with which two men were taking it away to be buried—a common practice with the poor, who cannot pay. If I had not seen the like, and worse too, in similar cases, I should have doubted the man's statement.

"While the hearse waits, we hold a little service among weeping friends. As the body is placed on the open hearse, and men in charge (who by this time knew me,) ask if they are to light the candles surrounding the body. I reply 'Never mind candles; the sun shines.' Friends, children, and a mixed crowd accompany. Why? Because there are no lighted candles. 'A Protestant! now and again escapes some one's lips. We go on, and, arriving at the cemetery, the old priest in waiting at the gates sees immediately who we are, and hastens into the vestry. There he sits, a grim old mercenary, with whom I have had several contests. The papers are presented this time not signed by me, for several reasons wishing the child to be buried according to the civil laws.

"The priest—'This won't do.'

"Why not?"

"Because, being a Protestant, I want to know where to put it."

"Who told you the child was Protestant or Jew? Have you not the signature of the judge of the peace? Do you wish me to return with the body to the civil governor?"

"This is enough to hasten his fingers over the register. He asks

"Where is the body to be put, into the fosse, or in a crypt?"

"The fosse, or ditch, is the place in the midst of the cemetery where the poor are buried; it is opened about 6 A. M., and all

bodies brought during the twenty four hours are kept in the dead-house, and brought out for burial together. The friends can be present if there are any; or if they have nerve, and can witness the sight, or abide the odor which awaits them, but which I care not even to describe. And not wishing the poor parents the additional wound, I ask the price of a crypt.

"If you wish to hire it for three years, it will be £2 5s., for one year 10s., after which the body will be taken out and cast into the fosse."

"I was about to hire for three years, when the weeping mother said 'No, no, Don George; your own child was put into the ground; why are we better than you?'

"I paid the ten shillings, and we went to the place appointed, but not where we would have chosen. In a crypt over a little charnel-house, by the side of crypts marked with the words 'Atheist,' 'Free-thinker,' in the mortar covering, by the fingers of Romish priests, the body was put, while we did what the devil has never been able to hinder—offered praise and prayer. The living prisoners heard, and very soon the dead ones shall hear the voice of the Son of God, and come forth to honor, though some of their names have been dishonored by Rome, because of refusal to receive her unholy unction. This is Rome. May God in mercy fire the tongues of His servants to set before England's sons and daughters what this awful power is where it has its sway!"

### Acadia Mission.

WE are happy to notice and record the continued success of Mr. Paradis in raising funds for the Grand Falls Church. This is good in its way, but much greater benefit will result from the personal acquaintance with the Missionary thus gained by the congregations visited. Mr. Paradis felt it to be necessary, however, to pause in his course, and retiring from collecting work for a few months, devote himself to the proper business of the mission. Mr. Paradis, therefore, returns immediately to that field described by Mr. Stuart in the notes of tour published in the present number. Farther and fuller details will appear in next number from Mr. Brouillette.

The following note shews that there are earnest and praying people in different por-

tions of Zion who have never seen our young Missionaries who still remember them, with affectionate and prayerful interest:—

GLENELG, Nov. 20th.

"I think that Mr. Chiniquay's appeal to christians in his letter to the *Witness* in behalf of this *Mission*, should call forth earnest prayers from every true christian for the enlightenment of those that are kept in ignorance by *priestcraft*. And not only for their prayers, but for their *contributions*, whether they be counted by cents or dollars, to aid those that have devoted themselves to that work. And may God's blessing attend their labour." Accept my dollar.

A FRIEND.

### A TRIP TO GRAND FALLS, &c.

BY REV. WM. STUART,

Chairman of Acadia Mission Committee.

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To carry out the Committee's instructions, as given at its last meeting in St. Stephens, your convener has devoted the last week of August to visiting Grand Falls, with a special view to hastening on the long delayed Church building operations there; and besides this to inspect, so far as possible, the progress made in the main objects of the Mission.

Having completed the Prince William tour as elsewhere reported, on Monday the 25th we were kindly driven home by a ministerial brother hailing from that quarter. The disinterested nature of the attention speedily appeared. Tuesday opened with a scent of orange blossoms in the air. It turned out that the talented young reverend aforesaid, and a dear little lady celestial of our own congregation proposed walking the long path together. So we tarried just long enough to start them off hand in hand in peace—(they are the first of their respective Churches, so far as we know, thus directly lent to the Lord's service,)—and then we set out by rail for the Up-river regions. At Woodstock a day was lost in consequence of His Excellency the Governor-General, together with his *tail*, as a Highlander would say,—his *valetaille*, that is,—having monopolized the means of conveyance. In consideration of the enforced delay, a free passage was handsomely given me on Thursday by "Colonel" Newcomb. Through these various hindrances three days only were left me for a duty whose right discharge would have taken as many weeks, for I had already arranged to spend the fortnight following in the Tobique district. Friday was employed visiting parties in the village, getting the Building Committee together,

and concerting measures for instant action. In the evening a meeting was held at Squire Hammond's, when it came out that the chief difficulty in the way of the Committee was that none of them were satisfied that the Free Church reserve either in point of size or location, would suit as a site for the proposed Mission Church. Efforts had been made to secure another lot more suitable, but without success, as owners were holding up in view of the probable rise in the value of land when the R. du 1.oup R. R., shall have been pushed through. Our lot had been used as a garden, but the holder intimated his readiness to give up possession, or else to pay a fair price to the Church for it—\$200 or \$250 as I understood.

### SITE AND PLAN OF CHURCH.

It was casually mentioned that there was one site, the largest and most eligible in the place, if only it could be made available, a Church reserve granted to the Kirk Synod of New Brunswick; and regrets were general that the divisions of Presbyterians should lock up from use a property so desirable. I was glad to be able to assure our friends, only one of whom belongs to our body, that Union was an all but accomplished fact; and that therefore I was satisfied an application made in the right quarter would meet with a favorable response. The Committee thereupon resolved to petition the Presbytery of St. John in connexion with the Synod of the Maritime Provinces to grant or procure their permission to build on the said lot, and your delegate was appointed to take charge of the matter. In due course I communicated the Committee's request to the parties concerned, and with the most gratifying success, as is shewn in the extract minute, had before our own Court, of the Sister Presbytery's procedure in the case.

The question of the building plans was next taken up. Mr. Dunham's first plan having been rejected as too expensive, a second and plainer design, estimated cost \$2000, had after considerable delay been forwarded. The necessity of having a bell-tower, which had not been provided for in the plan, was much insisted on by the local Committee, but it was felt that the resources of the Mission would not warrant the additional outlay. As a compromise I proposed a light gable-belfry. With this emendation the design was accepted, and the working plans sent for. The Secretary was directed to advertise for tenders for the foundation-work, and for the framing, covering in, and shingling of the building the fall. Contracts have since been entered into to have the stone foundation completed by Oct. 20th, at a cost of \$310; and the wood-work, as above, by Decr. 1st, at a

cost of \$600. To meet these expenses it was mutually agreed that as much as possible of the \$400 of the local subscription be raised by the first of the afore-named dates, and that the Mission Committee shall pay in a part at least of the \$600 it stands pledged for this fall, at the same time, and the whole of it without fail by the last named date.

#### CALLS.

Mr. Forbes having kindly placed his conveyance at my disposal I drove up on Saturday together with our missionary, M. Brouillette, some twenty three miles through his field of labor in Madawaska, calling at several French houses by the way. In one, the Violette's, we spent some time. The family was absent in the fields with the exception of two young girls and an aunt from the next house. I read a portion of Scripture, which my friend proceeded to explain and comment upon. His style is simple and telling. The old lady seemed much interested, questioning and replying with great intelligence and abundance of French vivacity. She seemed decidedly well-disposed. One of the girls was deeply affected, especially while prayer was being offered up. I was shown by Mons. B. a most touching and piously written letter from an elder sister of hers, who had been undergoing her novitiate at Ste. Basile Nunnery, but having providentially been at home during the period of our missionary's first visit, she had been led to see and openly abjure the errors of Romanism. She has since had much to suffer from priestly intolerance, and has been compelled to leave home and go to a distance in order to find employment as a School teacher. Her people generally sympathize with her in her convictions, and were they assured of the permanence of our mission, and that they will not be left by us destitute, "as sheep without a shepherd," there is little doubt but that they would act a more determined part. As it is the Bible is evidently prized and read. A copy I picked up was most refreshingly thumbed and marked over by diligent use. In a letter to me from Grand Falls dated the 11th of Augt., Mons. B. refers to these people in the following terms:—

"There is quite an excitement among the R. C. people fifteen miles above here. One man offered to turn his house into a Church, and is doing his utmost to impress his ideas on the hearts of his neighbors."

At another house, M. C—'s, we were welcomed and treated with the genuine old-fashioned hospitality as "guests of God," by the good dame, who alone of the family, with the exception of the younger children, was at home. Her leanings to the truth, Mons. B. explained to me, not being so pronounced as those of her husband, he did

not feel justified in engaging in set religious exercises in the latter's absence. We did what we could, however, in the way of conversation. In rummaging over the volumes in the hanging book shelves I found abundant evidence that the absent *pere de famille* was a man of independent views, and of varied and diligent reading. His bible bears the mark of being well studied, and he has the good habit—rare enough, I am afraid, even among Protestant bible readers—of making careful notes as he goes. Some sheets of paper, I picked up from between the leaves, were filled with his jottings, brief but suggestive, on various passages of Scripture. A feather shews which way the wind is blowing; and these little life-touches go far to impress one with the genuineness of the work that is being carried on. The day was waning, and we had reluctantly to wend our way homewards again, without having enjoyed other than a partial outlook over the wide field opening up before our missionaries, or having gained more than a general idea of the difficulties with which they have to contend. From all I have seen, however, I have become convinced that the time has come for securing or erecting, if need be, school houses at intervals through the whole district, where public worship can be stately held, and where in due season a good, sound Scriptural education may be provided for the children of those who may agree to break with Rome. And the better to prosecute the work, I would recommend that allowance be made by the Committee for the keeping of a horse by our resident Missionary; for it is impossible that, travelling on foot, he can employ his time and energies to advantage over a field already wrought by him of over forty miles in length, especially if he is to connect with this stated ministrations at Grand Falls.

#### THE SABBATH.

The third and last day of my stay being the Sabbath I preached morning and afternoon in Hammond's Hall to a large and attentive congregation. A liberal collection was made which was handed over for the benefit of the Mission.

#### ENCOURAGEMENT.

The hearty Christian kindness we personally experienced on all sides, and the readiness to further the interests of our Mission shewn by members of every denomination in the place cannot be recorded in too warm terms. To mention two more instances among the many that occur to me, Mr. Raymond would accept nothing for my hotel bill, and Mr. Hammond drove me in person down to Andover on the Monday. Thus a considerable saving to the funds of the Church has been effected,



and I am besides laid under personal obligations of no common order.

Mons. Brouillette having proved his courage and zeal by another summer's successful working, has left for his finishing term at Montreal. At the date of my parting with him, he expected to take with him four or five French youths from his district to Point-aux-Trembles. Mr. Richard forwards me a note thence telling of his safe arrival. Mr. Paradis has been relieved for the present from his field of labor at Buctouche, and has been employed collecting funds for the Grand Falls Church. He has been operating with great success in the north of this province; and has met with a liberal response not alone from our own people, but notably from parties and congregations belonging to the Sister Synod. These evidences of their genuine interest in our Mission coupled with their handsome conduct antecedent the Church site at Grand Falls will, I doubt not, be met with all due acknowledgments, and will be heartily reciprocated as well when opportunity serves.

Respectfully submitted,  
W. STUART.

To the Acadia Mission Committee.

Since the above report was presented M. Paradis has succeeded in raising the whole amount—\$600, pledged to be paid by the Committee this fall. It was expected that he would have had to canvass the Island before the required sum would be made up; but finding he had struck such an unusually rich lead in Northern New Brunswick, he very wisely decided to work on in the same line. He is now to labor for a time in Nova Scotia, and we doubt not that the Truro and Pictou Presbyteries which he intends first visiting, will send him on his way rejoicing.

Word has been received from Grand Falls that the contractors are doing their part faithfully; and the Committee are thankful that through the goodness of God, and the Christian liberality of the public they are so far in a position to discharge their obligations. With regard to the remaining \$1000 or \$1200 needed to complete their undertaking, they have every confidence that this too will be supplied them.

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## Our Foreign Missions.

### New Hebrides—Latest word.

By letter from Dr. Steel, of Oct. 6th, we learn that the *Paragon*, the chartered mission vessel, arrived at Sydney on the 28th Sept., after a voyage of 15 days from Aneityum.

By the same mail, letters have come from all the missionaries.

Besides interesting letters from all, we have a full report of a voyage round the group with a call at all the Mission Stations by Mr. Murray.

We publish this paper first because it meets a felt want through the Church, furnishing much desired intelligence respecting all the Missionaries and their Stations. Many, of course, know where the Missionaries from the Lower Provinces are located, but only a few have followed the disjointed narratives of the past, with sufficient care, to be able to tell what islands are occupied by Missionaries from Scotland and from Australia.

Mr. Murray's excellent paper brings the whole situation at a glance before us, and gives authentic, full, and the latest information respecting *the Mission as a whole*. Our young people can by carefully reading this communication, and mastering its details, take a fresh departure in noting future progress in the Lord's work in these islands of the South Seas.

This paper gives sufficient information respecting Mr. and Mrs. McKenzies' work and welfare, and about Mr. and Mrs. Annand's settlement, to warrant us in letting their letters stand over for a future number.

The effects of a debilitating climate are manifest in the absence at the present time of three of the mission families on a visit to Australia. We hope that their absence will be only temporary, and that the Lord may strengthen those who remain so that they may be able to stand at their post, and that they may have evidence that their labour is not in vain in the Lord.

### Letter from the New Hebrides.

ANELCAUHAT, ANEITYUM, }  
Sept. 9th, 1873. }

Rev. and Dear Sir,—

The Mission Synod having appointed me to accompany the *Paragon*, on deputation work, during our recent voyage round the group, I beg now, as the vessel is not yet ready to sail for Sydney, and as I have to-night an hour or two at my disposal, to submit to you some account of what I have observed and learned in the course of this

my first visitation of the New Hebrides Mission.

#### FUTUNA.

We sailed from this island on the eve of the 24th of July, and reached the station of the Rev. Mr. Copeland, of Futuna, early the following morning. Futuna presents a most singular appearance. It is a high, bluff, almost square mountain of rock, rising abruptly from the ocean; and, as a stranger, you would wonder, on approaching it, what human beings could find to live upon there. On reaching the island, however, you are relieved in discovering that it is not by any means so unproductive of the fruits of the earth as it appeared in the distance. Upon it there are several fertile ravine-like tracts of land, which are capable of supporting a considerable population. The natives, who now number only about 900 souls, are a mongrel race, being partly of Malay and partly of Papuan extraction. Mr. Copeland has been living and labouring among these people for the last seven years; but yet, with all the well-known ability, prudence, perseverance, and previous missionary experience of this esteemed brother, the great mass of the Futunese are still the slaves of the absurd and abominable superstitions of heathenism. A few of these natives assembled on the Sabbath to listen to Christian instruction from the lips of the missionary, but none of them have yet even professedly embraced the Gospel; and we observed along the shore, among the overhanging crags in the vicinity of the mission station, as repulsive specimens of the nude and painted savage as we had any opportunity of seeing elsewhere, in the circuit of the group. But we are not to "despise the day of small things." It is man's to plant and to water, but God giveth the increase, and His word shall not return to Him void. We were gratified to find that so much important external and preparatory mission work had been effected at this station. In many respects the premises here are a model of convenience, and such as would at once impress you with a sense of the ingenuity and industry of the resident missionary. We were sorry, however, to learn that at the principal preaching station, a new church had been recently burnt down by the heathen, but glad and thankful that it has since been rebuilt. There are five places of worship in connection with Mr. Copeland's station, and about 100 people, on an average, attend at these, for Christian instruction on the Lord's Day. A catechism and a book of Scripture extracts have been translated into the native language and printed. The Gospel of Mark, also, is now ready for the press. There are three teachers here, viz., one Futunese, one Anicityunese, and one Savage Islander.

These take charge of three schools. Thirty of the natives are able to read. Four men have cut their hair, and six wear clothing.

#### TANNA.

From Futuna we sailed for Tanna, and, after a favourable passage of one night, arrived at Kwamera, once the station of the Rev. J. W. Matheson of own Church, now, that of the Rev. W. Watt of the New Zealand Church. Mr. Watt enjoys in his sphere of labour, one great advantage, viz., that he is comparatively free there from those baneful influences which are being exerted on the minds of natives in many places on these islands by debased foreign traders. This is due, I understand, to the situation of Kwamera, which is often quite inaccessible by ship or boat, on account of the outlying reef, which affords only one narrow and difficult entrance to that region round about. The Tannese in the immediate neighbourhood of Kwamera, are, at least, apparently friendly towards their missionary, and we had satisfactory evidence, that both Mr. and Mrs. Watt are truly alive to the grave responsibilities of their important vocation, and that they have been assiduously and faithfully discharging the duties of their high position. There are six places of worship at this station, whilst about 250 natives occasionally attend church. The average attendance of late, has been 200. There are five Anicityunese teachers under Mr. Watt's superintendence. At each of the out-stations a few of the Tannese are learning to read. At the principal station there is a Sabbath reading school, attended by from 40 to 50. There is, also, a Sabbath School in the afternoon, attended by an equal number. There is a week-day school during the summer months, attended only by women, and held three days in the week, from one to five, p. m. The subjects taught are reading, writing and sewing. There are three elementary books in the hands of the natives.

#### MR. NEILSON'S STATION.

We next called at Port Resolution, where we were glad to meet with the Rev. Mr. Neilson, and to find that he and his estimable wife and their three dear children were all well. The locality of Mr. Neilson's station is elevated, and affords a lovely view of the semi circular harbour in front of the house, and of the undulating grounds lying beyond; the situation is also healthy, much more so than where Mr. Johnson and his fellow labourers and predecessors lived. We were conducted to the spot where lies the dust of Johnson and the first Mrs. Paton, whose missionary careers were so short, but yet, how greatly conducive to the advancement of the glori-

our cause to which they devoted their lives, who can tell? The graves of these two witnesses of the truth of Jesus are about the same distance from the residence of Mr. Neilson as that of the sainted Mrs. J. W. Matheson is from our own, on Aneityum. We would all, perhaps, naturally prefer having our sepulchre in the land of our nativity, and near by those who were dear to us in life, by the ties of nature, friendship, or grace; but if we sleep in Jesus, and so rise to everlasting life, at the voice of the trump of God, our prospects ought surely to make us feel that, after all, the place of our burial is a matter of very little consequence.

Both Mr. Neilson and his associate, Mr. Watt, can now preach fluently in the Tannese language, and have acquired an extensive acquaintance with native character and customs; and for this we should all be thankful. It is, however, discouraging to reflect that these missionaries and their predecessors, with all their talents, energy and devotedness have not yet succeeded in forming a Christian Church on Tanna. There is not a baptized person on the island, nor one who gives evidence of his having become the subject of a saving change. Some of those, indeed, who live about Port Resolution say that they are Christians, but when asked why they thought so, answered, "Because we do no work on Sabbath, but sleep." By this you may judge of the extent of their knowledge of the Gospel. It is now upwards of thirty years since Drs. Turner and Nisbet attempted to plant the standard of the Cross on this island, but still heathenism seems to prevail upon it unbroken. But we must not become "weary in well-doing, for, in due season we shall reap, if we faint not." "He that goeth forth bearing precious seed shall doubtless come again with rejoicing, bearing his sheaves with him." Let us thank God and take courage if any can be prevailed upon even to listen to the reading and preaching of the word of life, and labour on in faith and hope, "till the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." At present the attendance at worship at Mr. Neilson's station is 120. There are three preaching places. About 25 read. There are two small elementary books, and the work of translating is diligently carried on.

Tanna is one of the most fertile islands in the New Hebrides. From the water's edge to the mountain tops, the most luxuriant vegetation everywhere abounds. Near the centre of the island rises to view one of the three active volcanoes of the group, the other two being on the isles of Ambrym, or Chynambrym, and Lopevi. The eruptions of the Tanna volcano occur about every five minutes, and the ashes

have been known to be carried out to sea as far as 40 miles. We had an opportunity of witnessing some magnificent eruptions during the night we were coasting along from Kwamera to Port Resolution.

#### ANIWA.

Having taken our leave of Tanna, we arrived after about twelve hours' sail at Aniwa, the isle on which Mr. Paton is now located. As you are aware, Mr. Paton spent the first part of his missionary life on Tanna, but, like Turner and Nisbet, was obliged to leave that island on account of the hostility of the heathen. On Aniwa he has now been labouring for a period of seven years, during which a very important change for the better has been effected in the history of the Aniwas, through his instrumentality. Nevertheless much land remains to be possessed among these natives. Although in their conversion from heathenism to the profession of the faith of Christ, Mr. Paton has much reason to bless the Name of the Lord, yet he has still trials not a few among them, trials which none but men of such earnestness and tenderness of heart as his are capable of enduring. Although all the natives on the islands are professedly Christian, they are yet very ignorant, many of them, at least, of even the first principles of the doctrines of Christ, and, practically, scarcely distinguishable from the heathen on the adjacent islands. But by the blessing of God attending the labours of Mr. Paton and his most excellent wife, I have no doubt but that, in a short time, there will be a native church on Aniwa, which, in many respects, shall be regarded as a model one.

The population of Aniwa is only 222, of whom 120 are males and 102 females. There has been a considerable decrease in the population during the past year—a remark which applies to these islands generally. There are 50 church members, 26 of whom are males and 24 females. The whole population attend church. There are five churches and schools. Two thirds of the people have got books and a considerable number are making satisfactory progress in reading. Three Aniwan books have been printed during the past year, viz., a primer, catechism and hymn book. Portions of Scripture, also, have been translated, printed and placed in the hands of the natives. There are two Aneityumese and one Eastern teacher on the island. These will take charge of the mission premises, and of the worship and work in general, during the absence of Mr. Paton and his family, who are, at present, cheering us with their presence, as our guests on their way to the colonies.

## ERROMANGA.

The next station we visited was that at Dillon's Bay, Erromanga, now under the charge of Rev. H. A. Robertson. We were much gratified with the general aspect of affairs here. Mr. Robertson has built a neat and substantial cottage in a healthy situation, Mr. McNair's house having been converted into store-rooms. We were glad, also, to find that the natives appeared so friendly to Mr. and Mrs. Robertson, and our sincere prayer is that they may both receive faith and patience to persevere in the work on which they seem so hopefully to have entered; and, we trust, that the Erromangans will stand fast by the missionary for the sake of the message and his Master, and not on account of those perishable goods of which natives on all these islands are so extremely avaricious, and which Mr. Robertson has hitherto found it necessary to dispense among his parishioners, at Dillon's Bay, with such a liberal hand.

Erromanga is supposed to contain a population of about 2000 souls, but traders are making rapid progress in the work of unpeopling the island.

We had the mournful privilege of visiting the spot where the blood of the Rev. G. N. Gordon and his noble, heroic wife was shed by the cruel hands of the savage. We also saw their graves, and that of Mr. MacNair, as true a martyr for the truth of Jesus as any who ever fell by the hands of violence, although he died in his bed.

There are 13 church members at Dillon's Bay, 9 of whom are males, and 4 females. The number attending worship is 70, 30 of whom are Cook's Bay people, who, also, have recently been applying for another missionary. The whole of Erromanga is certainly too large a field for one missionary, and it is very desirable that Mr. Robertson should have an associate labourer of the right stamp, as soon as possible.

## FATE, PANGO BAY—MR. ANNAND'S SETTLEMENT.

After a passage of about twelve hours from Erromanga, we came to anchor in Pango Bay, Fate, where the vessel lay nine days; during which time, Messrs. Milne, Macdonald, MacKenzie and myself, with some of the ship's crew were employed in assisting Mr. Annand in the erection of his house on the *uninhabited islet* of Iririk, or Iriuki, in Eil Harbour. It may seem strange to you to learn that we have located our new missionary where there are no people living; but you must know that Iriik is only to be Mr. Annand's place of residence, and that there are two adjacent islets, called Fila and Meli, which are inhabited by some hundreds of heathen,

whom I have heard designated as the *aristocracy* of Fate, and, that among these, Mr. A. expects to find a door opened to him to engage in the special work of his mission. Fila is not more than a mile from Iriik, while Meli is probably about four or five. Mr. Annand's sphere of labour is quite near to Mr. MacKenzie's, and, it is to be hoped, that the proximity of these two brethren to each other may prove a mutual advantage to them in the prosecution of their work. Some of the missionaries were desirous of having Mr. Annand settled on Erromanga, but as he expressed his decided preference for his present position, the Synod sanctioned his being settled there. We trust that the decision has been of God.

Mr. MacKenzie seems to be making progress in the acquisition of the language of the people among whom he is labouring, and is faithfully attending to the duties of his position. He has had two churches built, one at Erakor, and the other at Pango; and he and Mrs. MacKenzie conduct a school a few hours every day. Mr. MacKenzie is liked by the natives, and by the blessing of God upon his labours, I have no doubt but he will be the means of doing a good work yonder. The population of Pango and Erakor is 270, 77 of whom are church-members.

## HAVANNAH HARBOUR.

We next visited Havannah Harbour, where Mr. Macdonald is stationed. This is a most important position in our mission. The harbour is one of the best in the New Hebrides, and the natives live around its shore;—I mean that Mr. Macdonald's parishioners are thus situated, so that in visiting the several villages, the missionary will not be under the necessity like some of his brethren here, to make ocean-voyages per boat. On account of its central position in the Group, Havannah Harbour has become the headquarters of Her Majesty's ships of war here, as it has of the white settlers in these parts; and more intercourse with the civilized world can be enjoyed there than anywhere else on the islands, as there is so much commerce kept up between the Europeans of the place and the Australasian colonies. But, as it is the great rendezvous of the traders, it will likely be a difficult station, requiring much care and prudence on the part of the missionaries. As yet all the natives there are heathen. I regret to say that neither Mr. nor Mrs. Macdonald has enjoyed good health during the past year. Mr. Macdonald had intended to withdraw from the field, for a time at least, on account of ill health; but as that of Mrs. McD. and himself has recently improved, he has changed his purpose.

## NGUNA.

The next station, north of this, is on the isle of Nguna. It is occupied by the Rev. Mr. Milne of the Otago church. There is only a short distance between it and Havannah Harbour by water. Indeed the four last-named missionaries are living so contiguously to each other, that they can often meet, and we would fain hope that the day is not far distant when you will hear of the *Efate Presbytery*. Besides Nguna, there are three adjacent islets on which Mr. Milne labours. The names of these are Matas, Mou and Poli. The population of Nguna is supposed to be 1000. There are no professedly Christian people on the island, but there is an average attendance of ten at worship, and of *one man* the missionary can now say, "Behold, he prayeth." Let us not "despise this day of small things" there. Mr. Milne and his devoted wife are labouring most zealously for the conversion of the heathen, but feel often, in spite of their efforts to resist the feeling, that they are labouring in vain, and spending their strength for nought. The Nguneses manifest no interest whatever in the Gospel message, and offer more or less opposition to the good work. As Mr. Milne's teacher said to me, "Ngunamen no like missionaries, but like too much *white men* (by whom he meant traders) and tobacco; they like yams and all good things for body, but no like good things for soul." When Mr. Milne tries to preach the gospel to them, they sometimes thrust their fingers into their ears and shout, "we hear you not, we hear you not." Unprincipled traders, also, have been a source of much trial to our excellent brother. Surely the servants of the Lord in this field should have the special prayers of God's people.

## SANTO.

Having taken our leave of Nguna, we sailed next for Espiritu Santo, and after a passage of a night and a day, arrived at Cape Lisborne, where Mr. Goodwill has been labouring for the last three years. We were happy to find the mission family here alive and in the enjoyment of improved health. Mr. and Mrs. Goodwill and their little ones have all suffered very much from this climate, as well as from the superstitions and cruelties of the savages by whom they have been surrounded on Santo. Recently thirty-three of the bushmen made an attack on the missionary, by night, with the intent of taking his life, and afterwards of taking possession of his property; but by means of fire-arms, Mr. Goodwill succeeded in putting the savage enemy to flight. On account of ill-health, Mrs. Goodwill must leave the New Hebrides, and the whole family are now with us, on

their way to Sydney, per mission-ship. Mr. Goodwill, however, will probably return to Santo next year.

## MISSION FAMILIES ON FURLOUGH.

There will be three of our mission families absent from their stations this year, viz., the Patons, Copelands and Goodwills, all leaving on account of ill-health.

## SMALLER ISLANDS.

On our return from Santo, we sighted a number of the northern islands, as Mallicolo, Ambrym, St. Bartholomew, Api, and Aurora, but, somewhat to my disappointment, did not touch at any of these to permit me to make explorations. At one time, during the voyage, I had some prospects that I would be able to gratify my strong desire of doing so.

## ANEITYUM.

As it is only a short time since I wrote to you respecting the state of the mission on our own island, I need not dwell upon this subject here. I may state to you, however, a few facts, seeing that you have requested me to send you as many statistics as I can.

The population of Aneityum is estimated at 1500. There are eight churches and fifty-five schools on the island. Church-members 600. The whole population attend church and school. All above infancy can read. None have ever professedly gone back to heathenism, although you occasionally observe a man who paints his face and lets his hair grow after the heathen fashion, thus declaring that there is still among these people some of the propensity of their forefathers. All wear European clothing. At Aname there is a school for the education of teachers attended by from 80 to 90 teachers and their wives, and the more advanced young men and women, who live within 3 miles of the mission station. At certain seasons, those beyond that distance attend. The school is kept four months in the year—from January to May. The subjects taught are reading, writing, arithmetic, geography, English and singing. At Anelcauhai there is a similar institution to be reopened, we hope, this year. The books printed in the native language are the New Testament, Psalms, Genesis, Exodus, six chapters of Daniel, the Book of Jonah, a catechism, hymn book of 50 hymns, a geography, a Scripture history, abridgement of part first of Pilgrim's Progress, several primers and a yearly almanac. Last year missionaries were sent out as follows. 3 to Futuna, 2 to Aniwa, 5 to Kwamera, 4 to Port Resolution, 3 couples and one single man to Efate, and 3 single men to Erromanga. We generally supply a boat's

crew of 5 or 6 men to the *Dayspring*. About 20 Aneityumese teachers and their wives have been assisting the missionaries on the neighbouring islands, for several years past, and 5 or 6 unmarried men are out as assistants. Repeatedly parties of from 10 to 20 men have gone to Tanna and other islands for the purpose of erecting or repairing the houses of the missionaries. Both mission families on this island are well and kept very busy; of course there is a greater variety of work devolving upon the missionaries of Aneityum than there is upon those of the less advanced stations.

J. D. MURRAY.

### Report of Visitation of Churches.

BY REV. THOMAS M. CHRISTIE.

In closing my tour of missionary visitation I wish to submit the following report:

My labours commenced on the 1st Sabbath of September. After being licensed at Liverpool, Sept. 3rd, I proceeded to Bridgewater, at which place I preached to quite a large audience, who seemed deeply interested in the work of the missionaries. I spoke in all my meetings specially of the Trinidad mission. In the afternoon one of Mr. Morrison's elders drove me to Mahone Bay, where I preached for Rev. Mr. McNab. The people were attentive and interested, but, owing to the fact that a collection had not been announced, many were not prepared, so that the amount was only \$3.16. Another collection was, however, promised on a future Sabbath, the amount of which I have not yet learned. In the evening I preached for Rev. Mr. Duff, at Lanenburg. As many of his people come from country districts, the attendance was not as large as it would have been in the morning, but the church was comfortably filled. In this place also a collection was promised on another Sabbath. On Monday morning I proceeded to Halifax—on Wednesday evening addressed the Poplar Grove Prayer Meeting, and on Friday evening preached in Chalmers' Church. I then went on to Pictou, and preached on Sabbath for Rev. Mr. Ross and Dr. Bayne.

The Foreign Mission Board met at New Glasgow, Sept. 16th, when I was formally received as missionary of the Church. I then, as ordered, proceeded to Charlottetown, preached in Zion Church in the morning, and in the Kirk Sabbath evening. On Monday evening a Union Missionary meeting was held in Zion Church, at which there were about 120 present. Rev. J. McLeod presided. Rev. Mr. Duncan, also, took part in the proceedings.

I returned to Pictou on Tuesday. A missionary meeting of the three congregations of Presbyterians was held on Wednes-

day evening. The weather was disagreeable, and the attendance, for that reason, small, only about 175 being present. On Thursday evening we had a very fine meeting in New Glasgow. It was held in Primitive Church, which was well filled, although it has recently been greatly enlarged. Rev. Mr. Stewart presided admirably. Rev. Mr. Walker made the introductory address, and was followed in a stirring missionary address, by Rev. Mr. Coull, lately missionary in Smyrna. I then made the closing address. The speeches were interspersed with singing and prayers. The meeting was one of the best and most interesting at which I attended, and all seemed well pleased.

I then proceeded to Glenelg. On Sabbath I preached at the Glenelg Church in the morning, and in East River Church in the afternoon. The people were glad to hear one of the missionaries of the Church as the last one who visited them was the Rev. D. Morrison, and they have always taken a deep interest in mission work. They thought that in giving in my report it would be only fair to them to state that they did not receive proper notice of the character of the meeting, and that consequently many were not prepared, so that the collections were smaller than they would otherwise have been.

On Tuesday, Sept. 30, I held a meeting at Upper Caledonia, and on Wednesday at Lower Caledonia, and on Thursday at the Forks.

The next Sabbath I preached at Sherbrooke in the morning, and at Goldenville in the evening. Here as elsewhere, they showed great interest in the spread of the Gospel among the heathen, thus giving proof of their careful training by their late devoted pastor.

The next meeting I attended was at Truro on Friday, Oct. 10th, in Dr. McCulloch's Church. Although the weather was bad a pretty large congregation assembled, and seemed very much interested in the account I gave them of the Mission and of the work that has been done. The pastor, in making some closing remarks, referred to the deep and special interest the Truro congregation felt in those who were now going out, and wished us a most hearty Godspeed in our work.

The next day I proceeded to Musquodoboit, where I preached for Mr. Sedgwick on Sabbath morning, and held a missionary meeting in the evening. Notwithstanding the day was very stormy, there was a large attendance, and all seemed deeply interested.

On Monday evening I held a meeting at Shubenacadie. The attendance was small, owing to the unfavourable weather of the

preceding day so that notice could not be well circulated.

On Wednesday evening, Oct. 15th, a very large and interesting meeting was held in Poplar Grove Church, Halifax, an account of which, however, has been given elsewhere.

On Friday I held a meeting at Windsor, on Sabbath morning at Cornwallis, and in the evening at Kentville. There is nothing special to remark about any of these meetings. As usual the people were glad to hear the progress of the work and seemed disposed to do their part.

On Wednesday, Oct. 22, I went to St. John, where a meeting was held the next evening in Mr Bennet's church. The attendance was fair and interest seemed to be felt. On the evening of the following Sabbath, I preached for Mr Falconer in Dartmouth. On Tuesday morning I set out for Yarmouth, where the Ordination and Designation meeting was held on Thursday, Oct. 30th. Between 400 and 500 were present, a large proportion being connected with other denominations. They seemed greatly interested in the Ordination ceremony, and to the different addresses, and although the whole services extended over nearly three hours, no one seemed tired. The members of the Presbytery of Lunenburg and Yarmouth, and the Rev. Mr. Mowitt, of Windsor, took part in the service. Rev. Mr. McGregor of the Congregationalist Church, and the Rev. Mr. Sponagle, of the Methodist Church, added their Christian greetings. Near the close of the exercises I was presented by the Rev. J. C. Meek, acting on behalf of the younger members of the congregation with a valuable writing desk, well stocked.

Since that time I have preached in St. Matthew's and Poplar Grove churches in Halifax, and have held missionary meetings in Bridgetown, Barrington, Clyde River, Shelburne and Chebogue. The same interest seemed to be felt in these places as elsewhere, and I trust that good results will flow from the meetings.

The work was very pleasantly finished up by a social reunion of the congregation in Yarmouth, at the pastor's house on last Tuesday evening. Although the weather was very disagreeable, a large number met and spent a very pleasant evening. Shortly before they separated, one of the Session, acting for the people presented Mrs. Christie with a purse of about \$30.

In concluding this report, I desire to return my hearty thanks to the many friends with whom I met in my tour, whose kindness made the work much easier, and who contributed greatly to the success of my mission.

YARMOUTH, Nov. 28th, 1873.

## News of the Church.

### Financial Statement.

At the close of the Calendar year, an account of the state of the funds of the different schemes of the Church may serve a good purpose. As seven months of the Synodical year will have elapsed, all interested will see what remains to be done in the next five, that the balances may prove on the right side on the 1st June, 1874, at which date the accounts of the Church are balanced and closed. We therefore submit the following figures:—

#### FOREIGN MISSIONS.

Bal. against the Fund, June 1.	\$ 617 27	
Expenditure to date.	5067 92	
		\$5385 19
Receipts since June 1.	\$2424 60	
Cash in Crerar Reserve.	918 28	
		3342 88
Balance against the Fund from Dec. 31.	\$2342 31	

#### MISSION VESSEL AND TRINIDAD EXTRAS.

Cash in Fund, June 1.	\$497 67	
Receipts since "	240 22	
		\$ 737 89
Expenditure for <i>Faragon</i> .		1216 66
Balance against the Fund at date.	\$ 478 77	

#### HOME MISSIONS.

Balance on hand June 1.	\$ 542 73	
Receipts.	1431 22	
		\$1973 95
Expenditure.		1497 82
		\$ 476 12

#### SUPPLEMENTING FUND.

Balance on hand June 1.	\$ 646 21	
Receipts.	1882 80	
		\$2729 01
Payments at Synod, July 1	\$1575 00	
" " Dec. 31	1565 00	
		3100 00
Balance against the Fund.	\$ 376 99	

#### EDUCATION.

Receipts from all sources.	\$3182 74	
Payments to four Professors, \$600 each, half year.	\$2400 00	
Dr. King, one year.	584 00	
		3184 00
Balance against the Fund.	\$ 126	

#### ACADIA MISSION.

Bal. against the Fund, June 1.	\$ 98 84	
Disbursements.	362 00	
		\$460 64
Receipts.		431 60
Balance against the Fund.	\$ 29 8	

The most cursory examination of these figures will shew that the most urgent claim is that of Foreign Missions. We have sent out our Missionaries to carry on the Lord's work, but we are not maintaining

them. Their salaries have been sent forward by borrowing, and making draughts on the future. Immediate and strenuous efforts should be put forth to remove this reproach, and this can be done only by a general response to the Board's appeal to be put in funds. The Synod charged the Board to deal with the Brethren, far away in distant lands, in a generous spirit: what do the people say? St. John's Nfld., and Poplar Grove, have sent \$184, and a Retired Business Man of Hants, \$80, and with the Bequest of \$200 from the late Rev. Dr. Roy, our receipts within the month amount to \$654; but many more must act in the same liberal spirit, or our Missionary movements will soon be crippled.

Next to the demand of the Foreign Mission Fund is the claim of our Educational Agents. The time of quarterly payment is at hand, and the Committee of Superintendence hope to pay in future at a rate somewhat above what appears in the figures given. To accomplish this, what is wanted, is the extension of the prompt and liberal spirit to all, which some of our Congregations have evinced since the last meeting of Synod, when the justice and necessity of an increase to the Salaries of the Professors, were clearly made out and admitted. Primitive Church has sent in its liberal collection of \$101; Fort Massey, \$160; Glenelg, \$77; Dartmouth, \$80, and perhaps best of all, two collections from Alberton and Tignish, amounting to \$82. Some, who have sent smaller sums may have done just as well proportionally, but these will not be offended at the naming of the larger sums with the view of stimulating to a little wholesome emulation, and enabling the committee to perform an act of justice to the men whom the Church has called to do her most important public work.

The other funds claim attention, for none of them are at all plethoric, but evidently for some time the main stream of the Church's liberality should flow in the two channels indicated.

To our young people and Sabbath Schools, it may be said that much more is wanted from them than the balance due as above, for there are sums still owing on

the Trinidad Church and Manse, which should be liquidated at an early day. Two hundred dollars more are required to give our Brethren at Trinidad a Church free of all debt, and a free Manse.

WE have received six hundred dollars from the Executors of the Will of the late Rev. Dr. Roy, being two hundred dollars each for Home and Foreign Missions and the Deaf and Dumb Institution.

WE received on March last \$20 from Rev. E. A. McCurdy, sent to him anonymously by one of his congregation. Ten dollars for Education were acknowledged at once in April *Record*. The other \$10, as the direction was read by the Treasurer, were for "Missionaries' Widows' Fund." In the uncertainty, whether that meant "Ministers' Widows' Fund," or the "Geddie Memorial Fund," the other sum has not been paid to either. This intimation is intended to notify the donor that it will be paid into the Fund for Ministers' Widows, unless further instructions are received within two weeks.

#### Cape North.

We are happy to learn that our most distant congregation in Cape Breton has at length been privileged, after a long vacancy to obtain the services of a Pastor. They were greatly disappointed when after waiting patiently and hopefully for Mr. John Murray, theological student, the people of New London and Grenville, P. E. I., got the start of them and Mr. Murray then a Probationer accepting their call, was ordained as their minister.

The call of our people in Cape North, and we presume, Ingonish, having been accepted by Mr. Peter Clarke, the Presbytery of Cape Breton ordained him at Boularderie on the 12th of November. Mr. Clarke at once set out for his charge; and received a joyful welcome from his people, who will, we doubt not, support him, and co-operate with him in the work of the Lord.

RECENTLY the Great Village Congregation, Londonderry, expressed their sympathy with their Pastor by a kind address and a Purse.—The wife of Rev. William Millen, Bocabec, has been presented with a sewing machine.

Rev. Peter Keay, of St. Andrew's, N. B., was recently killed, at McAdam Junction, by falling under a railway train. Mr. Keay was a worthy minister of our sister Synod. We deeply sympathize with his family and friends.



SABBATH School Lessons Cards for 1874 are for sale at the Nova Scotia Printing Company's Office, Halifax, for 50 cents per 100. These Lessons are the "International Series," adapted to use in our Presbyterian Churches.

### Presbytery of Halifax.

The Presbytery met on the 29th November to hear the trials for ordination of Mr. Junor. These being sustained, the Presbytery met at 8½ o'clock next evening in Fort Massy Church, and in presence of a large congregation Mr. Junor was ordained, and designated to the pastoral charge of the congregation of Hamilton, Bermuda. Mr. Junor, with his wife, left for Bermuda on Monday forenoon.

### Presbytery of Victoria and Richmond.

At a meeting of this Presbytery, held on the 17th September, a resolution was unanimously passed, expressive of sympathy with Messrs. Chiniquy and Goodfellow, and condemning the outrage at Antigonish.

### Presbytery of Truro.

The Presbytery of Truro met last week for the visitation of the three congregations in Stewiacke. The examinations were highly interesting and satisfactory. The pastors are faithful and the elders efficient. The people are attentive to ordinances of Religion, there are no arrears in the salaries promised; and the schemes of the church all receive commendable support.—Middle Stewiacke was examined first on Tuesday.—Here the salary promised had been overpaid. The general opinion of the managers was that \$600.00 was not enough. Middle Stewiacke section promises \$300.00. It appears that \$400.00 was raised at one time—but since an important station has been transferred to the Upper Stewiacke Congregation—they have not been able to raise this sum. This Section pays half yearly. Brookfield pays quarterly and has increased \$100.00 within two years. The Congregation was advised to follow the example of their neighbours in the adoption of the system of weekly offerings. On the whole the Presbytery was highly pleased at the manner in which this congregation is carrying on the work of the Lord, and resolutions were passed to this effect. Hugh Dauph, Esqr., entertained the members of the court with a sumptuous dinner.

The following resolution expresses the opinion of the Presbytery in regard to the state of The Village Congregation.

"The Presbytery was much pleased to

find from the replies given to the questions of the Formula—that the congregation is in a satisfactory and prosperous condition. The Pastor is faithfully and successfully discharging his duty. The Elders seem to be earnest men taking heed of the flock. The managers reported that they had fulfilled their obligation to the Pastor—that the system of weekly contribution was working well, and that the people upon the whole, appear to contribute liberally, having raised for the present year \$1,157.00."

The Presbytery admonished the congregation to keep up the spiritual life which was at present manifest and encouraged to prosecute the work of the Divine Master. A new church is to be built next season at South Branch. A meeting of Presbytery was held in the evening at Temperance Hall.

The Rev. James McLean appeared before the Presbytery as the Delegate of the Committee on Supplements and was heard at length. The following resolution was unanimously adopted:

That this Presbytery thanks the Rev. James McLean for his timely, touching and telling address on the claims of the Supplementary Fund, and pledges itself to sustain the scheme, and to recommend it to the liberal support of the people. The Presbytery also express the earnest wish that an arrangement may be made whereby Mr. McLean can have an opportunity of laying the matter before as many as possible of the congregations within its bounds."

The address commanded the rapt attention and the enthusiastic applause of the select audience in the Hall. Springside congregation was visited on Wednesday. The Presbytery's anticipations with regard to the financial and spiritual affairs of this congregation were fully realized. Every thing in the words of the resolution passed—"give good evidence of the existence of a hopeful degree of vital godliness."

As at Middle Stewiacke the managers answered that they did not deem the pastor's salary sufficient—and the Presbytery recommended that the salary be increased according to the ability of the congregation and the requirements of the times. It was remarked that a few cents increase in the weekly contributions of every attendant on worship would raise the requisite amount.

The enthusiastic and efficient manner in which each section conducts its own prayer meetings and Sabbath schools—the perfect organization and united activity of the whole—distinguish it as a model congregation. The Session guarantees the salary of a music teacher. The section of country embraced is exclusively Presbyterian. It is a parish without a dissenter. The Bish-

op gave full proof that he is "given to hospitality," and the perfect plum-pudding which crowned our closing feast would indicate that Mrs. S. like Mrs. D. had got up a Presbyterian Dinner before.

The Rev. J. H. Chase gave in a report of his mission to Maccan. The Rev. E. Grant was appointed to supply that congregation on the 4th Sabbath of December—and the Rev. S. McCully for the month of January.

Read a Reply from the Attorney-General acknowledging the receipt of the Presbytery's resolution anent the Antigonish Riot, and promising that it should be laid before the Council at its earliest meeting (after October 17th, 1873.)

The Presbytery will hold its next meeting at Onslow at 11 o'clock a. m., on Tuesday, the 27th January, 1874, for VISITATION.

J. LAYTON, Clerk.

### The Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 16th ult., and was constituted by the Rev. E. A. McCurdy, Moderator, with whom were a good attendance of both ministers and elders.

It was agreed to induct the Rev. Thos. Cumming into the pastoral charge of the congregation of Sharon Church, Stellarton, on Wednesday, 31st ult., at 6½ p. m., the Moderator of Presbytery to preside, Mr. Thompson to address the minister, and Mr. Mackinnon the people.

It was agreed to induct the Rev. Alex. Gillies into the pastoral charge of Sherbrooke congregation on Wednesday, 14th January, at 11 a. m., the Moderator of Presbytery to preside, Mr. Mackinnon to preach, Mr. Goodfellow to address the minister, and Mr. Sinclair the people.

Mr. Mackinnon was appointed to dispense the Sacrament of the Lord's Supper in Glenelg Church, on the 2nd Sabbath of January.

It was agreed to appoint the Rev. Robert Cumming to preach in Merigomish Church, on Wednesday, 29th ult., at 11 a. m., and moderate in a call to one to be pastor of that congregation.

Mr. Wallace was appointed to Glenelg for the whole month of January.

In the afternoon the Presbytery held a visitation of the congregation. Rev. Mr. Lees preached from 1 Cor. iii. 7. The minister, elders, session and managers gave most satisfactory answers to the questions of the formula.

All the work of the congregation is attended to by these parties most faithfully and successfully. There are 272 young persons receiving religious instruction in week day Bible Classes, and 264 in Sabbath

Schools, conducted by 25 teachers. Prayer Meetings are numerous and well attended.

The managers gave a most satisfactory account of the financial affairs, and represented them as in a most prosperous condition.

The stipend paid pastor is.....	\$900.00
Annuity to the late Dr. Roy .....	200.00
Schemes of the Church this year....	341.50
Other religious purposes.....	561.18
Miscellaneous.....	209.62

\$2167.30

Of this amount \$1651.12 have been raised by Sabbath day collections. As the result of the examination it was evident that religion here is in a most prosperous condition.

The Presbytery expressed itself as exceedingly satisfied with the state of this congregation and encouraged it to go on with renewed vigour in the work of the Lord.

It was agreed to hold the next meeting of Presbytery in Sharon Church, Stellarton, on Wednesday, December 31, at 4 p. m., for ordinary business.

JOHN MACKINNON, Clerk.

### OBITUARY.

Rev. Dr. Roy.

Dr. Roy died in the latter part of August, so that we were able to notice the fact in the September Record. Our obituary was necessarily brief, and we therefore expressed our intention in a future number to give some thing more than this passing notice. For delay in fulfilling our promise we must apologize. We had expected that a narrative of facts, such as we thought due to the Church and to the memory of the deceased, would have been prepared by one of his Co-presbyters, and waited for this. Disappointed in this expectation, we now submit the following statement, with the explanation that our object is not to produce a memoir, but to give a brief review of the life and ministry, of one who has served the Master in active labor as a minister, for more than half a century.

#### BIRTH AND EDUCATION.

Dr. Roy was born in Renkell in Perthshire in the year 1791. He was one of a family of three, of respectable and pious parentage, and received the elements of his education at Muthill, three or four miles from his father's dwelling. It does not appear that he was from boyhood devoted to the ministry by his parents. His profession was rather his own choice on reaching the years of early manhood. In consequence, he did not commence his University course till he was about 21 years of age, which he completed without the display of any special proficiency in the classics or other departments of the arts course. Having, how-

ever, completed creditably his college course he entered the Divinity Hall in 1816, and was licensed as a preacher about the time of the union between the two great branches of the Secession in 1820, and served the Church as a Probationer for about ten years, preaching over a great part of Scotland, and in many places with much acceptance and popularity.

At this time instead of a dearth of preachers, there was in fact more preachers by far than congregations, and many young men of good acquirements and address, remained for years unsettled either because uncalled, or called only to fields which they did not regard as giving promise of permanent usefulness and support.

#### COMING TO NOVA SCOTIA.

In these circumstances Dr. Roy came to Nova Scotia in 1830. He had been preceded by the Rev. James Smith, who, after a few months of preaching in Truro and Pictou Presbyteries, received unanimous calls from the congregations of Stewiacke, vacant by the death of Rev. Mr. Graham and of East River, vacant by the death of Rev. Dr. McGregor.

Dr. Roy arrived, when the congregation last named were feeling their disappointment in consequence of Dr. Smith's choice of Stewiacke, and was appointed as their supply. Under his preaching their wounded feelings were mollified; they concluded that as a preacher, the last arrived was equal to the one lost, and the result was "an unanimous call."

Dr. Roy in the mean time preached at Chatham, Miramichi, then also vacant by the death of Rev. James Thompson, and spent a few months in Bay Chaleur; and both on the Miramichi River, and at the Bay, we have answered kindly inquiries from Patriarchs and mothers in Israel, who remembered the *thrilling* discourses which he had preached there 40 years ago.

He was ordained in April, 1831, and thus succeeded Dr. McGregor after the interval of one year. He had but one place of preaching, the old Church standing on the East side of East River, directly opposite the Albion Mines. With the new minister the Building was renovated, a commanding spire erected, and the name of 'James' Church' chosen as a memorial of their late venerated Pastor.

#### MINISTRY.

Here Dr. Roy gave himself to the work of the ministry. He *laboured in the word*, preparing with great care, and delivering able and excellent sermons. The congregation flourished. Two thirds of the whole population, for several miles in all directions, streamed up on the Lord's day to the house of God.

During the week the sick and aged were visited, and in winter, according to the good old practice of our fathers, the whole flock was instructed, either by Pastoral visitations or by a series of Catechizings held in different parts of the settlement.

At this time new life was infused into the secularities of the Church. Younger men than were wont to manage congregational business, pushed to the *front*, and inaugurated the system of prompt quarterly payments in cash, the beneficial effects of which were felt while the congregation continued, *one*, and subsequently, in both the charges into which it was divided.

#### DIVISION OF THE CONGREGATION.

The division of the congregation, which issued in the commencement of Primitive Church, New Glasgow, was probably the severest trial and in fact the only great trial of his ministerial life, and affected, partially and for a time, his social intercourse with men whom he had been accustomed to regard as pillars. It was the result in part of the growing population and importance of the rising town of New Glasgow, but personalities were involved in the movement to such an extent, that for a season the effects were painfully felt by all parties. With time, intercourse and mutual co-operation in the Lord's work, these asperities were smoothed, and the Dr.'s social intercourse became almost as free and friendly with those who went out, as with those who remained under his pastoral oversight.

#### REMOVAL OF JAMES' CHURCH TO NEW GLASGOW.

Not many years subsequent to the division it was proposed to build a new Church in New Glasgow, a project which soon became fact, and to this new building Dr. Roy and his congregation were soon transferred. Henceforward 'James' Church' became the name of the new house of worship, the old one being taken down, to the great regret of many who regarded it with a kind of veneration, as a link of connection between the old and the new generation of ministers.

As in his earlier ministry, so during his later years, Dr. Roy pursued the same course of devotion of all his time and talents to his congregation, reserving only what seemed necessary for objects connected with the general welfare of the Church. His Brethren of the Presbytery, in their published minute, have borne ample testimony to their deep sense of his numerous, varied, efficient and long continued services, as a minister, a member of Church courts, and specially as a member of the Presbytery of Pictou, of which he was Clerk for the long period of nineteen years. And the whole community will endorse the Presbytery's testimony to the fidelity and con-

stancy with which for 40 years, he stood forth as a consistent advocate of Temperance. During all this time, Missions, Bible Societies, and similar Christian Agencies, found in him a warm friend and willing advocate.

#### VISIT TO BRITAIN.

When he began to be touched by the hand of time, he wisely sought relaxation and refreshment in a visit to his native land. Returning with renewed energy, he for a series of years, pursued his Pastoral work with undiminished zeal, and growing earnestness.

#### DEMISSION AND SUCCESSOR.

Some six years ago, his people perceived that he was scarcely able to discharge the whole work of so large a charge. Though at first scarcely realizing the fact, he ere long acquiesced in the wisdom of procuring an assistant and successor. Unexpected difficulties in accomplishing this object at length pointed to the propriety of his tendering his demission, unconditionally, a step which he took from a sense of duty, but with considerable reluctance, and which his Presbytery acquiesced in with regret. After some delay he had the satisfaction of seeing, after all the necessary steps had been harmoniously taken, Rev. E. A. McCurdy settled as his successor, and the day on which he welcomed him as Pastor, was one of the happiest of his long life. It is scarcely necessary to add that the happiest relations between the retired and the acting minister prevailed, without the slightest jar, up to the hour when the former entered into his rest.

#### THE CLOSE.

Two years ago while on a visit to P. E. Island he had a slight Paralytic attack, from which he recovered so far, as to be able to walk to New Glasgow, visit his friends, attend Divine service, and meetings of Presbytery, and of the Board of Foreign Missions. But he never fully regained his former vigour, either mentally or physically. Most thankfully and joyfully however, did he receive the visits of his friends, till within a few days of his departure, when prostration of strength prevented. His last illness was only of a few days duration. He passed away in calmness and in peace, not in raptures, but in the assured faith that He knew whom he had believed, and was persuaded that he would keep that which he had committed to him until that day. He rested his hopes in the blood of Jesus Christ which cleanseth from all sin. This was his testimony during life and in death. We have used the now familiar phrase Dr. Roy, from the beginning of this article, but the degree of D. D. was only given some 8 years ago. It was the gift of one of the

American Presbyterian Colleges in the South, and while cheerfully accepted by himself, was regarded with much satisfaction by all classes in the community.

His deep interest in missions and philanthropy continued unabated, and rather intensified, as he advanced in life; and was practically expressed in the Bequests of two hundred dollars each, to Missions Home and Foreign, and to the institution for the Deaf and Dumb, conducted by Mr. J. S. Hutton of Halifax, with whose work he frequently expressed great sympathy.

#### REFLECTIONS.

During the past year (we write in 1873.) the Great Muster has called away Rev. Dr. Geddie, and Rev. John Campbell, who were licensed together, who proved themselves, the later at home, and the former abroad, faithful servants, and who were withdrawn from their respective spheres, very soon after they had passed the prime of manhood. During the present season, the Muster's call has reached two of much greater age, and who have been continued much longer in the ministry of the word. Rev. J. L. Murdoch had attained his 74th year, and had reached the 50th year of his ministry. Dr. Roy had entered his 82nd year, and had reached the 53rd of his ministry. Both had demitted their charges, through bodily infirmity, and were enjoying an evening's rest, after bearing the burthen and heat of the day. Both had seen faithful men installed as their successors, and expressed their satisfaction that their people would be fed with the bread of life; and both we trust were like Israel, when their journeyings in the wilderness were over, looking from the edge of Jordan across to the land of promise. And such being the case, they will have passed that river in perfect safety, and have entered into scenes of perfection, beauty, and glory, which we cannot conceive, far less describe.

Few of us, whether ministers or laymen will live so long, but while we do live, we may work as earnestly, serve the Lord as faithfully, and so improve our now limited time, that our memories will be cherished by all who can appreciate Christian worth, and well doing. Oh thou Blessed Spirit of all grace and goodness! Divine source of all wisdom, zeal and power! come and dwell in the fullness of thy grace and love in our hearts, that we may consecrate ourselves unreservedly to thy benign and blessed service, during the remainder of our lives, and prove ourselves followers indeed, of them "who through faith and patience inherit the promises!"

AMONG recent converts at Ajmere is a Mohammedan teacher. His name is Imdad Husain, and he is a man of rare eloquence.

## Missionary Intelligence.

### India.

The enemies of Christian missions in India—those who prate about the immense expenditure of money, compared with what they are pleased to consider the insignificant progress which is being made, would do well to peruse the testimony lately given by four Indian governors in favour of the good accomplished by the missionaries:

"I believe, notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all agencies combined.

LORD LAWRENCE,

"Viceroy and Governor-General."

"In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevely, in Tanjore, I have broken the missionary's bread, I have been present at his ministrations, I have witnessed his teachings, I have seen the beauty of his life.

LORD NAPIER,

"Governor of Madras."

"I speak simply as to matters of experience and observation, and not of opinion—just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160 millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.

"SIR BARTLE FREERE,

"Governor of Bombay."

"In many places an impression prevails that the missions have not produced results adequate to the efforts which have been made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality.

SIR DONALD McLEOD,

"Lieut.-Gov. of the Panjab"

A WRITER in the *Friend of India* states that in Bengal alone—i. e., chiefly in and around Calcutta—at least 1,500 native ladies are under daily instruction in their own homes. These ladies are chiefly the widows, wives, or children of men who have been educated in Government or missionary schools, and the work tells chiefly upon the middle classes of society. Each lady pupil pays on an average about fifty cents a month for Bengalee and a dollar for English instruction. Late estimates give the population of Bengal as 67,000,000. Of these 20,664,000 are Mohammedans, 42,674,000 call themselves Hindus, 85,000 are

Buddhists, and 93,000 are Christians, while of the originals there are 2,351,000. At the late rapid rate of increase it is calculated that in a quarter of a century fully half of the inhabitants of Bengal will be Mussulmans. In many districts they form already nearly half of the population, and sometimes they exceed the Hindus by 50 per cent. The Mohammedans have an abundance of faithful missionaries, and are gathering in their converts by the wholesale. The same remarkable spread of Islamism is claiming attention in the interior of Africa, while we learned Hadji is to be sent to Atchia, Sumatra, from Constantinople, to correct the heterodox practice of the Mussulmans of Sumatra.

### A Woman's Work.

Women's devotion and capacity finds a rare example in Mrs. Watson, now of Shemlan, Mount Lebanon. From the *Female Missionary Intelligence* we learn that she is one of the earliest and most successful laborers for women's education in the Levant. For more than thirty years this English lady has devoted herself and her fortune to the service of her Master, and has conducted schools in Athens, Candia, Valparaiso, Smyrna, Beirut, Sidon, and the Lebanon. At the latter place she has established a number of schools for the natives, including Roman and Greek Catholics, Druses, Maronites, &c. She has also built a church at Shemlan. Recently three girls' schools have been opened by Mrs. Watson in Lebanon villages, which are taught by native teachers, trained by herself. The greater part of the expenses in all her enterprises are borne by herself. Her last move was to buy land for the site of a boys' school.

A MISSIONARY at a station in South Africa, connected with the Scotch Free Church, speaks of a recent revival at his station in connection with a week of special prayer. Whole nights were spent by some of the people on the hills in sending up their united cries to God for his presence and the outpouring of his Spirit. As a fruit of this effort the church was greatly revived, and fifty-three new-born souls added to the church.

SPAIN.—The United Presbyterians of Scotland have completed a fine house of worship and two school-houses in the capital of Spain. The number of Protestant churches throughout the country is twenty-seven. Six of these are in Madrid. The first-named buildings of the United Presbyterians are said to have cost \$200,000, which looks as if, Presbyterian-wise, they had come to stay.

THE Missionary Society of Sweden have sent two missionaries—one to New York and the other to Boston—to labor among the Swedish immigrants arriving in those cities.

**ZENANA WORK.**—Within the past ten years at least 2,500 women have annually received zenana instruction in India.

THE Basle Mission Society has in India, China, and Africa ninety-eight male and fifty-nine female European laborers, ninety-five native catechists and evangelists, one hundred and one Christian teachers and helpers, and three thousand seven hundred and eighteen communicants.

### China.

There are in China three missions sustained by American Methodists—those of Fu Chau, Klukang, and Peking. That of Fu-Chau was organized in 1847; but, like all the China missions, it was slow of growth at the outset. Now it numbers four missionaries, two assistants, two missionaries of the Woman's Board, 65 native preachers, 1,805 communicants, 297 baptized children, 28 students of the female academy, 869 Sunday scholars. The mission press issued, in 1872, 3,502,782 pages, and a Biblical Institute has been started for the training of the native ministry. Humanly speaking, upon this mission, according to Rev. N. Sites, the acting Superintendent, depends the enlightenment of 3,000,000 of people. The Klukang and the Peking Missions are as yet in the earlier stages of development, having only been established three or four years. They have, however, good working forces. A year ago \$10,000 was voted by the General Committee for establishing a mission in Canton, this being a natural outgrowth of the mission on the Pacific Coast, for which \$7,000 was expended by the Committee last year.

SIR BARTLE FRERE SAYS:—"In going from Zanzibar to Aden, he was sailing along the coast of Madagascar, on a Sunday, and as they were not far from the shore he saw a native town. He ordered the vessel to stop, and went on shore in a boat, feeling an anxiety to see what a Malagasy town was like. He took along with him a native interpreter. They found all the streets deserted, and all was silent as the grave. He (Sir Bartle Frere) inquired the reason for this; and was told 'the people are praying, sir.' He was then conducted to a large shed, where 2,000 people were devoutly attending the worship of God. He observed and listened attentively, and never saw nor heard a service conducted with more devoutness and propriety. At the

close of the service some went away, the others remaining. Through the agency of the interpreter, he was told that the people were next about to hold a communion service. He sat down with them at the table of our Lord, when the worshiper produced a beautiful silver communion service, all wrought by native silversmiths. 'Never in all Christendom,' added Sir Bartle Frere, 'had I seen a communion service conducted with such propriety.' This station was fully 300 miles away from the nearest European missionary station. And when it was asked how the people there came to the possession of the truth, he was told that it had been conveyed thither, in 1846, by two native slaves, who were sold at the capital and who had previously been under missionary influence.

### Madagascar.

Young nobles of that land having been satisfactorily educated in connection with the mission, the native government seemed so much impressed with the result as to propose "to erect a large college, where the whole sons of their nobility might be educated, under the care of the agents of the Missionary Society. The whole of this they further proposed to do free of cost." During the past year 28,000 converts have been added to the churches; but it is surmised that Dr. Mullens, of the London Missionary Society, after examining the needs of that great mission field for himself, will call for a corps of missionaries that can provide for twice that number. Now there is one English missionary for every 100 native churches.

It is said that there are already one hundred Protestant churches planted in Italy, and all are enjoying more or less prosperity. In Rome 10,000 children are in the municipal schools, formerly under Papal direction, but now no priest is admitted as a teacher.

REV. LEVI SPAULDING, D. D., has recently died at his home in India, at the age of eighty-two. He was one of the second party of missionaries sent to India fifty-four years ago by the American Board. He was one of the best Zaniel scholars, and acquired very great facility in the use of the language. He was the author of the first Zaniel dictionary ever published, and his English and Zaniel dictionary is now the standard authority.

THE American Mission among the Nestorians of Persia employs a large number of Nestorian helpers. They report an average attendance on the preached word of about 4,000, with nearly 2,000 pupils in Sabbath-schools. Evening meetings are

held in many places three times a week, and in some every evening. The Week of Prayer in January was generally observed, in many places, with precious results. Progress has been made in regard to self-support. Several have died with the name of Jesus upon their lips, and many have been greatly affected by the story of his love. A school is maintained for Mohammedan girls.

MR. HENRY DAY, a New York lawyer now traveling in Greece, speaks most cheerfully of the Protestant mission established there forty years ago by the devoted Dr. Jonas King. "Never," says he, "was superstition or the ignorance of the clergy more severely attacked than they are by the secular papers of Athens to-day."

A NATIVE preacher at Bombay writes to a friend in Scotland respecting the appointment of a native missionary, who "is to labor all over Salsett, having his headquarters at Thanna." The preacher says:—"I am sure you will rejoice to hear of this movement. It is altogether a novel enterprise as regards India, at least Western India. A native Christian going forth as a herald of the gospel among his countrymen, as an agent of a native Christian Alliance, is altogether a new phase in our native Christianity, and it fills my heart with joy, gratitude, and hope."

A "concert of prayer for foreign missions" has been recommended by the commission of the Free Church of Scotland.

A BUILDING secured for the Jewish Mission of the Free Church has lately been opened in Constantinople. The British Ambassador, Sir Henry Elliot, presided. Missionaries of the British and American Societies were present, and much interest was manifested in the event. The position of Protestantism in Constantinople, and throughout Turkey, is said to be becoming more encouraging.

THE children of the United Presbyterian Church of Scotland made a New Year's offering for the benefit of the mission to Japan—a mission which is being prosecuted with remarkable vigour.

MAJOR MALAN, son of the late Dr. Malan, goes as a Presbyterian missionary to South Africa, to labour among the Caffres.

DR. HENRY FAULDS with his wife, and Rev. Robert Davidson, are the first Missionaries of the U. P. Church to Japan. They leave Scotland this month, and are the first Missionaries to Japan from Europe.

THE 3rd December was observed very generally among the Evangelical Churches of Great Britain as a day of prayer for Missions.

## NOTICES AND ACKNOWLEDGMENTS.

### CHURCH INSURANCE SCHEME.

We would intimate that those congregations which did not make their arrangements to enter upon this Scheme before the 1st Jan'y., are not precluded from entering afterward. The Scheme is open at all times. This is said not to encourage delay, or negligence on the part of congregations on availing themselves of the advantages of the Scheme, but to prevent the misunderstanding, that seems to exist, that those who do not enter now cannot hereafter.

GEORGE PATTERSON, *Convener.*

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

#### FOREIGN MISSION.

A Friend, Newport.....	\$ 4 00	
Harvey, N. B., per Rev. S. Johnson.....	\$ 5 12	
Mrs. S. Johnson.....	2 00	7 12
Congregation of Rev. M. Harvey, St. John's, Nfld., per Rev. T. Cumming.....	84 35	
James McAlister, Moncton.....	10 00	
Baddeck, both Sections, per Rev. K. McKenzie.....	17 63	
Upper Londonderry.....	25 09	
Middle River.....	9 40	
Little Narrows.....	6 24	
Malagawatch.....	6 18	21 82
Abram Hebb, Bridgewater.....	4 00	
St. John, N. B., Farewell Meeting to Mr. Christie.....	21 15	
Yarmouth, Farewell Meeting to Mr. Christie.....	23 40	
Shelburne, Farewell Meeting to Mr. Christie.....	12 00	
Clyde, Farewell Meeting to Mr. Christie.....	4 00	
Barrington, Farewell Meeting to Mr. Christie.....	4 00	90 0
Chebogue.....	1 80	
Maple Bank, P. E. I., per D. Laird, Esq.....	1 00	
Middle Stewiacke, per H. Dunlap, Esq.....	8 65	
Earlton, per Rev. Wm. Grant:		
Collected by Mr. Thomas Gunn.....	15 73	
" Miss Annie McKay.....	5 89	21 62
Poplar Grove.....	100 00	
Duncan McGregor.....	4 00	
Bequest of Rev. Dr. Roy.....	200 00	
Mrs. Jas. McDonald, Piedmont Valley.....	1 00	
Retired business man, Hants Co.....	80 00	
West River and Hermon Churches, per Rev. G. Roddick.....	24 00	
MISSION VESSEL AND COOLIE SCHOOLS.		
Collected by Master Wm. Townsend, Bedeque, P. E. I.....	\$ 1 50	
Deaf Mute Pupils per J. S. Hutton for benefit of Coolie boys and girls.....	3 10	
Jessie Ann McDonald's card, Glendyer Mills, Mabou.....	5 10	

Noel:	
Card of Jane F. O'Brien, West Noel.....	\$4 10
Card of Annie O'Brien.....	2 57
"    James Dalrymple, Moose Brook.....	3 33
Card of Alex. Hill, Esq., Moose Brook.....	2 50 12 00
Hermion Church Sabbath School....	3 15
Del. by A. Milton Smith, W. R.....	1 15

## HOME MISSION.

A Friend, Newport.....	\$ 4 00
Loan to Student returned.....	20 09
Harvey. N. B.....	4 53
Middle River.....	\$11 85
Narrows.....	12 25
Malagawatch.....	6 26 30 36
Sewing Circle, Newton Mills, per Rev. J. Sinclair.....	12 50
Maple Bank per D. Laird, Esq.....	1 00
Bedford, per P. Smith, add'l. to \$12 50.	4 00
Request of Rev. Dr. Roy.....	200 00

## SUPPLEMENTING FUND.

Middle Stewiacke.....	\$ 25 00
Brookfield.....	15 00
Free Church of Scotland donation ..	486 67
Oldstream.....	29 59
Poplar Grove Thanksgiving col.....	44 65
James McAlister, Moncton.....	5 00
Sewing Circle, Newton Mills.....	12 50
Bedouque, P. E. I.....	13 50

## EDUCATION.

Middle Stewiacke.....	\$ 11 45
Truro, per J. F. Blanchard.....	56 12
New London, per Rev. J. Murray.....	\$17 00
Grenville.....	9 00
Summerfield.....	8 00 34 00
Cow Bay, per Rev. D. McDougall..	22 00
Clam Harbour, per Rev. J. Rosborough.....	4 00
Musquodoboit Harbour.....	3 87
Neagher's Grant.....	1 63 10 00
John Proudfoot, Salt Springs.....	4 40
Springside Thanksgiving collection..	17 36
A few friends in congregation of Rev. J. Munro, Wallace.....	4 00
South Branch, Stewiacke, additional to former general collection.....	2 25
PRIMITIVE CHURCH, N. G., COL.....	101 73

## ACADIA MISSION.

A Friend, Glenelg.....	\$ 1 00
Abraham Hebb, Bridgewater.....	2 00
Mrs. Samuel Johnson, Springside.....	1 00
Maple Bank, P. E. I.....	1 00
Ladies' Sewing Circle, Half Way Brook	15 00
Benecan McGregor.....	1 00
Retired business man, Hants Co.....	20 00

## GRAND FALLS CHURCH.

Esper D. Fulton, Bass River, Londonderry.....	\$2 00
James C. Fulton, Bass River, Londonderry.....	1 00
Mrs. J. C. Fulton.....	1 00
Sums paid to Mr. Paradis will be acknowledged by himself.	

## AGED AND INFIRM MINISTERS' FUND.

Rev. Mr. Turnbull's congregation, St. James, per Rev. W. Stuart.....	\$10 00
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Rev. Mr. Neilson Baillie, per Rev. W. Stuart.....	4 00
Rev. S. Johnson, Harvey, N. B.....	7 00
James McAlister, Moncton.....	5 00

## MISSION OF REV. C. CHINQUY.

Mrs. J. Brown, Moncton, per Rev. J. D. Murray.....	\$1 00
Lover of Zion, Boston, with the wish that it were \$1000.....	1 00
Abram Hebb, Bridgewater.....	2 00

## B. AND F. BIBLE SOCIETY.

From Mabou, per D. McDonald, Glendyers Mills, and paid over with subscription list to Jas Farquhar, Sec'y. B. and F. B. S. in Halifax.....	\$15 17
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## HALIFAX, Dec. 8th, 1873.

Miss Fisher, the Bible Woman, acknowledges goods from the Ladies' Sewing Circle, Middle Stewiacke, valued at \$7.00, for the North End Mission.

Received for the Foreign Mission of the Presbyterian Church of L. P. a Box of Goods from the congregation of Bedouque, P. E. I., value 35 00. No congregation in the body is more mindful (we question of any other is so mindful) of our missionaries in the way of providing supplies. Thanks to the Ladies of Bedouque in the name of the Missionaries, who are now asking for Goods for the benefit of the mission.

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