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MARCH.  
1875.



**Home**

AND

**Foreign Record**

OF THE

**PRESBYTERIAN CHURCH**

OF THE

**LOWER PROVINCES OF BRITISH NORTH AMERICA.**

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**HALIFAX  
N. S.**



# The Sabbath School.

## LESSONS FOR APRIL.

### FIRST SABBATH.

**SUBJECT:**—*Israel's Promise*, Josh 24: 14-18. Golden Text, Josh. 24: 24. Read in class, Josh. 24: 1-25. Read at home and refer to in class, 1 Kings 18: 17-21. Matt. 6: 19-24. Luke 16: 19-31.

Joshua feeling his end at hand summons the people over whom God had placed him, and in whom he was so deeply interested, and gives them his parting warning and advice. The difficulty he had found with them was not unwillingness to serve Jehovah, but a tendency to serve Him only outwardly, and to serve other gods at the same time.

First, from the mouth of the Lord, he reminds them of all the good the Lord had done them; then on that he grounds his charge, "now therefore fear the Lord and serve Him in sincerity and truth, and put away the gods, &c." "And if it seem evil to you to serve the Lord" wholly, realize that you cannot be His people at all, and choose some other whom you will serve. To help them to decide aright he declares his own determination that he and his house should serve the Lord. The people immediately responded, expressing their abhorrence of the idea that they should forsake the Lord, and declaring their determination to serve Him, who had done so great things for them. Joshua answers in strange words, ver. 19. The meaning seems to be, you cannot serve the Lord if you continue as you have been, half hearted in the matter; God will not allow his people to serve or worship any other; do not think He will wink at this or allow it to go unpunished; if you therefore do it He will burn and destroy you. (Explain to the children the difference between the evil temper which we now commonly mean by the word "jealousy," and the holy mind of God which will not allow the horrible sin, which is also the ruinous injury to ourselves, of having any other god beside him). See illustration in "The King's Highway," chap. 3. The people on this declared anew their determination to serve the Lord, whereupon Joshua made a covenant with them; see ver. 22-25.

Human nature is the same at all times. It is the same tendency which is now one of the great dangers to which men and children in our Churches are liable. Not unwilling to serve the Lord—like it, beauty of it, music of worship, to hear preachers (comp. Ezek. 33: 30-32) attend Sabbath School, &c., affords pleasing excitement, gratifies natural religious cravings, silences conscience, affords a degree of comfort and support, and hope of help from God. Yet tends to rest in merely superficial and external, to fear the Lord, and yet serve other god (see 2 Kings 17: 33). They like God's favour and His service, till it interferes with other desires.

(Explain what is spiritual idolatry, compare Col. 3: 5. Luke 8: 13. 2 Cor. 4: 4. "God of this world." Thus the sad spectacle of children and older persons nominally Christian, yet not sincerely and entirely serving Christ, through love of pleasure, or of praise or of money, and this double service impossible. The Lord or other god, not both, Matt. 6: 24. Compare Joshua "followed the Lord wholly." We only deceive ourselves we think to serve Him with half our heart. We shall only reap disappointment.

Various god were temptations to the Israelites. So now, choose one, or choose God alone. A CHOICE MUST BE MADE. God has a right to our service, but that service must be the result of our own free, intelligent choice. Many if brought to this point will shrink with horror from forsaking God who if not pressed to choose will long continue trying to serve both.

Which is the best choice? Joshua's answer to the peoples, "We will serve the Lord." Compare the services required, the profit or loss to ourselves, putting even at the best the advantages of serving other gods and disadvantages of serving the Lord. Then the facts of the case as seen in ordinary experience. Here considering duration, compare Matt. 16: 24-27, Luke 16: 19-31. Which is the right choice? Consider God's character, His relation to us, His love and goodness to us. See Joshua, compare Rom. 12: 1.

**NECESSITY OF DECISION.** Must not be vacillating; calmly consider, select, and decide; compare Kings 18: 21, and illustrate by evil of vacillating in choice of a career for life, to courses of action, &c. well often to renew consideration and necessity for immediate decision, soon happier. Ps. 90: 15. Time in which a decision may be short; awful danger in delay. "now is the accepted time," 2 Cor. 6: 2. Illustrate by examples from life.

**NECESSITY FOR PUBLICLY DECLARING CHOICE,** compare Matt. 10: 32, 33; Luke 10: 9.

### SECOND SABBATH.

**SUBJECT:**—*The promise broken*, Jer. 11-16. Golden Text, Ps. 106: 13.

The title, the promise broken, is strictly accurate. The promise made to the preceding generation was not broken to them. The promise was, "We will be the Lord," and so they did. "Israel served the Lord on the days of Joshua, and on the days of the elders that outlived Joshua. This was a new generation. Exodus 17: 16. "There arose up a new king which broke the promise." Judges begins, "There arose a new generation which knew not Jehovah." Still more sad, "Which knew not Jehovah." The generation which broke the promise so far from breaking it, was particularly faithful. "They soon forgot their works," does not apply to them. The contrary, "We search the sacred records in vain, from the exodus to the captivity. No other generation that was so faithful to Jehovah."

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1875.

## "THE FIELD IS THE WORLD."

The Church's work is a great work. Her field of operation is the world—the wide, wide world, with its teeming millions, its hundreds of millions. From well authenticated statistics we learn that at the present time there are 1,300,000,000 of human beings scattered over its length and breadth; a number so great that we have and can have no conception of it. To us it is an inconceivable number—we might almost say an infinite number. But not so to Him who of old said, "the field is the world." He surveys it all, and knows each and every one of the vast throng. The field in its vastness and all its need is ever before Him, and should occasionally at least, be in review before us, so that we might be brought to something like the magnitude of the subject when we speak of the evangelization of the world.

And we would be greatly helped if we had in our churches and our Sabbath schools missionary maps—maps showing at a glance those parts of the world that yet are in darkness, the inhabitants of which are worshipping gods of their own making. Would we not see and would we not realize more than we do now that large and important parts of the world are a vast desert, under malign influences and the power of evil, but barren of good.

"The field is the world," and is it all to be claimed? are all Earth's people to hear the Gospel? It is reasonable to suppose that they are.

Does the Gospel need the Gospel! Man as man, all men need it. Not merely a few here and a few

there, a few of one generation and a few of another; but man wheresoever he may live or wheresoever he may be found. He is miserable without the Gospel. He is morally helpless and undone. He is lost. He perishes for lack of knowledge. If there is none other name under heaven, than the name of Jesus whereby men must be saved, then in some sense or other those who hear not of Him and know Him not are lost. They need the Gospel—the 800,000,000 who are worshipping idols—they all need it, equally with us; for they belong to the same fallen, lost race of Adam—the race that Christ came to save.

And the Gospel is suited to man—to all men. It can be transplanted anywhere. There is nothing sectional, or national, or narrow about it. It suits all types of mind, all peculiarities of disposition and all stages of progress. It can accommodate itself to all circumstances and benefit man under all conditions. It is really an adaptation to the moral state of man as fallen, a perfect adaptation. It meets his case no matter what the individual peculiarities of the case may be.

And moreover since the Gospel has been given by God to man, all men have an equal right to receive it. It is for man—not for Britons only, or for Anglo Saxons only, but for all nations and kindreds and peoples and tongues. We who have it, and who have always had it, have no more or better right to it, than the thousands of millions who have never yet heard it. Equal rights to all would give the Gospel to all.

But we have the sure Word of God to

instruct us on this point. It plainly teaches us that it is the will of Heaven that all should receive the Gospel. "Go preach the Gospel to every creature" was the last command of Christ to his chosen Apostles.

The Bible tells us of two great gifts that God hath made: one the gift of His Son to the world; the other the gift of the world to His Son. We speak much about the first, and it is the greatest; but let us not forget or overlook the second. The world is Christ's by the Father's gift. It is His now *de jure*, and in due time it will be His *de facto*. And does not the issuing of the Commission "Go ye into all the world" &c., proceed upon the assumption that the world is Christ's by right? Could He have charged His Apostles thus, if in some sense or other the world had not been His? And the early Church acted upon the belief that the world is Christ's by right, and addressed herself energetically to the work of evangelizing it. Her preachers began at Jerusalem but they went from Jerusalem to Judea, and from Judea to Samaria, and from Samaria to the ends of the earth. And after the dispersion that was caused by persecution the members of the Church "went everywhere preaching the Word."

Do we of to-day believe that the field to be sown with the good seed of the Gospel is the world? If we do, it behooves us to cherish and cultivate the missionary spirit much more than we are now doing.

Do we not sometimes forget that we ourselves owe much under God to missions? nay, that we owe everything—that we are indeed the fruit of missionary labor. For us therefore to stand aloof from the missionary movement or to give it a half-hearted support is deep ingratitude. "Freely we have received," therefore we should freely give.

Nor can we afford to be illiberal to this cause. Ecclesiastical history teaches us this if it teaches us anything, that missionary churches have been prosperous churches. 'Tis the church that does most for her Lord that receives most from Him. 'Tis the church that gives most that gets most. And any church or congregation that is

self-contained, that labours selfishly for her own good has already reached the limit of her extension and is about to decline.

Nor can it be too often repeated that the Church of Christ is essentially a missionary organization. She has been entrusted with the Gospel not that she may selfishly keep it and enjoy it, but that she may publish it abroad. As binding as ever is the command, "Go ye into all the world," &c. and the church that ceases to respect and obey that command thereby forfeits her charter rights, and has no ground upon which to justify her further existence. Her polity may be scriptural, her ritual may be pleasing, and her ministers may be canonically ordained, but if she has forgotten or is overlooking her Lord's last command she is neither desiring nor endeavouring to fulfil the ends for which she exists.

It is nothing at all to the purpose to tell us that we are weak, very weak in the presence of such a work. Our ability is the measure of our obligation. We are called upon to do no more than we are able to do, and we ought to do no less. Who ever else despises small things Christ despises not. Let each and every one bring his mite and lay it down at Jesus' feet.

To awaken a deeper interest in missionary work, and to lead us to pray more frequently and to give more liberally in connection with it, we need to read a good deal more about it. There are scores of papers in all parts of the church who know a little of the doings of their own missionaries. Some don't take the *Record*, but some who do take it don't read it. And then how few are there who know anything of what is doing in the world's great centers? in India, in China and Japan? We want more missionary intelligence, and more reading of what we have. It is a question if our pulpits do their duty in respect.

If our people generally had the same interest from the mission fields as they ought to have them, then missionary prayer meetings would be profitable and delightful, whereas now they are often neither the one nor the other. And they should be more frequently than they are. We

else we can do or cannot do, we can pray for the prosperity of Christ's cause. But let us pray intelligently; for if we do not pray intelligently we cannot pray believably.

And let us exercise a little self-denial, (it will do us good) and practise a little more economy so that we have wherewith to give to the Lord for the extension of his Kingdom. There are few of us who could not double our offerings if we were as self-denying and as frugal as we ought to be. We have little for Christ, because we must have much for ourselves. Oh, when will we learn to spend little on self that we may have much for Jesus! We have been dealing sparingly with God, and God has been giving sparingly to us; let us amend our ways and deal liberally with Him, that we may receive liberally at His hand.

### THE PRESBYTERIAN CHURCHES.

The legislation asked for by the negotiating churches has been granted by the legislatures of Ontario and Quebec. Strenuous opposition was offered in the latter Province by Rev. Gavin Lang and a few others. Some of the ablest promoters of the bill were members of Mr. Lang's own congregation; and it was stated that a decided majority of that congregation favors union. An act of the Dominion Parliament will probably be required; and there will be no difficulty in securing it. Whatever legislation may be necessary in the Maritime Provinces will also doubtless be secured without factions opposition.

An effort was made lately to renew the union negotiations between the Presbyterian Churches in the Northern and Southern States. The Southern brethren insist on a reversal of all the deliverances of the General Assembly relative to the rebellion, at least an explicit disavowal of them. The Northern brethren cannot go quite so far. The negotiations have come to an end and are not likely to be resumed for some years. There is much bitterness of feeling still in the South against the North. The blood shed in the great struggle cannot easily be forgotten.

The record of revivals in the American churches is unusually extensive. Times are hard; worldly prospects are dark; but the work of the Lord is advancing. We are sorry to see that all the funds of the churches are far below the usual mark. This is owing mainly to the long continued depression in American commerce, and industrial enterprises.

We have spoken of the prospects of Union in this Dominion. It is noteworthy that in the United States there are still eight distinct Presbyterian bodies,—distinct but essentially one in doctrine and government. The "Presbyterian Church in the United States" is the largest body of our order in the world. It counts over 5,600 ministers, and over half a million communicants. Its annual income for religious purposes amounts to nearly ten million dollars. It has thirteen theological seminaries, some of very superior excellence. This year, by the way, the Board of Education finds extreme difficulty in meeting its financial engagements.

The Southern Presbyterian Church is small in comparison with the Northern sister, numbering 1060 ministers, and but little over 100,000 members. The annual income of the Church is nearly \$1,200,000. It has commenced foreign work on a generous scale in several important fields. One cannot help regretting that greater vigor is not shown in mission work among the degraded Africans of the South.—This Church has taken a step which our own Church would do well to imitate. Presbyteries are enjoined to seek out diligently and prayerfully, men qualified for the work of Evangelists, and to call them to it.

The "United Presbyterian Church of North America" numbers 600 ministers, and about 80,000 members. It owns five theological seminaries and has 37 missionaries. The Reformed Presbyterian Church (two branches) has 112 ministers, an income of \$200,000, and about 115 congregations.—The Cumberland Presbyterians number 1170 ministers and about 100,000 members.—The Reformed (Dutch) Church numbers 520 ministers and 60,000 members. The Reformed (German) Church

numbers 480 ministers and 130,000. The Associate Reformed numbers 215 ministers and 12,000 members. Summing up the whole there are 8,500 ministers and about one million members. The total contributions aggregate over \$12,600,000.

Looking over the sea we note a mighty revival in the Irish Church—such a revival as had not hitherto marked her history. This Church numbers about 600 ministers, and is vigorous in the prosecution of her work at home and abroad. In Scotland the Disestablishment question is stirring the public mind very deeply. So far the controversy has been conducted with good temper. The advocates of disestablishment insist that they are not attacking the Church, but simply desiring to separate the Church from the State. The distinction is sufficiently palpable. The Free, the Established and the Reformed are engaged in establishing missions in Africa. The United Presbyterians, as well as the Free Church, are unusually successful in their enterprises at home and abroad.—In England there is a healthy effort to promote union, an effort which will probably be successful during the current year.

Of the Presbyterian Churches on the European continent we know but little. The Waldensian Church is doing noble mission work in Italy. The French "Reformed" are sadly divided. The Spanish Church is suffering persecution. The Church of Holland is cold and dead.

Passing far off to Australia, New Zealand and the adjacent isles we find our Church numbering some 330 ministers. The "vine" planted in these new lands is taking root deeply and extending its branches widely.

Truly, the field is the world. Our own Dominion is a large and noble territory, containing much "land to be possessed." Our approaching union is a necessary step towards the discharge of our duty to our country and our God. There are over 600 ministers in the field: what are these for so vast a work!

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LOWER STEWYACKE.—A new church is soon to be erected at Lower Stewyacke.

## "THE VOICE OF THY BROTHER'S BLOOD."

GENESIS iv. 10.

Over the dark blue sea,  
Over the trackless flood,  
The little band is gone  
In the service of their God.  
The lonely waste of waters  
They traverse to proclaim,  
In the distant land of *Sinin*  
Inmanuel's saving name!  
They have heard from the far off East  
The voice of the heathen's blood;  
A million a month in China  
Are dying without God!

For many an anxious day  
On England's shore they stood;  
As the eagle's longing eye  
Looks to the distant cloud,  
They gazed across the sea,  
Their hearts with sorrow heaving;  
O China! all for thee  
Their homes and loved ones leaving;  
For they heard the ceaseless cry,  
The voice of their brother's blood!  
Of thy million a month, O China!  
Who are dying without God!

No help have they but God;  
Alone to their Father's hand  
They look for the hourly supply  
Of their wants in that distant land,  
For the fulness of the world is His,  
And all power in Earth and Heaven:  
They are strong tho' weak, and rich tho' poor  
In the promise He has given.  
'Tis enough! they hear the cry,  
The voice of the heathen's blood;  
A million a month in China  
Are dying without God.

And now o'er the mighty deep  
The heralds of mercy speed;  
Can we wonder that they weep  
As they bear the precious seed?  
But no labour in the Lord  
Shall ever be in vain;  
Laden with sheaves of precious souls  
They shall doubtless come again.  
They must weep, for they hear the cry—  
The voice of their brother's blood;  
A million a month in China  
Are dying without God!

Oh! church of the living God!  
Awake from thy sinful sleep!  
Dost thou not hear yon awful cry  
Still sounding o'er the deep?

Wilt thou nought that one out of every three,  
Of all the human race,  
Should in China die, having never heard  
The gospel of God's grace?  
Canst thou shut thine ear to the awful sound,  
The voice of thy brother's blood?  
A million a month in China  
Are dying without God!

O ye ambassadors for Christ,  
Who hear your Lord's command,  
"Go, go ye into all the world,"  
Why linger in this land?  
Say, do ye well to tarry  
Where thousands preach the word;  
While China's millions never yet  
Its blessed sound have heard?  
Should it still send up unheeded  
The cry of your brother's blood?  
A million a month in China  
Are dying without God!

Oh, speak not of the noble few  
Who the gospel sickle wield,  
And reap some sheaves with weary hand  
On the edge of its harvest field;  
Far beyond their utmost power  
Four hundred millions lie,  
And a thousand preachers were all too few  
To reach them ere they die!  
But hear, oh! hear ye, for yourselves  
The voice of your brother's blood!  
A million a month in China  
Are dying without God!

Four hundred millions! Lo, I see  
The long procession pass;  
It takes full three and twenty years!—  
Yet scarce two hours, alas!  
Thy eye need gaze to count the saints  
Amid that mighty host;  
A few, so very few, the saved,  
So numberless the lost!  
Alas! ah does no righteous voice  
Accuse us of their blood?  
A million a month in China  
Are dying without God!

Will these perish? Let the word  
Of God (who cannot lie)  
Answer to this great question,  
His solemn sole reply!  
All those who sin beneath the law  
Enslaved by that law shall be,  
Who sin besides, shall without law  
Perish" eternally.  
Ye perishing neglected souls!  
Are we guilty of your blood?

A million a month in China  
Are dying without God!

They perish for their sins against  
The light which God has given;  
They need not perish! Christ has died,  
The message sounds from heaven:  
"He that believeth shall be saved,"  
Faith cometh by the Word;  
But how shall these believe on Him  
Of whom they never heard?  
And how without a preacher hear?  
*Our skirts are full of blood!*  
A million a month in China  
Are dying without God!

Think not the heathen shall be saved!  
'Tis a vain and guilty dream;  
Idolaters shall never dwell  
In the New Jerusalem!  
But "without" that golden city,  
Among the lost must be,  
In the lake of the second death, whose flame  
Burneth unquenchably!  
Woe to the heathen and to those  
Who are guilty of their blood!  
A million a month in China  
Are dying without God!

O watchman of God! thou seest  
The sword of destruction come,  
Why soundest thou not the warning  
'Mid the hosts of heathendom?  
God says, that if thou warnest not  
The wicked at His command,  
He shall perish—but his blood shall be  
Required at thy hand!  
Oh! cleanse thy hands from murder,  
From the stain of thy brother's blood:  
A million a month in China  
Are dying without God!

Go, for the Saviour sends thee,  
To call from the distant East  
The idolaters for whom He died,  
To His heavenly marriage feast.  
The gospel that thou bearest  
The power of God shall prove,  
To triumph o'er the souls of men  
By the omnipotence of love.  
And remember, while thou lingerest,  
The voice of thy brother's blood;  
A million a month in China  
Are dying without God!

And ye who cannot go, oh! help  
With the wondrous weapon, prayer;  
While ye uplift your hands at home,  
The cross shall triumph there.



And give ye freely from your store  
 To the warriors in the field:  
 The more you give, to you the more  
 Barrel and cruse shall yield.  
 So only can you cleanse your hands  
 From the guiltiness of blood;  
 For a million a month in China  
 Are dying without God.

#### H. GRATTAN GUINNESS.

[The foregoing Poem was written in 1866, on the occasion of the sailing of a large party of 18 Missionaries in the "Lammermuir," in connection with the CHINA ISLAND MISSION.

Several of that party already sleep in Jesus; the rest are toiling on, having been reinforced from time to time by fresh labourers. This Mission was established for the evangelization of districts away from the ports, and eventually, if possible, of all the wholly unoccupied provinces. It has at present 84 labourers—twelve married missionaries and their wives, and ten single missionaries; together with forty-five male native assistants, and five native Bible women and female school-teachers. These occupy over thirty stations, and many other places are reached by itinerant efforts, in some of which there are converts.]

#### GLADSTONE AND ROMANISM.

The "Speeches of Pope Pius IX.," is the title of an article which appears in the January number of the *Quarterly Review*. It has no name attached, but Mr. Gladstone is undoubtedly the writer. Having engaged in the controversy as to the political position of the Roman propaganda, Mr. Gladstone has gone at once to Rome to learn its significance. There has lately appeared in Rome an authorised edition of the Speeches of Pius IX., delivered, as the title-page says, "from the beginning of his imprisonment" down to September, 1873, collected and published by the Rev. Don Pasquale de Francisca. It has received the approval of the Pope. The public have heard something occasionally of these addresses, scraps of them have been telegraphed over from time to time, and now and then a correspondent has supplemented these scraps by a further narrative; but it is only in these volumes that we get a right conception of the Pope's present position in Rome and in the world. Mr. Gladstone points out how the Pope,

protected by the Italian Government, guaranteed status and privileges, in sovereign enjoyment of one of the greatest of Italy's national monuments, the recognized Head of the Italian Church, his daily, almost hourly occupation is to pour forth furious, often scurrilous, curses on the Government of the country. The subjects of the King of Italy are incited to rebellion by the most solemn appeals. All the nations of Europe are called on to destroy the kingdom, and to hesitate is to imperil their souls. All the retainers and pensionaries of the Papacy, maintained by revenues supplied from all parts of the world, give spectacular effect to the assemblies when these discourses are delivered, and month by month and week by week this crusade is pursued within a few yards of the King's Palace—and that not by a religious fanatic whose ravings may be permitted because he has long ceased to engage public attention, but by a man who is recognised by the jaws of Italy, as a great State personage, who is regarded by the whole Italian nation as the representative of religion, and who is still the spiritual guide of many millions throughout the world. Mr. Gladstone then shows the Pope's ignorance and perversion of Scripture, and condemns his calumnies against the Italian Government. Well may Mr. Gladstone say, "Probably in no place, and at no period through the whole history of the world, has there ever been presented to mankind, even in the agony of war or revolution, a more extraordinary spectacle than is now witnessed at Rome." This is the great value of the remarkable paper, which presents to England and Europe the full significance of the political action of the Papacy.

This fresh assault by the great British statesman is more damaging than even the "Expostulation." It will, no doubt, set forth a vast flood of "replies;" but the champion has entered the field at a time capable of measuring swords with Gladstone.

In the article before us Mr. Gladstone describes a picture which is a favourite with the Ultramontane flatterers of the Pope:

"It is a photograph of 6; 4 1/2 inches, and it represents a double scene, one in the heavens above, one on the Earth below. Above, and receding from the foreground is one of those figures of the Eternal Father which we in England view with repugnance; but that is not the point. On the right hand of that figure stands, towards the foreground, the Blessed Virgin Mary with the moon under her feet (Rev. xii., 1); on the left hand, and also towards the front, is Saint Peter, kneeling on one knee; but kneeling to the Virgin, not to God. In the scene below we have an elevated pedestal, with a group of figures, near the eye and facing the foreground. On the pedestal is Pope Pius IX. in a sitting posture, with his hands clasped, his crown, the Triregno, on his head, and a stream of light falling upon him from a dove forming part of the upper combination, and representing, of course, the Holy Spirit. The Pope's head is not turned towards the figure of the Almighty. Round the pedestal are four kneeling figures, apparently representing the four great quarters of the globe, whose special adoration is visibly directed towards the Pontiff, and not towards the opened heaven. We omit some other details not so easily understood; and, indeed, the reader will by this time have had a feeling sufficiency of this sort of 'abominable images.' We commend this most odious piece of adulation to the notice of the Cardinal Vicar, as it will supply him with a very valuable topic in his next denunciation upon the Italian Government to prevent the public exhibition in Rome of what amounts an insult to religion."

### MISSIONS TO THE JEWS.\*

A Jew is Premier of Great Britain and chief adviser of the Sovereign of the most powerful Empire in the world. Mr. Disraeli is indeed a nominal Christian; but he is in his Semitic descent, and his ideas and aspirations are mainly Jewish. Jules Simon and Gambetta in France, and Lasker in Germany are Jews. The monetary lords and sovereigns of the Old World and the New are to a large extent Jews, who not only possess wonderful tenacity to the ancestral faith. There is no question as to the force, the wonderful talent, the ambitious worldly sagacity, and the patriotic

The following article is largely a continuation of an article that appeared in a recent number of the *B. of F. Evangelical Re-*

aspirations of the Jewish race. Infamous men, now as at all times, bring disgrace on the name, but the name is honorable, is grand. To christianize such a race is worthy of the holiest ambition of the Church.

Early in the last century, at Halle, the first organized attempt at Jewish evangelization was made. To Protestant Germany belongs the credit of the movement. Many Jews had been converted under Muller of Gotha. This led Professor Franke of Halle to bring the subject before his students, and one, Crullenberg, devoted himself to the work. He became a Professor and had a class under his training of young men willing to devote themselves to work among Jews and Mohammedans. This was in 1728. The first missionaries were Magister Weidmann and Candidate Manitius, who, from 1730 till 1735, travelled and taught among the Jews in Poland, Bohemia, Germany, Denmark, and England. In 1736, they were joined by Stephen Schultz, who speedily became the most noted laborer of his age in the Hebrew vineyard. This extraordinary man has described in his book, "The Leadings of the Most High according to His Counsel," his own wonderful calling to the work, with his no less wonderful training for it, and the success that attended his labours in various lands. His eager spirit was not satisfied with the narrow bounds of Europe. He resolved to preach Christ in every country of the world; and in 1752 actually set out with his friend and fellow-labourer, Woltersdorf, on a missionary tour round the globe. They journeyed through Austria, crossed the Adriatic, visited the islands of the Archipelago, laboured for a time in Smyrna and along the banks of the Euphrates, reaching Palestine in 1755. Here Woltersdorf sickened and died, and Schultz, feeling the need of rest, and long ing for Christian fellowship, set out for home. He arrived in Halle in October the following year, and in an address delivered before an immense assembly gathered to welcome him, told the story of his wanderings and labors from the text, "The harvest is great, but the labourers are few."

The classes at Halle were conducted till 1792, and had trained over 20 missionaries, who had laboured most loyally in the cause to which they had consecrated themselves. Still it was only a day of small things—a beginning.—A remarkable “reform” movement took place among the Jews within the 18th century. The tolerance accorded to them by Protestant nations, and even by Roman Catholic people led to their revising their attitude towards Christianity. Many came to adopt what would be called a mild Unitarianism. A Jewish woman assisted Schleiermacher in his publications which gave a check to scepticism and a new direction to speculation in Europe. During the latter half of the 18th century, and during the current one, many noble Jewish spirits entered the Christian Church through the portals of philosophy; yet the mass of the people who have yielded to the spirit of the age are simply believers in nothing: they have lost the old and have not attained to the new. Mission work among these is hopeful and successful.

Organized and continuous missionary enterprise among the Jews may be dated from the beginning of the present century. The London Society for the propagation of the Gospel among them was the first to take the field in 1809. The story of its origin reads like a romance. In 1808 the celebrated Lewis Way, when riding with a friend in Devonshire, had his attention drawn to some stately trees in a park they were passing. “Do you know,” said his friend, “the singular incident that is attached to those oaks? A lady who formerly owned this park stipulated in her will that they should not be cut down until Jerusalem should again be in possession of Israel, and they are growing still.” Way’s heart was deeply moved by the incident. The idea of the restoration of the Jews took possession of his mind. In the following year he succeeded in forming the London Society, among whose earliest members were Dr. Simeon of Cambridge, Dr. Marsh of Birmingham, Leigh Richmond, and the pious Duke of Kent, the father of Queen Victoria. The efforts of the infant society were at first confined to the Jews of London, and for their benefit the Episcopal Jews’ chapel was built in 1803, the Duke of Kent laying the foundation stone. The work soon extended beyond the limits of England. Way travelled over most of the continent of Europe, everywhere endeavouring—in some cases

with marked success—to create in Christian hearts an interest in the cause. At the commencement the Society was non-sectarian in its constitution, but in 1815 circumstances occurred which compelled dissenters to retire from it, and begin an independent agency. Notwithstanding the somewhat exclusive and narrow spirit which deforms its management, the London Society is richly blessed in its labors and fruitful in its success beyond all others. The field of its operations is divided into three districts. The first of these embraces England, with London, Liverpool, Manchester, and Bristol as main centres. The second consists of Amsterdam and Rotterdam. The third comprises Frankfort-on-the-Maine, Kreuznach, Strasburg, Colmar and Mühlhausen in Alsace, and Paris. These, however, are only the chief stations of the mission, which extends its operations far beyond the limits of Europe to Asia and Africa.

The Berlin Society for the advancement of Christianity among the Jews may be regarded as an offshoot from the London parent stem. It was founded in 1822, and owes its origin to a visit which Lewis Way paid to Berlin in 1818, on which occasion he succeeded in enlisting the sympathies of Sir George Rose, at that time English ambassador to the Prussian court, Professor Tholuck, and other warm-hearted friends for the cause. The Berlin Association has laborers in various parts of Germany and the East.

In August, 1841, a proposal was made to Queen Victoria by the pious Frederick William IV. of Prussia, which deserved special notice. Chevalier Bunsen was appointed to visit the English court, and the name of his royal master, invited the Queen and Christian people of England to unite with Germany in sending the Gospel to the Jews in Palestine. A nobler envoy, with a nobler message never passed between the two courts. “Go,” said the pious monarch to Bunsen on his departure, “and tell the Christians of England to proffer them the hand of Christian charity across the grave of our common Redeemer. The new bishopric of St. James of Jerusalem was established, and the first bishop, Dr. Alexander, departed from England to begin his labors in November, just a few months after the subject had been mooted. It was agreed that the bishopric of Jerusalem should be alternately an Englishman and a German. The expenses of the work is borne equally by the two countries, and marked success has followed the undertaking. Already more than two hundred proselytes have been baptized in the church on Mount Zion; and the influence of the mission is felt by the Mohammedans throughout the entire country. This union of the two great Pro-

powers of Europe for the conversion of Israel caused consternation at the court of Rome. Strenuous efforts were made—for a time with success—to induce the Porte to oppose the work. The Pope in hot haste despatched a rival bishop to Jerusalem, conferring on him the somewhat equivocal title of Bishop in *partibus* of Babylon. As an observant critic remarked on the occasion, "it is not the first time that the enemy has foretold the judgment of God without knowing it, and the Popes, dipping their pens in the ink of prophecy, have written their doom upon their own foreheads."

To the Church of Scotland belongs the high honour of having been the first Protestant Church in Christendom to engage in a Church in the work of Jewish missions. The attention of its General Assembly was called to the subject in 1838; and in the spring of the following year a deputation, consisting of Drs. Keith and Black, with Mr. Bonar and the sainted M'Cheyne, was sent to visit and enquire into the condition of the Jews of Europe and Palestine. These gentlemen visited most of the cities along the coast of the Mediterranean where they were congregated in the largest numbers, and arrived in the Holy Land in the month of June. Their return journey lay by Vienna and Constantinople, up the banks of the Danube, through the different principalities to Pomerania and the cities of Berlin and Hamburg. They were received everywhere in the most friendly manner by the Jews. A report of their expedition was published in 1842, and a French translation was published at Paris in 1844. During the war of Disruption the good work was neither forgotten nor abandoned. The missionaries sent out by the Established Church cast in their lot with the energetic and vigorous Free Church of Scotland which carries on the work with undiminished zeal to the present day.

The Irish Presbyterian Church was the first to enter the field in 1842. The missionary sent out selected Damascus as the scene of his labours. At present, the Irish Jewish Mission has agents labouring, as the God of Israel gives them opportunity, in Damascus, Hamburg, Bonn, Paris, and Venice. Professor Rogers of Glasgow is the director of the work.

In 1843 the British Society began its operations. Its management is confined to the centers of various denominations. Agents, who are all converted Israelites, had much success in France and Germany, and especially in London. The Evangelical Lutheran Society in Prussia is also deserving of notice. Missionary Goldberg, one of its agents, was one of the most zealous and successful laborers who proclaimed the Gospel to Israel. He was indefatigable in visiting and rea-

soning with the Jews scattered over the towns and villages of Saxony and Bohemia. At the great annual fairs at Leipzig, he often succeeded in getting thousands of Jews to listen to his preaching. It was through him that Professor Delitzsch's mind was first turned to the importance of the work. The latter is now at the head of a society for conveying to his own brethren after the flesh the gospel of a crucified Saviour.

Many other societies and agencies are engaged in the good work. The number of Jews is estimated at seven millions. There are at present over twenty thousand converted Jews members of Christian Churches. An immense number are said to be Christians privately, but afraid to profess Christ on account of social persecution. More than three hundred converts are now occupying influential positions as ministers, theological professors, and teachers in the Christian Church. One hundred and ten are ministers of the English Church. The prospects of Missionary operations are brighter perhaps than ever before.

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### QUEBEC.

On the 23rd ult., a very interesting event took place at Val-Cartier, a Scotch settlement about 17 miles from Quebec. On that day, a young French Canadian preacher, Rev. Mr. Brouillette, the unanimous choice of the people, was ordained over the congregation there of the Presbyterian Church of Canada, in connection with the Church of Scotland. The church is a handsome stone structure, beautifully situated on the top of an eminence, and surrounded by a churchyard, in which stands conspicuous a monument to the memory of John Nelson, one of the fathers of journalism in Canada. The church was filled by an attentive, intelligent looking audience. The Rev. Dr. Cook, of Quebec, preached and presided, and Mr. Clark, of the Canada Presbyterian Church, now labouring in Quebec, having been associated with the Presbytery, delivered the charge to the young minister. It is intended that Mr. Brouillette should supply a station at Stoneham, some 5 miles distant, and formerly in connection with Chalmers' Church, Quebec. This settlement affords a foretaste of the benefits which will result from the union of the two leading branches of the Presbyterian Church in Canada, which we hope to see consummated in June next. Mr. Brouillette

is, we believe, a convert of Mr. Chiniquy, and was educated at the Presbyterian College, Montreal, to which he does great credit. Through means of that institution, with its French Professor, we hope to see an increasing number of French Canadians trained for the Christian ministry, and placed in our frontier congregations, where it may reasonably be expected that they will exercise a powerful, and very salutary influence over their own countrymen.

There are numerous scattered settlements of Scotch and English in the Province of Quebec, and many of them are without adequate pastoral supervision. Often indeed years pass without a minister's presence in the far away hamlet. The natural result is that the children lapse into superstition or worse. We hope the united Church of these Provinces will be able to look more efficiently after the scattered members of the flock.

#### NEW MISSION GROUND IN AFRICA.

The Free Church and Reformed Presbyterian Church of Scotland have united in establishing a Mission in Central Africa, on Lake Nyassa. At a public meeting held in Glasgow, Dr. Jeffrey, U. P., thus explained the object:—

“It was specially worthy the consideration of Scotchmen, for Livingstone was essentially a Scotchman. It was exceedingly pleasing to find that in the east and in this metropolis in the west the citizens had combined together with unusual alacrity and with great unanimity in resolving to erect a monument of brass to commemorate the name and the fame of David Livingstone; but he was glad that in a country such as this Livingstone's name was to be commemorated in more than a monument of brass or of bronze—that they were about to erect a monument commemorating his services to this country and the civilized world. It had been resolved that a mission should be set agoing in Central Africa. Its position was intended to be at the southern part of Lake Nyassa, about 60 miles from Murchison Falls, and about 300 miles from the sea, to which there could be communication by means of flat boats for almost the whole distance. The population of the district, as stated by Dr. Livingstone himself in one of his memoranda, was very dense, and it was hardly necessary to remark that the men and women comprising it were bound neither by the ties of morality nor of Christianity; that they were

essentially slaves, dying in hundreds uncared for and unprovided for; and unless the Christians in this country, who derived so much from their Christianity, lent a helping hand to open up such districts to the benefits of the Gospel, their name would become an empty sound. It became them to send a pioneer, at all events, to pave the way for enriching the country with the truths of the Bible. The enterprise was started in no sectarian spirit, and the men sent out would be men who could be thoroughly relied upon, and who knew how to use the influences with which they were entrusted. He was glad to think that the scheme had been inaugurated under such good auspices, for from many sources they had found countenance and promise of support to an extent far beyond what was originally expected; and he was sure that as the merits of the undertaking became better known and more widely diffused, the interest of all sections would be evinced so that it might be carried out with efficiency and, he trusted, paramount success.

Capt. Wilson, R. N., said that with reference to the object for which the mission had been called, he considered that the mouth of the Zambesi was a very suitable harbour by means of which to open communication with Central Africa. He was for ten years on that station, and knew the district about Lake Nyassa to be the most thickly populated of any part of the African continent. It was also the great point from which the African slave trade was fed. In several of the canoes which he had captured he found the shoulders of the slaves excoriated from carrying ivory, and this trade in ivory was the kernel of the slave trade. These slaves used to come from *bona fide* Portuguese territory, but now they were drawn chiefly from the large population round about Lake Nyassa. The people were numerous and extremely hospitable in a rough way and lived on a rude plenty. The results to be derived from the mission successfully established were enormous. He felt satisfied it would prove the thin edge of the wedge which would open up Central Africa to commerce. In addition, it would break the neck of the slave trade, for the natives would very soon see that it would be to their advantage not to allow it to continue. Speaking as an outsider, but as one who had a deep interest in the African continent, he expressed his confidence in the scheme and in the men who were to be trusted with the working of it out.

Mr. E. D. Young remarked that he was going to Africa simply because it was duty, and because his heart was there. He had been to Lake Nyassa, he had seen there already and he could go again. He had the experience he had had he might

time do better. He hoped at least to do a greater and grander work for the country; and he hoped to be in Glasgow two or three years hence to tell how the mission had prospered.

Dr. Murray Mitchell moved the first resolution, viz.:—"That this meeting express cordial satisfaction at the proposal to establish a missionary settlement of an evangelistic, educational, and industrial character on Lake Nyassa, to be called Livingstonia," under the management of the Foreign Missions Committees of the Free and Reformed Presbyterian Churches, and its satisfaction at the prospect that at the light of the gospel of Jesus Christ is to be carried into the darkness of Central Africa." In supporting the motion Dr. Murray Mitchell mentioned that the scheme now launched had received the careful consideration of the Foreign Mission Committee of the Free Church, and, having had occasion to communicate with Mr. Wilson, of Bombay, he was struck with the coincidence between his views and those of Dr. Stewart.

Mr. Jas. Campbell next moved—"That the heaviest expenses must be chiefly borne at the outset, and during the earlier years of its existence, in order to secure such a mission on a secure and permanent basis for the future an effort should be made to raise an aggregate sum of £10,000." He was happy to say that half the sum required was already subscribed.

The Chairman afterwards announced the following subscriptions had been received:—Mr. James Young of Kelly, £100; Mr. Jas. Stevenson, Glasgow, £100; Mr. W. Mackinnon of Balmakill, £100; Mr. P. Mackinnon, £500; Mr. J. Martin of Auchendennan, £500; Mr. J. White of Overtonn, £500; Dr. Joshua Wilson, £100; Dr. Hugh Miller, £100.

Dr. Buchanan subsequently nominated a committee for raising subscriptions. In doing so, he said he had no doubt the expression of opinion that came from the assembly at the end of the hall was an indication of a desire which pervaded the community that this great enterprise should be adequately supported and vigorously carried out. Although the Free and Reformed Presbyterian Churches were specially named in connection with this mission, the other Churches were surely not deterred from placing themselves alongside those who had been the first to come to the field. The field was ample—there was room for all on the vast African continent.

As the good and noble Livingstone lived or died in vain. The destinies of Africa rising to newness of life will call him blessed. The Christian

people of England and Scotland will enter in upon the field which Livingstone explored, and carry thither the light of the Gospel.

### A Startling Calculation.

[The following appears in the London *Weekly Review* in the form of a letter to the editor. The calculation although not original is certainly all that is claimed for it and is worthy of serious thought. It is an exceedingly interesting way of putting the case.—*Ed.*]

"If we were to suppose the present population of our globe to be sixteen hundred millions, which is probably an over-estimate, and that in all that vast number there was but one true Christian; and that he should be instrumental in the hands of the blessed Spirit during the coming year of the conversion of two others to Christ; and that each of these new converts should instrumentally lead two others to Christ during the first year of their spiritual life; and that the work should thus continue, each new convert leading two others to Christ within a year of his conversion, how long would it take at this rate for the whole sixteen hundred millions to be brought to Christ?"

The answer will doubtless startle many of our readers; but if we may rely upon figures, the whole world would be converted in a little less than thirty years and a half, or within less than a single generation! Is such a work too mighty for God's Spirit to accomplish, or for the Church to strive to achieve?

But let us vary somewhat the conditions. Instead of supposing, as above, that there was but one true Christian in all the world, let us, with a nearer approximation to the truth, suppose their number to be at least twenty millions. This is probably much below the truth. If each one of these should bring to Christ instrumentally a single soul within the coming year, the whole number would be doubled before the close of 1875. If similar blessed results should follow prayer and effort in 1876, and be continued year after year, each true Christian becoming instrumental, by prayer and personal effort, in the salvation of only one soul each year, long before the year 1881 would have come to a close, the grand chorus would be heard in heaven, "The kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." By each true Christian bringing instrumentally one soul to Christ each year, in less than seven years the whole world would be regenerated?

Will not each true Christian whose eye may rest upon these lines resolve, in God's strength, and relying upon His Spirit alone to give efficacy to his prayers and efforts, that He will do his part in bringing about such a glorious result? Let us bring these tithes into God's storehouse, and prove Him herewith if he will not pour out such a blessing that there will not be room to receive it."

## Home Missions.

Though comparatively little on this important subject has recently appeared in our Editorial columns, yet a full proportion of the *Record* has been devoted to the publication of the Reports of Probationers and Students. Those who have read these will admit that a more interesting series of reports were never published in the Lower Provinces. In the September number we had Rev. Mr. Quinn's interesting letter from New Kincardine with an account of missionary work at Beaver Bank, Hants. Co., N. S. In October *Record* we had Mr. Adam Gunn's account of his summers work at N. E. Margaree, in Inverness Co., C. B. In November we gave the report of Mr. H. N. Hoyt in reference to his work at Harvey, Acton and Magaguadavic, and of Mr. T. J. Stanley of fulfilment of his engagements at Quaco, Black River and Tynemouth Creek, all stations in St. John Presbytery, also of work by Mr. D. C. MacIntyre of work in Hillsburgh and Bayview in Digby Co., N. S. Mr. Thomas Murray's work on the Eastern Shore, under direction of Rev. Mr. Dickie, was described in the December No., while in January we had sketches of missionary fields and work by Mr. E. Bayne at and around St. George, by Mr. D. F. Creelman at the Branch, Riversdale and New Germany, on or near the river LaHave above Bridgewater, and by Mr. D. McGregor at New Dublin on the west side of the LaHave, near the mouth of that river.

The same number contains a brief report by Mr. Wallace of his visit and labours at St. George, where the people have since given him a unanimous call, and one of

greater length translated from the French of Mr. Cruchet. This appears under the head of Home Missions, because the sinews of war were furnished chiefly by the Home Board, but the work, though of course strictly domestic, has perhaps a closer affinity with the work of the Acadian Mission.

Since publication of these we have had Mr. William Ross's account of his summer's work in the vacant congregation of Prince William, and now lastly, in this number, we publish Rev. Mr. Quinn's journal of incessant and well directed missionary toil in the large, scattered but most interesting congregation of Glassville and Florenceville, including Greenfield.

We shall have few such reports for months to come, for the simple but melancholy reason that three-fourths of these places have now little or no missionary labour. The students have returned to complete their Theological studies, and the few preachers that are in the field are employed in supplying vacant congregations, which are well known and respecting which they furnish no extended report.

### SPIRITUAL DESTITUTION.

Several of our vacant congregations, nearly all our stations have, during winter, owing to the scarcity of preachers had many silent Sabbaths. We need give names, but may present the following extract from a member of the Murray Harbour congregation as a specimen:—"We are very desolate here this winter. The house of prayer is closed up—no preachers—and no minister—and those who have been appointed to preach, have not been able to fulfil their appointment, owing to stormy weather and blockaded roads. It has scarcely ever been known before, we were sadly disappointed by Mr. Thorne, rejecting our call, but our disappointment may bring a blessing to others, and God His great mercy may bring good to us of what seems a present evil. We pray for us."

We offer two remarks,—

*First*, That a Christian church should not forsake the assembling of themselves together because one of their Elders,

may be the minister or chief teacher, been removed. *Secondly*, That congregations having faithful, earnest Pastors, would be generous as well as grateful, presenting cheerfully to their giving occasional supply to the hungry; and *thirdly*, that we should all address earnest prayer to the Lord of the harvest that He would send or thrust forth more labourers.

### Report of Rev. J. Quinn.

FLORENCEVILLE, Dec. 3rd, 1874.

Dear Sir,—

Having according to appointment, spent the month of Nov. between Florenceville and Glassville, I now submit a brief summary of my labors. I arrived at Florenceville from the States, on Friday night Oct. 21. Nov. 1st I preached in Florenceville and Greenfield at 11 o'clock and 3 o'clock respectively. In the latter place I had the privilege and pleasure of conducting the service in Greenfield since the completion of the Presbyterian church during summer. It is a nice, comfortable and finished building, capable of seating 100, and reflects great credit on the contractor, Mr. Turner, and the community. I visited in Greenfield during the week until Thursday, when I left for Glassville. Friday and Saturday visited at Glassville, and on Sabbath 8th November, preached twice in Glassville Presbyterian Church to large congregations. I was very warmly received, more especially as this year they have not been so well supplied, owing to the scarcity of preachers.

#### FLORENCEVILLE.

On Wednesday for Florenceville—preached in Greenfield on Friday night, and on Sabbath 15th Nov. held three services, morning at Florenceville, 11, noon Greenfield, 3, and Florenceville evening at 6.30 o'clock, at this latter service was said to be the largest congregation that was in that place for years, we had all the denominations represented, and of the Roman Catholics we had 20. I was enabled to put the truth, "Behold the Lamb of God which taketh away the sin of the world," before them with great freedom, and I trust to their spiritual and growth in grace. On Tuesday and Wednesday, 17 and 18, I held services each evening in Greenfield in order to instruct the youth of the neighborhood in religion. We had a large number of persons who seemed much to enjoy the services.

#### GLASSVILLE AGAIN.

On Sunday 20, I went again to Glassville,

where I remained preaching and visiting to the end of the month. I was led to do so by the extent of the Glassville settlement.

Sabbath 22, I preached in Glassville church at 11 o'clock, and in West Glassville at Mr. McLaughlin's at 2 o'clock afternoon.

Monday 23, visited several families in West Glassville, and the school in that district under the superintendence of Miss Isabella Joiner. I spent 1.30 minutes in the school examining the different classes, and was much pleased with the proficiency of the scholars.

#### THE HAWK.

I preached Monday night in Mr. Woods over the Shitikihawk, or the Hawk as it is called. We had a heavy snow storm during the evening, and it blew hard before during, and after the service; still we had a very large attendance. I may here state that this was the *first service* held in this locality. This is a place that should not be neglected as there is an increasing population. Visited on Tuesday on my way back to Glassville, also on Wednesday 15th, in East and Central Glassville Roads. I preached in Central Glassville school Wednesday night.

#### GLENVILLE.

Thursday, 26, visited still further up this road till tea time, was then driven over the Hawk to Mr. Glenville's, where I preached. This also was the *first service* ever held in this place, and the whole population turned out to the meeting. I do not remember ever enjoying a service so much myself. It was pleasing to me to see the rapt attention of the congregation, and I trust profitable to themselves. It would have given me much pleasure to have spent a longer time with them, but other engagements prevented.

Had another service at Mrs. Joiner's on Friday night at 7 o'clock, we had a very interesting meeting; people came from 2 miles distance to it.

#### REVIEW.

Thus I was enabled to visit, and hold, besides the two Sabbath services four week night services, and see the greater part of this very much scattered settlement.

#### COLDSTREAM.

I was also able to get to a Mr. Porterfield on Saturday evening over the Coldstream, about 7 miles from Glassville. He and his wife are the only Presbyterians amid other denominations. They are far from the church of their fathers, and need our sympathy. I was very warmly received and entertained by them. Mr. Porterfield and son accompanied me to Glassville on Sab-



bath morning, through snow and rain to services at 11 o'clock. Notwithstanding the severity and unpleasantness of the weather, we had a larger congregation to-day than any preceding Sabbath during my stay.

#### EAST GLASSVILLE.

I preached in the afternoon at Mr. Smita's, East Glassville. I was unable to go to the services I had announced at Miramichi, at 7 o'clock, evening, owing to the heavy rain and badness of road.

#### FLORENCEVILLE AND GREENFIELD.

I left Glassville for Florenceville on Monday 30th November, and preached in East Florenceville that evening, 6.30, and in West Florenceville on Tuesday evening at 6.30.

Visited during remainder of this week at Florenceville and Greenfield. Sabbath, 6th December, had two services, morning at 11 o'clock in Florenceville, a very large congregation, notwithstanding the slippery roads. Afternoon in Greenfield also an exceedingly large attendance.

#### CALL FOR A LABOURER

It seems to me a great pity to have no minister in these districts. There is a fine field of labour. It is my earnest prayer that the "Seed of the Word" sown during my sojourn here will bring forth a glorious harvest to the praise and glory of God, in whom we trust.

I also had a service in the Methodist Church at the invitation of the Pastor, Rev. Mr. Howie, on Sabbath evening, 6.30.

#### OBSERVATIONS.

Glassville and Florenceville will afford to an active, warm-hearted earnest Christian minister ample scope for his entire energies. If they do not soon get a minister my impression is that our denomination will lose ground here. This is the more certain from the fact that several families have already attached themselves to other denominations who are working vigorously in this field.

#### ABILITY TO SUPPORT.

The people are I believe quite able themselves, without any external aid, to support the ordinances of religion in their midst. But they have not been trained to give systematically, or from principle, of their substance to the Lord. When so trained they will not be behind the most liberal, according to their means.

#### RELIGIOUS LITERATURE.

The visit of a Colporteur now and then, would I believe, be attended with good results, as many of the people have a taste

for reading with but little to gratify it. I had with me a few books of Rev. T. S. Cuyler's, which I lent during my stay, and they were read by several with evident interest. Permit me to state that I think our ministers would give a little more attention to what our people read, and would advise as to reading matter, much good would ensue. There could easily be a much larger circulation of our own *Records*. The information thus furnished to and received by our people throughout the Provinces, as to the working of the different schemes of the church, would elevate the tone of the people, and no doubt draw out the grace of liberality to a much greater extent than has been yet done.

(Each of our churches should have a book agent, whose business would be to see that the *Record*, religious papers, and the books of the British and American Tract Society were (freely) abundantly circulated amongst their several congregations. I mention this because I think there is a want in this direction.)

If a parcel of Tracts were sent to Mr. Joseph Pearson, Glassville, and to Mr. Lamont, West Glassville, they would be circulated through the settlement, and a silent blessing wherever they came. I enjoyed my labours in both places very much.

#### BAPTISM.

I administered the ordinance of baptism to several children with the concurrence of the Elders of Glassville church, the record of which I left with the Clerk of Session, also several in Florenceville and Greenfield.

Yours faithfully,

JAMES QUINN

Rev. P. G. McGregor, Sec. H. M. B.

## Our Foreign Mission

### TRINIDAD MISSION.

The arrival of the *Beta*, mail steamer, has brought reports for 1874 from the missionaries, and these are all encouraging. They will not be published till first submitted to the Board.

We may state in brief that Mr. Morrison leaving the chief charge of the work in Trinidad with Mr. Grant, has commenced "laying the foundations" at Petit Morne while Mr. Christie continues at Coararua.

Mr. John McDonald arrived shortly after the New Year, and having given decided preference to San Fernando,

to the work of English teaching in the school at San Fernando, where he thought the opening was best for him, the missionaries concurred in the choice. He will therefore become an assistant to Mr. Grant, and if his health should be confirmed, will enable Mr. Grant to devote himself more fully to making known the glorious gospel.

We will give farther particulars in our next number, and will only add that prayer is as needful for those who have to deal with the hoary superstitions of India, as for those who are surrounded with savages. The Trinidad missionaries have no such disgusting experiences as Messrs. McKenzie and Annand were tried with, on that memorable night, so naively described by the latter, yet should they be especially prayed for, if not by name, at least with special reference to their various positions, difficulties and encouragements.

#### NEW HEBRIDES MISSION.

Within the month past we have had letters from Rev. Dr. Steel, and from Messrs. McKenzie and Annand. By Dr. Steel's letter of Dec. 21st, we learn that the *Dayspring* arrived at Sydney on Dec. 5th, after a good passage of twelve days from Aneityum. Rev. Joseph Copeland came with her to rejoin his family. We have not heard from Mr. Murray, but presume there will be private letters to friends informing them of his welfare.

The letters of Messrs. McKenzie and Annand will be found subjoined, giving an account of a joint tour into the interior of the island of Fate, with notices of their respective stations. Neither of them has any bright picture of success, with which to gratify those most clamorous for results. But we believe the pictures laid before us to be truthful, and we want to know and see things as they are. We must know what heathenism is, before we can be sufficiently grateful for the success that God has given.

We fully consent to the assertion that the aspects of the mission are not assuring. The isolation and degradation of the people, their diminishing numbers, their grow-

ing hatred of the gospel from their knowledge that it calls for the forsaking of the abominations of heathenism, and above all, the blighting influences of the devilish traffic in men and in rum, are casting dark shadows across the path of the missionary. And had the Church now to choose her field, it is certain that she would find more promising openings nearer home, and among energetic and expanding races.

But we believe that God in His Providence and by His Spirit led us to the New Hebrides, and we have been the means through our pioneer missionary chiefly, and leading other Churches there, and have commenced and carried on a benign and blessed work. We are now on trial and meeting with the most determined opposition of wicked men and of Satanic strategy. Shall we falter? The greatest hindrance has developed since we began. Shall we retire before it? Shall we give the people up to Satan?

The question is, shall we give our missionaries a whole-hearted support? We are not asked to pledge ourselves never to hand over the work to Churches better situated for carrying it on, but now that a full share of the responsibility rests on us, shall we cheer and strengthen our missionaries to the full extent of our ability? The following are a few ways in which this may be done:

1st. The people generally should read their letters, talk of their difficulties, and instruct their children in the geography of the islands, and the history and present position of the mission, and of each of our missionaries.

2nd. Letters of encouragement might be written by ministers and zealous people, in different parts of the Church, shewing the brethren that they have the heart-felt sympathy of the best of our people.

3rd. The people should show the missionaries that their support is cheerfully provided. *Some of our people are doing this nobly*, but there are many, who by giving a mere trifle and at long intervals, once a year perhaps, are coming far short of their duty to the cause of Christ among the heathen.

But we have reserved to the last a means

of help within the reach of all. *This is prayer.* We can scarcely have a louder call for prayer. What can Mr. Annand do among the united body of heathen at Iririki himself? What can Mr. McKenzie do among the savages beyond Erakor without Divine aid? Simply nothing. Are we then making it part of our daily Christian life to pray for the advancement of the kingdom and for its advance *there*? Would that our estimate of missions were more Christ-like! Oh, for a deeper sympathy with Jesus, in his missionary work, thirsting with his thirst, breathing His Spirit, burning with desire for His glory, continuing to wait upon the Lord *always* and not to faint.

Let many prayers ascend for our missionaries, remembering them by name, knowing that they need special grace and support—prayers too for their converts; for inquirers, for feeble churches, and for a break in the ranks of the heathen where Satan's Kingdom remains unbroken. Say to the missionaries, If you see fruits of your toil, we will rejoice with you, but work on in faith, though the night be long, hoping for the day, and God forbid that we should cease to pray for you.

#### Letter from Rev. J. Annand.

IRIRIKI, EFATE, Nov 4th, 1874.

Dear Mr. McGregor,—

The three months and a half that have elapsed since I last wrote you, have made but little change in matters here; still the little that has taken place, we trust, has been in the right direction. The great majority of our people are as much opposed to the Gospel as ever, so that we have not been able to hold any services among them. The most that we can yet do is to speak to them individually in private. By doing this we hope gradually to overcome their prejudices, and make them interested to know what the Gospel really is. They still practise their old rites, and delight in their abominable idolatries. The greatest power in the universe is ascribed by them to the evil one; in fact all their prayers and offerings are to him. When a man dies suddenly, they unhesitatingly assert that the *devil* killed him. Only three weeks ago, a great feast was held on Fila to the honor of "Tatimali" (the devil), to induce him to stop the rain and thus save the yam crop. However, the feast has not had

the desired effect, for it has rained nearly every day since. I have learned by experience that it is imprudent for me to go near them while they are engaged in any of their idolatrous ceremonies.

#### ONE LAD UNDER INSTRUCTION.

We have one encouraging fact to set opposite that dark picture. Some weeks after we sent away our last mail, a Fila lad, about fourteen years of age, came over to the mission house, and asked to remain all night that he might go with me on the morrow in the boat for fine coral. He stopped that night, and ever since, notwithstanding he was shamefully persecuted by men, women and children. They tried almost every possible means to get him to leave us. One man even threatened to kill him if he would not go home. He is now learning to read and write, and his conduct is all that we could expect from a heathen lad. This is truly the day of small things with us, yet, though our patience is often very sorely tried, our faith bids us labor on. God's set time to favor these people may soon come.

#### SPYING OUT THE LAND.

Probably a short account of a tour, with Mr. McKenzie through a part of his large parish, may be more interesting to you than anything more about our own field would be. To us two the whole of the south side of Efate is assigned, and as the language of my people limits my labors, nearly the whole country side falls to Mr. McKenzie

#### ITS EXTENT

from "Tukituk" (where the entrance to the lower world is situated, according to native tradition) on the west, to the farthest village east cannot be less than forty miles, and from "Ituk" to the shore is not less than fifteen. You may wonder how this can be when you recollect that on the authority of Capt. Cook, Fata is said to be seventy miles in circumference; but it is very evident that the famous Capt. did not walk around it, or we should have had different figures. The above distances at home where there are good roads would not seem great, but in a tangled tropical forest, where there are no roads and only very inferior footpaths, they seem very different.

#### PLEASANT COMMENCEMENT.

Starting from Erakor, on a Tuesday morning in August, in company with six natives, we rowed up the shore against the trade wind and a moderate sea, until we had passed the worst part of the coast and fatigued our crew; we then landed, sent the boat home, and walked along the beach for five or six miles. This was a charming walk. The refreshing breeze off the water

seemed to put new life into us; while the white coral beach, with the huge waves dashing against the outer ledge of rock and then coming in gentle ripples to our feet, caused us often to stop that we might enjoy more of the scene. All along the shallow water, fish of nearly every color were sporting about. The natives with one very inferior spear killed nine fine large ones. Having walked leisurely, it was well on in the day when we reached a few huts on the shore where we remained all night. Nothing of interest occurred there. Leaving our hosts early the next morning, we sailed up a lagoon two or three miles to the end of the path leading inland to the kingdom of Mitang. A wearisome tramp of about five hours, brought us to the nearest houses, but, as we received no invitation to rest here, we pushed on to the second village. Here we remained a short time speaking to the people concerning the object of our visit.

#### RELICS OF CRIME.

At this place we saw some bones and the skull of a man, who used frequently to visit Erakor, and whom some of our company knew very well, but upon an evil day he was forced to grace a feast for these very men to whom we were speaking. At one other village we saw similar relics. Saying *andromek* to these degraded creatures we went along a mile or two farther and found lodgings for the night. By this time we were very willing to rest, having been on the move most of the day. Our hosts here treated us very kindly, sharing their "kabua" or pudding with us, which though generous in them was no favor to us while we had some dry biscuits in our satchels. After remaining a couple of hours in the public house, and witnessing their disgusting *kaca* chewing and drinking, we were carried to an

#### OLD BACHELOR'S PRIVATE RESIDENCE

to sleep. And what a residence! An old dilapidated pig-house in a solitary wood, still it was his best and we did not despise it, though our bed was made of round sticks instead of feathers, and our pillow consisted of a hardwood block. I must say that the night seemed to be very long, so much so, that I was almost concluding that physical darkness had settled upon them equal to their spiritual gloom. However, at length the crowing of the cocks, and the unusual grunting of the pigs, in the re-establishment, informed us that daylight was approaching. Still the morning was not very cheering, as the rain was coming down in torrents and one of our company was down with fever. We durst not leave him or he would surely fall a victim to his appetites, and to us the prospect of

being detained in this gloomy region was anything but pleasant.

#### CHANGE OF PLAN.

Up to this time we intended to make our way to the mountain kingdom before we returned, but now we decided to take the nearest route home, which path was a very bad one and fully thirty miles long. After breakfast our sick man recovered so far as to be able to set out for home. So leaving our old bachelor friend, and passing through two small villages, we arrived at

#### MALOF,

where the renowned old cannibal chief lives who has over thirty wives, and who has eaten at least two men for every wife he owns. He and his family live in a grass camp about two hundred feet long by ten or twelve wide. He is protected, and supplied with meat, by a body guard who always attend him. We could not help feeling contempt for the old creature. Generally we can pity these degraded people, but for such as he pity is not to be found. His power for evil is now nearly gone, a few months or years at most nearly carry him to his reward.

#### A RELUCTANT PRESENT.

Having left his house without giving him a present, our guides told us that they dare not go any farther with us or he would kill them when they returned, so we had to send back a trifle to the old chap. We now bade farewell to Mitang and its many signs of horrid cruelties, which I have not now space to mention, and entered upon our most noted day's journey. The rain of the past night and early morning made the walking very bad. The swampy places were filled with water. At first we got over these on the backs of our cannibal guides, but finally we had to plunge through them ourselves often knee deep in mire. Shortly after noon the rain began again and in a little time we did not fear the wading. Four or five hours of this plodding brought us to

#### ERAKOR,

a small village, the remnant of a once powerful people. We were dripping wet when we arrived, but all that we could do was to sit down among dogs, pigs and natives, by a fire in a *farier* open at both ends and there dry our clothes. After supper we were invited to

#### THE CHIEF'S HOUSE,

to spend the night with him and his family. Here the climax of our misery was reached. Wading swamps in a pouring rain was nothing to this. A Gutter, ankle deep guarded the entrance to the house, and when we

got inside there was not a place to be seen where we could sit down unless into the dirt. Two large ovens, or rather ash piles, occupied the centre of the room, and pigs, dogs and natives disputed the remaining space. A table stuck up against the wall was pointed out to us as

#### OUR APARTMENT FOR THE NIGHT.

It was made of sticks, some large and some small, and being very narrow for the two of us it proved a most comfortless bed. The fact, that to each leg of our bed a pig was tied, did not add anything to the pleasure of our situation. Cooking being over for the night, Mr. McKenzie had worship with the family, while we were thus engaged an old woman of near seventy was making her bed upon one of the ash piles. Before lying down she armed herself with a strong cudgel, for what purpose we were not certain then, but during the night the howling of a dog or the squealing of a pig revealed to us the object of the weapon. The room being very crowded she was frequently trampled upon by her four footed companions. After a restless night and with sore limbs, we sat up at grey dawn to make a survey of our lodgings. Twenty-one pigs, some of them huge fellows, six dogs, some fowls and seven human beings were occupants of the one room. At day light the feeding of the hogs began, and as they received their feed at the hands of the old woman, one by one, those in waiting kept up a most terrific squealing. Altogether this was a night long to be remembered. The fleas, filth and stench were almost unendurable. Without a regret we left this place early in order to reach home that day.

#### HOMEWARD BOUND.

Our path for the first few miles was very rough, at times following the bed of a stream between rugged hills, then striking across some mountain side, and then again plunging down into a water course; five or six hours of such travelling brought us through Bufa to the head of the Erakor lagoon where the boat was awaiting us, so that before sun down we were taking our tea in our own houses.

#### REVIEW.

Though we were away only four days and three nights, that was nearly long enough for one visit. We averaged not less than twenty miles each day, and in all we visited twelve villages, and saw perhaps two hundred people. The mountain kingdom of "Ilang" has never yet been reached by a missionary, but there are few people on the mountains. There are probably now not 500 souls exclusive of our people and Pango and Erakor on all the south side of Efate. Wars, cannibalism and infanticide

have reduced their numbers. In all our journey we did not see more than a dozen children, while many of the men are diseased and ready to drop off. We met with no hostility from the people, but four or five of the places visited had never before seen the face of a white man, and in fact, in all the villages, we were objects of curiosity to the natives; so that we have no idea yet how they would receive us were we to go often among them. None of them wish to know anything about the Gospel. In looking at the number of people, the tract of country occupied by them, the difficulty of reaching them, the scarcity of children and the age of the majority, I think that I have good reason for saying that Mr. McKenzie has a very discouraging field outside of Pango and Erakor. I may say that I returned home thankful that our own people are so compact, so youthful, and so easily visited.

Faithfully yours,

JOS. ANNAND.

#### Letter from Rev. J. W. McKenzie.

ERAKOR, Efate, Oct, 14th, 1874.

Dear Mr. McGregor,—The time for letter writing has again come round, so I must take up my pen.

#### THE SEASON.

We have had a very pleasant season, and have enjoyed good health since I last wrote. But for the last eight or ten days it has been very disagreeable, raining day and night. Indeed, we had no such heavy rains during the two summer seasons that we have been here. To-night it is pouring in torrents.

#### SICKNESS AND DEATH.

Our natives at this village have had very little sickness until this wet weather set in, and no deaths. But at Epang there has been a great deal of sickness, and during the four months seven have died, most of them of consumption.

#### OUR WORK.

Our work is advancing but slowly. Dr. Geddie's remark about the natives of these two villages is undoubtedly true that "they have left their first love." A few of them are, I believe, journeying Zionwards. But they are still babes in Christ, and are following Ilim afar off. In order, however, to realize the great change that has been wrought on them you would require to know the condition of the heathen, and more than this to come in contact with them. Really in going amongst those who are yet lying in the depths of heathenism and seeing not so much their abominable customs as the darkness of their minds,

need to be reminded of the reply of the angel to Abraham's wife, "Is anything too hard for the Lord?"

#### THE TOUR OF OBSERVATION.

Shortly after the meeting of the Mission Synod, Mr. Annand and I made a tour inland, and visited about a dozen villages. I have been very much disappointed in regard to the population in them. We saw but a mere handful of people at each village, and at some, indeed many of them, not a single child. This, as you may well imagine, is not very encouraging to missionary enterprise on this side of the island. We remained away four days. This was quite long enough to give us an idea of their misery, as well as a taste of a missionary's hardships. Although we met with no encouragement in regard to their embracing the Gospel, yet we received no open opposition. Indeed at some of the villages they showed us no little kindness. I remember at one village we were a little annoyed at their kindness. Just after we had fallen asleep, which was no easy thing to do between pigs and fleas, we were awakened up by some of them who had brought us a large piece of kabua, native pudding.

#### THE TRADE IN NATIVES.

Our hearts are still pained at seeing our young men taken away by the slavers. At this village we have about thirty children attending school regularly, and getting on nicely. We are very much interested in them. But our hopes for their future would be blighted at once were it not for the thought that God may hear our prayers, and cause this iniquitous traffic to cease before they are old enough to be taken away.

#### A SOLEMN QUESTION.

Is the Church at home making this a special subject of prayer, that her Great Head would remove this trial from her missionaries. This above everything else in the trial we have to endure in this field. If it continues it must eventually bring our work to a stand still. Where are we to get our future native teachers, without whom, so far as human agency is concerned, the work cannot be carried on successfully? Our labour is thus rendered worse than useless, for those who before they have home seen the cleverest, most hopeful, and farthest advanced, are, when away from home, the most apt in wickedness, and when they return home they are most likely to lead others astray.

#### TRANSLATION.

I have not yet done much in the way of translating. I had commenced the Gospel of Luke, but after consultation with Mr. Donald, we concluded that one transla-

tion of the Scriptures will do for Efate; and as he has translated that Gospel, I have taken the Book of Acts. But as we now have a considerable portion of God's Word printed, viz., John, Mark, and Genesis, I think it advisable to devote most of my time at present to the heathen villages, in order, if possible, to get openings for teachers.

#### A REQUEST.

Oh! pray much and earnestly for us, and for those heathen tribes. Pray that our Redeemer may claim his own, and then the Father shall soon fulfil His promises. "None shall want her mate." Then these islands shall be wrested from the enemy. "As truly as I live, all the earth shall be filled with the glory of the Lord."

But I must draw to a close as it is getting late. With kindest regards to your family and other friends in which Mrs. McKenzie unites.

I remain, yours faithfully,  
J. W. MCKENZIE.

#### A Cruise in the Mission Vessel among the Islands of the New Hebrides.

BY THE REV. DR. STEEL.

#### No. VII.

The Synod ended its deliberations on the evening of the 16th. The next day was devoted to preparation for departure. Mr. and Mrs. Inglis, accompanied by Mr. Robertson, went by boat to Aname. A deputation went to Anaunse, a whaling station, and another to Inyung, also a whaling station, to urge the request of the Synod that intoxicating liquor should not be given to the natives. This practice has been leading some into intemperance.

In the evening a schooner entered the harbor flying the French flag. She proved to be the *Lulu*, from Noumea, New Caledonia. She brought no letters; but as she was proceeding to Mare, one of the Loyalty Islands, she offered to take letters to be sent by the French steamer to Sydney. We availed ourselves of this opportunity, the only one since we left Sydney in April, though it was possible that letters might not reach Sydney sooner than the mission vessel. I had often prepared letters, but had not met any vessels going to Noumea or Sydney.

We sailed on the morning of the 18th, and got round to Aname at three in the afternoon. Mr. and Mrs. Inglis, and Mr. Robertson came on board, but it was dark before all things for the vessel could be brought off. We had, therefore, to wait till the next day. A number of natives

then joined us, some going to Aniwa, and others to Tanna. The party for the latter had a very large turtle, recently caught, to take as a present to the chief and the people near Kwamera, whom they were going to visit. Mr. Inglis said that turtle was an evidence of Christianity, designed to meet Tannese objections to it, and was in effect as important there, as the treatises of Butler, Paley, and Chalmers had been in Great Britain. It was alleged by the Tannese that if Christianity were embraced, no more turtles would be got in Tanna. The Aneityumese had become Christians and still caught turtles; the plea, therefore, could not be entertained. I trust that the argument would have its weight at the feast. Mr. Lee, our excellent second officer, told me how much he was interested in seeing the religious services of these natives in the fore-castle. Being of a poetic turn of mind he embodied his description in rhyme. Mr. Inglis again supplied us all round with baskets of oranges from his magnificent trees, which now yield twenty thousand annually. I think there could be no less than a hundred in each *baro-baro*, or basket, sent on board. We were now a large party in the vessel. Every place in the cabin was utilized, and some were sleeping on the floor.

At Fotuua next morning, there was a further increase, though Mr. Copeland's departure diminished our cabin company a little. The number on Board was upwards of sixty. The natives from Aniwa were returning with their property. There was the usual scene on shore, and many pigs and fowls were brought on board. One of the pigs was wild and fierce, and offered to bite the legs of passengers. Mr. Macarthur, himself in danger, soon despatched him with a blow from a hammer.

We reached Aniwa on Saturday evening, and I landed, according to promise made ere I left Sydney, to spend a short time with Mr. and Mrs. Paton. Mr. and Mrs. Inglis, Messrs. Annand, Milne, and Watt also landed. As the wives of the three last were there awaiting them, we presented a formidable company to be provided for till Monday, for the ship had to wait till then. But Mrs. Paton's resources were equal to the occasion, and we were all accommodated. It would have tasked the powers of most manses and ministers' wives in civilized life to have done as much! But Mr. Paton had even lodged the whole Synod in 1871! His premises are large and commodious.

On Monday, Mr. and Mrs. Neilson with their two children, and Mr. Robertson and the captain joined us so that there was a still larger party to dine, which they all did very comfortably, though eighteen.

Goats, pigs, young cattle were to be taken on board at Aniwa, and this required

a very great effort. The catching of them, getting of them to the shore, then on board the boats were laborious. Indeed it is astonishing what an amount of work has to be done for the mission by the vessel. Some missionaries were getting goats and calves from Mr. Paton's stock, which had been increasing; and the vessel was making provision for its commissariat. Natives were busy bartering coconuts and other articles. At length the mission party were got safely off before the evening. There were then on board eight missionaries, six of their wives, with four children—making eighteen in the cabin. It was thus evident that all the room in the vessel was needed. This intercourse of the missionary families with each other once a year is of great importance to the health and spirits of all, and does much to refresh and animate both mind and body for the arduous work of the season in their solitary spheres.

The vessel proceeded to Tanna, Erromanga, Fate, and Nguna, and was absent nineteen days when she again appeared off Aniwa in the forenoon of July 9th. She did not, however, get near enough to call. I will describe my sojourn in Aniwa in a separate paper. Next morning the boat was ready by breakfast time. I then took leave of my kind friends at the mission house and of the Aniwan people, and rejoined the vessel. I was happy to find all on board well, and that good news were brought from the different stations. I was also much gratified to get letters from home, containing favorable intelligence of my family and flock for a month after my leaving them. I was in this respect more favored than they, for they would not have received any letters from me. It is one of the great disadvantages of voyaging in these seas, that communication is so unfrequent and so uncertain. I took from Aniwa coconuts for my Sabbath Scholars in Sydney; these and some for the vessel, as well as other produce of the Island, were got on board by 11½ o'clock.

There was a good breeze and we were at Port Resolution, Tanna, by two o'clock. As a landsman, I was rather out of sorts and did not go ashore in the boat that went for Mr. Neilson's mail. After it returned the wind fell and we lay becalmed near Sulphur Bay in the immediate vicinity of the volcano, which as the night fell, assumed its fiery glare, and became, as mariners find, often to their advantage, the great light of the New Hebrides. In the course of the night we were borne southward, and at dawn we were at Kwamera the station of the Rev. William Watt. There we were joined by Mr. and Mrs. Inglis who had been there on a visit, and by Mr. and Mrs. Watt who were to accompany us to Sydney. The first boat-boat

had a very pleasant sea, but the second, in which the missionary party were, had rough and heaving billows. It showed some of the difficulties of landing at Kwamera. When a breeze from the southward rises, the sea breaks heavily near the shore.

On Sabbath morning the 12th, we were off Fotuna, and after breakfast, Messrs. Inglis, Goodwill, Watt, and myself landed. We were met on the beach by Mr. Copeland and a crowd of natives. I was disappointed by hearing that the morning service of public worship was over; but there was to be another in the afternoon. We had time for conference and prayer together, and at half past two assembled with the natives. There were twenty men and fifteen women present in characteristic garb, the former having on very little. The singing was both loud and hearty—as much so as in any of the islands. Mr. Copeland addressed them shortly, and then called on me to do so, which I did with much pleasure by means of his interpreting. This was the sixth language in which my words had been translated during the voyage. In another part of the island, one of the native teachers holds services at the same time.

Mr. Copeland has prepared for me a copy of his meteorological observations recorded during the last seven years. I was proud to receive, as the facts are more full than I have seen in any similar record, and will when published be of value to science. Mr. Copeland is a fellow of the Glasgow Natural History Society. He is as accurate and careful in scholarship as he is in science, and it was a treat to see his study. The sacred texts in the original; the great *Biblia Polyglotta* in nine languages; the "Bible of every land," containing specimens of all languages into which the Sacred Scriptures, in whole or in part, had been rendered at the time of its publication; and several Polynesian versions of the Bible were within reach; while piles of Society Islands translations in MSS., were before his revision, and MSS. of Fotunese in progress.

How much have learning and science been indebted to the generous services of missionaries! Sometimes people speak as if missionaries were a set of ignorant men, who have gone to the ends of the earth because they could not succeed among the civilized. It is the very opposite. Men who succeed among the heathen are such by their ability, perseverance, and patience; they would succeed anywhere, and adorn their profession by their gifts and graces, their acquirements and their works. Such was Mr. Copeland, and besides, though urged to succeed Mr. Inglis in the Christian mission of Anceitum, he resolved to remain among the Fotunese.

We had to leave about four o'clock. The natives were evidently disappointed that the vessel did not stay till Monday that they might trade; but as there is no anchorage this was inconvenient, and there was no necessity for waiting. We had a stiff breeze, yet I felt able to preach on board in the evening from 1 John i., 7, "The blood of Jesus Christ His son cleanseth us from all sin."

We were off Aname by the dawn of day, and there Mr. and Mrs. Inglis left us along with several natives who had been at Tanna. On going round the island we saw whales spouting in the deep and the boats out after them. We reached Anelghauhat in the evening, and remained there three days ere departing for Sydney.

## News of the Church.

### Work of Grace at Antigonish.

LETTER FROM REV. P. GOODFELLOW.

I had intended in compliance with your request, to write you for publication in the *Record* a short account of the work of grace in Antigonish, but my time has been so fully occupied, that I have never found the leisure to do so. Nor do I know that it is necessary, after what has appeared in your columns and in those of the *Witness* from my brother, Rev. E. A. McCurdy. The work has been most remarkable, exceeding anything we had dared to hope for. It would be difficult to describe the change that has been wrought in Antigonish to one who was not acquainted with our circumstances and condition before the blessed visitation came, so much of infidelity and drunkenness, and cold formality. I have all along thought and felt that the overshadowing influence of popery exerted a deadening effect on the spiritual life of the protestant portion of the community. After the Chiniquy riot the prospect appeared to get darker and still darker. People's minds were agitated and harassed and I may say in some cases soured, owing to the persistent attempts made to injure their business relations. Then came other trials. In the short space of ten months it pleased God in His providence to remove three of our elders by death, two of them very suddenly and within a very short space of each other. One of these was so prominent a man that we felt we could better have spared any half dozen men in the congregation than to have lost him. But "God moves in a mysterious way His wonders to perform." Those things which we had thought to be most against us conduced to our good. A



deep and solemn impression was made on the minds of our people by the sudden deaths of these beloved brethren. I have been told since by some that nothing ever produced such an impression on their minds as this. It is said the darkest hour is just before dawn, and so it proved with us. I may say that all along, even in our darkest hours, our meetings were well attended. We never had to complain of thin or inattentive congregations on Sabbath; and our weekly prayer meetings would, I imagine, compare favourably with those of any congregation of the same size in the Province, ranging from 75 to 100 in the village, and proportionately in the County. Still there were no special manifestations of spiritual life. People heard respectfully, attentively, the Word preached, but that was about all. Infidels remained infidel; sceptics remained sceptical; drunkards remained drunken. The young men many of them were fast becoming old in sin, preferring to frequent the beer and gambling saloons rather than the prayer meeting or the Bible class. But a change came at last, and such a blessed, glorious change! The beer saloon and gaming table are deserted. The songs of the drunkard has given way to the songs of Zion. Infidels have become believers, the proud, bo'd, defiant, have become as little children. Those who used to spend their nights together encouraging each other in sin now meet to pray and to "provoke one another to love and good works." The old and grey headed of four score and children of tender years are rejoicing in a common Saviour. Into almost every Protestant family in the village the blessing has come. You could hardly find a Protestant house to-day in Antigonish where there is not one or more who have been brought to Jesus during the revival. In some cases whole families have come, in others three and four, while in one house not less than eight including three or four boarders have professed to find peace in Jesus. Many parents are rejoicing to day over the conversion of their children, and indeed, one great joy seems to fill all hearts. As was said of a certain city in the times of the Apostles, "There was great joy in that city," so it may truly now be said, "There is great joy in Antigonish." You can see happiness depicted on almost every face you meet. Though sinners of all ages and all classes have been brought to Christ, yet the majority of conversions have been among the young, young men and young women, youths and children.

As to the number who have experienced or professed to experience the blessed change at this time, I long since ceased to number the people; but those who have endeavoured to do so say that about one hundred and sixty have professed to find

peace in Jesus since the week of prayer commenced. Looking at past experience, it would be almost too much to hope that all these have been truly converted, and if some of them shall fall away it will be no more than we expect. But I believe in my heart that there have been very many true conversions. If I know anything of the operations of God's Spirit, I believe that His Spirit has been mightily working in Antigonish. Some of the young converts, particularly those that have been addicted to the use of strong drink, have been bantered and tempted and tried, but have so far remained steadfast. They have by their former associates been solicited to drink; the rum bottle and wine decanter have been set before them, but by God's grace they have felt no inward temptation to yield to the seducer. We thank God that with one, or at most two exceptions, there does not remain a single intemperate or drinking man in all the Protestant ranks. Four or five Roman Catholics, connected by marriage with Protestants, but who never until this revival went to a Protestant place of worship, have professed to find salvation through Christ. Our Roman Catholic neighbours looked on in amazement, and an odd one now and again ventured into our meetings, but being strictly watched by their co-religionists and forbidden by the priest to dare to venture into the Protestant church, they were kept as far as possible beyond the range of the blessed revival influence. But many a prayer went up and still is going up to God in their behalf, that the walls of Jericho may fall down, and that by God's Spirit the people may be so enlightened and so convinced of their need of a Saviour that no priestly power could keep them from Jesus.

As you have been told the Baptists had series of meetings previous to the week of prayer, at which some twenty five or thirty were savingly impressed, consisting chiefly of young people belonging to their own congregation, together with a few adults. But since the Union meetings began the conversions that have taken place have with the exception of 8 or 10, principally belonging to the Church of England, been confined to our own congregation. The Baptist brethren and ourselves have worked together in the utmost harmony throughout.

As to the means employed to promote the work, they were of the ordinary kind—the Word of God and prayer. Ruin by the Fall, Redemption by the Son and Regeneration by the Spirit, were the themes kept before the people and presented in the simplest manner possible. And the prayer—such fervent, believing, importunate prayer on the part of God's people the

had not been before. Prayer was the order of the day. We had five prayer-meetings, besides little prayer meetings which would be instituted when two or three came together, and had a special case perhaps to present at a throne of mercy. Sankey's hymns did good service, and together with some others were highly appreciated.

As to the results, it is too soon to speak; the great day alone will declare. But present indications are most favorable. Drunkards have been reformed; gamblers have abandoned the gaming table; swearers have given up their profanity, as one young man expressed it, he had discovered that his horses would haul just as well without swearing as with it. Family worship has been instituted in many families where it was not before. The livery stable is locked up, and no more horses are hired out on Sabbath. The attendance on public worship has increased; the Bible Class has increased in numbers manifold. Prayer-meetings are still kept up in one part of the congregation or another every night. The morning prayer-meeting at 9 o'clock has become a standing institution, and is much enjoyed.

I have thus jotted down a few things very hurriedly. I have not time to revise. If you think anything I have written will be suitable for your paper, print it; if not, put it into the waste basket.

I may just add that in the union prayer-meeting here, New Glasgow, there were eight who rose for the prayers of God's people in their behalf, and about twenty anxious ones remained to the enquiry meeting. *New Glasgow, Feb. 18, 1875.*

**Presbytery of St. John.**

The Presbytery of St. John met on Tuesday, the 2d February, and remained in session during two days. There was a large attendance of members, though some were prevented being present on account of the snow blockade on the Intercolonial Railroad. In addition to the ordinary business, Rev. James Howie, who is now laboring in Kincardine, was received as a minister of this Church; the case of Mr. Harvey referred by Synod to this Presbytery was fully considered and further orders dropped for the present. A cordial call was presented from St. George in favor of John Wallace, Probationer; Mr. Wallace, being present, accepted the call, and trials having been assigned him some time previous in view of his acceptance, he intimated that he was prepared for his examination. The Presbytery then proceeded to hear his trials, and after a very thorough examination expressed themselves very well satisfied with the way in

which he acquitted himself. Mr. Wallace gives promise of making a very effective preacher, and we congratulate our St. George friends on securing his services. It was unanimously agreed to nominate Rev. P. G. McGregor to be Moderator of the Synod which is appointed to meet in Montreal in June.

The recommendation of Synod on Sabbath Schools was taken up and after considerable discussion it was resolved to set apart an evening at the next ordinary meeting for a conference of Presbytery on Sabbath School work, and a committee was appointed to make arrangements for holding the Conference.

*J. C. Burgess, Clerk.*

**Presbytery of P. E. Island.**

The Presbytery of P. E. Island met in Zion Church on 11th inst., and was constituted with prayer by Rev. Robert Laird, Moderator: *pro tem.*

The attendance of members of Presbytery at this meeting was small, owing to the state of the roads. The discussion, therefore, on the resolution laid on the table on the 30th ult., in reference to the duty of the State with regard to religious instructions in common school, was postponed until the next regular meeting, which was appointed to be held in Zion Church, on Wednesday, 10th March.

In the meantime, Messrs. Murray, McKay and McLeod, were appointed a committee to watch over the interests of the School Question, and were authorized, if circumstances require, to call a Conference of the two Presbyteries, and to take such further action as they may deem necessary for the preservation of our present Free and Undenominational School System.

Revs. Neil McKay, Isaac Murray, John Murray, and J. M. McLeod, were appointed a committee on the state of religion within the bounds of the Presbytery, and were instructed to report at the next general meeting.

The following supply was appointed for our vacant congregations, viz: Rev. Mr. Gunn at Bonshaw, 28th Feb., at 6 1/2 p. m., and Rev. Mr. McKay at Tryon on the same day, and at the same hour; Rev. Mr. Sutherland at Murray Harbor, on 7th March, South Side in the morning, and North Side in the afternoon; and Rev. Allan McLean at East St. Peter's on the same day, South Side in the morning, and North Side in the afternoon. In each of these congregations, the brethren appointed to preach are requested to hold business meetings on the Monday following their appointments.

Rev. John Murray was appointed Mode-

erator of the Kirk Session of New London North.

J. M. McLEOD, *Presbytery Clerk.*

### St. John's Newfoundland.

The Rev. Neil Forsythe, of the Irish Presbyterian Church, has arrived at St. John's, Newfoundland, having accepted a call to become colleague and successor of the Rev. M. Harvey, of Free St. Andrew's Church, in that city. Mr. Forsythe has entered on his new sphere of labour with much acceptance, and every prospect of usefulness, his high standing as a student and a minister are proved by the most satisfactory testimonials. We congratulate the congregation on having secured the services of one so well qualified to fill such an important post, and to aid their present pastor, whose incessant labours for upwards of twenty-two years, have affected his health to such an extent as to render a colleague desirable.

Rev. Mr. Patterson from Scotland is to be settled in the other Presbyterian Congregation in St. John's, in connection with the Synod of the Maritime Provinces.

So soon as the Union is consummated, it is probable that a Presbytery will be formed in Newfoundland. This step will be very important, and will doubtless inaugurate a new era of missionary effort, as the Presbyterian Body has not hitherto done much to cultivate this large field, and has not been in a position to do much more than "to hold the fort" in a few important places.

### Dr. Burns and Fort Massey.

The Fort Massey Call has been accepted; Montreal will lose Dr. Burns and Halifax will (D.V.) have its full quota of Presbyterian ministers again. Though we still regret the loss of Mr. Smith, yet we feel thankful that his place is to be so soon and so satisfactorily supplied.

We subjoin that part of Dr. Burns's speech, in which he announced his decision to the Presbytery of Montreal:

Taking everything into consideration, he came to the conclusion that he would accept this call to Fort Massey congregation in Halifax. He expressed the deepest regret at leaving his present congregation, and the pleasant society of esteemed friends in Montreal. He had received a liberal salary from his people, and last year they presented him with \$1,200, and this year \$500. His attachment had steadily increased, and he regretted exceedingly to leave. His thanks were due to Dr. McVicar for his kindness to him, and if the Presbytery released him from his present charge, he would go away with many happy memo-

ries of his five years' experience in Montreal.

Rev. Mr. Black passed a warm and glowing eulogium on the character and services of Dr. Burns, and urged the Court to grant him a release, unless they found some grave reasons in the interests of the church for not acceding to his request. He [Mr. Black] had no doubt the glory of God and the good of the church were the chief objects which Dr. Burns had in view when he decided on the change. Mr. Black concluded by moving that a release be granted.

Rev. N. Patterson, in seconding the motion, spoke in the most laudatory manner of Dr. Burns.

He was followed by Rev. Mr. Scrimger, Rev. D. Patterson, Rev. J. Wellwood, Rev. Mr. Watson, Clerk of Session, and the Moderator, each one of whom deplored the removal of Dr. Burns as a personal and public loss.

The Moderator put the motion, and there being no dissentient, it was declared carried, the translation to take effect from 22nd Feb. next.

The Rev. J. Smith, of Galt, and formerly pastor of Fort Massey congregation, was present, and expressed the great pleasure he felt in the decision of Dr. Burns and the Presbytery.

Several members of the congregation who were present at the meeting, expressed their regret at the prospect of losing the revered pastor.

### St. George and Mr. Wallace.

Mr. John Wallace has accepted a call to St. George, and we feel thankful for the cause of Christ and of Presbyterianism in that missionary district will receive earnest and every way efficient labour. Mr. Wallace is a young man of good talents and education. He is a graduate Dalhousie and a theological student Free College, Edinburgh. He has done good service for upwards of a year in the Home Mission field, and we trust he will be a blessing to the town of St. George and the opening settlements around. The charge will be laborious, but so are the greater number of the congregations in the Maritime Provinces. With the Lord's blessing we trust he will be able to gather up the scattered fragments of Presbyterianism there, and that the Spirit of the Lord will make them into a living body.

SOURIS AND BAY FORTUNE.—"We are engaged in Church building. We have just finished the seating of the Souris Church and in Bay Fortune we are building another one. In a short time, under the blessing of God, I hope that we will become a self-sustaining Church."—*An Extract.*

### The Board of Foreign Missions

Met in New Glasgow on the 21st ult., Dr. Bayne in the Chair. Reports from the three missionaries in Trinidad for 1874, were read, also the Minutes of the Mission Council, shewing among other things that Mr. John A. McDonald having arrived safely had been appointed at his own request Superintendent of the Schools in Rev. G. Grant's district.

The Board expressed satisfaction with all the arrangements of the Mission Council, and with the work as conducted by their missionaries. Rev. G. Patterson, by request, gave thanks to God for the evident tokens of progress, and for the safe arrival of Mr. Morton and family, and Mr. McDonald, and for improvement in the health of Mr. Grant.

Letters were read from Rev. Messrs. McKenzie and Annand, and from Dr. Steel. The two former are the letters published in the present Record. The Board sympathized with these brethren in their trials and discouragements set forth in the letters just read, expressed confidence in their zeal and fidelity, and presented a special prayer, Rev. E. A. McCurdy leading, that they may be strengthened to persevere, that God may own and bless their labours, and that the wicked traffic in slaves, which is the greatest barrier to progress may be entirely suppressed.

**LICENSURES.**—Mr. Alexander Russell and Mr. Ernest S. Bayne, were duly licensed as preachers of the Gospel by the Synod of New Brunswick in New Jersey, at the last meeting of that Court.

We trust that their native Provinces will enjoy their services! We have congregations waiting patiently for April and May, in hope that their long fast will then terminate. We trust they will not be disappointed.

**CARAQUETTE.**—At Caraquette, N. B., the scene of the late school riot, a Presbyterian Church has lately been erected in connection with the Kirk body, and will soon be finished. This locality is a French settlement, though there are a few Protestant families who enjoy the services of Rev. J. Robertson.

**WOMEN'S SOCIETY.**—New Glasgow has had its annual meeting which proved of great interest—a good audience, good sermons, and a good collection, nearly the amount of what was raised in Halifax at any of our recent anniversaries.

Rev. Russell is laboring most indefatigably in New Brunswick in the good cause, holding meetings every night with scarcely a cessation. His services to these two provinces are worth five times his salary.

**AMHERST.**—The new congregation at Amherst seems to be making some progress. It is thought \$800 or perhaps \$1000 could now be raised for the support of a minister.

**MUSQUODOBOIT.**—Both sections of the Musquodoboit congregation have adopted the Weekly Offering system, and it is said to be working well. Another progressive step would be a division of this large congregation.

**SABBATH SCHOOLS.**—The Canada Sunday School Union, during its existence, has planted 1000 Sabbath Schools, all of which continue to grow and develop. In some of our city congregations young men are exceedingly zealous in this work, forming Sabbath Schools in isolated localities and walking miles in an afternoon to instruct those who are suffering for lack of knowledge.

**INDUSTRIAL SCHOOL.**—The Annual Meeting of the Halifax Industrial School was held on the 18th ult. About fifty boys are under the superintendence and training of Mr. Grierson, are taught some useful trade, and are brought under the influence of Bible religion. The Industrial School has become one of the most useful institutions in Halifax. Every year adds to its value to the community. It is liberally supported by many warm-hearted friends. Miss Cogswell willed \$4000 for its benefit.

**BRITISH AMERICAN BOOK AND TRACT SOCIETY.**—The Seventh Annual Meeting of this Society was held in Argyle on the 22nd ult. We are glad to state that the income from the sale of books and papers is larger than ever—being over \$30,000. Colportage also is carried on with commendable vigour. It is true good work to fill the land with pure literature. It improves people's minds and keeps out the trash—the filthy and abominable trash—which is so apt to flow in upon us. The Society deserves the support of all who desire the diffusion of evangelical truth.

### Sabbath School Work.

There are in the United States nearly six millions of children attending Sabbath Schools; and probably about five millions are similarly employed in the British Isles. To what will this Sabbath School movement grow? It is easy to see some of the results. Very large numbers of men and women who teach will be trained to work in the Lord's Vineyard. Faithful and efficient teachers are rapidly on the increase. This itself is a consideration of very great

importance. But, faithful teachers will make good scholars. The number of children well trained in Divine truth is on the increase. The conviction is extending and deepening that all the members of the church have work to do for Christ. The next generation will, we trust, be both able and willing to train its successors as children have never yet been trained.

Very precious results may be expected from the amount of time and care devoted to the study of the Bible by so many children and teachers. In Bible knowledge we are immensely in advance of past generations. We may hope and pray that knowledge may ripen into wisdom and the fear of the Lord. Never before were so many pens and tongues engaged in expounding the Scriptures; never were there so many students of the Word. Never were there so many conversions of the young. There may be—there surely are—drawbacks, but these are greatly overbalanced by the advantages. Reader: are you a Teacher? Do you work with all faithfulness that the cause of Christ may suffer no wrong through you. Are you a pupil? Strengthen the hands of your teacher. Encourage his heart. Seek the teaching of the Holy Spirit. Are you a parent? Take an interest in the Sabbath School for the sake of the children of others if not your own. Let home training lighten and brighten the work of the School.

### The Revival in Great Britain.

Dr. Bonar justly says that nothing like it has been seen since the days of Whitfield. Wherever Messrs. Moody and Sankey have gone the same blessed influence has come down. We rejoice to say that many ministers of the English Church join in the services and sympathize with the movement, in the English cities. In Belfast and Dublin the revival continues as vigorously as when Mr. Moody was present. The work is not of man, and it does not depend on mere human agency. The meetings in Sheffield and Manchester have been very large and the results most cheering. A building is erected in Liverpool in anticipation of Mr. Moody's visit, capable of containing 8000 persons and costing \$18,000. Over 100 ministers have joined in the invitation to the Evangelists to visit Liverpool. Special preparations are made in London for the coming of the Evangelists. Besides engaging the largest available halls, a temporary building is to be erected capable of holding 10,000 persons. The whole city is to be roused and canvassed.

### The Doomed Man.

The following lines, by Dr. J. Addison Alexander, are well known; but they deserve to be often read,—to be indeed treasured in the memory. They are a short but most memorable sermon:

There is a time we know not when,  
A place we know not where,  
That marks the destiny of men,  
To glory or despair.

There is a line by us unseen,  
That crosses every path,  
The hidden boundary between  
God's patience and his wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Or pale the glow of health.

The conscience may be still at ease,  
The spirits light and gay;  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set  
Indelibly a mark—  
Unseen by man, for man as yet  
Is blind and in the dark.

And still the doomed man's path below  
May bloom as Eden bloomed—  
He did not, does not, will not know,  
Or feel, that he is doomed.

He knows, he feels that all is well,  
And every fear is calmed;  
He lives, he dies, he wakes in hell,  
Not only doomed, but damned!

O! where is this mysterious bourne,  
By which our path is crossed;  
Beyond which, God Himself hath sworn  
That he who goes is lost?

How far may men go on in sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

An answer from the skies is sent,—  
"Ye that from God depart,  
While it is called to-day repent,  
And harden not your heart!"

### NOTICES AND ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of following sums within the past month for Schemes of the Church:

#### FOR FOREIGN MISSION.

Lunenburg, per Rev. W. Duff.....\$ 4  
Springside, per Alex. Ellis..... 1  
United Cong., New Glasgow col.... 2  
Earltown and West Branch, per Rev.  
Wm. Grant.....

Musquodoboit, Upper Settlement...	5 52	
"    Brookvale .....	6 23	
A lady friend, per Dr. Bayne.....	1 00	
Stewiacke cong, per Rev. E.		
Grant, half year .....	\$13 09	
Mrs. Wm. Dunlap, 2nd.....	2 00	\$ 15 00
Fort Massey Missionary Society, per		
Wm. Robertson, Esq. ....	150 00	
River John, per Rev. H. B. McKay.	29 00	
Campbell Settlement and London-		
derry, per Rev. A. Donald .....	5 00	
Anonymous from Upper South River,		
Antigonish .....	5 00	
Sessex, per Rev. James Gray:		
Col. by Miss Mary C. Aiton	5 00	
"    Mary A. Stark	1 50	
Mary J. Patterson.....	25	6 75
Sberbrooke, per Donald McDonald .	20 00	
Juvenile Missionary Society,		
James' Ch., N. G., per Rev.		
E. A. McCurdy.....	25 00	
Member of James Ch., N. G.,		
per Rev. E. A. McCurdy... 10 00		
J. A. Fraser, N. G., per Rev.		
E. A. McCurdy.....	3 00	38 00
Misses McLean, West River, for		
Trinidad Mission .....	18 00	
Strathalbyn, per Rev. A. Campbell:		
Col. Mr K. Graham, Bread-		
albune.....	\$ 2 21	
Miss Estie Matheson, Rose		
Valley.....	7 87	
Miss Isabella McDonald,		
E. L. Road .....	3 96	
Miss Mary Stewart, Spring-		
ton.....	5 45	
Rev. A. Campbell.....	1 00	
Col. by Miss Mary McPherson,		
Junction River... 6 62		
"    "    Isabella McDonald,		
Rose Valley.... 4 35		
"    "    Isabella McInnes,		
Johnstone Road.. 17 17		
"    "    Christy Gillis, W.L.		
Road.....	6 20	54 83
For Mis. Soc., Erskine Church, Mont-		
real, per D. McKay, Esq.....	50 00	
Higginsville, Ladies, Musquodoboit,		
lul. sent with web cloth.....	50	
Springville, per Rev. McLean Sinclair.	25 00	
Request of late Betsy Fraser, of Bridge-		
ville, E. R., per do.....	9 00	
DAYSFRING AND TRINIDAD SCHOOLS.		
Mam and Ship Harbour, per Rev. J		
Rosborough:		
Col. by Miss S. Blaxland... \$1 10		
Mary Stoddard .....	50	
Maria Mitchell, S. Harbour 2 30		\$ 3 90
Madia, young people, per Mr. Beattie,		
Elder.....	7 10	
East River, St. Mary's, S. School, per		
Miss E. Campbell, 1st quarter, '75	1 30	
Broocomah, per Rev. M. Stewart.	12 77	
Bmsdale:		
Col. by A. Scott and J. Cameron. \$5 25		
Hannah Kenty.....	1 90	
Tena McColl.....	1 00	
Emma Thomson.....	3 10	
Georgina Ferguson.....	1 50	
Annie Keys.....	1 80	14 55
per Nine Mile River, per R. Mc-		
Kenzie.....	1 95	

River John, per Rev. H. B. McKay:		
Col. by Lizzie Tattrie .....	6 30	
Adams A. McKay .....	5 00	
Jacob Johnson .....	4 30	
Ebenezer R. Langill .....	4 10	
George A. Tatterie.....	2 80	
Etta Sellers .....	2 75	
Hugh Watt .....	2 23	
Benjamin Matatall.....	2 16	
Margaret W. Henry .....	2 00	
Gordon Watt.....	1 50	
Geo. P. Tattrie's missry. box	36	33 50
Springside, Stewiacke:		
Miss Bell McKay.....	\$ 1 69	
Maggie Hamilton.....	1 19	
Sarah Hamilton.....	70	
Julia Bentley.....	2 28	
Mary McNab.....	2 08	
Georgie Logan.....	1 85	
Master George Dunlap.....	1 20	
Isaac Ruthertford.....	1 37	
Creelman Logan.....	1 62	
Albert Johnson.....	1 58	
Walter Fisher.....	55	16 11
United Cong., New Glasgow, S. S..	41 97	
Hutchison's Sett't, Musquodoboit...	4 33	
Greenwood .....	1 80	
Campbell Settlement and Londonderry:		
Mary Ann Hunter's card ..	1 60	
Mary McNutt's card .....	2 95	4 55
Riverside cong., Bass River, per G. Fulton:		
For Dayspring.....	20 00	
For Trinidad Schools.....	11 40	31 00
Cape George, (Antigonish cong.) adl.		
to \$35.05.....	6 00	
Mabou, per Rev. A. F. Thompson:		
By Anelia Smith.....	3 92	
"    Jessie Ann McDonald.. 5 78		
"    Maggie A. Cameron ... 3 35		
"    A. D. Cameron .....	1 00	14 05
Carleton and Chebogue, per Rev. J. C. Meek,		
Carleton:		
Annie Miller's card.....	\$2 08	
Susie Richardson's.....	4 59	
Caddie Perrie.....	2 48	
M. Briton.....	50	
Chebogue:		
Lizzie M. Scott.....	4 50	
Ernest Archibald.....	3 04	
Barbara Fowles and Amy		
Crosby.....	1 81	
		\$19 00
Acknowledged in Jan. Record	13 00	
Balance.....	6 00	\$ 6 00
Strathalbyn:		
Rose Valley, S. School....	1 12	
Bradalbin, .....	29	
Hartsville, .....	4 50	5 91
Murray Harbour, P. E. I., per G. Bell:		
S. Side—Lib. McDonald's c'd. \$4 07		
David Brehaut's .....	5 25	
Mary McDonald .....	4 36	
Fanny A. Brehaut's" ..	3 40	
Mary Bell .....	2 60	
N. Side—Amy Reid .....	3 01	
Wm. McLure .....	1 95	
" .....	1 20	25 84
HOME MISSIONS.		
Prince St. Church, Pictou, per Rev.		
Dr. Bayne.....		\$53 65

Stewiacke congreg'tion, half year	10 00
Mr. John Deyarmond	1 00 11 00
Fort Massey Missionary Soc., half year	50 00
Poplar Grove	40 00
Campbell Settlement and Londonderry	4 70
Sussex:	
Col by Mrs Mary C. Aiton	6 00
Mary A. Stark	2 00
M'y J. Patterson	3 60 11 60
Sherbrooke	10 00
A friend, Sheet Harbour	50
Lunenburg	\$20 00
Earltown and West Branch	10 00
Springside	\$ 7 00
Sewing Circle Newton Mills	11 00 18 00
Brookvale, Musquodoboit	3 12

## SUPPLEMENTING FUND.

Lunenburg	\$ 30 00
Springside	15 00
Earltown and West Branch	25 00
Gore and Kennetcook, omitted in last No	\$ 4 65
Stewiacke, half year	13 00
Mrs. W. Dunlap, 2d	2 00 15 00
Fort Massey Missionary Soc., half year	125 00
Whycomoh	12 50
River John	23 50
Campbell Settlement and Londonderry	4 00
Sussex:	
Col. by Miss Mary C. Aiton	25 27
M. McDiarmid	4 80 30 07
Sherbrooke	15 00
J. A. Fraser, New Glasgow, per Rev. E. A. McCurdy	2 00
"P."	100 00

## EDUCATION.

Lunenburg	26 00
Springside	13 00
Earltown and W. Branch	25 00
Clam Harbour	\$ 2 50
Stewiacke congregation, half year	10 24
Fort Massey Missionary Soc, half year	140 00
Dividend B. N. S	84 64
" Union Bank	500 00
" People's Bank	120 00
Interest	15 88
Sussex:	
Col. by Miss Mary C. Aiton	5 00

## ACADIA MISSION.

Stewiacke congregation	\$ 8 97
Fort Massey Missionary Soc. half year	25 00
Duncan McLeod, Lot 30, per Rev. A. Campbell	1 00
Friends, per J. McKenzie, Jr., Elder	30

## AGED AND INFIRM MINISTERS' FUND.

The Rev. A. McLean Sinclair acknowledges the receipt of the following sums for the Aged and Infirm Ministers' Fund:

*Bedeque, P. E. I.*

Nathan McFarlane	\$ 1 00
James Carruthers	2 00
<i>Princeton, P. E. I.</i>	
Rev. Robert Laird	20 00
J. S. Sutherland	2 00
W. B. Donald	2 00

Arthur Owen, sr.	4 00
Dugald Stewart	1 00
John Bearisto	1 00
Edward Ramsay	2 00

Received from the Ladies of Higginsville, Musquodoboit, per Mr. John Barron a web of cloth 39 yds., value not less than 35 cents per yd., \$10 50. This is for the New Hebrides Mission, and was handed in 4 months ago.

## PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

Rev. E. D. Miller, Shelburne	\$10 70
A. H. Patterson, Liverpool	60
W. J. Millar, Newcastle	1 00
Rev. A. B. Dickie, Sheet Harbor	14 68
Miss E. Dickie, Canning	3 15
Rev. M. Stewart, Whycomoh, C. B.	6 30
Rev. T. Nicholson, River Charlo, N.B.	2 50
Rev. J. Fowler, Bass River, N. B.	9 50
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D. McPherson, Gabarus, C. B.	50
R. Thompson, Great Village	4 50
Rev. D. McMillan, Bridgewater	11 50
A. K. Graham, Five Islands	40
Rev. J. C. Burgess, Carleton, N. B.	2 00
Rev. M. Wilson, Sydney Mines	6 33
W. Caldwell, Nine Mile River	60
Rev. W. G. Forbes, Port Hastings	5 50
T. B. Gould, River John	7 20
Daniel Ross, Carsdale	4 00
Rev. K. McKenzie, Baddeck	5 00
Rev. A. Munro, Valleyfield, P. E. I.	3 00
M. A. McCurdy, Clifton	8 60
Rev. S. C. Gunn, West River, P. E. I.	2 00
W. McQuin, Gay's River	10 00
Alex. L. Archibald, Lower Stewiacke	10 00
Joseph Peppard, Great Village	9 00
Robert McLeod, Durham	15 00
B. Rogers, Alberton, P. E. I.	6 30
Rev. A. McL. Sinclair, Springville	34 50
Thomas B. Gould, River John	6 00
Eben Creelman, Stewiacke	6 30
Rev. W. Grant, Earltown	8 50
Jas. McLean	53 80
Rev. E. McNab, Mahone Bay	10 00
W. Jamieson, U. Magaguadavic, N. B.	5 00
J. L. Sweet, Newport Station	5 00
S. D. Fraser, Charlottetown, P. E. I.	15 00
Rev. J. Baxter, Truro	1 00
Rev. Peter Clark, Cape North	1 00
Wm. Ross, Dumfries, N. B.	3 00
Rev. W. Duff, Lunenburg	9 00
Rev. J. C. Burgess, Carleton, N. B.	4 00
Rev. G. Christie, Yarmouth	13 00
Halifax	6 00

## THE HOME AND FOREIGN RECORD.

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

## TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years. Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

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Notice here, however, that by the same individual who makes promise of obedience, that promise is often broken. We have two things in the lesson. 1st. The sin. 2nd. The punishment. "They forsook the Lord, and served Baal." "He delivered them into the hands of spoilers." Their sin soon found them out. Our sins will lead to similar consequences. We will be spoiled of our peace, spoiled of our joy, spoiled of our success, in the Lord's work. Sin, sorrow, weakness—on the other hand, holiness, joy, strength. They forsook the Lord—here is their sin. They were delivered into the hands of spoilers that spoiled them—here is their sorrow. They could not any longer stand before their enemies—here is their weakness. On the other hand, when God saves, He also strengthens and makes glad. "They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

They forsook "the Lord God of their fathers," this aggravates their sin, and recalls, by way of contrast, the song of Moses, "My father's God, and I will exalt him." The great majority, perhaps, of the children to whom our Teachers will explain this lesson, are the children of Christian parents. Oh! let them understand how awful the aggravation of their guilt, if they forsake "the Lord God of their fathers."

"Nevertheless the Lord raised them up judges." We are entering on the study of the period of the judges, and have three subsequent lessons from this book, two about Gideon, and one about Samson. Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Iair, Jephthah, Ibzan, Elon, Abdon, Samson and Eli, were judges of Israel in succession, "He gave unto them judges about the space of four hundred and forty years, until Samuel the prophet." (Acts 13: 20) "My people have forsaken me," is the complaint God makes of his people, by the prophet Jeremiah. "The evil heart of unbelief," departs from the living God, (Heb. 3: 12). What a sad picture the lesson presents. The faithful old soldier Timnah-heres. The faithless generation that follow after forgot that the stone under the oak in Shechem is a witness against them.

THIRD SABBATH.

SUBJECT:—The call of Gideon. Judges 6: 11-18. Golden Text, Matt. 23: 20. Gideon is introduced to us threshing wheat by the wine-press—that is, in a place where concealed than the usual threshing-floor, that it might escape the marauding Midianites. For we find in v. 3 that "so it was, when Israel had sown, the Midianites came up.....and destroyed the increase of the earth," and "Israel was greatly impoverished because of the Midianites." Israel had forsaken the Lord,—now according to Gideon's mournful utterance, "the Lord had forsaken them." In considering the call of Gideon, notice Gideon's weakness; 2nd, Gideon made strong in the Lord and in the power of His

might. His weakness lay in his unbelief. "If the Lord be with us why is all this befallen us." So it often is with ourselves. "The Lord's hand is not shortened that it cannot save," but our iniquities separate between us and our God. Having no faith in God, he has no faith in himself. "Where-with shall I save Israel? Behold my family is poor, and I am the least in my father's house." So Moses, "O my Lord.....I am slow of speech and of a slow tongue." The Lord's answer to Moses was, "Go and I will be with thy mouth." The Lord's answer to Gideon is similar, "Go, and in this thy might.....surely I will be with thee." We are apt to confound unbelief with humility, a very dangerous mistake, and one which all Christians have need to guard against. Gideon was weak when he looked to himself, and so will we if we follow his example.

2nd. Gideon made strong. "I will be with thee." The work will be easy when I am with thee. The golden text points to the source of the Christian's strength in a similar promise, "Lo, I am with you alway." His strength lay in the word of God. Further on we find him attaining to the full measure of his strength, when "the Spirit of the Lord came upon him."

Without the Word of God we are weak, and when like Gideon we are clothed with the Spirit of the Lord then we are strong indeed.

FOURTH SABBATH.

SUBJECT:—Gideon's Army, Judges 7: 1-8, Golden Text, 1 Sam. 14: 6. Read, also. 1 Cor. 25: 29.

V. 1.—Jerubbaal. This name is connected with the first great event in his public life. See Chap. 6: 32. The men of the city had wished to put Gideon to death, because he destroyed the altar of Baal, and Joash said, "Will ye plead for Baal—let him plead for himself." Christians often plead for the world. The world is quite able to plead for itself.

Rise up early. So Joshua, when preparing to cross the Jordan (Josh. 3: 1) and afterward when preparing to take Jericho, (6: 12) "rose early in the morning." So Jesus when preparing for the work of the day, "in the morning, rising up a great while before day, went out, and departed into a solitary place and there prayed." Early rising for work, early rising for prayer. "Whatsoever thy hand findeth to do, do it with thy might." Eccles. 9: 10.

V. 2.—The people too many. "Lest they should say, our hand is high, and the Lord hath not done all this." "That your faith should not stand in the wisdom of man, but in the power of God." No restraint to the Lord to save by many or by few. By two men, called and chosen and faithful, (Rev. 17: 14). The Lord has recently been saving thousands of souls. Gideon's little army going against the Midianites, has its modern counterpart in the mission of Moody and Sankey among the British masses. "God



hath chosen the weak things of the world to confound the things that are mighty." (1 Cor. 1: 27).

V. 3.—"Whosoever is fearful and afraid." In the laws respecting war, (Deut. 20: 8) "The officers shall speak unto the people and shall say, What man is fearful and faint hearted let him return." and the reason is given, "lest his brethren's heart faint as well as his heart." So, too, in Christian work and warfare, courage is contagious. Pliable will not make a good pilgrim. Our Lord calls this "counting the cost." Judges 14: 28.

V. 5.—*Every one that lappeth.* Bowing down upon the knees to drink was taken as an indication of the absence of earnest impetuosity. "Lapping water in this way was considered as a mark of sobriety and activity, and distinguished the manly and active soldier from the more dainty and feeble." This lapping is described as "throwing up water into the mouth with the hollow of the hand, as rapidly as the dog laps." With these 300 men, Gideon went forth in the spirit of King Asa, "Lord it is nothing with thee to help whether with many, or with them that have no power." Many are called, but few chosen, or "choice ones." Matt. 20: 16.

### Sabbath School Notes.

Teachers should use illustrations, not profusely, but wisely—Mr. Spurgeon recently repeated a lecture on "Candles," at the annual meeting of the Pastor's College, which had its origin in this wise. "While he was urging on students in the college the necessity of using illustrations in preaching, one of them asked him where illustrations were to come from, whereupon he replied that he would not give two pence for a man who could not preach six months from a tallow candle; the result being that he set to work to find out illustrations from that source, which grew by development into the lecture repeated."

So far as personal scrutiny goes, says *The Presbyterian*, the majority of church members would not know, unless the children should let it out, if Mormonism was taught in the Sabbath-school. Certainly they would not know by any examination to which they submit their children after the school is over.

A superintendent states that for a long while he was in the habit of going to his Bible-class for teachers to supply temporary vacancies. But he found that this worked badly in several respects. Teachers were frequently absent, thinking that their places would be filled; the Bible-classes were weakened by the frequent withdrawal of

their best members; the temporary teachers were never thoroughly prepared, and sometimes quite ill-qualified to do the work unexpectedly put on them; and the Bible-class teachers were dissatisfied. So he concluded to try another plan, which he thus describes in the *S. S. Times*. It is quite as important to have thriving adult classes as classes of youths. And this is what he did: It was agreed that a teacher twice absent in succession forfeited his class; but if absent at all he must send a supply; that, in other words, each class was a school by itself, for which the teacher was held responsible. It belonged to the teacher in the same sense that it would if held in his own house. I held to the new plan with decision, and with a most marked improvement. Miss Irresponsible considered her case a hard one, but we soon found another class for, and she became as steady as a clock. The difficulty is not entirely overcome, and probably never will be, but there is a decided improvement in promptness and regularity. There is no reason in employing a person as teacher who cannot keep time with the pupils.

### Returned.

Rev. Wm. McCallagh from Tasmania, and formerly connected with the New Hebrides Mission, arrived in New Scotia, near the close of 1874, and is now engaged in supplying vacancies in the Presbytery of Halifax.

### Statistics.

The Statistical Schedule should by all Sessions be filled up and forwarded to the Clerk of the Presbytery at the latest by the 1st March. It is expected to be on the table of the Presbytery at its first meeting after that date.

### A Synodical Order.

Each Presbytery is enjoined to appoint one of their number, whose duty it shall be to see that all the congregations within its bounds contribute to all the schemes of the Church. Or to make it the duty of the Clerk of the Presbytery, at the first meeting after he has tabulated the statistical returns, to report all cases of delinquency that the Presbytery may deal with under the circumstances require.

### Erratum.

In January RECORD under Foreign Missions, for Bäddeck, \$41.38, read \$24.38.