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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1872.

THE RELIGIOUS WORLD.

An address of sympathy and cordial approbation has been presented to Prince Bismarck by leading British Protestants. The address approves of the German policy towards the Jesuits, and the attitude of Prince Bismarck towards Ultramontaniam. Among the subscribers are Marquises, Earls, Lords, Archbishops, Bishops, and representative members of all the Protestant Churches.—The struggle between the Empire and the Papacy continues. The Jesuits are to be driven out of the German Empire. The Emperors of Germany, Austria and Russia have sent a joint note to the Pope, advising him to break with the Jesuits.

The "Old Catholics" have held a congress within the past fortnight. English and Jansenist Bishops met with them. They are making marked progress, especially in Austria. The Jansenist Archbishop has gone among their congregations administering Confirmation. Father Hyacinthe has been married. This shows that, as a priest, he has finally broken with the Church of Rome.

There has been much written, to good purpose, we hope, about the Massacre on St. Bartholomew's Day, both in the British and American press. People are reminded of the ugly practical fact, that the Ultramontaniam of to-day endorses all the persecutions and atrocities of the Papacy in the past.

The religio-political movements in Continental Europe deserve to be watched with

the closest care. All over the Continent there is unrest,—there are outbreaks against old authority,—there is a groping after the new and the true; there is much that is hopeful mingled with much that is wild, revolutionary, almost appalling. The death of the present Pope, which cannot now be a long way off, will likely be the signal for outbreaks and efforts among contending factions and nations.

Dr. Livingstone is doing a great and noble work in Africa, opening to the light the vast central region which has hitherto been a blank to the Christian world. We may expect, in a year or two, that possession will be taken of the land in the name of Christ, and that it shall be opened up to civilization and commerce. Dr. Livingstone is the hardy pioneer in this glorious enterprise.

Wesleyan Methodism shows a decrease in its membership in England last year of 240—a small item on a list of 346,850; still it is a decrease. This is to be regretted in the present state of England, when evangelical religion runs so low in the Established Church.

The chief topic of discussion in the English Church is still the Athanasian Creed. The two Archbishops seem willing to give up the Creed; but the High Churchmen are wild at the thought of so doing, and threaten to leave the church in a body if the Creed is thrown aside, or if the Damatory clauses are got rid of. The Romanizing movement is going on with all its wonted force.

The British Presbyterian Churches are

making arrangements to celebrate the Tercentenary of Knox. The dissenting Scottish Churches seem fairly pleased with the new Education law. Seven Free Church Presbyteries have already approved almost unanimously of the "Mutual Eligibility" plan. The Anti-Unionists are making most strenuous efforts to defeat the plan. Dr. Begg announces that they will not submit to it.—Mr. Knight of Dundee continues to be somewhat troublesome. He has printed the sermon which he preached for Mr. Martineau, and there is very little Gospel in it. The question is, Should Presbyterian Ministers hold religious communion with those who deny or ignore the Lord's Divinity? Mr. Knight says, "Yes." The great majority of evangelical Christians say, and, we believe, say rightly, "No."

Negotiations are commenced for union between the United Presbyterians in Ireland (9 congregations) and the Presbyterian Church in Ireland.—Another Medical Missionary has been sent out to the Rajpootana U. P. Mission. A strong and influential society is to be formed in Edinburgh for the purpose of promoting the Disestablishment of the Scottish Established Church. A prize of £100 is offered for the best Essay on the overthrow of Church Establishments. The first convert of the Old Calabar Mission, now twenty-five years a Christian, has just been licensed and ordained as a Missionary. He is a pure African, and his name is Rev. Esien E. Ukpabio.

In the Irish Presbyterian Church, arrangements are being made for the Tercentenary celebration, or commemoration in November. Evangelical deputations are traversing the more destitute parts of the country. The Sustentation Fund is doing well in Ireland. In the Free Church, the Fund shows increase over last year.

Our Presbyterian brethren in the United States are laudably exerting themselves in missionary work at home and abroad, and also in organizing their congregations more satisfactorily. Congregations are encouraged to secure regular pastors, and to forsake the loose and pernicious policy of "stated supply."

A large influx of Jesuits is expected in the United States. Since the Negroes have been freed from slavery, and since they have obtained the right to vote, the Romish Church is putting forth extraordinary exertions to gain them over to the baptized heathenism of Papacy.

THREE HUNDRED YEARS AGO.

Three hundred years ago occurred one of the most dreadful tragedies in human history. The great struggle between Protestantism and Popery was going on with unabated earnestness and with varying fortune. The champions of the Papacy were determined at all hazards to exterminate the new faith and all who adhered to it. Spain, at the command of the Pope, was carrying on a bloody campaign in the Netherlands—torturing, robbing, burning, butchering. It was a relentless and horrible crusade, appalling even now to read of. In Germany—the old and the new, the false and the true, stood opposed the one to the other in armed truce. In Italy the torch of truth had been quenched in blood. In Geneva and other sections of Switzerland, the light of the Reformed faith was shining with all its divine radiance. In Scotland the truth was becoming permanently victorious. In England, Protestantism was in the ascendant, but popish plots and struggles excited almost constant alarm.

In France, the state of affairs was extremely critical. The Reformers had, in 1570, under the great Coligny, conquered peace, liberty of conscience, complete toleration. In 1571 they held their memorable Synod at Rochelle—Theodore Beza in the Moderator's chair. That was the brightest and most hopeful epoch in the history of French Protestantism. In 1572 clouds and thick darkness were gathering: the emissaries of the Pope taught with renewed zeal the deadly dogma that he is the Vicar of Christ—the Deputy of God on earth, and that, therefore, he has power to put heretics to death. The Council of Trent had but recently commanded all kings and magistrates to exterminate heresy. The Pope (Pius V.) had written to the French

King (Charles IX.) urging and warning him to destroy the heretics lest God should reject him as he had rejected Saul for sparing the Amalekites. Writing to Catherine of Medici, he urges her to pursue the Protestants "till they are all massacred; for it is only by the entire extermination of the heretics that Catholic worship can be restored."

Such was the teaching that paved the way for the Massacre of St. Bartholomew. The French court was then a sink of foulest iniquity. The contemporary Archbishop of Paris described it as filled with "iniquity, atheism, necromancy, most horrible pollutions, black cowardice, perfidy, poisonings and assassinations." It will at once be seen that the Pope and his underlings could easily influence for evil such a court as this.

A marriage was arranged between Henry of Navarre, subsequently King of France, and Margaret, the reigning King's sister. Henry being a Protestant, the leading Protestants from all the French cities were invited to the wedding. Everything was done to create confidence, and allay suspicion. Coligny especially was feted and petted, and admitted into the closest intercourse with the King and his mother. His suspicions and doubts were completely dispelled. The King (Charles IX.) was weak and changeful, and Coligny gained great influence over him. This alarmed the cruel Queen Mother and the Guises. An attempt was made to assassinate the brave old leader in the streets of Paris, but he escaped severely wounded. On Saturday, the 23rd August, 1572, the plans for the bloody work were completed, the miserable king being, by threats and taunts, led to give his consent. On Sabbath, beginning with the early hours of darkness, the Huguenots of Paris were given up to the full fury of their deadly foes. At two o'clock in the morning—just before the earliest dawn, the bell of St. Germain Auxerrois tolled the signal for the murderers to begin their work. Every church-bell in Paris responded: and the work of slaughter then began,—indescribable, awful, hideous, horrible, enough to make the blood run cold even at this distance of time.

In a few moments five hundred Huguenot leaders, noblemen and gentlemen, were murdered in cold blood under the shadow of the Louvre, where they expected perfect safety. Many were slain in their beds: more fell in the streets. Men, women, children—the grey-haired patriarch, the little infant, the sick, the dying, were sacrificed without mercy. Sixty thousand infuriated murderers, with all sorts of weapons in their hands, rushed hither and thither doing the fiendish work. "Down with the Huguenots! Kill, kill," was the universal cry. The Protestants were flung from windows, trampled under savage feet, dragged through the bloody gutters, pitched into the Seine, torn to pieces, tortured, mangled, made the sport of all the worst passions of infuriated mobs. Under priestly manipulation, a false miracle was performed to excite the people to more bloodshed. For nearly a week the wholesale carnage continued, ever growing worse and worse. Not even the youngest child was willingly left to escape. Infants packed in baskets were flung into the river.

Dr. Hanna, in his admirable volume, "Wars of the Huguenots," thus describes some incidents of the Massacre:—

Upon the streets, there lay together, weltering in their blood, a father and his two sons, apparently all dead. Many as they passed stopped for a moment to gaze upon the group. "'Tis all the better so, they said; it is nothing to kill the wolves, if you do not kill their little ones with them." The bodies lay all still. At last there came a solitary man who, as he stopped and looked, gently raised his hands to heaven, and said in pitiful indignation, "God will avenge that deed!" And then the youngest of the children raised its little head from out its bath of blood, and said, "I am not dead. Take me to the arsenal, and M. de Biron will pay you well. The child that had the singular self-possession to feign itself dead so long, and was thus preserved, was Caumont de la Force, the head of a distinguished family, who lived to do good service afterwards to the Huguenot cause in France.

As little respect was paid to character as to age. Pierre de la Place, a distinguished jurist and historian, had a message sent to him that he was wanted at the Louvre. Suspecting the object, he fled out of his own house, tried the houses of three friends, was repulsed from each, returned to his own

dwelling, gathered his family round him and engaged in prayer. The message came a second time, with an urgency that he could not resist. He bade adieu to his household, but had not gone far upon his way when he fell under the daggers of the assassins.

Peter Ramus—still a name of renown in the world of scholarship and philosophy, the highest name, in fact, that France had then to boast of—retired into his library in the fifth story of the house, and was kneeling there in prayer when they broke in upon his retirement. They stopped a moment. They heard him say, "O my God, have mercy on me, and pardon those who know not what they do!" A sword was passed through his body, a shot fired at his head. He still breathed. His murderers seized him and flung him out of the window. Still he breathed, but no one would give him the *coup de grace*. They tied cords, instead, about his feet, and dragged him through the streets. At last, by the river's side, they cut the head off, and flung the trunk into the stream.

Coligni's body was exposed to still more barbarous treatment. His head was carried to Catherine, as the Baptist's was to Herodias, and sent by her as a trophy to the Cardinal of Lorraine at Rome. The headless trunk, subjected to indescribable indignities, after having been dragged to and fro through the streets, was hung up by the feet, half burnt, upon a gibbet at Montfaucon. Two days afterwards, the King and Catherine, and the Court ladies, made a holiday excursion to the spot, shamelessly to gaze on and to jeer at the mangled and mutilated remains of the greatest man that France had in that age produced.

Every considerable town in France had its own cruel massacre. At Lyons the horrors were worse even than those of Paris. Over the whole country some sixty thousand Protestants perished.

The king and court claimed credit for the massacre. The Parliament of Paris applauded it and appointed an annual commemoration of it. Philip Second was delighted beyond measure over the news and sent a gift of six thousand crowns to the murderer of Coligni. He "laughed" over the event, and Philip was a man sparing of his smiles.

What gives significance to the massacre of St Bartholomew is that it was approved, applauded, by the Roman Catholic Church from the Pope downwards. There is ample proof that the Pope and the Court of Rome

endorsed the deed as gladly as Philip himself. To quote again from Dr. Hanna:—

"Gregory XIII., who had just ascended the pontifical throne, went at the head of the Cardinals, and all the ambassadors of the Catholic Princes, in solemn procession to the different churches of the city, to have masses and *Te Deums* chanted over the deed. In the evening the guns of St. Angelo were fired as for a great victory, and for three nights the city was illuminated, the Pope exclaiming that the massacre was more agreeable to him than fifty victories of Lepanto. Varasi was instructed to execute a large picture, still to be traced on the walls of the Sixtine Chapel, representing the massacre, beneath which were the words '*Pontifex Coligni necem probat.*' A medal was struck: on one side the crest of the reigning Pope, on the other, that of a destroying angel smiting the Huguenots. Mark Antony Muret, preaching before the Pope exclaimed: 'O memorable night, worthy of a distinction all its own among our festivals! I love to think that the stars that night shone with a more silvery brilliance, that the Seine rolled its waters more impetuously, as if in haste to fling into the sea the corpses of the impure it carried. O day full of joy and gladness, when you, thrice holy father, received the tidings, and went to render solemn thanks to God! What happier commencement for your pontificate could you have desired?'"

Never even to this hour has the Church of Rome disowned or denounced the deed. The principles laid down in the "Syllabus of Errors" issued by Pío Nono lead logically to atrocities such as this massacre. Jesuit teaching ever more tends in the same direction.

Our forefathers had to do battle bravely and to the death against the awful system which led to results such as we have described. No wonder they had to use rough weapons! Let us thank God that they laboured and that we have been privileged to enjoy the fruit of their pains and toils. Let us prize our blood-bought privileges and transmit them unimpaired to those who come after us.

We need not speak of the results of the six weeks' massacre in France. Nearly all the concoctors and leaders in the horrible tragedy perished miserably themselves. Charles IX.—the weak fool—died at the age of 24, beset by vague and dark terrors, believing that he heard groans in

the air, starting up out of his sleep at night, and affected with a strange malady, which caused his blood to ooze through every pore. "Ah! my nurse! my nurse!" (a Huguenot,) he cried out, "what blood and what murders! Oh! that I should have followed such wicked council! O, my God! pardon me and have mercy upon me, if it please thee! I know not where I am! What shall I do? I am lost, I see plain enough?" Cardinal deLorraine caught a fever and died suddenly. Catharine, on seating herself at table on the evening of his death, as they handed her a glass, began to tremble and exclaimed, "Jesus! It is the Cardinal that I see." During the night for more than a month she would not remain alone, being incessantly followed by this melancholy apparition and saying to her women, "Drive away that Cardinal. Do you not see that he beckons me with his finger?" "She descended to the tomb amid the execrations of the Calvinists and the disdain of the Roman Catholics." The Duke of Guise was within one step of the throne of France and Henry III. had him assassinated at Blois castle. "Ah! my friends exclaimed the Duke when he felt the dagger, "have mercy!" Henry kicked the dead Duke as he had the Admiral. Henry III. perished by the knife of the assassin. Henry II. was mortally wounded in a tournament.

Carlyle traces the horrors of the great outbreaks of the Revolution to this massacre; and Dr. Wylie writes: "Romanism thus drove the Protestants from France leaving a mighty void in the country, which it filled with the Atheism of the eighteenth century and the Commune of the nineteenth, and these have not yet spoken their last word on Popery."

ADDRESS TO LORD DUFFERIN AND REPLY.

On motion of Rev. S. Houston, the Synod unanimously resolved to present an Address of congratulation to His Excellency the Governor General on his assuming the Government of the Dominion.

The Address and Reply are now published, because they will be read with much

greater interest at present, than next year after being officially submitted to Synod.

To His Excellency the Right Honorable Frederick, Earl of Dufferin and Clandeboye, of Ballyleide and Killleagh, in the County of Down, in the Peerage of Ireland; Viscount Clandeboye of Clandeboye, County Down, in that of the United Kingdom; Governor-General of Canada, and Governor and Commander-in-Chief of the Island of Prince Edward, &c., &c.:—

We, the Synod of the Presbyterian Church of the Lower Provinces, beg to tender your Excellency a most hearty welcome on your assuming the office of Representative of Her Majesty in this portion of the Empire.

We need not assure your Excellency that the loyalty which has always characterized the several branches of the Presbyterian Church in Great Britain and Ireland, will be found among the Presbyterians of the Lower Provinces, whose attachment to the Throne of Her Majesty and British Connection is universal, undoubted and cordial.

We also beg to say that your Excellency's appointment as Governor of this part of the Empire, gives us most hearty satisfaction, not only for your great experience in public affairs, and high position in the world of letters, but because of your many acts of kindness and favour to the Presbyterian Church in other lands.

We trust that your Vice-Royalty in Canada may be pleasant to yourself, as we believe it will be highly conducive to the maintenance of peace, and to the prosperity of the Dominion.

We also would tender our congratulations to your Excellency on the safe arrival of Lady Dufferin in our country. That you may have the blessing of Heaven on your person and family, and administration, is the fervent prayer of the Synod.

Signed in the name and by order of the Synod of the Presbyterian Church of the Lower Provinces, by

GEORGE PATTERSON, *Moderator.*

P. G. MCGREGOR, *Clerk.*

Halifax, July 15th, 1872.

GOVERNMENT HOUSE, HALIFAX, N. S., }
September 10th, 1872. }

Sir,—I am directed by the Lieutenant-Governor to request that you will lay before the Synod of the Presbyterian Church of the Lower Provinces the enclosed reply, which has been received from the Earl of Dufferin, to the Address voted to His Excellency by that body.

I have the honour to be, Sir,

Your obedient servant,

HARRY MOODY

REV. P. G. MCGREGOR.

To the Members of the Synod of the Presbyterian Church of the Lower Provinces of the Dominion of Canada :

GENTLEMEN,—I have received with great pleasure your Address of welcome on my appointment to the post of Governor General of the Dominion of Canada.

Your expressions of attachment to the Throne are an additional instance of the loyalty which pervades all denominations and all classes among the population of this United Country, and faithfully re-echo the sentiments of that great religious community of which you are Representatives on this side of the Atlantic.

I trust that your expectations in regard to my future career may not be disappointed, and that my course of action will be such as to deserve the support of all who are interested in the cause of religion and morality.

I can assure you that the maintenance of the peace and contentment of the country will be my anxious care, while your wishes in regard to my own happiness cannot fail of fulfilment, so long as the Dominion over which I am called to preside continues to enjoy that prosperity with which its future bids so fairly to be fraught.

Descended on one side of my house from Presbyterian ancestors, and bred in the midst of a Presbyterian population, I have had ample opportunities of appreciating the beneficial influences which your church exercises over its members, who are everywhere distinguished as industrious, peaceable and loyal citizens.

I have conveyed your kind congratulations to Lady Dufferin ; and am desired to return you her sincere thanks, and to express her sense of the value she attaches to your cordial welcome.

CITADEL, QUEBEC, Aug. 30, 1872.

WHAT OTHERS ARE DOING.

The Baptists of the Maritime Provinces are engaged in raising a fund of One Hundred Thousand Dollars for their college. They have already done much for their beloved *Acadia*, and now they are putting forth a crowning effort. We wish them success in their noble enterprise. The Methodists are engaged in raising a fund of Fifty Thousand Dollars for the endowing of their Theological Chairs at Sackville. This is a highly creditable effort, and we are glad to say that it already verges on complete success. The Episcopalians have recently completed their Endowment Fund for aiding weak congregations in scattered

districts. This Fund is \$100,000 or upwards. Our brethren in Montreal have raised a very handsome endowment for the Presbyterian College there, and are contributing with great liberality to the support of the Institution by means of bursaries, &c. In the United States, scarcely a week passes in which we do not read the record of some noble gift to the Seminary at Princeton, to the Union College, New York,—to the Seminaries in Chicago or San Francisco. About \$100,000 have been raised in a year or two to endow two Professorships in Princeton—the Archibald Alexander Professorship, and the Dr. Hodge Professorship. And in the United States Seminaries, young men are liberally aided while prosecuting their studies for the ministry. So ample are the funds furnished, so freely is aid given, that even young men from these Provinces are sometimes beneficiaries. The Methodists in the United States are building and endowing seminaries at a cost of a million dollars and more. The Dutch Reformed are raising \$300,000 to endow their Theological Seminary.

It from America we extend our view to Great Britain, there, too, we find all the churches up and doing, devising liberal things, doing noble things for the Master. The rich are giving their tens of thousands: the poor are contributing their mites.

Now, therefore, the question comes to us with great force, What are *we* doing? Surely the Presbyterian Churches in the Provinces beside the sea have a great and noble work to do: are we doing it? Others are working; God expects us to work. We live in a time of excitement and commotion, and we cannot afford to be idle. God's curse evermore follows idleness, uselessness. Let us take heed lest that curse should come upon us. The apostles of error are active on the right hand and on the left; how is it with the children of light? Let us examine ourselves while yet there is time, lest our doom should be that of the servant who hid his Lord's money.

There is scope in connection with our church for much well-doing. Nearly all

our enterprizes are lagging for lack of funds. Even the Foreign Mission Treasury is not full. The Supplementing Fund, the Education Fund, the Home Mission Fund, all cry—"Give, give." Let that be a prompt response.

SUCCESS OF PROTESTANT MISSIONS.

An influential American paper recently asserted that the money expended in Foreign Missionary work would be more profitable if used at home in evangelistic work. Satisfactory replies have come from different quarters. The *Spirit of Missions*, speaking on behalf of the Episcopal Church, showed that the statistics of that body would not bear out the assertion, but the contrary. The *Missionary Herald*, in a studied article, full of statistics, refutes it as to the missions of the American Board.

In the August number of the *Foreign Missionary* of the Presbyterian Church, the question is considered at large, DO MISSIONS PAY? It is shown that they do pay, by reason of (1) their commercial value, (2) their incidental advantages, (3) their direct success. Under the third head some statements are so summary that we can present them. The writer begins with the Presbyterian Church, and considers others:

"The foreign field for the past ten years has yielded more converts in proportion to the labor expended, than the home field.

The number added to the Presbyterian Church in our land in 1870 on profession of faith, compared with the whole membership was..... 6 per cent.

The gain of Foreign Missions as a whole	12	"
Gain of the A. B. C. F. M. as a whole.....	14	"
Gain of Presbyterian Missions in India.....	16	"
Gain of A. B. C. F. M. in Eastern Turkey.....	18	"
Gain of Presbyterian Missions in China.....	25	"

"This statement shows a heavy preponderance in favor of conversions on the foreign field. In the Sandwich Islands alone, 'the number of persons received into church fellowship on profession of faith, is more than equal to the present population over four years of age, amounting in all to 55,300, or on an average about 1,400, to each ordained missionary.' 'The number received into twenty churches in the twenty-

six years following 1837, was 49,713, which is an annual average of about 1,900."

Taking a more general and comprehensive view of the whole field, the following statements are made:

"To compute the results of modern missions is simply impossible. Figures cannot express them; nor are they visible to the human eye. But it is interesting to know, that outside the bounds of Christendom there are *four thousand* centres of Christian work and Gospel teaching; 2,500 congregations, 273,000 communicants, and 1,350,000 nominal Christians." Rev. Dr. Mullen, Corresponding Secretary of the London Missionary Society, says: "In more than *three hundred* islands of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. The missionaries of the four great societies (English) have gathered 400,000 people under Christian influences, of whom a quarter of a million are living, and 50,000 of these are communicants."

Similar statements are made by Dr. Butler, in his work on the land of the Veda:

"Not much less than 300,000 Christian converts in communities having renounced heathenism, and numbering 1,151,721, testify to the eminent success of Christian missions. Over 31,000 Christian laborers are to-day in the field of the world. More than 626,000 youths are in Christian schools. In India and Burmah there are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out stations; 70,857 communicants; 137,326 youth in schools, and 6,584 pious boys being educated for a life of Christian labor."

WELSH PRESBYTERIANISM.

In the early part of the eighteenth century the Rev. Griffith Jones, who was designated "The Apostle of Wales," "The Morning Star of the Methodist Revival," struck by the ignorance of his catechumens and their inability to read the Word of God, established the plan of *Circulating Schools*, by which a master remained at a particular place until he taught a number of people to read, and then removed to teach in some other district. By this means and by Mr. Jones' preaching, considerable preparations was made for the subsequent revival.

But the work of grace took more distinct beginning about the year 1735 or thereby, by the conversion of the three fathers of Welsh Calvinistic Methodism, Howell Harris, Daniel Rowlands, and Howell Davies, and it is not a little striking that it:

began, not only quite independently of the revival of religion then taking place in England—those concerned in either movement having no knowledge for a time of each others work—but also without any connection of these men with each other. Thus in the three counties of Brecon, Cardigan, and Pembroke, where these three were then respectively resident, “there sprang up simultaneously three distinct streams of the water of life, the confluence of which formed that mighty river which watered the whole Principality and made it blossom as the garden of the Lord.” The opening of these refreshing and fertilising springs was noiseless and gentle, but it was manifestly done by the touch of the finger of God.

The subsequent history of the movement as strikingly evidences the presence of the Spirit as does its origin. The rapidity with which it spread, the openings made for it, its permanence;—the evangelistic zeal of the converts, their gifts, their meekness and stability amid the opposition, the loss of worldly goods, imprisonment, and many other sorts of persecution they suffered;—the sobriety and faithfulness of those who controlled the movement, afford constant proofs that He who began the good work took special charge of it as it went on.

Like Wesleyan Methodism, between whose history and its own there are many points of resemblance, the movement began within the Established Church of England, and from the first it enjoyed the countenance and fostering care of some few of its ministers, though the great mass of these were determinedly opposed to it, and indeed were the instigators of the fiercest persecutions it encountered.

From the centres in which these ministers and the early fathers lived, the movement rapidly spread outwards. By-and-by its progress was greatly furthered by the itinerancy of the preachers;—by the gathering of earnest people from the remote distances to the places where these steadily laboured or happened for the time to be visiting, and their return home—a striking itinerancy of the people, which, if it roused the hostility of some must have awakened the serious thoughts of others in the towns passed through; by the ejections of some of the faithful from their farms and homesteads, by which they were driven from place to place; and by the good conversation in Christ by which the converts were generally distinguished.

It soon became necessary to form some kind of organisation for the numerous converts. But the relation which these earnest Christians wished to sustain to the Established Church created some difficulty. Regarding themselves, and wishing to be regarded by others, as belonging to the Church of England they were careful in all

the measures they took to avoid as far as possible giving offence to Church susceptibilities. Thus those who preached without Episcopal ordination were not designated preachers but “exhorters.” The local communities of Christians that were gathered together were not designated Churches but “societies.” Those who were placed in charge of them were not “ministers,” nor yet “pastors”; and the men who discharged the duties devolving upon the *deacons* of the present day were “private exhorters,” and sometimes “stewards of societies.” The quarterly gatherings of the representatives of the whole body were not synods but “Associations.” Their first place of worship was not erected till 1747, twelve years after the beginning of the movement, and it was called “a house for religious purposes.” For many years they continued to communicate in the Established Church, the Association enjoining this course on those who solicited advice. And though the Act of Toleration had long been in force, and gave ample protection to Nonconformists, they endured persecution, suffered fines and imprisonment, and all manner of bodily abuse rather than avail themselves of its shelter at the cost of being called “Dissenters.”

The organization devised was of this nature:—A society was formed in each locality where a few disciples could be brought together, and each society was placed under the charge of an exhorter. A number of these societies were grouped into districts, and each district was placed under the care of an overseer. Over these overseers, every district had its moderator, while over all these was the general moderator of the body. These moderators were simply chairmen of meetings. Even the general moderator had no more authority than the rest of his brethren, though he might hold office—as we gather Whitfield did, who was first chosen to this honour—tor several successive years. A rudimentary Presbyterianism was thus unwittingly established.

The wisdom and strictness of the discipline exercised strike us as very remarkable in the circumstances. The overseers were required to furnish a minute and periodical report to the Association of the spiritual condition of the districts or sub-districts under their charge. No one was permitted to preach in public until he had been authorised to do so by the Association, and license was never given but after the most careful inquiry into the character and qualifications of each candidate. Those authorised to exhort were kept under strict supervision. The overseers were required to keep their eyes on their private character and public ministry, and to report to the Association. Purity of doctrine and blame-

lessness of life were not all that was required in exhorters. They must be faithful and diligent in the discharge of their duties, otherwise they could be brought under discipline. All the moderators and overseers were expected to attend every Quarterly Association, or to send a message explaining their absence; otherwise they were called to account. Many reports and resolutions are recorded in proof of the care as to these points which was exercised by these zealous and prudent "Fathers." Take the following:—

At one Association it appears that two candidates for the office of exhorters were permitted to remain for some time longer under probation, while four others were to be "entirely restrained, as it is considered that they have not been sent of God." One brother is reproved "in the name of the assembled brethren for his negligence in watching over the society under his charge, and given to understand that he shall be expelled after another month of trial unless he show evidences of obedience and faithfulness." On another occasion it was resolved that letters be written to two overseers or moderators, "because they have not sent to say why they are absent," and to a third "because he neglects attending the Association." Nor was there any delicacy in dealing with pecuniary questions even in the early days of the movement—Societies being frequently exhorted "to bear fruit" to those who ministered to them. It is no doubt due to the firm and watchful supervision implied in such discipline as this that the movement gained consistency and acquired its permanence and character. It a grave question if other Churches would not be greatly the better of their adoption and enforcement.

Continuing for many years to be in the Established Church, yet not of it, clinging to it, yet disowned by it, Welsh Methodism in its progress reached a crisis in the early years of the present century. Methodists were then still communicating in the Established Church, but in very many instances the clergyman of their own parish was not such as they felt at liberty to receive the communion from, and many of the communicants were not such as they felt at liberty to communicate with. Hence they had either to remain without the privilege of partaking of the Lord's Supper or to travel many miles in order to obtain it. The Methodist "clergyman," as those of their number were called who had been episcopally ordained, were few in number—about sixteen in South Wales at the close of last century, but most of these confined themselves to their own parishes, and for many years there were only six other places in the whole of South Wales, where the Methodists were in the habit of solemnising

the Lord's Supper. Some of these were chapels belonging to the Establishment, and others were "Society's Houses," to which the privilege had been extended by the favor of the Association. In North Wales there was a still greater dearth of "clergymen," three being the largest number of this class that had ever existed together in that portion of the Principality. A great number of able preachers had by this time risen in the body, but they were not ordained. Sometimes an ordained clergyman and an unordained exhorter would preach in succession to the same audience—the former inside, and the latter outside, the church. All these privations and inconveniences suggested to some of the brethren the idea of ordaining ministers of their own; but this would be a momentous step—in fact, nothing less than a secession, the thing the very appearance of which, from the beginning of the movement, had been studiously avoided. Nearly all the episcopal clergymen met the first proposals in this direction with determined opposition. Sacrificing much comfort and all preferment for their attachment to the Methodist body, they considered it as a part of the Church, and regarded their labours in its behalf in the light of labours for Church extension. Most of the preachers were in favour of the step, but they were under a necessity to keep comparatively silent, for any warm advocacy on their part would be naturally regarded as the result of a desire for the honour it would confer on themselves. The people, too, were in favor of it. But the necessities of the new community were becoming urgent. The new wine was bursting the old bottles. Accordingly, at an Association in North Wales, presided over by the famous Rev. T. Charles of Bala, the decisive step was taken, after much discussion; and the subject was at once brought by letter before the South Wales Association, and adopted by it in the same year. Accordingly in the year following twenty-one ordinations took place at the meetings of the two Associations. When these had been fully decided on, seven of the ten episcopally-ordained clergymen who had so far laboured with the Methodists in South Wales withdrew from them altogether. Among these there were a few of great ability and extensive influence. But notwithstanding the withdrawal of these eminent men, the great mass of the people everywhere adhered to the Connexion. The three clergymen connected with the North Wales section continued to belong to it. It was by the southern portion of the Principality that the northern was evangelised. It was in the northern portion that the actual birth of the Connexion, as a separate Church took place.

From this important crisis Welsh Metho-

dism emerged different in several respects from what it was before. It was a very little smaller, and a trifle less aristocratic, but it was very much more compact and free. The men who now came to the front had already proved themselves to be able ministers of the New Testament, and they subsequently proved themselves competent to lead the Connexion, by the blessing of God, to usefulness and success.

As regards government, each church manages its own affairs, admits or expels its members by the vote of the majority of those who belong to it. But there is an appeal from the decision of the individual church to the Monthly Meeting of the county to which it belongs; and then there is an appeal from the decision of the *Monthly Meeting to the Quarterly Association* of the province. Matters relating to South Wales are finally disposed of by the South Wales Association, and so of the North; but a few years ago a General Assembly of the whole Connexion was established, and the two Associations may agree to refer matters to that body, which meets once a year, for final decision. Churches nominate their own deacons, or elders, by the vote of the majority, but they can only be appointed with the sanction of the Monthly Meeting of their county and by delegates sent by that body to the place for that purpose. Monthly meetings never interfere with the internal affairs of individual churches, unless their members fail to agree among themselves, or permit some manifest irregularity. Ministers can only be ordained with the approval of one of the Associations, North or South. They are nominated by delegates of the counties to which they belong at one Association, and, if approved of, are ordained at a subsequent one. These representative meetings are made up of ministers and deacons, and generally the latter preponderate in numbers. There is no rule made to preserve 'the balance of power' in this respect, and happily there has not hitherto appeared any necessity for it. All the chapels are the property not of the congregations worshipping in them, but of the Connexion.

The North Wales section employ from fifteen to twenty missionaries to labour among the people of the *English-speaking districts*; and of the South Wales portion having under its charge twenty *English stations*, containing about thirty places of worship. It has *Foreign Missions* in India with five missionaries, fourteen native teachers, and fourteen churches, connected with which there are between five and six hundred communicants and candidates, while there are about eight hundred children in the schools.

There is also a mission in Brittany, with two missionaries, and two mission stations,

and between ninety and one hundred communicants. The Connexion has a college for the training of its ministry at Bala, with a permanent endowment of £25,000; and another at Trevecca, for which a similar endowment is being raised.

The following statistics, which we have taken from "Grant's Church Almanac and Presbyterian Year-Book for 1872," will show the strength and liberality of this body. They relate to the year 1870:— Churches, 1031; chapels and preaching-stations, 1126; ministers and licentiates, 773; communicants, 92,735; applicants for church membership, 3737; children of communicants enrolled in Church books, 41,013; adherents, 233,981; Sabbath-school teachers, 18,579; scholars, 153,947.

CONTRIBUTIONS.

To the Ministry.....	£42,238
Missions.....	4,459
For the Poor.....	2,074
Chapel Building.....	25,206
Other schemes.....	16,561
Seat Rents.....	18,026

£108,564

BAY OF ISLANDS.

Upon the western coast of Newfoundland at the mouth of the Humber River is situated the Bay of Islands. The Bay itself is a large sheet of water studded here and there with numerous islands, hence the origin of the name. The river flowing into the bay is a stream of considerable size, said to be navigable for the largest ship afloat to a distance of 25 miles from its mouth. Scattered along its banks within this distance reside the inhabitants and form the settlement called the Bay of Islands.

To many readers of the *Record* this isolated country is scarcely known, though our church in days of yore has given a little attention to it. At present within this compass of 25 miles are found, dwelling solitary, 250 families with an estimated population of about 1500. This people subsist chiefly by fishing and lumbering, and many of them eke out a miserable existence. The country however wants to be opened up as its resources have as yet scarcely been touched. Upwards of 100 miles the Humber River extends into the country and passes through some excellent agricultural soil; great quantities of timber are found scattered over the whole territory,

and it is also said to be rich in minerals. Hence at no distant day capitalists may be found investing and opening up the hitherto unknown resources of this isolated region. Then it may become a valuable portion of Newfoundland of which it forms a part. To make progress however in this aggressive age, or keep pace with many of the rapidly growing countries around is decidedly beyond the question until a new and better era is inaugurated. At present there are no civil institutions, no code of laws is said to be in force, no roads have been constructed, all communication being in boats, and hence under such an existing state of affairs it is impossible for this country to make progress. Perhaps incorporation with the Dominion of Canada would be attended with good and prove beneficial.

This being the position and circumstances of this isolated people what must inevitably be their condition in a moral point of view? A high standard of morality is not to be expected where stated ordinances are not enjoyed, and where little communication is held with the outside world. Imagination may to some extent picture the spiritual destitution that exists, but it is more easily imagined than described. Under varied forms iniquity and vice prevail and many are living without God and without hope in the world. Their spiritual interests however are not wholly neglected. Nominally the people are Episcopalians and Roman Catholics and receive but a scanty supply of preaching. An Episcopal clergyman resides among them part of the year, and they are also visited occasionally by a Roman Catholic Priest. A neat little church has been built by the Episcopalians which is generally well filled, and another protestant church is about being erected to be finished next summer.

When we think then of the prevailing forms of vice among this people, and of the many sinking into a drunkard's grave, when we think that family religion is almost unknown and the sad training which the young are receiving, when we reflect that godly piety is but a feeble plant, should we not do something to strengthen the hands of the solitary laborer in this isolated and

destitute field. One lone toiler for a season among a scattered people, perishing for a lack of knowledge can do but little. A duty evidently rests upon the Presbyterian Church to do something in the way of supplying this people with gospel ordinances. During the past year there has been a considerable influx of Presbyterian population. Families have lately removed from the bounds of the Sheet Harbor congregation, some of whom are in full communion with our Zion, and are now located there. Deprived to a large extent of religious advantages, and their families of Sabbath and day school instruction should we not give them some attention? It is highly probable that an application will be made to the Home Mission Board next spring for a labourer, and we hope the Board will be enabled to accede to their request. An Evangelist with an exceedingly missionary spirit would find here a field of usefulness. Let the readers of the *Record* remember this solitary and isolated people in their prayers and not overlook the claims which our widening Home Field has upon us.

CHARGE

Given in Melbourne, March 13th, 1872, to Rev. D. Macdonald, on his ordination as a missionary to the New Hebrides. By Rev. John Inglis, Aneityum:

MY DEAR BROTHER.—In accordance with the appointment of this presbytery, I am now to address to you a few words. You have been ordained, or set apart, to the highest and most important office to which any human being can be appointed. You are not being sent forth to develop the material interests of the country in which you are to reside, however honourable such an occupation might be. You are not being sent forth to cultivate the domains, or to extend the boundaries of science, however interesting or however important that might be. Nor are you to be engaged simply in drawing forth the intellectual capacities, or in elevating the moral powers, of those among whom you are to labor. Although, indirectly, your labour will affect all these interests for good. But you have been set apart, and you are being sent forth, that you may deal directly and primarily with the highest interests of men—with their spiritual condition, with their immortal destinies. Your work is to be that which of all others most closely and

most directly affects the glory of God, the salvation of immortal souls, and the eternal happiness of men.

On this account it is customary, on occasions like the present, to direct the attention of the brother ordained to topics bearing upon this important work, to the qualifications required for the successful discharge of these important duties, and to the encouragements necessary for sustaining men in this arduous and difficult work. In present circumstances, however, I shall waive all reference to these subjects. I shall say nothing on the necessity of vital, earnest, personal piety, of unblemished character, of exemplary conduct, or of the great importance of professional acquirements, of high and varied scholarship, of diligent study, of the wise and judicious improvement of time, and of constant and implicit dependence on divine guidance and help. I shall say nothing on those things that are common to all ministers and to all missionaries. I shall confine myself to a few particulars which may, in some degree, be looked upon as peculiar to a missionary going to the New Hebrides.

1. Have a special care of your health. Good health is an essential condition for securing successful work. No man has ever doubted the moral and perpetual obligation of the sixth commandment; and the sixth commandment requires of us "all careful studies and all lawful endeavours to preserve our own life," as well as the life of others. As men, our bodies are the workmanship of God, and are not to be neglected; as Christians, they are the temples of the Holy Ghost, and are not to be profaned; as ministers, they are vessels—earthen vessels it is true, but still vessels in which the heavenly treasure has been deposited, and which are not to be carelessly, heedlessly or recklessly handled, lest the vessels be broken and the treasure be lost. Our bodies are to be preserved in the highest possible state of health, so that we may most effectually glorify God thereby.

In this pre-eminently healthy climate, men may break the sixth commandment, may trifle largely with the laws of health, and yet long escape the penalty attached to these transgressions. It is quite different in the New Hebrides. There the penalty threatened follows quickly on the back of the transgression, while the whole condition of things is such that men are most easily thrown off their guard. No dangers are apparent; there is no cold to be felt—the source of so much sickness in other lands; the islands are beautiful; the climate is delightful; existence itself is enjoyment. From the summits of the mountains to the seashore the densest, greenest, freshest foliage everywhere meets the eye; the fervour of the noon-day sun is moderated, and

the sultry air is made pleasant, by the steady trade wind or the grateful sea-breeze, while nothing can be more delightful than the cool of the evening shades or the freshness of the morning dawn.

Everything is so enchanting that the stranger is ready to conclude that surely these must be the elysian fields of ancient fable, the isles of the blessed, that the fruits are ambrosia and the drinks nectar, and that to dwell here is to secure something like immortality; that under such skies, and surrounded with such scenes, any attention to locality, or dwelling, or food, or clothing, or rest, or labour, must be quite superfluous; men may live anywhere or anyhow, and no evil can befall them.

Nothing is more difficult than to convince the stranger that beneath all this fertility, this exuberance, and this beauty, there lurks a subtle poison, a dangerous miasma, a deadly malaria, while neither one nor the whole of the five senses combined can discover, which the most careful conducted chemical analysis cannot detect, but whose presence is as certain as that of the evil one—while, like the evil one himself, its presence cannot be known except from its effects.

The truth is, that by attending carefully to the laws of health, by keeping these in view in the site of your house, in the construction of your dwelling, in your clothing, your food, your labours, your rest, and your medicines, you may enjoy a large and a lengthened measure of good health, but if you wilfully break the sixth commandment, if you disregard the laws of health, if you live as you list, most likely some afternoon, when you least suspect any danger, you may feel a dull languor, a strange listlessness, creeping slowly over you, which you cannot shake off though you strongly wish to do so—which cleaves closer and closer to you till you are shivering, trembling, and shaking in the chill, cold, freezing embrace of an island fever or a certain ague, which, if it does not shorten your days, will diminish your energy, and greatly curtail your usefulness.

Have, therefore, a religious regard to the preservation of your health, as a duty which you owe to God, to yourself, to the heathen, to your brethren, and to this church.

2. Wherever you may be settled, make it a primary and a special object to acquire a thorough knowledge of the native language. One of the first discoveries you will make when you are settled on some station will be this, that your lips are sealed, that you cannot speak a word which the people can understand. Lose no time in removing this seal from your lips. A few of them, it may be, can smatter a few words of broken English, but do not let this deter you for a single day from the study of the native

language. The English language, as known by the natives, is of no value whatever as a medium through which to communicate religious knowledge. Even for secular knowledge, it is of far less value than a stranger would suppose it to be. Nothing gives a missionary such power among a savage people as to be able to speak to them correctly and fluently in their own tongue. Even the Jews in Jerusalem, though acquainted with the Greek, "when they heard that Paul spoke in the Hebrew tongue to them they kept the more silence." One of our missionaries put the matter very well when he said, that next to the power of the Holy Spirit on the heart of a native is the sound of his own language. Let your knowledge of the language be extensive and accurate. Let it be exact as to the meaning of words, correct in grammar, and perfect, if possible, in pronunciation. Some think that any sort of speaking, even the most slovenly and incorrect, may do for savages. The very reverse of this is what is required. Were there no other objection, this is sufficient, that they cannot at all understand you unless you speak somewhat correctly; and the more correctly and idiomatically you speak, the more fully will you be understood. From our extensive knowledge, and the intercourse we have had with people whose dialects are considerably different, we can without much difficulty, understand the broken English of the most illiterate foreigner; his foreign idioms may amuse us, but they do not embarrass us. It is not so with the natives; they have had so little intercourse with other tribes, or with people of other islands, that, except the language of their own narrow district, they know nothing; hence it is most important that a missionary should thoroughly know this at least. Happily there is no unsurmountable difficulty in the acquisition of these languages; a living language is always more easily acquired than a dead one. Besides, you will probably have some helps. Your predecessors may have accumulated some materials which you will not fail to turn to some good account. Vocabularies, grammars, and translations may supply you with words, and point out to you the structure of the language; to overlook these, where they exist, is to spend your time in searching out what has been discovered by others and prepared to your hand, it may be better than you could do yourself. But those who confine their study of these languages wholly or mainly to books never catch the native manner, and are never able to understand what the natives say. To mingle daily with the natives, to speak to them and listen to them, gives a readiness and a correctness in speaking that nothing else will supply. It is one thing to see a native

word or a sentence written on paper, or printed in a book, or to hear it pronounced by English-speaking lips, and quite another thing may be also indistinctly, by a native; but it is necessary that you be able to recognise the latter as readily as the former. One of the best linguists in our mission was in the habit, during the first year of his residence on the islands which he occupies, of spending some hours daily, sitting with little groups of natives and talking with them, for the express purpose of gaining a minute and accurate knowledge of their language, and he has had his reward.

Some missionaries have found it a good plan, in order to test their book knowledge, to mingle largely with the native children. Others have found it of great advantage to begin soon and continue largely to translate easy portions of the Scriptures. Every separate plan has its own advantages; but in the pursuit of knowledge, as in the pursuit of wealth—and in the pursuit of this kind of knowledge no less than in that of all others—it is the hand of the diligent only that maketh rich.

3. Keep the *secularities* of the mission in their proper place. There are many who seem to think that missionaries are, or at least should be, the most spiritual-minded of men, and that their work is specially favorable for producing spiritual feelings and holy affections, and that all of them, from the very nature of their work, should be more akin to the angelic than the human. Alas! that plain facts should so readily dispel these pleasing fancies. If a vast amount of secularities, and a great amount of manual labour, are conditions favourable to spirituality of mind, then the New Hebrides missionaries may be expected to rank high in such attainments; but if the reverse holds good, men must look elsewhere for model specimens of such a character.

It is a saying largely in circulation among the South Sea missionaries, that a missionary should do nothing himself which he can get a native to do as well, or nearly as well, as he himself can do it. This principle may keep a missionary tolerably free from manual labour among the Malay races, in the Eastern Pacific, but among the Papuan races, in the New Hebrides, after the missionary has carried this principle to the utmost, it will leave him still as much to do as he can possibly overtake. He has his house to build, by-and-by his church and his school houses, he has his boat to manage and keep in repair, he has to create—call into existence—a hundred of the conveniences and comforts of civilized life, while all the skilled labour he can obtain is that which his own hands can supply.—Some may think it beneath the dignity of the missionary character to stoop so low,

and deal so largely in manual labour. Where it is unnecessary, it may be wrong; but when it is indispensable to secure health, comfort, and the success of the mission—God's glory and the salvation of souls are suspended on these conditions—it becomes as sacred an occupation to manipulate wood and stone as to translate the Scriptures and preach the Word; and the missionary is as certainly serving God and benefiting the heathen when he doffs his coat and lays to his hands, as when he bends his knees in prayer, and opens his lips in supplication. In this way the end sanctifies the means, the altar sanctifies the gift. The missionary, like Paul, must be able to say, "These hands have ministered unto my necessities, and to them that were with me."

When viewed in this light, and undertaken in this spirit, manual labour is not necessarily inconsistent with high attainments in religion; it is no more injurious to a missionary than to any other man. If a missionary feels that in these secularities he is obeying the will of God, and performing a required and an acceptable duty, he will at the same time feel, that in so doing, the most menial labour is invested with dignity and the most common and secular pursuits are invested with a character of sacredness.

It must ever be borne in mind, however, that there is no romance in mission work; it is a stern, hard, dry reality. It is the solving of one of the most difficult of social problems under the most unfavourable conditions. Those who enter the work under the influence of any romantic feelings or ideas, but who do not recognise its moral grandeur, will soon lose heart and abandon their position. They will become disgusted with the difficult and self-denying labours, the menial toils, and the humble drudgeries of mission life, in which they can see nothing dignified, nothing grand, nothing sacred; and they will leave the field, it may be soured and disappointed. You will resist the very first motions of such a temptation, you will stand firm to your post to the very last. Nothing is more injurious to a mission or more disheartening to its supporters, than when a missionary, led to the work by the false glare of a romantic zeal, trembles whenever he comes face to face with the reality, turns his back on these newly-discovered difficulties, and betakes himself to an ignominious flight. It is only those who are sustained by a sense of duty, and who can in some measure recognise the scriptural view of the enterprise, who will persevere under all the difficulties and discouragements of the undertaking, and in this warfare endure hardness as good soldiers of Jesus Christ.

In connection with secular matters and

manual labours, there are two extremes to be avoided. On the one hand, there may be a shrinking from these labours, and a living in such a state that health suffers, serious inconveniences are felt, and the work of the mission is retarded. On the other hand, the secular may overlay the spiritual, and the means may occupy more attention than the end. But on this point no specific rules can be laid down; every missionary must judge for himself; and for this end he must pray earnestly for that wisdom that cometh from above—that wisdom that is profitable to direct.

4. You will take advantage of the suggestions, the counsels, and the experience of the *other members of the mission*, especially of those who have been in the mission before you. That the younger should submit to the elder, is the injunction of Scriptures, and all experience corroborates the wisdom of obeying this precept. This holds true everywhere, but specially where the conditions of life and labour are so new and so different from what they are elsewhere. But it is an injunction to which the youthful mind is not always ready to accede. It is often irksome in the extreme for the zeal and ardour, the earnestness and impetuosity, of youth to be cooled and checked, to be reined up and arrested, by the timidity, the caution, and the conservatism of advancing years. It is so everywhere, but it is especially so in the mission-field, where there is generally found among the younger missionaries more than the average amount of impetuous ardour and glowing zeal, and hence of impatience under restraint; and on the part of the elder missionaries, from their experience of the dangers and difficulties of the work, there is more than an average amount of caution and carefulness in all their proceedings, and thus there is laid a greater restraint on this youthful impetuosity.

Young missionaries are ready to think that every year, every month, every day, is lost in which they are not engaged in directly evangelistic work. Elder missionaries know that success is not to be obtained by forcing matters, but by patiently waiting for opportunities, and then promptly seizing them and carefully improving them when they occur. It is in general only by patiently waiting that the favourable opportunity can be secured.

While always honestly and conscientiously exercising your own judgment in everything affecting yourself, or affecting the mission, you will find it to be your interest, as much as your duty, not only to yield a ready obedience to the decisions of the majority, which every missionary is bound to do, but to pay a marked deference to the opinions and suggestions of your seniors in the mission. You may be right, and they

be wrong, on any given question, but the probabilities are all on the other side.

In rare instances an Elihu may rise up in the councils of the patriarchs, and with perfect justice say—"Great men are not always wise, neither do the aged understand judgment. I am young, and ye are very old, therefore hearken unto me." But as a general rule, in the councils of the mission it will be found the safest way to let "Days speak, and the multitude of years teach wisdom."

5. You will exercise great wisdom in *presenting the gospel to the heathen*. You will find among them so much senseless superstition, so many shameful abominations, and such an amount of horrid cruelty, that, as soon as you can at all speak to them, you will feel strongly pressed in spirit to remonstrate, to rebuke, to denounce, and even to interfere; but beware of approaching them from this side. Let the ignorance, and the wickedness, and the wretchedness of heathenism take their own course, because you will make nothing of them by direct assault. Leave the old system to itself; approach the natives from the opposite point; bring to their notice the new system; show them, as you best can, the light, and the goodness, and the happiness of Christianity. Do not exhibit the gospel to them as a system of restrictions, forbidding this and denouncing that; but exhibit it as a system of attractions, promising this and bestowing that; you will then realize the truth of Chalmers's well-known aphorism—"The expulsive power of a new affection."

You will exhibit to them the Sabbath with its rest, the Bible with its blessings, and heaven with its everlasting joys. You will begin by translating to them the sweetest promises, the most interesting narratives, and the most delightful parables in the Word of God. Like our Saviour on the Mount, you will open your mouth and teach them, saying—"Blessed, blessed blessed: Blessed are the poor in spirit; blessed are the meek; blessed are the merciful." You will proclaim them to the Lord, the Lord God, merciful and gracious. You will expatiate on the mercy of God, the love of Christ, and the grace of the spirit; and the love of Christ will constrain them. Not but that Satan will stir up opposition and raise persecution; but notwithstanding this, if Christianity is presented to them in this form, the new religion will come among them, cheering as the morning light, refreshing as the morning dew, and joy-inspiring as the songs of angles, or the music of the heavenly host.

6. You will exercise great prudence in your intercourse with our *fellow-countrymen not connected with the mission*. Their presence among these islands is an element that

cannot be ignored; and, from the way in which you deal with this element, your usefulness and comfort will be a good deal affected. Their interests and those of the natives will at times come into collision, and you may find it to be your duty to interfere. Your duty as a missionary to the natives, requires you to protect their interests, as far as you are able, whenever these may be unjustly invaded by our fellow-countrymen; but such interference on the part of the missionary requires to be conducted with great prudence, otherwise he may do more ill than good.

But independently of this you will come frequently into contact with them. You will find a great variety of character among them. You will find some of them to be very good respectable men, anxious to benefit the mission as far as they are able; you will find most all of them ready to oblige you, ready to bring you a letter or take one away from you, or do you any favour that lies in their power. But you will find not a few of them who, by their example, or by their aims and occupations, will be greatly more of a hindrance than a help to you in your work. How to act towards this latter class especially requires much wisdom and much prudence. "If it be possible, as much as lies in you, live peaceably with all these men." Avoid throwing them into direct antagonism to your work, if you can do so without being partakers of their evil deeds, or conniving at their sinful conduct. You will, in general, suffer wrong rather than provoke a quarrel.

You will have many opportunities of doing good to our fellow-countrymen, which you will not fail to improve. You will have opportunities of preaching the gospel to them, of circulating Bibles and good books among them, of dispensing medicine to the sick, of exercising hospitality to the stranger, of speaking to them words of counsel or of comfort, and, in a variety of ways, of showing kindness to them and promoting their welfare. By wisely and sedulously seeking to benefit their souls and their bodies, and when you can do nothing more by exhibiting in your conduct the meekness and gentleness of Christ, you will—silently it may be, but surely—require among them an influence for good that will at once protect you and benefit them. It is reported of one missionary in the South Seas, that, from the kind, obliging, unselfish disposition which he displays towards our fellow-countrymen, there is not a captain of a trading vessel who knows him but would go fifty miles out of his way in order to take him a letter. "Who is he that will harm you if ye be followers of that which is good." But in the view of all these requirements, you may be ready to say, "Who is sufficient

for these things?" The answer is at hand—"Our sufficiency is of God." "My grace is sufficient for thee, for My strength is made perfect in weakness.

Home Mission.

Report of Mr. John Pollock.

DEAR SIR,—The following is a statement of my labours in the several places to which I was sent during the summer. All of May and two weeks of June I spent with the St. Croix and Ellerhouse people, preaching once every Sabbath in each of these places. In St. Croix I usually had a prayer meeting on Sabbath evening, and Bible class and a prayer meeting during the week. I cannot speak too highly of the St. Croix people. Their love for and attendance upon the ordinances is very commendable, and encouraging to any one labouring among them; and from what I have learned in conversing with them, they seem to be willing and anxious to do what they can towards the support of a minister among them. They can now raise between five and six hundred dollars towards a minister's stipend, and I have no doubt they would soon raise more.

In St. Croix, the congregation is somewhat scattered, but the exercises in the church are always well attended; and in the different parts of the congregation, cottage prayer meetings are held during the week, when there are no services in the church. These are always well attended, and the exercises conducted in a lively, social manner. I attended these meetings as often as I could, and found them pleasant and profitable. I visited nearly every family in the place, and was always well received. I found several young persons ready to connect themselves with the church whenever an opportunity was given. There is no church organization in St. Croix, but about forty church members, having their membership in Windsor, Brooklyn, are ready to form one.

At Ellerhouse, religious interest is not so general as at St. Croix. Still, there is some interest. The people are very much rent by divisions. There are some of all denominations, but the Baptists are the most numerous. The Sabbath school was very low, and I did what I could to revive it, and get the people to come themselves and send their children. Before I left it was reorganized, and new officers elected, new classes formed; and at this date, Sept. 12th, I learn that it still survives, and has an attendance of about forty or fifty. A new Presbyterian Church is in process of

erection, and by next summer will be completed.

From St. Croix I proceeded to Cape Breton. At Mabou I stayed two Sabbaths, preaching once the first Sabbath and twice the second. The Mabou people have a very comfortable church, and are able and willing to support a minister. I did not visit many families in Mabou, and did not have prayer meeting during the week. The people are so scattered that it is difficult to get them together during the week. Still, a weekly prayer meeting might be maintained.

From Mabou, I went to North-East Margaree, and stayed there all of July and two weeks of August. The Presbyterian Settlement in Margaree is known by the name "Big Interval." There are fifteen or sixteen families of nominal Presbyterians, but not more than four or five communicants. The only religious service they have, is when the Board sends some one to them. But these families are anxious for the Gospel. With a little aid from abroad, they have erected a neat and comfortable church. It is not finished yet, but will be this fall. There is no wealthy person among them. They are industrious, poor, deriving their support from hard work. Of their little they gave willingly and the best their house affords. The stranger, whoever he may be, is welcome. While I was with them, I saw little of "Highland pride," but a good deal of Highland kindness. The population of North-East Margaree is small and scattered; but what was my surprise to see, in that small territory, four evangelical denominations, neither one of them able to support a minister. I was discouraged by it, and thought that if those who cause division in the church could foresee the fruit of their work, they would hesitate before they made the *mode* of baptism or anything else so prominent that men might suppose salvation depended upon it.

At Big Interval I preached every Sabbath morning, and on Sabbath afternoon we all gathered in the church and read the Scriptures, while I explained and questioned. I also held a prayer meeting there on Wednesday evening. I received but little help from them in that exercise.

To all the people among whom I have laboured, I take this opportunity of expressing my heart-felt thanks for their kindness; and should we never meet on earth, may we all meet at God's right hand.

JOHN POLLOCK.

Princeton, Sept. 12th, 1872.

REV. P. G. MCGREGOR.

Our Foreign Missions.

To Our Sabbath School Children in the Presbyterian Church of the Lower Provinces.

DEAR YOUNG FRIENDS:—

Ten years have passed away since the children of our Sabbath Schools in this happy land were asked to help in providing a mission vessel for the new Hebrides. This vessel was asked for to visit the teachers and missionaries on the islands occupied, and to carry them to islands still heathen, to make an annual visit to the Australian Colonies, to bring and distribute supplies, and thus to promote the safety and comfort of the missionaries, and to extend the good work. For five years previous, the *John Knox*, a large sized boat, had proved very useful, but events on the mission field showed the urgent need of a larger craft.

The vessel required was built and launched from Mr. Carmichael's shipyard nine years ago, and, commanded by Capt. Wm. A. Fraser, and carrying three missionaries, sailed from Halifax on the 7th of November. She has been employed ever since in doing the work for which she was built; and Captain Fraser, lately returned, only states what we know to be the truth, when he says that she is acknowledged to be one of the most efficient and successful vessels employed in mission work. The children of the Lower Provinces did their share in helping to pay for her, and have raised \$1,250 and upwards annually to pay their share of her maintenance.

Last year the Board asked for double that amount, because after 8 years, very extensive repairs had become necessary. The response was prompt and hearty. From all parts of Nova Scotia, from New Brunswick, from Prince Edward Island, from Cape Breton, from Newfoundland, and from Bermuda, money came pouring in, so that we soon had enough for maintenance and enough for repairs, and we now, without making any appeal at all for this season, have enough to meet all demands for a year to come.

For your cheerful and hearty gifts the Board wish their Secretary to send you *many warm thanks*, and to remind you that you are honoured in being called to do such a good work for Christ Jesus your Lord. But they also desire to remind you that we have another mission in Trinidad, to the Coolies, who are natives of India and China, and that Messrs Morton and Grant, our missionaries there, have many Mission Stations and schools where Coolie children and some men and women are being taught to read about the Lord Jesus, and to know the way of salvation; and they wish also to thank the children who have helped to support these schools by sending money to pay their teachers.

But you know that a *new church* has been built in San Fernando for these people from Asia, and you had better turn up the *September Record* and read Mr. Grant's account of the opening of that building, the first of its kind perhaps on this continent. Now there is a debt of over \$400, which the Board of Foreign Missions wish paid before New Year's day.

Besides our Missionaries there must have a home. They must have houses to live in, and their salary is not large enough to enable them to keep horses and carriages which they must have to travel to distant stations, and pay heavy house rent. The Board of Missions has therefore bought a double house, which will accommodate both families, and cost \$1400, and they now ask the children to provide the money to pay for it, and also to pay the debt on the Coolie church. This we know is asking a great deal, and yet we believe you are able and willing to raise it. We ask this year from \$1800 to \$2000, but last year you gave us \$2316, so that if you should give us one fourth less this year, we will still be free from debt.

Cards will be issued immediately, and will be the *main scheme* of our Sabbath Schools and children generally during the year. Up then, children, and begin this work *at once*. Tell your teachers and Parents that \$1000 are wanted at the new year, and another thousand after three months from that date, and that collections

should commence with October. Save up your *own* money and give a large share to the Lord. Many children did this during the last year. Little girls sewed and wrought, and sold their earnings. One Boy gave a prize, another all the eggs of his far-famed mission hen, another the proceeds of his own little field, others collected and thus were rolled up \$2,316 and laid at the feet of Jesus.

And not without faith and prayer were these 10,000 gifts sent in. They were not only cheerfully given, gladly given, but given with prayer, and in full conviction that He who took children in His arms would accept them. May He incline you all to love Him and to work for Him. May He draw your hearts to Himself, greatly bless you now as children, richly endow you to work for Him, both now and when you pass into manhood and womanhood! And may you and me hear at last from his lips those blessed words, "Well done good and faithful servant. Inasmuch as ye did it unto one of these, ye did it unto me."

By order of Board of Foreign Missions.

P. G. MCGREGOR, *Sec'y.*

Halifax, Sept. 23rd, 1872.

Our Outgoing Missionary.

Within the last month, Rev. Joseph Annand, Missionary to the New Hebrides, has addressed the congregations of the Presbytery of Truro from Parrsboro' to Springside; and the congregations of Halifax Presbytery on the Eastern Shore, from Cow Bay to Moser's River; and also the congregations of Upper and Lower Musquodoboit. He has everywhere been well received, meetings generally good and collections liberal, considering the season and the number of calls which now claim the attention of our churches.

* NATIVE CLOTHING.

No appeal has been made for clothing for the natives, because it was considered probable that the Missionary might go by San Francisco, and the freight of luggage would amount to nearly its worth. While we write these lines, the route has not yet been determined; but it is exceedingly

probable that Mr. Annand will follow the course of the last missionaries, and in that case he should not be allowed to sail without some boxes of goods, and especially of Nova Scotia manufacture for women's wear. One month only remains, but that is sufficient, if, in twelve or twenty congregations, immediate steps are taken to send along a contribution, such as is practicable, in time.

We do not ask congregations or individuals to burthen themselves; but where a few willing spirits choose to act, we think they will meet with a cordial, if not an extensive response: and that they and the whole church will be gratified if it should appear that, although the notice was limited, the contributions gathered and forwarded furnish no evidence of the decline of the missionary spirit. But the time is short, exceedingly short, and what is to be done must be commenced without the delay of a week, perhaps we should say, of a single day.

Letter from Rev. J. D. Murray.

ANAME, May 11, 1872.

Dear Mr. McGregor,—We have just learned that the "Defiance" is to sail from Anelicahut for Sydney to-morrow morning, and I take advantage of this opportunity of sending you a few lines to say that we all arrived in safety at Dr. Geddie's station on the 1st inst., after a speedy and comfortable passage of three weeks from Melbourne. The passengers on board the "Dayspring" were as follows:—Dr. Geddie, Mr. and Mrs. Inglis, Mr. and Mrs. McKenzie, Mr. and Mrs. Robertson, Mr. McDonald, (Missionary from the Pres. Ch. of Victoria), Miss Geddie, Mr. Campbell, (son of a Presbyterian minister in Geelong) and my wife and child and self. As it had been decided on the voyage that I should occupy the vacant mission station at Anelicahut, we opened house immediately after landing, and thus had the pleasure of entertaining our brethren in our own house. Messrs. McKenzie, Robertson and McDonald stored their goods at our station in the meantime, as it will not be decided where they shall be stationed until after the annual meeting of the Mission Conference, which is to be held either at Mr. Copeland's station or ours on the return of the "Dayspring" from Santo. Dr. Geddie, and Messrs. Robertson, McDonald and McKenzie have accompanied the "Dayspring" on her voyage round the Islands. Before

the departure of the mission vessel from Anelicauhut I had the pleasure of uniting in the bonds of marriage Rev. Mr. McDonald and Miss Geddie, the bride's father assisting in the Aneiteumese language, for the edification of the natives, a large concourse of whom were gathered together to witness the interesting ceremony. We had also the privilege on the following day (Sunday) of having our little George Hugh baptised in the church by Dr. Geddie.

Immediately after we arrived in Anelicauhut Harbour our hearts were made sad by the striking, startling and melancholy intelligence that Mr. Gordon, Missionary on Erromanga, had been recently murdered by some of the heathen natives. We have not yet learned the particulars, but as the "Dayspring" is to call, if practicable, at both stations on Erromanga, we hope that when she returns we shall have a correct account of the whole affair. We have heard different and conflicting versions of matters connected with this murder, and I shall not, therefore, say anything more about it now than that it is pretty evident that Mr. Gordon was killed about the last of March; that he was killed by a Chief, who seemed to be possessed with the idea that Mr. Gordon was the cause of an epidemic which has been carrying off large numbers of the people. We have also been informed on pretty reliable authority that the native christians carried the corpse to Dillon's Bay, where they buried it alongside the graves of his brother and brother's wife and Mr. McNair, and they must have thus carried the body a distance of about 40 miles, an act which certainly speaks well for the christians. It is said moreover that the christians have shot the murderer, and some say three, and others four more heathens who were implicated in the murder. We have thus heard sad news on reaching these shores, but we must not be discouraged. We know that the good Lord can bring good out of evil, light out of darkness, order out of confusion, that He "can make even the wrath of man to praise Him, while the remainder of that wrath he can restrain." The natives of this island seem deeply to sympathize with us in this trying dispensation of Providence. One of the elders who spoke at the prayer meeting held at Anelicauhut on the day that we landed, in referring to the martyrdom of Mr. Gordon, is represented as having addressed his brethren to the following effect: "You see, my friends, that the "Dayspring" has come into our harbour. She has come carrying missionaries of Christ to these dark islands. But as they came to our shores were their hearts glad? Ah! No. Their hearts are heavy because they have heard that one of their number has been struck down by the hands of violence.

But will they grow faint-hearted on this account? Ah! no. They are strong in heart. When they left their own sweet land to carry the good news to us, they said to themselves, we will be brave and never turn back. Let us then be on their side. Let us give them our prayers as they go forth to proclaim the Gospel to those who are in darkness."

As you observe from the date that I am writing this at Mr. Inglis' station. My wife and child and Mrs. McKenzie, who has been staying with us since the departure of the "Dayspring," came round here by water, the day before yesterday.

We are delighted with the grand and lovely aspect of this island. After all the graphic descriptions of the beautiful scenery of the New Hebrides that we have been hearing, it seems to us now that the half had never been told us! Both mission stations on this island are exceedingly beautiful. The premises at Anelicauhut are of course in a state of disrepair at present, not having been occupied by Dr. Geddie's family for a considerable time past. The premises, however, are valuable and inviting. Mr. Inglis says that there is no station equal to Dr. Geddie's in the South Seas.

I am engaged to preach here to-morrow in English. Mr. Inglis is to interpret my sermon to the natives. On Monday, if spared and well, we must return to our own station, and begin to learn to speak to the natives in their own language as soon as we can. We cannot have much influence among the natives so long as we are unable to speak to them in their own tongue.

I was happy to receive your letter of November, through Mr. McKenzie, after his arrival in Melbourne. I received also the October, November and December numbers of the *Record* and two or three *Witnesses*, all of which I read through with the greatest avidity.

I find that we will require a great quantity of goods at our station. I trust, therefore, our friends will not fail to send us along some "mission boxes." I have scarcely any goods here as yet. The boxes that we took with us from Halifax are in Melbourne. The "Dayspring" could not take much more than half the cargo from Melbourne this trip. She is to go up again, however, in August. She will thus make an extra voyage to the colonies this year.

With kindest regards to Mrs. McGregor and the children, in which Mrs. Murray joins me,

I remain yours faithfully,

J. D. MURRAY.

REV. P. G. MCGREGOR.

News of the Church.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Mount Stewart, on 19th August, for Presbyterial visitation, and after sermon by Rev. A. Cameron, was constituted with prayer. From the answers given to the questions asked on such occasions, it appeared that the pastor, Rev. Mr. Frame, is faithfully discharging his duty, and that his labors are crowned with much success—Bible-classes, Sabbath Schools, and prayer-meetings are kept up, and are well attended—the Bible-class by one hundred young people, and the Sabbath School by an equal number. The elders also seem to be faithful men, taking heed to themselves and the flock over which the Holy Ghost hath made them overseers. In financial matters, also, the congregation seems to be making creditable progress. Besides paying their pastor punctually, they have contributed last year to the schemes of the church, and other ecclesiastical purposes, over \$600. At the close of the visitation, Presbytery tendered the congregation such words of counsel and encouragement as they deemed needful; especially recommending the immediate adoption of the Sabbath offering system of raising all funds for church purposes, and also the increase of their pastor's salary at least to the *minimum* proposed by Synod.

On the following morning the Presbytery met for visitation at East St. Peter's, and after sermon, by the Moderator, was constituted. East St. Peter's is one section of Rev. Mr. Crawford's large and widely scattered congregation, which embraces Bay Fortune, Souris and Grand River. The pastor, filled with zeal for the Master's cause, is prosecuting his arduous work with great energy and with no little success. He is faithful in visiting the sick and afflicted, regular in the administration of ordinances, and gives as much attention to Bible-classes, prayer-meetings, &c., as, under the circumstances, could be expected. The elders also seem to be attentive to their duties. They visit the sick, watch over the interests of the congregation, and superintend and take part in prayer-meetings and Sabbath Schools. The congregation contributes liberally to all the schemes of the church. The average Sabbath attendance in the two churches at St. Peter's, is five hundred. The number of families is ninety—a large proportion of whom observe family worship. This section pays £100 of the pastor's salary, but they are both able and willing to do more if they receive a larger supply of preaching.

On taking a review of the whole, the Presbytery came to the following finding:

—While rejoicing to notice much progress in all the departments of the congregation, the Presbytery feel that the pastor's sphere of labor is entirely too large, urge them to take immediate steps to secure the whole of Mr. Crawford's time—to adopt the weekly offering system of raising all moneys for religious purposes, and to increase their pastor's salary at least to \$600, with a Manse. Rev. W. R. Frame and J. M. McLeod were appointed to meet with the congregation at an early day, and aid them in carrying out this resolution.

On the following morning, the Presbytery met at Bay Fortune, and after sermon, by Rev. W. R. Frame, was constituted. Here, we found the state of matters very much as at St. Peter's, with this difference, that being farther from the centre of the pastor's labor's, Bible-classes, prayer-meetings, Sabbath-schools, and the afflicted could not receive as much of his attention as their interests require, though, under the circumstances, Mr. Crawford is giving as much attention to the pastoral work of this section as the congregation or the Presbytery could reasonably expect. At Bay Fortune, there are 75 families, and 90 communicants. The average attendance on the Sabbath is about 300. They contribute to all the schemes of the church, and pay £60 towards the pastor's salary.

The Presbytery, on taking a general view of the answer given to the questions of the formula, agree to accord their gratification with the evidence of spiritual life and activity in this section of the congregation; they regret, however, owing to the extent of the pastor's labors, that Bible-classes, prayer-meetings, and Sabbath-schools are but little attended to. In view of the small amount of ordinances employed, the Presbytery earnestly urge this section of the congregation to take immediate steps to secure a larger proportion of a minister's labors amongst them, and in order to this, to adopt, without delay, the weekly offering system recommended by Synod. Rev. W. R. Frame and J. McLeod were appointed to meet with this section at an early day, and aid them in effecting the change recommended.

On the evening of 2^d, the Presbytery met at Souris, and after sermon by the Clerk, was constituted. There being neither elders nor managers in this section, the usual formula of questions was dispensed with. It appears, however, from information elicited from the pastor, and from others, that Mr. Crawford preaches here a'out once in three weeks—that there are nine Presbyterian families, and seven communicants—that last year they contributed to the schemes of the church, and paid £6 towards the minister's salary—that they are both able and willing to pay a much larger sum if they

receive a larger supply of preaching; and with this end in view a subscription paper was opened, and \$75 subscribed.

The Presbytery, on their first visit to Souris, express their great pleasure in meeting with the members and adherents of the Presbyterian church in that place. They regret, however, that on account of their faithful pastor's too extensive sphere of labor, so small a part of his services can be given to this section. The Presbytery are unanimously agreed that the interests of the Master's cause in this rising town, which is to be the terminus of the railway, require that there should be one service here every Sabbath. They, therefore, urge this section to put forth strenuous efforts, in conjunction with Bay Fortune and Grand River, to secure the full services of a pastor to themselves.

The Presbytery also held a meeting at Dundas, and after sermon by the Clerk, proceeded to the visitation of the congregation. Rev. Allan McLean, pastor of this congregation, has for several years, amidst difficulties and trials which few, of our minister's experience, been faithfully and successfully doing the Master's work. Their communion roll has more than doubled. The attendance on the service of the sanctuary is comparatively large, amounting in the several stations to three hundred, and nearly all the families observe family worship. The congregation have a large and comfortable church nearly finished; and through the united efforts of pastor and people, nearly paid for.

In closing their visitation of Dundas congregation, the Presbytery agree to record their satisfaction at the evidently improving state of the congregation. They rejoice to find that the Sabbath services are so well attended—that family worship is generally observed, and that in the family circle, Sabbath-school and Bible-classes, the young are instructed in Bible truth, and that the state of religion generally is encouraging. They regret, however, to find that a considerable amount of arrears is due the pastor, and appoint Rev. H. Crawford and D. McNeill to meet with the congregation as soon as possible, and aid them in improving their financial condition, and in devising means to increase their pastor's salary.

On the 4th instant, the Presbytery met again for ordinary business, in Zion Church, Charlottetown. Moderations in calls were granted to Summerside, New London, South and Clyde River. Rev. Mr. Patterson to moderate at Summerside, on 17th inst., at 7 o'clock p. m., Rev. A. Campbell, at New London, on same day, at 11 o'clock a. m., and Mr. McLeod, at Clyde River, on 24th inst., at 11 o'clock, a. m.

Presbytery then proceeded to hear Mr. John Murray's trials for license, when he delivered a popular sermon; a lecture on Isaiah 42: 1-4, and an exercise on James 2: 21-23. Mr. Murray was then examined in Hebrew, Greek, Church History and Theology. Presbytery cordially sustained all these exercises, and agreed to license Mr. Murray. Whereupon the Moderator put to Mr. Murray the usual formula of questions, and, after prayer, licensed him to preach the everlasting gospel, and addressed him on the duties and responsibilities of his office.

Rev. Alex. Cameron gave in his demission of the pastoral charge of the congregation of New London North and Summerfield. The demission was ordered to lie on the table till next meeting, and Rev. J. G. Cameron appointed to exchange with Rev. A. Cameron, on Sabbath first, and notify them of said demission, and cite them to appear at the next meeting for their interests.

Congregations that have not lifted collections for the Colportage scheme, are requested to do so with as little delay as possible, and forward the same to D. Laird, Esq., Treasurer.

Presbytery of Pictou.

The Presbytery of Pictou met at Hopewell, on the 20th August, for the visitation of the congregation and for ordinary business, and after an excellent sermon by the Rev. George Roddick from Psalm 72: 6., was constituted by Rev. Alexander Ross, Moderator, *pro tem*, with whom were present the Revs. Dr. Bayne, D. B. Blair, George Patterson, James Thompson, John Mackinnon, E. A. McCurdy, A. McL. Sinclair, J. F. Forbes and Robert Cumming ministers, and Messrs. J. W. Fraser, and Hugh Sinclair, Ruling Elders.

Commissioners from the Sessions of Salem Church, Westville and Middle River, Hopewell, Knox's Church, West River, Central Church, East Branch, East River, appointing as their respective representative elders both in Presbyteries and in Synod during the current year; Messrs. Thos. Kennedy, Wm. McC. Erquhart, Wm. S. Fraser, Alexander Mackay, David McLean, David Clarke, and William Ross, were read, sustained, and the names of these elders added to the Roll.

The Rev. C. B. Pitblado being present, was invited to sit as a corresponding member.

The Moderator then put the questions of the Formula to the Minister, Elders, Sessions and Managers. There are three weekly prayer meetings in the congregation, 4 Bible-classes, and 5 Sabbath Schools. The attendance at all these is on the whole good.

The members of Presbytery expressed their sentiments in cordial approval of the state of the congregation as elicited by the replies to the questions, and encouraged it to go forward in the work of the Lord.

Mr. James Mitchell appeared as a Commissioner from the congregation of Merigomish, applying for a Moderation in a call. He stated that the stipend promised is \$700 with a manse or glebe. The application was granted, and the Rev. Mr Maxwell appointed to preach in their church on Tuesday, Sept. 10, at 11 a. m., and moderate in a call.

Messrs Wm. McC. Erquhart, and Alex. Fraser appeared as commissioners from the congregation of Westville and Middle River, applying for a moderation in a call. The stipend promised is \$800. This application was granted, and the Rev. Mr. McCurdy appointed to preach in Carmel Church on Tuesday, Sept. 3, at 7 p. m., and to moderate in a call.

The Rev. Mr. Houston was present as a deputy from the Committee on the Supplemental fund to bring its claims before the Presbytery. It was agreed to express a deep interest in the success of the fund, and to defer the further consideration of it until the next meeting of Presbytery.

It was agreed to hold the next meeting of Presbytery in James' Church, New Glasgow, on Tuesday, Sept. 17, at 11 a. m., for ordinary business.

JOHN MACKINNON.

Chalmers' Church, Halifax.

On the 18th June last the steeple of this church was struck by lightning, and the building was seriously injured. It has been repaired at a cost of \$1,100. The three Insurance Companies in which the building is insured made each a grant of \$200 towards the repairs. This still left a balance of \$500 to be met by the congregation. The Committee of Management asked for a collection to cover this amount, and on the 22nd September the congregation responded by a collection which amounted to \$730. This is more noteworthy inasmuch as the congregation lost two-thirds of its wealth less than a year ago. It may be mentioned that this contribution did not interfere with the ordinary Sabbath day collection for current expenses.

Another new Church Opened.

On Sabbath the 8th September, the new Presbyterian Church of Onslow was formally opened for public worship, the services being conducted by the Rev. Robert Sedgewick.

The weather was favourable, and on this account, as well as to manifest the interest

which the community, and especially the neighbouring congregations of various denominations, took in the completion of so great an undertaking, and in the prosperity of their Onslow brethren and friends, the Church was filled to its utmost capacity in the morning, and almost equally so in the afternoon.

It may be interesting to many to state that the new building occupies the site of the old meeting-house, which, quaint in its style and huge in its size, and venerable in its age, has been used for the worship of God by the Baptist and Presbyterian congregations of Onslow for nearly a hundred years. Surely some Onslow patriarch who has some regard to antiquity in his head and in his heart, and who perchance, can say of that venerable house of prayer, "Here I was born again," will be at the pains to draw up an account of the origin of the meeting-house, how it came to be a "union meeting-house," who were the Commissioners, who were the contractor and builders, the ministers of the several congregations during the century, the "chances and changes" through which the congregations have passed, and what other historical facts, down to the year of grace 1870, are worth the preserving and recording:—

"For in her rubbish and her stones,
Thy servants pleasure take;
Yea they the very dust thereof,
Do favour for her sake."

The new meeting-house is in keeping with the taste and the wealth of the times. The style is plain pointed Gothic—and, with one or two slight exceptions, the style is maintained down to the minutest details of the building. The size of the structure is sixty feet by thirty-eight, and its entire length, including the vestry, which is placed behind the north gable, and which is twenty-four feet by twenty, is eighty-four feet.

The entrance is by the south gable, which is surmounted by a belfry, in which, however there is no bell hung as yet. There are three windows in the south gable, one on each side of the door and one immediately above it, every way in keeping with the general style of the building, and filled with stained glass of various colors, as well as the other windows in the side walls of the house which are equally tasteful in style and execution.

The outside of the building is painted somewhat somberly yet in agreeable contrast to the favorite white of the private house which the Onslow people love so well. Altogether the Church has a most Church-like look, and alike pleases the eye and raises the heart of the intelligent and godly; and is a great ornament to the beautiful locality where it is situated.

Internally everything is simple and satisfactory. The roof is open to the roof tree, and stained and varnished in imitation of brown oak—the walls are in somewhat rough plaster, and lined off in imitation of free stone—the pews and front of the gallery are chastely painted and varnished—the aisles are laid with brown floor-cloth, and the platform on which the pulpit stands is covered with tapestry-carpet, while the pulpit itself is in black walnut, elegantly carved, and on the book board there lies a magnificent "Bible," the gift of David McCurdy Esq., of Paddeck, C. B. It is worthy of special notice that the pews are free. The entire cost is \$5,500 and the present debt is only about \$500.

The Architect, W. R. Mullholland, Esq., of Truro, and the Contractor and Builder, Mr. Robert Brown, deserve great credit for the plan and workmanship, and the Congregation have reason, now that they have seen the work of their hands established to trust the word of the minister of the Sanctuary, and of the true Tabernacle which the Lord hath pitched and not man "From this day I will bless you."

OBITUARY.

DIED, at Union Centre, Antigonish, on Sabbath morning, the 18th ult., Alexander McIntosh, Elder, in the 76th year of his age. He was born in Lochaber, Inverness-shire, Scotland, July, 1796. He emigrated to America in the year 1827, and settled at Upper South River of Antigonish, where he permanently resided until his decease. Of his youth the writer knows nothing, only as ascertained from himself. He complained of being guilty of all the more common sins of youth. He was bold and fearless in the ranks of the wicked, and found a pleasure in breaking through the common restraints of parental authority and religion. Such outbreaks were followed by the accusations of a guilty conscience. He had no education, could neither read nor write; yet he possessed a vigorous intellect and a very retentive memory. To ease conscience he was in the habit of frequenting the house of God, where he at times heard the gospel powerfully preached and faithfully applied, which led him to fear that God would speedily enter into judgment with him. His convictions on such occasions were very acute. For his own comfort he now began to pray, attend the means of grace more regularly, amend his ways, and even formally join the church. In celebrating the dying love of Christ he thought he must do something to commend himself to God. He became a very legalist. He understood well what it was to go about establishing a righteousness of his own, and could afterwards experimentally warn others

from this snare of satan, so commonly employed for the ruin of souls. As was natural he fell away from regular communion with God at a throne of grace, nor did he regularly take his seat at the table of the Lord. He failed in the performance of his vows, resolutions and promises. He was acquainted with seasons of sin, keen convictions, and reformations. Satan often suggested, "Give it up, its no use to try further." The Holy Spirit was still striving and influencing to repentance towards God and faith in the Lord Jesus. It was not till the year 1850, at a sacramental season on the Blue Mountains of Pictou, that he was graciously rescued as a brand from the burning. He saw there and then, for God's time of deliverance had come, that it was by grace and through faith in the righteousness of him alone he could be saved. He saw him die upon the cross for his sins and heard him say, "Son thy sins are, forgiven thee." From that time the burden was removed, and with the Psalmist he was led to sing, "He took from a fearful pit, &c." He ever afterwards in times of trouble and conflict fled to the source of his deliverance and found speedy comfort. He was very little if at all troubled with doubts and fears, all of which he attributed to the remembrance of such a deliverance. His love was now unbounded. The peace that followed was deep and permanent. His zeal in everything that affected the Redeemer's kingdom and welfare of the congregation, of which he now formed an honored member, was manifest. If his former life was negative in spiritual things, he was now actively found engaged on the side of Christ. Nothing pleased him more than to hear or witness signs of spiritual life and growth in the congregation and the church. He was now diligent in attendance on the means of grace, and advanced rapidly in spiritual knowledge. He acquired a very considerable amount of scripture by memory. One conversing with him or hearing him speak, "to the question," would never doubt but he could read by the accurate manner in which he quoted scripture.

He was almost unrivalled in the grace of prayer. His approach to the throne of grace was evidently with reverence and holy boldness. He prayed with fervour and his language would indicate that he was a prince who had power with God and prevailed. None could be long in his company without profiting by his spiritual conversation. He discharged the duties of a Ruling Elder in the congregation for 19 years in a zealous and faithful manner. None felt his responsibility more, and few we believe discharged the duties involved more conscientiously than he did. God blessed him with a goodly portion of this world's goods and gave him a liberal heart

to contribute largely to the promotion of his cause and glory in the earth. He took a great interest in having suitable buildings erected for the accommodation of the congregation and minister. The poor can give testimony to his charity and kindness of disposition in dispensing the common necessities of life. He was proverbially hospitable. It appeared as if he could never do enough for ministers and missionaries. His prayers and means were faithfully contributed for their welfare.

He was sick unto death, as was generally supposed, and believed by himself, seven years ago. An operation was performed by his medical attendants which was the means of leading him back from the gates of death, and his spared life was ever afterwards referred to by him as a modern miracle. This sickness incapacitated him from physical labor, but gave him all the more time to be present at the prayer-meetings and religious gatherings, which contributed much to his spiritual improvement and comfort. His presence at those meetings was always looked for by the minister and people; his words of encouragement and cheer were well received, and they now feel a sad blank in not being privileged to meet or converse with him any more on earth. About a month before his death his old malady gave signs of alarm. When his medical adviser had done all that could be done by man to save his life, signified that he could do no more for him, he was by no means cast down. He was prepared for such a joyful message, that he must depart and be with Christ. He spoke often in his illness of the foundation of his hope, and of the unswerving confidence he had in the Lord his Saviour. He repeated again and again as the ground of his assurance, the finished work of Christ and his intercessory prayer, "Father I will that they whom thou has given me, &c., with me, &c." He repeatedly asked the 17th of John to be read, and dwelt with marked emphasis on the above passage of that chapter. His own family he exhorted to be kind to each other, and faithful to their God. He gave orders as to the proper conducting of family worship after his decease. With the neighbors who called to see him he left many lessons of wisdom. Upon parents he pressed the duty of training their children in the fear and admonition of the Lord. The young he exhorted to make the good choice that would not be taken from them. To all he left words of encouragement, admonition, and warning. The tears that suffused the weeping eyes of the sympathizing visitors, told how much they valued their faithful dying friend. His pains were at times very trying, still they were borne with fortitude and patience. His mind was unclouded, his conversational

powers unrelaxed, and his soul peaceful and happy to the last.

At the hour which was his wont to prepare for attendance on the ordinances of God's appointment in the courts below, in which he took so much pleasure, he quietly passed away to engage in the better and enduring services of his Lord and Saviour in the Sanctuary above. The estimation in which he was held in the community was manifest in the heartfelt expression of sympathy and sorrow in his sickness and death, and by the numbers that followed his remains to its last resting place. We have endeavoured to give a sketch of this good man's life and death to stimulate the living to follow his example as far as he followed Christ. "Mark the perfect man, and behold the upright, for the end of that man is peace."

P.S.—As a matter of antiquarian interest to the friends in the eastern part of the Province, it may be stated, that the deceased, we understand, was the first that drove a wheeled-carriage between the East River of St. Mary's and the Garden of Eden, on his way to the celebration of the sacrament of the Supper at the Blue Mountain.

Death of Rev. John Campbell.

Our church has sustained, during the past month, and the congregation of Sherbrooke more especially, a severe loss, in the removal by death of Mr. Campbell of St. Mary's, who died on the 4th of September.

The Brother whose departure from among us is here recorded, had become one of the fathers in the Synod, having completed 34 years of Pastoral work, and occupied his place in Synod since 1838. His pastorate, while thus extended, was for many years exceedingly arduous. The people of his charge were dispersed from Western Caledonia to Sherbrooke, and even to the mouth of St. Mary's River, a distance of over 30 miles, and from Glenelg to the head of East River of St. Mary's, some 12 miles, in another direction. The roads, at the date of his settlement, were scarcely passable for wheeled carriages, and his journeys for years were all performed on the saddle. For 24 years he spread his labours over this extensive region, and with characteristic ardour and determination, performed faithfully all the duties of a devoted minister of Christ. For the last ten years his labours were greatly diminished, being confined to Sherbrooke and neighbourhood.

His pastorate was successful, his people being united, and attached to him during his whole course; and many evidences being visible, that God had blessed his ministry to the salvation of many souls.

For several years his health and strength were visibly declining; and during short seasons, he had to desist from public work; but so soon as returning health permitted, he was again found in his pulpit, and often before this could be done with prudence. During the present summer, however, he preached twice regularly until the Sabbath preceding his death. With great reluctance he yielded on that day to the persuasions of dear friends, and consented to remain on his bed. During the next three days he gradually sunk, and, on Wednesday, was persuaded that the hour to which he had often referred, as not far distant, was really nigh. He met death with unwavering faith, entire submission and great peace. Having uttered loving counsels to his family, and spoken of the prospects of his flock, he calmly passed from earth to his Master's presence.

Servant of God! well done!

Rest from thy loved employ,
Thy battle's fought, thy victory won,
Enter thy Master's joy.

On Saturday he was buried, Rev. Dr. Ross, and Rev. J. F. Forbes conducting devotional services, with suitable addresses, in the church, which was new, and filled with a deeply affected audience. On the next Lord's day, the dispensation was improved by Rev. P. G. McGregor in the morning, and by Rev. Dr. Ross in the evening.

In our next number, we shall give a fuller statement of Mr. Campbell's character and work.

Illustrations of Sabbath School Lessons for November.

FIRST SABBATH.

Golden Text: But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye. Acts iv. 19.

The King of France offered the Prince De Condé his choice of three things,—first, to go to mass; second, to die; or, third, to be imprisoned for life. The answer was, "With regard to the first I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent, that I leave the choice to your Majesty."

Luther was a remarkable instance of the boldness of the righteous. Single handed he fought against popes and kings, and cardinals and other dangerous enemies. Oftentimes he was left alone, unsupported by his most intimate friends. Still he remained unshaken. "Ah," said some to him when on his way to Worms, "there are so many cardinals and bishops at

Worms. . . . They will burn you, they will consume your body to ashes, as they did that of John Huss." But nothing daunted the monk: "Although they should make a fire that should reach from Worms to Wittenburg, and that should flame up to heaven, in the Lord's name I would pass through it; I would appear before them; I would enter between the jaws of this Behemoth; I would break his teeth, and confess the Lord Jesus Christ." At a subsequent period of his journey, his friend Spalatin sent a messenger to him to say that he must not think of entering Worms. Luther looked steadily at the messenger, and replied, "Go tell your master, that, even although there were as many devils at Worms as there are tiles upon the roofs of the houses, I would enter it." When told that the Duke George would certainly arrest him, he replied, "If it rain Duke Georges for nine days together, I will go."

SECOND SABBATH.

Golden Text: When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. Isaiah xliii. 2.

On board a British ship, there was but one Bible among seven hundred men: that was owned by a pious sailor, who did not forget to let his light shine before men. He read it over to others; and at length, by his means, a little praying circle was formed, numbering thirteen in all. Just before an engagement they all met, and commended themselves to God in prayer, expecting never again to meet in this world. Their ship was in the thickest of the storm; and all around their comrades fell, never to rise again. At one gun, where two of the number were stationed, three other soldiers were killed by one ball; but there they stood firm to their posts, clad in an armour invisible to mortal eyes, but more impregnable than steel. When the battle was over, those who were left had agreed to meet, if possible. What was their joy to find the whole thirteen assembled, not one of them even wounded! What a thanksgiving meeting that must have been! Their upright behaviour was such throughout the voyage that they won the highest respect and commendation of their superior officers.

A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here; for if the Lord hear not our prayer, and save us, we are all dead men." He then prayed, "Twine them about the hill, O Lord! and cast the lap of thy cloak over their old

Saunders and these pair things." Before he had done speaking, a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them; and, while they were wearying themselves in the effort, an order came which sent them on an errand in a different direction.

THIRD SABBATH.

Golden Text: But God is the judge; he putteth down one, and setteth up another. Psalms 75, 7.

Many years ago, Judge B. resided in New Jersey. His family was considered the most aristocratic in the town, and, not unfrequently, some of its members would give their acquaintances to understand that this was their opinion also. On a certain occasion, a fishing party was made up among the ladies. Mrs. Judge B. was among the number. While fishing the subject of losing property was discussed. Mrs. B. paused a little, and slipped a splendid gold ring from her finger, and dropped it into the lake, remarking as she did so, that it was "as impossible for them to become poor as it was for her to recover that ring." The party returned to their homes, and Mrs. B. gave her fish to the servants. Not long after the cook came into the sitting room, and showed to Mrs. B. a gold ring, which she had taken from one of the fish. The ring dropped into the lake was recovered. Mrs. B., who was so confident she could never become poor, died a pauper in Elizabethtown, N. J.; and her husband, the judge, died a pauper also, in an adjoining town.

FOURTH SABBATH.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Proverbs 21, 1.

A christian man once occupied a desk in the same counting room, on the wharf, with a man much older than himself, and who was a coarse, profane atheist; quite disposed to make others like himself. One night, as they were about shutting up, he took our informant by the jacket, and said flippantly that he was surprised "such a clever fellow as he should believe in religion," using some very blasphemous expression. To a request that he would abstain from such language, he repeated some of his profane slang, and to a remark, that, "if such notions might do to live by they would not do to die by," he said, "I'll venture it!" "I think you would have some fears if it should be said to you, 'Thou fool! this night thy soul shall be required of thee,'" said the friend. "I am ready," said the scoffer, pointing and looking upward. They parted. The profane

man turned the corner of the street one way, and his friend went in the opposite direction. Within one minute after they separated, the former fell dead upon the sidewalk.

THE Free Church of Scotland has now occupied Constantinople as a mission station to the Jews for twenty-seven years, and next to Pesth, it is the most important of the fields in which it has laboured for the lost of Israel. The large number of conversions and the high character of the converts, especially within the last three years, have been very marked. There has been a work of the spirit with power, and an evident blessing on the mission. The Rev. Mr. Tomory has lately met with even unexpected success in the promptitude with which his appeals in Scotland were responded to, for a fund of twenty thousand dollars to enlarge the mission premises. He has every encouragement for believing that a further sum of ten thousand dollars will be readily supplied for placing this mission fully in position to meet the demands of the work. The extensive suburb Hasskeny is almost wholly populated by Spanish Jews.

A late number of the *Nonconformist* takes a general survey of the objects, resources, and work of the religious and philanthropic societies of England, the impression of which is especially cheering. The gross receipts of these societies are not less than six million dollars a year, of which the greater portion is absorbed by foreign mission societies.

The Constantinople Bible House.

Prof. Fisk, of the Chicago Congregational Seminary, writes from Constantinople, where he has been on a visit, that "the completion of the new Bible House, under the energetic direction of Dr. J. G. Bliss and Rev. I. F. Pettibone, has caused much thanksgiving and congratulation. Its erection at a cost of \$65,000, and with no debt on it, is largely due to the persistent efforts of Dr. Bliss, and under its wise Board of Trustees it must become a valuable auxiliary to missions throughout Turkey. It is conspicuously situated on one of the best streets in the heart of the city, is 20 feet by 70, four stories high, most substantially built, chiefly of the white Dardanelles stone, and is intended to be fire-proof. Its interior arrangements are admirable, and will furnish rooms for the use of the American and British and Foreign Bible Societies, the editor of the missionary papers of the American Board, be-

sides many more which will be rented for other purposes. It is intended to apply, for the present, the income thus derived to secure possession of the grounds in the immediate vicinity.

ONE of the most wonderful transformations, or new creations, of the present century has taken place in the Fiji Islands. At a recent meeting of the Baptist Missionary Society in London, Rev. W. Wilson, of those Islands, said:—"Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church, or a christian man in it, and God's name was never pronounced, except perhaps by a castway sailor, and then not in the most proper fashion. They now had 104,000 converts, and 22,709 members in full church communion; they had 47,240 in their Sunday schools and 590 chapels; and this work had been accomplished in thirty-seven years." Who, after this, can have the boldness to say that Christian Missions have accomplished nothing or less than the same amount of labor at home?

In the Fuchau Mission of the American Board it is said that during last year two new churches were formed, making the whole number eight, with 126 members. The school for preachers numbers ten, who are all helpers in the work. The people are gradually coming to understand the propriety of giving for the support of religion among themselves. The prospects of the work are decidedly hopeful.

NOTICE AND ACKNOWLEDGMENTS.

NOTICE.

The Nova Scotia Board of Examiners will meet in the College Hall, Gerrish St., Halifax, on Monday, the 4th November, at 3 o'clock, p. m., for the examination of students, who have not graduated, desirous of entering the Theological Classes during the approaching session.

ALEX. FALCONER, *Convener.*

THEOLOGICAL HALL.

The Annual Lecture at the opening of the Theological Classes will be delivered by Rev. Professor McKnight, on Tuesday evening, November 5th, at half past seven, in the College Hall, Gerrish Street.

THE HUNTER BURSARY.

Three Prizes are offered for proficiency in Greek, payable at the close of the New Year's holidays, when the Examination will take place, on the Acts of the Apostles and the

Epistle to the Romans. First prize, \$50; second, \$40; third, \$30.

THE MATHEWSON BURSARY.

Sixty dollars at the discretion of the Board for the encouragement of Students in Theology, or to aid one or more Students in their preparatory course.

GAELIC BURSARY.

Forty dollars will be paid from the funds of the Board of Home Missions, to one or more Students in Theology, capable of speaking the Gaelic language with fluency.

By order of the Board of Superintendence,
P. G. MCGREGOR, *Sec'y.*

Halifax, Sept. 20th, 1872.

The Treasurer acknowledges the receipt of the following sums for the Schemes of the church:

FOREIGN MISSIONS.

David Smith, Beaver Bank, Clifton...	\$4 00
St. John's Ch. Chatham, Miss. Society, (paid at Synod).....	4 30
Boularderie	20 00
Baillie and Stations.....	\$10 00
Tower Hill.....	2 50 12 50
Bequest of John Munro, Esq., late of Mill Brook, Middle River, per R. McKenzie, Esq., Pictou.....	100 00
Grand River, C. B., for Mr. Annand's outfit.....	\$15 00
Loch Lomond, C. B.....	13 17 28 17
John A. Fraser, Linacy Glen.....	1 00
West Bay, C. B., per R. Hill.....	6 35
Interest on Bequest of late Burgess Newcomb, Esq., Cornwallis.....	3 33
Principal, do., do.....	121 67
Pleasant Valley Sewing Circle, per Mr. Annand.....	10 00
Churchville, E. R., Ladies Penny-a- week Society.....	8 00
Goldstream Ladies Rel. and Ben. Soc.	5 00
Miss Carlyle.....	1 00
Glenelg, E. R. St. Mary's, and Cale- donia, additional.....	10 00
Gabarus	\$3 53
Framboise.....	6 97 10 50

COOLIE CHURCH.

St. John's Ch., Chatham, Miss. Soc...	4 30
Member of St. John's Church.....	1 00
Mergomish congregation.....	17 27

DAYSFRING.

St. John's Ch., Chatham, Sab. school	44 63
Sydney, C. B.:	
Col. by Master John McLean, Miss Christina McDonald, and Miss Annie McLeod.....	46 37
West Cape, P. E. I., Brae and Camp- belton:	
Col. by Minnie Ramsay, Pierre Jacques.....	\$8 16
Col. by M. Miller, Springfield...	8 00
" Phoebe Crawford, W. C.	3 72
" Annie Bell, Campbellton	1 75
" F. Carrie, Pierre Jacques	1 24
" Miss McKee, Brze.....	4 41
" Sarah McLean, do.....	1 00
" Anna A. Wellington.....	1 25 29 53

Big Glace Bay, S. S. Col.:	
Col. by Miss C. A. Robertson	\$3 22
" " Susan McKinnon	1 22
" " Master M. McLellan	2 35
" " Ronald Phelan	2 62
	9 41
Discount on currency	1 60
East River, St. Mary's, last quarter,	
per Miss E. Campbell	1 38
Four little girls, proceeds of Bazaar:	
Bessie McGregor, Halifax	\$2 50
Jessie Thompson, " "	2 50
Minnie Moren, " "	2 50
Mary C. McGregor, " "	2 50

N.B.—The sums from Chatham, Sydney, and West Cape were paid in at Synod, and acknowledgment omitted accidentally at right time.

HOME MISSIONS.

Druid Smith, Beaver Brook, Clifton	\$4 00
Boularderie	20 00
John A. Fraser, Linacy	1 00
Interest on Bequest of B. Newcomb, Cornwallis	3 33
Principal do., per Mr. J. McKitterick	121 67
Coldstream Ladies Rel. and B.n. Soc.	5 00
Miss Carlyle, per Rev. J. Layton	1 00
Bedford	9 34

SUPPLEMENTING FUND.

James' Church, New Glasgow	\$3 57
Boularderie	15 00
St. David's Ch., St. John, additional	2 00
Coldstream Ladies Rel. and B.n. Soc.	5 00
Miss Carlyle	2 00
New Glasgow Penny-a-week Society	16 00

EDUCATION.

Dividend from People's Bank	100 00
" " Bank B. N. America	146 33
" " Union Bank	48 00
Boularderie	15 00
John Fraser, Linacy Glen	1 00
Interest on Hunter Bursary Fund, 1 yr.	120 00

ACADIA MISSION.

David Smith, Beaver Bank, Clifton	2 09
Miss J. E. McCully	1 00
Boularderie	7 91
John A. Fraser, Linacy	1 00
Coldstream Ladies Rel. & Ben. Soc.	5 00
Glenelg, E. R. St. Mary's, and Caledonia, additional	4 00
N. Glasgow Ladies Penny a-week Soc.	20 00

SYNOD FUND.

Clifton	6 00
Parrsboro' \$3.06, Meccan	\$2.50
James' Church, New Glasgow	8 00

MR. CHINQUY'S MISSION.

Mrs. Howard Primrose, Pictou	4 00
Miss Rebecca J. Little, Onslow	5 00
Hugh McDonald, Esq., Sherbrooke	5 00
Alex. Cameron, E. R. St. Mary's	1 00
John A. Fraser, Linacy	1 00

FOR PRESBYTERIAN CHURCH BUILDING AT MOSER'S RIVER.

Alberton	11 28
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AGED AND INFIRM MINISTERS' FUND.

Margaree	3 63
Sydney, C. B., collected by Mrs. F. Falconer and Miss Bessie Archibald:	
Duncan McLennan	\$6 00
F. Falconer	5 00
Mr. McRury	4 00
Mr. Ingram	3 00
A Friend	2 00
Small sums	3 00

23 00

Discount	1 00	23 00
Mrs. Rod. McGregor, (annual)		12 00
Barney's River	\$20 00	
Blue Mountain	6 00	26 00
Green Hill:		
John Creighton	\$4 00	
Thos. McLean	4 00	
J. J. McLean	3 00	
A. Graham	5 00	
David Miller	2 00	
Robt. McLean	3 00	
Smaller sums	10 00	31 00
A Friend in Westville, per Rev. A. Ross	1 00	
Grand River and Loch Lomond	12 50	

The above acknowledgment was sent for August No. but was accidentally mislaid.

ERRATA.

The Treasurer's frequent absence from home has prevented the detection and earlier notice of the following errors in the acknowledgments under the head of Synod Fund in August No. After Lunenburg, Line 19, Cornwallis, W. and S., was omitted, and the omission produced a series of errors. Read as follows:

Lunenburg	\$8 00
Cornwallis, S. and W.	5 00
St. James', N. B.	5 22
Prince Street, Pictou	20 00
Fredericton	4 00
Moncton	6 00

PAYMENTS FOR "RECORD."

The Publishers acknowledge the receipt of the following sums:—

James Ross, Mount Stewart, P. E. 1.	\$5 00
John Scott, Charlottetown	2 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 (2s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

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

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

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