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T H E

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

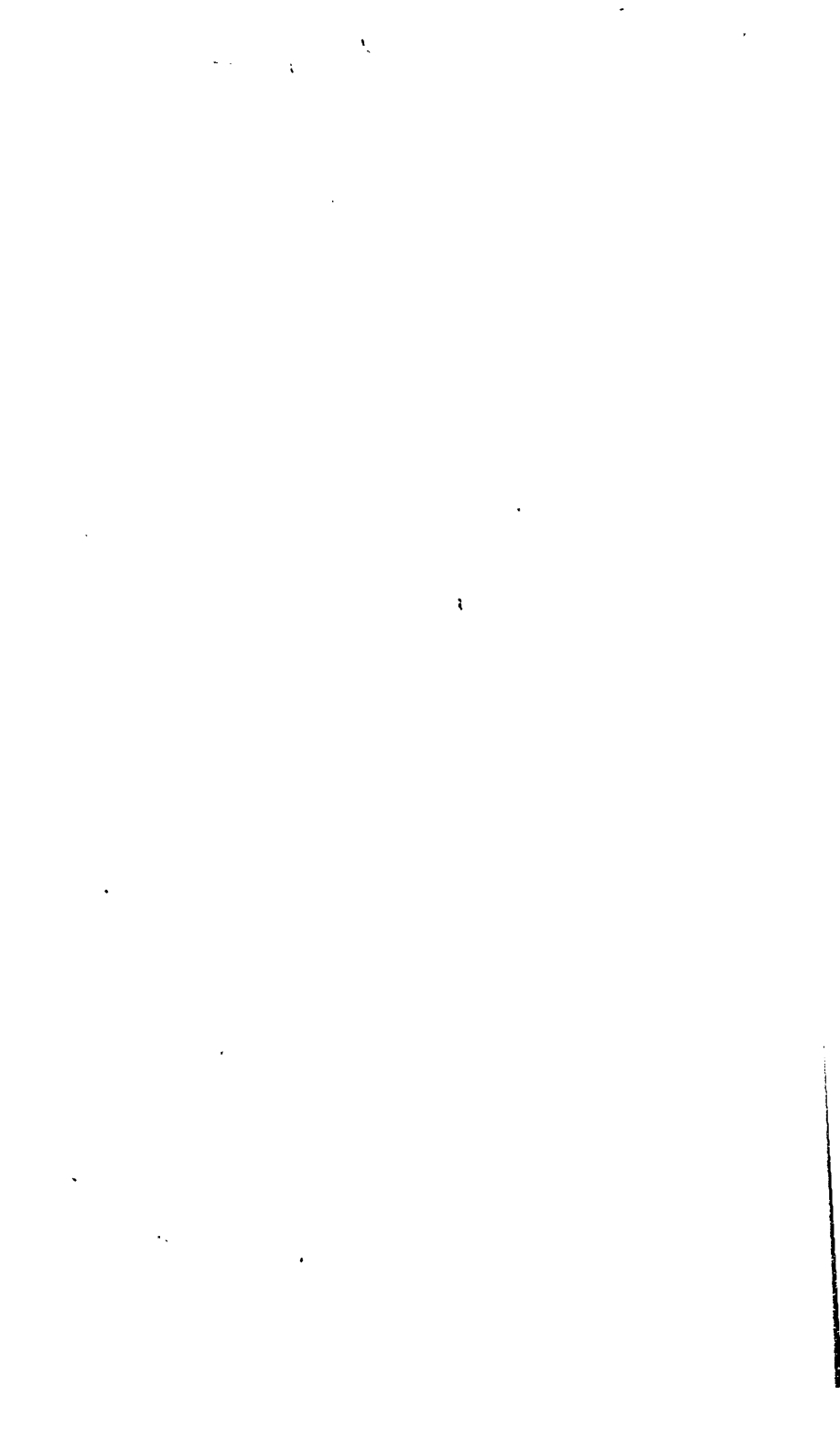
BRITISH NORTH AMERICA.

1868.

HALIFAX, N. S.:

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS

1868.



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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1868.

THE OLD YEAR.

Another page of God's great volume is written and folded away with the inexorable past. Each and all of us have left our mark on that page—stains that we can never obliterate. With all its sorrows and sins, with all its tears and smiles, the old year has passed into the presence and the keeping of God. We have sown seed that must meet us in other years,—that must meet us even at the bar of the Great Judge. How solemn the thought! How carefully should we examine ourselves, and go anew to the Fountain of cleansing, that all our sins may be taken away!

How many, who commenced the old year blessed with good health, full of high hopes and purposes with regard to this life's future, are now slumbering under the winter's snow, or, still more sadly, are deep under the cold waves of the sea. How many instances crowd upon us day by day, illustrating the frailty and uncertainty of human life, and confirming to our hearts the testimony of God's word concerning our days! We are strangers and sojourners here. We are consumed before the moth. We all do fade as a leaf, as a flower of the field, as the flower of the grass, for the sun no sooner riseth in his strength than the grace of the fashion thereof perisheth. Our days are as an hand-breadth; they are swifter than the weaver's shuttle, swifter than the swift ships, and than the eagle hastening to the prey. Here we have no continuing city, no rest, no home. The same sad, sad story of blighted youth, of trembling age, of sickness, death and the

grave, has been told by all the generations of men. It is well that this side of the truth should be frequently and profoundly before our thoughts; and there is no period more fitting for such meditations than now when we have buried the old year.

Thanks be to God that resplendent light pierces through all our darkness—that heavenly joy may drive away our sorrows—that in the midst of death we may lay hold on everlasting life, and hear the voice of Jesus saying, "I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall ye live; and he that liveth and believeth on me shall never die!"

No Christian, therefore, need mourn over the swiftness of time; but rather rejoice that the day is coming very swiftly when he shall see Christ, lay hold on His endless life, and dwell forever in His presence. At His call the graves must give up their dead; the sea, too, must give up the dead that are in it. They, whom last year has divided forever so far as this life is concerned, shall be reunited by a coming New Year, towards which we are hastening, guided by Him who says, Behold I make all things new.

On this New Year's day how many have to thank God for sparing and preserving mercy. Parents and children, brothers and sisters, meet and form again the old family circle. Friend grasps the hand of friend. Masters and servants, ministers and people, writers and readers rejoice together. Let those whose circle is unbroken, whose cup of mercy is full, remember lovingly such as are less favoured. Gladden, if you can, the

hearts of the mourners. Relieve, as best you may, the sorrows of the widow and the orphan. Help the desolate poor.

All of us, probably, can look back with regret, not unmingled with shame, upon the unfulfilled purposes and hopes, the broken resolutions, the wasted hours, the neglected opportunities of the last year. These all warn us with a loud voice to be more watchful and earnest in future. The time and the strength for work are hastening by us; let us make the most of them.

Nothing sadder can be recalled from the past year than the recollection of this young man or young woman that has entered for the first time on a career of sin—on the broad road which ends in hell. This one has learnt to drink, to swear, to act the debauchee, during the year that one has learnt to steal, to murder reputation, to mislead and seduce the unwary. Feelings of parents and friends are disregarded. No thought given to a mother's broken heart, or a father's blasted hope. To such how terrible through all the future must prove the remembrance of the past year!

Let us learn lessons from every success and every failure of the past year. Let the remembrance of past mercies strengthen us for bearing our burdens and doing our work. The God who watched over us and delivered us during the past may surely be trusted with regard to the future. Every day will bring its task and the strength for its accomplishment. If we would escape the disappointments, and the failures, and the sins of the last year—if we would be ready to welcome the summons to die and to enter on our new life as we now enter on a New Year, let us live close to our blessed Saviour, put our trust in Him, plead for the constant companionship of the Holy Spirit, and avoid with all care whatever would grieve Him.

Think of the happiness awaiting us when all earth's years shall have grown old, and when we enter on the scene where there is no yesterday or to-morrow, but all is changeless, sinless, ineffably beautiful; where we shall be like Christ, for we shall see Him as He is. This hope may well console us for all that is sorrowful in this

life, and all that is swept away from us by the revolving years.

THANKFULNESS FOR THE PAST YEAR.

The Presbyterian Church of the Lower Provinces has much to be thankful for in looking over the past year. Our ministers have all been spared. A few have removed to other spheres of labour, but none have been cut down by the hand of death. Our Professors are spared and are at the post of duty in their wonted health and vigour. Our Probationers and Catechists, and Students too stand untouched by the stroke of death. What shall we render to the Lord for His preserving mercy!

Our congregations in almost all parts of the country, have gathered strength during the year. There are two or three localities where owing to exceptional circumstances, there has been no progress but rather retrogression; but in general there has been an advance. Many have been added to the Church (we hope we may add) of such as shall be saved. There has at least been an average growth.

Our Foreign Missionaries have all been spared, and they all have to speak of mercy as well as of judgment. The good causes not going back in the New Hebrides, and precious seed has been sown during the year which may bring forth abundant fruit in the future.

Our Church saw her way clear to send forth another Foreign Missionary to a new field—to the Coolies of Trinidad. It is surely matter for thankfulness that the Lord is opening fields of usefulness, preparing agents for entering on these fields and enlarging the hearts of the christian people to furnish the pecuniary means for carrying forward the work. This is a proof that Christ has not forgotten or deserted us as a Church.

Let us thank God for those whom He has during the year, taken from the ranks of the Church Militant to join the Church triumphant. We remember the dear departed with sorrow, but let our sorrow be mingled with a glad joy. Let us thank Him

that His Spirit is ever at work preparing living stones for the Heavenly Temple.

We have had peace, ecclesiastically, throughout all our borders. "Israel had rest." "The Church had rest and was edified." What shall we render to the Lord for all His benefits! Let us be more vigilant, zealous, self-denying, faithful and enterprising in our Master's work this year than we have ever been before. There is much land to be possessed, much work to do. God spares us from year to year to labour for Him.

MISSIONARY ASSOCIATIONS.

Every congregation, however small and weak, should be regarded as a missionary association, living not for itself, but using such strength as it possesses for the work which Christ expects from all His followers. We are too apt to depend on what our wealthy members and strong congregations can do. They, indeed, are in a position to do incalculable good. But they should not, and they cannot relieve the poor from their share of the work. The pennies of the humble widow are as precious in the sight of God as the pounds of the rich man. Let us be thankful for the pounds, but never neglect to gather in the pennies. The small gifts of weak congregations are relatively as valuable as the largest gifts of the wealthiest. Hence Presbyteries should "take order" that all the congregations and preaching stations should have an opportunity of doing what they can for missions. The channel should be provided for gathering in funds which God may move the people to give. It is by the "power of littles," that the mightiest results are achieved. If *all* would do something—do what they can, however little,—a new face would be put upon matters.—Ministers and elders have a grave responsibility laid upon them. They are the leaders of the congregation, and it is their duty to see to it that an opportunity be given to all to do their share of work. Collectors should regularly call on every member of the Church, on every adherent, however poor. Or what perhaps might be still better,—every one should be permitted

or invited to bring his offering weekly to the House of the Lord. Ministers and elders, by neglecting their part of the church's work, often paralyze the whole body. Others will not step forward when they see the front rank so indolent, so careless. On the other hand, active, energetic, faithful leaders infuse new life into the whole body, and secure most valuable results. The point to be aimed at is that all our congregations, all our stations, every individual in our congregations and stations should do something, should work harmoniously, unceasingly, lovingly. Our young men can do a great deal both by direct effort on their own part, and by exciting the zeal and energies of others. If there is no Missionary Association in your district, let the young men assemble and organize one and keep it in active life. Our young women can do much for Christ and His cause. How often does it happen that such Missionary Associations as we have among us depend for their existence and their usefulness on our young women, who regularly go their rounds as collectors in the face of much coldness and many discouragements. Let us as a Church bring out our young people, set them to work, and then our Missionary Associations, our Prayer Meetings, our Sabbath Schools, will all be more healthful and flourishing.

We observe that in the United Presbyterian Church, Scotland, there is a Committee of every Presbytery appointed to organize and to keep in vigorous existence Missionary Associations in every congregation. Ever since the glorious Disruption of 1843, there has been a Missionary Association in connection with almost every congregation and station of the Free Church. These facts account to some extent for the splendid achievements of these churches in the mission field. Let us, at a humble distance follow their example.

THINK

How many sins you have committed during the past year; God has seen them all.—Are they not in the Book of His remembrance? Must they confront you at the

last day? They must—unless washed away by the blood of Christ.

Think, how many tokens of mercy and love God has bestowed on you during the year: health of body and of mind; food and clothing; books and papers to read; the means of grace; outward peace; safety of life and property; congenial intercourse with friends; countless opportunities of doing good. What have you done to prove your gratitude?

Think how much good have you done. Whose tears have you wiped away? What burdens have you lightened—what wounds have you healed? Is the world the better and happier to day for your having been spared?—or would it be better—would any one be happier had you been cut down last year?

Think how many souls have you helped to draw near to the Saviour. Your own children, your wife, your parents, neighbours, friends—how have you acted in relation to them? Responsibility presses on you on every side. Have you been alive to the fact, and have you governed your conduct accordingly? Every one must either be drawing, leading, souls to Christ, or else repelling, dragging, them away. What have you been doing!

What have you done for the Church of Christ? The chief end of your being here is to help forward the cause of Christ. Is the Church stronger, more peaceful, more efficient, more dangerous to the Kingdom of Satan, for your existence during the past year? How much have you paid towards the support and extension of the Gospel? How much for the sermons you have heard, and how much to spread the sweet savour of Immanuel's name in lands where it has not hitherto been known?

Think how much stronger is the Denomination to which you belong. Have you aided our Home Missions, our Foreign Missions, our Educational Institutions, our poor Ministers? Have you assisted the erection of new places of worship? Have you aided to the extent of your ability in every good work? There are persons (and their number is but too large) who spend more in *smoke*, and in *drink* during the year

than they give to the cause of Christ. Reader, cast up the account and see how stands the matter with you?

What should you do to make the present year better and more profitable to yourself, to the Church and to the world than the last year has been? This is the time to form good resolutions, to work in the vineyard; for we know not to how many of us the present year must prove the last on earth.

Think how would it be with you if this were to be your last year. It *may* be so: nay it is certain that not a few who read these lines must close their eyes to the light of this world before the end of this year. You may be one of these. Therefore do your duty in every relationship, civil, social, ecclesiastical, as if you were to give your account to God each closing day. Set thy house in order for thou shalt surely die.

What good thing could men say of you had you been called away last year? Of many it can be said "though dead they yet speak." The actions of the just bloom sweetly when the body lies in the grave. Think of your actions—their quality—their number; and let the thought stir you up to greater diligence in well doing; for the night cometh when no man can work.

Think who are they that take an interest in your life and work: your own family and relatives; your friends and neighbours; the Church of Christ; the holy angels; Satan and his angels; God the Father, the Son and the Holy Ghost! When you subdue evil passions and lusts there is joy in Heaven; when you are led away captive by Satan there is grim satisfaction in Hell! O that the New Year may find in every one of us a New Heart!



A GOOD WAY TO CIRCULATE THE RECORD.

A number of the *Record* should be in every family connected with our Church. How is this to be attained? In Scotland, in many Free Church and United Presbyterian congregations, the Sessions order a copy for every family, and pay for it by a congregational collection. We are persuaded that this step might be adopted with great ad-

vantage within the bounds of our own Synod. There are no families too poor to pay for the *Record*, but there are many who think themselves too poor. Give these a chance for one year—lead them to read; and then by degrees they will take an interest in our Church affairs, and learn to love our Church organ.

"A SHOCK OF GORN GARNERED."

The following sentence occurs in the notes published in our last number, of Mr. McGregor's visit to Springfield: "I met there,—at the manse of the Rev. Mr. Jack, —three generations, the children, the mother and the venerable grandfather, Mr. McKenzie, once of Halifax, now of St. James', the veteran Colporteur of New Brunswick, an old acquaintance of my father, and one of the few who distinctly remember his preaching at St. James' and St. Stephen's half a century ago,—a venerable pillar, bearing the hand-writing of the Spirit of God."

These remarks were made of an Octogenarian who then seemed to be enjoying a green old age, and whose whole heart seemed engaged in the progress of the cause of the Redeemer. Even then, however, his race was nearly run, as will be seen from the following obituary notice, written by Rev. Mr. Jack, which, with slight abridgement, we copy from the *Colonial Presbyterian* :—

"THE LATE MR. JAMES MCKENZIE.—Another link is snapped of the chain that binds the last with the present century, in the demise of an aged Patriarch known to, and highly respected by, a great many throughout the Province of New Brunswick—that of the late Mr. James McKenzie of Saint James, who has just completed his 85th year.

"Mr. McKenzie was born in the Parish of Assynt and County of Sutherland in the North of Scotland, during the latter part of the last century, and crossed the Atlantic in the prime of life, early in the present century, if we mistake not about the year 1803. He lived a few years in Boston after his arrival on this continent, where he entered into the bonds of matrimony with one who proved to be a sunbeam in his dwellings, by her amiability of temperament and gentleness of disposition, and who had land-

ed in the safe haven at yonder side eleven years before her husband. Having left Boston at a time when war was threatened between England and the United States, they resided for some time in Halifax, N.S., but through the earnest solicitations of kind friends and relatives, they consented to cross the Bay of Fundy and locate themselves among their fellow-countrymen in St. James, in the County of Charlotte.

"It is difficult to say at what particular period of his life, Mr. McKenzie was brought under the power of religion, but it must have been prior to 1820, for before that period he was ordained as an Elder in the Presbyterian Church—and his character was so marked, that contrary to custom in our Church he was chosen Elder before he actually became a Communicant—and according to this he must have been 50 years in the Eldership—being one of the oldest, if not the oldest office-bearer of the Presbyterian Church in New Brunswick.

"Ever after he felt the power of religion in his soul, Mr. McKenzie exerted himself with all his might for the furtherance of the cause of Christ, in general, and for the promotion of the Presbyterian cause in particular—his heart would glow with joy on hearing the spread of Divine Truth, and the success of the cause of Christ, though in the utmost corners of the earth.

"As one of the pioneers of the Presbyterian cause in the then newly settled Parish of St. James, Mr. McKenzie was a leading man, and the principal agent in getting a handsome edifice erected for the worship of God—and was an active office-bearer during the incumbency of five successive ministers—and though an individual of his zeal and vigour in the cause of Christ could not be altogether exempt from opposition, we are safe to say that the principal opposition which he experienced during the last quarter of a century was raised purely in consequence of his zeal in maintaining Christ's crown rights in his Church, but such was his gentleness of disposition and urbanity of manners, that he could not speak harshly of those from whom he received the most opposition—for if he erred—he erred on the side of charity—and rather than cast off the least gifted Christian he would pass by the faults of nine hypocrites.

"But the brightest period of Mr. McKenzie's long life was the ten years that preceded the last two or three years of his life—the period he was engaged in the Colportage—after arriving at the mature age of considerably beyond 70 he proved himself by his diligence and zeal, and natural tact, one of the most successful Colporteurs employed by the American Presbyterian Board of Publication, and we have seen among his papers, letters of the highest credit from the Secretary of the Board."

He loved the cause of truth, and was ready to make personal sacrifices at any time for its advancement; and while he held tenaciously to his creed as a member and office-bearer of the Presbyterian church, no difference of creed could sever him from the people of God, for he loved all who bore the image of his Master.

Many of his superiors in gifts were far behind him in labouring for Jesus and His cause. If he had not attained a name among the first three, he seemed to us to have been a chief man among the thirty.

EXTRAORDINARY CASE.

Dr. Duff, in addressing the late General Assembly, gave the following narrative:—

“From every mission field, and every quarter of it, there are calls for an increase of men and means. God’s providence, God’s grace is opening up new ways to us. What does this signify? It signifies that God, in his providence, has gone greatly ahead of us, that he is vastly before us with intimations of his providence, that he is inviting and alluring us to go forward. By not going forward we are, as it were, resisting the influence of God’s Holy Spirit. How can we expect this influence to be poured out upon us when there are palpable calls which we do not and will not meet?”

“Let me refer to a case, which reached me the other day, as an illustration of what I mean. It is reported in a newspaper which has reached me from Nagpore, and I have every reason to believe that the report is substantially correct, and it is something very affecting, very impressive. The statement, as given in the newspaper forwarded to me by Mr. Cooper, refers to a district in the eastern division of Nagpore, called Chutisghur, or ‘Thirty-six forts,’ when translated into English. The inhabitants, some forty or fifty years ago, were upwards of half a million in number, and are now greatly more. The proprietors are Hindus of the higher castes, while the Brahmans are all powerful there,—the bulk of the population being Chumars or workers in leather, who are of a low caste, though chiefly employed as agriculturists, who were very much tyrannized over by those whom they had been taught to regard as a sort of demigods.

“At last one of their own number professed to be sent by heaven as a deliverer. A small number of followers gathered around him, to whom he expounded his opinions, and they became enthusiastic ad-

mirers. But this leader said to himself, I will get more influence over my followers if, like other holy men, I retire to the gloomy forests among the hills. I will go there for six months, and fast, meditate, and pray; in short, I will act out the grand law of Hindu asceticism, and after that I will return with my revelation to them—with my message from heaven. During his absence, his followers began to expound what he had been telling them to the rest of the people, and before the end of six months great expectations were raised. Upwards of 100,000 people assembled in a spacious plain near the village of Girode, watching for the advent of this new prophet; and when the day at last arrived that he came down from the wooded heights behind, and appeared among them, they were satisfied that he was sent as a prophet from heaven. He told them that his message to them was, that they were to throw off the oppressive Brahmanical yoke, to fling away their idols, to give up their superstitious worship, and were to worship the only one God, who created all things, and to worship him not by outward material symbols, but to worship him by meditating upon him and praying to him. The report is that thousands, if not tens of thousands, obeyed this summons.

“And if it turn out to be so, does it not seem to be a very remarkable movement in Providence? Does it not look like a challenge from the heathen world to come forth and give them the pure gospel instead of the idols which, for long ages, they and their fathers had worshipped? The only other case I know of all similar to this is that of the Sandwich Islands, where, as you may remember, before a missionary had landed there at all, under a feeling of the intolerable restraints of the idolatrous *tabu* system they were suffering from, the people had resolved to demolish their temples and burn their idols, and at that very time our American brethren were preparing a mission to send to them, and in the course of the next forty years the Sandwich Islands had become at once civilized and Christianized.

“I know not what others’ feelings may be with regard to the case I have mentioned, but I wrote at once, on my own responsibility, to Mr. Cooper, and Dr. Wilson, suggesting that they should at once send some competent parties, European or native, or both, to see what this movement really was, and to report upon it. Why not drop any regular work to watch such a movement as this? If I were in Calcutta I would not hesitate to throw aside any ordinary routine work and go thither to inquire, and if it turned out to be anything like the representation now given, what results might we not hope to witness! This region is within the proper circle of our

missions, and there is no other mission but our own within reach of it. Therefore it is flung, as it were, by the providence of God upon our Church to see and know whether we ought not to go and teach these idol-renouncing people the principles of a soul-saving Christianity. As to the means, I think I see before me to-night some half-dozen laymen who would be found ready to say, send you the men, we will give the money."

A FRIGHTENED PEOPLE.

Mr. DAWSON, a Free Church missionary in India, has made several preaching tours among the natives. Of one place he reports as follows:—

"We came next to a place called Khumtra, three miles further west. The people were dreadfully frightened when they saw us. The women hid themselves in their houses, and three or four men even fled into the jungle. I sat down in front of a house in which I saw two women. They would not come near me, nor utter one word in answer to all my entreaties. After waiting a long while, and thinking we should have to go on without preaching at all, two men came into the village, and helped us in bringing out the people. In such places they require very great pressing at first; so much so, that it borders on compulsion; but then, after our preaching is over, they are glad that they have come, and often laugh with themselves for having been so frightened. In such lonely places they will seldom see any strangers; in many of them they have never seen a *Sahab*, and therefore it is they are so much put about when we come to their villages. In this place we got eight men, sixteen women, and two children to hear us. They all listened to us attentively.

DEATH IN THE MISSION FIELD.

The Indian Mission of the United Presbyterian Church has sustained a heavy loss in the death, by cholera, of Mr. John Drynan, teacher and evangelist. Mr. Drynan was an able, devoted, and most useful agent of the mission. His history is interesting. He was a native of Girvan, in Ayrshire, was there first a scholar, and then a teacher, in the Sabbath school; was induced to enlist as a soldier; was sent out to India and became a sergeant in the 1st regiment; was, though not immoral in regard to religion, cold and careless; underwent in 1860 a complete spiritual change; acted among his fellow-soldiers and otherwise as a re-

newed man, much given to prayer; was delighted when he heard that the United Presbyterian Church had set up a mission in India, and early sent, though anonymously, a contribution to it, and felt a strong desire, as his term of military service was to expire in January 1863, to be employed in it as a catechist. With this view he began the study of Hindustani, taught a class in the Free Church Mission at Kampotee, near Nagpore, Central India, where the regiment was stationed, and opened up correspondence with Mr. Shoolbred. In February 1862, he addressed a letter to the Foreign Mission Secretary, offering his services, which were gladly accepted. He laboured faithfully to the last.

Book Notices.

THE HEBREW LAWGIVER, by Rev. John M. Lowrie, D.D. 2 vols. Small 12mo., pp 288 and 353. Philadelphia: Presbyterian Board of Publication.

During the last few years there has been considerable discussion regarding the books of Moses. The writings of Bishop Colenso have of themselves been sufficient to direct to them a large amount of attention. The result has been an unusual number of works, both in defence of their divine claims and in illustration of their contents. The present work, however, is practical. It does not, however, overlook the apologetic. Throughout, as opportunity offers, the author vindicates the authenticity of the writings of Moses, and his authority as a prophet of the Most High, and the inspired lawgiver of Israel. But the author holds that "fairly to uphold the truth is a most effective defence against the assaults of error," and accordingly he has here discussed the life of Moses, and presented the various incidents of his career in their practical bearings. The author is learned and well read on his subject; but he makes no parade of his learning, and rather presents the results. So that while the scholar may read the work with profit, it is especially suited to ordinary readers, who will not only find in it much information, but the duties of practical godliness illustrated and enforced.

THE TABERNACLE; or the Gospel according to Moses. By George Jenkins, D.D., LL.D. Small 12mo., pp. 168. Same Publishers.

The writer of this work is one of the most learned theologians, and ablest defenders of the truth in the Old School Presbyterian Church. He was Professor in Washington College, Virginia, at the time of the breaking out of the late war. Though living in the South, and having strong and various ties to connect him with the Southern people, (Gen. Stonewall Jackson being his son-in-law,) he sided with the North, and was obliged to sacrifice his situation and almost all his earthly goods.

In the introduction to this little work he says: "Four times has he delivered the doctrines here set forth in the form of lectures: first to his pastoral charge proper, to the still more important charges successively, in Lafayette College, Miami University, and Washington College, Virginia. Each delivery was accompanied with a careful revision of the whole matter under consideration. Nevertheless, these are *remiscences*, for the fortunes of war cut him off from all his books, papers, and even letter files; so that present labour and the remembrance of fifty years back, are here presented, combined and condensed into this little volume."

The present work is designed to set forth the theological truths set forth typically in the tabernacle, its furniture, and the various services connected with it. The work is not so elaborate, nor so scientific as "Fairbairn on the Typology of Scriptures," but it is more practical, and better suited to the popular mind. We are glad to see the subject of types discussed, and we welcome all works like the present, which avoid the two extremes, on the one hand of denying anything like typical teachings in the rites of the Old Testament, and on the other, of finding something typical in every thing there recorded.

THE RESURRECTION OF CHRIST, historically and logically considered. By R. W. Dickinson, D.D. Small 12mo., pp. 142. Same Publishers.

The object of this little work is to discuss

in a brief and convenient form the various questions connected with the resurrection of Christ, particularly as bearing on the subject of Christian evidences. So far as we have examined the work, the author seems to have succeeded in his purpose, and produced a work likely to be useful to all classes of readers. He has ably vindicated the credibility of the witnesses, and thus overthrown the positions of infidelity. He has at the same time presented the various incidents of the Gospel record in a manner fitted to excite profitable reflection, and we therefore recommend the work as one calculated to solve the doubts of the sincere enquirer and to promote his piety, as well as to silence if not convince the sceptic.

ANTHROPOS. By the Rev. W. P. Breed, author of "Man responsible for his Belief." Small 12mo., pp. 120. Same Publishers.

Our English readers maybe informed that the title of this book is the Greek word for man, and the object of the book is to describe man in his various aspects. The titles of a few of the chapters will give an idea of the work. On the words of the Psalmist, "I am fearfully and wonderfully made," we have six chapters, entitled, "The wonderful—the bodily frame," "The wonderful—the soul," "The wonderful—Body and soul," "The fearful—Mortality," "The fearful—Immortality," "The fearful—Pain." Besides these there are chapters entitled, "Man as he is," "Man and the Son of God," "Man and the God-man," "Man and Heaven." These will indicate the subjects treated of, in which the work contains valuable and suggestive thoughts.

COLLEGE DAYS OF CALVIN. By the Rev. W. M. Blackburn, author of "William Farel and his Times." Small 12mo., pp. 156. Same Publishers.

YOUNG CALVIN IN PARIS, by the same. Same Publishers.

These two works are of a class that we can heartily recommend to the study of youth. The life of the great Genevese Reformer can never be without interest, particularly to Presbyterians, and the facts of his early life are here set forth in a form particularly adapted to excite the attention

of youth. This was the author's design, and to accomplish it, he has given not merely a bald record of events in the early career of the Reformer, but has endeavored to give a life-like picture of himself and of the scenes in which he moved. In doing this, the author adopts a slight degree of fiction, but, as he remarks, "If imagination has lent a very slight tinge to a few of the passages, it has been permitted simply to give life to reality and vividness to facts. There is no departure from the events and experiences of the immortal Reformer. The facts are presented substantially as they are given by his biographers." The reader will therefore find here the real facts in Calvin's youthful history, and the whole stirring scenes in which he moved, presented in a form that gives them all the interest of a romance.

Of the Board's "Series for Youth," we can only name the following, which are of the same character, and got up in the same style, as those we have had occasion to notice formerly.

DICK MASON; or the Boy who trusted Himself. By Nellie Graham, author of "Diamonds Reset," &c. 18mo., pp. 108.

MARY RAYMOND; or the Girl who wanted to be a Christian. By the same author. 18mo., pp. 72.

JENNIE McCLINTOCK, a Memoir. By the Rev. J. A. Cornelius. 18mo., pp. 171.

BERTIE AND HIS BEST THINGS. 18mo., pp. 108.

LITTLE NELLIE'S VELVET CARPET. 18mo., pp. 72.

WEEDS AND SEEDS, and other Tales: compiled for the Presbyterian Board of Publication. 18ma., pp. 216.

HOME AND HOME THOUGHTS. 18mo., pp. 252.

Home Missions.

Our last number furnished our readers with intelligence respecting the condition of several districts, some inland and some on

the sea-coast in New Brunswick and Nova Scotia. We in this issue call attention to the following interesting paper on the most distant congregation in the island of Cape Breton:

Missionary labour at Cape North, Cape Breton.

It may not be out of place, to give the readers of the *Record*, a short account of the state of matters in Cape North, C. B. In order to rectify the mistaken notions entertained by those who had not the opportunity of visiting this important and interesting part of Cape Breton, it may be necessary to give a short description of the place and our journey thither. Leaving the thriving town of New Glasgow, on a cold and disagreeable night in April, with snow to the depth of two or three feet, we arrive at the beautiful village of Antigonish about 8 o'clock next morning. Immediately after breakfast we resume our journey, and arrive at the Strait of Canso about four o'clock p. m. Crossing the Strait, we proceed by stage to Port Hood, and thence to Mahou. The rest of the way to Baddeck is pleasanter, and an admirer of nature may spend his time very profitably in surveying the mountain heights about the Little Narrows and the surrounding country. Leaving Baddeck, we must reluctantly part with the coach, and look out for private conveyance to Englishtown. Through the indefatigable labours of W. Ross, Esq., M. P., the last mentioned place is growing to be an enterprising little village. Fish, and cattle are the principal exports of this place. Crossing another small ferry, we pass through a part of the Rev. Mr. McIntosh's large parish, which extends to the lofty Smoky Cape. The Presbyterian cause is prospering well in this part of the Church. Two fine churches are built on this shore. Leaving the North Shore, we endeavour to climb the ever memorable Smoky; and had to encounter a very difficult ascent of two miles. Along this coast it is very rough, and it becomes exceedingly dangerous late in the season. The next settlement is Ingonish 20 miles on this side of Cape North. There are upwards of 30 Protestant families in this place the rest being Roman Catholics. These few families are not able to support regular ordinances themselves; but they might be united to the congregation of Cape North, and in this way be under the superintendence of a pastor. We wonder that the Methodists do not send occasional supplies to their people in this part. It is sad to see so many families living without the public means of grace; and unless something be done there is danger of their falling into godlessness and heathen-

ism. There is a day school kept here pretty regularly, but the amount of Bible knowledge imparted must be very little. Leaving Ingonish we next proceed through wood and barren, almost a day's travel on foot. The traveller whilst musing in deep solitude all day, is revived by the majestic scenery which now opens to view. Oh, for the pen of our worthy Editor to delineate the beauties of nature in this sequestered place!

Cape North is the name generally given by strangers to Aspy Bay, and Bay St. Lawrence. The former is more hilly and broken; a circumstance which renders the cultivation of the soil more difficult. It is on the whole fertile and yields excellent crops. The staple crops are oats and potatoes. The latter place is naturally beautiful, and we believe that in the course of a few years, it will be the garden of Cape Breton. The people of Cape North derive great benefits from French St. Peters, which buys all their produce, and gives in return every necessary article. It is to be lamented however, that strong drink is imported too largely, from the ungodly island. The people of Cape North are composed of Scotch, Irish, and French. The last mentioned live along the shore, and are fishermen. They are by far the poorest class. It is difficult for a fisherman who sells his fish to the merchants here, to accumulate wealth, as the latter sell their goods and provisions at an exorbitant price. Some of the more independent, of the people secure their own fish, and send it to the Halifax market, or sell it to traders. The farmer who devotes all his time and energy to the cultivation of the soil, is by far the most independent. The Scotch and Irish have fine farms, and the majority of them raise sufficient to support their families all the year round. Cape North is an interesting field for active, energetic, missionary work. Bay St. Lawrence alone, the smallest section of the congregation, requires particular attention. The Roman Catholics here are in our judgement, the most ignorant in the Province. The Sabbath day is spent like a holiday, the people visiting a part of the day, and setting their nets in the afternoon. A priest who occasionally visits them, finds it a very difficult task to bring them to any order. Neither Protestants nor Catholics have schools; consequently their children grow up in the greatest ignorance. The Protestants who are the fewer number are in a very dangerous condition if left long without the means of grace. We believe however, that even here, God has some few who do not bow the knee to Baal. It was a frequent occurrence last summer to see several women walk to Aspy Bay, a distance of 9 miles, to hear the word of God, and return home the same day. The people

have manifested great liberality, and we doubt not that they will contribute largely towards the support of a settled pastor. In Aspy Bay where the people are almost all Protestants, the state of things is more satisfactory. Schools are kept regularly, and considerable attention paid to the common branches of education. The place is still without a church; yet it is to be hoped that before next fall, an elegant place of worship will be finished. They have succeeded in collecting among themselves, and from other quarters, upwards of \$800. We hope that our anticipations will be realized, and that our people in their new church will praise the Lord with great joy. We have done what we could, to assist the congregation in this good work. There is one thing which a stranger could not but mark, and that is, the great attention which both young and old gave to the word spoken. It was encouraging to witness such anxiety to be instructed in the way of salvation. We have established several Sabbath Schools; all of which were well attended. The school at the Middle Harbour was attended by young and old. As some could not understand English, our only alternative was to put the same questions in Gaelic. In this way we managed to give some instruction to all. We were particularly delighted to meet with our young friends, who made decided progress in reading and understanding the Word of God and in committing the shorter catechism, and portions of scripture to memory. The attendance on Sabbath during the summer was encouraging. Long before 11 o'clock the whole congregation would be seated in our meeting place. Let others imitate their example. Our exercises were conducted in Gaelic and English. A weekly prayer meeting was held, which was pretty well attended. We are happy to state that Mr. McLean, now a catechist, is doing good work among this people. From the spirited manner in which this congregation exerted itself last summer we doubt not that it will with little assistance, support a minister. It was gratifying to see the readiness, with which our people contributed to the cause of Christ. It was no unusual thing to see many of our young friends, contributing handsomely to the good cause. Are we not warranted in expecting greater liberality in the future? We take this opportunity of thanking those who did not belong to our Church, for their liberal donations.

Grand-Anse another section of the congregation, received a part of our services and remunerated us accordingly. This place is now without a minister and the other districts which we have mentioned are destitute. We hope that ere long an earnest and zealous pastor will be settled among this people, who will break to them the

bread of life. May the Lord of the harvest hasten it in his own good time.

Halifax, Dec. 24th, 1867. W.G.

P. S.—The people cheerfully met all the expenses of my mission.

Deputation to New Brunswick.

I do not know well what to say respecting my visit to the congregations of Richmond and Woodstock. I will not judge from appearances, as I am sure that in this case it would not be righteous judgment. It was necessarily a hurried visit, and somehow I could not obtain anything like a favourable opportunity of securing information, and then it was at a most unpropitious time—nomination day—and besides, and chiefly, perhaps, so far as Richmond is concerned, it was a most beautiful harvest day; and it would have been inconvenient, perhaps wrong in the circumstances, for the labours of the field to be suspended though the object was important, and had so close a bearing on their spiritual prosperity. As it was I was not greatly discouraged, though both in Richmond and Woodstock the congregations were little more numerous than the minimum mentioned in the exceeding great and precious promise of my Master, "Where two or three are gathered together in my name there am I in the midst of them." I believe He was present in our little assemblies; I know the people felt it was good to be there. The devout attention in devotional service, the upturned countenance, the ready ear, the glistening eye suffused now and again with a tear, the sight of which made them start and trickle from my own eyes, and the suppressed breathing indicating the working of the inner man of their hearts, testified together to their spiritual interest and delight. As for myself, alike in the several acts of worship and in the preaching of the Gospel, I had unusual liberty and comfort, and altogether I felt then, and I feel still, that in spite of the drawbacks to which we had to submit, it was a profitable visit, the fruit of which will be gathered not many days hence. As it appears to me this is one of the finest situations in the county and city of Woodstock, which promises, ere

long, to be one of the most flourishing cities in these provinces, and it ought to be the seat of a large and powerful Presbyterian Church. The congregation has been vacant for a considerable time, and is receiving, as I understand, regular supply. There are some godly women connected with it, whose names and praises are in all the churches in these regions for their zeal and steadfastness. I felt, as I was conversing with them about the circumstances and the prospects of the congregation, that the spirit of the godly Jew was alive still, as it poured itself forth in these well known lines,—

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

Let these women and their fellow Christians pray on and work on, and the Master will send them a man after His own heart who, by His blessing, will gather in the outcasts of Israel, and the little one will become a thousand; and they shall yet feed in a fat pasture and large, and upon the high mountains of Israel shall their fold be. O thou great and good shepherd, turn not away our prayers from thee, nor thy mercy from this little one among the thousands of Judah.

The only other congregations I visited alone were Mr. Gray's and Mr. Donald's in the Presbytery of St. John. Were it not for the sake of our brethren in Nova Scotia, I would not write a line about the locality of these congregations, situated as they are in the most populous part of the province, as I understand, and along and in the immediate neighbourhood of the Provincial Railway. In these respects both of these charges are most desirable, as they combine all the advantages of a city and a country congregation, with the drawbacks connected with either greatly lessened. Mr. Gray's congregation stretches along the line of railway down from Hammond, or Hammond ferry in the west, to Sussex or Sussex Vale in the east—a distance, probably, of upwards of thirty miles from the one extreme to the other. Within these limits there are four meeting-houses belonging to the congregation, viz., Hammond Ferry,

Norton, Finger Board and Sussex, all creditable buildings, and claiming some pretention to architectural style and taste. They are most beautifully situated, and add greatly to the attractions of the landscape, which almost along the entire length of the valley presents, at short distances, specimens of the picturesque and romantic peculiarly enchanting to the lovers of landscape scenery.

It happened that our Lord's Supper was appointed to be dispensed on the Sabbath. I was there in the Norton Section of the congregation, and this circumstance imparted fresher and deeper interest to my visit. There were the usual preparatory services on Saturday, and I took occasion then to state the object the Synod had in view in appointing the deputation and the benefits likely to flow from it. The Congregation was small, as most sacrament Saturday congregations are; but the leading members—the spiritual power of it was there, and seemed to take the liveliest interest in what was said to them. I was deeply impressed with the air of intelligent earnestness which the people manifested and the sympathy which they felt with the work in which they were engaged.

There was a full church on Sabbath morning, and the whole service was so far as I saw for I had to leave ere it closed, solemn and impressive. After preaching the action sermon, I was driven down to the Finger Board, Meeting House, where I preached to a large congregation. The Sabbath School was at work on my arrival and I was struck alike with the numbers of the pupils, their ages from the child to the man and woman, the teachers and the whole manner and appliances of the school. There can be no doubt that much of this is to be traced to the wise measures of the minister; but if I am not mistaken he is most ably assisted by the superintendent and his fellow labourers.

This school must in the meantime be a great benefit to this part of the congregation, and be eminently helpful in perpetuating the existence and influence of the church for a long while to come.

The audience was most attentive during

the whole service, and I cannot help believing, that here as elsewhere we had the presence and the blessing of a Master of Assemblies. I was exceedingly loth to part with this congregation without seeing more of them, both in the public Assemblies and in their own homes; but I had to submit as time pressed and I had to leave immediately after public worship for the Campbell Settlement, in which the Rev. Mr. Donald labours, where I was to preach on the following forenoon. I cannot part however from this church without expressing my earnest prayer and hope that they may value in some measure as they should be valued, and improve in some measure as they should be improved the labours of their minister. It is a privilege to know him. I will always reckon it a benefit that I sojourned with him, and his true helpmate—his thrifty, thoughtful, thorough wife, who knows so well a minister's habits and wishes and how to meet them.

He is an able minister of the New Testament, and of a truth does light up the Sanctuary with the Creator's oil, and feeds his flock with the finest of the wheat.

His Missionary, equal to his Ministerial aptitudes, and his whole work proving that his heart is in it, his people must see to it that they not only do nothing to risk his continuance among them, but rather that they do every thing which their enlightened judgement, and holy hearts prompt to show that they esteem him very highly for his work's sake.

Mr. Donald's congregation, embracing the Campbell and other settlements, is situate in the hill country, immediately to the south east of "Finger Board" church. His house is seven or eight miles inland from the Railway station, at which I arrived cold and weary, after a hard day's work.—The sense of fatigue, however, was removed in a great measure by the warm welcome, and generous hospitality, of the venerable minister and his wife; and we were soon engaged in conversation—such only as Auld Scotchmen can carry on and relish. But I cannot enter into details, nor indeed would they be either valuable or profitable to the majority of the readers of the *Record*. I

preached on Monday forenoon to a much larger number of people than I expected, considering the nature of the day; for of all the sixty or seventy days of our travel and toil, this was the worst,—cold, raw, windy, drizzly, as even September days sometimes are. As to the place of meeting I have only to say that I am glad the people will not assemble in it much longer; and as to the people themselves, so far as I saw them—and I had the pleasure of meeting with a considerable number of them—they are worthy of their minister, who, as I have both learned and seen, lives in their affections.

As in other sections of the church, so here, after the usual services of the Sanctuary were over, I mentioned the objects the Synod contemplated, and greeted them in its name, wishing them grace, mercy, and peace, from God our Father and from our Lord Jesus Christ. After spending a short time for refreshment I left the kindly home of the venerable pastor, where simplicity of thought, style, and dress, and altogether reminded me of not a few of those men of the olden time in our churches at home, the like of whom we ne'er shall look upon again, and through dreary rain wended my way under the guidance of a trusty driver to the station, where I met the cars, which soon conveyed me to the city of St. John, with its kindly greeting and its pleasing remembrances.

There is but one feeling of regret which Mr. McGregor and myself entertain in closing our labours in New Brunswick. We were unable to visit Mr. Turnbull's congregation in the Presbytery of St. Stephen, and those of Mr. Smith and Mr. Salmon in the Presbyteries of York and St. John. We could not help it, but if within our power we will do so before the meeting or Synod. I am sure the expense would be cheerfully met mostly by these congregations themselves at all events by the church, and I can say that I would esteem it as it is already accounted a great honour to be entrusted with the work of strengthening the weak hands, and confirming the feeble knees, and saying unto them who are of a fearful heart, be strong, fear not, behold

God will come with a recompense, He will come and save you.

ROBERT SEDGEWICK.

Our Foreign Mission.

The Latest News.

We have just received letters from Dr. Geddie and Rev. Messrs. Gordon and McNair. Dr. Geddie's letter is dated Aneiteum, Sept. 16th, and is accompanied by the minutes of the annual meeting of the missionary brethren, and the most important item of intelligence is, that Rev. Mr. Neilson has been appointed to re-open the Tannese mission.

Mr. Gordon's letters are of various dates, from June 30th down to Sept. 10th, the last being written on the island of Aneiteum while attending the annual gathering.

Mr. McNair's communication is dated from Dillon's Bay, Erromanga, Sept. 5th, 1867, and contains a very interesting account of the condition of the missionaries, their work, and their friends among the savages, by whom they are surrounded. The diphtheretic epidemic, which proved so disastrous in Aneiteum, is now raging on Erromanga, and the effects are quite visible, not only in sickness and death among all classes, but in the exasperation of the natives against the supposed cause of their calamities. At date, the epidemic had abated around Port Resolution, but was still ravaging some other settlements. Mr. McNair writes, "The heathen are still raging. We hear that the chiefs are now conspiring against us, but if God be for us who can be against us? Therefore we are strong, knowing that He who is for us is stronger than all they who are against us."

We would remind our readers of *Peter in prison* and the CHURCH IN PRAYER, and of the result. Some of our missionaries, especially on Erromanga and Tanna, are in similar if not equal peril, and surely the voice of prayer, during this month specially, will be "incessant and earnest, that the Lord may strengthen his servants who are in

deaths oft, and deliver them from all the stratagems of their enemies.

Some of these letters will be published in the next number of the *Record*.

The Coolies of Trinidad.

Trinidad, the most southerly of the West India Islands, lies close to the continent of South America and between ten and eleven degrees N. latitude. Its extent is about the same as P. E. Island, and its population 80,000. Its scenery is very fine, the land fertile and, although the thermometer seldom falls below 65 degs., the climate is not unhealthy.

The Coolies are *hired* labourers brought from India and China. They have a free passage out to Trinidad—are paid so much a day for their labor, or so much for a day's task—have medical attendance when sick, and a free passage back when their term of five years service is expired. By paying a compensation they can cut short their term of service at any time. In 1865 the Chinese numbered over 3,000 and the natives of India over 20,000. Of these over 6,000 had completed their term of service. They receive as much for their labor as the negroes on the same Island. After their term of service expires they make their own terms with the estates, or seek employment wherever they please. The Chinese generally become gardeners, or shop-keepers on their own account. In and around Iere Village where our mission premises are, there are a number of Hindoo families settled on their own patches of land.

The Hindoos are manly and often handsome in appearance—keen and self-reliant in mind—incredulous—demanding proof and ready with counter arguments. The women are sometimes married when only four or five years of age, but they do not then go to live with their husbands. Married women are marked with a red streak down the parting of the hair and have a sad unhappy look. They never eat with their husbands. The Coolies melt their money and wear it in the form of heavy silver rings around the arms and ankles of the women and children.

Some of them are Mohammedans, who are proud of their superior religious knowledge and look down contemptuously on the others as heathens. The whole religious belief of some of these proud disciples of Islam is comprised in the declaration "God is God and Mohammed is his prophet." Some of them at least have not even heard of the name of Jesus Christ. The others are Idolaters and may be seen carrying their god along the streets and setting him in his place and falling down to the work of their own hands and saying to it "deliver us, for thou art our God."

There are two *principal* districts of thickly settled and well-cultivated country in Trinidad. The Caroni extending from the capital, Port of Spain, along the Caroni river some fifteen miles. Nine miles up this district is a Coolie Orphan Home, where 60 or 70 Coolie orphans are cared for and taught. It is under the control of the Church of England and is partly supported by the Government of the Island. The second district is Naparima about 25 miles south of the other. It runs inland from the town of San Fernando about nine miles. Up this district six miles is Iere Village, where our Mission premises stand. There are 200 Coolies within easy distance of this station, and a circle of six miles around it will include about 1000 Coolies, without a single agency for their benefit.

A strip of cultivated country runs north from San Fernando toward the Caroni district some ten or twelve miles; but the Grand Savanna interposes and there is really no communication between the two districts except by steamer. Two gentlemen who own estates in this slip of country at a place called Coura, have offered £100 sterling each per annum to support a missionary to their own Coolies. The country there is low and not very healthy and this has operated against the settlement of a missionary at Coura. It was thought unwise to begin the mission at a place that laboured under this disadvantage. After a man has been a few years on the Island, he might be able to labor at Coura, with less risk.

Not to speak of the Caroni district, what a wide field is here, eight or ten thousand perishing souls!

The advantages of this mission field are, it is near—only about 2000 miles from our own shores. It is accessible—we have much trade with the Island. Life and property are safe. The Bible and tracts have been translated into Hindustani and can be put into the hands of the people as soon as they can be induced to read them. Through them we may reach and bless India. May the Lord open their hearts to receive the Gospel, that it may bless them and make them a blessing.

Additional information might be given but it will be both more accurate and more interesting if penned on the spot, and the pressure on your space pleads for brevity.

J. M.

From the Christian Review published at Melbourne, Australia.

New Hebrides Mission.

Since our last issue we have had two brief but important notes from the islands; one was from the Rev. Mr. Inglis, of Anci-

team, and the other from Captain Fraser of the *Dayspring*. Mr. Inglis was only able to write a hurried note, acknowledging the receipt of communications from Victoria by the *Dayspring*, and promising fuller information after the annual meeting of missionaries should be held in Aneiteum. He, however, added the best of all news—that the mission families at the headquarters of the mission were all well, and that the good cause had been making steady progress throughout the year. With reverence to the missionaries and their families on the other islands, their isolation from Aneiteum is all but complete during the absence of the *Dayspring*, and Mr. Inglis could say little about them, but what is wanting in Mr. Inglis's communication is made up by the letter of Captain Fraser.

Captain Fraser writes from New Caledonia, and after having made the round of the New Hebrides and Loyalty Islands, and put into Port de France on business connected with the missionaries on the Loyalty Islands, which, as our readers are aware, are French possessions, and penicles of New Caledonia. There is a monthly mail from New Caledonia to Sydney by French steamer, and it is by that route that we have received Mr. Inglis' and Captain Fraser's letters.

The captain says that he had rather a tedious voyage from Port Phillip to Aneiteum, arriving there on the 1st of June. It will help our readers to understand what Captain Fraser felt to be a tedious voyage, if we remind them that the *Dayspring* passed through the Heads on the 7th May, after a very long delay inside waiting for a wind. A tedious voyage, therefore, from Melbourne to Aneiteum is a voyage of twenty-four days, and a smart voyage would be a voyage of about a fortnight.—The *Dayspring* remained at Aneiteum four days, landing stores, and then proceeded to the other islands to ascertain how it fared with the missionaries since last located at their various posts. All the friends of the mission were specially anxious to learn how the Patons were on Aniwa, as no missionary had ever been stationed on Aniwa before, and as the first year of a missionary's residence among a heathen people is always the most critical. Happily, Captain Fraser is able to say that he had found Mr. Paton and his family all well, and most useful at their new station. The captain's letter says:—"Mr. Paton has done wonders since we placed him on Aniwa. Nearly all the people attend school, and Mrs. Paton has upwards of thirty women attending her class." Aniwa is a small island, with a population of about 300 souls; and in the disturbed state of Tanna, the missionaries judged it advisable for Mr. Paton to occupy the smaller island for at least one year.—

And surely we have reason to thank God, and take courage, on account of the success which has been vouchsafed to our brother. We may mention in passing that, as Churches at a distance have not the necessary knowledge to enable them to fix the exact locality of a missionary's field of labour, and as it may not often be wise to leave it to each missionary to make his own choice, it is always left to the annual conference of missionaries to determine these, and indeed all other, questions requiring to be determined by local knowledge. Thus, on the mission-field, the Presbyterian rule of an annual assembly to regulate the work of the mission is as much acted on because as much needed as in more organised Churches, a proof that the Presbyterian method of superintending religious work is the rational way, and the way suited to every phase and necessity of religious life.

Captain Fraser also found the Copeland's well, and doing well on Fotuna; and the Morrison's and Cosh's well and useful on Fate. Mr. Cosh had succeeded remarkably in learning the language of Fate, with every promise of future usefulness. Mr. Cosh is a young man of superior gifts, as well as of rare devotedness. He stood high as a student in the University of Glasgow, taking the degree of Master of Arts with credit at the conclusion of his college course; and all who know him augur a bright career for him on the mission-field. It is surely a token for good that our Church has been able to secure for its missionaries on the New Hebrides group two such servants of God as Messrs. Paton and Cosh.

As we are only now beginning to know a little about the New Hebrides Islands and their relations to the French possessions in their neighbourhood, and may soon have to know more, it may be interesting to our readers to learn that the distance from Aneiteum to New Caledonia is about three days' sail. Captain Fraser reports that he has made arrangements to go across again to Lifu, to meet the French mail which leaves Sydney in October; and that letters to the missionaries and the captain leaving Victoria in the beginning of October (addressed to the care of the Rev. Dr. Steel, Sydney) will be delivered at the islands this year before the *Dayspring* leaves for the colonies. We trust that all those who are or would like to be in communication with the missionaries will take advantage of this opportunity and write. Letters from Christian friends must be indeed precious to the missionaries and their wives.

Letters from the New Hebrides.

The following letter is from Rev. John Inglis, the beloved fellow-worker on Anci-

tuen of Dr. Geddie. It is date July 19, 1867. After stating that the prospects of the Mission are on the whole encouraging, he proceeds:—

“For various reasons our annual meeting has been postponed till September. On Tanna dysentery had broken out some months ago, and had been severe—in many cases fatal. This, as usual, rendered the natives averse to Christianity, and the teachers were simply holding on. They had been threatened; but as the epidemic was abating, no fears were entertained for their safety. At Port Resolution the natives were afraid of an attack from the inland tribes, and did not wish any missionary settled among them till they could calculate on peace. On Fate matters were also in a somewhat unsatisfactory state. The Christian settlement of Errakor was threatened with an attack from the heathen; and it required all Mr. Morrison’s patience and firmness to guide the counsels of this interesting community, so that their present difficulties may be safely tided over. At Pango appearances are very encouraging, and Mr. Cosh’s place of worship is filled every Sabbath. On Erromanga the natives are fighting among themselves over a great part of the island; but their antagonism to Christianity and the mission has ceased, and more of them are rallying round Mr Gordon. On Fotuna Mr. Copeland does not report much progress; the natives keep shy of the missionary; but they are quiet and offer no molestation. The island is very healthy. There is little sickness and few deaths among the natives. The population is at least 900, which is 200 more than the number at which it has always been estimated. The accounts from Aniwa are very encouraging. The population is scarcely 300, but they are nearly all professedly Christian. They have built a new church since Mr. Paton settled among them. There is a large attendance on public worship, and Mrs. Paton has about thirty-six women who come to her to be taught sewing and singing. Mr. Paton has prepared and printed a small primer, and reading will follow. A party of ten of the leading men of Aniwa came over here with one of the Aneiteum teachers, to see the Christianity of Aneiteum. Mr. Paton is not only doing more for Christianity on Aniwa than if he had been settled on Tanna, but he is, perhaps, doing more for Tanna itself than if he had occupied his former situation at Port Resolution. I have been long of opinion that, as a general rule, these small islands, like Fotuna and Aniwa, should be taken up before the larger islands. Small numbers can be far more easily dealt with than large masses; and they form new centres of influence for good, and new bases of operations

from which to act on the larger communities. Besides, a large field is not an essential condition for great usefulness. David Brainerd, who still stands, and perhaps ever will stand, in the first rank of modern missionaries, began with ten natives, and had never more than a hundred and fifty under his instructions. It was the character of his converts, not their number, that astonished the Churches. On the other hand, look at China, with its three hundred millions. After fifty years of missionary toil, carried on by missionaries of the first class—Morrison, and Milne, and Medhurst, and a host of others, scarcely if at all inferior,—with one written language for the whole empire; with the whole Bible translated many years ago; with a “million New Testaments for China,” and every other available appliance; and yet, out of this dense mass of heathenism, some two thousand are all the converts that have been won to Christianity. Of course a vast amount of preparatory work has been accomplished, and other men will enter into the labours of those who have sown so long and so diligently in faith of the future harvest. I allude to these things simply to show that little isles and small communities are not to be undervalued, despised, or neglected.

On this island, from January to June, we were holding on the even tenor of our way, there was scarcely anything noteworthy occurring. The summer months were unusually dry and hot, the weather often oppressive, but the public health was good, and all the ordinary work of the mission went on in the usual way; but, about the beginning of June, whooping-cough appeared. It was brought here by a trading vessel from Sydney, which, on her way hither, called at Maré, where the whooping-cough has been prevailing for many months. It is also supposed that it may have been brought by another trading vessel from Fiji, one of the *quasi* slavers—a class of vessels that, under the pretence of engaging natives of this group to work for five years on cotton plantations in Fiji, are really carrying on, so far as we can learn, a system of modified slavery. The whooping-cough still continues; it is making something like a clean sweep of the young children; it is telling severely on half-grown boys and girls, and weakly adults of all ages. The epidemic of last year was confined almost entirely to the strong and vigorous; children entirely escaped; any of them that died during its continuance, died from other causes; but this year the children are the chief sufferers. Almost every family, where there were young children, are mourning.

Under the blessing of God, and with the means at our command, we can make some headway against the ordinary diseases of

the island; but when the seeds of foreign epidemics are sown in this virgin soil, the crop of mortality springs up at once, and the growth is both rank and rapid—it sets all human power at defiance. This island has been awfully scourged by these epidemics. Its fine harbour has brought foreign ships, and these have brought all kinds of foreign diseases; and each disease has added more or fewer to the bills of mortality. It is now thirty-eight years since the first ship held communication with the shores of Aneiteum. Up till that time there is no tradition, that I know of, of any epidemic having ever visited the island; the natives were living in a normal condition; a long experience had taught them the rude outlines of the laws of health and the causes of disease, as applied to their circumstances. The island was populous, and the most of the available land under cultivation. The population could not be less than 12,000; some have thought that it might be 20,000. Between the time the island was first visited by foreign vessels and the introduction of Christianity by the location of teachers, in 1841, a fearful epidemic swept over the island, and carried off at least one third of the population. Between the location of the teachers and the settlement of missionaries, in 1848, another epidemic, equally severe, passed over the island. How these epidemics originated we know not, but as there were none before the white men visited these islands, the probability is they were imported. In 1861 the measles were brought by trading vessels, and a third of the population again perished. It would be wrong in every case to attach blame to those who convey these diseases. It may be done ignorantly, or it may be done thoughtlessly; although it is said, that in the case of the measles there was something like a cool, deliberate attempt made to extend the disease.

One thing seems almost certain, that nothing but Christianity, speedily introduced and embraced, can save the inhabitants of these islands from complete extermination, if it be not already too late; between the epidemics and the slavers they appear like a doomed race. An unscrupulous commerce, backed by large capital, ready for every speculation that promises to pay well, reckless of all consequences, and aiming only at present gains, has got fairly the start of Christianity in this group. We came late into the field, few, feeble, and faintly supported, and have to compete against fearful odds. It is easy to destroy, but it is difficult to preserve and save. It is easy to introduce a foreign epidemic, but it is no easy matter to check its virulence and subdue its power. It is easier to carry a thousand natives into captivity, than to bring a hundred to the knowledge and be-

lief of the Gospel. It is true, commerce is not an unmixed evil—and among the traders there are honourable men, who wish well to the natives,—but the general effect is that the natives are melting away. Almost every mission has had its special trials. French Popery has tried some severely; civil war has tried others; apostacy, outbreaks of wickedness, and a return to heathenism, have tried others. We have happily been free from all these. We have been threatened again and again with French power and Popery, but have as yet been mercifully preserved from both. We have enjoyed unbroken peace; and although we have waifs and strays, occasional outbreaks of depravity, and hopes blighted in converts of high promise, yet our trials in these respects are only such as are common to all missionaries under ordinary circumstances. Our great trial has been the mortality of the natives, arising chiefly from these repeated epidemics. Whether a remnant may struggle through and yet re-people the island, or whether the whole race will die out, seems doubtful. Within the last seven years the population of Aneiteum has been reduced one-half. These epidemics not only cut off large numbers at once, but they operate injuriously for years after. They disorganize society, and retard the increase of population; and they cause so much of the land to be thrown out of cultivation that *malaria* is far more extensively generated, and the ordinary diseases of the island become much more frequent and virulent. We had just about recovered from the measles, and the births were equal to the deaths, when the epidemic of last year came upon us; and we had not recovered from that when the whooping-cough appeared.

It may appear strange that, in an island like Aneiteum, where the influence of Christianity is so fully recognized, and where all the prominent cruelties of heathenism have disappeared, that, even in ordinary years, the people should be so rapidly melting away. But when the case is fully examined; when we take into account the disproportion of the sexes left by heathenism—four males for every three females;—these repeated and fatal epidemics, and all the dangers of a transition state of society, from isolation and the lowest barbarism, to a comparatively extensive intercourse with the civilized world, with its evils as well as its benefits, a change, in many cases too rapid and too great to be safe, even if it were at all for the better, is produced.

But we must accept of the field as we find it; we cannot ignore or set aside these evils. Commerce, such as it is, has taken possession of this group, and of these seas, and will keep possession, in one form or another;

and Christianity is the only salt which, if cast into these waters, will render them sweet. It is not till the natives embrace Christianity that they can be protected. This is one of the strongest reasons for the earnest support and speedy extension of our mission. Oh that Christianity would but outrival commerce in her energy and enterprise! Commerce never lacks friends, and is never at a loss to find agents; she is discouraged by no difficulties, and damped by no disappointments; her ships may be wrecked, her cargoes lost, her agents drowned, killed by fever, or devoured by cannibals; but next year new ships and new agents have taken the place of the old. Wherever anything can be bought, there her ships and her agents are to be found. Two years ago, when the "Dayspring" visited the Ellice and other groups, small islands near the line, where the heat is intense, and where scarcely anything grows but cocoa-nuts, on almost every island they found white men living, and collecting cocoa-nut oil for merchants in Sydney. But commerce has her reward: she gains the object of her pursuit. Like fabled Midas, everything she touches, the very cocoa-nuts, she transmutes into gold. Are not our merchants princes, and our traffickers the honourable of the earth? When will the Church arise in her might, in that spirit of generous liberality, and wise, well-directed enterprise, that will make her in reality the salt of the earth and the light of the world?

But I have been looking simply at the temporal prospects of the natives. There is a spiritual side also to this question, by which missions must be chiefly tried. And on this island, when the Lord so remarkably inclined the hearts of the natives to embrace the teaching of His Word, before these later epidemics appeared, there was special mercy vouchsafed to them as a people. There is no reason to doubt but that a large number of those who were cut off in the midst of their days by these epidemics, have exchanged the sorrows of earth for the joys of heaven. We are perplexed by these trials, but not in despair. We know that the Lord liveth and reigneth; and that the isles shall wait for His law.

Yours, &c.,
JOHN INGLIS.

LETTER FROM M^r. NEILSON.

Mr. Neilson writes from New Caledonia, on the 18th July. He states that Dr. Geddie went round with the *Dayspring* to ascertain the real state of feeling on Tanna. "He found things there really in a very bad state. Nowar, his son, his son-in-law, and his daughters, were all who attended worship on a Sabbath that he spent there. Dysentery had been carrying off a number

of the people, and the teachers were very much discouraged. Nauka, the most powerful chief at the harbour, was absent from home, and returned just an hour or two before the sailing of the vessel; from him he learned that a meeting had been held some time previously in order to deliberate on the desirability of having a missionary among them; they were almost unanimously of opinion that they were just about as well without one. Nowar himself expressed no hostility to a missionary, but would not pledge himself to his protection, especially as war with a neighbouring tribe was imminent. From this you will see that Port Resolution is not very inviting at present. For my part I am quite willing to go wherever I may be sent by the Committee, and am indeed anxious to commence mission work in earnest as soon as Providence opens up the way.

The *Dayspring* has come here at present at the request of the Loyalty Island brethren. Two of their number, the Rev. Messrs. Jones and M^r. Farlane, have come to have an interview with the French authorities here. They are subjected to many harassments and annoyances in the prosecution of their work. They have had an interview with the Governor, but got very little else from him than French politeness, which is just another name for polite insolence. So you see if we have our difficulties in the New Hebrides, they are not without theirs too."

The Sabbath School.

LESSONS FOR JANUARY.

FIRST SABBATH.

SUBJECT: Job xiv.

Lessons specially appropriate for the new year may be derived from this chapter. Compare Psalm 90; Psalm 103, and many other passages in the Old and New Testaments. The lessons are so obvious that we need not mention them in detail.

V. 4, proves the doctrine of original sin, and shows our dependence on God's spirit for sanctification and all that is good.

V. 5 shows the sovereignty of God. Our days are numbered. Death itself is completely under God's control.

V. 12.—Here we have the doctrine of the Resurrection implied.

V. 14.—The change here referred to is when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.

Vv. 16-22.—Show how it would be with us if God "were strict to mark iniquity"—

if he were to seal it up and to sew it so as to keep it against the day of wrath.

DOCTRINE.

Life is short. James i. 9-11; 1 Peter i. 23-25, &c. The young should especially be impressed with this great truth, that it may lead to the due improvement of every hour and day of life.

SECOND SABRATH.

SUBJECT: *Sedition of Miriam and Aaron*.—Numbers xii.

It was through the influence of Zipporah's relatives that the recent change had been made in the government by the appointment of the seventy elders. The change had probably lessened the influence of Miriam and Aaron, and hence their irritation against the wife of Moses. Or, perhaps, Zipporah was dead and Moses had married a "Cushite," a stranger from Ethiopia. The Israelites was jealous of foreigners. Miriam was leader in the sedition. From V. 2, it seems probable that the Lord had on some occasion "spoken by" Aaron and Miriam. See Exod. iv. 15, and xv. 20.

V. 5.—On this occasion the Lord did not permit Aaron to enter into the tabernacle on account of his great sin.

Vv. 6, 7.—Show that the privileges accorded to Moses were greater than those conferred on any other. "All mine house," that is the nation of Israel. Moses was placed over them, and consequently over his brother and sister.

V. 8.—"*Mouth to mouth*"—immediately, not by dreams or visions, or by angelic messengers. Apparently, plainly, clearly, surely. (This word is now generally used to signify in appearance only.) *Similitude*, see Exod. xxxiii. 20. God in His essence is invisible. Read the last clause thus: "And not in dark speeches and in a figure shall he behold the Lord." See Deut. iv. 15.

V. 9.—*Departed*—the pillar of cloud was removed from the door of the tabernacle.

V. 10.—*White as snow*—the leprosy was of the most virulent type. Aaron "looked at her," officially as priest, and he had to declare her unclean. He saw his own sin and folly in her punishment, which was terrible.

V. 14.—The Jews and other eastern people have an intense abhorrence of the disgusting habit of spitting, and for a parent to express his displeasure by spitting on his child, or even on the ground in presence of the child, led to the exclusion of the child as "unclean."

LESSONS.

First note the danger of rebelling against

God, if it is so great a sin to rebel against His servants.

2. Meek as Moses was his meekness failed, and he was often very severely tried. The best of men are often accused unjustly and treated harshly, even by those who should be first to sustain and help them.

3. The Lord interferes on behalf of His servants and their vindication shall be complete.

4. God's people should beware of quarrelling among themselves. Excuses can easily be found; pleas will offer if we seek them. But they will be no better than the miserable plea of Miriam and Aaron against Moses.

5. Leprosy is a symbol of sin. Loathsome as it is, sin is still more horrible. God can cleanse us from the one and the other.

6. We should humbly confess our sins after the example of Aaron.

DOCTRINE.

Sin of resisting God's commands. Deut. viii. 20; 1 Sam. xv. 22; Deut. xi. 28.

THIRD SABBATH.

SUBJECT: *The rebellion of Korah*.—Num. xvi. 23-36.

Here was a most formidable rebellion against Moses—well organized, boldly proclaimed and persisted in. All the rebel leaders had plausible excuses for the course they were pursuing. From V. 20 it would appear that the congregation generally sympathized with the rebels, and the Lord threatened to consume them. But Moses intercedes for his foes, and God hears and answers.

Vv. 24-27.—The elders supported Moses in his appeal to the people to separate themselves from the rebels, and the people obeyed. The rebels continued to harden their hearts. They daringly stood in the doors of their tents.

Vv. 28-34.—The Lord suddenly sent an earthquake, which destroyed the rebels.

V. 35.—Korah aspired to the priesthood, and now a fire from the Lord destroyed him and his followers.

LESSONS.

Here we have an awful example of the danger of rebelling against God, and those whom He sets over us.

1. We should separate ourselves as far as possible from the communion of daring sinners. Christ mingled with sinners to do them good. In this we should follow His example, but we should never go with them to strengthen their hands in sin.

2. All sin is rebellion against God's authority, and they who refuse to repent must go down into the pit.

3. The Lord knows who are His: He will destroy His foes and keep and bless His people.

4. Here we have a fearful foreshadowing of the ultimate doom of the impenitent.

DOCTRINE.

Rebels shall be severely punished. Ps. lxxviii. 6; 1 Sam. xv. 23; Isa. xxx. 1.

FOURTH SABBATH.

SUBJECT:—*Fiery Serpents*. Num. xxi. 4-10.

Arad was a town on the southern border of Palestine. A hill in that region is still called Tell Arad. It had a Canaanite king. Here a temporary defeat was followed by a glorious victory and the total ruin of the foe. The name then given to the place,—Hormah,—means "Utter Destruction." Observe that the Israelites were not victorious till they put their whole dependence on God.

The direct road to the Land of Promise had then to be forsaken, for the Edomites would not let them pass through their land. They turned back so as to "compass the land of Edom," and reach Palestine from the eastward. It was a long, tedious, and terrible journey.

V. 5.—*Light bread*, bread without substance. This was not true of the manna. It was wholesome and nutritious, as the experience of many years had proved.

V. 6.—They were now near the head of the gulf of Akaba, near "Ezion Geber." This was the second time they had to retreat from the borders of the Holy Land. *Fiery serpents*: this part of the desert is still infested with poisonous reptiles. They were called "fiery," probably because of the inflammation caused by their bite.

V. 9.—The serpent was made of brass, so as to be visible from a distance, and also that it might be lasting. It was "lifted up" on a pole, so that all might see it.

LESSONS.

1. From the defeat and victory at Hormah let us learn that in God's strength alone we can hope to overcome our foes.

3. Let us beware of murmuring against the spiritual provision God makes for us. It may at times seem weak and "light," but if it is God's manna let us receive it with gratitude.

3. The poison of the "fiery serpents" should remind us of the wiles of the "old serpent,"—how Satan excites evil passions, lusts, tempers, leading us to commit sins that destroy the soul forever.

4. The Brazen Serpent is a significant type of the crucified Redeemer: He was lifted up on the cross. Whoever believes in Him is saved. See John iii. 14, 15.

5. The Israelites afterwards worshipped the "Brazen Serpent," and then God commanded it to be destroyed. See 2 Kings xviii. 4. This shows that we must put nothing in the place of God, between us and Him—not even the ordinances of His own appointment. "Look unto me and be ye saved," is the Divine command.

DOCTRINE.

Christ the great Healer. Matt. xi. 28; Ps. cxlviii. 3; Luke iv. 18.

FIRST SABBATH OF FEBRUARY.

SUBJECT:—*Election of Matthias*. Acts i. 15-26.

V. 15.—The disciples were assembled in an "upper chamber"—the room just below the flat roof. There were present—(1,) the eleven apostles; (2,) the women of Galilee; (3,) Mary the Mother of Jesus (of whom no further mention is made in the Bible (4,) the brethren of Jesus; (5,) other disciples, in all 120. This was the visible Church, the Church Militant of the time, the nucleus of the Church which now numbers many millions.

Those days—one of the ten days between the ascension of Jesus and the outpouring of the spirit—Pentecost.

V. 16.—*Must needs*: The conduct of Judas was not accidental; it did not take God by surprise; it was foretold by David; it *must needs* have been so. The Psalms quoted by Peter are lxxix. 25, and cix. 18. The language was first applicable to David and his enemies, but in the fullest sense to Jesus Christ and His betrayer.

V. 17.—Judas was numbered among the Apostles and obtained part of the apostolate.

V. 18.—Compare this account of the death of Judas with further facts and particulars in Matt. xxvii. 5, &c. It is likely that the rope (or branch) by which he was suspended broke, and that he fell many feet.

N.—*Bishopric*, Charge, office,—literally, "overseranship."

Vv. 21, 22.—Here Peter tells us an essential qualification of an Apostle, a successor to Judas: he must have *seen* Christ; he must be an eye witness. His adhering to Jesus during the whole of His ministry would be proof of his steadfastness.

V. 23.—*They*—that is the whole congregation of believers present. The two men here mentioned are otherwise totally unknown, being mentioned nowhere else.

V. 24.—This prayer is addressed to Jesus who is recognized as LORD, and as all-seeing.

V. 36.—*His own place*—No doubt the prison of eternal woe.

V. 26.—See examples of the use of the lot: Levit. xvi. 8; Num. xxxiv. 13; Josh.

xiv. 2, and xviii. 2. It was by lot that their "portion" was divided to the Twelve Tribes.

LESSONS.

1. With regard to the use of the lot, observe that the Apostles and the company of believers went first as for as human wisdom would lead them, and then only they tried the lot. After the Spirit was poured out,—after the day of Pentecost,—the lot was never employed.

2. Peter takes the lead in these matters. The Lord honours him still, although he denied Him. Peter repented, and was forgiven and restored. He was now ever ready to stand forth boldly and do any work for his Redeemer.

3. The awful fate of Judas is a warning to old and young not to betray, or crucify afresh, the Son of God, by giving Him up for "thirty pieces" of silver, or any amount.

4. Those who feed the flock of Christ—even the Sabbath School teachers who feed His "lambs"—should have living knowledge of the Lord and a sincere devotion to Him.

5. Christ knows the secrets of all hearts.

6. Prayer to Christ is the best resource of the Church in every difficulty.

DOCTRINE.

God controls all events. Rev. iv. 11; Dan. v. 21; Ps. lxxvi. 7.

SECOND SABBATH.

SUBJECT:—*Pentecost*. Acts ii. 1-14.

Pentecost. Literally "fiftieth,"—the fifth day after the first day of the Passover. It was the feast of the completion of harvest. On this occasion "Pentecost" probably occurred on the first day of the week, the "Christian Sabbath." The disciples were all assembled—probably all the disciples of Jesus who had come up to the feast. The place of meeting it not known.

V. 2.—*Suddenly*—unexpectedly. The sound heard was not caused by a gust of wind, but is compared to a rushing mighty wind.

V. 3.—The sound appealed to the ear; the next sign, the tongue of fire, appealed to the eye. The flames each resembled a tongue, and one rested on each believer's head.

V. 4.—The sound and the flame were but signs of the wonderful presence of the Holy Spirit.

V. 5.—Jews came from distant countries to the feasts, and to visit the Holy City.

V. 6.—The sound mentioned in v. 2, was probably heard at a distance, and excited the multitude.

Vv. 7-11.—The apostles and disciples spoke in many different dialects, so that

hearers from the far east and north, from the west and south, were addressed in their own "tongue," or language.

LESSONS.

1. Mark the faithfulness of Jesus: He had promised the Comforter, and now the promise is fulfilled.

2. The outpouring of the Spirit was in answer to prayer.

3. The wind is an emblem of the Spirit; in its mysterious coming and going, in its purifying and refreshing influence. Fire, also, is an emblem, in its brightness, warmth, cleansing power.

4. The Holy Spirit makes use of the "tongues" of those in whom He dwells.

5. The miracle of the "tongues" on the day of Pentecost is an emblem and a pledge of the day when all languages shall be consecrated to Christ.

6. Even in the face of these miracles, some sneered and blasphemed. Men can harden their hearts and shut their eyes against miracles even. There were mockers then; and there will be mockers till the end.

DOCTRINE.

True revival is from God, Is. xlv. 3; Joel ii. 28; Acts ii. 17, 18.

News of the Church.

Presbytery of St. John.

The Presbytery met in Calvin Church on the 26th November. There was a very full attendance of members, and Mr. James Allan having given in his commission for Saint David's, had his name added to the roll.

MR. GRAY'S RESIGNATION OF NORTON.

Mr. Jack not having yet summoned the people of Norton to appear for their interests before the Presbytery and Mr. Gray's resignation, commission was renewed to him to do so, that the matter may be disposed of at next meeting.

SALT SPRINGS AND GOLDEN GROVE.

Mr. Alves stated that he had conferred with leading people of these settlements, and that he had been informed by them that the congregation are in a state of readiness to give a call to a minister, and that they wish the Presbytery to take steps in order to carry out their wishes. After consideration of the means of support likely to be afforded to a minister and other matters, it was resolved to proceed in the moderation of a call, and Mr. McKay was appointed to preach at Golden Grove for that purpose.

on Sabbath the 15th December, and Mr. Gray at Salt Springs on Sabbath the 8th Dec.—the Rev. Simon Fraser to supply the pulpits of these deputies on those days.

RESIGNATION OF REV. WM. ALVES.

The Presbytery then proceeded to take up the resignation of Rev. Mr. Alves, which had been tabled at previous meeting.

Mr. Bennet reported that he had fulfilled the duty which had been entrusted to him, and had preached in Calvin Church and summoned a meeting of the congregation for Wednesday last, to appoint Commissioners to appear in their interests at next meeting of Presbytery. Mr. Alves stated that a congregational meeting was held on the day named, and that Messrs. Stewart and McLaughlin, elders, and Messrs. Tufts, Logan and Finley, members of committee, and Mr. Forsyth, member of the congregation, were to appear before the Presbytery, and were now present.

Mr. Tufts laid before the Presbytery a minute of the congregational meeting, furnishing statistics of the financial condition of the congregation, and intimating that, while they regretted the necessity of the case, they do not feel warranted in undertaking the responsibility of any advance on the minister's salary.

Mr. Alves then stated that he believed that the congregation have done their best, that they have been under a strain for several years, that he does not see that matters are likely to improve very soon. He felt, therefore, constrained to urge that his resignation be accepted. He feelingly referred to his attachment to the brethren of the Presbytery and to the church in these Provinces, and to the cordial relations which have ever existed between him and this his first flock, of which he also has been the first pastor. But believing that, however painful the step to his feelings, God will overrule it for good; he would leave the matter in the hands of the Presbytery.—The parties being removed from the bar, after careful and anxious deliberation, the following resolution was unanimously adopted—"That having heard parties, and having given the subject their most serious consideration, fully feeling the serious loss which the congregation and the Presbytery will sustain by the removal of a brother whose ripe scholarship and popular gifts have made him an ornament to our church; feeling also the loss to the Presbytery, which will arise from his removal from the clerkship, yet the Presbytery, unable to find any other solution of the difficulty, resolve to accept the demission of Mr. Alves, and commend him and the congregation to the gracious care of the Head of the Church."

At the request of members of the session,

Mr. Alves was appointed to supply the pulpit, and also to be moderator of the session of Calvin church during the time he may remain within the bounds.

CLERKSHIP.

Mr. Alves having tendered his resignation of the clerkship, the Presbytery took occasion to record their sense of the great benefits they have derived from his business abilities in discharging the duties of the clerkship, accept his resignation, and appoint Mr. McKay to the vacant clerkship.

NEXT MEETING.

The Presbytery adjourned to meet in St. David's Church on the second Wednesday of February, at 11 a. m. Closed with prayer.

Presbytery of Halifax.

This Presbytery met at Bridgewater, on Wednesday, 4th December, at 11 o'clock. Present, Revs. W. Duff, D. McMillan, and J. Forrest, ministers, and James Eisenhaur, ruling elder. The chief business was the induction of Rev. P. M. Morrison. Rev. John Forrest preached the induction sermon. Rev. Mr. Duff narrated the steps that had been taken; and after the usual preliminaries Mr. Morrison was inducted into the pastoral charge of the Bridgewater congregation. He was received into the Presbytery and his name added to the roll. The Presbytery adjourned to meet in the Presbyterian Church, Newport, on Tuesday, 17th December, 11 o'clock, a. m.

This Presbytery met at Brooklyn, Newport, on Tuesday, Dec. 17. Present, Revs. John Cameron, John McLeod, J. McLean, E. Annand, and Allan Simpson, ministers, and H. Smith and Robert Murray, ruling elders. Mr. McLean was appointed moderator *pro tem*. The chief business of the day was to dispose of a petition from the Newport section of Mr. McLeod's congregation, asking for the whole of their pastor's time, and offering to undertake the responsibility of his support. The Kempt and Walton sections had been duly notified, and delegates from these sections were present. The Newport congregation urged their petition, and the other sections gave a reluctant consent. It was delightful to see on every side the most devoted attachment to the minister. No consideration, except regard for Mr. McLeod's health, which his present labours were breaking down, would induce the people of Kempt to part with him. His labours have been abundantly blessed in every part of his extensive field; and the very success of his work seemed to necessitate this separation. The Presbytery inquired very fully into the whole case,

and after a patient investigation they agreed unanimously to grant the prayer of the petition. Now, therefore, Newport will have the whole of Mr. McLeod's time. It is expected that Kempt and Walton will soon be erected into a congregation. The people of Kempt did not feel quite ready for his junction. The people of Walton, though few in number, have erected a fine place of worship, and have made a subscription list amounting to \$250. One member in this section subscribes \$50, and others give large sums. This is an example that should stir up others to deeds of liberality.

It is nine years since Mr. McLeod entered on this field. Previous to that time the venerable Mr. Murdoch, senior minister of Windsor, had charge of all this region, and his labours are affectionately remembered to this day. The seed sown by Mr. Murdoch and Mr. McLeod has sprung up abundantly, and this section of Hants is in a most encouraging condition. Nothing could be more gratifying than the manifestations of deep affection and confidence between pastor and people on Tuesday.—We hope that the people of Kempt, who are now deprived of a pastor whom they highly prized and dearly loved, will soon have, with Walton, a pastor of their own. The Presbytery had no difficulty in seeing the path of duty in this case. The interests of the church, and Mr. McLeod's health, demand an increase of ministerial labour in this field.

Mr. Hogg was appointed to supply Kempt and Walton till the first Sabbath of January; and West and North Cornwallis for the remainder of the month of January. A report from Mr. Nelson, probationer, was read and approved.

Rev. Professor McKnight reported that he had moderated in a call in Poplar Grove Church, and that the call had come out in favour of Rev. John Cameron, Nine Mile River. The report was approved. Mr. Murray was appointed by the Poplar Grove Session their commissioner to the Presbytery. He stated that the call was signed by 106 members and 36 adherents—that the call had not been carried round for subscribers—that there was a prospect of its being still more numerously signed, and he urged the desirableness of the call being sustained. The Presbytery agreed to sustain the call, and to proceed as usual in such cases. Rev. James Maclean was appointed to meet with the Nine Mile River congregation on the 25th inst., and summon them to appear for their interests. The next meeting of Presbytery was appointed to be held at Shubenacadie on the second Tuesday of January, for Presbyterial visitation and other business. Rev. John Forrest to preach. Service to begin at 10 o'clock. The Presby-

tery to visit Gay's River in the evening at 6½ o'clock, Rev. Mr. McCurdy to preach.

We hope that special efforts will be put forth by the readers of the *Record* to extend its circulation. Every Presbyterian should know what his church is doing at home and abroad. Every member of the Church is bound not to be wilfully ignorant on points which concern the welfare and prosperity of the church. Ministers, elders, collectors, Sabbath School teachers, and other friends, should do all in their power to place the organ of the Synod in every family within our bounds. Our New Brunswick friends are already bestirring themselves, and from that section we expect a large increase. There is room for improvement in almost every congregation within the bounds of the Synod.

The ladies of Glace Bay Presbyterian congregation intend to hold a Bazaar in aid of their Church in June next.

The Young Men's Association in connection with Chalmers Church, Halifax, hold fortnightly meetings for literary and religious purposes.

The Halifax Young Men's Christian Association is prosecuting its work with more than usual vigor. Similar Associations have been formed in several towns and villages throughout Nova Scotia.

Rev. William Alves, of St. John, N. B., is shortly to leave for New Zealand.

Rev. George Sutherland is settled in DUNEDIN, New Zealand, where he receives a stipend of £400 sterling a year, with a free manse.

Rev. Dr. McLeod, Sydney, has returned from his furlough in the Old World in improved health.

A Theological College has been opened in Montreal in connection with the Canada Presbyterian Church. Rev. Dr. Gregg is Professor *pro tem*.

The week commencing with the first Sabbath of the year is to be observed as a season of United Prayer. The invitations issued by the Evangelical Alliance have heretofore met with a very general response, and the present occasion is not likely to prove an exception.

The Rev. Thos. Sedgewick, of Tatamagouche, desires to acknowledge, with many thanks, the receipt of \$53.50 from the ladies of his congregation.

The ladies of Knox Church, New Glasgow, presented Rev. J. B. Watt with an elegant Pulpit Bible and Psalm Book.

*The death of H. Handyside, Esq., the estimable Secretary of the Free Church Sustentation Fund, will be heard with regret by many of our readers. He was in the 64th year of his age.

Dr. James Hamilton, the eminent London writer and preacher, the pastor of Regent Square Church, died on the 29th November, aged 52 years. His loss will be very severely felt by the Presbyterian Church of England. He was well known throughout the literary and religious world by reason of his admirable publications. His last words were "Come Lord Jesus, Come quickly!" His last message to his congregation was one of love, and declaration of faith in Christ, and that he was "a sinner saved by grace—a sinner saved by grace." We know of no living writer of like brilliancy, piety, correctness of taste, elegance of diction, and opulence of metaphor.

Dr. DUFF's course of Evangelistic Theology is highly popular in Edinburgh. He is to deliver the same lectures in Glasgow and Aberdeen.

Rev. John Robson, Mrs. Robson, and Dr. Gray, missionaries of the United Presbyterian Church, left Scotland for India in November.

The Manse Fund of the United Presbyterian Church amounts to £39,000.

The U. P. *Record* for December contains an interesting letter from Rev. Thomas Downie, Hampden, Jamaica.

There are good accounts from the U. P. Missions in Africa.

Fireside Reading.

Soon, and for Ever.

Soon—and for ever

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

Soon—and for ever,

The soldier lay down
His sword for a harp,
And his cross for a crown.

They droop not in sorrow,

Despond not in fear,
A glorious to-morrow
Is brightening and near;

When—blessed reward

Of each faithful endeavour—
Christians with Christ shall be
Soon, and for ever.

Creed and Practice.

"A lax creed generally results in a lax practice. Lower the person and work of Christ, as many do, and you thereby lower his claims to our love, confidence, and obedience—all the motives and duties which are derived from, or enforced by, his Cross. Misunderstand the plan of salvation by his blood, and you are landed in superstitious ritualism or Antinomian licentiousness, and indeed the two often go together. Deny the divine origin, the plenary inspiration of Scripture, and the effect cannot but soon appear in disregard of its requirements; in a relaxation of the bonds by which it restrains human corruption; in a casting off of its authority when it dictates what we should do, as well as when it teaches what we should believe.

"On the other hand, depraved inclination naturally leads to doctrinal aberrations. When the will takes a wrong direction, it too often and too easily draws the understanding after it; and the head, instead of maintaining its independence and supremacy, yields to the paramount influence of the perverted, wicked heart. When men give way to lust and passion—when they wish to pursue forbidden courses and to enjoy impure pleasures—they dislike those strict principles which are most at variance with the desires they are cherishing and habits they are forming. They seek reasons for discarding them, and either more violently or gradually cast them off for others of a more tolerant and loose description—others that will not disturb the conscience, and interfere with the gratification of the evil propensities under whose power they have fallen. It is in the love of sin—in aversion to that holiness which the Bible requires, in the state of the heart and the habits of the life—that we are to find the explanation of no inconsiderable part of the scepticism and heterodoxy which prevail. Evil does not want a cover for their conduct, and they are not long in getting what is fitted to serve the purpose. Infidel objections, heretical reasonings, seem most plausible and forcible in consequence of the moral perversion which exists, and they are accepted because the way has been prepared, the door opened by the actings of the carnal mind. It is not want of evidence, it is not the real difficulties and mysteries of the faith, which prove the main stumbling-block,—no; but opposition to the personal claims of the gospel, rebellion against the nature and number of its practical demands."—*Exposition of the Epistle of James, by the Rev. John Adam, Aberdeen.*

The Flowers.

How could little flowers bloom
If the sun were gone?
All their tints and sweet perfume
Would be quickly flown.

How can little children's hearts
Bring forth flowers of love,
Unless Christ the Lord impart
Sunshine from above?

Love, and gentleness and peace,
Are the Saviour's flowers;
He himself brought forth all these
In this world of ours.

Oh, how patient and how kind
Jesus used to be!
He will put his gentle mind,
If I ask, in me.

Algiers

Rev. J. Lowitz, missionary in Algiers, thus writes of the progress of the gospel in that hitherto benighted portion of the world:

Last week, speaking to a group of Arabs on religion, one of them told me that some years back I should have found it most difficult to get a hearing, even of a single individual; and this is true enough, for they, in common with the Jews, were wont to confound Christianity with Popery, and have the greatest aversion to a religion which they think sanctions idolatry. I did my best to clear up this mistake, and, in order to show them more fully that Popery is not Christianity, I set to work amongst the Spaniards, who are the most superstitious portion of the Algerian population, and continued to preach the gospel to them, first privately and then publicly, in the Protestant Church for nearly four years, until circumstances induced my friend, Mr. Ruet, to come over from Gibraltar, and by his natural talent and patriotic zeal, he now carries on the work among his countrymen in a more efficient manner. Thus, my endeavours among the Spaniards had not only the effect of producing a favorable impression upon the natives, but have been the means of establishing a regular mission, under the direction of Mr. Ruet, as Spanish pastor over a Spanish reformed congregation, with an active colporteur, and a well qualified teacher and evangelist, who superintends a flourishing day and night school exclusively for Spaniards; the latter is supported by the liberality of a few Christian friends in England. I think that an important point has been gained with Jews and

Mohammedans. Whereas before they used to turn a deaf ear to religious conversation, and disdained to read any books printed by Christians, many are now ready to listen to the truth, and to read tracts, and not a few are in possession of the whole Arabic Bible. *I have but few remaining of the 2,000 Arabic tracts I published a short time ago. They were all distributed amongst Mohammedans only, and must have proved useful and profitable to them.* Thus, much of the enmity which subsisted against the gospel is gradually disappearing. They are now accessible to me, as I have always tried to approach them frankly and sincerely, whilst to a stranger they might still exhibit prejudice and opposition. I may also mention that when I first came to Algiers there was no English divine service held here; I therefore commenced religious worship every Lord's day for the British residents and visitors, and tried to impart spiritual comfort also to the sick and afflicted, till a clergyman happened to come for a few months in winter, who officiated whilst here. I have, likewise, without any remuneration, given religious instruction to a number of English workmen who were employed by Sir. M. Peto and Co., for upwards of four years. Thus I endeavoured to connect ministerial with missionary work. Now there is a regular English divine service performed in a place of worship, by another missionary at present stationed here. This, as well as the former case, proves the saying true—"One sows and another reaps."

A Word to Sunday-School Teachers.

You cannot have too high an estimate of your office. If you are clear that it is your duty to teach in the Sunday-school, then the words of our Lord Jesus to the Apostle Peter are as applicable to you as they were to him—"Feed my lambs." Think how your Master would have you act. Think how He would have you esteem those little ones, by whom, in His providence, you are surrounded. A just appreciation of Him, whose you are and whom you serve, will enable you so to comport yourself with your scholars as to obtain His approval. Think within yourself—"I am sent here by my Lord and Master—these young faces before me represent souls whom I must seek to win to Him—a day is approaching when I must give an account of this work to my Master in heaven."

When your class has left you, and you return to your home, and to your closet, you sit and recall the work of the day.—You think of each child, and your heart goes up to God in prayer for them one by one. You think how the Lord Jesus Christ came to seek and to save you; of His long

patience and forbearance; of your own obduracy and deadness of heart. But He came into the wilderness to seek you, and He has found you, and saved you. You feel how His patience should now support yours; how His mercy to you should make you compassionate them. Stand as He did, and knock patiently at the door of their hearts. Wait long, as the husbandman, for the precious fruit. The fallow ground upon which you have entered, needs breaking up. The thorns must be gathered out. Determine within yourself that, by God's grace, you will be faithful in your work.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Thou with Me.

ANYWHERE with Jesus;
 Tho' he leadeth me
 Where the path is rough and long,
 Where the dangers be;
 Tho' he taketh from me
 All I love below,
 Anywhere with Jesus
 Will I gladly go.

Anywhere with Jesus—
 For it cannot be
 Dreary, dark, or desolate,
 Where He is with me;
 He will love me always,
 Every need supply;
 Anywhere with Jesus,
 Should I live or die.

The Hindoo Boy's last prayer.

'Do you know,' said a poor boy in an hospital in India, to a lady who visited him, 'what I've been thinking of all the morning?'

'Of how soon you will see Jesus?' replied the lady.

'Yes,' he answered. 'I've been thinking that I began this Sunday a poor sick boy in the hospital, surrounded by wicked men and sinful talk, and I think I shall be at home before night. I think I've begun a Sunday that will never end. I don't think I shall ever have another week-day.'

In the evening she visited him again, and found him lying with his eyes closed, sinking rapidly, but calmly. Stooping over him, she whispered, "'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me"

(Ps. xxiii. 4). 'Dear Willie, is Jesus with you?'

'Oh yes.'

'Have you any fear?'

'No, none; I have been wondering why they call it a dark valley. I have found the light growing much brighter every day since I first believed; and now it's so bright I must shut my eyes.' After praying, he said, 'That is my last prayer; now it shall be only praise for ever and ever.'

Dear reader, have you ever prayed? For it is only those who learn to pray on earth who will praise Christ in heaven. Will you not then say to Jesus, 'Lord, teach me how to pray?' For then you and the poor Hindoo boy will sing the praises of Jesus together in the better land.

Wants of the Missionary Cause.

1. *More thought*.—So few think about the great work and urgent claims.

2. *More prayer*.—So few pray believingly and continuously for its growing prosperity.

3. *More men*.—So few well qualified persons offer themselves for missionary labor.

4. *More money*.—So few give according to their ability, and according to the claims of a perishing world.

"Give, give; be always giving:
 Who gives not is not living.
 The more we give,
 The more we live."

An Old Sermon on Charity.

BY BASIL, BISHOP OF CÆSAREA, A.D. 379.

One says, "*I will give to-morrow.*" No. Give now: you may not be alive to-morrow. Another says, "*I am poor, and need all my means.*" Yes, you are poor and destitute, but it is of love to Christ and souls, and of faith and mercy. A third says, "*I wrong no one. I only keep my own.*" No; you wrong both God and your brethren; for you had nothing when you came into this world, and God gave you all that you might be his steward to others, and that you might have the reward of dispensing your goods faithfully. In seeking to appropriate what really belongs to many, you are a robber of them and of God also. "*I must provide all that I can for future necessities; and I do not know how much I may yet need.*" Why, then, do you spend so much on what is sinful and superfluous? "*I wish to do well to my children, and to leave them in comfortable circumstances.*" But must the consideration of their comfort make you regardless of God's glory, and prevent you from obeying God's commandments. If so, the money which you leave them will not have his blessing, and will likely be their ruin, by

the bad use they will make of it. Lastly, says one, "Though I do little good in my life-time, I will leave by my will my goods to the poor and to pious purposes." Wretched man, you are to practice, it appears, no good works but with ink and paper. You wish, it seems, you could have enjoyed your riches here for ever; and then you would never have obeyed the precepts of the Gospel. It is to Death, it seems, and not to you that the poor and the Church are indebted. But God will not be thus mocked. That which is dead is not to be offered to the Sanctuary. Offer up a living sacrifice. Rely on Divine Providence, and perform the present duty, and you shall be like the springs which are not dried up by drawing from them. Sow not sparingly but bountifully, and you shall reap also bountifully. Lend your time, and talents, and money, all out upon interest to God. He is rich, and will repay you with the riches both of grace and glory.

Never.

"I will never leave thee nor forsake thee."

Let every believer grasp these words, and store them up in his heart. Keep them ready, and have them fresh in your memory; you will want them one day. The Philistines will be upon you, the hand of sickness will lay you low, the king of terrors will draw near, the valley of the shadow of death will open up before your eyes. Then comes the hour when you will find nothing so comforting as a text like this, nothing so cheering as a realizing sense of God's companionship.

Stick to that word "never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly, as a soldier attacked on all sides grasps his sword. God has said, and will stand to it, "I will never leave thee."

"Never!" Though your heart be often faint, and you are sick of self, and your many failures and infirmities—even then the promise will not fail.

"Never." Though the devil whispers, "I shall have you at last; yet a little time and your faith will fail, and you will be mine." Even then the word of God will stand.

"Never!" When the cold chill of death is creeping over you, and friends can do no more, and you are starting on that journey from which there is no return—even then Christ will not forsake you.

"Never!" When the day of judgment comes, and the books are opened, and eternity is beginning—even then the promise will bear all your weight; Christ will not leave his hold on your hold.

O, believing reader, trust in the Lord forever, for he says, "I will never leave

you." Lean back all your weight upon him, do not be afraid. Glory in his promise. Rejoice in the strength of your consolation. You may say boldly, "The Lord is my helper, I will not fear."

Inward Strength.

A convert in India, being entreated to give up the Christian religion, said, 'I love Jesus Christ because he loveth me, and I must obey him. Even if I knew heaven were full, and there was no room for me, I should still love him, and live for his honor and glory.' Efforts were made to convince him by argument. He said: "Should they be able to bring arguments which I could not answer, I should not be troubled. I have an inward experience of the love of Christ which can never be shaken or removed." His relatives wept over him as going to perdition.

He said to the missionary: 'Threats I can bear: arguments do not shake me; but the hardest thing to bear is the persecution of tears. It almost breaks my heart; but not even for this can I leave Christ.'—Other converts in his native village were told that he was about to return to his old faith. 'Should I go back,' said he, 'they would all be discouraged. I thank God that he has helped me to stand firm for their sakes. No; if my own soul were not worth saving, I would cling to Christ in order to bring them also to him.'

NOTICES, ACKNOWLEDGEMENTS, &c.

The Trustees of the Ministers Widows' and Orphans' Fund, will meet (D. V.) at New Glasgow, on Tuesday, 21st Jan'y, at 7 o'clock, P. M.
JAMES BAYNE,
Chairman.

MISSIONARIES WANTED.

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

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

P. G. MCGREGOR, Sec'y B.F.M.
Halifax. Oct. 24th, 1866.

PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

Mr. Charles Taylor, Lawrencetown....\$4 00
Rev. W. Sinclair, Mahou, C.B..... 2 00
Mr. Jas. McDonald, Piedmont..... 4 00

Mr. Robt. Faulkner, Noel.....	5 00
Cape North, per Mr. W. Grant.....	3 00
Mr. Donald Sinclair, Goshen.....	5 00
Mr. Alex. Matthews, Alberton, P.E.I.....	10 00
Mr. Robert Hardy, Montrose, P.E.I.....	5 00
Mr. D. Crichton, Murray Harbor, P.E.I.....	5 00
Rev. John Munro, Wallace.....	25 00
Mr. Thos. Proudfoot, Salt Springs.....	3 50
Mr. H. E. McKay, Princetown, P.E.I.....	12 80
Rev. James Fraser, Boularderie, C.B.....	5 00
Mr. John Scott, Charlottetown, P.E.I.....	3 50
Mr. J. McAlister, Moncton, N.B.....	1 00
Mr. Robt. W. Frame, Stewiacke.....	2 00
Rev. G. Patterson, Green Hill.....	22 00
Mr. Jas. F. Crow, Upper Economy.....	2 00
Mr. D. Lawson, Cove Head, P.E.I.....	5 00
Rev. R. Sedgwick, Musquodoboit.....	18 00
Rev. J. Waddell, Sheet Harbour.....	4 50
Mr. Lauchlan Pender, Jerusalem, N.B.....	5 00
Mr. Rodk. McGregor, New Glasgow.....	2 40
Halifax.....	52 00

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

HOME MISSIONS.

East St. Peter's, per Rev. H. C., £2 2s. 3d.....	\$7.04
Wallace, per Rev. J. M.....	9.83
Louhabet, per clerk Pictou Presbytery.....	13.75
James Church, New Glasgow.....	68.86
Moncton, per J. McAlister, Esq.....	7.00
Cascumpeque, per Rev. A. F.....	53.33½
John McKinnon, Whyccomah.....	4.00

FOREIGN MISSIONS.

East St. Peter's, £4 10s.....	15.00
Wallace.....	6.04
Canada Presbyterian Church, per Rev. Mr. Reid, agent.....	42.00
Mrs. Lowden, Merigomish.....	1.00
James Church, New Glasgow.....	68.82
Cascumpeque, P.E.I.....	83.33½
Executors of estate of late Thos. Kerr, Middle River, Pictou.....	40.00
Hopewell congregation, outfit for Mr. Moron.....	10.15
Mr. O. O'Brien, Executor of Estate of late Timothy O'Brien, Noel, first payment.....	373.10
John McKinnon, Whyccomah.....	5.00

EDUCATION.

East St. Peter's cong., £1 8s.....	4.66
Wallace.....	7.39
Prince Street Church, Pictou.....	20.07
James Church, New Glasgow.....	26.23
Cascumpeque, P.E.I.....	33.33
Knox Church, Pictou.....	16.00

SYNOD FUND.

Knox Church, New Glasgow.....	14.88
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JEWISH MISSION.

Cascumpequo Congregation.....	18.33
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"DAYSRING."

Children of East St. Peters, £3 3s. 10d.....	10.63
Collected by Miss Catherine McKeen, Glenelg.....	6.00
Sabbath School of James Church, New Glasgow.....	44.64
Cascumpeque, P.E.I.....	11.67
South Lud School, Hx., Nov. & Dec.....	7.93½

Sabbath School of Free Church Congregation, Charlottetown, per Mr. John Scott—

Miss Flora Brown.....	£0 11 4½
" Dora Webster.....	1 6 6
" Rebecca McKinnon.....	1 2 6
" Alice Wadman.....	0 12 5
" M. E. Scott.....	0 10 7
" Bella J. Henderson.....	0 8 0
Master John W. Scott.....	0 7 10
" John Mathieson.....	0 7 10
" John Wadman.....	0 7 6
" James R. Scott.....	0 7 10½
" John McKinnon.....	0 10 9
Mission boxes in school.....	1 16 0

P.E.I. Currency...£8 9 2 28.20

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