

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1872.

## THE FAMILY.

The Presbyterian ideal of the Family is Scriptural and truly beautiful. It is we verily believe the Christian ideal. Would that it were more frequently realized! The husband and wife live together in such fulness of pure and holy love that the relation between Christ and the Church purchased by His blood, is illustrated by their union and their lives. The children are a holy seed, inheriting the promises made to Abraham and Isaac and Jacob, and to all the faithful in after days. From the first moment of their existence they are the objects of earnest prayer and loving watchfulness. God's promises are pled and urged by father and mother at the Throne of Grace. He remembers His covenant. The little ones are a gift from Him, a gift unspeakably precious, sanctified from birth, presented to God at baptism, and acknowledged as members of the visible church. The parents receive them from the church after their baptism to be trained up for God. The precious trust is duly prized. The little immortals are tended with ceaseless vigilance; for now the promptings of natural affection are reinforced by the command of God and by the care of the church. The children are reared, as God's children and heirs of the Kingdom ever ought to be, in an atmosphere of tenderness and purity and holy reverence. They are brought up in joyous godliness; taught to be true in every relationship of life; early taught to love their God and Saviour; led by example to be Christians in their conduct. Thus reared in the sweet sunshine

of Christian love, truth, joy, and well-doing, thus early devoted to God, they will never need to know in their experience what the service of Satan is. Step by step they advance in the knowledge and practice of true religion. Parents and children rejoice together in the glorious light of the Gospel and in the liberty with which Christ makes His people free. And when age and infirmity overtake the parents, the children are careful to repay to them the tenderness and love of other years. The last earthly parting is but preparatory to the last and everlasting re-union in Heaven. Thus the Family is fully acknowledged as instituted by God, and its chief end is regarded as the rearing of a godly seed to serve Him and show forth His praise.

The infidelity of the day attacks the family relationship as it assails every other institution of God's appointment. If the family is dissolved, the very basis of church and state is overthrown. The enemy knows this and acts accordingly.

A vast amount of God's work in the world has to be accomplished in the family and by the family. Those who neglect their home duties, whatever may be their shining public qualities, are sinning against the souls under their charge and against God. They are sowing deadly seed that will grow and ripen to a harvest of ruin. If they are building with one hand, with the other they are sapping the foundations.

Parents of the Presbyterian Church, how are you discharging your duties? Are all your children devoted to Christ and reared in loyal obedience to Him? We can find

out with some accuracy what the church at large is doing—what congregations are doing; but we have no machinery for ascertaining how you teach and lead your children, and discharge your duties towards those whom God has committed to your care. Answer our questions in the court of conscience and in the sight of God. Are you rearing a godly seed? Or, are you raising children for the world, the flesh and the devil? The one or the other you must be doing: you cannot serve two masters. The glorious promise of the Gospel is to you and to your children. Have your children received the benefit of God's gracious offers of mercy? Are they God's children growing up in the likeness of Jesus, walking in His footsteps, and trained to be useful in Church and State? Or, have you been satisfied to see them grow up in baptized heathenism under the wrath and curse of God, practically mocking, despising and rejecting Christ and His church, and going with all the swiftness of time down the broad road to Hell?

If the family is what it ought to be we need not fear for the church or for civil society. If parents will but waken up to an adequate sense of their duties, responsibilities and privileges, the next generation will by God's grace, be early christianized; the moral and religious aspect of the community will be revolutionized; the power of the church will be indefinitely increased and her hands freed for work among pagan and anti-Christian populations. Among the most dismal and hopeless facts of the present day, is the fact that a vast amount of home heathenism springs from the bosom of so-called Christian families,—families which ought in all reason to be nurseries for the Kingdom of Heaven. If you ask for proof, look around you, and on every side you will find illustrations and proofs too sadly palpable.

Our religion is intended to sanctify the whole course of life, from the cradle to the grave. Christ was a babe, a little child, a youth, that our infants and our little children might be Christians. O do not then make your house a seminary for Satan; make it by all means a loving school of Christ.

Catechisms, Bibles, good books, good Sabbath School teachers, are all within ordinary reach now throughout the length and breadth of this land. Use all your advantages; but remember that *your own conduct*, the atmosphere of the family, will have greater influence with your little ones than anything else. You are master, you are king, in your family: God will hold you responsible for the way in which you use your power. *Be yourself* what you desire your children to become.

### HOW TO INTEREST THE YOUNG IN MISSION SCHEMES.

Rev. James Wells gives an answer to this question in a late number of the *Missionary Record* of the Free Church of Scotland. We present the substance of it, in brief, and modified to suit our own Sabbath Schools in the Lower Provinces.

1. Get a Mission Box for each class and invite them to contribute every Sabbath.
2. Propose a new object to them every month, or if this be too great a change, say every quarter, one suited to draw out their sympathies. We would name "Day Spring," Support of Schools for Coolie Children.—Help in sending the Scriptures to the Acadian French—Aid to the new Church in San Fernando—Support of Native Teachers in New Hebrides.
3. Give them during the month or quarter, the most telling facts about the subject, by Addresses and perhaps through the *Record*, but certainly in the first way named, and refer to the subject in prayer.
4. Tell them at the end of the month or quarter how much they have given and thank them for their liberality.

We profess to exercise no authority, but by way of introducing the scheme, we suggest that the first quarter of 1872 Jan. Feb. and March, might be allowed to "Day Spring," the second quarter, April, May and June, might be devoted to collections for the Coolie Schools and Books and furnishing the new Building to be erected for Messrs. Morton and Grant, as a Church in San Fernando. By that time the Synod will meet and if thought desirable, the Acadia

Mission might have a benefit from Juvenile zeal and efforts.

#### THE RESULTS,

if Members, Superintendents and Teachers would heartily commend it, would be

1. A large sum of money now lost to the cause of Christ. This has been proved in Home Mission Free Churches, and in the Glasgow Foundry Boys Society where it has been tried with great success.

2. The second and chief result will be an effective education in liberality, and intelligent and prayerful interest in Missions. The monthly appeals in the *Record* if thought desirable, and especially the address in the Sabbath Schools more frequent, perhaps weekly, may be so framed as to familiarize the children with all the church's efforts; make the Missionaries' names and stations as household words, and form between the Missions and them, the potent tie which unites a person to a thing, and teaches him to think of it as *his own*.

"The scheme need not have the slightest tinge or appearance of secularity or mere money-raising, any more than the collections recommended in the epistles of Paul. If proposed in the right spirit, the financial will not encroach upon the spiritual side of the scheme. When men and women, they will probably multiply their gifts to enterprises in which they had a share as children. Then you may also let them feel that they have a recognized place and power in the Church, and that you can't get on well without them. It has been stated, on excellent authority, that foreign missions owe many of their best agents to impulses given in Sabbath schools, and this would be a likely way of leading some youths to give themselves to the work. It would also enlist the sympathies of parents and teachers, and place christian liberality in the true light, as a duty and a privilege for all."

The main objections to this scheme will probably be these:—

*It will cause a great deal of trouble.* But surely every school has one or two who would gladly attend to the matter. After all, the amount of trouble is very small; and it may be fairly questioned whether the same amount of effort in any other direction would be so fruitful in results.

*All the money collected in the schools is needed to pay for the Sabbath School Library and children's papers.* One or two months'

contributions might be given for that purpose, and an annual collection from, or sum voted by, the congregation would probably make up any deficiency.

*It would interfere with the support of the Dayspring.* Many schools have been nobly exerting themselves in supporting our Mission vessel, and never have they done better than during the present winter, as a glance at our receipts will show. But the proposal made will not injure that fund. If necessary, it can have two quarters. But by all means let the young people have more variety; and they will see to it that the *Dayspring* will not lie idle for want of sails or mariners.

"Experience has proved that this plan is quite practicable; and one thing is plain, it will not be the children's blame if it fail.

"The children of to-day will form the Church of the future; and if we begin early enough with them, they may be thoroughly interested in our missions. The soil is rich, and a little cultivation will produce an abundant harvest."

#### THE REFORMED CHURCH OF FRANCE.

Presbyterianism with Protestantism all the world over owes a debt of everlasting gratitude to the Reformers of France. Calvin was a Frenchman. Much of the Presbyterianism of Scotland can be traced to the French Church, which was essentially Presbyterian in government so long as it was permitted to exercise its governing functions, and which is at heart Presbyterian till this day. French Protestantism has had a fearful struggle for existence. It is a wonder that it has at all survived the civil wars, the awful tragedy of St Bartholomew, the dragonnades, the banishments, beheadings, imprisonments, burnings of two bloody centuries. Then, for the last hundred years, the civil power has been jealous of Church Assemblies of any sort. No free Synod of Protestants could well be held. The Protestant ministers were pensioned by the State, and the result has been that the churches became dead and erastian and largely heterodox. France has paid a fearful price for the manner in which she has crushed Protestantism to the earth, and in effect driven away the best

of her own population. Possibly she may yet in a measure make amends for her criminal folly.

We are glad to see that President Thiers has granted permission to the Reformed Church to hold a General Synod, and to re-organize its Presbyterian machinery and work it out to the best of its power without any hindrance from the State. The Free Church of France has held its Synods for some years since, but this body is small, and unconnected with the State. The Church which has obtained leave to meet is the "National Protestant Church"—which still includes the chief bulk of French Protestantism, and is the successor of the historic Church of the Huguenots and the martyrs; and not since the times of persecution has this Church been permitted to meet in national convocation. The last Synod was held as long since as 1659, being presided over by the eminent Daillé. That Synod, after a session of *two months*, adjourned to meet in three years, yet the meeting, as acknowledged in the minute which convoked it, was contingent upon "the good pleasure of His Majesty," and that good pleasure not being vouchsafed, the Synod never met. Not long after came the revocation of the Edict of Nantes, and the long and sorrowful period of persecution and suffering, of banishment and outlawry—the period of the "Church in the Desert," a period ended only by the occurrence of the great revolution which for a time disorganized society and which landed the country in the tyranny of the Empire. Napoleon Bonaparte indeed recognized the Protestant Church, exempted Protestants from persecution, and gave them State aid. But neither he nor any of his successors granted the Church the actual privilege of free Assemblies,—a privilege absolutely essential to the well-being of Presbyterian Churches.

The "National" Protestant Church is sadly in need of reformation. It has no proper discipline, and no living Confession. Its first meeting will doubtless lead to a bitter struggle between Rationalism and Orthodoxy. Rationalism, Unitarianism, Deism, have found their way into the

pulpits of this church, and these will not be cast out without a struggle. Still it is believed that a fair majority of the ministers and lay members are orthodox, and that the Synod will be organized on an evangelical basis. Let us pray for the success of the truth in our sister church which in a sense is also our mother church. It will be of great importance to France that there should be in her bounds a strong, pure, loving Protestant Church, holding forth a pure Gospel and governed according to the principles of the purest and best democracy. It is not yet known when the Synod is to assemble.

### SYSTEMS OF ERROR DEGRADING.

Appeals, when now made to us on behalf of the cause of missions, cannot be set aside with what was once an oft-repeated story,—The Missionary enterprise has made so little progress that it should not be sustained. Mean and narrow-minded men, when now asked for contributions, can no longer shield themselves behind this plea. Quite readily, however, they adopt another excuse which appears somewhat plausible, and that is, reform the heathen at home and never mind those far away. Such parties overlook the fact that those at home have all the machinery requisite to effect a reformation, whilst the heathen possess nothing of this kind. It is the grand design of the Mission enterprise to provide the heathen with the truth in order that they may reform themselves. To carry on this work in the present day, we have much to encourage us to go forward, and we see and hear of much that should call forth our contributions. Without appealing to a long list of statistics to show what has been done, we would refer to one very favourable symptom witnessed in our own day as affording strong encouragement to the Christian Church to prosecute the work with renewed vigour. Systems of error are, to a large extent, in a state of decay, and this favourable symptom should be noticed and appealed to as an encouraging feature in behalf of the Mission cause. True, heathenism yet

stains some of earth's fairest portions, myriads are still in error, and much remains to be done before ancient systems of religion wholly decay. Those, however, who read and take an interest in the cause of missions and the cause of Christ, cannot but feel and safely assert that the power of superstition is not what it once was. Look at Japan. Not long since the government forbade any Christian from setting foot upon their soil under pain of death; and a native who left his home and went abroad to a Christian land, and returned again, suffered the same penalty. Free communication, however, can now be held with that people. Look again at the Hindoo, who ever has an ardent love for his idols, and see how many of them are now losing their reverence for them, and Missionaries are witnessing whole families of Christian converts from Hindooism worshipping the true God without the fear of molestation. Glance again at Damascus, and what a wonderful movement has of late taken place among the Mahomedans there. Only at the risk of his life could the Mahomedan become a follower of Christ, and yet in Damascus we find of late no less than 3000 desire to become Christians, having regular prayer meetings, and praying to our Saviour to lead them out of darkness into light. To execute the old law on 3000 would be impossible, and the number of converts is increasing every day. And when we look at Romanism, is it not the case that it has less hold upon the common people than formerly? The time once was, if an anathema issued from the Vatican, not only would men but also kings and queens would tremble. Now an anathema gives but little alarm, and but little heed is paid to it. And why is this? just because faith in the Pope is less and constantly diminishing. And when we observe this decay in systems of error, is it not most remarkable and is it not a holy ordering of the God of Providence? And what is still further remarkable is, that these changes are going on among different people at the same time. Have we not then in this favourable symptom noticed a manifest appearance of the great things

the Lord of the Harvest is going to do. Truly, when we see what wondrous changes are being effected, should not our contributions be drawn forth, and have we not ample encouragement to prosecute the Missionary enterprise with redoubled energy and vigour?

---

### STATISTICS.

Presbyteries are reminded that it is now time to collect the Statistics for 1870 and to send them to Professor McKnight to be tabulated and published in the *Record*. Presbyteries were too late last year. We hope that no time will be lost, and that the blanks of last year will be filled this year. The order of Synod is that the Statistics must be printed in the June *Record*; but as Rev. Mr. Houston well observes they might be published in March as well as in June. The Synod would no doubt be delighted if Professor McKnight could report that all the Presbyteries promptly responded to this call and that the Table was complete before the end of April.

Says Mr. Houston, in the *Advocate* :

The Statistics to be of real value ought to be as accurate as possible. Averages or supposition should be avoided where a very little trouble would procure the exact thing. There is of course no wish to deceive, at least we will assume that there is none, and yet there is deception. For example, in setting down the numbers in attendance on public worship or at the prayer meetings we fear that strict accuracy is not always observed. It is very easy to be exact here, it is not easy, it is all but impossible, to be exact in giving spiritual results. It is worth while being conscientious in the little things, if they be little, as well as in those that appear to be of more importance.

---

### Acadia Mission:

We have received from the Convener of the Committee having superintendence of this Mission the report of Messrs. Paradis and Pelletiers of their summer's work in the Lower Provinces, which we shall have pleasure in inserting in our next number.

## FINANCIAL.

In our November number we submitted a statement in reference to the Funds of the Church, and showed that the sums requiring to be paid within the next few months were very far beyond the means on hand, or likely to be in fund unless special efforts were made to replenish the Treasury. In next No. information was given and appeals made, on behalf of the Foreign Mission Board by the Treasurer, and on behalf of the Supplementing Scheme by the Rev. T. Sedgwick. The Board of Superintendence had, shortly previous, issued Circulars to all the Sessions in the Body for early and increasing aid, and next we received from the Agent of the *Dayspring* a request for £250 sterling for repairs, in addition to that sum for maintenance, and at the same time a voice came from Trinidad asking for aid in the erection of a Church and School for the Coolies.

This might be called "piling on the agony." In reality it was laying the facts before the people, and requesting them to deal with them. And they have begun to deal with them in good earnest.

During the month of November about \$1000 were sent in, and during December and January there has been a flow of liberality creditable to any Church, and affording good evidence that the principle of systematic giving is gaining ground, and the practice rapidly extending. Many congregations have done themselves great honour for the largeness and readiness of their responses, but we refrain from all details for the present. We however submit a Table showing the Receipts for the last two months, which will be easily understood, and which shews receipt of about \$90 for every week day in the two months, in all \$4534.43.

The children of the Church have responded admirably to the call made on them, and it is now evident that their proportion of *Dayspring* repairs will be quickly furnished and that the Boards confidence was not misplaced.

The funds have all improved. In making this affirmation we should explain that while the Supplementing Fund has received \$567 during the two months—\$770 during the quarter, \$1300 the half yearly payment have been disbursed. Those who may inquire what funds are most in need will not err, if they divide between Supplement, Education and Foreign Missions.

**Contributions to the Schemes of the Church during the last two months.**

	Dec. 1871.	Jany. 1872.	Two Mos.
For Foreign Missions, General.....	\$420 80	\$346 73	\$767 53
"    "    Coolie Church.....	408 85	55 70	464 55
Dayspring, repairs and support.....	176 57	712 63	889 20
Bursaries.....		280 00	280 00
<b>Whole Foreign Mission Department.....</b>	<b>\$1006 22</b>	<b>\$1395 06</b>	<b>\$2401 28</b>
Home Missions.....	\$155 60	\$208 65	\$364 25
Supplementing Fund.....	257 39	309 76	567 15
Acadia Mission.....	189 36	90 95	280 31
<b>Whole Department of Home Missions.....</b>	<b>\$602 35</b>	<b>\$609 36</b>	<b>\$1211 71</b>
Education.....	\$245 52	\$621 98	\$867 50
Deduct Interest and Coupons.....	17 52	344 56	362 08
<b>Contributions.....</b>	<b>\$228 00</b>	<b>\$277 42</b>	<b>\$505 42</b>
Synod Fund.....		\$16 02	\$ 16 02
Ministers Widows' Fund.....	\$200 00		200 00
Aged Ministers' Fund.....	200 00		200 00
<b>Whole Receipts by Treasurer for two months.....</b>	<b>\$2236 57</b>	<b>\$2297 86</b>	<b>\$4534 43</b>

### SYSTEMATIC BENEFICENCE.

MR. EDITOR,—The number of congregations connected with our church which are adopting the recommendations of the Synod concerning Systematic Beneficence is rapidly increasing. From all quarters information is reaching the Committee which is well fitted to cheer the hearts of those who believe that the Spirit of inspiration has taught that Christian giving is worship, and that as a part of public as well as private worship it ought conscientiously to be attended to "on the first day of every week."

In order, however, that the general movement which seems to be sweeping over the church may be permanent and thoroughly successful, it is absolutely necessary that our members and adherents should understand clearly the principle including the practice which they are so extensively adopting. Otherwise there is great danger that the change will issue in failure, and so hinder rather than promote the progress of the movement. Now as it is impossible for ministers in every case to give the subject that prominence in their public ministrations which its importance demands, it is necessary for those who are eager for the promotion of the good cause, to avail themselves of the press as well as of the pulpit in the propagation of their views. In doing so, they are only endeavouring to give effect to the resolution adopted by the Synod at its last meeting, when a recommendation was issued "to Sessions and Boards of Managers to endeavour to circulate extensively throughout our congregations tracts and other literature bearing upon the subject."

My object, therefore, at present is to draw attention through the columns of the *Record* to the fact that Sessions and Managers can supply themselves with any requisite amount of literature of this description at a very reasonable rate, through the agency of the British American Book and Tract Society, in Halifax. Besides the Ulster Prize Essays, which are bound in a neat volume of 400 pages, entitled "Gold and the Gospel," and sold for 50 cents, there are such tracts as "Storing for God and Giving to God," "The Weekly Offering," "Ways and Means to Support Divine Worship," to be had at a cost of 20 cents per hundred; "Christian Beneficence," "The Certainty of Weekly Offering," "Weekly Offering Quarterly Record" and "Biblical Catechism on the Dedication of Property," at 57 cents; and "Uncle Ben's Bag, How it is never empty," which is perhaps the best of the whole series, at the rate of \$1.30 per hundred.

There can be no doubt that if Sessions and Managers would circulate such publi-

cations extensively among the people, they would do much to facilitate the transition from the stereotyped methods of the past, to the freer and more spontaneous giving, which is required alike by Scripture precept and the increased and increasing demands made upon the Christian generosity of the present. Indeed, any private member who is persuaded that the church is entering upon a more excellent way could hardly aid her more effectively than by purchasing and distributing among his friends and fellow worshippers such tracts as those which have been referred to.

In concluding this letter I embrace the opportunity of inviting correspondence on the part of the Treasurers or Secretaries of those congregations which have adopted the system. If such officers would be so kind as to communicate to the Secretary of the Committee on Systematic Beneficence the result of the experiment so far, in the congregation with which they are connected, whether these results have been favourable or unfavourable, they would oblige the Committee and enable them to present a reliable report to the Synod at its next meeting. Information respecting the various methods which have been employed in introducing the system into their respective congregations as well as considering the principal difficulties encountered will also be gladly welcomed.

E. A. McCURDY,  
Sec. Com. Sys. Ben.

New Glasgow, Jan 19th, 1872.

---

### ' THE RECORD,'

To say that it should be in the hands of every family, and here we mean family in the widest sense of the term, is saying nothing that is either new or startling. There is no hindrance in the way of expense; it is one of the cheapest magazines we know. The literature that is circulated in our bounds is not large or varied, and were it ten times as extensive as it is, it ought not to stand, and in the nature of things would not stand, in the way of our own organ. The more intelligent our people will be so much the more eagerly will they crave for the news that the *Record* furnishes, and so much the more liberally and loyally will they support the schemes and institutions of their Church. We do not understand how it is that it is not taken in every family. In the number for this month we are presented with some figures of vast interest.

as to its circulation last year. We only regret that each Presbytery was not given by itself instead of two or three being grouped together as in some instances is done. "Only one-third of the families take the *Record*, in some Presbyteries only one fourth, and in others a still smaller proportion." The Presbyteries of this Province are grouped together, and this we exceedingly regret, but yet we stand above the average, for almost one in two and a half families take it. Our readers will perhaps be surprised, however, when we tell them that of the 740 copies taken, as many as 205, considerably over one-fourth of the whole, were subscribed for by two out of from 25 to 30 congregations. We trust that in the year on which we have entered neither two nor three congregations will have the honor of taking a fourth of all that come to the Province, and consequently that more than one in two and a half, more than one in two, will be taken not merely in this Province but throughout the Church. This is the time to push the circulation, to canvass on every side for subscribers. As we hinted already, we know not where the same amount of reading of such quality and interest is to be had for half a dollar.—REV. S. HOUSTON.

### GLASSVILLE.

Rev. N. Mackay recently visited Glassville, which is a vacant charge under the Presbytery of St. John. It is a new settlement far in the woods. We make the following extract from Mr. Mackay's report in the *Advocate* :—

At the evening service "quite a large congregation was assembled, and, as I looked round upon men and women who had in other days listened to the tidings of salvation from the lips of Chalmers and McDonald and Stewart and others on the shores of the Cromarty and Moray Friths and elsewhere in the old land, my heart felt sad at the isolation and spiritual destitution which they now experience. These gloomy feelings were quickly dispelled by the opening song of praise. It did not sound like a song in a strange land. Nor was it. These people are at home. They have changed their shrine but not their God. Under the shadow of the American forest their fires are kindled, and the incense offered is to the God of their

fathers. As we met again on Saturday evening in a log cabin in East Glassville, and twice on Sabbath in the church, the interest of each meeting seemed to deepen. I felt that I could gladly have spent many days in ministering to this interesting people. It is satisfactory to find them hopefully looking forward to a settled ministry and preparing to assume the burden of its support.

It is really astonishing to mark the progress made in ten years by families who settled in this field without any resources save their own industry and the generous soil. The forest has been cleared, a goodly area on many farms subjected to the plow, and in some instances expensive and comfortable buildings have been erected; and though, doubtless, large demands are made still upon their muscular energies, all of these families are in comparative comfort, and many of them are independent. They have an excellent markets at the door for all the surplus farm produce, the lumber camps on the head waters of the Miramichi and Beccaguimi taking all their surplus hay and oats, and large quantities of pork and potatoes. These sober and industrious emigrants have practically demonstrated that emigrants who are able and willing to work can soon conquer success under the friendly shade of the giant forests of the Upper St. John.

### CHRISTIAN GIVING.

On this subject we need line upon line and precept upon precept. Here is a timely word from the pen of Mr. Conyers of Leeds :

"There is sometimes a disposition to let the giving be done by the rich, as if it were a luxury only to be indulged in by the wealthy. This is a great mistake, as also the similar one which I have heard from men in business, that working men cannot afford to give. Such, to be consistent, would almost seem to imply that our Saviour, when He noted and approved the gift of the poor widow, should have caused the mites to have been returned to her. Taking my customary walk in my garden one day, in the autumn, my attention was directed to a dwarf apple-tree upon which hung four or five apples. The gardener was describing them, their flavour and quality, and concluded by saying, "Take one, sir, and try it." I replied, "I don't like to take one; there are so few." Oh," said he, "take one, the others will be all the bigger for it." Is it not so with our Master? that which is given to Him never leaves us poorer; the blessing which He can give in return will make us richer than

we were before. "Give, and it shall be given you, good measure, pressed down, and shaken together, and running over." To many of us it may be said, "All ye have given of your abundance; but these of their penury." St. Augustine says, "God Almighty will not ask thee, O man how much hast thou given, but how much hadst thou remaining after that which the Lord didst give?"

Children and youth should be encouraged to give; the former do not need much prompting, their hearts are easy to move. I have in my own family of little children, adopted the plan of giving each a small sum per week, out of which they are encouraged to appropriate half to benevolence, but one of my little girls was, I found, giving the whole of her little fund to this purpose, so I said to her, "My dear, you are so generous that I must increase your amount." There is a Heavenly Father, who tells us in His Word, that His conduct to His children is often characterized by the same principles as influence us towards our children.

One more reference to my garden, if I do not weary you. In the spring of the year, at the time of blooming, I found myself looking with pleasure at some small fruit-trees which had only been planted the year before, and which were already giving promise of fruit. There were other trees there, much finer and fuller of bloom, but did not give me nearly the pleasure which these did: I expected fruit from the older trees, but I was delighted to find it on the young. So, methought, the Heavenly Master looks with especial pleasure on the young trees of his planting, as they give early promise of fruit."

### AN AGED MISSIONARY'S TESTIMONY.

One of the most venerable Missionaries in the foreign field, Father Gulick, writing recently from Honolulu, to his native district, in New Jersey, bears a remarkable testimony to the work. He is seventy-five years of age. He says:—

I am deeply conscious that I have done nothing to boast of, far from it; but after an experience of forty-four years, I can testify, that although attended with some trials, it is a blessed work, and that those who from love to Christ, engage in it, have joys that those who shrink from the trials never know. And even the trials which, in former years were severest, are now by the frequent communications with all parts of the world, greatly diminished. But at all events the greater the sacrifice and trials, the greater the reward, both here and

hereafter. "There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospels, but he shall receive an hundred fold," &c. I have been an invalid most of my days, but I fully believe that I have lived longer, done more, and enjoyed far more than I should have done had I remained in my native land. The Lord has given us seven sons, and one daughter. They are all Church members, and we trust living branches of the true Vine. The daughter and one son are with us in our declining years. Four sons are missionaries of the A. B. C. F. M. in China, Japan, and Spain; five are in the ministry, and one is not, for God took him.

If any desire to turn their talents to the highest account, I say let such become missionaries. For I believe the sainted Dr. Archibald Alexander was right when he said, ordinarily a young man, by devoting his life to foreign missions, did as much for his native place by his reflex influences, as he could have done by a whole life spent there. Hence all he may do among the heathen is clear gain to the cause of Christ. Had I, therefore, as many sons as Gideon—seventy, I should wish them all to be missionaries.

I am daily admonished by increasing weakness, that my days are numbered. But this does not alarm me, for at times "The shining shore I can almost discover"; and occasional glimpses of the holy city, and of the employment of its inhabitants, make me, like Bunyan's Pilgrim, to "wish I was there."

### SYRIA.

The strongest and most efficient Missions in Syria are now conducted and supported by Presbyterians. The following facts about Syria will be read with interest.

#### ITS SECTS AND POPULATION.

*Mohammedans*—Nearly 2,000,000.

*Druzes*—Seceders from Islam, and holding a medley of Mohammedanism and ancient philosophic sects. 100,000.

*Nusuriyeh*—Perhaps descendants from the ancient Canaanites, and still virtually heathen. 200,000.

*Bedouin Arabs*—A few thousands.

*Maronites*—Modified Papists, very bigoted and intolerant; about 200,000.

*Papal Greek*—The proudest and most intelligent people of Syria; of pure Arab stock, and numbering about 500,000.

*Orthodox Greek*—150,000.

*Armenians*—20,000.

*Jacobites*—15,000.

*Jews*—25,000.

Other fragmentary sects aggregating from 50,000 to 100,000.

The Presbyterian Churches have upwards of fifty agents in this field. Their work commenced in 1853, and it has prospered greatly. The importance of the field is thus described:—

“A single, narrow strip, along the western coast of Asia, a hundred miles long by fifty broad, hardly touching Carmel on the south, and not reaching Antioch on the north, skirted by the Mediterranean on the west, and the plain of Coele Syria on the east; its one commanding feature the range of “goodly Lebanon,” with its bald or snowy summits, its deep valleys and wild gorges, its terraced sides, its gushing fountains, its groves of olive, mulberry and fig, pine, cedar, and oak, its vineyards and grain, fertile plains at its feet, villages dotting its slopes and crags, a few cities on the shore, a climate unrivalled in the Orient, a population, in numbers, less than a million souls, diverse in origin and religion, but speaking one rich, nervous, sonorous tongue—generally vigorous in frame, with intellects keen, subtle and inquisitive—in character proud, conceited, independent, trained to deception by centuries of civil and ecclesiastical tyranny; universally greedy of money; in a sense, industrious, but for the most part, poor, ignorant, superstitious, with few bonds in common; the prey of fierce sectarianism, foreign political intrigue, and a feebly enlightened government; these are the salient facts respecting the locality and people of the Syria Mission.

“But this field, comparatively so limited in extent and population, is providentially so situated that it may become the base for missionary operations, the most comprehensive and important. It lies in the immediate region once selected as the point from which the tidings of salvation should go forth to the world. It is the natural centre for the sixty millions who speak the Arabic language, and the sixty millions more who read it. Copies of the Word of God have already gone from its mission press to tribes in the heart of Africa, and to the Arabic-speaking population in China. Men who have drawn their birth and vigor from Lebanon when once enlightened, consecrated and trained, will be the most efficient agents to carry the doctrine and influences of the gospel to the vast multitudes using their own tongue.

“It was no ordinary Providence, therefore, that led to the choice of this field for missionary effort; the blessing of God has been evident throughout the half century of its changeable history, and now that it has been confided with the accumulated wealth

of precious memories, dearly bought experience, wide reputation and organized facilities, to the support and direction of the re-united Presbyterian Church, we believe a new impulse is to be given to the prosecution of its appointed work.”

## Home Mission.

### Report of Mr. John Murray.

While our Foreign Missions are engrossing the thoughts, and interesting so many of your readers, permit me to turn attention to our Home Mission, of which I have been an Agent for the past summer. As on a previous year, Cape North was the scene of my labour.

Being, as it is, the North-eastern outpost of our church in the Lower Provinces, we must all feel more or less interested in Cape North. And therefore it may not be out of place to make some general statements that will help to clear our vague conceptions of this land's end.

In this region, embracing Aspy Bay, Bay St. Lawrence, and Grandance, all sections of the Cape North congregation, there are not less than 150 families. Of these 110 are nominally, at least, in connection with our church, and the remaining 40 families are Romanists.

The children of Rome have stated services by Father F——, while our people get only such supply as is afforded by catechists. But I trust matters may not be long in this condition.

These people live among rugged mountains than which I have yet to see any more grand. From their lofty summits, on a clear autumn day, the coast of Newfoundland can be faintly seen on the horizon at a distance of eighty miles across the water.

The places I have mentioned are vast amphitheatres looking out to the open sea, over beautiful bays. From the head of these bays the land as it recedes, ascends gently at first for some distance, and then rises precipitously into lofty wood-covered ridges of an elliptical form, shutting out every prospect but their own dark-green sides, the blue sea in front and the azure sky overhead. On this rising ground the farmers and fishermen have built their homes. The wind in the mountain gorges and the sea breaking on the beach, or roaring in its fury in the bay, afford their perpetual music.

Here are combined all the elements that fascinate the tourist while standing before the majesty of nature in places of world-wide fame.

The few men of taste and culture who have visited these places have been loud in their praise. The late Rev. J. Gunn, on such occasions, has given expression to his emotions in verse.

The mountains in their lofty grandeur seem to be ever hurling a stubborn, silent defiance to the sea; while the angry seas never cease to batter the rocky base of the mountains with sullen persistence, as if determined to bring down their pride.

The first thing to mar the enjoyment of these things is the fact that one is 50 or 60 miles from good roads and travelling conveniences. To atone for this, the settlers along the shore are extremely kind. Of this I have had ample evidence. Horses, boats, and even schooners have often been placed at my command. Then, there are two mails a-week, and telegraphic communication with all parts of the world by the Atlantic Cable, which is landed on Aspy Bay.

At Aspy Bay is perhaps the best fishing station on our coast. The squid caught there during three weeks—the length of the squid season—is valued at \$1200. (Squid is only used for bait.) The value of mackerel, herring cod and salmon caught around Cape North is not less than \$12,000. The soil is very good generally. Some of it is not surpassed anywhere in fertility. But the farming is very indifferent. Draining is scarcely known, while manuring is all but neglected. As a natural consequence the land is being run out. From the fertility of the soil and the abundance of the sea, the inhabitants have discovered that they can live without working very hard and too many of them are content simply to live, neglecting to provide themselves with many comforts within their reach. Of course there are many industrious, thrifty farmers and fishermen. These always prosper.

The sea is their great highway, and St. Pierre is their market. There farm produce commands even a higher price than that at Halifax, while goods are much cheaper. The worst feature of the trade with St. Pierre has been the unlawful traffic in ardent spirits, which has existed for a series of years, and told sadly on the morals as well as the means of the people. This is now, let us hope, forever at an end, as government has lately taken measures to prevent it by establishing a Custom House at Aspy Bay.

These bays are chiefly settled by Scotchmen from the western islands of Scotland, and their descendants. I met one old gentleman who removed thither from Pictou County, and who has been as a light in a dark place for many years. He was married by and converted under the late Dr. McGregor. A few still live whose

hearts were touched with the power of divine truth in Lewes and Skye. These have grieved for long years over the spiritual condition of their children and neighbours, who seemed to have nothing but the traditions of Christianity, and some little respect for the religion of their fathers. But now the prospect is in some degree changed. A gradual improvement has been taking place for several years, until the state of matters is now hopeful and encouraging. Four years ago a church was erected at Aspy Bay, in which the people have since worshipped. Last fall there was a movement made to build a manse, and I have no doubt but a year or two will see it not only completed, but also occupied. Those who take an interest in the welfare of the congregation are waking up to the fact that their progress must be slow indeed without a pastor of their own. In order to get one as soon as possible, they are meantime making the necessary preparations.

As on a former occasion, they rallied around me while among them, and showed me every kindness. They also attended on my ministrations with commendable regularity and attention. The hopes I had entertained of the existence of a deep, powerful work of grace among them were, I found on returning, not fully realized. But enough was manifest to thank God and take courage. Cape North I look upon as one of the most important missionary stations of our church, and I hope it will not be left without supply next summer.

Ingonish, a bay like those I have been describing, but situated nearer St. Ann's Harbour, shared my services with Cape North. Here I spent eight Sabbaths. About 100 families compose the population. Of these 50 or more are Papists. They, with their 40 brethren at Bay S. Lawrence and Cape North, support a priest of their own. Eight of the remaining fifty Protestants are Presbyterians; 12 Church of England; and 30 nominal Wesleyans. All the Protestants, so far as could be expected of people so long neglected, came to my meetings. We must occupy this field as there is no other body to do so. It would be a great addition to the Cape North congregation or to the North Shore of St. Ann's in the event of its being organized into a congregation. Ingonish is about 20 miles distant from the former, and only about 10 from the latter place. Having drawn out my remarks at perhaps too great a length, I would say in conclusion that our cause in the localities of which I have been speaking is in a very promising condition. Labour, faith, prayer and patience, with the promised blessing, will soon make the wilderness blossom as the rose.

J. MURRAY.

## Our Foreign Missions.

### Meeting of the Board.

This was held in New Glasgow on the 3rd ult., the Rev. J. Stewart, Chairman, Drs. Roy and Bayne, Rev. Messrs. Walker, Patterson, Thompson, McKinnon, MacCurdy, Mowitt, and Mr. John Miller being present besides the Secretary.

A letter signed by Rev. Messrs. Morton and Grant was read expressing cordial concurrence in the Board's disposal of their reference for direction relative to the greater concentration of their labours. They are quite content to work on together, in the meantime, leaving their future residence to be determined, according as Providence may open up the path of duty. The Board highly approved of the matter and spirit of the paper.

The Minutes of the Conference of the New Hebrides Missionaries for 1871 were laid on the table. As these were in print in the *Record*, the Secretary only read extracts, so far as these bore on the deportation of the natives of the South Sea Islands. Rev. Dr. Geddie's journal being published also in the *Record*, a statement was given of its leading outlines only, as bearing on the same subject.

The Addresses which the Board were directed by Synod to prepare against the Polynesian Labour traffic were laid on the table.—First, a Memorial to the Right Honourable the Marquis of Normanby the Governor of Queensland; and secondly, an humble Petition to Her Majesty the Queen, to exercise the influence of the Crown, so as to punish violations of the natural rights of these defenceless islanders, and to secure the passage of an Imperial Law for the abrogation of Labour Acts, which practically have led to a revival of a Slave traffic under a somewhat modified form.

These documents were signed and ordered to be forwarded without delay. The Secretary was farther directed to prepare Petitions to be presented to the House of Commons and of Lords, on the same subject; and to request, in the name of the Board, Duncan McLaren, Esq., M. P. for

Edinburgh, to present the one, and the Right Honourable the Earl of Shaftesbury the other. These documents have been duly forwarded.

The Board authorized the Treasurer to pay £250 stg. for the Repairs of the *Day-spring*, being fully persuaded that the whole sum required would, at an early day, be provided by the children throughout the body, who were already sending in contributions with great activity and liberality.

The Treasurer was farther authorized to pay the Foreign Mission Bursaries, without delay, the funds to meet them being already received.

The latest news from the Outgoing Missionaries was stated, viz., the sailing of Rev. Mr. Murray and Mrs. Murray from Southampton via Mediterranean and Red Seas, and the sailing of Rev. Messrs. McKenzie and Robertson with their wives from Liverpool, per Steamer "United Kingdom" by the way of the Cape of Good Hope.

### NEW HEBRIDES.

We have received no intelligence from the islands since our last number, with the exception of the subjoined letter from Dr. Steele, on the subject of the death of the deeply lamented Bishop Patteson, and ravages resulting from the unhallowed, and we trust we may add, doomed traffic. From the Dr.'s note and the enclosed extract from a Brisbane Periodical, it appears that Rev. Mr. Goodwill in common with the other Missionaries has his difficulties and dangers greatly multiplied, by the kidnapping business, euphemistically known as the "Labour traffic."

77 MACBAY ST., SYDNEY, N. S. W., }  
22ND NOV., 1871. }

Rev. P. G. McGregor:

MY DEAR SIR,—You may probably have learned by last mail news from New Zealand of the murder of Bishop Patteson, the Rev. Mr. Atkin and Stephen, a native Catechist, by the natives of Nukapu, an island near Santa Cruz, on the 20th Sept. last. This is believed to have been done in revenge for evils committed by the 'Labour vessels,' which have occasioned the suffering and sorrow of so many during the last seven years. I have no doubt that

this will give a final blow to the traffic when once the matter is brought before the Imperial Government. Mr. Goodwill's life was recently in danger from the same cause. 260 men have been taken away from *Espiritu Santo* during the past year. A boat's crew were murdered by the natives. Some sought refuge at Mr. Goodwill's station, and one taken away by the "Dayspring." Another applied to him for provisions, and he supplied him with as much as he could spare from his store. On departing, they stole four men, and the natives were indignant and demanded reparation.—Our General Assembly have brought the traffic before the Imperial Government.

Something will be done soon, I have no doubt, to stop this nefarious traffic. Meanwhile no vessels arrive from these islands without bringing accounts of violence and murders in retaliation by the natives, who have been so cruelly wronged.

Bishop Patteson devoted himself and his fortune to the Mission, and has left, by will, the whole of his property to the same object.

I hope, by the time the new Missionaries arrive, that their residence in the New Hebrides may be safe, and that their work may not be hindered by this Labour traffic.

I am intending to visit Melbourne next month, and expect to see the "Dayspring" on her arrival. I trust the necessary funds for her repair may be obtained. The expense is indeed great; but what would be done without her now, when the commerce of these seas has been taken up by vessels that have entered into a traffic so opposed to the interests of Missions.

I have read with interest the proceedings of your Synod, and notice with pleasure the appointment of my old friend, Mr. McKnight, to the Chair of Theology. When you see him, please give him my congratulations.

I am yours sincerely,  
ROBT. STEEL.

#### Brisbane.

ARRIVAL, Nov 14—*Lyttona*, from South Sea Islands, with 66 natives.

The schooner *Lyttona*, just returned from a cruise among the S. S. Islands, brings sixty-six natives. She reports that on the 14th October went ashore on Cape Lisbon, and visited a missionary named Goodwill. This gentleman stated that, two months previous, a boat's crew, consisting of two white men and four Chinamen, were murdered, also that a Piji cutter had lately visited the place, the name of which he unfortunately could not remember, and being short of provisions he supplied them with what he could spare, in return for which kindness the crew stole four men, the result being that the natives came to him demand-

ing reparation. The inhabitants of this island were very ferocious, and no wonder, too; and it was afterwards ascertained that some of them were in waiting close to where the *Lyttona's* boat had landed, with the intention of seizing any boat they could in revenge for the outrages that had been committed on them. Mr. Goodwill stated that about 260 men had been recruited from this island during the course of the last twelve months.—*Brisbane Courier*, Nov. 15.

#### The Outgoing Missionaries.

We have received letters from both of the Missionaries of our own Church, who are now on their way to Australia. Rev. Mr. McKenzie writes from

LIVERPOOL, LAWRENCE HOTEL,  
Dec. 16th, 1871.

We are back again safely to Liverpool, having spent a month very pleasantly, and I trust profitably between the three cities, Glasgow, Edinburgh and London. We have been very busy since we returned, getting our mission goods &c., down to the dock. *Great Britain* is the name of the steamer in which we are going; we engaged our passage in her before leaving Liverpool at all. I am happy to inform you that the agents favoured us very much. The price of the state room we engaged is a hundred and twenty guineas, but they have given it to us for a hundred pounds. We have also been very much favoured by the gentlemen of the Allan line of steamers. They took charge of our boxes when we were away, putting them in their own warehouse, and they sent their men to stow them away, and to put them on a truck when we were taking them away all free of charge. Our visit to Glasgow especially was a very pleasant one, inasmuch as we met there with so many persons who took a deep interest in us as well as in the cause to which we have devoted ourselves. Indeed, the Reformed Church there could not have treated us more hospitably had we been their own missionaries. They not only gave us their prayers and sympathies, but also tangible proofs of their deep interest in us. They held a meeting to take farewell of us, at the close of which they placed in our hands three purses, each containing eighteen sovereigns. We also received a great deal of kindness from a few members of the United Presbyterian and Kirk Churches. In looking back over the time since we left home we have been realizing the promise of our blessed Master, "Lo I am with you." We have, to a small extent at least, been enjoying the light of His countenance. May the past be but a foretaste of a bright future, and may the past goodness of our dear

Saviour lead us to cast ourselves more confidently into His loving arms, seeking to know no will but His.

I remain, yours sincerely,  
J. W. McKENZIE.

Rev. P. G. MCGREGOR.

P. S.—I was forgetting to inform you that Mr. and Mrs Murray have gone by the Mediterranean route. They left us in Edinburgh about three weeks ago. I heard that they arrived safely at Gibraltar. They will only get to Melbourne about three weeks sooner than we. I was also forgetting to tell you that I saw Mrs. McNair. We all called on her. She lives with her brother in Birkenhead. She does not enjoy very good health at present.

Yours, &c.,  
J. W. McK.

Instead of giving any part of Mr. Murray's letter written before leaving Southampton, we give some extracts from one of a later date written from Gibraltar to a friend, and dated Nov. 30th.

"We experienced much kindness from friends in Scotland, especially in Glasgow. We were making new acquaintances there every day till we left, and they seemed to vie with each other in showing us kindness. We could have spent several weeks longer in Britain very pleasantly and profitably, but having made up our minds to take this route it was necessary that we should start right off, in order to overtake this ship at Southampton on Saturday last. We were only a night and part of a day in London. Much as we wished to stay longer in the great metropolis, it was necessary to leave at the very hour we did, else wait another month for the next steamer that would connect with the Australian packet at Galle (Ceylon). We have had quite a prosperous run thus far, the wind being in our favour all the way. Mrs. Murray and I however have been quite sea sick as usual. But we are well waited on by stewards and stewardesses, who do all in their power to effect our convalescence. There is also an experienced physician on board all the ships of this line.

We feel somewhat disappointed in not getting ashore at this port. Our curiosity to tread the solid streets of Gibraltar was very eager, but now, in consequence of the rain and wind we have been dissuaded from leaving the ship. It would be very disagreeable to be out in the rain, and as the steamer leaves in a very short time, we would run a risk of being left behind, if we went ashore. We can see the town, however, and the wonderful fortifications towering above us probably 600 feet, quite distinctly, for we are in a manner lying just under the stupendous Rock. There is, a

short distance above us, a sand-beach, only 28 yards in breadth separating the waters on which we are now moored from those of the Mediterranean, and connecting the mainland of Spain, with the town and fortress of Gibraltar. About 20 miles below this is the town of Tarifa, famous as the last place from which the Moors were driven. It seems strange to me this morning, as we were plying up the Straits, I was verily gazing upon the famous Grape-producing slopes of the south coast of Spain: and that a few yards off, on the opposite side, rose to view the crags and hill-sides of the coast of Africa. All day yesterday we were sailing along the coast of Portugal, and once sighted the rocks of Lisbon. Four days hence, we expect to arrive at Malta—the ancient Melita, where Paul was shipwrecked.

The mails are to be made up in a few minutes, and I must therefore close. Will write, if possible, from Malta, Alexandria or Suez and Ceylon.

With affectionate remembrance and best wishes,

I am, my dear Sir, yours truly,  
J. D. MURRAY.

Mr. Murray has written at a later date, Dec. 7th, from Egypt—all well.

#### Letter from Rev. John Inglis.

The following letter from Mr. Inglis we quote from the *R. P. Magazine* for January:—

FUTUNA—HEALTH OF MRS. INGLIS—ECLIPSE—BAPTISMS—ANIWA—ANNUAL MEETING—EFATE, &c.

*Ancientum, New Hebrides, Spt. 4, 1871.*

MY DEAR SIR,—About ten days ago I returned to this island after being absent, with the exception of a part of two weeks, for about three months. In a former letter I mentioned that for nearly a twelvemonth my wife had been suffering more or less, now and again, from fever and ague, not of a severe, but of a very obstinate type. After having tried all the ordinary appliances without any satisfactory result, we resolved on trying a change of air, as the most likely means of effecting a cure. On the 18th of May the "Dayspring" arrived from Melbourne; on the 23rd she proceeded on her way north, to take Mr. and Mrs. Goodwill to their station on Santo, and bring the brethren to the Annual Meeting on Aniwa. We took advantage of this voyage and went to Futuna, where we stayed five weeks, till the return of the vessel. Mr. Copeland and I then went to the Meeting, leaving Mrs. Copeland and Mrs. Inglis on Futuna. Instead of being away only ten days, as we expected, owing to wind and calms, it was three weeks be-

fore we got back to Futuna; the vessel, meanwhile, having to go on to Aneityum. At the Annual Meeting I was appointed to accompany the "Dayspring" on her next voyage north; it was also appointed that she should call at the Loyalty Islands. Mrs. Inglis thought of accompanying me, but when we came to Aniwa Mr. Paton was not well, and wished to try the effects of the voyage. I therefore left Mrs. Inglis with Mrs. Paton till my return. Mr. Paton was benefited by the voyage, and Mrs. Inglis by her stay on Aniwa. This voyage occupied a month. I am happy and thankful to say, that my wife's health is very much improved by these two visits, and, if the improvement continues, it will not be necessary for us to go up to the colonies at the end of the year, as we were afraid we might have to do; and which we should do with great reluctance, as it would cause both stations on this island to be vacant, and would leave the island without a missionary all the time the "Dayspring" was away, which would be very undesirable.

It is not my intention to give you anything approaching to a full report of all that I have been doing or seeing for these last three months, there are only some two or three things to which I mean to refer.

#### ECLIPSES.

Although eclipses of the sun and moon occur every year, it is not often that they are observed. Within these two months there have been two eclipses, one of the sun and the other of the moon, both predicted to be visible, and both actually observed, on this side of the globe. We had a fine view of both. I was on Futuna during the eclipse of the sun, which took place on Sabbath, the 18th June. The morning was cloudy and threatened rain, and no traces of the sun were to be seen; but about mid-day the clouds broke up, and the sun shone out among them. At about half past one the first contact was visible, and the eclipse continued till about half-past four. Regarding the sun as a map, hung up on a wall, with the north at the top, the south at the bottom, the east on the right hand, and the west on the left, the appearance of the eclipse may be thus described:—It began on the south-west of the sun's disc, crept gradually round to the east side, and finally went off at the north-east. At the middle of the eclipse the shadow of the moon extended to about the middle of the sun's disc; about a fifth part of the disc was obscured; the light around us was sensibly diminished.

The eclipse of the moon took place a fortnight after that of the sun, on Sabbath, the 2nd of July, or rather on the morning of the 3rd; it began about half past twelve, and ended about half-past two. We had

all landed on Aniwa, from the "Dayspring," on the Saturday before. When the services of the Sabbath, public and private, were over, I volunteered to sit up and awaken the others when the eclipse began. I did so, but some of the brethren were so eager for the sight that they kept peeping out now and again, evidently afraid lest I should fall asleep during my watch. Up till mid-night the sky was remarkably clear, not a cloud passed over the face of the moon, but about twelve o'clock large masses of clouds rose up; and it appeared for a time as if the moon would be entirely hid, but the wind carried them along, breaks occurred, and every now and then we had some clear glimpses, which enabled us to observe the progress of the eclipse during its whole course. This eclipse proceeded in an opposite direction to that of the sun the fortnight before. It began on the north-east quarter of the moon's disc, the place where it ended on the sun; it then crept down along the east side, and finally went off on the south-west side, where that of the sun began. When the eclipse was at the greatest, about a sixth part of the moon's disc was obscured. There was one very striking difference between the two eclipses. In the eclipse of the sun, one-half of the moon's shadow was seen on the sun's disc; a half circle was distinctly marked, reaching to the centre of the sun's disc. But in the eclipse of the moon it was only a small part of the earth's shadow that was seen on the moon's disc; it was a segment of a large circle, and extended only about half-way to the centre of the moon's disc, but covering a much larger portion of her perimeter.

On both occasions we tried to improve the phenomena, for the benefit of the natives, both in conversation and in our public services; not by spiritualising them, which some can do very pertinently, but in a way which seemed to us more suitable for our auditors, viz., by explaining the causes of the eclipses, and calling in God's works as witnesses of the truth of His Word. "You see," we said to the natives, "that large, deep, dark, hollow place on the sun's face, as smooth and round on the edge as if it had been cut out with a knife: what is the cause of that? That is the moon, the half of which is come in between us and the sun." Their eyes opened wider, and they watched with newly awakened interest the progress of the eclipse, as they understood something of the cause of this strange phenomenon. A similar explanation was given when the moon was eclipsed. They were shown how the earth was at that time exactly between the sun and the moon, and how the shadow of the earth was falling on the face of the moon.

The natives were told beforehand what

was to be expected. At Futuna, the afternoon service took place during the eclipse of the sun. Mr. Copeland met with the Futunese in the church, and I held a short service in the schoolroom with the Aneityumese teachers, and some other Aneityumese who were there at the time, and the drift of our remarks was somewhat as follows:—"Your wise men formerly professed, and the wise men among the heathen in all these islands still profess, to make rain and wind, good weather and bad weather, health and sickness, to kill and to cure, at their pleasure. Our wise men never profess to do any such things, because they know that God only can make rain and wind, send sickness and death, give life and health, make food plentiful or cause famine; but they can do what the wise men among the heathen never attempted to do: they tell long beforehand when the sun or moon will die (the native phrase for an eclipse); and why. How do they know this? They know it, because they study the works of God, and they find that all the works of God are true. Everything that God does, and everything that God says, is true. He has spoken a law to the sun and to the moon, and they hear His word and obey His law. He has made the paths of the sun and of the moon so true and exact, and He has made the rate of their travelling along these paths so true and exact, that our wise men, who search out these things, can, by counting, tell long beforehand the very month, and day, and hour, when we may see them pass one another. Everything that God does is true; there is nothing deceitful in it; and everything that God says is true; His word is as true as His works. In the Bible He says that every one who believes in Christ, and repent of his sins, shall be saved, and go to heaven; but that every one who refuses to believe in Christ, and to repent of his sins, shall be condemned, and go to hell. And as certainly as the predicted eclipse has been seen to-day, so certainly will God's word about our souls be found true at the day of death and the day of judgment."

#### EVIDENCES.

During our stay at Futuna the natives of that island had another lecture read to them on the evidences of Christianity, more convincing to their minds than the whole of Butler's "Analogy," with the volumes of Paley and Chalmers on the evidences superadded. "Ye men of Athens," said Paul, "I perceive that in all things ye are too superstitious;" or, as most critics render it, "very religious." The Futunese, like the Athenians, are "very religious" in their own way. Till certain religious ceremonies and observances have been attended to, they will not plant a single yam, otherwise,

it is believed, the yams would not grow, or some calamity, such as sickness or death, would befall the man who planted them.—Last year Mr. Copeland had some yams planted in his garden before any of these ceremonies had been performed by the sacred man, and they were now ripe. A day was appointed for their being dug; and a number of natives, heathen and Christian, were invited, and came to see the produce taken up. The mounds were opened by the Aneityumese teachers, and out came such yams as had scarcely ever been seen on Futuna, to the great delight of the Christian natives, but to the manifest surprise and confusion of the heathen. But, alas! it is here as well as elsewhere,

"Convince a man against his will,  
He's of the same opinion still."

The following Sabbath came, but there was no accession to the number of worshippers. Many an infidel has read Butler, or Paley, or Chalmers, and remained as much an infidel as before. The Pharisees saw our Saviour's miracles, and yet rejected His mission. No doubt the heathen on Futuna would say, as other heathen have repeatedly said, that it might do very well for Mr. Copeland or the Aneityumese to plant their yams without propitiating the gods of Futuna, because they were foreigners, but it would be perilous for them; the gods would certainly be angry, and punish them. No one who has not grappled with the superstitions of heathenism, can have any idea of the darkness, and hardness, and obstinacy of the heathen heart. Nothing can change it but Divine power. Still, the more suitable the means, and the more diligently these are employed, the more confidently may we expect the Spirit's influences from on high. Exhibitions such as these, serve very much the same purposes among the heathen that lectures and essays on the evidences do among ourselves.

#### BAPTISM AND LORD'S SUPPER.

On the forenoon of Sabbath, the 11th of June, I baptized Margaret Isabella Copeland; on the afternoon of the same day, Mr. Copeland dispensed the ordinance of the Lord's Supper for the first time on Futuna. No native of Futuna has as yet been admitted to the fellowship of the Church; but about one hundred and fifty of them have placed themselves under Christian instruction.

On the forenoon of Sabbath, the 2nd of July, I baptized Francis Hume Lyall Paton, on Aniwa. The Lord's Supper had been dispensed the Sabbath before. The "Day-spring" had been fully a week longer in arriving with the missionaries than had been expected, and as all the arrangements had been made, it was deemed inexpedient to postpone it till our arrival. About thirty

of the Aniwas are Church members, and the whole population are professedly Christian.

#### ANNUAL MEETING.

We all reached Aniwa on Saturday, the 1st of July, and began our Annual Meeting on the Monday. We continued our sittings daily till the evening of the following Monday. The results of our deliberations were embodied in forty-three Minutes,—a copy of which, I trust, will be in your hands before this reaches you. Mr. Neilson, as you will see, was chairman, and I was clerk. It is but justice to say that all the members attended to the whole business of the meeting with exemplary diligence. It may seem wonderful to some what we could get to do or to talk about for seven long days. It must be remembered, however, that our work here is to be a great extent new and untried, and many questions come up requiring very careful consideration, and involving very important consequences. Moreover, we are anxious to reach as much unanimity as possible in all matters that come before us. On no question recorded in our forty-three minutes did we come to a vote. Our Annual Meeting is a very important institution. However, it is every year becoming a matter of more difficulty to bring us all together. To some of the brethren it involves a considerable loss of time to be present. But then it is their only holiday occasion; and after eleven months of isolation and solitude—it may be, also, more or less of sickness and danger,—it is looked forward to as a time of sweet social intercourse, alike cheering and refreshing to both the outer and the inner man. It brings us together at stated intervals, increases our acquaintance with one another, makes us all familiar with the position, prospects, and circumstances of the whole Mission; the difficulties of each station become, in some degree, understood by all; and the experience and counsel of all become available for the guidance of each. Above all, it tends to give unity and vigour to the arrangements and proceedings of the Mission, which is especially needed in a Mission such as this, composed of the representatives of so many Churches. I ought not to forget to say, that Mrs. Paton supplied the requirements of hospitality so abundantly, and with such a cheerful welcome, that every day was a day of feasting and gladness of heart.

#### VOYAGE.

It is also a great advantage for all of us to take a voyage now and again round the group in the "Dayspring," and see the other stations. It is three years now since I was round the Mission, and I felt very much gratified and cheered by what I saw during this voyage. I shall leave the brethren themselves to report on their own sta-

tions; a general remark or two is all I shall offer. I have at this time seen ten out of our twelve stations, that are or have been occupied by missionaries, and everywhere there is a steady, healthful progress: a great advance on what I saw three years ago. We have settled four new missionaries since that time, although we have lost two by death within the same interval. Our brethren are all labouring with earnest, unremitting diligence, and grappling with formidable difficulties in the spirit of men who have resolved to conquer them. Some of our younger brethren are not a little wild and visionary in their notions when they first come out. Their zeal is not always guided by knowledge; but after a year or two it is astonishing how these visions vanish,—how soon they realize their true position, and become as sound in their views, and practical in their plans, as the oldest and soberest among us could desire.

#### STATE OF EFATE.

I was afraid that the work might be going seriously back at our two vacant stations—Erakor and Epang—on Efate; but I was agreeably disappointed to find it otherwise. Mr Cosh has repeatedly, both in public and private, in the most generous spirit, born testimony to the fact that the people of Erakor, where Mr Morrison laboured, were, as might be expected in the circumstances, greatly more advanced, both in Scriptural knowledge and Christian character, than the people of Epang, where he laboured. When Mr Cosh went to Auckland last year his station was left in charge of Natonga, an Aneityum teacher, from my side of the island. He took ill in the early part of this year, and died shortly before the "Dayspring" went there on her first voyage. His widow and her two children returned home in the "Dayspring." Dr Geddie had another Aneityum teacher with him, from his side of the island, for Havannah Harbour, where another of his teachers is labouring; but he left him at Epang, to take charge of the station in the meantime. He was on his way to Efate eighteen months before that time, but his wife became so alarmingly ill with sea sickness that they had to be put ashore on Aniwa, and had remained there since. This teacher, Tupatai, had been six weeks there when I visited Epang, and he had nothing but good to say of the people. "The people of Epang," he said, "are not like the people of Aniwa: a great many of the people of Aniwa are not true Christians, but they are all true at Epang." After some further remarks he resumed his comparison, and said: "The people of Epang are not like the people of Aneityum. Many of the people of Aneityum are weak in their hearts, and do not come regularly to church

and to school; but the people here are all strong in their hearts, and all attend church every Sabbath, the second service as well as the first. When the young men of Aneityum go away in vessels, and then come back, they are unwilling to attend church and school; but it is quite different here. Some of them came back the other week; but they all come to church and school, and the house is full. The three elders are strong to conduct worship in the church, and everything is going on well." The people, he says, do not grudge their food, but supply him and his wife well. But apart altogether from Tupatai's rather glowing picture, which, while I believe it was honestly given, I am disposed to receive, both the good and the bad of it, *cum grano salis*, yet, from all I could either see or learn, the stations, both at Erakor and Epang, are keeping their ground remarkably well. The work does not depend solely on the presence of the missionary; there is a divine vitality in it which is sustaining its existence. Both the Morrisons and the Coshes have, I believe, accomplished a much greater work than either of them were conscious of doing. The natives of Epang appear at present to be a different race of people from what they were when I saw them seven years ago, on the first voyage of the "Dayspring." Tupatai says they pray without ceasing for Mr and Mrs Cosh and the children. May the Lord watch over these few sheep in the wilderness, and may their eyes again soon see their teachers!—I remain, yours very sincerely,

JOHN INGLIS.

### TRINIDAD.

The Bermuda Packet having been detained in Halifax for several days after her usual time of departure, has not yet returned, and consequently we have no very late intelligence from the Missionaries. We publish however a letter from Mr. Grant, which came by the preceding mail, and which was crowded out of our January number, shewing that the Brethren on that Island are prosecuting their work with earnestness and with some tokens that their labours are not in vain in the Lord.

#### Letter from Rev. Mr. Grant

SAN FERNANDO, Dec, 7th, 1871.

Rev. and Dear Sir,—Mr. Morton and myself have just returned from Cupar Grange, an Estate about five miles distant, and I must tell you of our pleasant meeting with the Coolies there. The labours of the day were just over, and evening was

drawing on, but still the heat of the sun was too great to stand outside with comfort. One man kindly invited us to his room, a stool was provided for us, whilst around us on the floor, in a few minutes, some 25 men were seated in a space not exceeding 10x12 feet.

Portions of Scripture were first read, and then Mr. Morton discoursed to them from John iii. : 16—"God so loved," &c. Their attention was fixed during the whole service, Every countenance wore a serious aspect, and in the expression of some was a deep tinge of melancholy which seemed to say, "where now are our fathers, and what shall become of us if we continue in their faith?" Not only by the bowing of the head, but audibly did they assent to nearly every statement of your Missionary. Such scenes are very cheering to us, and they might be multiplied ten thousand times if men could be found to go to those now in darkness to tell the story of the Cross. It was not our first visit—last week we witnessed a similar scene. And I may add that during the past five months, on different occasions, some of these men have called to hear about our religion. One reads Nagari very well, and is now reading a Gospel. We are greatly straitened from want of suitable books, the supply ordered from Calcutta having not yet arrived.

Let none suppose that all are eager to hear. There is a shyness and a coldness of manner that you soon come to understand. Others meet you boldly and dispute perhaps every statement. If they can't argue, they are shrewd enough to wield the inconsistencies of professed Christians as a weapon against Christianity. Of this we had a very striking illustration a few weeks ago. At the request of a Mussulman I attended one of their meetings. During the night previous they had a feast, at which the host (a shop-keeper) stated about 900 were present. I believe it was held in connection with the circumcising of a child. Many had left before I arrived, but a large company still remained. Aziz was with me. They had a copy of the Koran with them, and two of their number could read it. The subject we endeavoured to keep prominent was the respective claims of Jesus and Mohammed. Aziz had an immense advantage. He knew the Koran better than any of them, and in addition knew much of the word of God. He put them to shame. One vociferated—I would rather die than be a Christian. Aziz said, seriously, Ten months ago I said the same thing, but it was because I knew not this Book, laying his hand on the Bible.

Unable to argue out the subject proposed, one asked "Is rumselling good?" I had no hesitation in answering that question. "Well," said he, "Does not the Queen

license men to sell rum, and then take the money to pay her Parson men?" It was true, but happily I was in a position to say that we did not receive a cent, and this is decidedly in our favour. When I explained who supported us, and why they did so, they appeared to find it difficult to understand this unselfish spirit.

Another objection: "Christians don't pray." I believe they were honest; and, I dare say, it would be a strange sight for them to see a professed Christian on his knees. Now the most devout Mussulmans aim at observing prayer five times a day, wherever they may be situated; but I pointed out the injunction, "enter into thy closet," &c.: also, "use not vain repetitions," Matt. vi.: 5-8. But it is confessedly difficult to answer these people, for they form their estimate of Christianity from what they see around them. All the Creoles are baptized and are nominally Christians; but we need not be astonished that the poor Heathen people fail to see the advantages that would accrue from renouncing their own faith and embracing ours. Many of the Creoles are exceedingly degraded, and appear to be destitute of those nobler elements of character which are often found in the Indian. Notwithstanding these difficulties, I believe we are more favourably situated for successfully prosecuting our work, than if we were on the plains of India.

Our success in collecting for the Coolie Church here has been greater than we anticipated, and we feel thankful to hear that something has been done already at home. We have many tokens that the Lord is with us, and if there is one regret lingering in my heart for having entered on Foreign work, it arises from the fact that the congregation which I delighted to serve, and to which my heart is knit, is still without a settled Pastor.

Yours sincerely,  
K. J. GRANT.

Rev. P. G. MCGREGOR,  
Sec. F. M. B. of P. C. L. P.

---

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met in French River Church for visitation on the 16th inst., after an excellent sermon from Psalm cxxii. 6, by the Rev. Mr. Sinclair, was constituted by the Moderator, with whom were present the Revs. Dr. Bayne, A. P. Miller, D. B. Blair, George Patterson, John MacKinnon, E. A. McCurdy, and A. McL. Sinclair, Ministers; and Messrs. Donald

Ross, James Macdonald, Peter Ross, and Paul Grant, Ruling Elders.

After hearing reports making appointments, the Presbytery proceeded in the usual manner with the visitation. It appeared that all the parties, Minister, Session and Managers, are endeavouring to perform their duties faithfully. The congregation considering its circumstances has improved very much in every respect since the last visitation. The people have agreed to collect their stipend every Sabbath day, and pay it monthly to their minister. Religion there seems to be in a flourishing condition.

It was agreed to hold the next meeting of Presbytery in Little Harbour Church, on Tuesday, Feb. 6, at 11 A. M., for the visitation of the congregation. The Rev. Mr. Stirling to preach.

JOHN MACKINNON, Clerk.

### Presbytery of Miramichi.

The Presbytery of Miramichi met at Kingston, Dec. 18th, 1871, and after the usual routine took up Mr. John Leishman's Report of his labours as Catechist within the bounds of the Presbytery. The Clerk read the Report and also his account of monies received, showing that he had labored in Kouchibouguac and Black River for a period of sixteen weeks, beginning on the first of July,—that he had received at Kouchibouguac the sum of \$32.20, and at Black River \$24.24, and claiming a balance of \$38.56. The report was accepted and the Clerk directed to forward the account to the Home Mission Board for payment.

The attention of the Presbytery was called to a statement in the April number of the *Monthly Record* of the Church of Scotland, calculated to produce a most unfavourable impression respecting the character of the Church. After due deliberation the following resolution was unanimously adopted:—

Whereas, the April No. of the *Monthly Record* of the Church of Scotland contains the following statement:—

"The Church at Black River, we understand, and also the glebe, both of which were regularly deeded to the Church of Scotland, has been taken by the Free Church. The documents relating to this troublesome affair was laid on the table of the Synod of the Lower Provinces last year. The Committee will likely call the Synod's attention to it in June next."

And as this statement is utterly unfounded as far as it relates to the Free Church, and is calculated to stir up strife among brethren,

Therefore Resolved, that the Presbytery record its denial of the truth of the charge contained in this paragraph.

### Presbytery of Truro.

This reverend court, according to appointment and as intimated in the *Witness*, met at Fawleigh on the 16th inst. The principal business was the visitation of Upper Londonderry congregation. Satisfactory answers were returned to most of the questions of the formula. The pastor is ardently prosecuting the various parts of his important work. He has been doing so during several weeks in a weakly state of health. Owing to this, he has been obliged to desist for a time from family visitation. The Presbytery hoped that in the course of the year he would still be able to meet with the whole of his people, either in diets of Examination or family visitation.

The elders are careful in visiting the sick. They conduct Sabbath schools. They also attend and take part in prayer meetings. They have not, however, in general, as yet begun to visit, advise and pray with the families of their respective districts. This they were strongly urged to do, and to do without delay.

The congregation have for a few years past been engaged in church-building. The result is two fine new churches, one at Fawleigh and one at Masstown. These have involved them in large expenditure in addition to the ordinary support of ordinances. It is thus we would account for the fact that their Minister's salary is even below the minimum, being only \$600 without a manse. This, to the credit of the people, was found to have been all honourably paid. Arrears, if ever known in this congregation, are now known only as a thing of the past. There is also a Bequest that was made in olden times to the minister of Londonderry congregation, the whole proceedings of which are claimed as belonging to the Minister of the Upper congregation. This was referred to at the visitation as evidently being of considerable account in the estimation of some. It is to be feared, however, that his actual receipts from this source are not very large. The Presbytery commending them for what they had done in church-building, advised that they would now take steps for the increase of stipend, raising their Minister's salary to not less than \$800.

It was reported that ordinances were attended to in a very encouraging manner. The number of accessions to the fellowship of the church during the past year far exceeds that of any former year. Several of those admitted were young men. There is in the congregation a strong desire for the Synod's scheme of systematic beneficence. There are, however, a few still opposed. The Presbytery's recommendation was the adoption of the scheme as soon as the ses-

sion and congregation would see it to be for edification. It is understood that, out of diffidence to the ministry, though small, its adoption will be delayed.

Appointed next meeting at Truro, on Tuesday, March 19th.

A. L. WYLLIE, Clerk,

### Presbytery of Halifax.

This Presbytery met at three different sections of Rev. James Maclean's congregation on the 16th and 17th of January. This is a large and well-wrought charge. At each of the three sections the Presbytery found evidence of earnest Pastoral work; but the fact was evident that the labour of this congregation is entirely too much for one man. The Presbytery was gratified to learn that steps are to be taken without delay for dividing the congregation. Professor Currie was appointed to moderate in a Call in Fort Massey Church on Wednesday the 7th Feb. In granting moderation, the Presbytery "expressed their conviction that the salary of \$1200 promised, is inadequate for the comfortable maintenance of a minister in a city congregation." The Presbytery received the Noel congregation and expressed their opinion that it would be advantageous to Presbyterianism in that quarter if Maitland also were transferred by the Presbytery of Truro to this Presbytery. Rev. James Maclean was appointed to meet with the Truro Presbytery on the subject. Mr. Glendinning was appointed to interim Moderator of the Noel Session. The following supply was appointed for Noel: Mr. Simpson to preach on Jan. 28; Mr. Forrest on Feb. 11th; and Mr. Glendinning on Feb. 25th. St. Croix was for the present left in connection with Windsor, but the hope was expressed that the separation would be very soon accomplished and St. Croix erected into a self-sustaining charge. The Presbytery having previously agreed to supply Musquodoboit Harbor in terms of the roll, the Moderator and Clerk were instructed to notify each member when his turn should come.

The next meeting of Presbytery will be held in Poplar Grove Church, Halifax, on the last Tuesday of February at 11 A. M.

### Gifts to Ministers.

We submit a list of these, as far as we have noticed them, but not without our fears that we will be chargeable with omissions. We must present our Record of these favours, in as few words as possible. We shall call them New Year's Presentations, though a very few may be of a later date.

1. Rev. James Bennet of St. John, received a purse of \$300 with a congratulatory address.

2. Rev. N. McKay also, of St. John, received besides other favours a Purse with a handsome sum of money, over the Breakfast table, on New Year's morning.

3. Rev. Arthur F. Carr of Alberton received a Sleigh, Silver mounted harness, Buffalo Robe, and whip.

4. Rev. D. McDougall of Cow Bay, was presented with a Sleigh worth \$35 with Provender for his Horse for great part of the winter.

5. Rev. William Grant of Earltown, and W. Branch of River John, received gifts of useful articles, and Mrs. Grant had a purse presented from the West Branch Section.

6. Mr. and Mrs. Munro, of Wallace, were presented with a Purse and articles worth \$50 from the people of Gulf Shore and Fox Harbor. The accompanying address referred to 23 years of laborious and faithful service. N. B.—The people of this Section have supplied Mr. M. with Firewood for 19 years.

The Young Men of Wallace presented Mr. Munro with "The Comprehensive Bible and Library," value \$15.

8. Rev. James Watson was presented with a Sleigh and Fittings worth \$40.00

9. Rev. P. Morrison of Bridgewater, received a gift of \$126, with a notice that his Salary should be raised from \$500 to \$700.

10. The Mira section of Dr McLeod's congregation, including Catalone, Blackbrook, and Carrihou Marsh, presented him lately with a purse containing more than \$112.

### Testimonial.

The Congregation of Poplar Grove presented Mr. D. Blackwood their retiring Secretary and Treasurer, with a valuable Clock, with a suitable inscription, to express their appreciation of his zeal and devotion to the interests of the Congregation.

## Religious Intelligence.

### The Gospel among the Gallas.

More than a year ago, Mr. Waldmeier, Inspector of the British Syrian Schools at Beyrout, wrote to Menelek, King of Shoa, in answer to a letter he had received from him, requesting him and Mr. Taalinillar to return to Abyssinia, to superintend industrial work in his country; and in that letter Menelek said he could no longer give himself up to secular employment, seeing his life had been spared in so miraculous a way, and he must therefore consecrate it to the preaching of the Gospel and the advancement of Christ's kingdom. He also stated that he had counselled King Theodore to allow the preaching of the Gospel

in his kingdom, but Theodore's pride would not allow him to listen to his good counsel, and all know what an unhappy end overtook Theodore and his kingdom. Mr. Waldmeier wrote to King Menelek requesting his support to the establishment of a Protestant Christian mission in his country for the Galla nations, at the same time promising that if the King would do so he would not decline to bring out some Christian artisans with him, who would serve the King in the secular affairs of his country, but Mr. Waldmeier would reserve himself entirely for the service of Christ among the Gallas. He also told him the cost of the journey, and that the responsibility of protection would rest with the King Menelek. To all these points the King has sent the following interesting letter:—

"In the name of Jesus Christ of Nazareth, King of kings, and Lord of lords—the True Light, which will never be extinguished—the only King who will live eternally—to Him belong honour, power, and glory for ever and ever, Amen. This letter is sent from the king of kings, Menelek, of Ethiopia, to Mr. Waldmeier. How are you? God be praised I am well; my kingdom and people prosper, through the mercy of the Lord. I received your letter which gave me much pleasure. I will hear and accept your counsel that the Gospel of Christ should be preached to the heathen nations, and I will never hinder you nor prevent you from preaching the Gospel. Two points in your letter specially gladdened my heart; the first is, that the Gospel of Christ should be preached to the heathen Galla nations; and the second is that when you come you will bring me some good artisans who will work for me. Now, come quickly, I give you permission to preach the Gospel among the heathen, that they may be enlightened; and bring those men and buy some instruments for me. I have sent you for your journey 1000 dollars; receive it from Messrs. Mayer and Bender, in Tigre, and send me word when you will come, that I may receive you. I send two copies of this letter, one by Tajoorra and Eden, and the other by Adoura and Massowah.

"Written in Shoa, in the City Benwasi, May 15, 1871.

"Seal of King Menelek.

"When you come, come by the Province of Tajoorri. I have prepared the roads; do not be afraid."

It is now evident from the invitation sent by King Menelek to Mr. Waldmeier, to go and establish a Church in his country, that both the heathen and the Mahomedan Gallas are now open for the preaching of the glorious Gospel of salvation.

The King is about twenty-four or twenty-five years of age, and is the son of King Heilo Melicot, son of King Sahellah Salasieh, with whom the English in 1841 entered into commercial treaty, having sent out an expedition from Bombay in April of that year, consisting of mechanics, soldiers, and scientific men. The treaty had only been ratified by the King and people a short time before the expedition was recalled, the Government having been changed by a change of Ministry taking place in London. About 1856, King Theodore of Abyssinia made war against Shoa, and conquered it, taking Prince Menelek prisoner, whom he brought to Magdala, where the Prince first met Waldmeier in 1859, and a strong friendship sprang up between them. The Prince was appointed a commander in Theodore's army, but seeing how everything seemed to be going wrong, and being grieved about the imprisonment of the Europeans, he took the first opportunity after word had come of the commencement of war between Theodore and the English of making his escape from Magdala, when he was joined by many thousands of his Galla countrymen; and he was proclaimed King of Shoa in the midst of great rejoicing, and that within sight of King Theodore and close to Magdala.

Shoa is in the southern part of Abyssinia proper, and is about nine degrees north of the Equator. It originally formed a province of Ancient Ethiopia, but on account of its great distance from the seat of Government it seems to have become an independent kingdom from time immemorial. The climate is fine and healthy, and cooler than that of Syria, mostly owing to the land being so much higher—the Shoa mountains being from 8000 to 10,000 feet high.

Shoa is nominally a Christian kingdom, like Abyssinia, but is surrounded on every side by Gallas, who on the north and east are Mohammedan, and on the south and west heathens. These Mahomedans, or Wolo Gallas, and the heathen Galla tribes living in the countries adjoining Shoa, are all subjects of King Menelek, but to whom as yet the Gospel of Christ has never been preached. It is now reported that the Mohammedan Gallas desire to have the Christian religion spread among them, for their Mohanmedanism is really only such in name. The heathen Gallas have no images or idols, but simply recognise God the Supreme Being as existing in everything in Nature, whether it be the beautiful blue sky above their heads or the venomous serpent beneath their feet. They have no castes, religious or secular, nor is their language committed to writing in any form. The Gallas on the high lands are amiable

and clever, and in this respect, as well as in physiognomy, differ much from those of the low countries.

Surely, with these facts before us, and remembering that the Gallas are now one of the few nations of the earth to whom the Gospel is utterly unknown, their claims to the prayers and mission efforts of God's people must receive a high importance by those who esteem the word of the Lord Jesus, and specially since many laborious servants of Christ, such as Bishop Gobat of Jerusalem, Dr. Krapf, and Mr. Waldmeier, have long been praying and labouring for the opening of this dark field for the light of the Gospel. It is an interesting fact that almost at the same time at which the invitation from Shoa comes to Mr. Waldmeier there should issue from the press Dr. Krapf's translation of the New Testament into the Galla tongue, at the cost of the British and Foreign Bible Society. It seem as if the Lord were doing what was done in old time, when St. Peter at Joppa was being prepared to preach the Gospel at the self-same time that Cornelius at Cæsarea was being prepared to receive it. This translation is the first and only one that has been made in the Galla tongue, and it is printed in Amharic letters. "Ethiopia shall soon stretch out her hands unto God."

### New Guinea.

The following information is from the Rev. A. W. Murray, dated July 10, on board the *Surprise*, Warrior Island, near New Guinea. Writing to the Rev. J. P. Sunderland, agent of the London Missionary Society, he says: I have now the happiness to inform you that the New Guinea mission is fairly underway. Within the last ten days we have succeeded, by the help of God, in landing teachers on Darnley Island, and Tauan and Saiwai, close to the main land, and two more are appointed to Bampton Island, also close to the great land. We have placed two on Darnley Island in the meanwhile; but one of them goes to Murray Island, about thirty miles distant, in a short time. He will be accompanied by some Murray Islanders now on Darnley, and will meet with a good reception.

"Tauan and Saiwai are close to the main land, one point of the latter not more than a mile and a half distant; the other, in some parts, not much further; and by placing the teachers on these islands we escape the two grand obstacles in the way of the evangelization of New Guinea, viz.: the sickliness of the climate, and the danger at present from the ferocity of the natives. Tauan is entirely free from fever and ague, and it and Saiwai are only four miles apart, and between all there is a leading wind all

the time to the great mainland in whose bosom they lie. One teacher will be enough for the islands, and two consider themselves especially appointed to the main. Between the adjacent tribes on the mainland and the islanders there are close relations through marriage and otherwise; so there will be no difficulty in getting amongst them, and the teachers are intensely anxious to be at work among them. Tauan will always be a safe retreat in case of sickness. The two teachers appointed to Bampton Island will remain at Darnley Island for a time—two months or so—and then proceed to their destination, accompanied by one or more natives of Bampton Island, now on Darnley. We are getting a boat here to leave with them, so that they will be able to get to any place in the Straits to which they have occasion to go.

"We had a very interesting introduction to Tauan and Saiwai. We slept a night on shore at Tauan and went about freely, and we remained some hours among the natives on Saiwai. There was some doubt about the ship being able to go to these islands, so we left her at anchor here, and went in a large open boat. They are about thirty miles distant from this island." In another communication, written on board the *Surprise*, Warrior Island, dated July 15th, the Rev. A. W. Murray says:—"We think it well to forward you a few lines by an opportunity which offers to Sydney, to inform you of some difficulty which have arisen in connection with our newly formed stations on the New Guinea coast, lest false or exaggerated accounts should reach you. While on our way from Cape York to Darnley Island, yesterday, we brought up for the night at Rennel Island, and there a letter met us from two of the teachers, stating that difficulties had occurred soon after we left, and considering their lives in danger, they had fled to this place in a small vessel, the *Illalong*, of Sydney. It appears that the disturbance that led to the flight of the teachers was owing to the conduct of the parties belonging to the said *Illalong*. These parties, the teachers state, went on shore at the island of Tauan, and ravaged the plantations, the bulk of the natives being absent at the time on the neighbouring island of Saiwai. When they returned and found what had been done, they were of course much excited, and the teachers supposed that their anger was directed towards them, and the consequence was that two of them became frightened and left in the *Illalong*, the other two disapproving of their conduct and remaining at their post. Captain Barmer has again kindly placed a boat and boat's crew at our service, and we are about to start to ascertain the real state of things, and make such arrangements as the circumstances may re-

quire. Should the vessel by which we write not have left when we return we may have something important to add." The Revs. A. W. Murray and S. Macfarlane say they are deeply indebted to Captain Barmer, manager of a shelling establishment on Warrior Island. He directed the attention of the missionaries to the islands of Tauan and Saiwai, and furnished an interpreter, and lent a boat, and sent a Tongan, named Joe, who was of great service. The missionaries will return in the *Surprise* to the Loyalty Islands. They expected to finish their work in a few days, and to reach Lifu in about six weeks from the date of the last letter.

### Turkey.

Agop Effendi, head of the native Protestant community in Turkey, publishes the results of a tour of inspection, which he spent a year in making. The community, which was established by permission of the Sultan in 1848, numbers 23,000 subjects of the Porte, scattered over every part of the empire, and comprising twelve different nationalities. The greater part of them—19,000—are connected with the American missions. The members are, as a rule, quiet, sober, and industrious. Drunkenness is very rare among them; 85 per cent. of them can read, and there are 5,600 pupils in school, supported wholly or in part by themselves, and under their own control. They are every year undertaking a greater share of the expense of supporting their pastors and their schools. As it is, they pay more than a tithe of their income—namely, 12 per cent.—towards those objects. There are two hundred and fifty Protestant places of worship in the empire, to the maintenance of which the various missionary societies largely contribute. Agop Effendi reports on the want of better school-rooms, and suitable parsonages in many places. He gives the following as the expenditure of the Protestant societies in last year: English, £32,421; American, £50,228; and German, £23,000; total, £105,649. Appropriated to the support of 166 missionaries and native helpers; of orphanage and house of industry, with 300 inmates; 3 hospitals with 200 beds; and the publication and distribution of 127,000 Bibles, school books, &c.

### Increase.

The increase in the number of missionaries in the last fifty years is more than five hundred per cent., as shown by a comparison of missionary statistics for 1820 and 1870, which gives for the former year 357 Protestant missionaries from Europe and America; for the latter, 1,949 missionaries, with 10,986 native preachers and assistants.

## Illustrations of Sabbath School Lessons for March.

### FIRST SABBATH.

*Golden Text:* For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah 57: 15.

A little boy, whose father desired to see him a good child, was told one day that a nail would be driven into a post whenever he should do an act that was wrong, and when he should do a good deed, he might pull one out. The little fellow tried to be good; and though there were a number of nails driven into the post, after a little while not one remained. How happy must 'Benny' have been when he saw the last nail disappear from the post! His father was greatly pleased, and was congratulating his son, when he was surprised to see that he was weeping. And very touching was the remark he made, "Ah, the nails are all gone, but the marks are still there." Was not this contrition?

One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, he had made peace with me.—*Rev. R. Tolls.*

### SECOND SABBATH.

*Golden Text:* But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. 1st John 1: 7.

The experience of poor Jack, a deaf-mute, is thus given by Charlotte Elizabeth: His sublime idea of the Red Hand was ever present, he had told me, some years before, that when he had lain a good while in the grave, God would call aloud, "Jack!" and he would start and say, "Yes me Jack." Then he would rise and see multitudes standing together, and God sitting on a cloud, with a very large book in his hand (he called it "Bible Book") and would beckon him to stand before him, while he opened the book, and looked at the top of the pages, till he came to the name of John B. In that page, he told me God had written all his "bads," every sin he had ever done; and the page was full. So God would look, and strive to read it, and hold it to the sun for light; but it was "no, no nothing, none." I asked him, in some

alarm, if he had done no bad. He said yes, much bads; but, when he first prayed to Jesus Christ, he had taken the book out of God's hand, found that page, and pulling from His palm something which he described as filling up the hole made by the nail, had allowed the wound to bleed a little, passing His hand down the page, so that as he beautifully said, "God could see none of Jack's bads, only Jesus Christ's blood." Nothing being thus found against him, God would shut the book, and then he would remain standing before him, till the Lord Jesus came, and saying to God, "My Jack," would put his arm around him, draw him aside, and bid him stand with the angels till the rest were judged.

### THIRD SABBATH.

*Golden Text:* But, as it is written, Eye hath not seen, nor ear heard, neither have entered unto the heart of man, the things which God hath prepared for them that love Him. 1 Cor. 2: 9.

The rabbins report, that, when Joseph gathered much corn in Egypt, he threw the chaff into the Nile, that, flowing to the neighboring cities and nations more remote, they might know what abundance was laid up for them. So God hath thrown some husks to us in this world, that, tasting the sweetness thereof, we might aspire to his bounty above. If there be such glory in God's footstool, what will there be in his throne? If he gives us so much in the land of our pilgrimage, what will he not give us in our own country.

### FOURTH SABBATH.

*Golden Text:* Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Is. 55: 1.

During a revival in a town in Ohio, a man who had been very worldly-minded was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him, one evening, in charge of his little girl of three years of age. After her departure, his anxiety of mind became so great that he walked the room in his agony. The little girl noticed his agitation, and inquired, "What ails you pa?" He replied, "Nothing," and endeavoured to quiet his feelings, but all in vain. The child looked up sympathizingly in his face, and inquired, with all the artlessness and simplicity of childhood, "Pa, if you were dry, wouldn't you go and get a drink of water?" The father started as if a voice from heaven had fallen on his ear. He thought of his thirsty soul famishing for the waters of life; he thought of that living fountain opened in the Gospel; he believed, and straight-way fell at the

Saviour's feet. From that hour, he dates the dawning of a new light—and the beginning of a new life.

### A Word to Teachers.

Do you wish to be a successful Sunday School Teacher? Successful, I mean, in bringing the little ones to Jesus.—If so, prepare your lessons carefully, pray earnestly, carry each scholar in your class, daily, to the Throne of Grace, and there seek the Spirit's influence to implant the love of Christ in each heart. And having your own soul filled with the same love, teach as if the salvation of each one under your care depended on your efforts.

In the work of the Sabbath School, while there is much to encourage, there is also much to dishearten those engaged in it.

The parents of the children manifest so little sympathy with the Teacher in his work: the children are often irregular in their attendance, and careless and indifferent when present; and the labour of the teacher sometimes seems so utterly fruitless that he is almost ready to give up in despair.—Don't do it. There is a cause; search it out and apply the remedy. A little more personal attention to the children at their homes—Visit them—in the street and in the school, would do much to enlist the sympathy of the parents in yourself and your work, as well as to secure a more regular attendance of the children, and greater interest in the school on their part.

Perhaps you have been trusting for your success entirely to your own ability and aptness to teach. If so, you should expect nothing but disappointment; for don't you remember that Christ Himself said, "without Me ye can do nothing." Go to your work relying on Christ alone, and be assured that, in His own good time, you will find your labour crowned with abundant success. Trust Him.

### United Brethren.

The missionaries of the United Brethren at Shengay, Africa, report the recent death of the aged king of the Sherbro country. After a wicked life, he had recently become friendly to the missionaries, and died expressing his faith in the truths they taught, his last words being, "Salvation only through Jesus Christ; Jesus Christ is very merciful." Christian burial services were performed over his remains, and a funeral sermon preached, by permission of his son and successor, though many of the people persisted in observing their heathenish rites.

### NOTICES, ACKNOWLEDGMENTS, &c.

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

#### FOREIGN MISSIONS.

Col. by Miss Stevenson, Molus River, N. B.	\$4 00
John Meek, Rawdon.	1 00
Gore and Kennetcook.	16 50
Rockville Missionary Society, per Pro. Currie.	22 53
Bequest of late James McNaughton, Fish Pools, E. R.	12 00
Bequest of late Wm. Munro, Albion Mines, per Alex. Grant, Esq.	19 50
Salem Church, Green Hill, Society for Religious purposes.	50 00
Few Friends, Central Church, per Rev. J. Thompson.	5 25
Elmsdale and Nine Mile River.	40 00
Sussex and Union:	
Col. by Miss Helen Orr.	\$9 05
" Miss Susan E. Buchanan	1 50
Middle Musquodoboit, Brookfield Section.	6 38
A. Campbell, Esq., Dartmouth.	12 00
Thank offering.	10 00
Juvenile Missionary Society, James Church, New Glasgow.	20 00
Merigomish Congregation.	27 00
John Lambie, Rogers Hill.	20 00
Thomas Rac, Boston.	1 00
Estate of James Roddick, late of Durham, per Rev. G. Roddick, first instalment.	40 00
Greenfield Section of Coldstream Cong.	7 12
Mr. N. K. Dickson.	1 50
Halfway Brook, Middle Stewiacke.	16 37
Carleton (Clyde and Barrington Cong.)	2 00
A Friend at Coal Mines, per Rev. A. Ross.	1 00
A Friend, Central Church, per Rev. J. Thompson.	1 00

#### COOLIE CHURCH.

Wm. Morton, Elder, New Glasgow.	20 00
Prince Street additional (additional in all \$172 00)	5 70
Thomas McLean, of Salem Church, Green Hill.	9 00
R. S. Copeland, Merigomish.	20 00
St. John Church, Chatham, Mission School, additional.	1 00

#### DAYS PRING..

Hermon Church, West River.	3 40
Antigonish and Cape George:	
Col. by Miss Mary McMillan.	\$4 04
" Fred Trotter.	6 85
" Fred Pushie.	5 10
" J. S. McLean Cunningham	5 03
" T. Donnie Kirk.	3 94
" William Beck.	3 46
" at Cape George.	5 00
Knox Church S. S., Pictou, per Rev. A. Ross.	30 00
James Church, N. Glasgow (children).	26 10
S. School of St. Joseph St., Montreal, per D. T. Fraser.	15 00

Earltown and West Branch of River John, collected by—		Merigomish S. Schools, collected by—	
William McKay.....	\$3 53	Mary H. McLean.....	\$3 42
Christy Murray.....	3 75	Jane Ann Auld.....	2 00
John McLeod.....	2 16	Maggie McDonald.....	1 13
Mary Jane McKay.....	4 07	Annie A. Murray.....	3 31
Maggie McKenzie.....	4 00	Catherine Henderson.....	3 40
Catharine Campbell.....	8 17	Henry D. Huggan.....	1 79
George Murray.....	4 68	Maggie Murray.....	6 05
Mary McBean.....	2 64	Bella Simpson.....	2 18
Eliza Sutherland.....	3 13	Nancy Simpson.....	2 72
Prince Street S. S. by Dr. Bayne, for repairs.....	93 58	West River Congregation. Rev. G. Reddick, collected by—	
Mangus Taylor.....	1 00	Samuel R. McLean, 8 Mile Brook.....	\$4 15
Maitland:		James R. Adamson.....	2 10
Col. by Robert Douglas.....	\$6 00	George Stewart.....	2 80
“ Miss Lucy Smith.....	5 62	Angus McDonald, R. Hill.....	4 00
“ Misses White and Douglas.....	4 60	Hannah E. McDonald, Scotsburn.....	5 25
“ Miss McDougall.....	4 42	Upper Rogers Hill S. School.....	4 35
“ Misses Gillis and Ross.....	3 15	Coldstream, collected by—	
“ Misses Douglas and Camp- bell.....	2 14	Henry Christie, Teviotdale.....	\$1 81
Thomas J. Thompson.....	3 07	Isaac O. B. Christie, do.....	4 07
St. James. N. B., Rev. J. Turnbull:		Harriet Carlyle, East Mountain.....	3 21
Scotch Ridge, collected by—		Bessie M. Dickson, do.....	2 00
Miss Lucy McLeod.....	\$6 43	Willie McCabe, Greenfield.....	2 29
“ Georgie Morrison.....	3 00	Ellen McCabe, do.....	2 24
“ Mary A. McMoren, Gleason Road.....	3 33	Susan Hingley, Kemptown.....	7 00
Little Ridge, collected by—		Henry McCully, Riversdale.....	2 23
Mr. Fred. Boyd.....	4 00	Additional.....	0 10
Miss Charlotte Weatherby.....	3 10	Chalmers' Church, collected by—	
“ Betsy Matheson.....	3 00	Sarah Barnes.....	\$15 10
Pomroy Ridge, collected by—		Mary Jane Grant.....	7 20
Miss Grace Pomroy.....	2 27	C. Donald and S. Muirhead.....	2 07
Basswood Ridge, collected by—		Minnie Currie.....	6 45
Miss Henrietta McKenzie.....	4 00	Laura Gormly.....	1 13
U. S. Cy.....	\$29 13	Agnes King.....	0 78
St. Stephen. N. B., per Mr. R. Clarke, collected by—		Christina McDonald.....	6 77
Aggie Clark.....	\$7 75	Christina Graham.....	22 00
Marcia Kirk.....	7 08	St. Johns P. Ch., Windsor, S. S.....	45 00
Sarah Stevens.....	6 37	Cornwallis North, Rev. J. Hogg, col- lected by—	
M. E. McWilliams.....	5 55	Sarah Ellis.....	\$6 82
Emma Robinson.....	4 35	Fannie R. Kerr.....	5 00
Emma Robinson, 2nd.....	4 15	Minnie Challen.....	3 60
Mary Mabie.....	3 60	Annie Dickey.....	4 79
Eliza Gordon.....	3 43	Annie McRae.....	3 67
Arthur Main.....	3 00	Rebecca Morton.....	2 73
U. S. Cy.....	\$45 27	Mary Chipman.....	2 20
Musquodoboit, Middle Settlement:		Samuel Manson.....	1 25
Reed Settlement, S. S.....	\$0 94	Cornwallis South and West, Rev. J. B. Logan, collected by—	
Per Mr. James Flake.....	0 68	Miss Ida Bowles.....	\$3 96
Children of Mr. Wm. Leck.....	0 52	Miss Emma Thomson.....	4 25
Upper Settlement:		Misses Annie Burgess and Hattie Colman.....	2 47
Children of Mr James Archibald.....	1 00	Miss Mabel Marchant.....	1 50
Sabbath School, Archibald Sec- tion, collected by Maggie Archi- bald, George Fisher, Henrietta Kent and Lydia Kent.....	3 00	Miss Jessie Blanchard.....	5 42
Annie Ervin.....	0 25	Master Clayton Cogswell.....	8 34
Lucilla Ervin.....	0 25	Miss Alice Terry.....	3 15
James Sedgwick.....	0 25	Johnnie Logan.....	8 01
	\$6 89	Clyde, Barrington and Cape Island: Clyde, collected by—	
Deduction for deficient Cy.....	0 28	Pharamond Hogg.....	\$1 60
John Knox Church, New Glasgow, S. S.....	31 11	Snyder Thomson.....	2 00
S. S. E. River St. Mary's, first quarter 1872, per Miss E. Campbell.....	1 59	Sarah Sutherland.....	1 70
Elmsdale and Nine Mile River.....	22 00	Marian Sutherland.....	1 45
		Ada Sutherland.....	1 50
		Barrington, collected by—	
		Maud Doane.....	2 95
		C. Island, collected by—	
		Willie Cunningham.....	2 72
		Willie Stewart.....	1 08
		A Friend at Coal Mines, per Rev. A. Ross.....	3 80
			15 00
			1 60

Newport, collected by—	
Miss Ida Spratt.....	4 07
Miss Frances Parker.....	3 72
Miss Marthy Glassie.....	4 12
Master Hugh Miller.....	3 84
Miss Agnes Harvie.....	2 05
Miss Dalina Anthony.....	1 65
Master Leonard Smith.....	3 20
Miss Eliza Smith.....	3 47
Dartmouth S. S.....	27 48

## HOME MISSIONS.

John Meck, Rawdon.....	1 00
Bequest of William Munroe, Albion Mines, per A. Grant, Esq.....	19 50
Salem Ch., Green Hill, Soc.....	15 00
Knox Ch., Pictou, and Cariboo River.	23 00
A few friends in Central Ch., Durham.	2 75
Elmsdale and Nine Mile River.....	20 00
Sussex, collected by—	
Miss Helen Orr.....	\$7 40
Miss Susan E. Buchanan.....	2 32
Miss Margaret McPherson.....	1 00
Musquodoboit Cong., Brookville Sec- tion, Middle Settlement.....	6 38
A. Campbell, Esq.....	8 00
Merigomish.....	15 00
John Lambie, Rogers Hill.....	20 00
Half Way Brook, Middle Stewiacke...	16 38
Carleton, N. B.....	3 50
A Friend at Coal Mines, per Rev. A. Ross.....	1 00
A Friend, Central Church, per Rev. J. Thompson.....	1 00
West Bay Cong., per R. Hill, Treasurer, Collected by—	
A. R. Matheson, South Mount.....	\$11 72
John McInnis, Head of West Bay.....	10 00
Duncan McLean, Black River..	5 47
Donald McLean, Points.....	4 75
John Hill, Rear do.....	4 00
Balance in hands of Treasurer.....	5 83
	\$41 77

Less by P. O. Order and diff.  
of Cy..... 1 30 40 47

## SUPPLEMENTING FUND.

Tatamagouche.....	15 00
Salem Ch Soc., Green Hill.....	30 00
Knox Church, Pictou, and Cariboo River.....	40 00
Sharon Church, Stellarton.....	12 00
Member of James Ch., New Glasgow	20 00
Member of Central Church, per Rev. J. Thompson.....	1 50
Elmsdale and Nine Mile River.....	30 00
Sussex and Union, collected by—	
Miss Helen Orr.....	\$19 33
Susan A. Buchanan.....	5 00
Margaret McPherson.....	7 63
A. Campbell, Esq.....	7 00
Thankoffering.....	10 00
Prince Street Church, Pictou.....	50 00
Merigomish.....	16 00
John Lambie, Rogers Hill.....	20 00
Shubenacadie.....	\$5 65
Milford.....	2 50
Gay's River.....	7 00
Primitive Church, additional to \$87....	6 00
Carleton, N. B.....	3 50
Friend, per Rev. J. Thompson.....	1 00

## MINISTERIAL EDUCATION.

T. D., interest on \$400 N. S. Cy.....	23 36
Parrsboro.....	3 00
Interest on Debentures.....	175 20
Tatamagouche.....	15 00
Cornwallis North.....	25 00
Salem Ch., Green Hill, Soc.....	25 00
Maitland, per Professor Currie.....	32 00
Kennetcook and Gore.....	14 00
A few friends in Central Church, Rev. J. Thompson.....	4 00
Member of James Church.....	10 00
Elmsdale and Nine Mile River.....	30 00
Moncton.....	8 00
Hopewell.....	30 00
Sussex.....	\$3 60
Union.....	3 00
Musquodoboit, Upper Settlement.....	\$8 84
Musquodoboit, Middle Set.....	4 03
A. Campbell, Esq.....	10 00
Merigomish.....	13 86
St. James, N. B., U. S. Cy.....	\$8 87
Carleton, N. B.....	3 50
Dividend, B. N. A.....	146 00
Dartmouth Congregation.....	25 13
A Friend in cong. of Rev. A. Ross.....	1 00
A Friend in cong. of Rev. J. Thompson	1 00

## SYNOD FUND.

Sussex and Union:	
Col. by Miss Helen Orr.....	\$4 22
“ Miss Susan E. Buchanan.....	1 36
“ Miss Margt. McPherson.....	0 44
Salem Ch. Soc. for Religious purposes..	10 00

## ACADIA MISSION.

Baddeck Cong., 1st Section, Thanks- giving collection.....	3 00
Cornwallis North.....	17 00
Salem Church Society.....	10 00
Knox Church, Pictou, Young Men's Class.....	16 00
Member of Central Church.....	1 00
Elmsdale and Nine Mile River.....	18 06
A. Campbell, Esq.....	3 00
Thankoffering from Cong. of Rev. A. L. Wyllie, L. Londonderry.....	13 89
Barrington \$1, Clyde \$4, Cape Island \$2, Upper Clyde \$2.....	9 00

## FOR FOREIGN MISSION BURSARIES.

From A. B.....	50 00
“ C. D.....	50 00
“ E. F.....	50 00
“ G. H.....	50 00
“ I. J.....	20 00
“ K. L.....	60 00

## FOR MR. CHINIQUY'S MISSION.

Collection at Scotsburn, per G. Mc- Kay Esq.....	18 00
Thanksgiving collection, Rev. E. Ross's Congregation, Upper Londonderry, per B. Knox McElmond.....	20 00
Miss Ellen Fisher, Halifax.....	1 00
A Friend, per Rev. J. Thompson.....	1 00
A Friend in Rev. A. Ross Cong., Pictou	1 00
A Friend, Do.....	1 00
A Friend, Do.....	5 00
Two Friends, Do.....	1 00

## AGED AND INFIRM MINISTERS FUND.

Thanksgiving col. Tatamagouche.....	20 09
A Friend, Westville Mines, per Rev. A. Ross.....	1 00
New Mills, N. B., col. per Rev. A. McMaster.....	9 75

## NOTICES.

Besides \$60 for the Schemes of the Church, the Treasures acknowledges from Mr. John Lambie, Roger's Hill, \$20 for the British and Foreign Bible Society, which will be transmitted to the Pictou Auxiliary.

The anonymous donor of \$20 as a thank-offering, will see her (?) contribution acknowledged under Foreign Missions and Supplementing Fund, \$10 each.

The \$10 for Deaf and Dumb Institution, \$10 for Mic-Mac Mission, from Salem Church Society, have been paid over, and \$1 forwarded to the

New York Bible Society, for circulating the Holy Scriptures in Rome.

Miss Fisher, of North End Halifax City Mission, acknowledges receipt from Miss Mary Brenton for the poor \$5, from Ladies of Middle Stewiacke, 1 patchwork Quilt, new, worth \$4.00.

## PAYMENTS FOR HOME &amp; F. RECORD.

The publisher acknowledges receipt of the following sums:

G. C. Lawrence, Port Hood.....	\$0 60
A. K. Graham, Five Islands.....	5 00
James C. Fulton, Bass River.....	5 00
D. B. Graham, Durham.....	19 77
Rev. A. Cameron, New London, P. E. I.....	1 00
John Brodie, Montreal.....	1 00
Jesse Cumming, Goldenville.....	4 86
Rev. K. McKenzie, Baddeck.....	10 00
Rev. J. Gray, Sussex.....	10 00
P. Peebles, Esp., Quebec.....	0 60
George Fulton, Bass River.....	5 00
John Meek, Rawdon.....	1 50
Duncan S. Blair, Fredericton, N. B.....	5 00
Rev. W. Grant, Earlton.....	2 50
Rev. T. Nicholson, River Charlo.....	3 50
Rev. J. Mett, McKay, Economy.....	10 00
Adam Roy, Maitland.....	10 00
Rev. R. S. Paterson, Bedeque, P. E. I.....	8 50
Rev. T. Sedgwick, Tatamagouche.....	30 00
D. Lair, Esp., Charlottetown.....	5 00
T. B. Gould, River John.....	5 50
James Gardner, Musquodoboit Harbor.....	3 50
Rev. Alex. Grant, Lake Ainslie, C. B.....	4 87
George Turnbull, Digby.....	5 00
Osmond O'Brien, Noel.....	5 00
Rev. J. Layton, Teviotdale.....	1 00
James Muirhead, Summerside, P. E. I.....	5 00
Rev. A. McKnight, Dartmouth.....	3 50
Wm. Stewart, Westchester.....	2 50
Hugh Miller, Glassville.....	6 00
Arch. McCuish, Loch Lomond, C. B.....	1 00
Rev. J. Turnbull, St. James, N. B.....	12 50
W. Meek, Shubenacadie.....	1 00
James Gass, Shubenacadie.....	1 00
John Scott, Charlottetown.....	3 00
Jas. F. Crow, Economy.....	2 34
Wm. Young, Jr., Lunenburg.....	8 00
J. N. Crow, Truro.....	50
Rev. A. Donald, Campbell Settlement, N. B.....	15 50
Alex. L. Archibald, Lower Stewiacke.....	10 00
Robert Davison, Portauquique.....	5 00
Angus McCuish, Loch Lomond.....	5 00
John Matheson, Albion Mines.....	15 00

Rev. K. McKenzie, Baddeck.....	4 00
Henry Archibald, Greenfield.....	6 60
Rev. J. Layton, Teviotdale.....	1 60
John Murray, Mabou.....	10 00
Rev. J. I. Baxter, Onslow.....	6 00
Rev. H. Crawford, P. E. I.....	4 87
W. A. Waddell, Dartmouth.....	60
Rev. R. Sedgwick, Musquodoboit.....	35 76
Don. McKay, New Glasgow.....	13 00
Rev. D. McKinnon, Parrsboro'.....	3 00
Col. Laurie, Oakfield.....	60
Rev. P. M. Morrison, Bridgewater.....	2 50
Jas. M. Spencer, Londonderry.....	5 00
Geo. Sinclair, Lochaber.....	8 00
John Matheson, Stellerton.....	2 50
J. A. Whittear, S. Rawdon.....	60
Chas. Cameron, Up. S. River.....	2 00
J. G. McLellan, L. Selmah.....	60
H. E. McKay, Princeton, P. E. I.....	19 60
A. J. McKay, Loganville.....	5 06
Rev. S. McCully, Prince William.....	10 06
M. H. Goudge, Windsor.....	65 00
N. Logan, Falmouth.....	60
Rev. J. McG. McKay, Economy.....	2 50
Eliakim Tupper, Stewiacke.....	1 00
H. McNeill, South River.....	5 00
Rev. Jas. Ross, Grand River.....	4 87
Rev. E. Grant, Kempt.....	14 50
Hugh Dunlap, Up. Stewiacke.....	5 06
Mal. Campbell, Big Glace Bay.....	6 60
Jas. McAllister, Moncton.....	1 00
Rev. J. B. Logan, Kentville.....	5 50
Joseph Peppard, Londonderry.....	11 00
Mrs. Huntley, Avonport.....	60
Mr. F. George, Amherst.....	80
Rev. A. Glendinning, Gore.....	15 06
Saml. Johnston, Upper Stewiacke.....	21 00
Rev. C. E. McLean, Leitch's Creek, C. B.....	5 00
Rev. A. Stuart, Lake Porter.....	10 00
O. H. Newcomb, Cornwallis.....	50
Thos. Proudfoot, Mount Tom.....	3 50
John Blanchard, Kentville.....	5 00
A. M. Logan, Ohio, U. S.....	60
R. Trotter, Antigonish.....	15 50
Rev. J. Fowler, Bass River, N. B.....	2 50
Rev. J. McKinnon, Hopewell.....	25 00
C. D. Hunter.....	60
Wm. McDougall, Five Mile River.....	7 00
Donald McKay, New Glasgow.....	1 00
J. A. McDonald, Sherbrooke.....	15 96
D. Laird, Charlottetown.....	5 00
Rev. J. G. Cameron, Tryon, P. E. I.....	7 50
Rev. R. Laird, Princeton, P. E. I.....	6 63
David Lawson, Cove head, P. E. I.....	4 00
Rev. T. Sedgwick, Tatamagouche.....	5 06
Rev. A. B. Dickie, Sheet Harbour.....	1 00
Halifax.....	24 16

## THE HOME AND FOREIGN RECORD

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

## TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

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

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

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