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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1874.

THE GROWTH OF THE MUSTARD SEED, AN EMBLEM OF INCREASE OF THE CHURCH.

[MATTHEW, XII., 3. 32.]

The two preceding parables present to us rather a discouraging view of the Christian Church. The first,—the parable of the sower, shows us how the Church originates in the world. The kingdom of heaven is established in the hearts of men by the truth being presented to them. The sower scatters the seed seasonably, skillfully, and plentifully, but three-parts—though we do not suppose three-fourths, of it are represented as fruitless. The fault, however, is in the soil, neither in the seed nor the sower. The truth prominently brought before us in the picture is, that a great many in every congregation are unprofitable hearers. The seeds of truth fall upon their hearts, but never grow to perfection. It is only here and there that the good soil can be found.

We need scarcely expect the time in this dispensation when the whole world will be a fertile field for gospel seed. We may expect that much of the seed we sow will fall on the way-side to be caught away by Satan, or on the stony ground to be withered by the sun of temptation or trial, or among the thorns to be choked with the cares of the world.

The second parable—that of the tares among the wheat, is even still more discouraging than the first. It presents to us the actual condition of the visible Church on earth. Christ's visible kingdom in the world is one in which good and evil will mingle. Where Christ sows wheat, Satan

will sow tares. Even the good soil will be partially injured by the presence of weeds. The good seed even there is threatened with suffocation by the tares, and extermination by officious servants. The field is the world where Christ's visible Church exists. It is, however, that part of the world which he claims as his kingdom, and has sown with good seed. It is not to wheat sown in a field of tares, but to tares in a wheat field that we are pointed. These tares mingle in the wheat, grow on the same soil, drink in the same moisture, bask in the same sunshine, and are gathered and separated by the same hands. We need not expect perfection either in Christians or Churches. The tares and wheat will mingle their stalks and interlace their roots together. We may expect that Satan will introduce inconsistent members, hypocrites and self-deceivers into the Church. The Lord's garden down here will never be thoroughly weeded. The odours from some plants will be offensive. The beauty of some flowers will be deceptive, the fruits of some trees will be bitter or poisonous. We may expect to find the children of the wicked one among the children of the kingdom. That is the actual condition of the Church on earth. When then we see so much of the seed wasted by falling on bad soil, and even that which does grow threatened to be choked by a luxuriant crop of vile tares, is it not a wonder that any fruit at all is brought forth to perfection? This discouraging picture is before us in the experience of the Church to-day. So much seed apparently wasted; efforts made in

avyn! Money uselessly expended! Preaching without effect! The good seed in such danger of being choked! Heretics and hypocrites, and inconsistent members in the Church are so common! If this were separation day in what bundles would we be placed?

THE MUSTARD SEED.

The parable of the Mustard Seed is encouraging. It sets before us the increase of the Church of Christ, which will grow like the mustard seed. Where the seed has taken root it will develop into a goodly tree. The seed is small, but the tree is great. We may be encouraged to take the seed of God's truth and put it into the field of our hearts and of the world, that it may develop its greatness. The work will be successful; we may, and should expect great results.

Let us look at the picture of increase which is presented to us under the emblem of the growth of the mustard seed:—

LIFE.

1. This increase is one of life. It is a growth, not a mere aggregation. It is the result of vital power from within, not of mere mechanical force from without. It is not merely the accumulation of existing materials, but the transformation of these materials into living organisms. It is not merely the collection of sandy particles until they become a mountain, nor the cementing of stones till they become a cathedral, nor the setting together of pieces of mechanism till they become a great machine, but it is the increase of growth that vitalizes all the materials of which it lays hold.

The life-germ in the tiny seed develops itself. It transforms the earth and air, and light into organic substances. It builds up, not by mechanical aggregation, but by vital assimilation. It takes the pulverized earth and spins into the ropes of strong woody fibre. It distils the mire in its laboratory, and changes the most fetid odours, into the sweetest fragrance. It catches the colourless sunbeams and changes them into the fairest tints on its leaves and blossoms. It builds up the solid walls of its stem from the limpid liquid of its sap. It separates the clean from the unclean, the nutriment

from the poison, and changes hard rock into luscious fruit for the food of man. But that process so wonderful in its effects, so mysterious in its operations, ceases to excite our surprise just because it is so common. It is such a change—such an increase that the seed of life growing in the heart or in the world will produce. The Church is not the mere accumulation of numbers. That would give a great crowd without organized cohesion, like a hill of sand or a pile of chaff. It is not merely the building up of grand ecclesiastical systems, that would give symmetry, and it may be solidity to the accumulation without vitality like a temple or a palace. It is not merely the arranging and working of organizations; that may give power to the individuals who compose and work them like a steam engine or a hydraulic press, but it will not supply the inherent energy of self development. This increase of the mustard seed is the building up of life. It is the changing of dead matter into living substances, selecting assimilating and transforming. The seed of truth lays hold on the heart. It brings the spiritual being into sympathy with Christ. It purifies the affections by its sanctifying power. It is God that gives the seed its vitality, and it is only those who are brought under its transforming power that grow in the Church or in grace. The seed of truth, under the quickening power of the spirit will develop in the heart and in the world the roots of faith, which laying hold on the corrupt though fertile soil of man's spiritual nature, will send upward the stem of hope, the foliage of profession and the fruits of love, to be displayed in the light of heaven. Through this process of spiritual growth the naturally dead are changed into the spiritually living. The crumbling sand of doubt and unbelief becomes the strong fibres of positive faith. The hard soil of the heart is changed into the substances of spiritual growth. The works of the flesh are destroyed, and on their ruins are produced the fruits of the Spirit. It is only life that produces the true increase.

LAWS.

2. It is an increase produced according

to law, under well-understood and invariable conditions. The kingdom of grace is just as certainly under the reign of law as the kingdom of nature. If I sow seed under the proper conditions I expect growth. When the seed produces a plant I am not surprised at it. I do not consider that the wonderful change is a direct miracle. It is the result of a law exhibiting the Almighty power of the law-giver, but it is not a special interposition to suspend law. So, when we sow the incorruptible seed of the word in the heart, we may expect it under the proper conditions to grow into a great tree. God however has arranged that spiritual life as well as physical life on earth will develop itself only under certain conditions, both in the heart and the world. We might be surprised if we saw growth where these conditions are ignored, but we may expect it when they are complied with. What then are the conditions of the law of life?

SOIL.

A seed cannot grow into a plant without soil. You may force partial growth without soil, but not full development. The seed in air and moisture may germinate and sprout, but without soil, death and decay are in these circumstances all the more speedy and certain. It is not so with the divine truth. That must find soil in the heart. The seed must find a lodgment in the conscience, the affections, the will. We must *believe* the truth, *love* the truth, *obey* the truth. It is not enough to have it in the store house of memory and understanding. There it can be nothing but dried up mouldy kernels. It must get down into the soil of conscience where it produces conviction. It must lay hold on the affections where it excites our love, and it must control the will and make us obedient. The seed on hardened consciences often lies on the surface, and under the influence of a little excitement sprouts and dies. Self-righteousness like a green sward, unbroken by the plough, keeps the seed from entering many a heart. The ploughshare of penitence requires to lay the conscience bare. Sometimes there is the rubbish of vice. Many men require to give up

and forsake sin in order to be benefited by the truth. Evil habits need to be gathered up and burned in order to let the seed reach the soil. It is only in the soil of men's hearts the seeds of grace grow.

LIGHT.

A seed cannot grow without sunlight. A plant cannot grow in the dark; and artificial light, however brilliant cannot supply the place of sunlight for vegetable life. Deprived altogether of the sun the seed dies. The same condition applies to the seed of divine truth. Away from the light of the sun of righteousness it dies. Keep Jesus as the crucified Redeemer out of view and the truth loses its vitality. It is because His light is obscured that some Churches and hearts are so fruitless. With many of us it is like trying to raise flowers in a cellar. The plants are wilted and blanched, and sickly for want of sunlight. If we would only open the doors and windows of our hearts and admit the full rays of the sun of righteousness, our religion would be more healthy. It is only in the light of Christ that the seed of grace will grow. Men in whose heart the seed is come to light, John iv. 21.

MOISTURE.

A seed cannot grow without moisture. Even in soil and sunlight it will wilt without moisture. The rains and dews of heaven are necessary for growth. The seed of truth can only grow when watered by the Holy Spirit. On that field where He is poured out or on which He distils like dew will the seed grow. That seed is here on many hearts scattered, waiting for the showers of blessing. The Church needs the early and latter rain. Our souls need it. May the rain fall on the dry, parched land.

AIR.

A seed cannot grow without air. The plant needs air as much as man. It cannot live without a congenial atmosphere. The seed of divine truth produces a plant of paradise. It requires to be surrounded by something of the temperature and atmosphere of heaven. It has to be developed in a kind of spiritual hot-house, situated in the frigid zone of the world. The air must be

kept pure by intercourse with heaven, and the temperature kept warm by the fires of devotion. We must take care that the seeds of truth are neither suffocated nor frozen. A diligent use of the means of grace is our only safe guard. To live in known sin will poison the air all around us. To live in neglect of the the means of grace will freeze the soul. The conditions of the law of growth then under which the seed of truth will increase in the heart and world are—it must be sown in the good soil of the heart, exposed to the real sunlight of the sun of righteousness, enjoy the rains of the Holy Spirit, and be surrounded by the pure warm air of heaven, soil, light, moisture, air.

CO OPERATION.

3. It is an increase at once, the result of God's sovereign power and man's personal effort. God and man co-operate in developing the seeds of the field. Man sows, God gives the increase, God gives vitality to the life-germ. He only can make the seed grow. Man cannot make a single living seed. He cannot make a single blade sprout, or a single blossom develop into fruit; but on this account is he to do nothing? No. In nature he co-operates with God. He selects seed, he plows his field, he fences it, he sows it; that is his work, and God secures growth. It is so in grace. We are workers together with God. We endeavour to run the plough-share of truth through men's hearts. We can scatter the seed, we can fence against gross vices, and vile habits, then we wait for God to give the increase, without careful cultivation on our part. We need expect no right increase. It is only in the prepared soil of the heart grace finds a lodgment. Without it we cannot expect the plant to improve. Mere cultivation will never change the nature of the seed, but it will improve its kind, and quality and increase its size. By cultivation the wild sloes become the luscious garden plums, the sour crabs, become the mellow apples, the wild grass becomes the nutritious wheat. It is thus in spiritual husbandry; we may improve our graces, and develop the mustard seed to its greatest possible dimensions. We

can fertilize the soil by increasing our knowledge, we can weed the field or prune the tree by forsaking sins and correcting faults, we can stimulate life by a diligent use of the means of grace.

MARVELLOUS.

4. It is a marvellous and gradual increase. The beginning is small, the ending is great. The seed taken as an emblem is not greater than common grass seed. The plant that grows from it is often from twenty to sixty feet high. A great tree is produced from a very small seed. So is it with the Church, it had a small beginning; it has grown till it has become the greatest among religious systems in the world. It is often so with the seed of grace in the heart, it is sometimes only a speck but it afterwards becomes a tree whose roots intertwine themselves with the whole being. Let us fondly cherish the beginnings of good. It may be the sprouting of that seed that will become a gigantic tree. The growth is gradual, the seed takes time to grow, it is not a sudden or instantaneous change from the tiny seed to the great tree. It goes through a gradual process of development. It is so that the seed of divine truth gradually develops in the soul and in the world. Christian life is a growth in time. The Church from a seedling gradually develops to a tree. The christian from a babe gradually grows to the stature of manhood in Christ, God will perfect what he has begun.

UNDER TRIALS.

5. It is increase subjected to many vicissitudes. The tree is subjected to injuries from without. Storms and frosts and men and beasts might inflict wounds on it; it might suffer from within, worms and disease might retard its growth. It is just so in the experience of the Church, many storms have been encountered, the winds of opposition have broken off many a branch, the thunderbolts of insurrection and persecution have made many a rent, the frosts of indifference have withered many leaves of profession and nipped many buds of perfection, wild beasts of sin have torn up the roots of good resolutions. There have been the corruptions of

heresy and vice threatening the very life of the Church at almost every stage of its history. It is so in the soul, there are nights in our experience as well as days, there are times of fierce struggle as well as seasons of peace, there are times of indifference as well as times of activity. Temptations like a storm sometimes sweep away the foliage of profession, the frosts of worldliness sometimes nip the buds of good resolutions. It takes many a summer sun and many a genial shower to repair the damage done, and often though the wound is healed the scar remains. Thus it is with the tree of religion in the soul, and in the world. It must grow during day and night, amid storm and calm, in winter and summer until it is taken beyond all such vicissitudes to the paradise above.

INDIRECT BENEFITS.

6. It is an increase indirectly beneficial to others, the birds lodged in the branches of the tree. These birds were the emblematic representatives of those who enjoy indirect benefits from the Christian Church. There are men who get their living from it, and yet do not belong to it. There are men who for rights and privileges take shelter under it, but do not live in it. We see these birds fluttering and picking and perching among the branches of the Church everywhere, they get indirect benefits innumerable without acknowledging the source from which they come. They often threaten to destroy the tree to which they owe so much. The Christian Church has moulded the civilization of christendom. It casts the shadow of its influence over the streams of commerce, the fields of literature, the labyrinths of philosophy, the walks of science, the paths of morality, and the dens and battlefields of politics. The members of modern society, like flocks of birds, are either perched in its branches or sitting under its shadow. There are greedy vultures of money-makers that come into the Church simply for the purpose of making gain; fluttering broods of triflers, that perch on its branches simply to be in the company of their neighbours or to get amusement; screeching owls of grumblers that sit on the tree simply for the purpose of fault-

finding; the chattering magpies of self-seekers, who hop among the foliage only for the purpose of letting themselves be seen and heard; the singing linnets of art, who light on the boughs only to display their talents; the wood-peckers of ecclesiastical and political time servers, who would kill or cut off the branch by which they have climbed into their position; and the black crows of hypocritical pretenders who try to hide their real character behind the moral foliage that grows on the tree of Christianity. There are many other birds of good and ill-omen that lodge in the branches of this great tree, which represents the Church on earth.

The Kingdom of Christ is planted on the earth. It is extending its roots into every nation, and spreading its branches over every creature. But what will all this avail us if we are not in that kingdom? If we have not received Christ and submitted to Him we must perish. If we do not receive Him as our king to reign over and protect us, we must be destroyed as His enemies.

SALARIES OF PROFESSORS.

The Board of Superintendence met on the same evening in which the theological session closed. They found on an examination of the full reports of the Treasurer, that at date out of 134 congregations, 85 had sent in contributions, and 49 had sent none. Locally these are distributed as follows:

In Tatamagouche	Pby. 2	have cont'd.	3	not.
In Miramichi	" 5	"	1	"
In Vic. & Richmond	" 4	"	3	"
In Cape Breton	" 7	"	3	"
In P. E. Island	" 8	"	10	"
In St. John	" 14	"	6	"
In Lunb'g & Yar'th	" 3	"	5	"
In Truro	" 10	"	3	"
In Pictou	" 14	"	8	"
In Halifax	" 18	"	7	"
	85		49	

The rate of contributions of congregations that have contributed averages as follows: In Presbytery of St. John, \$7.28; Miramichi, \$12; Victoria and Richmond, \$11.36; Cape Breton, \$15.41; Tatamagouche, \$21; Truro, \$24; Lunenburg and Yarmouth, \$26; Pictou, \$31; Prince Edward Island and Halifax, \$40.

The financial position when examined shewed a decided improvement on the past few years. Though only two-thirds of the congregations have responded thus far to the Board's appeal, yet all claims are met so far, and what is now contributed can be actually applied to the increase of salaries. It further appeared that while a good many of the non-contributing congregations are either vacant or weak, there remain on this list from 10 to 15 of our strong congregations, and to these the Board looks with confidence for an early and liberal contribution, and to all for some expression of their interest in ministerial education. The Secretary was instructed to direct attention to the fact that as the accounts close on the 31st May, the Board was most anxious that all returns should be made prior to that date, so that they might be enabled to report favourably to Synod.

Comparing the present year with the past there is a decided improvement in the financial position. Though only two-thirds of the congregations have as yet made their returns to the Treasurer, yet all claims for the year are met, and all that comes in till the accounts close on the 31st May, will be available for the proposed increase. Doubtless more than half of the congregations yet to be heard from are vacant, or somewhat weak; yet a goodly number of our stronger charges are on the list, and they may be reckoned on with confidence for their proportion, while of the weaker, we trust the record will be found applicable "For to their power I bear record, yea and beyond their power they were willing of themselves."

On this list we may place the names of those, whether strong or weak, who have followed up their first contribution by a second:

Alberton and Tignish, 1st collection \$26.23, second collection \$56.40; Total, \$86.28. Cornwallis North, 1st collection, \$30, second \$35. Total \$65.

We hope their example will stimulate others.

THERE are now twelve Christian chapels in Pekin.

PROGRESS OF RELIGION.

We have again devoted as much space as could be spared, to notice the progress of the blessed work of Revival through the large towns and rural parishes of Scotland. It is truly the Lord's doing and marvellous in our eyes, and the manifestations of Divine power and grace multiply in all directions.

While recording these glad tidings we feel that we should not be silent concerning the many indications of revived faith and zeal in our own Lower Provinces. In all of them we have heard of increased attendance at prayer meetings, and from many congregations we have heard notes of advancement and of souls won to Christ. Our limits forbid us to enumerate all the places and Churches in connection with the Wesleyan and Baptist denominations, where a growing interest in the Lord's service has been reported with accessions to the number of professed followers of Jesus.

From a secular paper "The Patriot," we present a notice of evangelistic efforts and success in Charlottetown as follows:

A religious movement has, for some time, been in progress in this city, which, if it had taken place in a larger community, would have been extensively noticed by the press. The proportion of inhabitants who have given the strongest evidence of being affected by it, is exceedingly large. Charlottetown does not contain ten thousand inhabitants, yet the number of awakened and penitent cannot fall far short of one thousand. At the Methodist meetings alone eight hundred persons have publicly expressed their sorrow for their sins, and declared their resolution to lead a new life. Among the Presbyterians, both in the congregations of St. James and Zion Churches, large numbers have become penitent, and have evinced a desire to reform. The movement has been participated in by the members of St. Paul's Church (Episcopalian), and the Bible Christians, we believe, to a very considerable extent. This "revival" is characterized by a quiet yet profound earnestness. The excitement, though deep and general, does not exhibit itself in a noisy or in any way an unseemly form. Meetings for prayer are held in the evenings in the churches, and in the day in the Young Men's Christian Association Room, all of which are well attended. We, of course, notice this movement merely as a secular journalist

Rev. N. McKay thus writes to the *St. John Presbyterian Advocate*:

REVIVAL AT SUMMERSIDE.

I have but little time to write, as you will readily perceive, when I say that since yesterday fortnight I have been privileged to preach eleven times, besides presiding at twenty-two prayer meetings, averaging an attendance of four hundred (400) persons. In addition to this, we have had several class meetings, for anxious enquirers and more than one hundred private conversations, with anxious persons, on matters of religion. My many friends in New Brunswick will be very glad to know that our Heavenly Father has smiled upon our special meetings in a manner altogether unexpected by ourselves. He has surprised us with most precious results, ere yet we had well begun to work.

Our meetings which have now been continued for two whole weeks, are still steadily increasing in interest, and the profound religious impression, which was very manifest from the beginning, is daily deepening. Our meetings cannot grow much more, for our church is full every evening. We meet simply for prayer and mutual exhortation. We have a good staff of earnest and efficient working men; and some of those who are most efficient and zealous among us, were till quite recently on the side of the world. Our meetings begin at half-past seven, and at half-past nine we close the general meeting, and open a second meeting intended especially for enquirers, but nearly all the people remain, and it is with some difficulty that we can close by half past ten o'clock. Even then weeping ones often remain for further prayer and counsel. Through the town the subject of religion is on every body's lips. A few jest about it; but a favorable impression is all but universal.

Our Wesleyan friends are busily at work also, and meeting with very encouraging success. And our Baptist brethren are working loyally and joyously with us. Last evening special prayer was offered in our meeting for the conversion of the children in the Baptist sabbath school. The attendance at our own school has been doubled in two weeks. Three large classes of adults, under competent teachers, have been formed. Upwards of two hundred, all told, are in attendance. Many who were already professors of religion have been quickened and brought into active service, and a large number, especially of the young, have been brought to Jesus Christ. Our hearts are full of joy and our hands are full of work. In our best moments the tried and trusted friends of many years are prayerfully remembered; and we earnestly ask that in this present precious time they may not forget us.

A christian brother and worker from the Western Shore of Nova Scotia writes:

"The state of religion has been very low among us and around us. But there are evidences of revival. I have myself been quickened of late and brought to a realization both of my own coldness and the desolation of Zion, and feel as if I could scarcely live amidst such spiritual stagnation. I feel called to greater fidelity but "Who is sufficient for these things." I feel now as never before. What courage, and love, and faith, and hope, and wisdom are necessary in dealing with souls! Pray for me!

I hope and pray that the increased interest will not be only a temporary one, but permanent, and even expanding, producing precious fruits."

Another in the same direction writes that by an arrangement between himself and Elders every young person, and nearly every non professor have been personally spoken to on Christ's claim on their hearts and immediate service, and with visible effect.

A King's County minister writes:

"The Lord has been, in more than the ordinary way, blessing us this winter. I think all the Churches have enjoyed true Revival. Several have been added to our Church, and I trust added to the Lord Jesus. I see now in our prayer meetings what I hoped to see after a few years if God spared me, and saw fit to continue my labours in this congregation. One great difficulty here has been to get the young to attend prayer meetings, and until lately none but office-bearers took part in the exercises of such meetings. But now, though there should not be an office-bearer present, the interest of the meetings can be well sustained by our young men, who have more recently given their hearts to God. Our Wednesday evening prayer meetings for which our vestry used to be too large, has now to be held in the Church. We have, since the beginning of the year, had a young people's prayer meeting on Saturday evenings, which is well attended; and which I believe has been a great benefit to the young. Such are some of the encouragements, that the Lord is giving us. To His name be all the glory."

A minister from New Brunswick writes:

"Our communion season is just past, and we have had the largest addition yet, and we hope that the Lord will still own our work, and bless us yet more abundantly."

We could give other testimonies from different quarters. In a note from Boston a minister whose name and work are dear

to many in Windsor and Halifax writes that in his charge and beyond it, the Lords' work is advancing gloriously.

Some of the facts referred to in this article are cheering, and some are glorious. But larger blessings are in our offer. Clouds overcharged with treasure are ready to fall in rich blessings on the receptive and the expectant. We are loudly called to watch and pray, to ask and to expect large and glorious gifts of grace. The Lord is saying "I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it."

A PRESBYTERIAN FEDERATION.

We have much pleasure in bringing before our readers the proposal which has been made to form a Federal Union of the Presbyterian Churches throughout the world. The proposal will come in due form before Synod, and it is well that the minds of ministers and people should become familiarized with it.

It is not proposed to form an organic union of all the Presbyterian Churches throughout the world. It is evident that one General Assembly could not regulate, with advantage, the internal economy of Churches in such widely separated countries as Switzerland, Germany, France, England, Scotland, Ireland, Wales, Australia, the United States, and Canada. Great injury might arise from any attempt to interfere with these different Churches in the management of their own affairs; for all ecclesiastical history shows that serious dangers are to be apprehended from the establishment of any central power, which would be almost sure to interfere with the liberty of local Churches and of individuals. Some Denominations, moreover, have grand historical recollections which they wish to cherish; and some regard it as their duty to bear a testimony in behalf of truths which others seem to them to overlook. In these circumstances, the Churches will not be asked to merge their separate existence in one large organization, but, retaining their self-government, to meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God.

In order that a Church be entitled to join this union, it should hold to the Presbyterian form of government, and have a Creed in accordance with the *Consensus* of the

Reformed Churches. No new Creed or Formulary of any kind is contemplated.

Several formal steps have been taken with the view of effecting this Presbyterian union. The subject was specially brought before the great meeting held in Philadelphia in 1872, to celebrate the Tercentenary of the Scottish Reformation. The General Assembly of 1873 of the Presbyterian Church in the United States of America, unanimously adopted resolutions in favour of an Ecumenical Council of Presbyterian Churches, and appointed a committee to have its resolutions carried into effect. In the same year the General Assembly of the Presbyterian Church of Ireland passed a series of like resolutions; and it is ready to join with other Churches in seeking the same great end.

A meeting of about 150 delegates to the New York Conference of October last, was held on one evening in Dr. Crosby's Church. At this meeting the utmost cordiality of feeling was manifested, and resolutions were passed endorsing the proposal. The committee appointed on that occasion propose to ask every Presbyterian organization throughout the world:

First, To express in a formal manner its approval of the object; and,

Secondly, To appoint a Committee to meet or correspond with Committees from other Presbyterian Denominations, for the purpose of arranging for a meeting or convention of Representatives to be appointed by the Denominations, which meeting may effect an Organization, and determine its character and practical modes of action.

But what good can be expected to flow from the proposed Union. The following reply is given to that pertinent question.

1st, It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

2d, It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favourably situated.

3d, It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church, and to fraternize with those whom they love, while they still hold to their distinctive testimony.

4th, Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their

interest in each other would be proportionally increased. Some might be led in this way to see in other Churches excellences which they would choose to adopt.

5th, The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

6th, Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world;" allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

7th, It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from license and arrogance, it is best prepared to recognize the kinship of all believers.

8th, It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prolacy and Ritualism in all their forms.

9th, From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

THE LATE DR. KING.

The following notice we quote from the Edinburgh "Daily Review":—

"By the death of the Rev. Dr. King, late Professor of Theology and Principal of the Presbyterian College, Halifax, Nova Scotia, we have lost another of that remarkable band of worthies who led the Non-intrusion and Free Church party before and at the time of the Disruption. We had occasion to have very close and intimate communication with him, year after year, at the meetings of the General Assembly in those

years; and could not but observe and admire the accurate and extensive knowledge, and the clear, calm, and resolute judgment of our departed friend in reference to the constitution and history of the Church of Scotland, and indeed, in reference to all questions of sound doctrine and scriptural truth. It afforded striking evidence of the thorough, solid qualifications and accomplishments and of the singularly well-balanced mind and character of Dr. King, that in advancing life he resigned his church in Glasgow, and went out to the Professorship of Theology in the College at Halifax, Nova Scotia, and for such a number of years so admirably performed all its duties, while also labouring in season and out of season in all sorts of work for the advancement and consolidation of the Presbyterian Church in that colony. The union of the Churches on the basis adopted there, was owing very much to the mingled sarcacity, tenderness, firmness, zeal, and energy with which he guided, prompted, and brought to a successful issue the negotiations for it. The discourses and pamphlets which, from first to last, he had occasion to publish were all pervaded and characterised by the distinguishing qualities, intellectual and moral, of their author. And, indeed, his whole life, early and late, exhibited a remarkably uniform display of the same gifts and virtues. It has never been our lot to know a man in whose knowledge and judgment we had such unvarying confidence, and on whose integrity we could place more unreserved reliance. Dr. King was a native of Glasgow, where he received both his early and academical education, having passed through the curriculum of literature and science, and subsequently of theology under the Rev. Dr. M'Gill, the Rev. Dr. M'Turk, and the Rev. Dr. Gibb. He was ordained in 1830 minister of Torphichen, where he laboured with much acceptance. He resigned his charge on being called in 1836 to be the pastor of the new church of St. Stephen's in Glasgow. In this sphere he laboured diligently and successfully, collecting around him an attached people. At the same time he took an active share in Presbytery business, and eventually cast in his lot with his brethren at the Disruption, and then became the minister of Free St. Stephen's, until 1848, when he was called to occupy the chairs of Theology and of Church History in the Presbyterian College at Halifax, N. S., where he continued to discharge his duties until his return to this country in 1872. In 1860, when the union of the Churches was effected, as a compliment for his services in promoting that object, he had the honour to be chosen by acclamation the first Moderator of the United Church.

Since his return to Scotland, in 1872, he

resided with Mrs. King, first in Edinburgh, then in Bridge of Allan, and more recently at Helensburg, where he succumbed to a severe attack of bronchitis on 24th ult., when about 80 years of age, leaving a widow to mourn his loss.

REVIVAL IN SCOTLAND.

The extent of the quickening and work of revival in Glasgow is indescribable—it requires to be seen to be fully realised. All classes of the community—rich and poor, old and young, parent and child—are feeling the importance of seeking God, and being reconciled through the peace speaking blood of His Son. The meetings continue as numerous and as well-attended as they were weeks ago, and that whether the American brethren are present or not. This fact gives one some assurance that it is not of man, and that the impressions made will be lasting and abiding. We propose to give a summary of one week, that our readers may see the extent and nature of the great work now in progress in Glasgow.

REQUESTS.

At one of the usual noon prayer meetings in Wellington Street U. P. Church, there was an unusually large number of requests for prayer read. We give the following as an indication of their varied nature. There was a request for prayer for Liverpool, that it might be blessed with such a revival as was taking place in Glasgow; for the domestic servants in Glasgow; for Newton-Stewart; for an officer in India, who doubts God's Word; and for his wife, who has adopted Unitarian views. After prayer by Dr. Wallace, the Rev. Wm. Arnot, Edinburgh, made a few remarks upon the first three verses of 1 Peter ii. Dr. Wallace next addressed the meeting, at the conclusion of which it was stated that a deputation had gone from this noon-day meeting to Edinburgh, and it had been arranged that at a quarter to one o'clock united prayer should be offered in the two places. The large audience then engaged in silent prayer, after which Mr. Moody prayed with special reference to the meeting of fathers, which was also then going on in Ewing Place Church. A minister from a town about eleven miles from Liverpool stated that prayer-meetings had already been commenced in that city, and there were hopes of a good work being done. In the place from which the speaker came a meeting was being held twice a week, and was attended by all the ministers of the Nonconformist churches. A minister from Middlesborough said that he had come to Glasgow to obtain good, and to try to do good. He mentioned that the people in

Yorkshire were praying for Mr. Moody, and for the work God was enabling him to do with so much success. In West Hartlepool a great blessing had been received in connection with the united services there, and one minister had said that at next communion he expected to admit between fifty and sixty persons as members of the church. After several similar statements had been made, and just before the services were brought to a close, Mr. Moody said he saw before him the familiar faces of several persons who were always present at three or four meetings a day. Now he would repeat the request he made about a fortnight ago, that those who went to the noon prayer-meeting should not go to later meetings, but allow others to have an opportunity of attending them. The audience then sang, "Praise God from whom all blessings flow," and the benediction being pronounced by the Rev. Alex. Wilson, the meeting separated.

FALLEN WOMEN.

In the evening a number of meetings were held, and not the least strange was a meeting with the fallen women of the city, held in the Lesser Trades Hall—the first gathering of the kind which has taken place in the city. About fifty ladies and gentlemen who have identified themselves with this effort met together early in the evening, and about half-past ten o'clock went out in couples, each pair having their own district assigned them. In this way about 150 were brought together by midnight. A hot supper, with tea, was provided, of which all partook—a blessing having been asked by the Rev. Dr. Wallace. Thereafter addresses were delivered by Mrs. Poole, wife of Fiddler Joss; Mr. Wm. Quarrier, Mr. Richard Hunter, and Mr. R. W. Sinclair (secretary of the Magdalene Institution). Those of the women who were willing to quit their mode of life were requested to stand up, and a goodly number responded. Of these, some were sent to the Home in Renfrew Street, and sixteen others were taken to the Mission Hall in Graham Street, where they were housed for the night; and on the following morning were sent to Edinburgh and Greenock Homes, or to their friends and relatives. In all, 25 women have thus been afforded an opportunity of regaining a position of respectability.

NOON-DAY MEETINGS.

O. Thursday the attendance at the noon-day prayer meeting was again large, in fact, many business men have been unable to get admission. This has led to the formation of meetings at the same hour, in Ewing Place Congregational Church on Thursday for mothers, and on Friday for sisters. These meetings were well attended,

and relieved the pressure hitherto experienced in Wellington Street Church. At this meeting the first three pews in area were strictly reserved for ministers, and the proceedings commenced by singing a hymn, and Mr. Moody reading the numerous requests for prayer, among which were from a man and his wife in London, and from a mother, for herself, her husband, and son. After a few moments of silent prayer, Mr. Moody engaged in public prayer for the mothers who were then meeting in Ewing Place Church. He then read the 13th chapter of 1 Corinthians, and said that he wanted to get the hundred ministers that might be present to act in concert for the benefit of young men. The news of what had been going on in Edinburgh, Dundee, and Glasgow, among the young men had stirred up other places, and special services were now being held in almost all the towns and villages of the country. He suggested that the week, from the 22nd to the 29th of March, should be set apart as a week of special prayer for the young men of Scotland; and he urged that, on Sunday, the 22nd, the ministers should preach to that class, that on each day a special service should be held at noon to pray for a blessing on the work of the week, and that a meeting should be held between eight and nine o'clock each evening. He would have each minister from the country to go home and call their young men together in a Christian and friendly spirit, and he had no doubt that, as in Glasgow and Edinburgh, they would unite in making an effort for the benefit of their companions. He had never seen anything like the movement that was going on at present among the young men of Glasgow, and he believed that the united prayers of the people of Scotland for the youth of the country would be the means of gathering thousands to Christ.

Several ministers and others present supported the proposal, amongst whom were Messrs. Somerville, Turnbull, Riddall, John Miller, Howie and Drs. Wallace and George Jeffrey.

A number of requests for prayer were then read—a selection from about 150. They included requests by many of the undergraduates of Cambridge for a blessing on the meeting that Mr. Stevenson Blackwood was to hold on Thursday next, by 50 to 80 students who were then met, and were waiting for a baptism of the Spirit; and by a young woman who had become insane, but was now seemingly in a dying state. Silent prayer was offered up for these, and the meeting separated, after singing "Praise God from whom all blessings flow."

OTHER MEETINGS.

In the evening, meetings of an evangelis-

tic character were held in the Free College Church, Park Established Church, &c., &c., all of which were largely attended.

On Friday, at the usual meeting held at noon in Wellington Street U. P. Church, there was again a crowded attendance. Amongst others, special prayers were requested for the "Mission Home for Orphan Girls," for "signs of awakening in Dundonald," and for "blessings on the meetings of the South Side." The hymn "Rock of Ages" having been sung, the Rev. Dr. Marshall Lang read the 35th chapter of Isaiah, and addressed some words of counsel to his hearers. "Sun of my soul, thou Saviour dear," was then sung by the congregation, after which Mr. Moody read several requests for prayer. Lord Polwarth told of the progress of the work of the Spirit in the country districts in the East; a clergyman from Edinburgh announced that the movement there was going on deepening and widening, rather than diminishing; and a minister from a district in Aberdeenshire spoke of the awakening in his neighbourhood. Prayer was offered at intervals, and a number of hymns were sung in the course of the proceedings. A number of meetings were held in the evening in several churches and halls.

THE CHILDREN.

On Saturday the noon-day meeting was devoted to children. Long before the hour for commencing, the large building was filled; and those who came late found accommodation in the window sills, the backs of seats, and every available corner where a foothold could be obtained. By twelve o'clock the platform, the pulpit stairs, and the pulpit itself, had been invaded by the youthful audience. Mr. Moody presided, and Mr. Sankey was also present. A number of hymns were sung while the meeting assembled; and thereafter the Rev. Mr. Blair, of St. Columba's Established Church, offered prayer. The story of the prodigal son was then read; and the hymn, "I am so glad that Jesus loves me," having been sung, the Rev. Mr. Stewart delivered a short address, which was listened to with the greatest attention. Mr. Sankey followed in a few remarks. He said that he had two boys over in America. One of them, who was only five years of age, often wrote to him; but his letters were like a foreign letter, they required an interpreter. But he (Mr. Sankey) could read them well enough. He knew what the dear little boy would say. And so all the little children could offer up their prayers to their heavenly Father in the full knowledge that though others might not, He understood all they wished a say. The hymn beginning "We've to

home over there," was then sung, after which addresses were delivered by Mr. Moody, Mr. Howie, and others, the speakers confining themselves chiefly to the narration of anecdotes, most of which were well selected. In the course of the meeting Mr. Moody read Matthew xxi. 15, and Mark x. 13, and intimated that he had prepared a telegram to be sent to Edinburgh, requesting that these verses should be read to the meeting of children which was then assembled in the Free Assembly Hall. The usual meetings were held in the evening.

YOUNG MEN.

On Sabbath morning a meeting for young men was held at 9 a. m. in the City Hall, which was quite filled, and where the services were of an exceedingly hearty and earnest character, and in every way appropriate for the interesting class who were gathered together. Not less so was a meeting held in Free St. David's Church in the evening, of men who had been converted since these special services had been commenced in Glasgow. This meeting was also well attended, and was of a very solemn, yet joyful nature. The Spirit of God seemed to be specially influencing both speakers and hearers in the words of encouragement, and in the earnest prayers which were offered for grace to help. At the same hour the usual meeting was being held in the City Hall. To avoid the excitement and crowding for admission which has characterised the previous meetings the doors were opened two and a half hours before the services were announced to commence, and the place of meeting was thus gradually filled those who came late not being able to gain admittance; but hundreds lingered about the doors until the service was concluded. The chair was taken by Mr. J. R. Miller, and about six o'clock the meeting joined in praise. The devotions which followed were led by the Chairman, Rev. Mr. Scott, Rev. Mr. Dr. Wallace, Rev. George Reith, and others. Addresses were delivered by the Rev. Dr. Wallace on "Christ, our hope," and by the Rev. Mr. Reid on the words, "If anyone thirst let him come unto Me." Special prayers were asked—by a wife, for the conversion of her husband just now; "by a mother on behalf of her son, that he may be arrested in his downward career, and be led to seek Christ now"; and for "a father, mother, four brothers, and five sisters, all members one family." Mr. Sankey was present, and, along with a select choir, sang a number of hymns. The number of special services throughout the city were unusually numerous—several being devoted to individual classes of the community. In all cases the attendance was large.

SUCCESS.

On Monday the noon-day meeting was crowded to excess, many having to go away, being unable to find admission. It was calculated that not less than 1800 were present. The meeting was conducted in a similar manner to those held previously—Mr. Moody presided, and made a few remarks; Mr. Sankey and the choir of ladies sang a selection of hymns. A lengthy list of special requests for prayer was read; and the meeting engaged in rilent prayer. The Rev. Andrew Bonar read a portion of the Book of Samuel, and made some appropriate remarks, which he suitably applied to the present movement. The meeting was then declared open, and encouraging reports were given by several ministers and laymen relative to the work being carried on in Glasgow, and in different towns and villages in the country. A student, who occupied a seat in the body of the church, alluded to the revival among a number of his fellows, and at his request the congregation engaged in silent prayer in behalf of the University. A minister suggested that there should be a day of confession, and urged the importance of those who had been converted acting as workers, and extending their operations to the dark lanes and alleys of the city. Another reported that the present movement had created a deep impression in the west-end of the city, and that some gentlemen who held back at the outset, and others who even scoffed at the efforts which were being made, had changed their minds and come to recognise the importance of the work. A number of gentlemen followed, with accounts of the results of the movement, especially among young men, and also domestic servants. Amongst the meetings held in the evening was the first of a series of nightly prayer-meetings, begun by the Independent Order of Good Templars, which was held in the Grand Lodge Hall. It was explained that the object of meetings was to offer prayer to God on behalf of temperance.

WORK EXTENDING.

On Tuesday the interest in the noon-day meeting was undiminished, notwithstanding that a meeting was held at the same hour in Ewing Place Church for "the fathers of the city." Mr. Moody presided. The meeting was opened with the singing of the hymn, "Nearer, my God, to Thee," after which the Rev. Mr. Russell spoke from St. Luke, chap. xii., 5, 51. Thereafter the hymn, "Oh, sing of His mighty love," was sung, after which the Rev. Dr. Wallace referred to the special united prayers being offered up this week by the Good Templars for the progress and success of their cause. It had been estimated, he said, that in Glasgow two millions sterling

were spent annually in what had been called "the infernal cup," whereas little more than £100,000 was for the same period devoted to the support of the Christian organizations and religious societies of the city. Sheriff Campbell said he had left Edinburgh that morning, and was glad to be able to tell them that the work was going on there as satisfactorily as ever it had done. They had, however, entered on a new phase of the movement. Instead of paying so much attention to the organisation of their own meetings they were sending out men who had seen all that had been going on to tell it to the people in the towns and villages of Scotland. The Rev. Mr. Rossborough shortly addressed the meeting; after which at Mr. Moody's request, two minutes were spent in silent prayer for Londonderry. Mr. Sankey then sang the hymn, "I love to tell the story," the audience joining in the chorus. Mr. Moody said he now wished to say a few words to those friends who were not Christians. At the young converts' meeting he found a great many inquirers waiting for God to do something more than He had done. Now, he wished to say that God had done all that He could do for the salvation of every soul present, and if anyone wished Him to do more, he was deceiving himself: he was deceived by the lies of the devil. Did they, he asked, wish Christ to come from Heaven and suffer again on Calvary for them? If they could prove that they belonged to this world he could, he said, prove that God offered them salvation. There was not a man or a woman who need go out of that house to find Christ; they could accept Him now, even while he was talking to them. After which Mr. Moody, as usual, intimated that he would be happy to meet in the side-room with any who desired to speak with him in private. Some sensation was caused by a pickpocket, who was caught in the act of picking pockets within the church during the time the service was proceeding. The pickpocket was handed over to the police.

THANKS.

Such is a brief summary of the great work now going on in Glasgow, which is giving joy and gladness to God's people everywhere. The earnestness which pervades the meetings is evidenced by the number of requests for prayer, as well as the nature of these requests. The following will show our readers what we mean, being a few of those sent on one day to the noon-day meeting:—Thanksgiving asked for the conversion of a young gentleman, brought to the Lord on a visit to Glasgow. He is now rejoicing in the Lord, and has written home to tell the good news. For a young man led out of difficulty in answer to prayer. A sister's thanks for the conver-

sion of a brother. For large blessing on Broughton. For a wonderful blessing on the work at Musselburgh. For the conversion of a daughter. For the return of a prodigal, in answer to prayer. For good received at meetings in London. For the conversion of a Sabbath class. For the conversion of three girls, who, since the first Week of Prayer, have given themselves to the Lord. For two souls brought to the Lord, one of them a sister long prayed for. For a young woman in Dundee, often prayed for as bordering on despair, but now trusting in Jesus. For a mother prayed for last Tuesday as desirous of coming to Christ, who believes that now she has closed with Him. For a sister prayed for at these meetings, who is now happy in Jesus. For prayer answered in the reconciliation of a family professing to be Christians. From one who found Jesus last night in the College Church. A minister desires praise for a recent awakening in his congregation.

Acadian Mission.

GRAND FALLS, March 21st, 1874.

I will now complete the report of my acknowledgments and relate a few incidents connected with my collecting tour.

Whilst in Fredericton I preached in Dr. Brook's and Mr. Stuart's Churches, delivered an address in the Methodist Church and called upon different parties of the various denominations to solicit contributions.—The following sums were received:

Collections at a Joint meeting of the two Presbyterian congregations in Dr. Brook's Church.....	\$ 37 20
Private contributions.....	101 38
Received from Rev. John Campbell, Halifax.....	8 00

The following omissions occurred in my Report published in February "Record":
Collection Maple Green, Restigouche, \$10.
Collection Metapetia, Restigouche, \$12.50.
Per Dr. McCulloch, Truro, \$4.00. A friend, Truro, 75 cts.

A short time before I left Buctouche, a young Frenchman, whilst in a store, was accosted by an Irishman, with the following threat, "You must either leave Paradis or Buctouche." The former replied that he had no intention of leaving either just then, whereupon the latter struck him and with the help of others, throw him down, tore his clothes, hit him, and would, no doubt, have killed him, had it not been for the interference of his brother; but even that outrageous assault did not satisfy the true followers of His Holiness the Pope, and Vicar of Christ. That action seemed to have rendered them

holder and more raging, for soon after a respectable and intelligent young Irish school teacher and myself became the objects of more severe threats. However, we continued going out as usual in the evening as well as in day time, and neither of us was molested whilst I was there; but I had not been absent two days when I heard that a crowd of ruffians had gathered, taken hold of my friend while walking on the platform of the Hotel, dragged him in the street, and whilst one was beating him brutally, the others would cry, "Kill the turn-coat, kill the turn-coat!!" Three Protestants were standing by, but were prevented from going to the rescue by the crowd of the followers of "The only True Church," who had sticks in their hands and threatened the lives of those who would dare to interfere. There were magistrates within a few steps; but it seems as if there were no law to protect the heretics. That young man would perhaps have been murdered at the very door of a magistrate's house, had it not been for the interference of a brave woman who dispersed the ruffians and thereby gave an opportunity to a Protestant to go to the rescue. He was taken into the house, but the *lambs* of the Pope remained at the door for a long time, like tigers watching to lay hold of their prey. The victim had been a Roman Catholic, but had become a heretic and consequently he deserved to be exterminated according to the spirit of Romanism!! This is what Roman Catholics understand by "Liberty of conscience."

Now, dear Christian friends, when such facts are brought before our notice, should not our hearts burn with the desire to put down Romanism not by the sword and persecution as the Roman Church does in her attempts to put down Protestantism; but by taking the word of God as our weapon, and striving to enlighten its followers with the light of the Gospel.

As I was proceeding on my collecting tour, I never missed an opportunity to speak to Roman Catholics, and God in His infinite goodness, has shed light in the hearts of four persons. The wife of one had been a Protestant, but had become a Roman Catholic under the following circumstances, according to her own story:

Two of her children had died and were buried in the Roman Catholic cemetery as her husband was determined to have it so. She took sick and being asked if she wanted to have the priest sent for, she refused; but after a few days, becoming very weak and losing all hopes of recovery, she consented as she was desirous of being buried with her children; but the priest refused to administer the rites of his church until she promised to remain faithful in case of her recovery, to which she agreed, and on my visiting her, she informed me that she had regularly

confessed since that occasion; but after having related to her the conversations which took place between her husband and myself, and exposed some of the errors of Romanism, she rejoiced at the fact of his being determined to follow the teachings of the word of God. Her husband being present, I read, exhorted them, and prayed with them. After which, with tears in their eyes, they expressed the joy they felt in realising that Jesus was no longer an angry God, but a merciful Saviour who would in no wise cast out whosoever would come unto Him. Now, as far as I know, they are both faithful, but not to the Romish Church.

Another incident:

While in Westville, N. S., I met 3 Alsations, two of whom Roman Catholics, and after a long conversation during which I discussed different doctrines of Romanism, they bought a Testament, and were anxious that I should go and live among them.

I have not the least doubt that with the help of God, a missionary speaking the two languages, and who would take an interest in their temporal as well as in their spiritual welfare, could do a great deal of good among them; for they are strangers in a strange land, and not being able to speak English, they scarcely know what to do.

The other, a young man of 22 years of age, is a Protestant, but had not thought much about religion since he had left home. He has a fair education and has a master miner's diploma. Having exhorted him to think of the salvation of his soul, I represented to him the condition of the French population of these Provinces, and the need of missionaries of the Cross. Advised him to think seriously and prayerfully on the subject for two or three weeks, and then should he wish to devote his life as a servant in the Lord's vineyard, to let me know and I would do all in my power to help him. The following is the letter which I received from him four weeks after:

"I now fulfil the promise I made you upon leaving. Since that day, I have reflected upon the words uttered by you, and which made me happy, because they were the means by which I realised that this world is nothing but a shadow, and that we should think more of eternal life than of our bodies which are nothing but dust. I, at the same time, answer your question. I would think myself happy to be able to follow you and become a disciple of Jesus Christ. To-day I am your servant. Command and I am ready to obey as a son is to obey to his father.

In the meantime I shall read the Testament which you have left us as the food for our souls."

I shall make no comments upon the above, but shall leave it for the considera-

tion of the Church. Let us pray that God may continue to pour out his blessings upon our work in connection with this mission. Pray for me.

Yours truly,

M. R. PARADIS.

Our Foreign Missions.

TRINIDAD MISSION.

Sixth Annual Report.

SAN FERNANDO, Dec. 31st, 1873.

The Board of Foreign Missions Presbyterian Church, L. P., E. N. A.

Though called upon to review the busiest year yet spent in this field there seems less necessity than in former years to give lengthened details. Though not dull, the work of the year has been almost monotonous in its regularity.

PREACHING

the Word as usual occupied a prominent place. On Sabbath I held service regularly at Iere Village, in Hindustani at 9 and in English at 11 o'clock, except when called upon to supply the San Fernando Presbyterian congregation. At two o'clock I took part in the Hindustani service in our new Church, San Fernando, and very generally went out for a fourth service, to visit the sick or to converse with any whom I might meet. During the week I also held as many meetings as I could overtake, on Estates at the Colonial Hospital, in villages and at the convict depot. And two days in each month I gave up wholly to Conva. Three times during the year attacks of sore throat hindered me in this part of the work, and obliged me to use my throat with the utmost care and economy.

There has been a manifest interest in the Word preached in some quarters, and a very decided opposition to it in others. The leading Mahomedans in particular have shown us how very strong their opposition is. Although outwardly on friendly terms with us, they have secretly done all they could to thwart our influence, and have tried their best to seduce some of our young men from the faith of the Gospel. This opposition affects the attendance at our church meetings as only those who are prepared in some measure to brave it will attend regularly. The Church attendance has therefore been somewhat fluctuating. As a rallying point for the mission and for the instruction of converts and of those interested, the Church is indispensable. But the warfare must be carried into the open country, hence the importance of car-

rying the Word of God to the people at their own homes. And this is the very department of work in which native agents can be most usefully employed. Many of the people have not time to come often to us. Many will not come to us who will yet listen attentively when we go to them, and our going to them has a softening kindly influence which tends to draw them to our Church meetings. Informal meetings too give better opportunities of answering questions or objections, and of correcting errors and mis-conceptions than more formal meetings with larger audiences in the Church. And it brings the Gospel to some who otherwise would never hear it. Very encouraging has it often been to visit Estates and Hospitals, very pleasant to roam through the forests and hills carrying the word of life to the people.

SCHOOLS.

1. Esperanza School has continued during the year under Soodeen. The illness and death of his wife and child, and his own serious indisposition, together with a large amount of sickness among the people affected injuriously the attendance at this school.

2. Sevilla School, Annajee teacher. Two of the children of this school were run over, early in the year, by a mule cart, when on their way to school and killed, one by being trampled on, and the other apparently from fright. This seriously affected for months the attendance of children from a distance. The year, however, closed with a very good attendance.

3. Iere School was closed in April for the following reasons: Kantoo and Juraman with their families, were about to leave the village to act as teachers, others had left and were attending school elsewhere. The attendance was thus seriously reduced.

The cost of the school to our funds was considerable.

And Thomas W. Cockey was required to take charge of the San Fernando school.

For these combined reasons it was thought best to close the school, at least for a time, and I cannot report any immediate prospect of re-opening it.

4. Palmyra and Ne Plus Ultra School has supplied to the children of these two Estates the advantage of free education at their very doors.

Two new schools have been opened in my special field during the year.

1. Jordan Hill School was opened April 1st, in a room given by the proprietor Geo. H. Jones, Esq. This room was found too small, and as the proprietor could not build for us, I appealed to the Coolies on Jordan Hill and Cupar Grange Estates for some help toward the erection of a suitable building. The labourers of these two Estates at

once contributed \$50, and the work was proceeded with. The new building was opened Nov. 17th. It contains a comfortable school room and accommodation for the teacher and his family. The whole cost of the building and furniture was \$315. The subjoined accounts show how this has been met. Mr. Jones at first agreed to pay the full salary of the teacher, namely, \$14 per month. But after the first quarter he intimated that on account of the pressure of the times he could not continue to pay more than \$10 per month. This leaves in the meantime, \$4 per month to be provided for this school. John Kantoo, of Iere Village, is teacher of this school, and has given much satisfaction.

2. Exchange School was opened July 1st. A suitable school room and teacher's room were provided by John Cumming, Esq., proprietor of Exchange and Camden Estates who also pays the teacher's salary in full. Henry Juraman also of Iere has charge of this school.

This school together with those of Esperanza and Sevilla Estates will be handed over to Mr. Christie. From their distance they were a source of constant anxiety to me. The presence of Mr. Christie in the district will, no doubt, benefit them much.

RELIGIOUS INSTRUCTION

has been given to the children of all these schools during the week as well as on Sunday. The Esperanza children had special religious instruction on Saturday, to leave the teacher free to hold meetings among the adults on Sabbath. About a dozen of the more advanced of the "Ne Plus Ultra" children attended the San Fernando Sabbath School, and were taught by Mrs. Morton. One of these boys was baptized on the last Sabbath of the year, and others will likely be baptized soon. Something has been done by all the teachers in the way of holding meetings among the adults.

Young men, some baptized and others not as yet even candidates for baptism, have been in the habit of coming for instruction in the evening. These have had lessons in reading the Scriptures whenever they came, by one or other of your missionaries, or by their wives.

Practically for some months the inspection of Ne Plus Ultra and Jordan Hill Schools has been undertaken by Mrs. Morton, who accompanied me and inspected these schools, while I went to instruct the adults.

All the baptisms were celebrated in the San Fernando Church, and I leave Mr. Grant to report the number for the whole field during the year.

Soodeen's health has not been good lately. One of his lungs is almost inactive, and he suffers from fever, which, if attended

with congestion of the lungs, might cut him off suddenly. He ought to have a change of air and work. And we think it would be for the good of the mission to appoint him catechist. Indeed I cannot allow this opportunity to pass without expressing the strong conviction that the time has come when the Church should authorize the appointment, and undertake the support of two native Catechists.

We close the year looking back over its trials and difficulties with thankfulness that so many of them have passed away, with praise to God for undeserved tokens of His goodness, and we look forward with hope and confidence sobered by the prudence which past experience has taught us. We rejoice at the coming of Mr. Christie, and trust he will reach us in safety.

We believe that the mission has advanced during the year, and have confidence that it will continue to advance. But we would not draw any fancy picture. There are many difficulties to be overcome which only labour and time, with the blessing of God can overcome, and we ask anew the hearty spiritual co-operation which the Church can give us by earnest prayer.

I cannot close this report without referring to the accounts, and noting with thankfulness the large amount of pecuniary aid which this mission has received here during the year, particularly in the support of schools. Apart from the value of school houses proprietors now contribute \$122 per month as salaries of teachers. Nearly \$200 additional have been contributed, principally by the people of Port of Spain and San Fernando. These are facts which the Church ought not to lose sight of.

From Nova Scotia we acknowledge also with thankfulness, a legacy from the late Thomas McLean, and another from the late Mrs. McDonald of Barney's River, for the benefit of this mission; and \$17 from unknown donors, through Rev. George Patterson.

Respectfully submitted,
JOHN MORTON.

NEW HEBRIDES MISSION.

Letter from Rev. J. D. Murray.

ANEITYUM, Dec. 26th, 1873.

Rev. and Dear Sir,—As a vessel is expected to sail from this port for Noumea, New Caledonia, to-morrow, I avail myself of the opportunity of sending you a few lines.

HEALTH.

My wife and I have enjoyed tolerably good health, since I last wrote to you; that is to say, since the "Paragon" left here for Sydney, in September last. *Parvulus filius* George, however, has been suffering very

much, of late, from the island fever. This being the transition period between the dry and rainy seasons, fever, influenza and other diseases are very prevalent among all classes of the population. Since the 1st of October last I have dispensed medicine to no fewer than 250 patients. One of our neighbours, Pita, by name, is suffering from consumption, and seems to be sinking very rapidly. He is an elder and chief, and appeared to us as the most intelligent and earnest Christian here. We always found him obliging and reliable, and exceedingly useful, in many ways. So if he is taken away, his removal will leave a great blank in the Church and community. I often visit him, and always find him thankful for any words of spiritual advice which I may be able to speak to him.

CLIMATE AND WORK.

For the last two and a half months or thereabouts, we have had very dry weather. There was scarcely a single shower of rain for six successive weeks. The rivulets were completely dried up, the grass had become so scorched as to have exchanged its green for brown, and the plantations were in such a parched state that the natives began to fear that there might be a famine next year. The weather has now, however, changed, and we are having an abundance of rain, every day. Yesterday, we had a tremendous pour of rain, accompanied by what a European neighbour of ours would call a *young cyclone*. It was a small gale compared with the great hurricane by which we were visited last January; nevertheless, it was strong enough to do a considerable amount of damage to fruit trees, fences, plantations and houses. We had most of our houses prepared for hurricanes, else we would, to-day, very likely be without a roof over our heads. The heat is becoming very oppressive, especially to us northern foreigners, who have not yet become acclimatized. As for the natives, heat seems to be the life of them. The more heat the better they like it. It is the cold that they dread. And so they have much more heart to work in the hot than in the cool season. We missionaries endeavour to finish all the most laborious parts of our work ere the hot season sets in, while it is then that the natives can labour best. I finished my peregrinations inland and to the eastern and western boundaries of our side of the island, two weeks ago; and so have completed my second annual examination of the schools. The natives are engaged in several important works, just now. One party are gathering and burning coral to make lime for the plastering of a school house and church in one of the inner districts, another in thatching the mission store, and the chief's house, which I have rented for the

summer, it being in a healthy place, and affording a sort of *sanatorium* for invalids afflicted with fever and ague, as our little boy now is, and as some more of us may be. Another party are building a cow house for us, while a fourth is engaged in fencing our cow park. This last is the heaviest job of all, as the quantity of wood required is very great, is exceedingly hard to cut, and has to be carried on the men's shoulders, a long distance. But the wood is so durable that if they once make a fence of it they will not be under the necessity of doing so again, for a generation.

LORD'S SUPPER.

On the first Sabbath of last month we had the Communion here, when there was an accession of 16 to the membership of the Church. Of these I baptized 14, on profession of their faith; and one man, who had been suspended from church fellowship, for drunkenness, I restored. Having professed repentance for his sin, and submitted to a word of rebuke and exhortation, in the presence of the congregation, I readmitted him to the table of the Lord. All the services in connection with this communion devolved on myself, Mr. Inglis not having found it convenient to leave his own station. We had reason for believing, however, that the Great Master of assemblies was graciously with us. The weather was favourable, the attendance good, the hearers were attentive, and all things done decently and in order. In preaching as well as in other departments of my duty here, I have more comfort now, than ever before. Nevertheless, we have many trials of which you in your position, can have no adequate conception. The prayer of one of the natives on the other side, contains, I think, the truth of the case. It was as follows:—"O Lord, be kind to Thy two missionary servants here. In their own land, they (ministers) lie on beds made of feathers, but, in this land they lie on beds made of all hard things. In their own light land the people are wise and good; and their hearts (the ministers') are joyful and happy; but, in this dark land of ours, the people are foolish and bad, and their hearts (the missionaries') are broken with grief and sorrow. Have pity, O Lord, on Thy servants, and make their hearts strong."

LANGUAGE.

I am translating the Book of Ezekiel at present, and have got as far on as Chap. viii. v. 7. Mr. Inglis is at the xxxvth Chap. of Jeremiah. I find this department of missionary work profitable, though somewhat tedious, sometimes. It is profitable as necessitating a minute study of the Scriptures in the original. It is useful also, as giving one an increasing command of the language into which he is translating.

I am still adding to my Aneityumese vocabulary; and have already written down upwards of 1150 native words. I am also engaged in making an English Aneityumese dictionary. That I may have comprised in this, at least all the words contained in the authorized version of the English Bible, I take as my guide Cruden's Concordance. I have not yet attempted to make a Grammar of this language, but have acquired, I think from observation and otherwise, a pretty thorough knowledge of its principal laws. It is a very peculiar language. For example, it has three numbers, viz., Singular, Dual and Trial, and Pronouns inclusive and exclusive, principles of Grammar which of course, render the verb correspondingly complex. The Aneityumese has also prominent suffixes and verbal directives, definites, and states construct, and absolute similar to those of the Hebrew and other Oriental languages. Then there is a multitude of idiomatic phrases which can be acquired, only by patient practice.

PROGRESS OF NATIVES.

The natives have ever been friendly to us since we came among them, but I am sorry to say, that there are still "divisions" among themselves; mutual animosities and jealousies between different parties have ever been a source of annoyance and grief to us since we began our intercourse with them. I know of nothing that can destroy this demon of discord among them but the pacific power of the Gospel. But they seem to be all at one, so far as respect for us, and appreciation of our services are concerned. In token of their good will to us they came to our premises recently, and celebrated a great feast in honour of our little George.

I have been gratified of late, with some of them coming to me, with New Testament in hand, to inquire of me the meaning of certain passages of Scripture. I was pleased also, a few weeks ago, to hear one of the elders, in addressing the prayer meeting, refer to the good change which had taken place in his own views and feelings respecting spiritual things. O that the Omnific Breath of the Lord would breathe on all the souls, so that they might be heard, in large numbers crying, "What must I do to be saved?" And again, "Come and hear all ye that fear God, and I will declare what He hath done for my soul."

Pray for us that we may be strong in the Lord and in the power of His might, that though but worms in ourselves, yet, through *that might*, we may thresh the mountains, and that through our instrumentality many may be turned from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins, and an

inheritance among them that are sanctified, through faith which is in Jesus Christ.

Every faithfully yours,

JAS. D. MURRAY.

Rev. P. G. McGregor, Sec'y. For. Mission,
of P. Ch., L. P., B. N. A.

Letter from Rev. John Inglis.

ANEITYUM, NEW HEBRIDES, }
Nov. 8th, 1873. }

REV. P. G. MCGREGOR, HALIFAX :

My Dear Sir,—Yours of February 1st, I received on the 4th of June. We are all much gratified by the practical answer which you gave to our appeal for more missionaries. From all that we have seen and heard we are very favourably impressed with the three brethren and their wives whom you have sent us. Mr. and Mrs. Murray have been co-operating with us on this island for eighteen months, and we have found them very workable, and very agreeable co-adjutors. They are both standing the climate well, are applying themselves earnestly to their work, are being well liked by the natives, and are likely to succeed well in the mission. Mr. Murray is getting on well with the language. If they are preserved in life and health, there will be no danger of any of the work accomplished by Dr. and Mrs. Geddie being lost through any neglect of theirs. It will be taken up where it was left, and carried vigorously forward. I am thankful to say that my wife and I are well. I am very busy with the translation of the latter half of the Old Testament, I am as far as the 14th chapter of Jeremiah. From that to the end of Ezekiel is all that remains to be done. Mr. Copeland has translated the latter half of Daniel and all the minor prophets except Jonah. The first half of Daniel and Jonah were translated and printed by Dr. Geddie. There is, however, a great deal of revision still to be done. But Mr. Copeland is doing all in his power to assist in this. Dr. Geddie's last work of this kind was revising my translation of Job. The first half had been carefully examined by him, and many improvements made on it, but in the latter half the evidences of declining strength were only too visible. Owing to the long interruptions, caused by the Doctor's other labours, the printing had advanced only to the latter part of Exodus, when it was stopped. I am most anxious, if it please the Lord, to see the whole of the Old Testament printed in the Aneityumese language before I die. I have great faith in the Word of God in the mission field. I believe, that, under God, our success on Aneityum was largely due to our giving the Word of God so freely to the natives, and teaching them to read it. Dr. Geddie and I were at one on this point. His knowledge of printing

was a mighty boon to this mission. With our kind regards to you and Mrs. McGregor, I remain yours very truly,

JOHN INGLIS.

P. S.—Best thanks for the *Record*, which I have received regularly for the last two or three years.

J. I.

An Appeal for Missionaries to the Heathen.

ADDRESSED TO THE YOUTH OF THE AUSTRALASIAN COLONIES.

BY THE REV. JOSEPH COPELAND.

My reasons for making this appeal are these:—First. At the meeting of the New Hebrides Mission Synod in the middle of last year, the missionaries then purposing going to the colonies were appointed to make an appeal for more missionaries. What I am doing has thus the sanction of all the missionary brethren.

Second. More missionaries are required if the New Hebrides group is all to be evangelised. At the present time we number twelve ordained European missionaries. We have assisting us nearly one hundred native teachers, but these combined are far from being sufficient to overtake the whole group. Only about one fourth of it is occupied. Of the eight islands now having missionaries, only four are fully occupied. For the other heathen and partially heathen islands, constituting three-fourths of the group, we must have more missionaries, that they all may know the joyful sound.

Third. The heathen can only be evangelised through human instrumentality. The gospel was not introduced into Europe by purely supernatural means. Paul took ship at Traos, and went over into Macedonia, assuredly gathering that the Lord had called him to preach the gospel there. So now-a-days, men must propagate the gospel. If we would have the heathen in the New Hebrides evangelised, men must take the gospel to them. In this work men must co-operate with God; when they plant He will water. Some of these co-workers with God are to be found in Australasia. The command has come to these colonies as well as to other lands, "Go into all the world, and preach the Gospel to every creature."

Unless we can suppose that Christ has miscalculated, we must believe that missionaries can be raised up in New South Wales, and in all the sister colonies, as well as squatters, miners, merchants, engineers, seamen, lawyers, &c. When the proper means are used to secure missionaries, I believe that the Holy Ghost will separate some of the Australasian youth to this important work.

Fourth. We have a vessel large enough to attend to double the present number of missionaries. As you are aware, the Para-

gon, of 160 tons register, has been purchased for the mission, and her cabin is now being fitted up for the carrying of missionaries and teachers. If the number of missionaries is not increased, so large a vessel cannot be fully utilized.

Fifth. Mission work in the New Hebrides is not without its attractions. Had there not been some pleasure and satisfaction connected with the work, some of us had not remained so long in it as we have done. Dr. Geddie, the father of the mission, was connected with it for twenty-two years; Mr. Inglis has been twenty-one years, and others of us have been for shorter periods. The most of us since beginning our missionary labours have visited the colonies, and some of us have also gone to Britain and America and returned, although we might have found spheres of labour in these places. It is a work in which we have not been without success. We went to heathen islands, and we have reduced some of the languages to a written form; we have taught the natives to read, we have seen them abandoning some of their heathen practices, brought to wear clothing, and to be more honest, industrious, cleanly, and peaceable. When our work and converts are tried by the proper standard, it will be seen that we have accomplished something. And what is the proper standard? Why, the heathen, not professing Christians in civilized lands. The man who, by the blessing of God, lifts natives from the depths of heathenism up to the platform of native Christians does a great and laudable work, and this is the work I would have you to assist in.

Perhaps you may meet me with this objection—What's the use of evangelising the New Hebrides native? What will the gospel ever do for them? How few will receive it? And these are questions that may be put regarding every land where the gospel is preached. If because only a few will take the gospel in the New Hebrides, it ought not to be preached there, for the very same reason it ought not to be preached in the Australasian colonies or any other land. We must preach whether men will bear, or whether they will forbear.

Tell me, how shall the heathen hear without a preacher?—*Australian Witness.*

THE Superintendent of Stonework, at the East End of the Souris Branch Line of Railway, waited last week upon the Rev. J. G. Cameron, and in the name of the Protestant workmen employed under him, six in number, presented to the Rev. gentlemen the handsome gift of \$20, together with an address, expressing their high appreciation of his services as a minister of the gospel and as kind friend.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in Salem Church, Green Hill, on March 24, and after sermon by the Rev. John McKinnon from John xiv: 6, was constituted by the Rev. E. A. McCurdy, Moderator.

The Presbytery proceeded with the visitation of the congregation by the Moderator putting the usual questions of the formula to the Minister, Elders, Session and Managers—all of which were satisfactorily answered.

The examination revealed the congregation to be in a most healthy and vigorous condition. Lately it has been considerably reduced in numbers in consequence of the formation of other congregations in its neighborhood, but its vitality and Christian liberality remain unimpaired. It was reported that the state of religion was never so prosperous as it is at the present time, and this report would seem verified by the large attendance of the people that day and the deep interest which all appeared to feel in the Presbytery's visitation.

The pastor reported that during the now almost 25 years of his ministerial connection with that congregation, contributions were given every year to all the schemes of the Church.

The Presbytery expressed themselves highly satisfied with the state of matters in the congregation, and with the faithfulness and diligence with which pastor, elders and managers performed their respective duties, and affectionately exhorted the people to aim at still higher attainments in every Christian grace.

The Rev. Mr. McCurdy gave in the report of the Committee on the "Antigonish Riot," which was approved, the diligence of the Committee highly commended, and the matter still remitted to their care and judgment.

Mr. Sinclair reported that he had fulfilled his appointments to Merigomish and Caledonia.

There was a motion passed condemning the demands made in the "Pastoral," published by the Roman Catholic Bishops of the Lower Provinces, and expressing a determination to use all lawful means to prevent these demands from being granted.

The Rev. George Patterson gave notice that he would at next meeting of Presbytery move an humble representation to Synod in favor of delay in the matter of the Union of Presbyterians in the Dominion.

Mr. Daniel McDonald gave notice that he would move the following resolution at the next meeting of Presbytery:—

"Whereas large sums are paid annually

from the Provincial Funds towards the maintenance of Sectarian Colleges thereby propagating denominational principles at the public expense—therefore resolve that in the judgement of this Presbytery, the Government should withdraw all money grants from denominational institutions, and should centre its resources in the maintenance of an efficient non-sectarian Institution leaving it to the various denominations to provide Theological education as they may deem expedient."

The Presbytery adjourned to meet as formerly appointed in Primitive Church, New Glasgow, on May 12, at 11 a. m.

JOHN MCKINNON, Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met in the basement of Poplar Grove Church on Thursday, the 9th. The principal business transacted was in connection with the calls from Noel, and Milford and Gay's River. The call from Noel was addressed to the Rev. S. Benard. It was cordial and unanimous. The Presbytery agreed to sustain it and transmit it to Mr. Bernard for his consideration. The call of Milford and Gay's River was addressed to the Rev. A. Dickie. It also was a cordial and unanimous call. The Presbytery agreed to sustain the call and cite the Sheet Harbour congregation to appear for their interests at next meeting. The next meeting of Presbytery will be held in Poplar Grove Church, on Tuesday, June 2nd, at 11 a. m.

The Presbytery of Tatamagouche.

This Presbytery met at Tatamagouche on Nov. 6th. Among other matters the Antigonish outrage was considered, when a resolution was passed of the same general purport as those passed by the other Presbyteries, and at the same time sympathy was expressed for the Rev. E. A. McCurdy in view of the attacks to which he has been exposed, for the stand he has taken in connection with this matter.

The Presbytery met again at River John on Dec. 23rd, for the visitation of the congregation. The questions of the formula were answered by the various parties in a satisfactory manner. There is one Bible class, average attendance 25. The Sabbath Schools are well attended and efficiently conducted. Contributions have been made to all the schemes of the Church with one exception, amounting to \$65.14. The stipend paid was \$600, with a manse and glebe, being an increase of \$40 since last visitation. All obligations to the minister had been met. The system of weekly offerings had been introduced. The spiritual condition of the congregation was reported

to be hopeful. The congregation was congratulated on its evidently flourishing condition, and urged to reach forward to higher attainments.

The Presbytery met next day at Tatamagouche for the same purpose. The questions were put and answered as usual. There is at present 1 Bible class, average attendance 25. The Sabbath Schools were reported to be in an efficient condition. Contributions were made to all the schemes of the Church, amounting to \$169.84. The stipend paid was \$695, being an increase of \$95 since last visitation. The Church had been enlarged by the addition of 28 pews. On the whole, the Presbytery expressed their satisfaction with the condition of the congregation.

On Feby. 23rd the Presbytery visited the congregation of New Annan. The usual questions were put and answered. There is 1 Bible class, average attendance 15. The Sabbath Schools were reported to be in an efficient state. With one exception, contributions were made to all the schemes of the Church amounting to upwards of \$40. The stipend promised was \$370 with a manse and firewood, which however have not been paid in full. The weekly offering system had been lately introduced. The congregation had suffered greatly by removals of members and adherents to other localities. Remarks of an encouraging and stimulating kind were made by members of the Presbytery in view of the circumstances of the congregation.

The next meeting is to be held in May, when the subject of Union will be considered.

Presbytery of P. E. Island.

The Presbytery met, and was constituted by prayer. Reports favourable to Union were received from the Kirk Sessions and Congregations of Princetown, Bedeque, Cavendish, New London, North, New London, South, Covehead, Charlottetown, West River, and Brookfield, Mount Stewart and West St. Peters, and Murray Harbour regret that the Basis did not include the Larger and Shorter Catechisms, together with the Confession of Faith, as subordinate standards of the United Church.

Rev. Mr. Laird was appointed to moderate in a call in Tyne Valley Church, Richmond Bay, on the second Tuesday of May, at 11 o'clock, and to preach in Lot 16, at 4 o'clock, same day. Mr. McKay to preach in Tyne Valley Church and give notice of said moderation, first Sabbath of May, at 4 o'clock, p. m.

In answer to the petition of New London North, and Summersfield, with the concurrence of New London, South, and Granville, the former congregation was in the

meantime united with the latter, under the pastorate of Rev. John Murray, said union to take effect on the first Sabbath of April. The Rev. Isaac Murray was appointed to preach in New London, South, at 11 o'clock and in North New London, at 3½ o'clock, on the first Sabbath of April, and announce to the congregation the above decision of Presbytery.

Presbytery of St. John.

An unusually large attendance, both of ministers and elders, were present at the Presbytery which was held on Tuesday, 7th of April, in St. David's Church. The report of the committee concerning claims made by Rev. S. McCully against the Prince William congregation was heard, and the following finding adopted:—"Presbytery having heard the report of commission in relation to the claims of Rev. S. McCully against the congregation of Prince William, find that the said claims are just, but that inasmuch as the congregation of Prince William refuse to acknowledge them, and since Presbytery has no present means of enforcing them, further action in relation to them be stayed until a more favorable opportunity of pressing them may occur."

The Presbytery having heard the report of Rev. Mr. Gray in reference to the moderation of a call to Mr. McNaughton at Moncton found:—

1. That Mr. Gray reported that the names of two gentlemen were put into the nomination, viz., Mr. Scott and Mr. McNaughton, and that having moderated in the call a large majority of the congregation voted in favor of Mr. McNaughton.

2 The Presbytery find that inasmuch as Mr. McNaughton is not a licentiate of this or any other Presbyrian Church, and that so far as the Presbytery know he has not even received trials for license, the Presbytery cannot treat the call addressed to him as a regular Gospel call, and therefore the Presbytery agree that the call to Mr. McNaughton be set aside.

3. That Mr. Gray be empowered to moderate in a call at Moncton whenever the congregation there may be prepared to extend a call to any duly qualified licentiate or minister.

A report was read from the H. M. Committee stating that application had been made to the Home Mission Board for seven Catechists during the summer months, and that five had been granted.

The matter of supplemented congregations was taken up. Having heard applications from several delegates who were present, and letters from others who were unavoidably absent, strongly urging for the continuation of the present aid, it was agreed to recommend the following grants:

1. Carleton, \$100. 2. Sussex, \$100 3. Baillie, \$150. 4. Fredericton, \$200. 5. Londonderry, \$120. 6. Saltsprings, \$100. 7. Bocabec. 8. Springfield, \$100. 9. Nerepis, \$50. 10. Glassville (in case of set.) \$120. 11. St George (do. do.) \$150. 12. Tobique and Kincardine (do. do.) \$200.

In reference to Bocabec, the Presbytery requiring some further information deferred a recommendation for the present.

The Rev. Geo. Patterson was listened to with much attention in advocating the claims of the Aged and Infirm Ministers Fund. After a general expression of opinion on the part of members the following resolution was adopted:—"The Presbytery having heard Mr. Patterson, the convener of the Aged and Infirm Ministers' Fund, desires to express its cordial approval of the object which the committee has in view, and accordingly instruct the sessions of those congregations where no steps have been taken in connection with this matter, to make arrangements for taking up such subscriptions as may accomplish these objects, and in case of those congregations which may have been partially canvassed, sessions are instructed to take such steps as may be considered best for more fully bringing the claims of the fund before their congregation. Sessions in all cases to report their action to the Presbytery, not later than the beginning of November of the current year"

Mr. Patterson was also heard in reference to the Church Insurance scheme agreed on by Synod. It was agreed that this scheme be recommended to the favorable consideration of the managers and trustees of congregations, and that delegates be requested to refer to it in their visitations.

The clerk reported that he had received 200 copies of the "Rules and Forms of Procedure" for the use of this Presbytery. It was agreed that the clerk should take charge of them and supply all demands at the rate of 10 copies for \$4, or 50 cents per copy.

The clerk was requested to write to those sessions and congregations which had not reported on the Basis of Union agreed on by Synod, and handed down by the Barrier act, to do so before the next regular meeting of Presbytery.

The Presbytery having again taken into consideration the urgent need of a settled minister in Tobique and Kincardine, authorized the Home Mission committee to offer \$600 per annum for the support of a minister in that district.

Professor McKnight was nominated for Moderate of Synod.

The Rev. J. Turnbull being present, stated that through failing health and a desire to return to Scotland, his native land, he wished to tender the resignation of his charge. This has been the 34th year

since our much revered and respected father arrived in this Province. He has labored incessantly through much exposure and privation in his Master's vineyard, and now desires rest from his labors. It was agreed that the resignation be allowed to lie on the table, and that Rev. R. Wilson be appointed to preach in St. James and summon the congregation to appear for their interest at a meeting of Presbytery to be held in St. Stephen at half past 7 o'clock, p. m., on the 28th April, for this or any other urgent business. The next regular meeting of Presbytery will be held in Fredericton on the first Wednesday of June, at 10 o'clock, a. m., at which time there will be a visitation of the congregation, Rev. D. Waters, LL. D., to preach and preside.

Closing of the Hall.

The Theological Classes closed on Thursday, April 9th. at a meeting held in the large Hall, Gerrish Street.

The Professors gave reports of the number students and of the work of the session. Excellent addresses were delivered by Rev. Messrs. McLean and Mowitt, and devotional exercises conducted by Rev. Messrs. Smith, Dickie, and McNeill. Six of the students have since gone forth as Catechists, Mr. Adam Gunn to Pictou Presbytery; Mr. D. F. Creelman to the Presbytery of Lunenburg and Yarmouth; Mr. Thomas Murray to Eastern Shore, Halifax County; Mr. J. Boyd to Truro Presbytery; Messrs. W. P. Archibald and William Ross to the Presbytery of St. John.

The addresses of Messrs. McLean and Mowitt furnished the young men with matter for thought and improvement, more especially with regard to the work to which they were devoting themselves as Evangelists. The prayers also were special and definite, as well as earnest.

The Memory of Isaac Matheson in St. John's Church, Chatham.

We publish, by request, the following minute and resolution by the Session and by the Sabbath School Teachers of St. John's Church, Chatham:

I.—MINUTE OF SESSION.

"The Session of St. John's Church Chatham, having heard with deep regret of the death of Mr. Isaac Matheson, and having known his many labours in their church of which he was for years an elder, and his high christian worth, do record their sense of the loss which the church has sustained by his removal, and express their heartfelt sympathy with the bereaved family in this affliction, which though trying to them, they are assured, has wrought out for him

a far more exceeding and eternal weight of glory."

JOHN M. ALLAN,
Moderator of Session of St. John's Ch.

II.—RESOLUTION OF S. S. TEACHERS.

Whereas it has pleased our Heavenly Father to remove from a life of devoted service in his Master's vineyard on earth, to his reward in Heaven, Isaac Matheson, Esq., who for many years was Superintendent and Bible Class Teacher of this Sabbath School. This meeting would record their deep sense of the loss the Church, as well as family and friends, have sustained in his removal, and would hereby tender their heartfelt sympathies to his bereaved family and the Church of which he was a member and would recognize in this dispensation a voice calling to us to "Work while it is called to-day, for the night cometh when no man can work"

Signed on behalf of the Teachers.

WM. ANDERSON,
ALEX. MCKINNON.

Union.

The congregation of James Church, New Glasgow, (Mr. McCurdy's) have almost unanimously expressed themselves in favour of union on the proposed basis; the vote stood, 53 for the union and 7 against it. The congregation of East Branch, East River, (Mr. Sinclair's), have also expressed themselves in favour of union; 47 male communicants voted for it and 6 against it. The congregation of Economy held a meeting on the 9th March. A motion favouring the union of the churches in the Maritime Provinces and declining the larger union was passed only 5 voting against it, in favour of the proposed union, with the Shorter Catechism included in the Basis.—The Hopewell congregation approved of the union by a vote of 18 to 13. The Earlton congregation approved by a unanimous vote.

WOODVILLE.—The Presbytery met here in the Church, on Thursday, the 12th of March, for the induction of the Rev. John Sutherland. In the absence of the Rev. J. McLeod, Rev. Allan McLean acted as moderator. The edict was returned as duly served by the Rev. J. Lawson, of Murray Harbour. Rev. Mr. McLean narrated the steps, put the questions to Mr. Sutherland, which he satisfactorily answered, offered the induction prayer, declared Mr. Sutherland inducted into the pastoral charge of the congregation, and gave him the right hand of fellowship, as did also the other members of the Presbytery. The congregation, in true Highland style, then gave the Rev. Mr. Sutherland a hearty welcome.

PRINCETOWN.—The annual meeting of the Missionary and Bible Society of this congregation, reported funds as follows:

Foreign Missions.....	\$136 20
Home Missions.....	50 00
British & Foreign Bible Society.	33 00
Educational Institutions.....	36 00

Presents, &c.

BASS RIVER.—The ladies of Bass River, &c., a Surprise Party to meet at the Manse of their Pastor, Rev. James Fowler. Although a heavy snow storm intervened, the gifts amounted in all to \$217.37.

A deputation of young men of the Presbyterian Church of River John, called the Manse last Monday night, and presented their Pastor, the Rev. H. B. Mackay with a purse containing one hundred and fifty-three dollars. The purse was accompanied with a kind address to which Mr. Mackay made a suitable reply, in course of which he stated that for several years the congregation has supplied him with firewood gratuitously, besides doing individually many other acts expressive of affectionate regard.

The students of Dalhousie College who attended the Bible Class of Rev. C. B. Pitblado, have presented him with an address and several volumes of valuable Theological works.

The Mahone Bay congregation at their last congregational meeting added \$150 to their Pastor's salary. Thus, with \$60 added last year, makes an increase of \$210 since last spring. Besides this, the Pastor, Rev. E. M. Nab, has to acknowledge many expressions of kindness from the congregation during the year.

The people of Strath Albyn presented their Pastor, Rev. A. Campbell, with a horse, as a token of their esteem, and their appreciation of his zeal and indefatigable labours among them. Mr. Campbell in a reply to a cordial address accompanying the gift, thanks his people for the unexpected, substantial, and opportune proofs of their love to the servant for the Master's sake. This is the fifth presentation, one every alternate year, since he became their pastor.

The good people of Economy held a sociable short time ago. After partaking of a bountiful Tea provided by the ladies, and listening to sweet music from the choir and entertaining speeches from some of the gentlemen, presented their Pastor, Rev. J. M. G. McKay with the sum of \$103, cash, besides other useful articles. The money was raised on the spot without an effort, and were it not for the inclemency of the weather the sum would have been much larger.

A SOCIABLE AND SURPRISE.—The Kentville Presbyterian Congregation held recently a Social meeting, which proved every way successful and most enjoyable, at the close of which of which some of the Kentville ladies presented Mrs. Logan, their Pastors wife, with a purse containing fifty-seven dollars.

BETTER STILL.—The same congregation resolved to procure a Mansc for their minister, and adopted measures for proceeding without delay to carry out this most commendable enterprise.

OBITUARY.

DEATH OF REV. JAMES FRASER.

One of the Fathers of our Church, Rev. James Fraser, Boularderie, Cape Breton, died on the 8th April. His end was the deepest peace. He had fought life's battle with good courage till the last, and he was more than conqueror through the grace of the Redeemer. He was in the 76th year of his age.

Mr. Fraser was a Highland Scotsman, a graduate of Aberdeen College. He came to Cape Breton about 39 years ago, and entered at once upon his labours as a missionary and pastor. He bravely endured the hardships incidental to life in a newly settled country. In 1843 he, like his brethren, joined the Free Church. He was for years the fellow-worker of the venerated Alexander Farquharson, and did much to uphold the banner of the Cross. For several years his health has been declining; but he continued the work of his ministry till near the close of 1873. From a local paper we extract the following tribute to his faithfulness:—Unostentatious in manners, and frugal in habits, his temporal support never pressed his congregation, while the wayfaring man, the poor and destitute never crossed his threshold without finding attention and hospitable sympathy. The widow and the orphan were ever his peculiar care, many of the latter are now living monuments of his paternal tenderness, prayerfully and successfully exercised in their behalf. Some of these have gone on before him to rest, others live to bless and cherish his memory. The bedside of the sick and the dying largely shared his personal presence, counsels and prayers, while often and often in bodily weakness, has he risen from his own sick couch, to travel a distance to unfold to the dying, that future life and salvation, so vividly present to his own mind.

MR. JOHN MACLEAN,

one of the Elders of Hopewell Church, died on the 13th inst., in the 76th year of his age. He was an Elder for about 30 years,

and endeavoured faithfully and conscientiously to discharge the duties of that office. He assisted in maintaining a prayer meeting in his own district, and when unable to attend it regularly on account of distance, increasing age and infirmity, he kept a prayer meeting in his own house as long as he was able. In early life he espoused the moral of temperance, and to the very last adhered unflinchingly to its principles. By his example and influence in its favour he contributed materially to the sobriety and moral sentiment on this subject which so largely prevails in this community.

While he did what he could to maintain the ordinances of religion in his own congregation, he also gave countenance and support to all the schemes of the Church. Though strongly attached to his own Church, he rejoiced in the prosperity of Zion generally. He was a man of peace. He was on the side of Union and cordial co-operation among Christian brethren ranged under different names.

He was naturally of kind, genial, and amiable disposition. He shrank from notoriety, and preferred doing his part in religious work as much away from public observation as possible. He will be much missed in the Session where he was very highly esteemed, and in the congregation in which he was a valuable and respected office bearer.

He died as he lived, trusting alone in the merits of the Lord Jesus Christ for acceptance with God. He now rests from his labour. "Mark the perfect man, and behold the upright for the end of that man is peace."

DEATH OF THE REV. MR. MACCLURE.

The name of this eminent and excellent man is familiar to those who are acquainted with the mission work of the Irish Presbyterian Church. Since 1847 or thereabout he was placed in charge of the Colonial missions of that body, and his administration of his trust is thus referred to in the "Presbyterian Advocate" by one who knew him well and is a most competent witness. Every year since then has increased the population, extent and importance of the Colonial Churches, but he took good care to keep his knowledge fully abreast with the work that was done and the rapid growth that went on. He kept up a large correspondence with all parts of the dependencies, which may almost be said to be found now in all parts of the world. His management in dispensing men and money, attending to each distinct field as its comparative importance in his estimation demanded, was admirable. It might be expected that irritating circumstances would occur at times, especially when demands would be made from one field as if it were

the world, and the request be put in a somewhat testy manner, but his letters were always in the same courteous tone. Presbyterianism in the colonies has, in his death, suffered a great loss, quite as great as the church at home.

It is but a few months since we received from him one of those courteous letters and the free will offering of the Irish Church to our supplementary fund of £50 stg.

His memory will be specially dear to many in New Brunswick. The notice of the "Advocate" closes thus:

We observe by the home papers that his end was peace, that he enjoyed in his closing hours very fully the consolations of the gospel which he had so often tried to convey to others. His testimony in a dying hour was not doubtful, it was clear and definite. He attained to the great age of 73, and may be said to have died in harness, which we think is a far more desirable end than to be laid aside for a time in debility and weakness, both mental and physical. "Blessed are the dead which die in the Lord."

We have received the following letter from Rev. Mr. McLean, Leitch's Creek.

CHARLES DAWSON,

our Catechist, finished his christian course on Sabbath morning, the 29th ult., being then about the 53 years. He was a christian, much beloved by all who knew him. In prayer he excelled many. In exhortation he was earnest and impressive, and his conversation exemplary. The people had profound respect for him, and never wearied in listening to him while he urged upon them the things pertaining to their everlasting peace. He was poor in this world, but rich in faith, and an heir of the kingdom which God has provided for them that love Him. For many years he had been afflicted with lameness in his left foot, which much impaired his usefulness and comfort. For the last two years he had suffered much with repeated attacks of biliousness by which he had been brought to the brink of the grave, and which finally carried him away. In these trying times his mind maintained a superlative heavenliness, wishing to be with the Lord. He had many communings with his own heart on his bed, which enabled him to give sweet counsel to those who ministered to his comfort. His last illness, which was short, prostrated his physical powers and senses to a degree that disqualified him for much speaking; but the sweet smile of his countenance indicated his communion was with the Father and with his Son, Jesus Christ. His spirit at length spread its wings, passed the gates of Death, and was instantly present with the Lord.

MURDO McDONALD.

Not far from his resting place in Bouhardie, were laid the remains of another choice follower of Jesus, Murdo McDonald, one of Mr. Fraser's Elders. He had maintained a consistent character for a long term of years. His influences in the field was avowed by all, and now his death is greatly lamented. The Great Husbandman is thus gathering home his sheaves one by one, some of barley, others of wheat, according as He sowed. Blessed are the dead who die in the Lord. Yea saith the Spirit that they may rest from their labours, and their works do follow them.

REV. JAS. FRASER.

On the 8th inst., after a painful and protracted illness, in which the digestive organs refused to discharge their functions, the Rev. James Fraser, Bouhardie, ended a life of 75 years, much lamented by his sorrowing family and flock. The members of Presbytery with whom the departed has been long an associate, and who are acquainted with many of the interesting incidents in his career during a gospel ministry of about 38 years, were requested to furnish a statement for the public prints. Thus while the righteous are dead, they still live among us. Let us be of the blessed who eat bread in the kingdom of God.

Intelligence.

New Glasgow Fire.

We are pained to record a fearful conflagration in the flourishing town of New Glasgow by which between 40 and 50 buildings have been destroyed. Many of these were two and three stories in height, and filled with imported and manufactured ware of all kinds. Merchants have lost their shops and much of their goods either burned or injured. Mechanics have lost their homes, their material, and the machinery and implements of their trade. In some cases, merchants and tradesmen have lost both their dwelling house and places of business. Some have their losses partially covered by insurance, but in other cases and these more numerous than they ought to be, the loss is unmitigated.

The Primitive Church is gone, one of our most spirited, active, and liberal congregations has lost its place of worship, which had just been enlarged, renovated, thoroughly finished and paid for. The building was covered with a fair amount of insurance.

We sympathize with the people generally, and with the congregation specially,

whose members arose on the early morn of the Lord's Day, to contend, in common, with their fellow-citizens, with the advancing flames, and also to see their "holy and beautiful house burned up with fire." It was a Lord's day morning long to be remembered.

But the Lord reigneth, and by His judgment the people may learn important lessons. With grateful hearts those who met with great losses may bless God that their lives were spared. We have not even heard of a dislocated limb.

Those who have escaped with property untouched, will have opportunities, and we trust they will embrace them, of showing practical sympathy to the suffering.

Every town in the Lower Provinces should learn the wisdom of being more fully equipped with fire extinguishing apparatus. One engine is totally inadequate for the safety of such a town; and the right course is to be fully prepared though it may cost time and money, is the cheapest in the end. Some villages in the Provinces of considerable size have not even one fire extinguisher.

Many neglect insurance who cannot afford to be without it. We may wrong, but we think the man of limited means is culpable if he risks all his property without insurance, and more than culpable, if he hazards the property of others without the safe-guards which the Insurance office furnishes at a reasonable rate.

Young Men's Christian Association.

The large and handsome building of the Halifax Association was dedicated on Tuesday evening the 21st April. A large number of ministers and others were present, and the proceedings were of a deeply interesting character. John S Maclean, Esq., presided. Rev. John Forrest read Solomon's Prayer. Rev. G. W. Hill offered the dedicatory prayer. The following hymn written for the occasion, was sung:

1.

Oh Christ, our Lord, all worlds, all space
Thou fillest as Thy holy place;
Angels and Saints Thy Name adore
And sing Thy praises evermore.

2.

The fulness of Thy presence here,
We now implore with hearts sincere;
Come to this House, nor hence depart;
Come, dwell in every longing heart.

3.

In us and with us Lord abide;
Thy word and Spirit be our guide;
Ever may Faith and Hope and Love
Within these walls their influence prove.

4.

This House we consecrate to Thee,
Lord take it; let it ever be
Devoted to Thy work, Thy cause,
A witness for Thy love, Thy laws.

Mr. Maclean gave a brief history of the building operations. The House as it stands, cost \$35,000. Hon. S. L. Shannon gave a sketch of the Association since its origin on the 10th Dec. 1853. Rev. Allan Simpson, Rev. J. Lathern, and Rev. C. B. Pitblado, delivered very spirited and appropriate addresses. A prayer of thanksgiving was offered by Rev. J. F. Campbell. We hope the Association has entered upon a new era of prosperity and success in its blessed work. The new building is most creditable not the Association only, but to the city.

ANOTHER TRANSLATION OF THE NEW TESTAMENT.—The *Missionary Herald* contains the following important information. "On Friday evening, April 11th, there was a joyful gathering at Honolulu. Mr. Bingham writes:—'On the morning of that day I was permitted to complete the translation and proof-reading of the Gilbert Islands' New Testament. What words shall I use to tell you of my great joy! It has been a blessed privilege, for which I would ever be thankful to my Master. We called together some fifty of our friends and neighbors, and more especially the members of the Hawaiian Board and their wives, saying to them, 'rejoice with us.' They began to assemble about half-past seven o'clock. Among them was His Majesty, to whom I had sent an invitation. The Honolulu *Friend* noticing the occasion says:—'Sixteen years ago, away nearly 2,000 miles to the south-west from Honolulu, there were living 30,000 or 40,000 inhabitants on the Kingsmill or Gilbert Island, in the very lowest state of heathenism, without a written language, cruel and savage, dwelling on low coral islands—their clothing the veriest fig leaf arrangements. Among such a people Mr. and Mrs. Bingham took up their abode in 1857, and commenced the study of their language; and now, after sixteen years have rolled away, he has completed the translation of the entire New Testament. One most interesting feature of the gathering should not be omitted. Several Gilbert Island natives came forward and received each a copy of the New Testament, on that day completed. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesian.'"

THE MISSIONARY REPORT.—The Wesleyan Methodist Missionary Report for the last Conference year contains many encour-

raging indications of progress. There are 155 Domestic Missions, on which the labors of 191 missionaries are doing much to determine the religious future of the country. They are sowing seed for the coming time. During the year a new mission has been opened in Japan, in which we believe a deep interest will be felt. In British Columbia and Manitoba there are 13 missionaries and 488 members, besides the Indians. There are 37 laborers in the whole Indian work, and 2,237 church members; and 9 missionaries to the French and Germans, with about 400 members. On the Domestic Missions there are 14,789 members; but the members on these missions do not indicate the actual result, as some of these missions are expected every year to become independent circuits. The Society maintains 24 day schools and 24 teachers, 19 interpreters, and makes appropriations for supplying six small Indian bands with religious ordinances, making a total paid agency of 301 laborers in the different departments of the missionary work; being an increase of 23 missions, 29 laborers, and 518 members over last year. The financial increase for the year is equally encouraging. The whole contributions for the year amount to \$105,348.85, which is an increase over last year of \$14,794.

THE London Society for the Propagation of the Gospel is the oldest English missionary society. While the conversion of the heathen is one of its objects, its more direct work is the extension of the Church of England in the colonies. Its revenue last year amounted to more than \$500,000. It supports wholly or in part 463 ordained missionaries, of which number 223 labor in the West Indies, 84 in Africa, 114 in Asia, 45 in Australia and the Pacific Islands, and 1 in Europe. 35 are native clergymen in India. As a result of the Day of Intercession, appointed by the Society, the means and the men were furnished for two new missions, one in China and one in Japan.

ACKNOWLEDGMENTS.

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

FOREIGN MISSIONS.

Wallace and Pugwash congregation, per Rev. J. Munro:
 Col. by Miss C. Johnson.....\$ 3 70
 Miss Macfarlane..... 7 05
 Miss King..... 2 25
 Mrs. Smith..... 2 80
 Mrs. Munro..... 10 65
 Mr. Wm. Simpson..... 2 00
 James A. Redpath.... 2 17
 John McMillan..... 1 75
 John M. McIvor..... 4 00
 William McDonald.... 1 65 38 02

Scotsburn congregation per G. McKay:

Col. by Wm Ray.....\$ 2 00
 Dorothy Stewart..... 22 80
 Janet McIntosh.... 19 25
 Isa'la Sutherland, Plain
 Field..... 3 25
 Joanna McKay, S'burn 4 35
 Ann Munro, Brookland 12 60
 Mrs. Proudfoot and
 Arvin, Salt Springs. 13 40
 Mrs. Rodk. McKenzie,
 Meadows..... 5 00
 Less by 44 cents.... 82 65 82 21
 Mr. T. Crow per Rev. J. Byers, Clifton 2 50
 Princeton, per Rev. R. Laird..... 136 20
 Noel, per Samuel O'Brien..... 10 00
 James Davison, New Glasgow..... 1 00
 Great Village, Londonderry... 30 92
 A friend, Londonderry..... 50 31 42
 St. Stephen, per Rev. R. Wilson,
 U. S. cy..... 9 00 7 71
 Port Hastings..... 10 00
 J. Meek, Rawdon..... 4 00
 D. L., per Rev. J. I. Baxter..... 4 00
 Poplar Grove, S.S. quarter ending April
 1, for native Teachers in Aneiteum. 24 12
 River John, per Rev. H. B. McKay.. 26 00

MISSION SHIP AND TRINIDAD SCHOOLS.

Wallace and Pugwash congregation:

Col. by Miss Eleanor David... \$ 2 25
 Miss Annie Scott..... 2 60
 Miss Margaret M. Hume 2 25
 Miss Laura Drysdale .. 3 12
 Miss Barbara McKenzie 2 90
 Miss Lavinia Robertson 2 05
 Master Isaac Johnson... 85
 Master G. E. McDonald. 2 82
 S. S. Mission box..... 1 20 20 04

Scotsburn, Bethel Church:

Col. by Hannah McKay..... 6 50
 Dolina Ross..... 7 50
 Gracey Munro..... 2 60
 Elizabeth McKay..... 6 58 22 58
 Sammy Johnson's Mission hen for 1873 4 10
 Clarksville, per J. K. Blair, Truro:
 Kate Smith..... 50
 Margaret Holstead... 25
 Annie Holstead..... 25
 Mrs. William Waller..... 9
 Mrs. William Yuill..... 25
 Mrs. James Dunlap..... 25
 Wm. Holstead..... 25
 Isabella Irvine and Brothers... 1 50 3 34

Clifton, per Rev. J. Byers:

Col. card of Earnest Crow and
 Robert Alexander..... 8 17
 Col. card of William McCurdy.. 2 86
 " " Ellen L. Phillips... 4 20
 " " Amanda Norris... 5 80
 " " Sarah E. Loughead. 2 10
 " " H. W. Smith..... 2 26
 " " Alice Forbes..... 1 35
 " " Ellen G. Davis..... 3 87 30 60
 Bedford S. S. per P. Smith..... 1 42
 Economy, col. by Miss M. Hill... 3 00
 " " Susan A.
 Moore..... 5 90 8 50

Princetown, P. E. I.:	
Baltic Sabbath School.....	\$2 62
Ponds " ".....	2 00
Fermoy " ".....	1 00
Darnley " ".....	1 40
Sarah Ramsay's box.....	2 50
Mysie J. Bernard's box....	1 70
Albert A. Donald's ".....	50
Emma Ramsay's ".....	1 72
Thomas and Norman Ramsay's box.....	2 61
Mary Bearisto's box.....	70
Fulton and John McGowan....	50
John Burnet, Erskine, and Jas. W. Keir, \$1.00 each.....	3 00
Jame McNutt's box.....	1 62
Dan. Woodside's box.....	93
Johnson Bernard's box.....	1 00
John Glooce.....	1 00 24 80
St. Stephen's, N. B.:	
Col. by Aggie Clark.....	7 85
Marchin Kirk.....	3 25
John Stevens.....	2 35
Laura Dow.....	1 50
Walter Inches.....	1 00
Robert Dixon.....	70
Harry Noble.....	50
Mary McLean.....	20

U. S. cy.....	17 45 14 92
Willie Munnis of St. John's, Halifax, Infant Class.....	1 00
John Knox Church, New Glasgow....	14 06
North Cornwallis, per Rev. J. Hogg:	
Col. by Norris Harris.....	8 50
Mary Chipman.....	5 20
Jockie Barnaby and Richmond Newcomb.....	3 10
Clarence Eaton and Chas. Belcher	4 20
Augustus Dickie.....	3 37
Fred. Tupper.....	3 34
Harriet Irvine.....	2 45
William Cupples.....	3 90 34 06

HOME MISSIONS.

Scotsburn.....	\$13 00
Thomas Crow, per Rev. J. Byers.....	2 50
Princetown, P. E. I.	50 00
A. K. McKinlay, Esq.	10 00
James Davison, New Glasgow.....	1 00
Great Village, Londonderry.....	30 92
Friend, per D. Kent.....	50 31 42
St. Stephen, U. S. cy. \$12.....	10 27
Port Hastings.....	10 00
John Meek, Rawdon.....	1 00
Bedford.....	5 64
R. McNaughton, Fish Pools.....	1 50
John Knox Church, New Glasgow....	19 50
Cornwallis North.....	26 00

SUPPLEMENTING FUND.

A. K. McKinlay, Esq.....	\$10 00
Great Village, Londonderry.....	35 73
St. Stephen, U. S. cy. \$14.....	11 97
Port Hastings.....	30 00

EDUCATION.

Scotsburn.....	\$ 7 21
Mrs. J. Good, per Rev. J. Byers.....	1 00
Princetown, P. E. I.	36 00
Maggie O'Brien.....	1 00
Maitland.....	32 13
Dividend Bank Nova Scotia.....	53 00
" Union Bank.....	64 00
" People's " (previous year).....	135 00

A. K. McKinlay, Esq.....	10 00
Great Village, Londonderry.....	18 53
St. Stephen, U. S. cy. \$6.....	5 13
Port Hastings.....	8 30
John Knox Church, New Glasgow....	14 10
Cornwallis North, 2nd collection....	35 00
Lochaber and Union Centre, per Rev. J. F. Forbes.....	25 00

ACADIA MISSION.

River John.....	\$ 9 00
Lochaber and Union Centre.....	25 00

SYNOD FUND.

Port Hastings.....	\$6 00
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AGED AND INFIRM MINISTER'S FUND.

Rev. Robert Wilson.....	\$20 00
John F. Stairs.....	30 00

FOR MR. CHINIQUY'S MISSION.

A. T., Halifax.....	\$4 00
L. T., Halifax.....	1 00
James Davison, New Glasgow.....	1 00
J. Meek, Rawdon.....	1 00
Also from Great Village, for Orphan School, \$9; for Blind Asylum and Institution for Deaf Mutes, \$3.57 each; from Windsor, for last named Institution, \$22.	

NOTE.—In February Record \$10 are acknowledged under the heads of Education and of Acadia Mission from a member of James' Church making \$20. It should have been stated that this sum was a thank-offering, and sent anonymously through Rev. E. A. McCurdy.

PAYMENTS FOR "RECORD."

Rev. W. Duff, Lunenburg.....	\$ 9 90
A. Quinn, Wolfville.....	2 50
J. L. Sweet, Newport Station.....	5 40
Jas. Watson, Ellershouse.....	1 35
David Frieze, Maitland.....	45
Alex. Fisher, Middle Stewiacke.....	8 10
Wm. Dunn, Merigomish.....	12 60
Rev. M. G. Henry, Clyde River.....	23 55
Don. McPherson, Gabarus, C. B.....	60
Rev. A. B. Dickie, Sheet Harbor.....	17 19
Rev. J. Simpson, Nerepis, Kings, N. B.....	90
J. H. Austen, Dartmouth.....	20 70
Don. Archibald, Middle Musquodoboit.....	1 00
Rev. A. McIntosh, St. Ann's, C. B.....	2 00
Jas. Logan, St. John, N. B.....	22 50
Rev. R. S. Patterson, N. Bedeque, P. E. I.....	4 00
John Robertson, St. Ann's, C. B.....	1 00
Rev. J. Hogg, Cornwallis.....	15 00
Alex. Grant, Stellarton.....	1 00
Rev. J. Layton, Teviotdale.....	6 00
Miss Henry, Halifax.....	4 95

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.

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.