

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

Title on header taken from: Cover of issue. Pagination is as follows:
xxxviii, [269]-296, xxxix-xl p.

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

OCTOBER.
1875.

Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

3.
Contents.

Harvest Joy, p. 269.....The Montreal Committee, p. 270.....True Religion, p. 273.....Home Religion, p. 274.....Love, p. 275.....Statistics of late Canada Church, p. 275.....Little Communicants, p. 277.....Presbyterian Church, 288.....Words of Cheer, p. 280.....HOME MISSIONS, p. 280.....OUR FOREIGN MISSIONS: Report of the late Canada Church, p. 283.....Earthquake in Aneityum, 287..... OTHER MISSIONS, p. 289.....NEWS OF THE CHURCH: Presbyteries, p. 291.....Rev. J. F. Campbell, &c., p. 292..... Notices and Acknowledgments, p. 295.....Notes on S. S. Lessons—See Cover.



HALIFAX
N S.

Rev. J. F. Campbell



The Sabbath School.

LESSONS FOR OCTOBER.

FIFTH SABBATH.

SUBJECT:—*Friends and Foes of Jesus, John xv. : 11-19. Golden Text, James iv. : 4.*
This lesson is a continuation of the discourse that is commenced in the xivth chapter, Christ's farewell discourse to His disciples. Here as indeed all through, His words are very tender, and very comforting.

V. 11.—*These words have I spoken, &c.* The words preceding, especially those immediately preceding, contained in vs. 9 and 10, concerning His love to them. *My joy.* Christ's joy in the Father's love, or the joy of which He was the possessor that was to be the disciples! That joy was henceforth to be in their souls as a new and resident vital principle. And as the result their joy was to be full or perfect. They were to be joyous up to the measure of their capacity. How great their happiness!

V. 12.—Christ here declares how this joyousness is to be reached and preserved. It is by loving one another. His love to them shewing itself in their love to each other. *As I have loved you,* that is the standard or rule according to which they are to love their brethren.

V. 13 is the utterance of a general truth viz., this truth, that death for or in the room of any one is the highest expression that love can take.

V. 14 is the application to the disciples of this truth. I look upon you as friends for whom I die; but ye too must prove yourselves my friends by doing after my commandment, i. e., loving one another as, &c.

V. 15.—*Servants,* that is in the sense of unwilling or joyless servants or slaves. For in those days servants and slaves were one and the same. *The servant knoweth not, &c.* See Lev. xxv. : 39. *Friends,* made acquainted with his mind, trusted, loved. "The exaltation of the disciples from Christ's service to friendship is accomplished by his confiding to them the fundamental idea of this life, this sacrificial death of love in accordance with the loving counsel of God; it was by this confidence that he sought to arouse them to a loving activity that should rejoice in sacrifice."

V. 16.—"A wholesome memento after the lofty things he had just said about them." *Ordained,* placed or appointed. Admitted to this friendship they should go forth under the impulse of love, and bring forth fruit—fruit that would abide.

V. 17 last part is a summing up of the fundamental thought presented vs. 11-17.

Vs. 18, 19.—The world's attitude towards the disciples. It hates them. And that is not strange. It hated Christ first; Christ most; and them because they were Christ's. See 1 Peter iv. : 12 : 1 John iii. : 13, 14.

LESSONS.

(1.) Wherever there is love to Christ shewing itself in love to His people there, there will be joy. Joy follows upon the exercise of love.

(2.) Obedience to Christ, especially in the law of love—brotherly love—shews that we are His friends.

(3.) If we are Christ's true friends the world will hate us. It cannot do otherwise.

(4.) Therefore it is impossible to have the friendship of Christ and the friendship of the world at the same time.

How is it with us? Let us ponder well the golden text for the day, James iv. 4.

LESSONS FOR NOVEMBER.

FIRST SABBATH.

SUBJECT:—*The work of the Spirit, John 16, 7-11. Golden Text, John 11, 26. Par. passages, John 16, 13-14, 1st John 2, 20, 1st Peter, 1, 2.*

The first point in this lesson is the departure of the Saviour. The prospect of it had filled the disciples with sorrow. For more than three years they had listened to His words and witnessed His mighty deeds. As a friend, a teacher, and a guide, they believed that His loss was irreparable; but He tells them that in this they were mistaken. His departure would be not an injury, but a benefit. It was expedient for them that He should go away. In the salvation of men each person of the Trinity had a special part to perform. The Father arranged the plan and provided the Saviour, the Son made the atonement, and His special work on earth was finished on the Cross of Calvary. Then the Holy Spirit took up the great work of man's redemption, and ever since His descent on the day of Pentecost has been applying, and till the last redeemed soul shall have been brought home, will continue to apply Christ's salvation to the hearts of men.

Secondly, we have the promise of the Spirit's advent. Our Saviour states that it could not take place till after His departure and that he would Himself send the Spirit. The following are some of the reasons why it was desirable that the Saviour should depart and send the Spirit. 1st. His work on earth was done, but He still had to carry out the great work of intercession by entering into Heaven itself, and there appearing in the presence of God for us, Heb. 9, 24. 2ndly. The great facts of His death, resurrection, and ascension, were to be used as the Spirit as means of showing the disciples the real nature of Christ's kingdom and the design of His coming. Hitherto they were blinded by prejudice, but we learn from the Acts of the Apostles that the Spirit guided them, on this as on every other point "all truth." 3rd. If Jesus had stayed on earth, He could have been in but one place at one time; but some agent was needed who could apply the work of Christ to every where. 4th. As this was the Spirit's peculiar province, we find that it was

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1875.

HARVEST JOY.

What sights of loveliness have passed before our eyes within the past few months! Earth, and sea, and sky, the forest and the beautiful field, the falling leaf and the fading flower,—all have had their message to us, and it were well to listen and to learn. Spring—in our climate it is little more than a name—gave place to summer, and summer to the fulness of autumn wealth and glory. It seems but as yesterday when our woods and fields were green with the promise of a coming harvest; but now the summer is past and the harvest is over. Those who toiled in the fields have generally been amply repaid by a bountiful return from the kindly bosom of the earth. There is abundance in the land for man and beast.

How beautiful the fields of golden grain as they invited the sickle or the scythe! How beautiful the table spread by God's own hand in this fair and vast temple of His, whose dome is immensity—whose lights are the sun, and moon, and stars—whose floor is the enamelled earth. It is the standing miracle of the year, eye of all the ages, this replenishing of earth's treasure-houses from the great treasure-house of God. "The harvest fields are the golden links that connect the ages and the zones, and associate together the remotest times and the most distant nations in one common bond of sympathy and dependence. They make the earth one great home; of the human race one great family; and of the universal Parent, to whom day

after day we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit which embraces the whole world, asking not for ourselves alone, but for all our brothers of mankind as well,—“Our Father which art in Heaven—give us this day our daily bread.” And the bread is given with no stinted hand, to the evil and the good. Seed time and harvest, summer and winter, cold and heat, the dark cloud and the bright sunshine, come and go as is meet. Beautiful all—beautiful in the blade, in the ear, in the ripened corn: beautiful in the green tints of early growth, and in the gorgeous golden colors indicative of decay and death.

Vast as are the stores of food provided for us year by year, were one harvest withheld the fate of all would be sealed. Starvation, sure and speedy, would be the universal lot. Every summer time we are actually within a few months of absolute want. We live by faith and hope; were the fruits of the field destroyed by flood, or storm, or blasting, or mildew,—were any of the enemies that lie in wait to devour commissioned by the Almighty to accomplish their purpose, only a wretched remnant of our race could survive one year's agony. But we have God's sure promise to grasp and to live by; summer and winter, seed time and harvest, are assured to us by the word of the covenant-keeping God. So sure, so unailing has the covenant proved that men have almost ceased to recognize God in the revolving seasons, and his bounty in the abundance of harvest.

We fill our barns and store-houses as if the property were wholly and solely ours; and it is a rare thing if in this age a farmer devotes a tenth, a twentieth, a hundredth part of his soil's produce as a thank-offering to Jehovah.

Of what avail to us would be houses full of silver and gold were God to withhold the fruitful harvest? Our daily bread is as surely a gift from Heaven as were the multiplied loaves and fishes beside the sea of Galilee. Well may we sing: "Thou visitest the earth and watered it. Thou preparest them corn when thou hast so provided for it. Thou crownest the year with Thy goodness; and Thy paths drop fatness. The pastures are clothed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing." Our songs should be ever new like our mercies. Our gratitude should never cease, for the bounties of Providence are unceasing.

And now, in the presence of God's great bounty and never failing mercy, in view of all He has done for our peaceful, lovely and happy land, what are we to do for Him? How are we to show forth our gratitude? Shall we sulk and grumble because something has been kept from us which we desired? Perhaps some one crop has been a partial failure. Perhaps the weather has been too wet, too hot, too cold, or too dry. No matter; the men who have it in their hearts to murmur will not fail to find excuses enough and to spare. Instead of hearts overflowing with loving thanks, and bright faces looking Heavenward, must we appear before God with faces grim and gloomy—with hearts hardened and degraded by the power of greed and selfishness—with souls debased to the moral level of the devil and his angels? Farmers—tillers of the soil—ye highly favored fellow-workers with God—open your hearts and souls to Him. Open your hands and pour out your thanks-offerings; lift up your voices in songs of praise. Let the stain be wiped out forever that our agricultural districts are meaner, harder, closer-fisted, greedier, more grovelling than any class of the community. If there be the slightest foundation for such a charge, let it

vanish forever. Who comes—at least who *should* come—so close to God in daily toil as the man who plows, sows, reaps—who works in the free air of Heaven and in the blessed light of the sun? God's best earthly gift—the precious wealth of harvest—comes at first hand to the farmer: comes as if direct from the hand of the Creator, and should be so received. Then let the stored treasures of autumn—the beauty and the beneficence that have crowned the year—bring us nearer to God. And as we enjoy the bread that perishes, let us not forget the Bread of Life. We are at our Father's table: the God of Providence is the God of Grace.

The gathered harvest of the year reminds of that other Harvest whose whitened fields invite the energies of many labourers. Winter is coming and that Harvest is still not gathered. Lift up your eyes and see—millions of our race perishing. What are we doing to save them? Let every reader ask himself this question, and answer it calmly in the sight of the Searcher of Hearts. God has wrought with us in the harvests which furnish our daily bread; He invites us to be fellow-laborers with Him in the Gospel of His Son—in gathering in a vast harvest of ransomed souls. Let us not refuse His invitation.

THE MONTREAL COMMITTEE.

When the union was consummated, much remained to be done, in order to the harmonious working of the various schemes prosecuted by the four Churches, now happily one. The 600 gathered from all parts of the Dominion constituted too large an assembly for deliberation. Nor was there time left to take up, discuss and determine the difficult problems requiring solution. It was therefore decided to appoint a large Committee, representing nearly every Presbytery in the body, to meet, and to prepare recommendations on selected subjects for next General Assembly. On the matter of Periodicals however the Committee was authorized to decide, and should they see proper, to make arrangements

ments for the issuing of *One Record* from Jan. 1st, 1876.

The Committee has met, and it is expected that its recommendations will be in print on the table of Synod in St. John. We were in the act of preparing a brief analysis of the work, for the present *Record*, when we received the subjoined fuller statement from Montreal, being a portion of the proof sheets in advance of the Oct. No. of "The Presbyterian" which is the Periodical of the late Church of Canada in connection with the Kirk of Scotland, edited by Mr. James Croil, the able and highly esteemed Agent of that body. We publish it nearly in full, that all reading conclusions of the Committee, may be in the hands of our Ministers and Elders in the Maritime Provinces before the approaching meeting of Synod.

The Committee of the Presbyterian Church in Canada, appointed by the General Assembly, constituted in this city on the 15th June last, to mature measures for the next Assembly, met in St. Paul's Church on the first of September, and, after deliberating for eight days, concluded its proceedings at a late hour on Wednesday evening, the 8th instant. The subjects which engaged the attention of the committee were varied and important, having reference to the following matters, namely: Ecclesiastical Procedure, Parliamentary Legislation, Synodical Functions and Business, Missionary, and other schemes, Colleges, Education for the Ministry, Examination of Students, Admission of Ministers from other Churches, Amalgamation of Ministers' Widows' and Orphans Funds, Agency, Periodicals, Clerkship of the General Assembly, Mode of Electing the Moderator of the Assembly. Upon these and other subjects the Committee had instructions to consider in detail and report to the next annual meeting of the General Assembly such recommendations as might appear to the Committee to be of practical importance and utility.

THE ORDER OF BUSINESS.

The subjects appointed by the General Assembly for consideration having been announced by the Chairman, it was agreed to take them up consecutively for discussion and, that, when the Committee should be seized of the whole matter and had read such explanations as the members were able to give of the practices heretofore followed by the respective churches contiguous to the Union, that then it should

be remitted to Sub-Committees to consider in the light of the information thus obtained, and having also the mind of the whole Committee upon the various subjects—the different matters in detail, and to embody their conclusions, in a report to be submitted to the general Committee and by it to be reconsidered, clause by clause, before its adoption.

For example, in regard to the question of establishing a Ministers' Widows' and Orphans' Fund for the united Church, statements were made by parties officially connected with the several pre-existent Funds, setting forth their respective capitals and other sources of revenue, their modes of administration, the number of annuitants, the amounts paid to each, &c. With such data, the Committee were in a position to discuss the merits of each and arrive at certain conclusions. With these for their guidance, the Sub-Committee proceeded to formulate the outlines of an equitable plan for the United Church. This in turn being considered by the General Committee, and amended, was finally adopted, and ordered to be sent up to the General Assembly in the form of a recommendation.

THE RESULTS.

It follows, necessarily, that the work of the Committee was simply of a preparatory nature. It had not the power to make a single enactment. But, taking for granted that its membership fairly represented the mind of the different sections of the Church, it will be found that important and valuable service has been rendered by the suggesting of practicable measures, and thereby facilitating the transaction of business at the next meeting of the Assembly, when there will in all probability be present a constituency so large as to be otherwise unmanageable for overtaking the amount of business that will be brought before it. The following are understood to be some of the more important recommendations of the Committee:

1. That the mode of electing the Moderator of the General Assembly be by an open vote of the members composing the court at its first sederunt. (In the Church of Scotland branch, use and wont had vested the nomination of the Moderator in a so-called College of ex-Moderators. In the C. P. Church the Presbyteries had the privilege of nominating.)

II. HOME MISSIONS.

That there be one Board of Management for the whole Church, consisting of forty-five members, of whom one-third shall belong to the Synod of the Maritime Provinces and the remaining two thirds to

the other Synods of the Church, including Manitoba; that the Committee be correspondingly divided into two sub-sections for the transaction of business within their respective districts, empowered to act separately, but to report jointly to the General Assembly.

That the Fund to be administered by the Board shall consist of two parts, (1,) the Home Mission Fund proper, for the support and extension of Mission stations throughout the Dominion; (2) the Fund for supplementing organized Congregations unable of themselves to provide fully for the maintenance of ordinances.

That the support of Manitoba College shall in the meantime be a charge on the Home Mission Fund.

That Congregations not self-supporting but able to pay at least \$400 annually toward stipend, and at the rate of \$4.50 per communicant or \$6 per family, may be supplemented by the Board; and that the *minimum* stipend, exclusive of manse, from all sources, shall be \$700 in all such cases. (This recommendation as to the effect that separate collections should be taken up throughout the church annually for the Home Mission Fund, and for the supplementing of small Congregations, and that no settled minister in the church should receive a smaller stipend from all sources than \$700.) In cities and towns this sum may be exceeded at the discretion of the Committee. The amount of supplement shall in no case exceed what is necessary to bring up the stipend to \$700, and in all cases it must be proved to the satisfaction of the Presbytery of the bounds that a Congregation has contributed for stipend to the extent of its ability.

III. FOREIGN MISSIONS.

That there shall be one central Fund for the support of Foreign Missions to which all the Congregations and mission stations, shall be required to contribute annually; and one Board of Management annually appointed by the General Assembly. In the meantime, however, it is deemed expedient that the Fund be divided into two sections:—(1) Ontario, Quebec, and the North-West; (2) the Maritime Provinces. (This, in consideration of the fact that the Churches of the Maritime Provinces, at the time of the Union, were committed to a very successful scheme of Foreign Missions, established a number of years ago in the South Sea Islands, the West Indies, and elsewhere.)

IV. MINISTERS' WIDOWS' AND ORPHANS FUND.

That one Fund be created for the whole Church, that respect be had to the provi-

sions contained in the Act 38 Vict., cap. 61—passed during last session of the Legislature of Quebec, to the effect that no widow or orphan of a minister, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive a less annuity from the fund of the United Church than would have pertained to them, in terms of the scale in force at the date of Union, if the Churches had not united; that the terms on which ministers be admitted to the benefits of the Fund be as follows:—the payment, by each minister applying for admission under 35 years of age, of \$8 annually; from 35 to 40 years of age, \$10; and from 40 to 50 years of age, \$12 annually,—application by parties over 30 years of age to be subject to special consideration; that the ministers of the late Presbyterian Church of Scotland in Canada continue to pay, as heretofore, \$12; the ministers of the late Churches in the Lower Provinces \$8,* and the ministers of the late Canada Presbyterian Church at the rates first mentioned, \$8, \$10, and \$12 annually, that saving the above proviso, in favour of the Church of Scotland in Canada, the payments to widows and orphan's be in all cases equal, namely, \$150 per annum to each widow, with the additional annual sum of \$20 for one child, \$36 for two children, \$50 for three children, and \$100 for each additional child. In the case of orphan children, the annuity be the same as to a widow until the annuitant or annuitants have reached the age of 18 years for girls, and 21 for boys.

AGED AND INFIRM MINISTERS.

That there be instituted one Fund for the payment of retiring allowances, to be supported by annual congregational collections throughout the Church, donations and bequests; that ministers retiring from active service, with the consent of the General Assembly, after 10 years service, be entitled to an annuity of \$100, and \$10 per year for every additional year's service, to 40 years' service, if the Fund admit.

COLLEGES.

In addition to the revenues derived from their endowments, it was ascertained that the following sums are requisite to maintain the undermentioned Colleges in the present state of efficiency, namely:—King's College, Toronto, requires \$11,000; Theological Faculty of Queen's College, Kingston, \$2000; The Montreal College, \$6500, and the Theological Hall of Halifax \$5000, annually.

* \$8 for those who have been on the Fund Others to pay something more, but their admission to be on terms exceedingly easy and advantageous.—P. G. McG.

The opinion was very generally entertained that the United Church should aim at the permanent endowment of all its Colleges as soon as possible. In the meantime it is recommended that the deficit of revenue for the said Colleges be provided by congregational contributions, under the authority of the General Assembly, and, to this end, that the territorial system be adopted; that the Synod of the Maritime Provinces be the constituency for the support of the Theological Hall at Halifax; that the territory bounded by the Maritime Provinces on the East, and by the St. Lawrence and Ottawa Railway on the West, be assigned for the support of the Theological College, and all the territory west of the said Railway, for the support of Knox College, Toronto, and Queen's Theological Hall, at Kingston. (In the event of it being judged necessary to augment the equipment of the said Colleges, by the appointment of additional professors under the above system of support, it was conceded that Morrin College, Quebec, be entitled to an equitable consideration.

RESHIPS, AGENCY AND PERIODICALS.

(1) The Rev. William Reid, M.A., of Toronto, Rev. Professor MacKerras, M.A., Kingston, and the Rev. William Fraser, Bondhead, be appointed joint clerks of the Assembly, the two first named with a salary of \$250, and the last named, \$150 per annum, exclusive of incidental expenses. (2) That two Agents be appointed for the management of the financial affairs of the Church—their respective salaries to be hereafter defined—One in Toronto, the Rev. William Reid, M.A., and one in Halifax, the Rev. P. G. McGregor, each with a salary of \$2000 per annum. (3) That one periodical be published monthly under the authority of the General Assembly as the official Record of the Church; that it be published in the city of Montreal, and that Mr. Croil, be the printer; that it be supplied to congregation at the rate of \$25 per 100 copies, free of postage, and to single subscribers for 60 cents per annum; that a Committee be appointed to make arrangements for commencing the issue of the periodical on the 1st of January to be named THE PRESBYTERIAN RECORD, with an edition of at least 30,000 copies; and that the same Committee be charged to report on the expediency of establishing and maintaining a monthly periodical suitable for circulation in the Sabbath Schools of the Church.

ECCLIASTICAL PROCEDURE.

The report was also read and adopted and the question to be put to Minis-

ters, Elders, and Deacons at their ordination and appointment; prescribing the formula to be signed by ministers at their induction, the terms of the Barrier Act, the form in which church records, reports, and like official documents are to be engrossed, with other matters of detail which do not require to be specified. There being no further business the members united in singing the last three verses of the 122 psalm, commencing with the lines:

"Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace
Have still prosperity."

After which the chairman engaged in prayer, and closed the proceedings with the Apostolic Benediction.

It only remains to be added that the proceedings were conducted throughout in a business-like manner, and that nothing could exceed the fine spirit and temper which prevailed. The discussions were characterized by marked ability, and a tone of earnestness and conciliation, which not seldom rose to magnanimity. A frank and fearless expression of opinion was honestly given—predilection for particular systems were pronounced, but of the old dividing party lines not the faintest trace could be seen. Had the members of this Committee done nothing more, they might justly feel proud that they have solved a problem hidden for generations from the wise and prudent, and proved, beyond contradiction, the essential unity of the great Presbyterian family.

TRUE RELIGION.

The tree is known by its fruits. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to assist the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Such is the declaration of God by the apostle James. Our faith must be shown by our works. We must be as epistles of Christ—letters clearly and plainly written—letters of love and beneficence. If we love God we must love our brother also. Like Him we must tenderly care for the poor, the sorrowful, the fatherless, the widow. "Be ye doers of the word and not hearers only, deceiving your own selves."

How easy to listen to earnest and powerful sermons, and go away unprofited! Alas, the word too often hardens the hearer. Softened, warmed for a moment, he relapses into coldness and unbelief "and straightway forgetteth what manner of man he was."

Is there any sadder sight in this world of sin and sorrow than men with orthodox formulas on their lips, and with zeal so burning that they would crush out of being any one tainted with the faintest flavor of heresy, and yet living as if there were no God, no Heaven, no Hell?—living a cold, selfish, grasping life; ignoring, in fact, the authority of Him whom they in mere words so glibly acknowledge. A man may be a member of the Church in full communion for many years. He may be quite above the reach of church censures. There may be a Pharisaic correctness about his life. He may be an elder, or even a minister of the gospel, zealous for the jots and tittles of an orthodox creed, and still be a stranger to "pure religion and undefiled."

Reader, you are a Presbyterian; you belong to the purest Church on earth. You hear the gospel truly and purely preached. Within the range of your knowledge are many shining examples of a living Christianity. How is it with you? Beware of a dead censorious orthodoxy. The devils believe and tremble. Your Presbyterianism, your orthodoxy, your fruitless faith will avail you nothing when the trial of the judgment day comes. We want living members of a living Church—living stones of the glorious Temple of which the Lord Jesus is the chief corner stone. Orthodoxy is very precious, but let it not come between you and Christ. Creeds, confessions, forms of government are good and necessary, but they are only means to an end. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without wrangling and without hypocrisy. And the fruit of righteousness is sown in peace to them that make peace.

HOME RELIGION.

"Return to thine house, and show how great things God hath done unto thee," the injunction of Jesus to the cured and thankful demoniac, needs to be repeated in the ear of multitudes of professing Christians to-day.

Modern piety is very largely an outdoor affair. We live in a time of conventions, associations, evangelistic work, meeting of all kinds, and other forms of Christian efforts. Our Sabbaths are packed full of outside religious work and church services, leaving little chance for holy rest and retirement and the promotion of home piety. While none too much is done for Christ, there is danger that with these multiplied forms of Christian activity home religion may be neglected. There are, it is to be feared, too many like "Mr. Talkative," of Bunyan's "Pilgrim's Progress," "a saint abroad but a devil at home," or like an old painting which, at a little distance, seemed to represent a holy friar at prayer, with clasped hands and open book before him, but, on closer inspection, revealed a lemon in his hands and a punch bowl in place of that which seemed a book.

Home is the place where an inconsistent or wicked life has wrought the greatest harm. Men are there best known, and their example, if evil, most destructive. A child can read a parent's character before it knows the alphabet. To a great extent it is in the power of the parent to decide what the character of his child shall be. The child is the canvas upon which the father and mother paint their own portrait. "I'll take what father takes," was a boy's unconscious testimony to the truth of this principle.

Parental and family ties form one of the most potent means God uses in converting souls. Home is also the nearest and most promising field of labor. Nowhere is consistent Christian living and godly example go so far as there. Many a one can trace his religious life to a mother's piety and earnest prayers. One need not go abroad for fields of heroism and fidelity. There are heroines of the home, the kitchen and the washtub, as well as heroes of the battle-fields. Many a christian wife a mother has, in the face of opposition, with no sympathy or help from a Christian husband struggled on year after year to win her child for Christ. And then she must bear in mind that home life is the best test of Christian character. Home is the hardest place to play the hypocrite. "A man my wife if I don't live like a Christian" was the well-put challenge of a candidate for church membership in a Congregationalist church, as he saw the brethren

hardly satisfied with his personal experience. A godly home life is one of the best proofs of a true hope in Christ.

Let us, then, foster "home religion." Let the family altar be built and the fire of the daily offering be kindled upon it. Let our homes be like the home in Bethany, where Jesus loved to be a guest; still better, like the home above. Let kindness, gentleness, and forbearing love make home more dear and precious. Make the atmosphere one of prayer and love. Do not reserve your best looks and kindest words for strangers, but make home brighter by them.

LOVE.

How strongly the Scriptures insist upon love as the controlling power in our lives: "God is love that delights in all who love God—love that seeks and follows those who are straying from the blessed fountain of all happiness. God is love. All who are godly must love. In our congregations there should be a fuller and freer manifestation of this Heavenly principle. We must learn to love as brethren, to be patient, forbearing, forgiving. All the members of the congregation should be embraced in our affection. From the family and the congregation we must advance to the whole denomination; and still advancing higher, with enlarged sympathies, we are privileged to embrace all the followers of the Lord Jesus by whatever name called.

Our denominational bounds have of late been greatly widened. Has our love similarly extended? Do we embrace in our hearts all, so far as we know them, who stand to us in the relation of "brethren?" We hope and believe that the general reply to this question would be "Yes." The quarrels, and alienations, and suspicions of the past are forgiven and forgotten. Love to God brings us all very close to one another; and if we continue in His love we cannot fail to show it by loving the brethren.

Those who are our near neighbors have, of course, naturally, the first claim upon us. What can we do to strengthen the hands and cheer the hearts of weak congregations? How is the gospel to be brought

to bear upon those who still sit in darkness and under the shadow of death? We can work lovingly together in raising funds to supplement the efforts of weak charges, and also to send forth Home Missionaries to destitute localities. We are called to be fellow-workers with Christ. Filled with love to Him we should rise to the height of our great occasion.

THE STATISTICS OF THE LATE CANADA PRESBYTERIAN CHURCH.

We have perused with interest the leading article in the last number of the *Record* of this Church, on the Statistical Returns of the past year.

In the first part of this paper the great importance of full and accurate statistics is ably put and fully sustained, these being, in truth, a statement by figures of the great facts representing the life work and progress of the Church.

The second part touched upon is the incompleteness of this last, and of all former statistical tables; and the usual regrets are expressed that there are always found some who by their negligence and disregard of the public good fail in doing their allotted part in this great work, and to this extent lessen the beneficial effect of what their more faithful and punctual brethren have done. "If statistics would have the value they ought to possess, ALL, WITHOUT EXCEPTION, must respond to the injunction of the Supreme Court; and as far as any one fails the value of the returns is affected."

The writer notices, thirdly, with some criticism which is richly merited, the want of accuracy by which some of these returns are disfigured. We know Conveners of some other Churches whose righteous souls have been vexed with this shameless and inexcusable thing. Some hints being given for the elimination of these errors for the future to some extent if not in full, the writer closes with the following.

GENERAL STATEMENT.

"We select the following items, as showing the progress of the Church for the year.

An increase of 2,380 has taken place in the number of families belonging to her, over the previous year; the number now being, as reported, 30,940. The increase in the number of communicants is given as 5,539; the total being 56,241. It is gratifying to observe that all the Presbyteries, except one, report an increase in the number of those receiving religious instruction in the Sabbath School and Bible Class. We may take it for granted that fully 50,000 young persons are attending these institutions, and are thus being prepared to become, if spared, intelligent and active followers of the Lord Jesus. The total income of the Church for the year was, as reported, \$667,274.29, a considerable increase over the preceding year. Our space will not allow of our referring to the items in which this had been made, nor can we dwell on the increase in the stipend paid ministers, amounting to \$254,550, or upwards of \$16,000 in excess of the amount promised. It is to be regretted that there are some cases of arrears, and that there has been a falling off in contributions to some of the Schemes of the Church, while there has been an increase in others.

"Very useful tables have been printed with the Report; but perhaps there is none of these that will be more frequently consulted than those showing the average raised by Presbyteries per family and communicant throughout the bounds, and the general average. From the latter, we learn that each family has contributed more than eight dollars, and each communicant more than four dollars and a half, for stipend; and that the average contribution per family for all purposes was \$21.61, and \$11.83 per communicant. No one will say that this was all the late Canada Presbyterian Church could have done, but it shows that she is not destitute of the spirit of liberality.

"We observe that the Committee, in drawing up their Report, have confined themselves to the returns supplied by Presbyteries, and not made any estimate for non-reporting congregations. Such an estimate was at one time presented, but has been omitted, we learn on referring to past reports, for some years. On the propriety of this there will be difference of opinion. Our own view is, that the wiser course is for the committee to refrain from giving any estimate. Let the courts and office-bearers of the Church do their duty, and such will not be required. At best they are only conjectural. If supplied at all, let them come from Presbyteries.

"The Committee have judged that the occasion was an appropriate one for collecting and exhibiting the progress of the Church since the Union in 1861, and tables

have been compiled for this purpose. These are pregnant with instruction, and furnish ground for fervent thanksgiving and praise to her King and Head. We read that since the date given, there has been a clear gain of 28,450 in the membership, or more than 2,000 each year; that the amount paid as stipend has been \$2,224,526.49; that \$4,547,159.72 have been raised for congregational, and \$5,415,025.25 for all purposes. The number of ministers had increased from 223 to 339, and the stipend paid from \$104,144.41 to \$271,336.23, or an average in one year of \$467, and in the other of nearly \$800. The amount raised for congregational purposes has increased by \$390,550.67, and for all purposes by nearly a million dollars."

YOUR CHARACTER.

I hold very stern opinions with regard to Christian men who have fallen into gross sin; I rejoice that they may be truly converted, and may be with mingled hope and caution received into the Church; but question, gravely question, whether a man who has grossly sinned should be readily restored to the pulpit. Caesar's sin must be beyond suspicion, and there must be no ugly rumors as to ministerial inconsistency in the past, or the hope of usefulness will be slender. My belief is that we should be very slow to help back to the pulpit men who, having been once tried, have proved themselves to have too little grace to stand the crucial test of ministerial life.—*Spurgeon*.

It is hard to exaggerate the injury done to religion by the unworthy walk of professors, especially should they be office-bearers in the Church. Your duty is set an example of all purity, charity, honesty, open-mindedness, liberality,—the virtues that should adorn the Christian character.

The noble theory of Christianity is often grossly scandalized in the East by habits of ungodly Europeans, while the lives of such men as Donald McLeod, Henry Lawrence, Nicholson, and Edwards told mightily on the natives. There is no doubt that the reckless life, the levity, and the scepticism of no inconsiderable section of the Europeans residing in the land is the greatest obstacle to the spread of the gospel in India.

LITTLE COMMUNICANTS.

Our Westminster Confession of Faith assumes that the children of those "who profess the true religion" are "members of the visible Church," together with their parents. They are "born within the pale of the visible Church." Their parents are entitled to the privilege of having their infants publicly sealed with the seal of God's covenant. But such children though "members" of the visible Church are not "members in full communion." With this view the following thoughts are suggested:

When shall children be admitted to full communion in the Church?

1. At what age? Our Directory (chapter ix.) says, "When they come to years of discretion, if they be free from scandal," &c. It is judiciously added, "The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the eldership." The Church does not prescribe an age at which infant membership shall mature into membership in full communion, as the law fixes twenty-five years for majority. The Church makes depend on mental and spiritual "qualifications" ("knowledge and piety") to be judged by her ordained "officers." Is there not, in fact, however, great timidity and reluctance on the part of ministers and sessions in admitting children to communion, whatever may be the evidence of their piety? Virtually, do not many sessions require that those who are to be so admitted shall have passed beyond childhood—shall be of such age and stature that we could naturally call them youths—young men and young women? This view is not warranted by the phrase "years of discretion," for this phrase is to be interpreted with reference to the subject-matter to which it is here applied. "Years of discretion" sufficient for holding office in the church, teaching in the Sunday School, for conducting prayer meetings, or even for taking an eligible part in them, and "years of discretion" sufficient for worthily partaking of the Lord's Supper may not be the same. We shall have made some progress in our inquiry if we decisively drop out of our heads all thought of twenty-one years, or fifteen years, or seven years, or any number of years whatever, as determining anything in this matter.

2. What amount of knowledge shall be required? "Sufficient knowledge to discern the Lord's body," says our Directory. How shall we understand this? Must the young communicant be able to expound the principle on which Christ's expiation is accepted by God? By no means. One holds that young communicants must be educated theologians. What must

they know? How much must they understand? If the child understands that that blessed Redeemer is the Son of God, the Lord of glory, who "became a child like him," and, when grown to manhood, died for our sins; if the child knows and confesses that he himself is a sinner, and with sincere sorrow for that fact asks the Lord Jesus to save him—if he knows that the bread and the cup mean the flesh and the blood of Jesus, and that eating and drinking them signify taking and trusting Him as our Saviour from sin—has not that child "knowledge sufficient to discern the Lord's body?" Does this phrase mean any more than that? Whatever more may be desirable for the satisfaction of a maturing intellect, is it not simply that on which the soul of the most mature and of the dying believer rests in secure hope?

3. What evidences of "piety" shall be demanded in the child communicant? Must the little one be free from faults of conduct or of temper? Why more than an adult communicant? Certainly, in both adults and children, humble and penitent acknowledgment of faults, and prayerful effort to be rid of them, must be evidenced or they cannot come worthily to this table. With such penitence and such trust who dares forbid anyone? But how shall the pastor and elders have evidence of these? We are speaking of children who are "within the pale of the Church," children of believing parents, children in Christian homes, children of the covenant. Cannot such parents, carefully and prayerfully bringing up those children "in the nurture of the Lord," give reliable testimony concerning their habits and behaviour, and the spirit therein manifested? Is not almost every such child in some Sunday School class, and cannot the teacher learn the child's thoughts and feelings? Has not the pastor access to all those classes and all those homes? And has not he the Good Shepherd's word to Simon ever sounding in his heart—"Feed my lambs?" Is it really more difficult for the pastor and elders to ascertain whether a child is a penitent believer than whether an adult is? And is not that all that needs to be ascertained—that he is a penitent believer, not that he is a faultless person?

4. Shall we in all cases wait for children to come to us with the request to be admitted to communion? The most modest and the most tenderly penitent might not dare to do this. The disposition to be led, not to go forward boldly, sweetly becomes Christian childhood. Our Directory assumes this where it says that such children as have been described "ought to be informed it is their duty and their privilege to come to the Lord's Supper." Who should

inform them? Surely if parents, and pastor, and elders, and Sunday School teachers are duly thoughtful and watchful, they will prayerfully consult together, and will find the most suitable way in each case of leading the little disciple to a consciousness of his state and a modest recognition of his privilege. Ought not this more than it is to be a matter of watchful consideration and of frank consultation on the part of all these official guardians and nourishers of infant piety?

In conclusion, suffer me frankly and fervently to testify to the experimental value of the communion to the youngest of Christ's disciples. These visible, tangible tokens, these emblems which our eyes look upon, and our hands handle, and our lips touch, are more helpful, more needful to the young than to the mature. Children are more dependent on sensible tokens than mature men for vivid impression and distinct remembrance. The child wants something which he can keep "to remember you by" when you go away from him. The Lord gave us these tokens for just that—to remember Him by. "This do in remembrance of me." This communication will be read, I trust, by not a few who were welcomed to the Lord's Supper as little children. I ask all such if, as a means of grace, it was not more important to the then than now. The solemn self-examination in preparation for the communion, the calling to remembrance of faults and sins into which you had fallen, and asking forgiveness for them, the renewal of vows and the earnest prayer for help to keep them, the distinct mental beholding of Christ crucified, the tender thoughts of Him as you sat in the impressive silence while the bread and the cup were passed through the congregation of communicants, the fixing and completing of all these impressions by the reverent touch and taste of the elements, do you not remember all these as helps to your subsequent endeavours to keep your steps faithfully onward in the narrow path, even more needful to you then than now?

I think that this will be read by some who have come first to the Lord's table later in life, but not as hoping that they had just then found the Saviour. They had feebly hoped in Him for years, but cannot have courage openly to confess Him by this act of obedience to His dying request. You have lost much by this delay, much of enjoyment and much of strengthening. Do not you feel this to be so? Then testify thus, I pray you, to your pastor and brethren, and entreat them to look after the little disciples.

When the Church is doing so much to instruct the children, so much to secure that they shall early know all the elementary truths of the Gospel, shall she not ex-

pect the Divine Spirit to make her teachings early effectual? And shall she sternly or thoughtlessly shut away from the table of Christian communion the little ones in whose hearts Christian faith and love are implanted? In every Church which Christ blesses with true spiritual motherhood, will there not be little communicants? If anywhere on earth now, is it not at His own talk that we may hear our Lord's gentle voice saying, "Suffer little children to come unto me, and forbid them not."

THE PRESBYTERIAN CHURCH IN CANADA

The following article, written from the point of view of Ontario, and copied from the *Globe*, will be read with interest:

The lately effected union of the different Presbyterian Churches in the Dominion of Canada has attracted a large amount of attention, and has already, we doubt not, had a very beneficial influence. It will take, however, some time to show what may be the extent of that influence, and how specially it has been exerted. In the meantime, as the minutes and statistics of the different contracting Churches to the Union in the last stage of their separate existence come in, we can at any rate see with what strength the United Church starts, and also what progress the several sections had made within the few years last past.

The Canada Presbyterian Church has for nearly the whole period of its existence aimed at having as full and complete statistics as possible; and though, from congregations not reporting, as well as from other causes, these statistics have never been absolutely correct, yet the approximation to such a desirable state of things has always become greater, till we come to the report laid before the Assembly at its meeting in June last, which is now before us, and which gives as full a view of the strength, contributions, and operations of that Church as could almost be expected. It so happens that the Canada Presbyterian Church had a General Assembly for six years; if we take the statistics at the union in 1861, and 1870, the year of the first Assembly, and compare them with those of last, we shall have some very unmistakable intimations of progress during the intervening period.

In 1861, when the union between the Free and United Presbyterian Churches took place, there were, all told, 225 members of both bodies. In 1870, when the General Assembly was held, there were 294; and in 1875, at the time of the

union, the number of ministers in the C. P. Church had increased to 339. Thus the number had, in fourteen years, increased fifty per cent exactly. In 1861, the number of communicants was, as nearly as could be estimated, 35,525, and the average number of attendants at church, 58,289. In the year ending 31st March, 1875, the number of communicants had risen to 56,231, and the average attendance to 96,720. In 1870, at the holding of the first General Assembly, the membership was 44,451, while the average attendance is not given. In 1861 there were in Sabbath Schools and Bible Classes, 18,609; in 1870, 39,016; and at the time of the Union in 1875, 48,028. In 1861 the number of elders was 1,165, and of other office-bearers, 1,963; in 1870 the eldership had increased to 1,659, and the other office-bearers to 2,396; while in 1875 the number of elders was 2,093, and of other office-bearers, 3,386. The number of families connected with the Church was first reported in 1866, and was then given at 19,229. This, at an average of five to a family, would make the whole adhering population 96,145. In 1870 the number of families reported was 25,978, or, on the same basis, 129,890 of an adhering population. In 1875 the number of families was 30,940, or 154,700. This would give in nine years an increase of more than fifty per cent. Very possibly this apparent increase is larger than what it actually was, from the first statistics having been somewhat imperfect.

As was to be expected, considerable effort has always been made by the Presbyterian Church to supply its members and adherents with wholesome reading matter. In 1870, the number of volumes in congregational libraries was 12,574, and in Sabbath-school ones \$4,858. At the Union in 1875 the increase had been comparatively small. In the congregational libraries there had been literally no increase at all, but in the Sabbath-schools there were about 12,000 more volumes.

In financial matters the progress has been even more noticeable, though it is not nearly so great as might have been expected when the numbers and wealth of the members and adherents of the C. P. Church are considered. The total income of the C. P. Church for the year ending 31st March, 1875, was \$618,533 78, an increase on that of the previous year of \$67,652 06. In 1861 the total income for all purposes was only \$195,027; in 1870 it had risen to \$21,788 05, and in 1875 had become nearly \$200,000 more. In 1861 the amount of stipend paid was \$104,144 41; in 1870, \$174,466 83; and in 1875, \$270,690 23; an increase of \$96,000 in five years. But while the ministers were receiving better salaries, though not nearly so good as they

ought to have had, the contributions to other religious and benevolent schemes did not fall off. In 1861 there were collected for missionary and benevolent purposes, of an extra congregational character, \$38,881; in 1870, \$57,474; and in 1875, \$120,577. In 1861 there were only 74 mansees. In 1875 there were 198, and twenty houses rented by the congregations for their ministers' use. It is quite true that a large amount of this increase of income is due to the building of Knox College. For the last two years the contributions for the fund have necessarily been very large; but even when this item is left out of view as extraordinary, the steady increase on the regular funds is very noticeable and very gratifying. In 1861 the contributions to the Home Mission Fund—that is, for sending ministers to the newer and poorer districts of Canada—were only \$4,653. In 1875 they were \$18,971, or more than 400 per cent.

The amount of stipend paid in this Church, from the time of its formation in 1861 till it emerged by another union in a larger body in 1875, was \$2,224,578 49; and the total amount paid during that time for all congregational purposes—such as bearing the current expenses, building and repairing churches, &c., was \$4,547,159 72; while for the missionary and benevolent schemes of the Church there were raised during the same time \$520,502 37. This would make a total in 14 years of \$5,415,025 25, or an average of \$386,787 30 per annum. We have not yet to hand the statistics of the other branches of the now "Presbyterian Church in Canada." When they make their appearance we shall give an account of them. Of course, the Church of which we have spoken was by much the largest.

We hope the United Church will see to it to have full and accurate statistics from the very first. Such documents become, in the course of years, both very valuable and interesting.

Of the lately formed Church all that can as yet be said is that, with the exception of an insignificant handful it embraces all the Presbyterians in Canada and Newfoundland, and is divided into four district synods, which again are sub-divided into 33 Presbyteries. On the rolls of these Presbyteries there were at the Union the names of 619 regularly settled ministers, or others for special reasons continued as members of Presbytery. The adhering population is larger than that of any other Protestant denomination in the whole of the Dominion.

A new Presbyterian Church was recently opened for divine worship at Long River, New London.

WORDS OF CHEER.

The *Record* of the Free Church refers as follows to our recent Union :

The great event of the union of the four Presbyterian Churches of the Dominion—namely, the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Established Church of Scotland the Presbyterian Church of the Lower Provinces, and the Church of the Maritime Provinces in connection with the Scottish Establishment—is to us a subject of the deepest interest. It is impossible to regard it otherwise than as fraught with most momentous issues, and we earnestly hope and pray that these issues may be prosperous and blessed in a very high degree. There will, no doubt, be circumstances which will require the exercise of much Christian wisdom, much laborious and persevering effort, much kindly dealing, much comprehensiveness of aim and singleness of eye, and much hopefulness and faith and devotedness. But we believe that our friends will be found—will be made—equal to the emergency; and we ask the readers of the *Record* to plead on their behalf for the wisdom which is from above, for the grace which is sufficient, and the strength which is made perfect in weakness. The 15th June, 1875, will, we are persuaded, prove to be a memorable day in the history of Presbyterianism on the American Continent, and the event which it witnessed will, we believe, exercise a powerful influence upon the work of the Church of Christ in the world. We rejoice to see that steps are being taken which indicate a wise and firm resolve that the enthusiasm of that day shall not be suffered to evaporate in mere show or momentary acclamations, however cheering these may be at such a time, but will be made to bear fruit, and fruit which will remain for many days and years. We need hardly assure the united Church that we shall equally be ready to sympathize with and, when necessary and practicable, aid the "Presbyterian Church in Canada," as we have been in regard to any of the constituent bodies of which it is now composed. We look with great interest to the future of this Church, and anticipate for it, by God's rich blessing, a career of no common distinction and usefulness in promoting the cause of the Redeemer and the salvation of souls.



"My son, forget not my law; but let thy heart keep my commandments; for length of days, and long life, and peace, shall they add to thee."

Home Missions.

Report of Mr. G. S. Burrough.

To the Presbytery of Halifax :

Having been appointed by your Presbytery to labor during the Spring and Summer at the stations of Bayview and Bear River, Digby Co., I would beg leave to submit the following report of my four months' work, extending from May 1st to Sept. 1st., including in all 18 Sabbaths.

Upon my arrival on the ground my first care was to ascertain the exact state and needs of the people. I discovered these two places, Bayview and Bear River, to be the only foothold of Presbyterianism in the entire County of Digby. At Bayview, which is a scattered country community situated four miles north from the town of Digby, I found the people possessed of a neat church edifice, seating about 200, built largely by their own exertions, and free from all debt. Eleven persons were in full communion with the Church, while the number of families adhering to Presbyterianism were twelve. At Bear River, a thriving little town 9 miles east from Digby, and 13 distant from Bayview, I found a church building in process of erection. The number of Presbyterians here, both adherents and members, I found to be less than at Bayview, on account of deaths and removals, but all seemed active and energetic. The great need of both places I found to be—what it still is—cheer and encouragement from their Presbyterian brethren of Nova Scotia who are more favored with church privileges than they.

My labors here and their results may be briefly stated. As I have resided at Bayview, the greater part of my work has necessarily been directed to this portion of the field. The only religious service the people of this place had upon previous summers enjoyed, was preaching upon Sabbath morning. No weekly meeting has ever been held. A Sabbath School has been in existence some two years since, but only lasted a few months. Feeling that the work of the gospel minister, while it is a work of persuasion, is essentially and primarily a work of instruction, my great aim has been to inform the people in Bible and religious knowledge, to bring forth the facts and doctrines of the Scripture, and particularly the doctrines as set forth in the facts. To this aim I have made all my labors tend. On Wednesday evening we have had a series of lectures upon the Old Testament, prophecies of Christ compared with their fulfilment in the New Testament, followed by a series upon the Old

Testament types of Christ. Thus we have been tying our Testaments together. These lectures have been interspersed upon the first Wednesday evening of each month with lectures upon the various mission fields of China, India, Japan, etc., with the hope that our hearts might be broadened with the thought that "the field is the world." A Sabbath School was organized in the month of May, and has been in successful operation since that time. Singing books and lesson papers have been provided for the children, and all have been greatly interested in it. Upon Friday evening we have held a social meeting from house to house, the object of which has been to study the Sabbath school lesson for the next Sabbath, and after this to enjoy a pleasant evening in singing and reading. Upon Tuesday night also we have had a meeting of the singers of our congregation, in order both to become familiar with our new Sabbath School tunes and to improve our Chorus singing. Service has been held regularly Sabbath morning in the church. At Bear River we have had but one weekly service, that of preaching on Sabbath afternoon. Our house of worship not being completed, it has not been thought best to hold any other meeting. Upon Sabbath afternoon we have worshipped, by the kindness of our Methodist brethren, in their church. Upon all the services the attendance has been large—far larger than might have been anticipated. Upon pleasant Sabbath mornings our church at Bayview has been nearly full. The average attendance upon the Wednesday evening lecture has been 45, upon Friday evening 35. Many have walked four and five miles to be present. The attendance at Bear River upon Sabbath afternoon has been quite large. I have found visiting to be one of the most efficient means of work. I have visited over 50 different families, having made in all over 150 calls. The scattered condition of the people, the field extending over twenty miles, if looked at properly has rendered it difficult for the catechist to reach the people, as no horse is provided for his use. The sacraments of the Lord's supper and baptism were administered upon the 3rd Sabbath of August in the Bayview church. Six children and two adults were baptised, and eight persons were admitted into the membership of the church upon profession of their faith. Four were heads of families. Others felt much interested but did not see their way near to unite at that time, but will doubtless do so at the next occasion. Looking back upon the past four months there is every reason for hope that Presbyterianism will make rapid advances in Digby County, if it only has a helping hand. Some more regular supply should, if possi-

ble, be provided for these congregations. To leave so many attendants and church members without the bread of life for eight months out of the twelve seems very sad. The membership at Bayview is now 19, and at Bear River 6, while the number of adherents at both places is over 80.

A word as to future prospects. With a little aid from outside, Bear River church may be finished so as to be ready for use next year. This will be one step in advance. The great difficulty lies in the fact that the two places are so far separated from one another, that when the laborer resides at the one, he is more or less cut off from the other. The town of Digby lies very near the centre of the field. There are now Presbyterians residing there who have no place of worship of their own. I would earnestly urge the Presbytery to look to this town. If a Presbyterian organization could be established there, it made the centre of operations, and the work pushed earnestly, a pastor might eventually be settled in this region. A congregation could without doubt be secured in Digby. The town is large, growing, and promises to be a point of influence in the West of Nova Scotia. There are in it many who have no definite religious opinions and who should be cared for. If Digby is ever seized upon the time is now. Could the people of Bayview and Bear River but have a constant supply, they would be able to give more toward the support of that supply. As matters now stand much of the funds of Presbyterians pass over into the treasuries of other denominations, as a great part of the year they are compelled to worship with them. The people have increased in their contributions from year to year. It is but two years since they commenced paying toward the support of the catechist. This year, by the efforts of Miss Hinxman, of Bayview, \$50 have been raised by subscription, in addition to the collections. These being added make up a sum of \$84.00, leaving only a small balance to be drawn from the Board of Missions. The catechist has been kindly entertained at Bayview, free of all expense to the Board, by Mrs. Wm. Turnbull and her son, Mr. G. A. Turnbull. The kindness of Messrs. E. E. Tupper, J. Turnbull, and Dr. Maxwell to the Catechist while at Bear River, as well as that of Mr. McKae, of Digby, while the Catechist is passing through Digby, from station to station, ought also to be mentioned.

Report of Rev. W. Johnson.

[PRESBYTERY OF HALIFAX.]

According to appointment to preach at Richmond on 2nd and 3rd Sabbaths of August, I came to Halifax, but, owing to

uncertainty arising from unavoidable delay in the transmission of my answer, I found that arrangements had been made for the supply of Richmond on the former of these Sabbaths. I visited a few of the people, and on Wednesday conducted the prayer meeting, which, however, was somewhat poorly attended. By exchange with the Revd. P. G. McGregor, I left on Friday morning to dispense the Communion at Bayview. At Round Hill I was met by Mr. Cameron, elder, there, who had kindly agreed to drive me to my destination, and gave his aid on the occasion. At Hillsborough, where we spent the night with Mr. Tupper, who takes an active interest in the cause, we were introduced by that gentleman before leaving on Saturday to the Presbyterian friends residing in the locality. At Bayview I found matters in a very promising state, which was largely owing to the very judicious and earnest efforts of Mr. Burroughs, who had been laboring there during the summer months with much acceptance. After the preparatory services on Saturday evening, which were well attended, I conversed with the candidates for admission for the first time into the fellowship of the Church (of whom there were eight, four being adults), and the result being satisfactory, it was arranged to admit them on the following day in presence of the congregation. On Sabbath, the weather being favorable, the attendance was large, numbering from 150 to 200, many having come from Hillsborough, Digby and other localities more or less distant. After sermon, the candidates having answered the usual questions, and two of their number who had not before received the ordinance having been baptized, they were then formally recognized as members of the Church by receiving the right hand of fellowship. The Communion was dispensed to about forty persons, of whom a few were members of other Churches, who had availed themselves of the invitation to associate with their Christian brethren in commemorating the death of their common Saviour and Lord. We again met for service in the afternoon, and though some of the morning's congregation had been under the necessity of returning home, the attendance numbered from 100 to 150. I also baptized on the occasion six children. On Monday and Tuesday, before leaving to fulfill appointments for two Sabbaths at Amherst, I had an opportunity, in company with Mr. Burroughs, (who had also taken part in the Sabbath service) of visiting several of the congregation at Bayview and Digby, and I can not refrain from expressing my high satisfaction with the excellent spirit which seemed to pervade the congregation. They are very confident under the Divine blessing of

the ultimate prosperity of the cause, and in order to this, and I may add as *indispensable* to it, I earnestly hope it will be practicable to fulfill the anxious desire which the people have expressed to be supplied with ordinances more regularly in the future. The field holds out excellent promise in the event of its being well and systematically wrought.

Amherst, Aug. 2nd, 1875.

Report of Mr. J. G. Black.

[PREBYTERY OF HALIFAX.]

I began my work in West Cornwallis on the first Sabbath of May. The first two Sabbaths I held only two services each day: one in Waterville in the morning and one in Lakeville in the afternoon. About the second week a prayer meeting was organized and was kept up during all my stay. This meeting was attended by a part of the congregation very regularly, chiefly by the ladies and children, varying in number from a dozen to about thirty. The exercises consisted of singing, prayer, reading and remarks on some passage of Scripture. About the third week the Sabbath School was organized with about a dozen children and three teachers. Enough money was raised to purchase singing books and International lessons, which gave new life to the School. It gave us good pleasure to meet with the school three times each week. On Wednesday evening we meet to practise singing, and immediately at the close came the prayer meeting, which was consequently always attended by the children. On Sabbath evening the School again came together for singing. These meetings through the week were a good preparation for the School on Sabbath morning. The interest we felt in these young folk was soon reciprocated by their marked interest in all the exercises, and the music of their happy voices soon attracted others to the School to such a degree that we could in a few weeks count about forty.

It was not my privilege to meet with the Lakeville School, but I feel sure that a good work is being done under the direction of Mr. Loomer, Mr. Burgess and Miss Burgess. The morning service at Waterville and the afternoon service at Lakeville had an attendance generally of about fifty. The evening attendance at Waterville was much larger, as it was augmented by brethren from other Churches. This service was a Bible lesson or lecture on "The Acts." During my stay of three months in West Cornwallis I made about fifty calls, and I fully believe if this field were to have a minister who is apt to teach and ready and skilful in work, there is no reason

the Presbyterian Church there should not be quite strong. The material is there and only awaits the workman's hand. Though the actual membership is now very small, and they are wont to style themselves a *feeble folk*, yet there is good promise in the rising generation, if they have a fair chance by way of Bible instruction. But unless the soil is cultivated we need not expect a crop. Presbyterianism is not a spontaneous growth, and is all the more valuable on that account. Let but a good and faithful laborer be called to Cornwallis, and I believe both the people there and the Presbytery will soon be happily surprised at the results. Of course, there is need that both places unite their efforts, as their interest is in common; and the individual members must remember that their own exertion is absolutely necessary to the success of the Church among them.

On the first Sabbath of August I began my labors in Bedford and Fall River, the morning service being held at the former place. A prayer meeting was held at Fall River attended by about fifteen persons. A Sabbath School is also in operation near this place, which is under the supervision of Mr. Robertson, and meets in the morning, which prevented my attending my attending it. The field here is so much divided among different denominations that no one of them lives at more than a dying rate. Regularity of pastoral labor is much needed. The people here say it is either a feast or famine with them. At times there will be in this immediate neighborhood as much as four sermons in one day, and at other times none at all. Is there no means of reaching regularity in this work? August being harvest month we did not see as much of the people as we would have desired. But we saw quite a number of these families, and always received a grateful welcome. Owing to circumstances it was not our privilege to visit in Bedford. We are informed that a successful Sabbath School is under the conduct of Mr. Archibald. Here also the field is divided, and often there are two services at the same hour, thus making small audiences. Besides the services at Bedford and Fall River, we preached once at Waverley and once at Windsor Junction to very attentive audiences. If the good people at the latter place were willing to go either to Waverley or Fall River, they need not be without the gospel.

The majority of Christian missionaries in Japan have not been resident in the land much over two years, and yet churches are organized at Yokohama, Tokio, (Yedo,) Kobe, Osaka, Nagasaki, and at several other places in the Empire.

Our Foreign Missions.

Missions of the late Canada Presbyterian Church.

As these Missions now belong to our own Church, and are ours as really as those in the New Hebrides and Trinidad, we reprint in full the Report of the Foreign Mission Committee of the C. P. Church for the past year. Had the Union not taken place it would still be highly desirable that we should be acquainted with their missions, but as the Union has been consummated it is more than desirable it is *necessary* that our people should gain early acquaintance with all their own foreign missionaries and with their work.

We will only add that Dr. Fraser, now of China, is the son of Rev. Wm. Fraser of Bond Head, one of the Clerks of the General Assembly, a native of Picton County, and son to Donald Fraser of McLellan's Brook, one of the venerable Elders of the late Dr. McGregor.

THE REPORT OF THE FOREIGN MISSION COMMITTEE—1874-5.

It is with mingled feelings that your Committee review the Foreign Mission operations of the Church during the past year. The Great Head of the Church has not withheld encouragement; but He has also sent trials and disappointments. Death has, for the first time, thinned the ranks of your labourers in the foreign field. Rev. James Nisbet, the earliest of your missionaries to the heathen, has finished his course, and entered into his rest. Last August he was compelled, by the failing health of himself and Mrs. Nisbet, to return with her to Red River. Mrs. Nisbet only survived a short time after their arrival in Manitoba, and on the 17th September she fell asleep. Upon the last day of the same month Mr. Nisbet followed his excellent wife into that rest which remains for the people of God. In the removal of Mr. Nisbet, your Committee feel that the Church has lost a singularly unselfish and devoted labourer. Entering upon his work comparatively late in life, when the acquisition of a language is an arduous work, he laboured under the disadvantage of requiring to address the Indians through an interpreter; but he was blessed during his life in gathering souls into the fold of Christ. But the most recent accounts from Prince Albert indicate that good results from his eight years of

devoted labours are still becoming apparent. Mr. Nisbet left four young children, who have no adequate provision for their support. Your Committee feel that while this was the first case of the kind which had occurred among the missionaries of the Church, that it might not be the last, and that it was necessary for them to deal with it upon principles which might be followed in time to come. In these circumstances they did not feel themselves warranted to do more than vote half-a-year's salary to the legal representatives of Mr. Nisbet's children, for their benefit. It will be for the Assembly to say whether any more adequate provision can be made for such cases.

NORTH WEST.

Your Committee are glad to state that the removal of Mr. Nisbet did not cause any interruption in the prosecution of the work of the Mission. When he left for Manitoba, he secured temporary supply to carry on services during his absence. Mr. John Mackay, the interpreter, who accompanied Mr. Nisbet to Red River, was sent back, by the instructions of the Committee, to take charge of the work until such time as a successor for Mr. Nisbet could be found. The Presbytery of Manitoba, feeling that there was an urgent necessity that an ordained missionary should occupy Prince Albert during the winter, assumed the responsibility of selecting and ordaining for the work Mr. Hugh McKellar, a probationer of the Church. The Committee, fully sympathising with the feelings which led the Presbytery to take the unusual course which they adopted, agreed cordially to recognize Mr. McKellar as their missionary. The Committee was so entirely satisfied with Mr. McKellar's adaptation for the position, that they gave to him a very cordial call to become the permanent missionary in that interesting field, where he is now labouring. An answer has not yet been received to this call. Mr. McKellar has entered on his work with great zeal and energy, and promises to prove a very efficient labourer. He reports that there have been, since his arrival at the mission, 14 baptisms—three adult Indian women and eleven children; and five marriages. He speaks in very pleasing terms of the happy influence of Mr. Nisbet's labours. A large settlement is springing up rapidly around Prince Albert. The fertile soil has attracted many settlers from Manitoba and elsewhere, and already an English-speaking population, numbering more than 300, a large proportion of whom are Presbyterians, is found settled in the neighbourhood of the mission. Prince Albert is every year likely to become a more important centre of Home Mission

operations. The care of the spiritual interests of this large settlement devolves entirely, at present, upon the labourers employed by your Committee. Your Committee trust that the Home Mission Committee will soon feel themselves in a position to take charge of that portion of the work at Prince Albert which belongs to their department.

Mr. George Flett is labouring among the Indians in the neighbourhood of Fort Pelly, where he finds an encouraging field of usefulness. As soon as the Indians in the North-West are gathered into *Reserves*, the work among them will assume another and more hopeful character. Until that time arrives, it will always be difficult to operate successfully among them. Their migratory habits render it almost impossible for those who do not follow a similar mode of life to have constant access to them. This obstacle, which has constantly impeded the progress of this department of the work, will ere long, it is hoped, be taken out of the way.

INDIA.

In India, good service has been rendered during the year, by Misses Fairweather and Rodger, who have occupied important positions in connection with the missions of the American Presbyterian Church. At *Mynpoorie*, near the Ganges, and about 750 miles north-west of Calcutta, they laboured for some time. At this station they had, in addition to Zenana work, the superintendence of eight schools, and the direction of Bible-women. While at *Mynpoorie*, they suffered from jungle and bilious fever; but later reports, in reference to their health, are more favourable. About the beginning of the present year, they were appointed to a very interesting station at *Rakha*, near *Futtehgurh*. It is situated on the Ganges, 720 miles north-west of Calcutta. Here they have a noble field of usefulness. They have not only the sole charge of an orphanage, in which there are three schools, but have the prospect of being able to commence other schools for women and girls. Your Committee are happy to receive very pleasing assurances that Misses Fairweather and Rodger have secured the respect and confidence of the brethren of the American Presbyterian Mission, who have the best opportunities of knowing them and their work. The following extract of a letter recently received from one of the secretaries of the American Presbyterian Mission Board, only confirms what they had previously learned from other quarters: "We are glad," he says, "to hear only good accounts of the ladies you sent out to India. They have the respect and kind regards of our missionaries."

In the opinion of your Committee, the

time has arrived when the Presbyterian Church in Canada should seek to do more for the perishing millions of India than has yet been attempted. They can scarcely conceive a more appropriate way to signalize the approaching Union of the various Presbyterian Churches of the Dominion than by devising and accomplishing more liberal things on behalf of the heathen. The young ladies whom we have already sent to India plead earnestly that the Canadian Church shall enter at once on this work. The brethren of the American Presbyterian Mission urge us to send missionaries to this destitute field. They are exceedingly anxious that the Presbyterians of Canada should organize a mission without delay in the Province of Indore, in Central India. This field is entirely unoccupied. None of the Churches or Missionary Societies has entered upon this extensive region. The district is under British rule, and is considered in every way suitable as a field for a promising mission. It is accessible both from Bombay and from Calcutta, by way of Allahabad. Your Committee trust, however, that such decided action will be taken, that another year will not elapse until Canada Presbyterianism shall be represented by one or two ordained missionaries in India.

CHINA.

The work in Formosa has gone on prospering during the year. The manifest blessing of the Head of the Church continues to rest upon the untiring labours of your devoted missionary, Rev. G. L. Mackay. And now that he has been reinforced by a like minded fellow-labourer, we may expect to see even greater results in the time to come. Dr. J. B. Fraser was ordained by the Presbytery of Toronto, and designated to mission work in Formosa, on the 15th September. Both before and after his ordination, Dr. Fraser spent all the time he could command in visiting congregations throughout the Church, and it is believed that these visits have exerted a very happy influence in exciting a more general interest in Foreign Mission work. He sailed from St. Francisco in the beginning of December, and after spending a few weeks with the brethren of the English Presbyterian Mission in China, he and his family reached Tamsui in safety, to the great joy of Mr. Mackay, about the end of January of the present year. In a letter received from Dr. Fraser, dated a few weeks after his arrival, he says:—"Mackay was delighted to see us, and no wonder. I suppose no one will ever, or can ever know through what he has come during the last three years. He will never tell the story with his own lips, but piece by piece I am picking it up from one source and another,

and marvelling that he is alive and of a sound mind. It is easy to talk of moderation, and to make up one's mind before leaving to do just so much and in such a way, but in a field white unto the harvest it is not so easy to follow pre-concocted plans." The work, he says, has so enlarged, that it is quite beyond Mr. Mackay's strength. "The converts have to be instructed and established. The worshippers, more or less regular, have to be conversed with and taught. The helpers have to be trained. The chapels have to be visited in turn, and requests come from the people at this place and that for a chapel and helper. Again I say, what is one to do? Instead of Mr. Mackay being equal to the work, there is quite enough for four or five earnest workers to do in the north of this Island. I beseech you to use your efforts to secure another missionary, or, if possible, two more, to come to our help here next autumn. Let us enter in full force, and take possession of the land, while there is an open door." Rev. G. L. Mackay, after waiting long for a fellow-labourer to co-operate with him in his work, expresses great joy at the arrival of Dr. Fraser. It is high time that assistance should be sent to him. The work has, through the Divine blessing, been steadily growing under his hands. A few extracts from the last letter received from Mr. Mackay will give a better idea of his work than any words of your Committee can convey:—

"Last Friday," he says, "I went to San-teng-po, and on Saturday a large number of our hearers from other stations arrived. I spent the whole day examining enquirers, and saw my way clear to admit nine of our San-tang-pa worshippers. On Sabbath morning about 200 assembled, and after spending the greater part of the forenoon at a Conference meeting, I received the nine by baptism; and in the afternoon all our converts, thirty-seven in number, sat down at the table of the Lord. I felt thankful to God, because all our converts have been faithful until this day. And our little band is increasing too. Let God be praised. I sat down first with five, then with twelve, then with eighteen, then with twenty-eight, and this last time with thirty-seven. Dr. Fraser arrived about noon on Sabbath, and was present at both services. He addressed the communicants in a very appropriate manner, by urging them to watch and pray. I translated what he said, and the people seemed exceeding glad. He also visited Pat-li-hun, Go-Ko'-Khim and Chin-nih with me, and said a few words at each place. After I had translated what he said, the hearers were delighted, and thanked God for bringing another labourer into the midst of them. We have now, at the arrival of Dr. Fraser, six chapels, and

In two or three weeks the seventh will be finished. I sent a helper to labour amongst the people there some time ago. Next month we will have seven chapels and a helper at each. The helpers have proved themselves earnest and faithful thus far. They have shown themselves able to maintain their ground with Confucianists, Buddhists and Tanists. I taught them the elements of Astronomy, Geography and History. For some time past they have also written essays and sermons. I read and explained to them the "Pilgrim's Progress," "Boston's Fourfold State," and several works on the Old and New Testaments. Every morning and evening, indeed every day, whether on the road or in the house, I have been explaining to them the Gospel of Jesus—the Bible first, and then useful knowledge of whatever kind. I thank God for the zeal, devotedness, and intelligence of our young helpers. The most pleasant hours of my life have been spent amongst them, teaching what I could, as I travelled in the interior, preaching the gospel of salvation. The future is unknown, but hitherto they have been faithful and true. Friday last I visited a place where the people wished to build a chapel. I will let you know about it hereafter. Twice last year I was near the gates of death, but God kept me, and I am still here trying to obey my master, the Lord Jesus Christ. For seven chapels, seven helpers, several teachers, three schools, large number of regular hearers and thirty-seven communicants, let God be praised, not man. The Lord has accomplished all. Let us continue to plead and he will come in might and power and overthrow the kingdom of devils. Let us continue to labour and he will bless our efforts. More labourers are needed. Who will come? The Lord be praised for bringing Dr. Fraser and his family to this place."

MORE WORK.

It is due to themselves that your committee should state that they have done all they could to meet the earnest pleadings of your missionaries for more men. They have made every effort to carry out the instructions of the last assembly, to send a third missionary to Formosa. They regret that these efforts have not been crowned with success. No less than three gentlemen whom they called to engage in this work, have, for various causes, seen it their duty to decline the invitation. More recently correspondence has been held with a young and devoted minister of the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland, who is willing to engage in mission work in India, China or Japan. It appears, however, that his brethren of the Lower Pro-

vinces are so anxious to retain his services for a department of the Home work for which he has special qualifications, that the prospect of obtaining him at present for the Foreign field is not definite. Your committee, however, still cherish the hope that after the Union, a way may be opened up by which, at no distant date, he may go forth as a missionary to the heathen.

It has been judged expedient to take steps for the erection of a residence for our missionaries at Tamsui. From the character of the Chinese houses, this has been regarded as quite essential to the health and comfort of your missionaries. This work will involve the mission in a very considerable expenditure, but the experience of other missionary bodies leads us to believe that not only will such building tend to prolong the lives of our missionaries, but it will, in the end, be found in other respects consistent with a true economy. An admirable site, in a healthy locality, was purchased by Mr. McKay, and since the arrival of Dr. Fraser, steps have been taken to have a house erected.

FUNDS.

Your committee are happy to state that Foreign Missions are slowly but steadily obtaining an increasing liberal measure of support from the Church.

FOREIGN MISSION FUND.

1861-2	\$ 2,067 06
1862-3	2,798 23
1863-4	3,475 59
1864-5	3,486 53
1865-6	3,997 39
1866-7 (including £100 stg. from F. C.)	4,809 50
1867-8	4,341 18
1868-9	5,179 58
1869-70	5,526 25
1870-1	6,312 62
1871-2 (including \$1,168 legacy and outfit)	11,212 33
1872-3	10,522 23
1873-4	12,084 44
1874-5	12,558 40

In the fourteen years which have elapsed since the last Union, the Foreign Mission Fund has risen from \$2,067.06 to \$12,558.40; or in other words, it has increased more than six fold. We are very far from thinking that the Church has reached the limit of its ability. It is with us only the day of small things. But such steady growth inspires the hope that the church is gradually awakening to a fuller sense of her responsibility to the heathen.

CONCLUSION.

In resigning their trust into your hands, your committee can only express the hope that the approaching union will give a new impulse to the great work of Foreign Mis-

sions; and that the Presbyterianism of the Dominion, consolidated into one compact and powerful church, will gird itself with earnestness proportioned to its strength, for the evangelization of the heathen world. They do not overlook the fact that the real source of success in this, as in every good work, is God. But they feel assured that, in proportion as the church goes forward in the right spirit, she is warranted to expect the divine presence and blessing. It is in connection with this very work that Christ said, "Lo I am with you always, even unto the end of the world." It is our slothfulness and unbelief that turn away from us God's blessing. God has given us reason to hope in Him. He has revealed His power and grace in the past. He has given us His promise for the future, and He is now beckoning us by His providence to reap fields already white to the harvest. Let the Church then go forward, assured that God is for us and none can be against us. He will bring forth judgment unto victory.

All which is respectfully submitted.
Wm. McLAREN, *Convener.*

Earthquake in Aneityum.

ANEITYUM, New Hebrides,
April 20, 1875.

Rev. JOHN KAY, *Sec. Reformed Presbyterian Synod's Foreign Mission.*

MY DEAR SIR,—About three weeks ago we were startled here by a very severe earthquake, followed immediately by a tidal wave, which raised the sea ten or eleven feet above its ordinary level at ebbing tides. At this station the sea rose about four feet higher than during the hurricane of 1873, when the "Dayspring" was lost. It was not simply the height to which the sea rose, but the force with which it rolled in, that rendered it so formidable. It covered all the low land of Aname, the district on which our houses stand. It broke open every door, and rushed into every house. It made large breaches in wall of the church, and broke completely down one half of the outer wall of the Teachers' Institution, a building seventy feet long, and its wall 10 feet high. It broke open the front door of our dwelling-house, and rushed in, two feet deep, through our lobby. The floor of the house is raised two feet above the ground. The sea rose around the whole island, and did serious damage at every exposed situation. In all the low lying districts the taro—the staff of life on this island—has been more or less injured. There has not been such an earthquake, or such a rise of the sea, within the memory of living man. Tradition has to be called in to supply a parallel case.

The natives say that their fathers told them, that there was once an earthquake here which loosed the rocks on the mountains, and sent the stones rolling down into the valleys, and that the sea rose and covered the low lands; but no one now living saw that earthquake: this was the heaviest and most disastrous that any living man has seen.

On this side of the island there were several narrow escapes from the sea, both of adults and of children, but no lives were lost. On the other side of the island one boy was drowned and two men were severely hurt, and several also had narrow escapes from the sea. As Mr. Murray's station stands high it sustained no injury from the sea; but the large stone church was considerably damaged by the earthquake, the front wall being extensively rent. Several school-houses on the shore, both sides of the island, were destroyed. At Mr. Cronstedt's whaling station at Ananunse, on the west, or lee, end of the island, considerable damage was done to the premises by the earthquake, and the wave, as it retired, carried off two whale-boats; but on the return of the wave—for it returned, but in a very modified form, doing no injury—the boats were brought back towards the shore, and the natives recovered them without their having sustained any injury. But at the other whaling station, on the Island of Inyeng, the scene was appalling, and the ruin has been all but complete. The small Island of Inyeng forms one side of the Aneityum Harbor. It is a lovely and a healthy spot, and has been occupied for nearly thirty years as a trading and whaling station, and has been exposed to all the hurricanes that have passed over this island, without sustaining any very serious damage: even the great tidal wave of August, 1868, which came rolling up along the whole eastern coast of New Zealand, and was observed in Port Resolution, in the Island of Tanna—as the "Dayspring" was lying there at the time,—was not noticed on Inyeng. On this occasion, however, the sea rose on both sides of the island, and nearly covered the whole of it. Mr Underwood, senior, and one of his younger sons, with a few natives, were on the station at the time. His two eldest sons were absent, having gone on a voyage to New Caledonia. Mr. Underwood heard the sea coming, and called on the rest to run. He himself ran, but was either met or overtaken by the sea, which carried him off his feet; providentially he caught hold of some firm object, and held on till the sea receded, and in this way he escaped with only a few bruises. One whale-boat was carried off to sea, and nearly every house on the island was destroyed. Mr. Underwood's dwelling house,

a large, strong, weather-boarded building, was lifted up and carried to the very edge of the sea, and there left a ruin. The whole island is a scene of desolation.

The "G. O. Brooks" came in a few days ago from Noumea, in New Caledonia, and Marc, of the Loyalty Islands, and reports that the earthquake was slightly felt at Noumea, but that Marc it was heavy, and has severely rent the walls of Mr. Jones's large stone church, while the tidal wave has done a great deal of damage around the whole Island. We have not, as yet, heard from any of the islands of this group. We await intelligence from them with a good deal of anxiety. At this station both the earthquake and the wave came upon us from the eastward. Marc lies about a hundred and fifty miles to the south-west of Ancityum.

Having given this brief general account of the earthquake and wave, I shall now proceed to describe more fully how they affected ourselves.

On Sabbath evening, the 28th March, we had retired to rest at our usual time, between nine and ten o'clock. About a quarter past eleven we were awakened by an earthquake. It was heavy for earthquakes here; it would have been considered a very moderate one in New Zealand, at least in Wellington; it was, however, unusually long. I think, and others thought the same, that it must have been more than a minute, and it had a peculiarly alarming motion. After it was over I rose and went though the house, but, so far as I could observe, nothing was injured. I went out; the natives were all aroused, and out of doors too. I was a beautiful, clear, calm night; not a breath of wind was blowing; nothing was heard but the usual sound of the reef; while the sea seemed quiet and still as a sleeping infant. The moon was within two nights of entering her last quarter, and was about an hour up; below her, and near her, hung a drapery of sable clouds, with a bright silver lining. Orion, the most conspicuous object at present during the evenings, in our western sky, had just set. The great Northern Bear, stretched out at his full length, was keeping his nightly watch over the Island of Tanna. The Southern Cross had just attained its highest elevation, and was standing perpendicular. Centaurus, Argo Navis, and other constellations, were shining with their usual brilliancy from "the chambers of the South." A lovelier night could not have been witnessed. I returned to the house and went to bed, hoping that our disturbance for the night was over; but in about fifteen minutes after the earthquake we heard a sound in the distance; my wife said, "What sound is that?" I said, "I think it is a gust of wind coming through

the trees"—no uncommon thing on calm nights. "It is not wind that," she said; and springing out of bed, she looked out at the window. "There is not a leaf moving," she said. The sound was increasing, and she hurried to the door. I sprung up after her. As she opened the door she saw one of our natives coming out of their house, just opposite to ours, and she called out "Yamin, what sound is that?" "It is the sea, Missi," he said; "run, run, Missi, run." She called out to me to make haste. He took her by the hand, just as she was in her night dress, with a sheet which she had accidentally wrapped around her. Fear added wings to her feet, and, under the young man's guidance, in a few moments she had cleared both the back yard and the back garden, broken down the reed fence, and gained a slight elevation beyond. They saved their distance, and no more; the sea just touched their feet before they got out of its reach. They were here joined by others, mostly by women and children, and threaded their way through the bush to our cottage on Lolan-nappis, nearly half a mile distant, at least by the path along which they went, and where they were fairly beyond the reach of the sea.

In the meantime I turned back, but only for a few seconds, to draw on a pair of trousers, and experienced a very striking illustration of the value of our Saviour's admonition (Mark xiii. 16), "Let him that is in the field not turn back again to pick up his garment." These few moments proved a dangerous, and might have been a fatal, delay; the sea was in the bed-room before I got out of it, and I had to pass through something like the waters seen in the prophets vision. At the threshold the waters were to the ankles: when I had gone, not a thousand, but only thirty paces, the waters were to the knees; and when I had gone only thirty more the waters were nearly to the loins, and running in a strong current. In the middle of our back yard I met our principal native man, carrying his step-daughter on his shoulder; he took hold of my arm, and we waded together till we reached the back part of the yard, and got hold of a native house, in which was lying an elderly woman, the widow of one of our teachers, and who is nearly blind. Mrs. Inglis had called out and aroused her, as she passed her door; but, poor woman, she could do nothing. In a moment the sea was at her door, which was shut, and to open it would have been to let in the enemy still faster than he was coming; but she wisely sat up in her bed, and left herself in the hands of God. We stood still, and held on by her house, as we could do nothing better. In a short time the worst was over; the waters rapidly abated, and in five minutes the sea had re-

turned to its wonted channels. Immediately thereafter all the men near us came into the premises to ascertain our condition, and render whatever assistance might be needful. I learned from them that my wife, under safe guidance, was on her way to Lolan-napijs. I therefore sent on clothes, blankets, &c., and after seeing that there was no returning waves of any consequence, I followed with the other natives to Lolan-napijs myself, where we spent a safe but rather anxious night.

About half-past three o'clock on the Monday morning we had another shock of earthquake, much heavier, though greatly shorter, than the first, and which brought down the stone chimney on our cook-house; and which, I presume, was the shock that damaged the stone churches. About five o'clock, a little before daylight, there was a third, not so heavy as either of the other two; and about eight o'clock there was a fourth, which some thought to be heavier than any of the former three; but as all the damage had been done by the second that could be done, without a considerable additional force, this fourth shock left no special traces of its presence. Since that time, now more than three weeks, there has not been a day in which there has not been one or more shocks; during the first ten days they amounted to upwards of a hundred; a good number of them rather sharp shocks, but none of them doing any damage. So far as my experience and information go, the law of earthquakes seems to be something like this:—All the damage is done by the first shock or shocks; these, again, are succeeded by a number of lighter shocks, which inflict no serious injury. After the severe earthquake in Wellington, in 1848, while we were living there, there was not a day for three months without one or more shocks, but they did no damage; and we then learned that some old whalers had had a similar experience at Dusky Bay many years before.

On Monday morning, when daylight revealed the effects of the earthquake and the wave, the scene on the premises was one of great desolation; every house was more or less a ruin, and every place was covered more or less with rubbish and debris. I have already referred to the condition of the church and the Teachers' Institution, but nearly every building had sustained some damage. There being no wind, our roofs, the thatch of which is rather a fragile preparation, were all uninjured, a circumstance which greatly mitigated our calamity; but the walls had been frightfully battered by the sea. You may judge of the extent of the damage done to our walls when I mention that, as near as I can calculate, we have had to put up anew four thousand feet of wattle and

plaster. The sea had entered every house on our premises on Aname, and every room in every house with the exception of our bath-room; the wave had spent its force just before it reached it. All the matting on our floors was saturated with mud and soaked with sea water: the amount of washing and cleaning that had to be performed was almost fabulous. Chests and boxes were knocked about in all directions, and the most of their contents injured by the salt water. My boat was carried out to sea and brought back towards the shore, but so much injured that I had to break her up. She was an old boat, however, and not of much value. Nearly all our reed fences were laid prostrate, and one half of them carried completely away; while our bananas, which nearly half feed our natives, will not yield more than a third of their usual produce for nine months to come.

Other Missions.

Missionary Items.

The Rev. James H. Ballagh, writing to the *Souer* from Yokohama, speaks of the great interest felt at Yedo in the hearing of the gospel. Several brethren of the Rev. Mr. Thompson's church have a dozen preaching places in various parts of the city, and the other missions are similarly active. The newspaper are largely occupied with religious discussions, which are conducted entirely by unbaptised persons. Two papers are exclusively devoted to opposing the truths of Christianity—one published by a body of priests, and the other by the Department of Religion. One good result, however, of this discussion, has been the breaking up of the great Religious Department, a combination of all sect—Hindoo and Buddhists—against Christianity. Each sect is now released from any obligation to the others, and this will weaken their power considerably. The case of the two elders, Okeena and Ogawa, charged with violating the burial law of Japan, has not yet been settled, although they have been summoned to Yedo for a third hearing. Their crime consists in having entrusted the remains of a woman to an American Christian, instead of a Hindoo or Buddhist priest's burial.

A letter recently received from the Rev. S. R. Brown, D.D., dated July 11th says: "The new mission church is finished, and was dedicated to the Most High God yes-

terday, 10th. The services were conducted by the Rev. Dr. Verbeck. Two Japanese elders officiated in addresses and prayers to a congregation of between four and five hundred, the greater part Japanese. We began with eleven members, now we number one hundred and seventy-one. The Second Amoy Church sent its greetings. Presbyterians, Congregationalists, Methodists, as well as Reformed Church ministers, officiated at the dedication. The church is a beautiful edifice, 36 by 70 feet. It is a strong building of brick, in Gothic style of architecture, with a rose window in each gable, a recess for the pulpit platform, and a tower fourteen feet square. We are afraid to build a spire on account of the frequent earthquakes. The pews, and pulpit, and communion table are made of a fine grained hard species of elm, called here 'Kiaki,' and the wood all came from demolished Buddhist temples. Thus the heathen temples have contributed to the erection of the best church in Japan. A missionary of the Church of England told me it was the handsomest church he had seen in the East.

ONE common argument used in heathendom as well as elsewhere is, that Christianity is a very good religion, but that it is only one of many, all of which may be trusted to serve the turn of the worshipper if only he is sincere in keeping its requirements. Here is an illustration which we find in the Baptist *Missionary Herald*. It is an Indian missionary who speaks. The conversation reported gives one an idea of the kind of objections required to be met:

"After I had been speaking of the Lord Jesus as the only way to God, he said: 'Look you, from this spot, if I wish to go to Sewry, I can go by three routes; there is the highway, there is a foot-road, and there is a winding path by the river. Now, just in the same way, there are three roads to heaven; you Christians go one road, Mohammedans go another, and we Hindus go a third.' To this I replied: 'Brother, what strange people you Hindus are! In arguing about any matter, you seem to think that if you can bring an illustration that will coincide with what you wish to prove, the illustration proves your point. Because there are three roads from here to Sewry, what in the world has that to do with there being three roads to heaven? Supposing that your village contained 199 people, is that an argument that there will be just 199 persons in heaven? Again, who does not know that good bread is made from a white sort of powder called flour; but chalk powder is also white, and so is arsenic. Does it follow, therefore, that chalk powder and arsenic will do to make bread with?' Finding that he could not

disparage Christianity by means of his three roads, he ventured an attempt to raise Hinduism to an equality with it, by trying to show that it also possessed definite evidence of its divinity."

THERE are now sustained by the Presbyterian Board of Foreign Missions 134 ordained American missionaries. With these are laboring 77 ordained native preachers and 34 licentiates. In the schools of the Board are employed 167 American teachers, 160 of them being women; and in addition to these, 391 native teachers. The total number of the working force of Board in foreign lands is thus before us—301 Americans, 502 natives. These laborers are maintaining steadily the gospel light in at least 240 places throughout the heathen and papal world. They have now under their care nearly 7000 communicants in their churches, and more than 12,000 pupils in their schools. They have issued from their printing presses during the last year alone a vast literature of Christian truth. The figures from many of the fields are not at hand, but the presses of Syria have sent forth more than 8,000,000 of pages, those of Northern India 11,000,000, those of China 15,000,000. These same brethren have also under their care orphanages and hospitals, one hospital alone having reached more than 20,000 cases in the year.

The London *Methodist* takes a rather disponding view of the prospects of Methodism in Scotland. The returns of the Edinburgh and Aberdeen district report, it is true, an increase of 203 members this year; but it is the first increase exhibited in five years, and "in 1869 the numbers were 314 more than they are now with this increase; while in 1819, fifty-six years ago, they were 26 in excess of the present return." The returns of the Wesleyan Methodist Church in Great Britain for 1875 show that over 40,000 new members were received during the year. The death list numbers about 6000. After subtracting these and other losses, by removal, &c., there is a net gain for the year of upwards of 6000 members.

We clip from an exchange the following: "A Wesleyan missionary in the Island of Ceylon has bought an idol temple and the grove in which it stood, as well as the idol itself. Having completed the purchase from the Brahmin owner, the missionary put the idol in his coat pocket and walked away, instead of dropping dead, as the horrified worshippers expected to see him do. It happened to be the god Vyravan, who is the guardian of the other gods, and the seizure of his image, removal of his temple and grove, and the erection of a school on the sacred spot, has created an unusual stir among the people of Calaty."

THE only Christian mission in Rajpootana is that maintained by the United Presbyterian Church. It has been in operation for a comparatively short time, but it has grown rapidly to important dimensions. What gave it a start was the famine of 1869-70. Effective help was rendered at that time to the sufferers by the Church at home, and no fewer than 5 orphanages were established. Now there are 7 principal stations, 9 ordained European missionaries, 5 European medical missionaries, 5 European catechists and female teachers, 21 native evangelists and colporteurs, 94 native teachers, 145 native communicants, 371 orphans, and 3350 scholars attending the day schools.

To compute the results of modern mission is simply impossible. Figures cannot express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of Christendom there are 4000 centres of Christian work and gospel teaching, 2500 congregations, 273,000 communicants, and 1,350,000 nominal Christians.

There is in London a "House of Rest," for female missionaries, supported wholly by voluntary contributions. It is a temporary rest for Christian workers of all classes, and has a seaside branch, and infirmary for invalids with medical attendance and a life-long home for aged workers.

News of the Church.

MANSE, Musquodoboit,
September 21, 1875.

*To the Ministers and Sessions of the Synod
of the Maritime Provinces:*

DEAR BRETHREN,—The senior Clerk of our General Assembly has doubtless notified you of the collection to be made on the last Sunday in September, or as soon as possible thereafter, in behalf of the Assembly Fund. As the sum required from each congregation is comparatively small, I would recommend that when the collection is made, the proceeds should be given for the expenses of the Synod that meets in St. John on October 5th, after sufficient has been set apart for the Assembly Fund. Should a session think it well to conjoin with those two objects the sum required as a contribution towards the Presbytery Fund there can be no objection.

ROBT. SEDGWICK,
Moderator of Synod.

Meeting of P. E. Island Presbytery.

The Presbytery of P. E. Island met at St. Peters on the 18th inst., in the South Church in the morning, and in the North Church in the evening. Divine Service was conducted in the former place by the Moderator, and in the latter by the Clerk. There was a fair attendance of members and elders present; and considering the busy season of the year, a fair representation of the congregations.

A call from the congregation of Tryon and Bonshaw was sustained. The call is addressed to Mr. W. P. Archibald, preacher of the Gospel, and is very cordial and harmonious. The salary promised is \$600 with a fair prospect of increase. Mr. Archibald having intimated his intention to accept the call, subjects of trial for ordination were prescribed. Rev. Mr. Melville was appointed to examine in Hebrew, Mr. McLeod in Greek, Mr. Laird in History, and Mr. Patterson in Theology.

The Presbytery also sustained a call from the congregation of Murray Harbor to Rev. Robert Thynne, of the London Presbytery. The call if signed by eight three Communicants and by one hundred and sixty-two adherents. The salary offered is \$800, with the free use of a Manse and glebe. The clerk was ordered to transmit the call and other papers at once to the clerk of London Presbytery.

The Presbytery entered upon a consideration of the state of the congregation of East St. Peters. Found that some parties in the congregation had demanded the resignation of certain of the Elders as the only condition on which they would agree to support ordinances in future; while at the same time they advanced no charges whatever against said Elders. The latter expressed themselves desirous of the fullest investigation into their conduct, but no party appear. They then, after expressing their sense of the injustice of the demand, stated that inasmuch as their continuance in office prevented the harmonious co-operation of parties in the congregation, they were prepared to retire, and resigned accordingly.

The Presbytery, while accepting the resignation of the Elders of East St. Peters' congregation, under these circumstances would record their high appreciation of their conduct and motives in sacrificing private feelings in order to advance the glory of God and promote the peace and harmony of the congregation.

Two members of Presbytery were appointed to preside at an election of Elders to serve in the congregation. Said election to take place on 12th September.

The next regular meeting of Presbytery was appointed to be held in Georgetown

on 8th September, at 7 o'clock p. m. It was also agreed to meet at Tryon on 28th September, to hear Mr. Archibald's ordination trials and to meet in the same place on the following day for his ordination and inductions. Rev. Mr. Carr was appointed to preach, Mr. Patterson to address the ministers and Mr. Duncan the congregation.

J. M. McLEOD,
Presb'y Clerk.

The Presbytery of Victoria and Richmond

Met for Presbyterial visitation of the congregation and other business at Mabou, on the 14th ult.

The replies to the questions shewed that minister and elders were earnestly engaged in the Lord's work, and that the people were fulfilling their pecuniary engagements and shewing interest in regard for religious ordinances.

The Pastor's salary was paid up, and \$235 paid to the schemes of the Church, and \$60 to other religious or benevolent objects by a congregation of 44 families.

The Church is to be repaired and improved, and when this is done the congregation were encouraged and advised to add to the minister's salary.

Rev. Adam McKay accepted the call from the congregation of Ripley, Ont., and his connection with his present charge dissolved. Next meeting at Forks, Baddeck, for Presbyterial visitation, on the last Tuesday of October, in the morning, and at the village in the evening.

Presbytery of Halifax.

The Presbytery of Halifax met in St. Matthew's Church on the 31st August. There was a large attendance. The petition of Richmond for being set up as a separate congregation was patiently considered. The Presbytery felt unable for the present to grant the request. Rev. J. R. Kean, Congregationalist minister, applied for admission to the ministry of the Presbyterian Church. Mr. Kean's papers were submitted to a Committee and found to be all that could be desired. The Presbytery resolved to transmit the application to the General Assembly with their cordial approval. Mr. E. Scott having accepted the call of Milford and Gay's River, appeared and delivered his trial courses which were cordially sustained. Mr. Scott will be ordained and inducted on Monday the 20th at Milford Church; Dr. Burns to preach, at 2 p. m. Mr. Campbell to address the minister, and Mr. Sedgewick to address the peo-

ple. The Presbytery agreed to hold a meeting at Newport on Tuesday, the 21st, at 10 o'clock, Mr. Grant to preach. The Presbytery expressed gratification at seeing Mr. McGillivray so far restored as to be able to be present with them, and recommended him to preach in the meantime only once each Sabbath, the service to be held in the Central Church, and they hope the people in the outlying districts will attend this central service.

The Presbytery met at Milford on Monday, the 20th September, and ordained Mr. Ephraim Scott to the office of the ministry and inducted him into the pastoral charge of Milford and Gay's River. The Presbytery met on Tuesday at Brooklyn, Newport, for visitation.

Presbytery of St. John.

This Presbytery met recently at Fredericton, Rev. Dr. Brooke Moderator.

Mr. Frederick H. Taylor was received as a preacher within the bounds; he had previously been licensed to preach by the Bishop of Nova Scotia.

Mr. Russell, agent of the Bible Society, passed his trial discourses and was duly licensed to preach the Gospel.

Rev. J. F. Campbell.

Mr. Campbell has visited nearly all the Congregations of Presbyterians in Cape Breton, and has addressed them with his characteristic fervor on the work of Foreign Missions. He has explained the nature of the work to which he looks forward, he has laid before them the claims of India, and what is still more important, he has urged the claims of Christ on all Christians and on all men.

Presenting the following extract from the sister *Record* for August, we indorse cordially the suggestion that the prayers of the Church may accompany him whether fulfilling his mission at home or abroad. We at the same time ask special prayer for all missionaries of the united Church:

"He writes hopefully and cheerfully of the signs that the Lord is blessing his labors, referring, too, not so much to the money, collections made at his meetings or to the increased general interest, but to definite personal results. At one place he says: 'I trust I was privileged to lead a fine young man into peace in believing.' He speaks of receiving a letter from a lady in Ontario who had long greatly desired to go to India as a missionary, and who had consulted Rev. Dr. Ried on the subject, who again had advised her to write to him. 'What I wish to see,' he says, 'is the Church sending against the enemy not a

feeble hope here and there, but an army at once.' Again, he says: 'I venture to be confident that he Assembled will not be unfaithful to the Master, or so faint-hearted as to hesitate through fear or lack of funds, about accepting every suitable laborer who will offer. I feel sure that the people will give in proportion as there is need, and that should an hundred offer (which is more than I dare hope for immediately) the moral influence would be such that funds would be forth coming. But I rely not on mere probabilities of moral influence. If only the Church will trust its Head, and not through distrust interfere with His work, He will provide the means. It is well that those who by God's grace have been brought to feel most interest in the work, and most faith in the Lord regarding it, should be prepared, so that they may not be taken by surprise.... I think we may confidently expect a few young ladies as Zenana workers ready to go next fall, and others the year after. Young men, except Divinity students, will take longer before they can be ready to go, as their studies will occupy so many years.'"

Calls.

The congregation of Truro West has given an unanimous call to Rev. L. G. McNeill, of Maitland.

The congregation of Murray Harbor has decided to call Rev. Robert Thynne of the Presbytery of London, Ont.

Rev. A. C. Gillies has received a call from Virginia City, Nevada.

Rev. Adam McKay and Rev. D. McDougall of Cape Breton, have both received calls from congregations in Ontario.

MANITOBA COLLEGE.—We trust that the \$500 asked by Mr. Grant to meet the present need of this Mission Seminary will be sent to him before this reaches our readers. Lest however there should still be a deficiency, we would suggest that notes, from \$5 down to twos and ones, should be sent in force, till he shall give notice that enough has been received

REV. J. GOODWILL.—We are happy to see that our returned missionary Mr. Goodwill has accepted a call from the people of Orwell who have waited for him for years, and that he will be speedily invested as their Pastor. The Lord give him much encouragement in his work and many souls for his hire.

Bonshaw and Tryon are also to have a Pastor without delay, Mr. W. P. Archibald, of Halifax.

HALIFAX.—Very interesting evangelistic meetings have been held of late in Halifax. First, we had preaching in the Rink on Sabbath afternoons, and a daily Prayer Meeting. Then Mr. Needham (the "Irish Evangelist"), having been invited by the Evangelical Alliance and the Y. M. C. Association, held meetings in the Rink every evening for over a week, and Bible Readings, &c., in the forenoon and afternoon in the Argyle Hall and other places. These services have been of a purely evangelical character, and we trust that much good will result from them.

AMHERST.—A regular congregation has been formed at Amherst in connection with the "Presbyterian Church in Canada." It is a part of the Presbytery of Wallace. While under the Home Mission (seven months) as we learn from the sister Record, "it cost the Church nothing. The people raised enough to pay \$10 a week for ministerial supply, and to pay for ordinary expenses (such as rent of hall, fire and light) at the rate of \$150 per annum. They also collected \$26 for a Sunday School Library and other sums. When organized into a congregation they intend to give a call and to offer a stipend of \$650, and a free house or manse, with the expectation that the Church will give them a supplement of \$150 for a year or two. The people have shown such zeal, unanimity, good sense and business habits in their congregational life that they deserve all encouragement."

A PUBLIC MEETING, we understand, has been held at Sutherland's River, Pictou, for the purpose of forming a new congregation out of a section formerly belonging to St. Andrew's Church, New Glasgow, and the Vale Colliery, a new field recently taken up. This is a move in the right direction; there is material in both these sections for a new and flourishing congregation. If the matter is wisely managed any the people keep together, they can in a very short time be able to support a minister and have the ordinances of religion administered among them. In the mean time they may require some aid; and if application be made in the proper quarter whatever necessary supplement they ask they will receive. Sutherland's River has had a Union Church for over twenty years.—*Id.*

MR. DAWSON, a Catechist sent out by the Colonial Committee of the Free Church to labor under the Synod of the Maritime Provinces, has arrived, and is under appointments in the Presbytery of Halifax.—*Id.*

Miscellaneous.

Can You Stand Fire.

As I was walking along the Strand one night I came upon a fine tall soldier. I entered into conversation with him, and said, "There is one thing I cannot understand about the British soldier." "What is that, sir?" "Well," I said he is bold and daring; you could not insult more than by calling him a coward. There are men among you who would rush up to the cannon's mouth, even if you knew it would be certain death; and yet there are among you men who dare not keel down in the barrack-room at night and repeat the prayer their mother taught them when they were children." He paused, and said, "That is true, sir." "What is the meaning of it, soldier?" He said, "You remind me of what took place in my own roll a few weeks ago. A young fellow came into our room, and the first night, before going to bed, he knelt down to pray, and instantly there was a noise and disturbance in the room. Caps and belts were flung over at the man, but he did not move. The second night there was a general cry 'Willie, try it again.' Down he went on his knees again. Caps and belts were thrown again, and the men whistled. The third night he went again on his knees, and again on the fourth night, with the same result, and on the fifth night. And then," he said "the greatest blackguard in the room cried out, 'He is genuine—he stands fire,' and from that night every one in the room respected him, and began to follow his example.

In a large establishment in Birmingham, very similar to what many of you are in, in this town, some seventy years ago, there was a youth who came from his mother's loving home in one of our beautiful villages. He had been taught to "stand fire," not to be ashamed of God or of prayer. The first night he retired to rest in a room with several other youths, he knelt down to pray, and, as in the case of the soldier, he was instantly beset by the young fellows in the room, abusing him and ridiculing him, and everything was done to induce him to abstain from prayer; but he "stood fire,"—he was not ashamed of the gospel of our Lord Jesus Christ.

Among them was a strong built youth who stood on his right, and who said, "My mother taught me to do that. I have been ashamed of doing it; but I will do it." That youth became the great, the noble John Angell James. Oh, young men, if that youth had not stood fire, the world

might never have known or been blessed by the labors of John Angell James.

The soldier told me what I want to leave with you. He said, "Sir, as a rule, the fresh fellows who kneel down to pray do not do it a second night." Ah, young men, may that never be said of you! That explains the meaning of those words, "He stands fire." Do not be ashamed to acknowledge your Lord and Master.

Some time ago, in one of our great ships of war, there was a solitary sailor who was not ashamed to own himself a follower of Christ. For a long time he was alone; no other sailor joined him. His place of prayer was amid the noise and din of the sailors. One evening he perceived a shadow by the side of the gun. Another Jack Tar was creeping along, and said, "May I come?" Oh the joy of the young sailor to have a comrade with him! They met for many nights behind the gun reading and praying. They became the butt of the men in two or three of the messes; but still they continued, bearing and forbearing. It came to the ears of the commander, who was a Roman Catholic, and I mention this to his honor. The moment he heard that two of the sailors were meeting for reading and prayer behind one of the guns, he sent for them, and instantly ordered a portion of the lower deck to be curtained off, and gave orders that no one should molest them. For some nights they were the only two occupants, but by and by the curtain was opened, and a blue-jacket said, "May I come in?" He was welcomed. Another came, and another, and the last account I heard from that ship was this, that every night thirty-two men were meeting for prayer, thirty of them believed to be converted characters; and there, by standing fire, by standing firm, true to what was his duty, God has blessed that solitary sailor, and made him a spiritual father to at least thirty of the men.

Worship by the Watch.

There is a little too much of this. A sermon must be within the half hour, or it is voted a bore. So vote men of the world, and so vote men of the Church. We have known even shorter sermons that were bores. On the other, hand we have heard the late President Finney hold a large audience through a sermon of two hours' length, and nobody was bored except in the sense that "the word of God" as preached by him pierced "even to the dividing asunder of soul and spirit."

It is reported that a vicar in England has invented a method for securing short sermons. At the end of the half hour a clock connected with the pulpit sounds an alarm.

If the preacher does not stop within three minutes, down comes pulpit, preacher and all.

This is capital—for the Church of England. It will do in any church where ritualism prevails, where the whole service might be run by machinery. We dare say that some persons would like to see that invention introduced into many of our churches. Prayers, too, might be regulated by an alarm clock, just as a little bell tells people when to stop in a business men's prayer-meeting. Why not have the whole service regulated on business principles, and every particular part of worship begin and end with the tick of a clock?

Romanism, ritualism, formalism, may worship by the watch, but can we justly put the same trammels on worship in evangelical churches? Is there not a tendency to an extreme in the direction of shortening everything touching religion in this fast age? In hot dog days we say, be short in every part of worship. But, ordinarily, should not the state of spiritual feeling have a little to do with regulating the length of services, and the time given to any particular part of worship? If it be said that this would sometimes reduce the period employed to zero, be it so. If spirituality be at zero, it might be well, occasionally, to have the length of service reduced to zero. Fasting is good for the soul of an individual, and why may not an occasional abstinence from church service do good to a congregation? Perhaps some who are impatient if the sermon enters the thirty-first minute would freely vote to close up altogether quite frequently.

A little girl had been taught to pray, especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and as her eyes met her mother's, she sobbed, "O mother, I cannot leave him all out! Let me say, 'Thank God I had a dear father once!' so I can keep him in my prayers."

NOTICES AND ACKNOWLEDGMENTS.

HUNTER PRIZES.

Three prizes of \$50, \$40 and \$30 respectively, will be offered for competition to the students at the Theological Hall in Halifax. Subjects of Examination:—Chalmers's Evidence of Christianity; and the Book of Acts in Greek. The competition will take place about the middle of November.

A. MCKNIGHT.

The Treasurer of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, acknowledges receipt of the following sums between 20th of August and 20th of September:

FOREIGN MISSION FUND.

Acknowledged up to August 20th ..	\$1025 88
Mabou, per Rev. A. F. Thompson	\$ 14 60
St. Peter's Bay, per J. McLaine	30 00
Springside, Stewiacke, per A. Ellis	25 00
Harbour Grace, per Rev. A. Ross	26 00
John Munn, Esq., Har. Grace	20 00
R. S. Munn, Harbour Grace	8 00
A friend	12 00
Dundas, P. E. I., per Rev. A. McLean	2 00
A friend, Shubenacadie	5 00
Stellarton, per Rev. T. Cumming	40 50
Geo. Grant, Scotch Hill; at disposal of Rev. K. J. Grant	20 00
"Gratitude"	25 00
Newport	8 50
Brookfield, per T. Hamilton.	3 00
Mrs. G. Munro, New York..	20 00
Per Rev. J. F. Campbell for India Mission:	
Lorway Mines	\$ 9 63
Cow Bay	7 02
Sydney, St. Andrew's Church	16 00
Sydney, new cong.	13 50
Leitch's Creek	11 03
Joseph Hart, Esq.,	
Baddeck	25 00
Loch Lomond, both congregations	12 20
St. Peters	6 00
Mabou, per Rev. A. F. Thompson	35 00
Broad Cove, per J. McLean	78 00
	213 38
	472 98
Total	\$1498 86

DAYSpring AND MISSION SCHOOLS.

Acknowledged up to August 20th ..	\$203 86
Children of Harbour Grace	100 00
" " Port Hastings	12 00
Brookfield, col. by Emma Harvey ...	1 37
Dundas	1 00

Total \$318 23

FOR SUPPORT OF MR. J. A. MACDONALD, MISSIONARY TEACHER.

Acknowledged up to August 20	\$107 75
Ladies Sewing Circle M. Stewiacke..	3 00
Ladies of LaHave	6 50

Total \$117 25

HOME MISSIONS.

Acknowledged up to August 20th ..	\$698 73
A friend, Halifax, with prayers. \$	4 00
St. Peter's Bay, P. E. I.	16 00
Springside, Stewiacke	8 00

A. McPhee, Cape Breton, per Rev. E. A. McCurdy	1 00	
Dundas, P. E. I.	5 00	
Glenelg	23 00	
Caledonia	17 75	
East River	5 25	46 00
A friend, Shubenacadie	5 00	
Newport	8 54	
Interest on \$500, 6 mo at 6 p.c.	15 00	92 54

Total.....\$791 27

SUPPLEMENTING FUND.

Acknowledged up to August 20th...	\$480 38	
St. Peter's Bay	10 00	
Springside, Stawiacke	10 00	
Dundas, P. E. I.	10 00	
A friend, Shubenacadie	5 00	
Newport	8 86	
"Gratitude"	25 00	68 86

Total.....\$549 24

MINISTERIAL EDUCATION.

Acknowledged up to August 20th...	\$2202 79	
St. Peter's Bay	\$15 00	
Dundas	5 00	
Interest on \$1000, 6 mo. 6	30 00	
Dividend on prepaid calls, B. N. S.	6 87	

\$36 87

Less by Dividend on 2 shares B. N. S., credited in excess in Sept. No.	16 00	40 87
---	-------	-------

Total.....\$2243 66

SYNOD FUND.

Acknowledged up to August 20th	\$1861 45	
Elmsdale, no expense	\$5 75	
Nine Mile River, no expense	2 55	
Port Hastings, C.B., no expense	8 72	
St. Croix, no expense	4 00	
Dundas, no expense	7 00	
Milford Section, no expense	6 50	
Gay's River	5 00	
St. Peter's Bay, no expense	2 69	
Kempt, no expense	5 00	47 21

\$1908 66

AGED AND INFIRM MINISTERS' FUND.

Rev. J. W. Nelson	5 00	
Rev. J. D. McGilvray, 3rd donation	5 00	

MR. CHINIQUY'S MISSION.

William McKiel, Sheet Harbor	\$0 50	
------------------------------------	--------	--

State of the Accounts, Sept. 20

FOREIGN MISSION.

Balance due Treas. May 20	\$ 664 46	
Half year salary to two mis- sionaries in Trinidad	1213 68	
Other expenses in Trinidad	93 86	
Widows allowance 3 New Hebrides Missionaries	60 00	
Remittance to New Hebrides	545 90	2520 90

CR.

Collections	\$1497 86	
Drawn from Crerar Reserve 1000 00	2497 86	

Balance due Treasurer..... \$23 04

DAYSPRING AND MISSION SCHOOLS.

Balance on hand May 20	\$1009 60	
Receipts since that date	318 23	1327 83
Expenditure	117 50	

Balance on hand.....\$1210 33

SUPPORT OF JOHN A. McDONALD.

Receipts since May 20	118 25	
-----------------------------	--------	--

CONTRA.

Remittance	\$100 00	
Balance due Treas. May 20	35 25	135 25

Balance due Treasurer..... \$17 09

HOME MISSIONS.

Balance on hand May 20	\$1023 32	
Collections since that date	791 27	1814 59
Expenditure	752 00	

Balance on hand... ..\$1069 59

SUPPLEMENTING FUND.

Balance on hand May 20th	\$608 34	
Collections since that date	549 24	1157 58
Expenditure	1390 00	

Balance due Treasurer..... \$233 58

MINISTERIAL EDUCATION.

Receipts since May 20	\$2043 74	
Balance due Treas. May 20	\$ 421 31	
Expenditure since	2262 00	2683 31

Balance due Treasurer..... \$639 57

SYNOD FUND.

Balance on hand May 20	\$ 204 45	
Collections to Sept. 20	1903 66	2108 11
Expenditure to date	2529 33	

Balance due Treasurer.....\$421 21

ACADIA MISSION.

Balance on hand May 20	\$222 89	
Receipts since that date	186 75	409 74
Expenditure	417 57	

Balance due Treasurer..... \$7 84

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.

ly done with far more success after His advent than before. Probably not more than five hundred persons believed in Jesus before His death, but after He had sent the Spirit three thousand persons were converted by one sermon of the Apostle Peter.

Thirdly we have the work of the Spirit. He was to act upon the world, that is on the world of sinful men. He was to reprove them, another to convince them, that is, to apply the doctrines and statements of God's word with such power to their hearts and consciences that they would receive and act on them. This conviction is three-fold, first, *of sin*. He would bring home to them the guilt of their sins, and especially of that greatest of all sins, their rejection of Jesus. Secondly, *of righteousness*, that is Christ's spotless innocence, which was shown by His resurrection and ascension, for God would never have raised an impostor. This involves the preciousness of His salvation, and the facts that all who come to Him are saved, and that none can be saved in any other way. Thirdly, *of judgment*, that is, God will execute judgment on His enemies. By the death of Christ Satan, the greatest of God's enemies, was vanquished, and this world, in which he had so long reigned triumphant, was torn from his grasp. If he has been thus punished, no other sinner can hope to escape the judgments threatened in God's word. These three grand truths—that we are all sinners, that Christ is able and willing to save us from sin and from punishments, and that out of Him there is no escape from the wrath of an offended God, it is the especial work of the Holy Spirit to bring home to the hearts of men, and if He did not thus mercifully interpose, none of our lost race would ever come to Jesus.

In the 14th verse the Saviour sums up the work of the Spirit in the statement that He would Himself send him as His ambassador, giving him His commission and instructions to complete His great work. "He shall receive of mine and shall show it unto you." All the impressions which he produces tend to lead men to Jesus.

SECOND SABBATH.

SUBJECT:—*Jesus interceding*, John 17: 15-21.

The intercession of Christ was impressively shadowed forth on the great day of atonement when the High Priest went into the most holy place with the blood of the victim and sprinkled it on and before the merry seat. Christ has gone into Heaven itself taking with Him so to speak His own blood on the ground of which He obtains every needful blessing for His people. The account of the solemn proceedings of the great day of atonement as we find it recorded in the O. T., and what the Apostle says in the Epistle to the Hebrews about the superiority of Christ's priesthood, should be studied in this connection.

How thankful we should be that this beautiful intercessory prayer of Christ contained in this 17th chapter of John has been

recorded! We see here what is now going on within the veil—Christ is now appearing in the presence of God for us.

V. 15.—The disciples had a great work to do in the world and Christ would have them remain behind Him for a season; but He would provide for their safe keeping. No evil should harm them. Some think the meaning of the *evil* here is the *evil one*—the devil: Christ would keep them from the roaring lion. When His purposes with them on earth should be accomplished He would take them home to Himself, see v. 24.

V. 17.—*Sanctify*—both in the O. T. sense of dedication to God, and in the New of a holy life. The *truth* was to be the means, while the Spirit was the agent. All truth—especially the truth concerning Himself.

V. 19.—*I sanctify myself*. Not that Christ could make Himself holier than He was. The idea is, *I devote myself to God—I give myself up as an offering*. And Christ's object in doing this was that they might be brought to devote themselves to Him, to do His work and to Him a holy life.

V. 20.—Other believers down to the end of time were to have an interest in Christ's intercession.

V. 21.—The unity prayed for here is no more eternal oneness, but the unity of the Spirit, the unity which all believers have in a common Lord and in a common Spirit. While all believers are one in Christ, their unity has not in the past been manifested so clearly as it ought; but at the present day we see a higher manifestation of their oneness. And when believers are fused together by love, the world will then be compelled to acknowledge the heavenly origin of christianity, and to admit its claims. What a happy day when the worst thing the world can say of christians is, see how these christians' love one another.

LESSONS.

1. The fact of Christ's intercession. He pleads now in Heaven as really as He plead on earth.

2. The efficacy of this intercession. "Him the Father heareth always." Christ can say, "Father, I will." See v. 24.

3. Believers ought to be entirely devoted to Christ. If He sanctified Himself for them, they ought to sanctify (that is, devote) themselves to Him.

4. Let all who love Christ strive to show the oneness of believers. It is not enough they are one, they must so speak, so act, that the world can see they are one.

THIRD SABBATH.

SUBJECT:—*Jesus the King*, John xviii. 33-38. Golden Text, Rev. xvii: 14.

Pilate was the Roman governor of Judea, the representative of imperial power. Consequently sentence from him had to be secured before Jesus could be put to death. Hence the appearance of Jesus before Pilate at all. If the Jews could have condemned Him to death they would have done it; and gladly would they have been spared the ne-

cessity of going before the Roman governo whom they hated.

But necessity knows no law; they must go; and they must go with a charge against Jesus. For the charge see Luke xxviii. : 2. It is three-fold. Pilate regards only the last part of it, viz., that which his accusers say about his being a king.

V. 33.—Pilate had dealt with Christ's accusers (vs. 23-32), outside the judgment hall, because they would not go in. Now he deals directly with Jesus Himself, and that he may be the more free to speak with and question Him he takes Him into the judgment hall, out of the sight and hearing of those that were without. There he puts the question "Art thou the king of the Jews."

V. 34.—Christ wants to know whether Pilate is merely repeating a question that he has heard, or whether he is asking for his own information. It seems as if Jesus, to whom the secrets of all hearts are known, perceived down deep in the soul of Pilate an indistinct longing after another king and another kingdom than as yet he knew anything of. And he would have Pilate give expression to it. But no, whatever he feels, Pilate will make no acknowledgments. His pride is touched, and so he asks in reply, "Am I a Jew." *Thine own nation, &c.*

V. 36.—Jesus proceeds to answer Pilate and to let him know that He is a King, that He has a kingdom, but His kingdom is not of this world.

V. 37.—Pilate is perplexed. He cannot understand Christ's words. Hence he asks again, "Art Thou a king then, art Thou really a king, or in what sense art Thou a king." Christ's answer is, "Thou sayest, &c., or it is as thou sayest, I am a king. "To this end was I born. . . . to bear witness unto the truth." At first sight this seems to be aside from the point in hand, but when the position and character of Pilate are taken into account it will be seen that it is a most appropriate answer. As a Roman, and an educated Roman, Pilate knew that the great question that the different schools and sects tried to answer was, "What is truth." Now when Jesus here says that He came expressly to bear witness to the truth, and that every one that is of the truth hears His voice, He claims to know all about the matter, He claims to be king in this realm. He speaks with authority. Truth is His; He is the truth; and by the truth he conquers and reigns. He is king in the moral and spiritual world.

V. 38.—Whether Pilate understands Christ fully or not; or is benefited personally by the interview or not, he is convinced of one thing, and that is, that Christ's kingdom will never interfere with Caesar's. He may rule as a king in His own realm. Pilate sees nothing in Him or His words to condemn.

LESSONS.

- (1.) Christ is a king.
- (2.) His kingdom is to be advanced by the truth. Therefore let us teach truth, the truth, and nothing but the truth.

FOURTH SABBATH.

SUBJECT:—*Jesus on the Cross, John xix. 25-30. Golden Text, Isaiah liii. 6.*

Acting from policy and not from conviction and principle Pilate delivered up Jesus to be crucified. Whereupon the Jews seized him and led him away to Calvary. For an account of their brutal conduct see Matt. xxvii. 27-33. A great company of people (sympathizers) followed Jesus as He went to the cross, see Luke xxiii. 27-33. At length the place is reached. There stands the Saviour, His body all lacerated and torn, weak and exhausted, meek as a peaceful harmless lamb. The cross is ready, Jesus has borne it o. His own shoulders; now He is to be lifted up on it, nailed to it. It is done. Jesus is on the cross. He is crucified, and that between two thieves. Our lesson restricts us to a few facts in connection with the crucifixion. 1st. The onlookers, or at least a few of the onlookers, for there was a multitude looking on. But these were the most deeply interested spectators; the women who followed Jesus, the three Marys, some say four, foremost among whom was Mary, the mother of Jesus. They were faithful to the last. Looking down Jesus sees His mother and John stand by, (for John was the disciple whom He loved) and says, "Woman behold thy son!" Whereupon John takes her away to his own home.

"This was an honor put upon John and a testimony both to his prudence and to his fidelity."—Henry.

Jesus has been on the cross for some hours. He knows that the end draws nigh, that the period of his passion is about to close. "Now with the presentiment of victory his thirst makes itself felt."—Lange. The idea is that Christ was so absorbed with His sufferings (soul sufferings) that He did not feel the dreadful thirst, that always torments the crucified; but now when they are closing He feels the thirst; hence His cry.

Vs. 29-30.—The soldiers gave him some of the beverage which they are wont to drink, sour wine, or vinegar and water. They saturate a sponge with it and put it to His lips and He drinks; and then He dies, exclaiming as He dies, "It is finished." Grand utterance! finished the work that the Father gave Him to do—finished the work that He undertook, finished for ever the work of our salvation.

LESSONS.

- (1.) There were witnesses of Christ's death—many witnesses. It is a well attested fact that Jesus died.
- (2.) Women behold Christ's death. They were and still are among the most faithful of Christ's followers.
- (3.) Christ when dying providing for His mother, teaches us to provide for those who are near and dear to us.
- (4.) In all His sufferings Christ fulfilled the Scriptures.
- (5.) By dying Christ conquered. 'Twas as He gave up the ghost that He finished His work and overthrew Satan.